

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

[XXIII. bāhyalakṣyam]

इदानीं बाह्यलक्ष्यं कथ्यते। नासाग्रादारभ्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजःपूर्णमाकाशलक्ष्यं कर्तव्यम्। अथवा नासाग्रादारभ्य षडङ्गुलप्रमाणं पवनतत्त्वं धूम्राकारं लक्ष्यं कर्तव्यम्। अथवा नासाग्रादारभ्याङ्गुलप्रमाणमतिरक्तं तेजो लक्ष्यं कर्तव्यम्। अथवा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुक्लं चञ्चलमुदकं लक्ष्यं कर्तव्यम्। अथवा नासाग्रादारभ्य द्वादशाङ्गुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यम्। अथवा नासाग्रादारभ्य कोटिसूर्यसमप्रभं तेजःपूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यम्।

Sources: 2 cf. YSv (PT. p. 837): idānīm bāhyalakṣaṇi siddhidāni śṛṇu priye | dhārāṇakhyā tu caitāni jñātavyāni viśeṣataḥ | 2-3 cf. SSP 2.28 (Ed. p. 39): atha bahirlakṣyaṃ kathyate | nāsāgrād bahiraṅgulacatuṣṭaye nilajyotiḥsaṃkāśaṃ lakṣayet | 3 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād ṣaḍaṅgulam adhovāyutattvaṃ dhūmravarṇaṃ lakṣayet | cf. YSv (PT p. 837): līlayā bhāvayel linam jyotiḥpūrṇaṃ mahāparam | athavā tatra deveśi dhūmrākāraṃ ṣaḍaṅgulam | cf. YSv (PT p. 837): athavāṣṭāṅgulam rakṭaṃ nāsikopari lakṣayet | 3-4 cf. SSP 2.28 (Ed. p. 39): athavā aṣṭāṅgula ārakṭaṃ tejas tattvaṃ lakṣayet | 4-5 cf. SSP 2.28 (Ed. p. 39): athavā daśāṅgule kallolavad āpas tattvaṃ lakṣayet | 5-6 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād dvādaśāṅgule pītavarṇaṃ pārthivatattvaṃ lakṣayet | 5-6 cf. YSv (PT p. 837): dvādaśāṅgulamānaṃ vā prthvitattvaṃ tu pītabhā | lakṣayed athavā tatra koṭisūryasamaprabhaṃ | tejaḥ puñjaṃ mahākāśaṃ tattad dhyānāc chivo bhavet | ākāśamadhye ākāśoparito dṛṣṭis usthiram | kṛtvā dhyānād vinā sūryaṃ caṇḍasūryaṃ tu paśyati | athavā lakṣam etat tu karttur vahiḥ śivopari |

Testimonia: 2-4 ≈ *Haṭhasaṃketacandrikā* (GOML R 3239 p. 259 ll. 14-17): atha bāhyalakṣyaṃ nirūpyate || nāsāgrād ārabhyāṅgulacatuṣṭaya 4 pramāṇapavanatattvaṃ dhūmrākāraṃ lakṣyaḥ kartavyaṃ | athavā nāsāgrād ārabhyāṅguṣṭāṅgulapramāṇaṃ iti rakṭaṃ tatvaṃ lakṣyaṃ kartavyaṃ |

2 bāhyalakṣyaṃ P] lakṣyaṃ E śāhyalakṣa B bāhyalakṣa L °lakṣaṃ N₁ °lakṣaṇa DN₂ °lakṣyaḥ U₁ lakṣaṇaṃ U₂ catuṣṭaya° cett.] catuṣṭayaṃ BL nilākāraṃ cett.] nilākāraṃ BLP nirākāraṃ N₂ °tejaḥ cett.] teja DN₁N₂ jaḥ B pūrṇaṃ cett.] pūrṇakāma U₂ ākāśa° cett.] ākāśaṃ EPLU₁ lakṣyaṃ EPU₁U₂] lakṣaṃ BDLN₁ lakṣaṇaṃ N₂ 3 nāsāgrādārabhya cett.] nāsāgrād ābhya DN₁ nāsāgrārabhya N₂ om. L ṣaḍaṅgula° cett.] ṣaḍaṅgulam B dvadaśaṅgula° U₂ om. L pavanatattvaṃ cett.] illeg. B om. L dhūmrākāraṃ cett.] illeg. B lakṣyaṃ cett.] lakṣaṃ DN₁U₂ lakṣaṇaṃ N₂ om. L kartavyaṃ cett.] om. L athavā cett.] atha U₁ om. BELP 4 ārabhyāṣṭāṅgulapramāṇaṃ U₁] ārabhyā ṣaḍaṅgulapramāṇaṃ N₁ ārabhya ṣaḍaṅgulapramāṇaṃ D ārabhyāṣṭāṅgulapramāṇaṃ N₂ ārabhyāṃ ṣṭaṅgulapramāṇaṃ U₂ om. BELP atiraktaṃ N₁N₂] atiratṭaṃ D itiraktaṃ U₁ matiraktaṃ U₂ om. BELP tejo cett.] teja° U₂ om. BELP lakṣyaṃ U₁U₂] lakṣaṃ N₁N₂ lakṣaṇaṃ N₂ om. BELP kartavyaṃ cett.] om. BELP athavā nāsāgrād ārabhya daśāṅgulapramāṇaṃ śuklaṃ cett.] om. BELP 5 cañcalam cett.] caṃdrākāraṃ U₁ om. BELP udakaṃ cett.] om. BELP lakṣyaṃ U₁] lakṣya N₁D lakṣaṇaṃ N₂ lakṣaṃ U₂ om. BELP kartavyaṃ cett.] om. BELP dvādaśāṅgulapramāṇaṃ cett.] tattvaṃ dvādaśaṅgulapramāṇaṃ E dvādaśaṃ ṅgulapramāṇaṃ U₁ lakṣyaṃ EPU₁] lakṣaṇaṃ N₂ lakṣaṃ cett. 6 samaprabhaṃ cett.] °prabhāṃ L tejaḥpūrṇaṃ cett.] tejaḥ | pūrṇaṃ EB pūrṇa N₂ lakṣyaṃ DEP₁U₁] lakṣaṃ BLU₂ lakṣaṇaṃ N₂

[XXIII. Bāhyalakṣya]

Now, the outer target is taught. Beginning four finger breadths from the tip of the nose, the space-element, appearing blue, being full of splendour, shall be made the target. Or, beginning six finger breadths from the tip of the nose, the wind element, in the shape of smoke, shall be made the target. Or, beginning eight finger breadths from the tip of the nose, the very red fire element shall be made the target. Or, beginning ten finger breadths from the tip of the nose, the white fickle water element shall be made the target. Or, beginning twelve finger breadths from the tip of the nose, the yellow-coloured earth element shall be made the target.¹ Or, beginning at the tip of the nose the space-element full of fire shining like ten million suns shall be made the target.

arises as to who would beg for the eight pleasures specified above. A travelling ascetic or mendicant would ask for food and drink, but certainly not for silk clothes, women, expensive horses, etc. This statement can, therefore, only be aimed at young princes. The only one able to grant such costly requests can only be someone extremely rich or a king himself. This observation perfectly suits the initial definition of Rājayoga (cf. I. ll. 1-2, p.??) in which it is defined as a practice that works even if the practitioner is leading an exuberant wealthy lifestyle.

¹In *Sarvāṅgayogapradīpikā* 3.29-33 (*bāhya lakṣa aura puni jāṁnahūṁ | paṁca tatva ki lakṣa su ṭhā-nahūṁ | agra nāsikā aṅgula cāri | nila varṇa nabha deṣi bicāri || 29 || nāsā agra aṅgula chaha deṣaim | dhūmrahi varṇa vāyu tat peśai | aṅgul aṣṭa nāsikā āgai | rakta varṇa su vahni tata jāgai || 30 || nāsā agra aṅgula daśa tāmi | śveta varṇa jala deṣi tahāmi | nāsā agra su aṅgula bārā | pīta varṇa bhū deṣi apārā || 31 || bāhya lakṣa aur bahuteri | so jānaim jo pāvai seri | sataguru kṛpā karai jau kabahi | dei batāi chinaka maim sabahi || 32 ||*), the first five outer targets, associated with the five elements can also be identified: '(29) Contemplate the external target repeatedly, focusing on the five elements. Four fingers above the tip of the nose; contemplate the blue-coloured 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-coloured water element. Twelve fingers in front of the nose visualize the earth element with a yellow colour. (32) Many external targets exist, but only a few can attain the ultimate goal. If the true guru shows mercy at any time, they reveal the secret within.'

आकाशमध्ये आकाशोपरि वा दृष्टिं कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसंबन्धिनीं सहस्रकिरणावलीं पश्यति। अथवा शिरोपर्यूर्ध्वं सप्तदशाङ्गुलप्रमाणं तेजःपुञ्जं लक्ष्यं कर्तव्यम्। अथवा दृष्टेरग्रे तप्तस्व-
र्णवर्णाकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यम्। उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात्
वलितपलितादिदूरे भवति। अङ्गारोगा विनौषधं दूरे भवन्ति। समग्राः शत्रवः स्वप्नेऽपि मित्रताम्
अयान्ति।

5

Sources: 2-4 cf. YSv (PT p. 837): ūrdhvaṃ saptadaśāṅgulyaṃ pramāṇaṃ tejasā prabham | athavā
pr̥thivītatvaṃ taptakāñcanasannibham | dr̥ṣṭiragre tu karttavyaṃ lakṣaṃ etad yat ātmanām
| uktānām yasya kasyaiva ekaśaḥ karaṇaṃ priye | balīpalitahinaḥ syād auśadhena vinā tathā |
4-5 cf. YSv (PT p. 837): sarvarogāṇi naśyanti mitravac ca vaśi ripuḥ |

Testimonia: 1-2 cf. SSP 2.28 (Ed. p. 40): athavā ākāśamukhaṃ dr̥ṣṭvā lakṣayat kiraṇākulitaṃ
paśyati | evaṃ nirmalikaraṇaṃ | athavordhvadr̥ṣṭyāntarālaṃ lakṣayet | jyotir mukhāni paśyati
| athavā yatra tatrākāśaṃ lakṣayet | ākāśasadr̥ṣaṃ cittaṃ muktipradaṃ bhavati | 2-4 cf. SSP
2.28 (Ed. p. 40): athavā dr̥ṣṭyā taptakāñcanasannibhām bhūmiṃ lakṣayet | dr̥ṣṭiḥ sthīrā bhavati
| ity anekavidhaṃ bahiralakṣyaṃ | 3-4 ≈ *Hāṭhasaṃketacandrikā* (ORI B220 folio 240r): uttānām
tatvānām madhye yasya kasyāpyekasya lakṣyasya karaṇādvalīpalitādi dūre bhavati || atāśad-
hamṛtemgarogāṇāṃ vilayo bhavati || āyurvedhati ca ||

1 ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśopari N₁ vā αU₂] om. BELP dr̥ṣṭim
cett.] dr̥ṣṭi B om. L kṛtvā cett.] kṛtvā ākāśamadhye B ākāśamadhye L sūryaṃ cett.] sūrya
N₂U₂ sūryasambamdhiniṃ em.] sūryasambamdhiniṃ P sūryasambandhini cett. sahasraki-
raṇāvaliṃ P] sahasrakiraṇāvaliṃ U₂ sahasrakiraṇāvali BL sahasrakiraṇapāṅktiḥ E sahasrāṇy
api kiraṇāṇi N₁U₁ sahasrāṇapi kiraṇāṇi DN₂ 2 paśyati ELU₂] paśyati BDN₁ paśyate N₂ pati P
paśyaṃti U₁ athavā cett.] atha kā N₁ om. P śiropary em.] śiropari cett. śivopari E śiroparir B
om. P ūrdhvaṃ cett.] ūrdhva° L ūrdhvaṃ B ūrdhvaṃ U₁U₂ vṛddhaṃ E om. P saptadaśāṅgu-
lapramāṇaṃ cett.] saptadaśāṅgulaṃ parāṇaṃ N₂ saptadaśāṅgulaṃpramāṇa° U₂ om. P te-
jahpūñjaṃ lakṣyaṃ U₂] tejahpūñjalakṣyaṃ E tejahpūñjaṃ lakṣaṇaṃ P tejahpūñjaṃ lakṣaṃ
L teja pūñjalakṣaṃ N₁ teja pūñjalakṣyaṃ D tejahpūñjalakṣaṇaṃ N₂ tejahpūñjakam lakṣyaṃ
U₁ agre cett.] agne BLP 2-3 taptasvarṇavarṇākāraṃ U₂] taptasvarṇavarṇākāraṃ P tatparaṃ
svarnākāraṃ E taptasvarṇavarṇa BL taptasvarṇākāraṃ α 3 pr̥thivītatvaṃ αEP] pr̥thivītatvaṃ
B pr̥thivītatvaṃ L pr̥thivīm tatvaṃ U₂ lakṣyaṃ EPU₁] lakṣaṃ BDLN₁U₂ lakṣaṇaṃ N₂ kartavyaṃ
cett.] om. P lakṣyaṇām E] lakṣyaṇām U₁N₁ lakṣyaṇaṃ D lakṣaṇānām P lakṣaṇaṃ BL lakṣāṇā°
N₂ lakṣaṃ U₂ kasyāpy cett.] kasyāpi BLU₁ kasyāp° D lasyāpy N₂ ekasya cett.] kasya BLU₁
elasya N₂ lakṣya° cett.] lakṣa° BL lakṣasya DN₁ lakṣaṇasya N₂ lakṣyasya U₁ karaṇāt cett.]
karaṇā U₁ 4 palitādidūre cett.] palitā dūre E °m palitādi dūre BL bhavati cett.] bhavanti EU₂
bhavati B aṅgarogā cett.] aṅgarogāḥ E aṅgirogādi BL dūre cett.] dūri E dūro BL bhavanti
DEN₁U₂] bhavati PLN₂U₁ bhavati B samagrāḥ cett.] samagrā N₂ samagra° U₂ śatravaḥ cett.]
śatrave B śatravo L svapne cett.] svapin N₁N₂U₁ svacan D pi U₂] pya BELP eva DN₁U₁ evan N₂
mitratām BLP U₂] mitran E mityaṃ DN₁ nityaṃ N₂ mitevaṃ U₁ 5 ayānti PB] ayānti L āyānti
N₂ nāyānti E nāyati DN₁N₂ nāyati U₁

After having fixed the gaze on the space-element or above the space-element, due to meditation, he sees the row of thousand rays connected to the sun without the sun. Or, the mass of light situated seventeen-finger wide distance above the head shall be made the target. Or, at the front of the gaze, the earth element appearing in the colour of molten gold shall be made the target.²³⁴

Because of targeting onto any one of the discussed targets, wrinkles, grey hair, etc., becomes remote. Diseases of the limbs become distant without medical herbs. All enemies become friends even while sleeping.⁵

² A variant of the practice with little differences can also be found in *Advayatāraṅkopaniṣat* 6 (Ed. p. 4): 'Now, the characteristics of the external target. If one sees a space endowed with two colours, a twinkling yellow breaking into a red which resembles the blackness of profound azure radiance, at [a distance of] four, six, eight, ten and twelve finger breadths, in that order, from the tip of a nose, he becomes a yogin. With the fluctuating gaze of one who looks at the portions of space, luminous rays manifest in front of the observer's visions. By seeing that, one becomes a yogin. [Once] he sees luminous rays appearing like molten gold at the corner of his eye or on the ground, his gaze becomes stable. For one who sees [this phenomenon] twelve finger breadths above the head, the state of immortality ensues. If the light of space is seen in the head by one who is situated anywhere, he is a yogin.' (*atha bahirlakṣyalakṣaṇam | nāsikāgre caturbhiḥ ṣaḍbhir aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ kramāt aṅgulānte niladyutiśyāmatvasadraktabhaṅgisphuratpitavarṇadvayopetaṁ vyoma yadi paśyati sa tu yogi bhavati | caladrṣṭyā vyomabhāgavikṣituḥ puruṣasya drṣṭyagre jyotirmayūkhā vartante | taddarśanena yogi bhavati | taptakāñcanasaṃkāśajyotir mayūkhā apāṅgānte bhūmau vā paśyati taddrṣṭiḥ sthirā bhavati | śiṣopari dvādaśaṅgulasamikṣituḥ amṛtatvaṁ bhavati | yatra kutra sthitasya śirasi vyomajyotir drṣṭaṁ cet sa tu yogi bhavati || 6 ||*)

³ Also Cf. *Śivayogapradīpikā* 4.41cd-47ab for a description of Bāhyalakṣya closely resembling the one in *Advayatāraṅkopaniṣat*.

⁴ The *Haṭhasaṃketacandrikā* (manuscripts checked: ORI B220, GOML R3239, HSC 2244) quotes the Bāhyalakṣya passage from the *Yogatattvabindu* without reference. Yet, it appears that the Sundaradeva's text is corrupted. Moreover, he selected only some of the techniques presented here, cf. *sources* on pp. 5-7.

⁵ It is not entirely clear how *svapne 'pi* is meant here. Either it is supposed to emphasise the effortlessness of getting rid of all enemies, as this happens "overnight". Alternatively, it could also be translated as 'even in a dream', in the sense that one has got rid of all enemies even in the rather uncontrollable state of dreaming

सहस्रवर्षपर्यन्तमायुर्वर्धते। अपठितं शास्त्रं जिह्वाग्रेणोच्चरति। एतादृशं बहुतरं फलं भवति।

[XXIV. antaralakṣyam]

इदानीमन्तरलक्ष्यं कथ्यते। मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरन्ध्रपर्यन्तं एका ब्रह्मनाडी वर्तते। ब्रह्मनाडीमध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति। एतादृश्येका मूर्तिर्वर्तते। तस्या मूर्तेर्ध्यानकारणादणिमाद्यष्टसिद्धिः पुरुषस्य समीपे आगत्य तिष्ठति।

Sources: 4-9.1 cf. YSv (PT p. 837): jived varṣasahasran tu sarvalokeṣu pūjitaḥ | jihvāgre prabhaved vidyā vinā sāstrāvalokanāt | cf. YSv (PT p. 838): mūlakandotthatalato brahmanāḍīsamudbhavā | śvetavarṇā brahmarandhraparyantam eva tiṣṭhati | eṣā tu brahmarandhrākhyā tanmadhye varttate parā | 4-5 cf. YSv (Ed. p. 838): padmatantusamākārā koṭisūryataḍitprabhā | calaty ūrddham mahāmūrtir asya dhyānād bhaved chivaḥ | aṇimādy aṣṭasiddhis tu samagreṇa prasidati |

Testimonia: 3-5 ≈ *Haṭhasaṃketacandrikā* (ORI Mysore B220 fol. 24or - fol. 24ov): athāntaralakṣyam nirūpyate || mūlakamḍasthāne brahmadamḍād utpannā śvetavarṇā brahmaramḍhraparyamṭam ekābrahmanāḍī vartate || brahmanāḍī madhye kamalatam-tumānākarakoṭisūryavidyutprabhā tulya ūrdhvam calati || ekādṛśī ekamūrtir vartate || tasya mūrter dhyānakaraṇād aṇimādisiddhayassamīpa upatiṣṭhamte || cf. SSP 2.26 (Ed. pp. 37-38): tatra tāvad antaralakṣyam kathyate | mūlakandād daṇḍalagnām brahmanāḍīm śvetavarṇām brahmarandhraparyamṭam gatām saṃsmaret | tanmadhye kamalatantunibhām vidyutkoṭiprabhām ūrdhvaḡāminīm tām mūrṭim manasā lakṣayet | sarvasiddhipradā bhavati |

1 °varṣaparyamṭam α] °varṣam β āyur β] āyuṣam DN₁N₂ āyuṣyam U₁ apāṭhitam cett.] apāṭhitam N₂U₁U₂ °rati BELU₂] °rate α °rati B etādṛśam cett.] etādṛśyam U₁ mitratām āyāṃti sahasravarṣam āyur varddhate apāṭhitam sāstraṃ jihvāgreṇoccarati etādṛśam P bahutaram phalam α] phalam bahutaram β bhavati cett.] bhavati B bhavanti L 3 idānim EU₂] idānim cett. antaralakṣyam D] anyataram lakṣyam E amṭaram lakṣyam P antaralakṣam BL antaralakṣyakam N₁ antaralakṣyaṇam N₂U₁ ataram lakṣyam U₂ kathyate cett.] kartavyam BL mūlakandasthāne cett.] mūlakam sthāne P brahmadamḍādutpannā cett.] brahmadamḍdotpannā nāḍī E brahmadamḍa ityannā N₁ brahmadamḍad utpannā N₂ brahmadamḍ utpannaḥ U₁ brahmarandhraparyamṭam cett.] brahmadamḍaparyamṭam E ekā brahmanāḍī cett.] ekā nāḍī B ekanāḍī L 4 brahmanāḍīmadhye cett.] om. N₂ kamalatantusamānākārā cett.] kamalatam samānākārā P om. N₂ koṭisūryavidyutsamaprabhā cett.] koṭisūryavidyutsabhāprabhā BL om. N₂ ūrdhvam cett.] °rdhvam U₁ urdhvam U₂ om. N₂ calati cett.] om. N₂ etādṛśyēkā cett.] etādṛśī ekā N₁D om. U₁N₂ 5 mūrṭir cett.] om. U₁N₂ vartate cett.] om. U₁N₂ tasyā cett.] tasyāḥ N₁ tan E om. U₁ mūrṭer cett.] mūrte B om. U₁ dhyāna° cett.] om. U₁ °karaṇād em.] °karaṇāt cett. °karaṇāc° N₂ om. U₁ aṇimādyasṭasiddhiḥ DU₁] aṇimādisiddhiḥ N₁ aṣṭamahāsiddhayo aṇimādyāḥ || U₂ aṣṭamahāsiddhayo °nimādayas tasya E aṣṭamahāsiddhayo || aṇimādyāḥ || aṇimāmahimālaghimāgirimā dure vā yadi vā yadi vā dure śrutvā parakāyāpraveśitā || B aṣṭamahāsiddhayo aṇimādyāḥ || aṇimāmahimālaghimāgirimā dure vā yadi vā ddure śrutvā parakāyāpraveśitā L aṣṭamahāsiddhayo nimādyāḥ aṇimāmahimālaghimāgirimādure diya vā dure stutvā parakāyāpraveśitā P puruṣasya cett.] om. N₂ samīpe N₁D] samīpe U₁ samīpam B samīpam ELU₂ samīm P om. N₂ āgatya cett.] āgamya U₂ om. N₂ tiṣṭhati cett.] tiṣṭhanti EPN₁ om. N₂

The lifespan increases up to 1000 years. Unlearned scripture is recited by the tip of the tongue. Such are the manifold results.

[XXIV. *Antaralakṣya*]

Now, the inner target is explained. Starting from the location of the root-bulb (*mūlakanda*)⁶ originating from the staff of Brahma⁷, being white, extending up to the aperture of Brahma exists the single Brahma-channel⁸ Within the Brahma channel, having the shape of a stalk of a lotus flower [and] shining like ten million suns it goes upwards. Only one such manifestation exists. Due to meditation on this manifestation⁹, the accomplishment of the eight supernatural powers beginning with 'becoming as small as the smallest particle of matter' etc.¹⁰ arises for the person having reached into the presence [of the manifestation?].

⁶Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñavalkya* 4.16-27 (*kandasthānāṃ manuṣyānāṃ dehamadhyān navāṅgulam | caturāṅgulam utsedham āyāmaś ca tathāvidhaḥ || 16 || aṇḍākṛtīvad ākāraṃ bhūṣitaṃ tattvagādhībhiḥ | catuṣpadāṃ tiraścāṃ ca dvijānāṃ tunda-madhyame || 17 ||*) one reads: '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.' *Haṭhapradīpikā* 3.64cd (*gulphadeśasamīpe ca kandaṃ tatra prapīdayet*) instructs the yogin to press the *kanda* with the feet in the context of *uddīyānabandha*, which could imply that the *kanda* is in the genital region (except one assumes the very complex and challenging posture termed *kandapīḍāsana*, cf. *Encyclopedia of Traditional Asanas*, pp. 143-144). Sundaradeva, in *Yuktabhavadēva* 7.224 and Bhavadēvamiśra in *Haṭhasaṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmanyupaniṣad* 14cd the *kanda* is in between penis and navel (*ūrdhvaṃ medhrādadhō nābheḥ kande yoniḥ khagāṇḍavat*).

⁷The term *brahmadanda* in this context refers to the spinal column, which is usually identified with Mt. Meru in tantric texts, cf. SNODGRASS, 1988: 360.

⁸The term *brahmanāḍī* is a synonym for the *suśūmnā*, cf., e.g. *Haṭhapradīpikā* 2.67, "The Original Gorakṣasāṭaka" 47, *Yogakuṇḍalīnyopaniṣad* 37c-38b, *Yogacintāmaṇi* (*Śivānandasarasvatī*) (Ed. pp. 46, 112, 116, 140, 191), *Haṭharatnāvalī* 2.8, 2.25, 2.65, 2.69.

⁹Cf. *Vijñānabhairava* 35: '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 its empty inner space, god becomes revealed by the goddess [of the middle].' (*madhyanāḍī madhyasamsthā bisasūtrābharūpayā | dhyātāntarvyomayā devyā tayā devaḥ prakāśate* |)

¹⁰For an extensive discussion about the yogic supernatural powers (*siddhis*), see JACOBSEN (2017).

अथवा ललाटोपर्याकाशमध्ये शुक्लसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्यन्ति । आयुर्वृद्धिवति । अथवा भ्रुवोर्मध्येऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्सका-
लानां पार्थिवपुरुषाणां वल्लभोभवति । तं पुरुषं दृष्ट्वा सर्वेषां दृष्टिस्थिरा भवति ॥

Sources: 1 cf. YSv (PT p. 838): lalāṭopari vā dhyātvā candram vā jyotir īśvaram | nāśayet kuṣṭharogādīn mahāyusmān śivaḥ paraḥ | 2 cf. YSv (PT p. 832): bhruvor madhye 'thavā dhyātvā arkantu teja īśvaram | sthiradr̥ṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṁ hi dhyātvā yo niṣkriyo bhavet | nirāśiryatattatvo 'yaṁ itaro na nr̥pasthitih |

Testimonia: 1 cf. SSP 2.27 (Ed. p. 38): athavā lalāṭordhve gollāṭamaṇḍape sphurattārākāraṁ lakṣayet | 1-3 ≈ *Haṭhasamketacandrikā* (ORI Mysore B220 fol. 240v): athavā lalāṭopari ākāśamadye śukladr̥śyasya tejasodhyānakaraṇāc charirāḥ kuṣṭhādiroga naśyam̐titi || athavā bhruvormadye atiriktasavar̥ṇasyātiriktasthūlasya tejasodhyānakaraṇātk alānāṁ pārthivapuruṣāṇāṁ vallabho bhavati || taṁ puruṣaṁ dr̥ṣṭvā sarveṣāṁ puruṣāṇāṁ dr̥ṣṭiḥ sthirābhavati ||

1 lalāṭopary E] lalāṭopari BLDN₁ lalāṭopari U₁U₂ om. N₂ ākāśamadye cett.] om. N₂ śuklasadr̥śasya cett.] om. N₂ tejaso cett.] om. N₂ dhyānakaraṇāc em.] dhyānakaraṇāt cett. om. N₂ śarīra° BL] śarīra° cett. om. N₂ °sambandhinaḥ β] °sambandhī DN₁U₁ °saṁbaṁdhi N₂ kuṣṭhādayo cett.] kuṣṭādayo DN₂ rogā cett.] rogāḥ DPN₁N₂ 2 naśyanti cett.] naśyam̐ti BP vṛddhir cett.] vṛddi N₂ athavā cett.] om. E bhruvor cett.] bṛvor U₂ 'tirakta° cett.] atirakta° U₂ tirikta° E var̥ṇasyātisthūlasya cett.] var̥ṇasyāti sthālasya U₁ 'tisthūlasyaḥ U₂ dhyānakaraṇāt cett.] dhyānaṁ karaṇāt B dhyānakaraṇād E 2-3 sakālānāṁ cett.] sakālānā D bahulānāṁ E 3 pārthivapuruṣāṇāṁ cett.] parthivānāṁ tatpuruṣāṇāṁ ca E bhavati cett.] bhavati | jagad vallabho pi bhavati E taṁ cett.] asya E puruṣaṁ dr̥ṣṭvā DN₁U₁] puruṣaṁ dr̥ṣṭā N₂ puruṣaṁ BP puruṣa° L puruṣasyāvalokanena E sarveṣāṁ αE] pratisarveṣāṁ cett. dr̥ṣṭisthirā cett.] dr̥ṣṭiḥ sthirā EP bhavati cett.] bhavati B

Or, from meditation onto the bright light within the space above the forehead: diseases related to the body, beginning with leprosy, vanish.¹¹¹² The lifespan increases. Alternatively, because of meditation on the very subtle red light in the middle of the eyebrows, he becomes one who is beloved among all royal people.¹³ After having seen this person, everybody's gaze becomes fixed [onto what?].¹⁴

¹¹The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antaralakṣya* which are unparalleled in Rāmacandra's system: 'Or, one should target the form of a very red bee within the *bhrahmaraguḥā*. 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.' (*athavā bhrahmaraguḥāmadhye āraktabhramarākāraṃ lakṣayet | athavā kaṇādvayaṃ tarjanibhyāṃ nirodhayet tataḥ śiromadhye dhūṃ dhūṃ kāraṃ nādaṃ śṛṇoti | athavā cakṣurmadhye nilajyotirūpaṃ putalyākāraṃ lakṣayed |*)

¹²*Śivayogapradīpikā* 4.32-41 describes the main practice of *Antaralakṣya* in very similar ways along with two alternatives in 4.40-41 which resemble those in the *Siddhasiddhāntapaddhati* 2.27: '(40) Alternatively, one should block the opening of the ears with the index fingers. At the crown of the head, at the *śrihaṭṭa*, one hears the sound which makes "*ghuṃ ghuṃ*". (41) Likewise, within the eyes, one should visualize the form of blue light. Thus, it is known as the internal vision. Now listen to the external fixation.' (*athavā kaṇayor dvāre tarjanibhyāṃ nirodhayet | śrihaṭṭamastake nādaṃ ghuṃghuṃkāraṃ śṛṇoti ca || 40 || cakṣurmadhye 'thavā nilajyotirūpaṃ vilokayet | antarlakṣyam iti jñeyam bahirlakṣyam atha śṛṇu || 41 ||*)

¹³For the translation of *pārthivapuruṣāṇāṃ* cf. the use of *pārthiva*° in section I.1.3.

¹⁴Examining 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 (*aṃṭar lakṣa ju sunaḥuṃ prakāśā | brahma nāḍikā karahu abhyāsā | aṣṭasiddhi nava niddhi jahāṃlaum | tarahiṃ na kabahūṃ jivai jahāṃ laum || 33 ||*) might provide a possible hint to an answer: '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, 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 (*idāṇiṃ śṛṇu nāḍināṃ bhedaṃ vakṣyāmi siddhidam*). It seems that in the *Yogasvarodaya*, the ten channels are possibly part of the practice of *Antaralakṣya*, too. However, this is not directly expressed. Rather they are presented in textbook style to inform about their existence, in the same way, the *Siddhasiddhāntapaddhati* 1.66 presents them.

[XXV. nāḍinām bhedāḥ]

इदानीं शरीरमध्ये नाडीनां भेदाः कथ्यन्ते । दशमुख्यनाड्यः । तन्मध्ये नाडीद्वयम् । इडापिंगला
 संज्ञकं नासाद्वारे तिष्ठति । सुषुम्णा तालुमार्गेण 'ब्रह्मद्वारपर्यन्तं वहति । सरस्वती मुखमध्ये वर्तते ।
 गांधारीहस्तिजिह्वाकर्णयो मध्ये वहत्यौ तिष्ठतः । पूषालंबुषानेत्रयोर्मध्ये वहत्यौ तिष्ठतः । शङ्खिनी
 5 लिङ्गद्वारादारभ्येडामार्गेण ब्रह्मस्थानपर्यन्तं तिष्ठति । कुहू मूलद्वारादरभ्य पिङ्गलामार्गेण ब्रह्मस्थानप
 र्यन्तं तिष्ठति । एतादृषा नाड्यो दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्ततिसहस्रपरिमिता नाड्यो लोम्नां
 मूलेषु सूक्ष्मरूपेण तिष्ठन्ति ॥

Sources: 2-7 cf. YSv (PT p. 838): idānim śṛṇu nāḍinām bhedam vakṣyāmi siddhidam | meruvāhye
 idānāmni piṅgalayā samanvitā | suṣumnā bhānumārgeṇa brahmadvārāvadhī sthitā | sarasvatī
 sugandhā tu gāndhārī hastijihvakā | jñātavyā karṇayormadhye netrayoś ca tathāntimā | pūṣā
 cālambuṣā ceti mūlasthā kutracit tathā | liṅgadvārādīdāmārge brahmasthānāvadhī priye | nāḍyan-
 taṃ pratilomeṣu sahasrāṇām dvisaptatiḥ |

Testimonia: 2-7 cf. SSP 1.66 (Ed. p. 29): atha nāḍinām daśadvārāṇi | idā piṅgalā ca nāsadvārāyor
 vahataḥ | gāndhārī hastijihvikā ca cakṣurdvārāyor vahataḥ | pūṣā yaśasvinī ca karṇadvārāyor
 vahataḥ | alambuṣā ānane vahati | kuhū gudadvāre vahati | śaṅkhinī liṅgadvāre vahati | suṣumnā
 madhyadeśe vahati | sā daṇḍamārgeṇa brahmarandhraparyantaṃ vahati | evaṃ daśanāḍyo daśad-
 vāreṣu vahanti | anyāḥ sarvanāḍyo romakūpeṣu vahanti |

2 idānim cett.] idāni BLN₂ nāḍinām cett.] nāḍi° BL nāḍinām aparo α bhedāḥ cett.] bhedah
 BDLN₁ kathyante EPN₂ U₁] kathyate cett. daśamukhyānāḍyaḥ EN₂ U₁ U₂] daśamukhyānāḍyaḥ
 P daśamukhyenāḍya B daśamukhyānāḍayas L daśamukhyānāḍhya DN₁ nāḍidvayam cett.]
 dvayam E idāpiṅgalā E] idā piṅgalā cett. idānim piṅgalā N₂ idam piṅgalā P 3 samjñakam
 cett.] samjñakam U₁ U₂ samjñikāḥ BL nāsadvāre cett.] nāsānāsadvāre D suṣumnā β] suṣumnā
 tu α tālumārgeṇa DPN₁ U₁ U₂] tālumārge BELN₂ °dvāra° cett.] °ramdhra° BLP vahati U₂] vahati
 tiṣṭhati ELP₁ vahati tiṣṭhati cett. sarasvatī cett.] ti sraḥ sarasvatī U₂ vartate α] tiṣṭhati
 ELP₂ tiṣṭhati B 4 hastijihvākarṇayor E] hastinijihve karṇayor DPN₁ N₂ hastijihve karṇa° BL
 haratijihvakarṇayor U₁ hastinī || jihve || netrayor U₂ madhye cett.] om. LB vahatyau DPN₁ N₂] vahatyau
 E vahatyō BL vahaṃtyaḥ U₂ tiṣṭhataḥ cett.] tiṣṭhati BL om. U₂ pūṣālabuṣāne-
 trayor em.] pūṣālabusemā netrayor E pūṣālabuse netrayor P pūṣālabuṣe netra° B pūṣo
 ulabuso netra° L pūṣāmalambuṣe netrayor DN₁ pūṣāmalambuṣe netayor N₂ pūṣālabuṣe netayor
 U₁ pūṣāya śaṅkhinī || karṇayor U₂ vahatyau cett.] rvahalyā E vahatyō BLN₁ N₂ U₂ tiṣṭhataḥ
 DEN₁ N₂ U₁] tiṣṭhati B tiṣṭhanti L tiṣṭataḥ P tiṣṭhata || alambuṣā || bhrumadhye vamaṭhyo tiṣṭhati ||
 U₂ śaṅkhinī cett.] śaṅkhani N₁ kuhū U₂ 5 liṅgadvārād cett.] liṅgadvārā U₁ ārabhye cett.]
 ārabhya cett. °dāmārgeṇa E] idāmārgeṇa cett. idānim mārgēṇa N₂ tiṣṭhati cett.] tiṣṭhati E
 kuhū conj.] śaṅkhinī U₂ piṅgalā° em.] piṅgalā° U₂ 6 etādṛṣa P] etādṛṣa DEN₁ U₁ U₂ etādṛṣyā
 BL etā N₂ nāḍyo cett.] om. N₂ daśasu dvāreṣu cett.] daśa dvāreṣu L daśasv adhāreṣu U₁
 tiṣṭhanti cett.] tiṣṭhati U₁ dvisaptatisahasraparimitā cett.] dvisaptatisahasraparimitāgryō
 U₁ hidaṣonā dvisatyati sahasraḥ || 71110 || parimitā U₂ nāḍyo BLP] nāḍyo E nāḍhyo U₂ om. U₁
 6-7 lomnām mūleṣu DEN₁ N₂ U₂] lomnā BLP₁

[XXV. Division of the Channels]

Now, the divisions of channels within the body are explained.¹⁵ There are ten primary channels.¹⁶ Among them is a pair of channels. [Their] designation is *Idā* and *Pīṅgalā* [and they] exist at the entrance of the nose. The *Suṣūmṇā* flows by the path of the palate to the door of *Brahma*.¹⁷¹⁸ The *Sarasvatī*[-channel] exists at the center of the face. The two rivers, *Gāndhārī* and *Hastijihvā*, 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 place of *Brahmā/Brahman*.¹⁹ *Kuhū*²⁰ stretches from the entrance of the root²¹ through the *Pīṅgalā*-channel up to the place of *Brahmā/Brahman*. 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.

¹⁵Networks 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 MALINSON and SINGLETON, 2017: 172–174, 184–198.

¹⁶The notion of ten primary channels can already be found in early texts of Haṭhayoga, e.g., the *Vivekamārtaṇḍa* 17 (Central Library, Baroda Acc. No. 4110, 1534 Saṃvat): ‘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.’ (*teṣu nāḍisahasreṣu dvisaptatir udāhṛtāḥ | pradhānāḥ prāṇavāhinyo bhūyas tatra daśa smṛtāḥ ||*). Also cf. *Gorakṣaśataka* (Nowotny) 34. However, the enumeration of ten main channels in yogic literature also has predecessors, e.g., in Śaivasiddhānta, cf. *Sārdhdhatrīśatikālottara* 10.4–5. Other systems, e.g., *Yogayājñavalkya* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

¹⁷According to *Tāntrikābhidhānaśoṣa* 3 (p. 93) the palate is the śivaite locus of the central *granthi* along the course of the breath in the list of the five *granthis* (heart, throat, palate, eyebrow-region, nose-tip), cf. *Tantrāloka* 5.111. However, YSv (PT) offers the alternative reading *bhānumargeṇa* ‘by the path of the sun’. In several yogic traditions the microcosmic sun of yogic bodies is situated at the base of the central channel (cf. *Amṛtasiddhi* 4.1) and travels upwards (cf. *Amṛtasiddhi* 4.11).

¹⁸The *brahmadvāra* is a synonym for the *brahmarandhra*, “The aperture of *Brahmā/Brahman*”; the fontanelle, through which the vital principle of the yogi exists at death, cf. MALLINSON and SINGLETON, 2017: 438

¹⁹The *brahmasthāna* is a synonym for *brahmarandhra*. Cf. *Dhyānabindopaniṣad* 65. Here the *brahmasthāna* is equated with the *sahasrārācakra*.

²⁰The list would be incomplete without *kuhū* as found in U₂ only. In U₂, *śaṃkhinī* and *kuhū* are swapped, neither of them is found in YSv (PT), but both channels and their generally accepted locations are in SSP 1.66. Because of that, I conjectured accordingly.

²¹The entrance of the root (*mūladvāra*) in this passage refers to the anus, cf. *Siddhasiddhāntapad-dhati* 1.66 (*kuhūr gudadvāre vahati*) ‘Kuhū conducts through the anus’.

[XXVI. śarīramadhye vāyavo]

इदानीं शरीरमध्ये वायवो दश तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुर्हृदयमध्ये उच्छ्वासप्रश्वा-
सं । अशनपानेच्छा भवति । गुदमध्ये उपानवायुस्तिष्ठति । स आकुञ्चनं स्तम्भनं करोति । नाभिमध्ये
समानो वर्तते । स समग्रा नाडीः शोषयति । तथा नाडीः पोषयति । रुचि मुत्पादयति । अग्निं दीप
यति । तालुमध्ये उदानवायुस्तिष्ठति । स वायुस्स्फूर्जन् गिलति । पानीयं पिबति । व्यानवायुः सकले
शरीरे वर्तते । तस्मात्स्फूर्ज्योः शरीरं चलयति । †शोकमाप्नोति विकृतः†

Sources: 2-6 cf. YSv (PT pp. 838-839): idāniṃ dehamadhyasthāḥ kathyante daśa vāyavaḥ | kāryakāraṇabhāvena kathyante tāni cihnataḥ | prāṇavāyur hṛdi sthithvā śvāsocchvāsaṃ karoti saḥ | asikāntaṃ pītaṃ iśaṃ karoti yogasaṃjñakaḥ | apāno gudaśeṣasthaḥ karoty ākuñcanaṃ sa tu | stambhanaṃ ca tathāpānaḥ samāno nābhimaṇḍale | tośakādipośakaṃ tu nāḍīnāṃ rūcidāyakaḥ | diptāgnimadhye 'pi tathā samānākhyā mahāparā | tālumadhye udānas tu āśnāti pibatīti ca | śarīraṃ sakalaṃ vyāpya vyānavāyuh pratiṣṭhitaḥ | śarīre cālanam teṣu karoti sthāpayaty api | 2-6 cf. SSP I.67 (Ed. pp. 23-24): atha daśavāyavaḥ | hṛdaye prāṇavāyur ucchvāsaniḥśvāsakārako hakārasakārātmaś ca | gude tv apānavāyuh recakakumbhakapūraś ca | nābhau samānavāyuh dipakaḥ pācakaś ca | kaṇṭhe vyānavāyuh śoṣaṇāpy āyanakārakaś ca | tālau udānavāyuh grasanava-
manajalpakarakaś ca | nāgavāyuh sarvāṅgavyāpakaḥ mocakaś cālakaś ca |

2 vāyavo EPU₂] vāyavas α om. BL **daśa** EPU₂] om. cett. **tiṣṭhanti** cett.] ṣṭamti U₂ om. BL **teṣāṃ** cett.] om. BL **kāryāni** cett.] nāmāni kāryāni E nāmāni karmāni P om. BL **kathyante** cett.] kathyate N₂U₁U₂ om. BL **prāṇavāyur** EP] prāṇavāyuh α U₂ om. BL **hṛdayamadhye** cett.] om. BL **2-3 ucchvāsaprasvāsaṃ** em.] utsvāsaprasvāsaṃ N₁ ūrdhvasvāsaprasvāsaṃ N₂ utsvāsaprasvāsaṃ D ūdhvasaprasase U₁ śvāsocchāsaṃ E śvāsochāsaṃ P śvāsośvareti B śvā-sośvareti L **3 aśanapānechā** E] aśanapānechā BLPU₂ aśitapitechā DN₁ aśitapitechā N₂ aśite pitechā U₁ **'pānavāyus** em.] apānavāyus DN₁ apānavāyur B apānavāyau LU₂ apānavāyau N₂U₁ om. E **tiṣṭhati** cett.] tiṣṭhati B om. E **sa** cett.] om. EU₂ **ākuñcanaṃ stambhanaṃ** DN₁U₁] ākumcanastambhanaṃ N₂ āmkucanastambhanaṃ BLPU₂ om. E **karoti** cett.] karoti B om. E **nābhimadhye** cett.] nābhīpadmamadhye U₂ om. E **4 samāno** cett.] samāno vāyur E smānā B **sa** cett.] sapta E **samagrā** β] samāgrā α **nāḍīḥ** EP] nāḍī BLU₂ nāḍīm U₁ nāḍhyam DN₁N₂ **śoṣayati** cett.] śoṣayati L **tathā** cett.] om. U₂ **nāḍīḥ** P] nāḍī E nāḍīm α om. BLU₂ **poṣayati** em.] poṣayati DPN₁N₂ poṣayati | tathā poṣayati B poṣayati L poṣa iti U₁ śoṣayati U₂ °śoṣaṇāt E **ruciṃ** cett.] rucir B kvacit DN₁N₂ **utpādayati** cett.] utpādayati P **agnim** em.] agniṃ DN₁N₂ agniṃ U₁ vahniṃ EPU₂ vahni BL **4-5 dipayati** cett.] dipayati BL **5 udānavāyus** BLN₁U₁] udāno vāyus DEPU₂ udānāni vāyus N₂ **vāyur** cett.] vāyuh E vāyau P **annaṃ** cett.] ratnaṃ EPN₁ **gilati** cett.] lilati E galayati B galayati L śilati N₁ **pibati** cett.] pibati P pibati BL **vyānavāyuh** em.] nāgavāyuh cett. nāgavāyuh L nānāgavāyuh D **sakale** cett.] sakala BL sarva E **6 vāyoh** cett.] vāyo P **śarīram** cett.] śarīre BL **calayati** PU₂] cālayati E cālāti B cālayati L calayati U₂ calati α **śokam-āpnoti vikṛtaḥ** U₂] śokam āpnoti vikṛtaḥ B śokam āpnoti || vivilaḥ E śokam āpnoti vikṛtaḥ L śopham āpnoti vikṛtaḥ P śokam āpnoti vikṛtaḥ U₂ om. α

[XXVI. The Vitalwinds within the Body]

Now, ten vital winds are situated within the body. Their functions are taught. The Prāṇa vital wind is located in the middle of the heart and causes inhalation and exhalation. There is a desire for food and drink. At the centre of the anus, the Apāna vital wind exists. He does contraction and checking. At the centre of the navel, the Samāna vital wind exists. He causes to absorb [substances from]²² all the channels. In this way, the channels are caused to be nourished, appetite is caused to be generated, and the fire [of digestion] is caused to light up. Within the throat, the Udāna vital wind is situated. This wind swallows food, [and] it drinks water. The Vyāna vital wind exists in the entire body.²³ Through the vital wind, the body is caused to move. †...†²⁴

²² The verbal form *śoṣayati* (causative third person singular indicative present of √śuṣ) means “causes to dry up” or “causes to disappear”. In this context, however, a better idiomatic translation would be “causes to absorb”, since the Samāna vital wind absorbs the eaten substances in the body and distributes it everywhere, cf. *Yogayājñavalkya* 4.55-57 (Ed. p. 40) and 4.69ab (Ed. p. 42).

²³ I have conjectured *nāgavāyu* to *vyānavāyu* based on the description provided in YSv (PT), as the latter term generally corresponds to the provided function of this vitalwind. Some witnesses, namely E, P, B, L and U₂ contain a nonsensical fragment, “*śokam āpnoti vikṛtaḥ*”, right after the description of the *vāyu*. This fragment is likely a remnant of the original description of *nāgavāyu* that was lost during transmission.

²⁴ In the YSv (PT pp. 838-839), the order of the ten vital winds is as follows: Prāṇa, Apāna, Samāna, Udāna, Vyāna, Kūrma, Nāga, Kṛkāra, Devadatta, Dhanañjaya. In the SSP 1.67 (Ed. pp. 23-24): Prāṇa, Apāna, Samāna, Vyāna, Udāna, Nāga, Kūrma, Kṛkāra, Devadatta, Dhanañjaya. In both texts, which are the probable sources for Rāmacandra, the Vyāna vital wind appears to be within the group of the first five major vital winds. This group of five winds is undoubtedly common across yogic literature, cf. MALLINSON and SINGLETON, 2017: 187-198. The emergence of Nāga instead of Vyāna in the witnesses indicates corruption of transmission. The description of the function of the vital wind in this passage makes it likely that the term Vyāna was dropped and replaced with Nāga, and in turn, the description of the function of Nāga was lost. The odd and nonsensical phrase *śokam āpnoti vikṛtaḥ* might be a remnant of this lost description of Nāga. YSv (PT pp. 838-839) reads: *udgāre nāga ākhyātāḥ ūrdhavadvāyuyḥ pracālāne*; ‘When belching, it is called the Naga vital wind that initiates the forward movement’ and SSP 1.67 (Ed. pp. 23-24) reads: *nāgavāyuyḥ sarvāṅgavyāpakāḥ mocakāś cālakaś ca*, ‘The Nāga vital wind pervades all limbs of the body and is releasing and moving.’ Based on these sources’ readings, the passage’s reconstruction must remain unsolved.

Appendix

Figures



Figure 0.1: 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, Mehragarh Museum Trust.

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