

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
Nils Jacob Liersch

Indica et Tibetica Verlag
Marburg 2024

Bibliographische Information Der Deutschen Bibliothek

Die Deutsche Bibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliographie; detaillierte bibliographische Informationen sind im Internet über <http://dnb.ddb.de> abrufbar.

Bibliographic information published by Die Deutschen Bibliothek

Die Deutsche Bibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data is available in the Internet at <http://dnb.ddb.de>.

© Indica et Tibetica Verlag, Marburg 2024

Alle Rechte vorbehalten / All rights reserved

Ohne ausdrückliche Genehmigung des Verlages ist es nicht gestattet, das Werk oder einzelne Teile daraus nachzudrucken, zu vervielfältigen oder auf Datenträger zu speichern.

Apart from any fair dealing for the purpose of private study, research, criticism or review, no part of this book may be reproduced or translated in any form, by print, photo form, microfilm, or any other means without written permission. Enquiries should be made to the publishers.

Satz: Nils Jacob Liersch

Herstellung: BoD – Books on Demand GmbH, Norderstedt

Contents

Contents	iv
Conventions in the Critical Apparatus	I
Sigla in the Critical Apparatus	I
Critical Edition & Annotated Translation	3
Appendix	25
Figures	25
Bibliography	29
Consulted Manuscripts	29
Printed Editions	29
Secondary Literature	31
Online Sources	31

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

[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 कलाचक्रम् ८ ॥ नवममाकाशाचक्रम् 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 pravālāñkurasadṛṣṇam 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 karṇikāyām 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 dhūmasiṅkhākāram dhyāyet | tatra jālandharapīṭham moksāpradam bhavati | cf. SSP 2.9 (Ed. p. 32): navamam ākāśacakram sodaśadalakamalam ürdhvamukham | tanmadhye karṇikāyām trikūṭākārām tadūrdhvāśaktim 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. **3 maṇipūrakacakram** ELPN₁N₂] maṇipūrakacakram cett. 'nāhata° P] anāhata° BELU₂ viśuddha° cett. **cakram** BEL] cakram cett. **viśuddhicakram** β] anāhatacakram α **sāṣṭham** cett.] sāṣṭha° L **4 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°** U₂] kāla° BDELPN₁N₂ brahma° U₁ **cakram** E] cakram cett. **navamam** cett.] navama N₂ navamam rattu U₁ **cakram** DEN₁N₂U₁U₂] cakram BLP **5 tat°** BDLN₁U₁U₂] etat E tataḥ P tata N₂ °parama° Ni] °parama° BD para° N₂U₁ °śūnyam BEL] °śūnyam PN₁N₂U₁U₂ tatparamaśunyam D

[XXIX. Sequence of cakras]

Now, the sequence of the *cakras* is taught.¹ At the base,² 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 Brahman³ is the Kalācakra.⁴ The ninth is the Ākāśacakra⁵. It is supreme emptiness.

¹Once again, Rāmacandra presents descriptions of the *cakras*, but this time, he briefly mentions their names which are partially different than in the previous account and their locations. A detailed account of a ninefold *cakra* system was already covered in chapters IV to XII. This repetition appears redundant. There is no corresponding passage in the YSv. Apart from the identical positions of the *cakras* in the SSP, the technical terms of the nine *cakras* in five of nine cases do not correspond for the most part either. In fact, no other nine-fold *cakra* system known to me fully matches the terminology presented here. Either this is Rāmacandra's intellectual property, or he used a third, unknown source or mixed up different sources. A practical tabular overview of the ninefold *cakra* systems and historically closely related systems with eight and six *cakras* can be found in [powell2023 \(2023: 214\)](#).

²In 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.??.

³The *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.

⁴The term *kālacakra* ('*cakra* of time') for the eighth *cakra* is not just unprecedented in other texts that teach a ninefold *cakra* system, but the term is obviously not present in any known *cakra* system that refer to the yogic body. A comparison of the term with the current standard collection of electronic texts in yogic and tantric studies, as well as with collections such as Muktabodha and GRETL, yielded no hits. In other words, this appears to be an original and previously unknown term for a yogic *cakra*. All other texts that I am aware of designate the eighth *cakra* in a ninefold *cakra* system with different terms: Śārgadharapaddhati 4359/256.13, Śivayogapradipikā 3.15 and Siddhasiddhāntapaddhati 2.8 call it *nirvāṇacakram* ('*cakra* of absolute extinction'); *Yogasvarodaya* as quoted in Prāṇatosini (Ed. p. 833) just calls it *aṣṭamāṇ cakram* ('the eighth *cakra*') and *siddhapumṣah sthālam* ('place of the accomplished human'); Rāmacandra himself in the previous chapter on *cakras* in section XI picks this up and calls it *aṣṭamacakram* ('eighth *cakra*') and *siddhapuruṣasya sthānam* ('place of the accomplished person'); Saubhāgyalakṣmyupaniṣat also calls it *nirvāṇacakram*, but provides us with yet another unique designation - *parabrahmacakram* ('*cakra* of the supreme Brahman').

⁵The 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 लक्ष्यकारणादृष्टिः स्थिरा भवति । द्वितीयो
मूलाधारः । पादाङ्गुष्ठस्य मूलेऽपरपादस्य पार्षिणः स्थाप्यते । अग्निः प्रबलो भवति । एका पार्षिणः
मूलाधारे स्थाप्यते । तस्य पादस्याङ्गुष्ठमूलेऽपरस्य पादस्य पार्षिणः स्थाप्यते । अग्निरुप्रदीप्यते ।
५ तृतीयं गुदाधारस्थानम् । तन्मध्ये सङ्कोचविकासाकुञ्चनकारणात्पवनः स्थिरो भवति ।

Sources: २ cf. YSV (PT p. 832) = YK 2.15: śoḍāśādharabhedan tu śrūṇu devi viśeṣataḥ | cf. SSP 2.10 (Ed. p. 29): atha śoḍāśādharāḥ kathyante | cf. YSV (PT p. 839): aṅguṣṭhapādayos tejāḥ salaksasthi-radr̄ṣṭimān | pādāṅguṣṭhe ya ādhāraḥ prathamo (prathamam YK 2.16) yogatattvataḥ | cf. SSP 2.10 (Ed. p. 32): tatra prathamah pādāṅguṣṭhādhāraḥ | tatrāgratas tejomayaṁ dhyāyet | dr̄ṣṭih sthīrā bhavati | २-४ cf. YSV (PT p. 839): dvitīyam pādāmūlāparam (pādāmūlām param YK 2.16) sa vai | pādasya pārṣṇi (pārṣṇi YK 2.17a) samsthāpya balavān prabhaven munih | pādāmūle 'thavā pādāṅguṣṭhamūlam (pr̄ṣṭhe pādāṅguṣṭhe YK 2.17) vidhārayet || २-४ cf. SSP 2.11 (Ed. p. 33): dvitīyo mūlādhāras tam vāmapādāpārṣṇinā nispīdyā sthātavyam | tatrāgnidipanam bhavati | ५ cf. YSV (PT p. 839): tṛtyān tu gudādhāro (gudādhāre YK 2.18) gudasaṅkocanakriyā | vikāsakuñcanam tasya sthiravāyau ca mr̄tyujit | cf. SSP 2.12 (Ed. p. 33): tṛtyo gudādhāra tam vikāsasamkocanena nirākuñcayet | apānavāyuh sthīro bhavati |

Testimonia: २ cf. *Hathasamketacandrikā* (GOML R3239 fol. 201 l. 20): ity ādhārāḥ śoḍaśa athok-tānām śoḍāśādharānām kartavyanām āha ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 1-2): tatra mūlādhāraḥ pādāyor amguṣṭhe tejaso lakṣyakaraṇād dr̄ṣṭih sthīrā bhavati || ity ādhāra-cakram || २-४ ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 3-8): atha dvitīyādhāraḥ || २|| tatra vāmapādāṅguṣṭasya mūlam aparāpādasya pārṣṇis tasmin kathyate | tadāgnēḥ pradipana bhavati | ekaḥ pārṣṇi mūlādhāre dr̄ḍham sthāpyate tasya pādasya mūlam amguṣṭamūlam aparasya pādasya pārṣṇinā sampīdyā ciram sthīrān sthītaye tadāni agnidipyate || iti dvitīyādhāraḥ || २-५ ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 9-13): || atha tṛtyādhāraḥ || tṛtyam pādādhārāsthanānam tanmadhye dr̄ḍham muhuś ciram saṅkocasāṅkocavikāśana rūpākuñcanakaraṇāt vāmapādād apārṣṇimūlena gudasya nipīḍana vāyuḥ sthīro bhavati | vāmaram karoti sādhakam iti || iti tṛtyādhāraḥ ||

२ idānīm cett.] idānī N₂ bhedāḥ cett.] bhedā BL kathyante cett.] kathyanta E kathyate DN₁ aṅguṣṭhe cett.] amguṣthai B tejaso cett.] tejasam BL laksya° cett.] laksā° N₂ laksam kartavyam BL °kāraṇād cett.] °kāraṇāt P dr̄ṣṭih cett.] dr̄ṣṭi° N₁N₂U₁U₂ bhavati cett.] bhavatī L ३ mūlādhāraḥ cett.] mūlādhāraḥ U₁ mūlādhare U₂ °para° cett.] apāra° ḡ aparasya BL pādasya cett.] pāda° BL pārṣṇih cett.] °pārṣṇih L dhāraḥ pādāmduṣṭhasya mūleḥ parapādasya pārṣṇih P sthāpyate cett.] syāpyate BL sthāyyamte U₂ agniḥ N₁] agnim U₁ agni° D tadāgnīḥ BELP om. N₂U₂ prabalo cett.] om. N₂U₂ bhavati cett.] bhavatī BL om. N₂U₂ ekā cett.] ekaḥ E ekām U₁ om. N₂U₂ ३-४ pārṣṇih U₁] pārṣṇih DN₁ pārṣṇir ādau BELP om. N₂U₂ ५ mūlādhāre cett.] mūlādhāra BU₁ mūlādhārā L mūlādhārāi D om. N₂U₂ sthāpyate cett.] om. N₂U₂ tasya cett.] om. U₂ pādasyāṅguṣṭhamūle cett.] pādasya amguṣṭhamūlam N₁U₁ om. U₂ °parasya EP] ḡ aparasya cett. om. U₂ pādasya cett.] om. U₁U₂ pārṣṇih cett.] pārṣṇi N₂ pārṣṇo U₁ om. U₂ sthāpyate BELPU₁] sthāpyam DN₁N₂ om. U₂ agnir DN₁] agni N₂U₁ tadagnīḥ E tadagnīḥ BPU₂ tadagnīḥ L pradīpyate E] pradīpyate BELPU₂ dīpyate DU₁ dīpyate N₁ dīpate N₂ ५ tṛtyam cett.] tṛtya U₂ °sthānam cett.] °sthāne B °vikāśā° E] °vikāśā° BDPN₁N₂ °vikāśā L °vikāśā U₁ °kuñcana cett.] ākuñcana L akumcana U₁ kumcanaṁ DN₂ pavanaḥ cett.] pavana° DU₁U₂N₂ bhavati cett.] bhavatī B

[XXX. Divisions of the wheels of support]

Now, the divisions of the group⁶ of supports⁷ are taught.

As a result of focusing on a light at the big toe(s) of both feet, the gaze becomes steady.⁸

The root support is the second [one]. The heel of the rear foot is caused to be placed at the base of the big toe of the foot.⁹ The fire is strengthened. [In other words,] one heel is placed at the root support. The heel of the other foot is placed at the base of the big toe of this foot. The fire is kindled.¹⁰¹¹

The third is the place of the anus support.¹² As a result of expansion, contraction and compression, the vital wind becomes stable on it.

⁶I propose to understand *cakra* here in the less common meaning of ‘troupe, crowd, totality’, cf. BOETHLING, vol. 2, 1958:209.

⁷The practice of sixteen ādhāras goes back to the Yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka*, *Manthānabhairavatantram* *Kumārikākhanḍah* 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; *Yogatarāṅgiṇī* 1.13 (Ed. p. 72–73) quotation with reference ‘*nityanāthapaddhatau*’ (maybe another recension of the *Siddhasiddhāntapaddhati*, see 2023:149); *Haṭhatattvakaumudi* 24.10–23 and 40.19; and *Haṭhapradipikājyotsnā* on *Haṭhapradipikā*, as well *Prāṇatosinī* (Ed. p. 839–841) quotation with reference ‘*yogasvarodaye*’ and *Yogakarṇikā* quotation with reference ‘*yogasvarodaye*’ 14–36. *Haṭhasamketacandrikā* (cf. i.e. GOML R3239 fol. 201 l. 20 – fol. 204 ll. 5–6) directly quotes the *Yogatattvabindu* without reference. Comparing the various lists of ādhāras reveals great variability. Rāmacandra’s system draws from the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati*. When there are differences in the descriptions of the respective ādhāras among the texts I note them in the annotations without providing a reference again; for the Sanskrit, see the above-provided references.

⁸In 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.

⁹The base of the big toe of the foot (*pādasyāṅguṣṭhamūla*) is probably the big toe joint of the foot or *articulatio metatarsophalangealis hallucis*.

¹⁰Rāmacandra combines the techniques presented in YSV and SSP for this ādhāra, resulting in a *siddhāsana*-like bodily position.

¹¹*Netroddyota*, *Sāradātilakatantra* and *Haṭhapradipikājyotsnā* give the ankle (*gulpha*) as the second adhāra.

¹²*Netroddyota*, *Sāradātilakatantra* and *Haṭhapradipikājyotsnā* provide the knee (*jānu*) as the third adhāra.

अनु च पुरुषस्य मरणं न भवति । चतुर्थं लिङ्गाधारम् । तन्मध्ये लिङ्गसंकोचनाभ्यासात्पश्चिमदण्डमध्ये वज्रनाडी भवति । तन्मध्ये पुनराभ्यासकरणान्मनःपवनयोः संचारो भवति । तयोः संचारान्मध्ये ग्रन्थित्रयं त्रुट्यति । तत्रोटनात्पवनो ब्रह्मकमलमध्ये पूर्णो भूत्वा तिष्ठति । ततो वीर्यस्तम्भो भवति । पुरुषः सदैव युवैव भवति । पञ्चमं उड्डीयाणं स्वाधिष्ठानम् । तत्र बन्धनान्मलमूत्रयोर्नाशो भवति ।

Sources: 1-4 cf. Ysv (PT pp. 839-840): liṅgādhāram caturthan tu liṅgasāṅkocanān tu ca | liṅgasāṅkocanānābhysāt paścimādaṇḍamadhyagah | vajranāditi (vajrānādī tu YK 2.20) tanmadhye punar abhyasyaṁs (abhyasanān YK 2.20) tathā | sañcāro vāyumanasor atisañcāra iti (ratīm sañcarati YK 2.20) tridhā | granthitrayavibhedas ("bhedaṇ 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 meḍhrādhārah | liṅgasāṅkocanena brahmagrānthaṁ trayam bhītvā bhramaraguḥyāmī viśramya tata ūrdhvamukhe bindustambhanām bhavati| eṣā vajroli prasiddhā 4 cf. YSV (PT p. 840): pañcamāna jāṭharādhāram tādā bandhayati kramāt | mṛtyunā bhaṅgasiddho 'yam (mṛtyunā māṅga° YK 2.23) mṛtyor (mṛtyur YK 2.23) eva kṣayañkaraḥ | anena paścimād ūrddham (ūrdhvām YK 2.24) vāyuh kuryād viśāladihiḥ | bandho 'yam buddhimanasoh pañcamādhārakālajit | cf. SSP 2.14 (Ed. p. 34): pañcame odyānādāhārayor bandhanān malamūtrasaṅkocanām bhavati | *udyānā° etc. in various mss.

Testimonia: 1-4 ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 14-19): atha caturtham liṅgādhārah || tanmadhye liṅgasāṅkocanābhysāt mūlābandhena gudāyā muhuḥ samkocane kṛte liṅgasāṅkocanām svayam eva bhavati | tayoḥ sañcāram madhye granthitrayam ṛṭyati tata trāṭanāt pavano brahmakamalamadhe pūrṇo bhūtvā tiṣṭhati tādā viryastambho bhavati | puruṣaḥ sadaiva yuvā tiṣṭhati | iti caturthādhārah | ≈*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 samkocanā° cett.] sakonā° N₂ paścima° cett.] paścima° BP paścama° L 2 vajra° cett.] vajnā° BPL prajnā° E bhavati cett.] bhavati BL °karaṇān EPU₂] karaṇāt cett. manah° cett.] punah° BL pavanayoh cett.] pavanayo BL samcāro cett.] samcoro D bhavati cett.] bhavati BL tayoḥ cett.] tayo B samcārān cett.] samcārāt DU₁ 3 trūtyati cett.] trūtyati B trūṭyatāt L trudyati U₁ ti N₂ °tattrōṭanāt N₁ U₂] tattroṭanāt BELU₁ tata troṭanāt DN₂ pavano BEL] pavanah cett. °kamala° cett.] °ka° BL pūrṇo cett.] pūrṇā BL 4 puruṣaḥ cett.] puruṣa N₂ sadaiva cett.] samdaivam P yuvaiva DL] yuvā E yuve P yuvaiv B yuve va N₁ yuvaiva N₂ yuvaivam U₁ yuvaivam U₂ bhavati cett.] bhavati B prabhavati P pañcamam cett.] pamcama B pamcam N₂ uddiyānām svādhiṣṭhānam PU₂] udḍiyānām svādhiṣṭhānam BL udyānām DN₁ odyānām N₂ uddiyānām U₁ uddiyānām svādhiṣṭhānam P udgiryānām svādhiṣṭhānam E bandhanā E] badhadānān U₂ bamdhānāt N₁ N₂ vamdhānāt D bamdhādānāt U₁ bamdhādānān P bamdhā diyate BL malamūtrayor cett.] mūlamūcayor L bhavati cett.] bhavati B

And afterwards, the person does not die.

The fourth is the penis support. As a result of the practice of contracting the penis in the middle of the [support], the adamantine channel (i.e., central channel)¹³ becomes active in the posterior staff (i.e., spine).¹⁴ From the repeated practice, both breath and mind move into that. Caused by the transition of both [breath and mind] the trinity of knots¹⁵ within [the central channel] are pierced. Because of the piercing of those, the breath becomes full in Brahmā's lotus and remains there.¹⁶ As a result of that, the stopping of semen arises.¹⁷ The person becomes youthful forever.¹⁸

The fifth is Uddiyāṇa,¹⁹ that is, Svādhishṭhāna. As a result of performing a lock at that place, faeces and urine disappear.²⁰

¹³The 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').

¹⁴The staff of the back (*paścimadaṇḍa*) is the spine. Cf. *Śārngadharapaddhati* 4365.

¹⁵The trinity of knots are: 1. the knot of Brahmā/Brahman (*brahmagrānθī*) is situated in the lower regions of the body (cf. *Gorakṣayogaśāstra* 23-24); 2. the knot of Viṣṇu (*viṣṇugrānθī*) at the level of the heart (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣāśataka* 80); and 3. the knot of Rudra (*rudragrānθī*) at the level of the head or between the eyebrows (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣāśataka* 81). Depending on text and tradition, it is either the breath (cf. *Amṛtasiddhi* 13.9-11) or the *kundalini* (cf. *Yogabija* 96-7 and *Gorakṣāśataka* 74-86) that enters the central channel and pierces the knots. *Gorakṣāśataka* 48 states that the entrance to the central channel is blocked by phlegm and that the three knots have arisen from the three *guṇas*. They obstruct the central passage.

¹⁶Brahmā's lotus 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 *brahmaṇaguhā* ('buzzing hive') situated on top of the head (*Jogpradipyakā* 932; also cf. *Śārngadharapaddhati* 4366 and *Gorakhbhāṇi* 28.2 and 30.4).

¹⁷Breath, mind and semen are interconnected. If one of them stops its movement, all stop their movement. Cf. *Amṛtasiddhi* 7.19-20 and 23.

¹⁸Most of the consulted texts situate the fourth *adhāra* at the penis (*meḍhra*). *Śāradātīlakatantra* and *Hathapradipikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayogapradipikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associates the practice with the arrest of semen (*bindustambha*). However, *Siddhasiddhāntapaddhati* calls this *vajrolī*.

¹⁹For a discussion of the term *uddiyāṇa*, see p.?? fn. 23.

²⁰*Śivayogapradipikā*, *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī* share the concept of binding at Uddiyāṇa. *Haṭhatattvakaumudi* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with *Śāradātīlakatantra* and *Hathapradipikājyotsnā* situate the fifth *adhāra* at the anus (*pāyū* or *sivani*). The *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jāṭharādhāra*).

षष्ठो नाभ्याधारः । तत्र प्रणवाभ्यासादनाहतो नादः स्वयमुत्पद्यते । सप्तमो हृदयरूपाधारः ।
 तस्मिन्स्थाने प्राणवायोर्निरोधात्पुर्वपि कमलान्यर्थ्यमुखानि विकसन्ति । अष्टमः कण्ठाधारः । तत्र
 जालन्परो बन्धो दीयते । तस्मिन्सतीडायां पिङ्गलायां पवनः स्थिरो भवति । नवमो घण्टिकाधारः ।
 तत्र जिह्वायं लग्नं भवति । ततोऽमृतकलाया अमृतं स्वति । तदमृतपानाच्छरीरमध्ये रोगसंचारो न
 5 भवति ।

Sources: 1 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 | 1-2 cf. SSP 2.16 (Ed. p. 34): saptame hṛdayādhāre prāṇam nirodhayet | kamalavikāso bhavati | 1-2 cf. YSV (PT p. 840): saptamo hṛdayādhāras tasmin vāyunibandhanāt | ūrddhakatrāṇi (ūrdhvavaktrāṇi YK 2.26) padmāni vikasanti mahān bhavet | 2-3 cf. YSV (PT p. 840) = YK 2.27: kanṭhādhāraḥ ṣṭamas tatra kanṭhasaṅkocaklaṣanāḥ | jālandharākhyo bandhah syat tasmin sati marud dṛḍhah | 2-3 cf. SSP 2.17 (Ed. p. 34): aṣṭame kanṭhādhāre kanṭhamūlam cibukena nirodhayet | iḍāpiṅgalayor vāyuh sthiro bhavati | 3-5 cf. YSV (PT p. 840): navamo ghaṇṭikādhāras tatra jihvāgramagratāḥ (jihvāgrataḥ krte YK 2.28) | sampivatyamṛtam tasmād yogajimṛtyujitparah | 3-5 cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgram dhārayet | amṛtakalā sravati |

Testimonia: 1 ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 ll. 1-3): atha ṣaṣṭho nābhyaśdhārah | tatra pranavābhyaśe harau samāhitamanah puruṣasya nā harau nādomanaḥ sthairyam svayam utpadyate | 1-2 ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 ll. 4-5): atha saptamam hṛdayarūpaśdhārah || tasmin brahmaṇavāyor nirodhāc chakaramalāni svayam ūrdhamukham vilasanti | 2-3 ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 ll. 6-9): athāṣṭamaḥ kanṭhādhārah | tatra jālandharabandho diyate tasmin satiḍāpiṅgalayām pavanaḥ sthiro bhavati | 3-5 ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 ll. 9-13): atha navamam ghaṇṭikādhārah | tatra jihvāyā agram dattam cet tatav uparītaḥ amṛtam yat sravati taj jihvāgreṇa yogī pibati | tad amṛtāpānāc chariramadhye rogāṇām sañcāro na bhavati |

1 nābhyaśdhārah cett.] nābhyaśdhāras U₁ nābhyaśdhāre U₂ tatra cett.] om. E pranavābhyaśād [β] pranavābhyaśāt DN₁N₂ pranavābhyaśāt U₁ anāhato cett.] anohato U₂ om. E nādaḥ cett.] nāraḥ P om. E svaya cett.] svayam N₂ om. E utpadyate cett.] utpadyate N₁ om. E saptamo cett.] om. BE hṛdaya cett.] hṛdayā U₂ om. BE °rūpādhārah N₂U₁] °rūpādhārah L rūpaśdhārah DN₁ °dhārah U₂ om. BE 2 prāṇavāyor cett.] prāṇavāyō B nirodhāt [β] nirūmīndhanāt α sad api BE] sadapi cett. ūrdhvamukhāni cett.] ūrdhvamukham DN₁N₂ ūrusyordha mukham bhavati U₁ aṣṭamāḥ DPN₁U₁U₂] aṣṭamam E aṣṭame BL aṣṭamā N₂ tatra cett.] tatraḥ D 3 jālandharo cett.] jālandhara N₂ jalām BL diyate cett.] dipaye U₁ satiḍāyām EP] satiyām BL sati iḍāyām DN₁U₁U₂ satiśādāyām N₂ pavanaḥ cett.] pavana D bhavati cett.] bhavati BL navamo cett.] navo B ghaṇṭikā cett.] ghaṇṭikā P ghamṭā L °dhārah cett.] dhāras U₁ 4 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 tadaṁṛtāpānāc DP] tadaṁṛtāpānāt EN₁N₂U₁ tadaṁṛtakalāyām amṛtāpānī B amṛtāpānā L tadaṁṛtāpānā U₂ charīra cett.] śarīra EN₁N₂ na cett.] om. BL 5 bhavati cett.] bhavati B

The sixth is the support of the navel. From the repeated practice of *pranava*,²¹ the unstruck sound²² arises by itself.²³

The seventh is the support of the heart form. The six lotuses [become] upward facing [and] open up from the restraint of the breath in this location.²⁴

The throat support is the eighth. There, Jālandhara lock²⁵ is effected. When [the lock] is engaged, the breath in the Idā and Piṅgalā channels becomes stable.²⁶

The ninth is the support of the uvula. The tip of the tongue becomes attached on it. As a result of that, the nectar of immortality flows from the immortality digit. From drinking the nectar of immortality, diseases do not spread in the body.²⁷

²¹The syllable *om̄*. See BRYANT 2009, pp. 105–109 and harimoto2014 2014, pp. 151–163 for a more detailed discussion of the term *pranava* in the context of the *Pātanijalayogaśāstra*.

²²Cf. *Hṛṣiprādīpikā* 4.17 et seqq.

²³*Siddhasiddhāntapaddhati* instructs recitation of *om̄* at the navel, *Yogatarāṇī* adds meditation on the form of consciousness (*cindrūpam*) to the same recipe, whereas in *Hṛṣatattvakaumudi* the breath should be restrained at the navel, which causes the rising of the sound of *om̄* 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.

²⁴Rāmacandra's mention of *śadapi kamalāny* ('six lotuses') seems inappropriate, since he previously (section XXIX) taught a ninefold *cakra* system. The result of the practice associated with the seventh *ādhāra* in *Siddhasiddhāntapaddhati*, *Yogaśvarodaya* and *Yogatarāṇī* is confined to the blossoming of the heart lotus alone. In the *Hṛṣatattvakaumudi*, 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 *linga* of light. *Netroddyota* lists the term *nādi* as the seventh *ādhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (*nābhihrnmadhyamārgē tu sarvakāmābhidho mataḥ |*), whereas *Śāradātilakatantra* and *Hṛṣiprādīpikājyotsnā* list the navel as the seventh *ādhāra*.

²⁵The passage demonstrates how Rāmacandra is jumping between his two sources. In chapter XI, he situated Jālandhara at the *brahmarandhra*. A discussion of the term can be found at p. ??.

²⁶*Netroddyota* places the support at the belly (*jathara*). *Śāradātilakatantra* and *Hṛṣiprādīpikājyotsnā* place the eighth support in the heart. All other texts present the same concept.

²⁷Most texts with the sixteen *ādhara* system share this concept. Only *Śāradātilakatantra* and *Hṛṣiprādīpikājyotsnā* situate the ninth support at the neck (*grīva*) and *Netrodyota* at the heart.

दशमस्ताल्वाधारः । तन्मध्ये चालुनं दोहनं च कृत्वा लम्बिकाप्रवेशे सति तालुनि ममा जिह्वा ति
ष्टति । एकादशो जिह्वातले जिह्वाधारः । तस्मिन्जिह्वायेण मन्थनं क्रियते । तस्मिन्कृतेऽतिमधुरं पा
नीयं

स्वति । तथा च कवित्वगीतछन्दोनाटकादिविषयज्ञानमुत्पद्यते । तदुपरि द्वादशो दन्तयोर्मध्ये
5 दन्ताधारः । तस्मिन्स्थाने जिह्वाया अयं घटीमात्रमर्धगटीमात्रं बलात्कारेण स्थाप्यते । तस्मिन्सति
साधकस्य समग्रा रोगा नश्यन्ति ।

Sources: 1-2 cf. YSV (PT p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich omitted in YK) | calane dohanē caiva jihvā jaḍati lambitā (jāyeta lambitam YK 2.28cd) | nāsikāprāptajīhvayam tālulagnā bhavet tataḥ 1-2 cf. SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe lambikām cālanadohanābhyaṁ dirghikṛtvā viparītena praveśayet | kāṣṭhibhavatī 2-4 cf. YSV (PT p. 840): ekādaśī (ekādaśo YK 2.29) bhavej jihvā talajādhāra iśvari | jihvāgramathane tasmin pāniyam madhuram bhavet | tatpīṭeṣu kavir gitijyotiś (gitir YK 2.29) chandovidām (chandovidur YK 2.30) varah 2-4 cf. SSP 2.20 (Ed. p. 35): ekādaśe atha jihvādhāre tatra jihvāgram dhārayet | sarvaroganāśo bhavatī 4-6 cf. YSV (PT p. 840): dantādhāro (dvandvādhāro YK 2.31a) dvādaśeti sarvarogakṣayaṇkarah (sarvarogaḥ YK 2.31b) | dhārayed dantayor madhye jihvāgrañ ca balād api | dhṛtvārddhaghaṭikāmāṭram sarvarogan (sarvarogāṇś YK 2.32b) tu nāśayet | cf. SSP 2.21 (Ed. p. 36): dvādaśe bhrūmadhyādhāre tatra candramaṇḍalam dhyāyet śitalatām yāti |

Testimonia: 1-2 ≈ Haṭhasamketacandrikā (GOML R3239 fol. 203 ll. 14-15): atha daśamam tālvādhārah | spaṣṭam || 2-4 ≈ Haṭhasamketacandrikā (GOML R3239 fol. 203 ll. 15-17): ekādaśo jihvā tato jihvādhārah sravatī || tasmin jihvāgreṇa mathanam kriyate tasmin kṛte atimadhuram pāniyam sudhāvat | kavitva gītacchamdanāṭkādi jñānam svayam utpadyate | 2-6 ≈ Haṭhasamketacandrikā (GOML R3239 fol. 203 ll. 18-20): atha tadupari dvādaśodantayor madhye dantādhārah tasmin sthāne jihvāyā agrām ghaṭīmāṭram ardthaghaṭīmāṭram balāt sthāpyate || tasmin sati samasta roganāśo bhavatī ||

1 daśamas cett.] daśamam B daśamam E daśama N₁N₂ tanmadhye cett.] stāmnmadhye U₁ cānanam 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 tāluni magnā cett.] tāluni lagnā N₂ tāluni lagnā U₁ tālumagnā BPL jihvā cett.] juhvā U₁ om. N₂ 1-2 tiṣṭhati cett.] om. N₂ 2 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 4 sravati cett.] sravatī 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] °chamdevacchamda° U₁ °chamda° cett. °nāṭkādi° cett.] °nāḍi° U₁ °viṣaya° βD] °viṣaye N₁N₂ viṣayanam U₁ jñānam cett.] jñānam U₁ utpadyate cett.] utpadyamte B dvādaśo dantayor BLPU₁] dvādaśadantayo madhye E dvādaśor damtayo madhye U₂ dvādaśayor madhye DN₁N₂ 5 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 balātkāreṇa EDN₁N₂] bālātkāreṇa PU₁U₂ bālākāreṇa BL tasmin cett.] tasmiṁ BL sati cett.] om. BL 6 naṣyanti cett.] naṣyamti B

The tenth is the support of the palate. After the moving and milking have been done, [and] after abiding at the entrance with the tongue in the middle of it, the tongue resides inserted within the [cavity above the] palate.²⁸

The eleventh is the tongue support at the surface of the tongue. In the middle of that [support], the tip of the tongue is churned.²⁹ While doing that, a very sweet liquid oozes out. Moreover, after that, the knowledge of areas like poetry, singing, metric and dance is generated.³⁰

Above that is the twelfth, the tooth support within the teeth.³¹ At this place, the tip of the tongue is to be positioned with force for the duration of one and a half *ghatīs*³². Abiding therein, the diseases of the practitioner will entirely disappear.³³

²⁸The ninth, tenth, eleventh and twelfth support are all associated with *khecarimudrā* and its forerunners. For a detailed account of *khecarimudrā*, see MALLINSON (2010). *Netrodyota* places the tenth support at the tortoise channel (*kūrmanādī*), whereas *Śāradātilakatantra* and *Hṛṣapradipikājyotsnā* situate it at the throat *kaṇṭha*.

²⁹For a discussion of the term *manthana* in the context of *khecarimudrā* see MALLINSON 2010, pp. 207–8 n. 250.

³⁰Almost all text teaching the sixteen *adhāras* share the concept of the churning of the tongue with just minor differences: *Siddhasiddhāntapaddhati* teaches the destruction of all diseases (*sarvaroganāśa*) as the result of this practice, *Yogatarāṅgini* calls the practice *jihvādhobhāgādhāra*. The *Netrodyota* alone 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 sthitā cordhve sudhādhāraḥ sudhātmakah* ||).

³¹SSP 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*.

³²One *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

³³Most 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. *Yogatarāṅgini* 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 । तस्मिन्दृष्टे: स्थैर्यकारणात्प्रे मासे स्वीयं तेजः प्रत्यक्षं भवति । तेजसः प्रत्यक्षत्वे पर्थिवं बन्धनं त्रुट्यति । पञ्चदशो भ्रुवोर्मध्याधारः । तस्मिन्दृष्टे: स्थिरीकरणात्कोटिकरणानि स्फुरन्ति । षोडशो नेत्राधारः । अयमङ्गुल्यग्रे न चाल्यते । तदभ्यासात्पृथ्वीमध्ये यर्त्कचित्तेजो वर्तते । तत्सर्वतेजो ५ दृष्टिविषयं भवति तदर्शनात्पुरुषः सर्वज्ञो भवति ।

Sources: १ cf. YSV (PT p. 832): nāśādhāras tato (*tataḥ* YK 2.32b) jñeyo nāśālakṣas trayodaśah (trayodaśa YK 2.32d) | manāsthira karo yas tu (*sthiraṁ karoty eva* YK 2.33a) vāyusthirakaro (*vāyuḥ* YK 2.32b) mahān | cf. SSP 2.22 (Ed. p. 36): trayodaše nāśādhāre tasyāgram lakṣayet manāḥ sthiraṁ bhavati | १-३ cf. YSV (PT p. 839) = YK 2.33ab-34cd): nāśāpuṭe sthiraṁ dṛṣṭir ādhāro 'yam caturdaśah | kṛte 'smīn sviyatejāḥ syāt pratyakṣam saṭtrimāsataḥ | pārthivām trūtati kṣipram pratyakṣam sviyatejasā | १-३ cf. SSP 2.23 (Ed. p. 36): caturdaše nāśāmūle kapātādhāre dṛṣṭim dhārayet | saṇmāsaj yojitihpuñjam paśyati | ३ cf. YSV (PT p. 839): pañcadaśo bhruvormadhye sthira (*sthira* YK 2.35) dṛṣṭis tathā dhruvam | asmin dṛṣṭih sthiraṁ kotiḥ (*kotiḥ*° YK 2.35) kiraṇāni sphuranti hi | cf. SSP 2.24 (Ed. pp. 36-37): pañcadaśe lałātādhāre tatra jyotiḥpuñjam lakṣayet | tejasvi bhavati | ३-५ cf. YSV (PT pp. 840-41): netrādhāraḥ 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 | ३-५ cf. SSP 2.25 (Ed. p. 37): avaśiṣte śoḍāśe brahmaṇandhraṁ ākāśacakram | tatra śrigurucaraṇāmbujayugmam sadāvalokayet | ākāśavat pūrṇo bhavati |

Testimonia: २-१५.१ ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 l. 21 - fol. 204 l. 1): atha trayodaśo nāśikādhāraḥ || tasmin lakṣye kṛte sati manāḥ sthiraṁ bhavati | १-३ ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 ll.2-4): atha caturdaśo nāśāmūle lalātē 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 kotikiranāṁ puraḥ sphuramti | ३-५ ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 ll. 5-6): atha śoḍāsonetrādhāraḥ || ayam amgulya-greṇa cālyate tadā bhyāsāt pṛthivimadhye yatkiñcit tejo vartate | tatsarvam tejo dṛṣṭi viśoṣanam bhavati | tad darśanāt puruṣaḥ sarvajño bhavati || iti pūrvoktaśoḍādhāraṇām spaṣṭo 'rthaḥ ||

I nāśikādhāraḥ cett.] nāśikāgrādhāraḥ EP tasmil lakṣye em.] tasmil lakṣe U₂ tasminim lakṣye EPU₁ tasmin lakṣe DN₁N₂ tasmin draṣṭe BL sati cett.] om. BL manāḥ sthiraṁ EP] minasthire B manāḥ sthira L manasthiraṁ cett.] nāśāmūle vāyādhāraḥ DN₁N₂] nāśāmūle vādhāraḥ U₁ nāśāmūladhāraḥ P nāśo mūlādhāraḥ BL nāśāmūlādhāraḥ EU₂ २ tasmin cett.] tasmiṇi 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 ३ trūtyati PU₂U₁] tuṭyati E trūtayati BL trudyati N₁N₂D bhruvormadhyādhāraḥ P] bhruvormadhyādhāras E bhruvormadhye dhāraḥ BL bhruvormadhye ajñādhāraḥ D bhruvormadhye ādhāraḥ N₁N₂ bhruvormadhye ādhāra U₁ bhruvormadhyādhāra U₂ tasmin cett.] asmin N₁ smiñ D asin U₁ dṛṣṭeh cett.] dṛṣṭe L na dṛṣṭeh U₁ dṛṣṭi° U₂ kiraṇāni α] kotikiranāḥ EP kotikiranāḥ U₂ kotikiranā BL sōḍāśo cett.] sōḍāśaḥ DN₁N₂ ४ netrādhāraḥ cett.] netrā LB ayam β] ayam α aṅgulyagre na em.] aṅgulyagreṇa cett. agulyagreṇa N₁D amgugreṇa N₂ pṛthvi° cett.] pṛthivi° LBU₂ tejo cett.] tejaḥ DN₁N₂ om. U₁ vartate cett.] vataste U₁ tatsarvatejo DN₁N₂] tatsarvam cett. ५ 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.³⁴

The fourteenth is the support of the vital wind at the root of the nose. From the execution of stabilizing the gaze therein, a direct perception of one's own light arises within six months. One breaks the mundane bond by direct perception of the light.³⁵

The fifteenth container is situated in the middle of the eyebrows. Due to stabilizing the gaze therein, ten million rays of light sparkle.³⁶

The sixteenth, the eye support [is when the gaze] is [held] at the tip of the finger without wavering. Through that practice, some light arises from within the earth. The entire light of it becomes the object of vision. As a result of this perception, a person becomes omniscient.³⁷

³⁴ The 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*.

³⁵ *Yogasvarodaya* and *Siddhasiddhāntapaddhati* provide the term *kapātādhāra*. *Yogatarāṅgini* teaches the base of the nose as the fourteenth *adhāra*. All other texts teach fixing the mind and 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' (*cintāmanyabhidhānākhyāś catuṣpathanivāsi yat*).

³⁶ *Śivayogapradīpikā* 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 dr̥ḍhābhyaśe 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 *brahmaṇḍra* 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.

³⁷ The *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 *brahmaṇḍra* in which the *akāśacakra* is situated. The *Hathapradipikājyotsnā*, too, lists the *brahmaṇḍra*. *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.' (*nādyādhāraḥ paraḥ sūkṣmo ghanavyāptiprabodhakah* ||).

[XXXI. aṣṭāṅgayogasya vicāraḥ]

इदानीमष्टाङ्गयोगस्य विचारः कथ्यते । यमनियमासनप्राणायामप्रत्याहारध्यानधारणासमाधिरिति
एतेषां लक्षणानि कथ्यन्ते । शान्तिः ॥ षण्णामिन्द्रियाणां जयः ॥ आहारः स्वल्पः ॥ निद्राजयः ॥
शैत्यजयः ॥ उष्णजयः ॥ एते यमाः ॥ नियमाः ॥ खलु मनः चापलभावा निवार्य स्थैर्ये स्थाप्यते ॥
५ एकान्ते सेवनम् ॥ प्राणिमात्रे ॥ समाबुद्धिः ॥ उदासीन्यम् ॥ कस्यापि वस्तुन इच्छा न कर्तव्या ॥
यथा लाभसंतोषः ॥ परमेश्वरनाम न विस्मरणीयम् ॥ मनोमध्ये दैन्यं न कर्तव्यम् ॥ इति नियमाः ॥

Sources: 2 cf. YSV (PT p. 841): idānīm yogam aṣṭāṅgam śrnu lakṣaṇasamyutam | cf. YSV (PT p. 841) = YK 5.29-30ab: yamaś ca niyamaś caiva cāsanam prāṇasamyamah | pratyāhāro dhāraṇā ca samādhiś ca višeṣataḥ | aṣṭāṅgayoga ebbis tu caiteṣām lakṣaṇam śrnu | cf. SSP 2.32 (Ed. p. 45): yamaniyamāsanaprāṇyām apratyāhāradhāraṇādhayoh ṣṭāṅgāni | 3-4 cf. YSV (PT p. 842): śāntih santosa āhāro nidrālpā (nidrālpam YK 5.30) manaso damah | śūnyāntahkaraṇāñ ceti (‘karaṇā ceti YK 5.31) yamā iti prakīrttitāḥ | 3-4 cf. SSP 2.32 (Ed. p. 44): tatra yama iti upaśamah sarvendriyajayah āhāranidrāśitavātāpapajayaś caivam śanaiḥ śanaiḥ sādhayet | 4 cf. YSV (PT p. 841): cāpalyan tu dure tyaktvā manah sthairyam vidhāya ca | ekatru melanam nityam prāṇāmātre na sā matih (sāmabhīḥ YK 5.32c) | sadodāśinabhāvās tu sarvatrecchāvivarjanam (‘vivarjītāḥ YK 5.32d) | yathālābhena santuṣṭah paramēśvaramānasah | mānadarānaparityāga ete tu niyamā iti | cf. SSP 2.33 (PT p. 44): niyama iti manovṛttinām niyamanam | iti ekāntavāso nihsaṅgatā audāsinyam yathāpraptisamtuṣṭir vairāgyam gurucaraṇāvarūḍhatvam iti niyamalakṣaṇam |

2 idānīm cett.] idānīm N₂U₁U₂ aṣṭāṅgayogasya cett.] aṣṭāṅgayoga^o E vicāraḥ cett.] vicāra U₂ °dhyānadhāraṇāsamādhir iti EP₂] dhāraṇādhāryānasamādhir iti BL dhyānadhāraṇāsamādhiyāḥ N₁N₂ dhyānadhāraṇāsamādhi DU₁ 3 kathyante cett.] kathyate U₁ śāntiḥ β śānti° α ṣaṇāñām EU₁] ṣaṇāñām DLN₁N₂ ṣaṇāñām BP śāna U₂ indriyāñām cett.] imdriyāñām B āhārah svalpah₂ U₂] svalpāhāraḥ E āhārah svalpah₂ BP ahāraḥ] svalpah₂ || L svalpāḥ N₁ ahārah svalpāḥ N₂ āhārah svalpāḥ D āhārah sajayah U₁ nidrājayaḥ cett.] nidrāyā jayaḥ B nidrāyāh jayaḥ LU₂ 4 śātyajayah cett.] śātyajayah N₁ śitoṣṇajayah E uṣṇajayah cett.] uṣṇajayah BU₂ auṣṇajayah U₁ om. E ete cett.] ya te BL yamāḥ cett.] yamāniyamāḥ P yamāḥ BL niyamāḥ E] niyamāḥ αU₂ om. BPL khalu cett.] khalu N₁N₂U₂ manah DN₂U₁] om. cett. cāpalā^o BEL] cāpalā^o PU₂ capala^o α nivārya cett.] nivārye D nivārya BLP nivāraya U₁ sthairyē cett.] om. BLDU₂ 5 ekānte sevanam EN₁] ekāmta sevāñām PDN₂U₁U₂ ekāmta sevāñām BL samābuddhiḥ cett.] samābuddhi U₁U₂ udāsinyam cett.] udāsinyam E udāsinyām U₁ udāsina DN₁N₂ vastuna EP₂] vastunah αBL kartavyā cett.] karttavyam U₁U₂ 6 paramēśvaranāma cett.] paramēśvaraḥ nāma U₁U₂ na cett.] om. DN₁N₂ vismarāṇiyam EN₁] vismarāṇiyam BDLPU₁ vismaniyam N₂ vismarāṇam U₂ manonādhye cett.] yan mano madhye U₂ mano U₁ na αU₂] om. BELP iti niyamāḥ EP] iti niyamāḥ BLU₂ om. α

[XXXI. Procedure of Aṣṭāṅgayoga]

Now, the procedure of the eightfold yoga³⁸ is explained: observances, restrictions, posture, breath control, withdrawal of the senses, meditation, concentration³⁹ and absorption. Their characteristics will be taught.

Peace, conquer of the six senses⁴⁰, little food, conquer of sleep, conquer of cold, [and] conquer of heat.⁴¹ These are the observances.

[The] restrictions [are]: Keeping the mind from the state of unsteadiness [and] ground it in calmness, retreating to a lonely place, refraining from contact with living beings, unchanging intellect, equanimity, refrain from craving for objects, being content with what is given, never forgetting the name of the highest lord, one shall not bring the mind into depression.⁴² [These are the] restrictions.

³⁸ Given the extensive list of fifteen yogas presented at the beginning of this text does not list *aṣṭāṅgayoga*, one wonders why this type of yoga suddenly appears. Suffice it to say that he followed the structure of his main source text. For a discussion of the structural issues of the text, see p. ??.

³⁹ The reversed order of the sixth (*dhāraṇā*) and seventh (*dhyāna*) limb of the “classical” Pātañjala model is striking (cf. *Pātañjalayogaśāstra* 2.29). Rāmacandra’s main source text, the *Yogasvarodaya*, calls names *aṣṭāṅgayoga* but does not list *dhyāna* in the respective verse (cf. sources). The “critical” edition of the Lonavla Yoga Institute of *Siddhasiddhāntapaddhati* mentions two manuscripts (J₁ and J₂) with Rāmacandra’s order. According to VASUDEVA, 2004:380–381, this reversed order frequently appears in yoga texts structured in *sadāṅga* or even *pañcāṅga* systems. It is found in *Jayākhyasamhitā*, *Maitrāyaṇīyopaniṣad*. Furthermore, it is present in the Śaiva *Rauravatantra*, *Kiraṇatantra*, *Mataṅgatantra*, as well as in Buddhist Tantras like the *Guhyasamājatantra* and *Kālacakratantra*. *Vāyupurāṇa* teaches the “reversed” order in its *pañcāṅga* schema. 2023:168 mentions that he has not found an Aṣṭāṅgayoga system with *dhyāna* and *dhāraṇā* reversed outside of the *Śivayogapradipikā* 2.1–9. Some witnesses of *Siddhasiddhāntapaddhati*, *Yogatattvabindu* and implicitly the *Yogasvarodaya* as quoted in *Prāṇatosīni* and *Yogakarṇikā* can be added to this group. It appears that the source for this concept goes back to the Viraśaiva milieus of the fifteenth century. A useful table of the texts, including the reversed order, see 2023:166.

⁴⁰ The sixth sense is the mental faculty (*manas, citta*), cf. WHITE, 2021:18.

⁴¹ Rāmacandra presents a unique mix of his two primary sources: *Yogasvarodaya* lists peace (*śānti*), contentment (*santoṣa*), little sleep (*nidrālpa*), taming of the mind (*manaso dama*) and emptiness of the inner organ (*śūnyāntahkarana*). *Siddhasiddhāntapaddhati* lists: tranquillity (*upaśama*), conquer of all senses (*sarvendriyajaya*), and conquer of food, sleep, cold, wind, heat (*ahāranidrāśitavātātapajaya*)

⁴² For a comparative table of other texts that teach ten *niyamas* see 2023:196.

आसनस्य लक्षणं बहुग्रथेषु निरूपितमस्ति । तेनात्र न निरूप्यते । प्राणायामस्तु सुकुमारेण साधितुं न शक्यते । अतस्तस्य नाममात्रं कथ्यते । प्रत्याहारः कथ्यते । मनः संसारान्निवृत्यात्मनि स्थाप्यते । मनोमध्ये ये विकारा उत्पद्यन्ते । अनेकचमकारिणी बुद्धिरुत्पद्यते । सागोप्याः । ध्यानं च बहुतरं प्रागुक्तं तेनात्र नोच्यते ॥

Sources: 1 cf. YSV (PT p. 841): āsanāni ca tāvanti yāvanto jīvajantavaḥ | SSP 2.34 (Ed. p. 44): āsanam iti svasvarüpe samāsannatā | svastikāsanaṁ padmāsanam siddhāsanam eteśāṁ madhye yathetam ekāṁ vidhāya sāvadhānena sthātavyam ity āsanalakṣaṇam | 1-2 cf. YSV (PT p. 841): prāṇāyāmas tridhā ceti bahudhā prathamam śrenū | āsane prāṇasamyāme na śaktāḥ sukumārakāḥ | mahāpunyaprabhāveṇa śakyate tu mahātmanā | 1-2 cf. SSP 2.45 (Ed. p. 45): prāṇāyāma iti prāṇasya sthiratā | recakapūrakakumbhakasaṅghatākaranāni catvāri prāṇāyāmalakṣaṇāni | 2-3 cf. YSV (PT p. 841) = YK 7.6-7: kṛtvā kalevaram śuddhaṁ kuryād yatnair mahātmanā | mano nivārya samsāre viṣayेषु tathaiva ca | manovikārān sarvāś ca tyaktvā śūnyamayo bhavet | pratyāhāro bhavaty eṣu sarvanindācamatrktaḥ | 2-3 cf. SSP 2.36 (Ed. p. 45): pratyāhāra iti caitanyaturaṅgānāṁ pratyāharanāṁ vikāragrasanāṁ utpannavikārasyāpi nivṛttir nirbhātīti pratyāhāralakṣaṇāṁ | 3-4 cf. YSV (PT p. 841) = YK 7.8: dhyānan tu dvividhaṁ proktam sthūlasūks-mavibhedataḥ | sthūlam mantramayām viddhi sūkṣmantu mantravarjjitam | 3-4 cf. SSP 2.38 (Ed. p. 46): atha dhyānam | asti kaścana paramādvaitasya bhāvah | sa evātmeti yathā yadyat sphurati tattatsvarūpam eveti bhāvayet | sarvabhuṭeṣu samadṛṣṭiś ca | iti dhyānalakṣaṇam |

1 āsanasya lakṣaṇām α] āsanalakṣaṇam EPL āsanalakṣaṇam tu U₂ āsanam lakṣaṇām B bahū-grantheṣu BLU₂] bahuṣu graṃtheṣu EP bahūgraṃthe α nirūpitam EPU₂] nirūpitam | DN₁N₂ nirūpyam BL nirūpitam tan U₁ asti β] atah α tenātra β] atrāyam N₁N₂ atrāyam D atra U₁ na EPU₁] om. cett. sukumāreṇa EP] kumāreṇa BLU₂ kūmāreṇa puruṣena α 2 atas tasya EPU₁] atah tasya DN₁ ata tasya N₂ atā tasya U₂ atah BL nāmamāṭram EPN₁U₂] nāmamātre DN₂U₁ nāma BL kathyate β] kathitam α kathyate cett.] pratyato E nivṛtyātmani em.] nivṛtyātmani BLPU₁U₂ nivṛtyātmani E nivṛtya ātmani DN₁N₂ sthāpyate cett.] om. N₂ 3 vikārā cett.] vikārah P vikārāḥ D om. N₂ utpadyante cett.] om. N₂ kārinī BELPU₁U₂] kārakarakāranī N₁N₂ kārakāranī D buddhir cett.] buddhi DN₁N₂ utpadyate cett.] utpadyate EBDU₂ utpadyataram P sāgopyāḥ N₂] sāṃgopyāḥ DN₁ sāgopyā BLU₂ sāgaupyā U₁ sāṃgopāṃgam E om. P dhyānam cett.] om. P ca cett.] om. PU₁U₂ bahutaram cett.] om. P 3-4 prāg β] om. α 4 uktam DU₁U₂] uktam | E uktam cett. tenātra cett.] tena atra DN₁U₁ nocycate cett.] na ucyate U₁

The characteristic of posture has been discussed in many works. For that reason, it will not be discussed here.

Young persons can not practise breath control.

That is why it is just mentioned by name.⁴³

Withdrawal of the senses is taught. The mind is supposed to be turned away from the cyclic existence and caused to abide in the self. Changes within the mind arise, but they are kept off. An intellect that is capable of producing many wonders arises. This is to be kept secret.

Meditation has been taught many times before. Because of that, it is not discussed here.⁴⁴

⁴³It is crucial to note here that *Yogasvarodaya* states that young persons are not qualified to practice posture and breath control, but that, by the power of great merit a great soul becomes capable, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.2 (*āsane prāṇasamyāme na śaktāḥ sukumārakāḥ | mahāpunyaprabhāvēna śakyate tu mahātmanā |*). Right after that statement, the text continues to present detailed instructions for eight *kumbhakas*, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.3-10, 7.23-24 and 7.68-72. The whole extend of *Yogasvarodaya*'s teaching on *prāṇayāma* can not be determined since it is absent in the quotes of *Prāṇatoṣinī* and is just partially quoted in *Yogakarṇikā*. It seems that Rāmacandra, who previously strictly followed the structure of the *Yogasvarodaya*, consciously decided to exclude these teachings due to the reason he presents. Therefore, he probably directly hints at his audience: *sukumāras*, young persons, or, taking into consideration all previous allusions to a wealthy and royal lifestyle, even young princes.

⁴⁴Rāmacandra perhaps refers to the teaching of the nine *cakras* and other sections of the text in which meditation is mentioned. The same schema is already found in the *dhyāna* descriptions of *Śivayogapradipika* 3.4-33, cf. 2023: pp. 165, 212-215. He might also hint at the various methods he subsumes under Laksayoga. Rāmacandra probably also consciously decided to skip a description of *samādhi*, since *Prāṇatoṣinī* quoted with reference *Yogasvarodaye* (Ed. p. 841) defines *samādhi* as: 'Samādhi is the immovable intellect devoid of inhalation, exhalation, etc.' (*samādhir niścalā buddhiḥ śvāsocchvāsādīvarjitaḥ |*). If, indeed, the purpose of Rāmacandra's text was to teach Rājayoga to young courtiers and princes, surely children will not be taught that the highest level of yoga is accomplished by stopping breathing altogether.

[XXXII. piṇḍabrahmāṇḍayor aikyam]

इदानीं पिण्डब्रह्माण्डयोरैक्यमस्ति । तस्मात्ब्रह्माण्डमध्ये ये पदार्थास्तेऽपि पिण्डमध्ये सन्ति । ते कथ्यन्ते । पादयोरङ्गुष्ठतले तलं वर्तते । तदुपरि तलातलं वर्तते । गुल्फयोर्महातलं वर्तते । जङ्घामध्ये सुतलं वर्तते । जान्वोर्मध्ये वितलं वर्तते । ऊर्वोर्मध्येऽतलं वर्तते ।

Sources: 2-3 cf. YSV (PT p. 841): piṇḍabrahmāṇḍayor aikyam śrṇv idānīm prayatnataḥ | brahmāṇḍe santi ye cāñḍāḥ piṇḍamadhye 'pi te sthitāḥ | 2-3 cf. SSP 3.1 (Ed. p. 28): piṇḍamadhye carācaram yo jānāti sa yogī piṇḍasamvittir bhavati | 3-4 cf. YSV (PT pp. 841-42): talaṁ pādāṅguṣṭhatale tasyopari talātalam | mahātalam gulphayor madhye gulphopari rasātalam | sutalam jaṅghayor madhye vitalam jānumadhyakam | ūrvormadhye 'talaṁ proktam saptapātalam īritam | talaṁ talātalañ ceti mahātalarasātalam | saptapātalam etat tu sutalam vitalātalam | 3-4 cf. SSP 3.1-2 (Ed. pp. 48-49): kūrmaṇ pādātale vasati | pātālam pādāṅguṣṭhe | talātalam aṅguṣṭhāgre | mahātalam pādapṛṣṭhe | rasātalam gulphe | sutalam jaṅghāyām | vitalam jānvoh | atalam ūrvoh |

2 *piṇḍa*^o cett.] piṇḍa^o DN₁ brahmāṇḍayor BELP] "brahmāṇḍayoh αU₂ aikyam cett.] ekyam B ekam N₂ tasmāt cett.] tasmā B tasmāntē N₂ padārthās cett.] padārthāh DN₁ padārthā N₂ U₁ te 'pi cett.] te BLP sarve pi U₁ tanmadhye U₂ santi cett.] santiti E sati BU₂ sam̄^o L te DN₁N₂] om. cett. **3** *kathyante* cett.] kathyate BPU₁ pādayor cett.] padas E pādayos PL pādayas B pādayo^o U₂ aṅguṣṭatale em.] amguṣṭatale U₁ amguṣṭatale DN₁N₂ "mguṣṭatale U₂ tālas BL tele P tale E talam cett.] talam ca U₁ mūlam rasātalañ U₂ tadupari em.] tadupari U₁ tādupari DN₁N₂ pādopari β vartate cett.] vartate | pādopari talam vartate P gulphayor β] gulpho α mahātalam β] parimahātalam α jaṅghā^o cett.] jaghā^o U₂ om. P **4** sutalam cett.] stutalam B om. P vartate BELU₂] om. cett. jānvormadhye DU₁] jānvomadhye N₁N₂ jānumadhye EPU₂ jānubhyām BL vartate EBL] om. cett. 'talaṁ E] atalam cett. vartate ELB] om. cett.

[XXXII. Identity of the external universe and the body]

Now, the identity of the external universe and the body exists.⁴⁵ Because of that, the objects which exist in the external universe are also in the body. They are taught.

Talam exists at the base of the big toe[s] of the feet. On top of the feet exists Talātala. Mahātala exists at the two ankles.⁴⁶ Sutala exists in the centre of the lower part of the leg between the ankle and knee. Vitala exists in the middle of the knee. Atala exists in the middle of the two thighs.⁴⁷

⁴⁵The concept of the body as a microcosmic manifestation of a macrocosmic universe is a common feature in yogic literature, see MALLINSON and SINGLETON, 2017:174–178.

⁴⁶A description of *rasātala* is missing in the *Yogatattvabindu*. Either this item of the enumeration was lost in transmission or an authorial mistake. A phrase like ‘*gulphopari rasātalam vartate*’ would be expected at this point of the text. Both source texts Rāmacandra used describe *rasātala* right after the description of *mahātala*.

⁴⁷Hindu cosmography, according to various *Purāṇas*, the *Atharaveda*, etc. assume fourteen worlds (*lokas*), seven higher ones (*vyāhṛti*) and seven lower ones (*pātālas*). The higher *lokas* (1–7) are described as the heavens, populated by mortals, celestial or divine beings, gods and higher gods, and full of truth. The lower *lokas* (8–14), which are here mapped onto the human body, constitute the different ‘hells’ and are the abode of the *nāgas* or serpents and demons, cf. HAAG, 2011:503–504. According to ĀRAṄYA in his *bhāṣya* on *Yogaśūtra* 3.26, the beings residing in their respective *lokas* experience the fruit of their *karma*. Residence in those abodes, however, is never eternal but lasts until the particular individual’s *karma* has been accounted for and borne their due fruits (BRYANT, 2009:353). A well-known depiction that shows the mapping of the *lokas* onto the body is Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820 in the Victoria and Albert Museum, see p.26. Directly related to the *Yogatattvabindu* is the depiction of a Siddha’s body that shows the equivalence of the self and the universe in the manuscript of *Siddhasiddhāntapaddhati* located in Mehragarh Museum Jodhpur, see p.27.

[XXXIII. piṇḍamadhye lokatrayam]

इदानीं पिण्डमध्ये लोकत्रयं कथ्यते । मूलाधारे भूर्लोकः । लिङ्गाग्रे भुवर्लोकः । लिंगमूले स्वर्लोकः ॥

[XXXIV. uparitanam lokacatuṣkam]

- 5 इदानीं उपरितनं लोकचतुष्कं कथ्यते । पृष्ठदण्डाङ्के महर्लोकः । दण्डछिद्रमध्ये जनलोकः ।
तदण्डनाडीमध्ये तपोलोकः । दण्डकमलमध्ये सत्यलोकः ॥

Sources: 2 cf. YSV (PT p. 842): idānīm piṇḍamadhye tu saptalokam śrnu priye | mūlādhāre tu bhūrloko liṅgāgre tu bhuvatas tataḥ | svarloko liṅgamüle tu merumüle mahas tathā | 5–6 cf. YSV (PT p. 842): merucchidre janoloko merunādyāṁ tapas tathā | kamale martyalokas tu iti lokah pṛthak pṛthak | bhūrbhuvaḥsvarmaś ceti janaś caiva tapas tathā | saptamaḥ satyalokas tu saptaloka iti smṛtaḥ | saptalokais tu pātālair bhuvanāni caturdaśa |

Testimonia: 2 cf. SSP 3.3 (Ed. p. 49): bhūrloko guhyasthāne bhuvarloko liṅgasthāne svarlokam nābhishthāne evam̄ lokatraye indro devatā piṇḍamadhye sarvendriyaniyāmakah sa evendraḥ | 5–6 cf. SSP 3.4 (Ed. p. 49): daṇḍāṅkure maharlokaḥ daṇḍakuharesh janolokaḥ | daṇḍanālē tapolokaḥ | mūlakamale satyalokaḥ |

2 idānīm cett.] idānīm upati tataṁ lokam U₁ pindamadhye cett.] pimdopari L pidopari B śarira-madhye E liṅgāgre cett.] liṅgamüle N₁N₂ bhuvarlokaḥ DEPU₁U₂] bhuvarloka° BL om. N₁N₂ liṅgamüle PU₁U₂] liṅgamadhye BDL om. N₁N₂ svarlokaḥ cett.] svargalokaḥ N₂ svaravar-lokaḥ U₁ 5 uparitanam DEU₁] uparitana° LU₂ uparitanaṁ N₁N₂ uparitanu° PB lokacatuṣkam DPN₁N₂U₂] lokacatuṣka E lokah catuṣṭayam BL lokah catuṣkam U₁ prṣṭhadanāṅkure cett.] prṣṭhadamāṅkule N₂ prṣṭhadamāṅkure P damdaṣṭaḥtemskure B damdaṣṭaḥtemskure L ma-harlokaḥ cett.] maharloka B daṇḍachidra° cett.] daṇḍaschidra° P daṇḍasthita° U₁ uchidra° U₂ janolokaḥ cett.] janaloka BL 6 taddaṇḍa° cett.] daṇḍa° U₂ °nādimadhye EU₁] nālimadhye PU₂ nālikāmadhye B tālikāmadhye B nāli N₁N₂ tapolokaḥ cett.] polokaḥ B daṇḍakamalamadhye cett.] daṇḍamalamadhye EU₁

Notes: 6 taddaṇḍanāḍimadhye: After section XXXIV up until section XLVIII approximately 25% of the entire text disappears in the two most important witnesses of the α-group. The two Nepalese manuscripts N₁ and N₂ exhibit a substantial lacuna, which further suggests their close affiliation. They are both must be derived from the same exemplar. The omissions of the readings of N₁ and N₂ will not be documented in the apparatus until after their respective gaps. The reader will be informed once their evidence resumes.

[XXXIII. Triad of worlds]

Now, the threefold world within the body is taught.⁴⁸ The earth realm (*bhurloka*) is situated at the root support (*mūladhāra*). The airspace (*bhuvarloka*) is at the tip of the penis. Heaven (*svarloka*) is inside the penis.

[XXXIV. Tetrad of the upper worlds]

Now, the tetrad of the upper worlds is taught. The great world (*maharloka*) is at the shoot of the staff of the back. The world of men (*janaloka*) is in the centre of the cavity of the spine. In the centre of the tube of that spine is the world of ascetic heat (*tapoloka*). In the centre of the lotus of the spine is the world of truth (*satyaloka*).⁴⁹

⁴⁸The earliest conception of the cosmos as the body is found in *Rgveda* 10,90. This concept becomes linked with yogic practice in subsequent Hindu traditions. According to the *Bhagavadgītā* and the *Kūrma Purāṇa*, the deities Viṣṇu and Śiva are described as engaging in the practice of Yoga. During this practice, they assimilate all external aspects by either encompassing the entire universe within their cosmic bodies or by engulfing everything, see MUÑOZ and LORENZEN, 2011:88. For a detailed exposition of the Purāṇic concept of the universe in 'classical' Yoga, see the commentaries on *Pātañjalayogaśāstra* 3.25, i.e., ĀRAṄYA, 1983: 297–304 or BRYANT, 2009:353–356. The idea of situating the universe into the yogic body is carried on into the traditions of Hatha- and Rājayoga and becomes a substantial constituent of their worldview, cf. *Amṛtasiddhi* 15–19.

⁴⁹For a lengthy presentation of Hindu cosmography and their inhabitants, see *Bhāgavata Purāṇa* 5.16–26 or *Vāyu Purāṇa* 5.39.

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.

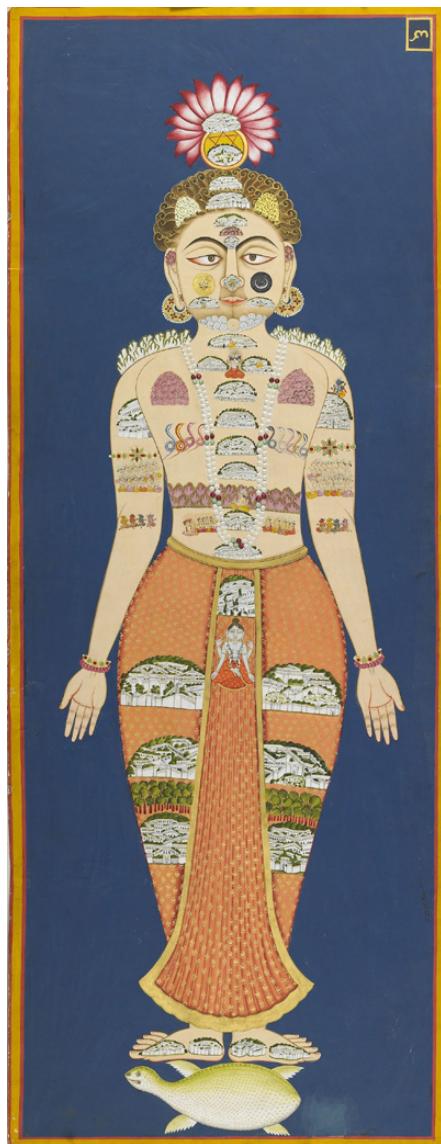


Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehrangarh Museum Trust.

Bibliography

Consulted Manuscripts

GORAKṢA. *Gorakṣaśātaka*. manuscript no. R 7874. Government Oriental Manuscripts Library, Madras.

SUNDARADEVĀ. *Hathasamketacandrikā*. Ms. No. R3239. Government Oriental Manuscript Library, Chennai.

Printed Editions

ĀRAṄYA, Hariharānanda. *Pātañjalayogaśāstra. Yoga Philosophy of Patañjali*. Ed. by P.N. MUKERJI. State University of New York Press, 1983.

ĀRAṄYA, Swāmi Hariharānanda, ed. *Pātañjalayogaśāstra. Yoga Philosophy of Patañjali. Containing his yoga aphorisms with Vyāsa's commentary in Sanskrit and a translation with annotations including many suggestions for the practice of yoga*. Albany: State University Press of New York, 1983.

AYANGAR, Srinivasa, ed. *Hathapradīpikājyotsnā. Hathayogapradīpikā of Svātmārāma with the Commentary Jyotsnā of Brahmānanda*. Madras: Adyar Library and Research Centre, 1972.

BAḌATHVĀL, P.D., ed. *Gorakhbhāṇī*. Prayāg: Hindī Sāhity Sammelan, 1960.

BREZINSKI, Jan K., ed. *Yogataraṅgiṇī. Yoga-Taraṅgiṇī: A Rare commentary on Gorakṣaśātaka*. Delhi: Motilal Banarsidass, 2015.

BRYANT, Edwin F., ed. *The Yoga Sūtras of Patañjali: A New Edition, Translation and Commentary*. New York: North Point Press, 2009.

DWIVEDI, R.C. and Navjivan RASTOGI, eds. *Tantrāloka. The Tantrāloka of Abhinavagupta. With Commentary Viveka by Jayadratha*. In 8 volumes. Delhi: Motilal Banarsidass, 1987 (First Edition 1918-1938).

DYCZKOWSKI, Mark S.G., ed. *Manthānabhairavatantram Kumārikākhaṇḍah. The Section Concerning the Virgin Goddess of the Tantra of the Churning-Bhairava*. 13 vols. Delhi: IGNCA and D.K. Printworld, 2009.

GELDNER, Karl Friedrich. *R̥gveda. Der Rig-Veda*. Vol. 1. Cambridge: Harvard University Press, 1951.

- GHAROTE, Dr. M. L. and Dr. G. K. PAI, eds. *Siddhasiddhāntapaddhati. Siddhasiddhāntapaddhatih: A treatise on the Nātha philosophy by Gorakṣanātha*. Lonavla: The Lonavla Yoga Institute (India), 2016.
- GHAROTE, M.L., P. DEVNATH, and V.J. JHA, eds. *Hṛ̥thatattvakaumudī. Hṛ̥thatattvakaumudī: A Treatise on Hathayoga by Sundaradeva*. Lonavla: The Lonavla Yoga Institute, 2007.
- LIERSCH, Nils Jacob, ed. *Gorakṣayogaśāstra. Das Gorakṣayogaśāstra: Diplomatische und kritische Edition mit annotierter Übersetzung (Forthcoming)*. Marburg: Indica et Tibetica Verlang. URL: https://www.academia.edu/78397774/Das_Gorak%E1%B9%A3ayoga%C5%9B%C4%81stra_Diplomatische_und_kritische_Edition_mit_annotierter_%C3%9Cbersetzung.
- MAHEŚĀNANDA, Swāmi et al. *Jogpradīpyakā. Jogpradīpyakā of Jayatarāma*. Lonavla: Kaivalyadhāma S. M. Y. M. Samiti, 2006.
- MALLINSON, James, ed. *Khecarīvidyā. The Khecarīvidyā of Ādinātha - A critical edition and annotated translation of an early text of hathayoga*. Varanasi: Indica Books, 2010.
- MALLINSON, James and Péter-Dániel SZÁNTÓ, eds. *Amṛtasiddhi. The Amṛtasiddhi and Amṛtasiddhimūla - The Earliest Texts of the Hathayoga Tradition*. Collection Indologie 150, Haṭha Yoga Series 2. Pondicherry: École française d'Extrême-Orient, 2021.
- MALLINSON, James et al., eds. *Haṭhapradipikā. Light on Haṭha: Haṭhapradipikā - Critical Edition and annotated Translation (Forthcoming)*. forthcoming. Marburg and London: Indica et Tibetica, 2024.
- NATH SHARMA, Narendra, ed. *Yogakarṇikā. Yogakarṇikā (An Ancient Treatise on Yoga)*. Delhi: Eastern Book Linkers, 2004.
- RĀMATOṢĀNA. *Prāṇatoṣini*. Ed. by Jīvānanda VIDYĀSĀGARA. 1898. URL: <https://archive.org/details/PranatoshiniTantraJibanandaVidyasagara1898LR>.
- ŚĀRNĀGADHARA. *Śārngadharapaddhati. The Paddhati of Śārngadhara: A Sanskrit Anthology*. Ed. by Peter PETERSON. Vol. I. Bombay Sanskrit Series No. XXXVII. Bombay: Education Society Press, 1888. URL: <https://archive.org/details/in.ernet.dli.2015.283591>.
- ŚĀSTRI, Madhusūdan Kaul, ed. *Netratantra with Netroddyota. Netratantra with the commentary (Netroddyota) of Rājānaka Kṣemarāja*. Kashmir Series of Texts and Studies 46, 59. Srinagar, Bombay, 1926 and 1939.

- SHASTRI, J.L. and G.V. TAGARA, eds. *Bhāgavata Purāṇa*. Vol. 1-5. New Delhi: Motilal Banarsidass, 1950.
- Śivayogapradīpikā. See A Lamp on Śivayoga: The Union of Yoga, Ritual, and Devotion in the Śivayogapradīpikā, pp. 268–313.
- ŚRĪVĀSTAV, Rām Lāl, ed. *Yogabija*. Gorakhpur: Śrī Gorakhnāth Mandir, 1982.
- TAGARE, Ganesh Vasudeo, ed. *Vāyu Purāṇa*. *The Vāyu Purāṇa*. Delhi: Motilal Banarsidass, 1988.
- VASUDEVA, Somadeva, ed. *The Yoga of the Mālinīvijayottaratantra, Chapters 1-4, 7, 11-17: Critical Edition, Translation and Notes*. Pondicherry: Institut Française d'Extrême-Orient, 2004.

Secondary Literature

- BOETHLING O. und Roth, R. *Sanskrit Wörterbuch*. Vol. 2. Petersburg, 1858.
- MALLINSON, James and Mark SINGLETON. *Roots of Yoga*. UK: Penguin Books, 2017.
- “On the Magnitude of the Yogic Body”. In: (2011). Ed. by Adrian MUÑOZ and David N. LORENZEN, pp. 79–90.
- RASTELLI, Marion and Goodall DOMINIC. *Tantrikābhidhānakōśa 3. Dictionnaire des termes techniques de la littérature hindoue tantrique - A Dictionary of Technical Terms from Hindu Tantric Literature - Wörterbuch zur Terminologie hinduistischer Tantra*. Vol. 3: T-Ph. Beiträge zur Kultur- und Geistesgeschichte Asiens; 76. Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2013.
- SIRCAR, D.C. *Indian Epigraphical Glossary*. Delhi: Motilal Banarsidas, 1966.
- WHITE, David Gordon. “Yoga, The One and the Many”. In: (2021). Ed. by David M. ODORISIO, pp. 10–39.

Online Sources

- HATTANGADI, Śunder, ed. *Saubhāgyalakṣmyupaniṣat*. https://sanskritdocuments.org/doc_upanishhat/saubhagya.pdf; Zugriff: 06.02.2023. sanskritdocuments.org. 2016.