

Yogatattvabindu of Rāmacandra A Critical Edition and Annotated Translation

Nils Jacob Liersch

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1 Conventions in the Critical Apparatus

1.1 Sigla in the Critical Apparatus

- E : Printed Edition
- P : Pune BORI 664
- L : Lalchand Research Library LRL5876
- B : Bodleian Oxford D 4587
- N₁: NGMPP B 38-31
- 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 negligiance or not properly dealing with punctuation resulted in various forms of those lists with and without punctuations. Due to missing punctuation in many instances copists either made up case endings, changed the text and combined the lists' items into compounds that weren't present in the assumed original text. Even though punctuation plays a role that should'nt be underestimated, the deviation of punctuation at the end of sentences, lists and verse-numbering will only be documented in the critical apparatus of the printed edition to meaningful extend. That means, for example that emendations of obvious mistakes in punctuation will not be recorded in the critical apparatus. However, the digital edition of this work provides a way more detailed documentation of deviations in punctuation in the form of diplomatic transcripts of each witness and even a function to display sentences cummulativly on top of each other.

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

In verse poetry, a *daṇḍa* marks the end of a half verse, half of the *śloka*, and the double *daṇḍa* marks the end of a verse. A half verse is a *pāda*, at least in some literary works, this

is concluded by a *daṇḍa* and the end of a *śloka* by a double *daṇḍa*. In prose the single *daṇḍa* indicates the end of a sentence and the double *daṇḍa* marks the end of a paragraph.

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

1.3 Sandhi

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

1.4 Class Nasals

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

1.5 Lists

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

2 Critical Edition of the *Yogatattvabindu*

[Introduction]

श्री गणेशाय नमः ॥ अथ राजयोगप्रकारो लिख्यते ॥

राजयोगस्येदं फलं । येन राजयोगेनानेकराज्यभोगसमय एव । अनेकपार्थिवविनोद प्रेक्षणसमय एव । बहुत रकालं शरीरस्थितिर्भवति । स एव राजयोगः ।

5 तस्यैते भेदाः ।

क्रियायोगः १ ॥

ज्ञानयोगः २ ॥

चार्ययोगः ३ ॥

10 हठयोगः ४ ॥

कर्मयोगः ५ ॥

लययोगः ६ ॥

ध्यानयोगः ७ ॥

मन्त्रयोगः ८ ॥

15 लक्ष्ययोगः ९ ॥

वासनायोगः १० ॥

शिवयोगः ११ ॥

ब्रह्मयोगः १२ ॥

अद्वैतयोगः १३ ॥

20 सिद्धयोगः १४ ॥

राजयोगः १५ ॥

एते पञ्चदशयोगाः ॥

1 śrī gaṇeśāya namaḥ cet.] 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 tattvabimḍuyogaprārāmb- haḥ L atha rājayoga liṣyate P atha rājayoga likhyate U₂ **2 rājayogasyedaṃ phalaṃ** PU₂] rājayogasya idaṃ pha- laṃ N₁N₂D₁ om. EL **rājayogenānekarājyabhogasamaya** PN₁] rājayogena anekarājyabhogasamaya N₂D₁U₁U₂ **prekṣaṇasamaya** cet.] prekṣaṇasamaya U₂ **3 eva** cet.] evaṃ U₂ **rājayogaḥ** cet.] rājayogas U₂ **5 tasyaite** PU₂] tasya ete cet. **9 cāryayogaḥ** cet.] tvaryāyogaḥ U₁ **12 layayogaḥ** cet.] nayayogaḥ U₂ **15 lakṣyayogaḥ** cet.] lakṣayogaḥ U₁ **20 siddhayogaḥ** PU₂] rājayogaḥ N₁N₂D₁U₁ **21 rājayogaḥ** PU₂] siddhayogaḥ cet. **23 ete pañ- cadaśayogaḥ** PN₁D₁U₁] evaṃ pañcadaśāyogā bhavaṃti U₂

Philological Commentary: 23 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.

[Introduction]

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

This is the result of *rājayoga*¹: *Rājayoga* is that by which longterm durability of the body arises even amongst manifold royal pleasures even amongst the manifold royal entertainments and spectacle. This truly is *rājayoga*.

Of this [*rājayoga*] these are the varieties:

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

These are the fifteen *yogas*.²

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

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

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

- 5 क्रियामुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।
यं यं करोति कल्लोलं कार्यारम्भे मनः सदा ।
तत्ततः कुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥१॥
- क्षमा विवेकवैराग्यं शान्तिसन्तोष निस्पृहाः ।
एत द्युक्तियुतो योगी क्रियायोगी निगद्यते ॥२॥
- मात्सर्यं ममता माया हिंसा च मदगर्वता ।
कामक्रोधौ भयं लज्जा लोभमोहौ तथा ऽशुचिः ॥३॥
- 10 रागद्वेषौघृणालस्यं भ्रन्तिर्दभो क्षमा भ्रमः ।
यस्यै तानि न विद्यन्ते क्रियायोगी स उच्यते ॥४॥

यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते । स एव बहुक्रियायोगी कथ्यते ।

- 15 कापट्यं ॥ माया ॥ वित्तं ॥ हिंसा ॥ तृष्णा ॥ मात्सर्यं ॥ अहंकारः ॥ रोषः ॥ भयं ॥ लज्जा ॥ लोभः ॥
मोहः ॥ अशुचित्वं ॥ रागः ॥ द्वेषः ॥ आलस्यं ॥ पाखंडित्वं ॥ भ्रान्तिः ॥ इन्द्रियविकारः ॥ कामः ॥

एते यस्य मनसि प्रदिदिनं न्यून भवन्ति । स एव बहुक्रियायोगी कथ्यते ।

1 idānīm cet.] idānī N₂ atha U₂ **kriyāyogasya** cet.] kriyāyogas U₂ **kathyate** cet.] kathyate D₁ om. U₂ **3 kriyā-**
muktir cet.] kriyāmukti N₂ kriyāmuktiḥ ॥ U₂ **ayam** cet.] layam N₂ **siddhidāyakaḥ** cet.] siddhidāyakaḥ U₂
5 tattataḥ cet.] tatastataḥ U₂ tamkṛ tam U₁ **kuñcanaḥ** cet.] kūrcanaḥ N₂ **tato bhavet** PU₂] ato bhava N₁N₂D₁
ato va U₁ **6 viveka** cet.] vivekaḥ EU₂ **niṣprāḥ** P] °niṣprāḥ U₂ °niṣprāḥ EN₁ °niṣprāḥ D₁ °niṣprāḥ U₁ **7 eta**
EPU₁] etat N₁N₂D₁U₂ **yuktīyuto** cet.] muktīyuto U₂ **yogī** EPN₁D₁U₂] yo sau N₂U₁ **8 mātsaryam** EU₁U₂] mātsarya PN₁D₁ **himsā** ca E] himsāśā cet. himsā ca E himsāḥ N₁ **9 °krodhau** U₁U₂] krodha° EPN₁ °krodho
D₁ °śuciḥ cet.] śuciḥ EN₂U₂ **10 rāgadveṣau** cet.] rāgadoṣau U₁ athadveṣo L **ghṛṇālasyaḥ** cet.] ghṛṇā° N₂
bhram̐tir dambho cet.] bhrām̐tir debho D₁ bhrām̐titvaḥ E bhrām̐ti dambha U₁ **kṣamā bhramāḥ** cet.] mokṣam
ābhramāḥ E °kṣamī bhramāḥ U₁ **11 na** cet.] ca E **13 kṣamā**° cet.] kṣamāḥ N₁ kṣamā° N₂ **vivekavairāgyāśānti**
cet.] kṣamāḥ vivekavairāgya | śānti° N₁ °vairāgyāśānti° N₂ kṣamā || vivekavairāgya || śānti° D₁ °santoṣa ityādīny
cet.] °santoṣādīny E °santoṣa ity ādīno° L °santoṣa ity ādīna niraṃtaram U₁ °santoṣa ity ādayo niraṃtaram U₂ **ut-**
pādyante cet.] utpadyante E °tpādyante L utyaṃte U₁ **bahukriyāyogī** cet.] bahukriyāyogā D₁ **kathyate** cet.]
sa kathyate D₁N₂ tkacyate U₂ **14 kāpaṭyam** cet.] yasyāntaḥkaraṇe kapaṭyam N₁ kāpayam L kāpacham U₁ **māyā**
N₁N₂] māya D₁ yāya U₁ pāpa U₂ om. EPL **vittaḥ** EP] vittaḥ L vitvaḥ N₁N₂D₁U₁ titam U₂ **mātsaryam** cet.]
mātsaryam E mātsarya D₁U₁ **roṣaḥ** EU₁] roṣo cet. eṣo N₂ **bhayaḥ** cet.] kṣayam E **lajjā** cet.] lajā U₁ **lobhaḥ**
PL] lobha° cet. om. U₂ **15 mohaḥ** P] moha LN₂ mohā cet. **aśucitvaḥ** cet.] aśucitvaḥ N₁D₁ aśucitvaḥ N₂
rāgaḥ P] rāga° cet. rāja° L om. E **dveṣaḥ** cet.] dveṣa L om. E **ālasyaḥ** cet.] om. E **pākhaṃḍitvaḥ** cet.]
pāṣaṃḍitvaḥ D₁N₁ pākhaṃḍatvaḥ E pārṣaḍitvaḥ N₂ **indriyavikāraḥ** cet.] indriyavikāraḥ U₁ indriyam vikāraḥ
P itivikāraḥ L **kāmaḥ** cet.] kāma N₂ om. U₂ **17 ete** cet.] eta L rāte U₁ etate U₂ **bhavanti** cet.] bhavaṃti N₁
bahukriyāyogī cet.] °kiyā° D₁U₁U₂ **kathyate** cet.] kathyante U₁U₂

Philological Commentary: 6 °kṣamā: The printed edition E starts here. 10 rāga°: L starts here.

[Description of *kriyāyoga*]

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

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

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

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

4. Attachment and aversion, indignation and idleness, impatience and dizziness: Whoever doesn't experience these is called a *kriyāyogī*.³

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*).

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

⁴The term *bahukriyāyogī* seems to be unique.

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

वामभागे चन्द्ररूपा इडा नाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गला नाडी वर्तते । मध्यमार्गे ऽतिसूक्ष्मा पद्मिनी । तन्तुसमाकारा कोटिविद्युत्समप्रभा ।

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

[Description of the first Cakra]

- आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारचक्रं । गुदास्थानं ॥ रक्तवर्णं ॥ गणेशदैवतं ॥ सिद्धिबुद्धिशक्तिं मुषको वाहनं ॥ कुर्मक्रुषिः ॥ आकुञ्चनमुद्रा ॥ अपानवायुः ॥ उमीर्कला ॥ ओजस्विनीधारणा ॥ चतुर्दलेषु ॥ रजःसत्त्वतमोमनांसि ॥ वं शं षं सं ॥ मध्यत्रिकोणे त्रिशिखा ॥ तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पिठमध्ये ऽग्निशिखाकारैका मुर्तिर्वर्तते । तस्या मूर्तेर्ध्यानकरणात् सकलशास्त्रकाव्यनाटकादि सकलवाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य बहिरानन्दा ॥ योगानन्दा ॥ विरानन्दा ॥ उपरमानन्दा ॥

[Description of the second Cakra]

1 bhedāḥ cet.] bhedā N₂ **kathyante** cet.] kathyate N₂ *om.* L **ke te** D₁N₁U₁] te ke cet. kriyate N₂ **siddhakuṇḍaliniyogaḥ** EN₁] siddhakuṇḍalinīyogaḥ U₁ siddhakuṇḍalinīyoga U₂ siddhakuṇḍalinīyogaḥ N₂D₁ siddhakuṇḍalinīyogaḥ P **mantrayogaḥ** cet.] *om.* L **amū** cet.] astu E **rājayogau** cet.] rājayogaḥ E **kathyete** P] kathyate cet. kathyante U₂ **2 mūlakandasthāne** cet.] mūlaṃ kaṃdashāne P **ekā** cet.] eka N₁N₂ **vartate** cet.] pravartate U₂ **īyam** E] iyaṃ cet. trayaṃ L **ekā** cet.] eka EP kā L °**suṣumṇān** N₁N₂D₁] suṣumṇā cet. **etān** cet.] ete N₁N₂D₁ **3 idā** cet.] *om.* U₂ **vartate** cet.] pravartate U₂ **dakṣiṇabhāge** cet.] dakṣiṇe bhāge U₁ **vartate** cet.] pravartate U₂ **madhyamārge** cet.] madhyarḡe D₁ **4 padmini** cet.] padmanī PLN₁N₂ **tantusamākārā** cet.] taṃtusamākārā° P °**prabhā** cet.] °prabhaḥ U₁ **5 bhuktimuktidā** PU₂] bhuktimuktido° cet. bhuktimuktipradā EL °**syām** *scripsi*] *em.* °syā E asyā PLU₂ *om.* cet. **jñānotpattau** EPLU₂] °tpane cet. **satyām** PLU₂] satyaṃ E sati cet. **suṣumṇāyām** E] suṣumṇāyā PU₂ suṣumṇāyā° U₁ suṣumṇāyāḥ N₁N₂D₁ suṣumṇā° L **6 jñānotpattāv upāyāḥ** E] jñānotpattau upāyāḥ cet. jñānotpattau upāyā U₂ jñānotpanno °pāyāḥ N₁N₂ **kathyante** EPN₁N₂D₁U₁U₂] kathyate L **7 caturdalaṃ mūlacakraṃ** N₁D₁U₂] caturdalaṃ mūlaṃ cakraṃ EPU₁ caturdalaṃmūlacakraṃ L prathamacaturdalaṃmūlacakraṃ N₂ **vartate** cet.] pravartate U₂ **prathamam ādhārācakraṃ** PLU₂] prathamādhārācakraṃ vartate E **gaṇeśadai-vataṃ** ELU₂] gaṇeśāṃ daivatam P **7–8 siddhibuddhiśaktiṃ muṣako vāhanam** *scripsi*] *em.* siddhibuddhiśaktiṃmuṣakavāhanam E siddhibuddhiśaktir mukhako vāhanam P siddhibuddhiśaktiṃmuṣako vāhanam L siddhibuddhiśaktiḥ muṣako vāhanam U₂ **8 ākuñcanamudrā** PLU₂] ākuṃcamudrā E **apānavāyuh** EL] °vāyuṣ P °vāyu U₂ **9 triśikhā** PL] triśikhāt E trirekḥā U₂ **tanmadhye** cet.] tanmadhya LN₁ **10 °gniśikhākāraikā** E] agniśikhākārā ekā cet. mag-niśikhākārā ekā P jñiśikhākārāṇakā L **vartate** EPLN₁N₂D₁U₁] asmi U₂ **tasyā** cet.] tasyāḥ EN₁D₁ **mūrter** cet.] mūrtir EL mūrtair U₁ *om.* U₂ °**sakala** cet.] *om.* L saka° N₂ **vāṇmayam** EPLU₂] vāḡmayam N₁N₂D₁U₁ **11 sphu-rati** cet.] sphuraṃti L **bahir-ānandā** *scripsi*] *em.* bahir mānandā U₂

Philological Commentary: **1 kathyante:** The whole sentence is *om.* in U₁. **mantrayogaḥ:** The sudden appearance of *mantrayoga* seems odd: This section of the text doesn't mention the practice of *mantra* at all. It might be a mistake, or a later insertion. However, all witnesses preserve this reading except L. The sentence that follows confirms the reading of Mantrayoga by the usage of dual forms. **9 prathamam ... triśikhā:** The whole section from *prathamam* to *triśikhā* is missing in N₁, N₂, U₂, D₁ and U₁, but present in all other witnesses. **11 asya bahir mānanda:** This additional passage is found in U₂ only and is indicated in the manuscript with “ajapājapaśāt || 600 || ghaṭi 1 palāni 40 ||”. Is this a quotation?

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

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

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

[Description of the first Cakra]

At the beginning⁶ 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 concentration is (*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 [of it] is a trident, and *kāmapīṭha*⁷ 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 bliss⁸, yogic bliss, heroic bliss [and] the bliss of coming to rest.⁹

[Description of the second Cakra]

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.

⁶Supposedly at the beginning of the central channel.

⁷Discuss the term *kāmapīṭha*.

⁸Discuss the four blisses.

⁹It 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 but rather interesting for the history of this text, I have added them to the edition's text and the translation as well. In order to indicate this I have highlighted them in color.

इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्डीयाणपीठसंज्ञकं भवति । लिङ्गस्थानं ॥ पीतवर्णं ॥ पीतप्रभा ॥ रजोगुण ॥ ब्रह्मादेवता ॥ वैखरीवाच ॥ सावित्रीशक्तिः ॥ हंसवाहनं ॥ वह्णऋषिः ॥ कामाग्निप्रभा ॥ स्थूलदेहा । जाग्रदवस्था ॥ ऋग्वेद ॥ आचार्यलिङ्गं ॥ ब्रह्मसलोकतामोक्षः ॥ शुद्धभूमिकातत्त्वं ॥ 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 । युवतीनां अतिवल्लभो भवति । प्रतिदिनमायुर्वर्धते ॥

[Description of the third Cakra]

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

[Description of the fourth Cakra]

- चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं ॥ हृदयस्थानं ॥ श्वेतवर्णं ॥ तमोगुणः ॥ रुद्रदेवता । उमाशक्तिः ॥ हिरण्यगर्भऋषिः ॥ नन्दिवाहनं ॥ प्राणवायुः ॥ ज्योतिः कलाकारणं देहे ॥ सुषुप्तिरवस्था ॥ पश्यन्तीवाचा ॥ सामदेदः ॥ गार्हपत्याग्निः ॥ शिवलिङ्गं ॥ प्राप्तिभूमिका ॥ सरूपतामुक्तिः ॥ द्वादशादलानि । द्वादशमात्रा ॥ कं खं गं घं णं चं छं जं झं यं तं थं ॥ बहिर्मात्रा ॥ रुद्राणी ॥ तेजसा ॥ तापिनी ॥ स्फकदा । चैतन्या ॥ शिवदा ॥ शान्तिः ॥ उमा ॥ गौरी ॥ मातर ॥ ज्वाला ॥ प्रज्वालनी ॥ अतितेजोमयत्वाद्दृष्टिगोचरं न भवति । तन्मध्ये ऽष्टदलमधोमुखं कमलं वर्तते ।
- मनश्चक्रे ॥ मनोदेवता ॥ भैशक्तिः ॥ आत्मऋषिः ॥ नाभिमध्ये स्थितं पद्मं नालं तस्य दशाङ्गुलं । कोमलं तस्य तन्नालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन उन्नत्यसंकल्प । विकल्पात्मक

12 idānīm cet.] idānī N₂ dvitīyaṃ cet.] dvitīye U₂ svādhiṣṭhānacakraṃ U₁] svādhiṣṭhānacakraṃ EPLN₁D₁U₂ svādhinacakraṃ N₂ ṣaḍdalaṃ cet.] ṣaḍdalaṃ E ṣaḍdalaṃ N₂ uḍḍīyānapīṭha° U₂] upāyanapīṭha° E uḍḍīyān pīṭhaṃ L uḍyānapīṭha° N₁N₂ uḍyānapīṭha° D₁ uḍāganapīṭha° U₁ 3 'tiraktavarṇaṃ PU₂] atiraktavarṇaṃ cet. atiraktavarṇa° U₁N₂ sādhaḥ EPLU₂] sādhaḥ cet. 'tisundaro EPLU₂] atisundaro cet. 4 pratidinam cet.] dinam dinam prati N₁U₁ dinadinam prati N₂ dinam prati D₁ 5 tṛtīyaṃ cet.] tṛtīye E atha tṛtīyaṃ maṇipūracakraṃ U₂ tṛtīyacakraṃ N₂ daśadalaṃ cet.] daśadala° L daśadalakaṃ U₁ om. U₂ padmaṃ EPU₁] padme L padma N₁N₂D₁ om. U₂ vartate cet.] om. U₂ 6 sūkṣmaliṅgadevatā scripsi] em. sūkṣmaliṅgadevatāha U₂ samīpatāmokṣaḥ scripsi] samīpatāmokṣaḥ U₂ 9 vartate cet.] asmi U₂ tasyās cet.] tasyā N₁N₂D₁ kathayitum cet.] kathyitum L kathatum U₁ vaktum U₂ 10 mūrter cet.] mūrtir L om. U₂ 'karaṇāt cet.] 'karaṇāt E puruṣasya śarīraṃ sthiraṃ cet.] om. P bhavati cet.] bhavati vā U₁ om. P 11 caturthaṃ cet.] caturthacakraṃ kamalaṃ N₂ kamalaṃ cet.] om. N₂ vartate cet.] asti U₂ bhavati N₂ 13 paśyantivācā scripsi] em. paśyantivācā U₂ gārhapatyāgniḥ scripsi] em. gārhasyatyogñiḥ U₂

Philological Commentary: 3 liṅgasthānaṃ: This additional passage is found in U₂ only and is indicated in the manuscript with “ajapājapaḥ sahasra || 6000 || gha 0 16 pa 0 40 ||”. Is this a quotation? 4 yuvatīnām...bhavati: This additional sentence occurs in N₂ only. 9 kapilavarṇaṃ: This additional passage is found in U₂ only and is indicated in the manuscript with “ajapājapa || 6000 gha 016 pa 040 ||”. Is this a quotation? tanmadhye ... cakram vartate: This sentence is om. L. tanmadhye ... mūrtir vartate: This sentence om. in L.

Now the second [will be described]. The *Svādhiṣṭhānacakra* having six petals is known as the seat of *uḍḍīyāna*¹⁰. [It is] located at the gender, [its] yellow in color, [its] shine is yellow, [it is assigned to the quality of] *rajas*, [its] god is Brahmā, the divinity of speech (*vaikharīvāca*) [is associated with it], [its] power is Sāvitrī, [its] mount is the goose, [its] *Rṣi* is Vahana, [it has] the shine of the fire of love, [associated with is] the gross body, [it is associated with] the waking state, the Ṛgveda, the gender of the teacher (*ācāryaliṅga*), the liberation of the world of Brahma and inhabitants, the reality of the pure state of meditation (*śuddhabhumikā*), [it is associated with] the sphere of smell, [its] vitalwind is *apāna*. [Its] inner measure [is]: vaṃ bhaṃ maṃ yaṃ raṃ laṃ. [Its] outer measure: desire, *kāmākhyā*, beauty of both¹¹, *ceṣṭrikā*? (what is that?), 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.

[Description of the third Cakra]

The third, a lotus with ten petals exists at the location of the navel. [It is] monkey-red (*kapila*) in colour, [has] Viṣṇu as its deity, Lakṣmi [as its] power, Vāyu [as its] *Rṣi*, Samāna [as its] vitalwind, [its] mount is Garuḍa, [it belongs to] the deity of subtle body, [it is assigned] to the state of sleep, the inaudible speech (*madhyamāvāg*), the Yajurveda, the southern fire, the [state which is] close to liberation (*samīpatā*)¹², the Viṣṇu of the penis of the teacher, [associated with it is] the Tattva of water, [being in] the sphere of space (*rajoviśaya*). It has ten parts [and] ten measures. [The] inner measures: *ḍaṃ ṭaṃ ṇaṃ taṃ thaṃ daṃ dhaṃ naṃ paṃ phaṃ*. The external measures: peace, patience, insight, *tanyā*?, a learned teacher, a lotus, *ahaṃsagamanā*?, the fixation object, absorption and immortality. In its middle exists a *cakra* with five angles. In its middle is a single [divine] form. It's not possible to describe her shine with speech. Through the execution of meditation on this [divine] form the body of the person is going to be strong.

[Description of the fourth Cakra]

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 parts (*kalākaraṇa*), [its] state is deep sleep, [its] speech is *paśyantī*¹³, [it is attributed to the] Sāmaveda, the fire of the house, Śivaliṅgam, the ability to attain 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] Prajvālīnī. 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.

¹⁰Discuss the term *uḍḍīyāna*.

¹¹Supposedly of the male and female partner?

¹²The second type of liberation. Additional information will be added in the near future.

¹³Add footnote of entry in *Tāntrikābhidhānakośa*.

मेव च । पूर्वदले स्वेतवर्णे यदा विश्रामते मनः ॥ धर्मकीर्तिविद्यादि सद्बुद्धिर्भवति । अग्निकोणे आरक्तवर्णे निद्रा आलस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णेति तदा क्रोधोत्पत्तिर्भवति । नैऋत्ये नीलवर्णे ममतामतिर्भवति । पश्चिमे कपिलवर्णे । क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये ये शामवर्णे चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णे भोगशृङ्गारमहोदयमतिर्भवति । ईशाने गौरवर्णे ज्ञानसंधानमतिर्भवति । तन्मध्ये प्राणवायोः स्थानमष्टदलकमलम 5 ध्ये लिंगाकारा कर्णिका कथ्यते । तस्याः कलिकेति संज्ञा तत्कलिकामध्ये पद्मरागरत्नसमानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते । तस्या जीवेति संज्ञा तस्या बलं अथ च स्वरूपं कोटिजिह्वाभिर्वक्तुं न शक्यते । अस्या मूर्तेर्ध्या नकारणात् स्वर्गपातालाकशमनुष्यगन्धर्वकिन्नरगुह्यकविद्याधरलोकसंबन्धिन्यः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्यते ॥

[Description of the fifth Cakra]

इदानीं पञ्चमं कमलं षोडशदलं कण्ठस्थाने वर्तते । धूम्रवर्णे ॥ जीवोदेवता ॥ अविद्याशक्तिः ॥ विराठर्षिः ॥ 10 वायुर्वहनं ॥ उदानवायुः ॥ ज्वालाकला ॥ जालंधरोबन्धः ॥ महाकारणदेह ॥ तूयावस्था ॥ परावाचा ॥ अथर्वण वेदः ॥ जंगमलिङ्गं ॥ जीवप्राप्ताभूमिका ॥ सायुज्यतामोक्षः ॥ षोडशदलानि ॥ षोडशमात्राः ॥ अन्तर्मात्रार्चराः । । अं आं इं ईं उ ऊं ऋं ॠं लृं एं ऐं ॐ औं अं अंः ॥ बहिर्मात्रा ॥ विद्या ॥ अविद्या ॥ इष्टा ॥ शक्ति ॥ ज्ञा नशक्तिः ॥ शतला ॥ महाविद्या ॥ महामाया ॥ बुद्धिः ॥ तमसी ॥ मैत्रा ॥ कुमारी ॥ मैत्रायणी ॥ रुद्रा ॥ पुष्ट । । सिंहनी ॥ तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणादसाध्यरोगा नश्यन्ति । 15 एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ॥

[Description of the sixth Cakra]

15 °gocaram cet.] gocaratām U₂ 1 bhavati cet.] yāti U₂ 'ṣṭadalam cet.] 'ṣṭadale P ṣṭadalam L aṣṭadalam N₁N₂D₁U₁ adhomukhaṁ kamalam cet.] adhomukhakamalam L mukhaṁ kamalam P vartate cet.] asti U₂ 2 bhaisaktiḥ scripsi] em. bahiśaktiḥ U₂ daśāṅgulaṁ scripsi] em. daśāgulaṁ U₂ 7 jñānasamdhāna° scripsi] em. jñānasamdhāne U₂ 8 karṇikā cet.] karṇi U₂ kaliketi cet.] kalikeli L karṇiketi E samjñā cet.] om. L tatka-likāmadhye cet.] tataḥ N₂ om. L padmarāgaratnasamānavarṇāṅguṣṭhapramāṇaikā scripsi] em. padmarā- gasamānavarṇāṅguṣṭhapramāṇaikā E padmarāgaratnasamānavarṇāṅguṣṭhapramāṇā || aṅguṣṭhapramāṇā || ekā PN₁ padmarāgarat- nasamānavarṇā aṅguṣṭhapramāṇā ekā N₂ padmaratnasamānavarṇā aṅguṣṭhapramāṇā ekā L padmarāgaratnasamā- navarṇā aṅguṣṭhapramāṇāt ekā D₁U₁ padmarāgaratnasamānavarṇā || aṅguṣṭhapramāṇā ekā U₂ 9 tasyā EP] tasyāḥ N₁N₂D₁U₁ tasya L jiveti samjñā U₂] jiveti samjñāḥ N₁ jiveti samjñāḥ N₂ jiveti samjñā D₁ jivasamjñā EPU₂ om. L tasyā EN₂P] tasyāḥ N₁D₁U₁ tasya U₂ balam atha ca svarūpaṁ cet.] balam atha svarūpaṁ P balam tasya atha svarūpaṁ U₂ bala sappa svarūpaṁ L balamadhyasvarūpaṁ E koṭijihvābhir cet.] koṭijihvāyābhi L na cet.] naiva EP asyā cet.] asyāḥ N₁D₁U₁ tasyāḥ U₂ mūrter cet.] mūrtir LN₂ 9–10 dhyānakāraṇāt cet.] dhyānaṁ karaṇāt U₂ dhyānāt L 10 sambandhinyaḥ cet.] samdadhinya U₂ strīyaḥ sādhakasya puruṣasya cet.] strīyo 'pi EPL striyo pi U₂ 10–11 vaśyā bhavanti cet.] vaśyo bhavati N₂ 11 kiṁ cet.] om. EPLU₂ kathyate cet.] kathyate vā U₁ 12 idānīm N₁N₂D₁U₁] om. cet. kamalam ṣoḍaśadalam kaṇṭhasthāne N₁D₁U₁] kamalaṣoḍaśadalam kaṇṭhasthāne N₂ kaṇṭhasthāne ṣoḍaśadalam kamalam EPL viśuddhacakraṁ kaṇṭhasthāne U₂ vartate cet.] om. U₂ 17 koṭicandrasamaprabhaḥ cet.] °prabhā LD₁ koṭisūryasamāna E ekaḥ puruṣo cet.] ekapuruṣo D₁ eka pumān U₂ puruṣasya cet.] pumaṣaḥ U₂ 18 °paryantaṁ cet.] °paryanta N₂ om. L puruṣo cet.] sa puruṣo EP

Philological Commentary: 15 anāhatacakram: This additional passage is found in U₂ only and is indicated in the manuscript with “|| ajapājapasaḥsra || cha 000 gha 0 1 6? pa 040 ||”. Is this a quotation? 17 dhūmravarṇe: This additional passage is found in U₂ only and is indicated in the manuscript with “ajapājapasaḥsra | 1000 gha 02 pa 046 akṣara 40 ||”. Is this a quotation?

The mind resides in this *cakra*, [the] deity [presiding over it] is the mind [itself], [its] power is Bhairava, [its] Ṛṣi is the self. In the middle of the navel [exists] a place, being a lotus, its tube measures ten *aṅgulas*, the fluid (*komala*) [being in] the tube is pure and facing upwards. In its middle is the location of a shining banana-flower. The mind [usually is set] to prevent its rise upwards?. [There are] several options to arise in oneself. If the mind takes rest in the eastern petal [which is] white in color - the Dharma, fame, knowledge etc. and the clear intellect arises. [If the mind rests] in south-east, [which is] reddish in color - sleep, laziness, illusion and a weak mind arises. [If it rests] on the right south, [which is] black in color then anger is generated. [If it rests] in the southwest, [which is] blue in color a mind that is selfish arises. [If it rests] in the west, [which is] brown in color a mind of payfulness, laughing, and party-mood arises. [If it rests] in the northwest, [which is] dark in color a mind of restless thought arises. [If it rests] in the north, [which is] yellow in color a mind of great happiness, erotic and enjoyment arises. [If it rests] in north-east [which is] whitish in color a mind endowed with unified knowledge arises. It's 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 similar 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]

Now the fifth lotus having sixteen petals existing at the location of the throat. [It is] smoke-colored, [its] deity is the embodied soul (*jīva*), [it is associated with the] power of 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 Parā¹⁴, [it is associated with the] Atharvaveda, Jaṅgamaṅga [and] Jivaprāptābhūmikā?, [its] liberation is absorption into the divine essence (*sāyujyatāmokṣaḥ*), [it has] sixteen petals [with] sixteen measures. [Its] internal measures are: am ām im īm u ūm ṛm ṛm ḷm ḷm em aim om aum am amḥ. [Its] external measures are: knowledge, ignorance, desire, power, the power of knowledge, *śatalā*?, great knowledge, great illusion, intellect, dual darkness (*tamasī*?), love, young girl?, Maitrāyaṇī?, Rudrā, 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 Hiraṇya, [its] mount is Caitanya, [its] body is Jñāna, [its] state is

¹⁴Im Kaśm. Śiv. °das ewige Wort, in welchem potentiell alle Begriffe und Worte ruhen; vgl. das śabdabrahma des Vyākaraṇa. [B.] Schmidt S. 246

इदानीं षष्ठचक्रं आज्ञानामकं वर्तते । अग्निदेवता सुषुम्णाशक्तिः ॥ हिंस्रऋषिः ॥ चैतन्यवाहनं ॥ ज्ञानदेही ।
। विज्ञानावस्था ॥ अनुपमवाचा ॥ सामवेदः ॥ प्रमादलिंगं ॥ अर्धमात्रा ॥ आकाशातत्वं ॥ जीवहिंस ॥ चैतन्य
लीलारंभः ॥ द्वेमात्रा ॥ हं क्षं ॥ अंतर्मात्रा ॥ बहिर्मात्रा ॥ स्थिति ॥ प्रभा? ॥ तच्चक्रं भ्रुवोर्मध्ये द्विदलकं स्थितं
तन्मध्ये ऽग्निज्वालाकारं अकलंकिंचिद्वस्तु वर्तते । न स्त्री न पुमान् । पुरुषस्य शरीरमजरामरं भवति ॥

[Description of the seventh Cakra]

इदानीं सप्तमं चक्रं चतुःषष्टिदलं तालुमध्ये ऽमृतपूर्णं वर्तते । ललाटमंडलं ॥ चंद्रोदेवता ॥ अमृताशक्तिः ।
। परमात्माऋषिः ॥ अमृतवासिनीकलासप्तदशी ॥ अमृतकल्लोलनदी ॥ महाकाश ॥ अंबिका ॥ लंबिका ॥
5 घंटिका ॥ तालिका ॥ अजपागायत्रीदेहस्वरूपं ॥ काकमुखी ॥ नरनेत्रागोशृंगाललाटब्रह्मपठाहयग्रीवा ॥ मयूर
मुखा ॥ हंसवदंगानि ॥ अजपागायत्रीस्वरूपं ॥ अधिकतरप्रभामुक्तं ॥ अतिश्वेतं ॥ तन्मध्ये रक्तवर्णं घटिकासंज्ञा ।
अधिकतरशोभयुक्तं । अतिश्वेतं । तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा । एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये
प्रकटचन्द्रकला अमृतधारास्रवन्ती वर्तते । तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरंतरध्या
नकरणादमृतधारा स्रवति । तदा क्षयरोगपित्तज्वरहृदयदाहशिरोरोगजिह्वाजडभावा नश्यन्ति । भक्षितं विषमपि न
10 बाधते । यद्यत्र मनः स्थिरं भवति ॥

[Description of the eighth Cakra]

इदानीं अष्टमचक्रं ब्रह्मरंध्रस्थाने शतदलं वर्तते । गुरुदेवता ॥ चैतन्यशक्तिः ॥ विराट्ऋषिः ॥ सर्वोत्कृष्टसा
क्षिः ॥ भूततुर्यातीतचैतन्यात्मकं ॥ सर्ववर्णाः ॥ सर्वमात्राः ॥ सर्वदलानि विराट्देहस्थितावस्था प्रज्ञावाचा सोहं

1 **śaṣṭhacakraṃ** cet.] śaṣṭhaṃ bhrūmadhye EP śaṣṭhaḥ bhrūmadhye L śaṣṭa bhrūmadhye U₂ **ājñānāmakaṃ** U₁] ajñānāmakaṃ N₁D₁ ajñānāmaka N₂ ajñācakraṃ EPL ajñācakraṃ raktavarṇaṃ U₂ ajñānāmakaṃ N₁D₁U₁ ajñānā-
maka N₂ **vartate** cet.] om. U₂ **3 tac cakram bhruvor madhye dvidalakam sthitam** cet.] dvidalam EPL
om. U₂ **4 'gnijvālākāraṃ akalam** N₁N₂D₁] agnijvālākāraṃ akalam cet. agnijvālākāraṃ akala U₁ **na pumān**
cet.] pumān EBL **'ajarāmaram** cet.] 'ajarāmāro BLP **bhavati** cet.] bhavati vā U₂ **5 cakram catuṣṣaṣṭhi-**
dalam tālumadhye N₁D₁U₁] cakram catuṣṣaṣṭhidalam tālumadhye N₂ tālumadhye catuṣṣaṣṭhidalam EPU₂ tāludese
madhye catuṣṣaṣṭhidala LB **'mṛtapūrṇam** *scripsi*] em. amṛtapūrṇam cet. amṛtapūrṇa N₂ **9 'katarasobhayuk-**
taṃ cet.] 'katarasobhāyuktaṃ N₂ 'kaśobhāyuktaṃ E 'kataraprabhāmuktaṃ U₂ **raktavarṇam** cet.] raktavarṇa°
N₂ **ghaṇṭikā°** cet.] ghaṇṭikā° E ghaṇṭikā° P ghaṇṭikā° L **ekā** cet.] ekā ekā LB **bhūmiḥ** cet.] bhūmi° U₁ bhūmi
U₂ **10 prakāṣa°** cet.] praḡaṣṭa U₁ 'mṛtadhārā bhavati E **vartate** N₁N₂D₁U₁] om. cet. **kalāyā** cet.] kalāyāḥ N₁N₂U₁ LB karnikāyā
LB **nāyāti** cet.] na yāti LBU₂ **10-11 niramṛtaradhyānākaraṇād** cet.] nirantaradhyānād EP **11 amṛtadhārā**
cet.] amṛtadhārāyāḥ sajīvo E amṛtadhārā plāvanam P amṛtadhārā plavanam U₂ **sṛavati** LBU₁] sṛavanti N₁N₂D₁
bhavati EPU₂ **tadā** EPLBU₂] om. cet. **kṣayarogapittajvarahṛdayadāhaśīrorogajihvājadabdhāvā** *scripsi*] em.
yakṣamarogapittajvarahṛdayadāhaśīrorogajihvājadabdhāvā E kṣayarogapittajvarahṛdayadāhaśīrorogajihvājadabdhāvān P
kṣayarogapittajvarahṛdayadāharogajihvāyājadabdhāvā L kṣayarogapittajvarahṛdayadāharogajihvāyājadavān B kṣayaro-
gam pittajvarahṛdayadāhaśīrorogajihvāyājadabdhāvā N₁ kṣayarogam pittajvarahṛdayadāhaśīrorogajihvāyājadabdhāvātā
N₂ kṣayam rogam pittajvarahṛdayadāhaśīrorogajihvāyājadabdhāvā D₁ kṣayarogapittajvarahṛdayadāhaśīrorogajihvāyā-
jadabdhāvā U₁ kṣayarogoptatti// jvara hṛdayadāha// śīroroga// jihvājadatā// dayo U₂ **bhākṣitam** N₂U₁] bhākṣitam N₁
bhākṣitam D₁ bhākṣitam api EPLU₂ bhākṣitamār pi B **viṣam api** N₁N₂D₁U₁] viṣam LBU₂ viṣan E viṣa P **12 bād-**
hate EPN₂] bādhyate cet. **yadyatra** cet.] yadyatram api LB yadyanna N₁D₁ **manaḥ sthiram** EP] manasthiram cet.
13 aṣṭamacakraṃ brahmaramdhrasthāne śatadalam N₁N₂D₁] brahmarandhrasthāne 'ṣṭamaṃ śatadalam cakram
EPU₂ brahmaramdhrasthāne aṣṭamaṃ śatadalam cakram LB cakram brahmaramdhrasthāne śatadalam U₁

Philological Commentary: **3 agnirdevatā:** This additional passage is found in U₂ only and is indicated in the manuscript with “ajapājapasaḥsra | 1000 gha 02 pa 046 akṣara 40 ||”. Is this a quotation? This indication has been repeated already after the previous quotation on the fifth *cakra*. **4 agnijvālākāra°:** Witness B starts here.

Vijñāna, [its] speech is incomparable (*anupama*), [its] Veda is Sāma, [its] liṅgaṃ is intoxication (*pramāda*), [its] half-measure? is Jīvaḥṃsa [and] the support of play of Caitanya. [It has] two measures haṃ [and] kṣaṃ [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.

[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" (*ghāṃṭikā*). [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 (*jihvājāda*) vanish. Also eaten venom doesn't trouble him. If here the mind becomes stable.

[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 Nīśāhevahate. The breath is a the pair of yojānātisapaṇḍitaḥ? 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

वेद अनुपमस्थानं ॥ सर्वजपसंख्या ॥ २१६०० ॥ एकविंशतिसहस्राणिषड्गतानि ॥ तथैव च निशाहेवहते ॥ प्राणः
योजानातिसंपंडितः ॥ सकारेण बहिर्याति हकारेण विशोत्पुनः ॥ हंसः सोहं ॥ ततो मन्त्रं जीवो जपति सर्वदा ।
। तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं ।

- तन्मध्ये ऽग्निधूमाकाररेखा यादृशी । यादृश्यैका पुरुषस्य मूर्तिर्वर्तते । तस्या नादिर्नान्तो ऽस्ति । तस्या
5 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 अतिरक्तवर्णस
कलशोभास्पदं अनेककल्याणपूर्णसहस्रदलं एकंकमलं वर्तते । यस्य परिओमलो मनसो वचसो न गोचरः । तस्य
10 कमलस्य मध्ये त्रिकोणरूपैका कर्णिका वर्तते । । तत्कर्णिकामध्ये सप्तदशीएका निरञ्जनरूपा कला वर्तते ।
कोटिसूर्यसमप्रभं कलायास्तेजो वर्तते । परमुष्णभावो नास्ति । कोटिचन्द्रसमप्रभं शीतलपरं भावो नास्ति ।

अस्याः कलाया ध्यानकरणात् साधकस्य दुःखं न भवति ।

- अत्र स्थाने ऽहं देवता । सो ऽहं शक्तिः । आत्माऋषिः । मोक्षमार्गः । अहं ब्रह्मोर्ध्वं । अहं चक्र इति ।
अग्निचक्रे सकरा भवती ॥ प्राणी रूढो भवेज्जीव आरोह्यवरोहति भवगुहास्थानं पितवर्णं ॥ कोटिसूर्यप्रतिकाशं
15 तेजः सदोदितप्रभा शीवो देवता ॥ मूलमायाशक्तिः ॥ हर आत्मा लयावस्था ध्वनिस्थिरानादात्मको खंडध्वनि ।
। अघोरामुद्रा ॥ मूलमाया ॥ प्रकृतिदेहः ॥ वाङ्मनोगोचरः ॥ निःप्रपञ्चः ॥ निःसंशयः ॥ निस्तरं हनिर्लोपल

3 kamalasya cet.] kamala° E jālandharapīṭha cet.] jālandharapīṭha B jātyadharanipīṭha E iti cet.] om. B saṃjñā cet.] °saṃjñā B sthānam
cet.] sthānam mūrṭi vartate LB 4 °gnidhūmākārarekhā EPLB] °gnidhūmākārareṣa N1D1 agnidhūmrākārarekhā N2U1 °gnidhūmrākārarekhāyā U2
yādṛśī cet.] yādṛśy° E etadṛśī U2 yādṛśy PLB] ādṛsy E yādṛśī N1N2D1U1 om. U2 tasyā EPLB] tasyāh cet. nādir nānto °sti cet.] nāstyamītaḥ
ādir api nāsti N1N2D1U1 nādinām °to sti P 5 mūrter EPU1U2] mūrṭir cet. dhyānakaraṇāt scripsi] conj. dhyānakaraṇāt pratyakṣaṃ niramṭaram EB
dhyānakaraṇāt pratyakṣaniramṭaram cet. puruṣasyākāśe cet.] puruṣa ākāśe N2 puruṣasyākāśa° U2 puruṣasya ākāśi U1 gamāgamau cet.] °gamo
U1 °game N2 bhavatah cet.] bhavata U2 prthvimadhye cet.] prthvimadhye BU2 sthitasyāpi cet.] sthitāv-api N1N2D1U1 prthvibādho EL
prthvibādho B kṣato bādho N1N2D1U1 prthaka P prthvī bādho U2 na bhavati cet.] bhavati P na bhati U2 5-6 sakalam pratyakṣaṃ nirantaram
scripsi] em. sakalāpratyakṣaṃ nirantaram N1N2D1U1 sakalāh pratyakṣaṃ niramṭara BL sakalān pratyakṣaṃ niramṭaram E om. PU2 6 paśyati cet.]
paśyati LB om. PU2 prthagbhavati E] ca prthak bhavati BL ca prthak ca bhavati N1N2U1 om. PU2 atīṣayanāyur EP] atīṣayanāyur BL atīṣayena
āyur N1N2D1U1 om. U2 vardhate cet.] vardhayate BL 7 navamacakrasya cet.] navamaṃ cakrasya B navamaṃ cakrasya U1 bhedāh cet.] bheda
N2 kathyante cet.] kathyate LBN2U2 mahāśūnya° cet.] mahāśūnye LB mahāśūnye N1 om. U2 cakreti cet.] °cakram iti EP cakram iti LB om. U2
saṃjñā cet.] om. U2 tadupary EPB] tadupari LN1N2D1U1U2 om. U2 param cet.] om. BLU2 kiṃ api nāsti cet.] om. U2 8 tasya cet.] tasya
cakrasya N1N2D1U1 madhye tasya U2 pūrṇagiri° EPBLU2] pūrṇagiri N1N2D1 pūrṇagire U1 pīṭham° PBLU2] pīṭha E om. cet. iti PU2] iti saṃjñā
BL om. cet. etadṛśaṃ cet.] etadṛśaṃ E ekādaśaṃ U2 nāma cet.] nāmaḥ U1 mahāśūnyacakramadhye cet.] mahāśūnyacakrasya madhye EPBL
mahāśūnyacakrasya U2 ūrdhvamukhaṃ cet.] ūrdhvamukham EPL ūrdhvamukham U2 ūrdhvamukhem B atiraktavarṇaṃ cet.] iti raktavarṇaṃ
ELB iti raktavarṇa° P ativarṇaṃ U2 8-9 sakalaśobhāspadam cet.] sakalaśobhāspadam E sakalaśobhanāsyadam U2 9 anekakalyāṇapūrṇaṃ cet.]
°pūrṇa° BN2 ekaṃ cet.] eka° D1 om. U1 vartate cet.] vartato B yasya cet.] yasya kamalasya U2 manaso vacaso E] manasā vacasā PLBN1N2D1
vacasā manasā U1 manasā vācā U2 na cet.] om. L gocarāh cet.] gocara N2U2 10 kamalasya cet.] kamala° P trikoṇarūpaikā E] trikoṇarūpā
ekā cet. trikoṇarūpā eka N1N2 saptadaśī cet.] saptadaśireṇa LB ekā cet.] om. E 11 samaprabhaṃ cet.] samaprabhā LBU2 samaprabha P
sadṛṣaprabhaṃ U1 param EU1U2] param U1 para N2 parim cet. uṣṇabhāvo cet.] uṣṇabhavo PLB auṣṇabhāvo D1 udbhavo E °samaprabhaṃ
N1N2D1] °samaprabhā EPBU2 °samam prabhaṃ U1 om. L śītalaparaṃ N1D1] śītalam paraṃ cet. śītalapara N2 om. L bhāvo cet.] śītabhāvo EPB
śītalabhāvo U2 om. L 12 asyāh cet.] asyā N2U2 kalāyā dhyānakaraṇāt N2U1] kalāyāh dhyānakaraṇāt N1D1 kalāyā dhyānayogāt EBL kalāyāh
dhyānayogāt U2 kalādhyanayogāt P sādhaḥ cet.] sādhaḥ N2 na cet.] om. BL 13 sthāne scripsi] em. stāne U2 so °haṃ scripsi] em.
soham U2 ahaṃ brahmordhaṃ scripsi] em. haṃ brahmordhaṃ U2 ahaṃ cakra iti scripsi] em. haṃcakra iti U2 14 sakarā scripsi] em. sakaro
U2

Philological Commentary: 3 gurudavetā...ajapājapasaḥsra: This additional passage is found in U2 only and is indicated or concluded in the
manuscript with “1000 gha 02 pa 046 akṣara 40”. Is this a quotation? Or is this a certain instruction for the mode or pace of recitation? 5 °karaṇāt
pratyakṣaṃ niramṭaram: 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 niramṭaram is ungrammatical in this construction. The second is that the sentence is way more meaningful without it. The
third that two sentences later we get the phrase in a meaningful context. Due to the last consideration my best guess is an interlace at an early stage of
transmission. °manaso vacaso: All manuscripts at hand share this usage of the instrumentals. Only the printed edition conjectures the forms into the
expected genitiv. I adopted the variant of the printed edition to arrive at a grammatically correct text. saptadaśī: A saptadaśī kalā appears frequently
in Śaiva literature. References need to be added here.

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]

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

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.

क्षं 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 ananta° cet.] alakṣa° U₁ **sthānam** cet.] stānam D₁U₂ sthānam vartate BL **tatordhvaśaktiḥ** EN₁U₂] tatordhvaśaktiḥ P urdhvaśaktir U₁ tatra ūrdhva śaktiḥ D₁ tatra ūrdhva śakti N₂ rdhaśakti ardhaśakti BL **etādṛśī** cet.] etādṛśā U₂ etādṛśam D₁ ekādaśā PBL **saṃjñā** cet.] saṃjñākā U₁ **2 asyāḥ** cet.] asyā U₁ tasyāḥ N₂ **kalāyā** cet.] kalāyāḥ N₂U₂ **dhyānakāraṇāt** cet.] dhyānakāraṇā D₁ **tad bhavati** N₁N₂D₁] tad bhavati vā U₁ om. cet. **rājyasukhabhogavṛtaḥ** D₁] rājyasukhabhogavataḥ N₁N₂U₁ tasya sukhabhogavataḥ EPU₂ tasya-kham bhogavataḥ B tasya-sukham bhogavataḥ L **strīmadhye** cet.] śrī strīmadhye N₂ **vilāsavataḥ** cet.] vilāsavata° U₂ vilāsavataḥ LB **3 saṃgītavinodaprekṣyāvataḥ** N₁D₁U₁] saṃgītavinodaprekṣyāvataḥ PN₂ saṃgītavinodaprekṣyāvata U₂ saṃgītaḥ vinodavataḥ B saṃgītilāsavataḥ vinodaprekṣyāvataḥ E saṃgītaḥ prekṣyāvataḥ L **eva** PB] evaḥ cet. eka U₁ °vat kalā EPLBU₂] vṛddhivato N₁D₁ vṛddhi vanto N₂ vṛddhir U₁ **vardhate** EPN₁D₁U₁] vartate cet. **puṇyapāpe** cet.] puṇyapāpau U₁ om. P °sya E] om. P asya cet. **śārīrasya** BL] śārīrena N₁N₂D₁U₁ śārīraḥ EU₂ om. P **na** EBLU₂] om. N₁N₂D₁U₁P **4 spr̥ṣataḥ** cet.] spr̥ṣāt U₁ **nirantaradhyānakāraṇāt** cet.] niraṃtaraḥ dhyānakāraṇāt BL evaḥ puruṣasya pratidinaḥ niraṃtaraḥ dhyānakāraṇāt U₂ om. P **nijasvarūpaprakāśasāmarthyam** cet.] nijasvarūpaḥ prakāśanasāmarthyam EU₂ **dūrastham apy arthaḥ** D₁U₁] dūrastham api padārthaḥ BP dūrastham api parārthaḥ L dūrasthopi ca dūrasthavastu E dūrastham api N₁N₂ dūrastham api bhavati || dūrastham api padārthaḥ U₂ **samīpa iva** cet.] samīpaḥ iva N₁ samīpaḥ iva N₂ samīpaḥ eva U₁

