

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical and Synoptic
Edition with annotated Translation

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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 - U₂

Analyse the additions of U₂ 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
- Parā¹.

¹Im 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
- N₁: NGMPP B 38-31
- N₂: NGMPP B 38-35 / A 1327-14
- D₁: IGNCA 30019
- U₁: SORI 1574
- U₂: 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.² 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).³

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

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

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

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

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

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

²This 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*.

³The 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.

⁴The sigla **Cee** identifies passages with noticeable deviations in the lesser witness.

⁵The 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.

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

⁷The 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.

⁸The 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.⁹

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

⁹Ce 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.^{i-xvi} 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 ।^[v] अथ वा नासाग्रादारभ्य द्वादशाङ्गुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । अथ वा नासाग्राद
 5 आरभ्य कोटिसूर्यसमप्रभं तेजःपूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यं ।

1 bāhyalakṣyam P] lakṣyam E śāhyalakṣa B bāhyalakṣa L *lakṣam N₁ *lakṣa DN₂ *lakṣyaḥ U₁ lakṣaṇam U₂ **catuṣṭaya°** cett.] catuṣṭayam BL **nilākāram** cett.] nilākāram BLP nirākāram N₂ **teja°** DN₁N₂] te-
 jaḥ cett. jaḥ B **pūrṇam** cett.] pūrṇakām U₂ **ākāśa°** cett.] ākāśam EPLU₁ **lakṣyam** EPU₁U₂] lakṣam
 BDLN₁ lakṣaṇam N₂ **2 nāsāgrādārabhya** cett.] nāsāgrād ābhya N₁D nāsāgrārabhya N₂ **ṣaḍaṅgu-**
lapramāṇam cett.] ṣaḍaṅgulaṁ pramāṇam B dvadaśaṅgulapramāṇam U₂ **pavanatattvaṁ** E] *tatvaṁ
 cett. l.n. B **dhūmrākāram** cett.] l.n. B **lakṣyam** cett.] lakṣam DN₁U₂ lakṣaṇam N₂ **vā** cett.] *om.*
 U₁ **2-3 ārabhyaṣṭāṅgula°** U₁] ārabhyaḥ ṣaḍaṅgulapramāṇam N₁ ārabhyaḥ ṣaḍaṅgulapramāṇam D ārab-
 hyaṁ ṣṭāṅgulapramāṇam N₂ ārabhyaṁ ṣṭaṅgulapramāṇam U₂ **3 atiraktaṁ** N₁N₂] atiraktaṁ D itiraktaṁ
 U₁ matiraktaṁ U₂ **tejo** cett.] teja° U₂ **lakṣyam** U₁U₂] lakṣam N₁N₂ lakṣaṇam N₂ **cañcalam** cett.]
 caṇḍrākāram U₁ **lakṣyam** U₁] lakṣya N₁D lakṣaṇam N₂ lakṣam U₂ **4 dvādaśaṅgulapramāṇam**
 cett.] tattvaṁ dvādaśaṅgulapramāṇam E dvādaśaṁ ṅgulapramāṇam U₁ **lakṣyam** EPU₁] lakṣaṇam N₂
 lakṣam cett. **5 samaprabham** cett.] *prabhām L **tejaḥpūrṇam** cett.] tejaḥ | pūrṇam EB pūrṇam α
 pūrṇa N₂ **lakṣyam** DEP_NU₁] lakṣam BLU₂ lakṣaṇam N₂

Sources: **1 Re**] PT^{qcr}·Y^{SV} (Ed. p. 837): idāniṁ vāhyalakṣāṇi siddhidāni śrṇu priye | dhāraṇākhyā
 tu caitāni jñātavyāni viśeṣataḥ | **2 Re**] PT^{qcr}·Y^{SV} (Ed. p. 837): līlayā bhāvayel līnaṁ jyotiḥpūrṇam
 mahāparam | atha vā tatra deveśi dhūmrākāram ṣaḍaṅgulaṁ | **Re**] PT^{qcr}·Y^{SV} (Ed. p. 837): dvādaśaṅgu-
 lamāṇam vā pṛthvitattvaṁ tu pītabham | lakṣayed atha vā tatra koṭisūryasamaprabham | tejaḥ puñjam
 mahākāśam tattad dhyānāc chivo bhavet | ākāśamadhya ākāśoparito dṛṣṭis usthiram | kṛtvā dhyānād
 vinā sūryam caṇḍasūryaṁ tu paśyati | atha vā lakṣam etat tu kartturu vahiḥ śivopari |

Testimonia: **1 Ri**] SSP 2.28 (Ed. p. 39): atha bahirlakṣyam kathyate | nāsāgrāt bahiraṅgulacatuṣṭaye
 nilajyotiḥsaṁkāśam lakṣayet | **Ri**] SSP 2.28 (Ed. p. 39): atha vā nāsāgrād ṣaḍaṅgulaṁ adhovāyutattvaṁ
 dhūmravarṇam lakṣayet | **Re**] PT^{qcr}·Y^{SV} (Ed. p. 837): atha vāṣṭāṅgulaṁ rakṭam nāsikopari lakṣayet |
Ri] SSP 2.28 (Ed. p. 39): atha vā aṣṭāṅgula ārakṭam tejastattvaṁ lakṣayet | **Ri**] SSP 2.28 (Ed. p. 39): atha
 vā daśāṅgule kallolavad āpas tattvaṁ lakṣayet | **Ri**] SSP 2.28 (Ed. p. 39): atha vā nāsāgrād dvādaśaṅgule
 pītavarnam pāṛthivatattvaṁ lakṣayet | **Ri**] SSP 2.28 (Ed. p. 40): atha vā ākāśamukham dṛṣṭvā lakṣayat
 kiraṇākulitām paśyati |

Philological Commentary: **2 XXIV.ⁱⁱⁱ**: Sentence is *om.* in L. **XXIV.^{iv}**: Sentence *om.* in β, except for
 U₂. **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.^v**: Sentence *om.* in β, except for U₂.

[XXIV.^{i-xvi} 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].^[v] 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 nose¹⁰ the space-element full of fire shining like ten million suns shall be made the target [of fixation].¹¹

...see in the source, PT^{qcr}·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.ⁱⁱⁱ, p.??) in which it is defined as a practice that works even if the practitioner is leading an exuberant wealthy lifestyle.

¹⁰ 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.

¹¹ 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 ^[x] उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलिता
 4 दूरे भवन्ति । अङ्गुरोगा विनोषधं दूरे भवन्ति । समग्राः स्वमे ऽपि मित्रताम् अयांति । सहस्रवर्षपर्यन्तमायुषं
 5 वर्धते । अपठितं शास्त्रं जिह्वाग्रेणोच्चरते ^[xv] एतादृशं बहुतरं फलं ॥

1 ākāśamadhye cett.] *om.* BLP **ākāśopari** cett.] ākāśopari N₁ **vā** cett.] *om.* BLP **dr̥ṣṭim** cett.] dr̥ṣṭi B *om.* L **kṛtvā** cett.] kṛtvā ākāśamadhye B ākāśamadhye L **sūryam** cett.] sūrya N₂ U₂ **sūryasam̐bam̐dhinīm** P] sūryasam̐bam̐dhinī cett. **sahasrakiraṇāvalīm** P] sahasrakiraṇāvalīm U₂ sahasrakiraṇāvalī BL sahasrakiraṇapaṇktīḥ E sahasrāṇy api kiraṇāṇi N₁ U₁ sahasrāṇyapi kiraṇāṇi DN₂ **1-2 paśyati** ELU₂] paśyati BDN₁ paśyate N₂ pati P paśyamti U₁ **2 atha vā** cett.] atha kā N₁ *om.* P **śiropary** em.] śiropari cett. śivopari E śiroparir B *om.* P **ūrdhham** cett.] ūrdhva° L urdhvam B ūrdhham U₁ U₂ vṛddham E *om.* P **saptadaśāṅgulapramāṇam** cett.] saptadaśāṅgulaṃ parāṇam N₂ saptadaśāṅgulapramāṇa° U₂ *om.* P **tejahpūṃjalakṣyam** E] tejahpūṃjam lakṣaṇam P tejahpūṃjam lakṣam L tejā pūṃjalakṣam N₁ tejā pūṃjalakṣyam D tejahpūṃjalakṣaṇam N₂ tejahpūṃjakam lakṣyam U₁ tejahpūṃjam lakṣyam U₂ **agre** cett.] agne BLP **taptasvarṇavarṇākāram** U₂] taptasvarṇavarṇākāram P tatparam svarṇākāram E taptasvarṇavarṇa BL taptavarṇākāram α **3 pr̥thvitattvam** αEP] pr̥thvitattvam B pr̥thvitattvam L pr̥thvim tatvam U₂ **lakṣyam** EPU₁] lakṣam BDLN₁ U₂ lakṣaṇam N₂ **karttavyam** cett.] *om.* P **lakṣyāṇām** E] lakṣyāṇām U₁ N₁ lakṣyaṇam D lakṣaṇāṇām P lakṣaṇam BL lakṣāṇā° N₂ lakṣam 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 **3-4 valitapalitā dūre** E] valitam̐ palitādi dūre BL valitapalitādidūre cett. **4 bhavanti** EU₂] bhavati B bhavati cett. **aṅgarogā** cett.] aṅgarogāḥ E aṅgirogādi BL **dūre** cett.] dūri E dūro BL **bhavanti** DEN₁ U₂] bhavati PLN₂ U₁ bhavati B **samagrāḥ** cett.] samagrā N₂ samagra° U₂ **svapne** cett.] svapin N₁ N₂ U₁ svacan D **°pi** U₂] pya BLP eva DN₁ U₁ evan N₂ **mitratām** BLPU₂] mitran E mityam̐ DN₁ nityam̐ N₂ mitevam̐ U₁ **ayāṃti** PB] ayāṃti L āyāṃti N₂ nāyāṃti E nāyati DN₁ N₂ naiyati U₁ **sahasravarṣaparyam̐tam** α] sahasravarṣam̐ β **āyusaṃ** DN₁ N₂] āyusaṃ U₁ āyur BEPLU₂ **5 apāṭhitam̐** cett.] apāṭhitam̐ N₂ U₁ U₂ **°rate** α] °rati BELU₂ °rati B **etādṛṣam̐** cett.] etādṛṣyam̐ U₁ **bahutaram̐ phalaṃ** α] phalaṃ bahutaram̐ β

Sources: **2 Re** | PT^{qcr} · YSV (Ed. p. 837): ūrdhham̐ saptadaśāṅgulyam̐ pramāṇam̐ tejasā prabham̐ | **Re** | PT^{qcr} · YSV (Ed. p. 837): ūrdhham̐ saptadaśāṅgulyam̐ pramāṇam̐ tejasā prabham̐ | athavā pr̥thivī-tattvam̐ taptakāṇcanasannibham̐ | dr̥ṣṭiragre tu karttavyam̐ lakṣam̐ etad yat ātmanām̐ | uktāṇām̐ yasya kasyaiva ekaśaḥ karaṇam̐ priye | balipalitahinaḥ syādausaḍhena vinā tathā | **4 Re** | PT^{qcr} · 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 vordhvadr̥ṣṭayāntarālām̐ lakṣayet | jyotir mukhāni paśyati | atha vā yatra tatrākāśam̐ lakṣayet | ākāśasadr̥ṣam̐ cittam̐ muktupradam̐ bhavati | **Ri** | SSP 2.28 (Ed. p. 40): atha vā dr̥ṣṭyā taptakāṇcanasannibhām̐ bhūmim̐ lakṣayet | dr̥ṣṭiḥ sthirā bhavati | ity anekavidham̐ bahirlakṣyam̐ |

Philological Commentary: **5 XXIV**.^{xvi}: Witness P includes a dittography of the previous lines after XXIV.^{xvi} and reads: *etādṛṣam̐ mitratām̐ nāyāṃti 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].^[x] 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.^[xv] Such [practice] yields numerous fruits.

...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.^{i-ix} 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 ।^[iv]

1 idānīm EU₂] idānīm cett. **antaralakṣyaṃ** D] anyataraṃ lakṣyaṃ E aṃtaraṃ lakṣyaṃ P antarakṣaṃ BL antarakṣyaṃ N₁ antarakṣyaṃ N₂ U₁ ataraṃ lakṣyaṃ U₂ **kathyate** cett.] kartavyaṃ BL **mūlakandasthāne** cett.] mūlakaṃ sthāne P **brahmadāṇḍādutpannā** cett.] brahmadāṇḍotpannā nāḍi E brahmadāṇḍa ityannā N₁ brahmadāṇḍad utpannā N₂ brahmadāṇḍ utpannaḥ U₁ **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 U₁ urdhvaṃ U₂ **calati** cett.] **etādṛśyēkā** cett.] etādṛśi ekā N₁ D *om.* U₁ N₂ **mūrtir** cett.] *om.* U₁ N₂ **vartate** cett.] *om.* U₁ N₂ **tasyā** cett.] tasyāḥ N₁ tan E *om.* U₁ **3 mūrter** cett.] mūrte B *om.* U₁ **dhyāna°** cett.] *om.* U₁ **°karaṇād** em.] °karaṇāt cett. °karaṇāc° N₂ *om.* U₁ **aṣṭamahāsiddhayo** β] aṇimādyasiddhiḥ DU₁ aṇimādisiddhiḥ N₁ **°ṇimādyāḥ** P] °ṇimādayas tasya E aṇimādyāḥ BL U₂ *om.* α **samīpe** N₁ D] sāmīpe U₁ samīpem B samīpam EL U₂ samīm P **āgatya** cett.] āgamyā U₂ **tiṣṭhanti** EPN₁] tiṣṭhati cett.

Sources: **1 Re**] PT^{qcr}·YSV (Ed. p. 838): mūlakandotthatalato brahmanāḍisamudbhavā | śvetavarṇā brahmarandhraparyantaṃ eva tiṣṭhati | eṣā tu brahmarandhrākhyā tanmadhye varttate parā | **2 Re**] PT^{qcr}·YSV (Ed. p. 838): padmatantusamākārā koṭisūryataḍitprabhā | calaty ūrdhvaṃ mahāmūrtir 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 mūrtiṃ manasā lakṣayet | sarvasiddhipradā bhavati |

Philological Commentary: **2 XXV.ⁱⁱⁱ**: Sentence *om.* in N₂. **3 XXV.^{iv}**: Witnesses P, B and L add a incomplete list of eight supernatural powers right after XXV.^{iv}: *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.^{v-vi}**: Sentences *om.* in N₂.

[XXV.^{i-ix} Antarakṣya]

Now the inner target is explained. Starting from the location of the root-bulb (*mūlakanda*)¹² originating from the staff of Brahma¹³, being white, extending up to the aperture of Brahma [at the top of the head] exists the single Brahma-channel¹⁴ 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 manifestation¹⁵, the eight supernatural powers of humans beginning with “becoming as small as the smallest particle of matter” (*aṇima*) etc.¹⁶ become established after entering [the manifestation’s] imminence.^[v]

¹²There 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:

kandasthānāṃ manuṣyāṇāṃ dehamadhyān navāṅgulaṃ |
caturāṅgulaṃ utsedham āyamaś ca tathāvidhaḥ ||16||
aṇḍākṛtivad ākāraṃ bhūṣitaṃ tattvagādhibhiḥ |
catuṣpadāṃ tiraścāṃ ca dvijānāṃ 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.

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

¹⁴The 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.

¹⁵A predecessor of this type of meditation is found in *Vijñānabhairava* 35 (madhyanaḍī madhyasaṃsthā 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].”

¹⁶For 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 ॥^[ix]

1 lalāṭopary E] lalāṭopari cett. **dhyānakaraṇāc** em.] dhyānakāraṇāt cett. **śarīra°** BL] śarīra° cett. °**sambandhinaḥ** α] °sambandhī DN₁U₁ **kuṣṭhādayo** cett.] kuṣṭhādayo DN₂ **rogā** cett.] rogāḥ DPN₁N₂ **1-2 naśyanti** cett.] naśyamti BP **2 atha vā** cett.] om. E **bhruvor** cett.] bṛvor U₂ 'tirakta° cett.] atirakta° U₂ tirikta° E **varṇasyātisthūlasya** cett.] varṇasyāti sthalasya U₁ 'tisthūlasyaḥ U₂ **dhyānakaraṇāt** cett.] dhyānaṃ karaṇāt B dhyānakāraṇād E **sakālānām** cett.] sakalānā D bahulānām E **3 pārthivapuruṣāṇām** cett.] parthivānām tatpuruṣāṇām ca E **bhavati** cett.] bhavati | jagad vallabho pi bhavati E **taṃ** cett.] asya E **puruṣaṃ dṛṣṭvā** N₁DU₁] puruṣaṃ dṛṣṭā N₂ puruṣaṃ BP puruṣa° L puruṣayāvalokanena E **sarveṣām** αE] pratisarveṣām cett. **dṛṣṭisthirā** cett.] dṛṣṭiḥ sthirā EP **bhavati** cett.] bhavati B

Sources: **1 Re]** PT^{qcr}·Y^{SV} (Ed. p. 838): lalāṭopari vā dhyātvā candraṃ vā jyotir īśvaram | nāśayet kuṣṭharogādīn mahāyusmān śīvaḥ paraḥ | **2 Re]** PT^{qcr}·Y^{SV} (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 nrpasthitih |

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.¹⁷ 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].^[ix]¹⁸

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

atha vā bhramaraguḥmāmadhye ārakṭabhramarākāraṃ 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."

¹⁸Examining 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. ^{i-xii} The 10 Channels]

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

1 idānīm cett.] idānī BLN₂ **nāḍīnām** cett.] nāḍī° BL nāḍīnām aparo α **bhedāḥ** cett.] bhedah BDLN₁ **kathyante** EPN₂U₁] kathyate cett. **daśamukhyānāḍyaḥ** EN₂U₁U₂] daśamukhyānāḍyaḥ P daśamukhyenāḍya B daśamukhyānāḍaya L daśamukhyānāḍhyaḥ DN₁ **nāḍīdvayam** cett.] dvayam E **iḍāpīṅgalā** E] iḍā pīṅgalā cett. idānīm pīṅgalā N₂ idām pīṅgalā P **saṃjñākam** cett.] saṃjñākam U₁U₂ saṃjñīkāḥ BL **1-2 nāsādvāre** cett.] nāsānāsādvāre D **2 suṣuṃṇā** cett.] suṣuṃṇā tu α **bhānumārgena** conj.] tālumārgēṇa DPN₁U₁U₂ tālumārgē BELN₂ °dvāra° cett.] °raṃdhra° BLP **vahati** U₂] vahati tiṣṭhati ELP_U₁ vahati tiṣṭhati cett. **sarasvatī** cett.] ti sraḥ sarasvatī U₂ **vartate** α] tiṣṭhati ELP_U₂ tiṣṭhati B **2-3 hastijihvākarnayor** E] hastinijihve karnayor DPN₁N₂ hastijihve karnā° BL haratijihvakarnayor U₁ hastinī || jihve || netrayor U₂ **3 madhye** cett.] om. LB **vahatyau** DPN₁N₂] vahalyau E vahatyō BL vahaṃtyaḥ U₂ **tiṣṭhataḥ** cett.] tiṣṭhati BL om. U₂ **pūṣālaṃbuṣānetrayor** em.] pūṣālaṃbusemā netrayor E pūṣālaṃbuse netrayor P pūṣōḍalabuṣe netra° B pūṣo ulabusō netra° L pūṣālaṃbuṣe netrayor DN₁ pūṣālaṃbuṣe netayor N₂ pūṣālaṃbuṣe netayor U₁ pūṣāya śakhinī || karnayor U₂ **vahatyau** cett.] rvahalyā E vahatyō BLN₁N₂U₂ **tiṣṭhataḥ** DEN₁N₂U₁] tiṣṭhati B tiṣṭhaṃti L tiṣṭataḥ P tiṣṭhata || alaṃbuṣā || bhrumadhye vaphatyō tiṣṭhati || U₂ **śaṃkhinī** cett.] śaṃkhani N₁ kuhū U₂ **liṅgadvārād** cett.] liṅgadvārā° U₁ ārabhye cett.] ārabhya cett. **iḍāmārgēṇa** E] iḍāmārgēṇa cett. idānīm mārgēṇa N₂ **4 tiṣṭhati** cett.] tiṣṭhatīti E **kuhū** conj.] śaṃkhinī U₂ **pīṅgalā°** em.] pīṅgalā° U₂ **etādṛṣā** P] etādṛṣā DEN₁U₁U₂ etādṛṣyā BL etā N₂ **nāḍyo** cett.] om. N₂ **5 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] nāḍayo E nādhyo U₂ om. U₁ **lomnām mūleṣu** DEN₁N₂U₂] lomnā BLP_U₁

Sources: **1 Re**] PT^{qcr}·Y^{SV} (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^{qcr}·Y^{SV}, I have conjectured the latter as the more plausible option. **4 kuhū:** Without Kuhū as found in U₂ only, the list would be incomplete. In U₂ Śaṃkhinī and Kuhū are swapped, neither of them is found in PT^{qcr}·Y^{SV} but both channels and their proper location are in SSP 1.66.

[XXVI. ^{i-xii}The 10 Channels]

Now, the divisions of channels within the body are explained.¹⁹ There are ten primary channels.²⁰ Among them is a pair of channels. [Their] designation is Idā and Piṅgalā [and they] exist at the entrance of the nose. The Suṣumnā flows by the path of the sun to the door of Brahma.²¹ [v] The Sarasvatī[-channel] exists at the center of the face. The two rivers, Gāndhārī and Hastijhvā, 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 Brahmasthāna²². Kuhū stretches from the entrance of the root²³ 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.

...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 in the context remains suspicious.

¹⁹Networks 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.

²⁰The 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., *Yogayājñavalkya* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

²¹The *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. *Roots of Yoga*, 438

²²The *brahmasthāna* is another synonym for *brahmarandhra*. In *Dhyānabindopaniṣad* 65, the *brahmasthāna* is equated with the *sahasrācakra*.

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

[XXVII.^{i-xx} The 10 Vitalwinds]

- 1 इदानीं शरीरमध्ये वायवो दश तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुर्हृदयमध्ये उच्छ्वासाप्रश्वासं ।
 2 अशनपानेच्छा भवति । गुदमध्ये उपानवायुस्तिष्ठति ।^[v] स आकुंचनं स्तंभनं करोति । नाभिमध्ये समानो
 3 वर्तते । स समग्रा नाडीः शोषयति । तथा नाडीः पोषयति । रुचिं मुत्पादयति । अग्निं दीपयति ।^[x]
 4 तालुमध्ये उदानवायुस्तिष्ठति । स वायुस्कन्धं गिलति । पानीयं पिबति । व्यानवायुः सकले शरीरे वर्तते ।
 5 तस्मात्स्कन्धायोः शरीरं चलयति ।^[xv] †शोकम् आमोति विकृतः†

1 vāyavo EPU₂] vāyavas DN₁N₂U₁ om. BL daśa EPU₂] om. cett. tiṣṭhanti cett.] ṣṭamti U₂ om. BL kāryāṇi cett.] nāmāni kāryāṇi E nāmāni karmāṇi P kathyante cett.] kathyate N₂U₁U₂ prāṇavāyur EP] prāṇavāyur αU₂ om. BL hrdayamadhye cett.] om. BL ucchvasvāsaprasvāsam em.] utsvās-aprasvāsasam N₁ ūrdhvasvāsaprasvāsam N₂ utsvāsaprasvāsam D ūrdhvasaprasase U₁ śvāsocchāsam E śvāsocchāsam P śvāsosvaroti B śvāsosvareti L 2 aśanapāṇecchā E] aśanapāṇecchā BLPU₂ aśitapitecccha DN₁ aśitapitecca N₂ asite pitechā U₁ pāṇavāyus em.] apāṇavāyus DN₁ apāṇavāyur B apāṇavāyo LU₂ apāṇavāyur N₂U₁ om. E tiṣṭhati cett.] tiṣṭhati B om. E sa cett.] om. U₂ ākumcanam stambhanam DN₁U₁] ākumcanastambhanam N₂ āmkucanastambhanam BLPU₂ karoti cett.] karoti B nābhimadhye cett.] nābhipadmamadye U₂ om. E samāno cett.] samāno vāyur E smānā B 3 sa cett.] sapta E samagrā β] samāgram α nāḍī EP] nāḍī BLU₂ nāḍīm U₁ nāḍhyam DN₁N₂ śoṣayati cett.] śoṣayati L tathā cett.] om. U₂ nāḍī P] nāḍī E nāḍīm α om. BLU₂ poṣayati em.] poṣayati DPN₁N₂ poṣayati | tathā poṣayati B poṣayati L poṣa iti U₁ śoṣayati U₂ śoṣaṇāt E rucim cett.] rucir B kvacit DN₁N₂ utpādayati cett.] utpādayati P agniṃ em.] agniṃ DN₁N₂ agniṃ U₁ vahniṃ EPU₂ vahni BL dipayati cett.] dipayati BL 4 udānavāyus BLN₁U₁] udāno vāyus DEPU₂ udānāni vāyus N₂ vāyur cett.] vāyuh E vāyur P annam cett.] ratnam EPN₁ gilati cett.] līlāti E galayati B galayati L śīlāti N₁ pibati cett.] pibati P pibati BL vyānavāyuh em.] nāḡavāyuh cett. nāḡavāyur L nāḡavāyuh D sakale cett.] sakala° BL sarva° E 5 vāyo EP] 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

Sources: **1 Re**] PT^{qcr}·YSV (Ed. pp. 838-839): idānīm dehamadhyasthāḥ kathyante daśa vāyavaḥ | kāryakāraṇabhāvena kathyante tāni cihnataḥ | prāṇavāyur hr̥dī sthitvā śvāsocchvasam karoti saḥ | asikāntam pītam iśam karoti yogasamjñakāḥ | apāno gudadeśasthāḥ karoty ākuñcanam sa tu | stambhanañ ca tathāpāṇaḥ samāno nābhimāṇḍale | toṣakādipoṣakan tu nāḍinām rūcidāyakaḥ | diptāgnimadhye 'pi tathā samānākhyā mahāparā | tālumadhye udānas tu aśnāti pibatīti ca | śarīram sakalam vyāpya vyānavāyuh pratiṣṭhitaḥ | śarīre cālanam teṣu karoti sthāpayaty api | **Ri**] SSP 1.67 (Ed. pp. 23-24): atha daśavāyavaḥ | hr̥daye prāṇavāyur ucchvasaniḥśvāsakāraḥ hakārasakārātmakaḥ ca | gude tv apānavāyuh recakakumbhakapūraśaś ca | nābhau samānavāyuh dipakaḥ pācakaś ca | kaṇṭhe vyānavāyuh śoṣaṇāpy āyanakārakaś ca | tālau udānavāyuh grāsanavamanajalpākārakaś ca | nāḡavāyuh sarvāṅgavyāpakaḥ mocakaś cālakaś ca |

Philological Commentary: **1 XXVII.**ⁱⁱ: Sentence *om.* in B and L. **2 XXVII.**^{vi}: Sentence *om.* in E. **5 vyānavāyuh**: I have emendend *nāḡavāyur* to *vyānavāyur* based on the description provided in PT^{qcr}·YSV, as the latter term corresponds to the given function. Some witnesses, namely E, P, B, L and U₂ contain a nonsensical fragment, “śokam āpnoti vikṛtaḥ”, after the description of the *vāyur*. This is likely a remnant of the original description of *nāḡavāyur* that was lost during transmission.

[XXVI.^{i-xx}The 10 Vitalwinds]

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 center of the anus, the Apāna vital wind exists.^[v] He does contraction and checking. At the center of the navel, the Samāna vital wind exists. He causes to absorb [substances from]²⁴ 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.^[x] Within the throat the Udāna vitalwind is situated. This wind swallows food, [and] it drinks water. The Vyāna vital wind exists in the entire body. Through the vital wind, the body is caused to move.^[xv] †...†²⁵

²⁴The term *śoṣayati* literally means “causes to dry up” or “causes to disappear”. In this context however, a better ideomatic 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).

²⁵In the PT^{qcr}·YSV (Ed. 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 and templates 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, replaced with Nāga and in turn the description of the function of Nāga was lost. The odd phrase “śokam āpnoti vikṛtaḥ” might be a remainder of this lost description of Nāga. PT^{qcr}·YSV (Ed. pp. 838-839) reads: “udgāre nāga ākhyātaḥ ūrdhvāyuh prajālane” and SSP 1.67 (Ed. pp. 23-24) “nāgavāyuh sarvāṅgavyāpakāḥ mocakaś cālakaś ca”. Based on these readings of the possible templates the passage still remains puzzling.

- 1 कूर्मवायुर्नैत्रमध्ये तिष्ठति । निमेषोन्मेषं करोति । कृकलवायोरुद्गारो भवति । देवदत्तवायोर्जृम्भ उत्पद्यते ।
 2 धनंजयवायोः शब्द उत्पद्यते ॥^[xx]

1 *kūrmavāyur* EPU₂] *kūrmavāyoḥ* BL *kūrmo vāyu* DN₁N₂ **tiṣṭhati** DEN₁N₂] *om.* cett. **nimeṣon-meṣaṃ** EPBU₂] *unmeṣaṃ nimeṣaṃ* N₁N₂ *unmeṣaṃ nimeṣaṃ* ca D **karoti** cett.] *karoti* BL **kṛkalavāyor** DN₁N₂] *kṛkalavāyur* BLP *kṛkalakartāvāyur* E *puṣkaravāyur* U₂ **udgāro** em.] *udgāraṃ* EU₂ *udhāraṃ* BP *uhāraṃ* L *ūdgaro* N₁N₂ *ūdgaro* D **bhavati** DN₁N₂] *karoti* EPU₂ *karoti* BL **devadattavāyor** cett.] *devadattavāyoḥ* E *devadattavāyo* N₂U₂ **jṛmbha** DN₁U₂] *jṛmbhaṇaṃ* E *jumbhā* BP *jṛmbhā* L *jṛmbho°* N₂ *jaṃbhā* U₁ **utpadyate** α] *bhavati* EPU₂ *bhavaṃti* B *bhavati* L **2 dhanam-jayavāyoḥ** β] *dhanamjayavāyo* α **śabda** cett.] *śabdāḥ* P *śabdaḥ* L *śabdo°* N₂ *sabta* U₁

Sources: **1 Re**] PT^{qcr}·YSV^v (Ed. pp. 838-839): *netramadhye kūrmanāmā nimeṣonmeṣakṛdayam | udgāre nāga ākhyātaḥ ūrddhavāyuyḥ pracālāne | kṛkaraḥ kṣutkaro jñeyo devadatto vijṛmbhaṇe | dhanañcayāḥ saccidākāro mṛtadehaṃ na muñcati | yady api sargakāṇḍe sarvametaduktam tathāpi kāryakāraṇabhāva-jñāpanāya punarnirdiṣṭamiti na punaruktam | 2 Ri] SSP 1.67 (Ed. pp. 23-24): *kūrmavāyuyḥ cakṣuṣor unmeṣakārakaś ca | kṛkalaḥ udgārakaḥ kṣutkārakaś ca | devadatto mukhavijṛmbhakaḥ | dhanañjayo nādaghoṣakah ||1.67|| iti daśavāyavalokanena piṇḍotpattiḥ naranārīrūpam |**

Philological Commentary: **1 XXVII.**^{xvii-xviii}: Sentences *om.* in U₁.

The Kūrma vital wind exists within the eyes. It causes [the] opening and closing [of the eyes]. From the Kṛkālā, vital wind gagging arises. From the Devadatta, vital wind yawning arises. From the Dhanamjaya, vital wind speech arises.^[xx]

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