

Netratantra chapter 7 Subtle Visualisation

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īśvara uvāca ||

*ataḥ paraṃ pravakṣyāmi dhyānaṃ sūkṣmaṃ anuttamaṃ |
rṭuṣaṣṭhasvarādhāraṃ trilakṣaṃ vyomapañcakam* ||1||

*gramthidvādaśasamyuktaṃ śaktitrayasamanvitam |
dhāmatrayapathākṛantaṃ nāditrayasamanvitam* ||2||

*jñātvā śarīraṃ suśroṇi daśanāḍipathānugaṃ |
dvāsaptatisahasraḥ tu saptakotyārdhasamyutam* ||3||

*nāḍivṛmdaiḥ samākṛantaṃ anale vyādhībhiḥ kṛtaṃ |
sūkṣmadhyānāmṛtenaiva parenaivoditena tu* ||4||

*āpyāyaṃ kurute yogī ātmano tha parasya vā |
divyadehas tu bhavati sarvavyādhivivarjitaḥ* ||5||

*yatsvarūpaṃ svasaṃvedyaṃ svasthasvavyūptisambhavaṃ |
svoditā tu parā śakti svasthā tadgarbhagaḥ śivāḥ* ||6||

*tām vāhen madhyame prāṇe prāṇāpānāntare dhruvaṃ |
ahaṃ bhūtvā tato maṃtraṃ tatsthaṃ taccakraṃ dhruvaṃ* ||7||

1c ≈ *Ūrmikaulārṇavatāntra* 2.184cd: ṣaṭcakram [-cakra] ṣoḍaśādhāraṃ trilakṣaṃ vyomapañcakam; 3.20cd vyomapañcakametaddhi ṣoḍaśādhāralakṣaṇam; *Prāṇatoṣiṇī dharmakāṇḍa*, line 2117: ṣaṭcakram ṣoḍaśādhāraṃ trilakṣaṃ vyomapañcakam; *Goraḥṣaṣṭaka* 13ab: ṣaṭcakram ṣoḍaśādhāraṃ trilakṣaṃ vyomapañcakam; *Yogacūḍāmaṇyupaniṣad* 3: ṣaṭcakram ṣoḍaśādhāraṃ trilakṣyaṃ vyomapañcakam. **4c** ≈ *Prāṇatoṣiṇī, arthakāṇḍa*, line 8026: sūkṣmadhyānaṃ puradhāya sthūladhyānaṃ vadāmi te. 6.19: tejodhyānaṃ śrutam caṇḍa sūkṣmadhyānaṃ vadāmy aham; 6.21 śāmbhavīmudrayā yogī dhyānayogena sidhyati / sūkṣmadhyānaṃ idaṃ gopyaṃ devānāṃ api durlabham. **5c** ≈ *Kubjikāmatatantra* 18.73cd: divyadehatvam āpnoti uccārāt kṣobhakṛd bhavet.

Codices: Σ = N₁ N₂ K

1c rṭuṣaṣṭha°] N₁N₂ : rṭucakraṃ K **1d** trilakṣaṃ] N₁N₂ : trilakṣyaṃ K **2d** nāḍi-] N₁K : nāḍi- N₂ **3a** dvāsaptati-] N₁ : dvisaptati- N₂ : dvāsaptatyā K **3b** daśanāḍipathānugaṃ] N₁ : daśanāḍipathānugaṃ N₂ : daśanāḍipathāvṛtaṃ K **3c** dvāsaptati] N₁ : dvisaptati- N₂ : dvāsaptatyā K **3d** saptakotyārdhasamyutam] N₁ : saptakotyārdhasamyutam N₂ : sārḍhakoṭitrayeṇa ca K **4b** anale] N₁N₂ : malinaṃ K **4b** vyādhībhir] N₁K : vyādhībhiḥ N₂ **4b** kṛtaṃ] N₁N₂ : vṛtaṃ K **4d** pareṇai-] N₁K : pareṇai- N₂ **5b** vā] N₁N₂ : ca K **5c** divyadehas tu] N₁ : divyadehas sa N₂ : divyadehaḥ sa K **5c** ātmano tha] N₁ : hy ātmano °tha N₂ : ātmano vā K **6b** svasthasvavyūptisambhavaṃ N₁N₂ : svasthaṃ svavyūptisambhavaṃ K **6c** śakti] N₁ : śaktiḥ N₂ : śaktis K **6d** svasthā tadgarbhagaḥ śivāḥ] N₁N₂ : tadsthā tadgarbhagā śivā K **7a** vadven madhyame prāṇe] N₁ : vadven madhyame prāṇe N₂ : vāhen madhyamaprāṇe K **7b** dhruvaṃ] N₁N₂ : dhruve K **7d** taccakraṃ] N₁N₂ : tadgarbhagaṃ K **7d** dhruvaṃ] N₁ : dhruvham N₂

The Lord spoke:

[1-2] Now I will tell you about the excellent, supreme, Subtle Visualising Meditation, which comprises the sequence of six [*cakras*],¹ the supporting vowels,² the three objects,³ and the five voids,⁴ the twelve knots,⁵ the three powers,⁶ the path of the three abodes,⁷ and the three channels.⁸

[3-5] Having realised the body, O One with Beautiful Hips, as a body that follows the path of ten channels and thirty five million channels via the seventy two thousand channels, and as a body overrun by a host of channels riddled with diseases in the fire, the yogi then fills the highest Self⁹ with the nectar of the Subtle Visualisation proclaimed as the highest. He becomes a divine body bereft of all disease.

[6-7ab] That which is his own form, his self-perception,¹⁰ his stable all-pervasive being, his self-arisen supreme and stable power (*śakti*), the Auspicious One, abiding in his womb,¹¹ she should be made to flow in a stable manner in the middle breath between exhalation and inhalation.

¹ *Rṭuṣaṣṭha*^o is not Pāṇinian Sanskrit (*rṭuṣaṣṭ*^o). However, the expression is maintained by the scribe in N₂ due to *metri causa*. According to Kṣemarāja the six locations (*sthāna*) of the sequence of six are the 'place of birth' (*janma*), navel (*nābhi*), heart (*hṛt*), palate (*tālu*), 'drop' (*bindu*) between the eyes, and the place of resonance (*nāda*) in the head. As Padoux has observed, the text does not explicitly mention the thousand petalled lotus of later yogic traditions (cf. Padoux 2002, p. 174), although it does mention *dvādaśānta*, the point twelve fingers above the crown of the head (although sometimes identified with the aperture at the crown).

² Based on parallel passages and the context the reference for the 'supporting vowels' (*svarādhāra*) is arguably the 'sixteen supports' (*ṣoḍaśādhāra*, cf. NT 7.10). Sanderson (1986 p. 164) renders *ādhāra* as 'loci', while 'support' indicates the idea that these are somatic receptacles of the sound-cosmos within the body. They are listed by Kṣemarāja as sixteen located at different points of the body, although not listed in our text itself. They are supports of the 'soul' (*jīva*), namely the big toe (*aṅgustha*), ankle (*gulpha*), knee (*jānu*), generative organ (*meḍhra*), anus (*pāyu*), the 'bulb' (*kanda*), the 'channel' (*nāḍī*), stomach (*jaṭhara*), heart (*hṛt*), 'tortoise channel' (*kūrmanāḍī*), throat (*kaṇṭha*), palate (*tālu*), eye centre (*bhṛmādhya*), forehead (*lālāṭa*), aperture of Brahmā (*brahmarandhra*), and the place of 'twelve fingers' (*dvādaśānta*).

³ The three objects (*lakṣya*), according to Kṣemarāja, are forms located internally, externally, and both (*trīṅyantarbahirubhayarūpāṇi*).

⁴ The five voids or spaces (*vyoman*) are also known in tantric Buddhism. They are located at the genitals (*janmavyoman*), navel (2nd *vyoman*), heart (the 3rd *vyoman*), between the eyes (the 4th *vyoman*), and the forehead (the *nādayoman*). See Brunner's excellent note and helpful diagram (1974 p. 142 note 1). See also Padoux 2002, pp. 174-76.

⁵ The twelve knots (*granthi*) are *māyā*, *pāśava*, Brahmā, Viṣṇu, Rudra, Īśvara, Sadāśiva, Indhikā, Dṛpikā, Baidava, Nāda, and Śakti.

⁶ The three powers (*śakti*) are 'will' (*icchāśakti*), 'cognition' (*jñānaśakti*) and 'action' (*kriyāśakti*).

⁷ The three abodes or 'astral splendours' (*dhāman*) are the moon, sun, and fire. They are known to later yogic texts indicating inner, cosmological visions and are also linked with the left (*iḍā*), right (*piṅgalā*), and central channel (*suṣumnā*) of the subtle body.

⁸ The three channels (*nāḍī*) are *suṣumnā*, *iḍā* and *piṅgalā*.

⁹ An alternative translation might be 'the yogi fills the Self then [the Self] of another' implying ethics. However, for syntactical and contextual reasons this is less likely.

¹⁰ *Abhimāna* indicates not so much pride as a sense of oneself.

¹¹ Here we have followed K in our translation for grammatical reasons (*tadsthā tadgarbhagā śivā*).

*svoditena varārohe spaṃdanam spadanena tu |
kṛtvā tadabhimānam tu janmasthāne nidhāpayet ||8||*

*bhāvabhedena tat-sthānām mūlādhāre prayojayet |
nādasūcyā prayogena vedhayet sūkṣmayogataḥ ||9||*

*ādhārah ṣoḍaśam bhītvā gramthidvāśakam tathā |
madhyānāḍīpathārūḍho vedhayet paramaṃ dhruvaṃ ||10||*

*tatpraviṣṭas tadā bhūtvā tatsamo vyāpakāḥ śivāḥ |
sarvāmāparityāgān niṣkalaṃ kṣobhyaśaktiḥ ||11||*

*punar āpyāya tenaiva mārgeṇa hṛdayāntaram |
tatra praviṣṭamātrams tu dhyanālabdham rasāyanam ||12||*

*viśrāmyānubhavam prāpya tasmāt sthānāt pravāhayet |
sarvaṃ tad amṛtaṃ vegāt sarvatraiva nirodhayet ||13||*

*anatanāḍībhedenā hy anantāmṛtam uttamam |
anantadhyānayogena paripūrya svakaṃ puram ||14||*

*bhuktvājarāmaras tadvat sabāhyābhyantaram priye |
evaṃ mṛtyujitā sarvaṃ sūkṣmanādena pūrītaṃ ||15||*

*tadāsau siddhyate kṣīpraṃ satyaṃ devi na cānyathā |
janmasthānam samāśṛtya spandastham madhyamāṃ kalām ||16||*

11a ≈ *Tantrāloka* 1.14: avatārah sa viñeya ubhābhyāṃ vyāpakāḥ śivāḥ; *Vāmakeśvarīmata* 4.10: avatārah sa viñeya ubhābhyāṃ vyāpakāḥ śivāḥ.

8b spadanena] N₁ : svadanena N₂ : spandanena K **8c** tad] N₁N₂ : tam K ; abhimānam] N₁K : abhimānam N₂ **9a** tatsthānām] N₁ : tatsthānām N₂K **9b** prayojayet] N₁N₂ : niyojayet K **9c** nādasūcyā prayogena] N₁K : nādas tu vyāptayogena N₂ **10a** ādhārah ṣoḍaśam] N₁ : ādhāram N₂ : ādhāraṣoḍaśam K **10c** madhyānāḍīpathārūḍho] N₁K : madhyānāḍīpathārūḍho N₂ **11a** tatpraviṣṭas tadā] N₁N₂ : tatpraviṣṭa tato K **11b** tatsamo] N₁N₂ : tatstho 'sau K **11d** niṣkalaṃ kṣobhyaśaktiḥ] N₁N₂ : niṣkalākṣobhyaśaktiḥ K **12a** punar āpyāyatenāiva] N₁N₂ : punarāpūrya tenaiva K **12c** praviṣṭamātrams tu] N₁ : praviṣṭamātras tu N₂ : praviṣṭamātraṃ tu K **12d** dhyanālabdham] N₁ : sthānāl labdham N₂ : dhyāyel labdham K **13a** viśrāmyānubhavam] N₁N₂ : viśrāmānubhavam K **13d** nirodhayet] N₁N₂ : virecayet K **14a** anatanāḍībhedenā] N₁pc anatanāḍībhedenā N₁ac : anatanāḍībhedenā K **14b** hy anantāmṛtam] N₁N₂ : anantāmṛtam K **14d** paripūrya svakaṃ puram] N₁N₂ : paripūrya puram svakaṃ K **15a** bhuktvājarāmaras tadvat] N₁ : bhuktvājarāmaras tadvat N₂ : ajarāmaras tato bhūtvā K **15c** mṛtyujitā] N₁N₂ : mṛtyujitā K **15e** sarvaṃ] N₁pcN₂K : sarvaṃ N₁ac **15d** sūkṣmanādena] N₁N₂ : sūkṣmadhyānenā K **16a** tadāsau siddhyate] N₁N₂ : tato 'sau siddhyati K **16b** cānyathā] N₁ : vānyathā N₂ : cānyathā K **16c** janmasthānam] N₁N₂ : janmasthāne K **16d** spandastham] N₁ : spandasthām N₂K

[7cd-8] Then, having become the mantra *AHAM*,¹² established there, moving in a stable manner in his [own] circle (*cakra*); the yogi should establish his self-perception¹³ in the place of birth,¹⁴ by producing vibrations by his self-arising vibration,¹⁵ Oh Elegant One.

[9] By distinguishing levels of being,¹⁶ the yogi should unite that [his self-perception] from that place with the root base.¹⁷ By applying the needle of sound, he should pierce those levels through the application of the Subtle Visualisation.¹⁸

[10] Having pierced the sixteen centres¹⁹ and the twelve knots, the one who has mounted the path of the central channel²⁰ should penetrate steadily towards the highest.

[11-13] [The yogi] who has entered that [the highest condition] becomes equal to Śiva, the all-pervading, due to the undivided agitated power (*śakti*), who drives away all diseases completely. Having filled the interior of the heart²¹ again by that path, he causes the penetrated, elementary matter [*amṛta*] of the channel of elixir obtained by meditation to rest there. And having obtained this experience, he should cause all that elixir (*amṛta*) to flow quickly from that place [the heart] and leave it remaining everywhere.

[14-16ab] Ones own body,²² entirely filled with the supreme infinite nectar and with the joy of non-death and non-old age, becomes completely filled with the subtle sound both internally and externally, O Beloved, due to the Conqueror of Death,²³ by distinguishing the infinite channel and by the infinite Yoga of Visualising Meditation.²⁴ Then he [the yogi with a divine body] succeeds quickly and, truly, in no other way, O Goddess!

[This ends the first technique]²⁵

¹² The mantra 'I'.

¹³ The term self-perception (*abhimāna*) may also be translated by the phrase 'the power of his own self', which indicates not so much pride but a sense of oneself or sense of the power of oneself. We thank Rembert Lutjeharms for his observation on this use in Vaiṣṇava texts.

¹⁴ I.e. the root cakra or what is later known as the *mūlādhāra*.

¹⁵ Here we have followed the Kashmir edition in our translation for grammatical reasons (*spandanena*).

¹⁶ Brunner takes *bhāvabhedena* to mean different dispositions, modes or conditions of the practitioner (Brunner 1974 p. 162), but we have followed Wernicke-Olesen's suggestion (2016) here that it refers to differentiating different levels of being within the cosmic order recapitulated in the body.

¹⁷ I.e. the *bhāvas* or levels of being.

¹⁸ *Sūkṣmayoga*.

¹⁹ Here we have followed N₂ in our translation for grammatical reasons (*ādhāram*).

²⁰ The *suṣumnā* channel.

²¹ This may be a central locus model conflated with a vertical axis model.

²² Kṣemarāja glosses *puram* as *deham*, which we follow in our translation.

²³ The Conqueror of Death (Mṛtyujita or Mṛtyujit) is a form of Śiva as well as a mantra, namely the netramantra: *OM JUM SAH* (short version).

²⁴ *Dhyānayoga*.

²⁵ This ends the first technique, the *kulaprakṛīya* of penetrating the supreme abode at the crown of the head from whence the nectar of immortality flows down to the heart and from there pervades the body through the subtle channels.

*tatstham kṛtvā tadātmānaṃ kālāgṇiṃ tu samāśrayet |
gatvā grhītavijñānaṃ vīryaṃ tatraiva nikṣipet ||17||*

*tad vīryāt paramām śaktiṃ kriyākhyā madhyamoditā |
vijñānenordhvato bhinnā graṃthibhedena cecchayā ||18||*

*mūlaspandaṃ samāśrīya tyaktvā vāhuvayaṃ tataḥ |
prathamārgapravāhena suṣūmnākhyam samāśrayet ||19||*

*tad evāśrīya viramet tatsarveṃdriyagocare |
tadā pratyastamenaiva vijñānenordhvataḥ kramāt ||20||*

*brahmādikāraṇānām tu tyāgaṃ kṛtvā śanaiḥ śanaiḥ |
śaṇṇām śaktimataḥ prāpya kuṇḍalākhyāṃ nirodhikāṃ ||21||*

*māyādigraṃthibhedena hr̥dy ādau vyomapañcakam |
janmamūle samayākhyā graṃthir janmani pāsataḥ ||22||*

*brahmā viṣṇus tathā rudra īśvaraś ca sadāśivaḥ |
kāraṇasthā tu pañcaivaṃ graṃthādaṃ samudāhṛtam ||23||*

*īṃdikākhyā tu yā graṃthir vimārgestanmanānūsā |
tadūrdhvaṃ dīpikā caiva tadūrdhvaṃ caiva vaidadhī ||24||*

*nādākhyā tu mahāgraṃthi śaktigranthi tv ataḥ param |
graṃthir dvādaśakam bhītvā praviśet paramaṃ śivam ||25||*

18a tad vīryāt paramām śaktiṃ] N₁ : tadvīryāt paramā śaktiḥ N₂ : tadvīryāpūrītā śaktiḥ K **17d** nikṣipet] N₁ : niḥkṣipet N₂ : nikṣipet K **18b** kriyākhyā madhyamoditā] N₁N₂ : kriyākhyā madhyamottamā K **18c** vijñānenordhvato bhinnā] N₁ : vijñānenordhvataḥ bhinnā N₂ : vijñānenordhvato bhītvā K **19c** prathamārgapravāhena] N₁N₂ : madhyamārgapravāhinyā K **19d** suṣūmnākhyam] N₁ : suṣūmnāstham N₂ : suṣūmnākhyāṃ K **20a** tad] N₁N₂ : tām K **20b** tatsarveṃdriyagocare] N₁N₂ : tatsarveṃdriyagocarāt K **20c** pratyastamenaiva] N₁N₂ : pratyastamāyena K **20d** kramāt] N₁N₂ : punaḥ K **21a** brahmādikāraṇānām tu] N₁ : brahmādikāraṇānām tu N₁K **21c** śaṇṇām] N₁ : śaṣṭām N₂ : śaktimatām K **21e** śaktimataḥ] N₁N₂ : śaktimatām K **21d** nirodhikāṃ] N₁K : nirādhikāṃ N₂ **22b** hr̥dy ādau vyomapañcakam N₁ : ādau thapañcakam N₂ : hr̥dādivyomapañcakam K **22c** samayākhyā] N₁N₂ : tu māyākhyo K **22d** graṃthir] N₁ : graṃthir N₂ : graṃthir K **22d** pāsataḥ] N₁N₂ : pāsavaḥ K **23a** viṣṇus tathā] N₁N₂ : viṣṇuśca K **23b** rudra īśvaraś ca] N₁N₂ : rudraś ca īśvaraś ca K **23c** kāraṇasthā tu] N₁N₂ : kāraṇasthās tu K **23d** graṃthādaṃ samudāhṛtam] N₁N₂ : graṃthayaḥ samudāhṛtāḥ K **24a** īṃdikākhyā tu yā graṃthir] N₁N₂ : indikākhyas tu yo graṃthir K **24b** vimārgestanmanānūsā] N₁N₂ : dvimārgaśamanāḥ śivaḥ K **24c** tadūrdhvaṃ dīpikā caiva] N₁N₂ : tadūrdhve dīpikā nāma K **24d** tadūrdhvaṃ caiva vaidadhī] N₁N₂ : tadūrdhve caiva baīndavaḥ K **25a** nādākhyā tu mahāgraṃthi- N₁N₂ : nādākhyas tu mahāgraṃthiḥ K **25b** śaktigranthistvataḥ param N₁N₂ : śaktigranthir ataḥ paraḥ K **25c** graṃthir dvādaśakam bhītvā] N₁N₂ : graṃthidvādaśakam bhītvā K **25d** paramaṃ śivam] N₁N₂ : parame pade K

[16cd-17] Having resorted to the place of birth, [namely] the place of vibration, the middle constituent,²⁶ residing there, he should resort to the Self, the Fire of Time, and having gone there, he should throw his virile power, the attained insight, just there.

[18] Then, from that virile power, the Supreme Power (*śakti*),²⁷ is arisen in the middle known as action (*kriyā*). She is separated upwards by cognition (*jñāna*), the distinguishing of the knots, and by will (*icchā*).

[19] The yogi should resort to the vibration of the root centre and, having abandoned it, the yogi should resort to the twofold flow [of the inbreath and outbreath] by the name of Suṣūmnā through the flow of the outspread path.

[20] Then, resorting to that, the yogi should pause in all his spheres of the senses and then gradually rise upwards by means of the Eightfold²⁸ Insight.

[21-22a] Having gradually given up the causes beginning with Brahmā²⁹ and having attained the sixth centre possessing power, she called the Crooked One³⁰ is restrained by distinguishing the knots beginning with illusion.

[Now begins a new topic]

[22b-25] The five voids³¹ are in the heart etc.; the knot³² in the root centre of birth is known as ‘Gathering’ due to its binding in the place of birth; the locations of the causes are declared to be five amongst the knots, [namely] Brahmā, Viṣṇu, Rudra, Īśvara, and Sadāśiva;³³ the knot known as ‘Kindling’ is Śiva, calming the two paths; above that is ‘Light’; and above that is ‘the Drop’;³⁴ the great knot is known as ‘Sound’; and further, the knot of power is ‘the Supreme’. Having pierced these twelve knots, the yogi should enter the Supreme Śiva.

²⁶ In the *kalā*-system there are five constituents, starting with the big toe. Thus, the middle *kalā* refers to the root centre (*cakra*) or *mūladhāra* (cf. Flood 1993, 129).

²⁷ Here we have emended *paramām śaktiṃ* in our translation to *paramā śaktiḥ* in accordance with N₂.

²⁸ Correction: here we read *astama* as *aṣṭama*.

²⁹ This refers to the five Causes or Lords of the Cause, the Kāraṇeśvaras listed in NT 7.23, namely Brahmā, Viṣṇu, Rudra, Īśvara, and Sadāśiva each of whom rules a level of the cosmos, sometimes called *kalā*, mapped onto the body (cf. Brunner 1977 p. 118 n. 7 and Goodall 2004, p. 372 n. 807). Goodall observes that this terminology being absent from early sources ‘may have entered the Siddhāntika *padhātī*-tradition ... from the *Svacchanda*.’

³⁰ The Crooked One (*kuṇḍalā*) refers to the coiled power Kuṇḍalinī, a power higher than Śiva but below Paramāśiva. See Padoux 1991.

³¹ Correction: here we read *vyama* as *vyoman* in accordance with K.

³² The lowest knot is the *māyā-granthi* that also corresponds to the lowest void (*janma-granthi*) so the heart is arguably the third void and not the first (cf. the diagramme in Brunner 1974, p. 142 n. 1).

³³ That is, the five Kāraṇeśvaras are also the name of the knots. Thus we have *māyā* and *pāsava* located in the centre at the organ of generation, followed by the knots beginning with Brahmā at the heart, with Viṣṇu at the throat, Rudra at the palate, Īśvara between the eyes, and Sadāśiva at the forehead. Above these are the remaining knots listed in the following verses up to the crown of the head.

³⁴ Here we follow K in our translation of this *granthi* as ‘drop’ (*baīndava*) since the Nepalese text’s term *vaidadhī* seems obscure.

*brahmāṇaṃ ca tathā viṣṇuṃ rudraṃ caivaśvaram tathā |
sadāśivaṃ tathā śaktiṃ śivasthānaṃ prabhedayet* ||26||

*kham anantaṃ tu janmākhye nābhau vyomadviṭiyakaṃ |
trṭīyaṃ tu hṛdī sthāne caturthaṃ vindumadhyataḥ* ||27||

*nādākhyam tu samudrṣṭam ṣaṭcakram adhucyate |
janmākhyam nāḍīcakram tu nābhau mayākhyam uttamam* ||28||

*hṛdisthaṃ yogīcakram tu tārdūlusthaṃ bhedanaṃ smṛtam |
viṃdusthaṃ bhedacakraṃ ca nādasthaṃ śāntam ucyate* ||29||

*pūrvoktāni ca sarvāṇi jñānaśulena bhedayet |
ākramyā dharajamākhyam tanmūlaṃ pīḍayecchanaiḥ* ||30||

*tasyādhārasya suśroni paryāyān śṛṇv atah paraṃ |
janmasthanam tu kumākhyam sthānapamcakaṃ* ||31||

*matsyodaram tathaivaṃ hi mūlādhāraṃ tad ucyate |
tasmāt tāṃ khecarākhyāṃ tu mudrāṃ vindeta yogavit* ||32||

*mudrāyā tu tadā devi ātmā vai mudrito yadā |
tadā cordhvaṃ tu vicared vijñānenordhvataḥ kramāt* ||33||

*vidyād vidyād paraṃ yāvat sthānaṃ suravarārcitam |
tasthānaṃ devi samprāpya yoginīsamaraśi bhavet* ||34||

*niṣkalaṃ bhāvam āpanno vyāpakaḥ paramaḥ śivaḥ |
evaṃ bhūtvā samaṃ sarvaṃ nispanḍam sarvatodita* ||35||

*tataḥ pravarttate śaktir lakṣyahīnā nirāmayā |
icchāmātravinirīṣṭā jñānarīpā kriyātmikā* ||36||

26b caivaśvaram tathā] N₁N₂ : caivaśvaram tathā K **27a** janmākhye] N₁N₂ : janmākhyam K **27d** vindumadhyataḥ] N₁ N₂ : bindumadhyataḥ K **28c** janmākhyam] N₁N₂ : janmākhye K **29b** tārdūlusthaṃ] N₁ : tālūsthaṃ N₂K **29e** viṃdusthaṃ bhedacakraṃ ca] N₁N₂ : bindusthaṃ dīptīcakram tu K **30c** dharajamākhyam] N₁N₂ : janmādhārākhyam K **31a** tasyādhārasya] N₁N₂ : janmādhārasya K **31c** kumākhyam] N₁ : kūrṃmākhyam N₂ : kūrṃmākhyam K **32a** tathaivaṃ hi] N₁N₂ : tathaveha K **32b** mūlādhāraṃ tad ucyate] N₁N₂ : mūlādhāras tathocyate K **32c** tasmāt tāṃ] N₁N₂ : tatsthāṃ vai K **33a** mudrāyā] N₁N₂ : mudrayā K **33c** cordhvaṃ] N₁ : cordhvan N₂ : vicared] N₁N₂ : visared K **34a** vidyād vidyād] N₁N₂ : bhindyād bhindyād K **34b** yāvat sthānaṃ suravarārcitam] N₁N₂ : sthānaṃ yāvat svaravarārcite K **34c** tasthānaṃ devi] N₁ : tatsthānaṃ devi N₂ : tatsthānaṃ caiva K **34d** yoginīsamaraśi bhavet] N₁N₂ : yogī samaraso K **35d** nispanḍam] N₁N₂ : niṣpanḍam K ; sarvatodita] N₁N₂ : sarvadoditam K **36a** pravarttate] N₁N₂ : pravartate K

[26] The yogi should pierce the abodes of Brahmā, Viṣṇu, Rudra, Īśvara, Sadāśiva, Śakti, and Śiva.

[27-28a] The endless void is known as ‘Birth’; the second void is in the navel; the third is in the place of the heart; the fourth is in the middle of the drop; then the one known as ‘Sound’ is pierced.

[28b-29] Now, the six circle (*cakra*) system is told: the channel circle (*cakra*) is known as ‘Birth’; in the navel is the supreme circle (*cakra*) known as ‘Illusion’;³⁵ the ‘Yogi’ cakra is in the heart; the place of the uvular is remembered as ‘Splitting’; and the place of the bindu is known as ‘Rupture’; while the place of sound is said to be ‘Tranquility’.

[30] The yogi should pierce all the cakras previously spoken about with the trident of knowledge. Having ascended, the yogi should gently press the root known as the ‘Birth Support’.³⁶

[31-32b] Hear the synonyms of that support, O One with Beautiful Hips, namely ‘the Supreme’, ‘the Location of Birth’, ‘the Bulb’, and ‘the Tortoise’.³⁷ The places are five. Thus, the root cakra is also said to be ‘the Fish Belly’.

[32cd] Afterwards, the knower of yoga should find the seal called ‘Sky-goer’ (*khecarā*).

[33] When by the seal, O Goddess, the self is sealed, then he should gradually ascend upwards by means of insight to the highest place.

[34] While the chief of the gods praises that highest place, O Goddess, one having entered it with deep wisdom, should become of the same essence as yoginīs.³⁸

[35] Thus, being Śiva, the supreme, all-pervading, he merges with the perfect condition [i.e. the essence of the yoginīs]. Then all is said to be the same and eternally motionless.

[36] Then the power (*śakti*), who is without characteristics and free from suffering, manifests herself as will, cognition and action.

³⁵ Thus the *māyācakra* is distinct from the *māyāgranthi*.

³⁶ Presumably this means press the root support with his heel, which assumes he is performing the meditation seated on his heels in a kneeling posture, although this is not clear.

³⁷ Here we have emended *kumākhyam* in our translation to *kūrṃmākhyam* according to N₂ and K.

³⁸ K leaves out this reference to *yoginīs* (*yoginīsamaraśi*) making *yogī* the subject of the sentence. The Nepalese manuscripts (N₁N₂) are thus theologically distinct from the later Kashmir edition (K) here, although the addition of the term *yoginī* renders the verse unmetrical.

*ekā sā bhāvabhedenā tasya bhedenā samsthitā |
khecarīmudrayāpūrya śaktyantaṃ tatra sarvataḥ* ||37||

*yāvaca noditaś candras tāvat sūnyam niraiñjanam |
bhāvagrāhyasamakīrṇam sarvāvasthojjhitam param* ||38||

*vyāpakam parameśānam anaupamyam anāmayam |
bhavanti yoginas tatra tadārūdhā varānane* ||39||

*sā yoniḥ sarvadevānām śaktīnām vyāpya sarvataḥ |
agnīśomātmikā yoni tasmāt sarvaṃ pravartate* ||40||

*tatra saṃgrathitā mantrās trāṇavanto bhavanti hi |
sarveṣāṃ caiva saṃhāraṃ tad eva paramam padam* ||41||

*tasmāt pravartate sṛṣṭir vikṣobhya paramaṃ śivam |
anaupamyāmṛtaṃ prāpya bīṇḍum vikṣobhya līlayā* ||42||

*candrodāye tadā khyāte paramāmṛtam uttamam |
bahalāmṛtakallolam anantaṃ tatra saṃsmaret* ||43||

*tasmāt prāpyāmṛtaṃ śubhram svaśaktyā caiva karṣayet |
madhyamārgēna suśroṇi kāraṇāṇi prabhedayet* ||44||

*āpyāyanam prakurvīta sthāne sthāne py anukramāt |
yāvād brahmapadaṃ prāptaṃ tasmād āpyāyayed adhaḥ* ||45||

*janmasthānaphāc caiva kālāgnau ca pracakramet |
tad āpūrya samantāt tu paripūrṇam smaret punaḥ* ||46||

*suṣumnāmṛtenākhilam paripūrṇam vibhāvayet |
anantanāḍībhis tatra romakūpaiḥ samantataḥ* ||47||

38b sūnyam] N₁N₂ : sūkṣmaṃ K **38c** bhāvagrāhyasamakīrṇam] N₁N₂ : bhāvagrāhyamasamdigdham K **39a** parameśānam] N₁N₂ : padam aiśānam K **39d** tadārūdhā] N₁N₂ : tadārūdhau **40b** vyāpya sarvataḥ] N₁N₂ : cāpyanekadhā K **40c** yoni] N₁N₂ : yonis K **40d** tasmāt sarvaṃ pravartate] N₁N₂ : tasyāḥ K **41c** saṃhāraṃ] N₁N₂ : saṃhāras K **43a** candrodāyāṃ tathākhyātaṃ] N₁N₂ : candrodāye tadā khyāte K **43c** bahalāmṛtakallolam] N₁ : bahulāmṛtakallolam N₂ : bahalāmṛtakallolam K **44a** śubhram] N₁N₂ : śuddham K **44d** kāraṇāṇi] N₁N₂ : kāraṇādi K **45a** prakurvīta] N₁N₂ : prakurvīt K **45c** py pracakramet] N₁N₂ : tu pravartayet K **46b** ca] N₁N₂ : tu K **46d** punaḥ] N₁N₂ : puram K **47b** paripūrṇam] N₁K : tu paripūrṇam N₂

[37] She is one, established there and everywhere by distinguishing levels of being according to his division, filling (it) by the seal of the sky-goer (*khecarīmudrā*) up to the level of the power (*śakti*).

[38-39] And as long as the moon has not risen, the yogis, having ascended to that place there, become the highest all-pervading Śiva, empty, spotless, completely immersed in being (*bhāvagrāhya*),³⁹ free from all [lower] conditions, unparalleled and healthy, O Best of living beings.

[40] She is the womb of the powers (*śakti*) of all the gods. The womb is of the nature of fire and moon, it penetrates everything and manifests everything from that [i.e. from itself, *śakti*].

[41] The protecting mantras strung together there [i.e. in the womb/in her] become the [re]absorption of everything. That is the highest stage.

[42-43] From that creation manifests, when the supreme Śiva is agitated and the yogi obtains the unparalleled nectar (*amṛta*), having playfully agitated the drop (*bindu*). Then with the arising of the moon, the supreme, highest nectar is made known. There [the yogi] should meditate on the deep, wave of infinite nectar.⁴⁰

[44] Having obtained the pure nectar from there, [the yogi] should draw it by his own power (*śakti*) through the middle path [*suṣumnā*], O Slender Waisted One, [and] he should pierce [the levels] beginning with the causes [as previously described].

[45] [The yogi in imagination] should fill the places [i.e. the centres of the body with nectar] in due order from below until Brahmā's place is attained [at the crown of the head].

[46] [The yogi] should [then] proceed in stages along the path from the place of generation to the fire of time [in the big toe]. [Then] having filled [himself with nectar, he] should again meditate the body as completely full.

[47] [The yogi] should visualise the entire [body] there completely filled with the nectar of the central channel [flowing] through the endless channels completely through to the pores of the skin.

³⁹ The meaning here is unclear. *Bhāvagrāhya* may be rendered as 'the grasping of being or existence' or 'immersed in being', but it could be a technical term for, in Bettina Baumer's phrase, 'an intense emotive state' (Baumer 2019: 177). Kṣemarāja is not much help here, glossing it simply as 'one's own light' (*svaprakāśam*). The term occurs once more in NT 22.7: *śivaḥ sarvātmakaḥ śuddho bhāvagrāhyo hy anuttamaḥ*. There are a few other witnesses to the phrase and these are recorded in the apparatus.

⁴⁰ We take this verse (and possibly NT 7.38) to mean that the yogi attains the supreme state and only then does the vision of the moon appear, which is the drop (*bindu*).

*niṣkrāmya vyāpako bhūtvā svamṛtormibhir ākulam |
amṛtārṇavasamrūḍho majjantam amṛtārṇave ||48||*

*tadūrdhve hy amṛtārṇaṃ tu pradrutam vyāpakaṃ śivam |
evaṃ samarasībhūtvā hy amṛtaṃ sarvatomukham ||49||*

*icchājñānakriyārūpaṃ śivam ātmasvakam vibhum |
nirāmayam anuprāpya svānubhūtaṃ vibhāvayet ||50||*

*amṛteśapadaṃ sūkṣmaṃ samprāpyevāmṛtibhavet |
tadāsāu hy amṛtibhūtvā mṛtyujinnātra saṃśayaḥ ||51||*

*kālajit subhago vīro mṛtyus tasya na bādhatē |
kālasya vaṃcanaṃ sūkṣmaṃ mayā te prakāṭikṛtam ||52||*

na kasyacin mayākhyātaṃ tvad ṛte bhaktivatsale ||53||

iti amṛtīśavidhāne sūkṣmadhyānādhikāraḥ saptamaḥ paṭalāḥ

[48] [The yogi] having caused [the nectar] to flow and having become all-pervading, filled with waves of pleasant nectar, the flood of nectar bursts forth and merges in the ocean of nectar.

[49] Higher than that, however, [there is another] ocean of nectar flowing forth, [namely] the all-pervading Śiva. [The yogi] having thus become of the same essence [as that ocean of nectar, i.e. Śiva], [there is now] nectar everywhere.

[50] And having attained the condition without suffering, he should discover through his own experience that Śiva in the form of will, cognition and action is a manifestation of his own true nature.

[51] Having attained the subtle state of the Lord of Immortality, [the yogi] becomes immortal. Then having become immortal [he will become] a Conqueror of Death, without doubt.

[52] The fortunate hero, who is the Conqueror of Time, is not troubled by death. The Subtle [Visualisation] for the cheating of time has been revealed to you by me.

[53] Except for you, O Devoted One, [this practice] has not been revealed by me to anyone.

Thus [ends] the seventh chapter concerning the Subtle Visualising Meditation in the practice of the Lord of Immortality.

48a niṣkrāmya] N₁N₂ : niṣkrāmya K **48b** svamṛtormibhir] N₁N₂ : hy amṛtormibhir K **48c** amṛtārṇavasamrūḍho] N₁ : amṛtārṇavasamrūḍhe N₂ : amṛtārṇavasamrūḍhaṃ K **49a** tadūrdhve hy amṛtārṇaṃ] N₁ : tadūrdhve hy amṛtārṇaṃ N₂ : tadūrdhve K **49b** pradrutam] N₁ : pradrutam N₂ : pradrutam K **49c** samarasībhūtvā] N₁N₂ : samarasībhūtaṃ K **50b** ātmasvakam vibhum] N₁N₂ : ātmasvarūpakam K **50d** svānubhūtaṃ vibhāvayet] N₁N₂ : svānubhūtyā vibhāvayet K **51b** samprāpyevāmṛtibhavet] N₁N₂ : samprāpyaivāmṛtibhavet **51c** tadāsāu hy amṛtibhūtvā] N₁N₂ : tadāsāv amṛtibhūya K **52a** vīro] N₁N₂ : dhīro K **52b** mṛtyus tasya] N₁N₂ : mṛtyus taṃ ca K **52c** vaṃcana] N₁ : vaṃcanaṃ N₂K **53d** bhaktivatsale] N₁N₂ : bhaktivatsale K COLOPHON: amṛteśavidhāne] N₁ : amṛtīśavidhāne N₂ : śrīnetroddyote sūkṣmadhyānanirūpaṇaṃ nāma saptamaḥ dhikāraḥ K