

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
Nils Jacob Liersch

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Contents

| | |
|---|-----------|
| Contents | iv |
| Conventions in the Critical Apparatus | I |
| Sigla in the Critical Apparatus | I |
| Critical Edition & Annotated Translation | 3 |
| अप्पेन्द्रिका | ३१ |
| F़िगुरेस् | ३१ |
| विळिअग्रफ्य | ३५ |
| चोन्सुल्लेद् मनुस्त्रिपत्स् | ३५ |
| प्रिन्तेद् एदितिओन्स् | ३५ |
| सेचोन्दर्य् लितेरतुरे | ३७ |
| ओन्लिने सोउचेस् | ३८ |

Conventions in the Critical Apparatus

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
- U₁: SORI 1574
- U₂: SORI 6082

Critical Edition & Annotated Translation

सहस्रवर्षपर्यंतमायुर्वर्धते । अपठितं शास्त्रं जिह्वाग्रेणोच्चरति । एतादशं बहुतरं फलं भवति ।

[XXIV. antaralakṣyam]

इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरस्यपर्यंतं एका ब्रह्मनाडी वर्तते । ब्रह्मनाडी मध्ये कमलतनुसमानाकारा कोटिसूर्यविच्युत्समप्रभा ऊर्च्च चलति । एतादश्येका 5 मूर्तिर्वर्तते । तस्या मूर्तैर्धानकारणादणिमाद्यष्टसिद्धिः पुरुषस्य समीपे आगत्य तिष्ठति ।

Sources: 1 cf. YSV (PT p. 837): jived varśasahasran tu sarvalokeśu pūjitaḥ | jihvāgre prabhaved vidyā vinā sāstrāvalokanāt | cf. YSV (PT p. 838): mūlakandotthalatalo brahmaṇādīsamudbhavā | śvetavarṇā brahmaṇandhṛaparyantam eva tiṣṭhati | eṣā tu brahmaṇandhṛākhyā tanmadhye varttate parā | 4-5 cf. YSV (Ed. p. 838): padmatantusamākārā koṭisūryataḍitprabhā | calaty ūrddham mahāmūrttir asya dhyānād bhavec chivāḥ | anīmādy aṣṭasiddhis tu samagreṇa prasīdati |

Testimonia: 3-5 ≈*Hathasam̄ketacandrikā* (ORI Mysore B220 fol. 240r - fol. 240v): athāṁtarlakṣyam nirūpyate || mūlakam̄dashthāne brahmaṇadāñḍād utpannā śvetavarṇā brahmaṇam̄dhṛaparyamtam ekābrahmaṇādī vartate || brahmaṇādī madhye kamalataṁ-tumānākārakotisūryavidyutprabhā tulya ūrdhvam̄ calati || ekādṛśī ekamūrtir vartate || tasya mūrter dhyānākaraṇād anīmādisiddhayas samīpa upatiṣṭhamte || cf. SSP 2.26 (Ed. pp. 37-38): tatra tāvad antarlakṣyam kathyate | mūlakandād danḍalagnām brahmaṇādīm śvetavarṇām brahmaṇandhṛaparyantam̄ gatām̄ sam̄smaret | tanmadhye kamalatantunibhām̄ vidyutkoṭiprabhām ūrdhvagāminīm̄ tām̄ mūrṭīm̄ manasā lakṣayet | sarvasiddhipradā bhavati |

1 °varṣaparyam̄tam α] °varṣam β āyur β] āyuṣam DN₁N₂ āyuṣyam U₁ apathitam cett.] apathitam N₂U₁U₂ °rati BELU₂] °rate α °rati B etādṛśam cett.] etādṛśyam U₁ mitrātām ayāmīti sahasravarṣam āyur varddhe apathitam sāstraṁ jihvāgre noccarati etādṛśam P bahutaram̄ phalam α] phalam bahutaram̄ β bhavati cett.] bhavati B bhavanti L 3 idānīm EU₂] idānīm cett. antarlakṣyam D] anyataram laksyam E amtaram laksyam P antarlakṣam BL antarlakṣyakam N₁ antarlakṣyaṇam N₂U₁ ataram laksyam U₂ kathyate cett.] kartavyam BL mūlakan-dashthāne cett.] mūlakam̄ sthāne P brahmaṇadāñḍād utpannā cett.] brahmaṇadāñḍotpannā nādī E brahmaṇadāñḍād ityānā N₁ brahmaṇadāñḍād ūtpannā N₂ brahmaṇadāñḍād ūtpannā U₁ brahmaṇandhṛaparyam̄tam cett.] brahmaṇadāñḍaparyantam E ekā brahmaṇādī cett.] ekā nādī B ekanādī L 4 brahmaṇādī madhye cett.] om. N₂ kamalatantusamānākārā cett.] kamalatam̄ samānākārā P om. N₂ koṭisūryavidyutsamaprabhā cett.] koṭisūryavidyutsabhbā PBL om. N₂ ūrdhvam̄ cett.] ūrdhvam̄ U₁ ūrdhvam̄ U₂ om. N₂ calati cett.] om. N₂ etādṛśyekā cett.] etādṛśī ekā DN₁ om. U₁N₂ 5 mūrtir cett.] om. U₁N₂ vartate cett.] om. U₁N₂ tasyā cett.] tasyāh N₁ tan E om. U₁ mūrter cett.] mūrte B om. U₁ dhyāna° cett.] om. U₁ °kāraṇād em.] °kāraṇāt cett. °kāraṇāc° N₂ om. U₁ anīmādy aṣṭasiddhiḥ DU₁] anīmādisiddhiḥ N₁ aṣṭamahāsiddhayo anīmādyāḥ || U₂ aṣṭamahāsiddhayo 'nimādayas tasya E aṣṭamahāsiddhayo || anīmādyāḥ || anīmāmahimālaghimāgirimā dure vā yadi vā yadi vā dure śrutvā parakāyāpraveśitā || B aṣṭamahāsiddhayo anīmādyāḥ || anīmāmahimālaghimāgirimā dure vā yadi vā ddure śrutvā parakāyāpraveśitā L aṣṭamahāsiddhayo nimādyāḥ anīmāmahimālaghimāgirimādure diya vā dure stutvā parakāyāpraveśitā P puruṣasya cett.] om. N₂ samīpe N₁D] sāmīpe U₁ samīpem B samīpam ELU₂ samīm P om. N₂ āgatyā cett.] āgamyā U₂ om. N₂ tiṣṭhati cett.] tiṣṭhanti EPN₁ om. N₂

The lifespan increases up to 1000 years. Unlearned scripture is recited by the tip of the tongue. Such are the manifold results.

[XXIV. The inner focus]

Now, the inner focus is explained. Starting from the location of the root-bulb (*mūlakanda*)¹ originating from the staff of Brahma², being white, extending up to the aperture of Brahma exists the single Brahma-channel.³ The Brahma-channel, being within [the staff of Brahma]⁴ having the shape of a stalk of a lotus flower [and] shining like ten million suns goes upwards. One such manifestation exists. As a result of meditation on this manifestation⁵ the accomplishment of the eight supernatural powers beginning with 'becoming as small as the smallest particle of matter' etc.⁶ exist in proximity of the person.

¹Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñavalkya* 4.16-27 (*kandasthānām manusyānām dehamadhyān navāngulam | caturaṅgulam utsedham āyāmaś ca tathāvidhah* || 16 || *aṇḍākrtivad ākārām bhūṣitām tattvagādhibhiḥ | catuspadām tiraścām ca dvijānām tun-damadhyame* || 17 ||) one reads: 'The location of the bulb (*kanda*) of humans is nine finger widths from the waist. [It is] four finger widths in height and has the same [measure in] length. It appears like an egg, and [it is] ornamented with the five elements of creation and sustenance. In quadrupeds, birds and other beings, it is in the centre of the belly.' *Haṭhapradipikā* 3.64cd (*gulphadesasamīpe ca kandām tatra prapiṣayet*) instructs the yogin to press the *kanda* with the feet in the context of *uddiyānabandha*, which could imply that the *kanda* is in the genital region (except one assumes the very complex and challenging posture termed *kandapiḍāsana*, cf. *Encyclopedia of Traditional Asanas*, pp. 143-144). Sundaradeva, in *Yuktabhavadeva* 7.224 and Bhavadeviśvara in *Haṭhasaṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmanḍupaniṣad* 14cd the *kanda* is in between penis and navel (*ūrdhvam meḍhrādadho nābheḥ kande yoniḥ khagāndavat*).

²The term *brahmadaṇḍa* in this context refers to the spinal column, which is usually identified with Mt. Meru in tantric texts, cf. SNODGRASS, 1988: 360.

³The term *brahmanāḍi* is a synonym for the *susūmnā*, cf., e.g. *Haṭhapradipikā* 2.67, "Gorakṣaśataka" 47, *Yogakuṇḍalinopaniṣad* 37c-38b, *Yogacintāmaṇi* (*Śivānandasarasvatī*) (Ed. pp. 46, 112, 116, 140, 191), *Haṭharatnāvalī* 2.8, 2.25, 2.65, 2.69.

⁴Naturally, one would read *brahmanāḍimadhye* compounded, but this would leave the sentence lacking a subject. Therefore, the only option is to read *brahmanāḍi madhye* separately, referring to the inside of the previously mentioned *brahmadaṇḍa*. Assuming another channel within the *brahmanāḍi* like the *citrānāḍi* in *Śivasamhitā* 5.160 would be difficult to proof.

⁵Cf. *Vijñānabhairava* 35.

⁶For an extensive discussion about the yogic supernatural powers (*siddhis*), see JACOBSEN (2017).

अथवा ललाटोपर्याकाशमध्ये शुक्रसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्यन्ति । आयुर्वृद्धिर्भवति । अथवा भ्रुवोर्मध्येऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्सकालानां पार्थिवपुरुषाणां वल्लभो भवति । तं पुरुषं दृष्ट्वा सर्वेषां हृषिः स्थिरा भवति ॥

Sources: १ cf. YSV (PT p. 838): lalāṭopari vā dhyātvā candram vā jyotir iśvaram | nāśayet kuṣṭharogādin mahāyūsmān śivah parah | २ cf. YSV (PT p. 832): bhruvor madhye 'thavā dhyātvā arkantu teja iśvaram | sthiradrṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṁ hi dhyātvā yo niṣkriyo bhavet | nirāśiryatataktvo 'yam itaro na nṛpasthitih |

Testimonia: १ cf. SSP 2.27 (Ed. p. 38): athavā lalāṭordhve gollāṭamaṇḍape sphurattārakāraṇam laksayet | १-३ ≈*Hṛthasamkētacandrikā* (ORI Mysore B220 fol. 240v): athavā lalāṭopari ākāśamadhye śukladṛśasya tejasodhyānakaraṇāc charīrāḥ kuṣṭhādiroga naśyamti || athavā bhruvormadhye atiriktaśavarṇasyātiriktasthūlasya tejasodhyānakaraṇāt kālañām pārthivapuruṣāñām vallabho bhavati || tam puruṣam dr̄ṣṭvā sarveṣām puruṣāñām dr̄ṣṭih sthirābhavatī ||

१ **lalāṭopary** E] lalāṭopari BLDN₁ lalāṭopari U₁U₂ om. N₂ ākāśamadhye cett.] om. N₂ śuklasaḍrśasya cett.] om. N₂ tejaso cett.] om. N₂ dhyānakaraṇāc em.] dhyānakaraṇāt cett. om. N₂ śarīra° BL] śarīra° cett. om. N₂ °sambandhinah β] sambandhi DN₁U₁ °sambandhi N₂ kuṣṭhādayo cett.] kuṣṭādayo DN₂ rogā cett.] rogāḥ DPN₁N₂ २ naśyanti cett.] naśyamti BP vṛddhir cett.] vṛddi N₂ athavā cett.] om. E bhruvor cett.] bṛvōr U₂ 'tirakta° cett.] atirakta° U₂ tirikta° E varṇasyātisthūlasya cett.] varṇasyātī sthalasya U₁ 'tisthūlasyaḥ U₂ dhyānakaraṇāt cett.] dhyānam karaṇāt B dhyānakāraṇād E २-३ sakālāñām cett.] sakalānā D bahulāñām E ५ pārthivapuruṣāñām cett.] parthivāñām tatpuruṣāñām ca E bhavati cett.] bhavati | jagad vallabho pi bhavati E tam cett.] asya E puruṣam dr̄ṣṭvā DN₁U₁] puruṣam dr̄ṣṭā N₂ puruṣam BP puruṣa° L puruṣasyāvalokanena E sarveṣām αE] pratisarveṣām cett. dr̄ṣṭih sthirā EP] dr̄ṣṭisthirā cett. bhavati cett.] bhavati B

Or, as a result of meditation onto the bright light within the space above the forehead: diseases related to the body, skin disease etc., vanish.⁷⁸ The lifespan increases. Alternatively, as a result of meditation on the very subtle red light in the middle of the eyebrows, he becomes one who is beloved among all royal people.⁹ After having seen this person, everybody's gaze becomes fixed [onto him].¹⁰

⁷The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antarlakṣya* which are unparalleled in Rāmacandra's system: 'Or, one should focus the form of a very red bee within the *bhr̥amaraguḥā*. Or, one should close both ears with the index fingers and listen to the *dhūm dhūm*-sound in the head. Or, one should focus the form of a doll appearing in blue light within the eyes.' (*athavā bhr̥amaraguḥāmadhye āraktabhr̥aramākāram lakṣayet | athavā karṇadvayam tarjanibhyām nirodhayet tataḥ śiromadhye dhūm dhūm kāram nādām śṛṇoti | athavā cakṣurmadhye nilajyotirūpam putalyākāraṁ lakṣayed |*)

⁸Śivayogapradipikā 4.32-41 describes the main practice of *Antarlakṣya* in very similar ways along with two alternatives in 4.40-41 which resemble those in the *Siddhasiddhāntapaddhati* 2.27: '(40) Alternatively, one should block the opening of the ears with the index fingers. At the crown of the head, at the *śrihaṭṭa*, one hears the sound which makes "ghum ghum". (41) Likewise, within the eyes, one should visualize the form of blue light. Thus, it is known as the internal focus. Now listen to the external fixation.' (*athavā karṇayor dvāre tarjanibhyām nirodhayet | śrihaṭṭamastake nādām ghumghumkāraṇi śṛṇoti ca || 40 || cakṣurmadhye 'thavā nilajyotirūpaṇi vilokayet | antarlakṣyam iti jñeyam bahirlakṣyam atha śṛṇu || 41 ||*)

⁹For the translation of *pārthivapurushāṇām* cf. the use of *pārthiva*^o in section I.1.3.

¹⁰Examining the current context, it is puzzling why Rāmacandra, as well as the unknown author of the *Yogaśvarodaya*, introduce the ten main channels and ten vital winds immediately after *antarlakṣya* instead of *madhyalakṣya*. The only one verse dedicated to *antarlakṣa* in the *Sarvāṅgayogapradipikā* 3.33 (*am̄tar lakṣa ju sunahūm̄ prakāśā | brahma nādīkā karahu abhyāsā | aṣṭasiddhi nava niddhi jahāṇlauṇ | tarahīṇ na kabahūm̄ jivai jahāṇ lauṇ || 33 ||*) might provide a possible hint to an answer: 'Listen about the light of the inner focus. Practice locating the channels within the body. There, you will attain the eight *siddhis* and nine treasures and never again have to return to the mortal world.' In Sundardās's discussion of Laksyayoga, the channels become the foci of its practice. According to Sundardās, the practice bestows *siddhis*. Even though not directly introduced as a practice, the unknown author of the *Yogaśvarodaya* also informs the reader about the *siddhi*-bestowing nature of the channels without any practical instructions (*idānīm śṛṇu nādinām bhedam̄ vakṣyāmi siddhidam*). It seems that in the *Yogaśvarodaya*, the ten channels are possibly part of the practice of *Antarlakṣya*, too. However, this is not directly expressed. Rather they are presented in textbook style to inform about their existence, in the same way, the *Siddhasiddhāntapaddhati* 1.66 presents them.

[XXV. nādinām bhedāḥ]

इदानीं शरीरमध्ये नाडीनां भेदाः कथ्यन्ते । दश मुख्यनाड्यः । तन्मध्ये नाडीद्वयमिडापिंगलासं—
ज्ञकं नासाद्वारे तिष्ठति । सुषुम्णा तालुमार्गेण ब्रह्मद्वारपर्यन्तं वहति । सरस्वती मुखमध्ये वर्तते ।
गांधारी हस्तिजिह्वा कर्णयोर्मध्ये वहत्यौ तिष्ठतः । पूषालंबुषानेत्रयोर्मध्ये वहत्यौ तिष्ठतः । शङ्खिनी
5 लिङ्गद्वारादारभ्येडामार्गेण ब्रह्मस्थानपर्यन्तं तिष्ठति । कुहू मूलद्वारादरभ्य पिङ्गला मर्गेण ब्रह्मस्थान—
पर्यन्तं तिष्ठति । एतादृषा नाड्यो दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्तिसहस्रपरिमिता नाड्यो लोम्नां
मूलेषु सूक्ष्मरूपेण तिष्ठन्ति ॥

Sources: 2-7 cf. YSV (PT p. 838): idānīm śṛṇu nādinām bhedaṁ vakṣyāmi siddhidam | meruvāhye
idānāmāni piṅgalayā samanvīta | suṣumṇā bhānumārgeṇa brahmadvārāvadhi sthitā | sarasvatī
sugandhā tu gāndhāri hastijihvakā | jñātavyā karṇayormadhye netrayoś ca tathāntimā | pūṣā
cālambuṣā ceti mūlasthā kutracit tathā | liṅgadvārādiqāmārge brahmasthānāvadhi priye | nāḍyan-
tam pratilomesu sahasrānām dvिसप्तatiḥ |

Testimonia: 2-7 cf. SSP 1.66 (Ed. p. 29): atha nādinām daśa dvārāṇi | idā piṅgalā ca nāśadvārator
vahataḥ | gāndhāri hastijihvikā ca cakṣurdvārator vahataḥ | pūṣā yaśasvinī ca karṇadvārator
vahataḥ | alambuṣā ānane vahati | kuhūr gudadvāre vahati | śāṅkhini liṅgadvāre vahati | suṣumṇā
madhyadeśe vahati | sā danḍamārgeṇa brahmaṇdhraparyantam vahati | evam daśanāḍyo daśad-
vāreṣu vahanti | anyāḥ sarvanāḍyo romakūpeṣu vahanti |

2 idānīm cett.] idāni BLN₂ nādinām cett.] nādī° BL nādinām aparo α bhedāḥ cett.]
bhedaḥ BDLN₁ kathyante EPN₂U₁] kathyate cett. daśa mukhyānāḍyāḥ EN₂U₁U₂] daśa
mukhyānāḍyāḥ P daśa mukhyānāḍyā B daśa mukhyānāḍyās L daśa mukhyānāḍyāḥ DN₁
nādīdvayam cett.] dvayam E idāpiṅgalā E] idā pimgalā cett. idānīm pimgalā N₂ idām pim-
galā P 2-3 samjñākam cett.] samjñākam U₁U₂ samjñākāḥ BL 3 nāśadvāre cett.] nāśānāśād-
vāre D suṣumṇā β] suṣumṇā tu α tālumārgeṇa DPN₁U₁U₂] tālumārge BELN₂ °dvāra° cett.]
°ramdhra° BLP vahati U₂] vahati tiṣṭhati ELPU₁ vahati tiṣṭhati cett. sarasvatī cett.] ti srah
saravatī U₂ varṭate α] tiṣṭhati ELPU₂ tiṣṭhati B 4 hastijihvākarṇayor E] hastinijihve DPN₁N₂
hastijihve BL harattijihva U₁ hastinī jiḥve || U₂ karṇayor DEPN₁N₂] karna° BL °karṇayor U₁
netrạyor U₂ madhye cett.] om. LB vahatyau DPN₁N₂] vahalyau E vahatyo BL vahamtyaḥ
U₂ tiṣṭhataḥ cett.] tiṣṭhataḥ BL om. U₂ pūṣālambuṣānetrạyor em.] pūṣālambusemā netrạyor
E pūṣālambuse netrạyor P pūṣodalaḥ netra° B pūṣo ulabuso netra° L pūṣāmalambuṣe ne-
trạyor DN₁ pūṣāmalambuṣe netrạyor N₂ pūṣālambuṣe netrạyor U₁ pūṣāya śākhnī || karṇayor U₂
vahatyau cett.] rvahalyā E vahatyo BLN₁N₂U₂ tiṣṭhataḥ DEN₁N₂U₁] tiṣṭhati B tiṣṭhamti L
tiṣṭataḥ P tiṣṭhataḥ || alambuṣā || bhrumadhye vamhatyo tiṣṭhati || U₂ śāṅkhini cett.] śāṅkhani
N₁ kuhū U₂ 5 liṅgadvārād cett.] liṅgadvārā° U₁ ārabhye cett. °dāmārgeṇa
E] idāmārgeṇa cett. idānīm mārgeṇa N₂ tiṣṭhati cett.] tiṣṭhatiti E kuhū conj.] śāṅkhini U₂
om. cett. mūladvārād-arabhyā U₂] om. cett. pimgalā° em.] pimgala° U₂ 5-6 mārgeṇa
brahmasthānāparyamtam tiṣṭhati U₂] om. cett. 6 etādrṣā P] etādrṣā DEN₁U₁U₂ etādrṣyā
BL etā N₂ nāḍyo cett.] om. N₂ daśasū dvāreṣu cett.] daśa dvāreṣu L daśasū adhāreṣu U₁
tiṣṭhanti cett.] tiṣṭhati U₁ dvिसaptatisahasraparimitā cett.] dvि�saptatisahasraparimitāgryo
U₁ hidāsonā dvि�satyatī sahasraḥ || 71110 || parimitā U₂ nāḍyo BLP] nāḍayo E nāḍhyo U₂ om. U₁
6-7 lomnām muleṣu DEN₁N₂U₂] lomnā BLPU₁

[XXV. Division of the channels]

Now, the divisions of channels within the body are explained.¹¹ There are ten primary channels.¹² Among them is a pair of channels. [Their] designation is *Idā* and *Piṅgalā* [and they] exist at the entrance of the nose. The *Suṣumṇā* flows by the path of the palate to the door of Brahman.^{13¹⁴ The *Sarasvatī*-[channel] exists within the mouth. The two channels, *Gāndhārī* and *Hastjihvā*, exist within the two ears. The two channels, *Pūṣā* and *Ālambusā*, are situated at the center of the two eyes. *Śamkhini* stretches from the beginning of the opening of the penis through the *Idā*-channel up to the place of Brahman¹⁵. *Kuhū*¹⁶ stretches from the entrance of the root¹⁷ through the *Piṅgalā*-channel up to the place of *Brahmā*/Brahman. Such channels are situated at the ten openings. The other channels, quantified as 72000, are situated in very small form at the roots of the hairs.}

¹¹ Networks of channels are standard in many systems of yoga. The earliest known mention refers to Upaniṣadic literature, such as the *Bṛhadāraṇyakopaniṣat* 2.1.19. For a detailed depiction of systems of channels in yogic literature, see MALLINSON and SINGLETON, 2017: 172–174, 184–198.

¹²The notion of ten primary channels can already be found in early texts of Hathayoga, e.g., the *Vivekamārtanda* 17 (Central Library, Baroda Acc. No. 4110, 1534 Samvat): ‘Of those thousand channels, seventy-two have been spoken of, and among them, ten are considered most important. They are the main pathways of the vital breaths.’(*tesu nādisahasresu dvisaptatir udāhṛtāḥ | pradhānāḥ prāṇavāhinyo bhūyas tatra daśa smṛtāḥ ||*). Also cf. *Gorakṣaśataka* (Nowotny) 34. However, the enumeration of ten main channels in yogic literature also has predecessors, e.g., in Śivasiddhānta, cf. *Sārdhatriśatiķalottara* 10.4–5. Other systems, e.g., *Yogayajñavalkya* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

¹³According to *Tantrikābhidhānakōśa* 3 (p. 93) the palate is the śivaite locus of the central *granthi* along the course of the breath in the list of the five *granthis* (heart, throat, palate, eyebrow-region, nose-tip), cf. *Tantrāloka* 5.111. However, YSV (PT) offers the alternative reading *bhānumargeṇa* ‘by the path of the sun’. In several yogic traditions the microcosmic sun of yogic bodies is situated at the base of the central channel (cf. *Amṛtasiddhi* 4.1) and travels upwards (cf. *Amṛtasiddhi* 4.11).

¹⁴The *brahmadvāra* is a synonym for the *brahmaṇḍra*, “The aperture of Brahman”; the fontanelle, through which the vital principle of the yogi exists at death, cf. MALLINSON and SINGLETON, 2017:438

¹⁵The *brahmasthāna* is a synonym for *brahmaṇḍra*. Cf. *Dhyānabindopaniṣad* 65. Here, the *brahmasthāna* is equated with the *sahasrāracakra*.

¹⁶The list would be incomplete without *kuhū* as found in U₂ only. However, *śamkhini* and *kuhū* are unexpectedly swapped in U₂, neither of them is found in YSV (PT), but both channels and their generally accepted locations are in SSP 1.66. Because of that, I conjectured accordingly.

¹⁷The entrance of the root (*mūladvāra*) in this passage refers to the anus, cf. *Siddhasiddhāntapad-dhati* 1.66 (*kuhūr gudadvāre vahati*) ‘Kuhū conducts through the anus’.

[XXVI. śarīramadhye vāyavo]

इदानीं शरीरमध्ये वायवो दशा तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुहृदयमध्ये श्वासोच्छ्वासं करोति । अशनपानेच्छा भवति । गुदमध्येऽपानवायुस्तिष्ठति । स आकुञ्जनं स्तंभनं करोति । ना-
भिमध्ये समानो वर्तते । स समग्रा नाडीः शोषयति । तथा नाडीः पोषयति । रुचिमुत्पादयति । अर्थि
5 दीपयति । तालुमध्ये उदानवायुस्तिष्ठति । स वायुरन्नं गिलति । पानीयं पिवति । व्यानवायुः सकले शरीरे वर्तते । तस्माद्वायोः शरीरं चलति । शोकं आप्नोति विकृतेकूर्मवायुर्नेत्रमध्ये तिष्ठति । नि-
मेषोन्मेषं करोति ।

Sources: 2-13.1 cf. YSV (PT pp. 838-839): idāniṁ dehamadhyasthāḥ kathyante daśa vāyavah | kāryakāraṇabhbhāvena kathyante tāni cihnatāḥ | prāṇavāyur hṛdi sthitvā śvāsocchvāsaṁ karoti saḥ | asikāntam pītam iśam karoti yogasamjñakah | apāno guḍadeśasthāḥ karoty ākuñcanam sa tu | stambhanañ ca tathāpānaḥ samano nābhimanḍale | toṣakādipoṣakan tu nāqinām rucidāyakah | diptāgnimadhye 'pi tathā samānākhyā mahāparā | tālumadhye udānas tu aśnāti pibatiti ca | śarīram sakalam vyāpya vyānavāyuh pratiṣṭhitah | śarire cālanam tesu karoti sthāpayaty api | netramadhye kūrmanāmā nimeṣonmeṣakṛdayam | 2-13.1 cf. SSP 1.67 (Ed. pp. 23-24): atha daśavāyavah | hṛdaye prāṇavāyur ucchvāsanīhvāsakārako hakārasakārātmakaś ca | gude tv apānavāyuh recakakumbhakapūrakaś ca | nābhau samānavāyuh dipakah pācakaś ca | kanṭhe vyānavāyuh śoṣanāpy āyanakārakaś ca | tālau udānavāyuh grasanavamanajalpakārakaś ca | nāgavāyuh sarvāṅgavyāpakaḥ mocakaś cālakaś ca | kūrmavāyuh cakṣuṣor unmeṣakārakaś ca |

2 vāyavo EPU₂] vāyavas α om. BL daśa EPU₂] om. cett. tiṣṭhanti cett.] śtamiti U₂ om. BL teṣām cett.] om. BL kāryāni cett.] nāmāni kāryāni E nāmāni kārmāni P om. BL kathyante cett.] kathyate N₂U₁U₂ om. BL prāṇavāyur EP] prāṇavāyūḥ α U₂ om. BL hṛdayamadhye cett.] om. BL śvāsocchvāsaṁ em.] śvāsośvaroti B śvāsocchāsaṁ E śvāsośvareti L śvāsocchāsaṁ P śvāsocchvāsaṁ U₂ utsvāsaprasvāsaṁ D utsvāsaprasvāsaṁ N₁ ūrdhvāsvāspraśvāsaṁ N₂ ūdhvasaprasase U₁ 3 karoti cett.] karoti D om. BL aśanapāneccā E] aśanapānechā BLPU₂ aśitapitecchā DN₁ asitapitecha N₂ asite pitechā U₁ 'pānavāyus em.] apānavāyus DN₁ apānāvāyor B apānāvāyo LU₂ apānavāyūḥ N₂U₁ om. E tiṣṭhati cett.] tiṣṭhati B om. E sa cett.] om. EU₂ ākuñcanam stambhanaṁ DN₁U₁] ākum̄canastambhanam N₂ āmkucanastambhanam BLPU₂ om. E karoti cett.] karoti B om. E 3-4 nābhīmadhye cett.] nābhīpadmamadhye U₂ om. E 4 samāno cett.] samāno vāyur E smāni B sa cett.] sapta E samagrā β] samāgram α nādiḥ BLU₂ nādiḥ U₁ nādhyam DN₁N₂ śoṣayati cett.] śoṣayati L tathā cett.] om. U₂ nādiḥ P] nādi E nādiḥ α om. BLU₂ poṣayati em.] poṣayati DPN₁N₂ poṣayati | tathā poṣayati B poṣayati L poṣā iti U₁ śoṣayati U₂ °śoṣanāt E rucim cett.] rucir B kvacit DN₁N₂ utpādayati cett.] utpādayati P agnim em.] āgnim DN₁N₂ agnim U₁ vahnim EPU₂ vahnī BL 5 dīpayati cett.] dīpayati BL udānavāyus BLN₁U₁] udāno vāyus DEPU₂ udānāni vāyus N₂ vāyur cett.] vāyuh E vāyu P annam cett.] ratnam EPN₁ gilati cett.] lilati E galayati B galayati L śilati N₁ pibati cett.] pibati P pibati BL vyanavāyuh em.] nāgavāyuh cett. nāgavāyūḥ L nānāgavāyuh D sakale cett.] sakala° BL sarva° E 6 vāyoḥ cett.] vāyo P śarīram cett.] śarire BL calati α] cālati B calayati PU₂ cālayati E cālayati L calayati U₂ śokam β] om. α āpnōti β] om. α vikṛte em.] śokam āpnōti vikṛtaḥ U₂ vikṛtaḥ B vivilaḥ E vikutaḥ L vikṛtaḥ P vikṛtaḥ U₂ om. α kūrmavāyur EPU₂] kūrmavāyoh BL kūrmo vāyū DN₁N₂ om. U₁ netramadhye cett.] om. U₁ tiṣṭhati DEN₁N₂] om. cett. 6-7 nimeṣonmeṣam BEPU₂] unmeṣam nimeṣam N₁N₂ unmeṣam nimeṣam ca D om. U₁ 7 karoti cett.] karoti BL om. U₁

[XXVI. The vitalwinds within the body]

Now, ten vital winds are situated within the body. Their functions are taught. The Prāṇa vital wind is located within the chest and performs inhalation and exhalation. It brings about the desire for food and drink. Within the anus, the Apāna vital wind is situated. It performs contraction and restraining. Within the navel, the Samāna vital wind exists. It causes to absorb [substances from]¹⁸ all the channels. In this way, it causes the channels to be nourished, causes appetite to be generated, and causes the [digestive] fire to be kindled. Within the palate, the Udāna vital wind is situated. This wind swallows food, [and] it drinks liquid. The Vyāna vital wind exists in the entire body.¹⁹ Through the vital wind, the body is caused to move. When it is problematic it attains pain. The Kūrma vital wind exists within the eyes. It performs [the] opening and closing [of the eyes].

¹⁸The verbal form *śoṣayati* (causative third person singular indicative present of *śuṣ*) means “causes to dry up” or “causes to disappear”. In this context, however, a better idiomatic translation would be “causes to absorb”, since the Samāna vital wind absorbs the eaten substances in the body and distributes it everywhere, cf. *Yogayājñavalkya* 4.55-57 (Ed. p. 40) and 4.69ab (Ed. p. 42).

¹⁹I have conjectured *nāgavāyu* to *vyānavāyu* based on the description provided in YSv (PT), as the latter term generally corresponds to the provided function of this vital wind. Textcritically, however, this choice is difficult and not unambiguous, since according to SSP 1.67 (*nāgavāyuḥ sarvāṅgavyāpakaḥ mocakaś cālakaś ca*), not just Vyāna (as in YSv) but also Nāga pervades the whole body, a concept also attested in *Vasiṣṭhasaṃhitā* 2.49cd and 2.52cd. YSv (PT pp. 838-839) ascribes the function of belching (*udgāra*) to Nāga (*udgāre nāga ākhyātāḥ ūrddhvāyuḥ pracālanaḥ*) which speaks for my conjecture. However, Rāmacandra follows the SSP 1.67 (Ed. pp. 23-24) by ascribing the function of belching to Kṛkala, even though the Ysv ascribes sneezing (*kṣut*) to Kṛkala. This indicates that he mixed the descriptions of the YSv and SSP, which makes it possible that he followed the SSP in the case of Nāga, too. This leaves us with the other possibility that Vyāna and its description dropped out. However, in the YSv (PT pp. 838-839), the order of the ten vital winds is as follows: Prāṇa, Apāna, Samāna, Udāna, Vyāna, Kūrma, Nāga, Kṛkāra, Devadatta, Dhanañjaya. In the SSP 1.67 (Ed. pp. 23-24): Prāṇa, Apāna, Samāna, Vyāna, Udāna, Nāga, Kūrma, Kṛkāra, Devadatta, Dhanañjaya. In both sources, the Vyāna vital wind appears to be within the group of the first five major vital winds. This group of five winds is undoubtedly common across yogic literature, cf. MALLINSON and SINGLETON, 2017: 187-198. The emergence of Nāga instead of Vyāna in all the witnesses indicates a corruption of the transmission or a mistake by Rāmacandra. The description of the function of the vital wind in this passage makes it slightly more likely that the term *vyāna* was dropped and replaced with *nāga*. In turn, the original descriptions of the functions of the vital winds were further confused in the course of transmission.

कृकलवायोरुद्धारो भवति । देवदत्तवायोर्जूम्भ उत्पद्यते । धनंजयवायोः शब्द उत्पद्यते ॥

[XXVII. madhyalakṣyam]

इदानीं मध्यलक्ष्यं कथ्यते । श्वेतवर्णं अथवा पीतवर्णं रक्तवर्णं वा धूम्रवर्णं वा नीलवर्णं वाऽग्निशिखासहशं
विच्युत्समानं सूर्यमण्डलसहशं अर्धचन्द्रसहशं ज्वलदाकाशसमाकारं स्वशरीरपरिमितं तेजो मनोमध्ये
5 लक्ष्यं कर्तव्यं । एतस्मिलक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो
प्रकटो भवति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

Sources: 1 cf. YSV (PT pp. 838-839): *udgāre nāga ākhyātah ūrddhavāyuh pracālane | kṛkaraḥ
kṣutkaro jneyo devadatto vijṛmbhaṇe | dhanañjayaḥ saccidākāro mṛtadeham na muñcati | yady
api sargakāṇḍe sarvam etad uktam tathāpi kāryakāraṇabhbāvajñāpanāya punar nirdiṣṭam iti na
punar uktam | cf. SSP 1.67 (Ed. pp. 23-24): krkalāḥ udgārakah kṣutkārakaś ca | devadatto mukhav-
ijṛmbhakah | dhanañjayo nādaghoṣakah | iti daśavāy avalokanena piṇḍotpattiḥ naranārīrūpam |*
3 cf. YSV (PT p. 839): *idānīm madhyalakṣan tu kathyate siddhikārakam | śvetam raktam tathā pī-
tam dhūmrākāran tu nilabham | cf. YSV (PT p. 839): agnijvālāsamānābhā vidyutpuñjasamaprabhā
| ādityamaṇḍalākāram athavā candramāṇḍalam |* 3-6 cf. SSP 2.29 (Ed. p. 41): *śvetavarṇam
vā raktavarṇam vā kṛṣṇavarṇam vā agniśikhākāram vā jyotiরūpam vā vidyudākāram surya-
maṇḍalākāram vā arddhacandrākāram vā yatheśtasvapinḍamātram sthānavarjitam manasā
lakṣayet ity anekavidhām madhyamam lakṣyam |* 4 cf. YSV (PT p. 839): *jvaladākāsatulyam vā
bhāvayed rūpamātmanah | etaj jyotirmayam deham manomadhye tu lakṣayet |* 5 cf. YSV (PT p.
839): *eteśān ca kṛte lakṣe nānāduhkham prāṇasyati | manas astu malo yāti mahānando bhavet
tataḥ |*

1 **kṛkalavāyor** DN₁N₂] kṛkalavāyur BLP kṛkalakartāvāyur E puṣkaravāyur U₂ om. U₁ **udgāro**
em.] udgāram EU₂ udhāraṇam BP uhāraṇam L ūdgārō N₁N₂ ūdgāto D om. U₁ **bhavati** DN₁N₂] karoti
EPU₂ karoti BL om. U₁ **devadattavāyor** cett.] devadattavāyoḥ E devadattavāyo N₂U₂ jṛmbha
DN₁U₂] jṛmbhaṇam E jumbhā BP jṛmbhā L jṛmbhō[°] N₂ jambhā U₁ **uptadyate** α] bhavati EPU₂
bhavamti B bhavati L **dhanamjayavāyoh** β] dhanamjayavāyo α **śabda** cett.] śabdāḥ P śabdā
L śabdō[°] N₂ sabta U₁ 3 idānīm cett.] idānī P om. E **madhyalakṣyam** DN₁U₁] madhyalakṣanam
BN₂ madhyalakṣam P madhye lakṣam L madhye lakṣyam U₂ om. E **kathyate** cett.] om. E
“śveta” cett.] svata[°] U₁ svata[°] U₂ om. E **varṇam** PLU₁U₂] varṇam || D “varam” P “varṇā” | N₁ om. E
athavā cett.] amtha ca E om. BLP **varṇam** cett.] **varṇam** || BU₂ “varṇa” N₂ **raktavarnam** E]
raktavarna N₂ raktam DLN₁U₁U₂ om. B **vā** cett.] om. N₂ **dhūmravarnam** em.] dhūmākāro
D dhūmāra N₁ dhūmravarṇa N₂ dhūmrākāra U₁ dhūmrākāram β **vā** D] va N₁ van U₁ yan β
om. N₂ **vā** cett.] **vā** || BL ‘gni[°] P] agni[°] cett. 4 **“samānam** cett.] **“samānam** || D “samāne” L
“sadṛśam cett.] “m sadṛśam DN₁ **ardha**[°] cett.] ūrdhva[°] BDN₁N₂ ārdha[°] U₁ **jvalad**[°] cett.] jalad U₁
“ākāśa” cett.] “ā” U₁ “ākāram U₂ **“samākāram** cett.] **“samānakāram** α samakāram U₂ “samākāra”
L “mitam cett.] **“manomittam** U₁ **“mano** cett.] om. U₁ 5 **lakṣyam** DPN₁U₁] tathym E lakṣam
BLU₂ lakṣanam N₂ **etasmi** PLU₂] etasmin U₁ ekasmin cett. **lakṣye** cett.] lakṣye BLU₂ na lakṣye
U₁ lakṣano N₂ **sati** cett.] sati BLU₁U₂ **malasye** cett.] om. P “sah” cett.] **sah** || BL manah sah D
“guṇo BDN₂U₁] “guṇe N₁ “guṇa[°] EU₂ “guṇaḥ PL 6 **prakaṭo** cett.] **prakaśo** EU₂

From the Kṛkala vital wind belching arises. From the Devadatta vital wind yawning arises. From the Dhanañjaya vital wind sound arises.

[XXVII. Central focus]

Now, the central focus is taught. Within the mind the focus shall be directed onto the light which is white-coloured or yellow-coloured or red-coloured or grey-coloured or blue-coloured, like the flame of fire, equal to lightning, like the orb of the sun, like a half-moon, appearing like flaming space, [and] in the same size as one's own body.²⁰ When the focus is performed, the burning of impurity within the mind manifests. The *sattva* quality of the mind becomes revealed.²¹ The person becomes blissfull and remains like that.

²⁰Cf. *Śivayogapradipikā* 4.47cd-48: '(47cd) Hear now the central fixation which has been taught by the ancient sages. (48) One should focus at one [object] devoid of location or the burning space [emerging] from a sphere with flames and lightning shining (*candra*) into [all] nine landmasses (of the continent Jambūdvipa: Bhārata, Hari, Kimpuruṣa, Rāmyaka, Rāmaṇa, Kuru, Bhadrāśva, Ketumāla and Ilāvṛta) in the colours of white etc. Truly, this is the central fixation.' (śrūṣṭa madhyalakṣyam ca kathitam pūrvasūribhiḥ || 4.47 śvetādivarṇanavakhaṇḍacandraśaudāminīvahniśikhena bimbāt jvalannabho vā sthalahinam ekaṃ vilakṣayet tat khalu madhyalakṣyam 4.48 ||) Despite all similarities, the differences of the techniques are: In the *Śivayogapradipikā*, the practitioner should direct the mind towards the burning space or that which lacks locality. Conversely, Rāmacandra prescribes fixing one's mind onto the luminous mind, which is equated with the spatial extension of the human body. Therefore, Rāmacandra's practice can be conceptually situated much closer to Sundardās' elucidations.

²¹The generation of the sattvic quality through the practice of *madhyalakṣ(y)a* also appears in *Sarvāṅgayogapradipikā* 3.28: (madhya lakṣa mana madhya hicārai | vapu pramāna koi rūpa nihārai | yāte sātvik upajai āī | madhya lakṣa jo sādhai bhāī ||) "The central focus directs the mind to reside at its centre, revealing the true form of the body. It produces the sattvic quality in those who practice it."

[XXVIII. ākāśabhedāḥ]

इदानीमाकाशभेदाः कथ्यन्ते । तेषां लक्ष्यानि कथ्यन्ते । आकाशः ॥ पराकाशः ॥ महाकाशः ॥ तत्त्वाकाशः ॥ सूर्याकाशः ॥ बाह्याभ्यन्तरे निर्मलं निराकारमाकाशलक्ष्यं कर्तव्यम् । ततः परं वाह्याभ्यन्तरे घनान्धकारसदृशपारकाशस्य लक्ष्यं कर्तव्यं । ततः परं प्रलयकालीनज्वलद्वावानलपूर्णं वा बाह्याभ्यन्तरे महाकाशलक्ष्यं कर्तव्यं । ततः परं बाह्याभ्यन्तरे कोटिदीपानां प्रकाशप्राप्तौ यादृशं औ ज्वल्यं भवति । तादृशं तत्त्वाकाशं लक्ष्यं कर्तव्यम् ।

Sources: 2-3 cf. YSV (PT p. 839): kathyate tu devyadunākāśam pañcabhir lakṣaṇaiḥ | ākāśan tu mahākāśam parākāśam parātparam | tattvākāśam sūryakāśam ākāśam pañcalakṣaṇam | cf. YSV (PT p. 839; YK 1.37): ākāśan tu mahākāśam parākāśam parātparam | tattvākāśam sūryakāśam ākāśam pañcalakṣaṇam | 3-4 cf. YSV (PT p. 839): sabāhyābhuyantare nityam nirākāśantu (nirākāśas tu YK 2.38) nirmalam | karttavyam laksam ākāśam sādhayet sādhanam vinā | ghanāntarālasadṛśam parākāśam tathaiva ca | 4-5 cf. YSV (PT p. 839): kalpāntāgnisamam (kalāntāgnisamam YK 2.39cd) jyotiḥ mahākāśam smaret tathā | cf. YSV (PT p. 839) = YK 2.4oab: koṭikoṭipradipābhāmī tattvākāśam smaret tathā |

Testimonia: 2-3 cf. SSP 2.30 (Ed. p. 42): ākāśam parākāśam mahākāśam tatvākaśam sūryākāśam iti vyomapañcakam | bāhyābhuyantare 'tyantam nirmalam nirākāram ākāśam lakṣayet | 3-4 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhuyantare 'tyantāndhakāranibhām parākāśam avalokayet | 4-5 cf. SSP 2.30 (Ed. p. 42): bāhyābhuyantare kālānalasamkāśam mahākāśam avalokayet | 5-6 cf. SSP 2.30 (Ed. p. 42): bāhyābhuyantare nijatativakharūpaṁ tatvākāśam avalokayet |

2 idānīm EPU₂] idānīm cett. ākāśabhedāḥ EN₂U₁U₂] ākaśabhedāḥ cett. kathyante cett.] kathyate LN₂U₂ teṣām cett.] te E शम् U₁ om. BL laksyāni cett.] lakṣaṇāni N₂ om. BL kathyante DU₁U₂] ca kathyante P kathyate N₁N₂ om. BL ākāśaḥ BELP] ākāśa° α parākāśaḥ PU₂] parākāśa N₁ parākāśa° DN₂U₁ paramākāśaḥ BEL mahākāśaḥ ELPU₂] mahākāśa BN₁ mahākāśa° DN₂U₁ 2-3 tattvakāśaḥ BELU₂] tatvākāśa N₁ tatvākāśa° DN₂U₁ 3 sūryākāśaḥ BEL] sūryakāśaḥ N₂ PU₂ sūryakāśa N₁ sūryakāśa° DU₁ nirākāram ākāśa° E] nirākāram ākāśa° α nirākāram ākāśam BLP nirākāram mākāśam U₂ "laksyam cett.] lakṣam BL "lakṣaṇam N₂ karttavyam E] karttavyam cett. param cett.] om. U₂ 3-4 bāhyābhuyantare cett.] bāhyābhuyantare P 4 ghanāndha° cett.] ghanāmgha° B ṣvanandha° E dha° L "kāra° cett.] "kāram P "sadṛśa° cett.] sadṛśam EU₂ sadṛśaḥ BL parākāśasya cett.] parākāśaikyaṁ E parākāśa° BL laksyam cett.] lakṣam BLU₂ lakṣaṇam N₂ param cett.] U₂ cett. pralayakālinā cett.] pralayakālināḥ BL "jvalad° cett.] "jalad° PB "jjala° U₁ "dāvā° ED] "vaḍavaḥ BLPU₁U₂ "vriddha° N₁ "vr̥° N₂ "nalapūrṇam cett.] nalapūṛṇa N₁N₂U₂ 5 mahākāśam DPU₁] mahākāśa° BELN₁N₂ ghanām dhakārasadṛśam mahākāśasya U₂ "laksyam cett.] lakṣam BDLN₂U₂ tataḥ param bāhyābhuyamtare koṭidipānām cett.] om. E prakāśaprāptau cett.] prakāśaprāpto BL om. E yādṛśam cett.] om. E 5-6 aujjvalyam cett.] ujjvalam L om. E 6 bhavati cett.] bhavati BL om. E tādṛśam cett.] om. E tattvākāśam cett.] tattvāśa° BL om. E laksyam PN₁U₁] lakṣam BDLN₂U₂ om. E karttavyam cett.] om. E

[XXVIII. Divisions of space]

Now, the divisions of space are taught.²² The foci of them are taught: Space, beyond space, great space, space of reality, the space of the sun. The focus onto space shall be visualized as pure and formless internally and externally. Therafter, the focus onto beyond-space shall be visualized as dense darkness²³ internally and externally. Then, the focus onto great space shall be visualized as the plethora of the burning fire of the time of dissolution internally and externally. Afterwards, such focus onto reality space should be visualized as that which resembles the splendour upon being fixed onto the brightness of ten million lights.

²²The *Advyatārakopaniṣat* 7 (Ed. pp. 4-5) does not separate the practice of Madhyalakṣya from the five spaces. Here, both practices form a unified whole and follow a specific progression: 'Now, he sees the characteristics of the central fixation [which is], like the indivisible orb of the sun, [being] colourful like the variety [of colours of the sun] in the early morning etc., [then] like a row of flames of fire, [and finally] the atmosphere devoid of that. He dwells in a state [in which he is mentally] assuming the form of the apparition of that. By [mentally] contemplating about that, the space (*ākāśa*) without qualities arises. [From that] supreme space (*parākāśa*) resembling absolute dense darkness shining in the form of a sparkling star arises. [From that] the great space (*mahākāśa*) whose shine equals the fire of time arises. [From that] the space of reality (*tattvakāśa*) arises, shining forth with supreme brilliance surpassing everything. [From that] the space of the sun (*sūryākāśa*) arises [which is endowed with] a brilliance as powerful as mighty as the brilliance of ten million suns. Thus, the fixations of Tāraka[yoga] consist of five spaces (*vyoma*) situated internally and externally. He who sees them becomes the same as such space [and] becomes one who is freed from the results [of his actions]. Because of that only Tāraka[yoga] is the central fixation which bestows the fruits of the no mind state (*amanaska*).'
(atha madhyalaksyalaksanam | prātaścitrādivarnākhaṇḍasūryacakravat vahnijvālāvalīvat tadvihināntarikṣavat paśyati | tadākārākāritayā avatiṣṭhati | tadbhūyodarśanena guṇarahitākāśam bhavati | visphurattārakākāradipyamānagādhatamopamaṇ paramākāśam bhavati | kālānalasamadyotamānam mahākāśam bhavati | sarvotkṛṣṭaparamadyutipradyotamānam tattvākāśam bhavati | koṭisūryaprakāśavaibhavaṣaṇkāśam sūryākāśam bhavati | evaṁ bāhyābhyan tarasthavyomapañcakanī tārakalakṣyam | taddarśi vimuktaphalas tādrgyomasamāno bhavati | tasmāt tāraka eva laksyam amanaskaphalapradam bhavati || 7 ||)

²³Instead of extreme brightness as in the *Siddhasiddhāntapaddhati* (Ed. p. 29) and *Advyatārakopaniṣat* (Ed. p. 5), Rāmacandra has chosen to promote dense darkness in his *parākāśa*-visualization.

ततः पश्चाद्वाह्याभ्यन्तरे प्रकाशमानसूर्यविम्बसहितं सूर्यकाशं लक्ष्यं कर्तव्यं । एतेषां लक्ष्याणां कारणाच्छरीरे रोगसंसर्गो न भवति । तथा वलितं पलितं पुण्यं पापं च न भवति ।

नवचक्रं कलाधारं त्रिलक्ष्यं व्योमपञ्चकं ।
स्वदेहे यो न जानाति स योगी नामधारकः ॥ XLIII.111॥

Sources: 1 cf. YSV (PT p. 839): *sūryākāśam tathā koṭisūryavindusamaṇ* (°*bimbasamaṇ*) YK 2.40d) smaret | sabāhyābhyanṭare caivam ākāśam (*caiva sākāśam* YK 2.41b) lakṣayet tu yaḥ | 1-2 cf. YSV (PT p. 839): śivavad vihared viśve pāpapunyavivarjitaḥ | eteṣāñ caiva lakṣeṇa karmadvārā 'ghamāharet (*karmmadvārānapāharet* YK 2.41d) | 3-4 = YSV (PT p. 832) = YK 2.14: navacakram̄ kalādhāram̄ tri-lakṣam̄ vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakah |

Testimonia: 1 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhyanṭare sūryakoṭisadṛśam sūryākāśam avalokayet | 3-4 ≈ *Netratantra with Netroddyota* 7.1: ataḥ param pravakṣyāmi dhyānam sūksmam anuttamam | ṛtucakram̄ svarādhāram̄ tri-lakṣyam vyomapañcakam | 3-4 ≈ *Tantrāloka* 19.15: ḫoḍāśādhāraṣaṭcakralakṣyatrayakhapañcakāt | kvacid anyataratrātha prāguktapaśukarmavat | 3-4 ≈ *Manthānabhairavatantram Kumārikākhaṇḍaḥ* 25.2ab: ṣaṭcakram̄ ṣoḍāśādhāram̄ tri-lakṣyam vyomapañcakam | 3-4 ≈ *Ūrmikaulārṇavatantra* 2.184: sarvam samadhiyogena kulena hi tad ucyate | ṣaṭcakram̄ ṣoḍāśādhāram̄ tri-lakṣam̄ vyomapañcakam | 3-4 ≈ SSP 2.31 (Ed. p. 43): navacakram̄ kalādhāram̄ tri-lakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmadhārakah | 3-4 ≈ YSV (PT p. 839): navacakram̄ kalādhāram̄ dvilakṣam̄ vyomapañcakam | samagraṇ yo na jānāti sa yogī nāmadhārakah | 3-4 ≈ *Yogatarāṅgiṇi* quoted with reference *Nityānāthapaddhati* (Ed. p. 72) = *Hathatattvakaumudi* 24.1: ṣaṭcakram̄ ṣoḍāśādhāram̄ dvilakṣyam vyomapañcakam | svadehe ye na jānāti katham siddhyanti yoginah | 3-4 ≈ PT (Ed. p. 172): ṣaṭcakram̄ ṣoḍāśādhāram̄ tri-lakṣam̄ vyomapañcakam | svadehe yo vijānāti sa guruḥ kathito budhaiḥ | 3-4 ≈ *Gorakṣaśataka* (Nowotny) 13 = *Vivekāmartaṇḍa* 6.3: ṣaṭcakram̄ ṣoḍāśādhāram̄ trailekyaṁ vyomapañcakam | svadehe ye na jānāti katham sidhyanti yoginah | 3-4 ≈ *Yogacūḍāmanuyupaniṣad* 3cd-4ab: ṣaṭcakram̄ ṣoḍāśādhāram̄ tri-lakṣyam vyomapañcakam | 3| svadehe yo na jānāti tasya siddhiḥ katham bhavet | 3-4 ≈ *Mandalabrahmaṇopanīṣat* 3.4.5: navacakram̄ ṣaḍādhāram̄ tri-lakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmato bhavet | 3-4 ≈ *Hṛṣhapradipikā* 4.77: ṣaṭcakram̄ ṣoḍāśādhāram̄ tridhā lakṣam̄ guṇatrayam | śeṣas tu granthavistāras trikūṭam̄ paramam̄ padam |

1 tataḥ cett.] om. BL paścād cett.] paścāt N₁N₂U₁ paccā BL om. E bāhyābhyanṭare cett.] ābhyanṭare N₂ prakāśamāna° cett.] prakāśamāga° P prakāśamān BL °sūrya° cett.] °yarsū° E °sūryam P °bimba° cett.] om. E °sahitam̄ cett.] °sahita° BL sūryakāśam cett.] sūryakāśa° BLP laksyam̄ cett.] lakṣam̄ BLN₂ kartavyam̄ cett.] kartavyam̄ mataḥ BL laksyāñām̄ cett.] laksyāñām̄ P laksyāñām̄ B laksyam̄ L laksyāñā N₂ 1-2 kāraṇāc N₂] kāraṇāt E kāraṇāt cett. 2 charire N₂] śarīra° DN₁ śarīra BPLU₂ °śarīram E rogāsamsargo BLP] rogāsamsargi E rohasamsargo D rohasamsarge N₁ rogāsamsargo N₂U₁U₂ na cett.] om. E bhavati cett.] bhavati B valitam̄ palitam̄ DLN₁N₂] valipalitam̄ N₂ valitapalitam̄ BEP punyam̄ cett.] punyām BL ca cett.] om. E bhavati cett.] bhavati BL bhati U₁ 3 navacakram̄ cett.] śloka navacakram̄ BL navacakra° DN₁N₂ °kṣyam̄ cett.] tri-lakṣam̄ BLN₂ 4 svadehe yo β] samakriyā α

After that, the focus onto sun-space (*sūryākāśa*) shall be visualized as being accompanied with the shining of the disc of the sun internally and externally. From the execution of these foci, contact with diseases does not arise within the body. Thus wrinkles and grey hair, sin and merit do not arise.

XXVIII. i The nine *cakras*,²⁴ sixteen supports²⁵, the three foci²⁶ and five spaces. Who does not know [them?] within ones own body, he is only a yogin by name.²⁷

²⁴A very detailed account of Rāmacandra's ninefold system of *cakras* is presented from IV-XII, pp. ?? - ?. A shorter and rather redundant account of the system is found again in section XXX, cf. p.???. The reason for the renewed mention of the *cakras* is not apparent.

²⁵The sixteen supports of Rāmacandra are big toe support (*pādāṅgusṭhādhāra*), root support (*mūlādhāra*), anus support (*gudādhāra*), penis support (*lingādhāra*), pleasance [support] (*udyāna*), navel (*nābhyaḍhāra*), heart-form support (*hrdayarūpādhāra*), throat (*kanthādhāra*), uvula support (textitghamṭikādhāra), palate support (*tālvādhāra*), tongue support (*jihvādhāra*), teeth support (*dantādhāra*), nose (*nāsikādhāra*), breath support at the root of the nose (*nāsāmūle vāyvādhāra*), center of the eyebrows support (*bhrūvormadhyādhāra*) and the eye support (*netrādhāra*). Each one of them is associated with a particular yogic technique. The sixteen supports are treated in details in section XXXI, pp. ??-??.

²⁶The three foci called *antar(a)lakṣya*, *bahirlakṣya* (often called *bāhyalakṣya* in the *pañcalakṣya* system of Rāmacandra and others) and *madhyalakṣya* are the predecessors of the five foci found in *Yogatattvabindu*, *Yogaśvarodaya* as quoted in Prāṇatosīni and *Yogakarnikā* and *Sarvāṅgayogapradipikā*. The two additional foci are *ūrdhvvalakṣya* and *adholakṣya*. A system of three foci is taught in *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ*, *Netratantra* with *Netroddyota*, *Gorakṣāstaka* (Nowotny), *Śivayogapradipikā*, *Siddhasiddhāntapaddhati*, *Advayatārakopaniṣat*, *Yogacūḍāmanyupaniṣad*, *Maṇḍalabrahmaṇopaniṣat*. Structurally, it is surprising that Rāmacandra mentions all five *lakṣyas* in section XIII, then teaches *ūrdhvvalakṣya* in section XIV and *adholakṣya* in section XV, and just after the introduction of various other topics, he continues the subject of Lakṣayoga by teaching *bāhyalakṣya* in section XXIII, *antar(a)lakṣya* in section XXIV and finally *madhyalakṣya* in section XXVIII. The structural issues of the text are discussed in detail p. on ??.

²⁷As can be seen in the sources and testimonia on the previous page, the reception of this verse and the related practices is extremely widespread. They were transmitted from Śaiva Tantras such as *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ* and *Netratantra* with *Netroddyota*, across the early and classical literature of Hṛ̥ṣe- and Rajayoga (e.g. *Hṛ̥ṣapradipikā*), and from there into the post-*Hṛ̥ṣapradipikā* era of the same genre, well into the late *Yoga Upaniṣads*. Most of the technical terms occur in even earlier Śaiva Tantras, such as in the *Mālinīvijayottaratantantra*, which, however, teaches a more elaborate but conceptually deviating system of six *lakṣyas*, cf. (VASUDEVA, 2004: pp. 263-71), on the *granthis*, *vyomas*, *lakṣyas* and *cakras*.

[XXIX. cakrānām anukramah]

इदानीं चक्रानामनुक्रमः कथ्यते । आधारे ब्रह्मचक्रम् १ ॥ आधारोपरि लिङ्गमूले स्वाधिष्ठानचक्रम् २ ॥ नाभौ मणिपूरकचक्रम् ३ ॥ हृदयेऽनाहतचक्रम् ४ ॥ कण्ठस्थाने विशुद्धिचक्रम् ५ ॥ षष्ठं तालुचक्रम् ६ ॥ भ्रुवोर्मध्ये आज्ञाचक्रं ७ ॥ ब्रह्मरन्ध्रस्थाने कालचक्रम् ८ ॥ नवममाकाशचक्रम् ९ ॥ तत्परमशून्यम् ॥

Sources: २ cf. SSP 2.1 (Ed. p. 29): atha piṇḍavicāraḥ kathyate piṇḍe navacakrāṇī | cf. SSP 2.1 (Ed. p. 29): ādhāre brahmacakram tridhāvartam bhagamandalākāram | tatra mūlakandaḥ | tatra śaktim pāvakākārām dhyāyet | tatraiva kāmarūpapīṭham sarvakāmaphalapradam bhavati | cf. SSP 2.2 (Ed. p. 29): dvitiyam svādhiṣṭhānacakram | tanmadhye paścimābhimukham liṅgam pravālāñkurasadṛśam dhyāyet | tatraivodiyānapīṭham jagadākarṣaṇam bhavati | ३ cf. SSP 2.3 (Ed. pp. 29-30): trtiyam nābhīcakram pañcāvartam sarpavat kundalākāram | tanmadhye kundalinīm śaktim bālārkakotisannibhām dhyāyet | sā madhyā śaktiḥ sarvasiddhidā bhavati | cf. SSP 2.4 (Ed. p. 30): caturtham hṛdayacakram aşṭadalakamalam adhomukham | tanmadhye karnikāyām liṅgākārām jyotiṛūpam dhyāyet | saiva hamsakalā sarvendriyavaśyā bhavati | cf. SSP 2.5 (Ed. p. 30): pañcamam kanṭhaçakram caturaṅgulam | tatra vāma idā candranādi | dakshe piṅgalā suryanādi | tanmadhye susūmnām dhyāyet | saiva anāhatatakalā anāhatasiddhidā bhavati | cf. SSP 2.6 (Ed. p. 31): şaṣṭham tālucakram | tatrāmr̥tadhārāpravāhāḥ | ghaṇṭikāliṅgam mūlarandhram rājadantam śāṅkhinivivaram daśamadvāram | tatra śūnyam dhyāyet | cittalayo bhavati | ४ cf. SSP 2.7 (Ed. p. 31): saptamaṇi bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dipasiṅkhākāram dhyāyet | tatra vāksiddhir bhavati | cf. SSP 2.8 (Ed. p. 31): aşṭamam brahma randhram nirvāṇacakram sūcikāgrabhedyam | tatra dhūmasīkhākāram dhyāyet | tatra jālandharapīṭham moksāpradam bhavati | cf. SSP 2.9 (Ed. p. 32): navamam ākāśacakram sodaśadalakamalam ürdhvamukham | tanmadhye karnikāyām trikūṭākārām tadūrdhvāśaktiṁ tām paramaśunyām dhyāyet | tatraiva pūrṇagiripiṭham sarveṭasiddhipradam bhavati | iti navacakravīcāraḥ ||

2 anukramah cett.] anukrama N₁ anukramā DN₂ **kathyate** cett.] kathyamte DN₁N₂ ādhāre cett.] ādhāro BL brahmacakram BEL] brahmacakram cett. ādhāropari β] om. α liṅgamūle β] liṅge α svādhiṣṭhānacakram EDPN₁N₂] svādhiṣṭhānacakram cett. ३ maṇipūrakacakram ELPN₁N₂] maṇipūrakacakram cett. 'nāhata° P] anāhata° BELU₂ viśuddha° cett. cakram BEL] cakram cett. viśuddhicakram β] anāhatacakram α sāṣṭham cett.] sāṣṭha° L ४ tālucakram EN₁N₂] tālucakram DPU₁ tālucakre BL tālucakra U₂ °ajñā cett.] agneja P āgneya L ājñāya B cakram DEN₁N₂U₁U₂] cakram BDPL °randhra° cett.] om. BELP °kāla cett.] brahma° U₁ cakram E] cakram cett. navamam E] navama N₂ navamam rattu U₁ navamam cett. cakram DEN₁N₂U₁U₂] cakram BLP ५ tat° BDNL₁U₁U₂] etat E tataḥ P tata N₂ °parama° N₁] parama βD para° N₂U₁ °śūnyam BEL] śūnyam PN₁N₂U₁U₂ tatparamaśunyam D

[XXIX. Sequence of cakras]

Now, the sequence of the *cakras* is taught.²⁸ At the base,²⁹ there is the Brahmacakra. Above the base at the root of the penis is the Svadiṣṭhānacakra. At the navel, there is the Manipūrakacakra. In the heart [there is] the Anāhatacakra. Situated within the throat is the Viśuddhicakra. The sixth is the Tālu-cakra. In the centre of the eyebrows is the Ājñācakra. At the opening of Brahman³⁰ is the Kālacakra³¹ The ninth is the Ākāśacakra³². It is supreme emptiness.

²⁸Once again, Rāmacandra presents descriptions of the *cakras*, but this time, he only briefly mentions their names and locations. It is worth noting that these details were already extensively covered in chapters IV to XII. This repetition appears redundant. The only noteworthy differences are the more technical designations of the *cakras*, which were partially absent in the *cakra* sections of the beginning of the text. From this point onwards, however, there appears to be a growing emphasis on the *Siddhasiddhāntapaddhati* as Rāmacandra's template source text.

²⁹In the previous section on *cakras* Rāmacandra situates the first *cakra*, which he there calls *mūlacakra*, at the beginning (*ādau*) [of supposedly the central channel], which should be at the anus if we assume an ascending order, cf. p.??.

³⁰The *brahmarandhrasthāne* ("at the place of the aperture of Brahman") is the fontanelle, through which the vital principle of the yogi exists at death, cf. MALLINSON and SINGLETON, 2017:438.

³¹I have not been able to identify the term *kālacakra* ("cakra of time") for the eighth *cakra* in other texts. All other texts that I am aware of designate the eighth *cakra* in a ninefold *cakra* system with different terms: *Sārngadharapaddhati* 4359/256.13 calls it *nirvāṇa*° ("absolute extinction"); *Śivayogapradipikā* 3.15 also designates it with *nirvāṇa*°; the *Siddhasiddhāntapaddhati* 2.8 again calls it the *nirvāṇacakram*; *Yogasvarodaya* as quoted in *Prānatosīni* (Ed. p. 833) only calls it *aṣṭamam cakram* ("the eighth *cakra*") and *siddhapumsah sthalam* ("place of the accomplished human"); Rāmacandra himself in the previous chapter on *cakras* in XI. 1. 1 picks this up and calls it *aṣṭamacakram* ("eighth *cakra*") and *siddhapuruṣasya sthānam* ("place of the accomplished person"); *Yogaśaṅgraha* (IGNCA 30020 folio 2r. ll. 2-3) calls it *siddhapuruṣasyānacakram* ("the *cakra* of the accomplished person"); *Saubhāgyalakṣmyupaniṣat* again calls it *nirvāṇacakram*, but provides us with yet another unique designation - *parabrahmacakram* ("cakra of the supreme Brahman").

³²The term *ākāśacakra* for the ninth *cakra* in the known ninefold *cakra* systems occurs in *Śivayogapradipikā* 3.16 and *Siddhasiddhāntapaddhati* 2.9 only

[XXX. ādhāracakrasya bhedāḥ]

इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । पादयोरङ्गुष्ठे तेजसो लक्ष्यकारणात् हृषिः स्थिरा भवति । द्वितीयो
मूलाधारः । पादाङ्गुष्ठस्य मूलेऽपरपादस्य पार्णिः स्थाप्यते तदाम्रिः प्रबलो भवति । एका पार्णिः—
मूलाधारे स्थाप्यते । तस्य पादस्याङ्गुष्ठमूले परस्य पादस्य पार्णिः स्थाप्यते । तदम्रिः प्रदीप्यते ।

५ तृटीयं गुदाधारस्थानम् । तन्मध्ये संकोचविकाशाकुञ्चनकारणात्पवनः स्थिरो भवति ।

Sources: २ cf. YSV (PT p. 832) = YK 2.15: śoḍāśādharabhedan tu śrṇu devi viśesataḥ | cf. SSP 2.10 (Ed. p. 29): atha śoḍāśādharāḥ kathyante | cf. YSV (PT p. 839): aṅguṣṭhapādayos tejaḥ salakasthi-radr̄ṣṭimān | pādāṅguṣṭhe ya ādhārah prathamo (prathamam YK 2.16) yogatattvataḥ | cf. SSP 2.10 (Ed. p. 32): tatra prathamah pādāṅguṣṭhādharāḥ | tatrāgratas tejomayaṁ dhyāyet | dr̄ṣṭih sthīrā bhavati | २-४ cf. YSV (PT p. 839): dvitīyaṁ pādamūlāparam (pādamūlām param YK 2.16) sa vai | pādasya pārṣṇī (pārṣṇī YK 2.17) samsthāpya balavān prabhaven munih | pādamūle 'thavā pādāṅguṣṭhamūlam (prṣṭhe pādāṅguṣṭhe YK 2.17) viddhārayet || २-४ cf. SSP 2.11 (Ed. p. 33): dvitīyo mūlādhāras tam vāmapādāpārṣṇinā nispīḍya sthātavyam | tatrāgnidipanam bhavati | ५ cf. YSV (PT p. 839): tṛtyān tu gudādhāre (gudādhāre YK 2.18) gudasāñkocanakriyā | vikāśakuñcanam tasya sthiravāyā ca martyujit | cf. SSP 2.12 (Ed. p. 33): tṛtyo gudādhāra tam vikāśasamāñkocanena nirākuñcayet | apānavāyuh sthīro bhavati |

Testimonia: २ cf. *Hathasamketacandrikā* (GOML R3239 fol. 201 ll. 20): ity ādhārāḥ śoḍaśa athok-tānāṁ śoḍāśādharāṇāṁ kartavyānāṁ āha ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 1-2): tatra mūlādhāraḥ pādāyor amguṣṭhe tejaso lakṣyakaraṇād dr̄ṣṭih sthīrā bhavati | ity ādhāracakram || २-४ ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 3-8): atha dvitīyādharāḥ || २| tatra vāmapādāṅguṣṭhasya mūlām aparāpādasya pārṣṇī tasmin kathyate | tadrāgnē pradipana bhavati | ekaḥ pārṣṇī mūlādhāre dr̄ḍham sthāpyate tasya pādasya mūlām amguṣṭamūlam aparasya pādasya pārṣṇīnā sampīḍya ciram sthīryate tadānim agnidipyate || iti dvitīyādharāḥ || २-५ ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 9-13): || atha tṛtyādharāḥ || tṛtyam pādādhārasthānam tanmadhye dr̄ḍham muhuś ciram sañkocasañkocavikāsanā rūpākuñcanakaraṇāt vāmapādād apārṣṇimūlena gudasya nipidana vāyuh sthīro bhavati | vāmarām̄ karoti sādhakam iti || iti tṛtyādharāḥ ||

२ idānīm cett.] idānī N₂ bhedāḥ cett.] bheda BL kathyante cett.] kathyanta E kathyate DN₁ aṅguṣṭhe cett.] amguṣṭhai B tejaso cett.] tejasam BL lakṣya° cett.] lakṣa° N₂ lakṣam kartavyam BL °kāraṇāt cett.] kāraṇāt P dr̄ṣṭih cett.] dr̄ṣṭi N₁N₂U₁U₂ bhavati cett.] bhavati L ३ mūlādhāraḥ cett.] mūlādharaḥ U₁ mūlādhare U₂ °para° cett.] apara° α aparasya BL pādasya cett.] pāda° BL pārṣṇīh cett.] °pārṣṇīh L dhāraḥ pādāmduṣṭhasya mūleḥ parapādasya pārṣṇīh P sthāpyate cett.] syāpyate BL sthāyyamte U₂ tadagnīh cett.] agni° D agnī N₁ om. U₂ prabalo cett.] om. N₂U₂ bhavati cett.] bhavati BL om. N₂U₂ eka cett.] ekaḥ E ekām U₁ om. N₂U₂ ३-४ pārṣṇīh U₁] pārṣṇīh DN₁ pārṣṇir ādau BELP om. N₂U₂ ४ mūlādhāre cett.] mūlādhāra BU₁ mūlādhāra L mūlādhārai D om. N₂U₂ sthāpyate cett.] om. N₂U₂ tasya cett.] om. U₂ pādasyāṅguṣṭhamūle cett.] pādasya amguṣṭhamūlam N₁U₁ om. U₂ parasya EP] aparasya cett. om. U₂ pādasya cett.] om. U₁U₂ pārṣṇīh cett.] pārṇī N₂ pārṣno U₁ om. U₂ sthāpyate BELPU₁] sthāpyam DN₁N₂ om. U₂ tadagnīh E] tadagnīh BLPU₂ agnir DN₁ agni N₂U₁ pradipate E] pradipate BLPU₂ dipaye DU₁ dāpyate N₁ dipate N₂ ५ tṛtyam cett.] tṛtya U₂ °sthānam cett.] °sthāne B °vikāśa cett.] °vikāśa° L °kuñcana cett.] ākuñcana L akumcana U₁ kumcanaṁ DN₂ pavanaḥ cett.] pavana° DU₁U₂N₂ bhavati cett.] bhavati B

[XXX. Divisions of the wheels of support]

Now, the divisions of the totality³³ of supports³⁴ [for concentration] are taught.

The first is the support at the big toe. As a result of focussing onto the light at the big toe of the feet, stability of the gaze arises.³⁵

The root support is the second [one]. The heel of the other foot is caused to be placed at the big toe joint (*pādasyāṅguṣṭhamūla*)³⁶. As a result, the fire is strengthened. One heel is caused to be placed at the root-container. The heel of the other foot is caused to be placed at the root of the big toe of this foot. The fire of it is caused to be kindled.³⁷

The third is the location of the anus support. As a result of expansion and contraction, a stable vital wind arises.

³³I propose to understand *cakra* here in the less common meaning of "troupe, crowd, totality", cf. BOETHLING, vol. 2, 1958:209.

³⁴The yogic practice of sixteen ādhāras goes back to the Yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka*, *Manthānabhairavatantram* *Kumārikākhaṇḍah* and *Netratantra* with *Netroddyota*. The techniques were passed on, copied and recycled across the centuries among the Yoga traditions of Haṭha- and Rājayoga. Besides Rāmacandra's text, the other texts which present full lists of the sixteen ādhāras are *Netroddyota*-commentary of Kṣemarāja on *Netratantra* 7.5; *Sāradātilakatantra* 25.24–25; *Śivayogapradipikā* 3.17–33; *Siddhasiddhāntapaddhati* 2.10–25; *Yogatarāṅginī* 1.13 (Ed. p. 72–73) quotation with reference "nityanāthapaddhatau" (maybe another recension of the *Siddhasiddhāntapaddhati*, see 2023:149); *Hathatattvakaumudī* 24.10–23 and 40.19; and *Hathapradipikājyotsnā* on *Hathapradipikā*, as well *Prāṇatoṣinī* (Ed. p. 839–841) quotation with reference "yogasvarodaye" and *Yogakarnikā* quotation with reference "yogasvarodaye" 14–36. *Hathasamketacandrikā* (cf. i.e. GOML R3239 fol. 201 I. 20 – fol. 204 II. 5–6) directly quotes the *Yogatattvabindu* without reference. Comparing the various lists of ādhāras reveals great variability. Rāmacandra's system derives draws from the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati*.

³⁵In all previously mentioned systems, the big toe is the first ādhāra. In most texts, the practitioner is instructed to fixate the mind onto the big toe – either one shall visualize a light there (as in *Śivayogapradipikā*) or the light is already present. *Sāradātilakatantra*, however, instructs to fix *prāṇa* in each ādhāra listed. Here, the practice of the adhāras is subsumed under the *dhāraṇā*-limb of an eight-fold (*aṣṭāṅga*) Yoga system.

³⁶I suggest to understand the terms *pādasyāṅguṣṭhamūla* as the big toe joint or *articulatio metatarsophalangealis hallucis*.

³⁷*Netroddyota*, *Sāradātilakatantra* and *Haṭhapradipikājyotsnā* give the ankle (*gulpha*) as the second adhāra.

अनु च पुरुषस्य मरणं न भवति । चतुर्थं लिङ्गाधारम् । तन्मध्ये लिङ्गसंकोचनाभ्यासा त्पश्चिमदण्डमध्ये वज्रनाडी भवति । तन्मध्ये पुनराभ्यासकरणान्मनः पवनयोः संचारो भवति । तयोः संचारान्मध्ये ग्रन्थित्रयं त्रुट्यति । तच्चोटनातपवनो ब्रह्मकमलमध्ये पूर्णो भूत्वा तिष्ठति । ततो वीर्यस्तम्भो भवति । पुरुषः सदैव युवैव भवति । पञ्चमं उड्हीयाणं स्वाधिष्ठानम् । तत्र बन्धनान्मलमूत्रयोर्नाशो भवति ।

Sources: 1-4 cf. Ysv (PT pp. 839-840): liṅgādhāram caturthan tu liṅgasāṅkocanān tu ca | liṅgasāṅkocanābhypsāt paścimādaṇḍamadhyagaḥ | vajranādīti (vajrānādī tu YK 2.20) tanmadhye punar abhyasayamṣ (abhyasanān YK 2.20) tathā | sañcāro vāyumanasor atisañcāra iti (ratīm sañcarati YK 2.20) tridhā | granthitrayavibhedas (bhedaḥ YK 2.21) tu tadbhedo brahmamārgataḥ | brahmapadmo (padme YK 2.21) vāyupūrṇo (pūrṇe YK 2.21) bhūtvā tiṣṭhati yogirāṭ | viryastambho bhavet tena sādhayet tu sadā yuvā | mūlādhāre brahmapadme śatpadme ca tathā tathā | 1-4 cf. SSP 2.13 (Ed. pp. 33-34): caturtho meḍhrādhāraḥ | liṅgasāṅkocanena brahmagrānthaṭrayam bhītvā bhramaraguhāyāṁ viśramya tata ūrdhvamukhe bindustambhanām bhavati| eṣā vajroli prasiddhā 4 cf. YSV (PT p. 840): pañcamāna jāṭharādhāraṁ tada bandhayati kramāt | mṛtyunā bhaṅgasiddho 'yam (mṛtyunā māṅga° YK 2.23) mṛtyor (mṛtyur YK 2.23) eva kṣayañkaraḥ | anena paścimād ūrddham (ūrdhvam YK 2.24) vāyuh kuryād viśāladihiḥ | bandho 'yam buddhimanasoh pañcamādhārakālajit | cf. SSP 2.14 (Ed. p. 34): pañcame odyānādāraḥ | bandhanān malamūtrasaṅkocanām bhavati | *udyānā° etc. in various mss.

Testimonia: 1-4 ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 14-19): atha caturtham liṅgādhāraḥ || tanmadhye liṅgasāṅkocanābhypsāt mūlabandhena gudāyā muhuh samkocane kṛte liṅgasāṅkocanām svayam eva bhavati | tayoḥ sañcāram madhye granthitrayam trītyati tata trāṭanāt pavano brahmakamalamadhe pūrṇo bhūtvā tachutus tada viryastambho bhavati | puruṣah sadaiva yuvā tiṣṭhati | iti caturthādhāraḥ | ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 20 - 203: athāmamuprāṇām tatra bandhanān malamūtranāśo bhavati |

1 anu ca DPU₁ U₂] anyac ca E anūca N₁ N₂ anucakra° B anucakra° L na cett.] om. BPL caturtham cett.] caturtha° BDL saṅkocanā° cett.] sakonā° N₂ paścima° cett.] paścima° BP paścama° L 2 vajra° cett.] vajnā° BPL prajñā° E bhavati cett.] bhavati BL °karaṇān EPU₂] karaṇāt cett. manāḥ cett.] punah BL pavanayoh cett.] pavanayo BL saṅcāro cett.] samcoro D bhavati cett.] bhavati BL tayoḥ cett.] tayo B saṅcārān cett.] saṅcārāt DU₁ 3 trūtyati cett.] trūtyati B trūṭayati L trudyati U₁ ti N₂ °tattrōṭanāt N₁ U₂] tattroṭanāt BELU₁ tata troṭanāt DN₂ pavano BEL] pavanāḥ cett. °kamala° cett.] °ka° BL pūrṇo cett.] pūrṇā BL 4 puruṣah cett.] puruṣa N₂ sadaiva cett.] samḍaivam P yuvaiva DL] yuvā E yuve P yuvaiv B yuve va N₁ yurvaiva N₂ yuvaivam U₁ yuvaivam U₂ bhavati cett.] bhavati B prabhavati P pañcamam cett.] pamcama B pamcam N₂ uddiyānām svādhīṣṭhānam PU₂] udḍiyānām svādhīṣṭhānam BL udyānām DN₁ odyānām N₂ uddiyānām U₁ uddiyānām svādhīṣṭhānam P udgiryānām svādhīṣṭhānam E bandhanā E] badhadānān U₂ bamḍhanāt N₁ N₂ vamḍhanāt D bamḍhadānāt U₁ bamḍhadānān P bamḍha diyate BL malamūtrayor cett.] mūlamūcayor L bhavati cett.] bhavati B

And on that, death of the person does not arise.³⁸

The fourth is the penis support. As a result of the repeated practice of contracting the penis in its center, the adamantine channel³⁹ appears within the staff of the back⁴⁰. From the repeated practice again [and again], both breath and mind move into its centre. Caused by the transition of both [breath and mind] into the centre [of the adamantine channel] the trinity of knots⁴¹ breaks. There, from the breaking of that, the vital wind, after having filled up (the central channel?), resides within the lotus of Brahman⁴². From that, virility and strength arise. The person becomes youthful forever.⁴³

The fifth is Uddiyāṇa at the Svādiṣṭhāna[cakra]⁴⁴. From performing a lock (*bandha*) there, urine and faeces disappear.⁴⁵

³⁸ *Netroddyota*, *Śāradātilakatantra* and *Hathapradipikājyotsnā* provide the knee (*jānu*) as the third *adhāra*.

³⁹ The adamantine channel (*vajranāḍī*) is another synonym for the central channel. Rāmacandra adapted the term from the *Yogasvarodaya*. *Yogatarāṅgiṇī* in the commentary on 1.13 uses the term *vajragarbhā* ("adamantine womb").

⁴⁰ The staff of the back (*paścimadaṇḍa*) is the central channel, cf. *Śārngadharapaddhati* 4365.

⁴¹ The trinity of knots are: 1. the knot of Brahmā/Brahman (*brahmagrāntha*) is situated in the lower regions of the body (cf. *Gorakṣayogaśāstra* 23-24); 2. the knot of Viṣṇu (*viṣṇugrāntha*) at the level of the heart (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣaśataka* 80); and 3. the knot of Rudra (*rudragrāntha*) at the level of the head or between the eyebrows (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣaśataka* 81). Depending on text and tradition, it is either the breath (cf. *Amṛtasiddhi* 13.9-11) or the *kundalini* (cf. *Yogabija* 96-7 and *Gorakṣaśataka* 74-86) that enters the central channel and pierces the knots. *Gorakṣaśataka* 48 states that the entrance to the central channel is blocked by phlegm. It mentions that the three knots have arisen from the three *guṇas*. They obstruct the central passage.

⁴² The lotus of Brahmā/Brahman refers to the eighth *cakra* in Rāmacandra's system, cf. chapter VIII, p. ?.?. The same location is expressed in the *Siddhasiddhāntapaddhati* 2.13 and *Yogatarāṅgiṇī* commentary on 1.13 with the term *brahmaṛaguhā* ("buzzing hive") usually situated on top of the head (*Jogpradipyakā* 932; cf. *Śārngadharapaddhati* 4366 and *Gorakhbhāṇī* 28.2 and 30.4).

⁴³ Most of the consulted texts situate the fourth *adhāra* at the penis (*meḍhṛa*). *Śāradātilakatantra* and *Hathapradipikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayogapradipikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associate the practice with the arrest of semen (*bindustambha*). However, *Siddhasiddhāntapaddhati* calls this *vajrolī*.

⁴⁴ For a discussion of the term *uddiyāṇa*, see p.?? fn. 23.

⁴⁵ *Śivayogapradipikā*, *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī* share the concept of performing a *bandha* at Uddiyāṇa. *Haṭhatattvakaumudi* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with *Śāradātilakatantra* and *Hathapradipikājyotsnā* situate the fifth *adhāra* at the anus (*pāyu* or *sivani*). The *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jāṭharādhāra*).

षष्ठो नाभ्याधारः । तत्र प्राणवाभ्यासादनाहतो नादः स्वयमुत्पद्यते । सप्तमो हृदयरूपाधारः । तस्मि
न्त्थाने प्राणवायोर्निरोधात्पदपि कमलान्द्यर्थ्यमुखानि विकसन्ति । अष्टमः कण्ठाधारः । तत्र जा-
लन्धरो बन्धो दीयते । तस्मिन्सतीडायां पिङ्गलायां पवनः स्थिरो भवति । नवमो घंटिकाधारः । तत्र
जिह्वाग्रं लग्नं भवति । ततोऽमृतकलाया अमृतं स्ववति । तदमृतपानाच्छरीरमध्ये रोगसंचारो न
भवति ।

5

Sources: १ cf. YSV (PT p. 840): nābhyaśdhāro bhavet ṣaṣṭhas (ṣaṣṭhaṁ YK 2.25) tatra prāṇam sam-abhyaset | svayam utpadyate nādo nādato muktidantataḥ (muktidāntaḥ YK 1.25) | cf. SSP 2.15 (Ed. p. 34): ṣaṣṭhe nābhyaśdhāra omkāram ekacittenoccārayet | nādalayo bhavati | १-२ cf. SSP 2.16 (Ed. p. 34): saptame hṛdayādhāre prāṇam nirodhayet | kamalavikāso bhavati | १-२ cf. YSV (PT p. 840): saptamo hṛdayādhāras tasmin vāyunibandhanāt | ūrddhakatrāṇi (ūrdhvavakatrāṇi YK 2.26) padmāni vikasanti mahān bhavet | २-३ cf. YSV (PT p. 840) = YK 2.27: kanṭhādhāraḥ ṣṭamas tatra kanṭhasaṅkocaklaṣanāḥ | jālandharākhyo bandhaḥ syāt tasmin sati marud dṛḍhah | २-३ cf. SSP 2.17 (Ed. p. 34): aṣṭame kanṭhādhāre kanṭhamūlam cibukena nirodhayet | idāpiṅgalayor vāyuh sthiro bhavati | ३-५ cf. YSV (PT p. 840): navamo ghaṇṭikādhāras tatra jihvāgramagrataḥ (jihvāgrataḥ krte YK 2.28) | sampivat�amṛtam tasmād yogajimṛtyujitparah | ३-५ cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgram dhārayet | amṛtakalā sravati |

Testimonia: १ ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 ll. 1-3): atha ṣaṣṭho nābhyaśdhārah | tatra pranavābhyaśe harau samāhitamanah puruṣasya nā harau nādomanaḥ sthairyam svayam utpadyate | १-२ ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 ll. 4-5): atha saptamam hṛdayarūpa ādhārah || tasmin brāhmaṇavāyor nirodhāc chakaramalāni svayam ūrduhamukham vilasanti | २-३ ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 ll. 6-9): athāṣṭamaḥ kanṭhādhārah | tatra jālandharabandho diyate tasmin satiḍāpiṅgalayām pavanaḥ sthiro bhavati | ३-५ ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 ll. 9-13): atha navamam ghaṇṭikādhārah | tatra jihvāyā agram dattam cet tatav uparitah amṛtam yat sravati taj jihvāgreṇa yogī pibati | tad amṛtāpānāc chariramadhye rogāṇām sañcāro na bhavati |

१ nābhyaśdhārah cett.] nābhyaśdhāras U₁ nābhyaśdhāre U₂ tatra cett.] om. E prāṇavābhyaśā BLPU₂] prāṇavābhyaśāi DN₁N₂ prāṇavābhyaśāmsad U₁ om. E °anāhato cett.] nāhato P ānāhato U₁ anohato U₂ om. E nādaḥ cett.] nārah P tādaḥ N₂ om. E svaya cett.] svayam N₂ om. E utpadyate cett.] ūtpadyate N₁ om. E saptamo cett.] om. BE hṛdaya cett.] hṛdayā^o U₂ om. BE °rūpādhārah^o N₂U₁] rūpadhārah L rūpa ādhārah DN₁ °dhārah U₂ om. BE २ prāṇavāyor cett.] prāṇavāyō B nirodhāt β] nirūmdhanāt α] saḍ api BE] sadapi cett. ūrdhvamukhāni cett.] ūrdhvamukham DN₁N₂ ūrusyordha mukham bhavati U₁ ṣaṭamah DPN₁U₁U₂] ṣaṭamam E aṣṭame BL aṣṭama^o N₂ tatra cett.] tatraḥ D २-३ jālandharo cett.] jālamdhara^o N₂ jalām BL ३ diyate cett.] dipgate U₁ satiḍāyām EP] satiyām BL sati iḍāyām DN₁U₁U₂ satiśādāyām N₂ pavanaḥ cett.] pavana^o D bhavati cett.] bhavati BL navamo cett.] navo B ghaṇṭikā^o cett.] ghaṭikā^o P ghamta^o L °dhārah cett.] dhāras U₁ ४ jihvāgram cett.] jihvāyāgram D juhvāyām U₁ bhavati cett.] bhavati B bhavati vā U₁ tato cett.] tataḥ N₁U₁ 'mṛtakalāyā BEPN₁N₂] mṛtakalāyām L amṛtakalāyāh DU₁ amṛtam cett.] amṛta P om. L sravati cett.] om. L tadamṛtāpānāc DP] tadamṛtāpānāt EN₁N₂U₁ tadamṛtākalāyām amṛtāpāni^o B amṛtāpānā L tadamṛtāpānā U₂ charira^o cett.] śarira^o EN₁N₂ na cett.] om. BL ५ bhavati cett.] bhavati B

The sixth is the support of the navel. From the repeated practice of *pranava*, the unstruck sound arises by itself.⁴⁶

The seventh is the support of the heart form. The six lotuses [become] upward facing [and] blossom from the restraint of the breath in this location.⁴⁷

The throat support is the eighth. There, the binding of Jālandhara⁴⁸ is produced. While abiding therein, the vital wind in the Idā and Piṅgalā channels becomes stable.⁴⁹

The ninth is the support of the uvula. There the tip of the tongue becomes attached [to the uvula]. Because of that, the nectar of immortality flows from the immortality digit. From drinking the nectar of immortality, diseases do not spread in the body.⁵⁰

⁴⁶ *Siddhasiddhāntapaddhati* instructs recitation of *om* at the navel, *Yogatarāṅgini* adds meditation on the form of consciousness (*cindrūpam*) to the same recipe, whereas in *Haṭhatattvakaumudi* the breath should be restrained at the navel, which causes the rising of the sound of *om* into emptiness. In the *Yogaśvarodaya*, the restraint of breath in the navel causes the *nāda* to arise on its own. However, *Śivayogapradīpikā* instructs to contemplate Kunḍalinī at the navel. *Netroddyota* lists the *kanda* as the sixth support.

⁴⁷ Rāmacandra's mention of *śadapi kamalāny* ("six lotuses") seems odd, since he teaches a ninefold *cakra* system. The result of the practice in *Siddhasiddhāntapaddhati*, *Yogaśvarodaya* and *Yogatarāṅgini* is confined to the blossoming of the heart lotus. In the *Haṭhatattvakaumudi*, it is not the heart itself, but consciousness blossoming in the heart. In *Śivayogapradīpikā*, the heart centre consists of a downward-facing eight-petaled lotus and is declared as the bestower of one's desires. Here, one should bring the mind into the pericarp (*karṇikā*) in the form of a *liṅga* of light. *Netroddyota* lists the term *nādi* as the seventh *adhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (*nābhiḥṛṇmadhyamārgē tu sarvakāmābhidhō mataḥ*), whereas *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* list the navel as the seventh *adhāra*.

⁴⁸ The passage demonstrates how Rāmacandra is jumping between his two sources. In chapter XI, he situated Jālandhara at the *brahmaṇḍhra*. A discussion of the term can be found at p. ??.

⁴⁹ *Netroddyota* places the support at the belly (*jathara*). *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* place the eighth support in the heart. All other texts present the same concept.

⁵⁰ Most texts with the sixteen *ādhara* system share this concept. Only *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* situate the ninth support at the neck (*grīva*) and *Netrodyota* at the heart.

दशमस्ताल्वाधारः । तन्मध्ये चालनं दोहनं च कृत्वा लभिकाप्रवेशे सति तालुनिमशा जिहा तिष्ठति । एकादशो जिहातले जिहाधारः । तस्मिन्जिहाग्रण मन्थनं क्रियते । तस्मिन्कृतेऽतिमधुरं पानीयं स्ववति । तथा च कवित्वगीतछन्दोनाटकादि विषय ज्ञानमुत्पद्यते । तदुपरि द्वादशो दन्तयोर्मध्ये दन्ताधारः । तस्मिन्थाने जिहाया अग्रं घटीमात्रमर्घटीमात्रं बलात्कारेण स्थाप्यते । तस्मिन्सति ५ साधकस्य समग्रा रोगा नश्यन्ति ।

Sources: १ cf. YSV (PT p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich omitted in YK) | calane dohane caiva jihvā jaḍati lambitā (jāyeta lambitam YK 2.28cd) | nāsikāpraptajīhvayam tālulagnā bhavet tataḥ | cf. SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantai garbhe lambikām cālanadhanābhāyāṁ dirghikṛtvā vīparītena praveśayet | kāṣṭhibhavati | २-३ cf. YSV (PT p. 840): ekādaśi (ekādaśo YK 2.29) bhavej jihvā talajādhāra iṣvari | jihvāgramathane tasmin pāniyam madhuram bhavet | tatpīṭeṣu kavir gitijyotiś (gitīr YK 2.29) chandovidām (chandovidūr YK 2.30) varah | २-३ cf. SSP 2.20 (Ed. p. 35): ekādaśe atha jihvādhāre tatra jihvāgram dhārayet | sarvaroganāśo bhavati | ३-५ cf. YSV (PT p. 840): dantādhāro (dvandvādhāro YK 2.31a) dvādaśeti sarvarogakṣayaṇkarah (sarvarogaḥ YK 2.31b) | dhārayed dantayor madhye jihvāgrañ ca balād api | dhṛtvārdhdhaghaṭikāmāṭram sarvarogan (sarvarogāṇs YK 2.32b) tu nāsayet | cf. SSP 2.21 (Ed. p. 36): dvādaśe bhrūmadhyādhāre tatra candramaṇḍalam dhyāyet śitalatām yāti |

Testimonia: १ ≈*Hṝhasamketacandrikā* (GOML R3239 fol. 203 ll. 14-15): atha daśamam tālvādhārah | spaṣṭam || २-३ ≈*Hṝhasamketacandrikā* (GOML R3239 fol. 203 ll. 15-17): ekādaśo jihvā tato jihvādhārah sravati || tasmin jihvāgreṇa mathanam kriyate tasmin kṛte atimadhuram pāniyam sudhāvat | kavitva gītacchamdanāṭkādi jñānam svayam utpadyate | २-५ ≈*Hṝhasamketacandrikā* (GOML R3239 fol. 203 ll. 18-20): atha tadupari dvādaśodantayor madhye dantādhārah tasmin sthāne jihvāyā agrām ghaṭīmāṭram ardthaghaṭīmāṭram balāt sthāpyate || tasmin sati samasta roganāśo bhavati ||

१ daśamas cett.] daśamam B daśamam E daśama N₁N₂ tanmadhye cett.] stāmnmadhye U₁ cālanam cett.] cānanam D vānam E dohanam cett.] dollahanam E dohanam chedanam U₂ kṛtvā cett.] kratvā BL sva kṛtvā U₁ lambikā cett.] cālam vikā U₁ sati cett.] śe sati P grati DN₁N₂ tālunimagnā cett.] tālunimagnā N₂U₁U₂ tālumagnā BPL jihvā cett.] juhvā U₁ om. N₂ tiṣṭhati cett.] om. N₂ २ ekādaśo cett.] om. N₂ jihvātale cett.] om. EN₁N₂ jihvādhārah cett.] om. N₂ tasmin cett.] tasmin na U₁ om. N₂ manthanam cett.] mathanam DLP kriyate cett.] kṛtvā BL 'timadhuram cett.] atimadhuram N₁N₂ satimadhuram BDL ३ sravati cett.] sravati B tathā cett.] tadā E kamīn nāsikā phatkāravat || tathā N₂ ca cett.] om. BL kavitva° cett.] kvacitva° BL kvacitta° D kavitvam U₂ °gīta° N₁N₂U₁] om. cett. °chando° β] °chamdevac-chamda° U₁ °chamda° cett. °nāṭkādi° cett.] °nādi° U₁ °viṣaya° βD] °viṣaye N₁N₂ viṣayanam U₁ jñānam cett.] jñānānam U₁ utpadyate cett.] utpadyamte B dvādaśo dantayor BLPU₁] dvādaśadantayo madhye E dvādaśor damtayo madhye U₂ dvādaśayor madhye DN₁N₂ ४ jihvāyā cett.] jihvāyām U₁ agrām cett.] agnām BL gram N₂ ghaṭīmāṭram cett.] ghaṭīmāṭram DN₁N₂ ardthaghaṭīmāṭram em.] arddhaghaṭīmāṭram DN₁N₂ ārdhaghaṭikāmāṭram U₁ ārgaghāṭīmāṭram PU₂ ārgaghāṭīmāṭram B ārddhaghāṭīmāṭram L om. E balātkaṛeṇa EDN₁N₂] bālātkaṛeṇa PU₁U₂ bālātkaṛeṇa BL tasmin cett.] tasmiṁ BL sati cett.] om. BL ५ naṣyanti cett.] naṣyamti B

The tenth is the support of the palate. After the moving and milking have been done therein, [and] while abiding at the entrance of the uvula, the tongue resides inserted within the palate.⁵¹

The eleventh is the tongue support at the base of the tongue. Therein the tip of the tongue has to be churned. While doing that, a very sweet drink flows out. Moreover, in that manner, the knowledge of areas like poetry, singing, metric and dance is generated.⁵²

Above that is the twelfth - within the teeth is the tooth support.⁵³ At this place, the tip of the tongue is to be positioned with force for the duration of one and a half *ghatīs*⁵⁴. Abiding therein, the diseases of the practitioner will entirely disappear.⁵⁵

⁵¹The ninth, tenth, eleventh and twelfth support are all associated with *khecarimudrā* and its forerunners. Already the Buddha himself tried to force his tongue against his palate. For a detailed account of *khecarimudrā*, see MALLINSON. *Netrodyota* places the tenth support at the tortoise channel (*kürmanāḍī*), whereas *Śāradātilakatantra* and *Hṛṣapradipikājyotsnā* situate it at the throat *kaṇṭha*.

⁵²Almost all text teaching the sixteen *adhāras* share the concept of the churning of the tongue with just minor differences: *Siddhasiddhāntapaddhati* gives the destruction of all diseases (*sarvaro-ganāśa*) as the result of this practice, *Yogatarāṅgiṇī* calls the practice *jihvādhobhāgādhāra*. Only *Netrodyota* teaches the throat (*kaṇṭha*) as the eleventh *adhāra* but states that “Above the place of the uvula is a stream of nectar resembling nectar itself.” (*lambhakasya sthitaścordhve sudhādhāraḥ sudhātmakah* ||).

⁵³SSP 2.21 (Ed. p. 36) teaches the brows as the twelfth *adhāra*. Rāmacandra decided to stick to the YSv. Given the other descriptions it is apparent that Rāmacandra switched between both sources when compiling the section on the sixteen *adhāras*.

⁵⁴One *ghatī* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One and a half textitghatīs would thus equal 36 minutes

⁵⁵Most of the texts teach a practice that involves contact between the tongue and the teeth. Rāmacandra and *Yogasvarodaya* teach to push the tongue forcefully against the [upper] teeth. *Śivayogapradipikā* instructs to rub the tip of the tongue at the upper teeth for half a year which would cause the practitioner to see an inner light. *Hṛṣatattvakauṇḍī* mixes the two previous ideas. The name of the twelfth *adhāra* here is *dvijādhāra*, and Sundaradeva also calls it *rājadanta*. The yogin presses the tip of the tongue against this point, and hence he perceives an inner light within six months. *Yogatarāṅgiṇī* surprisingly teaches the same technique as Rāmacandra and not the *bhrūmadhyādhāra* of *Siddhasiddhāntapaddhati*. *Netrodyota* names the palate as the twelfth support and lets us know that at the root of it is that which is blissful, which is enveloped by the *somakalā*. *Śāradātilakatantra* and *Hṛṣapradipikājyotsnā* list the nose as the twelfth support.

त्रयोदशो नाशिकाधारः । तस्मिलक्ष्ये कृते सति मनः स्थिरं भवति । चतुर्दशो नासामूले वाच्वाधारः । तस्मि न्दृष्टे: स्थैर्यकारणात्पृष्ठे मासे स्वीचं तेजः प्रत्यक्षं भवति । तेजसः प्रत्यक्षत्वे पर्थिवं बन्धनं त्रुट्यति । पञ्चदशो भ्रुवोर्मध्याधारः । तस्मिन्दृष्टे: स्थिरीकरणात्कोटिकरणानि स्फुरन्ति । षोडशो नेत्राधारः । अयमङ्गुल्यये न चाल्यते । तदभ्यासात् पृथ्वीमध्ये यर्त्क्षिततेजो वर्तते । तत्सर्वतेजो दृष्टिविषयं भवति तदर्शनात्पुरुषः सर्वज्ञो भवति ।

Sources: 1 cf. YSV (PT p. 832): nāśadhāras tato (*tataḥ* YK 2.32b) jñeyo nāśalakṣas trayodaśah (*trayodaśa* YK 2.32d) | manāsthira^k karo^y tu (*sthiraṁ karoty eva* YK 2.33a) vāyusthirakaro (*vāyuḥ* YK 2.32b) mahān | cf. SSP 2.22 (Ed. p. 36): trayodaśe nāśadhāre tasyāgram lakṣayet manāḥ sthiraṁ bhavati | 1-3 cf. YSV (PT p. 839) = YK 2.33ab-34cd): nāśa^pute sthiraṁ dṛṣṭir ādhāro 'yam caturdaśah | kṛte 'smīn sviyatejāḥ syāt pratyakṣam saṭtrimāsataḥ | pārthivām trūtati kṣipram pratyakṣam sviyatejasā | 1-3 cf. SSP 2.23 (Ed. p. 36): caturdaśe nāśamūle kapātādhāre dṛṣṭim dhārayet | saṇmāsāj jyotiḥpuñjam paśyati | 3 cf. YSV (PT p. 839): pañcadaśo bhruvormadhye sthira (*sthira* YK 2.35) dṛṣṭis tathā dhruvam | asmin dṛṣṭih sthiraṁ koṭih (*koṭiḥ* YK 2.35) kiraṇāni sphuranti hi | cf. SSP 2.24 (Ed. pp. 36-37): pañcadaśe laṭādhāre tatra jyotiḥpuñjam lakṣayet | tejasvi bhavati | 3-5 cf. YSV (PT pp. 840-41): neṭrādhāraḥ śoḍāśo 'yam (*aṅgulyagre na* YK 2.36) aṅgulyagreṇa cālayet | prthvīmadhye tu yatkiñcid varttate (*sarvajñāḥ prabhavas tena vardhate* YK 2.36) jaṭharānalāḥ | pratyakṣam tad bhavet sarvam tad ābhyaśān na samśayah | 3-5 cf. SSP 2.25 (Ed. p. 37): avaśiṣte śoḍāśe brahmaṇandhraṁ ākāśacakram | tatra śrigurucaraṇāmbujayugmam sadāvalokayet | ākāśavat pūrṇo bhavati |

Testimonia: 2-31.1 ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 l. 21 - fol. 204 l.1): atha trayodaśe nāśikādhāraḥ || tasmin lakṣye kṛte sati manāḥ sthiraṁ bhavati | 1-3 ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 ll.2-4): atha caturdaśo nāśamūle lalāṭe pyādhāraḥ | tasmin dṛṣṭasthairyakaraṇāt ṣaṣṭhe māsi sviyam tejaḥ pratyakṣam bhavati | tejaḥ pratyakṣatve pārthiva sakalabandhanam trudyati | ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 ll. 5-6): atha pam-cadaśo bhrūmadhye ajñādhāraḥ asmin dṛṣṭeh sthirkaranāṁ koṭikiranāṁ puraḥ sphuramti | 3-5 ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 ll. 5-6): atha śoḍaśonetrādhāraḥ || ayam amgulya-greṇa mvālyate tadā bhyāsāt prthvīmadhye yatkiñcit tejo vartate | tatsarvam tejo dṛṣṭi viśoṣanam bhavati | tad darśanāt puruṣaḥ sarvajño bhavati || iti pūrvoktaśoḍādhāraṇām spaṣṭo 'rthaḥ ||

I nāśikādhāraḥ cett.] nāśikāgrādhāraḥ EP tasmi^l lakṣye em.] tasmi^l lakṣe U₂ tasmi^m lakṣye EPU₁ tasmi^l lakṣe DN₁N₂ tasmi^m draṣṭe BL sati cett.] om. BL manāḥ sthiraṁ EP] minasthire B manāḥ sthira L manasthiraṁ cett. nāśamūle vāyādhāraḥ DN₁N₂] nāśamūle vādhāraḥ U₁ nāśamūladhāraḥ P nāśo mūlādhāraḥ BL nāśamūlādhāraḥ EU₂ 2 tasmin cett.] tasmi^m na cett. dṛṣṭeh cett.] llakṣe krute sati B lakṣe kṛte sati L na dṛṣṭeh U₁ laṣthe U₂ māse BLU₁] māsi cett. sviyam cett.] svayam BLN₂U₂ pārthivam cett.] pārthiva N₂ 3 trūtyati PU₂U₁] tuṭyati E trūtayati BL trudyati N₁N₂D bhruvormadhyādhāraḥ P] bhruvormadhyādhāras E bhruvormadhye dhāraḥ BL bhruvormadhye ājñādhāraḥ D bhruvormadhye ādhāraḥ N₁N₂ bhruvormadhye ādhāra U₁ bhruvormadhyādhāra U₂ tasmi<??>] asmin N₁ smin D asin U₁ dṛṣṭeh cett.] dṛṣṭe L na dṛṣṭeh U₁ dṛṣṭi^o U₂ kiraṇāni α] koṭikiranāḥ EP koṭikiranāḥ U₂ koṭikiranā BL sōḍāśo cett.] sōḍāśaḥ DN₁N₂ 4 neṭrādhāraḥ cett.] netrā LB ayam β] ayam α aṅgulyagre na em.] aṅgulyagreṇa cett. agulyagreṇa N₁D amgugreṇa N₂ prthvi^o cett.] prthivi^o LBU₂ tejo cett.] tejaḥ DN₁N₂ om. U₁ vartate cett.] vataṭe U₁ tatsarvatejo DN₁N₂] tatsarvam cett. 5 bhavati cett.] bhavati B taddarśanāt cett.] tadarśanāt P tatdarśaḥ U₁ bhavati cett.] bhavati B

The thirteenth is the support of the nose. While turning it into the object of focus, the mind becomes stable.⁵⁶

The fourteenth is the support of the vital wind at the root of the nose. From the execution of stabilizing the gaze therein, direct perception of one's own light arises within sixty months. One breaks all bonds of the mundane by direct perception of the light.⁵⁷

The fifteenth container is situated in the middle of the eyebrows. Due to stabilizing the gaze therein, ten million rays of light sparkle.⁵⁸

[If the gaze] is held at the tip of the finger without wavering, this is the eye support, the sixteenth. Through that practice, some light arises from within the earth. The entire light of it becomes the object of vision. As a result of its perception, a person becomes omniscient.⁵⁹

⁵⁶The majority of texts teach either the nose, the base of the nose as in Śivayogapradīpikā (*ghrānamūla*) and *Hathatattvakaumudi* (*grāṇapada*), or the tip of the nose (*nāsāgra*) as the *Siddhasiddhāntapaddhati* and *Yogatarāṅgini*. Whereas *Netrodyota*, *Śāradātilakatantra* and *Hathapradipikājyotsnā* teach the place in between the brows as the thirteenth *adhāra*.

⁵⁷*Yogasvarodaya* and *Siddhasiddhāntapaddhati* provide the term *kāpātādhāra*. *Yogatarāṅgini* teaches the base of the nose as the fourteenth *adhāra*. All other texts teach fixing the mind and/or the breath at the forehead. *Netrodyota* calls this place at the forehead 'a wish-fulfilling jewel with its abode at the crossroads of the four channels' (*cintāmaṇyabhidhānākhyāś catuṣpathanivāsi yat*).

⁵⁸Śivayogapradīpikā teaches gazing above the brows, which quickly brings about the appearance of light. *Siddhasiddhāntapaddhati* calls it the "support of the forehead" (*lalātādhāra*), in which the practitioner shall visualize a cluster of light. *Yogatarāṅgini* teaches the centre of the brows. By concentrating on this point, a direct vision of many-rayed light occurs, and one's mind will merge into the sun-sky (*etasya dṛḍhābh्यासे sūryākāśo liyate*). *Hathatattvakaumudi* calls it the "support of ether" (*vyomādhāra*) and explains that by gazing at it, everything is perceived as light. However, *Netratantra* teaches the *brahmarandhra* as the fifteenth support. *Netrodyota* declares it as the "support of the fourth state" (*turyādhāra*). *Śāradātilakatantra* and *Hathapradipikājyotsnā* also teach the top of the head (*mūrdhan*) as the fifteenth.

⁵⁹The *netrādhāra* is also taught in other texts with some noteworthy differences: Śivayogapradīpikā teaches to fix [the gaze] above the eyes. Due to that, the yogin sees a mass of light in the corner of his eyes. *Yogatarāṅgini* instructs the yogin to rub the eyes with the fingers. *Hathatattvakaumudi* teaches to meditate upon the eyes. By seeing a mass of light in the corner of the eyes, one soon becomes like Śiva. *Siddhasiddhāntapaddhati* teaches to visualize the pair of the lotus feet of the revered teacher (*śrigurucaraṇāmbujayugmaṁ*) at the *brahmarandhra* in which the *akāśacakra* is situated. The *Hathapradipikājyotsnā*, too, lists the *brahmarandhra*. *Śāradātilakatantra* and *Netratantra* teach the *dvādaśānta* as the sixteenth support, cf. *Tantrikābhidhānakosa* 3, p. 210. *Netrodyota* explains: "The support of the [central?] channel is the highest subtle one which awakens complete pervasion." (*nādyādhārah paraḥ sūkṣmo ghanavyāptiprabodhakah* ||).

Appendix

Figures



Figure O.1: Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820, Opaque watercolor and gold on paper, 38.5 × 28 cm, Victoria and Albert Museum, London, Given by Mrs. Gerald Clark.

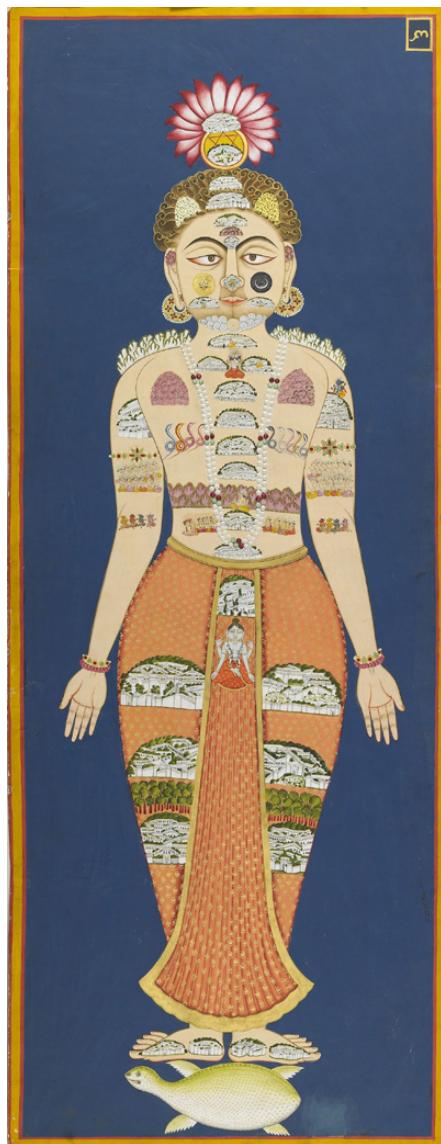


Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehrangarh Museum Trust.

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