

*The Yogatattvabindu*



योगतत्त्वबिन्दु

# Yogatattvabindu

Critical Edition  
and annotated Translation  
together with a Comparative Analysis of the  
Complex Early Modern Yoga Yaxonomies

By  
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# **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 ,
- N<sub>1</sub>: NGMPP B 38-31
- N<sub>2</sub>: NGMPP B 38-35 / A 1327-14
- D<sub>1</sub>: IGNCA 30019
- U<sub>1</sub>: SORI 1574
- U<sub>2</sub>: SORI 6082



# **Critical Edition & Annotated Translation**



[XXXIII. piṇḍamadhye lokatrayam]

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

[XXXIV. uparitanam lokacatuṣkam]

- 5 इदानीमुपरितनं लोकचतुष्कं कथ्यते । पृष्ठदण्डाङ्के महर्लोकः । दण्डछिद्रमध्ये जनलोकः ।  
तदण्डनालीमध्ये तपोलोकः । दण्डकमलमध्ये सत्यलोकः ॥

**Sources:** 2 cf. YSV (PT p. 842): idānīm piṇḍamadhye tu saptalokam śṛṇu priye | mūlādhāre tu bhūrloko liṅgāgre tu bhuvas tataḥ | svarloko liṅgamüle tu merumüle mahas tathā | cf. SSP 3.3 (Ed. p. 49): bhūrloko guhyasthāne bhuvarloko liṅgasthāne svarlokam nābhishthāne evam lokatraye indro devatā piṇḍamadhye sarvendriyaniyāmakaḥ sa evendraḥ | 5–6 cf. YSV (PT p. 842): merucchidre janoloko merunādyām tapas tathā | kamale martyalokas tu iti lokaḥ prthak prthak | bhūrbhuvaḥsvarmaḥ ceti janaś caiva tapas tathā | saptamah satyalokas tu saptaloka iti smṛtaḥ | saptalokais tu pāṭālair bhuvanāni caturdaśa | 5–6 cf. SSP 3.4 (Ed. p. 49): daṇḍāṅkure maharlokah daṇḍakuhare janolokaḥ | daṇḍanāle tapolokaḥ | mūlakamale satyalokaḥ |

2 idānīm cett.] idānīm upati tataṁ lokam U<sub>1</sub> piṇḍamadhye cett.] pimḍopari L piḍopiri B śarīra-madhye E liṅgāgre cett.] liṅgamüle N<sub>1</sub>N<sub>2</sub> bhuvarlokaḥ DEPU<sub>1</sub>U<sub>2</sub>] bhuvarloka° BL om. N<sub>1</sub>N<sub>2</sub> liṅgamüle PU<sub>1</sub>U<sub>2</sub>] liṅgamadhye BDL om. N<sub>1</sub>N<sub>2</sub> svarlokaḥ cett.] svargalokaḥ N<sub>2</sub> svaravar-lokah U<sub>1</sub> 5 idānīm BELP] idānīm αU<sub>2</sub> uparitanam DEU<sub>1</sub>] uparitana° LU<sub>2</sub> uparitanam N<sub>1</sub>N<sub>2</sub> uparitana° PB lokacatuṣkam DPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] lokacatuṣka E lokah catuṣṭayaṁ BL lokam catuṣkam U<sub>1</sub> prṣṭhadanḍāṅkure cett.] prṣṭhadamḍāṅkule N<sub>2</sub> prṣṭhadamḍāṅkure P damḍaṣṭāt̄hemskure B damḍaṣṭāt̄hemskure L maharlokah cett.] maharlokā B daṇḍachidra° cett.] daṇḍaschidra° P daṇḍasthita° U<sub>1</sub> uchidra° U<sub>2</sub> janalokaḥ cett.] janaloka BL 6 taddaṇḍa° cett.] daṇḍa° U<sub>2</sub> °nāli-madhye em.] °nādīmadhye EU<sub>1</sub> °nālimadhye PU<sub>2</sub> °nālikāmadhye B °tālikāmadhye L °nālamadhye B °nāli N<sub>1</sub>N<sub>2</sub> tapolokaḥ cett.] polokaḥ B daṇḍakamalamadhye cett.] daṇḍamalamadhye EU<sub>1</sub>

**Notes:** 6 taddaṇḍanādīmadhye .... 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 N<sub>1</sub> and N<sub>2</sub> exhibit a substantial lacuna, which further suggests their close affiliation. They must both be derived from the same exemplar. The omissions of the readings of N<sub>1</sub> and N<sub>2</sub> will not be documented in the apparatus until after their respective gaps to prevent an unnecessarily inflated critical apparatus with entries for every omitted word. The reader will be informed in this apparatus layer once their evidence resumes.

[XXXIII. Triad of worlds]

Now, the threefold world within the body is taught.<sup>1</sup> The earth realm (*bhūrloka*) is situated at the root support (*mūladhāra*). The atmosphere (*bhuvarloka*) is at the tip of the penis. Heaven (*svarloka*) is at the base of the penis.

[XXXIV. Tetrad of the upper worlds]

Now, the upper tetrad of worlds is taught. The world of greatness (*maharloka*) is at the sprout of the staff of the back. The world of men (*janaloka*) is within the opening of the spine.<sup>2</sup> In the centre of the tube of that spine is the world of ascetic heat (*tapoloka*). Within the lotus of the spine is the world of truth (*satyaloka*).<sup>3</sup>

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<sup>1</sup>The earliest conception of the equation of the cosmos with 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 *Kurma 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 Patañjali's Yoga, see the commentaries on *Patañjalayogaśāstra* 3.25, i.e., ĀRANYA, 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 Haṭha- and Rājayoga and becomes a substantial constituent of their world-view, cf. *Amṛtasiddhi* 15–19. For a collection of references to the yogic body, see MALLINSON and SINGLETON 2017: 171–227.

<sup>2</sup>The localisation of the upper tetrad of worlds occurs along the spine, which is imagined as a lotus. While the *Yogatattvabindu* and the *Siddhasiddhāntapaddhati* locate *maharloka* at the sprout (“āṅküre) of the spine, in the *Yohasvarodaya* we read about the root (“mūle) of the spine. The next world *janaloka* is at the opening (“cidra”) of the spine. In the context of the simile of the spine with the lotus, this must be the rhizome of the lotus because the tube of the stem grows from it. I would like to thank MALLINSON for this hint. This rhizome is likely the root-bulb mentioned in the body in *Yogatattvabindu* III, from which the central channel emerges. The *satyaloka* within the lotus of the spine may be the lotus of the eighth or ninth *cakra* (section XI–XII).

<sup>3</sup>For a lengthy presentation of Hindu cosmography and their inhabitants, see *Bhāgavata Purāṇa* 5.16–26 or *Vāyu Purāṇa* 5.39.

[XXXV. catvāro lokasvāminah]

अथ ब्रह्माण्डमध्ये चत्वारो लोकस्वामिनः । तेऽपि पिण्डमध्ये वर्तन्ते । शरीरमध्ये द्वे कुक्षौ ॥ द्वे शक्तिन्योः ॥ वक्षःस्थले ॥ कण्ठमूले ॥ कण्ठमध्ये ॥ लंबिकाया मूले ॥ तालुद्धारे ॥ तालुमध्ये ॥ ललाटे ॥

**Sources:** 2-4 cf. YSV (PT p. 842): atha brahmāñdamadhyasthāś catvāro lokapälakāḥ | piṇḍamadhye tu tān jñātvā sarvasiddhiśvaro bhavet | indro brahmā viṣṇur iśāś catvārāś cātmadevatāḥ | mūlādhāre catuspatre gajārūḍho mahān iti | śṛṣṭikarttā ca tatraiva svādhiṣṭhāne mahān harīḥ | maṇipūre śūlapāṇiraṣṭasiddhiśvaro mahān | tāludvāre tālumadhye laṭāte vakṣakanṭhake | 2-4 cf. SSP 3.4-5 (Ed. pp. 50-52): evam lokacatuṣṭaye brahmā devatā | piṇḍamadhye anekamānābhimānasvarūpi tiṣṭhati | viṣṇulokaḥ kuksau tiṣṭhati | tatra viṣṇur devatā | piṇḍamadhye 'nekavyāpārakārako bhavati | hrdaye rudralokaḥ | tatra rudro devatā | piṇḍamadhye ugrasvarūpi tiṣṭhati | vakṣaḥsthala īśvaralokaḥ tatreśvaro devatā | piṇḍamadhye trptisvarūpi tiṣṭhati | kanṭhamūle sadāśivalokaḥ tatra sadāśivo devatā piṇḍamadhye saumyarūpi tiṣṭhati | kanṭhamadhye nilakanṭhalokaḥ tatra nilakanṭho devatā | piṇḍamadhye 'bhayasvarūpi tiṣṭhati | tāludvāre śivalokaḥ | tatra śivo devatā | piṇḍamadhye 'nupamasvarūpi tiṣṭhati | lambikāmūle bhairavalokaḥ | tatra bhairavo devatā | piṇḍamadhye sarvottamasvarūpi tiṣṭhati | tatrābhyanṭare mahāsiddhalokaḥ | tatra mahāsiddhadevatā | piṇḍamadhye prabodhasvarūpi tiṣṭhati | lalāṭamadhye 'nādilokaḥ | lalāṭamadhye 'nādilokaḥ | tatrānādir devatā | piṇḍamadhye ānandaparāhantāsvarūpi tiṣṭhati |

2 catvāro DU<sub>1</sub>] caturdaśā° cett. lokasvāminah D] lokāḥ svāminah U<sub>1</sub> °lokāsthānāni BLP °lokāḥ stānāni U<sub>2</sub> °lokāni sthānāni E te 'pi EU<sub>1</sub>] tānyapi cett. piṇḍamadhye EU<sub>1</sub>] piṇḍe BELU<sub>2</sub> piḍe P vartante E] vartate cett. dve kukṣau em.] dvau kukṣau BL dvau kukṣi EP<sub>2</sub> dvau kukṣināu D dvau kukṣināu U<sub>1</sub> 2-3 dve śaktinyoḥ SELLMER conj.] dve sakthinī ELU<sub>2</sub> dve sakthinī PB vartate DU<sub>1</sub> 3 vakṣaḥsthale em.] vakṣasthale DU<sub>1</sub> vakṣaḥ sthalam EB vakṣaḥschalam P vakṣassthalam U<sub>2</sub> kanṭhamūle LU<sub>2</sub>] kamṭhamūlam EPB kamṭhasya mūle DU<sub>1</sub> kanṭhamadhye DU<sub>1</sub>] kamardhye B kamṭhamadhyam EL kamṭhamadhyah PU<sub>2</sub> lam̄bikāyā mūle DU<sub>1</sub>] lam̄bikāmūlam β tāludvāre DU<sub>1</sub>] tāludvāram β tālumadhye DU<sub>1</sub>] tālumadhyam β 4 lalāṭe DU<sub>1</sub>] lalāṭamadhye E lalāṭamadhyam BLP<sub>2</sub>

[XXXV. Lords of the world]

Now, there are four lords (1-4) of the world in the universe.<sup>4</sup> They also exist in the body. [Other deities and worlds exist within the body]<sup>5</sup> two in the belly (5-6), two in the thighs (7-8), at the location of the chest (9), at the pit of the throat (10), in the centre of the throat (11), at the root of the uvula (12), at the entrance of the palate (13), at the forehead (14),...<sup>6</sup>

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<sup>4</sup>Only the reading of D and U<sub>I</sub> ( $\alpha$ -group) is plausible and *lectio difficilior*. The source text confirms this; the *Yugasvarodaya* introduces the *lokapālakāḥ*, which Rāmacandra rewrites into *lokasvāmināḥ*. In the  $\beta$ -group, the subject was not understood and rewritten in an attempt to fix the passage. This fact, and the incompleteness of this following list, resulted in the introduction of the *caturdāśalokāsthānāni*.

<sup>5</sup>I decided to add the words in the square brackets to derive the most probable sense of the list of locations based on the source texts.

<sup>6</sup>Rāmacandra greatly simplifies its source texts here. The parallel passages in the *Yugasvarodaya* and the *Siddhasiddhāntapaddhati* provide much more detail. The background of what Rāmacandra wants to express lies somewhere between the two sources available to him (see sources in the first layer of the *apparatus criticus*). I translate the respective passage in the *Prānatosinī* quoted with reference *Yugasvarodaye* (Ed. p. 842 ) as follows: “There are now four world keepers amid the external universe. Having recognized these within the body, the supreme ruler (of the body?) may be fully successful. Indra, Brahmā, Viṣṇu, and Īśa are the deities of the body (*ātman*). (1) In the four-petalled Mūlādhāra-[cakra] is the great one who is seated on an elephant (Indra). (2) There at Svādiṣṭhāna is the Creator, the great Hari (Brahmā). (3) In the Maṇipūra is the one with the trident in hand, the great lord of the eight supernatural powers (Viṣṇu). (4) at the gate of the palate, (5) amid the palate, (6) on the forehead, (7) in the chest and (8) throat, (9) at the junction in the skull, and at (10) the uvula, (11) as well as at the opening of Brahman and (20) at the nine *cakras*, upper *cakra* and (21) at the triple peak. They are in the 21 worlds and must be realized in detail.” The translation of *Siddhasiddhāntapaddhati* 3.4-5 reveals further details of the physical locations listed by Rāmacandra: “Thus, Brahmā is the deity within the fourfold world. He resides in the body in various forms of self-esteem and pride. The world of Viṣṇu is situated in the belly (*kukṣau*). Viṣṇu is the deity there. In the body, he manifests as the performer of various forms of activity. In the heart is the world of Rudra. Rudra is the deity there. Within the body, he resides in the form of strength. In the location of the chest (*vakṣasthale*) is the world of Īśvara. Īśvara is the deity there. Within the body, he exists in the form of contentment. At the root of the throat (*kanthamūle*) is the world of Sadāśiva. Sadāśiva is the deity there. Within the body, he exists in the form of being beneficial. In the centre of the throat (*kanthamadhye*) is the world of Nilakanṭha. Nilakanṭha is the deity there. In the body, he exists in the form of fearlessness. At the entrance of the uvula (*tāludvāre*) is the world of Śiva. There, Śiva is the deity. Within ...”

शृङ्गाटिकायाम् ॥ कपालमध्ये ॥ कमलिनीमध्ये ॥ ब्रह्मरन्त्रे ॥ ऊर्चकमलिन्यां त्रिकूटस्थाने ॥  
एवमेकविंशस्थानेष्वेकविंशतिब्रह्मांडानि वसन्ति ।

[XXXVI. saptadvīpāni piṇḍamadhye]

इदानीं सप्तद्वीपानि पिंडमध्ये कथ्यन्ते । मज्जामध्ये जम्बुद्वीपः ॥ अस्थिमध्ये शाकद्वीपः ॥ शिरो-  
मध्ये शाल्मलिद्वीपः ॥ मांसमध्ये कुशद्वीपः ॥ त्वचामध्ये कौचद्वीपः ॥ शरीरस्य लोममध्ये गो-  
मयद्वीपः ॥ नखमध्ये श्वेतद्वीपः ॥ एतानि द्वीपानि गुप्तानि देहमध्ये तिष्ठन्ति ।

**Sources:** 1-2 cf. YSV (PT p. 842): śrṅgātikā kapāle ca lambikā brahmarandhrake | navacakram ūrdhvacakrañ ca trikūṭety ekavimśatiḥ | brahmāṇḍānī vasantiti jñātavyāni prayatnataḥ | 1-0.0 cf. SSP 3.4-5 (Ed. pp. 52-53): śrṅgāte kulalokah | tatra kuleśvaro devatā | piṇḍamadhye āandas-varūpi tiṣṭhati | śāṅkhamadhye nalinisthāne 'kuleśalokah | tatra akuleśvaro devatā | piṇḍamadhye nirabhimānāvasthā tiṣṭhati | brahmarandhre parabrahmalokah | tatra parabrahmadevatā | piṇḍamadhye paripūrnādaśā tiṣṭhati | ūrdhvakamale parāparalokah | tatra paramesvaro devatā | piṇḍamadhye parāparabhbāvas tiṣṭhati | trikūṭasthāne sāktilokah | tatra paraśaktir devatā | piṇḍamadhye 'stivāvasthā sarvāśām sarvakartṛtvāvasthā tiṣṭhati | evam piṇḍamadhye saptapāṭalasahitaikav-imśatibrahmāṇḍasthānavigacarāḥ | 4-6 cf. YSV (PT p. 842): sapta dvīpāni kathyante 'dhnūnā tāni śṛṇu priye | jambūdvipas tu majjāyām śākadvipas tu madhyamahā | śālmadvipah śiromadhye māmsamadhye kuśas tathā | twaci krauñco lomamadhye gomayadvipa iritaḥ | nakhamadhye tathā śvetah saptadvīpā vasundharā | jambūh śākas tathā śālmah kuśah krauñcas ca gomayah | śvetah sapteti khanḍāni saptakhanḍair vasundharā | guptāny etāni rūpāni dehamadhye sthirāni ca | 4-6 cf. SSP 3.7 (Ed. p. 54): majjāyām jambūdvipah | asthiśū śākadvipah | śirāsu sūkṣmadvipah | tvakṣu krauñcadvipah | romasu gomayadvipah | nakheśu śvetadvipah | māmse plakṣadvipah | evam saptadvipah |

1 śrṅgātikāyām DU<sub>1</sub>] śrṅgātikā β kapālamadhye em.] karālamadhye L kapolamadhye BDEPU<sub>1</sub>U<sub>2</sub> kamalinimadhye cett.] kamalinimadhyam BL brahmarandhre DU<sub>1</sub>] brahmaṇdhra° E brahmaraṇdhram BLPU<sub>2</sub> ūrdhvakamalinyām trikūṭasthāne BIRCH em.] urdhvakamalinyās trikūṭasthānam U<sub>2</sub> urdhvakamalinyāḥ trikūṭasthāne U<sub>1</sub> ūrdhvakamalinyāḥ || trikūṭasthāne || saptapāṭale D ūrdhvam kamalinyā trikūṭasthānam LP kamalinyām strikūṭasthānam B kamalinyas trikūṭasthānam E 2 evam cett.] evam D ekavimśasthāneś P] vimśasthānek° B ekam vimśasthāneś L ekavimśatisthāne DE ekavimśasthān U<sub>2</sub> ekavimśat-ibrahmāṇḍāni EDU<sub>1</sub>] ekavimśabrahmāni BLPU<sub>2</sub> vasanti cett.] vasamti BL 4 kathyante cett.] kathyate BL jambu cett.] jaṁbu P asthi DE] asthi P asti BLU<sub>1</sub>U<sub>2</sub> śākadvipah DEPU<sub>2</sub>] śākaladvipah BL sāktidvipah U<sub>1</sub> 4-5 śiromadhye DU<sub>1</sub>U<sub>2</sub>] śirāmadhye BEP śāriramadhye L 5 śālmalidvipah cett.] śālmalidvipah U<sub>2</sub> sākaladvipah B śākadvipah L lomamadhye cett.] lomamadhye U<sub>1</sub>U<sub>2</sub> 5-6 gomayadvipah DU<sub>1</sub>] gomedadvipah cett. 6 nakhamadhye cett.] taravamadhye LU<sub>1</sub> śvetadvipah DU<sub>1</sub>] puškaradvipah cett. dvīpāni cett.] rūpani DU<sub>1</sub> guptāni BLPU<sub>2</sub>] gupta° DU<sub>1</sub> om. E dehamadhye BIRCH conj.] madhye cett.]

at the junction (15), in the middle of the skull (16), at the centre of the lotus pond (17), at the aperture of Brahman (18), and at the place of the three peaks above the lotus (19–21). Thus, the 21 worlds reside in 21 locations.<sup>7</sup>

[XXXVI. Seven continents within the body]

Now, the seven continents within the body<sup>8</sup> are taught.<sup>9</sup>

(1) Within the marrow is the continent [called] Jambu. (2) Within the bones is the continent [called] Śāka. (3) In the head is the continent [called] Śālmali. (4) In the flesh is the continent [called] Kuśa. Within the skin is the continent [called] Krauñca. (6) Within the body hair is the continent [called] Gomaya. (7) In the nails is the continent [called] Śveta. These hidden continents are situated within the body.<sup>10</sup>

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the body, he exists in his matchless form. At the root of the uvula (*lambikāmūle*) is the world of Bhairava. There, Bhairava is the deity. In the body, he exists in the most excellent form. Therein is the world of Mahāsiddha. Mahāsiddha is the deity there. In the body, he exists in the form of awakening. Within the forehead (*lalāṭamadhye*) is the world of Anādi. Anādi is the deity there. Within the body, he is situated in the form of the blissful supreme destroyer. At the crossroads of the three paths (*śrīgate*) is the world of the Kula. There, the Kuleśvara is the deity. Within the body, he resides in the form of bliss. Within the temple (*śaikhāmadhye*) at the location of Nalini is the World of Akuleśa. There, Akuleśvara is the deity. Within the body, he resides in the state of being free from pride, at the aperture of Brahman (*brahmaṇandhre*), the world of Parabrahma. There, Parabrahma is the deity. Within the body, he resides in a state of completeness. At the upper lotus (*ūrdhvakamale*) is the world of Parāpara. There, Parameśvara is the deity. Within the body, he exists as the state of Parāpara. At the place of the three peaks (*trikūṭasthāne*) is the world of Śakti. There, Parāśakti is the deity. Within the body, she exists in the existential state for all and the all-creative state. Thus, it is the examination of the locations of the external universe consisting of 21 worlds and seven hells within the body.” Possibly, a larger chunk of Rāmacandra’s text is lost here. If, however, just minor parts of the text have fallen prey to decay, it is fascinating that he refrains from mentioning the various deities, which once again would underline the profanist agenda of the text.

<sup>7</sup> Unfortunately, the transmission of Rāmacandra’s texts only contains fourteen locations.

<sup>8</sup> *Hatharatnāvalī* 4.39 identifies the seven continents with the seven *dhātus*.

<sup>9</sup> The world of earth (*bhurloka*) consists of seven continents and seven oceans.

<sup>10</sup> This diagnostic conjecture is based on the reading of *Yogasvarodaya*.

## [XXXVII. piṇḍamadhye saptasamudrāḥ]

इदानीं पिण्डमध्ये सप्तसमुद्रः कथ्यन्ते । प्रस्वेदमध्ये क्षारसमुद्रः ॥ ललाटमध्ये क्षीरसमुद्रः ॥ व-  
सामध्ये मधुसमुद्रः ॥ कफमध्ये दधिसमुद्रः ॥ मेदोमध्ये घृतसमुद्रः ॥ रक्तमध्ये इक्षुसमुद्रः ॥ वीर्य-  
मध्येऽमृतसमुद्रः ॥ पादमध्ये कूर्मस्थानम् ॥

5

## [XXXVIII. navadvāramadhye navakhaṇḍāni]

इदानीं नवद्वारमध्ये नवखण्डानि कथ्यन्ते । भरतखण्डः ॥ काश्मीरखण्डः ॥ स्त्रीमण्डलखण्डः ॥  
द्विजखण्डः ॥ एकपादखण्डः ॥ राक्षसखण्डः ॥ घान्धारखण्डः ॥ कैवर्त्तखण्डः ॥ गर्भखण्डः ॥

**Sources:** 2-4 cf. YSV (PT pp. 842-43): samudrāḥ sapta kathyante piṇḍamadhye vyavasthitāḥ | lavaṇekṣusurāśarpirdadhidugdhajalāntakāḥ | lavaṇām svedamadhye tu ikṣūrakte madhu tvaci | sarpir medo vasāmadhye dadhi kṣirām lalāṭake | vīryamadhye 'mrto jñeyāḥ pāde kūrmāḥ sthitō mahān | 2-4 cf. SSP 3.8 (Ed. p. 29): mūrte kṣārasamudraḥ | sukre 'mr̄tasamudraḥ | lālāyāṁ kṣirāsamudraḥ | kaphe dadhisamudraḥ | medas gṛhtasamudraḥ | vasāyāṁ madhusamudraḥ | rakte ikṣusamudraḥ | evam̄ saptasamudraḥ || 6-7 cf. YSV (PT p. 843): idānīn tu navadvāre navakhaṇḍāni samśr̄nu | pāyvādau bhāratām khaṇḍām kāśmīram trika-maṇḍalam | dvijakhaṇḍām ekapādām khaṇḍām vakṣye samāṇḍalam | kaivarttām garṭtagānd-hāram navakhaṇḍām iti sthitam | 6-7 cf. SSP 3.9 (Ed. p. 55): navakhaṇḍāḥ nava dvāreṣu vas-anti bhāratkhaṇḍāḥ kāśmirakhaṇḍāḥ karparakhaṇḍāḥ śrikhaṇḍāḥ śāṅkhakhaṇḍāḥ ekapā-dakhaṇḍāḥ gāndhārakhaṇḍāḥ kaivartakhaṇḍāḥ mahāmerukhaṇḍāḥ evam̄ navakhaṇḍāḥ|

**2 saptasamudrāḥ** cett.] samudrāḥ BL kathyante cett.] kathyate B kathyete D prasvedamadhye cett.] svedamadhye U<sub>1</sub> kṣārasamudraḥ cett.] sārasasamudraḥ L kṣārasasamudraḥ U<sub>1</sub> kṣārasāgarāḥ U<sub>2</sub> lalāṭamadhye cett.] lālāmadhye P kṣirāsamudraḥ cett.] kṣirāḥ samudraḥ E 2-3 vasāmadhye cett.] vāṇīmadhye E vīryamadhye svāduḥ samudraḥ || majjāmadhye U<sub>2</sub> **3 madhusamudraḥ** EP] madasamudraḥ B madyasamudraḥ L madhusamūdraḥ U<sub>2</sub> medo° BEP] meda° cett. **raktamadhye** PU<sub>1</sub>U<sub>2</sub>] vasāmadhye madhusamudraḥ || raktamadhye D vasāmadhye madhusamudraḥ raktamadhye U<sub>1</sub> rasamadhye E ikṣusamudraḥ BDL] ikṣurasamudraḥ U<sub>1</sub>U<sub>2</sub> ikṣurasasamudraḥ EP **4 'mr̄tasamudraḥ** U<sub>1</sub>] amṛtasamudraḥ D svādusamudraḥ E svādukasamudraḥ BL svādudakasamudraḥ P pādāmadhye cett.] karmasthāna pādasamadhye B karmasthāna pādamadhye L pādāmtale D kūrmasthānam cett.] om. BL **6 navadvāra-madhye** EU<sub>1</sub>] navadvāreṣu EPU<sub>1</sub> om. BL **navakhaṇḍāni** BPLU<sub>2</sub>] navakhaṇḍāḥ DU<sub>1</sub> om. E kathyante cett.] kathyate U<sub>1</sub> bharatakhaṇḍāḥ DU<sub>1</sub>] mukhe bharatakhaṇḍāḥ BPL pādāmadhye kūrmasthānam || mukham̄ bharatakhaṇḍām U<sub>2</sub> om. E kāśmirakhaṇḍāḥ DU<sub>1</sub>] nāśikayoh kinnarakhaṇḍanarahariκhaṇḍauḥ E nāśikayoh kinarakhaṇḍe 3 P nāśikayor madhye kināra-hariκhaṇḍā B nāśikayor madhye kinārasimhakhaṇḍā L nāśikayoh || kinnara || harikhaṇḍā U<sub>2</sub> strīmaṇḍalakhaṇḍāḥ DU<sub>1</sub>] om. cett. **7 dvijakhaṇḍāḥ** DU<sub>1</sub>] netrayoḥ ketumāla bhadrāśvau E netrayoḥ ketumāla bhadrāśve 4 P netrayo ketumāla bhadrāśve BL netrayoḥ || ketumāla || bhadrāśve U<sub>2</sub> **ekapādakhaṇḍāḥ** D] yekapādakhaṇḍāḥ U<sub>1</sub> om. cett. **rākṣasakhaṇḍāḥ** DU<sub>1</sub>] karṇayoh hiranmayakhaṇḍā ramyakhaṇḍā E karnayor hiranmayaramyakhaṇḍā 5 P karnayor hiranmayaramyakhaṇḍā BL karṇayoh || hiranmaya || ramyakamde U<sub>2</sub> ghāndhārakhaṇḍā DU<sub>1</sub>] gude kurukhaṇḍāḥ E gude kurukhaṇḍāḥ 6 P gude kurukhaṇḍāḥ BL gudekurukhaṇḍām U<sub>2</sub> **kaivarttakhaṇḍāḥ** DU<sub>1</sub>] limge ilāvṛtakhaṇḍāḥ E limge ilāvṛtaḥ 7 P ilāvṛtam BL limge ulāvṛtam U<sub>2</sub> **garbhakhaṇḍāḥ** DU<sub>1</sub>] evam̄ navakhaṇḍāḥ U<sub>2</sub> om. cett.

[XXXVII. Seven oceans within the body]

Now, the seven oceans within the body are taught.<sup>11</sup> (1) Within the sweat is the salt ocean. (2) Within the forehead is the milk ocean. (3) Within the marrow is the honey ocean. (4) In the phlegm is the sour milk ocean. (5) In the fat is the ghee ocean. (6) Within the blood is the sugarcane ocean. (7) Within the semen is the ocean of the nectar of immortality. Situated at the feet is the place of the turtle.<sup>12</sup>

[XXXVIII. Nine regions within the nine Doors]

Now, the nine continents<sup>13</sup> within the nine orifices<sup>14</sup> are taught: Bharata (1), Kāśmīra (2), Strīmaṇḍala (3), Dvija (4), Ekapāda (5), Rākṣasa (6), Ghandhāra (7), Kaivartta (8) [and] Garbha (9).<sup>15</sup>

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<sup>11</sup>Rāmacandra, who bases his descriptions of the seven oceans on the YSV (PT pp. 842-43) (cf. sources on previous page) changed the order of oceans slightly. The respective passage can be translated as follows: “The seven oceans are taught to be situated within the body, [one of each] containing salt (*lavaṇa*), sugar (*ikṣu*), wine (*surā*), butter (*sarpīr*), sour milk (*dadhi*), milk (*dugdha*) and water (*jala*). (1) Salt is within the sweat, (2) sugar in the blood, (3) wine in the skin, (4) ghee in the fat, (5-6) sour milk and milk in the forehead. (7) The nectar of immortality is known to be situated within the semen. A big turtle (the earth represented as a tortoise floating on water) is situated at their feet.”

<sup>12</sup>The earth consisting of seven islands with mount meru in it centre represented as a tortoise floating on waters of the seven oceans, cf. *Märkanḍeya Purāṇa* 58, *Bhāgavata Purāṇa* 5.16-26 and BRYANT, 2009:354.

<sup>13</sup>The island of Jambudvīpa consists of nine continents.

<sup>14</sup>The nine doors (*navadvāra*) refer to the nine openings of the body: mouth, nostrils, eyes, ears, anus and gender.

<sup>15</sup>There is complete divergence between the two main groups of manuscripts. I edited according to the  $\alpha$ -group since their readings are close to the source texts. The  $\beta$ -group rewrote the passage by adding the names of the nine doors. The names are partially lacking in *Prāṇatośinī* and missing entirely in the *Siddhasiddhāntapaddhati*. The  $\beta$ -group assigns the names of an alternative system to the areas. Perhaps a scribe was dissatisfied with the alternative nomenclature. The  $\beta$ -group situates (1) the Bharatakhāṇḍa within the mouth, (2-3) the Kinnara- und Harikhāṇḍa in the two nostrils, (4-5) the Ketumāla- and Bhadrāśva[-khāṇḍa] in the eyes, (6-7) the Hiranyamaya- and Ramyakakhāṇḍa in the ears, (8) the Kurukhāṇḍa at the anus, and (9) the Ilāvṛta[-khāṇḍa] at the gender (9). This system, along with a lengthy description with many details, is presented in *Parākhyatantra* 5.61-93.

## [XXXIX. piṇḍamadhye 'ṣṭakulaparvatāḥ]

इदानीं पिण्डमध्ये इकुलपर्वताः कथ्यन्ते । मेरुदंडमध्ये मेरुपर्वतः ॥ ब्रह्मकपाटमध्ये कैलासपर्वतः ॥ पृष्ठमध्ये हिमाचलः ॥ वामस्कंधे मलयाचलः ॥ दक्षिणस्कन्धे मन्दराचलः ॥ दक्षिणकर्णविन्ध्याचलः ॥ वामकर्णं मैनाकः ॥ ललाटमध्ये श्रीशैलः । अपरे पर्वताः हस्तयोः पादयोरङ्गुलीनां  
 5 मूलेषु वर्तन्ते ।

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**Sources:** 2–5 cf. YSV (PT p. 843): idānīm parvatāś cāṣṭau kathyante śṛṇu yatnataḥ | merudanḍe sumerus tu piṭhamadhye himālayaḥ | vāmaskandhe tathā dakṣe malayo mandarācalah | vindhyas tu dakṣiṇe karne vāme maināka iṣvari | lalāṭe madhyadeśe tu śrīśailaḥ paramēṣvari | tathā brahmakapāṭasthah kailāsaḥ parvato mahān | sumerur himavān vindhyo malayo mandaras tathā | śrīśailo mainākaś ceti kailāso 'ṣṭau ca parvatāḥ | apare parvatāḥ sarveaṅgulimadhyavāśināḥ | 2–5 cf. SSP 3.10 (Ed. p. 56): meruparvato merudanḍe vasati | kailāso brahmakapāṭe vasati | himālayah prṣṭhe | malayo vāmakandhare | mandaro dakṣiṇakandhare | vindhyo dakṣiṇakarne | maināko vāmakarne | śrīparvato lalāṭe | evam aṣṭa kulaparvatāḥ | anye upaparvatāḥ sarvāṅguliṣu vasanti |

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2 idānīm DU<sub>1</sub>] idānīm cett. piṇḍamadhye DU<sub>1</sub>] om. cett. 'ṣṭakulaparvatāḥ em.] aşṭakula-parvatāḥ PDU<sub>1</sub> aşṭakulaparvatā U<sub>2</sub> aşṭamakulaparvatāḥ BEL meruparvataḥ em.] merumpar-vataḥ DU<sub>1</sub> merumamḍaraḥ cett. 2–3 kailāsaparvataḥ DU<sub>1</sub>] kailāsaḥ cett. 3 prṣṭhamadhye EU<sub>2</sub>] prṣṭham madhye P prthvīamadhye BL paitimadhye D paithamadhye U<sub>1</sub> himācalah cett.] himācalah || parvataḥ D himācalaparvataḥ U<sub>1</sub> dakṣiṇaskandhe cett.] dakṣaṇaskamḍhe DU<sub>1</sub> dakṣiṇakarne cett.] dakṣaṇakarne DU<sub>1</sub> 4 śrīśailaḥ cett.] śrīśailasaḥ B parvatāḥ DU<sub>1</sub>] śailaḥ EU<sub>2</sub> śailā BPL amṛgulināṁ DEP] amṛgulibhyāṁ U<sub>1</sub> amṛguli° BL 5 mūleṣu cett.] madhye DU<sub>1</sub> vartante cett.] vartate BL parvate U<sub>1</sub>

[XXXIX. Eight major mountains within the body]

Now, the eight major mountains<sup>16</sup> within the body are taught.<sup>17</sup> (1) Within the spine is Mount Meru.<sup>18</sup> (2) Within the door of Bahman is Mount Kailāsa.<sup>19</sup> (3) Within the back is the Himālaya.<sup>20</sup> (4) Within the left shoulder the mountains of Malaya.<sup>21</sup> (5) Within the right shoulder Mount Mandara.<sup>22</sup> (6) In the right ear, the Vindhya mountain.<sup>23</sup> (7) the Maināka[-mountain]<sup>24</sup> is in the left ear. (8) Within the forehead Śrīsaila.<sup>25</sup> Other mountains exist in the roots of the fingers of the hands [and] toes of the feet.

<sup>16</sup>The eight major mountains of Jambudvipa.

<sup>17</sup>Cf. *Hṝtharatanāvalī* 4.38ab situates all major mountains within the bones of the spine: *viñā-dāñḍamayo merur asthini kula-parvatāḥ* | “The bones of Mount Meru resembling a *viñā* are the major mountains.” A related idea is expressed within *Yogavāsiṣṭha* 73.59cd: *jambūdvipe mahāmerum kula-parvatasamkulam* || 59 ||. “In the continent of Jambudvipa, there is the great Mount Meru, filled with noble peaks.”

<sup>18</sup>Mount Meru is considered to be situated at the centre of the universe. According to *Amṛ-tasiddhi* 2.1, the central channel (*susumṇā*, *madhyamā*, etc.) is situated within Mount Meru.

<sup>19</sup>Cf. *Hathatattva kaumudi* 31.1-7. Here, Sundaradeva situates Mount Kailasā at the center of the thousand-petalled lotus. Furthermore, he associates Mount Kailasā as the abode of Śiva, having the nature of the form of *bindu*, etc.

<sup>20</sup>In the *Hathasamketa-candrikā* (ORI, Ms. No. B220) f. 10r the Himālaya is supposed to be visualized in the context of *cikitsā* for *doṣas* arising for the yogin who does not heed the rules of proper time and place in Yoga practice. If the practitioner is shaking, he shall visualize the Himālaya (*nagendra*) in his heart.

<sup>21</sup>The term *malayācalā* usually refers to the mountain range on the west of Malabar (see BOETH-LING, 1858:37).

<sup>22</sup>In the *samudramanthana* episode of the *Viṣṇupurāṇa* (Ed. p. 75) Mount Mandara was used as a churning rod to churn the ocean of milk.

<sup>23</sup>In *Bodhasāra* 12.1.6 the immobility of the mind through the practice of Yoga is compared to the great mount Vindhya (*niścalatvam prajāyeta vindhyasyeva mahāgireh* ||6||).

<sup>24</sup>See *Puranic encyclopaedia* p.468 for references.

<sup>25</sup>The mountain has been associated with Yoga practice, cf. *Yogatārāvalī* 28.

[XL. śarīre navanāḍyah]

इदानीं शरीरे नवनाड्य इष्टिति । तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते । गङ्गा यमुना वितस्ता चंद्रभागा सरस्वती विपाशा शतरुद्रा इरावती नर्मदा । अपरा नद्योपनदिनिर्द्विराः स्नोतांसि तटाकानि वापीकूपा द्विसप्तिसहस्रनाडीनां मध्ये तिष्ठन्ति ।

**Sources:** 2-4 cf. YSV (PT p. 843): śarīre navanāḍīsthā narmadā ca maheśvari | iḍāyāṁ yamunā devi piṅgalāyāṁ sarasvatī | susumnāyāṁ vahed gaṅgā cānyonyāsu ca nādiṣu | gaṅgā sarasvatī godā narmadā yamunā tathā | kāverī candrabhāgā ca vitastā ca iḍāvati | dvisaptatisahasreṣu nadinada-parisravah 2-4 cf. SSP 3.II-12 (Ed. p. 57): pīnasā yamunā gaṅgā candrabhāgā sarasvatī | vipāṣā śatarudrā ca śirātriś caiva narmadā | evam navanadyo navanāḍiṣu vasanti | anyā upanadyah kulyopakulyā dvisaptatisahasranādiṣu vasanti |

2 śarīre cett.] śarīramadhye EU<sub>2</sub> navanāḍyas EU<sub>2</sub>] navanadyas BLP navānādyas D ṣaṭvānādyahs U<sub>1</sub> tiṣṭhanti cett.] tiṣṭhati DU<sub>2</sub> navānāṁ nadināṁ cett.] navanadināṁ E vartante cett.] nivartamite U<sub>2</sub> vartate B 3 sarasvatī cett.] sarasvatī L vipāṣā cett.] vaipaṣā DU<sub>1</sub> śatarudrā em.] śatahrdā DPU<sub>1</sub> śatahradā E śāsatahrdā B śātadrūmā U<sub>2</sub> irāvati DE] irāvati BLPU<sub>1</sub> om. U<sub>2</sub> aparā cett.] gamdaki U<sub>1</sub> nadyopanadinirjhārāḥ srotāṁsi em.] nadyopanadinairbhurasrota° D nadyūpanadinairbhurasrota° U<sub>1</sub> nadyo nadānirjārā srotāṁsi P nadyo nadānirjñārāsty etāṁsi BL nadyo nadānirjñārāsrotāsi U<sub>2</sub> nadyo nadāni srotāṁsi E taṭākāni E] taṭāka D taṭāni BLP taṭāga U<sub>1</sub> taṭāhāni U<sub>2</sub> 4 vāpiκūpā cett.] vāpiκupāḥ D dvisaptati° cett.] dvisaptati° BP disaptati E sahasraṇāḍināṁ cett.] sahaṣraṇāḍi EU<sub>1</sub> tiṣṭhanti cett.] tiṣṭhamṛti U<sub>1</sub>

[XL. Nine rivers within the body]

Now, within the body, nine rivers<sup>26</sup> are situated. Within it, the courses of the nine rivers exist. Gaṅgā, Yamunā, Vitastā,<sup>27</sup> Candrabhāgā,<sup>28</sup> Sarasvatī,<sup>29</sup> Vipāśā,<sup>30</sup> Śatarudrā,<sup>31</sup> Irāvati<sup>32</sup> und Narmadā.<sup>33</sup> Other rivers and waterfalls near the rivers, streams, lakes, ponds and wells are within the 72000 channels.<sup>34</sup>

<sup>26</sup>The main microcosmic rivers of the yogic body are frequently associated with the main subtle channels, c.f., for example, *Hathapradipikā* 3.108.

<sup>27</sup>The Jhelum river that originates in Kashmir and flows through present-day Pakistan. Cf. SLAJE 2014: 325 and GELDNER 1907: 160.

<sup>28</sup>This is the Cenab River, cf. NANDIKESVARA, COOMARASWAMY, and DUGGIRALA 2017. The river begins at the confluence of the Candrā and Bhāgā rivers near Tandi in the upper Himalayas in the Lahaul and Spiti districts of Himachal Pradesh. The river flows through the Jammu region in the south of the Union Territory of Jammu and Kashmir and the plains of Punjab, where the Jhelam and the Ravi flow into it.

<sup>29</sup>Name eines in vedischer Zeit bedeutsamen Flusses. Cf. citeauthorwilke2011 2011: 310.

<sup>30</sup>The present-day river Beas in the Punjab, cf. GELDNER 1907: 162.

<sup>31</sup>Probably the Sutlej River. The longest of the rivers that flows through the Punjab.

<sup>32</sup>The Rāvī river of the Punjab, cf. MONIER-WILLIAMS 1899: 168.

<sup>33</sup>The Narmada River flows from east to west in India, rises in the Amarkantak hills in the state of Madhya Pradesh, crosses the central highlands, flows through the states of Maharashtra and Gujarat and finally flows into the Gulf of Khambhat in the Arabian Sea.

<sup>34</sup>The comparison of the lists of the rivers of *Yogatattvabindu*, *Yogasvarodaya* and *Siddhasiddhāntapaddhati* allows conclusions to be drawn about the rough areas of composition of the respective texts, because there are interesting differences between them. I would like to thank MALLINSON for this impulse. Here you can see the three lists in the order given by the texts for comparison.

*Yogatattvabindu*: Gaṅgā, Yamunā, Vitastā (mod. Jhelum), Candrabhāga (mod. Cenab), Sarasvatī, Vipāśā (mod. Beas), Śatarudrā (mod. Sutlej), Irāvati (mod. Rāvī) and Narmadā.

*Yogasvarodaya*: Yamunā, Sarasvatī, Gaṅgā, Godā, Narmadā, Kāverī, Candrabhāgā, Vitastā, Idā-vatī.

*Siddhasiddhāntapaddhati*: Piṇasā, Yamunā, Gaṅgā, Candrabhāgā, Sarasvatī, Vipāśā, Śatarudrā, Śrīrātri, Narmadā.

While the *Yogatattvabindu* only mentions North Indian rivers, especially in Kashmir and Punjab, the *Yogasvarodaya* also mentions Godā, today's Godāvāri, and even the Kāverī River, two rivers that are located much further south. Therefore, the *Yogasvarodaya* was probably composed in South Indian territory. This is also underpinned by its proximity to the Śivayogapradipikā. I have not yet identified the two differing rivers of *Siddhasiddhāntapaddhati*. Here, we read of Piṇasā instead of Vitastā and Śrīrātri instead of Irāvati. It is possible that these variants of *Siddhasiddhāntapaddhati* are corruptions. The Lonavla Edition offers no other convincing variants. Perhaps a critical Edition might reveal the original readings.

## [XLI. saptavimśatinakṣatrāṇi ...]

सप्तविंशतिनक्षत्राणि द्विसप्ततिकोष्ठकाश्चांत्राभ्यन्तरे वसन्ति । द्वादश राशयः ॥ मेषः ॥ वृषः ॥ मि  
थुनः ॥ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृश्चिकः ॥ दनुः ॥ मकरः ॥ कुम्भः ॥ मीनः ॥  
नवग्रहाः ॥ आदित्या ॥ सोमः ॥ मङ्गलः ॥ वृथः ॥ बृहस्पतिः ॥ शुकः ॥ शनिः ॥ राहुः ॥ केतुः ॥  
५ पञ्चदशतिथयोऽत्र मध्ये वसन्ति । यथा समुद्रमध्ये लहरी वर्तते । तथा शरीरमध्ये उर्मी नाम लहरी  
भवति । तथा उर्मी श्रलनाञ्छरीरे चलनं भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते ।  
त्रयस्त्रिंशत्कोटयो देवता बाहुरोममध्ये वसन्ति ।

**Sources:** २-५ cf. YSV (PT p. 843): itas tato dehamadhye rkṣaś ca saptavimśatiḥ | yogāś ca rāśayaś  
caiva grahāś ca tithayas tathā | २-५ cf. SSP 3.13 (Ed. p. 57): saptavimśatir nakṣatrāṇī | dvādaśā  
rāśayah | navagrahāḥ | nava lakṣa tārāḥ | pañcadaśā tithayah | ete 'ntarvalaye dvisaptatisahas-  
rakoṣṭheśu vasanti | २-६ cf. YSV (PT p. 843): laharīśu mīnamanī cāvahanaṁ sthāpanam tathā |  
sarvāṅgeśu ca deveśi samagram ṛksaṁḍalam | trayastriṁśatkoṭay astu nivasanti ca devatāḥ |  
५-६ cf. SSP 3.13 (Ed. pp. 57-58): anekatārāmaṇḍalam ūrmipūnje vasati | trayastriṁśatkoṭidevatā  
bāhuromakūpeśu vasanti | ६-७ cf. YSV (PT p. 843): sarvāṅgeśu ca deveśi samagram ṛksaṁḍalam  
| trayastriṁśatkoṭay astu nivasanti ca devatāḥ | ६-७ cf. SSP 3.13 (Ed. p. 58): trayastriṁśatkoṭidevatā  
bāhuromakūpeśu vasanti |

२ dvisaptatikoṣṭhakāścāṁtrābhyaṇtare D] dvisaptatikoṣṭākāś cāṁtrābhyaṁtar U<sub>1</sub> dvisap-  
tatikoṣṭhakāṁtrābhyaṁtare P dvisaptatikoṣṭhakāṁtrābhyaṁtare B dvisaptatikoṣṭhakāṁtrābh-  
yaṁtare L dvisaptatikoṣṭhakāṁtrābhyaṁtare U<sub>2</sub> dvisaptatikoṣṭhakābhyaṇtare E rāśayah  
cett.] rāśayah B mesāḥ E] mesa || U<sub>2</sub> meṣā° cett. vrṣaḥ E] vrṣabha || U<sub>2</sub> °vrṣā° cett. २-३ mithu-  
nah E] mithuna || U<sub>2</sub> °mithūnah P °mithūna° B °mithuna° cett. ३ karkaḥ cett.] karka° P karka ||  
U<sub>2</sub> °karka° cett. simhāḥ E] simha || U<sub>2</sub> °simhā° cett. kanyā E] kanyā || U<sub>2</sub> °kanyā° cett. tulā E]  
tula || U<sub>2</sub> °tūla° cett. vr̄scīkaḥ em.] vr̄scīka E vr̄scīka || U<sub>2</sub> °vr̄scīka° cett. danuḥ em.] dhanur E  
dhana || U<sub>2</sub> °dhana° cett. makaraḥ em.] makara || U<sub>2</sub> °makara° cett. kumbhaḥ em.] kumbha ||  
U<sub>2</sub> °kumbha° cett. mināḥ em.] °mināḥ E minā BL miṇā || U<sub>2</sub> °mīna cett. ४ navagrahāḥ cett.]  
navagrahāḥ P ādityā em.] āditya° cett. ravi || U<sub>2</sub> somaḥ em.] °soma° cett. °soma | D camdra ||  
U<sub>2</sub> mañgalāḥ em.] mangala | D mangala || U<sub>2</sub> budhāḥ em.] budha || U<sub>2</sub> budha | D °budha° cett.  
bṛhaspatīḥ em.] bṛhaspatī P bṛhaspatī | D vṛhasyati || U<sub>2</sub> °bṛhaspatī° cett. śukraḥ em.] śukra ||  
U<sub>2</sub> śukra° D °śukra° cett. śaniḥ em.] °śaniḥ P śani || U<sub>2</sub> °śani° cett. rāhuḥ P] rāhu || U<sub>2</sub> °rāhu°  
cett. ketuḥ PU<sub>1</sub>U<sub>2</sub>] ketavāḥ E °ketu cett. ५ pañcadaśatithayo DEU<sub>1</sub>P] pamcadaśatithayaḥ ||  
L pamcadaśatithih || B padaśatithayo U<sub>2</sub> tra DEPU<sub>2</sub>] atra BL ātra U<sub>1</sub> vasanti cett.] tiṣṭhamti  
U<sub>2</sub> yathā cett.] piṭhasya romamadhye yathā U<sub>1</sub> samudramadhye cett.] om. P laharī cett.]  
laharā B om. P tathā cett.] om. P ūrmi D] urmi BLP urmi U<sub>1</sub> kūrmī E ६ bhavati cett.]  
bhavanti U<sub>2</sub> tathā ūrmeś U<sub>1</sub>] tasyāḥ ūrmyāḥ D ūrmyāś calāś E ūrmyāś calāś P ūrmīś calāś B  
ūrmyāś calāḥ || U<sub>2</sub> om. L calānāc charire em.] calācharire D calanāśarire U<sub>1</sub> cataḥ || śarire B  
cataḥ śarire P tataḥ śarira° U<sub>2</sub> tataḥ E om. L dhāvanāṁ bhavati DU<sub>1</sub>] dhāvanaṁ ca cett. om. E  
samagṛam cett.] samagṛam B samagra° U<sub>1</sub>U<sub>2</sub> ७ trayastriṁśatkoṭayo BL] trayastriṁśatkoṭyo P  
trayaḥ triṁśatkoṭyo U<sub>2</sub> trayaḥ striṣatkoṭi U<sub>1</sub> trayastriṣatkoṭyo D trayastriṁśatkoṭi° E devatā  
DU<sub>1</sub>] devatāḥ | cett. vasanti cett.] vasamti DU<sub>1</sub>

## [XLI. Twentyseven stars ...]

Twenty-seven stars<sup>35</sup> reside withing the seventy-two<sup>36</sup> chambers inside the guts.<sup>37</sup>

The twelve zodiacal signs (*rāśi*): Aries, Taurus, Twins, Cancer, Lion, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Fish.<sup>38</sup>

Nine Planets: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, the head of the snake demon (ascending node), and the tail of the snake demon (descending node). The fifteen lunar days reside among [them].

Just as the wave resides in the ocean, so does the wave called Ūrmī<sup>39</sup> reside in the body. Thus, from the fluctuation of Ūrmī, movement arises in the body. [And] flowing arises. Within it, the entire circle of fixed stars exists.

Thirty-three crores of divinities reside within the pores of the arms.

<sup>35</sup>In *Hṝhatattvakaumudi* 45.34-35, besides the experience of *ātman* at the top of the head, one of the results from Yoga is the perception of heavenly gardens, the stars, the moon, etc.: *mano layaṇ yadā yāti bhrūmadhye yogato nṛṇām | jihvāmūle 'mr̄tasrāvo bhrūmadhye cātmadarśanam* || 34 || *kampanaṇ tathā mūrdhni manasaivātmadarśanam | devodyānāni ramyāṇi nakṣatrāṇi ca candramāḥ || ṛṣayah siddhagandharvāḥ prakāṣaṇ yānti yoginām* ||

<sup>36</sup>Considering the reading of the SSP a corruption at this place is likely. Instead of reading 72, the correct reading here is probably *dviṣaptatisahasrakoṣṭhesu* and would raise the number of chambers inside the guts to 72000. Unfortunately, none of the manuscripts preserve the correct reading.

<sup>37</sup>cf. *Amṛtasiddhi* 1.17 and *Śivasamhitā* 2.2.

<sup>38</sup>The twelve zodiac signs are mentioned in the *Vasiṣṭhasamhitā Yogakāṇḍa* in 5.30-31. They appear in a larger discussion of the nature of the self, the relation of the self with time and the cycles of breath in the body (5.4-29). From 5.32-33, the text discusses the twelve zodiac signs and their influence on various aspects of human life.

<sup>39</sup>This concept of *ūrmi* which Rāmacandra presents here briefly is unusual. Rāmacandra possibly misunderstood the term *ūrmi* of his source text. The SSP 3.13 reads, “The totality of stars resides in the mass of the wave(s).” (*anekatārāmanḍalam ūrmiṇiye vasati* /). Nevertheless, perhaps Rāmacandra’s *ūrmi* is connected to a more ancient teaching and refers to a Kashmiri Śaiva concept related to *spandaśakti*. In his commentary to *Spandakārikā* 1.1 Kṣemarāja writes: *sā caiṣā spandaśaktir garbhikrtānantasargasamhāraikaghānāhantācamatkārānadarūpā niḥsesaśuddhāśud-dharūpātmātrameṣaṇmkocavikāsābhāsanasatattvā sarvopaniṣadupāsyā yugapad evonmeṣanimeṣamayī || tathā hi śivādēḥ ksityantasyāśeṣasya tattvagrāmasya prāksṛṣṭasya samhartrūpā yā nimeṣabhbūr asāv evodbhavisyaddaśāpekṣayā sraṣṭurūponmeṣabhbūmis tathā viśvanimeṣabhbūś cidghanatonmeṣasārā cidghanatān-imajjanabhūmir api viśvonmeṣarūpā || yad āgamah | lelihānā sadā devi sadā pūrnā ca bhāsate || ūrmīr eṣā vibodhābdheḥ śaktir icchātmikā prabhoḥ || iti ||*. Kṣemarāja points out that the *spandaśakti*, which he calls *ūrmi*, is the force that sets in motion the endless process of creation and destruction in the womb, throughout the human experience and in the rest of the cosmos.

पृष्ठिरोममध्ये षडशीतिसहस्रदिव्यतपस्त्विनः । पीठोपपीठाणि ऊर्ध्वपृष्ठे परियाणे रोमणि तन्मध्ये  
वसन्ति । हृदयरोममध्ये तक्षकमहानागः ॥ कर्कोटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥  
शेषः ॥ एते नागा वसन्ति । उदररोममध्येऽपरे नागा वसन्ति । गणगन्यविकिन्नरप्सरोविद्याधरगु-  
ह्याकाः । शरीरमध्ये मर्मस्थानेऽनेकतीथर्वली वसन्ति । अश्रुपातमध्ये मेघमण्डलं वसति । अनन्ताः  
५ सिद्धयो बुद्ध्यश्च प्रकाशमध्ये वर्तन्ते । चन्द्रसूर्यो द्वयोर्नेत्रयोर्मध्ये वर्तते । अनेकवनस्पतिगुल्मलता  
तृणानि जङ्घारोममध्ये वसन्ति ।

**Sources:** १-२ cf. YSV (PT p. 843): tathā piṭhāni sarvāṇi dehamadhye sthitāni ca | १-२ cf. SSP 3.13 (Ed. p. 58): anekapiṭhopapīṭhākā romakūpeṣu vasanti | २-३ cf. YSV (PT p. 843): hr̄daye vyomamadhye tu anantādyastu vāsukīḥ | udare vyomamadhye tu pare nāgā vasanti hi | २-३ cf. SSP 3.13 (Ed. p. 58): kulanāgā vakṣasi vasanti | ३-४ cf. YSV (PT p. 843): udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvakinnarālā śūrā vidyādharaḥpsarādayaḥ | anekatirthavarṇāś ca guhyakāś ca vasanti hi | ३-४ cf. SSP 3.13 (Ed. p. 58): gandharvakinnarākimpurūṣa apsarasām gaṇā udare vasanti | ४-५ cf. YSV (PT p. 843): anantasiddhahayuddhā prakāśo varttate hr̄di | meghasya maṇḍalam jñeyam aśrūpāte tathaiva ca | cf. SSP 3.13 (Ed. p. 59, in mss. B<sub>1</sub>, W, P<sub>1</sub>, P<sub>3</sub>): anekatirthāni marmasthāne vasanti | anantasiddhā matiprakāse vasanti | ५-६ cf. YSV (PT p. 843): candrārkau netrayormadhye jaṅghā lomasu sākṣināḥ | ṭṛṇagulmādikañcāpi viśvarūpam smaret tataḥ | ५-६ cf. SSP 3.13 (Ed. p. 59): candrasūryau netradvaye vasataḥ | anekavṛkṣalaṭāgulmatṛṇāni jaṅghāromakasthāne vasanti |

१ प्रश्टिरोममध्ये एम।] प्रश्टिरोममध्ये BLU<sub>1</sub> प्रश्टरोममध्ये PU<sub>2</sub> पिठास्या रोममध्ये D om. E शादास्ति° DU<sub>1</sub>U<sub>2</sub>] शादासि° BL शादासि° P om. E °sahasra° cett.] om. E divya cett.] om. E °tapasvinah BLPU<sub>2</sub>] °tapasvino DU<sub>1</sub> om. E पिठोपपीठाणि em.] पिठोपपीठे LP miṣṭhopa-  
piṭher B piṭhamahāpiṭhau DU<sub>1</sub> piṭhopapīṭho° U<sub>2</sub> om. E उर्ध्वप्रश्टे em.] urdhvaprashṭhu U<sub>1</sub>  
ürddhva tuṣṭo D ordhva U<sub>2</sub> dvavoṣṭo P dvaiṣṭhu B dvaiṣṭhi L om. E pariyanē em.] pariyanī<sub>1</sub> BDPU<sub>1</sub>U<sub>2</sub> pariya L om. E romanī em.] romanī BDLP<sub>2</sub> romāni U<sub>1</sub> om. E tanmadhye cett.] om.  
E २ vasanti cett.] santi U<sub>1</sub> om. E hr̄dayarōmamadhye cett.] om. BL takṣakamahānāgah D]  
takṣakah mahānāgah EU<sub>2</sub> takṣakamahānāga P takṣamā nāgah U<sub>1</sub> om. BL karkotakah DPU<sub>2</sub>]  
karkotah U<sub>1</sub> om. EBL śāṅkhah cett.] om. BL pulakah P] pulikah U<sub>1</sub> pulika D kulakah U<sub>2</sub>  
takṣakah E om. BL vāsukiḥ EPU<sub>2</sub>] vāsuki DU<sub>1</sub> om. BL anantah P] ananta° E ānaṃta° U<sub>1</sub> ānanta  
DU<sub>2</sub> om. BL ३ śeṣah U<sub>2</sub>] °śeṣah E śoṣa P °śoṣa U<sub>1</sub> śeṣā D om. BL ete cett.] om. BL nāgā  
cett.] nāga E om. BL vasanti cett.] om. BL °madhye cett.] °madhye | D 'pare U<sub>1</sub>] apare cett.  
३-४ ganagandharvakinnarāpsarōvidyādharaḥguhyakāḥ em.] gunagandharvakinnarāpsaro  
vidyādharaḥguhyakāḥ E gunagamdhārvakinnarābhāro vidyādharaḥguhyakāḥ B gunagamdhār-  
vakinnarābhāro vidyādharaḥguhyakāḥ L gaṇagamdhārvakinnarāpuruṣāpsarōvidyādharaḥguhyaka  
U<sub>1</sub> gaṇagamdhārvakinnarākimpurūṣa | apsarōvidyādhāra | guhyaka D gamdhāgamdhārvakinn-  
narāpsaro vidyādharaḥguhyakāḥ U<sub>2</sub> ४ śarīramadhye cett.] śarīmadhye D madhye P marmas-  
thāne U<sub>1</sub>] karmasthāne D om. cett. 'nekatirthāvali PU<sub>2</sub>] anekatirthāvali BL naikatirthavalli U<sub>1</sub>  
nenekatirthavalli D anekatirthāni E meghamāṇḍalam cett.] meghamāṇḍala B vasati EPU<sub>2</sub>]  
vasati L vasamti DU<sub>1</sub> vasamti B anantah DEP] anamta BLU<sub>2</sub> ५ buddhayaś cett.] buddhayaś  
B vartante EPU<sub>2</sub>] vartate BLDU<sub>1</sub> °sūryau cett.] °sūryo BDL dvayor DEP] dvayā° B dvayo  
LU<sub>2</sub> om. U<sub>1</sub> netrayor DE] netreyor P netrayo B netrayoh U<sub>2</sub> netradvaya U<sub>1</sub> madhye cett.]  
om. U<sub>1</sub> vartate cett.] pravartate U<sub>2</sub> vasamti U<sub>1</sub> ५-६ anekavanaspatigulmalatātṛṇāni BELP]  
anaikavanaspatigulmalatātṛṇāni D anekavanaspatigulmalatāni U<sub>1</sub> anekavana | spatigulmalatātṛṇāni  
U<sub>2</sub> ६ °roma° cett.] °rora° BL madhye cett.] sthāne D vasanti cett.] vasati U<sub>2</sub> varttamte D

Within the pores of the back, there are 86000 (*sadaśītisahasra*) heavenly ascetics. Seats [of power] and great seats [of power] reside within the hair surrounding the upper part of the back.

Within the cavity of the heart: the great Nāga Takṣaka, Karkoṭaka, Śamkha, Pulaka, Vāsuki, Ānanta and Śeṣa. These Nāgas reside [there].<sup>40</sup>

Within the cavity of the belly reside other snakes, [as well as] Gaṇas, Gandharvas, Kinnaras, Apsaras, Vidyādharaś, and Guhyakas.

Within the body, at the vulnerable place[s], many series of sites of pilgrimage are located. Within the falling tears resides the circle of clouds. Within the light exist infinite Siddhas and Buddhas.

The sun and the moon exist within the two eyes.

Many trees, bushes, creepers and grasses live within the hairs of the legs.<sup>41</sup>

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<sup>40</sup>Notably, none of the known sources contains the names of the snake demons.

<sup>41</sup>Rāmacandra does not explain why he teaches the microcosmic equivalents of the macrocosmic world within the yogic body. Other texts state possible reasons. For example, immediately after the verses on the various contents of the yogic body *shivasamhitā* 2.5 states: *jānāti yah sarvam idam sa yogi nātra samśayaḥ* |, "One who knows all this is a yogi, in this, there is no doubt." SSP 3.1 explains: *pīṇḍamadhye carācaram yo jānāti sa yogi pīṇḍasamvittir bhavati* || 1 || "He who knows the movable and immovable within the body is a yogi who has realization of the body."

पुरुषस्य नृत्यदर्शनात् ॥ गीतश्रवणात् ॥ वल्लभवस्तुनो दर्शनात् ॥ य आनन्द उत्पद्यते सः स्वर्ग लोकः कथ्यते । रोगपीडितो दुर्जनेभ्यः पुरुषस्य यद्वयं उत्पद्यते । तद्वहूतरं नरकं कथ्यते । अथ च यत्कर्मकरणात् सर्वेषां लोकानां स्वमनसी च शुभं न भरते तत्कर्मवन्धनमित्युच्यते । अथ च यत्कर्मकरणान्मनोमध्ये शङ्खा न भवति तत्कर्म मुक्तिकारणम् ।

5

[XLII. rājayogaśarire cihnāni]

इदानीं राजयोगाच्छरीरे एतादृशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरोगनाशः सकलपृथ्वीं पश्यति । तदनन्तरं तत्त्वविषयं ज्ञानमुत्पद्यते । समग्रां भाषां जानाति । ततः पुरुषस्य देहो वज्रमयो भवति सर्पदंशेन सती मरणं न भवति । ततः पुरुषस्य बुभुक्षापिपासनिद्रोषणातशीतबाधा न कुर्वन्ति ।

**Sources:** 1-2 cf. YSV (PT pp. 843-844): samagradarśanān muktaḥ svargabhogañ ca matsukham | tad etac cintayā yāti rogaśokavivarjitaḥ | 1-2 cf. SSP 3.14 (Ed. pp. 59-60): yat sukhām tat svargaḥ | yad duḥkham tan narakāḥ | yat karma tad bandhanam | yo nirvikalpaḥ sā muktih | svasvarūpajñā-nadaśāyāṁ nidrādau svātmajāgarah śāntir bhavati | evam̄ sarvadeheṣu viśvarūpāḥ paramēśvaraḥ paramātmā “khaṇḍasvabhāvena ghaṭe ghaṭe cit svarūpi tiṣṭhati | 2-4 cf. YSV (PT p. 844): yatkarmā karmanā śāṅkā manomadhye bhaved vahiḥ | tatkarmakaraṇam muktir ity āha bhagavān śivah | 6-23.1 cf. YSV (PT p. 844): yasya darśanāmātrena rogaśokavivarjitaḥ | paramānandacittaḥ syat tapasvī caiva kīrtitāḥ | saptadvipā bhaved drṣṭā tattvajñānam tato bhavet | sarvabhāvam vijānīyād vajradeho bhavet tathā | sarpadaṣṭe viṣam na syāt kṣudhā nīdrā ṣṛṣā tathā |

1 **puruṣasya** cett.] puruṣasyāvādyā U<sub>1</sub> **nṛtyadarśanāt** DEP] nityadarśanād D darśanāt || U<sub>2</sub> nṛtyod° U<sub>1</sub> **gītaśravaṇāt** cett.] gītaśravaṇād U<sub>1</sub> **darśanāt** U<sub>1</sub>] darśanād U<sub>1</sub> ya P] yā U<sub>1</sub> yah BDEL om. U<sub>2</sub> sah E] sa DU<sub>1</sub>U<sub>2</sub> 1-2 **svargalokaḥ** BELP] svargaloka U<sub>2</sub> bahuṛānamdaḥ svarga-phulaḥ D bahuṛānamdaḥ svargaphalaḥ U<sub>1</sub> 2 °piḍito E] °piḍato BP °piḍāto U<sub>2</sub> °piḍano L °piḍā D °piḍa U<sub>1</sub> **durjanebhyah** cett.] durjanebhyā BLP yadduḥkham L] yat duḥkham E yat duḥkha B yaduḥkham P duḥkham DU<sub>1</sub> duḥkha U<sub>2</sub> **tadbahutaram** cett.] tat bahutaram D bahutaram U<sub>1</sub> **narakam** cett.] nakam U<sub>1</sub> 2-3 **atha** ca yat karmakaraṇāt **zarveṣām** lokānām svamanasi ca **śubhaṁ** na bharate tat karma bandhanam ity ucyate U<sub>1</sub>] om. cett. 4 **yatkarmakaraṇāt** PU<sub>2</sub>] yatkarmakaraṇāt cett. **manomadhye** cett.] manobudhye BL śāṅkā cett.] śāṅkā U<sub>2</sub> **bhavati** cett.] bhavanti U<sub>2</sub> **muktikāraṇam** cett.] kamuktikāraṇam LB 6 idānīm cett.] idānī BPU<sub>2</sub> **rājayogāccharire** DEL] rājayogāccharire || B rājayogāccharire U<sub>1</sub> rājayogaśarire U<sub>2</sub> rogayogaścharire P **etādrśāni** cett.] yādrśāni E **sakalaroganāśāḥ** cett.] sakalarogaḥ nāśāḥ U<sub>1</sub> **sakalapṛthvīm** cett.] sakalām pṛthvīm P 7 **tadanantaram** cett.] tad amṛtaram P tad anaṁtara° U<sub>2</sub> **tattvav-  
iṣayam** DU<sub>1</sub>] om. cett. **samagrām** bhāṣām PDU<sub>1</sub>] samagrā bhāṣā EU<sub>2</sub> samagrā bhāṣā B samagra bhāṣā L 8 **°damśena** E] °damśo P °damśema B °damśe DLU<sub>1</sub>U<sub>2</sub> **sati** DU<sub>1</sub>] om. cett. **na** cett.] om. L **bhavati** cett.] bhavati B vati U<sub>2</sub> **tataḥ** cett.] tat° BL om. U<sub>1</sub> **puruṣasya** cett.] om. U<sub>1</sub> **bubhukṣā** EDU<sub>2</sub>] bunukṣā P babhukṣā BL om. U<sub>1</sub> **pipāsanidroṣṇatā** L] pipāsanidroṣṇatā° U<sub>2</sub> pipāsanidrā | uṣṇatā || D pipāsanidrollatā EB pipāsanidrolmatā P om. U<sub>1</sub> °sīta° cett.] sītatā P **śītoṣṇatā** E sīta nā D om. U<sub>1</sub> **bādhā na** PBL] bādhām na EDU<sub>2</sub> om. U<sub>1</sub> **kurvanti** cett.] kuroti D om. U<sub>1</sub>

Whatsoever bliss is generated as a result of witnessing dance, listening to songs, [and] viewing beloved objects, that is called heaven. The suffering which arises for a person afflicted by disease or by bad persons is considered a very great hell. Moreover, as a result of performing actions that do not bring about happiness in all worlds and in one's own mind, is it said that this [very] action is binding.<sup>42</sup> Furthermore, from whatever action within the mind concern does not arises, that action becomes the cause for liberation.<sup>43</sup>

[XLII. Characteristics of rājayogic body]

Now, such characteristics manifest in the body through Rājayoga.<sup>44</sup> They are described. The eradication of all diseases occurs. And he has a vision of the entire earth. Subsequently, knowledge of the principles arises. He understands all languages. Then, a person's body becomes as strong as a diamond, and even with the bite of a snake, death does not occur. Then the troubles of hunger, thirst, drowsiness, and heat do not arise for the person.

<sup>42</sup>This sentence is only preserved in U<sub>1</sub>. Since this statement is also resembled in the sources I included it in the edition.

<sup>43</sup>Structurally, lacking any introductory statement, these sentences do not fit the context of the contents of the yogic body. However, the structure is preserved in all witnesses. The alienation of the content from the context of the passage, as well as the particularly strong emphasis on the aspect of action (*karma*) in this passage, is striking and makes the critical reader of this text doubt, especially given the incompleteness of the taxonomy of the fifteen yogas from section I, whether there might not have been a more complete version of the *Yogatattvabindu* in which all Yogas were treated systematically. The content presented here would suggest a short treatise on Karmayoga rather than the continuation of the chapter on the contents of the yogic body. This sudden change of topic, without notice by a new section, could well stem from the interchange or loss of folios of an archetype of the text, which may have occurred early in the transmission of the text. Since the following section on the effects of Rājayoga on the human body also seems out of place, this possibility should be considered.

<sup>44</sup>The repeated mention of the effects of Rājayoga seem redundant since the topic has been covered extensively already in section XVI-XVII. Nevertheless, these specific results have not been mentioned so far. In the descriptions of previous chapters, the unhinderedness, equanimity, bliss and unhinderedness resulting from Rājayoga were emphasized. Here, the focus shifts to physical results such as health, strength, supernatural abilities or resilience.

वाक्सिद्धिर्भवति । विद्युत्पाते शरीरे काचिद् ग्लानिर्भवति । तदनन्तरं पवनरूपी पुरुषो भवति । समग्रां पृथ्वीं दृष्ट्या पश्यति । अणिमाद्यसिद्धिर्भवति ।

महापद्मश्च पद्मश्च शङ्खो मकरकच्छपौ  
मुकुन्दकुन्दनीलाश्च खर्वश्च निधयो नव ॥ XLII.ii॥

5

महापद्माद्या नव निध्ययः समीप आगच्छन्ति । आकाशमध्ये दशसु दिक्षु गमनागमनबलं भवति । यत्र लोके गमनेषां भवति । तत्र लोके गच्छति । अज्ञा सर्वत्र स्फुरति । परमेश्वरं समीपे पश्यति । करणे हरणे सामर्थ्यं भवति ।

**Sources:** 6-23.1 cf. YSV(PT p. 844): usñatā śitatā ceti vāksiddhiḥ syān na samśayah | vidyutpāte 'pi dehasya kvacid dhānir na jāyate | 1-7 cf. YS(PT p. 844): tato 'sau vāyuyogi syād dṛṣṭvā pr̄thvikulān-vitah | anīmādyā aṣṭasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samipe ca nidhayo nātra samśayah | 3-7 = *Amarakośa* I.I.165-I.I.166: mahāpadmāś ca padmaś ca śāṅkho makarakacchapau | mukundakundanilāś ca kharvāś ca nidhayo nava || 7-0.0 cf. YSV(PT p. 844): yatrecchā gamanam tatra svarge martyerasātale | sphuraty ājñākhyāḥ sarvatra samipe parameśvarah | kāraṇe hāraṇe śakto rakṣaṇe'pi ca pārvati | ātmamadhye mano nityaṁ nirjane nivaset sudhiḥ | kṛtvātmanasor aikyaṁ prāpnōti paramam padam |

I śarīre DU<sub>1</sub>] om. cett. kvācid glānir na U<sub>1</sub>] kācid glānir na BL na kimcid glānir D kācidbādhāpi E kācid dhānir na U<sub>2</sub> °rūpi PU<sub>2</sub>] °rūpi BL °yogī U<sub>1</sub> °yopī D °rūsi E puruṣo cett.] puruṣi E 2 pr̄thvīm cett.] pr̄thvī B dṛṣṭyā DEP] dṛṣṭā BL dṛṣṭvā U<sub>1</sub>U<sub>2</sub> anīmādyāaṣṭasiddhir cett.] anīmāmahimāgarimālādhimā tathā U<sub>2</sub> bhavati cett.] prātikāmyamisātvam || viśiṣṭvaṁ || ity aṣṭasiddhayah || U<sub>2</sub> 4 mahāpadmāś ca padmaś ca em.] padmaś ca mahāpadmāś ca U<sub>2</sub> śripadmaś ca mahāpadmaṇī PB om. DELU<sub>1</sub> śāṅkho BLU<sub>2</sub>] samkho P om. DU<sub>1</sub> makarakacchapau em.] makarakachapah BLU<sub>2</sub> makarakachapah P 5 mukundakundanilāś ca em.] mukumdo kumdaś ca nilaś ca U<sub>2</sub> kumdonukumdanilaś ca P kumdonukumdoś ca nilaś ca BL kharvaś ca nidhayo nava em.] vijñeyāni dhyonaya P vajrayoni cīdātmakā BL vajrayo nayanidhi U<sub>2</sub> 7 mahāpadmādyā EDU<sub>1</sub>] mahāpadmajñā BL mamaḥāpadmā P nava nidhyayāḥ E] nava nidhapa U<sub>1</sub> nidhyayāḥ D nanidhyayāḥ || L navinidhyayāḥ || B dhānavanidhaya P samipa E] samipe cett. āgacchanti cett.] āgacchatī U<sub>2</sub> āgacchatī || nava nidhyayāḥ samipa āgacchanti | B ākāśamadhye cett.] ākāśa° U<sub>1</sub> daśasū cett.] daśa U<sub>2</sub> dikṣu cett.] dikṣumadhye DU<sub>1</sub> gamanāgamanabalaṁ DPU<sub>1</sub>U<sub>2</sub>] gamanāgamanavallabhāḥ BL gamanāgamanē bhavataḥ balaṁ E bhavati cett.] bhavati B 8 bhavati cett.] bhavati U<sub>1</sub> tatra cett.] yatra BPU<sub>1</sub> paśyati cett.] paśyamti BU<sub>2</sub> 9 kāraṇe cett.] kāraṇam D haraṇe cett.] taraṇe U<sub>2</sub> sāmarthyam cett.] ca sāmarthyam U<sub>1</sub>....marthyam D

Perfection of speech arises. Within the moment of a thunderstrike, fatigue does not occur in the body. Subsequently, the person assumes the nature of the wind. He sees the entire earth with a glance. The eight supernatural powers beginning with “becoming infinitely small” etc. (*animādi*) arise.

**XLII.I** 1. Padma (lotus), and 2. Mahāpadma (great lotus), 3. Śaṅkha (conch), 4. Makara (crocodile), 5. Kacchapa (turtle), 6. Mukunda (gem), 7. Kunda (Jasmine), 8. Nila (saphire) und 9. Kharva (another gem) are the nine treasures.<sup>45</sup>

The nine treasures beginning with the Mahāpadma, approach nearby. Within the ten cardinal points in space, the power over death and rebirth arises. Wherever there is a desire to go in the world, one goes there. Ignorance disappears everywhere. One sees the Supreme Lord nearby. There is the capability of accomplishing tasks and removing obstacles.

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<sup>45</sup>These so-called nine treasures of god Kubera are mentioned i.e. in *Śivapurāṇa* 2.3.15. I emendend according to the traditional list. The nine treasures that an virtuous emperor possesses are also mentioned in *Sarvāṅgayogapradipikā* 3.21 (jākaim saba baiṭhe hi sūjñai | asa sabahimna kī bhāṣā būjñai | sakala siddhi ājñā mahim jākai | navanidhi sadā rahaim ḥim̄ga tākai || 21 ||) as one of the result of Rājayoga (Rājayoga in the *Sarvāṅgayogapradipikā* is vajrolimudrā). Furthermore, they are mentioned in *Jogpradipyakā* 601 (nātika chānda sahajahi pāvai aṣṭasidha navanidha cali āvai | prāṇāyāma ādi vasi hoī dasavai dvāra pahautai soī || 601 ||) in the context of the so-called *mahābandhamudrā*. Furthermore, the *navanidhis* occur in the *vajroli-section* of the *Jog Manjari*: jākaum̄ saba dehi ko sūjhāi aura sakala jiva kī bhāṣā būjhāi | sarva siddhi āgyā maiṁ jākai navanidhi rahai sadā ḥim̄ga tākai |

[XLIII. gurubhakteḥ phalam]

इदं गुरुभक्तेः फलं । आत्ममध्ये मनसो विश्रामकरणमिच्छता । पुरुषेण सद्गुरोः सेवां कृत्वा सावधानं  
मनः करणीयं । अभ्यासबलात्परमप्राप्तिः । तेन स्वस्य मनसः समरसं कर्तव्यं चन्द्रसूर्यौ यावत्पिण्डो  
निश्चलो भवति । श्लोकः ॥

5 सम्यक्स्वभावकिरणोदयचिद्विलासग्रस्तसमग्रस्वशान्तिमहतां स्वयमेव याति  
ग्रस्ते स्ववेगनिचये पदपिंडमैक्यं सत्यं भवेत्समरसं गुरुवत्सलानां ॥ XLIV.ii॥

[XLIV. avadhūtapuruṣasya lakṣaṇam]

इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।

10 यस्य हस्ते धैर्यदण्डः खर्पं शून्यमासनं  
योगैश्वर्येण संपन्नः सोवधूत उदाहृतः ॥ XLV.ii॥

**Sources:** 3-29.10 cf. YSV (PT p. 844): candraḥ sūryaḥ sthiro yāvat tāvad dehasthitis tathā | tāvad  
ekam samābhāṣya prāpnoti ca sadāgatiḥ | sa bhavet kavītā dhirā niścalā sāntir eva ca | gurupā-  
dprasādena tad aikyam yāti siddhibhāk | 4-6 cf. SSP 5.79 (Ed. p. 105): samyvitkriyāvikaraṇoday-  
acidvilāsaviśrāntim eva bhajatām svayam eva bhāti | graste svaveganicaye padapiṇḍam aikyam  
satyam bhavet samarasam guruvatsalānām | 9 ≈SSP 6.10 (Ed. p. III): yasya dhairyamayo daṇḍah  
parākāśam ca kharparam | yogapatiṭam nijāsaktih so 'vadhūto 'bhidhiyate |

**2 gurubhakteḥ cett.]** gurubhaktaiḥ P phalam cett.] phalam bhavati U<sub>2</sub> viśrāmaṅkaraṇam cett.]  
viśrāmaṁ karamṇam B viśrāmaṁ karaṇam L icchatā cett.] icchatām BL sadguroḥ cett.]  
sadguruḥ DU<sub>1</sub> kṛtvā cett.] kṛ.. D kṛtvā || U<sub>2</sub> sāvadhanām cett.] māvadhanām U<sub>2</sub> 3 karāṇiyam  
cett.] kṛtvā karāṇiyam L kṛtvā karāṇiyam B abhyāsabalāt cett.] abhyāsabalāt || L paramaprāp-  
tiḥ cett.] paramapadaprāptiḥ U<sub>2</sub> tena cett.] tena saha DU<sub>1</sub> svasya manasaḥ BLPU<sub>2</sub>] svasya  
manah D svascha manah U<sub>1</sub> svaśisyamanasah E samarasam L] samarasam DPU<sub>2</sub> svāsthyaṁ  
E om. BU<sub>1</sub> karttavyam cett.] om. B candrasūryau yāvat EPU<sub>1</sub>] candrasūryau yāvit D cam-  
drasūryayat L camdrasūryayat U<sub>2</sub> om. B piṇḍo BLPU<sub>2</sub>] piṇḍe DE piṇḍau U<sub>1</sub> om. B 4 niścalo  
PLU<sub>1</sub>U<sub>2</sub>] niścalau DE om. B bhavati cett.] bhavatih D bhavataḥ E ślokaḥ DU<sub>2</sub>] śloka LU<sub>1</sub>  
5 samyak° cett.] samyagaḥ U<sub>1</sub> "kiraṇodaya° cett.] karaṇotdṛdi U<sub>2</sub> °cidvilāsa° cett.] samarad  
vilāsa || B cidvilāsam | D cidvilāsam U<sub>1</sub> °grastasamagra° em.] grastasamagram U<sub>1</sub> grastam cett.  
°svaśānti° cett.] saśānti U<sub>1</sub> mahatām U<sub>1</sub>] bhavatām U<sub>2</sub> mavatām D samatām E manasā BLP  
svayam cett.] svam B yāti cett.] yāmi P śānti BL 6 graste cett.] grāme U<sub>2</sub> svaveganicaye cett.]  
svavegam̄ nicaye D svaveganīcaye U<sub>1</sub> sveramgaṇicaye U<sub>2</sub> padapiṇḍamaikyam cett.] padapiṇḍa-  
maikyam D yada piṇḍam aikyam U<sub>2</sub> satyam cett.] satam B satām L guruvatsalānām DPU<sub>2</sub>]  
guruvatsalābham BL guruvatsalām ca E guruvatchalānām U<sub>1</sub> 8 lakṣaṇam cett.] lakṣaṇam BLDU<sub>1</sub>  
kathyate cett.] āha BL 9 haste cett.] hastai U<sub>2</sub> kharparam cett.] kharaparam DU<sub>1</sub> śūnyam  
āsanām cett.] śūnyabhāsanam B śūnyanāmakam U<sub>1</sub> 10 yogaiśvaryena cett.] yogaiśvaryai B  
yogaiśvarye L sampannaḥ cett.] sampanna P sapannaḥ U<sub>2</sub> sovadhūta cett.] sovadhūtam BL  
udāhṛtaḥ cett.] udāhṛtam BL

[XLIII. Result of devotion towards the teacher]

This is the result of devotion to the teacher.<sup>46</sup> Within the self resides the mind's longing for achieving inner peace. The individual who has served the teacher should nurture an attentive mind. Through the power of practice, one attains the supreme state. By means of this [practice], one should harmonise one's own mind. Just as the sun and the moon remain unchanging, an unchanging body emerges. [There is a] verse:

**XLIII. i** In those who are wholeheartedly devoted to the teacher, the cumulative activity of one's mind is abruptly taken [by the Guru], and true identification, the union with the internal and external universe, emerges: the own true nature, the manifestation of beams of light, the divine play, complete ecstasy, inner peace, and power are attained effortlessly.

[XLIV. Characteristic of an Avadhūta person]

Now, the characteristic of an Avadhūta-person is taught.<sup>47</sup>

**XLIV. i** He, who has the staff of courage<sup>48</sup> in [his] hand, whose begging bowl is the empty seat<sup>49</sup>, [he who is] endowed with the power of Yoga is called an accomplished Avadhūta.

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<sup>46</sup>Guru worship is strongly embedded in Hindu culture. Suppose Rāmacandra was the teacher of young princes hired by the king at the royal court. In that case, it must have been his definitive interest to make sure the students attended his classes since successful education was rewarded greatly with "with cows, towns or even villages." (cf. SHRIGONDEKAR, 1939:20).

<sup>47</sup>According to KANAMARLAPUDI, the spectrum of meaning of the term *avadhūta* has shifted considerably from the original concept of the antinomian ascetic (cf. KANAMARLAPUDI, 2023) across texts over the centuries. The Avadhūta was integrated into the Brahmanical *āśrama* system, its unconventional traits and unorthodox practice was tamed, and the Avadhūta was thereby elevated, according to KANAMARLAPUDI, to a legitimate and finally even to the highest class of *samnyāsa āśrama*. In KANAMARLAPUDIS words, the Avadhūta became a sanitised *samnyāsin*. If Rāmacandra indeed wrote this text for the education of princes the boundaries of the term would be pushed even further.

<sup>48</sup>Alternatively, the term *danda* could be understood as a scepter and *dhairyā*, a term that can have royal connotations (cf. BOETHLING, 1858:167) could be translated as "steadfastness of a prince".

<sup>49</sup>Regarding the reasons mentioned above, the term *āsana* could alternatively be translated as "throne".

भेदाभेदौ यस्य भीक्षाभरणं जागरं तथा  
एतादशोऽपि पुरुषः सोऽवधूत उदाहृतः ॥ XLIV.2॥

आत्मा ह्यकारो विज्ञेयो वकारो भववासना ।  
घूत तत्कंपनं प्रोक्तं सोऽवधूतो निगद्यते ॥ XLIV.3॥

अकारार्थो जीवभूतो वकारार्थोऽथ वासना ।  
एतद्वयं यः जानति सोऽवधूत उदाहृतः ॥ XLIV.4॥

यः पुरुषो द्वितियं न पश्यति केवलं स्वस्वरूपं पश्यति सोऽवधूतः । अथवा यस्य मनश्चलभावं  
न दधाति सोऽवधूतः कथ्यते । यन्न दश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति । य  
१० तिंकचित्पश्यति तत्सर्वं ग्रसति मुक्तमिति ज्ञायते । सोऽवधूतः कथ्यते ।

आवधूततनुः सोमा निराकारपदे स्थितः ।  
सर्वेषां दर्शनानां च स्वस्वरूपं प्रकाशते ॥ XLIV.5॥

**Sources:** १-२ ≈SSP 6.11 (Ed. p. 111) : bhedābheda svayam bhikṣām kṛtvā sāsvādane rataḥ |  
jaraṇam tanmayibhāvah so 'vadhūto 'bhidiyate | ३-५ ≈SSP 6.32 (Ed. p. 118): avadhūtatanur  
yogi nirākārapade sthitah | sarveṣām darśanānām ca svasvarūpam prakāsate |

१ bhedābheda cett.] bhedābhedo U<sub>2</sub> bhikṣābharaṇam cett.] bhikṣābhakṣaṇam DU<sub>1</sub> jāgarām  
P] jāraṇam BDELU<sub>1</sub> jiraṇam U<sub>2</sub> २ etādṛśo 'pi cett.] tādṛśopi BL so'vadhūta cett.] sovadhūtam  
BL ३ ātmā EPD] ātmāt B ātmār U<sub>1</sub> ā U<sub>2</sub> hy akārō cett.] dyukārō BL vijñeyo cett.]  
vijñoyau B vakārō cett.] vikārō BL ४ dhūtas cett.] dhūtam E dhūtasa D tatkampānam cett.]  
samtāpanam E so'vadhūto cett.] so vadhūta BLP nigadyate cett.] nirucyate U<sub>1</sub> ५ vakārārtho  
cett.] vikāradīrsthor BL 'tha cett.] ya BU<sub>1</sub> U<sub>2</sub> ६ etad dvayam P] etad dūyam E etadvayam  
cett. yaḥ jānati BL] japaṇam kuryat E yaṁ jayati yaḥ P jiyate yaḥ D jiryate yaḥ U<sub>1</sub> jayati yaḥ U<sub>2</sub>  
udāhṛtaḥ cett.] udādhṛttā B udāhṛtaḥ L udārataḥ U<sub>1</sub> ८ dvitīyam cett.] dvitīya P paśyati  
cett.] paśyati || U<sub>2</sub> paśyamti B paśyati cett.] tiṣṭhati DU<sub>1</sub> vā cett.] vo E °cā DU<sub>1</sub> manas  
cett.] manah DU<sub>1</sub> cañcalā° cett.] camcalam BL camcali U<sub>2</sub> bhāvam cett.] bhāva B bhāve  
U<sub>1</sub> ९ dadhāti cett.] dhadhāti | BD so'vadhūtaḥ cett.] so vadhūtaḥ | BL kathyate cett.] om.  
BL yan na EPU<sub>1</sub>] yanma D athavā kasyase panna BL om. U<sub>2</sub> dṛṣyate cett.] iṣyate B om. U<sub>2</sub>  
tad cett.] °d BL tad avyaktam cett.] tad avyakta° DU<sub>1</sub> paśyati cett.] yasyati BL paśyati U<sub>1</sub>  
९-१० yatkīmcid DU<sub>1</sub>U<sub>2</sub>] yatkīmcid BELP १० paśyati DU<sub>1</sub>] dṛṣyate PLU<sub>2</sub> rṣyate EB tatsarvam  
cett.] tatatsarvam P tatsarva L grāsati P] grāsati DU<sub>1</sub> grāsati U<sub>2</sub> grastāti E muktam cett.]  
muktim U<sub>2</sub> jñāyate cett.] jñāyate || U<sub>2</sub> jñānam paśyati | E so'vadhūtaḥ cett.] sāvadhūtaḥ P  
kathyate cett.] kathyamte U<sub>2</sub> ११ tanuḥ BEU<sub>1</sub>] tanu PLD rutu U<sub>2</sub> somā L] somo cett. sthitah  
cett.] sthita U<sub>1</sub> १२ darśanānām cett.] darpaṇānām U<sub>2</sub> prakāsate BLP] prakāsate cett.

**XLIV. 2** Whose alms are “difference and non-difference”<sup>50</sup> whose ornament is vigilance<sup>51</sup>, such a person is called an Avadhūta.

**XLIV.3** The letter *a* is, in fact, to be known as the self and the letter *va* as the impressions of [mundane] existence; *dhūta* (‘shaking off’) is said to be the special weapon; he is called an Avadhūta.<sup>52</sup>

**XLIV. 4** The meaning of the letter *a* is the being of the embodied soul, the meaning of the letter *va* then impressions. He who knows this couple is declared to be an Avadhūta.<sup>53</sup>

The person who does not see an enemy [but] sees the own essential nature alone; is an Avadhūta. Or, whose mind does not create the unsteady state, he is said to be an Avadhūta. What is not seen, it is said, is the unmanifest. He sees that unmanifest by means of direct perception. Whatever he sees, all that he completely encompasses. This is known to be liberation. He is said to be an Avadhūta.<sup>54</sup>

**XLIV.5** The one who prepares the Soma, who is manifested as an Avadhūta, who is situated place of the universal spirit, all philosophical views reveal themselves in his own essential nature.

<sup>50</sup>The *bhedābheda*-Vedānta schools hold the belief that the individual self is both distinct and inseparable from the ultimate reality, Brahman, bridging the gap between Advaita’s monistic view of complete identity and Dvaita’s dualistic perspective of absolute distinction. See NICHOLSON, 2023 for a description of the concept of *bhedābheda*.

<sup>51</sup>Only the manuscript P preserves the reading “*jāgaram*”, which is the word of the source text and according to BRUNNER, 1963:134f. means vigilance in śaivaite traditions. The other manuscripts present following variants: *jāraṇam*, and *jīraṇam*. The other options do not make good sense. Another possibility would be to understand *jāgaram* as “armor”. This option is only convincing if one is willing to consider that Rāmacandra addresses an audience of *kṣatriyas*.

<sup>52</sup>I could not identify this verse’s source. Thus, the verse could be authorial.

<sup>53</sup>I could not identify this verse’s source. Thus, this verse could be authorial, too.

<sup>54</sup>I was not able to identify the source for this passage.

सत्यमेकमजनित्यमनन्तमक्षयं ध्रुवं।

ज्ञात्वा यस्तं वदेद्विमान् सत्यवादी स कथ्यते ॥ XLIV.6॥

यत्क्षिद्वैक्येन पश्यति स स एकः । तस्य मनसो जानाति न नाशो न ताहशां पदार्थं ज्ञात्वा काले  
चेष्टा भवति स सत्यवादी कथ्यते ।

5 +प्रसरं भासते शक्तिः संकोचं भासते शिवः ।†

तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक् ॥ XLIV.7॥

विश्वातीतं तया विश्वमेकमेव विराजते ।

संयोगेन सदा यस्य सिद्धयोगी स गद्यते ॥ XLIV.8॥

सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः ।

10 स भवेत्सिद्धसिद्धान्ते सिद्धयोगी स गद्यते ॥ XLIV.9॥

उदासीनः सदा शान्तो महानन्दमयोऽपि च ।

यो भवेत् सिद्धयोगेन सिद्धयोगी स कथ्यते ॥ XLIV.10॥

**Sources:** 1-2 cf. SSP 6.60 (Ed. p. 128): satyam ekam ajam nityam anantam cākṣayam dhruvam | jñātvā yas tu vaded dhiraḥ satyavādī sa kathyate | 5-6 ≈SSP 6.64 (Ed. p. 129): prasaram bhāsate śaktih samkocam bhāsate śivah | taylor yogasya kartā yah sa bhavet siddhayogirat | 7-8 ≈SSP 6.65 (Ed. p. 130): viśvātitam yathā viśvam ekam eva virājate | samyogena sadā yas tu siddhayogi bhavet tu sah ||65|| 9-10 ≈SSP 6.66 (Ed. p. 130): sarvāsām nijavṛttinām prasṛtir bhajate layam | sa bhavet siddhasiddhānte siddhayogi mahābalah | 11-12 ≈SSP 6.67 (Ed. p. 130): udāśināḥ sadā śāntāḥ svastho 'ntarnijabhaśakah | mahānandamayo dhiraḥ sa bhavet siddhayogirat |

1 ekam cett.] ekām DU<sub>1</sub> ajam cett.] ja D nityam BELP] nityam cett. anantam BELP] manam tam DU<sub>1</sub>U<sub>2</sub> 2 jñātvā cett.] jñātvāt LD yas tam em.] hy evam β hy .... D hy astam U<sub>1</sub> vaded cett.] vadet U<sub>2</sub> satyavādī cett.] om. L sa cett.] om. U<sub>2</sub> 3 yatkimcid DPU<sub>1</sub>] yatkimcin E yatkim BL om. U<sub>2</sub> aikyaṇe D] aikena U<sub>1</sub> kena BL yena P na E om. U<sub>2</sub> paśyati DEP] paśyati U<sub>1</sub> paśyamti BL om. U<sub>2</sub> sa sa D] sa cett. om. U<sub>2</sub> ekaḥ cett.] eko E om. U<sub>2</sub> tasya cett.] hy evam E om. U<sub>2</sub> manaso BELP] mano DU<sub>1</sub> om. U<sub>2</sub> jānātī L] vijānātī E na jānātī P jānātīr B jātītā D jnānamti U<sub>1</sub> om. U<sub>2</sub> na nāśo na BLP] nāśo na D nāśā na E tādr̄śot U<sub>1</sub> om. U<sub>2</sub> tādr̄śām cett.] om. U<sub>2</sub> padārtham cett.] padārtha P om. U<sub>2</sub> jñātvā cett.] jñā BL om. U<sub>2</sub> kāle cett.] kāla DU<sub>1</sub> om. U<sub>2</sub> 4 ceṣṭā cett.] om. U<sub>2</sub> bhavati cett.] om. U<sub>2</sub> sa satyavādī kathyate cett.] om. U<sub>2</sub> 5 prasaram conj.] vāsare PLU<sub>2</sub> vāsare E vāsre B vasare DU<sub>1</sub> bhāsate conj.] bhāsare BDEPU<sub>2</sub> bhāskare LU<sub>1</sub> śaktih cett.] śaktih [DU<sub>2</sub> om. BL samkocam conj.] samkoco DEPU<sub>1</sub>U<sub>2</sub> om. BL bhāsate conj.] bhāsare DEPU<sub>2</sub> bhāskare U<sub>1</sub> om. BL śivah em.] pi ca cett. 6 tayoh cett.] om. BLU<sub>1</sub> samyogakartā yah cett.] sayogaḥ kartavyaḥ B samyogaḥ karttā yah L sa bhavet cett.] bhavat B samvit svabhāvāt U<sub>1</sub> 7 viśvātitam em.] viśvātita DU<sub>2</sub> viśvātita BL viśvānita EP viśvāso viśvātita U<sub>1</sub> 8 samyogena D] samyogo na cett. gadyate cett.] kathyate PU<sub>1</sub> 9 nijavṛttinām cett.] bijavṛttinām BL vismr̄tim U<sub>1</sub>U<sub>2</sub>] vismr̄tim L vismr̄ti BP vismr̄tir E 10 siddhānte cett.] siddhasiddhānto E 11 udāśināḥ cett.] udāśina U<sub>1</sub> om. L sadā śānto cett.] om. L mahānandamayo BU<sub>1</sub>] mahānaṁdamayā U<sub>2</sub> brahmānandamayo EP om. L 'pi ca cett.] om. L 12 yo bhavet siddhayogena siddhayogi sa kathyate cett.] om. L

**Notes:** 9 sarvāsām .... Right after the first word of this verse a huge gap starts in D. Omissions will not be recorded. The reader will be notified once the evidence from D resumes.

**XLIV.6** One truth, unborn, eternal, infinite, imperishable [and] changeless, the wise one who has realized [and] proclaims it, is said to be a speaker of truth.

Whatever he sees with unity, it is one. His mind knows. Having realized that there is neither destruction nor such a thing corresponding to that word, at this moment, actions become meaningful. He is said to be a speaker of truth.

**XLIV.7** †The expansion is Śakti, the contraction is Śiva.<sup>55</sup>† He who is devoted to their union, he is a proponent of Satyayoga.<sup>56</sup>.

**XLIV.8** He is called a Siddhayogī for whom always, by means of Yoga, the universe as such shines forth as one by means of transcending the universe.

**XLIV.9** He who obtains oblivion from all inherent fluctuations [of the mind]<sup>57</sup>, he is called a Siddhayogin according to the doctrine of the Siddhas.

**XLIV.10** One who is always indifferent, peaceful and immersed in great bliss by means of Siddhayoga<sup>58</sup> is said to be a Siddhayogin.

<sup>55</sup>Rāmacandra has borrowed the verse from the *Siddhasiddhāntapaddhati* abd then redacted the verse. I was not able to construe a meaningful sentence from the manuscript's transmission. My best guess is to reconstruct the first hemistich according to the source text by means of conjecture.

<sup>56</sup>The term *satyayoga* is absent from the source text of this verse. The term *satyayoga* is not included in the initial taxonomy of fifteen methods for Rājayoga. However, it does appear in the text. Due to the problematic nature of the first half of the verse, it is not easy to make a final judgement on the term *satyayoga*. In the light of the source text, it could be a corruption of the term *siddhayoga* which could have arisen from the homoioteleutic ending of the preceding verse. Furthermore, no other medieval or premodern Yoga texts use the term to designate a distinct type of Yoga. On the other hand, all manuscripts read *satyayogabhāk*. For this reason, Rāmcandra may also have regarded Satyayoga as a synonym for Siddhayoga.

<sup>57</sup>SSP (cf. sources) glosses the state with *laya* instead of *vismṛti*: "[When] the flow of all one's fluctuations [of the mind] assumes [the state of] absorption, one is called a mighty Siddhayogin accoring to the doctrine of the Siddhas." In *Hathapradipikā* 4.25\*25 (4.34 in the Vulgate of the *Hathapradipikā*) *laya* is defined as *viṣayavismṛti*: *apunarvāsanothānāl layo viṣayavismṛtiḥ* |

<sup>58</sup>Besides the mention of *siddhakundaliniyoga* in section III. (p. ??) and the occurrence within the fifteen yoga taxonomy in section I. (p. ??.) this verse marks the only description of Siddhayoga in the whole text. It is not introduced within its own section and seems to be part of Rāmacandra's description of the Avadhūta.

# **Appendix**

## **Figures**



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



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



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