

Yogatattvabindu of Rāmacandra A Critical Edition and Annotated Translation

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Contents

1	The List of the 15 Yogas	2
2	Conventions in the Critical Apparatus	2
2.1	Sigla in the Critical Apparatus	2
2.2	Punctuation	2
2.3	Sandhi	3
2.4	Class Nasals	3
2.5	Lists	4
3	Critical Edition of the <i>Yogatattvabindu</i>	5

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 *siddhakunḍalinīyoga* 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 *siddhakunḍalinīyoga*, 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
- 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 descending order. The critical apparatus is positive. Gemitation 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't 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 cummulatively on top of each other.

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

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

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

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 । बहुतर कालं 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 tattvabimduyogaprārambhaḥ L atha rājayoga liṣyate P atha rājayoga likhyate U₂ **2 rājayogasyedaṃ phalaṃ** PU₂] rājayogasya idaṃ phalaṃ 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 pañcadaśayogaḥ** 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*),²
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*.³

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

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

³At 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 ।

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

क्षमा विवेकवैराग्यं शान्तिसन्तोष निस्पृहाः ।
एत द्युक्तियुतो योगी क्रियायोगी निगद्यते ॥२॥

मात्सर्यं ममता माया हिंसा च मदगर्वता ।
कामक्रोधौ भयं लज्जा लोभमोहौ तथा उशुचिः ॥३॥

10 रागद्वेषौघृणालस्यं भ्रन्तिर्दमो 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.] *kathayate* D₁ *om.* U₂ **3** *kriyā-*
muktir cet.] *kriyāmukti* N₂ *kriyāmuktiḥ* || U₂ *ayaṃ* cet.] *layaṃ* N₂ *siddhidāyakaḥ* cet.] *siddhidāyakaṃ* U₂ **5** *tat-*
tataḥ cet.] *tatastataḥ* U₂ *taṃkṛ taṃ* U₁ *kuñcanaṃ* cet.] *kūrcaṇaṃ* N₂ *tato bhavet* PU₂] *ato bhava* N₁N₂D₁ *ato va*
U₁ **6** *viveka* cet.] *vivekaṃ* EU₂ *niṣprṇāḥ* P] °*niṣprṇāḥ* U₂ °*niṣprṇā* EN₁ °*niṣprṇāḥ* D₁ °*niṣprṇā* U₁ **7** *eta* EPU₁] *etat*
N₁N₂D₁U₂ *yuktīyuto* cet.] *muktīyuto* U₂ *yogī* EPN₁D₁U₂] *yo sau* N₂U₁ **8** *mātsaryaṃ* EU₁U₂] *mātsarya* PN₁D₁
himsā ca E] *himsāśā* cet.] *himsā* ca E *himsāḥ* N₁ **9** °*krodhau* U₁U₂] *krodha*° EPN₁ °*krodho* D₁ °*śuciḥ* cet.] °*śu-*
ciḥ EN₂U₂ **10** *rāgadveṣau* cet.] *rāgadoṣau* U₁ *athadveṣo* L *ghṛṇāḥ* cet.] *ghṛṇā*° N₂ *bhramṭir dambho* cet.]
bhrāmṭir debho D₁ *bhrāntitvaṃ* E *bhrānti* dambha U₁ *kṣamā bhramaḥ* cet.] *mokṣam ābhramaḥ* E °*kṣamī* bhramaḥ U₁
11 *na* cet.] *ca* E **13** *kṣamā*° cet.] *kṣamāḥ* N₁ *kṣamā*° N₂ *vivekavairāgyaśānti* cet.] *kṣamāḥ vivekavairāgya* | *śānti*°
N₁ °*vairāgyaśānti*° N₂ *kṣamā* || *vivekavairāgya* || *śānti*° D₁ °*santoṣa ityādīny* cet.] °*santoṣādīny* E °*santoṣa ity ādīno*°
L °*santoṣa ity ādīna niraṃtaram* U₁ °*santoṣa ity ādayo niraṃtaram* U₂ *utpādyante* cet.] *utpadyante* E °*tpādyante* L
utyante U₁ *bahukriyāyogī* cet.] *bahukriyāyogā* D₁ *kathyate* cet.] *sa kathyate* D₁N₂ *tkacyate* U₂ **14** *kāpaṭyaṃ* cet.]
yasyāntaḥkaraṇe kapatyam N₁ *kāpayam* L *kāpacham* U₁ *māyā* N₁N₂] *māya* D₁ *yāya* U₁ *pāpa* U₂ *om.* EPL *vittam*
EP] *vitam* L *vitvam* N₁N₂D₁U₁ *titaṃ* U₂ *mātsaryaṃ* cet.] *mātsaryam* E *mātsarya* D₁U₁ *roṣaḥ* EU₁] *roṣo* cet. *eṣo*
N₂ *bhayaṃ* cet.] *kṣayaṃ* E *lajjā* cet.] *lajā* U₁ *lobhaḥ* PL] *lobha*° cet. *om.* U₂ *mohaḥ* P] *moha* LN₂ *mohā* cet.
15 *aśucitvaṃ* cet.] *aśucitvaṃ* N₁D₁ *aśucitvaṃ* N₂ *rāgaḥ* P] *rāga*° cet. *rāja*° L *om.* E *dveṣaḥ* cet.] *dveṣa* L *om.* E
ālasyaṃ cet.] *om.* E *pākhaṃḍitvaṃ* cet.] *pāṣaṃḍitvaṃ* D₁N₁ *pākhaṃḍatvaṃ* E *pārṣaḍitvaṃ* N₂ *indriyavikāraḥ*
cet.] *indriyavikāraḥ* U₁ *indriyaṃ 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*.⁴

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

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

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

⁴The source of the four verses on *kriyāyoga* is unknown.

⁵The 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 ।

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* N₂ *kathyante* cet.] *kathyate* N₂ *om.* L 2 *ke te* D₁N₁U₁] *te ke* cet. *kriyate* N₂ *siddhakuṇḍalinīyogaḥ* EN₁] *siddhakuṇḍalinīyogaḥ* U₁ *siddhakuṇḍalinīyoga* U₂ *siddhakuṇḍalanīyogaḥ* N₂D₁ *siddhakuṇḍaṁliṁ yogaḥ* P *mantrayogaḥ* cet.] *om.* L *amū* cet.] *astu* E *rājayogau* cet.] *rājayogaḥ* E *kathyete* P] *kathyate* cet. *kathyante* U₂ *mūlakandasthāne* cet.] *mūlaṁ kaṁdasthāne* P *ekā* cet.] *eka* N₁N₂ 3 *varṭate* cet.] *pravartate* U₂ *iyam* E] *iyam* cet. *trayaṁ* L *ekā* cet.] *eka* EP *kā* L °*suṣuṁṇā* N₁N₂D₁] *suṣuṁṇā* cet. *etān* cet.] *ete* N₁N₂D₁ 4 *idā* cet.] *om.* U₂ *varṭate* cet.] *pravartate* U₂ *dakṣiṇabhāge* cet.] *dakṣiṇe bhāge* U₁ *varṭate* cet.] *pravartate* U₂ *madhyamārge* cet.] *madhyarḡe* D₁ 5 *padmīnī* cet.] *padmaṁ* PLN₁N₂ *tantusamākārā* cet.] *taṁtusamākārā* P °*prabhā* cet.] °*prabhāḥ* U₁ 6 *bhuktīmuktidā* PU₂] *bhuktīmuktido* cet. *bhuktīmuktīpradā* EL °*syām scripsi*] *em.* °*syā* E *asyā* PLU₂ *om.* cet. *jñānotpattau* EPLU₂] °*tpanne* cet. *satyām* PLU₂] *satyaṁ* E *sati* cet. *suṣuṁṇāyām* E] *suṣuṁṇāyā* PU₂ *suṣuṁṇāyā* U₁ *suṣuṁṇāyāḥ* N₁N₂D₁ *suṣuṁṇā* L 7 *jñānotpattāv upāyāḥ* E] *jñānotpattau upāyāḥ* cet. *jñānotpattau upāyā* U₂ *jñānotpanno* °*pāyāḥ* N₁N₂ *kathyante* EPN₁N₂D₁U₁U₂] *kathyate* L 8 *caturdalaṁ mūlacakraṁ* N₁D₁U₂] *caturdalaṁ mūlaṁ cakram* EPU₁ *caturdalaṁ mūlacakraṁ* L *prathamacaturdalaṁ mūlacakraṁ* N₂ *varṭate* cet.] *pravartate* U₂ 9 *prathamam ādhāracakraṁ* PLU₂] *prathamādhāracakraṁ* *varṭate* E *raktaṁ scripsi*] *em.* *rakta*° EPLU₂ *gaṇeśam daivatam scripsi*] *em.* *gaṇeśadaivatam* ELU₂ *gaṇeśam daivatam* P *siddhibuddhiśaktiṁ muṣako vāhanam scripsi*] *em.* °*śaktimuṣakavāhanam* E °*śaktir mukhako vāhanam* P °*śaktimuṣako vāhanam* L °*śaktiḥ muṣako vāhanam* U₂ *kūrma scripsi*] *em.* *kurma* U₂ 10 *ākuñcanaṁ mudrā scripsi*] *ākuñcana*° PLU₂ *em.* *ākuñca*° E *apānaḥ vāyuh scripsi*] *em.* *apānavāyuh* EL °*vāyus* P °*vāyu* U₂ *ūrmī scripsi*] *em.* *urmī* U₂ 11 *triśikhā* PL] *triśikhāt* E *trirekhā* U₂ 12 *tanmadhye* cet.] *tanmadhya* LN₁ °*gniśikhākāraikā* E] *agniśikhākārā* *ekā* cet. *magniśikhākārā* *ekā* P *jñiśikhākārāṇakā* L *varṭate* EPLN₁N₂D₁U₁] *asmi* U₂ *tasyā* cet.] *tasyāḥ* EN₁D₁ *mūrtir* cet.] *mūrtir* EL *mūrtair* U₁ *om.* U₂ 13 °*sakala* cet.] *om.* L *saka*° N₂ *vāṇmayam* EPLU₂] *vāḡmayam* N₁N₂D₁U₁ *sphurati* cet.] *sphuraṁti* L 14 *bahir ānandā scripsi*] *em.* *bahir mānandā* U₂ *vīrānandā scripsi*] *em.* *virā*° U₂

Philological Commentary: 1 *kathyante*: The whole sentence is *om.* in U₁. 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 N₁,N₂,D₁ and U₁, but present in all other witnesses. 14 *asya bahir ānanda*: This additional passage is found in U₂ 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 U₂ 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 *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 *idā*, *piṅgalā* and *suṣumnā*.

On the left side is the *idā*-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 beginning⁶ 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 (*manāṁsi*), [symbolized by the syllables or *bījas*] *vaṃ śaṃ ṣaṃ* and *saṃ*. A trident is situated in the middle of the triangle⁷.

In the middle [of it] is a trident, and *kāmapīṭha*⁸ 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 bliss⁹, yogic bliss, heroic bliss [and] the bliss of coming to rest.¹⁰

⁶Supposedly at the beginning of the central channel.

⁷This passage is odd since a triangle wasn't mentioned before.

⁸Discuss the term *kāmapīṭha*.

⁹Discuss the four blisses.

¹⁰It 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 ॥ चेष्टृङ्का ॥ अलसा ॥ मिथुना ॥
 तन्मध्ये ऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात् साधको ऽतिसुन्दरो भवति । युवतीनां अतिवह्लभो 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 ॥ यजुर्वेदः ॥ दक्षिणाग्निः ॥ समीपता मोक्षः ॥ गुरुलिङ्गो विष्णुः ॥ आपस्
 तत्त्वं ॥ रजो विषयः ॥ दशदलानि ॥ दशमात्राः ॥ अन्तर्मात्रा ॥ डं टं णं तं थं दं धं नं पं फं ॥ बहिर्मात्राः ॥
 शांतिः ॥ क्षमा ॥ मेधा ॥ तन्या ॥ मेधाविनी ॥ पुष्करा ॥ अहंसगमना ॥ लक्ष्या ॥ तन्मया ॥ अमृता ॥
 तन्मध्ये पञ्चकोणं चक्रं वर्तते । तन्मध्ये एका मूर्तिर्वर्तते । तस्यास्तेजो जिह्वया कथयितुं न शक्यते । तस्याः
 मूर्तेर्ध्यानकरणात् पुरुषस्य शरीरं स्थिरं भवति ॥

1 idānīm cet.] idānī N₂ dvitīyaṃ cet.] dvitīye U₂ svādhiṣṭhānacakraṃ U₁] svādhiṣṭhānacakraṃ EPLN₁D₁U₂ svād-
 hinacakraṃ N₂ ṣaṭdalaṃ cet.] ṣaḍdalaṃ E ṣaḍdalaṃ N₂ uḍḍīyānapīṭha° U₂] upāyanapīṭha° E uḍḍīyān pīṭhaṃ L
 uḍḍīyānapīṭha° N₁N₂ uḍḍīyānapīṭha° D₁ uḍḍāganapīṭha° U₁ 2 līṅgaṃ scripsi] em. līṅga° U₂ pīṭhaṃ scripsi] em. pīṭha° U₂
 pīṭhaṃ scripsi] em. pīṭha° U₂ guṇaḥ scripsi] em. guṇa U₂ 3 haṃso scripsi] em. haṃsa° U₂ vahaṇo scripsi] em.
 vahaṇa U₂ kāmāgnir scripsi] em. kāmāgni° U₂ sthūlaḥ dehaḥ scripsi] em. sthūladehā U₂ ṛgvedaḥ scripsi] em.
 ṛgveda U₂ ācāryaḥ scripsi] em. ācārya° U₂ 4 apānaḥ scripsi] apāna° U₂ 6 'tiraktavarṇaṃ PU₂] atiraktavarṇaṃ
 cet. atiraktavarṇa° U₁N₂ sādhaḥ EPLU₂] sādhaḥ cet. 'tisundaro EPLU₂] atisundaro cet. 7 pratidinam cet.]
 dinam dinam prati N₁U₁ dinadinam prati N₂ dinam prati D₁ 8 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 9 kapilaṃ scripsi] em. kapila° U₂ vāyur scripsi] em. vāyu° U₂ samāno scripsi]
 em. samāna° U₂ garuḍo scripsi] em. garuḍa° U₂ 9-10 sūkṣmaliṅgaṃ devatā scripsi] em. sūkṣmaliṅgadevatāha U₂
 10 samīpatā scripsi] samīpatā U₂ guruliṅgo scripsi] em. guruliṅga° U₂ 13 vartate cet.] asmi U₂ tasyās cet.] tasyā
 N₁N₂D₁ kathayitum cet.] kathayitum L kathatam U₁ vaktum U₂ 14 mūrter cet.] mūrter L om. U₂ °karaṇāt cet.]
 °karaṇāt E puruṣasya śarīraṃ sthiraṃ cet.] om. P bhavati cet.] bhavati vā U₁ om. P

Philological Commentary: 5 līṅgasthānam: This additional passage is found in U₂ 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 yuvatīnām...bhavati: This additional sentence occurs in N₂ only. 12 kapilavarṇaṃ: Again this additional passage is found in U₂ 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. 13 tanmadhye ... cakram vartate: This sentence is *om.* L. tanmadhye ... mūrter vartate: This sentence *om.* in L.

[Description of the fourth Cakra]

[Description of the second Cakra]

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

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*¹² (*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 external alphabet: desire, the Tīrtha of *Kāmākhyā*¹³, beauty of both¹⁴, *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 body¹⁵. The state is sleep. The speech is the inaudible speech (*madhyamāvāg*)¹⁶. The Veda is the Yajurveda. The [fire is the] southern fire. The liberation is (*samīpatā*)¹⁷. 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 ṭaṃ ṇaṃ taṃ thaṃ daṃ 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.

¹¹Discuss the term *uḍḍīyāna*.

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

¹³The *Kāmākhyā* is situated in Kāmarūpa on the Nīlakūṭa mountain in present day Assam. It's strange that it appears here, since Kāmarūpa appears already as the *tīrtha* associated with the first *cakra*.

¹⁴Why dual here?

¹⁵Why another deity is given here?

¹⁶<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>

¹⁷What is this exactly?

[Description of the fourth Cakra]

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 गं घं णं चं छं जं झं यं तं थं ॥ बहिर्मात्रा ॥ रुद्राणी ॥ तेजसा ॥ तापिनी ॥ स्फकदा ॥ चैतन्या ॥ शिवदा ॥ शान्ति ॥ उमा ।
5 । 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 तन्नालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन उन्नत्युत्संकल्पम्
10 विकल्पात्मकमेव च ।

पूर्वदले स्वेतवर्णं यदा विश्रामते मनः ॥ धर्मकीर्तिविद्यादि सद्बुद्धिर्भवति । अग्निकोणे आरक्तवर्णं निद्रा आलस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णं तदा क्रोधोत्पत्तिर्भवति । नैऋत्ये नीलवर्णं ममतामतिर्भवति । पश्चिमे कपिलवर्णं क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये ये शामवर्णं चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णं भोगशृङ्गा रमहोदयमतिर्भवति । ईशाने गौरवर्णं ज्ञानसंधान मतिर्भवति ।

तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिंगाकारा कर्णिका कथ्यते । तस्याः कलिकेति संज्ञा तत्कलि
कामध्ये पद्मरागरत्नसमानवर्णाङ्गुष्ठप्रमाणेका पुत्तलिका वर्तते । तस्या जीवेति संज्ञा तस्या बलं अथ च स्वरूपं
कोटिजिह्वाभिर्वक्तुं न शक्यते । अस्या मूर्तेर्ध्यानकारणात् स्वर्गपातालाकशमनुष्यगन्धर्वकिन्नरगुह्यकविद्याधरलोकसं
बन्धिन्यः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्यते ॥
15

1 caturtham cet.] caturthacakrakamalam N2 kamalam cet.] om. N2 vartate cet.] asti U2 bhavati N2 2 śve-
tam scripsi] em. śveta° U2 3 prāṇaḥ scripsi] em. prāṇa° U2 paśyantī scripsi] em. paśyaṃti U2 3-4 gārhapatyo
'gniḥ scripsi] em. gārhasyatyō gñiḥ U2 4 śivo scripsi] em. śiva° U2 prāptiḥ scripsi] em. prāpti° <??> 7 °go-
caraṃ cet.] gocaratām U2 bhavati cet.] yāti U2 'ṣṭadalam cet.] 'ṣṭadale P ṣṭadalam L aṣṭadalam N1N2D1U1
adhomukham kamalam cet.] adhomukhakamalam L mukham kamalam P vartate cet.] asti U2 8 barhiḥ śaktiḥ
scripsi] em. bahiḥśaktiḥ U2 ātmā scripsi] em. ātmā° <??> daśāṅgulaṃ scripsi] em. daśāgulaṃ U2 9 asaṃkalpam
scripsi] em. asaṃkalpa/ U2 14 jñānasamdhāna° scripsi] em. jñānasamdhāne U2 15 karṇikā cet.] karṇi U2 ka-
liketi cet.] kalikeli L karṇiketi E samjñā cet.] om. L 15-16 tatkalikāmadhye cet.] tataḥ N2 om. L 16 pad-
marāgaratnasamānavarṇāṅguṣṭhapramāṇaikā scripsi] em. padmarāgasamānavarṇāṅguṣṭhapramāṇaikā E padmarā-
garatnasamānavarṇāṅ || aṅguṣṭhapramāṇā || ekā PN1 padmarāgaratnasamānavarṇa aṅguṣṭhapramāṇā ekā N2 pad-
maratnasamānavarṇā aṅguṣṭhapramāṇā ekā L padmarāgaratnasamānavarṇā aṅguṣṭhapramāṇāt ekā D1U1 padmarāgarat-
nasamānavarṇā || aṅguṣṭhapramāṇā ekā U2 tasyā EP] tasyāḥ N1N2D1U1 tasya L jīveti samjñā U2] jīveti samjñāḥ
N1 jīveti samjñāḥ N2 jīveti samjñā D1 jīvasamjñā EPU2 om. L tasyā EN2P] tasyāḥ N1D1U1 tasya U2 balaṃ atha
ca svarūpaṃ cet.] balaṃ atha svarūpaṃ P balaṃ tasya atha svarūpaṃ U2 bala sappa svarūpaṃ L balamadhyasvarūpaṃ
E 17 koṭijihvābhir cet.] koṭijihvāyābhi L na cet.] naiva EP asyā cet.] asyāḥ N1D1U1 tasyāḥ U2 mūrter cet.]
mūrtir LN2 dhyānakāraṇāt cet.] dhyānaṃ karaṇāt U2 dhyānāt L 17-18 sambandhinyah cet.] samdadhinya U2
18 striyaḥ sādhakasya puruṣasya cet.] striyo 'pi EPL striyo pi U2 vaśyā bhavanti cet.] vaśyo bhavati N2 kim cet.]
om. EPLU2 kathyate cet.] kathyate vā U1

Philological Commentary: 6 anāhatacakram: This additional passage is found in U2 only and concluded in the manuscript with “|| ajapājapasaḥ 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.

[Description of the fifth Cakra]

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

[The] Anāhatacakras place is within the heart¹⁸. 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*)¹⁹. The state is deep sleep. The speech is *Paśyanti*²⁰. The [Veda] is Sāmaveda. The fire is Gārhapatya²¹. 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] 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.

The mind resides in this *cakra*. The mind is the deity. The power is Barhi²², [its] Ṛṣi is the self. In the middle of the navel [exists] a place, being a lotus, its tube measures ten *āṅgulas*. 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 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.

¹⁸This seems to be redundant.

¹⁹What is this?!

²⁰Add footnote of entry in *Tāntrikābhidhānaśāstra*.

²¹Add explanation.

²²n. 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 Opfernden 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 ईं ईं उं ऊं ऋं ॠं लृं ॡं
 5 एं ऐं ॐ औं अं अं ॥ 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 । एकसहस्र
 वर्षपर्यन्तं पुरुषो जीवति ॥

[Description of the sixth Cakra]

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

1 *idānīm* N₁N₂D₁U₁] *om. cet.* **kamalaṃ ṣoḍaśadalaṃ kaṇṭhasthāne** N₁D₁U₁] *kamalaṣoḍaśadalaṃ kaṇṭhasthāne*
 N₂ *kaṇṭhasthāne ṣoḍaśadalaṃ kamalaṃ EPL viśuddhacakraṃ kaṇṭhasthāne U₂ vartate cet.] om. U₂ 2 dhūm-*
raṃ varṇaṃ scripsi] *em. dhūmravarṇe U₂ virāṭho scripsi]* *em. virāṭha U₂ udāno scripsi]* *em. udāna° U₂*
3 mahākāraṇaḥ dehaḥ scripsi] *em. mahākāraṇadeha U₂ tūrya āvasthā scripsi]* *em. tūryāvasthā U₂ atharvaṇo*
scripsi] *em. atharvaṇa U₂ jaṅgamaṃ scripsi]* *em. jaṅgama° U₂ 5 icchā scripsi]* *em. ichā U₂ śaktiḥ scripsi]* *em.*
śakti U₂ jñānaḥ scripsi] *em. jñāna° U₂ 6 puṣṭaḥ scripsi]* *em. puṣṭa° U₂ 7 koṭīcandrasamaprabhaḥ cet.] °prabhā*
LD₁ koṭisūryasamāna E ekaḥ puruṣo cet.] ekapuruṣo D₁ eka pumān U₂ puruṣasya cet.] pumṣaḥ U₂ 8 °paryan-
taṃ cet.] °paryanta N₂ om. L puruṣo cet.] sa puruṣo EP 9 ṣaṣṭhacakraṃ cet.] ṣaṣṭhaṃ bhrūmadhye EP ṣaṣṭhaḥ
bhrūmadhye L ṣaṣṭa bhrūmadhye U₂ ājñānāmakaṃ U₁] ajñānāmakaṃ N₁D₁ ajñānāmaka N₂ ajñācakraṃ EPL ajñā-
cakraṃ raktavarṇaṃ U₂ ajñānāmakaṃ N₁D₁U₁ ajñānāmaka N₂ vartate cet.] om. U₂ 10 agnir scripsi] *em. āgnir*
U₂ scripsi] *em. <??> hīṃso scripsi]* *em. hīṃsa° U₂ caitanyaṃ scripsi]* *em. caitanya° U₂ jñāno dehaḥ scripsi]*
em. jñānadehī U₂ anupamā scripsi] *em. anupama° U₂ 11 pramādaḥ scripsi]* *em. pramāda° U₂ 12 sthitiḥ scripsi]*
em. sthiti U₂ 13 tac cakram bhruvor madhye dvidalakam sthitaṃ cet.] dvidalaṃ EPL om. U₂ °gnijvālākāraṃ
akalaṃ N₁N₂D₁] *agnijvālākāraṃ akalaṃ cet. agnijvālākāraṃ akala U₁ na pumān cet.] pumān EBL 14 °ajarā-*
maraṃ cet.] °ajarāmaro BLP bhavati cet.] bhavati vā U₂ 15 cakram catuṣṣaṣṭhidalaṃ tālūmadhye N₁D₁U₁] *cakraṃ catuṣṣaṣṭhidalaṃ tālūmadhye N₂ tālūmadhye catuṣṣaṣṭhidalaṃ EPU₂ tālūdeśe madhye catuṣṣaṣṭhidala LB °mṛ-*
tapūrṇaṃ scripsi] *em. amṛtapūrṇaṃ cet. amṛtapūrṇa N₂*

Philological Commentary: 6 *dhūmravarṇe*: This additional passage is found in U₂ only and is indicated in the manuscript with “ajapājapasaḥsra | 1000 gha. 2 pa. 46 akṣara 40 ||”. What is akṣara? 12 *agnir devatā*: This additional passage is found in U₂ only and finished in the manuscript with “ajapājapasaḥsra | 1000 gha 02 pa 046 akṣara 40 ||”. 13 *agnijvālākāra*°: Witness B starts here.

[Description of the seventh Cakra]

- इदानीं सप्तमं चक्रं चतुःषष्टिदलं तालुमध्ये ऽमृतपूर्णं वर्तते ।
 15 ललाटे मंडलं ॥ चंद्रो देवता ॥ अमृता शक्तिः ॥ परमात्मा ऋषिः ॥ अमृतवासिनी कला सप्तदशी ॥ अमृत
 कल्लोलनदी ॥ महाकाश ॥ अंबिका ॥ लंबिका ॥ घटिका ॥ तालिका ॥ अजपागायत्रीदेहस्वरूपं ॥ काकमुखी ॥

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 Virāṭha²³. 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 Parā²⁴. The [Veda is] Atharvaṇa Veda. The *liṅga* is the living. The earth/grade? is Jīvaprāptā²⁵. 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 ṛīṃ ḷṃ ḷīṃ 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 *liṅga* is intoxication (*pramāda*). The half-measure: the reality of ether, “the violence of living” (*jīvaḥiṃsa*) [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.

²³Who is this?

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

²⁵What is this?

[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 a circle. The moon is the deity. The power is the nectar of immortality.

नरनेत्रा ॥ गोशृंगा ॥ ललाटब्रह्मपठा ॥ हयग्रीवा ॥ मयूरमुखा ॥ हंसवदंगानि ॥ अजपागायत्री स्वरूपं ॥

अधिकतरशोभयुक्तं ॥ अतिश्वेतं ॥ तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा । एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये प्रकटचन्द्रकला अमृतधारास्रवन्ती वर्तते ।

- तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरणाद् मृतधारा स्रवति । तदा
5 क्षयरोगपित्तज्वरहृदयदाहशिरोरोगजिह्वाजडभावा नश्यन्ति । भक्षितं विषमपि न बाधते । यद्यत्र मनः स्थिरं भवति ।

[Description of the eighth Cakra]

इदानीं अष्टमचक्रं ब्रह्मरंध्रस्थाने शतदलं वर्तते ।

- गुरुदेवता ॥ चैतन्यः शक्तिः ॥ विराटुरऋषिः ॥ सर्वोत्कृष्टसाक्षिः ॥ भूततुर्यातीतचैतन्यात्मकं ॥ सर्ववर्णाः ।
। सर्वमात्राः ॥ सर्वदलानि ॥ विराटुदेहस्थितावस्था ॥ प्रज्ञा वाचा ॥ सोहं वेद अनुपमस्थानं ॥ सर्वजपः संख्या ॥
10 २१६०० ॥ एकविंशतिसहस्राणिषड्गतानि ॥ तथैव च निशा हे वहते ॥ प्राणः यो जानाति स पंडितः ॥ 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 मूर्तेर्ध्यानकरणात् पुरुषस्याकाशे गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति । सकलं
15 प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते ॥

[Description of the ninth Cakra]

1 **lalāṭaṃ** स्त्रिप्सि *em.* lalāṭa° U₂ 4 °**kataśaśobhayuktaṃ** cet.] °kataśaśobhāyuktaṃ N₂ °kaśobhāyuktaṃ E °kataraprabhāmuktaṃ U₂ **rak-**
tavarṇaṃ cet.] raktavarṇa° N₂ **ghaṇṭikā°** cet.] ghaṇṭikā° E ghaṇṭikā° P ghaṇṭikā° L **ekā** cet.] ekā ekā LB **bhūmih** cet.] bhūmis° U₁ bhūmi
U₂ 5 **prakāṭa°** cet.] pragāṭa U₁ °mdrakāṭaṃ U₂ **amṛtadhārāsraṇvanti** cet.] °mṛtādhārā sraṇvanti LB °mṛtādhārā sraṇvanti PU₂ °mṛtādhārā
bhavati E **varṭate** N₁N₂D₁U₁] *om.* cet. 6 **kalāyā** cet.] kalāyāḥ N₁N₂U₁ karṇikāyā LB **nāyāti** cet.] na yāti LBU₂ °**dhyānakaraṇād**
cet.] °dhyānād EP **amṛtadhārā** cet.] amṛtadhārāyāḥ sajīvo E amṛtadhārā plāvanam P amṛtadhārā plāvanam U₂ **sraṇvati** LBU₁] sraṇvanti
N₁N₂D₁ bhavati EPU₂ **tadā** EPLBU₂] *om.* cet. 7 **kṣayarogapittajvarahṛdayadāhaśīrorogajihvājāḍabhāvā** *scripsi*] *em.* yakṣamaro-
gapittajvarahṛdayadāhaśīrorogajihvājāḍabhāvā E kṣayarogapittajvarahṛdayadāhaśīrorogajihvājāḍabhāvā P kṣayarogapittajvarahṛdayadāharogaji-
hvāyājāḍabhāvā N kṣayarogapittajvarahṛdayadāharogajihvāyājāḍabhāvā B kṣayarogaṃ pittajvarahṛdayadāhaśīrorogajihvāyājāḍabhāvā N₁ kṣayaro-
gaṃ pittajvarahṛdayadāhaśīrorogajihvāyājāḍabhāvāt N₂ kṣayaṃ rogaṃ pittajvarahṛdayadāhaśīrorogajihvāyājāḍabhāvā D₁ kṣayarogapittajvarahṛ-
dayadāhaśīrorogajihvāyājāḍabhāvā U₁ kṣayarogoptatti// jvara hrdayadāha// śīroroga// jihvājāḍatā// dayo U₂ **bhākṣitam** N₂U₁] bhākṣitam N₁
bhākṣitām D₁ bhākṣitam api EPLU₂ bhākṣitamār pi B **viṣam api** N₁N₂D₁U₁] viṣam LBU₂ viṣan E viṣa P **bādhate** EPN₂] bādhyate
cet. **yadyatra** cet.] yadyatram api LB yadyanna N₁D₁ **manah** **sthiraṃ** EP] manasthiraṃ cet. 9 **aṣṭamacakraṃ brahmaraṃdhraṣṭhāne**
śatadalaṃ N₁N₂D₁] brahmarandhrasthāne °ṣṭamaṃ śatadalaṃ cakram EPU₂ brahmaraṃdhraṣṭhāne aṣṭamaṃ śatadalaṃ cakram LB cakram
brahmaraṃdhraṣṭhāne śatadalaṃ U₁ 10 **gurur** *scripsi*] *em.* guru° U₂ **caitanyaḥ** *scripsi*] *em.* caitanya° U₂ **virāṭur** *scripsi*] *em.* virāṭu U₂
11 **sarvajapaḥ** *scripsi*] *em.* sarvajapa° U₂ 14 **kamalaśya** cet.] kamala° E **jālandharapīṭha** cet.] jālandharapīṭha° B jātyadharaṇipīṭha E **iti**
cet.] *om.* B **saṃjñā** cet.] °saṃjñā B **sthānaṃ** cet.] sthānam mūrti vartate LB 15 °**gnidhūmākārarekhā** EPLB] °gnidhūmākārareṣā N₁D₁
agnidhūmākārarekhā N₂U₁ °gnidhūmākārarekhāyāḥ U₂ **yādṛśi** cet.] yādṛśy° E etādṛśi U₂ **yādṛśy** PLB] ādṛsy E yādṛśi N₁N₂D₁U₁ *om.*
U₂ **tasyā** EPLB] tasyāḥ cet. **nādir nānto** °sti cet.] nāstyantaḥ ādir api nāsti N₁N₂D₁U₁ nādinām °to sti P 16 **mūrter** EPU₁U₂] mūrtir
cet. **dhyānakaraṇāt** *scripsi*] *conj.* dhyānakaraṇāt pratyakṣaṃ niraṃtaraṃ EB dhyānakaraṇāt pratyakṣaniraṃtaraṃ cet. **puruṣasyākāśe** cet.]
puruṣa ākāśe N₂ puruṣasyākāśa° U₂ puruṣasya ākāśi U₁ **gamāgamau** cet.] °gamo U₁ °game N₂ **bhavataḥ** cet.] bhavata U₂ **prthvimadhye**
cet.] prthvimadhye BU₂ **sthitasāyāpi** cet.] sthitāv-*api* N₁N₂D₁U₁ **prthvibādhō** EL] prthvibādhō B kṣato bādhō N₁N₂D₁U₁ prthaka P prthvī
bādhoko U₂ **na bhavati** cet.] bhavati P na bhati U₂ 16–19.1 **sakalaṃ pratyakṣaṃ niraṃtaraṃ** *scripsi*] *em.* sakalāpratyakṣaṃ niraṃtaraṃ
N₁N₂D₁U₁ sakalāḥ pratyakṣaṃ niraṃtara BL sakalān pratyakṣaṃ niraṃtaraṃ E *om.* PU₂

Philological Commentary: 3 lalāṭaṃ maṇḍalaṃ: This additional passage is found in U₂ only. Suprisingly after the additions to this *cakra*, the scribe/author of these additions does not add instructions for the duration of practice as before. 4 **adhikataśaśobhayuktaṃ:** It seems that the passage “*adhikataśaśobhayuktaṃ || atīśvetam ||*”, which is found in all witnesses is a remainder of those lists that might have only survived in U₂. 13 **gurudaveta...ajapājapasahasra:** This additional passage is found in U₂ only. Instead of the concluding the additions, here we have it inserted between the additions: “ajapājapasahasra | 1000 gha. 2 pa. 46 akṣara 40 || sarvajapasamkhyā || 21600 || ekaviṃśatisahasraṇiṣaṭṣaṭṭāni ||”. 16 °**kāraṇāt pratyakṣaṃ niraṃtaraṃ:** Even though every single witness at hand transmits the latter reading right after “*kāraṇāt*”, several considerations make it reasonable to conject that the original sentence is corrupted and was written without it. The main consideration to assume the corruption is that the syntactical units *pratyakṣaṃ niraṃtaraṃ* is ungrammatical in this construction. The second is that the sentence is way more meaningful without it. The third that two sentences later we get the phrase in a meaningful context. Due to the last consideration my best guess is an interlace at an early stage of transmission.

The R̥ṣi is the supreme self. [It has] seventeen digits belonging to baleria plant of the nectar of immortality. [There is] the river of the wave of immortality, the great space, the mother, the uvula [and] a small bell. The bodily form of the unspeakable Gayatrī, [having] the face of a crow, the eye of a human, the horn of a cow, a forehead that is like Brahmapaṭhā?, a neck like a horse, the face of a peacock [and] limbs like a goose. [This is?] the form of the unspeakable Gayatrī.

It is endowed with superabundant beauty. [It is] very bright. In its middle, red in color [is that which is] 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 (*amṛtādhārāsravantī*), 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 (*jihvājaḍa*) vanish. Also eaten venom doesn't trouble him. If here the mind becomes stable.

[Description of the eighth Cakra]

Now exists the eighth *cakra* having one hundred petals located at the aperture of Brahman.

The deity is the Guru. The power is consciousness (*caitanya*). The R̥ṣi is Virāṭu. [Attributed to it, is] the high positioned witness in everything. [It has] the nature of consciousness that is beyond the fourth state of beings. [It has] all colours. [It has] all measures. [It has] all petals. The state is like dwelling in the body of Virāṭu. The speech is wisdom. The "I am that"-[expression] (*soham*) is the sacred knowledge *veda* [which is] the matchless place (*anupamasthāna*). The count is all silent mutterings, [being] 21600. And in this way Nīśāhevahate?. He who knows the breath, he is a learned. With the sound of "sa" he exhales, with the sound of "ha" inhales?: "I'm he, he's I". Because of that the embodied soul constantly utters the Mantra.

"The (divine) seat of Jālaṃdhara" is the designation of the lotus of it.²⁶ [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 doesn't arise [anymore] even if one is situated in the middle of the earth. He constantly sees everything in front of his eyes and he becomes separated [from the material world]. The force of life increases eminently.

[Description of the ninth Cakra]

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*). [Another] such name of it is "(divine) seat of Pūrṇagiri".

In the middle of the *mahāśūnyacakra* exists one lotus facing upward, very red in colour, 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

²⁶Find parallels where Jālandhara is situated on top of the head.

इदानीं नवमचक्रस्य भेदाः कथ्यन्ते । तस्य महाशून्यचक्रेति संज्ञा । तदुपर्यपरं किं अपि नास्ति । तदेव महासिद्धचक्रं कथ्यते । तस्य पूर्णगिरिपीठमिति एतादृशं नाम ।

तस्य महाशून्यचक्रमध्ये ऊर्ध्वमुखं अतिरक्तवर्णं सकलशोभास्पदं अनेककल्याणपूर्णसहस्रदलं एकंकमलं वर्तते । यस्य परिओमलो मनसो वचसो न गोचरः । तस्य 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 ॥ सोहं शक्तिः ॥ आत्माऋषिः ॥ मोक्षो मार्गः ॥ अहं ब्रह्मोर्ध्वं ॥ अहं चक्र इति ॥ अग्निचक्रे सकरो भवति ॥ प्राणी रूढो भवेज्जीव आरोहत्यवरोहति भवगुहास्थानं पितवर्णं ॥ कोटिसूर्यप्रतिकाशं तेजः ॥ सदोदितप्रभा शीवो देवता ॥ मूलमाया शक्तिः ॥ हर आत्मा लयावस्था ध्वनिस्थिरानादात्मको ऽखण्डद्वनिः । । अघोरा मुद्रा ॥ मुलो माया ॥ प्रकृतिर्देहः ॥ वाङ्मनो गोचरः ॥ निःप्रपञ्चः ॥ निःसंशयः ॥ निस्तरं हनिर्लोपलक्षं लयम् ॥ ध्यानसमाधि ॥

तदुपरि अनन्तपरमानन्दस्य स्थानम् । तत्रोर्ध्वशक्तिः । एतादृशी संज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकरणात् 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 *paśyati* cet.] *paśyati* LB *om.* PU₂ *prthagbhavati* E] ca *prthak bhavati* BL ca *prthak* ca *bhavati* N₁N₂U₁ *om.* PU₂ *atiśayenāyur* EP] *atiśayanāyur* BL *atiśayena āyur* N₁N₂D₁U₁ *om.* U₂ *vardhate* cet.] *vardhayate* BL 2 *navamacakrasya* cet.] *navamaṃ cakrasya* B *navamaś cakrasya* U₁ *bhedāḥ* cet.] *bheda* N₂ *kathyante* cet.] *kathyate* LBN₂U₂ *mahāśūnya*° cet.] *mahāśūnye* LBN₁ *om.* U₂ °*cakreti* cet.] °*cakram* iti EP *cakram* iti LB *om.* U₂ *saṃjñā* cet.] *om.* U₂ *tadupary* EPB] *tad-upari* cet. *om.* U₂ *param* cet.] *om.* BLU₂ *kiṃ api nāsti* cet.] *om.* U₂ 3 *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. *etādṛśaṃ* cet.] *etādṛśaṃ* E *ekādaśaṃ* U₂ *nāma* cet.] *nāmaḥ* U₁ 4 °*cakramadhye* cet.] °*cakrasya madhye* EPBL °*cakrasya* U₂ °*mukham* cet.] *ūrdhmukham* EPL *urdhvamukham* U₂ *ūrdhvamukhem* B *atiraktavarṇaṃ* cet.] *iti raktavarṇaṃ* ELB *iti raktavarṇa*° P *ativarṇaṃ* U₂ °*śobhāspadam* cet.] °*śobhāspadam* E °*śobhanāsyadam* U₂ *anekakalyāṇapūrṇaṃ* cet.] °*pūrṇa*° BN₂ *ekaṃ* cet.] *eka*° D₁ *om.* U₁ *vartate* cet.] *vartato* B 4-5 *yasya* cet.] *yasya kamalasya* U₂ 5 *manaso vacaso* E] *manasā vacasā* PLBN₁N₂D₁ *vacasā manasā* U₁ *manasā vācā* U₂ *na* cet.] *om.* L *gocaraḥ* cet.] *gocara* N₂U₂ *kamalasya* cet.] *kamala*° P *trikoṇārūpaikā* E] *trikoṇārūpā* *ekā* cet. *trikoṇārūpā* *ekā* N₁N₂ 6 *saptadaśi* cet.] *saptadaśireṇa* LB *ekā* cet.] *om.* E °*samaprabhaṃ* cet.] *samaprabhā* LBU₂ *samaprabha* P *sadrṣāprabhaṃ* U₁ *param* EU₁U₂] *paraṃ* U₁ *para* N₂ *parim* cet. *uṣṇabhāvo* cet.] *uṣṇabhavo* PLB *auṣṇabhāvo* D₁ *udbhavo* E 7 °*samaprabhaṃ* N₁N₂D₁] °*samaprabhā* EPBU₂ °*samaṃ prabhaṃ* U₁ *om.* L *śītalaparaṃ* N₁D₁] *śītaṃ paraṃ* cet. *śītalapara* N₂ *om.* L *bhāvo* cet.] *śītabhāvo* EPB *śītalabhāvo* U₂ *om.* L 8 *asyāḥ* cet.] *asyā* N₂U₂ *kalāyā dhyānakaraṇāt* N₂U₁] *kalāyāḥ dhyānakaraṇāt* N₁D₁ *kalāyā dhyānayogāt* EBL *kalāyāḥ dhyānayogāt* U₂ *kalādhyanayogāt* P *sādhakasya* cet.] *sādhaka*° N₂ *na* cet.] *om.* BL 9 *sthāne scripsi*] *em.* *sthāne* U₂ *mokṣo scripsi*] *em.* *mokṣa*° U₂ *aḥaṃ brahmordhvaṃ scripsi*] *em.* *aḥaṃ brahmordhvaṃ* U₂ *aḥaṃ cakra itī scripsi*] *em.* *aḥaṃ cakra itī* U₂ 10 *bhavati scripsi*] *em.* *bhavati* U₂ 11 °*khaṇḍadvaniḥ scripsi*] *em.* *khaṇḍadvani* U₂ 12 *mulo scripsi*] *em.* *mūla*° U₂ *prakṛtir scripsi*] *em.* *prakṛti*° U₂ 13 *layam scripsi*] *em.* *laya* U₂ 14 *ananta*° cet.] *alakṣa*° U₁ *sthānam* cet.] *sthānaṃ* D₁U₂ *sthānam* *vartate* BL *tatordhvaśaktiḥ* EN₁U₂] *tatordhvaśaktiḥ* P *urdhvaśaktiḥ* U₁ *tatra ūrdhva śaktiḥ* D₁ *tatra ūrdhva śakti* N₂ *rdhaśakti* *ardhaśakti* BL *etādṛśi* cet.] *etādṛśā* U₂ *etādṛśaṃ* D₁ *ekādaśā* PBL *saṃjñā* cet.] *saṃjñākā* U₁ *asyāḥ* cet.] *asyā* U₁ *tasyāḥ* N₂ *kalāyā* cet.] *kalāyāḥ* N₂U₂ 15 *dhyānakaraṇāt* cet.] *dhyānakaraṇā* D₁ *tad bhavati* N₁N₂D₁] *tad bhavati* vā U₁ *om.* cet. *rājasukhabhogavṛtaḥ* D₁] *rājasukhabhogavataḥ* N₁N₂U₁ *tasya sukhahogavataḥ* EPU₂ *tasya-khaṃ bhogavataḥ* B *tasya-sukhaṃ bhogavataḥ* L *strīmadhye* cet.] *śrī strīmadhye* N₂ *vilāsavataḥ* cet.] *vilāsavata*° U₂ *vilāsavataṃ* LB *saṃgītavinodaprekṣāvataḥ* N₁D₁U₁] *saṃgītavinodaprekṣāvataḥ* PN₂ *saṃgītavinodaprekṣāvata* U₂ *saṃgītā vinodavataṃ* *prekṣāvataḥ* B *saṃgītāvilāsavataḥ* *vinodaprekṣāvataḥ* E *saṃgītā* *prekṣāvataḥ* L *eva* PB] *evaṃ* cet. *eka* U₁ 16 °*vat kalā* EPLBU₂] *vṛddhivato* N₁D₁ *vṛddhi* *vaṃto* N₂ *vṛddhir* U₁ *vardhate* EPN₁D₁U₁] *vartate* cet. *puṇyapāpe* cet.] *puṇyapāpau* U₁ *om.* P °*śya* E] *om.* P *asya* cet. *śarīrasya* BL] *śarīrena* N₁N₂D₁U₁ *śarīraṃ* EU₂ *om.* P *na* EBLU₂] *om.* N₁N₂D₁U₁P *sprśataḥ* cet.] *sprśāt* U₁ *nirantaradhyānakaraṇāt* cet.] *niraṃtaraṃ dhyānakaraṇāt* BL *evaṃ* *puruṣasya* *pratidināṃ* *niraṃtaraṃ dhyānakaraṇāt* U₂ *om.* P

Philological Commentary: 16 °*manaso vacaso*: All manuscripts at hand share this usage of the instrumentals. Only the printed edition conjectures the forms into the expected genitive. I adopted the variant of the printed edition to arrive at a grammatically correct text. *saptadaśi*: A *saptadaśi kalā* appears frequently in Śaiva literature. References need to be added here.

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 the power. This self is the seer. [Its] path is liberation; after death the “I’m Brahman”; “I’m a circle”. In the circle of The power is the root of illusion (*māyā*). The state is the dissolution of the self being Hara, having the nature of a sound of a stable resonance being the transcendental sound. The seal is the “fearless”. The illusion is the root. The body is the original matter. The range is speech and mind. [It’s] without delusion. [It’s] without] doubt. The dissolution is the weapon cutting the goal to final liberation?. The Absorption is Meditation.

Above that is the place of infinite supreme bliss. There above is power (*śakti*). Being designated as such she is one single digit. Due to the exercise of meditation on this part the person manifests whatever he wishes for. He is furnished with royal pleasure and enjoyment. [Even] amusing oneself amongst women, and watching musical pleasures, the *kāla* of the person grows daily like the *kalā* of the moon in the bright half of the month. His body is not affected by merit and sin. Due to uninterrupted meditation the power of the light of the innate nature arises. He sees remotely located objects as if they’d be near.

इदानीं सुखसाध्यो लक्ष्ययोगः कथ्यते । अस्य लक्ष्ययोगस्य पञ्चभेदा भवन्ति । १ ऊर्ध्वलक्ष्यम् । २ अधोलक्ष्यम् । ३ बाह्यलक्ष्यम् । ४ मध्यलक्ष्यम् । ५ अन्तरलक्ष्यम् ।

[1. Ūrdhvalakṣya - The upward directed fixation]

प्रथममूर्ध्वलक्ष्यं कथ्यते । आकाशमध्ये दृष्टिः । अथ च मन ऊर्ध्वं कृत्वा स्थाप्यते ।

एतस्य लक्ष्यस्य दृढीकरणात् परमेश्वरस्य तेजसा सह दृष्टेरैक्यं भवति । अथ चाकाशमध्ये यः कश्चिददृष्टः
5 पदार्थो भवति । स साधकस्य दृष्टिगोचरे भवति । अयमेवोर्ध्वलक्ष्यः ।

[2. Adholakṣya - The downward directed fixation]

अथाधोलक्ष्यः । नासिकाया उपरि द्वादशांगुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथ वा नासिकाया अग्रे दृष्टिः
स्थिरा कर्तव्या । लक्षद्वयस्य दृढीकरणादृष्टिः स्थिरा भवति ।

पवनः स्थिरो भवति । आयुर्वर्द्धते । एतद्वयमेव बाह्यलक्ष्यमपि कथ्यते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः
कर्तव्यः । जाग्रदशायां चलनदशायां भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न
10 भवति ।

1 *nijasvarūpaprakāśasāmarthyam* cet.] *nijasvarūpaṃ prakāśanasāmarthyam* EU₂ **dūrastham apy arthaṃ** D₁U₁] *dūrastham api padārthaṃ BP dūrastham api parārthaṃ L dūrasthopi ca dūrasthavastu E dūrastham api N₁N₂ dūrastham api bhavati || dūrastham api padārthaṃ U₂ samīpa iva cet.] samīpaṃ iva N₁ samīpaṃ iva N₂ samīpaṃ eva U₁ **sukhasādhyo** cet.] °sādhy N₂ °sādho PB °sādhe L °sādhyopa° U₁ **lakṣyayogaḥ** cet.] *lakṣayogaḥ BL °lakṣayogaḥ U₁ lakṣanayogaḥ N₂ asya EPBLU₂] om. cet. lakṣyayogasya cet.] lakṣayogasya BLU₂ alakṣayogasya U₁ lakṣanayogasya N₂ pañcabhedā* cet.] *pañcabhedāḥ L pañce bhedaḥ B bhavanti cet.] bhavanti B bhavati N₂U₁ **ūrdhvalakṣyam** EP] *ūrdhvalakṣam LBN₂ urdhvalakṣya N₁D₁ urdhvalakṣa N₂U₁ **adholakṣyam** EP] *adholakṣam BLU₂ adholakṣya N₁D₁ adholakṣa N₂ om. U₁ **2 bāhyalakṣyam** U₂] *bāhyalakṣya N₁D₁ bāhyalakṣa N₂ bāhyalakṣya U₁ bāhyakṣam B lakṣyam E madhyalakṣyam P madhyalakṣam L **madhyalakṣyam scripsi]** em. *madhyalakṣya N₁D₁ madhyalakṣa N₂U₁ madhyalakṣam U₂ bāhyalakṣyam EP bāhyakṣam L om. B **antaralakṣyam** EP] *antaralakṣya N₁D₁U₁ amtaralakṣam BL antarakṣa N₂ sarvalakṣyam U₂ **3 prathamam** EP] *prathamam N₁N₂D₁U₁U₂ atha L athama B **ūrdhvalakṣyam** E] *ūrdhvalakṣyaḥ P urdhvalakṣya U₁ ūrdhvalakṣam L urdhvalakṣam U₂ urdhvalakṣaḥ N₁N₂D₁ urdhvalakṣam B **kathyate** cet.] om. LB **ākāśamadhye** cet.] om. P **dr̥ṣṭiḥ** cet.] *dr̥ṣṭi B om. P **atha ca** PN₁N₂U₁] *atha vā LBD₁ atha U₂ kadā ca E **mana ūrdhvaṃ** EPN₂] *mana urdhvaṃ N₁U₂ mana ūrdhvaṃ D₁ manerddhvaṃ U₁ ūrdhvaṃ mana L ūrdhvaṃ B **sthāpyate** cet.] *sthāpayati E **4 lakṣyasya** EPN₁] *lakṣasya cet. lakṣanasya N₂ **dr̥ḍhikarāṇāt** cet.] *dr̥ḍhikarāṇāt EP dr̥ḍhikṛtvā LB **tejasā** cet.] *tenasā U₂ teja° LB **dr̥ṣṭer-aikyam** EPU₁U₂] *dr̥ṣṭeh aikyam N₁D₁ dr̥ṣṭeh ekam N₂ dr̥ṣṭair aikā LB **atha** cet.] *athā B **cākāśa°** EPBU₂] *ca ākāśa° N₁D₁U₁ vākāśa° L ākāśa° N₂ **kaścīd-adr̥ṣṭaḥ** cet.] *kacciddr̥ṣṭaḥ L kaccit dr̥ṣṭaḥ B kaścita adr̥ṣṭaḥ N₂ kaściddr̥ṣṭa° U₂ **5 padārtho** cet.] *padārthe N₁ padārtha N₂ **sa** cet.] om. LBN₂U₂ **dr̥ṣṭigocare** D₁N₁U₂] *dr̥ṣṭigocarō cet. dr̥ṣṭigocarā N₂ **bhavati** cet.] *bhavati B **evordhvalakṣyaḥ** EPD₁U₁] *°lakṣaḥ L evordhalakṣaḥ B °lakṣya N₁U₂ eva vodhalakṣanam N₂ **6 athādhvalakṣyaḥ scripsi]** em. *atha adholakṣyaḥ N₁ athādhvalakṣaḥ PL athādhvalakṣa B atha adholakṣanaḥ N₂ atha adholakṣaḥ D₁ atha adholakṣa U₁ om. EU₂ **nāsikāyā** cet.] *nāsikāyāḥ EU₂ **upari** cet.] *upariṣṭāt U₂ **dvādaśāṅgulaparyantaṃ** cet.] *°mūlaparyantaṃ E daśāṅgulaparyantaṃ U₂ **dr̥ṣṭiḥ** cet.] *dr̥ṣṭi° U₁ **atha vā** cet.] om. LB **nāsikāyā** cet.] *nāsikāyāḥ U₁ nāsika N₂ **agre** cet.] om. LB **dr̥ṣṭiḥ** cet.] *dr̥ṣṭi° N₂ **7 sthīrā** cet.] om. LB **kartavyā** cet.] om. LB **lakṣadvayasya** cet.] *lakṣadvayasya E **dr̥ḍhikarāṇāt** N₂] *dr̥ḍhikarāṇāt ELN₁D₁U₁U₂ dr̥ṣṭikarāṇāt P dr̥ḍhikarāṇāt B **dr̥ṣṭiḥ** cet.] *dr̥ṣṭi° LN₂U₂ **sthīrā** cet.] *sthīro B °sthīro L **bhavati** cet.] *bhavati B************************************

Philological Commentary: 1 lakṣyayogasya: The designation of this type of yoga is transmitted in various variants. Given the list of the 15 yogas at the beginning of the text it is very likely that the correct name of the yoga is *lakṣyayoga* and not *lakṣayoga* or *lakṣanayoga*.

[Lakṣyayoga, the yoga of fixation]

Now the yoga of fixation (*lakṣyayoga*), which is easily accomplished is explained. Of this yoga of fixation there are five subdivisions: 1. The upward directed fixation (*ūrdhvalakṣya*), 2. the downward directed fixation (*adholakṣya*), 3. the outer fixation (*bahyalakṣya*), 4. the central fixation (*madhyalakṣya*), 5. the inner fixation (*antaralakṣya*).

[1. Ūrdhvalakṣya - The upward directed fixation]

At first the upward directed fixation (*ūrdhvalakṣya*) is explained. The gaze (*dṛṣṭi*) [should be] in the middle of the sky. And then having caused the mind to be directed upwards, it is caused to be fixed there.

Due to the exercise of stabilizing of this fixation (*lakṣya*) arises unity of the gazing point (*dṛṣṭi*) with the light of the highest lord (*parameśvara*). And then an indefinable invisible object arises in the middle of the sky. It arises in the range of sight of the practitioner. This is truly the upward directed fixation (*ūrdhvalakṣya*).

[2. Adholakṣya - The downward directed fixation]

Now the downward directed fixation object (*adholakṣya*). One should stabilize the gaze within the circumference (*paryanta*) of twelve *aṅgulas* beyond the nose. Or one should stabilize the gaze onto the tip of the nose. The fixation becomes stable due to firm exercise [on one] of the twofold aims [of fixation].

The breath becomes stable. Vitality increases. Just as this [aim] is twofold, also the external fixation is said to be [like this]. Internally or externally the aim of fixation is to be done onto the heavenly emptiness. The fear of dying doesn't arise due to the exercise of meditation on the void at all places during ones life - while eating, moving and waking.²⁷

²⁷Note that the description of the five types of Lakṣyayoga stops here and the new topic about the body of the Rājayogin is introduced. However, the subject is resumed later on in the text. Even though all witnesses follow this specific and supposing order, it could be justified to speculate that this might be due a simply of textual corruption. One could speculate that a copist in the early stages of transmission of the text copied the text without noticing the folios to be in the wrong order.