

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical and Synoptic
Edition with annotated Translation

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Introduction

nādaakoṭīśahasrāṇi bindukoṭīśatāni ca/ sarve tatra layaṃ yānti yatra
devo nirañjanaḥ//

Thousands of crores of resonances and hundreds of crores of visual focal points,
all dissolve into the place where the unadorned god is.

Haṭhaṇḍapradīpikā

The List of the 15 Yogas

The authenticity of the list specifying the fifteen Yogas at the beginning of the text is ambiguous. This is due to the discrepancy between the structure of the Yogas presented in the text and the order presented in the list. For example, the text commences with a description of *kriyāyoga* and goes on to describe *siddhakuṇḍalinīyoga* and then mentions *mantrayoga* without adhering to the order presented in the list. This incongruity raises questions as to why the text structure deviates from the list. However, the reference to *jñānotpattav upāyaḥ* may provide some insight into why *jñānayoga* is included as the second *yoga* in the list. To reconcile these apparent inconsistencies, there are several possible explanations: 1) The text is severely corrupted. 2) The list was added by a different hand at a later time. 3) The term *jñānayoga* is included as a result of the practice of *siddhakuṇḍalinīyoga*, which is said to generate knowledge through the central channel, as stated in the text. These explanations may be combined to provide a comprehensive understanding of the situation.

Lakṣyayoga

- origin tantric Traditions -> e.g. Netratantra
- also check Mālinivijayottara 2004 Vasudeva pp. 256-257
- also *Amanaska* 2.10 Śāmbhavī Mudrā

Sources

The Additions of SORI 6082 - U₂

Analyse the additions of U₂ and present the *cakras* and their attributes in a table .

- Muktabodha- Texte sehe ich 3 Belege für bahiśśakti Muktabodha/kṛīyakramādyotikā.html 2938 suṣirānte bahiśśaktiṃ vinyasedvyomarūpiṇīm | tasyā madhye tu Muktabodha/sakalāgamasārasaṅgraha.html 2186 suṣirāntabahiśśaktiṃ vyāpinīm cintayet tataḥ || Muktabodha/kriyakramadyotikavyākhyā.html 1846 tanmadhye ca bahiśśaktiṃ sudhābindu parisrutim
- Parā¹.

¹Im Kaśm. Śiv. °das ewige Wort, in welchem potentiell alle Begriffe und Worte ruhen; vgl. das śabdabrahma des Vyākaraṇa. [B.]— Schmidt S. 246

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

The order of the readings in the critical apparatus is arranged according to the quality of readings in decending order. The critical apparatus is positive. Gemitation is not recorded.

Abbreviations

- qcr: quote cum referencia (quoted with reference)

Marking the Reliability of Sources and Testimonia in the Critical Apparatus

To accurately depict information about the textual relationship and estimated degree of relatedness of a passage from the *Yogatattvabindu* in the layers for sources and testimonia of the critical apparatus, a system of sigla was introduced.² The sigla are meaningful when a passage is corrupted in all witnesses and can only be reconstructed by means of other texts. The layers of the critical apparatus for sources and testimonia use the following sigla:

Ce *citatum ex alio* / quotation from another (text).³

Cee *citatum ex alio modo edendi* / quotation from another (text) with editorial changes.⁴

Ci *citatum in alio* / quotation in another (text).⁵

Cie *citatum in alio modo edendi* / quotation in another (text) with editorial changes.⁶

Re *relatum ex alio* / (content), attested from another text.⁷

Ri *relatum in alio* / (content), attested in another text.⁸

The following acronyms refer to passages that originated from texts that the author of the *Yogatattvabindu* utilized in compiling his work: **Ce**, **Cee**, **Re**. These texts must predate the *Yogatattvabindu*. The other acronyms, such as **Ci**, **Cie**, and

²This type of identification system is based on the use of the critical apparatus in (E. STEINKELLNER, H. KRASSER, and H. LASIC, eds. *Jinendrabuddhi's Viśālāmalavatī Pramāṇasamuccayaṭīkā Chapter 1 - Part I: Critical Edition*. Sanskrit Texts from the Tibetan Autonomous Region. Beijing - Vienna: China Tibetology Publishing House, Austrian Academy of Sciences Press, 2005, lii-liii). It was modified for the text-critical work on the *Yogatattvabindu*.

³The sigla **Ce** indicates an identical or largely identical content in the lesser witness and only allows for minor deviations in the wording of the passage.

⁴The sigla **Cee** identifies passages with noticeable deviations in the lesser witness.

⁵The sigla **Ci** indicates an identical or largely identical content in the lesser witness and only allows for minor deviations in the wording of the passage.

⁶The sigla **Cie** identifies passages in the lesser witness with noticeable deviations that have the intended character of the composer.

⁷The sigla **Re** identifies content parallels in the lesser witness that are relevant to the constitution of the critical text. It further indicates in certain cases that the composer might have used this source when composing his text.

⁸The sigla **Ri** identifies content parallels in the lesser witness that are relevant to the constitution of the critical text.

Ri, are texts that have adopted passages from the *Yogatattvabindu*, or verses or passages that share similar content with the *Yogatattvabindu*, but their relation is given literally, making it impossible to determine who adopted from whom. **Re** and **Ri** each refer to passages that are so closely related in content to those of the *Yogatattvabindu* that they are significant in reconstructing a passage.⁹

Punctuation

The inconsistent use of punctuation marks in the available witnesses necessitates standardization. Upon close examination, it appears that punctuation has frequently been dropped or added during the transmission of the texts. The neglect or improper handling of punctuation by the copists has resulted in different versions of lists with and without punctuation. In many instances, missing punctuation has led to the addition of case endings, alteration of the text, and the combination of list items into compound formations that were not present in the original text. Although punctuation plays an important role, deviations in punctuation at the end of sentences, lists, and verse-numbering will only be extensively documented in the critical apparatus of the printed edition. This means that emendations of obvious punctuation mistakes will not be recorded in the critical apparatus. However, the digital edition of this work provides a more detailed documentation of deviations in punctuation through diplomatic transcripts of each witness, and even has a function to display sentences cumulatively.

In the printed edition of the *Yogatattvabindu*, standard conventions of punctuation are followed. In verse poetry, a *daṇḍa* (|) marks the end of a half-verse or half of the *śloka*, and a double *daṇḍa* (||) marks the end of a verse. In prose, a single *daṇḍa* indicates the end of a sentence, and a double *daṇḍa* marks the end of a paragraph. Variations in the use of *avagraha* will be recorded, and items in lists will be separated by a double-*daṇḍa*.

Sandhi

Among the witnesses we see deviating and inconsistent application of *sandhi*. There is no clear evidence that originally *sandhi* was intentionally not applied. This edition

⁹Ce and Cee have the highest degree of reliability, Ci and Cie have a moderate degree, and Re and Ri have the lowest.

will therefore apply *sandhi* consistently throughout the constituted text to provide a readable text sticking to contemporary conventions in Sanskrit. The variant readings concerning *sandhi* are recorded consistently in the apparatus criticus. This is due to various textcritical problems arising from the inconsistent usage of punctuation which results in application or non-application of *sandhi* wheter the respective witness applied a *daṇḍa* or not. This is particularly the case within lists, which frequently occur in our compilation. Items were most likely originally separated by *daṇḍa*.

Class Nasals

Due to inconsistent use of class nasals among the witnesses *anusvāras* have been substituted with the respective class nasals throughout the edition.

Lists

Lists are a frequent feature in the *Yogatattvabindu*. The text opens with a list of 15 Yogas and there are many more lists utilized throughout its content. To produce a consistent and easily readable edition, all lists have been identified, normalized to the Nominative Singular or Nominative Plural form of the respective item, or in the case of explanatory lists, to the Ablative Singular or Plural. The items are separated by a double *daṇḍa*. Differences in punctuation and simple punctuation emendations, unless they are text-critically or systematically significant, will not be recorded in the apparatus criticus.

Structural Issues of the Yogatattvabindu

Related Texts

Yogasvarodaya

Note: Mention the parallels to *Śāradātilakatantra* and how here *svarodaya* plays an important role in the system of yoga. Also there seems to be some distant influence. I think originally there might have been was a larger section of svarodaya or even a chapter in the Yogasvarodaya which was not quoted in PT and YK!!

Śivayogapradīpikā

In the *Śivayogapradīpikā* 4.41cd-47ab we find descriptions closely resembling those of *Advayatāraṅkopaniṣat*:

antarlakṣyam iti jñeyam bahirlakṣyam atha śṛṇu ||41||
nāsāgradeśac caturaḥ ṣaḍ aṣṭau tathā daśa dvādaśa saṃkhyayāṅguliḥ |
bahiḥ smaren nilasudhūmrarakṭataraṅgapītābhasutattvapañcakam ||42||
athavā sanmukhākāśam sthiraḍṛṣṭyā vilakṣayet |
jyotirmayūkhā ḍṛṣyante yogibhir dhīramānasaiḥ ||43||
ḍṛṣṭyagre vāpy apāṅge vā taptakāñcanasaṃnibham |
bhūmiṃ saṃlakṣayed ḍṛṣṭiḥ sthirā bhavati yoginaḥ ||44||
athavā śirasaś cordhve dvādaśāṅgulasamṃmite |
jyotiḥpuñjam nirākāram lakṣayen muktidaṃ bhavet ||45||
yatra yatrārthavān yogī tatra tatra vilakṣayet |
ākāśam eva yas tasya cittam bhavati tāḍṛśam ||46||
ity anekavidhākāram bahirlakṣyam udīritam |

Revise translation! see Powell 2023!

“(41cd) That was the inner fixation. Now hear the external fixation that needs to be understood.(42) From the tip of the nose, counting with four, six, ten, and twelve, using the numerical system of the fingers. The five elements in [the colours of] outdoor blue, intense grey, wave of red and yellow mystery. (43) Alternatively, one may gaze steadily towards the space [directly] in front of [the face]. Luminous rays are perceived by steadfast-minded yogins. (44) In front of the gaze or at the outer corner of the eye space, resembling the shine of molten gold, the gaze should be fixed on the ground - [thus] stability arises for the yogin. (45) Alternatively, above the head, with a [distance of] twelve finger-breadths, one should fixate the formless cluster of light, which bestows liberation. (46) Wherever the yogin is suitable to the object, there he should fixate only space, in order for his mind to becomes as such. (47ab) Thus, various external fixations have been mentioned.”

Netratantra

Netratantra

Gavin Flood, Bjarne Wernicke-Olesen and Rajan Khatiwoda Consultants: Alexis Sanderson, Diwakar Acharya

The Netratantra (NT), the ‘Tantra of the Eye’, is an important text in Kashmir and Nepal, dating from around the early ninth century, and widely disseminated during the eleventh and probably tenth centuries. The text takes its name from Śiva as Netranātha or ‘Lord of the Eye’. It was commented on by the Pratyabhijñā philosopher Kṣemarāja (c. 1000-1050) in his extant Netratantroddyota, that itself bears witness to its importance in his desire to bring the text into the orbit of his non-dualist metaphysics. The project will edit, translate, and describe its traditions as borne witness to in the Nepalese recension of the text. Alexis Sanderson has shown how the Netratantra was connected with royalty and used in the courts by Śaiva officiants in the role of royal priest or rājapurohita. That Śaiva and Mahāyāna gurus performed ‘apatropaic, restorative and aggressive Mantra rituals’ for the protection of king and kingdom is well attested in the kingdoms of south and south-east Asia from the ninth to eleventh century and the Netratantra is a text that bears witness to Śaiva gurus in the service of kings.[1] The principle use of the text would have been the protection of the king and his family through the propagation of its ritual procedures and particularly the recitation of the netra mantra (OM JUM

wider community of which the text is an index. In particular, three chapters, six, seven, and eight, that the text calls the mundane or gross meditation (sthūladhyānam), the subtle meditation (sūkṣmadhyānam), and the supreme meditation (paradhyānam), correspond to three types or levels of the body, gross, subtle and supreme.[11] It seems that this threefold hierarchical structure is an attempt to order a range of practices that the Netra is incorporating and it does so with some coherence. The lowest level of meditation practice is concerned with magical protection (primarily of the king [6.35] and his family) from demonic beings. This involves the practitioner, the Sādhaka or Mantrin, constructing diagrams within which the name of the person to be protected is written along with other rites of appeasement (sāntiḥ) and prosperity (puṣṭiḥ). The subtle level concerns the visualisation of the body and the powers moving within it. The subtle meditation is especially interesting because it presents two different systems of visualisation, one in which subtle energy rises up through the body, piercing the levels to the location of Śiva at the crown of the head and a second in which that same power rising through the body releases nectar at the crown of the head that then floods the body.[12] In his commentary Kṣemarāja calls these the tantra-prakrīyā and the kula-prakrīyā respectively, the latter being an index of the Śākta kulamārga. Finally, the supreme meditation is principally a reinterpretation of the 'limbs' of classical yoga from the perspective of supreme reality, the level of Śiva.[13] All of these entail distinct understandings of what a person is (e.g. a permeable self in ch. 6 and 19, a processual self in ch. 7 and a gnostic self in ch. 8).

There are two major recensions of the text, one in Kashmir (where four manuscripts exist to our knowledge) and one in Nepal where again there are four manuscripts (to be described presently). These have been preserved by the Nepal-German Manuscript Preservation Project (NGMCP). The Nepalese manuscripts probably represent an older recension of the text, a judgement based on its slightly less polished language, which the Kashmiris have amended at times in the interests of producing a better text although Sanderson argues for the Kashmir origin of the text between 700 and 850 AD.[14] Of the four Nepalese witnesses, the oldest is a palm leaf manuscript (N1) of which there is a much more recent (19th century?) devanāgarī apograph (N2). N1 is dated to February or March 1200, the copying being done by Pandit Kīrttidhara, commissioned by the author of a ritual manual Viśveśvara, and completed during Caitra in saṃvat 320 (= 1200 AD).[15] Often

the Kashmir reading is better semantically and grammatically, but we intend to preserve the text as it stands while noting the Kashmir variants.

Project output: A full annotated translation of the Netrat Tantra with an introduction in two volumes in the Routledge Studies in Tantric Traditions series.

[1] Alexis Sanderson, 'Religion and the State: Śaiva Officials in the Territory of the King's brahmanical Chaplain,' p. 238, *Indo-Iranian Journal* vol. 47, 2004, pp. 229-300. This is corroborated by texts such as the *Amṛteśadīkṣāvidhi* that prescribe initiation and ritual for the royal family (p. 241). [2] Alexis Sanderson, 'The Śaiva Literature,' p. 30, *Journal of Indological Studies*, Nos. 24 & 25 (2012–2013), pp. 1-113. [3] Hélène Brunner, 'Un Tantra du Nord: le Netra Tantra', *Bulletin l'École Française d'Extrême Orient*, vol. 61, 1974, pp. 125-97. [4] André Padoux, *Vāc: A Study of the Word in Selected Hindu Tantras*, trans. J. Gontier (Albany: SUNY Press, 1991). Also, his useful and lucid paper 'Corps et cosmos: l'image du corps du yogin tantrique,' in V. Boullier and Gilles Tarabout (eds.), *Images du corps dans le monde hindou* (Paris: CNRS, 2002), pp. 163-87. See also Gavin Flood, 'Body, Breath, and Representation in Śaiva Tantrism,' in Axel Michaels and Christoph Wulf (eds.), *Images of the Body in India* (London: Routledge, 2011), pp. 70-83. [5] Somadeva Vasudeva, 'The Śaiva Yogas and their Relation to Other Systems of Yoga,' pp. 7-8, *RINDAS Series of Working Papers, Traditional Indian Thought* 26, 2017, pp. 1-16. [6] James Mallinson and Mark Singleton, *The Roots of Yoga* (London: Penguin, 2017), ch 5. [7] André Padoux, *Tantric Mantras* (London: Routledge, 2011), pp. 90. 95. [8] David White, 'Netra Tantra at the Crossroads of the Demonological Cosmopolis,' *Journal of Hindu Studies*, vol. 5, 2012, pp. 145-71. [9] Sanderson, 'Religion and the State,' p. 239, n. 18. [10] For example, it describes Viṣṇu as a sixteen-year old, ityphallic youth seated on a ram (13.10-13b), as well as visualisations of Tumburu and his sisters (chapter 11). [11] Padoux (2002, p. 172) cites Kṣemarāja's commentary on the Śivasūtra 3.4 where a triple body is related to the cosmic hierarchy. [12] Bjarne Wenicke-Olesen has referred to the latter as being a 'Śākta anthropology' that can be contrasted with the earlier idea of the retention of semen (bindu) in the head. In an article with Silje Lyngar Einarsen he writes: 'Es zeigt sich, daß eine ursprüngliche oder frühe Binduyoga-Anthropologie, die auf das Zurückhalten des Samens (bindhudhāraṇa) ausgerichtet war, von einem mit dem Kuṇḍalinī-System verknüpften Śākta-Anthropologie ersetzt wird, die auf die Überströmung des Körpers mit Unsterblichkeitselixir (amṛtaplavana) ausgerichtet ist' (Wernicke-Olesen, B. and S. L. Einarsen. 2018. 'Übungswissen in

Yoga, Tantra und Asketismus des frühen indischen Mittelalters', in A.-B. Renger and A. Stellmacher (eds), *Übungswissen in Religion und Philosophie: Produktion, Weitergabe, Wandel*, pp. 241-257. Berlin: LIT Verlag). Also see James Mallinson, 'Śāktism and Haṭha Yoga' in B. Wernicke-Olesen (ed.), *Goddess Traditions in Tantric Hinduism: History, Practice and Doctrine* (London: Routledge, 2015), pp. 109-40. [13] Vasudeva has written on the six ancillaries of yoga. Concerning those in the Netrat Tantra he observes that 'it may actually be more appropriate to compare the eight ancillaries of the Netrat Tantra with the formulaic dhāraṇās taught in the Vijñānabhairava, which show an even greater tendency towards the transcendence of the inherited complex of ritual and yogic procedures' (Vasudeva 2004, p. 382). [14] Sanderson, 'Religion and the State,' p. 242. [15] N1 folio 49. Amṛteśatantra, NAK MS 1-285, NGMPP Reel No. B 25/5. Palm Leaf; Nepalese variant of proto-Bengali script, 1200 AD (= Saṃvat 320). NAK 5-4866, NGMPP Reel No. A 171/12.

Link to chapter 7: Netrat Tantra VII: Subtle Visualisation (sample chapter) The Lord of Immortality: An Introduction, Critical Edition, and Translation of the Netrat Tantra, chapter 7. Critically edited, translated and introduced by Gavin Flood, Bjarne Wernicke-Olesen, Rajan Khatiwoda (Oxford: OCHS 2019). <https://sakta-traditions.org/netrat Tantra/>

4.9.6 The Śivatattvaratnākara

The Śivatattvaratnākara is a large compendium attributed to a king named Keṇa Basavabhūpāla (also known as Basavarāja, Basavappa Nāyaka I) who reigned from 1696–1714 in Ikkeri, Karnataka. In the seventh chapter of the Śivatattvaratnākara, in a section providing instructions on yoga for the king, a large portion of the Śivayogapradīpikā is quoted. 338 The Śivatattvaratnākara also at times provides further details or interpretations of the verses, for example, supplying the mantras referred to in Śivayogapradīpikā 1.5. 339 The text thus provides an intriguing early modern example of the adaptation of yoga in a non-ascetic and courtly environment. page 146 in Powell 2023

notes

4.9.6 The Śivatattvaratnākara The Śivatattvaratnākara is a large compendium attributed to a king named Keḷadi Basavabhūpāla (also known as Basavarāja, Basavāppa Nāyaka I) who reigned from 1696–1714 in Ikkeri, Karnataka. In the seventh chapter of the Śivatattvaratnākara, in a section providing instructions on yoga for the king, a large portion of the Śivayogapradīpikā is quoted. 338 The Śivatattvaratnākara also at times provides further details or interpretations of the verses, for example, supplying the mantras referred to in Śivayogapradīpikā 1.5. 339 **The text thus provides an intriguing early modern example of the adaption of yoga in a non-ascetic and courtly environment.**

Powell 2024:146

Critical Edition & Annotated Translation

[XXX. ^{i-xi} The Order of Cakras]

- 1 इदानीं चक्रानामनुक्रमः कथ्यते । आधारे ब्रह्मचक्रम् १ ॥ आधारेपरि लिङ्गमूले स्वाधिष्ठानचक्रम् २ ॥
 2 नाभौ मणिपूरकचक्रम् ३ ॥ हृदये उनाहतचक्रम् ४ ॥^[v] कण्ठस्थाने विशुद्धिचक्रम् ५ ॥ षष्ठं तालुचक्रम्
 3 ६ ॥ भ्रुवोर्मध्ये आज्ञाचक्रं ७ ॥ ब्रह्मरन्ध्रस्थाने कालचक्रम् ८ ॥ नवममाकाशचक्रम् ९ ॥^[x]
 4 तत्परमशून्यम् ॥

1 anukramah cett.] anukrama N₁ anukramā DN₂ **kathyate** cett.] kathyamte DN₁N₂ **ādhāre** cett.] ādhāro BL **brahmacakram** BEL] brahmacakram cett. **ādhāropari** cett.] om. DN₁N₂U₁ **liṅgamūle** cett.] liṅge DN₁N₂U₁ **svādhiṣṭhānacakram** EDPN₁N₂] svādhiṣṭhānacakram cett. **2 maṇipūrakacakram** ELPN₁N₂] maṇipūrakacakram cett. **‘nāhata’** P] anāhata° BELU₂ viśuddha° cett. **cakram** BEL] cakram cett. **viśuddhicakram** β] anāhatacakram α **śaṣṭhaṃ** cett.] śaṣṭha° L **tālucakram** EN₁N₂] tālucakram DPU₁ tālucakre BL tālucakra U₂ **3 ‘ājñā** cett.] agneja P agneya L ājñāya B **cakram** DEN₁N₂U₁U₂] cakram BDPL **‘randhra’** cett.] om. BELP **‘kāla** cett.] brahma° U₁ **cakram** E] cakram cett. **navamam** E] navama N₂ navamaṃ rattu U₁ navamaṃ cett. **cakram** DEN₁N₂U₁U₂] cakram BLP **4 tat°** BDLN₁U₁U₂] etat E tataḥ P tata N₂ **‘parama’** N₁] **‘param** βD para° N₂U₁ **‘śūnyam** BEL] **‘śūnyam** PN₁N₂U₁U₂ tatparamaśūnyam D

Philological Commentary: **1 XXX.** ^{i-xi}: Once again Rāmacandra presents descriptions of the *cakras*, but this time very brief covering merely the names and locations of each *cakra*. Given their detailed description in chapters IV-XII it seems redundant to mention them once again at this place. Either we could assume that Rāmacandra was a very thoughtless and unstructured author/compiler, or this phenomenon must be taken as a further indication that Rāmacandra had an educational intention for his audience and that this text was used as a textbook so that he immediately used the preceding verse to repeat the sequence of the *cakra* system that he already discussed in detail at the beginning of the text.

[XXX. ^{i-xi} The Order of Cakras]

Now the sequence of the *cakras* is taught. At the support¹⁰, there is the Brahmācakra. Above the support at the root of the gender is the Svadīṣṭhānacakra. At the navel, there is the Maṇipūrakacakra. In the heart [there is] the Anāhatacakra.^[v] Situated within the throat is the Viśuddhicakra. The sixth is the Tālucakra. In the centre of the eyebrows is the Ājñācakra. At the opening of Brahma¹¹ is the Kālacakra¹² The ninth is the Ākāśacakra¹³.^[x] It is supreme emptiness.

¹⁰In 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.???. This assumption is further supported by the additional descriptions of U₂ folio 2v. l.2 in which it is explicitly located at the anus (*gudasthānam*) and called “*ādhāracakra*” (“*cakra of the support*”). Thus, the location presented here as *ādhāre* (“at the support”) should be understood as *mūlādhāre* (“at the root-support”).

¹¹The *brahmarandhrasthāne* (“at the place of the aperture of Brahmā/Brahman”) is the fontanelle, through which the vital principle of the yogī exists at death, cf. MALLINSON and SINGLETON, 2017:438.

¹²I 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: *Śārngadharapaddhati* 4359/256.13 calls it *nirvāṇa*° (“absolute extinction”); *Śivayogapradīpikā* 3.15 also designates it with *nirvāṇa*°; the *Siddhasiddhāntapaddhati* 2.8 again calls it the *nirvāṇacakraṃ*; *Yogasvarodaya* as quoted in *Prāṇatoṣiṇī* (Ed. p. 833) only calls it *aṣṭamaṃ cakram* (“the eighth *cakra*”) and *siddhapuṃsaḥ sthalaṃ* (“place of the accomplished human”); Rāmacandra himself in the previous chapter on *cakras* in XI.ⁱ picks this up and calls it *aṣṭamacakraṃ* (“eighth *cakra*”) and *siddhapuruṣasya sthānaṃ* (“place of the accomplished person”); *Yogasamgraha* (IGNCA 30020 folio 2r. ll. 2-3) calls it *siddhapuruṣasyānacakraṃ* (“the *cakra* of the accomplished person”); *Saubhāgyalakṣmyuṇiṣat* again calls it *nirvāṇacakraṃ*, but provides us with yet another unique designation - *parabrahmacakraṃ* (“*cakra* of the supreme Brahmā/Brahman”).

¹³The term *ākāśacakra* for the ninth *cakra* in the known ninefold *cakra* systems only occurs in *Śivayogapradīpikā* 3.16 and *Siddhasiddhāntapaddhati* 2.9

[XXXI.^{i-l} The Sixteen Ādhāras]

- 1 इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । प्रथमः पादाङ्गुष्ठाधारः ॥ पादयोरंगुष्ठे तेजसो लक्ष्यकारणात् दृ
 2 ष्टिः स्थिरा भवति । द्वितीयो मूलाधारः ॥ पादाङ्गुष्ठस्य मूले ऽपरपादस्य पार्श्विः स्थाप्यते तदग्निः प्रबलो
 3 भवति ।^[lv] एका पार्श्विमूलाधारे स्थाप्यते । तस्य पादस्याङ्गुष्ठमूले परस्य पादस्य पार्श्विः स्थाप्यते । तदग्निः
 4 प्रदीप्यते । तृतीयं गुदाधारस्थानं ॥ तन्मध्ये संकोचविकाशाकुंचनकारणात्पवनः स्थिरो भवति ।^[x] अनु
 5 च पुरुषस्य मरणं न भवति ।

1 idānīm cett.] idānī N₂ bhedāḥ cett.] bhedā BL kathyante cett.] kathyanta E kathyate DN₁ prathamah pādānguṣṭhādharah conj.] om. cett. amguṣṭhe cett.] amguṣṭhai B tejaso cett.] tejasam BL lakṣya cett.] lakṣa N₂ lakṣam kartavyam BL kārāṇāt cett.] kārāṇāt P 1-2 dṛṣṭiḥ cett.] dṛṣṭi N₁N₂U₁U₂ 2 bhavati cett.] bhavati L mūlādhārah cett.] mūlādharaḥ U₁ mūlādhare U₂ para cett.] apara DN₁N₂U₁ aparasya BL pādasya cett.] pāda BL pārṣṇiḥ cett.] pārṣṇiḥ L dhārah pādāmduṣṭhasya mūleḥ parapādasya pārṣṇiḥ P sthāpyate cett.] syāpyate BL sthāpyamte U₂ tadāg- niḥ cett.] agni D agniḥ N₁ om. U₂ prabalo cett.] om. N₂U₂ 3 bhavati cett.] bhavati BL om. N₂U₂ ekā cett.] ekaḥ E ekam U₁ pārṣṇiḥ U₁] pārṣṇiḥ DN₁ pārṣṇir ādau BELP mūlādhāre cett.] mūlādhāra BU₁ mūlādhāra L mūlādhārai D pādasyaṅguṣṭhamūle cett.] pādasya amguṣṭhamūlam N₁U₁ parasya EP] aparasya cett. pādasya cett.] om. U₁ pārṣṇiḥ cett.] pārṇi N₂ pārṣṇo U₁ sthāpyate BELPU₁] sthāpyam DN₁N₂ tadagniḥ E] tadagniḥ BLPU₂ agnir DN₁ agni N₂U₁ 4 pradīpyate E] pradīpyate BLPU₂ dīpyate DU₁ dāpyate N₁ dipate N₂ tṛtīyam cett.] tṛtīya U₂ sthānam cett.] sthāne B vikāśā cett.] vikāśa L kuṃcana cett.] ākuṃcana L ākuṃcana U₁ kuṃcanam DN₂ pavanaḥ cett.] pavana DU₁U₂N₂ bhavati cett.] bhavati B 4-5 anu ca DPU₁U₂] anyac ca E anūca N₁N₂ anucara B anucakra L 5 na cett.] om. BPL bhavati cett.] bhavati BL

Sources: 1 Re] PT^{qcr}·YSV (Ed. p. 832) = YK^{qcr}·YSV 2.15 (Ed. p. 24): ṣoḍaśādhārabhedan tu śṛṇu devī viśeṣataḥ | Re] SSP 2.1 (Ed. p. 29): atha ṣoḍaśādhārāḥ kathyante | Re] PT^{qcr}·YSV (Ed. p. 839): ānguṣṭhapaḍayos tejaḥ salakṣasṭhiraḍṛṣṭimān | pādānguṣṭhe ya ādhārah prathamō (prathamam YK^{qcr}·YSV 2.16 Ed. p. 24) yogatattvataḥ | Re] SSP 2.10 (Ed. p. 32): tatra prathamah pādānguṣṭhādharah | tatrāgratas tejomayam dhyāyet | dṛṣṭiḥ sthirā bhavati | 2 Re] PT^{qcr}·YSV (Ed. p. 839): dvitīyam pād- amūlan tu pādāmūlaparam (pādāmūlam param YK^{qcr}·YSV 2.16 Ed. p. 24) sa vai | pādasya pārṣṇi (pārṣṇi YK^{qcr}·YSV 2.17a, Ed. p. 24) samsthāpya balavān prabhaven munih | pādāmūle 'thavā pādānguṣṭhamūlam (prṣṭhe pādānguṣṭhe YK^{qcr}·YSV 2.17 Ed. p. 24) vidhārayet || Re] SSP 2.11 (Ed. p. 33): dvitīyo mūlādhāras tam vāmapādapārṣṇinā nīṣṭīḍya sthātavyam | tatrāgnidīpanam bhavati | 4 Re] PT^{qcr}·YSV (Ed. p. 839): tṛtīyan tu gudādhāro (gudādhāre YK^{qcr}·YSV 2.18 Ed. p. 24) gudasāṅkocanakriyā | vikāśākuṃcanam tasya sthīravāyau ca mṛtyujit | Re] SSP 2.12 (Ed. p. 33): tṛtīyo gudādhāra tam vikāśasamkocanena nirākuṃcayet | apānavāyuh sthīro bhavati |

Philological Commentary: 1 XXXI.ⁱⁱ: Judging by the sources and parallels for this passage as well as the introductory statements Rāmacandra presents for the following ādhāras, it appears likely that originally the first ādhāra was introduced, too. 3 XXXI.^{vi}: Sentence om. in N₂ and U₂. XXXI.^{vii}: Sentence om. in U₂.

[XXXI.ⁱ⁻¹ The Sixteen Ādhāras]

Now the divisions of the totality¹⁴ of supports¹⁵ [for concentration] are taught.¹⁶ The first is the support at the big toe. From the execution of the fixation onto the light at the big toe of the feet stability of the gaze arises.¹⁷ The root support is the second [one]. **The heel of the other foot is caused to be placed at the root of the big toe. As a result the fire is strengthened.**^[v] 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.¹⁸ The third is the location of the anus support. From the execution of expansion and contraction a stable vitalwind arises.^[x] And therefore death of the person does not arise.¹⁹

¹⁴I propose to understand *cakra* here in the less common meaning of "troupe, crowd, totality", cf. BOETHLING, vol. 2, 1958:209.

¹⁵The yogic practice of sixteen *ādhāras* goes back to more ancient yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka*, *Manthānabhairavatantram* *Kumārikākhaṇḍaḥ* and *Netratantra with Netroddyota*. It appears that the techniques were passed on and recycled across the centuries among 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; *Śāradātilakatantra* 25.24-25; *Śivayogapradīpikā* 3.17-33; *Siddhasiddhāntapaddhati* 2.10-25; *Yogatarāṅgiṇī* 1.13 (Ed. p. 72-73) quotation with reference "*nityanāthapaddhatau*" (maybe another recension of the *Siddhasiddhāntapaddhati*, see POWELL, 2023:149); *Haṭhatattvakaumudī* 24.10-23; and *Haṭhapradīpikājyotsnā* on *Haṭhapradīpikā*, as well *Prāṇatoṣiṇī* (Ed. p. 839-841) quotation with reference "*yogasvarodaye*" and *Yogakarnikā* quotation with reference "*yogasvarodaye*" 14-36. Comparing the various lists of *ādhāras* reveals a significant variability. Rāmacandra's system is certainly derived from the *Yogasvarodaya*. This passage additionally suggests clear influences from the *Siddhasiddhāntapaddhati*. As POWELL, 2023:151 discussed, the *Śivayogapradīpikā* was probably the source text of the *Siddhasiddhāntapaddhati*.

¹⁶Most of the previously mentioned *cakras* overlap with the *ādhāras*, except for the *ākāśacakra*.

¹⁷In 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 *Śivayogapradīpikā*) or the light is already present. *Śāradātilakatantra*, however, instructs to fix *prāṇa* (the practitioner holds mind and breath at the respective locations) onto each *ādhāra* listed. Here, the practice of the *ādhāras* is subsumed under the *dhāraṇā* limb in an eight-fold (*aṣṭāṅga*) yoga system. The remainder of texts simply lists the *ādhāra* without further instructions.

¹⁸Either the text is corrupted here or Rāmacandra did not understand the *Yogasvarodaya*. This might have caused him to additionally draw from the description of the *Siddhasiddhāntapaddhati* which resulted in the two separate descriptions. *Netroddyota*, *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* give the ankle (*gulpha*) as the second *ādhāra*.

¹⁹*Netroddyota*, *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* provide the knee (*jānu*) as the third *ādhāra*.

- 1 चतुर्थं लिङ्गाधारं ॥ तन्मध्ये लिङ्गसंकोचनाभ्यासा पश्चिमदण्डमध्ये वज्रनाडी भवति ।^[xiv] तन्मध्ये पुनरा
 2 भ्यासकरणान्मनः पवनयोः संचारो भवति । तयोः संचारान्मध्ये ग्रन्थित्रयं वुट्यति ।^[xv] तत्तोटना त्पवनो
 3 ब्रह्मकमलमध्ये पूर्णो भूत्वा तिष्ठति । ततो वीर्यस्तम्भो भवति । पुरुषः सदैव युवैव भवति । पंचमं उड्डीयाणं
 4 स्वाधिष्ठानं ॥ तत्र बन्धनान्मलमूत्रयोर्नाशो भवति ।

1 caturtham cett.] caturtha° BDL **saṃkocanā°** cett.] sakoṇā° N₂ **paścima°** cett.] paścima° BP paścama° L **vajra°** cett.] vajñā° BPL prajñā° E **bhavati** cett.] bhavati BL **2 °karaṇān** EPU₂] karaṇāt cett. **manah°** cett.] punaḥ BL **pavanayoḥ** cett.] pavanayo BL **saṃcāro** cett.] saṃcoro D **bhavati** cett.] bhavati BL **tayoḥ** cett.] tayo B **saṃcārān** cett.] saṃcārāt DU₁ **truṭyati** cett.] truṭyati B truṭayati L trudyati U₁ ti N₂ ***tattroṇāt** N₁ U₂] tatroṇāt BELU₁ tata troṇāt DN₂ **pavano** BEL] pavanaḥ cett. **3 °kamala°** cett.] °ka° BL **pūrṇo** cett.] pūrṇā BL **puruṣaḥ** cett.] puruṣa N₂ **sadaiva** cett.] saṃdaivaṃ P **yuvaiva** DL] yuvā E yuve P yuvai B yuve va N₁ yurvaiva N₂ yuvaivaṃ U₁ yuvaivaṃ U₂ **bhavati** cett.] bhavati B prabhavati P **pañcamam** cett.] pañcamā B pañcam N₂ **3-4 uḍḍiyanam svādhiṣṭhānam** PU₂] udyānam DN₁ odyānam N₂ uddyānam U₁ uḍḍiyanam svādhiṣṭhānam P uḍḍiyanam svādhiṣṭhānam BL udgīryanam svādhiṣṭhānam E **4 bandhanā** E] badhadānā U₂ baṃdhanāt N₁ N₂ vaṃdhanāt D baṃdhadānāt U₁ baṃdhadānān P baṃdha diyate BL **malamūtrayor** cett.] mūlamūcayor L **bhavati** cett.] bhavati B

Sources: **1 Re**] PT^{qcr·YSV} (Ed. pp. 839-840): liṅgādhāraṃ caturthan tu liṅgasaṅkocanaṃ tu ca | liṅgasaṅkocanābhyāsāt paścimādaṇḍamadhyagaḥ | vajranāḍīti (*vajrānāḍī* tu YK^{qcr·YSV} 2.20 Ed. p. 24) tanmadhye punar abhyasayams (*abhyasanam* YK^{qcr·YSV} 2.20 Ed. p. 24) tathā | sañcāro vāyumanasor atisañcāra iti (*ratim sañcarati* YK^{qcr·YSV} 2.20 Ed. p. 24) tridhā | granthitrayavibhedas (*bhedan* YK^{qcr·YSV} 2.21 Ed. p. 24) tu tadbhedo brahmamārgataḥ | brahmapadmo (*padme* YK^{qcr·YSV} 2.21 Ed. p. 24) vāyupūrṇo (*pūrṇe* YK^{qcr·YSV} 2.21, Ed. p. 24) bhūtvā tiṣṭhati yogirāt | viryastambho bhavet tena sādhyat tu sadā yuvā | mūlādhāre brahmapadme ṣaṭpadme ca tathā tathā | **Re**] SSP 2.13 (Ed. pp. 33-34): caturtho meḍhrādhāraḥ | liṅgasaṅkocanaṃ brahmagranthitrayaṃ bhitvā bhramaraguhāyāṃ viśramya tata ūrdhvamukhe bindustambhanaṃ bhavati | eṣa vajroli prasiddhā **3 Re**] PT^{qcr·YSV} (Ed. p. 840): pañcamam jaṭharādhāraṃ tadā bandhayati kramāt | mṛtyunā bhaṅgasiddho 'yaṃ (*mṛtyunā māṅga* YK^{qcr·YSV} 2.23 Ed. p. 25) mṛtyor (*mṛtyur* YK^{qcr·YSV} 2.23 Ed. p. 25) eva kṣayaṅkaraḥ | anena paścimād ūrddham (*ūrdhvaṃ* YK^{qcr·YSV} 2.24 Ed. p. 25) vāyuḥ kuryād viśāladhiḥ | bandho 'yaṃ buddhimanasoḥ pañcamādhāraḥ | **Re**] SSP 2.14 (Ed. p. 34): pañcame oḍiyanādhārayor bandhanān malamūtrasaṅkocanaṃ bhavati | *udyānā° etc. in various mss.

Philological Commentary: **4 XXXI^{xix}**: Spellings for this component of the yogic body vary across yogic literature. B, E, L, P, U₂ add the expression *svādhiṣṭhānam* which was associated with the *pīṭha* in chapter V.ⁱ

The fourth is the penis support. Due to the execution of repeated practice of contracting the penis in the center of it, the adamantine channel²⁰ appears in the middle of the staff of the back²¹. From the repeated practice again [and again], both breath and mind move into its center. Caused by the transition of both [breath and mind] into the center [of the adamantine channel] the trinity of knots²² breaks. There, from the breaking of that, the vital wind, after having filled up (the central channel?), resides within the lotus of Brahmā/Brahman²³. From that, virility and strength arise. The person becomes youthful forever.²⁴

The fifth is Uḍḍiyāna at the Svādiṣṭhāna[*cakra*]²⁵. From performing *bandha* there, urine and faeces disappear.²⁶

²⁰ 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 *vajragarbha*, “the adamantine womb”.

²¹ The staff of the back (*paścimadaṇḍa*) is the central channel, cf. *Śārṅgadharapaddhati* 4365.

²² The trinity of knots are: 1. the knot of Brahmā/Brahman (*brahmagranthi*) usually situated in the lower regions of the body (cf. *Goraṣayogaśāstra* 23-24); 2. the knot of Viṣṇu (*viṣṇugranthi*) at the level of the heart (cf. *Goraṣayogaśāstra* 25 and *Goraṣaśataka* 80); and 3. the knot of Rudra (*rudragranthi*) at the level of the head or between the eyebrows (cf. *Goraṣayogaśāstra* 25 and *Goraṣaśataka* 81). Depending on text and tradition, it is either the breath (cf. *Amṛtasiddhi* 13.9-11) or the *kuṇḍalinī* (cf. *Yogabīja* 96-7 and *Goraṣaśataka* 74-86) that enters the central channel and pierces the knots. It remains uncertain if knots are supposed to be something physical or mental. *Goraṣaśataka* 48 states that the entrance to the central channel is blocked by phlegm (physical) and, in the same breath, mentions that the three knots have arisen from the three *guṇas*, which might be interpreted as physical or mental. Nevertheless, the three knots in yoga texts, in one way or another, obstruct the central passage.

²³ 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 “buzzing hive” (*brahmaraguḥā*) usually situated on top of the head (*Jogpradīpyakā* 932; cf. *Śārṅgadharapaddhati* 4366 and *Gorakḥbhāṇī* 28.2 and 30.4).

²⁴ Most of the consulted texts situate the fourth *adhāra* at the penis (*meḍhra*). *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayogapradīpikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associate the practice with the arrest of semen (*bindustambha*). However, just *Siddhasiddhāntapaddhati* calls this *vajrolī*.

²⁵ For a further discussion of the term *uḍḍiyāna*, see p.?? fn. 23.

²⁶ *Śivayogapradīpikā*, *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī* share the concept of performing a *bandha* at the location of Uḍḍiyāna. *Haṭhatattvakaumudī* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* situate the fifth *adhāra* at the anus (*pāyu* or *sivani*), whereas the *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jaṭharādhāra*) and provides details (cf. sources) not reflected in Rāmacandra's text. This strongly indicates that Rāmacandra relies more on the *Siddhasiddhāntapaddhati* at this point.

- 1 षष्ठो नाभ्याधारः। [xx] तत्र प्राणवाभ्यासादनाहतो नादः स्वयमुत्पद्यते। सप्तमो हृदयरूपाधारः॥ तस्मि
 2 न्स्थाने प्राणवायोस्स्मिन्नोधात्षडपि कमलान्यूर्ध्वमुखानि विकसन्ति। अष्टमः कण्ठाधारः। तत्र जालंधरो
 3 बन्धो दीयते। [xxv] तस्मिन् सतीडायां पिङ्गलायां पवनः स्थिरो भवति। नवमो घंटिकाधारः। तत्र जिह्वा
 4 ग्रं लग्नं भवति। ततो ऽमृतकलाया अमृतं स्रवति। तदमृतपानाच्छरीरमध्ये रोगसंचारो न भवति। [xxx]
 5 दशमस्तात्वाधारः। तन्मध्ये चालनं दोहनं च कृत्वा लंबिकाप्रवेशे सति तालुनिमग्ना जिह्वा तिष्ठति।

1 nābhyādhāraḥ cett.] nābhyādhāras U₁ nābhyādhāre U₂ **tatra** cett.] *om.* E **prāṇavābhyāsā** BLP_{U2}] prāṇavābhyāsā DN₁N₂ prāṇavābhyāṁsad U₁ °anāhato cett.] nāhato P ānāhato U₁ anohato U₂ **nādaḥ** cett.] nāraḥ P tādaḥ N₂ **svaya** cett.] svayaṁ N₂ **utpadyate** cett.] ūtpadyate N₁ **saptamo** cett.] *om.* EB **hṛdaya** cett.] hṛdayā° U₂ *om.* EB °rūpādhāraḥ N₂U₁] rūpadhāraḥ L rūpa ādhāraḥ DN₁ °dhāraḥ U₂ *om.* EB **2 prāṇavāyo** cett.] prāṇavāyo B **nīrodhāt** cett.] nīrūpādhānāt DN₁N₂U₁ **ṣaḍ api** B] ṣadapi cett. **ūrdhvamukhāni** cett.] ūrdhvamukhaṁ DN₁N₂ ūrusyordha mukhaṁ bhavati U₁ **aṣṭamaḥ** DPN₁U₁U₂] aṣṭamaṁ E aṣṭame BL aṣṭama° N₂ **tatra** cett.] tatraḥ D **jālaṁdhara** cett.] jālaṁdhara° N₂ jālaṁ BL **3 dīyate** cett.] dīpyate U₁ **satīdāyām** EP] satiyāṁ BL sati idāyām DN₁U₁U₂ satīśadāyām N₂ **pavanaḥ** cett.] pavana° D **bhavati** cett.] bhavati BL **navamo** cett.] navo B **ghaṁṭikā°** cett.] ghaṁṭikā° P ghaṁṭā° L °dhāraḥ cett.] dhāras U₁ **3-4 jīhvāgraṁ** cett.] jīhvāyā-gram D juhvāyām U₁ **4 bhavati** cett.] bhavati B bhavati vā U₁ **tato** cett.] tataḥ N₁U₁ °mṛtakalāyā BEPN₁N₂] mṛtakalāyām L amṛtakalāyāḥ DU₁ **amṛtaṁ** cett.] amṛta P *om.* L **sṛavati** cett.] *om.* L **tadamṛtapānāc** PD] tadamṛtapānāt EN₁N₂U₁ tadamṛtakalāyām amṛtapānī° B amṛtapānā L tadamṛ-
 tapānā U₂ **charīra°** cett.] śarīra° EN₁N₂ **na** cett.] *om.* BL **bhavati** cett.] bhavati B **5 daśamas** cett.] daśamaṁ B daśamaṁ E daśama N₁N₂ **tanmadhye** cett.] stamnamdhye U₁ **cālanam** cett.] cālanam 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.]
 tālūnimagnā N₂U₁U₂ tālumagnā BPL **jīhvā** cett.] juhvā U₁ *om.* N₂ **tiṣṭhati** cett.] *om.* N₂

Sources: **1 Re**] PT^{qcr}·YSV (Ed. p. 840): nābhyādhāro bhavet ṣaṣṭhas (*ṣaṣṭham* YK^{qcr}·YSV 2.25 Ed. p. 25) tatra prāṇam samabhyaset | svayam utpadyate nādo nādato muktīdantataḥ (*muktīdanḍataḥ* YK^{qcr}·YSV 1.25 Ed. p. 25) | **Re**] SSP 2.15 (Ed. p. 34): ṣaṣṭhe nābhyādhāra oṁkāram ekacittēnoccārayet | nādalayo bhavati | **Re**] SSP 2.16 (Ed. p. 34): saptame hṛdayādhāre prāṇam nirodhayet | kamalavikāso bhavati | **Re**] PT^{qcr}·YSV (Ed. p. 840): saptamo hṛdayādhāras tasmin vāyunibandhanāt | ūrdhvaktrāṇi (*ūrdhvakavaktrāṇi* YK^{qcr}·YSV 2.26 Ed. p. 25) padmāni vikāsanti mahān bhavet | **2 Re**] PT^{qcr}·YSV (Ed. p. 840) = YK^{qcr}·YSV 2.27 Ed. p. 25: kaṇṭhādhāro ṣṭamas tatra kaṇṭhasaṅkocakalāṣaṇaḥ | jālandharākhyo bandhaḥ syāt tasmin sati marud dṛḍhaḥ | **Re**] SSP 2.17 (Ed. p. 34): aṣṭame kaṇṭhādhāre kaṇṭhamūlaṁ cibukena nirodhayet | idāpīṅgalayor vāyuh sthīro bhavati | **3 Re**] PT^{qcr}·YSV (Ed. p. 840): navamo ghaṇṭikādhāras tatra jīhvāgramagraṭaḥ (*jīhvāgrataḥ kṛte* YK^{qcr}·YSV 2.28 Ed. p. 25) | sampivatyamṛtaṁ tasmād yogajinmṛtyujitparaḥ | **Re**] SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jīhvāgram dhārayet | amṛtakalā sṛavati | **5 Re**] PT^{qcr}·YSV (Ed. p. 840): daśamas tālukādhāras tatra jīhvāgrataḥ kṛte (hemistich *om.* YK^{qcr}·YSV | calane dohane caiva jīhvā jaḍati lambitā (*jāyeta lambitām* YK^{qcr}·YSV 2.28cd Ed. p. 25) | nāsikāprāptajihveyaṁ tālulagnā bhavet tataḥ | **Re**] SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe lambikāṁ cālanadohanābhyām dīrghikṛtvā viparītena praveśayet | kṣāṭhībhavati |

Philological Commentary: **1 XXXI.**^{xxi}: Sentence *om.* in E.

The sixth is the support of the navel. From the repeated practice of *praṇava*, the unstruck sound arises by itself.²⁷ The seventh is the support of the heart-form. From the restraint of the Prāṇa vitalwind in this location also the six upward-facing lotusses open up. The throat support is the eighth. There the binding of Jālaṇḍhara²⁸ is produced.^[xxv] While abiding therein the vitalwind in the Iḍā and Piṅgalā channel becomes stable. 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.^[xxx] The tenth is the support of the palate. After the moving and milking has been done therein, [and] while abiding at entrance of the uvula, the tongue resides inserted within the palate.

²⁷ A comparative look reveals significant differences among the text that teach the sixteen *adhāras*. *Siddhasiddhāntapaddhati* instructs recitation of *oṃ* at the navel, *Yogataṛaṅgiṇī* adds meditation on the form of consciousness (*cidrūpam*) to the recipe, whereas in *Haṭhatattvakaumudī* the breath should be restrained at the navel, which rises the sound of *oṃ* into emptiness. From here, the text instructs to move the mind to the heart center, enabling consciousness to blossom. In the *Yogasvarodaya*, the restraint of breath in the navel causes the *nāda* to arise automatically. However, *Śivayogapradīpikā* instructs to contemplate Kuṇḍalinī at the navel. *Netroddyota* lists the *kanda* four fingers below the navel as the sixth support.

²⁸ Write about the piṭṭha and the bandha!