

Yogatattvabindu of Rāmacandra  
A Critical Edition and Annotated Translation

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# 1 Conventions in the Critical Apparatus

## 1.1 Sigla in the Critical Apparatus

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

The order of the readings in the critical apparatus is arranged according to the quality of readings in decending order.

## 1.2 Punctuation

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

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

### 1.3 Sandhi

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

### 1.4 Class Nasals

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

## 2 Critical Edition of the *Yogatattvabindu*

[Introduction]

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

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

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1 śrī gaṇeśāya namaḥ ELN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] śrī ṇe ya maḥ P śrī gurave namaḥ N<sub>1</sub> śrī sarasvatyai namaḥ  
śrī nirañjanāya namaḥ D<sub>1</sub> om śrī nirañjanāya U<sub>1</sub> atha rājayogaparakāro likhyate N<sub>1</sub>D<sub>1</sub>] atha rā-  
jayogaparakāra likhyate U<sub>1</sub> rājayogāntargataḥ / binduyogaḥ E atha tattvabimḍuyogaprārambhaḥ L  
atha rājayoga liṣyate P atha rājayoga likhyate U<sub>2</sub> 2 prekṣaṇasamaya PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] prekṣaṇasamaya  
U<sub>2</sub> eva PN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] evaṃ U<sub>2</sub> 6 cāryayogaḥ PN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] tvaryāyogaḥ U<sub>1</sub> 9 layayogaḥ PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] layayogaḥ U<sub>2</sub>  
12 lakṣyayogaḥ PN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] lakṣayogaḥ U<sub>1</sub> 17–18 siddhayogaḥ 14 /  
rājayogaḥ 15 PU<sub>2</sub>] rājayogaḥ / siddhayogaḥ N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> 20 ete pañcadaśayogaḥ PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] evaṃ  
pañcadaśāyogā bhavaṃti U<sub>2</sub>

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20 rājayoga: The initial codification of 15 *yogas* appears in N<sub>1</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. The other witnesses separate the list with single or double *danḍas*.

[Introduction]

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

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

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

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

<sup>2</sup>At the current stage of research it is not clear if this list is a later addition by another scribe or, if indeed it originally stems from Rāmacandra. The list suggests a text following the order of *yogas* according to this list. However, the order and even the designation of some of the *yogas* given in the list is just followed very loosely in the text.

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

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

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

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

रागद्वेषौघृणालस्यं भ्रन्तिर्दभो क्षमा भ्रमः ।  
15 यस्यैतानि नविद्यन्ते क्रियायोगी स उच्यते ।।४।।

1 idānīm PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] atha U<sub>2</sub> kriyāyogasya PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] kriyāyogas U<sub>2</sub> kathyate PN<sub>1</sub>U<sub>1</sub>] kathayate D<sub>1</sub> omitted in U<sub>2</sub> 3 siddhidāyakaḥ PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] siddhidāyakaḥ U<sub>2</sub> 5 tattataḥ PN<sub>1</sub>D<sub>1</sub>] tatas-tataḥ U<sub>2</sub> taṃkṛ taṃ U<sub>1</sub> tato bhavet PU<sub>2</sub>] ato bhava N<sub>1</sub>D<sub>1</sub> ato va U<sub>1</sub> 7 viveka N<sub>1</sub>D<sub>1</sub>PU<sub>1</sub>] vivekaḥ EU<sub>2</sub> niṣprāḥ P] °niṣprāḥ U<sub>2</sub> °niṣprā EN<sub>1</sub> °niṣprāḥ D<sub>1</sub> °niṣprā U<sub>1</sub> 8 yuktīyuto EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] muktīyuto U<sub>2</sub> yogī EPN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] yosau U<sub>1</sub> 10 mātsaryaḥ EU<sub>1</sub>U<sub>2</sub>] mātsarya PN<sub>1</sub>D<sub>1</sub> hiṃsāśā PD<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] hiṃsā ca E hiṃsāḥ N<sub>1</sub> 11 °krodhau U<sub>1</sub>U<sub>2</sub>] krodha° EPN<sub>1</sub> °krodho D<sub>1</sub> °śuciḥ PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] śuciḥ EU<sub>2</sub> 13 rāgadoṣau EPN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] rāgadoṣau U<sub>1</sub> athadveṣo L bhrāṃtir daṃbho PLN<sub>1</sub>U<sub>2</sub>] bhrāṃtir debho D<sub>1</sub> bhrāṃtīvaṃ E bhrāṃtī daṃbha U<sub>1</sub> kṣamā bhramaḥ LN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] mokṣamābhramaḥ E °kṣamī bhramaḥ U<sub>1</sub> 14 na PLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] ca E

7 °kṣamā: E starts here. 13–0.0 rāga°: L starts here.

[Description of *kriyāyoga*]

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

1. This Yoga is liberation through [mental] action. It bestows success(*siddhi*) in ones own body. Each wave the mind creates at the beginning of an action, of all those one shall withdraw oneself. Then *kriyāyoga* arises.
2. Patience, discrimination, equanimity, peace, modesty, desireless: The *yogī* who is endowed with these means is said to be a *kriyāyogī*.
3. Envy, selfishness, cheating, violence, desire and intoxication, pride, lust, anger, fear, laziness, greed, error and impurity.
4. Attachment and aversion, indignation and idleness, impatience and dizziness: Whoever does not possess these is called a *kriyāyogī*.<sup>3</sup>

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

यस्यान्तःकरणे क्षमा विवेकवैराग्यशान्ति सन्तोष इत्यादीन्युत्पाद्यन्ते ।

स एव बहुक्रियायोगी कथ्यते ।

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

5 स एव बहुक्रियायोगी कथ्यते ।।

1 kṣamā° EPLD<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kṣamāḥ N<sub>1</sub> °santoṣa ityādīny PN<sub>1</sub>D<sub>1</sub>] santoṣādīny E ityādīno° L  
ityādīna niraṃtaram U<sub>1</sub> ityādayoniraṃtaram U<sub>2</sub> utpādyante PN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] utpadyante E utyaṃte U<sub>1</sub>  
2 bahukriyāyogī EPLN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] bahukriyāyogā D<sub>1</sub> kathyate EPLN<sub>1</sub>U<sub>1</sub>] sa kathyate D<sub>1</sub> tkacyate U<sub>2</sub>  
3 kāpatyaṃ EPD<sub>1</sub>U<sub>2</sub>] yasyāntaḥkaraṇe kapatyam N<sub>1</sub> kāpayam L kāpacham U<sub>1</sub> māyā N<sub>1</sub>] māya  
D<sub>1</sub> yāya U<sub>1</sub> pāpa U<sub>2</sub> **omitted in** EPL vittaṃ EP] vitam L vitvam N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> titam U<sub>2</sub> mātsaryam  
E] mātsaryam PLN<sub>1</sub>U<sub>2</sub> mātsarya PLN<sub>1</sub>U<sub>2</sub> roṣobhayam PLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] roṣaḥ bhayam EU<sub>1</sub> lajjā  
EPLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] lajjā U<sub>1</sub> lobhamohā EN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] lobhaḥ mohāḥ PL mohā U<sub>2</sub> rāgo dveṣaḥ] **em.**  
rāgaḥ dveṣaḥ P rāgadveṣaḥ N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub> rājadveṣa L **omitted in** E **3-4** -ālayam PLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] **omitted in** E **4** pākhaṃḍitvam PLU<sub>1</sub>U<sub>2</sub>] pāṣaṃḍitvam D<sub>1</sub>N<sub>1</sub> pākhaṃḍatvam E indriyavikāraḥ  
EN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] indriyavikāraḥ U<sub>1</sub> indriyam vikāraḥ P itivikāraḥ L kāmāḥ EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] **omitted**  
**in** U<sub>2</sub> ete EPD<sub>1</sub>N<sub>1</sub>] eta L rāte U<sub>1</sub> etate U<sub>2</sub> bhavanti EPLD<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] bhavīti N<sub>1</sub> **5** kathyate  
EPLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] kathyamte U<sub>1</sub>

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



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

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

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

इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः । अमू 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 । अस्यां ज्ञानोत्पत्तौ सत्यां सर्वज्ञो भवति । इदानीं सुषुम्णायां ज्ञानोत्पत्तावुपायाः कथ्यन्ते । ।

1 kathyante EPN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] omitted in L ke te D<sub>1</sub>N<sub>1</sub>U<sub>1</sub>] te ke EPLU<sub>2</sub> siddhakuṇḍalinīyogaḥ EN<sub>1</sub>] siddhakuṇḍalinīyogaḥ U<sub>1</sub> siddhakuṇḍalinīyoga U<sub>2</sub> siddhakuṇḍalanīyogaḥ D<sub>1</sub> siddhakuṇḍamliṇīyogaḥ P mantrayogaḥ EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] omitted in L amū PLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] astu E rājayogau PLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] rājayogaḥ E 2 kathyete P] kathyate ELN<sub>1</sub>D<sub>1</sub>U<sub>1</sub> kathyante U<sub>2</sub> mūlakandasthāne ELN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] mūlaṁ kaṁdasthāne P ekā EPLD<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] eka N<sub>1</sub> vartate EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] pravartate U<sub>2</sub> iyam E] iyam EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>1</sub> trayam L ekā N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] eka EP kā L °suṣumṇān N<sub>1</sub>D<sub>1</sub>] suṣumṇā EPU<sub>1</sub>U<sub>2</sub> etān EPLU<sub>1</sub>U<sub>2</sub>] ete N<sub>1</sub>D<sub>1</sub> 4 idā EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] omitted in U<sub>2</sub> vartate EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] pravarttate U<sub>2</sub> dakṣiṇabhāge EPLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] dakṣiṇe bhāge U<sub>1</sub> vartate EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] pravarttate U<sub>2</sub> madhyamārgē EPLN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] madhyarge D<sub>1</sub> 5 padminī ED<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] padmanī PLN<sub>1</sub> tantusamākārā ELN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] taṁtusamākāra P °prabhā EPLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] °prabhāḥ U<sub>1</sub> 6 bhuktimuktidā PN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] bhuktimuktiḥ EL bhuktimukti N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> asyām] em. asyā EPLU<sub>2</sub> omitted in N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> jñānotpattau EPLU<sub>2</sub>] utpanne N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> satyām PLU<sub>2</sub>] satyam E sati N<sub>1</sub>D<sub>1</sub>U<sub>1</sub> 7 suṣumṇāyām E] suṣumṇāyā PU<sub>2</sub> suṣumṇāya° U<sub>1</sub> suṣumṇāyāḥ N<sub>1</sub>D<sub>1</sub> suṣumṇā° L jñānotpattāv-upāyāḥ E] jñānotpattau upāyāḥ PLD<sub>1</sub>U<sub>1</sub> jñānotpattau upāyā U<sub>2</sub> jñānotpanno 'pāyāḥ N<sub>1</sub> kathyante EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kathyate L

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

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

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

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

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

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

[Description of the first Cakra]

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

[Description of the second Cakra]

इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्डियाणपीठसंज्ञकं भवति । लिङ्गस्थानं । पीतवर्णं । पीत  
प्रभा । रजोगुण । ब्रह्मादेवता । वैखरीवाच । सावित्रीशक्तिः । हंसवाहनं । वह्णन्त्रः । कामाग्निप्रभा ।  
स्थूलदेहा । जाग्रदवस्था । ऋग्वेद । आचार्यलिङ्गं । ब्रह्मसलोकतामोक्षः । शुद्धभूमिकातत्वं । गंधो वि  
10 षयः । अपानवायुः । अंतर्मार्तृका । वं भं मं यं रं लं । बहिर्मात्रा । कामा । कामाख्या । तेजसी । चे  
ष्टृङ्का । अलसा । मिथुना । तन्मध्ये ऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात् साधको ऽतिसुन्दरो  
भवति । प्रतिदिनमायुर्वर्धते ।

1 caturdalaṃ mūlacakraṃ N<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] caturdalaṃ mūlaṃ cakraṃ EPU<sub>1</sub> caturdalaṃmūlacakraṃ L  
vartate EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] pravartate U<sub>2</sub> prathamam ādhāracakraṃ PLU<sub>2</sub>] prathamādhāracakraṃ var-  
tate E gaṇeśadaivataṃ ELU<sub>2</sub>] gaṇeśam daivataṃ P 1–2 siddhibuddhiśaktiṃ muṣako vāhanaṃ]  
**em.** siddhibuddhiśaktimuṣakavāhanaṃ E siddhibuddhiśaktir mukhako vāhanaṃ P siddhibud-  
dhiśaktimuṣako vāhanaṃ L siddhibuddhiśaktiḥ muṣako vāhanaṃ U<sub>2</sub> 2 ākuñcanamudrā PLU<sub>2</sub>] ākuñcamudrā E apānavāyuh EL] °vāyus P °vāyu U<sub>2</sub> 3 triśikhā PL] triśikhāt E trirekhā U<sub>2</sub>  
tanmadhye EPD<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] tanmadhya LN<sub>1</sub> 4 'gniśikhākāraikā E] agniśikhākārā ekā N<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>  
magniśikhākārā ekā P jñiśikhākārāṇakā L vartate EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] asmi U<sub>2</sub> tasyā PLU<sub>1</sub>U<sub>2</sub>] ta-  
syāḥ EN<sub>1</sub>D<sub>1</sub> mūrter PN<sub>1</sub>D<sub>1</sub>] mūrtir EL mūrtair U<sub>1</sub> **omitted in** U<sub>2</sub> 5 °sakala EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] **omitted in** L sphurati EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] sphuraṃti L 7 dvitīyaṃ EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] dvitīye U<sub>2</sub>  
svādhiṣṭhānacakraṃ U<sub>1</sub>] svādhiṣṭhānacakraṃ EPLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub> 8 ṣaṭdalaṃ PLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] ṣaṭdalaṃ E  
udḍīyānapīṭha° U<sub>2</sub>] upāyanapīṭha° E udḍīyān pīṭhaṃ L udyānapīṭha° N<sub>1</sub> udyānapīṭha° D<sub>1</sub> udā-  
ganapīṭha° U<sub>1</sub> 11 'tiraktavarṇam EPLN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] atiraktavarṇa° U<sub>1</sub> 12 pratidinam EPLU<sub>2</sub>] dinaṃ  
dinaṃ prati N<sub>1</sub>U<sub>1</sub> dinaṃ prati D<sub>1</sub>

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

[Description of the first Cakra]

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

[Description of the second Cakra]

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

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<sup>6</sup>It is very strange that only the first *cakra* adds a detailed description of mounts, Ṛṣis, gods, seals and so forth among the current majority of witnesses at hand: E, P, L and U<sub>2</sub>. All other descriptions of the remaining eight *cakras* leave this out. The only exception is U<sub>2</sub>, a relatively late witness that adds those descriptions for the other *cakras* as well. Since it is probable that those descriptions are later additions to the text and the witnesses are partially quite conflated, I think this is very interesting for the history of this text, they are added to the edition as well as the translation and are highlighted in color.

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

[Description of the third Cakra]

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

[Description of the fourth Cakra]

- चतुर्थं हृदयमध्ये द्वादशदलं वर्तते । अनाहतचक्रं हृदयस्थानं । श्वेतवर्णं तमोगुणः । रुद्रोदेवता । उमा  
शक्तिः । हिरण्यगर्भऋषिः । नन्दिवाहनं । प्राणवायुः । ज्योतिः कलाकारणं देहे । सुषुप्तिरवस्था । पश्य  
न्तीवाचा । सामदेदः । गार्हपत्याग्निः । शिवलिङ्गं । प्राप्तिभूमिका । सरू?पतामुक्तिः । द्वादशादलानि ।  
10 द्वादशमात्रा । कं खं गं घं णं चं छं जं झं यं तं थं । बहिर्मात्रा । रुद्राणी । तेजसा । तापिनी । स्फकदा ।  
चैतन्या । शिवदा । शान्ति । उमा । गौरी । मातर । ज्वाला । प्रज्वालिनी । अतितेजोमयत्वाद्दृष्टिगोचरं  
न भवति । तन्मध्ये ऽष्टदलम् अधोमुखं कमलं वर्तते । मनश्चक्रे । मनोदेवता । भैशक्तिः । आत्मऋ  
षिह् । नाभिमध्ये स्थितं पद्मं नालं तस्य दशाङ्गुलं । कोमलं तस्य तन्नालं निर्मलं चाप्यधोमुखं । कदली  
पुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन उन्नत्यसंकल्प । विकल्पात्मकमेव च । पूर्वदले स्वैतवर्णे यदा  
15 विश्रामते मनः । धर्मकीर्तिविद्यादि सद्बुद्धिर्भवति । अग्निकोणे आरक्तवर्णे निद्रा आलस्यमायामन्दम  
तिर्भवति । दक्षिणे कृष्णवर्णेति तदा क्रोधोत्पत्तिर्भवति । नैऋत्ये नीलवर्णे ममतामतिर्भवति । पश्चिमे  
कपिलवर्णे । क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये शामवर्णे चिन्तोद्भेगमतिर्भवति । उत्तरे पीत  
वर्णे भोगशृण्णारमहोदयमतिर्भवति । ईशाने गौरवर्णे ज्ञानसंधान मतिर्भवति । तन्मध्ये प्राणवायोः  
स्थानम् अष्टदलकमलमध्ये लिंगाकारा कर्णिका कथ्यते ।

1 tṛtīyaṃ PLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] tṛtīye E atha tṛtīyaṃ maṇipūracakraṃ U<sub>2</sub> daśadalaṃ EPN<sub>1</sub>D<sub>1</sub>] daśadala°  
L daśadalakam U<sub>1</sub> omitted in U<sub>2</sub> padmaṃ EPU<sub>1</sub>] padme L padma N<sub>1</sub>D<sub>1</sub> omitted in U<sub>2</sub> var-  
tate EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] omitted in U<sub>2</sub> 2 sūkṣmaliṅgadevatā] em. sūkṣmaliṅgadevatāha U<sub>2</sub> 5 var-  
tate EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] asmi U<sub>2</sub> tasyās EPLU<sub>1</sub>U<sub>2</sub>] tasyā N<sub>1</sub>D<sub>1</sub> 6 kathayitum EPN<sub>1</sub>D<sub>1</sub>] kathyitum L  
kathatum U<sub>1</sub> vaktum U<sub>2</sub> mūrter EPN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] mūrtir L omitted in U<sub>2</sub> °karaṇāt PLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] °karaṇāt E  
puruṣasya śarīraṃ sthiraṃ ELN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] omitted in P bhavati ELN<sub>1</sub>D<sub>1</sub>U<sub>2</sub>] bhavati vā U<sub>1</sub> omitted in P 7 vartate EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] asti U<sub>2</sub> 8–9 paśyantīvācā] em. paśyam-  
tivācā U<sub>2</sub> 9 gārhapatyāgniḥ] em. gārhasyatyogṇiḥ U<sub>2</sub> 11 °gocaraṃ EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] gocaratām  
U<sub>2</sub> 12 bhavati EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] yāti U<sub>2</sub> °ṣṭadalam ELN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] °ṣṭadale P adhomukhaṃ ka-  
malaṃ EN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] adhomukhakamalaṃ L mukhaṃ kamalaṃ P vartate EPLN<sub>1</sub>D<sub>1</sub>U<sub>1</sub>] asti U<sub>2</sub>  
bhaisaktiḥ] bahisaktiḥ U<sub>2</sub> 13 daśāṅgulaṃ] em. daśāgulaṃ U<sub>2</sub> 18 jñānasaṃdhāna°] jñānasaṃd-  
hāne U<sub>2</sub> 19 kaṇṇikā EPLN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] kaṇṇi U<sub>2</sub>

5 tanmadhye ... vartate: The whole sentence is omitted in L. tanmadhye ... vartate: The whole sentence is omitted in L.

[Description of the third Cakra]

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

[Description of the fourth Cakra]

The fourth lotus having twelve-petals exists in the middle at the heart. [The] Anāhatacakra is placed in the heart. [It is] white in color, has the quality of *tamas*, [its] deity is Rudra, [its] power is Umā, [its] Ṛṣi is Hiraṇyagarbha, [its] mount is Nandi, [its] vitalwind is Prāṇa, in the body it is the light that causes fragmentation? (*kalākarāṇa*), [its] state is deep sleep, [its] speech is *paśyantī*<sup>10</sup>, [it is attributed to] the Sāmaveda, the fire of the house, Śivaliṅgam, the ability to attach everything on the earth [and] the uniform liberation. [It has] twelve petals, [associated with] twelve measures, [having the syllables] *kaṁ khaṁ gaṁ ghaṁ ṇaṁ caṁ chaṁ jaṁ jhaṁ yaṁ taṁ* [and] *thaṁ*. [Its] external measure [is]: Rudras wife, light (*tejasā*?), glow, sphakadā?, consciousness (*caitanya*), bestower of Śiva, peace, Umā, Gaurī, Mātara, the flame [and] Prajvālinī. Due to being made of [such an] intense light [the fourth lotus] is not in the range of sight. In its middle exists a lotus facing downward having eight petals. The mind resides in this *cakra*, [the] god [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 water [being in] the tube is pure and facing upwards. In its middle is the location of a shining banana-flower. The mind is intended to rise upwards?. [There are] several options to arise in oneself. If the mind takes rest in the eastern petal [which is]

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

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

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





while in color the natural law, fame, knowledge etc. [and] a clear intellect arises. [If the mind rests] in south-east, [which is] reddish in color, sleep, laziness, illusion and a weak mind arises. [If it rests] on the right south, [which is] black in color then anger is generated. [If it rests] in the southwest, [which is] blue in color a mind that is selfish arises. [If it rests] in the west, [which is] brown in color a mind of 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.