

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
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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

[XXX. ādhāracakrasya bhedāḥ]

इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । पादयोरङ्गुष्ठे तेजसो लक्ष्यकारणादृष्टिः स्थिरा भवति । द्वितीयो
मूलाधारः । पादाङ्गुष्ठस्य मूलेऽपरपादस्य पार्ष्णिः स्थाप्यते । अयिः प्रबलो भवति । एका पार्ष्णिः
मूलाधारे स्थाप्यते । तस्य पादस्याङ्गुष्ठमूलेऽपरस्य पादस्य पार्ष्णिः स्थाप्यते । अग्निर्प्रदीप्यते ।
५ तृतीयं गुदाधारस्थानम् । तन्मध्ये सङ्कोचविकासाकुञ्चनकारणात्पवनः स्थिरो भवति ।

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

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

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

[XXX. Divisions of the wheels of support]

Now, the divisions of the group¹ of supports² are taught.

As a result of focusing on a light at the big toe(s) of both feet, the gaze becomes steady.³

The root support is the second [one]. The heel of the rear foot is caused to be placed at the base of the big toe of the foot.⁴ The fire is strengthened. [In other words,] one heel is placed at the root support. The heel of the other foot is placed at the base of the big toe of this foot. The fire is kindled.⁵

The third is the place of the anus support.⁷ As a result of expansion, contraction and compression, the vital wind becomes stable on it.

¹I propose to understand *cakra* here in the sense of “troupe, crowd, totality”, cf. BOETHLING, vol. 2, 1958:209.

²The practice of sixteen *ādhāras* goes back to the Yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka*, *Manthānabhairavatantram* *Kumārikākhanḍah* and *Netratantra* with *Netroddyota*. The techniques were passed on, copied and recycled across the centuries among the Yoga traditions of Haṭha- and Rājayoga. Besides Rāmacandra's text, the other texts which present full lists of the sixteen *ādhāras* are *Netroddyota*-commentary of Kṣemarāja on *Netratantra* 7.5; *Sāradātilakatantra* 25.24–25; *Śivayogapradipikā* 3.17–33; *Siddhasiddhāntapaddhati* 2.10–25; *Yogataraṅgiṇī* 1.13 (Ed. p. 72–73) quotation with reference “*nityānāthapaddhatau*” (maybe another recension of the *Siddhasiddhāntapaddhati*, see 2023:149); *Haṭhatattvakaumudi* 24.10–23 and 40.19; and *Haṭhapradipikājyotsnā* on *Haṭhapradipikā*, as well *Prānatosinī* (Ed. p. 839–841) quotation with reference “*yogasvarodaye*” and *Yogakarṇikā* quotation with reference “*yogasvarodaye*” 14–36. *Hathasamketacandrikā* (cf. i.e. GOML R3239 fol. 201 l. 20 – fol. 204 ll. 5–6) directly quotes the *Yogatattvabindu* without reference. Comparing the various lists of *ādhāras* reveals great variability. Rāmacandra's system draws from the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati*. When there are differences in the descriptions of the respective *ādhāras* among the texts I note them in the annotations without providing a reference again; for the Sanskrit, see the above-provided references.

³In all previously mentioned systems, the big toe is the first *ādhāra*. In most texts, the practitioner is instructed to fixate the mind onto the big toe – either one shall visualize a light there (as in *Śivayogapradipikā*) or the light is already present. *Sāradātilakatantra*, however, instructs to fix *prāṇa* in each *ādhāra* listed. Here, the practice of the *ādhāras* is subsumed under the *dhāraṇā*-limb of an eight-fold (*aṣṭāṅga*) Yoga system.

⁴The base of the big toe of the foot (*pādasyāṅguṣṭhamūla*) is probably the big toe joint of the foot or *articulatio metatarsophalangealis hallucis*.

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

⁶*Netroddyota*, *Sāradātilakatantra* and *Haṭhapradipikājyotsnā* give the ankle (*gulpha*) as the second *ādhāra*.

⁷*Netroddyota*, *Sāradātilakatantra* and *Haṭhapradipikājyotsnā* provide the knee (*jānu*) as the third *ādhāra*.

अनु च पुरुषस्य मरणं न भवति। चतुर्थं लिङ्गाधारम्। तन्मध्ये लिङ्गसंकोचनाभ्यासात्प
श्रिमदण्डमध्ये वज्रनाडी भवति। तन्मध्ये पुनराग्यासकरणान्मनःपवनयोः संचारो भवति।
तयोः संचारान्मध्ये ग्रन्थित्रयं त्रुख्यति। तत्त्वोटानात्पवनो ब्रह्मकमलमध्ये पूर्णो भूत्वा तिष्ठति।
ततो वीर्यस्तम्भो भवति। पुरुषः सदैव युवैव भवति। पञ्चमं उड्हीयाणं स्वाधिष्ठानम्। तत्र
५ बन्धनान्मलमूत्रयोर्नाशो भवति।

Sources: १-४ cf. Ysv (PT pp. 839-840): liṅgādhāram caturthan tu liṅgasāṅkocanān tu ca | liṅ-
gasaṅkocanābhyaśāt paścimādaṇḍamadhyagaḥ | vajranādīti (vajrānādī tu YK 2.20) tanmadhye
punar abhyasyaṁs (abhyasanān YK 2.20) tathā | sañcāro vāyumanasor atisañcāra iti (ratīm sañ-
carati YK 2.20) tridhā | granthitrayavibhedas ("bhedaḥ YK 2.21) tu tadbhedo brahmamārgataḥ |
brahmapadmo ("padme YK 2.21) vāyupūrṇo ("pūrṇe YK 2.21) bhūtvā tiṣṭhati yogirāṭ | viryastambho¹
bhavet tena sādhayet tu sadā yuvā | mūlādhāre brahmapadme śatpadme ca tathā tathā | १-४ cf.
SSP 2.13 (Ed. pp. 33-34): caturtho meḍhrādhāraḥ | liṅgasāṅkocanena brahmagrānthaṭrayam
bhītvā bhramaraguhāyāṁ viśramya tata ūrdhvamukhe bindustambhanāṁ bhavati| eṣā vajroli
prasiddhā ४-५ cf. YSV (PT p. 840): pañcamam jaṭharādhāraṁ tadā bandhayati kramāt | mṛtyunā
bhaṅgasiddho 'yam (mṛtyunā māṅga° YK 2.23) mṛtyor (mṛtyur YK 2.23) eva kṣayañkaraḥ | anena
paścimād ūrdhdam (ūrdhvān YK 2.24) vāyūḥ kuryād viśāladhiḥ | bandho 'yam buddhimana-
soḥ pañcamādhārakālaṭit | ४-५ cf. SSP 2.14 (Ed. p. 34): pañcame oḍiyānādharmaṭayor bandhanān
malamūtrasaṅkocanāṁ bhavati | *udyānā° etc. in various mss.

Testimonia: १-४ ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 14-19): atha caturtham liṅgād-
hāraḥ || tanmadhye liṅgasāṅkocanābhysāt mūlabandhena gudāyā muhuḥ saṅkocane kṛte liṅ-
gasaṅkocanām svayam eva bhavati | tayoḥ sañcāram madhye granthitrayam ṛṭyati tata ṛṭaṇāt
pavano brahmakamalamadhe pūrṇo bhūtvā tiṣṭhati tadā viryastambho bhavati | puruṣaḥ sadaiva
yuvā tiṣṭhati | iti caturthādhāraḥ | ४-५ ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 20 - 203;
athāmamuprāṇām tatra bandhanān malamūtranāśo bhavati |

१ anu ca DPU₁] anyac ca E anūca N₁N₂ anucakra° B anucakra° L na cett.] om. BPL caturtham
cett.] caturtha° BDL saṅkocanā° cett.] sakonā° N₂ १-२ paścima° cett.] paścima° BP paścama°
L २ vajra° cett.] vajñā° BPL prajñā° E bhavati cett.] bhavati BL °karāṇān EPU₂] karāṇāt cett.
manah° cett.] punah° BL pavanayoh cett.] pavanayo BL samcāro cett.] samcoro D bhavati
cett.] bhavati BL ३ tayoḥ cett.] tayo B samcārān cett.] samcārāt DU₁ trūṭyati cett.] trūṭyati B
trūṭyatāt L trudyati U₁ ti N₂ °tattraṇāt N₁U₂] tatraṇāt BELU₁ tata traṇāt DN₂ pavano
BEL] pavanah cett. °kamala° cett.] °ka° BL pūrṇo cett.] pūrṇā BL ४ puruṣaḥ cett.] puruṣa N₂
sadaiva cett.] samdaivam P yuvaiva DL] yuvā E yuve P yuvaiv B yuve va N₁ yurvaiva N₂ yuvaivam
U₁ yuvaivam U₂ bhavati cett.] bhavati B prabhavati P pañcamam cett.] pamcama B pamcam
N₂ uddiyānām svādhishṭhānam PU₂] udhiyānām svādhishṭhānam BL udyānām DN₁ odyānām
N₂ uddyānām U₁ uddiyānām svādhishṭhānam P udgiryānām svādhishṭhānam E ५ bandhanā E]
badhadānān U₂ bamdhānāt N₁N₂ vamdhānāt D bamdhādānāt U₁ bamdhādānān P bamdhā diyate
BL malamūtrayor cett.] mūlamūcayor L bhavati cett.] bhavati B

And afterwards, the person does not die.

The fourth is the penis support. As a result of the practice of contracting the penis in the middle of the [support], the adamantine channel (i.e., central channel)⁸ becomes active in the posterior staff (i.e., spine).⁹ From the repeated practice, both breath and mind move into that. Caused by the transition of both [breath and mind] the trinity of knots¹⁰ within [the central channel] are pierced. Because of the piercing of those, the breath becomes full in Brahmā's lotus and remains there.¹¹ As a result of that, the stopping of semen arises.¹² The person becomes youthful forever.¹³

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

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

⁹The staff of the back (*paścimadāṇḍa*) is the spine. Cf. *Śārngadharapaddhati* 4365.

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

¹¹Brahmā's lotus refers to the eighth *cakra* in Rāmacandra's system, cf. chapter VIII, p. ???. The same location is expressed in the *Siddhasiddhāntapaddhati* 2.13 and *Yogatarāṅgiṇī* commentary on 1.13 with the term *brahmaraguḥā* ("buzzing hive") situated on top of the head (*Jogpradipyakā* 932; also cf. *Śārngadharapaddhati* 4366 and *Gorakhbhāṇī* 28.2 and 30.4).

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

¹³Most of the consulted texts situate the fourth *adhāra* at the penis (*meḍhra*). *Śāradātīlakatantra* and *Hathapradipikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayogapradipikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associates the practice with the arrest of semen (*bindustambha*). However, *Siddhasiddhāntapaddhati* calls this *vajrolī*.

¹⁴For a discussion of the term *uddiyāna*, see p.?? fn. 23.

¹⁵*Śivayogapradipikā*, *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī* share the concept of binding at Uddiyāna. *Haṭhatattvakaumudi* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with *Śāradātīlakatantra* and *Hathapradipikājyotsnā* situate the fifth *adhāra* at the anus (*pāyū* or *sivani*). The *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jāṭharādhāra*).

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

Sources: 1 cf. YSV (PT p. 840): nābhyaśdhāro bhavet ṣaṣṭhas (ṣaṣṭhaṁ YK 2.25) tatra prāṇam sam-abhyaset | svayam utpadyate nādo nādato muktidantataḥ (muktidāntaḥ YK 1.25) | cf. SSP 2.15 (Ed. p. 34): ṣaṣṭhe nābhyaśdhāra omkāram ekacittenoccārayet | nādalayo bhavati | 1-2 cf. SSP 2.16 (Ed. p. 34): saptame hṛdayādhāre prāṇam nirodhayet | kamalavikāso bhavati | 1-2 cf. YSV (PT p. 840): saptamo hṛdayādhāras tasmin vāyunibandhanāt | ūrddhakatrāṇi (ūrdhvavaktrāṇi YK 2.26) padmāni vikasanti mahān bhavet | 2-3 cf. YSV (PT p. 840) = YK 2.27: kanṭhādhāraḥ ṣṭamas tatra kanṭhasaṅkocaklaṣanāḥ | jālandharākhyo bandhah syat tasmin sati marud dṛḍhah | 2-3 cf. SSP 2.17 (Ed. p. 34): aṣṭame kanṭhādhāre kanṭhamūlam cibukena nirodhayet | iḍāpiṅgalayor vāyuh sthiro bhavati | 3-5 cf. YSV (PT p. 840): navamo ghaṇṭikādhāras tatra jihvāgramagratāḥ (jihvāgrataḥ krte YK 2.28) | sampivatyamṛtam tasmād yogajimṛtyujitparah | 3-5 cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgram dhārayet | amṛtakalā sravati |

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

1 nābhyaśdhārah cett.] nābhyaśdhāras U₁ nābhyaśdhāre U₂ tatra cett.] om. E pranavābhyaśād [β] pranavābhyaśāt DN₁N₂ pranavābhyaśāt U₁ anāhato cett.] anohato U₂ om. E nādaḥ cett.] nāraḥ P om. E svaya cett.] svayam N₂ om. E utpadyate cett.] utpadyate N₁ om. E saptamo cett.] om. BE hṛdaya cett.] hṛdayā U₂ om. BE °rūpādhārah N₂U₁] °rūpādhārah L rūpaśdhārah DN₁ °dhārah U₂ om. BE 2 prāṇavāyor cett.] prāṇavāyō B nirodhāt [β] nirūmāndhanāt α sad api BE] sadapi cett. ūrdhvamukhāni cett.] ūrdhvamukham DN₁N₂ ūrusyordha mukham bhavati U₁ aṣṭamāḥ DPN₁U₁U₂] aṣṭamam E aṣṭame BL aṣṭamā N₂ tatra cett.] tatraḥ D 3 jālandharo cett.] jālandhara N₂ jalām BL diyate cett.] dipaye U₁ satiḍāyām EP] satiyām BL sati iḍāyām DN₁U₁U₂ satiśādāyām N₂ pavanaḥ cett.] pavana D bhavati cett.] bhavati BL navamo cett.] navo B ghaṇṭikā cett.] ghaṇṭikā P ghamṭā L °dhārah cett.] dhāras U₁ 4 jihvāgram cett.] jihvāyāgram D juhvāyām U₁ bhavati cett.] bhavati B bhavati vā U₁ tato cett.] tataḥ N₁U₁ 'mṛtakalāyā BEPN₁N₂] mṛtakalāyām L amṛtakalāyāh DU₁ amṛtam cett.] amṛta P om. L sravati cett.] om. L tadaṁṛtāpānāc DP] tadaṁṛtāpānāt EN₁N₂U₁ tadaṁṛtakalāyām amṛtāpānī B amṛtāpānā L tadaṁṛtāpānā U₂ charīra cett.] śarīra EN₁N₂ na cett.] om. BL 5 bhavati cett.] bhavati B

The sixth is the support of the navel. From the repeated practice of *praṇava*,¹⁶ the unstruck sound¹⁷ arises by itself.¹⁸

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

The throat support is the eighth. There, Jālandhara lock²⁰ is effected. When [the lock] is engaged, the breath in the Idā and Piṅgalā channels becomes stable.²¹

The ninth is the support of the uvula. The tip of the tongue becomes attached to it. As a result of that, the nectar of immortality flows from the immortality digit. From drinking the nectar of immortality, diseases do not spread in the body.²²

¹⁶The syllable *om*. See BRYANT 2009, pp. 105–109 and HARIMOTO 2014, pp. 151–163 for a more detailed discussion of the term *praṇava* in the context of the *Pātanjaliyogaśāstra*.

¹⁷Cf. *Haṭhapradipikā* 4.17 et seqq.

¹⁸*Siddhasiddhāntapaddhati* instructs recitation of *om* at the navel, *Yogatarāṇī* adds meditation on the form of consciousness (*cindrūpam*) to the same recipe, whereas in *Haṭhatattvakaumudi* the breath should be restrained at the navel, which causes the rising of the sound of *om* into emptiness. In the *Yogasvarodaya*, the restraint of breath in the navel causes the *nāda* to arise on its own. However, *Śivayogapradipikā* instructs to contemplate Kunḍalinī at the navel. *Netroddyota* lists the *kanda* as the sixth support.

¹⁹Rāmacandra's mention of *ṣadapi kamalāny* ("six lotuses") seems inappropriate, since he previously (section XXIX) taught a ninefold *cakra* system. The result of the practice associated with the seventh *ādhāra* in *Siddhasiddhāntapaddhati*, *Yogasvarodaya* and *Yogatarāṇī* is confined to the blossoming of the heart lotus alone. In the *Haṭhatattvakaumudi*, it is not the heart itself, but consciousness blossoming in the heart. In *Śivayogapradipikā*, the heart centre consists of a downward-facing eight-petaled lotus and is declared to be the bestower of one's desires. Here, one should bring the mind into the pericarp (*karṇikā*) in the form of a *liṅga* of light. *Netroddyota* lists the term *nāḍi* as the seventh *ādhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (*nābhihṛṇmadhyamārge tu sarvakāmābhidho mataḥ*!), whereas *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* list the navel as the seventh *ādhāra*.

²⁰The passage demonstrates how Rāmacandra is jumping between his two sources. In chapter XI, he situated Jālandhara at the *brahmaṇḍhra*. A discussion of the term can be found at p. ??.

²¹*Netroddyota* places the support at the belly (*jathara*). *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* place the eighth support in the heart. All other texts present the same concept.

²²Most texts with the sixteen *ādhara* system share this concept. Only *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* situate the ninth support at the neck (*grīva*) and *Netroddyota* at the heart.

दशमस्ताल्वाधारः । तन्मध्ये चालनं दोहनं च कृत्वा लम्बिकाप्रवेशे सति तालुनि मशा जिह्वा ति-
ष्टति । एकादशो जिह्वातले जिह्वाधारः । तस्मिन्जिह्वाग्रेण मन्थनं क्रियते । तस्मिन्कुतोऽतिमधुरं पा-
नीयं स्वति । तथा च कवित्वगीतछन्दोनाटकादिविषयज्ञानमुत्पद्यते । तदुपरि द्वादशो दन्तयोर्मध्ये
दन्ताधारः । तस्मिन्मन्थाने जिह्वाया अग्नं घटीमात्रमर्घटीमात्रं बलात्कारेण स्थाप्यते । तस्मिन्सति
साधकस्य समग्रा रोगा नश्यन्ति ।

5

Sources: 1-2 cf. YSV (PT p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich omitted in YK) | calane dohanā caiva jihvā jaḍati lambitā (jāyeta lambitam YK 2.28cd) | nāśikāpraptajīhveyam tālulagnā bhavet tataḥ | 1-2 cf. SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe lambikām cālanadohanābhyām dirghikṛtvā vīparītena praveśayet | kāṣṭhibhavati | 2-3 cf. YSV (PT p. 840): ekādaśi (ekādaśo YK 2.29) bhavej jihvā talajādhāra īsvari | jihvāgramathane tasmin pāniyam madhuram bhavet | tatpītēš kavir gitijyotiś (gitir YK 2.29) chandovidām (chandovidur YK 2.30) varah | 2-3 cf. SSP 2.20 (Ed. p. 35): ekādaśe atha jihvādhāre tatra jihvāgram dhārayet | sarvaroganāśo bhavati | 3-5 cf. YSV (PT p. 840): dantādhāro (dvandvādhāro YK 2.31a) dvādaśeti sarvarogakṣayaṇkarah (sarvarogaḥ YK 2.31b) | dhārayed dantayor madhye jihvāgrañ ca balād api | dhṛtvārdhdhaghaṭikāmāṭram sarvarogan (sarvarogāñs YK 2.32b) tu nāśyet | cf. SSP 2.21 (Ed. p. 36): dvādaśe bhrūmadhyādhāre tatra candramaṇḍalam dhyāyet śitalatām yāti |

Testimonia: 1-2 ≈ *Hṝhasamketacandrikā* (GOML R3239 fol. 203 ll. 14-15): atha daśamam tālvādhārah | spaṣṭam || 2-3 ≈ *Hṝhasamketacandrikā* (GOML R3239 fol. 203 ll. 15-17): ekādaśo jihvā tato jihvādhārah sravati || tasmin jihvāgreṇa mathanam kriyate tasmin kṛte atimadhuram pāniyam sudhāvat | kavitva gītacchamdanāṭkādi jñānam svayam utpadyate | 2-5 ≈ *Hṝhasamketacandrikā* (GOML R3239 fol. 203 ll. 18-20): atha tadupari dvādaśodantayor madhye dantādhārah tasmin sthāne jihvāyā agrām ghaṭīmāṭram ardthaghaṭīmāṭram balāt sthāpyate || tasmin sati samasta roganāśo bhavati ||

1 daśamas cett.] daśamam B daśamam E daśama N₁N₂ tanmadhye cett.] stāmnmadhye U₁ cānanam cett.] cānanam D vānam E dohanam cett.] dollahanam E dohanam chedanam U₂ kṛtvā cett.] kratvā BL sva kṛtvā U₁ lambikā cett.] cālam vikā U₁ sati cett.] śe sati P grati DN₁N₂ tāluni magnā cett.] tāluni lagnā N₂ tāluni lagnā U₁ tālumagnā BPL jihvā cett.] juhvā U₁ om. N₂ 1-2 tiṣṭhati cett.] om. N₂ 2 ekādaśo cett.] om. N₂ jihvātale cett.] om. EN₁N₂ jihvādhārah cett.] om. N₂ tasmin cett.] tasmin na U₁ om. N₂ manthanam cett.] mathanam DLP kriyate cett.] kṛtvā BL 'timadhuram cett.] atimadhuram N₁N₂ satimadhuram BDL 3 sravati cett.] sravati B tathā cett.] tadā E kamīn nāśikā phatkāravat || tathā N₂ ca cett.] om. BL kavitva° cett.] kvacitva° BL kvacitta° D kavitvam U₂ °gīta° N₁N₂U₁] om. cett. °chando° β] °chamdevac-
chamda° U₁ °chamda° cett. °nāṭkādi° cett.] °nādi° U₁ °viṣaya° βD] °viṣaye N₁N₂ viṣayanam U₁ jñānam cett.] jñānam U₁ utpadyate cett.] utpadyamte B dvādaśo dantayor BLPU₁] dvādaśadantayo madhye E dvādaśor damtayo madhye U₂ dvādaśayor madhye DN₁N₂ 4 jihvāyā cett.] jihvāyām U₁ agrām cett.] agnām BL gram N₂ ghaṭīmāṭram cett.] ghaṭīmāṭram DN₁N₂ ardthaghaṭīmāṭram em.] arddhaghaṭīmāṭram DN₁N₂ ārdhaghaṭikāmāṭram U₁ ārgaghāṭīmāṭram PU₂ ārgaghāṭīmāṭram B ārddhaghāṭīmāṭram L om. E balātkāreṇa EDN₁N₂] bālātkāreṇa PU₁U₂ bālākāreṇa BL tasmin cett.] tasmiṁ BL sati cett.] om. BL 5 naśyanti cett.] naśyamti B

The tenth is the support of the palate. After the moving and milking have been done, [and] after abiding at the entrance with the tongue in the middle of it, the tongue resides inserted within the [cavity above the] palate.²³

The eleventh is the tongue support at the surface of the tongue. In the middle of that [support], the tip of the tongue is churned.²⁴ While doing that, a very sweet liquid oozes out. Moreover, after that, the knowledge of areas like poetry, singing, metric and dance is generated.²⁵

Above that is the twelfth, the tooth support within the teeth.²⁶ At this place, the tip of the tongue is to be positioned with force for the duration of one and a half *ghatīs*²⁷. Abiding therein, the diseases of the practitioner will entirely disappear.²⁸

²³The ninth, tenth, eleventh and twelfth support are all associated with the tongue related hathayogic *khecarimudrā* and its forerunners. For a detailed account of this *khecarimudrā*, see MALLINSON (2010). *Netrodyota* places the tenth support at the tortoise channel (*kūrmanādī*), whereas *Śāradātilakatantra* and *Hṛ̥ṣapradipikājyotsnā* situates it at the throat *kanṭha*.

²⁴For a discussion of the term *manthana* in the context of *khecarimudrā* see MALLINSON 2010, pp. 207–208 n. 250.

²⁵Almost all text teaching the sixteen *adhāras* share the concept of the churning of the tongue with just minor differences: *Siddhasiddhāntapaddhati* teaches the destruction of all diseases (*sarvaroganāśa*) as the result of this practice, *Yogatarāṅgini* calls the practice *jihvādhobhāgādhāra*. The *Netrodyota* alone teaches the throat (*kanṭha*) as the eleventh *adhāra* but states that “Above the place of the uvula is a stream of nectar resembling nectar itself.” (*lambhakasya sthitā cordhve sudhādhāraḥ sudhātmakah* ||).

²⁶SSP 2.21 (Ed. p. 36) teaches the brows as the twelfth *adhāra*. Rāmacandra decided to stick to the YSv. Given the other descriptions, it is apparent that Rāmacandra switched between both sources when compiling the section on the sixteen *adhāras*.

²⁷One *ghatī* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One and a half textitghatīs would thus equal 36 minutes

²⁸Most of the texts teach a practice that involves contact between the tongue and the teeth. Rāmacandra and *Yogasvarodaya* teach to push the tongue forcefully against the [upper] teeth. *Śivayogapradipikā* instructs to rub the tip of the tongue at the upper teeth for half a year, which would cause the practitioner to see an inner light. *Hṛ̥ṣatattvakāumudī* mixes the two previous ideas. The name of the twelfth *adhāra* here is *dvijādhāra*, and Sundaradeva also calls it *rājadanta*. The yogin presses the tip of the tongue against this point, and hence, he perceives an inner light within six months. *Yogatarāṅgini* surprisingly teaches the same technique as Rāmacandra and not the *bhrūmadhyādhāra* of *Siddhasiddhāntapaddhati*. *Netrodyota* names the palate as the twelfth support and lets us know that at the root of it is that which is blissful, which is enveloped by the *somakalā*. *Śāradātilakatantra* and *Hṛ̥ṣapradipikājyotsnā* list the nose as the twelfth support.

त्रयोदशो नासिकाधारः । तस्मिलक्ष्ये कृते सति मनः स्थिरं भवति । चतुर्दशो नासामूले वाच्वाधारः । तस्मिन्दृष्टे: स्थैर्यकारणात्प्रथमे मासे स्वीयं तेजः प्रत्यक्षं भवति । तेजसः प्रत्यक्षत्वे पर्थिवं बन्धनं त्रुट्यति । पञ्चदशो भ्रुवोर्मध्याधारः । तस्मिन्दृष्टे: स्थिरीकरणात्कोटिकरणानि स्फुरन्ति । षोडशो नेत्राधारः । अयमङ्गुल्यग्रे न चाल्यते । तदभ्यासात्पृथ्वीमध्ये यर्त्कचित्तेजो वर्तते । तत्सर्वतेजो ५ दृष्टिविषयं भवति । तदर्शनात्पुरुषः सर्वज्ञो भवति ।

Sources: १ cf. YSV (PT p. 832): nāśādhāras tato (*tataḥ* YK 2.32b) jñeyo nāśālakṣas trayodaśah (trayodaśa YK 2.32d) | manāḥsthirakaro yas tu (*sthiraṁ karoty eva* YK 2.33a) vāyusthirakaro (*vāyuḥ* YK 2.32b) mahān | cf. SSP 2.22 (Ed. p. 36): trayodaše nāśādhāre tasyāgram lakṣayet manāḥ sthiram bhavati | १-३ cf. YSV (PT p. 839) = YK 2.33ab-34cd): nāśāpuṭe sthirā dṛṣṭir ādhāro 'yam caturdaśah | kṛte 'smīn sviyatejāḥ syāt pratyakṣam saṭtrimāsataḥ | pārthivām trūtati kṣipram pratyakṣam sviyatejasā | १-३ cf. SSP 2.23 (Ed. p. 36): caturdaše nāśāmūle kapāṭādhāre dṛṣṭim dhārayet | saṇmāsaj yojitihpuṇjam paśyati | ३ cf. YSV (PT p. 839): pañcadaśo bhruvormadhye sthira (*sthira* YK 2.35) dṛṣṭis tathā dhruvam | asmin dṛṣṭih sthirā koṭih (*koṭi°* YK 2.35) kiraṇāni sphuranti hi | cf. SSP 2.24 (Ed. pp. 36-37): pañcadaše laṭādhāre tatra jyotiḥpuṇjam lakṣayet | tejasvi bhavati | ३-५ cf. YSV (PT pp. 840-41): netrādhārah ṣoḍāśo 'yam (*aṅgulyagre na* YK 2.36) aṅgulyagreṇa cālayet | prthvīmadhye tu yatkiñcid varttate (*sarvajñāḥ prabhavas tena varddhate* YK 2.36) jaṭharānalāḥ | pratyakṣam tad bhavet sarvam tad ābhyaśān na samśayah | ३-५ cf. SSP 2.25 (Ed. p. 37): avaśiṣte ṣoḍāśe brahmaṇandhraṁ ākāśacakram | tatra śrigurucaraṇāmbujayugmam sadāvalokayet | ākāśavat pūrṇo bhavati |

Testimonia: २-१३.१ ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 l. 21 - fol. 204 l. 1): atha trayodaśo nāśikādhārah || tasmin lakṣye kṛte sati manāḥ sthiram bhavati | १-३ ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 ll.2-4): atha caturdaśo nāśāmūle lalāṭe pyādhārah | tasmin dṛṣṭasthairyakaraṇāt ṣaṭhe māsi sviyam tejaḥ pratyakṣam bhavati | tejaḥ pratyakṣatve pārthiva sakalabandhanam trudyati | ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 ll. 5-6): atha pam-cadaśo bhrūmadhye ajñādhārah asmin dṛṣṭeh sthirkaranām koṭikiranām purā sphuramti | ३-५ ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 ll. 5-6): atha ṣoḍāsonetrādhārah || ayam amgulya-greṇa cālyate tadā bhyāsāt pṛthivimadhye yatkiñcit tejo vartate | tatsarvam tejo dṛṣṭi viśoṣanam bhavati | tad darśanāt puruṣaḥ sarvajño bhavati || iti pūrvoktaṣoḍādhāraṇām spaṣṭo 'rthaḥ ||

१ nāśikādhārah cett.] nāśikāgrādhārah EP tasmil lakṣye em.] tasmil lakṣe U₂ tasminim lakṣye EPU₁ tasmin lakṣe DN₁N₂ tasmin draṣṭe BL sati cett.] om. BL manāḥ sthiram EP] minasthire B manāḥ sthira L manasthiram cett. nāśāmūle vāyādhārah DN₁N₂] nāśāmūle vādhārah U₁ nāśāmūladhāra P nāśo mūlādhāra BL nāśāmūlādhāra EU₂ २ tasmin cett.] tasmiṇi na cett. dṛṣṭeh cett.] llakṣe krute sati B lakṣe kṛte sati L na dṛṣṭeh U₁ laṣthe U₂ māse BLU₁] māsi cett. sviyam cett.] svayam BLN₂U₂ pārthivam cett.] pārthiva N₂ ३ trūtyati PU₂U₁] tuṭyati E trūṭayati BL trudyati N₁N₂D bhruvormadhyādhārah P] bhruvormadhyādhāras E bhruvormadhye dhāraḥ BL bhruvormadhye ajñādhāraḥ D bhruvormadhye ādhāraḥ N₁N₂ bhruvormadhye ādhāra U₁ bhruvormadhyādhāra U₂ tasmin cett.] asmin N₁ smiñ D asin U₁ dṛṣṭeh cett.] dṛṣṭe L na dṛṣṭeh U₁ dṛṣṭi° U₂ kiraṇāni α] koṭikiranāḥ EP koṭikiranāḥ U₂ koṭikiranā BL sōḍāśo cett.] ṣoḍāśaḥ DN₁N₂ ४ netrādhārah cett.] netrā LB ayam β] ayam α aṅgulyagre na em.] aṅgulyagreṇa cett. agulyagreṇa N₁D amgugreṇa N₂ pṛthvi° cett.] pṛthivi° LBU₂ tejo cett.] tejaḥ DN₁N₂ om. U₁ vartate cett.] vataṭe U₁ tatsarvatejo DN₁N₂] tatsarvam cett. ५ bhavati cett.] bhavati B taddarśanāt cett.] tadarśanāt P tatdarśaḥ U₁ bhavati cett.] bhavati B

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

The fourteenth is the support of the vital wind at the root of the nose. As a result of stabilizing the gaze therein, a direct perception of one's own light arises within six months. One breaks the mundane bond by direct perception of the light.³⁰

The fifteenth container is situated in the middle of the eyebrows. As a result of stabilizing the gaze therein, ten million rays of light sparkle.³¹

The sixteenth, the eye support [is when the gaze] is [held] at the tip of the finger without wavering. As a result of that practice, some light arises from within the earth. The entire light of it becomes the object of vision. As a result of this perception, the person becomes omniscient.³²

²⁹The majority of texts teach either the nose, the base of the nose as in *Śivayogapradīpikā* (*ghrānamūla*) and *Hathatattvakaumudi* (*grāṇapada*), or the tip of the nose (*nāsāgra*) as the *Siddhasiddhāntapaddhati* and *Yogatarāṅgini*. Whereas *Netrodyota*, *Śāradātilakatantra* and *Hathapradipikājyotsnā* teach the place in between the brows as the thirteenth *adhāra*.

³⁰*Yogasvarodaya* and *Siddhasiddhāntapaddhati* provide the term *kapātādhāra*. *Yogatarāṅgini* teaches the base of the nose as the fourteenth *adhāra*. All other texts teach fixing the mind and the breath at the forehead. *Netrodyota* calls this place at the forehead "a wish-fulfilling jewel with its abode at the crossroads of the four channels" (*cintāmanyabhidhānākhyāś catuspathanivāsi yat*).

³¹*Śivayogapradīpikā* teaches gazing above the brows, which quickly brings about the appearance of light. *Siddhasiddhāntapaddhati* calls it the "support of the forehead" (*lalātādhāra*), in which the practitioner shall visualize a cluster of light. *Yogatarāṅgini* teaches the centre of the brows. By concentrating on this point, a direct vision of many-rayed light occurs, and one's mind will merge into the sun-sky (*etasya dr̥ḍhābhyaśe sūryākāśo liyate*). *Hathatattvakaumudi* calls it the "support of ether" (*vyomādhāra*) and explains that by gazing at it, everything is perceived as light. However, *Netratantra* teaches the *brahmaṇḍra* as the fifteenth support. *Netrodyota* declares it as the "support of the fourth state" (*turyādhāra*). *Śāradātilakatantra* and *Hathapradipikājyotsnā* also teach the top of the head (*mūrdhan*) as the fifteenth.

³²The *netrādhāra* is also taught in other texts with some noteworthy differences: *Śivayogapradīpikā* teaches to fix [the gaze] above the eyes. Due to that, the yogin sees a mass of light in the corner of his eyes. *Yogatarāṅgini* instructs the yogin to rub the eyes with the fingers. *Hathatattvakaumudi* teaches to meditate upon the eyes. By seeing a mass of light in the corner of the eyes, one soon becomes like Śiva. *Siddhasiddhāntapaddhati* teaches to visualize the pair of the lotus feet of the revered teacher (*śrigurucaraṇāmbujayugmaṁ*) at the *brahmaṇḍra* in which the *akāśacakra* is situated. The *Hathapradipikājyotsnā*, too, lists the *brahmaṇḍra*. *Śāradātilakatantra* and *Netratantra* teach the *dvādaśānta* as the sixteenth support, cf. *Tantrikābhidhānakośa* 3, p. 210. *Netrodyota* explains: "The support of the [central?] channel is the highest subtle one which awakens complete pervasion." (*nādyādhāraḥ paraḥ sūkṣmo ghanavyāptiprabodhakah* ||).

[XXXI. aṣṭāṅgayogasya vicāraḥ]

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

Sources: २ cf. YSV (PT p. 841): idānīm yogam aṣṭāṅgam śrnu lakṣaṇasamyutam | cf. YSV (PT p. 841) = YK 5.29-30ab: yamaś ca niyamaś caiva cāsanam prāṇasamyamah | pratyāhāro dhāraṇā ca samādhiś ca višeṣataḥ | aṣṭāṅgayoga ebbis tu caiteṣām lakṣaṇam śrnu | cf. SSP 2.32 (Ed. p. 45): yamaniyamāsanaprāṇyām apratyāhāradhāraṇādhayoh ṣṭāṅgāni | ३-४ cf. YSV (PT p. 842): śāntih santosa āhāro nidṛalpā (nidṛalpam YK 5.30) manaso damaḥ | śūnyāntahkaraṇāñ ceti ("karaṇāś ceti YK 5.31) yamā iti prakīrttitāḥ | ३-४ cf. SSP 2.32 (Ed. p. 44): tatra yama iti upaśamahā sarvendriyajayaḥ āhāranidrāśitavātāpajayaś caivam śanaiḥ śanaiḥ sādhayet | ५ cf. YSV (PT p. 841): cāpalya tu dure tyaktvā manah sthairyam vidhāya ca | ekatru melanam nityam prāṇāmātre na sā matih (sāmabhīḥ YK 5.32c) | sadodāśinabhāvās tu sarvatrecchāvivarjanam ("vivarjītāḥ YK 5.32d) | yathālābhena santuṣṭah paramēśvaramānasah | mānadarānaparityāga ete tu niyama iti | cf. SSP 2.33 (PT p. 44): niyama iti manovṛttinām niyamanam | iti ekāntavāśo nihsaṅgatā audāsinyam yathāpraptisamtuṣṭir vairāgyam gurucaraṇāvarūḍhatvam iti niyamalakṣaṇam |

२ idānīm cett.] idānīm N₂U₁U₂ aṣṭāṅgayogasya cett.] aṣṭāṅgayoga^o E vicāraḥ cett.] vicāra U₂ "dhyānadhāraṇāsamādhir iti EP₂] dhāraṇādhāryānasamādhir iti BL dhyānadhāraṇāsamādhiyaḥ N₁N₂ dhyānadhāraṇāsamādhi DU₁ ३ kathyante cett.] kathyate U₁ śāntīḥ β] śāntī^o α ṣaṇīnam EU₁] ṣaṇīnam DLN₁N₂ ṣaṇīnam BP śāna U₂ indriyāṇām cett.] imdriyāṇām B āhārah svalpah₂ U₂] svalpāhāraḥ E āhārah svalpah₂ BP ahāraḥ] svalpah₂ || L svalpāḥ N₁ ahārah svalpāḥ N₂ āhārah svalpāḥ D āhārah sajayaḥ U₁ nidrājayaḥ cett.] nidrāyā jayaḥ B nidrāyāh jayaḥ LU₂ ४ śātyajayaḥ cett.] śātyajayaḥ N₁ śītoṣṇajayaḥ E uṣṇajayaḥ cett.] uṣṇajayaḥ BU₂ auṣṇajayaḥ U₁ om. E ete cett.] ya te BL yamāḥ cett.] yamāniyamāḥ P yamāḥ BL niyamāḥ E] niyamāḥ αU₂ om. BPL khalu cett.] khalu N₁N₂U₂ manah DN₂U₁] om. cett. cāpalā^o BEL] cāpalā^o PU₂ capala^o α nivārya cett.] nivārye D nivārya BLP nivāraya U₁ sthairyē cett.] om. BLDU₂ ५ ekānte sevanam EN₁] ekāmta sevānam PDN₂U₁U₂ ekāmta sevānam BL samābuddhiḥ cett.] samābuddhi U₁U₂ udāsinyam cett.] udāsinyam E udāsinyām U₁ udāsina DN₁N₂ vastuna EP₂] vastunah αBL kartavyā cett.] karttavyam U₁U₂ ६ paramēśvaranāma cett.] paramēśvaraḥ nāma U₁U₂ na cett.] om. DN₁N₂ vismarāṇiyam EN₁] vismarāṇiyam BDLPU₁ vismaniyam N₂ vismarāṇam U₂ manonadhye cett.] yan mano madhye U₂ mano U₁ na αU₂] om. BELP iti niyamāḥ EP] iti niyamāḥ BLU₂ om. α

[XXXI. Procedure of Aṣṭāṅgayoga]

Now, the procedure of the eightfold Yoga³³ is explained: observances, restrictions, posture, breath control, withdrawal of the senses, meditation, concentration³⁴ and absorption. Their characteristics will be taught.

Peace, conquer of the six senses³⁵, little food, conquer of sleep, conquer of cold, [and] conquer of heat.³⁶ These are the observances.

[The] restrictions [are]: Keeping the mind from the state of unsteadiness [and] ground it in calmness, retreating to a lonely place, maintaining equanimity towards living beings, indifference, one shall not desire any object, contentment with whatever is obtained, never forgetting the name of the highest lord, one shall not indulge in self-pity.

³³Given the extensive list of fifteen Yogas presented at the beginning of this text does not list *aṣṭāṅgayoga*, one wonders why this type of Yoga suddenly appears and why it was not included within the list methods of Rājayoga. Suffice it to say that he followed the structure of his main source text. A comparative analysis of the integration of Aṣṭāṅgayoga into the early modern complex yoga taxonomies can be found on p. ??.

³⁴The reversed order of the sixth (*dhāraṇā*) and seventh (*dhyāna*) limb of the “classical” Pātañjalayoga model is striking (cf. *Pātañjalayogaśāstra* 2.29). Rāmacandra’s main source text, the *Yogasvarodaya*, names *aṣṭāṅgayoga* but does not list *dhyāna* in the respective verse (cf. sources). The critical edition of the Lonavla Yoga Institute of *Siddhasiddhāntapaddhati* mentions two manuscripts (J₁ and J₂) with Rāmacandra’s order. According to VASUDEVA, 2004: 380–381, this reversed order frequently appears in Yoga texts structured in *saḍāṅga* or even *pañcāṅga* systems. It is found in *Jayākhyasamhitā* and *Maitrāyanīyopaniṣad*. Furthermore, it is present in the Śaiva *Rauravatantra*, *Kiranatantra*, *Mataigatantra*, as well as in Buddhist Tantras like the *Guhyasamājatantra* and *Kālacakratantra*. *Vāyupurāṇa* teaches this “reversed” order in its *pañcāṅga* schema. 2023: 168 mentions that he has not found an Aṣṭāṅgayoga system with *dhyāna* and *dhāraṇā* reversed outside of the *Śivayogapradipikā* 2.1–9. Some witnesses of *Siddhasiddhāntapaddhati*, *Yogatattvabindu* and implicitly the *Yogasvarodaya* as quoted in *Prāṇatosini* and *Yogakarṇikā* can be added to this group. It appears that the source for this concept goes back to the Viraśaiva milieu of the fifteenth century. A useful table of the texts, including the reversed order, see POWELL, 2023: 166.

³⁵The sixth sense is the mental faculty (*manas* or *citta*), cf. WHITE, 2021: 18.

³⁶Rāmacandra presents a unique mix of his two primary sources: *Yogasvarodaya* lists peace (*śānti*), contentment (*santosa*), little sleep (*nidrālpa*), taming of the mind (*manaso dama*) and emptiness of the inner organ (*śūnyāntaḥkaraṇa*). *Siddhasiddhāntapaddhati* lists: tranquillity (*upaśama*), conquer of all senses (*sarvendriyajaya*), and conquer of food, sleep, cold, wind, heat (*ahāranidrāśitavātātapajaya*).

आसनस्य लक्षणं बहूग्रन्थेषु निस्तुप्तिमस्ति । तेनात्र न निस्तुप्त्यते । प्राणायामस्तु सुकुमारेण साधि
तुं न शक्यते । अतस्तस्य नामपात्रं कथ्यते । प्रत्याहारः कथ्यते । मनः संसारान्निवृत्यात्पनि स्था
प्यते । मनोमध्ये ये विकारा उत्पद्यन्ते । तेऽपि निवारणीयाः । अनेकचमकारिणी बुद्धिरुत्पद्यते ।
सागोप्याः । ध्यानं च वहतरं प्रा-

५ गुरुं तेनात्र नोच्यते ॥

Sources: १ cf. YSv (PT p. 841): āsanāni ca tāvanti yāvanto jivajantavaḥ | SSP 2.34 (Ed. p. 44):
āsanam iti svasvarūpe samāsannatā | svastikāsanam padmāsanam siddhāsanam eteśām madhye
yatheṣṭam ekam vidhāya sāvadhānena sthātavyam ity āsanalakṣaṇam | १-२ cf. YSv (PT p. 841):
prāṇayāmas tridhā ceti bahudhā prathamaṁ śṛṇu | āsane prāṇasamyāme na śaktāḥ sukumārakāḥ
| mahāpuṇyaprabhāvena śakyate tu mahātmanā | १-२ cf. SSP 2.45 (Ed. p. 45): prāṇayāma iti
prāṇasya sthiratā | recakapūrakakumbhakaśaṅghaṭakaraṇāni catvāri prāṇayāmalakṣaṇāni |
२-४ cf. YSv (PT p. 841) = YK 7.6-7: kṛtvā kalevaraṇa śuddhaṁ kuryād yatnair mahātmanā |
mano nīvārya saṃsāre viṣayē tathaiva ca | manovikārān sarvāś ca tyaktvā śūnyamayo bhavet
| pratyāhāro bhavaty eṣu sarvanindācamatkrtaḥ | २-४ cf. SSP 2.36 (Ed. p. 45): pratyāhāra iti
caitanyaturaṅgānām pratyāharanam vikāragrasanam utpannavikārasyāpi nirvrttir nirbhātīti
pratyāhāralakṣaṇām | ४-५ cf. YSv (PT p. 841) = YK 7.8: dhyānan tu dvividham proktam sthūlasūks-
mavibhedataḥ | sthūlaṁ mantramayaṁ viddhi sūkṣmantu mantravarjjitam | ४-५ cf. SSP 2.38 (Ed.
p. 46): atha dhyānam | asti kaścana paramādvaitasya bhāvāḥ | sa evātmeti yathā yadyat sphurati
tattatsvarūpam eveti bhāvayet | sarvabhūteṣu samadṛṣṭiḥ ca | iti dhyānalakṣaṇam |

१ āsanasya lakṣaṇām α] āsanalakṣaṇam EPL āsanalakṣaṇam tu U₂ āsanam lakṣaṇām B **bahū-**
granthēsu BLU₂] bahuṣu grañtheṣu EP bahūgrañthe α **nirūpitam** EPU₂] nirūpitam | DN₁N₂
nirūpyam BL nirūpitam tan U₁ asti β] atāḥ α **tenātra** β] atrāyam N₁N₂ atrāyam D atra U₁ na
EPU₁] om. cett. **sukumāreṇa** EP] kumāreṇa BLU₂ kūmāreṇa puruseṇa α **2 atas tasya** EPU₁]
ataḥ tasya DN₁ ata tasya N₂ atā tasya U₂ atāḥ BL **nāmamātram** EPN₁U₂] nāmamātre DN₂U₁
nāma BL **kathyate** β] kathitam α **kathyate** cett.] pratyato E **nivṛtyātmani** em.] nivṛtyātmani
BLPU₁U₂ nivṛtyātmani E nivṛtyātmani DN₁N₂ **2-3 sthāpyate** cett.] om. N₂ **3 vikārā** cett.]
vikārah P vikārah D om. N₂ **utpadyante** cett.] om. N₂ **te'pi** cett.] om. N₂ **nivāraṇiyāḥ**
EPDN₁] nivāraṇiyā BL vāraṇiyāḥ N₂ nivāraṇiyāḥ U₁U₂ **kāriṇī** BELPU₁U₂] kārakarakārani N₁N₂
kārakārani D **buddhir** cett.] buddhi DN₁N₂ **utpadyate** cett.] utpadyate EBDU₂ utpadyataram P
४ **sāgopyāḥ** N₂] sāgopyāḥ DN₁ sāgopyā BLU₂ sāgaupyā U₁ sāmgoपāmgam E om. P **dhyānam**
cett.] om. P **ca** cett.] om. PU₁U₂ **bahutaram** cett.] om. P **4-5 prāg** β] om. α **5 uktam** DU₁U₂]
uktam | E uktam cett. **tenātra** cett.] tena atra DN₁U₁ **nocycate** cett.] na ucyate U₁

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

Young persons can not practise breath control.

That is why it is just mentioned by name.³⁷

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

Meditation has been taught many times before. Because of that, it is not discussed here.³⁸

³⁷ It is crucial to note here that *Yogasvarodaya* states that young persons are not qualified to practice posture and breath control, but that, by the power of great merit a great soul becomes capable, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.2 (*āsane prāṇasam्यामे na śaktāḥ sukumārakāḥ | mahāpunyaprabhāvēna śakyate tu mahātmanā |*). Right after that statement, the text continues to present detailed instructions for eight *kumbhakas*, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.3–10, 7.23–24 and 7.68–72. The whole extend of *Yogasvarodaya*'s teaching on *prāṇāyāma* can not be determined since it is absent in the quotes of *Prāṇatoṣinī* and is just partially quoted in *Yogakarṇikā*. It seems that Rāmacandra, who previously strictly followed the structure of the *Yogasvarodaya*, consciously decided to exclude these teachings due to the reason he presents. Therefore, he probably directly hints at his audience: *sukumāras*, young persons, or, taking into consideration all previous allusions to a wealthy and royal lifestyle, even young princes.

³⁸ Rāmacandra perhaps refers to the teaching of the nine *cakras* and other sections of the text in which meditation is mentioned. The same schema is already found in the *dhyāna* descriptions of *Śivayogapradipika* 3.4–33, cf. 2023: pp. 165, 212–215. He might also hint at the various methods he subsumes under Laksayoga. Rāmacandra probably also consciously decided to skip a description of *samādhi*, since *Prāṇatoṣinī* quoted with reference *Yogasvarodaye* (Ed. p. 841) defines *samādhi* as: “Samādhi is the immovable intellect devoid of inhalation, exhalation, etc.” (*saṁādhir niścalā buddhiḥ svāsocchvāsādīvarjitaḥ |*). If, indeed, the purpose of Rāmacandra's text was to teach Rājayoga to young courtiers and princes, surely children will not be taught that the highest level of yoga is accomplished by stopping breathing altogether.

[XXXII. piṇḍabrahmāṇḍayor aikyam]

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

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

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

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

Now, there is the identity of the external universe and the body.³⁹ Because of that, the objects which exist in the external universe are also in the body. They are taught.

Talam exists at the base of the big toe[s] of the feet. On top of the feet exists Talātala. Mahātala exists at the two ankles.⁴⁰ Sutala exists in the centre of the lower part of the leg between the ankle and knee. Vitala exists in the middle of the knee. Atala exists in the middle of the two thighs.⁴¹

³⁹The concept of the body as a microcosmic manifestation of a macrocosmic universe is a common feature in yogic literature, see MALLINSON and SINGLETON, 2017:174–178.

⁴⁰A description of *rasātala* is missing in the *Yogatattvabindu*. Either this item of the enumeration was lost in transmission or an authorial mistake. A phrase like “*gulphopari rasātalany vartate*” would be expected at this point of the text. Both source texts Rāmacandra used describe *rasātala* right after the description of *mahātala*.

⁴¹Hindu cosmography, according to various *Purāṇas*, the *Atharaveda*, etc. assume fourteen worlds (*lokas*), seven higher ones (*vyāhṛti*) and seven lower ones (*pātālas*). The higher *lokas* (1–7) are described as the heavens, populated by mortals, celestial or divine beings, gods and higher gods, and full of truth. The lower *lokas* (8–14), which are here mapped onto the human body, constitute the different “hells” and are the abode of the *nāgas* or serpents and demons, cf. HAAG, 2011:503–504. According to ĀRAṄYA in his *bhāṣya* on *Yogaśūtra* 3.26, the beings residing in their respective *lokas* experience the fruit of their *karma*. Residence in those abodes, however, is never eternal but lasts until the particular individual’s *karma* has been accounted for and borne their due fruits (BRYANT, 2009:353). A well-known depiction that shows the mapping of the *lokas* onto the body is Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820 in the Victoria and Albert Museum, see p.36. Directly related to the *Yogatattvabindu* is the depiction of a Siddha’s body that shows the equivalence of the self and the universe in the manuscript of *Siddhasiddhāntapaddhati* located in Mehragarh Museum Jodhpur, see p.37.

[XXXIII. piṇḍamadhye lokatrayam]

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

[XXXIV. uparitanam lokacatuṣkam]

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

Sources: 2 cf. YSV (PT p. 842): idānīm piṇḍamadhye tu saptalokam śṛṇu priye | mūlādhāre tu bhūrloko liṅgāgre tu bhuvas tataḥ | svarloko liṅgamūle tu merumūle mahas tathā | 5–6 cf. YSV (PT p. 842): merucchidre janoloko merunādyāṁ tapas tathā | kamale martyalokas tu iti lokaḥ pṛthak pṛthak | bhūrbhuvaḥsvarmaḥ ceti janaś caiva tapas tathā | saptamaḥ satyalokas tu saptaloka iti smṛtaḥ | saptalokais tu pātālair bhuvanānī caturdaśa |

Testimonia: 2 cf. SSP 3.3 (Ed. p. 49): bhūrloko guhyasthāne bhuvarloko liṅgasthāne svarlokam nābhishthāne evam lokatraye indro devatā piṇḍamadhye sarvendriyaniyāmakah sa evendrah | 5–6 cf. SSP 3.4 (Ed. p. 49): dāṇḍāṅkure maharlokaḥ dāṇḍakuharesh janolokaḥ | dāṇḍanāle tapolokaḥ | mūlakamale satyalokaḥ |

2 idānīm cett.] idānīm upati tataṁ lokam U₁ piṇḍamadhye cett.] pimḍopari L piḍopiri B śarīra-madhye E liṅgāgre cett.] liṅgamūle N₁N₂ bhuvarlokaḥ DEPU₁U₂] bhuvarloka° BL om. N₁N₂ liṅgamūle PU₁U₂] liṅgamadhye BDL om. N₁N₂ svarlokaḥ cett.] svargalokaḥ N₂ svaravar-lokaḥ U₁ 5 uparitanam DEU₁] uparitana° LU₂ uparijanam N₁N₂ uparitanu° PB lokacatuṣkam DPN₁N₂U₂] lokacatuṣka E lokaḥ catuṣṭayam BL lokam catuṣkam U₁ prṣṭhadāṇḍāṅkure cett.] prṣṭhadamḍākūle N₂ prṣṭhadamḍākūre P damḍaṣṭaḥthemskure B damḍaṣṭaḥthemkure L maharlokaḥ cett.] maharloka B dāṇḍachidra° cett.] damḍachidra° P damḍasthita° U₁ uchidra° U₂ janalokaḥ cett.] janaloka BL 6 taddaṇḍa° cett.] daṇḍa° U₂ °nādīmadhye EU₁] nālīmadhye PU₂ nālikāmadhye B tālikāmadhye B nālāmadhye B nālī N₁N₂ tapolokaḥ cett.] polokaḥ B dandakamalamadhye cett.] dandamalamadhye EU₁

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 N₁ and N₂ 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 N₁ and N₂ 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.⁴² The earth realm (*bhurloka*) is situated at the root support (*mūladhāra*). The airspace (*bhuvarloka*) is at the tip of the penis. Heaven (*svarloka*) is inside the penis.

[XXXIV. Tetrad of the upper worlds]

Now, the tetrad of the upper worlds is taught. The great world (*maharloka*) is at the shoot of the staff of the back. The world of men (*janaloka*) is in the centre of the cavity of the spine. In the centre of the tube of that spine is the world of ascetic heat (*tapoloka*). In the centre of the lotus of the spine is the world of truth (*satyaloka*).⁴³

⁴²The 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 *Kūrma Purāṇa*, the deities Viṣṇu and Śiva are described as engaging in the practice of Yoga. During this practice, they assimilate all external aspects by either encompassing the entire universe within their cosmic bodies or by engulfing everything, see MUÑOZ and LORENZEN, 2011:88. For a detailed exposition of the Purāṇic concept of the universe in Patañjali's Yoga, see the commentaries on *Patañjalayogaśāstra* 3.25, i.e., ĀRAṄYA, 1983: 297–304 or BRYANT, 2009:353–356. The idea of situating the universe into the yogic body is carried on into the traditions of Hatha- and Rājayoga and becomes a substantial constituent of their worldview, cf. *Amṛtasiddhi* 15–19.

⁴³For 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 द्वौ कुक्षौ ॥ द्वे सविथनी ॥ वक्षःस्थले कण्ठमूले ॥ कण्ठमध्ये ॥ लम्बिकामूले ॥ तालुद्वारे ॥ तालुमध्ये ॥ ललाटे ॥

Sources: 2-4 cf. YSv (PT p. 842): atha brahmāṇḍamadhyasthāś catvāro lokapālakāḥ | piṇḍamadhye tu tān jñātvā sarvasiddhiśvaro bhavet | īndro brahmā viṣṇur iśāś catvāras cātmadevatāḥ | mūlādhāre catuspatre gajārūḍho mahān iti | srṣṭikarttā ca tatraiva svādhiṣṭhāne mahān hariḥ | maṇipūre sūlapāṇiraṣṭasiddhiśvaro mahān | tāludvāre tālumadhye lalāṭe vakṣakanṭhake | śrīṅgātikā kapāle ca lambikā brahmaṇḍhrake | navacakram ūrddhvacakrañ ca trikūṭety ekavimśatiḥ | brahmāṇḍāni vasantīti jñātavyāni prayatnataḥ | 2-4 cf. SSP 3.4-5 (Ed. pp. 50-53): evam lokacatuṣṭaye brahmā devatā | piṇḍamadhye anekamānābhīmānasvarūpi tiṣṭhati | viṣṇulokāḥ kukṣau tiṣṭhati | tatra viṣṇur devatā | piṇḍamadhye 'nekavyāpārakārake bhavati | hrdaye rudralokāḥ | tatra rudro devatā | piṇḍamadhye ugrasvarūpi tiṣṭhati | vakṣaḥsthala iṣvaralokāḥ tatreśvaro devatā | piṇḍamadhye trptisvarūpi tiṣṭhati | kanṭhamūle sadāśivalokāḥ tatra sadāśivo devatā | piṇḍamadhye saumyarūpi tiṣṭhati | kanṭhamadhye nilakaṇṭhalokāḥ tatra nilakaṇṭho devatā | pindamadhye 'bhayasvarūpi tiṣṭhati | tāludvāre śivalokāḥ | tatra śivo devatā | pindamadhye 'nupamasvarūpi tiṣṭhati | lambikāmūle bhairavalokāḥ | tatra bhairavo devatā | piṇḍamadhye sarvottamasvarūpi tiṣṭhati | tatrābhyaṇtare mahāsiddhalokāḥ | tatra mahāsiddhadevatā | piṇḍamadhye prabodhasvarūpi tiṣṭhati | lalāṭamadhye 'nādilokāḥ | lalāṭamadhye 'nādilokāḥ | tatrānādir devatā | piṇḍamadhye ānandaparāhantāsvarūpi tiṣṭhati | śrīṅgaṭe kulalokāḥ | tatra kuleśvaro devatā | piṇḍamadhye ānandasvarūpi tiṣṭhati | śāṅkhmadhye nalinīsthāne 'kuleśalokāḥ | tatra akuleśvaro devatā | piṇḍamadhye nirabhīmānāvasthā tiṣṭhati | brahmaṇḍhrake parabrahmalokāḥ | tatra parabrahmadevatā | piṇḍamadhye paripūrṇadāśā tiṣṭhati | ūrdhvakamale parāparalokāḥ | tatra parameśvaro devatā | piṇḍamadhye parāparabhaṭṭas tiṣṭhati | trikūṭasthāne śaktilocāḥ | tatra parāśaktir devatā | piṇḍamadhye 'stivāvasthā sarvāśām sarvakartṛtvāvasthā tiṣṭhati | evam piṇḍamadhye saptaपालाशहातिकविम्बितिभ्रमाण्डस्थानविराह |

2 catvāro DU₁] caturdaśa° cett. lokasvāminah D] lokāḥ svāminah U₁ °lokāsthānāni BLP °lokāḥ stānāni U₂ °lokāni sthānāni E te 'pi EU₁] tānyapi cett. piṇḍamadhye EU₁] piṇḍe BELU₂ piḍe P vartante E] vartate cett. dvau kukṣau BL] dvau kukṣī EP₂ dvau kukṣināu D dvau kukṣināu U₁ 2-3 dve sakthini ELU₂] dve sakthīnī PB vartate DU₁ 3 vaksahsthale em.] vakṣasthale DU₁ vakṣaḥ sthalam EB vakṣaḥschalam P vakṣassthalam U₂ kanṭhamūle LU₂] kamṭhamūlam EPB kamṭhasya mūle DU₁ kanṭhamadhye DU₁] kamardhye B kamṭhamadhyam EL kamṭhamadhyah PU₂ lambikāmūle em.] lambikāyā mūle DU₁ lambikāmūlam cett. tāludvāre DU₁] tāludvāram cett. tālumadhye DU₁] tālumadhyam cett. lalāṭe DU₁] lalāṭamadhye E lalāṭamadhyam BLPU₂

[XXXV. Lords of the world]

Now, there are four lords of the world in the external universe.⁴⁴ They also exist in the internal universe. [Other deities and worlds exist within the body]⁴⁵ two in the belly, two in the thighs, at the location of the chest, at the root of the throat, in the centre of the throat, at the root of the uvula, at the entrance of the palate, at the forehead,...⁴⁶

⁴⁴Only the reading of D and U₁ (α -group) is plausible and *lectio difficilior*. The source text confirms this; the *Yogasvarodaya* introduces the *lokapālakāḥ*, which Rāmacandra rewrites into *lokasvāmināḥ*. In the β -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 *caturdaśalokāsthānāni*.

⁴⁵I 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.

⁴⁶This passage is corrupted. The source text *Yogasvarodaya* and the parallel passages in the *Siddhasiddhāntapaddhati* allow us to understand what the author originally intended to express. However, this passage cannot be reconstructed with any certainty based on the available material. The content intended by Rāmacandra must have been 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 *Prāṇatosinī* quoted with reference *Yogasvarodaye* (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 what Rāmacandra possibly wanted to express: "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 (*kuksau*). 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 (*kanṭhamūle*) 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 (*kanṭhamadhye*) is the world of Nilakaṇṭha. Nilakaṇṭha 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.

शृङ्खाटिकायां कपालमध्ये ॥ कमलिनीमध्ये ॥ ब्रह्मरन्धे ॥ ऊर्ध्वकमलिन्यास्त्रिकूटस्थाने ॥
+एवमेक-
विशस्थानेष्वेकविंशतिब्रह्मांडानि वसन्ति ।

[XXXVI. saptadvipāni piṇḍamadhye]

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

Sources: 5-7 cf. YSV (PT p. 842): *sapta dvipāni kathyante 'dhunā tāni śṛṇu priye | jambūdvipas tu majjāyām śākadvipas tu madhyamah | śāladvipah śiromadhye māṁsamadhye kuśas tathā | tvaci krauñco lomamadhye gomayadvipa iritaḥ | nakhamadhye tathā śvetah saptadvipā vasundharā | jambūḥ śākas tathā śalmaḥ kuśaḥ krauñcas ca gomayah | śvetah sapteti khaṇḍāni saptakhaṇḍair vasundharā | guptāny etāni rūpāni dehamadhye sthirāni ca |*

Testimonia: 5-7 cf. SSP 3.7 (Ed. p. 54): *majjāyām jambūdvipah | asthiṣu śākadvipah | śirāsu sūkṣmadvipah | tvakṣu krauñcadvipah | romasu gomayadvipah | nakheṣu śvetadvipah | māṁse plakṣadvipah | evam saptadvipah |*

1 śrṅgātiķāyām DU₁] śrmgātiķā cett. kapalamadhye conj.] karālamadhye L kapolamadhye cett. kamalinimadhye cett.] kamalinimadhyam BL brahmarandhre DU₁] brahmaramdhra° E brahmaramdhram cett. ūrdhvakamalinyāstrikuṭasthāne em.] urdhvakamalinyā trikuṭasthānam U₂ urdhvakamalinyāh trikuṭasthāne U₁ ūrdhvakamalinyāh || trikuṭasthāne || saptapātale D ūrdhvām kamalinyā trikuṭasthānam LP kamalinyām strikuṭasthānam B kamalinyas trikuṭasthānam E 2 evam cett.] evam D 2-3 ekavimśasthāneş P] viṁśasthānek° B ekam viṁśasthāneş L ekavimśatisthāne DE ekavimśasthān U₂ 3 ekavimśatibrahmāṁḍāni EDU₁] ekavimśabrahmāni BLPU₂ vasanti cett.] vasamtī BL 5 kathyante cett.] kathyate BL jambu cett.] jambū P asthi DE] asthi P asti BLU₁U₂ śākadvipah DEPU₂] śākaladvipah BL śaktidvipah U₁ 5-6 śiromadhye DU₁U₂] śirāmadhye BEP śarirāmadhye L 6 śālmalidvipah cett.] śālmalidvipah U₂ śākaladvipah B śākadvipah L lomamadhye cett.] lomadhye U₁U₂ 6-7 gomayadvipah DU₁] gomedadvipah cett. 7 nakhamadhye cett.] taravamadhye LU₁ śvetadvipah DU₁] puṣkaradvipah cett. dvipāni cett.] rūpaṇi DU₁ guptāni BLPU₂] gupta° DU₁ om. E

[two] at the crossroads of the centre of the skull, at the centre of the lotus pond, at the aperture of Brahman, and at the place of the three peaks above the lotuses. † Thus, the 21 worlds reside in 21 locations.⁴⁷

[XXXVI. Seven islands within the body]

Now, the seven islands within the body⁴⁸ are taught.⁴⁹

(1) Within the marrow is the island of Jambu. (2) Within the bones is the island of Śāka. (3) In the head is the island of Śālmali. (4) In the flesh is the island of Kuśa. Within the skin is the island of Krauñca. (6) At the hairy line between the chest and navel (*loma*) is the island of Gomaya. (7) In the nails is the island of Śveta. These hidden islands are situated within.

There, Śiva is the deity. Within 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 (*śāṅkhamadhye*) at the location of Nalinī 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 (*brahmaṇḍhre*), 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.

⁴⁷ Unfortunately, the transmission of Rāmacandra’s texts only contains fourteen locations.

⁴⁸ *Hatharatnāvalī* 4.39 identifies the seven islands with the seven *dhātus*.

⁴⁹ The world of earth (*bhurloka*) consists of seven islands and seven oceans.

[XXXVII. piṇḍamadhye saptasamudrāḥ]

इदानीं पिण्डमध्ये सप्तसमुद्रः कथ्यन्ते । प्रस्वेदमध्ये क्षारसमुद्रः ॥ ललाटमध्ये क्षीरसमुद्रः ॥ व-
सामध्ये मधुसमुद्रः ॥ कफमध्ये दधिसमुद्रः ॥ मेदमध्ये घृतसमुद्रः ॥ रक्तमध्ये इक्षुसमुद्रः ॥ वीर्य-
मध्ये श्वसमुद्रः ॥ 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 kūrmaḥ sthito mahān | 2-4 cf. SSP 3.8 (Ed. p. 29): mūrte kṣārasamudraḥ | sukre ‘mratasamudraḥ | lālāyāṁ kṣirasamudraḥ | kaphe dadhisamudraḥ | medasi gṛhtasamudraḥ | vasāyāṁ madhusamudraḥ | rakte ikṣusamudraḥ | evam̄ saptasamudraḥ || 6-7 cf. YSV (PT p. 843): idānīn tu navadvāre navakhaṇḍāni samśrūṇu | pāvīvādau 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 U₁ kṣārasamudraḥ cett.] sārasasamudraḥ L kṣārasasamudraḥ U₁ kṣārasāgaraḥ U₂ lalāṭamadhye cett.] lalāṭamadhye P kṣirasamudraḥ cett.] kṣirāḥ samudraḥ E 2-3 vasāmadhye cett.] vāṇīmadhye E vīryamadhye svāduḥ samudraḥ || majjāmadhye U₂ **3 madhusamudraḥ** EP] madasamudraḥ B madyasamudraḥ L madhusamūdraḥ U₂ meda° cett.] medo° BEP **raktamadhye** PU₁U₂] vasāmadhye madhusamudraḥ || raktamadhye D vasāmadhye madhusamudraḥ raktamadhye U₁ rasamadhye E ikṣusamudraḥ BDL ikṣurasamudraḥ U₁U₂ ikṣurasasamudraḥ EP **4 ‘mratasamudraḥ** U₁] amṛatasamudraḥ D svādusamudraḥ E svādu-kasamudraḥ BL svādudakasamudraḥ P pādāmadhye cett.] karmasthāna pādāmadhye B karmasthāna pādāmadhye L pādāmtale D kūrmasthānam cett.] om. BL **6 navadvāra-madhye** EU₁] navadvāreṣu EPU₁ om. BL **navakhaṇḍāni** BPLU₂] navakhaṇḍāḥ DU₁ om. E kathyante cett.] kathyate U₁ bharatakhaṇḍāḥ DU₁] mukhe bharatakhaṇḍāḥ BPL pādāmadhye kūrmasthānam || mukham̄ bharatakhaṇḍām U₂ om. E kāśmirakhaṇḍāḥ DU₁] nāśikayoh kinnarakhaṇḍanarahari-khaṇḍauḥ E nāśikayoh kinarakhaṇḍe 3 P nāśikayor madhye kināra-hari-khaṇḍā B nāśikayor madhye kinārasimhakhaṇḍā L nāśikayoh || kinnara || harikhaṇḍā U₂ strīmaṇḍalakhaṇḍāḥ DU₁] om. cett. **7 dvijakhaṇḍāḥ** DU₁] netrayoḥ ketumāla bhadrāśvau E ne-trayoy ketumāla bhadrāśve 4 P netrayo ketumāla bhadrāśve BL netrayoḥ || ketumāla || bhadrāśve U₂ **ekapādakhaṇḍāḥ** D] yekapādakhaṇḍāḥ U₁ om. cett. **rākṣasakhaṇḍāḥ** DU₁] karṇayoy hiranmayakhaṇḍā ramyakhaṇḍā E karnayor hiranmayaramyakhaṇḍā 5 P karnayor hiranmayaramyakhaṇḍā BL karṇayoh || hiranmaya || ramyakamde U₂ ghāndhārakhaṇḍā DU₁] gude kurukhaṇḍā E gude kurukhaṇḍā 6 P gude kurukhaṇḍāḥ BL gudekurukhaṇḍām U₂ **kaivarttakhaṇḍāḥ** DU₁] limge ilāvṛtakhaṇḍā E limge ilāvṛtaḥ 7 P ilāvṛtam BL limge ulāvṛtam U₂ **garbhakhaṇḍāḥ** DU₁] evam̄ navakhaṇḍāḥ U₂ om. cett.

[XXXVII. Seven oceans within the body]

Now, the seven oceans within the body are taught.⁵⁰ (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 butter 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.⁵¹

[XXXVIII. Nine continents within the nine Doors]

Now, the nine continents⁵² within the nine doors⁵³ are taught: Bharata (1), Kaśmīra (2), Strīmaṇḍala (3), Dvija (4), Ekapāda (5), Rākṣasa (6), Ghandhāra (7), Kaivartta (8) [and] Garbha (9).⁵⁴

⁵⁰Rāmacandra, 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) butter 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.”

⁵¹The earth consisting of seven islands with mount meru in its 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.

⁵²The island of Jambudvīpa consists of nine continents.

⁵³The nine doors (*navadvāra*) refer to the nine openings of the body: mouth, nostrils, eyes, ears, anus and gender.

⁵⁴There is complete divergence between the two main groups of manuscripts. I edited according to the α -group since their readings are close to the source texts. The β -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 β -group assigns the names of an alternative system to the areas. Perhaps a scribe was dissatisfied with the alternative nomenclature. The β -group situates (1) the Bharata-khaṇḍa within the mouth, (2-3) the Kinnara- und Harikaṇḍa in the two nostrils, (4-5) the Ketumāla- and Bhadrāśva[-khaṇḍa] in the eyes, (6-7) the Hiranyamaya- and Ramyakakaṇḍa in the ears, (8) the Kurukhaṇḍa at the anus, and (9) the Ilāvṛta[-khaṇḍa] 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 ॥ वामस्कंघे मलयाचलः ॥ दक्षिणस्कंघे मन्दराचलः ॥ दक्षणकर्णे विन्या-

5 चलः ॥ वामकर्णे मैनाकः ॥ ललाटमध्ये श्रीशैलः । अपरे पर्वताः पादयोगुलीनां मूलेषु वर्तन्ते ।

[XL. śarire navanādyah]

इदानीं शरिरे नवनाड्य तिष्ठन्ति । तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते । गंगायमुना वितस्ता चंद्रभागा सरस्वती विपाशा शतरुद्रा इरावती नर्मदा । अपरा नद्योपनदिनिर्द्वाराः स्रोतांसि तटाकानि वापीकूपा द्विसप्तसहस्रनाडीनां मध्ये तिष्ठन्ति ।

Sources: 2-5 cf. YSV (PT p. 843): idānīm parvatāś cāṣṭau kathyante śrūṇu yatnataḥ | merudan̄de sumerus tu piṭhamadhye himālayāḥ | vāmaskandhe tathā dakṣe malayo mandarācalāḥ | vindhyas tu dakṣine karne vāme maināka iṣvari | laṭate madhyadeśu t śrīśailaḥ parameṣvari | tathā brahmakapāṭasthaḥ kailasāḥ parvato mahān | sumerur himavān vindhyo malayo mandaras tathā | śrīśailo mainākaś ceti kailāśo 'ṣṭau ca parvatāḥ | apare parvatāḥ sarveaṅgulimadhyavāśināḥ | 2-5 cf. SSP 3.10 (Ed. p. 56): meruparvato merudan̄de vasati | kailāśo brahmakapāṭe vasati | himālayāḥ pr̄ṣṭhe | malayo vāmakandhare | mandaro dakṣiṇākandhare | vindhyo dakṣiṇākarpe | maināko vānakarne | śrīparvato laṭate | evam aṣṭa kulaparvatāḥ | anye upaparvatāḥ sarvāṅguliṣu vasanti | 7-9 cf. YSV (PT p. 843): śarire navanāḍītāḥ narmadā ca maheṣvari | idāyāṁ yamunā devi piṅgalāyāṁ sarasvati | suṣumnāyāṁ vahed gaṅgā cānyonyāsu ca nādiṣu | gaṅgā sarasvati godā narmadā yamunā tathā | kāveri candrabhāgā ca vitāstā ca idāvati | dvisaptatisahasreṣu nadinadā-parisravah | 7-9 cf. SSP 3.11-12 (Ed. p. 57): piṇasā yamunā gaṅgā candrabhāgā sarasvati | vipāśā śatarudrā ca śrīrātriś caiva narmadā | evam navanadyo navanāḍīṣu vasanti | anyā upanadyaḥ kulyopakulyā dvisaptatisahasranāḍisu vasanti |

2 idānīm DU₁] idānīm cett. piṇḍamadhye DU₁] om. cett. 'ṣṭakulaparvatāḥ em.] aşṭakulaparvatāḥ PDU₁ aşṭakulaparvatāḥ U₂ aşṭamakulaparvatāḥ BEL meruparvatāḥ em.] merumparvatāḥ DU₁ merumamdarāraḥ cett. 2-3 kailasaparvatāḥ DU₁] kailasāḥ cett. 3 pr̄ṣṭhamadhye EU₂] pr̄ṣṭhamāḥ madhye P pr̄thviamadhye BL paṭīmadhye D paṭīthamadhye U₁ himācalāḥ cett.] himācalāḥ || parvataḥ D himācalaparvataḥ U₁ 5 śrīśailaḥ cett.] śrīśailaḥ B parvatāḥ DU₁] śailaḥ EU₂ śaila BPL amgulīnāṁ DEP] amgulibhyāṁ U₁ amguli^o BL müleṣu cett.] madhye DU₁ vartante cett.] vartate BL parvate U₁ 7 śarire cett.] śariramadhye EU₂ navanāḍyas EU₂] navanadyas BLP ṣaṇvāṇāḍyas D ṣaṇvāṇāḍyahs U₁ tiṣṭhanti cett.] tiṣṭhati DU₂ navānāṁ nadināṁ cett.] navanadināṁ E vartante cett.] niwartante U₂ vartate B 8 sarasvati cett.] sarasvati L vipāśā cett.] vaipaśā DU₁ śatarudrā em.] śātahṛdā DPU₁ śatahradā E śāṣṭatahṛdā B śātadrumā U₂ irāvati DE] irāvati BLPU₁ om. U₂ aparā cett.] gaṁḍakī U₁ nadyopanādinirjharāḥ srotāṁsi em.] nadyopanadinaibhurasrota° D nadyūpanadinaibhurasrota° U₁ nadyo nadānirjārā srotāṁsi P nadyo nadānirjārāsty etāṁsi BL nadyo nadānirjārāsrotāsi U₂ nadyo nadānirjārā srotāṁsi E taṭākā D taṭāni BLP taṭaga U₁ taṭāni U₂ 9 vāpikūpā cett.] vāpikupāḥ D dvisaptati° cett.] dvisaptati° BP disaptati E sahasranāḍināṁ cett.] sahasranāḍinā B sahastranāḍi EU₁ tiṣṭhanti cett.] tiṣṭhamṛti U₁

[XXXIX. Eight major mountains within the body]

Now, the eight major mountains⁵⁵ within the body are taught.⁵⁶ (1) Within the spine is Mount Meru.⁵⁷ (2) Within the door of Bahman is Mount Kailāsa.⁵⁸ (3) Within the back is the Himālaya.⁵⁹ (4) Within the left shoulder the mountains of Malaya.⁶⁰ (5) Within the right shoulder Mount Mandara.⁶¹ (6) In the right ear, the Vindhya mountain.⁶² (7) the Maināka[-mountain]⁶³ is in the left ear. (8) Within the forehead Śrīsaila.⁶⁴ Other mountains exist in the hands, feet, and toes.

[XL. Nine rivers within the body]

Now, within the body, nine rivers⁶⁵ are situated. Within it, the courses of the nine rivers exist. Gaṅga, Yamuna, Vitastā, Candrabhāga, Sarasvatī, Vipāśā, Śatarudrā, Irāvati und Narmadā. Other rivers and waterfalls near the rivers, currents, lakes, ponds and wells are within the 72000 channels.

⁵⁵The eight major mountains of Jambudvipa.

⁵⁶*Hatharatnāvalī* 4.38ab situates all major mountains within the bones of the spine: *viñā-danḍamayo 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 mahāmeruṇi kula-parvatasamkulam* || 59 ||. “In the continent of Jambudvipa, there is the great Mount Meru, filled with noble peaks.”

⁵⁷Mount Meru is considered to be situated at the centre of the universe. According to *Amṛtasiddhi* 2.1, the central channel (*suṣumṇā*, *madhyamā*, etc.) is situated within Mount Meru.

⁵⁸Cf. *Hathatattvakaumudi* 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.

⁵⁹In the *Hathasamketacandrikā* (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.

⁶⁰The term *malayācala* usually refers to the mountain range on the west of Malabar (see BOETHLING, 1858:37).

⁶¹In the *samudramanthana* episode of the *Viṣṇupurāṇa* (Ed. p. 75) Mount Mandara was used as a churning rod to churn the ocean of milk.

⁶²In *Bodhasāra* 12.1.6 the immobility of the mind through the practice of Yoga is compared to the great mount Vindhya (*niścalatvam prajāyeta vindhyasyeva mahāgireḥ* ||6||).

⁶³See *Puranic encyclopaedia* p.468 for references.

⁶⁴The mountain has been associated with Yoga practice, cf. *Yogatārāvalī* 28.

⁶⁵The main microcosmic rivers of the yogic body are frequently associated with the main subtle channels, c.f., for example, *Haṭhapradipikā* 3.108.

[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 पञ्चदशतिथयो ऽत्र 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 rksaś 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 | trayastriṁśatkoṭidevata
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): trayastriṁśatkoṭidevata
bāhuromakūpeśu vasanti |

२ dvisaptatikoṣṭhakāścāṁtrābhyaṇtare D] dvisaptatikoṣṭākāś cāṁtrābhyaṁtar U₁ dvisap-
tatikoṣṭhakāṁtrābhyaṁtare P dvisaptatikoṣṭhakāṁtrābhyaṁtare B dvisaptatikoṣṭhakāṁtrāb-
hyāṁtare L dvisaptatikoṣṭhakāṁtrābhyaṁtare U₂ dvisaptatikoṣṭhakābhyaṇtare E rāśayah
cett.] rāśayah B mesāḥ E] mesa || U₂ meṣā° cett. vrṣaḥ E] vrṣabha || U₂ °vrṣā° cett. २-३ mithu-
nah E] mithuna || U₂ °mithūnah P °mithūna° B °mithuna° cett. ३ karkaḥ cett.] karka° P karka ||
U₂ °karka° cett. simhāḥ E] simha || U₂ °simhā° cett. kanyā E] kanyā || U₂ °kanyā° cett. tulā E]
tula || U₂ °tūla° cett. vr̄scīkaḥ em.] vr̄scīko E vr̄scīka || U₂ °vr̄scīka° cett. danuḥ em.] dhanur E
dhana || U₂ °dhana° cett. makaraḥ em.] makara || U₂ °makara° cett. kumbhaḥ em.] kumbha ||
U₂ °kumbha° cett. mināḥ em.] °mināḥ E minā BL miṇā || U₂ °mīna cett. ४ navagrahāḥ cett.]
navagrahāḥ P ādityā em.] āditya° cett. ravi || U₂ somaḥ em.] °soma° cett. °soma | D camdra ||
U₂ maṇgalāḥ em.] mangala | D mangala || U₂ budhāḥ em.] budha || U₂ budha | D °budha° cett.
bṛhaspatīḥ em.] bṛhaspatī P bṛhaspatī | D vṛhasyati || U₂ °bṛhaspatī° 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] ketavāḥ E °ketu cett. ५ pañcadaśatithayo DEU₁P] pamcadaśatithayaḥ ||
L pamcadaśatithih || B padaśatithayo U₂ tra DEPU₂] atra BL ātra U₁ vasanti cett.] tiṣṭhamti
U₂ yathā cett.] piṭhasya romamadhye yathā U₁ samudramadhye cett.] om. P laharī cett.]
laharā B om. P tathā cett.] om. P ūrmi D] urmi BLP urmi U₁ kūrmī E ६ bhavati cett.]
bhavanti U₂ tathā ūrmeś U₁] tasyāḥ ūrmyāḥ D ūrmyāś calāś E ūrmyāś calāś P ūrmīś calāś B
ūrmyāś calāḥ || U₂ om. L calanāc charire em.] calācharire D calanāśarire U₁ cataḥ || śarire B
cataḥ śarire P tataḥ śarira° U₂ tataḥ E om. L dhāvanāṁ bhavati DU₁] dhāvanaṁ ca cett. om. E
samagram cett.] samagṛām B samagra° U₁U₂ ७ trayastriṁśatkoṭayo BL] trayastriṁśatkoṭyo P
trayaḥ triṁśatkoṭyo U₂ trayaḥ striṣatkoṭi U₁ trayastriṣatkoṭyo D trayastriṁśatkoṭi° E devata
DU₁] devatāḥ | cett. vasanti cett.] vasamti DU₁

[XLI. Twentyseven stars ...]

Twenty-seven stars⁶⁶ reside withing the seventy-two⁶⁷ chambers inside the guts.⁶⁸

The twelve zodiacal signs (*rāśi*): Aries, Taurus, Twins, Cancer, Lion, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Fish.⁶⁹

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 Ūrmī⁷⁰ 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.

⁶⁶In *Hathatattvakaumudi* 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 'mrtaśrāvo bhrūmadhye cātmadarśanam* || 34 || *kampanaṇ tathā mūrdhni manasaivātmadarśanam | devodyānāni ramyāṇi nakṣatrāṇi ca candramāḥ || ṛṣayah siddhagandharvāḥ prakāṣaṇ yānti yoginām* ||

⁶⁷Considering 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.

⁶⁸cf. *Amṛtasiddhi* 1.17 and *Śivasamhitā* 2.2.

⁶⁹The 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.

⁷⁰This 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-dharūpāmātrmeyasaṁkocavikāsābhāsanasatattvā sarvopaniṣadupāsyā yugapad evonmeṣanimeṣamayī || tathā hi śivādeḥ ksityantasyāśesasya 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 sarvāṇī 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 vidyādharaḥpsarādayah | anekatirthavarṇāś ca guhyakāś ca vasanti hi | ३-४ cf. SSP 3.13 (Ed. p. 58): gandharvakinnarākimpurūṣā 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. B₁, W, P₁, P₃): anekatirthāni marmasthāne vasanti | anantasiddhā matiprakāse vasanti | ५-६ cf. YSV (PT p. 843): candrārkau netrayormadhye jaṅghā lomasu sākṣināḥ | trṇagulmādikañcāpi viśvarūpam smaret tataḥ | ५-६ cf. SSP 3.13 (Ed. p. 59): candrasūryau netradvaye vasataḥ | anekavṛkṣalaṭāgulmatṛṇāni jaṅghāromakasthāne vasanti|

१ प्रश्टिरोममध्ये एम् ॥] प्रश्टिरोममध्ये BLU₁ प्रश्टरोममध्ये PU₂ पिठास्या रोममध्ये D om. E शादाशी० DU₁U₂] शादाशी० BL शादाशी० P om. E °sahasra° cett.] om. E divya cett.] om. E °tapasvinah BLPU₂] °tapasvino DU₁ om. E पिठोपपीठाणि em.] पिठोपपीठे LP miṣṭhopa-
piṭher B piṭhamahāpiṭhau DU₁ piṭhopapīṭho^० U₂ om. E °ürdhvapṛṣṭhe em.] urdhvapṛṣṭho U₁
ürddhva tuṣṭo D ordhva U₂ dvavoṣṭo P dvaiṣṭho B dvaiṣṭhi L om. E pariyanē em.] pariyanī BDPU₁U₂ pariya० L om. E romanī em.] romāni BDLP₂ romāni U₁ om. E tanmadhye cett.] om.
E २ vasanti cett.] santi U₁ om. E hr̄dayarōmamadhye cett.] om. BL takṣakamahānāgah D]
takṣakah mahānāgah EU₂ takṣakamahānāga P takṣamā nāgah U₁ om. BL karkotakah DPU₂]
karkotah U₁ om. EBL śāṅkhah cett.] om. BL pulakah P] pulikah U₁ pulika D kulakah U₂
takṣakah E om. BL vāsuki० EPU₂] vāsuki DU₁ om. BL anantah P] ananta० E ānaṁta० U₁ ānanta
DU₂ om. BL ३ śeṣah U₂] °sesah 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.
३-४ ganagandharvakinnarāpsarovidyādharaḥguhyakāḥ em.] gunagandharvakinnarāpsaro
vidyādharaḥguhyakāḥ E gunagamdhārvakinnarābhāro vidyādharaḥguhyakāḥ B gunagamdhār-
vakinnarābhāro vidyādharaḥguhyakāḥ L gaṇagamdhārvakinnarāpuruṣāpsarovidyādharaḥguhyaka
U₁ gaṇagamdhārvakimnarākimpurūṣāḥ | apsarovidyādhāra | guhyaka D gamdhāgamdhārvakinn-
narāpsaro vidyādharaḥguhyakāḥ U₂ ४ śarīramadhye cett.] śarīmadhye D madhye P marmas-
thāne U₁] karmasthāne D om. cett. 'nekatirthāvali PU₂] anekatirthāvali BL naikatirthavalli U₁
nenekatirthavalli D anekatirthāni E meghamāṇḍalam cett.] meghamāṇḍala B vasati EPU₂]
vasati L vasamti DU₁ vasamti B anantah DEP] anamta BLU₂ ५ buddhayaś cett.] buddhayaś
B vartante EP₂] vartate BLDU₁ °sūryau cett.] °sūryo BDL dvayor DEP] dvayā० B dvayo
LU₂ om. U₁ netrayor DE] netreyor P netrayo B netrayoh U₂ netradvaya U₁ madhye cett.]
om. U₁ vartate cett.] pravartate U₂ vasamti U₁ ५-६ anekavanaspatigulmalatātṛṇāni BELP]
anaikavanaspatigulmatṛṇāni D anekavanaspatigulmalatāni U₁ anekavana | spatigulmalatātṛṇāni
U₂ ६ °roma० cett.] °rora० BL madhye cett.] sthāne D vasanti cett.] vasati U₂ 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].⁷¹

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.⁷²

⁷¹ Notably, none of the known sources contains the names of the snake demons.

⁷² 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 saṃśayaḥ* |, "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."

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.

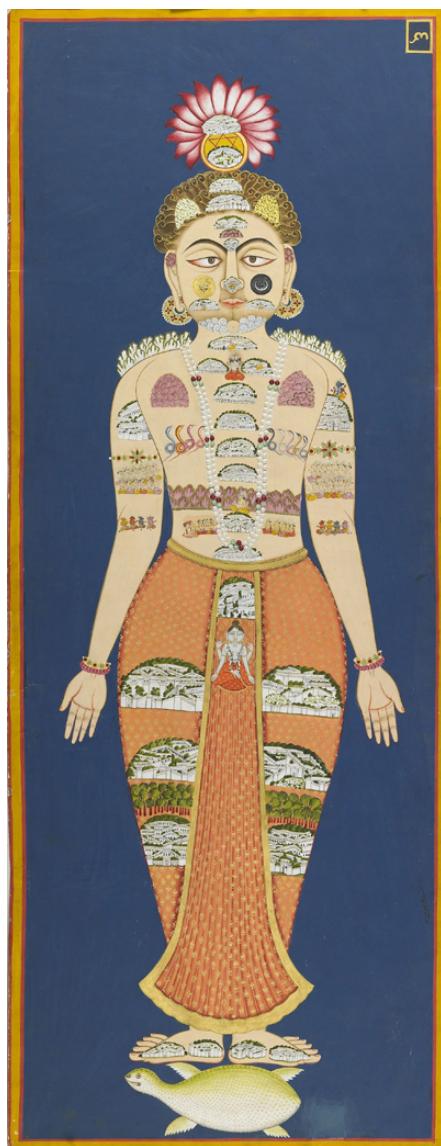


Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehrangarh Museum Trust.

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