

Yogatattvabindu of Rāmacandra
A Critical Edition and Annotated Translation

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Chapter 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.

Chapter 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 decending 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'nt be underestimated, the deviation of punctuation at the end of sentences, lists and verse-numbering will only be documented in the critical apparatus of the printed edition to meaningful extend. That means, for example that emendations of obvious mistakes in punctuation will not be recorded in the critical apparatus. However, the digital edition of this work provides a way more detailed documentation of deviations in punctuation in the form of diplomatic transcripts of each witness and even a function to display sentences 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* whether 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 have been utilized throughout the text. Many witnesses 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 lists 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.

Chapter 3

Critical Edition of the Yogatattvabindu

[Introduction]

श्री गणेशाय नमः ॥ अथ राजयोगप्रकारो लिख्यते ॥ राजयोगस्येदं फलं । येन राजयोगेनानेकराज्यभो
गसमय एव । अनेकपार्थिवविनोद प्रेक्षणसमय एव । बहुतरकालं शरीरस्थितिर्भवति । स एव राजयोगः ।
तस्यैते भेदाः । क्रियायोगः १ ॥ ज्ञानयोगः २ ॥ चार्ययोगः ३ ॥ हठयोगः ४ ॥ कर्मयोगः ५ ॥ लययोगः
६ ॥ ध्यानयोगः ७ ॥ मन्त्रयोगः ८ ॥ लक्ष्ययोगः ९ ॥ वासनायोगः १० ॥ शिवयोगः ११ ॥ ब्रह्मयोगः
१२ ॥ द्वैतयोगः १३ ॥ सिद्धयोगः १४ ॥ राजयोगः १५ ॥ एते पञ्चदशयोगाः ॥

hpb

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 tattvabinduyogaprārambhaḥ** L **atha rājayoga** liṣyate P
atha rājayoga likhyate U₂ **rājayogasyedaṃ phalaṃ** PU₂] rājayogasya idaṃ phalaṃ N₁N₂D₁ om.
EL **1–2 rājayogenānekarājyabhogasamaya** PN₁] rājayogena anekarājyabhogasamaya N₂D₁U₁U₂
2 prekṣaṇasamaya cet.] prekṣaṇasamaya U₂ **eva** cet.] evaṃ U₂ **rājayogaḥ** cet.] rājayogas U₂
3 tasyaite PU₂] tasya ete cet. **cāryayogaḥ** cet.] tvaryāyogaḥ U₁ **layayogaḥ** cet.] nayayogaḥ U₂
4 lakṣyayogaḥ cet.] lakṣayogaḥ U₁ **5 siddhayogaḥ** PU₂] rājayogaḥ N₁N₂D₁U₁ **rājayogaḥ** PU₂] siddhayogaḥ cet. **ete pañcadaśayogaḥ** PN₁D₁U₁] evaṃ pañcadaśayogā bhavaṃti U₂

Philological Commentary: **5 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.

[Description of Kriyāyoga]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

क्रियामुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।

यं यं करोति कल्लोलं कार्यारम्भे मनः सदा ।

तत्ततः कुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥१॥

5

क्षमा विवेकवैराग्यं शान्तिस्नतोष निस्पृहाः ।

एत बुक्तियुतो योगी क्रियायोगी निगद्यते ॥२॥

मात्सर्यं ममता माया हिंसा च मदगर्वता ।

कामक्रोधौ भयं लज्जा लोभमोहौ तथा ऽशुचिः ॥३॥

Testimonia: **2 kriyāmuktir**] Ysv:kriyāmuktimayo yogaḥ sapiṇḍisiddhidāyakaḥ | yatkāromīti saṅkalpaṃ kāryārambhe manaḥ sadā || **4 tattataḥ**] Ysv:tatsāṅgācaraṇaṃ kurvan kriyāyogar ato bhavet | **5 kṣamā**] Ysv:kṣamāvivekavairāgyaśāntisantoṣanisprhāḥ | etan muktīyuto yo'sau kriyāyogo nigadyate | **7 māt-saryaṃ**] Ysv:mātsaryaṃ mamatā māyā himsā ca madagarvitā | kāmāḥ krodho bhayaṃ lajjā lobho mohas tathā 'śuciḥ || **rāgaḍveṣau**] Ysv:rāgaḍveṣau ghrṇālasyaśrāntidambhakṣamābhramāḥ | yasyaitāni na vidyante kriyāyogī sa ucyate ||

1 idānīm cet.] idāni N₂ atha U₂ **kriyāyogasya** cet.] kriyāyogas U₂ **kathyate** cet.] kathyate D₁ om. U₂ **2 kriyāmuktir** cet.] kriyāmukti N₂ kriyāmuktiḥ || U₂ **ayam** cet.] layam N₂ **siddhidāyakaḥ** cet.] siddhidāyakaṃ U₂ **4 tattataḥ** cet.] tatastataḥ U₂ taṃkṛ taṃ U₁ **kuñcanaṃ** cet.] kūrcaṇam N₂ **tato bhavet** PU₂] ato bhava N₁N₂D₁ ato va U₁ **5 viveka** cet.] vivekaṃ EU₂ **nisprhāḥ** P] 'nisprhāḥ U₂ 'nisprhā EN₁ 'nisprhāḥ D₁ 'nisprhā U₁ **6 eta** EPU₁] etat N₁N₂D₁U₂ **yuktīyuto** cet.] muktīyuto U₂ **yogī** EPN₁D₁U₂] yo sau N₂U₁ **7 māt-saryaṃ** EU₁U₂] mātsarya PN₁D₁ **himsā ca** E] himsāśā cet. himsā ca E himsāḥ N₁ **8 'krodhau** U₁U₂] krodha° EPN₁ 'krodho D₁ **'śuciḥ** cet.] śuciḥ EN₂U₂ **9 rāgaḍveṣau** cet.] rāgaḍoṣau U₁ athadveṣo L **ghrṇālasyaṃ** cet.] ghrṇā° N₂ **bhramtīr dambho** cet.] bhrāmtīr debho D₁ bhrāntitvaṃ E bhrānti dambha U₁ **kṣamā bhramāḥ** cet.] mokṣam ābhramāḥ E 'kṣamī bhramāḥ U₁ **10 na** cet.] ca E **12 kṣamā** cet.] kṣamāḥ N₁ kṣamā° N₂ **vivekavairāgyaśānti** cet.] kṣamāḥ vivekavairāgya | śānti° N₁ 'vairāgyaśānti° N₂ kṣamā || vivekavairāgya || śānti° D₁ **'san-toṣa ityādīny** cet.] 'santoṣādīny E 'santoṣa ity ādīno° L 'santoṣa ity ādīna niraṃtaram U₁ 'santoṣa ity ādayo niraṃtaram U₂ **utpādyante** cet.] utpadyante E 'tpādyante L utyaṃte U₁ **bahukriyāyogī** cet.] bahukriyāyogā D₁ **kathyate** cet.] sa kathyate D₁N₂ tkacyate U₂ **13 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 titam U₂ **mātsaryaṃ** cet.] mātsaryaṃ E mātsarya D₁U₁ **roṣaḥ** EU₁] roṣo cet. eṣo N₂ **bhayaṃ** cet.] kṣayaṃ E **lajjā** cet.] lajjā U₁ **lobhaḥ** PL] lobha° cet. om. U₂ **14 mohāḥ** P] moha LN₂ mohā cet. **aśucitvaṃ** cet.] aśucitvaṃ N₁D₁ aśucitvaṃ N₂ **rāgaḥ** P] rāga° cet. rāja° L om. E **dveṣaḥ** cet.] dveṣa L om. E **ālasyaṃ** cet.] om. E **pākhamḍitvaṃ** cet.] pāṣaṃḍitvaṃ D₁N₁ pākhamḍatvaṃ E pārṣaḍitvaṃ N₂ **indriyavikāraḥ** cet.] iṃdriyavikāraḥ U₁ iṃdriyaṃ vikāraḥ P itivikāraḥ L **kāmāḥ** cet.] kāmā N₂ om. U₂ **ete** cet.] eta L rāte U₁ etate U₂ **15 bhavanti** cet.] bhavaīti N₁ **bahukriyāyogī** cet.] 'kiyā° D₁U₁U₂ **kathyate** cet.] kathyante U₁U₂

Philological Commentary: **5 'kṣamā:** The printed edition E starts here. **9 rāga°:** L starts here. **10 yasyai:** Rāmacandra ends his quotes from the Ysv and continues the rest of his section on Kriyāyoga in prose. The Ysv ends the section on Kriyāyoga as follows: sa eva muktaḥ sa jñāni caṇḍināśeṇa īśvaraḥ | kriyā-muktikaro yo'sau rājayogaḥ sa muktidaḥ ||

रागद्वेषौघृणालस्यं भ्रन्तिर्दभो क्षमा भ्रमः ।

यस्यै तानि न विद्यन्ते क्रियायोगी स उच्यते ॥४॥

10

1

2

3

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

hpb

1 *bhedāḥ* cet.] *bhedā* N₂ *kathyante* cet.] *kathyate* N₂ *om.* L *ke te* D₁N₁U₁] *te ke* cet. *kriyate* N₂ *siddhakuṇḍaliniyogaḥ* EN₁] *siddhakuṇḍaliniyogaḥ* U₁ *siddhakuṇḍaliniyoga* U₂ *siddhakuṇḍaliniyogaḥ* N₂D₁ *siddhakuṇḍamliṇi yogaḥ* P *mantrayogaḥ* cet.] *om.* L *amū* cet.] *astu* E *rājayogau* cet.] *rājayogaḥ* E *kathyete* P] *kathyate* cet. *kathyamte* U₂ **2** *mūlakandasthāne* cet.] *mūlaṃ kaṃdasthāne* P *ekā* cet.] *eka* N₁N₂ *vartate* cet.] *pravartate* U₂ *iyam* E] *iyam* cet. *trayaṃ* L *ekā* cet.] *eka* EP *kā* L *°suṣuṃṇān* N₁N₂D₁] *suṣuṃṇā* cet. *etān* cet.] *ete* N₁N₂D₁ **4** *iḍā* cet.] *om.* U₂ *vartate* cet.] *pravartate* U₂ *dakṣiṇabhāge* cet.] *dakṣiṇe bhāge* U₁ *vartate* cet.] *pravartate* U₂ *madhyamārga* cet.] *madhyarḡe* D₁ **5** *padmini* cet.] *padmaṇi* PLN₁N₂ *tantusamākārā* cet.] *taṃtusamākārā* P *°prabhā* cet.] *°prabhaḥ* U₁ **6** *bhuktimuktidā* PU₂] *bhuktimuktido* cet. *bhuktimuktipradā* EL *°syām* *scripsi*] *em.* *°syā* E *asyā* PLU₂ *om.* cet. *jñānotpattau* EPLU₂] *°tpanne* cet. *satyām* PLU₂] *satyaṃ* E *sati* cet. **6-7** *suṣuṃṇāyāṃ* E] *suṣuṃṇāyā* PU₂ *suṣuṃṇāyā* U₁ *suṣuṃṇāyāḥ* N₁N₂D₁ *suṣuṃṇā* L **7** *jñānotpattāv upāyāḥ* E] *jñānotpattau upāyāḥ* cet. *jñānotpattau upāyā* U₂ *jñānotpanno* *°pāyāḥ* N₁N₂ *kathyante* EPN₁N₂D₁U₁U₂] *kathyate* L **8** *caturdalaṃ mūlacakraṃ* N₁D₁U₂] *caturdalaṃ mūlaṃ cakraṃ* EPU₁ *caturdalamūlacakraṃ* L *prathamacaturdalamūlacakraṃ* N₂ *vartate* cet.] *pravartate* U₂ **9** *prathamam ādhāracakraṃ* PLU₂] *prathamādhāracakraṃ* *vartate* E *raktaṃ* *scripsi*] *em.* *rakta*° EPLU₂ *gaṇeṣaṃ daivataṃ* *scripsi*] *em.* *gaṇeśadaivataṃ* ELU₂ *gaṇeṣaṃ daivataṃ* P *siddhibuddhiśak- tip* *muṣako vāhanaṃ* *scripsi*] *em.* *°śaktimuṣakavāhanam* E *°śaktir mukhako vāhanam* P *°śaktimuṣako vāhanam* L *°śaktiḥ muṣako vāhanam* U₂ *kūrma* *scripsi*] *em.* *kurma* U₂ **10** *ākuñcanaṃ mudrā* *scripsi*] *ākuñcana*° PLU₂ *em.* *ākumca*° E *apānaḥ vāyuh* *scripsi*] *em.* *apānavāyuh* EL *°vāyuṣ* P *°vāyu* U₂ *ūrmī* *scripsi*] *em.* *urmī* U₂ **11** *trīśikhā* PL] *trīśikhāt* E *trirekhā* U₂

Philological Commentary: **1** *kathyante*: The whole sentence is *om.* in U1. *mantrayogaḥ*: The sudden appearance of *mantrayoga* seems odd: This section of the text doesn't mention the practice of *mantra* at all. It might be a mistake, or a later insertion. However, all witnesses preserve this reading except L. The sentence that follows confirms the reading of *Mantrayoga* by the usage of dual forms.

[Siddhakuṇḍaliniyoga and Mantrayoga]

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 ॥
आकुञ्चनं मुद्रासुद्रा ॥ अपानः वायुः ॥ ऊर्मी कला ॥ ओजस्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्वतमोमनांसि ।
। वं शं षं सं ॥ मध्यत्रिकोणे त्रिशिखा ॥

1 tanmadhye cet.] tanmadhya LN₁ 'gnīśikhākāraikā E] agniśikhākārā ekā cet. magnīśikhākārā ekā P jñīśikhākārānakā L **vartate** EPLN₁N₂D₁U₁] asmi U₂ **tasyā** cet.] tasyāḥ EN₁D₁ **mūrtir** cet.] mūrtir EL mūrtair U₁ om. U₂ **2** sakala cet.] om. L saka° N₂ **vāṇmayam** EPLU₂] vāgmayaṁ N₁N₂D₁U₁ **sphurati** cet.] sphuraṁti L **3** bahir ānandā scripsi] em. bahir mānandā U₂ **virānandā scripsi] em.** virā° U₂ **ajapājapah śataḥ scripsi] em.** ajapājapaśat <??> **5** idānīm cet.] idānī N₂ **dvitīyam** cet.] dvitīye U₂ **svādhiṣṭhānacakraṁ** U₁] svādhiṣṭhānacakraṁ EPLN₁D₁U₂ svādhinacakraṁ N₂ **ṣaḍdalaṁ** cet.] ṣaḍdalaṁ E ṣaḍdalaṁ N₂ **uḍḍīyānapīṭha°** U₂] upāyanapīṭha° E uḍḍīyān pīṭhaṁ L uḍḍīyānapīṭha° N₁N₂ uḍḍīyānapīṭha° D₁ uḍḍāganapīṭha° U₁ **6** līṅgaṁ scripsi] em. līṅga° U₂ **pītaṁ scripsi] em.** pīta° U₂ **pītā scripsi] em.** pīta° U₂ **guṇaḥ scripsi] em.** guṇa U₂ **vāk scripsi] em.** vāca U₂ **7** haṁso scripsi] em. haṁsa° U₂ **vahaṇo scripsi] em.** vahaṇa U₂ **kāmāgnir scripsi] em.** kāmāgni° U₂ **sthūlo dehaḥ scripsi] em.** sthūladehā U₂ **ṛg vedaḥ scripsi] em.** ṛg veda U₂ **ācāryaḥ scripsi] em.** ācārya° U₂ **8** śuddhabhumikā scripsi] em. śuddhabhumikā U₂ **apānaḥ scripsi] em.** apāna° U₂ **9** tejasvinī scripsi] em. tejasī U₂ **10** sahasraḥ scripsi] em. sahasra U₂ **11** tiraktavarṇam PU₂] atiraktavarṇam cet. atiraktavarṇa° N₁N₂ **sādhako** EPLU₂] sādhaḥ cet. 'tisundaro EPLU₂] atisundaro cet. **12** pratidinam cet.] dinam dinam prati N₁U₁ dinadinam prati N₂ dinam prati D₁ **13** ṭṭīyam cet.] ṭṭīye E atha ṭṭīyam maṇipūracakraṁ U₂ ṭṭīyacakraṁ N₂ **daśadalaṁ** cet.] daśadala° L daśadalakam U₁ om. U₂ **padmaṁ** EPU₁] padme L padma N₁N₂D₁ om. U₂ **vartate** cet.] om. U₂

Philological Commentary: **1** prathamam ...triśikhā: The whole section from *prathamam* to *triśikhā* is missing in N₁, N₂, D₁ and U₁, but present in all other witnesses. **12** yuvatinām...bhavati: This additional sentence occurs in N₂ only.

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

अस्य बहिरानन्दा ॥ योगानन्दा ॥ वीरानन्दा ॥ उपरमानन्दा ॥ अजपाजपः शतः ॥ ६०० ॥ घटि ९ पलानि ४० ॥

[Description of the second Cakra]

5 इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्डीयाणपीठसंज्ञकं भवति ।

लिङ्गं स्थानं ॥ पीतं वर्णं ॥ पीता प्रभा ॥ रजो गुणः ॥ ब्रह्मा देवता ॥ वैखरी वाक् ॥ सावित्री शक्तिः ।
। हंसो वाहनं ॥ वह्णो ऋषिः ॥ कामाग्निप्रभा ॥ स्थूलो देहः ॥ जाग्रद् अवस्था ॥ ऋग् वेदः ॥ आचार्यः
लिङ्गं ॥ ब्रह्मसलोकता मोक्षः ॥ शुद्धभुमिका तत्त्वं ॥ गंधो विषयः ॥ अपानः वायुः ॥ अंतर्मातृका ॥ वं भं
मं यं रं लं ॥ बहिर्मात्रा ॥ कामा ॥ कामाख्या ॥ तेजस्विनी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः

10 सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥

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

[Description of the third Cakra]

तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते ।

hpb

1 kapilaṃ स्त्रिप्सि] *em.* kapila° U₂ **viṣṇur** scripsi] *em.* viṣṇu U₂ **vāyur** scripsi] *em.* vayu° U₂ **samāno** scripsi] *em.* samāna° U₂ **garuḍo** scripsi] *em.* garuḍa° U₂ **1-2 sūkṣmaliṅgaṃ devatā** scripsi] *em.* sūkṣmaliṅgadevatāha U₂ **2 svapnā avasthā** scripsi] *em.* svapnāvasthā U₂ **dakṣiṇo 'gniḥ** scripsi] *em.* dakṣiṇāgniḥ U₂ **samīpatā** scripsi] *em.* samīpatā U₂ **guruliṅgo** scripsi] *em.* guruliṅga° U₂ **4 haṃsaga-** **manā** scripsi] *em.* ahaṃsagamanā U₂ **5 sahasraḥ** scripsi] *em.* sahasra U₂ **6 vartate** cet.] *asmi* U₂ **tasyās** cet.] *tasyā* N₁N₂D₁ **kathayitum** cet.] *kathyitum* L *kathatum* U₁ **vaktum** U₂ **7 mūrter** cet.] *mūrtir* L *om.* U₂ ***karaṇāt** cet.] **karaṇāt* E **puruṣasya śarīraṃ sthiraṃ** cet.] *om.* P **bhavati** cet.] *bhavati* vā U₁ *om.* P **8 caturthaṃ** cet.] *caturthacakra* kamalaṃ N₂ **kamalaṃ** cet.] *om.* N₂ **vartate** cet.] *asti* U₂ *bhavati* N₂ **śvetaṃ** scripsi] *em.* śveta° U₂ **9 prāṇo** scripsi] *em.* prāṇa° U₂ **jy-** **otiskalākaraṇaṃ deham** scripsi] *em.* jyotiḥ kalākaraṇaṃ dehe U₂ **10 paśyantī** scripsi] *em.* paśyaṃti U₂ **gārhapatyō 'gniḥ** scripsi] *em.* gārhasyatyō gniḥ U₂ **śivo** scripsi] *em.* śiva° U₂ **prāptiḥ** scripsi] *em.* prāpti° U₂ **12 śāntiḥ** scripsi] *em.* śānti U₂ **mātarā** scripsi] *em.* mātarā U₂ **13 ajapājapaḥ** scripsi] *em.* ajapājapaḥ U₂ **sahasraḥ** scripsi] *em.* sahasra U₂ **14 gocaraṃ** cet.] *gocaratām* U₂ **bhavati** cet.] *yāti* U₂ ***ṣṭadalaṃ** cet.] **ṣṭadale* P **ṣṭadalaṃ* L *aṣṭadalaṃ* N₁N₂D₁U₁ **adhomukhaṃ kamalaṃ** cet.] *adhomukhakamalaṃ* L *mukhaṃ kamalaṃ* P **vartate** cet.] *asti* U₂ **15 bahiśśaktiḥ** scripsi] *conj.* *bahiśaktiḥ* U₂ **ātmā** scripsi] *em.* ātma° U₂ **daśāṅgulaṃ** scripsi] *em.* daśāṅgulaṃ U₂ **16 ānati** scripsi] *conj.* *unnaty* U₂ **asaṃkalpaṃ** scripsi] *em.* asaṃkalpa U₂

Philological Commentary: **6 tanmadhye ... cakram vartate:** This sentence is *om.* L. **tanmadhye ... mūrtir vartate:** This sentence *om.* in L.

कपिलं वर्णं ॥ विष्णुर् देवता ॥ लक्ष्मी शक्तिः ॥ वायुरृषिः ॥ समानो वायुः ॥ गरुडो वाहनं ॥ सूक्ष्मलिङ्गं
 देवता ॥ स्वप्नावस्था ॥ मध्यमा वाक् ॥ यजुर्वेदः ॥ दक्षिणो ऽग्निः ॥ समीपता मोक्षः ॥ गुरुलिङ्गो विष्णुः ।
 । आपस् तत्त्वं ॥ रजो विषयः ॥ दशदलानि ॥ दशमात्राः ॥ अन्तर्मात्रा ॥ डं टं णं तं थं दं धं नं पं फं ।
 । बहिर्मात्राः ॥ शान्तिः ॥ क्षमा ॥ मेधा ॥ तनया ॥ मेधाविनी ॥ पुष्करा ॥ हंसगमना ॥ लक्ष्या ॥ तन्मया ।
 5 । अमृता ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥

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

[Description of the fourth Cakra]

चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानं ॥ श्वेतं वर्णं ॥ तमो गुणः ॥ रुद्रो
 देवता ॥ उमा शक्तिः ॥ हिरण्यगर्भ ऋषिः ॥ नन्दि वाहनं ॥ प्राणो वायुः ॥ ज्योतिस्कलाकारणं देहम् ॥
 10 सुषुप्तिरवस्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्यो ऽग्निः ॥ शिवो लिङ्गं ॥ प्राप्तिः भूमिका ॥ सरूपता
 मुक्तिः ॥ द्वादशादलानि ॥ द्वादशमात्रा ॥ कं खं गं घं णं चं छं जं झं यं तं थं ॥ बहिर्मात्रा ॥ रुद्राणी ।
 । तेजसा ॥ तापिनी ॥ सुखदा ॥ चैतन्या ॥ शिवदा ॥ शान्तिः ॥ उमा ॥ गौरी ॥ मातरा ॥ ज्वाला ॥
 प्रज्वालनी ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥
 अतितेजोमयत्वादृष्टिगोचरं न भवति । तन्मध्ये ऽष्टदलमधोमुखं कमलं वर्तते ।

1 °śveta स्त्रिप्सि] *em. sveta° U₂ viśramate scripsi] em. viśrāmate U₂ 1-2 nidrālasya scripsi] em. nidrā ālasya° U₂ 2 nairṛtye scripsi] em. nairṛtye U₂ 3 °śyāma scripsi] em. śāma <??> 4 jñānasamdhāna° scripsi] em. jñānasamdhāne U₂ 5 karpikā cet.] karpī U₂ kaliketi cet.] kalikeli L karpiketi E samjñā cet.] *om. L 5-6 tatkalikāmadhye cet.] tataḥ N₂ om. L 6 padmarāgaratnasamānavarṇāṅguṣṭhapramāṇaikā scripsi] em. padmarāgasamānavarṇāṅguṣṭhapramāṇaikā E padmarāgaratnasamānavarṇāṅguṣṭhapramāṇā || ekā PN₁ padmarāgaratnasamānavarṇā ṅguṣṭhapramāṇā ekā N₂ padmaratnasamānavarṇā ṅguṣṭhapramāṇā ekā L padmarāgaratnasamānavarṇā ṅguṣṭhapramāṇāt ekā D₁ U₁ padmarāgaratnasamānavarṇā || ṅguṣṭhapramāṇā ekā U₂ tasyā EP] tasyāḥ N₁N₂D₁U₁ tasya L jiveti samjñā U₂ jiveti samjñāḥ N₁ jiveti samjñāḥ N₂ jiveti samjñā D₁ jivasamjñā EPU₂ *om. L tasyā EN₂P] tasyāḥ N₁D₁U₁ tasya U₂ 6-7 balaṃ atha ca svarūpaṃ cet.] balaṃ atha svarūpaṃ P balaṃ tasya atha svarūpaṃ U₂ bala sappa svarūpaṃ L balaṃadhyasvarūpaṃ E 7 koṭijihvābhīr cet.] koṭijihvābhī L na cet.] naiva EP asyā cet.] asyāḥ N₁D₁U₁ tasyāḥ U₂ mūrter cet.] mūrtir LN₂ dhyānakāraṇāt cet.] dhyānaṃ karaṇāt U₂ dhyānāt L 8 sambandhinyaḥ cet.] saṃpadadhinya U₂ striyaḥ sādhakasya puruṣasya cet.] striyo 'pi EPL striyo pi U₂ vaśyā bhavanti cet.] vaśyo bhavati N₂ kiṃ cet.] *om. EPLU₂ kathyate cet.] kathyate vā U₁ 9 idānīm N₁N₂D₁U₁] *om. cet. kamalaṃ ṣoḍaśadalaṃ kaṇṭhasthāne N₁D₁U₁] kamalaṣoḍaśadalaṃ kaṇṭhasthāne N₂ kaṇṭhasthāne ṣoḍaśadalaṃ kamalaṃ EPL viśuddhacakraṃ kaṇṭhasthāne U₂ vartate cet.] *om. U₂ 10 dhūmraṃ varṇaṃ scripsi] em. dhūmraṇe U₂ virāt scripsi] em. virāṭha U₂ udāno scripsi] em. udāna° U₂ 11 mahākāraṇaḥ dehaḥ scripsi] em. mahākāraṇadeha U₂ tūrya āvasthā scripsi] em. tūryāvasthā U₂ atharvaṇo scripsi] em. atharvaṇa U₂ jaṅgamaṃ scripsi] em. jaṅgama° U₂ 12 antarmātrā scripsi] em. antarmātrār carāḥ U₂ 13 icchā scripsi] em. ichā U₂ śaktiḥ scripsi] em. śakti U₂ 14 tāmasī scripsi] em. tāmāsī U₂ puṣṭā scripsi] em. puṣṭa° U₂ 15 ajapajapaḥ sahasraḥ scripsi] em. ajapājapasahasra U₂******

- 15 मनश्चक्रे ॥ मनो देवता ॥ बहिर्शक्तिः ॥ आत्मा ऋषिः ॥ नाभिमध्ये स्थितं पद्मं नालं तस्य दशाङ्गुलं । को मलं तस्य तन्नालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन आन त्यसंकल्पम् । विकल्पात्मकमेव च ।

hpb

1 koṭicandrasamaprabhaḥ cet.] °prabhā LD₁ koṭisūryasamāna E **ekaḥ puruṣo** cet.] ekapuruṣo D₁ eka pumān U₂ **puruṣasya** cet.] pumsaḥ U₂ **2** °paryantaṁ cet.] °paryanta N₂ om. L **puruṣo** cet.] sa puruṣo EP **3** ṣaṣṭhacakraṁ cet.] ṣaṣṭhaṁ bhrūmadhye EP ṣaṣṭhaḥ bhrūmadhye L ṣaṣṭa bhrūmadhye U₂ **ājñā** cet.] ajñā N₁N₂D₁ **nāmakaṁ** U₁D₁N₁] cakram EPL cakram raktavarṇaṁ U₂ nāmaka N₂ **vartate** cet.] om. U₂ **4** agnir scripsi] em. āgnir U₂ **himsa** scripsi] em. himsa° U₂ **caitanyaṁ** scripsi] em. caitanya° U₂ **jñāno dehaḥ** scripsi] em. jñānadehī U₂ **anupamā** scripsi] em. anupama° U₂ **5** pramādaḥ scripsi] em. pramāda° U₂ **ardhā mātṛā** scripsi] em. ardhāmātṛā U₂ **ākāśaṁ** scripsi] em. ākāśa U₂ **jīvo haṁsaḥ** scripsi] em. jīvahimsa U₂ **°līlā** scripsi] em. °līlāraṁbhaḥ U₂ **6** sthitiḥ scripsi] em. sthiti U₂ **ajapājapaḥ sahasraḥ** scripsi] em. ajapājapasaḥ U₂ **8** tac cakram bhruvor madhye dvidalakaṁ sthitaṁ cet.] dvidalaṁ EPL om. U₂ **°gnijvālākāraṁ akalaṁ** N₁N₂D₁] agnijvālākāraṁ akalaṁ cet. agnijvālākāraṁ akala U₁ **na pumān** cet.] pumān EBL **9** °ajarāmaraṁ cet.] °ajarāmaro BLP **bhavati** cet.] bhavati vā U₂ **10** cakram catuṣṣaṣṭhidaḥ tālumadhye N₁D₁U₁] cakram catuṣṣaṣṭhidaḥ tālumadhye N₂ tālumadhye catuṣṣaṣṭhidaḥ EPU₂ tāludeśe madhye catuṣṣaṣṭhidaḥ LB **°mr̥tapūrṇaṁ** scripsi] em. amṛtapūrṇaṁ cet. amṛtapūrṇa N₂ **11** lalāṭaṁ scripsi] em. lalāṭa° U₂ **12** mahākāśā scripsi] em. mahākāśa U₂

Philological Commentary: **8** agnijvālākāra°: Witness B starts here. **13** lalāṭaṁ maṇḍalaṁ: This additional passage is found in U₂ only. Suprisingly after the additions to this *cakra*, the scribe/author of these additions doesn't add instructions for the duration of practice as before.

पूर्वदले श्वेतवर्णे यदा विश्रमते मनः ॥ धर्मकीर्तिविद्यादिसद्बुद्धिर्भवति । अग्निकोणे आरक्तवर्णे निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णेति तदा क्रोधोत्पत्तिर्भवति । नैऋत्ये नीलवर्णे ममतामतिर्भवति । पश्चिमे कपिलवर्णे क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये श्यामवर्णे चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णे भोगशृङ्गारमहोदयमतिर्भवति । ईशाने गौरवर्णे ज्ञानसंधानमतिर्भवति ।

- 5 तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिंगाकारा कर्णिका कथ्यते । तस्याः कलिकेति संज्ञा तत्कलिकामध्ये पद्मरागरत्नसमानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते । तस्या जीवेति संज्ञा तस्या बलं अथ च स्वरूपं कोटिजिह्वाभिर्वर्तुं न शक्यते । अस्या मूर्तेर्ध्यानकारणात् स्वर्गपातालाकशमनुष्यगन्धर्वकिन्नरगुह्यकविद्याधरलोकसंबन्धिन्यः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्यते ॥

[Description of the fifth Cakra]

इदानीं पञ्चमं कमलं षोडशदलं कण्ठस्थाने वर्तते ।

- 10 धूम्रं वर्णं ॥ जीवो देवता ॥ अविद्या शक्तिः ॥ विराट् ऋषिः ॥ वायुर्वाहनं ॥ उदानो वायुः ॥ ज्वाला कला । जालंधरो बन्धः ॥ महाकारणः देहः ॥ तूर्य आवस्था ॥ परा वाचा ॥ अथर्वणो वेदः ॥ जङ्गमं लिङ्गं ॥ जीवप्राप्ता भूमिका ॥ सायुज्यता मोक्षः ॥ षोडशदलानि ॥ षोडशमात्राः ॥ अन्तर्मात्रा ॥ अं आं ईं इं उं ऊं ऋं ॠं लृं ॡं एं ऐं ओं औं अं अं ॥ बहिर्मात्रा ॥ विद्या ॥ अविद्या ॥ इच्छा ॥ शक्तिः ॥ ज्ञानशक्तिः ।

1 °katarasobhayuktaṃ cet.] °katarasobhāyuktaṃ N₂ °kaśobhāyuktaṃ E °kataraprabhāmuktaṃ U₂ raktavarṇaṃ cet.] raktavarṇa° N₂ ghaṇṭikā° cet.] ghāṇṭikā° E ghaṇṭikā° P ghaṇṭikā° L ekā cet.] ekā LB bhūmīḥ cet.] bhūmīs° U₁ bhūmī U₂ 2 prakāṣa° cet.] pragaṣa U₁ °mdrakāṣaṃ U₂ amṛtadhārāsravanti cet.] °mṛtādhārā sravanti LB °mṛtādhārā sravati PU₂ °mṛtādhārā bhavati E vartate N₁N₂D₁U₁] om. cet. 3 kalāyā cet.] kalāyāḥ N₁N₂U₁ karnikāyā LB nāyāti cet.] na yāti LBU₂ °dhyānakaraṇād cet.] °dhyānād EP amṛtadhārā cet.] amṛtadhārāyāḥ sajivo E amṛtadhārā plāvanam P amṛtadhārā plavanam U₂ sravati LBU₁] sravanti N₁N₂D₁ bhavati EPU₂ tadā EPLBU₂] om. cet. 4 kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabdhā° scripsi] em. yakṣamarogapittajvarahṛdayadāhaśīrorogajihvājaḍabdhā° E kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabdhā° P kṣayarogapittajvarahṛdayadāharogajihvājaḍabdhā° L kṣayarogapittajvarahṛdayadāharogajihvājaḍabdhā° B kṣayarogaṃ pittajvarahṛdayadāhaśīrorogajihvājaḍabdhā° N₁ kṣayarogaṃ pittajvarahṛdayadāhaśīrorogajihvājaḍabdhā° N₂ kṣayaṃ rogaṃ pittajvarahṛdayadāhaśīrorogajihvājaḍabdhā° D₁ kṣayarogapittajvarahṛdayadāhaśīrorogajihvājaḍabdhā° U₁ kṣayarogopittatati || jvara hṛdayadāha || śīroroga || jihvājaḍatā || dayo U₂ bhakṣitaṃ N₂U₁] bhakṣitaṃ N₁ bhakṣitaṃ D₁ bhakṣitaṃ api EPLU₂ bhakṣitamār pi B viṣam api N₁N₂D₁U₁] viṣam LBU₂ viṣan E viṣa P bādgate EPN₂] bādhyate cet. yadyatra cet.] yadyatram api LB yadyanna N₁D₁ manāḥ sthiraṃ EP] manasthiraṃ cet. 6 aṣṭa-macakraṃ brahmaraṃdhrasthāne śatadalāṃ N₁N₂D₁] brahmarandhrasthāne °ṣṭamaṃ śatadalāṃ cakraṃ EPU₂ brahmaraṃdhrasthāne aṣṭamaṃ śatadalāṃ cakraṃ LB cakraṃ brahmaraṃdhrasthāne śatadalāṃ U₁ gurur scripsi] em. guru° U₂ caitanyaḥ scripsi] em. caitanya° U₂ 7 bhūtaturyātitaṃ scripsi] em. bhūtaturyātita° U₂ dehaḥ scripsi] em. deha° U₂ 8 vedaḥ scripsi] em. veda U₂ anupamaṃ scripsi] em. anupama° U₂ ajapājapaḥ sahasraḥ scripsi] em. ajapāpasahasra U₂ 9 sarvajapaḥ scripsi] em. sarvajapa° U₂ 11 kamalasya cet.] kamala° E jālandharapīṭha cet.] jālandharapīṭha° B jātyadharaṇipīṭha E iti cet.] om. B samjñā cet.] °samjñā B sthānam cet.] sthānam mūrti vartate LB

। शतला ॥ महाविद्या ॥ महामाया ॥ बुद्धिः ॥ तामसी ॥ मैत्रा ॥ कुमारी ॥ मैत्रायणी ॥ रुद्रा ॥ पुष्टा ॥
 सिंहनी ॥ अजपाजपः सहस्रः ॥ १००० ॥ घ । २ प । ४६ अक्षर ४० ॥

तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणादसाध्यरोगा नश्यन्ति । एकस ह्रस्ववर्षपर्यन्तं पुरुषो जीवति ॥

[Description of the sixth Cakra]

इदानीं षष्ठचक्रं आज्ञानामकं वर्तते ।

अग्निर्देवता ॥ सुषुम्णा शक्तिः ॥ हिंसो ऋषिः ॥ चैतन्यं वाहनं ॥ ज्ञानो देहः ॥ विज्ञानावस्था ॥ अनुपमा वाचा ॥ सामवेदः ॥ प्रमादः लिंगं ॥ अर्था मात्रा ॥ आकाशं तत्त्वं ॥ जीवो हंसः ॥ चैतन्यलीला आरंभः । । द्वे मात्रा ॥ हं क्षं ॥ अंतर्मात्रा ॥ बहिर्मात्रा ॥ स्थितिः ॥ प्रभा ॥ अजपाजपः सहस्रः ॥ १००० ॥ घ । २ प । ४६ अक्षर ४० ॥

1 'gnidhūmakārekhā EPLB] 'gnidhūmakāreṣā N₁D₁ agnidhūmrākārekhā N₂U₁ 'gnidhūmrākārekhāyāh U₂ yādṛśi cet.] yādṛśy° E etādṛśi U₂ yādṛśy PLB] ādṛsy E yādṛśi N₁N₂D₁U₁ om. U₂ tasyā EPLB] tasyāh cet. nādir nānto 'sti cet.] nāstyamtaḥ ādir api nāsti N₁N₂D₁U₁ nādinām 'to sti P 2 mūrter EPU₁U₂] mūrter cet. dhyānakaraṇāt scripsi] conj. dhyānakaraṇāt pratyakṣaṃ niramṭaram EB dhyānakaraṇāt pratyakṣaniramṭaram cet. puruṣasyākāṣe cet.] puruṣa ākāṣe N₂ puruṣasyākāṣa° U₂ puruṣasya ākāṣi U₁ gamāgamau cet.] °gamo U₁ °game N₂ bhavatah cet.] bhavata U₂ prthvimadhye cet.] prthvimadhye BU₂ sthitasyāpi cet.] sthitāv-api N₁N₂D₁U₁ prthvibādho EL] prthvibādho B kṣato bādho N₁N₂D₁U₁ prthaka P prthvi bādhoko U₂ na bhavati cet.] bhavati P na bhati U₂ 3 sakalam pratyakṣaṃ niramṭaram scripsi] em. sakalāpratyakṣaṃ niramṭaram N₁N₂D₁U₁ sakalāh pratyakṣaṃ niramṭara BL sakalān pratyakṣaṃ niramṭaram E om. PU₂ paśyati cet.] paśyati LB om. PU₂ prthagbhavati E] ca prthak bhavati BL ca prthak ca bhavati N₁N₂U₁ om. PU₂ atīṣayenāyur EP] atīṣayanāyur BL atīṣayena āyur N₁N₂D₁U₁ om. U₂ vardhate cet.] vardhayate BL 4 °navama cet.] navamaṃ B navamaś° U₁ bhedāh 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 kimapi cet.] kim api N₁N₂D₁U₁ om. U₂ 5 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. etādṛśam cet.] etādṛśam E ekādaśam U₂ nāma cet.] nāmaḥ U₁ 6 °cakramadhye cet.] °cakrasya madhye EPBL °cakrasya U₂ °mukham cet.] ūrdhmukham EPL ūrdhvamukham U₂ ūrdhva-mukhem B atiraktavarṇam cet.] iti raktavarṇam ELB iti raktavarṇa° P ativarṇam U₂ °śobhāspadam cet.] °śobhāspadam E °śobhanāsyadam U₂ anekakalyāṇapūrṇam cet.] °pūrṇa° BN₂ ekaṃ cet.] eka° D₁ om. U₁ 7 vartate cet.] vartato B yasya cet.] yasya kamalasya U₂ manaso vacaso E] manasā vacasā PLBN₁N₂D₁ vacasā manasā U₁ manasā vācā U₂ na cet.] om. L gocarāh cet.] gocara N₂U₂ kamalasya cet.] kamala° P trikoṇārūpaikā E] trikoṇārūpā ekā cet. trikoṇārūpā eka N₁N₂

Philological Commentary: 2 °karaṇāt pratyakṣaṃ niramṭaram: Even though every single witness at hand transmits the latter reading right after °karaṇāt, several considerations make it reasonable to conject that the original sentence is corrupted and was written without it. The main consideration to assume the corruption is that the syntactical units *pratyakṣaṃ niramṭaram* is ungrammatical in this construction. The second is that the sentence is way more meaningful without it. The third that two sentences later we get the phrase in a meaningful context. Due to the last consideration my best guess is an interlace at an early stage of transmission. °manaso vacaso: All manuscripts at hand share this usage of the instrumentals. Only the printed edition conjectures the forms into the expected genitiv. I adopted the variant of the printed edition to arrive at a grammatically correct text.

तच्चक्रं भ्रुवोर्मध्ये द्विदलकं स्थितं तन्मध्ये ऽग्निज्वालाकारं अकलं किञ्चिद्वस्तु वर्तते । न स्त्री न पुमान् ।
पुरुषस्य शरीरमजरामरं भवति ॥

[Description of the seventh Cakra]

इदानीं सप्तमं चक्रं चतुःषष्टिदलं तालुमध्ये ऽमृतपूर्णं वर्तते ।

- 5 ललाटं मण्डलं ॥ चंद्रो देवता ॥ अमृता शक्तिः ॥ परमात्मा ऋषिः ॥ अमृतवासिनी कलासप्तदशी ॥ अमृत
कल्लोलनदी महाकाशा ॥ अंबिका लंबिका ॥ घंटिका तालिका ॥ अजपागायत्री देहस्वरूपं ॥ काकमुखी ।
। नरनेत्रा ॥ गोश्रृंगा ॥ ललाटब्रह्मपठा ॥ हयग्रीवा ॥ मयूरमुखा ॥ हंसवदंगानि ॥ अजपागायत्री स्वरूपं ॥

अधिकतरशोभयुक्तं ॥ अतिश्वेतं ॥ तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा । एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये उपकटचन्द्रकला अमृतधाराखवन्ती वर्तते ।

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

[Description of the eighth Cakra]

इदानीं अष्टमचक्रं ब्रह्मरंध्रस्थाने शतदलं वर्तते । गुरुर्देवता ॥ चैतन्यः शक्तिः ॥ विराट् ऋषिः सर्वोत्कृष्ट साक्षिः ॥ भूततुर्यातीतं चैतन्यात्मकं ॥ सर्ववर्णाः ॥ सर्वमात्राः ॥ सर्वदलानि ॥ विराट् देहः स्थितावस्था ॥ प्रज्ञा वाचा ॥ सोहं वेदः ॥ अनुपमं स्थानं ॥ अजपाजपः सहस्रः ॥ १००० घटि २ पला ४६ अक्षर ४० ॥ सर्वजपः संख्या ॥ २१६०० ॥ एकविंशतिसहस्रानिषड्वतानि ॥ तथैव च निशाहे वहते ॥ प्राणः यो जानाति स पंडितः ॥ सकारेण बहिर्याति हकारेण विशेत् पुनः ॥ हंसः सोहं ॥ ततो मन्त्रं जीवो जपति सर्वदा ॥ तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं ।

1 *saptadaśi* cet.] *saptadaśireṇa* LB *ekā* cet.] *om.* E *°samaprabhaṃ* cet.] *samaprabhā* LBU₂ *samaprabha* P *sadr̥ṣaprabhaṃ* U₁ **2** *param* EU₁U₂] *paraṃ* U₁ *para* N₂ *parim* cet. *uṣṇabhāvo* cet.] *uṣṇabhavo* PLB *auṣṇabhāvo* D₁ *udbhavo* E *°samaprabhaṃ* N₁N₂D₁] *°samaprabhā* EPBU₂ *°samaṃ* *prabhaṃ* U₁ *om.* L *śītalaparaṃ* N₁D₁] *śītaḥ* *paraṃ* cet. *śītalapara* N₂ *om.* L *bhāvo* cet.] *śītabhāvo* EPB *śītalabhāvo* U₂ *om.* L **3** *asyāḥ* cet.] *asyā* N₂U₂ *kalāyā dhyānakaraṇāt* N₂U₁] *kalāyāḥ* *dhyā-* *nakaraṇāt* N₁D₁ *kalāyā dhyānayogāt* EBL *kalāyāḥ* *dhyānayogāt* U₂ *kalādhhyānayogāt* P *sādhakasya* cet.] *sādhaka°* N₂ *na* cet.] *om.* BL *sthāne scripsi*] *em.* *sthāne* U₂ **4** *mokṣo scripsi*] *em.* *mokṣa°* U₂ *ahaṃ brahmordhvaṃ scripsi*] *em.* *haṃ brahmordhvaṃ* U₂ *ahaṃ cakra iti scripsi*] *em.* *haṃcakra iti* U₂ *sakāro scripsi*] *em.* *sakaro* U₂ *bhavati scripsi*] *em.* *bhavati* U₂ **5** *pitam scripsi*] *em.* *pita°* U₂ *sadoditā scripsi*] *em.* *sadodita°* U₂ **6** *śivo scripsi*] *em.* *śivo* U₂ *harātmālayāvasthā scripsi*] *em.* *hara* *ātmālayā-* *vasthā* U₂ *khaṇḍadvaniḥ scripsi*] *em.* *khaṇḍadhvani* U₂ **7** *mūlā scripsi*] *em.* *mūla°* U₂ *prakṛtir* *scripsi*] *em.* *prakṛti°* U₂ *layo scripsi*] *em.* *laya* U₂ **8** *dhyānaḥ samādhiḥ scripsi*] *em.* *dhyānaśamādhi* U₂ *ananta°* cet.] *alakṣa°* U₁ *sthānam* cet.] *sthānam* D₁U₂ *sthānam* *varṭate* BL *tatrorḍhvaśaktiḥ* EN₁U₂] *tatrorḍhvaśaktiḥ* P *urḍhvaśaktir* U₁ *tatra* *ūrḍhva śaktiḥ* D₁ *tatra* *ūrḍhva śakti* N₂ *rdhaśakti* *ardhaśakti* BL *etādṛśi* cet.] *etādṛśā* U₂ *etādṛśaṃ* D₁ *ekādaśā* PBL *saṃjñā* cet.] *saṃjñākā* U₁ **9** *asyāḥ* cet.] *asyā* U₁ *tasyāḥ* N₂ *kalāyā* cet.] *kalāyāḥ* N₂U₂ *dhyānakaraṇāt* cet.] *dhyānakaraṇā* D₁ *tad bhavati* N₁N₂D₁] *tad bhavati* *vā* U₁ *om.* cet. *rājyasukhabhogavṛtaḥ* D₁] *rājyasukhabhogavataḥ* N₁N₂U₁ *tasya* *sukhabhogavataḥ* EPU₂ *tasya* *khaṇḍadhvaniḥ* B *tasya* *sukhaṇḍadhvaniḥ* B *tasya* *sukhaṇḍadhvaniḥ* L *strimadhye* cet.] *śrī* *strimadhye* N₂ *vilāsavataḥ* cet.] *vilāsavata°* U₂ *vilāsavataṃ* LB **10** *saṃgītavinodaprekṣā-* *vataḥ* N₁D₁U₁] *saṃgītavinodaprekṣāvataḥ* PN₂ *saṃgītavinodaprekṣāvata* U₂ *saṃgītavi* *vinodavantaṃ* *prekṣāvantaḥ* B *saṃgītavinodavataḥ* *vinodaprekṣāvataḥ* E *saṃgītavi* *prekṣāvataḥ* L *eva* PB] *evam* cet. *eka* U₁ *°vat kalā* EPLBU₂] *vr̥ddhivato* N₁D₁ *vr̥ddhi* *vaṃto* N₂ *vr̥ddhiḥ* U₁ *vardhate* EPN₁D₁U₁] *varṭate* cet. *puṇyapāpe* cet.] *puṇyapāpau* U₁ *om.* P *°sya* E] *om.* P *asya* cet. *śārīrasya* BL] *śārīrena* N₁N₂D₁U₁ *śārīraṃ* EU₂ *om.* P

Philological Commentary: **2** *saptadaśi*: A *saptadaśi kalā* appears frequently in Śaiva literature. References need to be added here. **5** *prāṇi*: Find parallels of hemistich.

तन्मध्ये ऽग्निधूमाकाररेखा यादृशी । यादृश्यैका पुरुषस्य मूर्तिर्वर्तते । तस्या नादिर्नान्तो ऽस्ति ।

तस्या मूर्तेर्ध्यानकरणात् पुरुषस्याकाशे गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति । सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते ॥

[Description of the ninth Cakra]

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

तस्य महाशून्यचक्रमध्ये ऊर्ध्वमुखं अतिरक्तवर्णं सकलशोभास्पदं अनेककल्याणपूर्णं सहस्रदलं एकं क
मलं वर्तते । यस्य परिमलो मनसो वचसो न गोचरः । तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका हृष्य

1 na EBLU₂] om. N₁N₂D₁U₁P spr̥śataḥ cet.] spr̥śāt U₁ nirantaradhyānakaraṇāt cet.] niraṃtaraṃ dhyānakaraṇāt BL evaṃ puruṣasya pratidinaṃ niraṃtaraṃ dhyānakaraṇāt U₂ om. P nijasvarūpa-prakāśasāmarthyam 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.] samīpam iva N₁ samīpaṃ iva N₂ samīpam eva U₁

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 सकारो भवति ॥ प्राणी रूढो भवेज्जीव आरोह्यवरोहति ॥ भवगुहा स्थानं ॥ पितं वर्णं ॥ कोटिसूर्यप्रतिकाशं तेजः ॥ सदोदिता प्रभा । शिवो देवता ॥ मूलमाया शक्तिः ॥ हरात्मालयावस्था ॥ ध्वनिस्थिरानादात्मको ऽखण्डद्वनिः ॥ अघोरा मुद्रा ॥ मूला माया ॥ प्रकृतिर्देहः ॥ बाङ्गो ऽगोचरः ॥ निःप्रपञ्चः ॥ निःसंशयः ॥ निस्तरंगनिर्लेषलक्षं लयो ध्यानः समाधिः ॥ तदुपरि अनन्तरपरमानन्दस्य 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 *sukhasādhyo* cet.] *sādhyā N₂ *sādho PB *sādhe L *sādhyopā U₁ **lakṣyayogaḥ** cet.] lakṣayogaḥ BL *lakṣayogaḥ U₁ lakṣanayogaḥ N₂ **asya** EPBLU₂] *om.* **lakṣyayogasya** cet.] lakṣayogasya BLU₂ alakṣayogasya U₁ lakṣanayogasya N₂ **pañcabhedāḥ** cet.] pañcabhedāḥ L pañce bhedaḥ B **bhāvanti** cet.] bhāvanti B bhavati N₂U₁ **ūrdhvalakṣyam** EP] ūrdhvalakṣam LBN₂ urdhvalakṣya N₁D₁ urdhvalakṣa N₂U₁ **1-2 adholakṣyam** EP] adholakṣam BLU₂ adholakṣya N₁D₁ adholakṣa N₂ *om.* U₁ **2 bāhyalakṣyam** U₂] bāhyalakṣya N₁D₁ bāhyalakṣa N₂ bāhyalakṣa 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] antarakṣya 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 **drṣṭiḥ** cet.] drṣṭi B *om.* P **atha ca** PN₁N₂U₁] atha vā LBD₁ atha U₂ kadā ca E **mana ūrdhvaṃ** EPN₂] mana urdhvam N₁U₂ mana ūrdham D₁ manerddhvaṃ U₁ ūrdhvaṃ mana L ūrdhvaṃ mana B **sthāpyate** cet.] sthāpyati E **4 lakṣyasya** EPN₁] lakṣasya cet. lakṣāsyā N₂ **drḍhikaraṇāt** cet.] drḍhikaraṇāt EP drḍhikrtvā LB **tejasā** cet.] tenasā U₂ teja° LB **drṣṭer-aikyaṃ** EPU₁U₂] drṣṭeḥ aikyaṃ N₁D₁ drṣṭeḥ ekaṃ N₂ drṣṭair aikā LB **atha** cet.] athā B **cākāśa°** EPBU₂] ca ākāśa° N₁D₁U₁ vākāśa° L ākāśa° N₂ **kaścid adrṣṭaḥ** cet.] kaccid drṣṭaḥ L kaccit drṣṭaḥ B kaścitra adrṣṭaḥ N₂ kaścid drṣṭa° U₂ **5 padārtho** cet.] padārthe N₁ padārtha N₂ **sa** cet.] *om.* LBN₂U₂ **drṣṭigocare** D₁N₁U₂] drṣṭigocarō cet. drṣṭigocarā N₂ **bhāvati** cet.] bhavati B **evordhvalakṣyaḥ** EPD₁U₁] *lakṣaḥ L evordhalakṣaḥ B *lakṣya N₁U₂ eva vodhalakṣaṇam N₂

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]

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 कर्त्तव्या । अथ वा नासिकाया अग्रे

1 athādholakṣyaḥ स्त्रिप्ति em. atha adholakṣyaḥ N₁ athādholakṣaḥ PL athādholakṣa B atha adholakṣanaḥ N₂ atha adholakṣaḥ D₁ atha adholakṣa U₁ om. EU₂ nāsikāyā cet.] nāsikāyāḥ EU₂ upari cet.] upariṣṭāt U₂ dvādaśāṅgulaparyantaṁ cet.] °mūlaparyantaṁ E daśāṅgulaparyantaṁ U₂ dṛṣṭiḥ cet.] dṛṣṭi° U₁ atha vā cet.] om. LB nāsikāyā cet.] nāsikāyāḥ U₁ nāsika N₂ agre cet.] om. LB

दृष्टिः स्थिरा कर्तव्या । लक्षद्वयस्य दृढीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति । आयुर्वर्द्धते । एत द्वयमेव बाह्यलक्ष्यमपि कथ्यते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्तव्यः । जाग्रदशायां चलनदशायां भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न भवति ।

[The Rājayogin's Body]

इदानीं राजयोगयुक्तस्य पुरुषस्य यच्चरीरचिह्नं तत् कथ्यते ।

- 5 सर्वत्र पूर्णो भवति । पृथिव्यां दूरं न तिष्ठति । पृथिवीं व्याप्य तिष्ठति । यस्य जन्ममरणे न स्तः । सुखं न भवति । दुःखं न भवति । कूलं न भवति । शीलं न भवति । स्थानं न भवति । अस्य सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो निरन्तरं प्रत्यक्षो भवति । स च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो ह्य

1 *dr̥ṣṭiḥ* cet.] *dr̥ṣṭi*° N₂ *sthirā* cet.] *om.* LB *karttavyā* cet.] *om.* LB *lakṣadvayasya* cet.] *lakṣadvayasya* E *dr̥ḍhikarāṇād* N₂] *dr̥ḍhikarāṇāt* ELN₁D₁U₁U₂ *dr̥ṣṭikarāṇāt* P *dr̥ḍhikarāṇān* B *dr̥ṣṭiḥ* cet.] *dr̥ṣṭi*° LN₂U₂ *sthirā* cet.] *sthiro* B °*sthiro* L *bhavati* cet.] *bhavati* B *pavanaḥ* EPN₁D₁] *pavana*° N₂U₁U₂ *om.* LB *sthiro* cet.] *om.* LB *bhavati* cet.] *om.* LB 1-2 *etad dvayam* PLN₂] *etad dvayam* E *etad dvayadvaya* B *etad dvayam* N₂D₁ *etad dvayam* U₁U₂ 2 *eva* N₁N₂D₁U₁] *api* cet. *bāhyalakṣyam* EPU₁U₂] °*lakṣam* cet. *api* N₁N₂D₁U₁] *eva* EPLBU₂ *kathyate* N₁N₂D₁U₁] *bhavati* EPLU₂ *bhavati* B *bāhyābhyantaram* N₂] *bāhyo bhyāntaram* N₁D₁ *bāhyābhyāntare* PLBU₁U₂ *bāhyāntara* E *ākāśavat* N₁N₂D₁U₁] *ākāśacvat* B *ākāśacen* L *ākāśe* cet PU₂ *ākāśe* E *śūnyalakṣyaḥ* N₁D₁U₁] *śūnyalakṣyam* EPU₂ *śūnyalakṣaḥ* N₂ *śūnyam lakṣam* LB *karttavyaḥ* cet.] *karttavyā* LB *jāgraddaśāyām* cet.] *jāgraddaśāyām* N₂ *jāyadaśāyām* N₂ *jāgradādidaśāyām* LB *calanadaśāyām* cet.] *cakabadaśāyām* N₁ 3 *bhojanadaśāyām* cet.] *bhojanam daśāyām* P *om.* U₁ *sarvasthāne* cet.] *sarvasthāneṣu* LB *marāṇatrāso* N₁D₁] *marāṇatrāso* N₂ *marāṇasautrām* U₁ *om.* EPLBU₂ *na* cet.] *om.* EPBU₂ *bhavati* N₁N₂] *bhavati* || *śūnya* D₁ *bhavati* vā U₁ *om.* cet. 4 *puruṣasya* cet.] *om.* E *yac carīracihnām* N₁D₁P] *yat śarīracihnām* U₂ *śarīre* *yac cihnām* E *yac charīre cinham* U₁ *yac charīracihm* N₂ *cinham* LB *tat* EN₁N₂D₁] *tata* U₁ *om.* cet. 5 *sarvatra*° N₁N₂D₁U₁] *tatsarvatra*° cet. °*pūrṇo* cet.] *pūrṇā* PN₂ *bhavati* cet.] *bhavati* B *pr̥thivyām scripsi*] *conj.* *pr̥thivyāḥ* cet. *pr̥thivyā* U₂ *om.* LB *dūram* U₂] *dūre* EN₁D₁ *ddūre* U₁ *dūra* N₂ *om.* LB *na tiṣṭhati scripsi*] *conj.* *tiṣṭhati* cet. *om.* LB *pr̥thivīm scripsi*] *pr̥thivyām* E *pr̥thi*° P *pr̥thvām* N₁ *pr̥thvīm* N₂D₁ *pr̥thivyā* U₂ *om.* LBU₂ *vyāpya* cet.] *vyāti* U₂ *om.* LBU₁ *tiṣṭhati* cet.] *om.* LBU₂ *yasya* cet.] *om.* LBU₁ *janmamaraṇe* cet.] *jananamaraṇe* U₂ *om.* LBU₁ *na* cet.] *om.* LBU₁ *staḥ* cet.] *om.* LBU₁ *sukham* cet.] *om.* LBU₁ *na* cet.] *om.* LBU₁ 6 *bhavati* cet.] *om.* LBU₁ *duḥkham* N₁N₂D₁] *om.* cet. *na* N₁N₂D₁] *om.* cet. *bhavati* N₁N₂D₁] *om.* cet. *kulam* PN₁N₂D₁] *kulam* BU₂ *kalam* L *om.* EU₁ *na* cet.] *om.* EU₁ *bhavati* cet.] *bhavati* BU₂ *om.* EU₁ *śilam* cet.] *śītalam* P *om.* ELB *na* cet.] *om.* ELB *bhavati* cet.] *om.* ELB *sthānam* cet.] *om.* ELB *na* cet.] *om.* ELB *bhavati* cet.] *om.* ELB *asya* cet.] *om.* E *siddhasya* cet.] *siddhasyam* *pr̥thivī* *vyāpya* *tiṣṭhati* *yasya* *yanma maraṇai* *na saḥ sukham* *na bhati kulam* *na bhavati śilam* *na bhavati sthānam* *na bhavati asya siddhasya* U₁ *om.* E *manomadhye* cet.] *om.* E 7 *īśvarasambandhi* cet.] *īśvaram sambandhi* B *om.* E *prakāśo* cet.] *prakāśaḥ* N₁N₂D₁U₁ *om.* E *nirantaram* cet.] *nirattaram* U₂ *om.* E *pratyakṣo* cet.] *pratyakṣa* N₁ *om.* E *bhavati* cet.] *bhavati* B *om.* E *coṣṇo* cet.] ...o U₁ *śveto* cet.] *khet*o N₂U₁ *na pīto* cet.] *pīto* na U₂

Philological Commentary: 6 *asya siddhasyam*: U1 repeats the whole section from *pr̥thivī* to ... *sthānam* na *bhavati* due to an eyeskip in the process of copying.

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

[Other Attributes]

अन्यद्राजयोगस्य चिह्नं कथ्यते ।

- यस्य राज्यादिलाभे ऽपि फललाभो न भवति । हानावपि मनोमध्ये दुःखं न भवति । अथ च तृष्णा न भवति । अथ च कस्मिन्नपि पदार्थे प्राप्ते कस्यापि पदार्थस्योपर्यनिच्छा न भवति । अस्मिन्नपि पदार्थे मनसो ऽसुरागो न भवति । अयमपि राजयोगः कथ्यते ।

अथ च यस्य मनः श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये

1 bhavati cet.] bhavati LB **jātir** cet.] jāti D₁N₂ jānāti U₂ **kiñcīc cihnam** cet.] °cihnam E °cihūm D₁N₁N₂ kiñcit khecha cinham U₁ na kiñcit cinham U₂ **ayam** cet.] vyayam LB **niṣkalo** cet.] niṣkalo BU₂ niṣkalo U₁ **alakṣyaś** cet.] alakṣyaḥ U₁U₂ alakṣaś LBN₁N₂ **ca** cet.] om. U₁U₂ **bhavati** cet.] bhavati B **phaladvande** E] phalacāmda PD₁U₂ phalaṃ caṃda U₁ phalavaṃda L phalaṃ jaṃda B phalacāmdra N₁ phalaṃ/ caṃdra N₂ **na** cet.] om. N₂ **2 āder** cet.] āde D₁ ādar B ādir L **yasyecchā** E] yasyochā P yasya L yasye B yasya yasyeccha N₁N₂ yasya yasyechā D₁ yasya yaṃ U₁ yasye chā U₂ **na** EPLB] om. cet. **bhavati** cet.] bhavati B **taṃ taṃ** D₁N₁N₂] tataṃ U₁ om. cet. **bhogam prāpnoti** D₁N₁N₂U₁] om. cet. **atha** D₁N₁N₂U₁] om. cet. **vā yasya** D₁] vāsyā N₁ vā syamana N₂ vā svāmana U₁ om. cet. **mana** D₁N₁N₂U₁] om. cet. **eva** D₁N₁N₂U₁] etata U₁ om. cet. **sthāne** D₁N₁N₂U₁] om. cet. **’nurāgam** D₁N₁N₂] nurāgam U₁ om. cet. **na prāpnoti** D₁N₁N₂U₁] om. cet. **3 anyad** EN₂] anyat N₁D₁U₁U₂ anyate LB om. P **rājayogasya** cet.] rājayoga° U₁ om. P **cihnam** E] cinham LBN₁U₂ cihūm N₂ cihum D₁ om. P **kathyate** cet.] om. P **4 yasya** cet.] om. P **rājyādilābhe** EN₁D₁] rājā° LB °lābhe N₂ °lābe U₁ °lābho U₂ om. P **’pi** EN₁D₁] °pi ca N₂U₁ ty LB om. PU₂ **phalalābho** EN₁D₁N₂] pala° U₁ aphala° LB om. PU₂ **na bhavati** ED₁N₂U₁U₂] na bhavati LB ba bhavati N₁ om. P **hānāv** cet.] hānād U₂ nahanād PL om. P **api** cet.] pi LBN₂ om. P **bhavati** cet.] bhavati LB **atha ca** cet.] om. P **trṣṇā** cet.] om. P **na** cet.] om. P **5 bhavati** cet.] bhavati B om. P **atha ca** cet.] om. P **api** D₁U₁] na LB pi N₁N₂ adhi U₂ om. EP **padārthe** cet.] padārtho L padārthau B padārtha° U₂ om. EP **prāpte** cet.] prāpta N₁ om. EP **kasyāpi** cet.] kābhyādi U₂ om. EP **padārthasyopari** E] padārthasyopari LB padārthopari U₂ padārthasya upari cet. om. P **anicchā** E] ānicā L ānicā B anusthā N₁ anichā D₁ anisthā N₂ aniṣṭā U₁ anicha U₂ **na** cet.] ni B om. PD₁ **bhavati** cet.] bhavāṃti N₁D₁ om. P **asminn** cet.] kasmin EU₂ **api** cet.] om. ELB **manaso** EPLB] manasaḥ N₁D₁N₂U₁ manasa U₁ om. U₂ **6 ’nurāgo** EPLB] anurāgo cet. **na bhavati** EPU₂] na bhavati LB bhavati cet. **ayam** cet.] atham P atha L **api** cet.] sama L **rājayogaḥ** cet.] rājayoga N₂U₂ **7 ca** cet.] caḥ E **yasya** cet.] ya D₁ **śrutividvat scripsi**] munividvat E śunividvat P bhunividvat L śrunividvat BU₁ śrutividvyut N₁N₂D₁ śucivīśuddha° U₂ **puruṣe** cet.] puruṣeṣu E **mitre** cet.] maitre EPLB **śatrau** cet.] śatro B om. E **drṣṭiś** cet.] om. LB **ca** cet.] om. LB **samā** cet.] namnā P om. LB **bhavati** cet.] om. LB **sakalapṛthivimadhye** cet.] °pṛtvī° L

Philological Commentary: **6 na bhavati:** P and U₂ add *ayam api padārthe anurāgo na bhavati* || after this sentence, which is clearly a corruption.

गमनागमनवतः सुखभोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न ज्ञापयति । सो ऽपि राजयोगः कथ्यते ।

- नवीनानि पट्टसूत्रमयानि धृतानि वस्त्राणि अथ वा जीर्णानि सच्छिद्राणि धृतानि कस्तूरीचन्दनलेपैर्वा वा कर्दमलेपेन वा यस्य मनसि हर्षशोकौ न स्थौ स एव राजयोगः । नगरमध्ये ऽथ च वनमध्ये उद्वसग्राममध्ये
5 लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्णं वा न भवति । सो ऽपि राजयोगः ।

[Description of Caryāyoga]

इदानीं चर्यायोगः कथ्यते । निराकारो ऽचलो नित्यो ऽभेद्यः स एतादृश आत्मा स एतादृश आत्मनि मनो यस्य निश्चलं तिष्ठति । तस्यात्मनः पुण्यपापस्पर्शो न भवति । उदकमध्ये स्थितस्य पद्मिनी पत्रस्य यथोदकस्य हृष्य

1 **gamanāgamanavataḥ** P] **gamanāgamanavat** U₂ **gamanāgamanataḥ** LB **gamanavataḥ** EN₁ U₁ **gamanam-**
vataḥ D₁ **gamavataḥ** U₁ **sukhabhogavataḥ** cet.] **sukhabogho bhavataḥ** LB **sukho bhogavataḥ** U₁
sukhabhogavat U₂ **kartṛtvābhīmāno** EPU₁ U₂] **kartutvābhimano** B **kartu tvābhimano** L **kartṛtvādyab-**
himāno N₁ N₂ D₁ **anucara** LB] **anuca**° N₁ N₂ D₁ U₁ U₂ P **anucara**° LB **atha** **ca** E **lokamadhye** cet.] °**mad-**
hya LB **kartṛtvam** na EPD₁ N₂ U₂] **kartṛtvābhimano** LB **kartṛtvam** N₁ U₁ **jñāpayati** EPN₁ N₂ U₂] **jñā**
tvā **payati** D₁ U₁ **nāsti** LB **2 rājayogaḥ** EPN₁] **rājayoga** cet. **3 navināni** cet.] **navininiś** pī L **nav-**
ininiḥ **api** B **paṭṭa**° ELB] **paṭa**° PN₁ D₁ N₂ U₂ **pada** U₁ **mayāni** cet.] **maya** E **dhṛtāni** cet.] **tāni** U₁
vastrāni cet.] **om.** U₂ **sacchidrāṇi** N₁ N₂ D₁] **sachidrāṇi** U₂ **sachadrāṇi** P **svachidrāṇi** LB **chidrāṇi**
E **dhṛtāni** cet.] **dhvātāni** U₂ **dhūtāni** P **kastūri** EPBU₂] **kasturi** L **kasturikā** N₁ N₂ D₁ U₁ **candana**
E] **caṇḍana**° cet. **lepair** E] **lepo** cet. **vā** cet.] **cā** L **4 kardamalepena** E] **kardamalepo** cet. **vā**
cet.] **om.** E **°śokau** cet.] **°śoko** N₁ D₁ U₂ **°śoka** N₂ **sthau scripsi**] **em.** **sthaḥ** cet. **sthā** N₂ U₁ **sta** U₂
sa **eva** cet.] **sa** **evātra** E **rājayogaḥ** cet.] **rājayoga** U₂ **rājayogaḥ** || **idāniṃ** || LB **tiṣṭhati** E **nagara-**
madhye cet.] **rājayogaḥ** **nagaramadhye** E **ṣagaramadhye** D₁ **vā** **nagaramadhye** U₁ **'tha** **ca** PLBU₂] **atha** **ca** EN₁ N₂ D₁ U₁ **udvasa**° U₂] **yuddhe** **saṃ**° E **utasam**° P **udvasta**° LB **udvesū**° N₁ N₂ D₁ **udassam**°
U₁ **grāmamadhye** cet.] **grāmam** **madhye** B **5 lokapūrṇagrāmamadhye** U₁]**pūrṇagrāmamadhye**
N₁ **svetapūrṇagrāmamadhye** D₁ N₂ **mana** PU₂] **manaḥ** cet. **ūnam** PN₁ N₂ U₂] **ūnan** D₁ N₂ **unam**
LBU₁ **bhaya**° E **na** N₁ N₂ D₁] **om.** cet. **vā** cet.] **vām** PU₂ **om.** U₁ **'pi scripsi**] **em.** **pi** cet. **rājayo-**
gaḥ cet.] **rājayogaḥ** **kathyate** E **6 caryāyogaḥ** cet.] **tvaryāyogaḥ** U₁ **yogaḥ** E **nirākāro** EPLBU₁] **nirākāro** N₁ N₂ D₁ **nirvikāro** U₂ **'calo** PU₂] **calo** LB **nityo** N₁ N₂ D₁ U₁ **om.** E **nityo** EPLBU₂] **calo** cet.
'bhedyah EN₁ N₂ D₁] **bhedhyaḥ** PLB **abhedhyaḥ** U₁ **'bhedyha** U₂ **etādṛśa** PLB] **etādṛśaḥ** EN₁ N₂ D₁ U₁
etādṛśa U₂ **ātmā** cet.] **ātmani** EU₂ **sa** LB] **om.** cet. **etādṛśa** N₂] **etādṛśo** PU₁ **etādṛśe** LN₁ D₁
etādṛśye B **om.** EU₂ **ātmani** cet.] **om.** EU₂ **mano** EPU₁ U₂] **manaḥ** N₁ N₂ D₁ **om.** LB **7 yasya** cet.]
om. LB **niścālam** cet.] **niścāla** PLN₂ **tiṣṭhati** cet.] **bhavati** U₁ **tasyātmānaḥ** cet.] **tasya** **ātmānaḥ**
U₁ U₂ **puṇyapāpasparśo** cet.] **puṇyapāsa** **sparśo** U₁ U₂ **padmini** **patrasya** cet.] **padmani** **patrasya**
PLB **padmapatre** E **7-25.1 yathodakasya sparśo** EPL] **yathodakasya** **sparśa** B **yathā** **udakasparśo**
N₁ N₂ D₁ U₁ **yathodakasparśo** U₂

Philological Commentary: 4 ***tiṣṭhati**: E adds *yasya janmamaraṇe na staḥ sukhaṃ na bhavati* | *kulaṃ na bhavati śīlaṃ na bhavati* | *sthānaṃ na bhavati* | here, which seems to be a dittography of previous sentences.

स्पर्शो न भवति तथैवात्मनि । यथाकाशमध्ये पवनः स्वेच्छया भ्रमति तथा यस्य मनः निराकारमध्ये लीनं भवति । स एव चर्यायोगः ॥

[Description of Haṭhayoga]

इदानीं हठयोगः कथ्यते ।

- 5 रेचकपूरककुम्भक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम् । अथ च धौत्यादिषट्द्र्मकारणात् शरीरस्य शुद्धिर्भवति । सूर्यनाडीमध्ये पवनः पूर्णो यदा तिष्ठति । तदा मनो निश्चलं भवति । मनसो निश्चलत्वे आनन्दस्वरूपं प्रत्यक्षं भासते । हठयोगकरणात् मनः शून्यमध्ये लीनं भवति । कालः समीपे नागच्छति ।

इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते ।

- 10 अपादादारभ्य शिरः पर्यन्तं स्वशरीरे कौटिसूर्यतेजः समानं पीतं नीलं रक्तं किञ्चिद्रूपं चिन्त्यते । तद्धान्य कारणात् सकलांगे रोगः न भवति । ज्वरं न भवति । आयुर्वृद्धिर्भवति ॥

[Description of Jñānayoga]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।

hpb

1 bhavati cet.] bhavati B kāsāmadhye EP] 'kāśāmadhye U₂ ākāśāmadhye cet. pavanaḥ svechayā cet.] pavanāsvachayā N₁N₂D₁ bhramati cet.] brahmayati U₁ yasya manaḥ cet.] yamaṇaḥ D₁ pavana° N₂ 2 bhavati cet.] bhavati B caryāyogaḥ cet.] kriyāyogaḥ N₁N₂D₁U₁ 3 haṭhayogaḥ PLN₁D₁U₁] haṭhayoga U₂ haṭayoga B grahayogaḥ E 5 ityādi cet.] ityādhi° N₂ pavanasya sādhanam cet.] pavanāsādhanaṁ EP kartavyam ELB] kartavyam cet. ca cet.] om. U₁ dhautyādi cet.] dhotyādi B vidhotyādi U₁ 6 sūryanāḍīmadhye cet.] sarvasūryanāḍīmadhye B pavanaḥ pūrṇo cet.] pavanapūrṇo LB pvaṇaḥ pūrṇo N₂ yadā tiṣṭhati cet.] yadāti LB mano cet.] manaḥ N₁N₂D₁U₁ niścalaṁ cet.] niścalo PLB manaso cet.] manasaḥ N₁N₁D₁U₁ niścalatve cet.] niścalatvena E 7 ānandasvarūpaṁ cet.] ānaṁdaṁ svarūpaṁ LB ānandaṁ svarūpa° P ānandarūpaṁ E bhāṣate cet.] bhāṣate N₂U₁ haṭha° cet.] haṭa B yoga° cet.] yogā° B karaṇāt cet.] kāraṇāt EPLB manaḥ cet.] mana N₂ linaṁ cet.] sthānaṁ U₂ kālaḥ cet.] kālā° B kāla° N₂U₁ kāsaḥ U₂ nāgacchati cet.] nāma gacchati B nāgachamti D₁ ti nāgachati U₁ 9 haṭhayogasya cet.] haṭayogasya BU₁ haṭhayoga° P dvitīyo cet.] dvitīya° PLD₁ dvitīyam B bhedaḥ cet.] bhedāḥ LB kathyate cet.] kathyante LB 10 pādādārabhya cet.] pādādārabhyā N₁D₁ śiraḥ cet.] śira° LB śiro U₂ paryantaṁ cet.] paryentaṁ N₁ pariyataṁ U₁ svaśarīre cet.] svaśarīraṁ U₁ koṭisūryatejaḥ cet.] koṭisūrye tejaḥ U₂ samānaṁ cet.] samāna° LB śvetaṁ cet. śveta° B pitaṁ cet.] om. LB raktaṁ cet.] laktaṁ N₁ kimcidrūpaṁ N₁D₁U₂] kimdrupaṁ PB tiṁdrupaṁ L cimrūpaṁ U₁ kimcidvarpaṁ E cintyate cet.] cityate P cimtate LB tad EPLN₂] tat BU₂ ta D₁U₁ na N₁ 10-11 dhyānakāraṇāt cet.] dhyānaṁ karaṇāt N₁N₂D₁U₁ 11 sakalāṁge PN₁D₁N₂U₁U₂] sakalāṁge LB sakalaṁ E rogaḥ scripsi° em. roga N₁N₂ rogajvalanaṁ EPLBD₁U₂ roga kṣataṁ U₁ na cet.] om. EU₂ jvaranaṁ na bhavati N₂] jvalanaṁ na bhavati N₁ om. cet. āyur cet.] āyu° N₂ om. D₁ vṛddhir cet.] om. ELD₁ bhavati cet.] bhavati B vardhate EL om. D₁ 12 idānīm cet.] idāni U₁ kathyate EPN₂U₁U₂] om. LBN₁D₁

	एकमेव जगत्पश्येद्विश्वात्मासु विभास्वरं ।	1
	अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत् ॥१॥	2
	यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत् ।	1
	य एवं वेत्ति बोधेन सोऽपि ज्ञानाधिकारवान् ॥२॥	2
5	प्राप्नोति सांभवीसत्तां सदाद्वैतपरायणः ।	1
	यथा न्यग्रोधबीजं हि क्षितिवुत्तं द्रुमायते ॥३॥	2
	एकान्तं नैकधा स्वेन दृश्यते दशधा कृतं ।	1
	मूलाङ्कुरस्य चोदण्डाः शाखाकुण्डलपल्लवाः ॥४॥	2
	स्नेहपुष्पफलं बीजे विस्तारोऽयं स्वभावतः ।	1
10	तथासौ निर्मलो नित्यो निर्विकारो निरञ्जनः ॥५॥	2
	एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थिताः ।	1
	पञ्चतत्त्वमनोबुद्धिमायाहंकारविक्रियाः ॥६॥	2

Testimonia: **1 ekam eva**] Ysv: ekam eva jagat paśyed viśvātmā viśvabhāvanah | iti kṛtvā tu vai yukto jñānayogaṃ samācaret || **3 yatra yatra**] Ysv: yatra tatra sthito vāpi sarvajñānamayaṃ jagat | ya evam asti bodhena so'pi jñānādhikāravān || **5 prāpnoti**] Ysv: prāpnoti śāmbhaviṃmantrān sadā nityaparāyaṇaḥ | yathā nyagrodhavijaṃ hi kṣitau vaptur drumāyate ||

1 eva cet.] evā LB jagat cet.] cayat P paśyed cet.] paśyad B viśvātmāsu PLB] viśvāvasu E dviśvātmāsu N₁D₁N₂U₁U₂ **2 avikalpatayā** cet.] āvikalpatayā U₁U₂ yuktyā cet.] yuktā LB **3 vāpi** cet.] himsa° U₂ **4 ya evam** cet.] evaṃ U₁U₂ veti cet.] vette na U₁ ve B jñānādhikāravān cet.] jñānādhikāraṇāt E **5 prāpnoti** cet.] om. E śāmbhavisattāṃ D₁U₁U₂] śāmbhaviṃ sattāṃ PB śāmbhaviṃ sattān L śāmbhaviṃ satta N₁ śāmbhavisattā N₂ om. E sadādvaitaparāyaṇaḥ cet.] sadāmdvaita° U₁ om. E **6 yathā** cet.] om. E nyagrodhabijam cet.] °vijam N₁N₂D₁ °vija L om. E hi cet.] om. E kṣitāv cet.] kṣitī B kṣitāptā U₁ om. E uptam drumāyate cet.] uptam drumāyate likāṃ pa..vāḥ P utpadyate yathā L utpadyate B ukta drumāyate U₁ om. E **7 ekāntam** cet.] ekānte BL yekāntam U₁ om. P naikadhā cet.] naikadā E nekadhā BL om. P svena cet.] śveta N₁ śvetana D₁N₁ om. P dṛśyate cet.] dṛśyamte BL dṛśyet N₂ om. P daśadhā EN₁N₂] conj. daśadhā EN₁N₂ daśadhāt BL śadhā N₂U₁ om. P kṛtam scripsi] em. kṛtaḥ EL kṛtā N₁N₂D₁U₁ kṛtā B kṛtiḥ U₂ om. P **8 mūlāṅkurasya** E] mūlāṅkurutva cet. om. P coddanḍāḥ EN₁U₂] codarāṭaḥ D₁N₂ kudamjāḥ B kudamḍa L om. P śākhākūṇḍalapallavāḥ E] śākhākilekālapallavā BL śāvārakumbhalapallavāḥ N₁U₁ śākhākumbhalapallavā N₂ śālavākumapadrtravā D₁ śākhākusumapallavāḥ U₂ om. P **9 snehapuṣpa-phalam** PN₁N₂D₁U₂] snehe puṣpaphala° BL snehapuṣpaṃ phala U₁ srehapuṣyaphalam E bije cet.] bija BL vije N₂ vistāro cet.] vistārā N₁D₁ °yam EPN₁N₂U₂] ya BL yaḥ U₁ yasya D₁ svabhāvataḥ cet.] svabhāvataḥ BL bhāvataḥ D₁ **10 tathāsau** cet.] yathāsau B tathāpasau P nirmalo cet.] nirmalau P **11 eko** cet.] yeko U₁ naikaḥ scripsi] em. naika U₁ naiko U₂ nekaḥ cet. neka BN₂ svayam bhūṣca cet.] svayam bhūtyā U₁ svadhāmnā PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayāṃmnā N₁ svadhā..ṣa D₁ svadhāmnāya N₂ svabhāva U₁ sthitāḥ PLD₁] sthitaḥ cet. **12 pañcatattvamanobuddhimāyāhamkāravikriyāḥ** E] °buddhir PU₁ °kriyā° BL °buddhir māyāhamkāravikriyā N₁N₂D₁U₂

Philological Commentary: **5 ektāntam:** The remaining verses of the jñānayoga-section are not found in the Ysv.

एवं दशविधा विश्वं लोकालोकसविस्तरम् ।

एक एव न चान्यो स्ति यो जानाति स तत्त्ववित् । ६७ ॥

1

2

3

पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः । मनुष्यहस्तेश्वपक्षीत्यादिको जंगमरूपः संसारः । अथ च यो
5 दृष्टिषिष्यः स दृश्य उच्यते । यो दृष्ट्या न वीक्ष्यते स अदृश्य इत्युच्यते । एवं संसारस्य स्वात्मनो भेदं
दूरीकृत्य ऐक्येन दर्शनं स एव ज्ञानयोगः । तस्य कारणात् कालः शरीरनाशं न करोति ।

इदानीं स्वभावभेदः कथ्यते ।

यथा वटबीजं वटरूपेण परिणमते स तत् दशधा भेदं स्वभावत एव प्राप्नोति । मूलान्कुरत्वगण्डशाखा
कलिकापल्लवपुष्पफलस्नेहा इति भेदो दशधा प्राप्नोति । तथा निर्मलो निर्विकारः निरञ्जन एक एतादृश
10 आत्मस्वभावाद् एव पृथ्व्यापतेजोवाय्वाकाशमनोबुद्धिमायाविकाररूपाभेदान् प्राप्नोति ।

hpb

1 **daśavidhā viśvaṃ** BLN₂] **daśavidhaṃ viśvaṃ** EPN₁D₁U₂ **daśavidhaviśvaṃ** U₁ **lokālokasavistaram**
cet.] °savistarāṃ N₁ °loke savistarāṃ U₂ **2 eka** cet.] ekam U₂ **eva** cet.] yeva U₁ **4 prṥthvī**° cet.]
prṥthivī° U₁ **°vanaspati**° EN₂U₂] vanaś° P °pati° BLN₁D₁U₁ **°parvatādisthāra**° PBLU₂] °parvatādis-
thāra° E °parvate tyādisthāvara° N₁ °parvate °thyādisthāvara° N₂ °parvato tyādisthāvara° D₁ °parvate
°thyādisthāvara° N₂ °parvate iyādisthāvara° U₁ **rūpaḥ** cet.] rūpā LB rūpa N₂ **samsāraḥ** cet.] samsāra°
EU₁ **°hasteśvapakṣityādiko** BL] °hastyāśvapakṣityādiko E °hastyaśvapakṣityādiko N₁D₁ °hastipakṣi-
tyādiko N₂ °hastiasvapakṣityādiko U₁ °hastyaś ca pakṣityādiko U₂ **jaṃgamarūpaḥ** cet.] °rūpā L
jaṃgamaḥ rūpaḥ D₁ jagad° U₁ **samsāraḥ** cet.] samsāro U₁ **ca** cet.] vā D₁ **yo** cet.] yaḥ U₁ ya
N₁N₂D₁ **5 dṛṣṭi** cet.] dṛṣṭi LN₁ daṣṭi B dārṣṭi D₁ **dṛśya** cet.] dṛśyad N₁ dṛṣy° U₁ **dṛṣṭyā** cet.]
dyā N₂ **ity**° cet.] ty° LB śaty° N₂ **samsārasya** cet.] samsāra° PLU₂ **svātmano** EPBL] svātmanaḥ
N₁D₁N₂U₁ svātmanoḥ U₂ **bhedam** cet.] bheda B bhedam D₁N₁ **6 dūrīkṛtyam** U₂] °kṛtya cet. °kṛty
E **aikyena** P] aikam eva E aikyona PBL ekyena N₁D₁ ekena N₂ ekānta U₁ ekye U₂ **sa eva** E] *om.* cet.
jñānayogaḥ cet.] jñānayoga U₂ **tasya** cet.] gatasya U₁ **kāraṇāt** cet.] dhyānakaraṇāt U₁ **kālāḥ** cet.]
kāla° U₁ **na** cet.] *om.* N₂U₂ **7 idānīm** cet.] idānī B **svabhāvabhedāḥ** PU₂] svā° BL tasyabhedaḥ E
°bhedaṃ N₁D₁ °bheda N₂ °bhedaḥ U₁ **8 vaṭabijam** PN₁D₁U₁] °bijam E °bija° U₂ °bijena BL vatha° N₂
vaṭarūpeṇa cet.] rūpeṇa LB **pariṇamate** BLU₂] pariṇāte P pariṇatam cet. **sa tat** U₁] sa tu N₂ satṛ
N₁ sat EP śata BL sa D₁U₂ **daśadhā** cet.] dṛśadhā P dasat U₂ **bhedam** cet.] *om.* U₂ **svabhāvata**
cet.] svabhāva BL *om.* U₂ **eva** cet.] *om.* U₂ **prāpnoti** cet.] prāpnoti BLU₁ **8-9 mūlāṃkurat-**
vagdaṇḍaśākhākalikāpallavapuṣpaphalasneha E] mūla āṃkuratvakdaṇḍaśākhākilipikāpallavā puṣ-
paphalasneha P mūlam āṃkuratvakdaṇḍaśākhākilalāpallavā || vistāroyaṃ svābhāvataḥ B mūlam
āṃkuratvakdaṇḍaśākhākilāpallavā || vistāroyaṃ svābhāvataḥ || L mūlāṃ āṃkuratvakdaṇḍaśākhāṃ
kalikāpallavapuṣpaphalasneha || N₁ mūlāṃkuratvakdaṇḍaśākhāṃ kalikāpallavapuṣpaphalasneha N₂
mūlāṃkuratvakdaṇḍaśākhāṃ kalikāpallavapuṣpaphalasneham D₁ mūlāṃāṃkuratvakdaṇḍaśākhākalikā-
pallavapuṣpaphalasneha U₁ *om.* U₂ **9 iti** cet.] *om.* U₂ **bhedo daśadhā** N₁D₁N₂U₁] daśabhedān
EPLB *om.* U₂ **prāpnoti** cet.] prāpnoti P *om.* U₂ **tathā** cet.] yathā EU₂ **nirmalo** EBL] nir-
malaḥ cet. **nirāṃjana** E] nirāṃjanaḥ cet. **eka** cet.] ekaḥ N₁N₂U₁ **etādṛśa** E] etādṛśāḥ N₁N₂U₁
10 ātmasvabhāvad cet.] ātmā E **prṥthvīpatejovāyākāśamanobuddhimāyāvikārarūpabhedān** N₁] prṥthivyap° E °bhedaṃ BL prṥthvyetejovādvāyākāśa° P prṥthvīpate | jīvikaśamanobuddhir māyāvikārarū-
pabhedāt D₁N₂ prṥthakte jīvāyuvāyākāśamanobuddhir māyāyāvikārarūpabhedāt U₁ prṥthvyaptejovāyāyākāśa
|| manobuddhimāyāvikārarūpabhedāt U₂

ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति ।

- यथैकैकः पृथ्वी क्वचित् कोमलरूपा ॥ क्वचित् मनोहररूपा ॥ क्वचित् परिमलरूपयुक्ता ॥ क्वचित् परिमलरहिता ॥ क्वचित् सुवर्णरूपा ॥ क्वचित् रौप्यरूपा ॥ क्वचिद्रत्नमयी ॥ क्वचित् श्वेता ॥ क्वचित् कृष्णा ।
 । क्वचिद्रक्ता ॥ क्वचित् पीता ॥ क्वचित् कर्बुरा ॥ क्वचिन्नानाविधफलरूपा ॥ क्वचिदपुष्परूपा ॥ क्वचिद
 5 मृतमयी ॥ स्वभावत एव भवति ॥ तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिन्नरमहापण्डितमहामूर्खरोग्यरोगीक्रोधीशान्तरूपः स्वभावादेव भवति ॥ ज्ञानयोगाद्विकार रूपरहितो ज्ञायते ॥ यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च फलस्य गतिर्बहुधा दृश्यते ॥

एकं फलं पृथ्वीमध्ये पतति । शुक्लं भवति । एकस्य फलस्य मकरंदं भ्रमरः पिबति । एकस्य फलस्य मालां कामिनी तुङ्गकुचमंडलोपरि दधाति । एकं फलं ममृतं अनुष्णोपरि क्षिप्यते । के ते ऽष्टौ भोगाः

1 jñānayogaprabhāvād EU₂] °bhavāt N₁D₁N₂U₁ jñānayogaḥ// prabhāvād° LB jñānayogaḥ prabhāvād P eva cet.] eka PBL yeva U₁ 2 yathaikaikaḥ scripsi] em. yathaikaiva E yathā ekaika PBLU₂ yathā ekaiva N₁D₁ yathā ekaṃ ca N₂ yathā ekai ca U₁ pṛthvī EPBLU₂] pṛthivī cet. °rūpā EPBLU₂] °rūpa cet. kvacit cet.] om. EPU₁ manohararūpā B] °rūpāḥ L °rūpa U₂ manoharā N₁N₂D₁ om. EPU₁ kvacit cet.] om. EPU₁ °parimala cet.] om. EPU₁ °rūpayuktā BL] °rūpā° N₁D₁ °rūpayuktaḥ N₂ om. EU₁ kvacit cet.] om. PU₁ 2-3 °parimala cet.] °parimalarūpā° E om. PU₁ 3 °rahitā ELN₁] °rohitā BN₂U₂ om. cet. kvacit cet.] om. PU₁ suvarṇarūpā ELN₂U₂] °rūpa BD₁ khavarṇakupā U₁ om. P kvacit cet.] om. PBL raupyarūpā E] rūpyarūpā N₁U₁ rūpyarūpā D₁N₂ rajatarūpā U₂ om. PBL °kvacid cet.] om. P ratnamayī cet.] °maī BL om. P kvacit cet.] kvacid ca E om. P śvetā ED₁U₂] śveta N₁N₂U₁ śvetarūpā L śverūpā B om. P kvacit kṛṣṇā cet.] kṛṣṇa N₁ om. EP 4 °kvacid cet.] om. P raktā EBLU₂] °rakta cet. karburā cet.] karpurā U₁ kvaci cet.] kvacit U₂ om. P n-nā-nāvidhaphalarūpā cet.] °vidharūpā E om. P kvacid cet.] kvacit BL kvacir U₂ om. PN₂ puṣparūpā N₁D₁] viṣarūpā EBL vśarūpā U₂ om. U₁ kvaci cet.] kvacit U₂ om. U₁ 4-5 d-a-mṛtamayī cet.] amṛtarūpamayī E °maī BL om. U₁ 5 svabhāvata cet.] om. U₁ eva cet.] om. U₁ bhavati cet.] bhavataḥ BL om. U₁ tathaivātmā EPBLU₂] tathātmā cet. manuṣya° cet.] om. U₁ °pakṣi° cet.] om. U₁ °haraṇa° cet.] °haraṇa° P om. U₁ °hastī° N₁D₁] hasti cet. om. U₁ °paṇḍita° cet.] piṇḍata B 5-6 °mūrkhā° cet.] °rmūkha° P °mūrva° N₁D₁ °mūrṣa° U₁ 6 rogyarogī scripsi] em. rogyarogī E °rogī arogī N₁N₂D₁U₁U₂ °rogī PBL °krodhī° cet.] °krodhi° EP °krodha° BL °śānta° cet.] °dhiśānta° BL °rūpāḥ cet.] °rūpāḥ PL °rūpa N₁N₂D₁U₁ svabhāvād eva cet.] evaṃ svabhāvaṃ U₁ bhavati cet.] bhavati BL bhāti N₁ dharati D₁ jñānayogād-vikāra N₁U₁] jñānayogadhikāra cet. jñāyate cet.] jāyate U₂ 6-7 phalasyotpatti cet.] plakṣasyotpattiḥ E 7 °sthānam cet.] sthānam E °sthāna U₁ ekam cet.] ekas D₁ eva N₂ om. E eva cet.] kam eva N₂ bhavati cet.] bhavati B ti U₁ gatir cet.] gati PN₂U₁ 8 ekam cet.] eka° U₂ eva N₂ phalaṃ cet.] phala° N₁N₂D₁ pṛthvī° cet.] pṛthivī° U₁ śuklaṃ cet.] śuṣkaṃ LU₁U₂ bhavati cet.] bhavati B phalasya cet.] om. PL makaramḍaṃ EPLN₂U₁U₂] makaramḍa° LN₁ karamḍaṃ B bhramaraḥ cet.] bhramaraṃ BL bhramara N₂ pibati cet.] pibanti P pibati B phalasya cet.] phalasyaṃ N₂ mālāṃ cet.] mālā° N₂ 9 kāmīnī cet.] kāmibī D₁ tuṅga° cet.] tuṃp° U₁ dadhāti cet.] dadhāvati N₁ dadhovati N₂ ekam phalam scripsi] em. ekam phalaṃ EPBL eka° N₁N₂D₁U₁ m-a-mṛta scripsi] em. mṛta° cet. anuṣṇopari scripsi] em. manuṣyopari <??> kṣipyate cet.] kṣapyate B ke te cet.] om. LB ṣṭau cet.] aṣṭau LB ṣṭe U₁ bhogaḥ cet.] bhobauḥ P bhoga U₁U₂

सुवासश्च सुवस्त्रश्च सुशय्या सुनितंबिनी ।

सुस्थानं चान्नपानान् अष्टौ भोगाश्च धीमताम् । १ ॥

पट्टसूत्रमयीन वस्त्राणि १ ॥ पंच वा सप्त वा शालिकायुक्तानि हर्म्याणि तेषु वस्तु २ ॥ अतिविपुला मृदूतरच्छन्दवतीशय्या ३ ॥ पद्मिनी तारुण्यवती मनोहरा गुणवती कान्ता ४ ॥ साध्यासनं ५ ॥ अतिमूल्यो

5 उश्चः ६ ॥ मनोरममन्त्रं ७ ॥ तथा विधं पानं ८ ॥

एते ऽष्टौ भोगाः कथिताः ॥

यथा सूर्यस्य तेजः ॥ दुग्धस्य घृतं ॥ अग्नेर्दाहः ॥ विषान्मूर्छा ॥ तिलतैलं ॥ वृक्षाच्छाया ॥ फलात्परिमलः ।

।काष्ठादग्निः ॥ शार्करादिभ्यो मधुरो रसः ॥ हिमानीभ्यः शैत्यं ॥ इत्यादिपदार्थस्वभाव एव ॥ तथा संसारो हव

1 **1** *suvasāś ca* cet.] *suvasāś ca* B **suvastrañ** ca E] *suvaśśaś ca* U₂ **suśayyā** cet.] *suśayyā ca* U₁ *suśayyāḥ* LB *suyyā* P **sunitampinī** cet.] *sunitāmbinīḥ* P *sunitāvinīta* U₁ **2** *susthānāñ* E] *susthānāś* PLN₂ *susthātāś* N₁D₁U₁ *sudehaṃ* U₂ **ñ-cā-nnapānān** L] “*vānna*” B “*pānāni* E *cānpānān*” P *cātmapanasyā*” N₁ *cānmanasyā*” N₂D₁ *cānpāpānāḥ* syād” U₁ *sukhasamptānaṃ* U₂ **aṣṭau bhogāś ca** EP] *aṣṭau bhogāś* cā *sudhimitāṃ* BL *ṣṭau bhogāḥ* *sudhipāṇa*” N₁ *ṣṭau bhogāḥ* *sudhiṣāṇa*” D₁ *aṣṭau bhogāḥ* *sudhiṣāṇaṃ* U₁ *abhayādicāṣṭakaṃ* U₂ *aṣṭau bhogāḥ* N₁N₂D₁U₁ *abhayādicāṣṭakaṃ* U₂ **3** *paṭṭa* scripsi] *em. padr*” EN₁D₁N₂U₁ *pada*” P *paṭa*” BLU₂ **sūtra**” cet.] *sūtrā* BL **mayāni** cet.] *yāni* N₁N₂D₁ **vastrāṇi** PL] *vasrāṇi* cet. **paṃca vā sapta vā** N₁N₂D₁U₁] *paṃcasaptā* EP *paṃcasatyā* LB **śālikā** scripsi] *em. dṛālikā* EN₁ *dṛāplikā* D₁ *dadhikā* P *dātikā* BL *tālikā* N₂ *dālikā* U₁ **yuktāni** cet.] *saudhāni* U₂ **teṣu vastu** scripsi] *em. teṣu vāstu* LB *teṣu vāsaḥ* E *teṣu cāsaḥ* P *vāsāya* *kecit* U₂ *om. cet. ativipulā* cet.] *ativapulā* N₁D₁ *ativipulāṃ* U₁ *aṣṭau bhogān āha* || U₂ **4** *mṛdūttara* scripsi] *em. mṛdutarā*” EPLB *mṛdu* | *uttara*” N₁N₂D₁U₁ *sugrahaṃ* || U₂ **chāndavati**” N₁N₂D₁] “*chādavati*” P “*chādavati*” U₁ *suvastraṃ* || U₂ **śayyā** cet.] *suśayā* *sustri* U₂ **padminī** cet.] *padmanī* N₁ *om. U₂ tāruṇyavati* scripsi] *em. tāruṇyavati* cet. *tāruṇyavati* N₂ *om. U₂ manoharā guṇavati* cet.] *tatropavistā* cet. *tato*” P *atrā*” B *om. U₂ kāntā* EPBL] *om. cet. sādhyāsanam* scripsi] *em. sādhu āsanam* E *sādhu āsanam* PBLU₂ *sādhyāsanam* N₁N₂D₁ **4-5** *atimūlyo śvaḥ* scripsi] *em. atimūlyān ca* E *atimūlo śvaḥ* P *atimūlyo asvaḥ* LB *amūlyo svasā ca* N₁N₂D₁U₁ *suśvaḥ* U₂ **5** *manoramam annam* cet.] *manoramyam attam* B *manoramyam annam* L *manoramam attam* N₁D₁ *suṣṭu annam* U₂ **vidham pānam** cet.] *vidhapānam* LBN₂ *vidhayānam* U₂ **6** *ete* cet.] *rāte* U₁ **ṣṭau** cet.] *aṣṭau* N₁N₂D₁U₁ **bhogāḥ** cet.] *bhogā* N₁N₂ *ghogā* U₁ **kathitāḥ** EU₂] *kathitā* P *kathyate* N₁N₂U₁ *kathyamte* D₁ *om. LB 7 sūryasya cet.] *sūryasā ca* U₁ **tejah** cet.] *tejah* LB **dugdhasya** EPN₁D₁U₂] *dugdha*” LB *dusya* N₂ *dugdhasy* U₁ **ghṛtaṃ** cet.] *ghṛtaḥ* PLB **agner** E] *agne* cet. **dāhaḥ** scripsi] *em. dvāhaḥ* PLB *dahiḥ* N₁ *dadhi* N₂ *dadhiḥ* D₁ *dārham* U₁ *dāhiḥ* U₂ *jvalanam* E **viśā** cet.] *viśāt* U₁ **tilāt** cet.] *tilitāt* P *tila* N₂ *tilā* U₁ **vrkṣāt** EN₁] *vrkṣāt* P *vrkṣā* LBN₂D₁U₂ *vrakṣā* U₁ **phalāt** cet.] *phalā* LB **parimalaḥ** cet.] *sarimalaḥ* LB *palāt* *parimalaḥ* D₁ **8** *kāṣṭhād* cet.] *kāṣṭād* PU₂ *kaṣṭād* BL **agniḥ** cet.] *āgniḥ* N₁N₂D₁U₁ **śārkarādibhyo** scripsi] *em. arkarādibhyo* E *śarkvarādibhyo* P *śarkadibhyo* LB **rasaḥ** cet.] *om. LB himānībhyah* cet.] *sahimānībhyah* LB *himānītpa* N₂ **śaityam** D₁U₁] *śaityāṃ* N₁ *śityāṃ* U₂ *śaityāś* N₂ *śītam* EP *śītaḥ* LB **ityādipadārthasvabhāva** N₁D₁P] “*padārtha*” U₂ *ityādipadārthasvabhāvataḥ* B *atyādipadārthasvabhāva* N₂ “*svabhāvaḥ*” U₁ *ityādipadārthāḥ* *svabhāvataḥ* L *ityādipadārthānām* *svabhāvaḥ* E **eva** cet.] *evā* N₁ *ravaḥ* U₁ *om. E* **tathā** cet.] *tathā* vā U₁*

Philological Commentary: 8 parimalaḥ: Clarification: Witness D₁ reads *phalāt* *palāt* *parimala*.

1 parameśvarasvarūpamadhye cet.] *paremesvara svarūpasya madhye* LB *parameśvararūpamadhye* U₁ **tiṣṭhati** cet.] *tiṣṭhāt* B *tiṣṭhamti* U₂ **khaṇḍa** cet.] “*ṣaṃḍa*” N₁D₁ *yaṇḍa*” N₂ *khaṇḍaḥ* U₁ **paripūrṇaśca** cet.] *paripūrṇaḥ* E

ऽपि परमेश्वरस्वरूपमध्ये तिष्ठति ॥ परमेश्वरो ऽखण्डपरिपूर्णश्च ॥

Chapter 4

Translation of the Yogatattvabindu

[Introduction]

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

This is the result of Rājayoga¹: 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. These are the varieties of this Rājayoga:

1. Kriyāyoga, the Yoga of [mental] action; 2. Jñānayoga, the Yoga of knowledge; 3. Caryāyoga, the Yoga of wandering;² 4. Haṭhayoga, the Yoga of force; 5. Karmayoga, the Yoga of deeds; 6. Layayoga, the Yoga of absorption; 7. Dhyānayoga, the Yoga of meditation, 8. Mantrayoga, the Yoga of Mantras; 9. Lakṣyayoga, the Yoga of fixation objects, 10. Vāsanāyoga, Yoga of mental residues; 11. Śivayoga, the Yoga of Śiva, 12. Brahmayoga, the Yoga of Brahman; 13. Advaitayoga, the Yoga of non-duality; 14. Siddhayoga, the Yoga of the Siddhas; 15. Rājayoga, the King of Yogas. These are the fifteen *yogas*.³

[Description of *kriyāyoga*]

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[pāda]* 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.

Now the characteristic of Kriyāyoga, the Yoga of [mental] action⁴ are 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.⁵

Patience, discrimination, equanimity, peace, contentment etc. are generated in his mind. He alone is called a Yogī of many actions (*bahukriyāyogī*)⁶.

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*).

[Varieties of *rājayoga*: Siddhakuṇḍalinīyoga and Mantrayoga]

⁴In comparison to the Pātañjalean variant of Kriyāyoga, this variat consists of specific mental actions.

⁵The source of the four verses on Kriyāyoga is unknown.

⁶The term *bahukriyāyogī* seems to be unique in yoga literature.

Now varieties of Rājayoga will be described. Which are these? One is Siddhakuṇḍalinīyoga⁷ [and one⁸] is Mantrayoga⁹. These two Rājayogas are described [in the following]. At the location of the root-bulb exists one major vessel in the form of energy. This single vessel reaches to these openings which are *iḍā*, *piṅgalā* and *suṣumnā*.

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

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

[Description of the first Cakra]

At the beginning¹⁰ exists the root *cakra* having four petals.

The first *cakra* of support (*ādhāra*) is at the anus [and] is red-colored. Gaṇeśa is the deity. He is success, intelligence and power. A rat is the mount. The Ṛṣi is Kūrma. The seal is contraction. The vitalwind is *apāna*. The *kalā* is the “wave of consciousness” (*urmī*). The concentration is “she who is powerful” (*ojasvinī*). In the four petals [of it resides] *rajas*, *sattva*, *tamas* and the mind-faculties (*manāṃsi*), [symbolized by the syllables or *bījas*] *vaṃ śaṃ ṣaṃ* and *saṃ*. A trident is situated in the middle of the triangle¹¹.

⁷On the one hand it supises that we find the term Siddhakuṇḍalinīyoga instead of Siddhayoga as given in the initial list, on the other hand it is suprising that this type of Yoga, given as the second last item in the Yoga taxonomy is introduced as the second type right after Kriyāyoga, which was the first item in the initial list as well as in the following material. What makes this term even more strange is the fact that *kuṇḍalinī* is not mentioned at all in the following description of this type of Yoga.

⁸It is not entirely clear if those are two different Yogas or one and the same type of Yoga. Just the pretty late witness U2 gives us a sort of description of Mantrayoga. Judging on the basis of U2 only one could translate “One is Siddhakuṇḍalinīyoga being Mantrayoga.” Judging by the contents given by the rest of the witnesses this passage leaves a big queastion mark.

⁹It seems odd that Mantrayoga is mentioned in the same breath as Sidhakuṇḍalinīyoga, even though it is not directly expressed in the following. Just the additional descriptions of witness U2, highlighted in a different colour than the main text, indirectly refers to a certain practice of Mantra which is *japājapa* of the *so ’ham* for a certain duration of the practioce of meditation that is prescribed to be performed on every *cakra*.

¹⁰Supposedly at the beginning of the central channel.

¹¹This passage is odd since a triagle wasn’t mentioned before.

In the middle is a trident, and *kāmapīṭha*¹² in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single form in the shape of a flame. By meditating on this form the whole literature, all *śāstras*, all poems, dramas etc., everything [related to] elocution, appears in the mind of the person without learning.

[Assigned to it] is external bliss¹³, yogic bliss, heroic bliss [and] the bliss of coming to rest.¹⁴ An [over] hundredfold recitation of the non-recited [śataḥ = ...hundreds of?]; 600 [repetitions for]; 9 *ghaṭis* [and] 40 *palās*.¹⁵

[Description of the second Cakra]

Now the second, the six-petalled *Svādhiṣṭhānacakra* known as the seat of *Uḍḍīyāna*¹⁶.

The gender is the location. The color is yellow. The shine is yellow. *Rajas* is the quality. The deity is Brahmā. The speech is *vaikhari*¹⁷ (*vaikhari vāca*). The power is Sāvitrī. 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 is Ṛg. The spiritual guide is the characteristic (*liṅga*). The liberation is residing in the world of Brahma. The principle is pure level (*śuddhabhūmikā*). The sphere is smell. The vitalwind is *apāna*. The internal matrix [is]: vaṃ bhaṃ maṃ yaṃ raṃ laṃ. The external matrix: Kāmā “she who is desire”, Kāmākhyā “she who

¹²Discuss the term *kāmapīṭha*.

¹³Discuss the four blisses.

¹⁴It is noteworthy that only the first *cakra* adds a detailed description of mounts, *Rṣis*, 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 similar descriptions for the other *cakras* as well. Since they are interesting for the history of the text I have added them to the edition's text. To indicate the extra status of those passages I have highlighted them in blue color.

¹⁵Instructions 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, to it seems to be done for the duration of 600 *ajapājapa*, the ritualized repetition of the *ajapā*, which is the voiceless uttering of the “natural” *mantra* of the breath: so 'haṃ - haṃ 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 *ajapājapas* 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. Dividing the 600 *ajapājapas* by 232 minutes, this would result in a very slow frequency of breath of 2,586206897 in- and exhalations per minute.

¹⁶Discuss the term *uḍḍīyāna*.

¹⁷*vaikhari* f. in Kaśm. Śiv. °the 4. form of appearance of *parā*, the empirical speech sound, Utpalā's Ṭikā to Śivadr̥ṣṭi 2, 7. [B.]— Schmidt p. 337. Welches Buch???

is the *tīrtha* of *Kāmākhyā*¹⁸, Tejasvinī “she who is shining”, Ceṣṭikā “she who is active”, Alasā “she who is lazy” [and] Mithunā “she who is “*mithunā*”. A [more than] thousandfold recitation of the non-recited; 6000 [repetitions for]; 16 *ghaṭis* [and] 40 *palās*.¹⁹

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 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 body²⁰. The state is sleep. The speech is the inaudible speech (*madhyamāvāg*)²¹. The Veda is the Yajurveda. The [fire is the] southern fire. The liberation is “proximity” (*samīpatā*).²² Viṣṇu is the characteristic of the teacher (*guruliṅga*). The principle is water. The sphere is atmosphere (*rajo viśaya*). There are ten petals [and] ten matrices. [The] inner matrix: *ḍaṁ ṭaṁ ṇaṁ taṁ thaṁ daṁ dhaṁ naṁ paṁ phaṁ*. The external matrix: Śānti “she who peaceful”, Kṣamā “she who is patient”, Medhā “she who is insightful”, Tanayā “the daughter”, Medhavinī “she who is a learned teacher”, Puṣkarā “she who is a lotus”, Haṁsagamanā “she who moves like a swan”, Lakṣyā “she who is the object aimed at”, Tanmayā “she who is absorption” and Amṛtā “she who is immortality”. A [more than] thousandfold recitation of the non-recited; 6000 [repetitions for]; 16 *ghaṭis* [and] 40 *palās*.²³

¹⁸The Kāmākhyā is situated in Kāmarūpa on the Nilakūṭa mountain in present day Assam. It's strange that it appears here, since Kāmarūpa appears already as the *tīrtha* associated with the first *cakra*.

¹⁹The practice is supposed to be done for the duration of 6000 *ajāpājāpas* divided into *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.

²⁰Why another deity is given here?

²¹<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>

²²What is this exactly?

²³Here we find the same instruction as in the previous description of the second *cakra*. The practice is supposed to be done for the duration of 6000 *ajāpājāpas* divided into *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.

In its middle exists a *cakra* with five angles. In its middle is a single [divine] form. It's not possible to describe her shine with speech. Through the execution of meditation on this [divine] form the body of the person is going to be strong.

[Description of the fourth Cakra]

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

[The] place of the Anāhatacakra is within the heart²⁴. 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. The body is the cause of digits of light. The state is deep sleep. The speech is Paśyanti²⁵. [The Veda is] Sāmaveda. The fire is the fire of the householder²⁶. The characteristic is Śiva. The level is the ability to attain everything on earth²⁷. The liberation is uniform [with the deity]. [There are] twelve petals, [and] twelve matrices: kaṃ khaṃ gaṃ ghaṃ ṇaṃ caṃ chaṃ jaṃ jhaṃ yaṃ taṃ [and] thaṃ. The external matrix: Rudrāṇī “she who is Rudra’s wife”, Tejasā “she who is brilliant”²⁸, Tāpinī “she who is glow”, Sukhadā “she who bestows happiness”, Caitanyā “she who is consciousness”, Śivadā “she who bestows grace”, Śānti “she who is peaceful”, Umā “she who is glorious”, Gaurī “she who is beautiful”, Mātārā “she who is bestowing the mother”, Jvalā “she who is the flame” [and] Prajvālīnī “she who is blazing”. A [more than] thousandfold recitation of the non-recited; 6000 [repetitions for]; 16 *ghaṭis* [and] 40 *palās*.²⁹

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 the *cakra*. The mind is the deity. The power is external³⁰, [its] Ṛṣi is the self. In the middle of the navel exists a lotus. Its stalk measures ten *aṅgulas*. The stalk of it is soft (*komala*), pure [and] facing downwards. In its middle

²⁴This is redundant.

²⁵Add footnote of entry in *Tāntrikābhidhānaśāstra*.

²⁶Add explanation.

²⁷Quote *Tāntrikābhidhānaśāstra*.

²⁸To be understood as *tejasvini*.

²⁹The *ajapājapa* for this *cakra* 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.

³⁰n Muktabodha-Texte sehe ich 3 Belege für bahiśśakti Muktabodha/kriyakramādyotikā.html 2938 suśirānte bahiśśaktiṃ vinyasedvyomarūpiṇim | tasyā madhye tu Muktabodha/sakalāgamasārasaṅgraha.html 2186 suśirāntabahiśśaktiṃ vyāpinīṃ cintayet tataḥ || Muktabodha/kriyakramādyotikavyākhyā.html 1846 tanmadhye ca bahiśśaktiṃ sudhābindu parisrutim

is [something] shining like a banana-flower. The mind has no determination of will, giving a firmer direction to man's thoughts for the moment by means of [conscious] submission. [It is] truly changeable in nature.

While the mind rests on the eastern petal [which is] white in colour clear intellect arises, which is [endowed with] *dharma*, fame and knowledge etc. While [the mind rests on] the south-east, [which is] reddish in color a mind that is weak due to sleep, laziness and illusion arises. While [the mind is situated] in the right south, [which is] black in color the generation of anger arises. While [the mind is situated] in the southwest, [which is] blue in color a mind of pride arises. While [the mind is situated] in the west, [which is] brown in color a mind that is longing for play, laughing, and celebration arises. While [the mind is situated] in the northwest, [which is] dark in color a mind which is restless by sorrow arises. While [the mind is situated] in the north, [which is] yellow in color a very happy mind with erotic and enjoyment arises. While [the mind is situated] in north-east [which is] whitish in color a mind of unity through knowledge arises.

It's said that in its middle is the place of the *prāṇa*-vitalwind [and] in the middle [of] the eight-petalled lotus is a pericarp (*karṇikā*) in the form of a *liṅga*. The technical designation of her is *kalikā*. In the middle of this *kalikā* exists a single thumbsized [divine] figurine (*puttalikā*) being similiar to a ruby-gem in color. Her technical designation is embodied soul (*jīva*). Not even with a thousand tongues it is possible to talk about her nature and her power. Here it is said [that]: "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."

[Description of the fifth Cakra]

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

The colour is grey. The deity is the embodied soul (*jīva*). The power is ignorance (*avidyā*). The Ṛṣi is Virāt³¹. The mount is the wind (*vāyu*). The vitalwind is *udāna*. The digit (*kalā*) is the flame. The binding (*bandha*) is Jālandhara. The body is the primordial cause (*mahākāraṇa*). The state is the fourth state (*tūrya*). The speech is

³¹Who is this?

Parā³². [The Veda is the] Atharvaṇa Veda. The movable characteristic (*jaṅgamaṃ liṅgaṃ*). The earth is Jivaprāptā³³. The liberation is union with the deity (*sāyujyātā*). [There are] sixteen petals [and] sixteen matrices. The internal matrix: *aṃ āṃ iṃ īṃ u ūṃ ṛṃ ṝṃ ḷṃ ḹṃ eṃ aiṃ oṃ auṃ aṃ aṃḥ*. The external matrix: Vidyā “she who is knowledge”, Avidyā “she who is ignorance”, Icchā “she who is desire”, Śakti “she who is power”, Jñānaśakti “she who is the power of knowledge”, Śatālā “she who is manifold”, Mahāvidyā “she who is great knowledge”, Mahāmayā “she who is great illusion”, Buddhi “she who is intellect”, Tāmasī “she who is darkness”, Maitrā “she who is love”, Kumārī “she who is a young girl”, Maitrāyaṇī “she who is on the path of benevolence”, Rudrā “she who is howling”, Puṣṭā “she who is abundance”, Simhanī “she who is a lioness”. A thousandfold recitation of the non-recited; 1000 [repetitions for]; 2 *ghaṭis*, 46 *palās*. and 40 *akṣaras*.³⁴

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 (*agni*). The power is the goddess of the centre (*suṣumṇā*). The Ṛṣi is “the violent” (*hiṃsa*). The mount is consciousness (*caitanya*). The body is knowledge. The state is understanding. The speech is the “incomparable” (*anupama*). The [Veda] is Sāmaveda. The *liṅgaṃ* is intoxication (*pramāda*). The half-matrix: the principle of ether. The gander is the living soul. The origin is the play of consciousness. Twofold matrix: *haṃ kṣam* is the inner matrix. The external matrix: Sthiti “she who maintains” [and] Prabhā “she who is splendour”. A thousandfold recitation of the non-recited; 1000 [repetitions for]; 2 *ghaṭis*, 46 *palās*, and 40 *akṣaras*.³⁵

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

³²Im Kaśm. Śiv. °das ewige Wort, in welchem potentiell alle Begriffe und Worte ruhen; vgl. das śabdabrahma des Vyākaraṇa. [B.]— Schmidt S. 246

³³What is this?

³⁴It is not entirely clear what kind of measure an *akṣara* is. Maybe see Amanaska 1. Chapter second half in thesis of Jason to clear things up.

³⁵It's not entirely clear what kind of measure is an *akṣara*.

female not being male. Because of the exercise of meditation on it the body of the person becomes non-aging and immortal.

[Description of the seventh Cakra]

Now the seventh cakra having 64 petals and being full of nectar exists in the middle of the palate.

The forehead is the Maṇḍala. The moon is the deity. The power is the nectar of immortality. The R̥ṣi is the supreme self. The seventeenth digit is the resident with the nectar of immortality. The wavy stream of nectar is great space. The uvula is the mother. The ornament/rhythm? (*tālikā*) is a small bell. The own form of the body is the unspeakable Gāyatrī, [which has] the face of a crow, the eye of a human, the horn of a cow, a forehead that is Brahmapaṭhā?, a neck like a horse, the face of a peacock [and] limbs like a goose. [This is] the specific nature 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 hidden digit of the moon, being a stream of nectar like a river (*amṛtādhārāsraṇṭī*).

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 the mind is here, [it] becomes stable.

[Description of the eighth Cakra]

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

The teacher is the deity. Consciousness is the power. Virāṭ is the R̥ṣi, the witness above everything. Made of consciousness is that which is associated with (*bhūta*°) the state beyond the fourth state. It has all colours. It has all matrices. It has all petals. The body is Virāṭ. The state is the standing still. The speech is wisdom. The "I am that"-[expression] (*soham*) is the Veda. The place is unsurpassed. A

thousandfold recitation of the non-recited; 1000 [repetitions for]; 2 *ghaṭis*, 46 *palās*. and 40 *akṣaras*.³⁶ The count is all silent mutterings, [being] 21600. In this way it carries on day and night. He who knows the breath is a learned person. With the sound "sa" he exhales, with the sound "ha" he inhales again: "I'm he, he's I". Because of that the embodied soul constantly utters the Mantra.³⁷

"The (divine) seat of Jālaṃdhara" is the designation of its lotus.³⁸ [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". Above that there is no other. Therefore it is declared to be the *cakra* of the great perfection. [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 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" (*aḥam*) is the deity. The "he is I" (*so 'ham*) is the power. This self is the Ṛṣi. The path is liberation. Brahma is the I above. "I'm a circle". In fire-area is the letter "sa". [There?] life arises, the living soul ascends and descends. The place is the hidden place of being. The colour is yellow. The light is

³⁶It's not entirely clear what kind of measure is an *akṣara*.

³⁷Add intertextual evidence.

³⁸Find parallels where Jālaṃdhara is situated on top of the head.

the shine of ten million suns. The shine is always and visible. Śiva is the deity. The power is primordial illusion. The state is the dissolution of the self into Hara³⁹. The transcendental sound has the nature of a sound with stable resonance. The seal is the “fearless”. The illusion is the root. The body is the original matter. The range is speech and mind. Without delusion, without doubt, the unaffected and undefiled goal is dissolution, meditation [and] final absorption.

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

[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 (*dr̥ṣṭi*) [should be] in the middle of the sky. And then having caused the mind to be directed upwards, it is caused to be fixed there.

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

[2. Adholakṣya - The downward directed fixation]

³⁹ Epiphany of Śiva.

Now the downward directed fixation object (*adholakṣya*). One should stabilize the gaze within the circumference (*paryanta*) of twelve *āṅgulas* 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.⁴⁰

[Description of the Rājayogin's Body]

Now it is said that this is the characteristic of the embodied person who is endowed with the royal yoga:

Abundance arises at all times. No distance exists on earth. He dwells on earth having pervaded [it]. Birth and death both don't exist. Happiness doesn't exist. Suffering doesn't exist. Impediment doesn't exist. Habit doesn't exist. Place doesn't exist.

The manifestation of permanent perception of the connection with god arises in the middle of the mind of this accomplished one. And he is shining - not cold, and not hot, not white [and] not yellow. Neither is there birth of him, nor does he have any attributes. And he is without parts, immacule and uncharacterized. His desire etc. doesn't arise in [situations of] lust [and] is not located within the duality of the result.

He attains expanded enjoyment. However, his mind does not suffer attachment in this very state.

[Other Attributes]

Another attribute of Rājayoga is described.

Even "of one who is in gain of a kingdom etc." [it is said that] perception of success doesn't arise. Even due to loss suffering doesn't arise in the mind. And then

⁴⁰Note 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 suprising order. Maybe a copist in the early stages of transmission of the text copied the text without noticing the folios of his template to be in the wrong order.

desire doesn't arise. And then with regards to an object that has been obtained for whatever reason towards ones object aversion doesn't arise. With regard to this object affection of the mind doesn't arise. Just this is said to be Rājayoga.

And then his mind which knows the sacred speech is equal towards a person, friend and enemy. And a neutral view arises. In the mind of one who is entirely situated in the middle of the earth, the pride of authorship doesn't arise, because of death and rebirth, and because of happiness and enjoyment. While wandering the world he doesn't wish to know authorship. This is also said to be Rājayoga.

New durable clothes made of silk, or however, old, worn [clothes] with holes smeared with sandalwood and musk, or smeared with mud. In whose mind joy and sorrow are not situated, just he is [in the state of] Rājayoga. Just he is in the state of Rājayoga for whom the mind is neither in abundance nor in lack, being located in a city, a forest, an uninhabited village or a village full of people.

[Description of Caryāyoga]

Now *caryāyogaḥ*, the Yoga of wandering is explained.

Shapeless, unchangeable, permanent [and] unsplittable. Such is the self. It is seen as such by the one whose mind abides in the self without moving. His self is not touched by sin and merit. Just as the leave of the lotus situated in the amidst water doesn't touch the water; likewise the self [is not touched by sin and merit]. Just as the wind wanders according to its own will in space, likewise the mind of one who is absorbed into the universal spirit [wanders according to its own will in space]. This is *caryāyoga*.

[Description of Haṭhayoga]

Now *haṭhayoga*, the forceful Yoga is explained.

The practice of breath shall be done in this manner: "Exhalation, Inhalation [and] Retention etc. And then due to the six practices (*ṣaṭkarma*), like *dhauti* etc. the purification of the body arises. When the full breath abides in the middle of the sun-channel. Then the mind is unmovable. The form of bliss immediately shines through the motionless mind. Due to the execution of Haṭhayoga the mind becomes absorbed into emptiness. The time of death does not approach.

Now, the second division of Haṭhayoga is explained.

The shine of ten million suns in one's own body beginning from the feet to the top of head is contemplated in any color equal to white, yellow [or] red. Due to the execution of meditation in the entire body disease doesn't arise, fever doesn't arise and vitality grows.

[Description of *Jñānayoga*]

Now the characteristic of *jñānayoga* is explained.

5

1. He shall see the world truly as being one, shining in all selves. By applying indistinctness he shall accomplish *Jñānayoga*.

2. Wherever the world is established or made of omniscience, who knows thus by means of insight, he is like an expert of knowledge.

3. He always attains the reality of *śāmbhavi* - the goal of eternal non-duality. Just as the seed of the Nyagrodha scattered onto the soil [always] becomes a tree.

4. The absolute unity (*ekāntam*), is seen as multibel (namely) made up of ten parts by oneself. The rolled up shoots of the branches are the sprouting stalks of the root shoot.

5. By virtue of its inherent nature, this branch with its branches, which is the fruit of the flower of love, is in the seed. Certainly, that is pure, eternal, unchanging and immaculate.

6. One, not one and self-existing, existing in manifold ways through its own rule and work, [as] five principles (*tattva*) which are: thinking mind (*manas*), intellect (*buddhi*), illusion (*māya*), individuation (*ahaṁkāra*) and modifications (*vikriyā*).

7. In this way, the ten variations fully permeate the world and the non-world. Only one thing is and not something else: Whoever knows this is a connoisseur of

reality.

Transmigration is the appearance of the plant world, mountains, trees, earth etc. Transmigration is the appearance of living beings beginning with birds, horses, elephants and humans.

And then whoever is one who is a [sense] object of sight is said to be visible. He who is not seen by sight is said to be invisible.

In this way the philosophical teaching is to remove the split of one's own self, which is subjected to transmigration by means of identity. Only that is Jñānayoga. Because of the execution of it, time does'nt destroy the body.

Now the division of the inherent nature is described.⁴¹

Just as the seed of the banyan tree ripens into the shape of the banyan tree, and by its own inherent nature attains such a tenfold division. [Namely]:

"Root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and nectar." The division reaches [those] ten parts.

In this way, the pure, unchanging, unblemished, attains such [division] precisely because of the inherent nature of the self. [Namely] the division "Earth, Water, Fire, Wind, Space, Mind, Intellect, Illusion, Transformations and Form".

Because of the power of Jñānayoga, there arises the certainty that "The Self is verily one."

As some particular soil (*ekaika*) sometimes appears soft, sometimes beautiful, sometimes fragrant, sometimes unscented, sometimes golden, sometimes silver, is sometimes made of precious stone, sometimes appearing white, sometimes black, sometimes copper, sometimes yellow, sometimes mottled, sometimes like various fruit, sometimes like flowers, sometimes like the nectar of immortality, [and that only] because of its inherent nature.

In this way, the self also takes the form of a human, a bird, a gazelle, an elephant, a vidyādhara, a gandharva, a centaur, great scholar or a great fool, a sick or healthy, an angry or or peaceful person, by virtue of its inherent nature.

Because of Jñānayoga, transformation is recognized as formless, Just as the place of origin of the fruit is only one. But the transformation of the fruit is seen as manifold.

⁴¹This refers to the mention of *svabhāva* in verse 5 of the description of Jñānayoga.

One fruit falls onto the ground. It is getting bright.

A bee drinks the flower juice of a fruit. The lover [bee] places itself on the flower wreath above the circular pistil that is like a breast.

What are the eight enjoyments?

A beautiful dwelling, good clothing, a good bed, a well-trained horse?, a nice place, food and drink.⁴² Those are the eight enjoyments of the wise.

1. Clothes made from silk;
2. Houses endowed with five or seven rooms in which there is wealth;
3. A huge, very soft and lovely bed;
4. [on which] there is seated a lotus-like youthful, charming and virtuous wife;
5. An excellent throne;
6. An exceptional valuable horse;
7. Food that pleases the senses;
8. Various drinks.

Like the rays of the sun, the butter of milk, the burning of fire, the stupor of poison, the sesame oil from the sesame seed, the shade from the tree, the sweet odor from a fruit, the fire from a scabbard, the sweet sap of Śārkara⁴³ and so on, the cold of piles of snow, and so on is the inherent essence of things. In the same way, the course of the world is also in the center of the highest God's own form. And the Most High God is indivisible and all-filling.

4.1 Bibliography

⁴²The verse only gives 7 enjoyments!

⁴³A liquor prepared from Dhātakī with sugar.

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