

# **THE TATTVAYOGABINDU OF RĀMACANDRA**

Critical Edition and Annotated Translation of an Early  
Modern Text on Rājayoga, with a Comparative Analysis of  
the Complex Yoga Taxonomies from the Same Period



त्रिमूर्तियनम्॥ शुभ्रवेन सधारयता दयाम् वापालित्वा ॥ गत्योगस्य इदं चलीथनवाहना गतेषु नक्षत्राणां गते  
वत्योष्मनक्षयाधिविजादयुक्तसमयवावद्भूमतकालं प्राचीरहितिर्विकासवद्वद्वद्वागदानस्तु गतेषु नक्षत्राणां गते  
नयागश्चवर्णयागश्च एत्यागश्च क्षमित्वा गत्वा लययागश्च धान यागश्च मनुष्यागश्च नवासनाः गत्वा निवागश्च वृद्धयागश्च  
एत्युपागश्च वाऽप्यागश्च एत्युपागश्च यागश्च उपायवद्वद्वागश्च आगश्च वृद्धानीजियागत्वालकर्त्तव्यागश्च ॥ कुरुक्षिति यम्यगत्वा लक्षणा  
अस्त्रियवक्त्रा ॥ यस्यक्षमानिकश्चलीकार्यान्वेष्टनभूमदान ॥ ॥ गत्वा इदं चलीकर्त्तव्यागत्वा गत्वा गत्वा ॥ क्षमाविधकवृद्वागश्च  
गत्वा गत्वा गत्वा गत्वा ॥ ॥ एत्युपागश्च युग्मापासीजियागत्वा गत्वा गत्वा ॥ मात्राय सेवनामायादित्वामासद्विविक्षा ॥ ३॥ कामक्षमा  
व्यवहारक्षमा व्यवहारक्षमा व्यवहारक्षमा ॥ एत्युपागश्च वाऽप्यविश्वासागद्वद्वीच्छालर्थानीकिर्त्तनाक्षमासुमध्याद ॥ यस्यीगत्वा गत्वा गत्वा गत्वा ॥ सुप्ताग  
यस्यीगत्वा गत्वा गत्वा ॥ विवेकवद्वीच्छालर्थानीकिर्त्तनाक्षमासुमध्याद ॥ विवेकवद्वीच्छालर्थानीकिर्त्तनाक्षमासुमध्याद ॥ (यस्यागत्वा गत्वा ३)

Figure 1: Folio iv of Ms. N<sub>1</sub>.



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## **Chapter I**

# **Introduction**



## **Chapter 2**

# **The *Tattvayogabindu* of Rāmacandra Critical Edition & Annotated Translation**

[XXX. ādhāracakrasya bhedāḥ]

इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । पादयोरङ्गुष्ठे तेजसो लक्ष्यकारणाहृषिः स्थिरा  
भवति । द्वितीयो मूलाधारः । पादाङ्गुष्ठस्य मूलेऽपरपादस्य पार्षिः स्थाप्यते । अग्निः  
प्रबलो भवति । एका पार्षिर्मूलाधारेऽ स्थाप्यते । तस्य पादस्याङ्गुष्ठमूलेऽपरस्य  
5 पादस्य पार्षिः स्थाप्यते । अग्निर्प्रदीप्यते ।

**Sources:** 2 cf. YSV (PT, p. 839) = YK 2.15: śodaśādhārabhedan tu śṛṇu devi viśeṣataḥ | cf. SSP 2.10 (Ed. p. 32): atha śodaśādhārāḥ kathyante | 2-3 cf. YSV (PT, p. 839): aṅguṣṭhapādayos tejaḥ salaksasthiradṛṣṭimān | pādāṅguṣṭhe ya ādhāraḥ prathamo (*prathamam* YK 2.16) yogatattvataḥ | 2-3 cf. SSP 2.10 (Ed. p. 32): tatra prathamaḥ pādāṅguṣṭhādhāraḥ | tatrāgratas tejomayam dhyayet | drṣṭih sthirā bhavati | 3-5 cf. YSV (PT, p. 839): dvitiyam pādamūlan tu pādamūlparam (pādamūlam param YK 2.16) sa vai | pādasya pārṣṇī (pārṣṇī YK 2.17a) samsthāpya balavān prabhaven muniḥ | pādamūle 'thavā pādāṅguṣṭhamūlam (prṣṭhe pādāṅguṣṭhe YK 2.17) vidhārayet || 3-5 cf. SSP 2.11 (Ed. p. 33): dvitīyo mūlādhāras tam vāmapādapārṣṇinā niṣpiḍya sthātavyam | tatrāgnidipanam bhavati |

**Testimonia:** 2 cf. *Hathasamketacandrikā* (MMPP 2244 f. 98r ll. 3-4): ity ādhārāḥ śodaśayam athoktānām śodaśādhārānām kartavyatām āha | 2-3 ≈ *Hathasamketacandrikā* (MMPP 2244 f. 98r l. 4): tatra mūlādhāraḥ i pādayor amguṣṭhe tejaso lakṣyakaraṇād drṣṭih sthirā bhavati 2 ity ādhāracakram | 3-5 ≈ *Hathasamketacandrikā* (MMPP 2244 f. 98 ll. 5-7): atha dvitīyādādhāraḥ | tatra tatra vāmapādāṅguṣṭasya mūlam aparapādasya pārṣṇis tasmin sthāpyate | tad āgneḥ pradīpanam bhavati | ekaḥ pārṣṇī mūlādhare dṛḍham sthāpyate | tasya pādasya mūla amguṣṭamūlam aparasya pādasya pārṣṇinā sampiḍya ciram sthiram sthiyate tadāgnim agni dipyate | iti dvitīyādhāraḥ |

2 idānīm cett.] idānī N<sub>2</sub> bhedāḥ cett.] bhedā BL kathyante cett.] kathyanta E, kathyate DN<sub>i</sub> aṅguṣṭhe cett.] amguṣṭhai B tejaso cett.] tejasam BL lakṣya° cett.] lakṣa° N<sub>2</sub>, lakṣam kartavyam BL °kāraṇād cett.] °kāraṇāt P drṣṭih cett.] drṣṭi° N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> 3 bhavati cett.] bhavati L mūlādhāraḥ cett.] mūlādharaḥ U<sub>1</sub>, mūlādhare U<sub>2</sub> 'para° cett.] apara° DK<sub>1</sub>N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>, aparasya BL, adhara° J pādasya cett.] pāda° BL pārṣṇīḥ cett.] °pārṣṇīḥ L, pārṣṇī K<sub>i</sub>, dhāraḥ pādāṅduṣṭhasya mūleḥ parapādasya pārṣṇīḥ P sthāpyate cett.] syāpyate BL, sthāyyamte U<sub>2</sub> agniḥ N<sub>1</sub>] agniṁ U<sub>1</sub>, agni° <??>, tadagniḥ BELP, om. N<sub>2</sub>U<sub>2</sub> 4 prabalo cett.] om. N<sub>2</sub>U<sub>2</sub> bhavati cett.] bhavati BL, om. N<sub>2</sub>U<sub>2</sub> ekā cett.] ekaḥ E, ekām U<sub>1</sub>, om. N<sub>2</sub>U<sub>2</sub> pārṣṇīḥ U<sub>1</sub>] pārṣṇīḥ <??>, pārṣṇir ādau BELP, om. N<sub>2</sub>U<sub>2</sub> mūlādhāre cett.] mūlādhāra BU<sub>1</sub>, mūlādhāra L, mūlādhārai DK<sub>1</sub>, mūlādhāraḥ J, om. N<sub>2</sub>U<sub>2</sub> sthāpyate cett.] om. N<sub>2</sub>U<sub>2</sub> tasya cett.] om. U<sub>2</sub> pādasya aṅguṣṭhamūle cett.] pādasya amguṣṭhamūlam N<sub>1</sub>JU<sub>1</sub>, om. U<sub>2</sub> 'parasya EP] aparasya cett., om. U<sub>2</sub> 5 pādasya cett.] om. JU<sub>1</sub>U<sub>2</sub> pārṣṇīḥ cett.] pārṣṇi J, pārṣṇi N<sub>2</sub>, pārṣṇo U<sub>1</sub>, om. U<sub>2</sub> sthāpyate cett.] sthāpyam DK<sub>1</sub>N<sub>1</sub>N<sub>2</sub>, om. U<sub>2</sub> agnir DK<sub>1</sub>N<sub>1</sub>] agni N<sub>2</sub>U<sub>1</sub>, tadagniḥ E, tadagniḥ BPU<sub>2</sub>, tadagniḥ L, om. J pradīpyate E] pradīpyate BLPU<sub>2</sub>, dipyate DU<sub>1</sub>, dāpyate N<sub>1</sub>, dīpate N<sub>2</sub>, akṣipyate J

[XXX. Divisions of the wheels of support]

Now, the divisions of the group<sup>1</sup> of supports<sup>2</sup> are taught.

As a result of focusing on a light at the big toes of both feet, the gaze becomes steady.<sup>3</sup>

The root support is the second [one]. The heel of the back-foot is caused to be placed at the base of the big toe of the foot.<sup>4</sup> 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.<sup>5,6</sup>

<sup>1</sup>I took *cakra* in the sense of “group, crowd, totality”, cf. Boethlingk, 1958 (Vol. 2): 209.

<sup>2</sup>The practice of sixteen *ādhāras* goes back to the yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka* (b), *Manthānabhairavatantram* *Kumārikākhaṇḍaḥ* 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; *Śāradātilakatantra* 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 Powell, 2023: 149); *Haṭhatattvakaumudi* 24.10-23 and 40.19; and *Haṭhapradipikājyotsnā* on *Haṭhapradipikā*, as well as *Prāṇatosinī* (Ed. p. 839-841) quotation with reference “*yogasvarodaye*” and *Yogakarṇikā* quotation with reference “*yogasvarodaye*” 14-36. *Haṭhasaṃketacandrikā* (cf. i.e. GOML R3239 f. 201 l. 20 - f. 204 ll. 5-6) directly quotes the *Tattvayogabindu* 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.

<sup>3</sup>In 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. The *Śāradātilakatantra*, however, instructs to fix *prāṇa* in each *ādhāra* listed. Here, the practice of the *ādhāras* is subsumed under the *dhāraṇā*-limb of an eight-fold (*āṣṭāṅga*) yoga system.

<sup>4</sup>The base of the big toe of the foot (*pādasvāṅguṣṭhamūla*) is probably the big toe joint of the foot or *articulatio metatarsophalangealis hallucis*.

<sup>5</sup>Rāmacandra combines the techniques presented in YSV and SSP for this *ādhāra*, resulting in a *siddhāsana*-like bodily position.

<sup>6</sup>*Netroddyota*, *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* give the ankle (*gulpha*) as the second *ādhāra*.

तृतीयं गुदाधार स्थानम् स्थानं तन्मध्ये संकोचविकासाकुञ्चनकारणात्पवनः स्थिरो  
भवति । अनु च पुरुषस्य मरणं न भवति । चतुर्थं लिङ्गाधारम् । तन्मध्ये लिङ्गसंको-  
चनाभ्यासात्पश्चिमदण्डमध्ये वज्रनाडी भवति । तन्मध्ये पुनरभ्यासकरणान्मनः-  
पवनयोः संचारो भवति । तयोः संचारान्मध्ये ग्रन्थित्रयं त्रुट्यति । तत्त्वोटनात्पवनो  
५ ब्रह्मकमलमध्ये पूर्णो भूत्वा तिष्ठति । ततो वीर्यस्तम्भो भवति । पुरुषः सदैव युवैव  
भवति ।

**Sources:** 1-2 cf. YSV(PT, p. 839): tṛtiyan tu gudādhāro (*gudādhāre* YK 2.18) gudasaṅkocanakriyā | vikāsākuñcanam (em. *vikāśā*° PT) tasya sthiravāyau ca mṛtyujit | 1-0.0 cf. SSP 2.12 (Ed. p. 33): tṛtiyo gudādhāra tam vikāsasam̄kocanena nirākuñcayet | apānavāyuḥ sthiro bhavati | 2-6 cf. YSV(PT, pp. 839-840): liṅgādhāram caturthan tu liṅgasam̄kocanam tu ca | liṅgasam̄ko-  
canābhyaśat paścimādanḍamadhyagaḥ | vajranādītī (vajrānādī tu YK 2.20) tanmadhye punar  
abhyasyams (abhyasanān YK 2.20) tathā | sañcārō vāyumanasor atisañcāra iti (ratīm sañcarati YK  
2.20) tridhā | granthitrayavibhedas (°bhedaḥ YK 2.21) tu tadbhedo brahmamārgataḥ | brahma-  
padmo (°padme YK 2.21) vāyupūrṇo (°pūrṇe YK 2.21) bhūtvā tiṣṭhati yogirāṭ | vīryastambho  
bhavet tena sādhayet tu sadā yuvā | mūlādhāre brahmapadme śatpadme ca tathā tathā | 2-6 cf.  
SSP 2.13 (Ed. pp. 33-34): caturtho međhrādhāraḥ | liṅgasam̄kocanena brahmagrānthatrayam  
bhityā bhramaraguhāyām viśramya tata ūrdhvamukhe bindustambhanam bhavati| eṣā va-  
jrolī prasiddhā

**Testimonia:** 1-2 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98r ll. 7-9): atha tṛtiyādhāraḥ  
tṛtiyam gudādhārasthānam tanmadhye dr̄ḍham muhuś ciram sam̄kocanavikāsanarūpākum-  
canakaraṇād pānavāyuḥ dvā vāmapādād pārśnimūlena gudāsya nipīdanād apānavāyuḥ  
sthiro bhavati | cāmaram karoti sādhakam | iti tṛtiyādhāraḥ | 2-6 ≈*Hathasamketacandrikā*  
(MMPP 2244 f. 98r l. 9 - f. 95v l. 3): atha caturtham liṅgādhāraḥ | tanmadhye liṅ-  
gasam̄kocanābhysat mūlabam̄dhena gudāyā muhuḥ sam̄kocane kṛte liṅgasam̄kocanam  
svayame liṅgasam̄kocanābhysat mūlabam̄dhena gudāyā muhuḥ sam̄kocane kṛte liṅ-  
gasam̄kocanam svayam eva bhavati | paścimādanḍamadhye vajranādī bhavati tanmadhye  
punarabhyāsakaraṇān manahpavanayoḥ sam̄cāro bhavati | tayoḥ sam̄cārān madhye graṇthi-  
trayam trudyati | tat troṭaṇāt pavano brahmakalamadhye pūrṇo bhūtvā tiṣṭhati | tada  
vīryastambho bhavati | puruṣa sadaiva yuvā tiṣṭhati | iti caturthādhāraḥ 4

1 tṛtiyam cett.] tṛtiya U<sub>2</sub> °sthānam em.] °sthāne B, °sthānam cett. °sthānam cett.] °sthāne  
B °vikāśā° E] °vikāśā° BDPN<sub>1</sub>N<sub>2</sub>, °vikāśā L, °vikāśā U<sub>1</sub> °kuñcana cett.] ākum̄cana L, akum-  
cana U<sub>1</sub>, kum̄canam DK<sub>1</sub>N<sub>2</sub> pavanaḥ cett.] pavana° DJK<sub>1</sub>U<sub>1</sub>U<sub>2</sub>N<sub>2</sub> 2 anu ca cett.] anyac  
ca E, anūca N<sub>1</sub>N<sub>2</sub>, anucara° B, anucakra° L na cett.] om. BPL caturtham cett.] caturtha°  
BDJK<sub>1</sub>L 2-3 sam̄kocanā° cett.] sakonā° N<sub>2</sub> 3 paścima° cett.] paścima° BP, paścama° L  
vajra° cett.] vajrā° DJK<sub>1</sub>, vajnā° BPL, prajnā° E °karaṇān EPU<sub>2</sub>] karaṇāt cett. manah° cett.]  
punah° BL 4 pavanayoḥ cett.] pavanayo BL sam̄cāro cett.] sam̄coro DK<sub>1</sub> tayoḥ cett.]  
tayo B sam̄cārān cett.] sam̄cārāt DJK<sub>1</sub>U<sub>1</sub> truṭyati cett.] truṭyati B, truṭyatā L, trudyati U<sub>1</sub>,  
ti N<sub>2</sub> °tattroṭaṇāt K<sub>1</sub>N<sub>1</sub>U<sub>2</sub>] tattroṭaṇāt BEJLU<sub>1</sub>, tata troṭaṇāt DN<sub>2</sub> pavano BEL] pavanaḥ cett.  
5 °kamala° cett.] °ka° BL pūrṇo cett.] pūrṇā BL puruṣaḥ cett.] puruṣa N<sub>2</sub> sadaiva cett.]  
sam̄daivam P yuvaiva DJK<sub>1</sub>L] yuvā E, yuve P, yuvai B, yuve va N<sub>1</sub>, yuvaiva N<sub>2</sub>, yuvaivam U<sub>1</sub>,  
vai bhavo U<sub>2</sub> 6 bhavati cett.] prabhavati P

The third is the place of the anus support.<sup>7</sup> As a result of expansion, contraction and compression, the vital wind becomes stable [on it]. And then, 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)<sup>8</sup> arises in the posterior staff (i.e., spine).<sup>9</sup> From the repeated practice, both breath and mind move into that. Caused by the transition of both [breath and mind] the trinity of knots<sup>10</sup> within [the central channel] are pierced. Because of the piercing of those [knots], the breath becomes full in Brahmā's lotus and remains there.<sup>11</sup> As a result of that, the stopping of semen arises.<sup>12</sup> The person becomes youthful forever.<sup>13</sup>

<sup>7</sup> *Netroddyota*, *Śāradātilakatantra* and *Hṛthapradīpikājyotsnā* provide the knee (*jānu*) as the third *ādhāra*.

<sup>8</sup> The adamantine channel (*vajranāḍī*) is another synonym for the central channel. Rāmacandra adapted the term from the *Yogasvarodaya*. *Yogatarāṅgiṇī* in the commentary on 1.13 uses the term *vajragarbhā* ("adamantine womb").

<sup>9</sup> The posterior staff (*paścimadāṇḍa*) is the spine. Cf. *Śāringadharapaddhati* 4365.

<sup>10</sup> The trinity of knots are: 1. the knot of Brahmā (*brahmagranthi*) is situated in the lower regions of the body (cf. liersch2023 23-24); 2. the knot of Viṣṇu (*viṣṇugranthi*) at the level of the heart (cf. liersch2023 25 and *Gorakṣaśataka* 80); and 3. the knot of Rudra (*rudragranthi*) at the level of the head or between the eyebrows (cf. liersch2023 25 and *Gorakṣaśataka* 81). Depending on text and tradition, it is either the breath (cf. *Amṛtasiddhi* 13.9-11) or the *kundalini* (cf. *Yogabija* 96-97 and *Gorakṣaśataka* 74-86) that enters the central channel and pierces the knots. *Gorakṣaśataka* 48 states that the entrance to the central channel is blocked by phlegm and that the three knots have arisen from the three *guṇas*. They obstruct the central passage.

<sup>11</sup> Brahman'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 *brahmaṛaguḥā* ("buzzing hive") situated on top of the head (*Jogpradīpyakā* 932; also cf. *Śāringadharapaddhati* 4366 and *Gorakhbāni* 28.2 and 30.4).

<sup>12</sup> Breath, mind and semen are interconnected. If one of them stops its movement, all stop their movement. Cf. *Amṛtasiddhi* 7.19-20 and 23.

<sup>13</sup> Most of the consulted texts situate the fourth *ādhāra* at the penis (*meḍhra*). *Śāradātilakatantra* and *Hṛthapradīpikājyotsnā* 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, *Siddhasiddhāntapaddhati* calls this *vajroli*.

पञ्चमं उद्धीयाणं स्वाधिष्ठानम्। तत्र बन्धनान्मलमूत्रयोर्नाशो भवति। षष्ठो नाभ्या-  
धारः। तत्र प्रणवाभ्यासादनाहतो नादः स्वय मुत्पद्यते। सप्तमो हृदयरूपाधारः।  
तस्मिन्स्थाने प्राणवायोर्निरोधात्षडपि कमलान्धूर्खमुखानि विकसन्ति। अष्टमः  
कण्ठाधारः। तत्र जालन्धरो बन्धो दीयते। तस्मिन्स्तीडायां पिङ्गलायां पवनः  
स्थिरो भवति।

**Sources:** 1 cf. YSV (PT, p. 840): pañcamam jaṭharādhāram tada bandhayati kramāt | mṛtyunā bhaṅgasiddho 'yam (mṛtyunā māṅga° YK 2.23) mṛtyor (mṛtyur YK 2.23) eva kṣayaṅkaraḥ | anena paścimād ūrddham (ūrdhvam YK 2.24) vāyuḥ kuryād viśāladhiḥ | bandho 'yam buddhimana-soḥ pañcamādhārakālajit | cf. SSP 2.14 (Ed. p. 34): pañcame odiyāṅādhārayor bandhanān malamūtrasaṅkocanam bhavati | \*udyānā° etc. in various mss. 1-2 cf. YSV (PT, p. 840): nābhyaḍhāro bhavet ṣaṭṭhas (ṣaṭṭham YK 2.25) tatra prāṇam samabhyyaset | svayam utpadyate nādo nādatō muktidantataḥ (muktidantaḥ YK 1.25) | 1-2 cf. SSP 2.15 (Ed. p. 34): ṣaṭṭhe nābhyaḍhāra omkāram ekacittenoccārayet | nādalayo bhavati | 2-3 cf. SSP 2.16 (Ed. p. 34): saptame hṛdayādhāre prāṇam nirodhayet | kamalavikāso bhavati | 2-3 cf. YSV (PT, p. 840): saptamo hṛdayādhāras tasmin vāyuni-bandhanāt | ūrddhakatrāṇī (ūrdhvavaktrāṇī YK 2.26) pad-māni vikasanti mahān bhavet | 3-5 cf. YSV (PT, p. 840) = YK 2.27: kanṭhādhāro 'ṣṭamas tatra kanṭhasaṅkocalakṣaṇaḥ | jālandharākhyo bandhaḥ syāt tasmin sati marud dṛḍhaḥ | 3-5 cf. SSP 2.17 (Ed. p. 34): aṣṭame kanṭhādhāre kanṭhamūlam cibukena nirodhayet | idāpiṅgalayor vāyuḥ sthiro bhavati |

**Testimonia:** 1 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98v ll. 3-4: athāmamudrāṇāṁ | tatra bamdhānān malamūtranāśo bhavati | 1-2 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98v ll. 4-5): atha ṣaṭhonābhyaḍhāraḥ 6 tatra prāṇavābhyaḥ harau samāhitamanah puruṣasya anāhatanādo manah | sthairyam svayam utpadyate | 2-3 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98v ll. 5-6): atha saptamam hṛdayarūpa ḍhāraḥ 7 tasmin yānavāyor nirodhā chaṭaka-malāni svayam ūrdhamukhaṁ vikasamti | 3-5 ≈*Hathasamketacandrikā* (MMPP 2244 f. 203 ll. 5-6): athāṣṭamakamṭhādhāraḥ 8 tatra jālaṁḍharabāmḍho diyate tasmin satiḍāpiṅgalayāṁ pavanaḥ sthiro bhavati |

1 pañcamam cett.] pamcama B, pamcam N<sub>2</sub> uddiyānām svādhishṭhānam PU<sub>2</sub>] uddiyānām svādhishṭhānam BL, uddiyānām svādhishṭhānam P, udgiryānām svādhishṭhānam E, udyānām DK<sub>1</sub>N<sub>1</sub>, udyānām J, odyānām N<sub>2</sub>, uddyānām U<sub>1</sub> bandhanā E] badhadānān U<sub>2</sub>, bamdhānāt K<sub>1</sub>N<sub>1</sub>N<sub>2</sub>, vamdhānāt D, bamdhādānāt JU<sub>1</sub>, bamdhādānān P, bamdaḥ diyate BL malamū-trayor cett.] mūlamūcayor L bhavati cett.] bhavati B 1-2 nābhyaḍhāraḥ cett.] nābhyaḍhāras JU<sub>1</sub>, nābhyaḍhāre U<sub>2</sub> 2 tatra cett.] om. E prāṇavābhyaśād Jγ] prāṇavābhyaśāt DK<sub>1</sub>N<sub>1</sub>N<sub>2</sub>, prāṇavābhyaṁsad U<sub>1</sub> anāhato cett.] anohato U<sub>2</sub>, om. E nādaḥ cett.] nāraḥ P, om. E svaya cett.] svayam N<sub>2</sub>, om. E utpadyate cett.] utpadyate N<sub>1</sub>, om. E saptamo cett.] om. BE hṛdaya° cett.] hṛdaya° U<sub>2</sub>, om. BE °rūḍhāraḥ JN<sub>2</sub>U<sub>1</sub>] °rūḍhāraḥ L, rūpa ḍhāraḥ DK<sub>1</sub>N<sub>1</sub>, °dhāraḥ U<sub>2</sub>, om. BE 3 prāṇavāyor cett.] prāṇavāyo B nirodhāt γ] nirudhanāt JK<sub>1</sub>, nirūḍhānāt DN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ṣad api BE] ṣadām pi J, ṣadapi cett. ūrdhvamukhaṇi cett.] ūrdhvamukhaṇi DN<sub>1</sub>N<sub>2</sub>, puttaṣasyordhvamukhaṇi J, ūrusyordha mukhaṇi bhavati U<sub>1</sub> aṣṭamah cett.] aṣṭamam E, aṣṭame BL, aṣṭama° N<sub>2</sub> 4 tatra cett.] tatraḥ DJ jālandharo cett.] jālaṁḍhara° N<sub>2</sub>, jālaṁ BL diyate cett.] dipyate U<sub>1</sub> satiḍāyām EP] satiḍāyām BL, satiṣadāyām N<sub>2</sub>, sati idāyām cett. pavanaḥ cett.] pavana° DJK, 5 bhavati cett.] bhavatī BL

The fifth is Uddiyāna,<sup>14</sup> that is, Svādhishṭhāna. As a result of performing a lock at that place, faeces and urine disappear.<sup>15</sup>

The sixth is the support of the navel. There, from the repeated practice of *pranava*,<sup>16</sup> the unstruck sound<sup>17</sup> arises by itself.<sup>18</sup>

The seventh is the support in the form of the heart. The six lotuses [become] upward facing [and] open up from the restraint of the breath in this location.<sup>19</sup>

The eighth is the throat support. There, the Jālandhara lock<sup>20</sup> is performed. When [the lock] is engaged, the breath in the Idā [and] Piṅgalā channels becomes firm.<sup>21</sup>

<sup>14</sup>For a discussion of the term *uddiyāna*, see p. ?? n. ??.

<sup>15</sup>Śivayogapradipikā, Siddhasiddhāntapaddhati and Yogatarāṅgiṇī share the concept of binding at Uddiyāna. *Hathatattvakaumudi* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with Śāradātilakatantra and *Hathapradipikājyotsnā* situate the fifth ādhāra at the anus (*pāyu* or *sīvanī*). The *Yugasvarodaya* situates the fifth ādhāra at the belly (*jatharādhāra*).

<sup>16</sup>The syllable *oṁ*. See Bryant 2009, pp. 105–109 and Harimoto 2014, pp. 151–163 for a more detailed discussion of the term *pranava* in the context of the *Pātañjalayogaśāstra*.

<sup>17</sup>Cf. *Hathapradipikā* 4.17 et seqq.

<sup>18</sup>Siddhasiddhāntapaddhati prescribes reciting *oṁ* at the navel; Yogatarāṅgiṇī adds meditation on the form of consciousness (*cindrūpa*); and *Hathatattvakaumudi* instructs retaining the breath at the navel, causing the sound of *oṁ* to rise into emptiness. In the *Yugasvarodaya*, breath retention at the navel likewise produces spontaneous *nāda*, while the Śivayogapradipikā directs contemplation of Kundalinī there. The *Netroddyota* identifies the *kanda* as the sixth support.

<sup>19</sup>Ramacandra's mention of *ṣad api kamalāny* ("six lotuses") seems inconsistent, as he previously (section XXIX) taught a ninefold *cakra* system. In the *Siddhasiddhāntapaddhati*, *Yugasvarodaya*, and *Yogatarāṅgiṇī*, practice at the seventh ādhāra culminates in the blossoming of the heart lotus alone; in the *Hathatattvakaumudi*, it is consciousness that blossoms in the heart. The Śivayogapradipikā describes the heart centre as a downward-facing eight-petaled lotus bestowing desires, where one should place the mind in the pericarp (*karṇikā*) as a *liṅga* of light. *Netroddyota* identifies the seventh ādhāra as the *nāḍi*, the middle path between navel and heart (*nābhihṛṇmadhyamārge tu sarvakāmābhidho mataḥ*), while Śāradātilakatantra and *Hathapradipikājyotsnā* list the navel as the seventh.

<sup>20</sup>This passage shows how Rāmacandra shifts between his two sources. In chapter XI, he places Jālandhara at the *brahmarandhra*; see p. ?? for a discussion.

<sup>21</sup>The *Netroddyota* locates the support in the belly (*jathara*), while the Śāradātilakatantra and *Hathapradipikājyotsnā* place the eighth support in the heart. The remaining texts agree in this regard.

नवमो घण्टिकाधारः तत्र जिह्वायं लग्नं भवति । ततोऽमृतकलाया अमृतं स्व-  
ति । तदमृतपानाच्छरीरमध्ये रोगसंचारो न भवति । दशमस्ताल्वाधारः । तन्मध्ये  
चालनं दोहनं च कृत्वा लम्बिकाप्रवेशे सति तालुनि ममा जिह्वा तिष्ठति । एकादशो  
जिह्वातले जिह्वाधारः । तस्मिन् जिह्वाग्रेण मन्थनं क्रियते । तस्मिन्कृतेऽतिमधुरं पा-  
नीयं स्वति । तथा च कवित्वगीतछन्दोनाटकादिविषयअ ज्ञानमुत्पद्यते ।

5

**Sources:** 1-2 cf. YSV (PT, p. 840): navamo ghaṇṭikādhāras tatra jihvāgram agrataḥ (*jihvāgrataḥ kṛte* YK 2.28) | sampivaty amṛtam tasmād yogajinmr̥tyujitparaḥ | 1-2 cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgram dhārayet | amṛtakalā sravati | 2-3 cf. YSV (PT, p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich omitted in YK) | calane dohane caiva jihvā jaḍati lambitā (*jāyeta lambitam* YK 2.28cd) | nāsikāprāptajihveyam tālulagnā bhavet tataḥ | 2-3 cf. SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe lambikāṁ cālanadohanābhyām dīrghikṛtvā viparitena praveśayet | kāṣṭhībhavati | 3-5 cf. YSV (PT, p. 840): ekādaśi (*ekādaśo* YK 2.29) bhavet jihvā talajādhāra īsvari | jihvāgramathane tasmin pāniyam madhuram bhavet | tatpīteśu kavir gitijyotiś (*gitir* YK 2.29) chandovidām (*chandovidur* YK 2.30) varah | 3-5 cf. SSP 2.20 (Ed. p. 35): ekādaśe atha jihvādhāre tatra jihvāgram dhārayet | sarvaroganāśo bhavati |

**Testimonia:** 1-2 ≈*Haṭhasaṅketacandrikā* (MMPP 2244 f. 98v ll. 6-8): atha navamam ghamṭikādhārah 9 tatra jihvāyā agram datam cet tata uparītaḥ amṛtam yat sravati | taj ji-hvāgreṇa yogi pibat | tadamṛtapānāc chariramadhye rogānām samcāro na bhavati | 2-3 ≈*Haṭhasaṅketacandrikā* (MMPP 2244 f. 98v l. 8): atha daśamam (*daśamam* GOML R3239] *damam* MMPP 2244) tālvādhārah 10 spaṣṭam | 3-5 ≈*Haṭhasaṅketacandrikā* (MMPP 2244 f. 98 ll. 8-9): ekādaśo jihvātale jihvādhārah 11 tasmin jihvāgreṇa mathanam kriyate | tasmin kṛte atimadhuram pāniyam sudhāvat sravati | kavitvagītachāmḍanāṭakādijñānam svayam utpadyate |

I navamo cett.] navo B ghaṇṭikā° cett.] ghaṭikā° P, ghaṇṭā° L °dhāraḥ cett.] dhāras U<sub>1</sub> jihvāgram cett.] jihvāyāgram D, juhvāyām U<sub>1</sub> bhavati cett.] bhavati B, bhavati vā U<sub>1</sub>, bhavati || cha || J tato cett.] tataḥ DJK<sub>1</sub>N<sub>1</sub>U<sub>1</sub> 'mṛtakalāyā cett.] mṛtakalāyām L, amṛtakalāyāḥ DJK<sub>1</sub>U<sub>1</sub> amṛtam cett.] amṛta P, om. L 1-2 sravati cett.] om. L 2 tadamṛtapānāc DJK<sub>1</sub>P] tadamṛtapānāt EN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>, tadamṛtakalāyām amṛtapānī° B, amṛtāpānā L, tadamṛtapānā U<sub>2</sub> charīra° cett.] sarīra° EN<sub>1</sub>N<sub>2</sub> na cett.] om. BL bhavati cett.] bhavatī B daśamas cett.] daśamam B, daśamam E, daśama N<sub>1</sub>N<sub>2</sub> tanmadhye cett.] stāmnmadhye U<sub>1</sub> 3 cālanam cett.] cānanam D, vānam E dohanam cett.] dollahanam E, dohanam chedanam U<sub>2</sub> kṛtvā cett.] kratvā BL, sva kṛtvā U<sub>1</sub> lambikā° cett.] cālambikā° J, cālām vikā° U<sub>1</sub> sati cett.] śe sati P, grati DK<sub>1</sub>N<sub>1</sub>N<sub>2</sub> tāluni magnā cett.] tālūni lagnā N<sub>2</sub>, tāluni lagnā JU<sub>1</sub>, tālumagnā BPL jihvā cett.] om. N<sub>2</sub> tiṣṭhati cett.] om. N<sub>2</sub> ekādaśo cett.] ekādaśa J, om. N<sub>2</sub> 4 jihvātale cett.] om. EN<sub>1</sub>N<sub>2</sub> jihvādhāraḥ cett.] om. N<sub>2</sub> tasmin cett.] tasmin na U<sub>1</sub>, om. N<sub>2</sub> manthanam cett.] mathanam DJK<sub>1</sub>LP kriyate cett.] kṛtvā BL 'ti° cett.] ati° N<sub>1</sub>N<sub>2</sub>, sati° BDJL 5 sravati cett.] sravatī B tāthā cett.] tādā E, kamin nāsikā phatkāravat || tāthā N<sub>2</sub> ca cett.] om. BL kavitvā° cett.] kvacitvā° BL, kvacitta° D, kavitvam U<sub>2</sub> °gīta° N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] om. cett. °chando° γ] °chāmḍavacchāmḍa° U<sub>1</sub>, °chāmḍa° cett. °nāṭakādi° cett.] nāṭikādi J, °nādī° U<sub>1</sub> °viṣaya° γD] °viṣaye K<sub>1</sub>N<sub>1</sub>N<sub>2</sub>, viṣayam JU<sub>1</sub> jñānam cett.] jñānānam U<sub>1</sub> utpadyate cett.] utpadyamte B

The ninth is the support of the uvula. The tip of the tongue becomes attached to 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.<sup>22</sup>

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.<sup>23</sup>

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.<sup>24</sup> When that has been done, a very sweet liquid oozes out. Moreover, after that, the knowledge of areas like poetry, singing, metrics and dance is generated.<sup>25</sup>

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<sup>22</sup> Most texts with the sixteen *ādhāra* system share this concept. Only *Śāradātilakatantra* and *Hathapradīpikājyotsnā* situate the ninth support at the neck (*grīva*), and *Netroddyota* at the heart.

<sup>23</sup> The ninth, tenth, eleventh and twelfth supports are all associated with the tongue-related hathayogic *khecarimudrā* and its forerunners. For a detailed account of this *khecarimudrā*, see Mallinson, 2010. *Netroddyota* places the tenth support at the tortoise channel (*kūrmanādī*), whereas *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* situates it at the throat (*kaṇṭha*).

<sup>24</sup> For a discussion of the term *manthana* in the context of *khecarimudrā* see Mallinson, 2010: 207–208, n. 250.

<sup>25</sup> Almost all texts teaching the sixteen *ādhāras* 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, *Yogatarāṅgiṇī* calls the practice *jihvādhobhāgādhāra*. The *Netroddyota* alone teaches the throat (*kaṇṭha*) as the eleventh *ādhāra*. Here, it states: *lambhikasya sthitaś cordhve sudhādhāraḥ sudhātmakah* || “Above the place of the uvula is a stream of nectar resembling nectar itself.”

तदुपरि द्वादशो दन्तयोर् मध्ये दन्ताधारः । तस्मिन्स्थाने जिह्वाया अग्रं घटीमात्र-  
मर्घंगटीमात्रं वा बलात्कारेण स्थाप्यते । तस्मिन्स्थाने साधकस्य समग्रा रोगा न-  
श्यन्ति । त्रयोदशो नासिकाधारः । तस्मिल्लक्ष्ये कृते सति मनः स्थिरं भवति ।  
चतुर्दशो नासामूले वाय्वाधारः तस्मिन्दृष्टे: स्थैर्यकारणात्पष्ठे मासे स्वीयं तेजः प्र-  
त्यक्षं भवति । तेजसः प्रत्यक्षत्वे पार्थिवं बन्धनं त्रुट्यति ।

**Sources:** 1-3 cf. YSV (PT, p. 840): dantādhāro (*dvandvādhāro* YK 2.31a) dvādaśeti sarvaroga-kṣayaṅkaraḥ (*sarvarogaḥ* YK 2.31b) | dhārayed dantayor madhye jihvāgrañ ca balād api | dhṛtvārddhaghaṭikāmātram sarvarogan (*sarvarogaṁś* YK 2.32b) tu nāśayet | 1-3 cf. SSP 2.21 (Ed. p. 36): dvādaśe bhrūmadhyādhāre tatra candramandalam dhyāyet śītalatām yāti | 3 cf. YSV (PT, p. 832): nāśadhāras tato (*tataḥ* YK 2.32b) jñeyo nāśalakṣas trayodaśah (*trayodaśa* YK 2.32d) | manaḥsthirakaro yaś tu (*sthiraṁ karoty eva* YK 2.33a) vāyusthirakaro (*vāyuḥ* YK 2.32b) mahān | cf. SSP 2.22 (Ed. p. 36): trayodaśe nāśadhāre tasyāgram lakṣayet manaḥ sthiraṁ bhavati | 4-5 cf. YSV (PT, p. 839) = YK 2.33ab-34cd): nāśapuṭe sthiraṁ drṣṭir ādhāro 'yam caturdaśah | kṛte 'smiṇ sviyatejaḥ syāt pratyakṣam ṣaṭtrimāsataḥ | pārthivam truṭati kṣipram pratyakṣam sviyatejasā | 4-5 cf. SSP 2.23 (Ed. p. 36): caturdaśe nāśāmūle kapāṭādhāre drṣṭim dhārayet | ṣaṇmāsāḥ jyotiḥpuṇjām paśyati |

**Testimonia:** 1-3 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98r l. 9 - 99v l. 1): atha tadupari dvādaśo damtaylor madhye damtādhāraḥ 12 tasmin sthāne jihvāyā agram ghaṭimātram ard-haghaṭimātram balāt sthāpyate | tasmin sati samagrāroganāśo bhavati | ≈*Hathasamketacandrikā* (MMPP 2244 f. 99r l. 1-2): atha trayodaśo nāśikādhāraḥ 13 tasmin lakṣye kṛte sati manaḥ sthiraṁ bhavati | 4-5 ≈*Hathasamketacandrikā* (MMPP 2244 f. 99r ll. 2-3): atha caturdaśo nāśāmūle lalāte 'py ādhāraḥ 14 tasmin drṣṭeh sthairyakaraṇāt ṣaṣṭhe māsi sviyam tejaḥ pratyakṣam bhavati | tejasah prasakṣatve pārthivasaṁkalam bamdhanaṁ trudyati |

1 dvādaśo **dantaylor** BK<sub>1</sub>LPU<sub>1</sub>] dvādaśadantayo madhye E, dvādaśor damtayo madhye U<sub>2</sub>, dvādaśayor madhye DN<sub>1</sub>N<sub>2</sub>, dvādaśavam taylor madhye J dantādhāraḥ cett.] dantādhāras J jihvāyā cett.] jihvāyām U<sub>1</sub> agram cett.] agnam BL, gram N<sub>2</sub> 1-2 ghaṭimātram cett.] ghaṭimātram DN<sub>1</sub>N<sub>2</sub> 2 ardhagaṭimātram em.] ardhaghaṭimātram DJK<sub>1</sub>N<sub>1</sub>N<sub>2</sub>, ārdhaghaṭikāmātram U<sub>1</sub>, ārgaghāṭimātram PU<sub>2</sub>, ārgaghāṭimātram B, ārdhaghāṭimātram L, om. E vā em.] va K<sub>1</sub>, om. cett. balātkaṛeṇa cett.] bālātkaṛeṇa PU<sub>1</sub>U<sub>2</sub>, bālātkaṛeṇa BL tasmin cett.] tasmin BL sati cett.] om. BL 2-3 naṣyanti cett.] naṣyam̄ti B 3 nāśikādhāraḥ cett.] nāśikāgrādhāraḥ EP tasmiṇ lakṣye em.] tasmiṇ lakṣye U<sub>2</sub>, tasmiṇ lakṣye EPU<sub>1</sub>, tasmin lakṣye J, tasmin lakṣye DK<sub>1</sub>N<sub>1</sub>N<sub>2</sub>, tasmin drṣṭe BL kṛte sati cett.] sati kṛte J, om. BL manaḥ sthiraṁ EJP] minasthire B, manaḥ sthiraḥ L, manasthiraṁ cett. 4 nāśāmūle vāyvādhāraḥ DN<sub>1</sub>N<sub>2</sub>] nāśāmūle vāyādhāraḥ K<sub>1</sub>, nāśāmūle vā adhāraḥ J, nāśāmūle vādhāraḥ U<sub>1</sub>, nāśāmūlādhāro P, nāśo mūlādhāraḥ BL, nāśāmūlādhāraḥ EU<sub>2</sub> tasmin cett.] tasmin na cett. drṣṭeh cett.] llakṣe krute sati B, lakṣe kṛte sati L, na drṣṭeh U<sub>1</sub>, laṣṭhe U<sub>2</sub> māse BLU<sub>1</sub>] māsaḥ J, māsi cett. sviyam cett.] svayaṁ BLN<sub>2</sub>U<sub>2</sub> 5 pārthivam cett.] pārthiva N<sub>2</sub> truṭyati PU<sub>2</sub>U<sub>1</sub>] tuṭyati E, truṭayati BL, trudyati DJK<sub>1</sub>N<sub>1</sub>N<sub>2</sub>

Above that is the twelfth, the tooth support within the two [top front] teeth.<sup>26</sup> At this place, the tip of the tongue is to be positioned with force for the duration of one or half a *ghati*<sup>27</sup>. Abiding therein, the diseases of the practitioner will entirely disappear.<sup>28</sup>

The thirteenth is the support of the nose. When that is set as the focus, the mind becomes stable.<sup>29</sup>

The fourteenth is the support of the vital wind at the bridge of the nose. As a result of stabilizing the gaze therein, one's own brilliance becomes apparent within six months. When the brilliance has manifested the mundane bond breaks.<sup>30</sup>

<sup>26</sup> SSP 2.21 (Ed. p. 36) teaches the brows as the twelfth *ādhāra*. 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 *ādhāras*.

<sup>27</sup> One *ghati* equals 1/60 of a day (cf. Sircar, 1966: 114), which is 24 minutes. Half a *ghati* would thus equal 12 minutes

<sup>28</sup> Most 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. *Śivayogapradīpikā* 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. *Hathatatvakaumudī* mixes the two previous ideas. The name of the twelfth *ādhāra* here is *dvijādhāra*, and Sundaradeva also calls it *rājadanta*. The yogin presses the tip of the tongue against this point, and hence, he perceives an inner light within six months. *Yogatarāṅgiṇī* surprisingly teaches the same technique as Rāmacandra and not the *bhrūmadhyādhāra* of *Siddhasiddhāntapaddhati*. *Netroddyota* 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 *Hathapradīpikājyotsnā* list the nose as the twelfth support.

<sup>29</sup> The majority of texts teach either the nose, the base of the nose as in *Śivayogapradīpikā* (*ghrāṇamūla*) and *Hathatatvakaumudī* (*ghrāṇapada*), or the tip of the nose (*nāsāgra*) as the *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī*. Whereas *Netroddyota*, *Śāradātilakatantra* and *Hathapradīpikājyotsnā* teach the place in between the brows as the thirteenth *ādhāra*.

<sup>30</sup> *Yogasvarodaya* and *Siddhasiddhāntapaddhati* provide the term *kapātādhāra*. *Yogatarāṅgiṇī* teaches the base of the nose as the fourteenth *ādhāra*. All other texts teach fixing the mind and the breath at the forehead. *Netroddyota* calls this place at the forehead "a wish-fulfilling jewel with its abode at the crossroads of the four channels" (*cintāmanyabhidhānākhyāś catuspathanivāśi yat*).

पञ्चदशो भ्रुवोर्मध्याधारः । तस्मिन्दृष्टे: स्थिरीकरणात्कोटिकिरणानि स्फुरन्ति ।  
 षोडशो नेत्राधारः । अयमङ्गुल्यग्रेण चाल्यते । तदभ्यासात्पृथ्वीमध्ये यर्त्तिंचित्तेजो  
 वर्तते । तत्सर्वतेजो दृष्टिविषयं भवति । तद्वर्णनात्पुरुषः सर्वज्ञो भवति ॥

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**Sources:** 1 cf. YSV (PT, p. 839): pañcadaśo bhruvormadhye sthira (*sthirā* YK 2.35) dṛṣṭis tathā dhruvam | asmin dṛṣṭih sthirā koṭih (*koṭi*° YK 2.35) kiraṇāni sphuranti hi | cf. SSP 2.24 (Ed. pp. 36–37): pañcadaśe lalāṭādhāre tatra jyotiḥpuñjam lakṣayet | tejasvi bhavati | 2–3 cf. YSV (PT, pp. 840–41): netrādhāraḥ śodaśo 'yam (*aṅgulyagre na* YK 2.36) aṅgulyagreṇa cālayet | pṛthvīmadhye tu yat kiñcid varttate (*sarvajñah prabhavas tena varddhatē* YK 2.36) jatharānalah | pratyakṣam tad bhavet sarvam tad ābhyaśān na samśayah | 2–3 cf. SSP 2.25 (Ed. p. 37): avaśiṣte śodaśe brahmaṇḍhram ākāśacakram | tatra śrīgurucaraṇāmbujayugmam sadāvalokayet | ākāśavat pūrṇo bhavati |

**Testimonia:** 1 ≈*Hathasamketacandrikā* (MMPP 2244 f. 99r l. 3–4): atha pañcadaśo bhrūmadhye ajñādhāraḥ 15 asmin dṛṣṭeh sthīrikaraṇāt koṭikiraṇāḥ puraḥ sphuramti | 2–3 ≈*Haṭhasamketacandrikā* (MMPP 2244 f. 99r l. 4): atha śodaśo netrādhāraḥ 16 ayam aṅgulyagreṇa cālyate tadābhyaśāt pṛthvīmadhye yat kiñcit tejo vartate | tat sarvam tejo dṛṣṭivisayam bhavati | taddarśanāt puruṣaḥ sarvajño bhavati | iti pūrvoktaśodaśādhārāṇām spaṣṭo 'rthah |

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1 **bhruvor madhyādhāraḥ** P] bhruvor madhyādhāras E, bhruvor madhye dhāraḥ BL, bhruvor madhye ājñādhāraḥ D, bhruvor madhye ādhāraḥ JK<sub>1</sub>N<sub>1</sub>N<sub>2</sub>, bhruvor madhye ādhāra U<sub>1</sub>, bhruvor madhyādhāra U<sub>2</sub> tasmin cett.] asmin N<sub>i</sub>, smin D, asin U<sub>1</sub> dṛṣṭeh cett.] dṛṣṭe L, na dṛṣṭeh U<sub>1</sub>, drṣti° U<sub>2</sub> kiraṇāni β] kotikiraṇāḥ EP, kotikiraṇāḥ U<sub>2</sub>, kotikiraṇā BL 2 śodaśo cett.] śodaśaḥ DK<sub>1</sub>N<sub>1</sub>N<sub>2</sub> netrādhāraḥ cett.] ne ādhāraḥ J, netrā BL ayam γ] ayam β aṅgulyagreṇa cett.] agulyagreṇa DJN<sub>i</sub>, aṅgugreṇa N<sub>2</sub> pṛthvī° cett.] pṛthvī° LBU<sub>2</sub> tejo cett.] tejaḥ DN<sub>1</sub>N<sub>2</sub>, om. JU<sub>1</sub> 3 vartate cett.] vatate U<sub>1</sub> tatsarvatejo DN<sub>1</sub>N<sub>2</sub>] tatsarvam tejo cett. bhavati cett.] bhavatī B taddarśanāt cett.] tadarśanāt P, tadarśaḥ JU<sub>1</sub> bhavati cett.] bhavatī B

The fifteenth support is situated in the middle of the eyebrows. As a result of stabilizing the gaze therein, ten million rays of light sparkle.<sup>31</sup>

The sixteenth is the eye support. It is caused to be rubbed with the fingertips. As a result of that practice, some light arises from the earth[-element].<sup>32</sup> That entire light becomes the object of vision. As a result of seeing that, the person becomes omniscient.<sup>33</sup>

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<sup>31</sup> Śivayogapradīpikā teaches gazing above the brows, which quickly brings about the appearance of light. Siddhasiddhāntapaddhati calls it the “support of the forehead” (*lalāṭādhāra*), in which the practitioner shall visualize a cluster of light. Yogataranīgīni 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 dṛḍhābhyaśe sūryākāśo liyate* ||). Haṭhatattvakaumudī calls it the “support of ether” (*vyomādhāra*) and explains that by gazing at it, everything is perceived as light. However, Netratantra teaches the *brahmarandhra* as the fifteenth support. Netroddyota declares it as the “support of the fourth state” (*turyādhāra*). Śāradātilakatantra and Haṭhapradīpikājyotsnā also teach the top of the head (*mūrdhan*) as the fifteenth.

<sup>32</sup> Perhaps, *tejas* arises from *prthvī*, because its origin is unknown and in Śaiva Tantras the earth as the bottom *tattva* contains the entire *brahmāṇḍa*, cf. Tāntrikābhidhānakosha 3, 2013: 501.

<sup>33</sup> Rāmacandra’s description of *netrādhāra* is very similar to Yogataranīgīni, which also instructs the yogin to rub the eyes with the fingers in order to generate the perception of a light. Other texts have 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. Haṭhatattvakaumudī 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 (*śrigurucaranāmbujayugmam*) at the *brahmarandhra* in which the *ākāśacakra* is situated. The Haṭhapradīpikājyotsnā, too, lists the *brahmarandhra*. Śāradātilakatantra and Netratantra teach the *dvādaśānta* as the sixteenth support, cf. Tāntrikābhidhānakosha 3, p. 210. Netroddyota explains: *nādyādhārah paraḥ sūkṣmo ghanavyāptiprabodhakah* || “The support of the [central?] channel is the highest subtle one which awakens complete pervasion.”



# Chapter 3

# Appendix

## 3.1 Figures



Figure 2: The *dehasvarūpa* of *ajapāgāyatrī*. The image, reminiscent of a hipogriff, is part of an illustrated Sanskrit manuscript written in the Śāradā script. Preserved as a single large scroll under Acc. No. 1334 at the Oriental Institute in Srinagar (Kashmir), it is entitled *Nādīcakra*. The manuscript contains a depiction of the yogic body's *cakras* and *nādis*. The text surrounding the figure closely corresponds to the additional material found in manuscript U<sub>2</sub> of the *Tattvayogabindu*. The manuscript reads (diplomatic transcription): *om daśame pūrṇagiripiṭhe lalāṭamāṇḍale candro devatā amṛtāśaktih paramātmā ṛṣih dvāviṁśaddalāni amṛtavāsinikalā 4: ambikā 1 lambikā 2 gha(m)ṭkā 3 tālikā 4 dehasvarūpam kākamukham 1 naranetram 2 gośrṅgam 3 lalāṭabrahmapara 4 hayagrīvā 5 mayūramuśchaṁ 6 hamsacārītani 7 sthāna.*



Figure 3: 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.

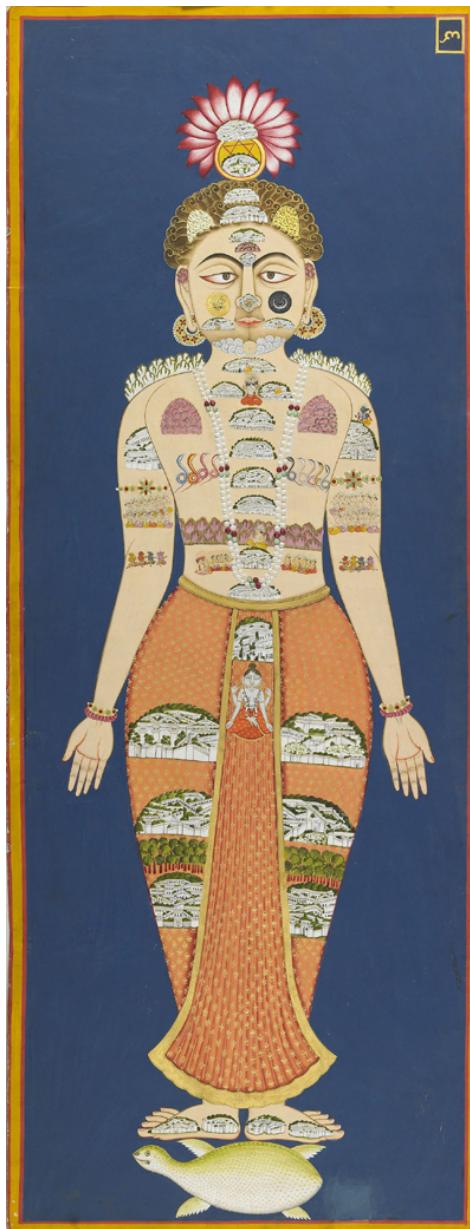


Figure 4: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehrangarh Museum Trust.

## **Chapter 4**

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