

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

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March 20, 2022

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# 1 The List of the 15 Yogas

- It's not entirely clear if the list given at the beginning of the text codifying the fifteen *yogas* belongs to the original text or was a later addition by another hand. One primary reason for this possibility is the structure of the *yogas* in the actual course of the text does not equal the list. The text begins with a description of *kriyāyoga* and continues to describe *siddhakuṇḍaliniyoga* 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.

## 2 Conventions in the Critical Apparatus

### 2.1 Sigla in the Critical Apparatus

- E : Printed Edition
- P : Pune BORI 664
- L : Lalchand Research Library LRL5876
- B : Bodleian Oxford D 4587
- N<sub>1</sub>: NGMPP B 38-31
- N<sub>2</sub>: NGMPP B 38-35 / A 1327-14
- D<sub>1</sub>: IGNCA 30019
- D<sub>2</sub>: IGNCA 30020
- U<sub>1</sub>: SORI 1574
- U<sub>2</sub>: SORI 6082

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

## 2.2 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 negligence 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*.

## 2.3 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*.

## 2.4 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.

## 2.5 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.

### 3 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 || N<sub>1</sub> śrī gaṇeśāya namaḥ || śrī sarasvatyai namaḥ || śrī nirañjanāya namaḥ D<sub>1</sub> śrī gaṇeśāya namaḥ || om śrī nirañjanāya U<sub>1</sub> **atha rājayogaprakāro likhyate** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] atha rājayogaprakāra likhyate U<sub>1</sub> rājayogāntargataḥ | binduyogaḥ E atha tattvabimḍuyogaprārāmbhaḥ L atha rājayoga liṣyate P atha rājayoga likhyate U<sub>2</sub> **2 rājayogasyedaṃ phalaṃ** PU<sub>2</sub>] rājayogasya idaṃ phalaṃ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> om. EL **rājayogenānekarājyabhogasamaya** PN<sub>1</sub>] rājayogena anekarājyabhogasamaya N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> **prekṣaṇasamaya** cet.] prekṣaṇasamaya U<sub>2</sub> **3 eva** cet.] evaṃ U<sub>2</sub> **rājayogaḥ** cet.] rājayogas U<sub>2</sub> **5 tasyaite** PU<sub>2</sub>] tasya ete cet. **9 cāryayogaḥ** cet.] tvaryāyogaḥ U<sub>1</sub> **12 layayogaḥ** cet.] nayayogaḥ U<sub>2</sub> **15 lakṣyayogaḥ** cet.] lakṣayogaḥ U<sub>1</sub> **20 siddhayogaḥ** PU<sub>2</sub>] rājayogaḥ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **21 rājayogaḥ** PU<sub>2</sub>] siddhayogaḥ cet. **23 ete pañcadaśayogaḥ** PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] evaṃ pañcadaśāyogā bhavaṃti U<sub>2</sub>

**Philological Commentary: 23 rājayoga:** The initial codification of 15 *yogas* appears in N<sub>1</sub>,N<sub>2</sub>,P,D<sub>1</sub>,U<sub>1</sub> and U<sub>2</sub>. It is omitted in E and L. B can't be determined due to missing folios. P is the only witness which numbers the *yogas* with *devanāgarī*-digits. I decided to include the numeration to improve the readability of the list.

[Introduction]

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

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

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

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

These are the fifteen *yogas*.<sup>3</sup>

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

<sup>2</sup>The first three Yogas allude to the four *pādas* of the Śaiva *āgamas*; namely *kriyā[pāda]*, *caryā[pāda]*, *yoga[pāda]* and *jñāna[pāda]*. (GOODALL 2015:77).

<sup>3</sup>At the current stage of research it is not clear if this list is a later addition by another scribe or, if indeed it originally stems from Rāmacandra. The list suggests a text following the order of *yogas* according to this list. However, the order of the *yogas* given in the list is not followed closely in the text.

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

- 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 N<sub>2</sub> atha U<sub>2</sub> **kriyāyogasya** cet.] kriyāyogas U<sub>2</sub> **kathyate** cet.] kathyate D<sub>1</sub> om. U<sub>2</sub> **3 kriyā-**  
**muktir** cet.] kriyāmukti N<sub>2</sub> kriyāmuktiḥ ॥ U<sub>2</sub> **ayam** cet.] layam N<sub>2</sub> **siddhidāyakaḥ** cet.] siddhidāyakaḥ U<sub>2</sub>  
**5 tattataḥ** cet.] tatastataḥ U<sub>2</sub> tamkṛ tam U<sub>1</sub> **kuñcanaḥ** cet.] kūrcanaḥ N<sub>2</sub> **tato bhavet** PU<sub>2</sub>] ato bhava N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>  
ato va U<sub>1</sub> **6 viveka** cet.] vivekaḥ EU<sub>2</sub> **niṣprāḥ** P] °niṣprāḥ U<sub>2</sub> °niṣprāḥ EN<sub>1</sub> °niṣprāḥ D<sub>1</sub> °niṣprāḥ U<sub>1</sub> **7 eta**  
EPU<sub>1</sub>] etat N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>2</sub> **yuktīyuto** cet.] muktīyuto U<sub>2</sub> **yogī** EPN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] yo sau N<sub>2</sub>U<sub>1</sub> **8 mātsaryam** EU<sub>1</sub>U<sub>2</sub>] mātsarya PN<sub>1</sub>D<sub>1</sub> **himsā** ca E] himsāśā cet. himsā ca E himsāḥ N<sub>1</sub> **9 °krodhau** U<sub>1</sub>U<sub>2</sub>] krodha° EPN<sub>1</sub> °krodho  
D<sub>1</sub> °śuciḥ cet.] śuciḥ EN<sub>2</sub>U<sub>2</sub> **10 rāgadveṣau** cet.] rāgadoṣau U<sub>1</sub> athadveṣo L **ghṛṇālasyaḥ** cet.] ghṛṇā° N<sub>2</sub>  
**bhram̐tir dambho** cet.] bhrām̐tir debho D<sub>1</sub> bhrām̐titvaḥ E bhrām̐ti dambha U<sub>1</sub> **kṣamā bhramāḥ** cet.] mokṣam  
ābhramāḥ E °kṣamī bhramāḥ U<sub>1</sub> **11 na** cet.] ca E **13 kṣamā**° cet.] kṣamāḥ N<sub>1</sub> kṣamā° N<sub>2</sub> **vivekavairāgyāśānti**  
cet.] kṣamāḥ vivekavairāgya | śānti° N<sub>1</sub> °vairāgyāśānti° N<sub>2</sub> kṣamā || vivekavairāgya || śānti° D<sub>1</sub> °santoṣa ityādīny  
cet.] °santoṣādīny E °santoṣa ity ādīno° L °santoṣa ity ādīna niraṃtaram U<sub>1</sub> °santoṣa ity ādayo niraṃtaram U<sub>2</sub> **ut-**  
**pādyante** cet.] utpadyante E °tpādyam̐te L utyam̐te U<sub>1</sub> **bahukriyāyogī** cet.] bahukriyāyogā D<sub>1</sub> **kathyate** cet.]  
sa kathyate D<sub>1</sub>N<sub>2</sub> tkacyate U<sub>2</sub> **14 kāpaṭyam** cet.] yasyāntaḥkaraṇe kapaṭyam N<sub>1</sub> kāpayam L kāpacham U<sub>1</sub> **māyā**  
N<sub>1</sub>N<sub>2</sub>] māya D<sub>1</sub> yāya U<sub>1</sub> pāpa U<sub>2</sub> om. EPL **vittaḥ** EP] vitam L vitvam N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> titam U<sub>2</sub> **mātsaryam** cet.] mātsaryam E mātsarya D<sub>1</sub>U<sub>1</sub> **roṣaḥ** EU<sub>1</sub>] roṣo cet. eṣo N<sub>2</sub> **bhayaḥ** cet.] kṣayam E **lajjā** cet.] lajā U<sub>1</sub> **lobhaḥ**  
PL] lobha° cet. om. U<sub>2</sub> **15 mohaḥ** P] moha LN<sub>2</sub> mohā cet. **aśucitvaḥ** cet.] aśucitvaḥ N<sub>1</sub>D<sub>1</sub> aśucitvaḥ N<sub>2</sub>  
**rāgaḥ** P] rāga° cet. rāja° L om. E **dveṣaḥ** cet.] dveṣa L om. E **ālasyaḥ** cet.] om. E **pākhaṃḍitvaḥ** cet.] pāṣaṃḍitvaḥ D<sub>1</sub>N<sub>1</sub> pākhaṃḍatvaḥ E pārṣaḍitvaḥ N<sub>2</sub> **indriyavikāraḥ** cet.] im̐driyavīkāraḥ U<sub>1</sub> im̐driyam vīkāraḥ  
P itivikāraḥ L **kāmaḥ** cet.] kāma N<sub>2</sub> om. U<sub>2</sub> **17 ete** cet.] eta L rāte U<sub>1</sub> etate U<sub>2</sub> **bhavanti** cet.] bhavaṭi N<sub>1</sub>  
**bahukriyāyogī** cet.] °kiyā° D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> **kathyate** cet.] kathyam̐te U<sub>1</sub>U<sub>2</sub>

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*.<sup>4</sup>

Patience, discrimination, equanimity, peace, contentment etc. are generated in his mind. He alone is called a *yogī* of many actions (*bahukriyāyogī*)<sup>5</sup>.

Fraud, illusion, property, violence, craving, envy, ego, anger, anxiety, shame, greed, error, impurity, attachment, aversion, idleness, heterodoxy, false view, affection of the senses, sexual desire:

He who diminishes these from day to day in his mind, he alone is called a *yogī* of many actions (*bahukriyāyogī*).

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<sup>4</sup>The source of the four verses on *kriyāyoga* is unknown.

<sup>5</sup>The 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  
5 पद्मिनी । तन्तुसमाकारा कोटिविद्युत्समप्रभा ।

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 । गुदा स्थानं ॥ रक्तवर्णं ॥ गणेशं दैवतं ॥ सिद्धिबुद्धिशक्तिं मुषको वाहनं ॥ कूर्मऋषिः ॥  
10 आकुञ्चनं मुद्रामुद्रा ॥ अपानः वायुः ॥ ऊर्मी कला ॥ ओजस्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्वतमोमनांसि ॥  
वं शं षं सं ॥ मध्यत्रिकोणे त्रिशिखा ॥

तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पीठमध्ये ऽग्निशिखाकारैका मुर्तिर्वर्तते । तस्या मूर्तेर्ध्यानकरणात् सकलशास्त्रकाव्यनाटकादि सकलवाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति ।

अस्य बहिरानन्दा ॥ योगानन्दा ॥ वीरानन्दा ॥ उपरमानन्दा ॥

1 **bhedāḥ** cet.] bhedā N<sub>2</sub> **kathyante** cet.] kathyate N<sub>2</sub> om. L 2 **ke te** D<sub>1</sub>N<sub>1</sub>U<sub>1</sub>] te ke cet. kriyate N<sub>2</sub> **siddhakuṇḍalinīyogaḥ** EN<sub>1</sub>] siddhakuṇḍalinīyogaḥ U<sub>1</sub> siddhakuṇḍalinīyoga U<sub>2</sub> siddhakuṇḍalinīyogaḥ N<sub>2</sub>D<sub>1</sub> siddhakuṇḍalinīyogaḥ P **mantrayogaḥ** cet.] om. L **amū** cet.] astu E **rājayogau** cet.] rājayogaḥ E **kathyete** P] kathyate cet. kathyamte U<sub>2</sub> **mūlakandasthāne** cet.] mūlaṁ kaṁdasthāne P **ekā** cet.] eka N<sub>1</sub>N<sub>2</sub> 3 **vartate** cet.] pravartate U<sub>2</sub> **īyam** E] iyaṁ cet. trayaṁ L **ekā** cet.] eka EP kā L °suṣumṇā N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] suṣumṇā cet. **etān** cet.] ete N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> 4 **idā** cet.] om. U<sub>2</sub> **vartate** cet.] pravartate U<sub>2</sub> **daśiṇabhāge** cet.] dakṣiṇe bhāge U<sub>1</sub> **vartate** cet.] pravartate U<sub>2</sub> **madhyamārge** cet.] madhyarḡe D<sub>1</sub> 5 **padminī** cet.] padmanī PLN<sub>1</sub>N<sub>2</sub> **tantusamākārā** cet.] taṁtusamākārā° P °**prabhā** cet.] °prabhaḥ U<sub>1</sub> 6 **bhuktimuktidā** PU<sub>2</sub>] bhuktimuktido° cet. bhuktimuktiḥ E] °**syām** scripsi] em. °syā E asyā PLU<sub>2</sub> om. cet. **jñānotpattau** EPLU<sub>2</sub>] °tpane cet. **satyaṁ** PLU<sub>2</sub>] satyaṁ E sati cet. **suṣumṇāyām** E] suṣumṇāyā PU<sub>2</sub> suṣumṇāyā° U<sub>1</sub> suṣumṇāyāḥ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> suṣumṇā° L 7 **jñānotpattāv upāyāḥ** E] jñānotpattau upāyāḥ cet. jñānotpattau upāyā U<sub>2</sub> jñānotpanno °pāyāḥ N<sub>1</sub>N<sub>2</sub> **kathyante** EPN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kathyate L 8 **caturdalaṁ mūlacakraṁ** N<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] caturdalaṁ mūlaṁ cakram EPU<sub>1</sub> caturdalaṁmūlacakraṁ L prathamacaturdalaṁmūlacakraṁ N<sub>2</sub> **vartate** cet.] pravartate U<sub>2</sub> 9 **prathamam ādhārācakraṁ** PLU<sub>2</sub>] prathamādhārācakraṁ vartate E **raktaṁ** scripsi] em. rakta° EPLU<sub>2</sub> **gaṇeśam daivatam** scripsi] em. gaṇeśadaivatam ELU<sub>2</sub> gaṇeśam daivatam P **siddhibuddhiśaktiṁ muṣako vāhanam** scripsi] em. °śaktimuṣakavāhanam E °śaktir mukhako vāhanam P °śaktimuṣako vāhanam L °śaktiḥ muṣako vāhanam U<sub>2</sub> **kūrma** scripsi] em. kurma U<sub>2</sub> 10 **ākuñcanaṁ mudrā** scripsi] ākuñcana° PLU<sub>2</sub> em. ākuṁca° E **apānaḥ vāyuh** scripsi] em. apānavāyuh EL °vāyus P °vāyu U<sub>2</sub> **ūrmī** scripsi] em. urmī U<sub>2</sub> 11 **triśikhā** PL] triśikhā E trirekhā U<sub>2</sub> 12 **tanmadhye** cet.] tanmadhya LN<sub>1</sub> °**gniśikhākārāikā** E] agniśikhākārā ekā cet. agniśikhākārā ekā P jñiśikhākārāṇakā L **vartate** EPLN<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] asmi U<sub>2</sub> **tasyā** cet.] tasyāḥ EN<sub>1</sub>D<sub>1</sub> **mūrter** cet.] mūrtir EL mūrtair U<sub>1</sub> om. U<sub>2</sub> 13 **śakala** cet.] om. L saka° N<sub>2</sub> **vāṇmayam** EPLU<sub>2</sub>] vāṇmayam N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> **sphurati** cet.] sphuramti L 14 **bahir ānandā** scripsi] em. bahir mānandā U<sub>2</sub> **vīrānandā** scripsi] em. virā° U<sub>2</sub>

**Philological Commentary:** 1 **kathyante**: The whole sentence is om. in U<sub>1</sub>. 2 **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. 12 **prathamam ... triśikhā**: The whole section from *prathamam* to *triśikhā* is missing in N<sub>1</sub>, N<sub>2</sub>, D<sub>1</sub> and U<sub>1</sub>, but present in all other witnesses. 14 **asya bahir ānanda**: This additional passage is found in U<sub>2</sub> only and concluded in the manuscript with “*ajapājapaśat* || 600 || *ghaṭi* 9 *palāni* 40 ||”. Instruction for the duration of practice are found in all additions of U<sub>2</sub> for each *cakra*. It's not entirely clear if either the duration of meditation on the respective cakra, or the duration for the items in the list being visualised by the practitioner are meant here. However, whatever it exactly refers to, it seems to be done for the duration of 600 *ajapājapa*, which is the voiceless uttering of the “natural” *mantra* of the breath: so ‘*ham*’ - *ham sa*. I suppose this means the practice is to be done for 600 in- and exhalations. The following part of the entry, namely “*ghaṭi* 9 *palāni* 40”, probably refers to the exact time in which those 600 *japājapas* shall be performed. One *ghaṭi* equals 1/60 of a day, which is 24 minutes. One *pala* equals 1/60 of a *ghaṭi* which is 24 seconds. This would equal 232 minutes or 3 hours and 52 minutes. This would result in a very slow frequency of breath of exactly 2,586206897 in- and exhalations per minute.

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.

[Description of the first Cakra]

At the beginning<sup>6</sup> exists the root-cakra having four petals.

The first cakra of support (*ādhāra*) is at the anus [and] is red-colored. Gaṇeśa is the deity. He is success, intelligence and power. A rat is the mount. The Ṛṣi is Kūrma. The seal is contraction. The vitalwind is *apāna*. The *kalā* is the “wave of consciousness” (*urmī*). The concentration is “she who is powerful” (*ojasvinī*). In the four petals [of it resides] *rajas*, *sattva*, *tamas* and the mind-faculties (*manāṃsi*), [symbolized by the syllables or *bījas*] *vaṃ śaṃ ṣaṃ* and *saṃ*. A trident is situated in the middle of the triangle<sup>7</sup>.

In the middle [of it] is a trident, and *kāmapīṭha*<sup>8</sup> 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<sup>9</sup>, yogic bliss, heroic bliss [and] the bliss of coming to rest.<sup>10</sup>

<sup>6</sup>Supposedly at the beginning of the central channel.

<sup>7</sup>This passage is odd since a triangle wasn't mentioned before.

<sup>8</sup>Discuss the term *kāmapīṭha*.

<sup>9</sup>Discuss the four blisses.

<sup>10</sup>It is noteworthy 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.

[Description of the second Cakra]

इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्डीयाणपीठसंज्ञकं भवति ।

लिङ्गं स्थानं ॥ पीतं वर्णं ॥ पीतं प्रभा ॥ रजो गुणः ॥ ब्रह्मा देवता ॥ वैखरी वाच ॥ सावित्री शक्तिः ॥  
हंसो वाहनं ॥ वह्णो ऋषिः ॥ कामाग्निर्प्रभा ॥ स्थूलः देहः ॥ जाग्रद् अवस्था ॥ ऋग्वेदः ॥ आचार्यः लिङ्गं ।  
। ब्रह्मसलोकता मोक्षः ॥ शुद्धभुमिका तत्त्वं ॥ गंधो विषयः ॥ अपानः ॥ अंतर्मर्तृका ॥ वं भं मं यं रं लं ॥

5 बहिर्मात्रा ॥ कामा ॥ कामाख्या ॥ तेजसी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥

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

[Description of the third Cakra]

तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते ।

कपिलं वर्णं ॥ विष्णु देवता ॥ लक्ष्मी शक्तिः ॥ वायुरृषिः ॥ समानो वायुः ॥ गरुडो वाहनं ॥ सूक्ष्मलिङ्गं  
10 देवता ॥ स्वप्नावस्था ॥ मध्यमा वाक् ॥ यजुर् वेदः ॥ दक्षिणाग्निः ॥ समीपता मोक्षः ॥ गुरुलिङ्गो विष्णुः ।  
। आपस् तत्त्वं ॥ रजो विषयः ॥ दशदलानि ॥ दशमात्राः ॥ अन्तर्मात्रा ॥ डं टं णं तं थं दं धं नं पं फं ।  
। बहिर्मात्राः ॥ शान्तिः ॥ क्षमा ॥ मेधा ॥ तन्या ॥ मेधाविनी ॥ पुष्करा ॥ अहंसगमना ॥ लक्ष्या ॥ तन्मया ॥  
अमृता ॥

तन्मध्ये पञ्चकोणं चक्रं वर्तते । तन्मध्ये एका मूर्तिर्वर्तते । तस्यास्तेजो जिह्वया कथयितुं न शक्यते । तस्याः  
15 मूर्तेर्ध्यानकरणात् पुरुषस्य शरीरं स्थिरं भवति ॥

1 idānīm cet.] idānī N<sub>2</sub> dvitīyaṃ cet.] dvitīye U<sub>2</sub> svādhiṣṭhānacakraṃ U<sub>1</sub>] svādhiṣṭhānacakraṃ EPLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>  
svādhinacakraṃ N<sub>2</sub> ṣaṭdalaṃ cet.] ṣaṭdalaṃ E ṣaṭdalaṃ N<sub>2</sub> uḍḍīyānapīṭha° U<sub>2</sub>] upāyanapīṭha° E uḍḍīyān pīṭhaṃ  
L uḍḍīyānapīṭha° N<sub>1</sub>N<sub>2</sub> uḍḍīyānapīṭha° D<sub>1</sub> uḍḍīyānapīṭha° U<sub>1</sub> 2 liṅgaṃ scripsi] em. liṅga° U<sub>2</sub> pīṭhaṃ scripsi] em. pīṭha° U<sub>2</sub>  
pīṭhaṃ scripsi] em. pīṭha° U<sub>2</sub> guṇaḥ scripsi] em. guṇa U<sub>2</sub> 3 haṃso scripsi] em. haṃsa° U<sub>2</sub> vahaṇo scripsi] em.  
vahaṇa U<sub>2</sub> kāmāgnir scripsi] em. kāmāgni° U<sub>2</sub> sthūlah dehaḥ scripsi] em. sthūladehā U<sub>2</sub> ṛgvedaḥ scripsi] em.  
ṛgveda U<sub>2</sub> ācāryaḥ scripsi] em. ācārya° U<sub>2</sub> 4 apānaḥ scripsi] apāna° U<sub>2</sub> 6 'tiraktavarṇaṃ PU<sub>2</sub>] atiraktavarṇaṃ  
cet. atiraktavarṇa° U<sub>1</sub>N<sub>2</sub> sādhaḥ EPLU<sub>2</sub>] sādhaḥ cet. 'tisundaro EPLU<sub>2</sub>] atisundaro cet. 7 pratidinam cet.]  
dinaṃ dinaṃ prati N<sub>1</sub>U<sub>1</sub> dinadinam prati N<sub>2</sub> dinaṃ prati D<sub>1</sub> 8 tṛtīyaṃ cet.] tṛtīye E atha tṛtīyaṃ manipūracakraṃ U<sub>2</sub>  
tṛtīyacakraṃ N<sub>2</sub> daśadalaṃ cet.] daśadala° L daśadalakaṃ U<sub>1</sub> om. U<sub>2</sub> padmaṃ EPU<sub>1</sub>] padme L padma N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>  
om. U<sub>2</sub> vartate cet.] om. U<sub>2</sub> 9 kapilaṃ scripsi] em. kapila° U<sub>2</sub> vāyur scripsi] em. vāyu° U<sub>2</sub> samāno scripsi]  
em. samāna° U<sub>2</sub> garuḍo scripsi] em. garuḍa° U<sub>2</sub> 9-10 sūkṣmaliṅgaṃ devatā scripsi] em. sūkṣmaliṅgadevatāha  
U<sub>2</sub> 10 samīpatā scripsi] samīpatā U<sub>2</sub> guruliṅgo scripsi] em. guruliṅga° U<sub>2</sub> 14 vartate cet.] asmi U<sub>2</sub> tasyās  
cet.] tasyā N<sub>1</sub>N<sub>2</sub>D<sub>1</sub> kathayitum cet.] kathyitum L kathatum U<sub>1</sub> vaktum U<sub>2</sub> 15 mūrter cet.] mūrtir L om. U<sub>2</sub>  
°karaṇāt cet.] °karaṇāt E puruṣasya śarīraṃ sthiraṃ cet.] om. P bhavati cet.] bhavati vā U<sub>1</sub> om. P

**Philological Commentary:** 5 liṅgasthānam: This additional passage is found in U<sub>2</sub> only and is indicated in the manuscript with “ajapājapaḥ sahasra || 6000 || gha. 96 pa. 40 ||”. Ajapājapa is to be performed 6000 times for a duration of 96 ghaṭis and 40 palas, resulting in 2320 minutes or 38.67 hours. Again this would result in a frequency of breath of 2,586206897 in- and exhalations per minute. 6 yuvatinām...bhavati: This additional sentence occurs in N<sub>2</sub> only. 13 kapilavarṇaṃ: Again this additional passage is found in U<sub>2</sub> only and as in the previous description of the second cakra is indicated in the manuscript with “ajapājapaḥ sahasra || 6000 || gha. 96 pa. 40 ||”. Ajapājapa is to be performed 6000 times for a duration of 96 ghaṭis and 40 palas, resulting in 2320 minutes or 38.67 hours. Again this would result in a frequency of breath of 2,586206897 in- and exhalations per minute. 14 tanmadhye ... cakram vartate: This sentence is om. L. tanmadhye ... mūrtir vartate: This sentence om. in L.

[Description of the second Cakra]

Now the second, the six-petalled *Svādhiṣṭhānacakra* known as the seat of *Uḍḍīyāna*<sup>11</sup>.

The gender is the location. The color is yellow. The shine is yellow. *Rajas* is the quality. The deity is Brahmā. The speech is *vaikharī*<sup>12</sup> (*vaikharīvāca*). The power is Sāvitṛī. The mount is the goose. The *Rṣi* is Vahaṇa. The appearance (*prabhā* is the fire of love (*kāmāgni*)). The body is gross, The state is that of being awake. [The Veda associated with it is] the Ṛgveda. The spiritual guide is the *liṅga*. The liberation is residing in the world of Brahma. The Tattva is the pure earth (*śuddhabhumikā*). The sphere is smell. The vitalwind is *apāna*. The internal alphabet [is]: vaṃ bhaṃ maṃ yaṃ raṃ laṃ. The outer alphabet?: desire, the Tīrtha of *Kāmākhyā*<sup>13</sup>, beauty of both<sup>14</sup>, *ceṣṭrikā* (what is that?), lazy [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.

The colour is monkey-red (*kapila*). Viṣṇu is the deity. Lakṣmī is the power. Vāyu is the Rṣi. Samāna is the vitalwind. The mount is Garuḍa. The deity is the subtle body<sup>15</sup>. The state is sleep. The speech is the inaudible speech (*madhyamāvāg*)<sup>16</sup>. The Veda is the Yajurveda. The [fire is the] southern fire. The liberation is (*samīpatā*)<sup>17</sup>. The *guruliṅga* is Viṣṇu. The Tattva is water. The sphere is the air circle (*rajo viṣaya*). There are ten petals [and] ten measures. [The] inner measure: *ḍaṃ taṃ ṇaṃ taṃ thaṃ ḍaṃ dhaṃ naṃ paṃ phaṃ*. The external measure: 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.

<sup>11</sup>Discuss the term *uḍḍīyāna*.

<sup>12</sup>*vaikharī* f. in Kaśm. Śiv. °the 4. form of appearance of *parā*, the empirical speech sound, Utpala's Tīkā to Śivadṛṣṭi 2, 7. [B.] Schmidt p. 337. Welches Buch???

<sup>13</sup>The Kāmākhyā is situated in Kāmarūpa on the Nilakūṭa mountain in present day Assam. It's strange that it appears here, since Kāmarūpa appears already as the Tīrtha associated with the first *cakra*.

<sup>14</sup>Why dual here?

<sup>15</sup>Why another deity is given here?

<sup>16</sup><Śā, Ling>name of the speech which is inaudible and which is of the type of a thought without any definite presence of words making up the expression. Vkp I.143.<Abhyankar 1986: 300>

<sup>17</sup>What is this exactly?

चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते ।

अनाहतचक्रं हृदयस्थानं ॥ श्वेतं वर्णं ॥ तमो गुणः ॥ रुद्रो देवता ॥ उमा शक्तिः ॥ हिरण्यगर्भ ऋषिः ।  
। नन्दि वाहनं ॥ प्राणः वायुः ॥ ज्योतिः कलाकारणं देहे ॥ सुषुप्तिरवस्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥  
गार्हपत्यो ऽग्निः ॥ शिवो लिङ्गं ॥ प्राप्तिः भूमिका ॥ सरूपता मुक्तिः ॥ द्वादशदलानि ॥ द्वादशमात्रा ॥ कं खं  
5 गं घं णं चं छं जं झं यं तं थं ॥ बहिर्मात्रा ॥ रुद्राणी ॥ तेजसा ॥ तापिनी ॥ स्फकदा ॥ चैतन्या ॥ शिवदा ॥  
शान्ति ॥ उमा ॥ गौरी ॥ मातर ॥ ज्वाला ॥ प्रज्वालनी ॥

अतितेजोमयत्वादृष्टिगोचरं न भवति । तन्मध्ये ऽष्टदलमधोमुखं कमलं वर्तते ।

मनश्चक्रे ॥ मनो देवता ॥ बर्हिः शक्तिः ॥ आत्मा ऋषिः ॥ नाभिमध्ये स्थितं पद्मं नालं तस्य दशाङ्गुलं ।  
कोमलं तस्य तत्रालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन उन्नत्यसंकल्पम्  
10 विकल्पात्मकमेव च ।

पूर्वदले खेतवर्णे यदा विश्रामते मनः ॥ धर्मकीर्तिविद्यादि सद्बुद्धिर्भवति । अग्निकोणे आरक्तवर्णे निद्रा आ  
लस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णेति तदा क्रोधोत्पत्तिर्भवति । नैऋत्ये नीलवर्णे ममतामतिर्भवति ।  
पश्चिमे कपिलवर्णे क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये ये शामवर्णे चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णे  
भोगशृङ्गारमहोदयमतिर्भवति । ईशाने गौरवर्णे ज्ञानसंधान मतिर्भवति ।

15 तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिंगाकारा कर्णिका कथ्यते । तस्याः कलिकेति संज्ञा तत्क  
लिकामध्ये पद्मरागरत्नसमानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते । तस्या जीवेति संज्ञा तस्या बलं अथ च  
स्वरूपं कोटिजिह्वाभिर्वक्तुं न शक्यते । अस्या मूर्तेर्ध्यानकारणात् स्वर्गपातालाकशमनुष्यगन्धर्वकिन्नरगुह्यकविद्या  
धरलोकसंबन्धिन्यः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्यते ॥

1 caturtham cet.] caturthacakrakamalam N<sub>2</sub> kamalam cet.] om. N<sub>2</sub> vartate cet.] asti U<sub>2</sub> bhavati N<sub>2</sub> 2 śve-  
tam scripsi] em. śveta° U<sub>2</sub> 3 prāṇaḥ scripsi] em. prāṇa° U<sub>2</sub> paśyanti scripsi] em. paśyamti U<sub>2</sub> 4 gārhapatyō  
'gniḥ scripsi] em. gārhasyatyo gñiḥ U<sub>2</sub> śivo scripsi] em. śiva° U<sub>2</sub> prāptiḥ scripsi] em. prāpti° <??> 7 °gocaram  
cet.] gocaratām U<sub>2</sub> bhavati cet.] yāti U<sub>2</sub> 'ṣṭadalam cet.] 'ṣṭadale P ṣṭadalam L aṣṭadalam N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> ad-  
homukham kamalam cet.] adhomukhakamalam L mukham kamalam P vartate cet.] asti U<sub>2</sub> 8 barhiḥ śaktiḥ  
scripsi] em. bahiśaktiḥ U<sub>2</sub> ātmā scripsi] em. ātma° <??> daśāṅgulaḥ scripsi] em. daśāgulaḥ U<sub>2</sub> 9 asaṃkalpam  
scripsi] em. asaṃkalpa/ U<sub>2</sub> 14 jñānasamdhāna° scripsi] em. jñānasamdhāne U<sub>2</sub> 15 karṇikā cet.] karṇi U<sub>2</sub>  
kaliketi cet.] kalikeli L karṇiketi E samjñā cet.] om. L 15-16 tatkalikāmadhye cet.] tataḥ N<sub>2</sub> om. L  
16 padmarāgaratnasamānavarṇāṅguṣṭhapramāṇaikā scripsi] em. padmarāgasamānavarṇāṅguṣṭhapramāṇaikā E  
padmarāgaratnasamānavarṇāṅguṣṭhapramāṇā || aṅguṣṭhapramāṇā || ekā PN<sub>1</sub> padmarāgaratnasamānavarṇā aṅguṣṭhapramāṇā ekā N<sub>2</sub>  
padmaratnasamānavarṇā aṅguṣṭhapramāṇā ekā L padmarāgaratnasamānavarṇā aṅguṣṭhapramāṇāt ekā D<sub>1</sub>U<sub>1</sub> pad-  
marāgaratnasamānavarṇā || aṅguṣṭhapramāṇā ekā U<sub>2</sub> tasyā EP] tasyāḥ N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub> tasya L jīveti samjñā U<sub>2</sub>  
jīveti samjñāḥ N<sub>1</sub> jīveti samjñāḥ N<sub>2</sub> jīveti samjñā D<sub>1</sub> jīvasamjñā EPU<sub>2</sub> om. L tasyā EN<sub>2</sub>P] tasyāḥ N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> tasya U<sub>2</sub>  
16-17 balaṃ atha ca svarūpaṃ cet.] balaṃ atha svarūpaṃ P balaṃ tasya atha svarūpaṃ U<sub>2</sub> bala sappa svarūpaṃ  
L balamadhyasvarūpaṃ E 17 koṭijihvābhir cet.] koṭijihvāyābhi L na cet.] naiva EP asyā cet.] asyāḥ N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>  
tasyāḥ U<sub>2</sub> mūrter cet.] mūrtir LN<sub>2</sub> dhyānakāraṇāt cet.] dhyānaṃ karaṇāt U<sub>2</sub> dhyānāt L 18 sambandhinyah  
cet.] saṃdadhinya U<sub>2</sub> strīyah sādhakasya puruṣasya cet.] strīyo 'pi EPL strīyo pi U<sub>2</sub> vaśyā bhavanti cet.] vaśyo  
bhavati N<sub>2</sub> kiṃ cet.] om. EPLU<sub>2</sub> kathyate cet.] kathyate vā U<sub>1</sub>

**Philological Commentary:** 6 anāhatacakram: This additional passage is found in U<sub>2</sub> only and concluded in the manuscript with “|| ajapājapasaḥsra || 6000 gha. 96 pa. 40 ||”. Ajapājapa is to be performed 6000 times for a duration of 96 ghaṭis and 40 palas, resulting in 2320 minutes or 38.67 hours. Again this would result in a frequency of breath of 2,586206897 in- and exhalations per minute.



The fourth lotus having twelve-petals exists in the middle of the heart.

[The] Anāhatacakras place is within the heart<sup>18</sup>. The color is white. The quality is *tamas*. The deity is Rudra. The power is Umā. The Ṛṣi is Hiraṇyagarbha. The mount is Nandi. The vitalwind is Prāṇa. In the body it is the light that causes parts (*kalākaraṇa*)<sup>19</sup>. The state is deep sleep. The speech is *Paśyantī*<sup>20</sup>. The [Veda] is Sāmaveda. The fire is Gārhapatya<sup>21</sup>. The Liṅgam is Śivaliṅga. The ability to attain is the earth. The liberation is the uniform liberation. [There are] twelve petals, [and] twelve measures: kaṃ khaṃ gaṃ ghaṃ ṇaṃ caṃ chaṃ jaṃ jhaṃ yaṃ taṃ [and] thaṃ. The external measure: Rudra's wife, light (*tejasā*?), glow, *sphakadā*?, consciousness (*caitanya*), bestower of grace, 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.

The mind resides in this *cakra*. The mind is the deity. The power is Barhi<sup>22</sup>, [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*) of the tube is pure [and] facing upwards. In its middle is a place shining like a banana-flower. The mind isn't willing to rise up and is of changing nature.

While [the mind is situated] in the eastern petal [which is] white in color - Dharma, fame, knowledge etc. the clear intellect arises. While [the mind is situated] in south-east, [which is] reddish in color - sleep, laziness, illusion and a weak mind arises. While [the mind is situated] in the right south, [which is] black in color then anger is generated. While [the mind is situated] in the southwest, [which is] blue in color a mind that is selfish arises. While [the mind is situated] in the west, [which is] brown in color a mind of payfulness, laughing, and party-mood arises. While [the mind is situated] in the northwest, [which is] dark in color a mind of restless thought arises. While [the mind is situated] in the north, [which is] yellow in color a mind of great happiness, erotic and enjoyment arises. While [the mind is situated] 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 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.

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<sup>18</sup>This seems to be redundant.

<sup>19</sup>What is this?!

<sup>20</sup>Add footnote of entry in *Tāntrikābhidhānaśāstra*.

<sup>21</sup>Add explanation.

<sup>22</sup>n. Streu. Opferstreu, gewöhnlich aus Kuśa-Gras bestehend, welche über den Opferplatz. insbes. die Veda, gestreut wird, als eine reine Decke, auf welcher die Gnaden ausgebreitet werden, und welche den Göttern und Opfern zum Sitz dient.

[Description of the fifth Cakra]

इदानीं पञ्चमं कमलं षोडशदलं कण्ठस्थाने वर्तते ।

- धूम्रं वर्णं ॥ जीवो देवता ॥ अविद्या शक्तिः ॥ विराटो ऋषिः ॥ वायुर्वाहनं ॥ उदानो वायुः ॥ ज्वाला कला ॥ जालंधरो बन्धः ॥ महाकारणः देहः ॥ तूर्य आवस्था ॥ परा वाचा ॥ अथर्वणो वेदः ॥ जङ्गमं लिङ्गं ॥ जीवप्राप्ता भूमिका ॥ सायुज्यता मोक्षः ॥ षोडशदलानि ॥ षोडशमात्राः ॥ अन्तर्मात्रार्चराः ॥ अं आं इं ईं उ ऊं ऋं ॥ 5 लृं लूं एं ऐं ॐ औं अं अंः ॥ बहिर्मात्रा ॥ विद्या ॥ अविद्या ॥ इच्छा ॥ शक्तिः ॥ ज्ञानः शक्तिः ॥ शतला ॥ महाविद्या ॥ महामाया ॥ बुद्धिः ॥ तमसी ॥ मैत्रा ॥ कुमारी ॥ मैत्रायणी ॥ रुद्रा ॥ पुष्टः ॥ सिंहनी ॥ तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणादसाध्यरोगा नश्यन्ति । एकसह स्रवर्षपर्यन्तं पुरुषो जीवति ॥

[Description of the sixth Cakra]

इदानीं षष्ठचक्रं आज्ञानामकं वर्तते ।

- 10 अग्निर देवता ॥ सुषुम्णा शक्तिः ॥ हिंसोऋषिः ॥ चैतन्यं वाहनं ॥ ज्ञानो देहः ॥ विज्ञानावस्था ॥ अनुपमा वाचा ॥ सामवेदः ॥ प्रमादः लिंगं ॥ अर्धमात्रा ॥ आकाशा तत्वं ॥ जीवहिंस ॥ चैतन्यलीलारंभः ॥ द्वे मात्रा । ॥ हं क्षं ॥ अंतर्मात्रा ॥ बहिर्मात्रा ॥ स्थितिः ॥ प्रभा ॥ तच्चक्रं भ्रुवोर्मध्ये द्विदलकं स्थितं तन्मध्ये ऽग्निज्वालाकारं अकलंकंचिद्वस्तु वर्तते । न स्त्री न पुमान् । पुरुषस्य शरीरमजरामरं भवति ॥

1 idānīm N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>U<sub>1</sub>] om. cet. **kamalaṃ ṣoḍaśadalaṃ kaṇṭhasthāne** N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] kamalaṣoḍaśadalaṃ kaṇṭhasthāne N<sub>2</sub> kaṇṭhasthāne ṣoḍaśadalaṃ kamalaṃ EPL viśuddhacakraṃ kaṇṭhasthāne U<sub>2</sub> **vartate** cet.] om. U<sub>2</sub> **2 dhūmraṃ varṇaṃ** scripsi] em. dhūmravarṇe U<sub>2</sub> **virāṭho** scripsi] em. virāṭha U<sub>2</sub> **udāno** scripsi] em. udāna° U<sub>2</sub> **3 mahākāraṇaḥ dehaḥ** scripsi] em. mahākāraṇadeha U<sub>2</sub> **tūrya āvasthā** scripsi] em. tūryāvasthā U<sub>2</sub> **atharvaṇo** scripsi] em. atharvaṇa U<sub>2</sub> **jaṅgamaṃ** scripsi] em. jaṅgama° U<sub>2</sub> **5 icchā** scripsi] em. ichā U<sub>2</sub> **śaktiḥ** scripsi] em. śakti U<sub>2</sub> **jñānaḥ** scripsi] em. jñāna° U<sub>2</sub> **6 puṣṭaḥ** scripsi] em. puṣṭa° U<sub>2</sub> **7 koṭīcandrasamaprabhaḥ** cet.] °prabhā LD<sub>1</sub> koṭisūryasamāna E **ekaḥ puruṣo** cet.] ekapuruṣo D<sub>1</sub> eka pumān U<sub>2</sub> **puruṣasya** cet.] pumaṣaḥ U<sub>2</sub> **8 °paryantaṃ** cet.] °paryanta N<sub>2</sub> om. L **puruṣo** cet.] sa puruṣo EP **9 ṣaṣṭhacakraṃ** cet.] ṣaṣṭhaṃ bhrūmadhye EP ṣaṣṭhaḥ bhrūmadhye L ṣaṣṭa bhrūmadhye U<sub>2</sub> **ājñānāmakaṃ** U<sub>1</sub>] ajñānāmakaṃ N<sub>1</sub>D<sub>1</sub> ajñānāmaka N<sub>2</sub> **vartate** cet.] om. U<sub>2</sub> **10 agnir** scripsi] em. āgnir U<sub>2</sub> scripsi] em. <??> **hiṃso** scripsi] em. hiṃsa° U<sub>2</sub> **caitanyaṃ** scripsi] em. caitanya° U<sub>2</sub> **jñāno dehaḥ** scripsi] em. jñānadehī U<sub>2</sub> **anupamā** scripsi] em. anupama° U<sub>2</sub> **11 pramādaḥ** scripsi] em. pramāda° U<sub>2</sub> **12 sthitiḥ** scripsi] em. sthiti U<sub>2</sub> **13 tac cakram bhruvor madhye dvidalakaṃ sthitaṃ** cet.] dvidalaṃ EPL om. U<sub>2</sub> **°gnijvālākāraṃ akalaṃ** N<sub>1</sub>N<sub>2</sub>D<sub>1</sub>] agnijvālākāraṃ akalaṃ cet. agnijvālākāraṃ akala U<sub>1</sub> **na pumān** cet.] pumān EBL **14 °ajarāmaraṃ** cet.] °ajarāmara BLP **bhavatī** cet.] bhavati vā U<sub>2</sub>

**Philological Commentary:** **6 dhūmravarṇe:** This additional passage is found in U<sub>2</sub> only and is indicated in the manuscript with “ajapājapasaḥsa | 1000 gha. 2 pa. 46 akṣara 40 ||”. What is akṣara? **12 agnir devatā:** This additional passage is found in U<sub>2</sub> only and finished in the manuscript with “ajapājapasaḥsa | 1000 gha 02 pa 046 akṣara 40 ||”. **13 agnijvālākāra°:** Witness B starts here.



[Description of the fifth Cakra]

Now the fifth lotus having sixteen petals existing at the location of the throat.

The colour is smoke-colour. The deity is the embodied soul (*jīva*). The power is ignorance (*avidyā*). The Ṛṣi is Virāṭha<sup>23</sup>. The mount is the vitalwind (*vāyu*). The vitalwind is *udāna*. Its Kalā is the flame. The *bandha* is Jālandhara. The body supra-causal (*mahākāraṇa*). The state is the fourth state (*tūrya*). The speech is Parā<sup>24</sup>. The [Veda is] Atharvaṇa Veda. The *liṅga* is the living. The earth/grade? is Jīvaprāptā<sup>25</sup>. The liberation is absorption into the divine essence (*sāyujyatā*). [There are] sixteen petals [and] sixteen measures. The internal measure: aṃ āṃ iṃ īṃ u ūṃ ṛṃ ṝṃ ḷṃ ḹṃ eṃ aiṃ oṃ auṃ aṃ aṃḥ. The external measure: 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.

The deity is fire. The power is the goddess of the centre (*suṣumṇā*). The Ṛṣi is “the violent” (*hiṃsa*). The mount is consciousness (*caitanya*). The body is knowledge. The state is understanding. The speech is the “incomparable” (*anupama*). The [Veda] is Sāmaveda. The *liṅgaṃ* is intoxication (*pramāda*). The half-measure: the reality of ether, “the violence of living” (*jī-vahimṣa*) [and] the origin of the play of Consciousness. Two measures: haṃ kṣam. The inner measure is external measure: maintenance of life (*sthiti*) [and] splendour (*prabhā*).

This *cakra* is located in the middle of the eyebrows and is two-petalled. In its middle exists a certain object being a form of blazing fire without parts, not being female not being male. Because of the exercise of meditation on it the body of the person becomes non-aging and immortal.

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<sup>23</sup>Who is this?

<sup>24</sup>Im Kaśm. Śiv. °das ewige Wort, in welchem potentiell alle Begriffe und Worte ruhen; vgl. das śabdabrahma des Vyākaraṇa. [B.] Schmidt S. 246

<sup>25</sup>What is this?