

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

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

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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 ,
- N₁: NGMPP B 38-31
- N₂: NGMPP B 38-35 / A 1327-14
- D₁: IGNCA 30019
- U₁: SORI 1574
- U₂: SORI 6082

Critical Edition & Annotated Translation

[XL. śarīre navanāḍyaḥ]

इदानीं शरीरे नवनाड्य छन्ति। तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते। गङ्गा यमुना वितस्ता चंद्रभागा सरस्वती विपाशा शतरुद्रा इरावती नर्मदा। अपरा नद्योपनदिनिर्झराः स्रोतांसि तटाकानि वापीकूपा द्विसप्ततिसहस्रनाडीनां मध्ये तिष्ठन्ति।

Sources: 2-4 cf. YSv (PT p. 843): śarīre navanāḍīsthā narmadā ca maheśvari | iḍāyāṃ yamunā devi piṅgalāyāṃ sarasvatī | suṣumnāyāṃ vahed gaṅgā cānyonyāsu ca nāḍīṣu | gaṅgā sarasvatī godā narmadā yamunā tathā | kāverī candrabhāgā ca vitastā ca iḍāvati | dvisaptatisahasreṣu nadinada-parisravaḥ | 2-4 cf. SSP 3.11-12 (Ed. p. 57): pinasā yamunā gaṅgā candrabhāgā sarasvatī | vipasā śatarudrā ca śrīrātrīś caiva narmadā | evaṃ navanadyo navanāḍīṣu vasanti | anyā upanadyaḥ kulyopakulyā dvisaptatisahasranāḍīṣu vasanti |

2 śarīre cett.] śarīramadhye EU₂ navanāḍyas EU₂] navanāḍyas BLP navānāḍyas D navānāḍyaḥ U₁ tiṣṭhanti cett.] tiṣṭhati DU₂ navānām nadinām cett.] navanadinām E vartante cett.] nivartante U₂ vartate B 3 sarasvatī cett.] sarasvatī L vipasā cett.] vaipaśā DU₁ śatarudrā em.] śātaḥrādā DPU₁ śātaḥradā E śāśataḥrādā B śātadrumā U₂ irāvati DE] irāvati BLP U₁ om. U₂ aparā cett.] gaṃḍakī U₁ nadyopanadinirjharāḥ srotāṃsi em.] nadyopanadinair bhurasrota° D nadyopanadinair bhurasrota° U₁ nadyo nadānirjārā srotāṃsi P nadyo nadānirjārāsty etāṃsi BL nadyo nadānirjārā srotāṃsi U₂ nadyo nadāni srotāṃsi E taṭākāni E] taṭāka D taṭāni BLP taḍaga U₁ taṭhāni U₂ 4 vāpikūpā cett.] vāpikupāḥ D dvisaptati° cett.] dvisaptati° BP disaptati E sahasranāḍīnām cett.] sahasranāḍīnā B sahastranāḍī EU₁ tiṣṭhanti cett.] tiṣṭhanti U₁

[XL. Nine rivers within the body]

Now, within the body, nine rivers¹ are situated. Within it, the courses of the nine rivers exist. Gaṅgā, Yamunā, Vitastā,² Candrabhāgā,³ Sarasvatī,⁴ Vipāśā,⁵ Śatarudrā,⁶ Irāvati⁷ und Narmadā.⁸ Other rivers and waterfalls near the rivers, streams, lakes, ponds and wells are within the 72000 channels.⁹

¹The main microcosmic rivers of the yogic body are frequently associated with the main subtle channels, c.f., for example, *Haṭhapradīpikā* 3.108.

²The Jhelum river that originates in Kashmir and flows through present-day Pakistan. Cf. SLAJE 2014: 325 and GELDNER 1907: 160.

³This 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.

⁴Name of an important river in Vedic times. Cf. WILKE and MOEBUS 2011: 310.

⁵The present-day river Beas in the Punjab, cf. GELDNER 1907: 162.

⁶Probably the Sutlej River. The longest of the rivers that flows through the Punjab.

⁷The Rāvi river of the Punjab, cf. MONIER-WILLIAMS 1899: 168.

⁸The 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.

⁹The 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), Candrabhāgā (mod. Cenab), Sarasvatī, Vipāśā (mod. Beas), Śatarudrā (mod. Sutlej), Irāvati (mod. Rāvi) and Narmadā.

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

Siddhasiddhāntapaddhati: Pināsā, Yamunā, Gaṅgā, Candrabhāgā, Sarasvatī, Vipāśā, Śatarudrā, Śrīrātrī, Narmadā.

While the *Yogatattvabindu* only mentions North Indian rivers, especially in Kashmir and Punjab, the *Yogasvarodaya* also mentions Godā, today's Godāvarī, 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 of content to the *Śivayogapradīpikā*. I have not yet identified the two differing rivers of *Siddhasiddhāntapaddhati*. Here, we read of Pināsā instead of Vitastā and Śrīrātrī instead of Irāvati. It is possible that these variants of *Siddhasiddhāntapaddhati* are corruptions. The Lonavla Edition offers no other convincing variants. The consultation of more manuscripts might reveal the original readings.

[XLI. saptaviṃśatinakṣatrāṇi ...]

सप्तविंशतिनक्षत्राणि द्विसप्ततिकोष्ठकान्ब्रह्मन्तरे वसन्ति । द्वादश राशयः ॥ मेषः ॥ वृषः ॥ मिथु-
नः ॥ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृश्चिकः ॥ धनुः ॥ मकरः ॥ कुम्भः ॥ मीनः ॥
नवग्रहाः ॥ आदित्या ॥ सोमः ॥ मङ्गलः ॥ बुधः ॥ बृहस्पतिः ॥ शुक्रः ॥ शनिः ॥ राहुः ॥ केतुः ॥
5 पञ्चदशतिथयोऽत्र मध्ये वसन्ति । यथा समुद्रमध्ये लहरी वर्तते । तथा शरीरमध्ये ऊर्मिर्नाम लहरी
भवति ॥ तथा उर्मेश्वरलनाच्छरीरे चलनं भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते ।
त्रयस्त्रिंशत्कोटयो देवता बाहुरोममध्ये वसन्ति ।

Sources: 2-5 cf. YSv (PT p. 843): itas tato dehamadhye ṛkṣaś ca saptaviṃśatiḥ | yogāś ca rāśayaś caiva grahāś ca tithayaś tathā | 2-5 cf. SSP 3.13 (Ed. p. 57): saptaviṃśatir nakṣatrāṇi | dvādaśa rāśayaḥ | navagrahāḥ | nava lakṣa tārāḥ | pañcadaśa tithayaḥ | ete 'ntarvalaye dvisaptatisahasrakōṣṭheṣu vasanti | 2-6 cf. YSv (PT p. 843): lahariṣu minamanī cāvāhanam sthāpanam tathā | sarvāṅgeṣu ca deveśi samagram ṛkṣamaṇḍalam | trayastrīṃśatkoṭay astu nivasanti ca devatāḥ | 5-6 cf. SSP 3.13 (Ed. pp. 57-58): anekatārāmaṇḍalam ūrmipuñje vasati | trayastrīṃśatkoṭidevatā bāhuromakūpeṣu vasanti | 6-7 cf. YSv (PT p. 843): sarvāṅgeṣu ca deveśi samagram ṛkṣamaṇḍalam | trayastrīṃśatkoṭay astu nivasanti ca devatāḥ | 6-7 cf. SSP 3.13 (Ed. p. 58): trayastrīṃśatkoṭidevatā bāhuromakūpeṣu vasanti |

2 dvisaptatikoṣṭhakāntrābhyāmtare P] dvisaptatikoṣṭhākāmtrābhyāmtare B dvisap-
tatikoṣṭhākāmtrābhyāmtare L dvisaptatikoṣṭhakābhyantare E dvisaptatikoṣṭhakāmtrāb-
hyāmtare U₂ dvisaptatikoṣṭhakāś cāmtrābhyantare D dvisaptatikoṣṭhākāś cāmtrābhyāmtar
U₁ rāśayaḥ cett.] rāśayāḥ B meṣaḥ E] meṣa || U₂ meṣa° cett. vṛṣaḥ E] vṛṣabha || U₂ °vṛṣa°
cett. 2-3 mithunaḥ E] mithuna || U₂ °mithunaḥ P °mithūna° B °mithuna° cett. 3 karkaḥ
cett.] karka° P karka || U₂ °karka° cett. siṃhaḥ E] siṃha || U₂ °siṃha° cett. kanyā E] kanyā ||
U₂ °kanyā° cett. tulā E] tula || U₂ °tūla° cett. vṛścikaḥ em.] vṛściko E vṛścika || U₂ °vṛścika°
cett. dhanuḥ em.] dhanur E dhana || U₂ °dhana° cett. makaraḥ em.] makara || U₂ °makara°
cett. kumbhaḥ em.] kuṃbha || U₂ °kuṃbha° cett. mināḥ em.] °mināḥ E mināḥ BL minā || U₂
°mīna cett. 4 navagrahāḥ cett.] navagrahāḥ P ādityā em.] āditya° cett. ravi || U₂ somaḥ
em.] °soma° cett. °soma | D caṃdra || U₂ maṅgalaḥ em.] maṅgala | D maṅgala || U₂ budhaḥ
em.] budha || U₂ budha | D °budha° cett. bṛhaspatiḥ em.] °bṛhaspatiḥ P bṛhaspati | D vṛhasyaṭi
|| U₂ °bṛhaspati° cett. śukraḥ em.] śukra || U₂ śukra° D °śukra° cett. śaniḥ em.] °śaniḥ P
śani || U₂ °śani° cett. rāhuḥ P] rāhu || U₂ °rāhu° cett. ketuḥ PU₁U₂] ketavaḥ E °ketu cett.
5 pañcadaśatithayo DEU₁P] pañcadaśatithayaḥ || L pañcadaśatithiḥ || B padaśatithayo U₂ °tra
DEPU₂] atra BL atra U₁ vasanti cett.] tiṣṭhanti U₂ yathā cett.] piṭhasya romamadye yathā U₁
samudramadhye cett.] om. P lahari cett.] laharā B om. P tathā cett.] om. P ūrmir em.]
ūrmī D urmmī BLPU₂ urmi U₁ kūrmī E 6 bhavati cett.] bhavanti U₂ tathā urmeś U₁] tasyāḥ
urmyaḥ D ūrmyaś calās E ūrmyaś calās P ūrmīś calās B ūrmīyaś calāḥ || U₂ om. L calanāc
charire em.] calācharire D calanāśarire U₁ cataḥ || śarire B cataḥ śarire P tataḥ śarira° U₂ tataḥ
E om. L dhāvanam bhavati DU₁] dhāvanam ca cett. om. E samagram cett.] samagrām B
samagra° U₁U₂ 7 trayastrīṃśatkoṭayo BL] trayastrīṃśatkoṭyo P trayāḥ trīṃśatkoṭyo U₂ trayāḥ
strīśatakoṭi U₁ trayastrīśatkoṭyo D trayastrīṃśatkoṭi° E devatā DU₁] devatāḥ | cett. vasanti
cett.] vasaṃti DU₁

[XLI. Twentyseven stars ...]

Twenty-seven constellations¹⁰ are located inside the intestines in the seventy-two vessels.¹¹

The twelve zodiacal signs (*rāśi*): Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.¹²

Nine Planets: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu.¹³ The fifteen lunar days reside here inside [the body].

Just as the wave resides in the ocean, so does the wave called Ūrmi¹⁴ exists in the body. Thus, from the fluctuation of Ūrmi, movement arises in the body, [and] flowing arises. Within her, the totality of stars exists.

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

¹⁰In *Haṭhatattvakaumudī* 45.34-35, one of the results of Yoga is the perception of heavenly gardens, the stars, the moon, etc.: *mano layaṃ yadā yāti bhrūmadhye yogato nṛṇām | jihvāmūle 'mṛtas-rāvo bhrūmadhye cātmaadarśanam || 34 || kampaṇaṃ tathā mūrdhni manasaivātmadarśanam | devodyānāni ramyāṇi nakṣatrāṇi ca candramāḥ || ṛṣayaḥ siddhagandharvāḥ prakāśaṃ yānti yoginām ||*

¹¹The *Siddhasiddhāntapaddhati* reads *dvīsaptatisahasraakoṣṭheṣu*, which denotes 72,000, as opposed to Rāmacandra's 72. However, none of the witnesses of the *Yogātattvabindu* preserve this reading. The number 72,000 appears more convincing since *Vivekamārtaṇḍa* 16 states that the *kanda*, located between the navel and the penis, is the origin of the 72,000 channels. This number cannot be coincidental, suggesting that this passage might be corrupted.

¹²The twelve zodiac signs are mentioned in the *Vasiṣṭhasaṃhitā 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.

¹³A detailed analysis of the *navagrahas* can be found in KROPF (2005). For an explanation of the concept of Rāhu and Ketu, see KROPF 2005: 142.

¹⁴This concept of *ūrmi* which Rāmacandra presents here briefly is remarkable. The term *ūrmi* is present in one of his source texts. The SSP 3.13 reads: *anekatārāmaṇḍalaṃ ūrmipuñje vasati |* "The totality of stars resides in the mass of the wave(s)." However, this has nothing to do with Rāmacandra's mention of *ūrmi*. Rather, it appears that Rāmacandra's *ūrmi* is a simplified version of the *ūrmi* of the Kashmiri Śaiva exegetes in which *ūrmi* is a synonym for *spandaśakti*. In his commentary to *Spandakārikā* 1.1 Kṣemarāja writes: *sā caiṣā spandaśaktir garbhikṛtānantasargasasamhāraik-aghanāhantācamatākārānandarūpā niḥśeṣasuddhāśuddharūpāmātrameyasamkocavikāśābhāsanatattvā sarvopaniṣadupāsyā yugapad evomeṣaṇimeṣamayi || tathā hi śivādeḥ kṣityantasyāśeṣasya tattvagrāmasya prākṛṣṭasya saṃhātṛrūpā yā nimeṣabhūr asāv evodbhaviṣyaddaśāpekṣayā sraṣṭurūponmeṣabhūmis tathā viśvanimeṣabhūś cidghanatonmeṣasārā cidghanatānimajjanabhūmir api viśvonmeṣarūpā || yad āgamaḥ | lelihānā sadā devī sadā pūrṇā ca bhāsatē || ūrmir eṣā vibodhādbdeḥ śaktir icchātmikā prabhoḥ || iti ||*). For Kṣemarāja *ūrmi* is *spandaśakti* and thus the *śakti* of the lord. *Ūrmi* is the fundamental force that sets in motion the essence of the creation and dissolution of infinite universes.

पृष्ठिरोममध्ये षडशीतिसहस्रदिव्यतपस्विनः । पीठोपपीठानि ऊर्ध्वपृष्ठोपरि यानि रोमाणि तन्मध्ये वसन्ति । हृदयरोममध्ये तक्षकमहानागः ॥ कर्कोटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥ शेषः ॥ एते नागा वसन्ति । उदररोममध्येऽपरे नागा वसन्ति । गणगन्धर्वकिन्नरकिंपुरुषाप्सरोविद्याधरगुह्यकाः । शरीरमध्ये मर्मस्थानेऽनेकतीर्थावली वसन्ति । अश्रुपातमध्ये मेघमण्डलं वसति । अनन्ताः सिद्धयो बुद्ध्याः प्रकाशमध्ये वर्तन्ते । चन्द्रसूर्यौ द्वयोर्नेत्रयोर्मध्ये वर्तते । अनेकवनस्पतिगुल्मलतातृणानि जङ्घारोममध्ये वसन्ति ।

Sources: 1–2 cf. YSv (PT p. 843): tathā pīṭhāni sarvāṇi dehamadhye sthitāni ca | 1–2 cf. SSP 3.13 (Ed. p. 58): anekapīṭhopapīṭhakā romakūpeṣu vasanti | 2–3 cf. YSv (PT p. 843): hrdaye vyomamadhye tu anantādyāstu vāsukīḥ | udare vyomamadhye tu pare nāgā vasanti hi | 2–3 cf. SSP 3.13 (Ed. p. 58): kulanāgā vakṣasi vasanti | 3–0.0 cf. YSv (PT p. 843): udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvakinnarāḥ śūrā vidyādharaṣarādayaḥ | anekatīrthavarṇāś ca guhyakāś ca vasanti hi | 3–0.0 cf. SSP 3.13 (Ed. p. 58): gandharvakinnarakimpuruṣā apsarasāṃ gaṇā udare vasanti | 4–5 cf. YSv (PT p. 843): anantasiddhāyo buddhyā prakāśo varttate hr̥dī | meghasya maṇḍalaṃ jñeyam āsrupāte tathaiḥ ca | cf. SSP 3.13 (Ed. p. 59, in mss. B₁, W, P₁, P₃): anekatīrthāni marmasthāne vasanti | anantasiddhā matiprakāśe vasanti | 5–6 cf. YSv (PT p. 843): candrārkau netrayormadhye jaṅghā lomasu śakṣiṇaḥ | tṛṇagulmādikañcāpi viśvarūpaṃ smaret tataḥ | 5–6 cf. SSP 3.13 (Ed. p. 59): candrasūryau netradvaye vasataḥ | anekavṛkṣalātāgulmatṛṇāni jaṅghāromakasthāne vasanti |

1 prṣṭhiromamadhye एम॥] prṣṭhiromamadhye BLU₁ prṣṭaromamadhye PU₂ pīṭhasya romamadhye D om. E ṣaḍaśīti° DU₁U₂] ṣaḍaśati° BL ṣaḍaśī° P om. E °sahasra° cett.] om. E divya cett.] om. E °tapasvināḥ BLPU₂] °tapasvino DU₁ om. E pīṭhopapīṭhāni conj.] pīṭhopapīṭhe LP miṣṭhopapīṭher B pīṭhopapīṭho° U₂ pīṭhamahāpīṭhau DU₁ om. E ūrdhvaṣṭhopari em.] urdhvaṣṭhopari U₁ ūrdhva tuṣṭhopari D °rdhvaṣṭhopari U₂ dvavoṣṭhopari P dvaiṣṭhopari B dvaiṣṭhipari L om. E yāni BDPU₁U₂] yā L om. E romāni BDLPU₂] romāni U₁ om. E tanmadhye cett.] om. E 2 vasanti cett.] santi U₁ om. E hr̥dayaromamadhye cett.] om. BL takṣakamahānāgaḥ D] takṣakaḥ mahānāgaḥ EU₂ takṣakamahānāga P takṣamā nāgaḥ U₁ om. BL karkoṭakaḥ DPU₂] karkoṭaḥ U₁ om. EBL śāṅkhaḥ cett.] om. BL pulakaḥ P] pulikaḥ U₁ pulika D kulakaḥ U₂ takṣakaḥ E om. BL vāsukīḥ EPU₂] vāsuki DU₁ om. BL anantaḥ P] ananta° E ānamṭa° U₁ ānanta DU₂ om. BL 3 śeṣaḥ U₂] °śeṣaḥ E śoṣa P °śoṣa U₁ śeṣā D om. BL ete cett.] om. BL nāgā cett.] nāga E om. BL vasanti cett.] om. BL °madhye cett.] °madhye | D °pare U₁] apare cett. gaṇa° DU₁] guṇa° BELP gaṇdha° U₂ °kinnarakimpuruṣāpsaro° em.] °kinnarakimpuruṣa || apsaro° D °kinnarapurusaṣaro° U₁ °kinnarāpsaro° EU₂ °kinnarābharo° BL °kinarā P 3–4 °vidyādhara° BELU₁U₂] °vidyādhara | D om. P 4 guhyakāḥ BEL] guhyakaḥ U₂ guhyaka DU₁ om. P śarīramadhye cett.] śarīramadhye D madhye P marmasthāne U₁] karmasthāne D om. cett. °nekatīrthāvali PU₂] anekatīrthāvali BL naikatīrthavalli U₁ nenekatīrthavalli D anekatīrthāni E meghamaṇḍalaṃ cett.] meghamaṇḍala B vasati EPU₂] vasati L vasaṃti DU₁ vasaṃti B 5 anantāḥ DEP] anantā BLU₂ buddhayaḥ em.] buddhayaś ca cett. buddhayaḥ ca B vartante EPU₂] vartate BLDU₁ °sūryau cett.] °sūryo BDL dvayor DEP] dvaya° B dvayo LU₂ om. U₁ netrayor DE] netreyor P netrayo B netrayoḥ U₂ netradvaya U₁ madhye cett.] om. U₁ vartate cett.] pravartate U₂ vasaṃti U₁ 5–6 anekavanaspatigulmalatātṛṇāni BELP] anaikavanaspatigulmatṛṇāni D anekavanaspatigulmalatāni U₁ anekavana | spatigulmalatātṛṇāni U₂ 6 °roma° cett.] °rora° BL madhye cett.] sthāne D vasanti cett.] vasati U₂ vartamṭe D

Within the hairs of the back, there are 86,000 (*ṣaḍaśītisahasra*) heavenly ascetics. Seats [of power] and secondary seats [of power]¹⁵ reside within the hairs¹⁶ which are on the upper part of the back.

Within the hairs of the chest: the great Nāga Takṣaka, Karkoṭaka, Śaṃkha, Pulaka, Vāsuki, Ānanta and Śeṣa. These Nāgas reside [there].¹⁷

Within the abdominal hair reside other snakes, [as well as] Gaṇas, Gandharvas, Centaurs, Dwarves, Apsaras, Vidyādhara, and Guhyakas.

Many series of pilgrimage sites are located at vulnerable places within the body. Within the falling tears resides the totality of clouds. Infinite supernatural powers exist within the light of the intellect (*buddhi*).¹⁸

The sun and the moon exist within the two eyes.

Many trees, bushes, creepers and grasses live within the hairs of the legs.¹⁹

¹⁵The emendation to *pīthopapīṭhāni* is based on the reading of the *Siddhasiddhāntapaddhati*, which reads *ānekapīṭhopapīṭhakā* (cf. sources). The manuscripts of the *Yogatattvabindu* offer two main readings. The α -group preserves the reading *pīṭhamahāpīṭhau*, whose dual form does not align with the final verb *vasanti* preserved in all manuscripts. The β -group retains variants of *pīṭhopapīṭha* with inconsistent case endings. Given that this is the reading of the source text, I preferred the β -variant over the α -variant. Consequently, I corrected the case ending to the grammatically appropriate nominative plural.

¹⁶In the *Siddhasiddhāntapaddhati*, the macrocosmic elements are in the pores of the skin (*romakūpa*). However, Rāmacandra seems to take a different view by consistently locating the macrocosmic elements within the body hair (*roma*).

¹⁷Notably, none of the known sources contains the names of the snake demons.

¹⁸The original reading suggested by the manuscript transmission is: *anantāḥ siddhayo buddhayaś ca prakāśamadhya vartante* | “Infinite supernatural powers and buddhis exist within the light.” While a plural of *buddhi* appears in other Sanskrit texts, its meaning in this context is rather ambiguous. Furthermore, the source text suggests a more coherent reading. Emending *buddhi* to the genitive singular form *buddhayāḥ*, supported by the formulation *matiprakāśe* in the *Siddhasiddhāntapaddhati* (cf. sources), resolves nearly all issues within the sentence. Without this emendation, the reference to light in the *Yogatattvabindu* would remain undefined and, therefore, nonsensical in this context, as there is no unspecified *prakāśa* within the body. Additionally, this adjustment avoids the problematic plural form of *buddhi*. The only remaining issue is the *ca*, which likely entered the text during an early stage of transmission once *buddhayāḥ* became *buddhayaḥ*.

¹⁹Rāmacandra 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 *Śivasamhitā* 2.5 states: *jānāti yaḥ sarvaṃ idaṃ sa yogī nātra saṃśayaḥ* |, “One who knows all this is a yogi, in this, there is no doubt.” SSP 3.1 explains: *piṇḍamadhya carācaram yo jānāti sa yogī piṇḍasamvittir bhavati* || 1 || “He who knows the movable and immovable within the body is a yogi who has the realization of the body.”