

## *The Yogatattvabindu*



योगतत्त्वबिन्दु

# Yogatattvabindu

Critical and Synoptic  
Edition with annotated Translation

Von  
Nils Jacob Liersch

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# Introduction



# The List of the 15 Yogas

The authenticity of the list specifying the fifteen Yogas at the beginning of the text is ambiguous. This is due to the discrepancy between the structure of the Yogas presented in the text and the order presented in the list. For example, the text commences with a description of *kriyāyoga* and goes on to describe *siddhakuṇḍalinīyoga* and then mentions *mantrayoga* without adhering to the order presented in the list. This incongruity raises questions as to why the text structure deviates from the list. However, the reference to *jñānotpattav upāyaḥ* may provide some insight into why *jñānayoga* is included as the second *yoga* in the list. To reconcile these apparent inconsistencies, there are several possible explanations: 1) The text is severely corrupted. 2) The list was added by a different hand at a later time. 3) The term *jñānayoga* is included as a result of the practice of *siddhakuṇḍalinīyoga*, which is said to generate knowledge through the central channel, as stated in the text. These explanations may be combined to provide a comprehensive understanding of the situation.

## Lakṣyayoga

- origin tantric Traditions -> e.g. Netratantra
- also check Mālinivijayottara 2004 Vasudeva pp. 256-257
- also *Amanaska* 2.10 Śāmbhavī Mudrā





# Sources

## The Additions of SORI 6082 - U<sub>2</sub>

Analyse the additions of U<sub>2</sub> and present the *cakras* and their attributes in a table .

- Muktabodha- Texte sehe ich 3 Belege für bahiśśakti Muktabodha/kṛīyakramādyotikā.html 2938 suṣirānte bahiśśaktiṃ vinyasedvyomarūpiṇīm | tasyā madhye tu Muktabodha/sakalāgamasārasaṅgraha.html 2186 suṣirāntabahiśśaktiṃ vyāpinīm cintayet tataḥ || Muktabodha/kriyakramadyotikavyākhyā.html 1846 tanmadhye ca bahiśśaktiṃ sudhābindu parisrutim
- Parā<sup>1</sup>.

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<sup>1</sup>Im Kaśm. Śiv. °das ewige Wort, in welchem potentiell alle Begriffe und Worte ruhen; vgl. das śabdabrahma des Vyākaraṇa. [B.]— Schmidt S. 246



# Conventions in the Critical Apparatus

## Sigla in the Critical Apparatus

- E : Printed Edition
- P : Pune BORI 664
- L : Lalchand Research Library LRL5876
- B : Bodleian Oxford D 4587
- N<sub>1</sub>: NGMPP B 38-31
- N<sub>2</sub>: NGMPP B 38-35 / A 1327-14
- D<sub>1</sub>: IGNCA 30019
- U<sub>1</sub>: SORI 1574
- U<sub>2</sub>: SORI 6082

The order of the readings in the critical apparatus is arranged according to the quality of readings in decending order. The critical apparatus is positive. Gemitation is not recorded.

## Abbreviations

- qcr: quote cum notatio (quoted with reference)

## Marking the Reliability of Sources and Testimonia in the Critical Apparatus

To accurately depict information about the textual relationship and estimated degree of relatedness of a passage from the *Yogatattvabindu* in the layers for sources and testimonia of the critical apparatus, a system of sigla was introduced.<sup>2</sup> The sigla are meaningful when a passage is corrupted in all witnesses and can only be reconstructed by means of other texts. The layers of the critical apparatus for sources and testimonia use the following sigla:

**Ce** *citatum ex alio* / quotation from another (text).<sup>3</sup>

**Cee** *citatum ex alio modo edendi* / quotation from another (text) with editorial changes.<sup>4</sup>

**Ci** *citatum in alio* / quotation in another (text).<sup>5</sup>

**Cie** *citatum in alio modo edendi* / quotation in another (text) with editorial changes.<sup>6</sup>

**Re** *relatum ex alio* / (content), attested from another text.<sup>7</sup>

**Ri** *relatum in alio* / (content), attested in another text.<sup>8</sup>

The following acronyms refer to passages that originated from texts that the author of the *Yogatattvabindu* utilized in compiling his work: **Ce**, **Cee**, **Re**. These texts must predate the *Yogatattvabindu*. The other acronyms, such as **Ci**, **Cie**, and

<sup>2</sup>This type of identification system is based on the use of the critical apparatus in (E. STEINKELLNER, H. KRASSER, and H. LASIC, eds. *Jinendrabuddhi's Viśālāmalavatī Pramāṇasamuccayaṭīkā Chapter 1 - Part I: Critical Edition*. Sanskrit Texts from the Tibetan Autonomous Region. Beijing - Vienna: China Tibetology Publishing House, Austrian Academy of Sciences Press, 2005, lii-liii). It was modified for the text-critical work on the *Yogatattvabindu*.

<sup>3</sup>The sigla **Ce** indicates an identical or largely identical content in the lesser witness and only allows for minor deviations in the wording of the passage.

<sup>4</sup>The sigla **Cee** identifies passages with noticeable deviations in the lesser witness.

<sup>5</sup>The sigla **Ci** indicates an identical or largely identical content in the lesser witness and only allows for minor deviations in the wording of the passage.

<sup>6</sup>The sigla **Cie** identifies passages in the lesser witness with noticeable deviations that have the intended character of the composer.

<sup>7</sup>The sigla **Re** identifies content parallels in the lesser witness that are relevant to the constitution of the critical text. It further indicates in certain cases that the composer might have used this source when composing his text.

<sup>8</sup>The sigla **Ri** identifies content parallels in the lesser witness that are relevant to the constitution of the critical text.

**Ri**, are texts that have adopted passages from the *Yogatattvabindu*, or verses or passages that share similar content with the *Yogatattvabindu*, but their relation is given literally, making it impossible to determine who adopted from whom. **Re** and **Ri** each refer to passages that are so closely related in content to those of the *Yogatattvabindu* that they are significant in reconstructing a passage.<sup>9</sup>

## Punctuation

The inconsistent use of punctuation marks in the available witnesses necessitates standardization. Upon close examination, it appears that punctuation has frequently been dropped or added during the transmission of the texts. The neglect or improper handling of punctuation by the copists has resulted in different versions of lists with and without punctuation. In many instances, missing punctuation has led to the addition of case endings, alteration of the text, and the combination of list items into compound formations that were not present in the original text. Although punctuation plays an important role, deviations in punctuation at the end of sentences, lists, and verse-numbering will only be extensively documented in the critical apparatus of the printed edition. This means that emendations of obvious punctuation mistakes will not be recorded in the critical apparatus. However, the digital edition of this work provides a more detailed documentation of deviations in punctuation through diplomatic transcripts of each witness, and even has a function to display sentences cumulatively.

In the printed edition of the *Yogatattvabindu*, standard conventions of punctuation are followed. In verse poetry, a *daṇḍa* (|) marks the end of a half-verse or half of the *śloka*, and a double *daṇḍa* (||) marks the end of a verse. In prose, a single *daṇḍa* indicates the end of a sentence, and a double *daṇḍa* marks the end of a paragraph. Variations in the use of *avagraha* will be recorded, and items in lists will be separated by a double-*daṇḍa*.

## Sandhi

Among the witnesses we see deviating and inconsistent application of *sandhi*. There is no clear evidence that originally *sandhi* was intentionally not applied. This edition

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<sup>9</sup>Ce and Cee have the highest degree of reliability, Ci and Cie have a moderate degree, and Re and Ri have the lowest.

will therefore apply *sandhi* consistently throughout the constituted text to provide a readable text sticking to contemporary conventions in Sanskrit. The variant readings concerning *sandhi* are recorded consistently in the apparatus criticus. This is due to various textcritical problems arising from the inconsistent usage of punctuation which results in application or non-application of *sandhi* wheter the respective witness applied a *daṇḍa* or not. This is particularly the case within lists, which frequently occur in our compilation. Items were most likely originally separated by *daṇḍa*.

## Class Nasals

Due to inconsistent use of class nasals among the witnesses *anusvāras* have been substituted with the respective class nasals throughout the edition.

## Lists

Lists are a frequent feature in the *Yogatattvabindu*. The text opens with a list of 15 Yogas and there are many more lists utilized throughout its content. To produce a consistent and easily readable edition, all lists have been identified, normalized to the Nominative Singular or Nominative Plural form of the respective item, or in the case of explanatory lists, to the Ablative Singular or Plural. The items are separated by a double *daṇḍa*. Differences in punctuation and simple punctuation emendations, unless they are text-critically or systematically significant, will not be recorded in the apparatus criticus.

## **Structural Analysis of the Yogatattvabindu**





# **Critical Edition & Annotated Translation**



[XXIV.<sup>i-xvi</sup> Bāhyalakṣya]

- 1 इदानीं बाह्यलक्ष्यं कथ्यते । नासाग्रादारभ्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजपूर्णमाकाशलक्ष्यं कर्तव्यं ।  
 2 अथ वा नासाग्रादारभ्य षडंगुलप्रमाणं पवनतत्त्वं धूमाकारं लक्ष्यं कर्तव्यं । अथ वा नासाग्रादारभ्याष्टंगुल  
 3 प्रमाणमतिरक्तं तेजो लक्ष्यं कर्तव्यं । अथ वा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुक्लं चञ्चलम् उदकं लक्ष्यं  
 4 कर्तव्यं ।<sup>[v]</sup> अथ वा नासाग्रादारभ्य द्वादशाङ्गुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । अथ वा नासाग्राद  
 5 आरभ्य कोटिसूर्यसमप्रभं तेजःपूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यं ।

**1 bāhyalakṣyaṃ** P] lakṣyaṃ E śāhyalakṣa B bāhyalakṣa L \*lakṣam N<sub>1</sub> \*lakṣaṇa DN<sub>2</sub> \*lakṣyaḥ U<sub>1</sub> lakṣaṇam U<sub>2</sub> **catuṣṭaya°** cett.] catuṣṭayaṃ BL **nilākāraṃ** cett.] nilākāraṃ BLP nirākāraṃ N<sub>2</sub> **teja°** DN<sub>1</sub>N<sub>2</sub>] te-  
 jaḥ cett. jaḥ B **pūrṇam** cett.] pūrṇakāṃ U<sub>2</sub> **ākāśa°** cett.] ākāśam EPLU<sub>1</sub> **lakṣyaṃ** EPU<sub>1</sub>U<sub>2</sub>] lakṣam  
 BDLN<sub>1</sub> lakṣaṇam N<sub>2</sub> **2 nāsāgrādārabhya** cett.] nāsāgrād ābhya N<sub>1</sub>D nāsāgrārabhya N<sub>2</sub> **ṣaḍaṅgu-**  
**lapramāṇam** cett.] ṣaḍaṅgulaṃ pramāṇam B dvadaśaṅgulapramāṇam U<sub>2</sub> **pavanatattvaṃ** E] \*tatvaṃ  
 cett. l.n. B **dhūmrākāraṃ** cett.] l.n. B **lakṣyaṃ** cett.] lakṣam DN<sub>1</sub>U<sub>2</sub> lakṣaṇam N<sub>2</sub> **vā** cett.] *om.*  
 U<sub>1</sub> **2-3 ārabhyaṣṭāṅgula°** U<sub>1</sub>] ārabhyaḥ ṣaḍaṅgulapramāṇam N<sub>1</sub> ārabhyaḥ ṣaḍaṅgulapramāṇam D ārab-  
 hyaṃ ṣṭāṅgulapramāṇam N<sub>2</sub> ārabhyaṃ ṣṭaṅgulapramāṇam U<sub>2</sub> **3 atiraktaṃ** N<sub>1</sub>N<sub>2</sub>] atiraktaṃ D itiraktaṃ  
 U<sub>1</sub> matiraktaṃ U<sub>2</sub> **tejo** cett.] teja° U<sub>2</sub> **lakṣyaṃ** U<sub>1</sub>U<sub>2</sub>] lakṣam N<sub>1</sub>N<sub>2</sub> lakṣaṇam N<sub>2</sub> **cañcalam** cett.]  
 caṇḍrākāraṃ U<sub>1</sub> **lakṣyaṃ** U<sub>1</sub>] lakṣya N<sub>1</sub>D lakṣaṇam N<sub>2</sub> lakṣam U<sub>2</sub> **4 dvādaśaṅgulapramāṇam**  
 cett.] tattvaṃ dvādaśaṅgulapramāṇam E dvādaśaṃ ṅgulapramāṇam U<sub>1</sub> **lakṣyaṃ** EPU<sub>1</sub>] lakṣaṇam N<sub>2</sub>  
 lakṣam cett. **5 samaprabham** cett.] \*prabhām L **tejaḥpūrṇam** cett.] tejaḥ | pūrṇam EB pūrṇam α  
 pūrṇa N<sub>2</sub> **lakṣyaṃ** DEP<sub>N</sub>U<sub>1</sub>] lakṣam BLU<sub>2</sub> lakṣaṇam N<sub>2</sub>

**Sources:** **1 Re**] PT<sup>qcr</sup>·Y<sup>SV</sup> (Ed. p. 837): idāniṃ vāhyalakṣāṇi siddhidāni śrṇu priye | dhāraṇākhyā  
 tu caitāni jñātavyāni viśeṣataḥ | **2 Re**] PT<sup>qcr</sup>·Y<sup>SV</sup> (Ed. p. 837): līlayā bhāvayel līnaṃ jyotiḥpūrṇam  
 mahāparam | atha vā tatra deveśi dhūmrākāraṃ ṣaḍaṅgulaṃ | **Re**] PT<sup>qcr</sup>·Y<sup>SV</sup> (Ed. p. 837): dvādaśaṅgu-  
 lamāṇam vā pṛthvitattvaṃ tu pītabham | lakṣayed atha vā tatra koṭisūryasamaprabham | tejaḥ puñjam  
 mahākāśam tattad dhyānāc chivo bhavet | ākāśamadhya ākāśoparito dṛṣṭis usthiram | kṛtvā dhyānād  
 vinā sūryam caṇḍasūryaṃ tu paśyati | atha vā lakṣam etat tu kartturu vahiḥ śivopari |

**Testimonia:** **1 Ri**] SSP 2.28 (Ed. p. 39): atha bahirlakṣyaṃ kathyate | nāsāgrāt bahiraṅgulacatuṣṭaye  
 nilajyotiḥsaṃkāśam lakṣayet | **Ri**] SSP 2.28 (Ed. p. 39): atha vā nāsāgrād ṣaḍaṅgulaṃ adhovāyutattvaṃ  
 dhūmravarṇam lakṣayet | **Re**] PT<sup>qcr</sup>·Y<sup>SV</sup> (Ed. p. 837): atha vāṣṭāṅgulaṃ rakṭam nāsikopari lakṣayet |  
**Ri**] SSP 2.28 (Ed. p. 39): atha vā aṣṭāṅgula ārakṭam tejastattvaṃ lakṣayet | **Ri**] SSP 2.28 (Ed. p. 39): atha  
 vā daśāṅgule kallolavad āpas tattvaṃ lakṣayet | **Ri**] SSP 2.28 (Ed. p. 39): atha vā nāsāgrād dvādaśaṅgule  
 pītavarṇam pāṛthivatattvaṃ lakṣayet | **Ri**] SSP 2.28 (Ed. p. 40): atha vā ākāśamukham dṛṣṭvā lakṣayat  
 kiraṇākulitaṃ paśyati |

**Philological Commentary:** **2 XXIV.<sup>iii</sup>**: Sentence is *om.* in L. **XXIV.<sup>iv</sup>**: Sentence *om.* in β, except for  
 U<sub>2</sub>. **3 daśaṅgulapramāṇam**: The instruction for a ten-finger wide distance is absent in the surviving  
 testimonia of the *Yogasvarodaya*. However, it can be found in another source text of the *Yogatattvabindu*,  
 the *Siddhasiddhāntapaddhati* 2.28 (Ed. p. 39). **4 XXIV.<sup>v</sup>**: Sentence *om.* in β, except for U<sub>2</sub>.

[XXIV.<sup>i-xvi</sup> Bāhyalakṣya]

Now the external fixation is taught. Beginning at a four-finger wide distance from the tip of the nose, the space-element, appearing blue, being full of light, shall be made the target [of fixation]. Or, beginning at a six-finger wide distance from the tip of the nose, the wind-element, appearing greyish, shall be made the target [of fixation]. Or, beginning at an eight-finger wide distance from the tip of the nose, the very red fire-element shall be made the target [of fixation]. Or, beginning at a ten-finger wide distance from the tip of the nose, the white fickle water-element, shall be made the target [of fixation].<sup>[v]</sup> Or, beginning at a twelve-finger wide distance from the tip of the nose, the yellow-coloured earth-element shall be made the target [of fixation]. Or, beginning at the tip of the nose<sup>10</sup> the space-element full of fire shining like ten million suns shall be made the target [of fixation].<sup>11</sup>

...see in the source, PT<sup>qcr</sup>·YSV (Ed. p. 837):

“Having gained discrimination of the self, one calms the restless mind. Having seen darkness of ignorance caused by sense objects, one knows the supreme soul and becomes a soul beyond illusion, free from attachment to worldly pleasures, and goes through birth and death in truth, again and again. Abandoning aversion etc. [and] riches, which increase suffering like poison, one is liberated by Jñānayoga, which is as powerful as millions of suns.”

This observation perfectly suits the initial definition of Rājayoga (cf. I.<sup>iii</sup>, p.??) in which it is defined as a practice that works even if the practitioner is leading an exuberant wealthy lifestyle.

<sup>10</sup> Given the explicit instructions of the respective distance of the exercise in the previous sentences, it is surprising that this instruction is lacking the mention of the distance.

<sup>11</sup> The first five external targets, associated with the five elements can be also identified within *Sarvāṅgayogapradīpikā* 3.29-33 (Ed. pp. 104-105).

bāhya lakṣa aur puni jāṃnahūṃ | paṃca tatva kī lakṣa su ṭhānahūṃ |  
 agra nāsikā aṃgula cārī | nila varṇa nabha deṣi bicārī || 29 ||  
 nāsā agra aṃgul chah deṣaiṃ | dhūmrahi varṇ vāyu tat peṣai |  
 aṃgul aṣṭa nāsikā āgai | rakta varṇ su vahni tat jāgai || 30 ||  
 nāsā agra aṃgul daś tāmī | śvet varṇ jal deṣi tahāmī |  
 nāsā agra su aṃgul bārā | pita varṇ bhū deṣi apārā || 31 ||  
 bāhya lakṣa aur bahuterī | so jānaṃ jo pāvai serī |  
 sataguru kṛpā karai jau kabahī | dei batāi chinak maiṃ sabahī || 32 ||

(29) Contemplate the external target repeatedly; focusing on the five elements. ...

- 1 आकाशमध्ये आकाशोपरि वा दृष्टिं कृत्वा ध्यानकारणात् सूर्यं विना सूर्यसंबंधीनीं सहस्रकिरणावलीं प  
 2 श्यति । अथ वा शिरोपरयूद्धं सप्तदशांगुलप्रमाणं तेजःपुंजलक्ष्यं कर्तव्यं । अथ वा दृष्टेरेष तप्तस्वर्णवर्णाकारं  
 3 पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं <sup>[x]</sup> उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलिता  
 4 दूरे भवन्ति । अङ्गुरोगा विनोषधं दूरे भवन्ति । समग्राः स्वमे ऽपि मित्रताम् अयाति । सहस्रवर्षपर्यन्तमायुषं  
 5 वर्धते । अपठितं शास्त्रं जिह्वाग्रेणोच्चरते <sup>[xv]</sup> एतादृशं बहुतरं फलं ॥

**1 ākāśamadhye** cett.] *om.* BLP **ākāśopari** cett.] ākāśopari N<sub>1</sub> **vā** cett.] *om.* BLP **dr̥ṣṭim** cett.] dr̥ṣṭi B *om.* L **kṛtvā** cett.] kṛtvā ākāśamadhye B ākāśamadhye L **sūryam** cett.] sūrya N<sub>2</sub> U<sub>2</sub> **sūryasam̐bam̐dhinim̐** P] sūryasam̐bam̐dhinim̐ cett. **sahasrakiraṇāvalim̐** P] sahasrakiraṇāvalim̐ U<sub>2</sub> sahasrakiraṇāvali BL sahasrakiraṇapaṇktīḥ E sahasrāṇy api kiraṇāṇi N<sub>1</sub> U<sub>1</sub> sahasrāṇapi kiraṇāṇi DN<sub>2</sub> **1-2 paśyati** ELU<sub>2</sub>] paśyati BDN<sub>1</sub> paśyate N<sub>2</sub> pati P paśyamti U<sub>1</sub> **2 atha vā** cett.] atha kā N<sub>1</sub> *om.* P **śiropary** em.] śiropari cett. śivopari E śiroparir B *om.* P **ūrdhavam̐** cett.] ūrdhva° L urdhvam B ūrdhvaṃ U<sub>1</sub> U<sub>2</sub> vṛddhvaṃ E *om.* P **saptadaśāṅgulapramāṇam̐** cett.] saptadaśāṅgulaṃ parāṇam̐ N<sub>2</sub> saptadaśāṅgulapramāṇa° U<sub>2</sub> *om.* P **tejahpūṃjalakṣyam̐** E] tejahpūṃjam̐ lakṣaṇam̐ P tejahpūṃjam̐ lakṣam̐ L tejā pūṃjalakṣam̐ N<sub>1</sub> tejā pūṃjalakṣyam̐ D tejahpūṃjalakṣaṇam̐ N<sub>2</sub> tejahpūṃjakam̐ lakṣyam̐ U<sub>1</sub> tejahpūṃjam̐ lakṣyam̐ U<sub>2</sub> **agre** cett.] agne BLP **taptasvarṇavarṇākāram̐** U<sub>2</sub>] taptasvarṇavarṇākāram̐ P tatparam̐ svarṇākāram̐ E taptasvarṇavarṇa BL taptavarṇākāram̐ α **3 pr̥thvitattvam̐** αEP] pr̥thvitattvam̐ B pr̥thvitattvam̐ L pr̥thvim̐ tatvam̐ U<sub>2</sub> **lakṣyam̐** EPU<sub>1</sub>] lakṣam̐ BDLN<sub>1</sub> U<sub>2</sub> lakṣaṇam̐ N<sub>2</sub> **karttavayam̐** cett.] *om.* P **lakṣyāṇām̐** E] lakṣyāṇām̐ U<sub>1</sub> N<sub>1</sub> lakṣyaṇam̐ D lakṣaṇāṇām̐ P lakṣaṇam̐ BL lakṣāṇā° N<sub>2</sub> lakṣām̐ U<sub>2</sub> **kasyāpy** cett.] kasyāpi BLU<sub>1</sub> kasyāp° D lasyāpy N<sub>2</sub> **ekasya** cett.] kasya BLU<sub>1</sub> elasya N<sub>2</sub> **lakṣya°** cett.] lakṣa° BL lakṣasya DN<sub>1</sub> lakṣaṇasya N<sub>2</sub> lakṣyasya U<sub>1</sub> **°karaṇāt** cett.] karaṇā U<sub>1</sub> **3-4 valitapalitā dūre** E] valitam̐ palitādi dūre BL valitapalitādidūre cett. **4 bhavanti** EU<sub>2</sub>] bhavati B bhavati cett. **aṅgarogā** cett.] aṅgarogāḥ E aṅgirogādi BL **dūre** cett.] dūri E dūro BL **bhavanti** DEN<sub>1</sub> U<sub>2</sub>] bhavati PLN<sub>2</sub> U<sub>1</sub> bhavati B **samagrāḥ** cett.] samagrā N<sub>2</sub> samagra° U<sub>2</sub> **svapne** cett.] svapin N<sub>1</sub> N<sub>2</sub> U<sub>1</sub> svacan D **°pi** U<sub>2</sub>] pya BLP eva DN<sub>1</sub> U<sub>1</sub> evan N<sub>2</sub> **mitratām̐** BLPU<sub>2</sub>] mitran E mityam̐ DN<sub>1</sub> nityam̐ N<sub>2</sub> mitevam̐ U<sub>1</sub> **ayāṃti** PB] ayāṃti L āyāṃti N<sub>2</sub> nāyāṃti E nāyati DN<sub>1</sub> N<sub>2</sub> naiyati U<sub>1</sub> **sahas-ravarṣaparyam̐tam̐** α] sahasravarṣam̐ β **āyusam̐** DN<sub>1</sub> N<sub>2</sub>] āyusam̐ U<sub>1</sub> āyur BEPU<sub>2</sub> **5 apāṭhitam̐** cett.] apāṭhitam̐ N<sub>2</sub> U<sub>1</sub> U<sub>2</sub> **°rate** α] °rati BELU<sub>2</sub> °rati B **etādṛṣam̐** cett.] etādṛṣyam̐ U<sub>1</sub> **bahutaram̐ phalaṃ** α] phalaṃ bahutaram̐ β

**Sources:** **2 Re**] PT<sup>qcr</sup>·YSV (Ed. p. 837): ūrdhavam̐ saptadaśāṅgulyam̐ pramāṇam̐ tejasā prabham̐ | **Re**] PT<sup>qcr</sup>·YSV (Ed. p. 837): ūrdhavam̐ saptadaśāṅgulyam̐ pramāṇam̐ tejasā prabham̐ | athavā pr̥thivī-tattvam̐ taptakāñcanasannibham̐ | dr̥ṣṭiragre tu karttavayam̐ lakṣam̐ etad yat ātmanām̐ | uktānām̐ yasya kasyaiva ekaśaḥ karaṇam̐ priye | balipalitahinaḥ syādaśadhena vinā tathā | **4 Re**] PT<sup>qcr</sup>·YSV (Ed. p. 837): sarvarogāṇi naśyanti mitravac ca vaśi ripuḥ | jīved varṣasahasran tu sarvalokeṣu pūjitaḥ | jihvāgre prabhaved vidyā vinā śāstrāvalokanāt |

**Testimonia:** **1 Ri**] SSP 2.28 (Ed. p. 40): evaṃ nirmalikaraṇam̐ | atha vordhvaḍṛṣṭayāntarālām̐ lakṣayet | jyotir mukhāni paśyati | atha vā yatra tatrākāśam̐ lakṣayet | ākāśasadṛṣam̐ cittam̐ muktupradam̐ bhavati | **Ri**] SSP 2.28 (Ed. p. 40): atha vā dr̥ṣṭyā taptakāñcanasannibhām̐ bhūmim̐ lakṣayet | dr̥ṣṭiḥ sthirā bhavati | ity anekavidham̐ bahirlakṣyam̐ |

**Philological Commentary:** **5 XXIV**.<sup>xvi</sup>: Witness P includes a dittography of the previous lines after XXIV.<sup>xvi</sup> and reads: *etādṛṣam̐ mitratām̐āyāṃti sahasravarṣam̐ āyur varddhate apāṭhitam̐ śāstram̐ jihvāgreṇoccarati etādṛṣam̐ phalaṃ bahutaram̐ bhavati* |.

After having fixed the gaze on the space-element or above the space-element, due to the execution of meditation [on either target], he sees the sun without the group of thousand rays related to the sun. Or, the mass of light situated seventeen-finger wide distance above the head shall be made the fixation object. Or, at the uppermost part of the [previously mentioned] focal point, the earth-element appearing in the colour of molten gold shall be made the target [of fixation].<sup>[x]</sup> From the execution of [the yoga of] targets onto any of the discussed targets, wrinkles, grey hair, etc., are removed. Diseases of the limbs are removed without medical herbs. All enemies become friends while sleeping. The lifespan increases up to 1000 years. The non-recited scripture is uttered by the tip of the tongue.<sup>[xv]</sup> Such [practice] yields numerous fruits.

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...Four fingers above the tip of the nose; contemplate the blue-colored space-element.

(30) Six fingers from the tip of the nose visualize the smoke-coloured air-element.

Eight fingers in front of the nose visualize the red-coloured fire-element.

(31) Ten fingers from the tip of the nose visualize the white-colored water element.

Twelve fingers in front of the nose visualize the earth-element with a yellow color.

(32) There are many external target, but only a few can attain the ultimate goal.

If the true guru shows mercy at any time, they reveal the secret within.

[XXV.<sup>i-ix</sup> Antaralakṣya]

- 1 इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरन्ध्रपर्यंतं एका ब्रह्मनाडी वर्तते ।  
 2 ब्रह्मनाडीमध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति । एतादृश्येका मूर्तिर्वर्तते । तस्या  
 3 मूर्तेर्ध्यानकारणादष्टमहासिद्धयो ऽणिमाद्याः पुरुषस्य समीपे आगत्य तिष्ठन्ति ।<sup>[iv]</sup>

**1 idānīm** EU<sub>2</sub>] idānīm cett. **antaralakṣyaṃ** D] anyataraṃ lakṣyaṃ E aṃtaraṃ lakṣyaṃ P antarakṣaṃ BL antarakṣyaṃ N<sub>1</sub> antarakṣyaṇaṃ N<sub>2</sub> U<sub>1</sub> ataraṃ lakṣyaṃ U<sub>2</sub> **kathyate** cett.] kartavyaṃ BL **mūlakandasthāne** cett.] mūlakaṃ sthāne P **brahmadāṇḍādutpannā** cett.] brahmadāṇḍotpannā nāḍi E brahmadāṇḍa ityannā N<sub>1</sub> brahmadāṇḍad utpannā N<sub>2</sub> brahmadāṇḍ utpannaḥ U<sub>1</sub> **brahmarandhraparyantaṃ** cett.] brahmadāṇḍaparyantaṃ E **ekā brahmanāḍī** cett.] ekā nāḍi B ekanāḍī L **2 kamalatantusamānākārā** cett.] kamalataṃ samānākārā P **°maprabhā** cett.] °bhāprabhā BL **ūrdhvaṃ** cett.] °rdhvaṃ U<sub>1</sub> urdhvaṃ U<sub>2</sub> **calati** cett.] **etādṛśyēkā** cett.] etādṛśi ekā N<sub>1</sub> D *om.* U<sub>1</sub> N<sub>2</sub> **mūrtir** cett.] *om.* U<sub>1</sub> N<sub>2</sub> **vartate** cett.] *om.* U<sub>1</sub> N<sub>2</sub> **tasyā** cett.] tasyāḥ N<sub>1</sub> tan E *om.* U<sub>1</sub> **3 mūrter** cett.] mūrte B *om.* U<sub>1</sub> **dhyāna°** cett.] *om.* U<sub>1</sub> **°karaṇād** em.] °karaṇāt cett. °karaṇāc° N<sub>2</sub> *om.* U<sub>1</sub> **aṣṭamahāsiddhayo** β] aṇimādyasiddhiḥ DU<sub>1</sub> aṇimādisiddhiḥ N<sub>1</sub> **°ṇimādyāḥ** P] °ṇimādayas tasya E aṇimādyāḥ BL U<sub>2</sub> *om.* α **samīpe** N<sub>1</sub> D] sāmīpe U<sub>1</sub> samīpem B samīpam EL U<sub>2</sub> samīm P **āgatya** cett.] āgamyā U<sub>2</sub> **tiṣṭhanti** EPN<sub>1</sub>] tiṣṭhati cett.

**Sources:** **1 Re**] PT<sup>qcr</sup>·YSV (Ed. p. 838): mūlakandotthatalato brahmanāḍisamudbhavā | śvetavarṇā brahmarandhraparyantaṃ eva tiṣṭhati | eṣā tu brahmarandhrākhyā tanmadhye varttate parā | **2 Re**] PT<sup>qcr</sup>·YSV (Ed. p. 838): padmatantusamākārā koṭisūryataḍitprabhā | calaty ūrdhvaṃ mahāmūrttir asya dhyānād bhavec chivāḥ | aṇimādy aṣṭasiddhis tu samagreṇa prasīdati |

**Testimonia:** **1 Ri**] SSP 2.26 (Ed. pp. 37-38): tatra tāvad antarakṣyaṃ kathyate | mūlakandādāṇḍalagnāṃ brahmanāḍīm śvetavarṇāṃ brahmarandhraparyantaṃ gatāṃ saṃsmaret | tanmadhye kamalatantunibhāṃ vidyutkoṭiprabhāṃ ūrdhvaḡaminīm tāṃ mūrtem manasā lakṣayet | sarvasiddhipradā bhavati |

**Philological Commentary:** **2 XXV.<sup>iii</sup>**: Sentence *om.* in N<sub>2</sub>. **3 XXV.<sup>iv</sup>**: Witnesses P, B and L add a incomplete list of eight supernatural powers right after XXV.<sup>iv</sup>: *aṇimāmahimālaghimāgarimādure vā yadi vā dure śrutvā parakāyāpraveṣitā* | Since the list is incomplete and corrupt and stemmatically most probable a later addition, it is not included within the edition's text. **XXV.<sup>v-vi</sup>**: Sentences *om.* in N<sub>2</sub>.



[XXV.<sup>i-ix</sup> Antarakṣya]

Now the inner target is explained. Starting from the location of the root-bulb (*mūlakanda*)<sup>12</sup> originating from the staff of Brahma<sup>13</sup>, being white, extending up to the aperture of Brahma [at the top of the head] exists the single Brahma-channel<sup>14</sup> Within the Brahma channel [exists something] resembling the shape of a stalk of a lotus flower shining like 10 million suns [which] goes upwards. [There] exists only one such manifestation. Due to the execution of meditation on this manifestation<sup>15</sup>, the eight supernatural powers of humans beginning with “becoming as small as the smallest particle of matter” (*aṇima*) etc.<sup>16</sup> become established after entering [the manifestation’s] imminence.<sup>[v]</sup>

<sup>12</sup>There exist diverging concepts about the location of the *kanda* in yogic literature predating Rāmacandra. In the *Yogayājñavalkya* 4.16-27 (Ed. p. 33), it is located in the centre of the belly, nine finger widths below the waist:

kandasthānām manuṣyānām dehamadhyān navāṅgulaṃ |  
caturāṅgulaṃ utsedham āyamaś ca tathāvidhaḥ ||16||  
aṇḍākṛtivad ākāraṃ bhūṣitaṃ tattvagādhibhiḥ |  
catuṣpadām tiraścām ca dvijānām tundamadhyame ||17||

“The location of the bulb (*kanda*) of humans is nine finger widths from the waist. [It is] four finger widths in height and has the same [measure in] length. It appears like an egg, and [it is] ornamented with the five elements of creation and sustenance. In quadrupeds, birds and other beings, it is in the centre of the belly.”

In the *Haṭhapradīpikā* 3.64cd (gulphadeśasamīpe ca kandaṃ tatra prapīḍayet), the *kanda* is said to be located near the region of the ankles. The *Gorakṣaśataka*, the source for this verse in the *Haṭhapradīpikā* mentions pressing the *kanda* with the feet, which could imply that the *kanda* is in the genital region (except one assumes the very challenging posture like *kandapīḍāsana*, cf. *Encyclopedia of Traditional Asanas* Ed. pp. 143-144). Sundaradeva, in *Yuktabhavadēva* 7.224 and Bhavadevamiśra in *Haṭhasaṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel.

<sup>13</sup>The term *brahmadanda* in this context refers to the spinal column, which is usually identified with Mt. Meru in tantric texts, cf. SNODGRASS, 1988: 360.

<sup>14</sup>The term *brahmanāḍī* is used as a synonym for the *suṣūmnā*, cf., e.g. *Haṭhapradīpikā* 2.67, “The Original Gorakṣaśataka” 47, *Yogakuṇḍalīnyopaniṣad* 37c-38b, *Yogacintāmaṇi* (*Śivānandasarasvatī*) (Ed. pp. 46, 112, 116, 140, 191), *Haṭharatnāvalī* 2.8, 2.25, 2.65, 2.69.

<sup>15</sup>A predecessor of this type of meditation is found in *Vijñānabhairava* 35 (madhyānāḍī madhyasamsthā bisasūtrābharūpayā | dhyātāntarvyomayā devyā tayā devaḥ prakāśate |) “The central channel, which is situated within the centre of the body [is endowed] with a form resembling the stalk of a lotus. By meditation upon it’s the empty inner space god becomes revealed by the goddess [of the middle].”

<sup>16</sup>For an extensive discussion about the yogic supernatural powers (*siddhis*), see JACOBSEN (2017).

- 1 अथ वा ललाटोपर्याकाशमध्ये शुक्लसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा न  
 2 श्यन्ति । आयुर्वृद्धिर्भवति । अथ वा भ्रुवोर्मध्ये ऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्सकालानां  
 3 पार्थिवपुरुषाणां वल्लभोभवति । तं पुरुषं दृष्ट्वा सर्वेषां दृष्टिस्थिरा भवति ॥<sup>[ix]</sup>

**1 lalāṭopary** E] lalāṭopari cett. **dhyānakaraṇāc** em.] dhyānakāraṇāt cett. **śārīra°** BL] śārīra° cett. **°sambandhinaḥ** α] °sambandhī DN<sub>1</sub>U<sub>1</sub> **kuṣṭhādayo** cett.] kuṣṭhādayo DN<sub>2</sub> **rogā** cett.] rogāḥ DPN<sub>1</sub>N<sub>2</sub> **1-2 naśyanti** cett.] naśyaṃti BP **2 atha vā** cett.] om. E **bhruvor** cett.] bṛvor U<sub>2</sub> **°tirakta°** cett.] atirakta° U<sub>2</sub> tirikta° E **varṇasyātisthūlasya** cett.] varṇasyāti sthālasya U<sub>1</sub> 'tisthūlasyaḥ U<sub>2</sub> **dhyānakaraṇāt** cett.] dhyānaṃ karaṇāt B dhyānakāraṇād E **sakālānām** cett.] sakālānā D bahulānām E **3 pāṛthivapuruṣāṇām** cett.] parthivānām tatpuruṣāṇām ca E **bhavati** cett.] bhavati | jagad vallabho pi bhavati E **taṃ** cett.] asya E **puruṣaṃ dṛṣṭvā** N<sub>1</sub>DU<sub>1</sub>] puruṣaṃ dṛṣṭā N<sub>2</sub> puruṣaṃ BP puruṣa° L puruṣāyāvalokanena E **sarveṣām** αE] pratisarveṣām cett. **dṛṣṭisthirā** cett.] dṛṣṭiḥ sthirā EP **bhavati** cett.] bhavati B

**Sources:** **1 Re**] PT<sup>qcr</sup>·Y<sup>SV</sup> (Ed. p. 838): lalāṭopari vā dhyātvā candraṃ vā jyotir īśvaram | nāśayet kuṣṭharogādīn mahāyusmān śīvaḥ paraḥ | **2 Re**] PT<sup>qcr</sup>·Y<sup>SV</sup> (Ed. p. 832): bhruvor madhye 'thavā dhyātvā arkantu teja īśvaram | sthiradṛṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṃ hi dhyātvā yo niṣkriyo bhavet | nirāśīryatatattvo 'yaṃ itaro na nṛpasthitih |

**Testimonia:** **1 Ri**] SSP 2.27 (Ed. p. 38): atha vā lalāṭordhve kollāṭamaṇḍape sphuratkāṛākāraṃ lakṣayet|

Or, from the execution of meditation onto the bright light within the space above the forehead: diseases related to the body, beginning with leprosy, vanish.<sup>17</sup> Life-force increases. Alternatively, because of executing meditation on the very subtle red light in the middle of the eyebrows, he becomes one who is beloved among all royal people. Having seen this person, everybody's gaze becomes fixed [onto the person].<sup>[ix]</sup><sup>18</sup>

<sup>17</sup>The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antaralakṣya* which are unparalleled in Rāmacandra's system:

atha vā bhramaraguḥmāmadhye āraktabhramarākāraṃ lakṣayet | atha vā kaṇṇadvayaṃ  
tarjanībhyāṃ nirodhayet tataḥ śiromadhye dhūṃ dhūṃ kāraṃ nādaṃ śṛṇoti | atha vā  
cakṣurmadhye nilajyotirūpaṃ putalyākāraṃ lakṣayed |

"Or, one should target the form of a very red bee within the *bhramaraguḥ*. Or, one should close both ears with the index fingers and listen to the *dhūṃ dhūṃ*-sound in the head. Or, one should target the form of a doll appearing in blue light within the eyes."

<sup>18</sup>Examining the current context, it is puzzling why Rāmacandra, as well as the unknown author of the *Yogasvarodaya*, introduce the ten main channels and ten vital winds immediately after *antaralakṣya* instead of *madhyalakṣya*. The only one verse dedicated to *antaralakṣa* in the *Sarvāṅgayogapradīpikā* 3.33 might provide a possible hint to an answer:

aṃtar lakṣa ju sunaḥṃ prakāśā | brahma nāḍikā karahu abhyāsā |  
aṣṭa siddhi nava niddhi jahāṃlaṃ | ṭarahiṃ na kabahūṃ jivai jahāṃ laṃ || 33 ||

"Listen about the light of the inner target. Practice locating the channels within the body. There, you will attain the eight siddhis and nine treasures and never again have to return to the mortal world."

In Sundardās's discussion of Lakṣayoga, the channels become the targets of its practice. According to Sundardās, ...

[XXVI. <sup>i-xii</sup> The 10 Channels]

- 1 इदानीं शरीरमध्ये नाडीनां भेदाः कथ्यन्ते । दशमुख्यनाड्यः । तन्मध्ये नाडीद्वयम् । इडापिंगलासंज्ञकं ना  
 2 साद्वारे तिष्ठति । सुषुम्णा भानुमार्गेण ब्रह्मद्वारपर्यन्तं वहति ।<sup>[v]</sup> सरस्वती मुखमध्ये वर्तते । गांधारीहस्तिजिह्वा  
 3 कर्णयो र्मध्ये बहत्त्यौ तिष्ठतः । पूषालंबुषानेत्रयोर्मध्ये बहत्त्यौ तिष्ठतः । शंखिनी लिंगद्वारा दारभ्येऽडामार्गेण  
 4 ब्रह्मस्थानपर्यन्तं तिष्ठति । कुहू मूलद्वारादरभ्य पिङ्गलामार्गेण ब्रह्मस्थानपर्यन्तं तिष्ठति । <sup>[x]</sup> एतादृषा नाड्यो  
 5 दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्ततिसहस्रपरिमिता नाड्यो लोम्नां मूलेषु सूक्ष्मरूपेण तिष्ठन्ति ॥

**1 idānīm** cett.] idānī BLN<sub>2</sub> **nāḍīnām** cett.] nāḍī° BL nāḍīnām aparo α **bhedāḥ** cett.] bhedāḥ BDLN<sub>1</sub> **kathyante** EPN<sub>2</sub>U<sub>1</sub>] kathyate cett. **daśamukhyānāḍyaḥ** EN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] daśamukhyānāḍyaḥ P daśamukhyenāḍya B daśamukhyānāḍaya L daśamukhyānāḍhyaḥ DN<sub>1</sub> **nāḍīdvayam** cett.] dvayam E **iḍāpīṅgalā** E] iḍā pīṅgalā cett. idānīm pīṅgalā N<sub>2</sub> idām pīṅgalā P **saṃjñākam** cett.] saṃjñākam U<sub>1</sub>U<sub>2</sub> saṃjñīkāḥ BL **1-2 nāsādvāre** cett.] nāsānāsādvāre D **2 suṣuṃṇā** cett.] suṣuṃṇā tu α **bhānumārgena** conj.] tālumārgēṇa DPN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> tālumārgē BELN<sub>2</sub> °dvāra° cett.] °raṃdhra° BLP **vahati** U<sub>2</sub>] vahati tiṣṭhati ELP<sub>U</sub><sub>1</sub> vahati tiṣṭhati cett. **sarasvatī** cett.] ti sraḥ sarasvatī U<sub>2</sub> **vartate** α] tiṣṭhati ELP<sub>U</sub><sub>2</sub> tiṣṭhati B **2-3 hastijihvākarnayor** E] hastinijihve karnayor DPN<sub>1</sub>N<sub>2</sub> hastijihve karna° BL haratijihvakarnayor U<sub>1</sub> hastinī || jihve || netrayor U<sub>2</sub> **3 madhye** cett.] om. LB **vahatyau** DPN<sub>1</sub>N<sub>2</sub>] vahalyau E vahatyō BL vahaṃtyaḥ U<sub>2</sub> **tiṣṭhataḥ** cett.] tiṣṭhati BL om. U<sub>2</sub> **pūṣālaṃbuṣānetrayor** em.] pūṣālaṃbusemā netrayor E pūṣālaṃbuse netrayor P pūṣōḍalabuṣe netra° B pūṣo ulabusō netra° L pūṣālaṃbuṣe netrayor DN<sub>1</sub> pūṣālaṃbuṣe netayor N<sub>2</sub> pūṣālaṃbuṣe netayor U<sub>1</sub> pūṣāya śakhinī || karnayor U<sub>2</sub> **vahatyau** cett.] rvahalyā E vahatyō BLN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> **tiṣṭhataḥ** DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] tiṣṭhati B tiṣṭhaṃti L tiṣṭhataḥ P tiṣṭhata || alaṃbuṣā || bhrumadhye vaṃhatyō tiṣṭhati || U<sub>2</sub> **śaṃkhinī** cett.] śaṃkhanī N<sub>1</sub> kuhū U<sub>2</sub> **liṅgadvārād** cett.] liṅgadvārā° U<sub>1</sub> ārabhye cett.] ārabhya cett. **iḍāmārgēṇa** E] iḍāmārgēṇa cett. idānīm mārgēṇa N<sub>2</sub> **4 tiṣṭhati** cett.] tiṣṭhatīti E **kuhū** conj.] śaṃkhinī U<sub>2</sub> **pīṅgalā°** em.] pīṅgalā° U<sub>2</sub> **etādṛṣā** P] etādṛṣā DEN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> etādṛṣyā BL etā N<sub>2</sub> **nāḍyo** cett.] om. N<sub>2</sub> **5 daśasū dvāreṣu** cett.] daśa dvāreṣu L daśasv adhāreṣu U<sub>1</sub> **tiṣṭhanti** cett.] tiṣṭhati U<sub>1</sub> **dvisaptatisahasraparimitā** cett.] dvisaptatisahasraparimitāgryō U<sub>1</sub> hidaṣonā dvisatyati sahasraḥ || 71110 || parimitā U<sub>2</sub> **nāḍyo** BLP] nāḍayo E nādhyo U<sub>2</sub> om. U<sub>1</sub> **lomnām mūleṣu** DEN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] lomnā BLP<sub>U</sub><sub>1</sub>

**Sources:** **1 Re**] PT<sup>qcr</sup>·YSV (Ed. p. 838): idānīm śṛṇu nāḍīnām bhedam vakṣyāmi siddhidam | meruvāhye iḍānāmni pīṅgalayā samanvitā | suṣuṃṇā bhānumārgēṇa brahmadvārāvadhī sthitā | sarasvatī sugandhā tu gāndhārī hastijihvakā | jñātavyā karnayormadhye netrayoś ca tathāntimā | pūṣā cālaṃbuṣā ceti mūlasthā kutracit tathā | liṅgadvārādiḍāmārgē brahmasthānāvadhī priye | nāḍyantam pratilomeṣu sahasrāṇām dvisaptatiḥ |

**Testimonia:** **1 Ri**] SSP 1.66 (Ed. p. 29): atha nāḍīnām daśadvārāṇi | iḍā pīṅgalā ca nāsādvārāyor vahataḥ | gāndhārī hastijihvikā ca cakṣurdvārāyor vahataḥ | pūṣā yaśasvinī ca karnādvārāyor vahataḥ | alaṃbuṣā ānane vahati | kuhūr gudādvāre vahati | śaṅkhinī liṅgadvāre vahati | suṣuṃṇā madhyadeśe vahati | sā daṇḍamārgēṇa brahmarandhraparyantam vahati | evaṃ daśanāḍyo daśadvāreṣu vahanti | anyāḥ sarvanāḍyo romakūpeṣu vahanti |

**Philological Commentary:** **2 bhānumārgena:** Given the incongruity of *tālu* in the given context, and the availability of a phonetically analogous and semantically superior alternative in the form of the term *bhānu* as proposed by PT<sup>qcr</sup>·YSV, I have conjectured the latter as the more plausible option. **4 kuhū:** Without Kuhū as found in U<sub>2</sub> only, the list would be incomplete. In U<sub>2</sub> Śaṃkhinī and Kuhū are swapped, neither of them is found in PT<sup>qcr</sup>·YSV but both channels and their proper location are in SSP 1.66.

[XXVI. <sup>i-xii</sup> The 10 Channels]

Now, the divisions of channels within the body are explained.<sup>19</sup> There are ten primary channels.<sup>20</sup> Among them is a pair of channels. [Their] designation is Idā and Piṅgalā [and they] exist at the entrance of the nose. The Suṣūmṇā flows by the path of the sun to the door of Brahma.<sup>21</sup> [v] The Sarasvatī[-channel] exists at the center of the face. The two rivers, Gāndhārī and Hastijhīvā, exist within the two ears. The two rivers, Pūṣā and Ālaṃbuṣā, are situated at the center of the two eyes. Śaṃkhinī stretches from the beginning of the opening of the gender through the Idā-channel up to the Brahmasthāna<sup>22</sup>. Kuhū stretches from the entrance of the root<sup>23</sup> through the Piṅgalā-channel up to the Brahmasthāna. [x] In such a way, the channels are situated at the ten openings. The other channels, measured as 72000, are situated with a subtle form at the roots of the hairs.

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...the practice bestows *siddhis*. Even though not directly introduced as a practice, the unknown author of the *Yogasvarodaya* also informs the reader about the *siddhi*-bestowing nature of the channels without any practical instructions (idāniṃ śṛṇu nāḍināṃ bhedaṃ vakṣyāmi siddhidam). It seems that in the *Yogasvarodaya*, the ten channels could have been a part of the practice of Antarakṣya, too. However, both texts, the *Yogasvarodaya*, as well as *Yogatattvabindu*, do not directly indicate a practical usage of the taxonomy of the channels. Rather they present them in textbook style merely to inform about their existence, in the same way, the *Siddhasiddhāntapaddhati* 1.66 presents them, but their position remains suspicious.

<sup>19</sup> Networks of channels are standard in many systems of yoga. The earliest known mention refers to Upaniṣadic literature, such as the *Bṛhadāraṇyakopaniṣat* 2.1.19. For a detailed depiction of systems of channels in yogic literature, see MALLINSON and SINGLETON, 2017: 172-174, 184-198.

<sup>20</sup> The notion of ten primary channels can already be found in early texts of Haṭhayoga, e.g., the *Vivekamārtaṇḍa* (Central Library, Baroda Acc. No. 4110, 1534 Saṃvat) 17

teṣu nāḍisahasreṣu dvīsaptatir udāhṛtāḥ |  
pradhānāḥ prāṇavāhinyo bhūyas tatra daśa smṛtāḥ ||

“Of those thousand channels, seventy-two have been spoken of, and among them, ten are considered most important. They are the main pathways of the vital breaths.”

Also cf. *Das Gorakṣaśataka* 34. However, the enumeration of ten main channels in yogic literature also has predecessors, e.g., in Śaivasiddhānta, cf. *Sāradhatriśatikāloṭtara* 10.4-5. Other systems, e.g., *Yogājñānavalkya* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

<sup>21</sup> Discuss the course of suṣūmṇā and explain the door of Brahma.

<sup>22</sup> The *brahmasthāna* probably is a synonym for *brahmarandhra*, “The aperture of Brahmā/Brahman”; the fontanelle, through which the vital principle of the yogi exists at death, cf. *Roots of Yoga*, 438. In *Dhyānabindopaniṣad* 65, the *brahmasthāna* is equated with the *sahasrārācakra*.

<sup>23</sup> The entrance of the root (*mūladvāra*) in this passage refers to the anus, cf. *Siddhasiddhāntapaddhati* 1.66 (kuhūr guḍadvāre vahati) “Kuhū conducts through the anus”.

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