

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
Nils Jacob Liersch

Indica et Tibetica Verlag
Marburg 2024

Bibliographische Information Der Deutschen Bibliothek

Die Deutsche Bibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliographie; detaillierte bibliographische Informationen sind im Internet über <http://dnb.ddb.de> abrufbar.

Bibliographic information published by Die Deutschen Bibliothek

Die Deutsche Bibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data is available in the Internet at <http://dnb.ddb.de>.

© Indica et Tibetica Verlag, Marburg 2024

Alle Rechte vorbehalten / All rights reserved

Ohne ausdrückliche Genehmigung des Verlages ist es nicht gestattet, das Werk oder einzelne Teile daraus nachzudrucken, zu vervielfältigen oder auf Datenträger zu speichern.

Apart from any fair dealing for the purpose of private study, research, criticism or review, no part of this book may be reproduced or translated in any form, by print, photo form, microfilm, or any other means without written permission. Enquiries should be made to the publishers.

Satz: Nils Jacob Liersch

Herstellung: BoD – Books on Demand GmbH, Norderstedt

Contents

Contents	iv
Conventions in the Critical Apparatus	I
Sigla in the Critical Apparatus	I
Critical Edition & Annotated Translation	3
Appendix	17
Figures	17
Bibliography	21
Consulted Manuscripts	21
Printed Editions	21
Secondary Literature	22

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 तेजः पूर्णमाकाशलक्ष्यं क-
र्तव्यम् । अथवा नासाग्रादारभ्य षड्ङुलप्रमाणं पवनतत्त्वं धूम्राकारं लक्ष्यं कर्तव्यम् । अथवा नासा-
ग्रादारभ्याङ्गुलप्रमाणमितरक्तं तेजो लक्ष्यं कर्तव्यम् । अथवा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुद्धं
5 चच्चलमुदकं लक्ष्यं कर्तव्यम् । अथवा नासाग्रादारभ्य द्वादशाङ्गुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं
कर्तव्यम् । अथवा नासाग्रादारभ्य कोटिसूर्यसम्प्रभं तेजः पूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यम् ।

Sources: 2 cf. YSV (PT. p. 837): idānīm bāhyalakṣāṇī siddhidānī śrūṇu priye | dhāraṇākhyā tu
caitāni jñātavyāṇī viśeṣatāḥ | 2-3 cf. SSP 2.28 (Ed. p. 39): atha bahirlakṣyam kathyate | nāsāgrād
bahiraṅgulacatuṣṭaye nilajyotihsamkāśam laksayet | 3 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād
saḍaṅgulam adhovāyutattvam dhūmravarṇam laksayet | cf. YSV (PT p. 837): līlāyā bhāvayel līnam
jyotiḥpūrṇam mahāparam | athavā tatra deveśi dhūmrākāram saḍaṅgulam | cf. YSV (PT p. 837):
athavāṣṭāṅgulam raktam nāsikopari laksayet | 3-4 cf. SSP 2.28 (Ed. p. 39): athavā aṣṭāṅgula ārak-
tam tejas tattvam laksayet | 4-5 cf. SSP 2.28 (Ed. p. 39): athavā daśāṅgule kallolavad āpās tattvam
laksayet | 5-6 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād dvādaśāṅgule pitavarnam pārthivitatattvam
laksayet | 5-6 cf. YSV (PT p. 837): dvādaśāṅgulamānam vā pṛthvitattvan tu pītabham | laksayed
athavā tatra koṭisuryasamaprabham | tejaḥ puñjām mahākāśam tattad dhyānāc chivo bhavet |
ākāśamadhye ākāśoparito dr̥ṣṭis usthiram | kṛtvā dhyānād vinā sūryam caṇḍasūryan tu paśyati |
athavā lakṣam etat tu karttuvahih śivopari |

Testimonia: 2-4 ≈ Haṭhasamkētacandrikā (GOML R 3239 p. 259 ll. 14-17): atha bāhyalakṣyam
nirūpyate || nāsāgrād ārabhyāṅgulacatuṣṭaya 4 pramāṇapavanatattvam dhūmrākāram laksyah
kartavyam | athavā nāsāgrād ārabhyāṅguṣṭāṅgulapramāṇam iti raktam tattvam laksyam kar-
tavyam |

2 bāhyalakṣyam P] laksyam E sāhyalakṣa B bāhyalakṣa L "lakṣam N₁ "lakṣaṇa DN₂ "lakṣyah U₁
laksanam U₂ "catuṣṭaya" cett.] catuṣṭayam BL "nilākāram cett.] nilākāram BLP nirākāram
N₂ "tejah cett.] teja DN₁N₂ jaḥ B "pūrṇam cett.] pūrṇakām U₂ "ākāśa" cett.] ākāśam EPLU₁
laksyam EPU₁U₂] laksam BDLN₁ laksanam N₂ 3 nāsāgrādārabya cett.] nāsāgrād ābhyā DN₁
nāsāgrārabya N₂ om. L "saḍaṅgula" cett.] saḍaṅgulam B dvadasāṅgula^o U₂ om. L "pa-
vanatattvam cett.] illeg. B om. L dhūmrākāram cett.] illeg. B laksyam cett.] laksam DN₁U₂
laksanam N₂ om. L karttavyam cett.] om. L athavā cett.] atha U₁ om. BELP 4 ārabhyāṣṭāṅgu-
lapramāṇam U₁] ārabhyā sadamgulapramāṇam N₁ ārabhyā saḍamgulapramāṇam D ārabhyam
ṣṭāṅgulapramāṇam N₂ ārabhyam ṣtagulapramāṇam U₂ om. BELP atiraktam N₁N₂] atirat-
tam D itiriktaṁ U₁ matiraktam U₂ om. BELP tejo cett.] teja^o U₂ om. BELP laksyam U₁U₂]
laksam N₁N₂ laksanam N₂ om. BELP karttavyam cett.] om. BELP athavā nāsāgrād ārab-
hya daśāṅgulapramāṇam śuklam cett.] om. BELP 5 cañcalam cett.] camdrākāram U₁ om.
BELP udakam cett.] om. BELP laksyam U₁] laksya N₁D laksanam N₂ laksam U₂ om. BELP
karttavyam cett.] om. BELP dvādaśāṅgulapramāṇam cett.] tattvam dvādaśāṅgulapramāṇam
E dvādaśā amgulapramāṇam U₁ laksyam EPU₁] laksanam N₂ laksam cett. 6 samaprabham
cett.] "prabhām" L "tejaḥpūrṇam cett.] tejaḥ | pūrṇam EB pūrṇa N₂ laksyam DEPN₁U₁] laksam
BLU₂ laksanam 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 Sarvāṅgayogapradipikā 3.29-33 (*bāhya lakṣa aura puni jāmnahūm | pañca tatva kī lakṣa su ṭhānahūm | agra nāsikā amṛgula cāri | nila varṇa nabha deśi bicārī || 29 || nāsā agra amṛgula chaha deśaiṁ | dhūmrahi varṇa vāyu tat peśai | amṛgul aṣṭā nāsikā āgai | rakta varṇa su vahnī tata jāgai || 30 || nāsā agra amṛgula daśa tāmī | śveta varṇa jala deśi tahāmī | nāsā agra su amṛgula bārā | pita varṇa bhū deśi apārā || 31 || bāhya lakṣa aur bahuterī | so jānain jo pāvai serī | sataguru krpa karai jau kabahi | dei batāi chinaka maiṁ sabahī || 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 दृष्टि कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसंबंधिनीं सहस्रकिरणावलीं पश्यति । अथवा शिरोपर्यूर्ध्वं सप्तदशाङ्गुलप्रमाणं तेजःपुञ्चं लक्ष्यं कर्तव्यम् । अथवा दृष्टेरये तसम्बर्णवर्णाकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यम् । उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलितादिदूरे भवति । अङ्गरोगा विनौषधं दूरे भवन्ति । समग्राः शत्रवः स्वप्नेऽपि मित्रताम् ।

5 अयान्ति ।

Sources: 2-4 cf. YSV(PT p. 837): ürddhvam̄ saptadaśāngulyam̄ pramāṇam̄ tejasā prabhām | athavā prthivītattvam̄ taptakāñcanasannibham | dr̄ṣṭiragre tu karttavyam̄ lakṣam̄ etad yat ātmānām | uktānām̄ yasya kasyaiva ekaśah karaṇam̄ priye | balipalitahināḥ syād auṣadhenā vinā tathā | 4-5 cf. YSV(PT p. 837): sarvarogāni naśyanti mitravac ca vaśi ripuḥ |

Testimonia: 1-2 cf. SSP 2.28 (Ed. p. 40): athavā ākāśamukham̄ dṛṣṭvā lakṣayat kiraṇākulitanam̄ paṣyati | evam nirmalikarāṇam | athavordhvadṛṣṭayāntarālam̄ lakṣayet | jyotiḥ mukhāni paṣyati | athavā yatra tatrākāśam̄ lakṣayet | ākāśasadr̄ṣam̄ cittam̄ muktipradām̄ bhavati | 2-4 cf. SSP 2.28 (Ed. p. 40): athavā dṛṣṭyā taptakāñcanasannibhām̄ bhūmīm̄ lakṣayet | dṛṣṭih̄ sthirā bhavati | ity anekavidhaṁ bahirlakṣyam | 3-4 ≈Haṭhasaṅketacandrikā (ORI B220 folio 24or): uttānām̄ tatvānām̄ madhye yasya kasyāpyekasya lakṣyasya karaṇādvipalitādi dūre bhavati || atāśadham̄teṣṭgarogānām̄ vilayo bhavati || āyurvedhati ca ||

1 ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśopari N₁ vā αU₂] om. BELP dṛṣṭim̄ cett.] dṛṣṭi B om. L kṛtvā cett.] kṛtvā ākāśamadhye B ākāśamadhye L śuryam̄ cett.] śurya N₂ U₂ śuryasambandhīnīm̄ em.] śuryasambandhīnīm̄ P śuryasambandhīnī cett. sahasrakiraṇāvalīm̄ P] sahasrakiraṇāvalīm̄ U₂ sahasrakiraṇāvalī BL sahasrakiraṇāpāñktih̄ E sahasrāṇyapi kiraṇāni N₁ U₁ sahasrāṇapī kiraṇāni DN₂ 2 paṣyati ELU₂] paṣyati BDN₁ paṣyate N₂ pati P paṣyam̄ti U₁ athavā cett.] atha kā N₁ om. P śiroparī em.] śiroparī cett. śivopari E śiroparīr B om. P ürdhvam̄ cett.] ürdhvā L urdhvam̄ B ürddham̄ U₁ U₂ vṛddham̄ E om. P saptadaśāngulapramāṇam̄ cett.] saptadaśāmgulam̄ parāṇam̄ N₂ saptadaśāmgulapramāṇa° U₂ om. P tejaḥpūṇjam̄ lakṣyam̄ U₂] tejaḥpūṇjalakṣyam̄ E tejaḥpūṇjam̄ lakṣanam̄ P tejaḥpūṇjam̄ lakṣam̄ L tejā pumjalakṣam̄ N₁ tejā pumjalakṣyam̄ D tejaḥpūṇjalakṣanam̄ N₂ tejaḥpūṇjakam̄ lakṣyam̄ U₁ agre cett.] agne BLP 2-3 taptasvarṇavarṇākāram̄ U₂] taptasvarṇavarṇākāram̄ P tatparam̄ svarṇākāram̄ E taptasuvartavarnā BL taptavartṇākāram̄ α 3 prthivītattvam̄ αEP] prthivītattvam̄ B prthivītattvam̄ L prthivīm̄ tatvam̄ U₂ lakṣyam̄ EPU₁] lakṣam̄ BDNL₁U₂ lakṣanam̄ N₂ karttavyam̄ cett.] om. P lakṣyānām̄ E] lakṣyanām̄ U₁N₁ lakṣyanām̄ D lakṣanānām̄ P lakṣanam̄ BL lakṣānā° N₂ lakṣam̄ U₂ kasyāpy cett.] kasyāpi BLU₁ kasyāp° D lasyāpy N₂ ekasya cett.] kasya BLU₁ elasya N₂ lakṣya° cett.] lakṣa° BL lakṣasya DN₁ lakṣanasya N₂ lakṣyasya U₁ °karaṇāt cett.] karaṇā U₁ 4 °palitādidiure cett.] °palitā dūre E °m̄ palitādī dūre BL bhavati cett.] bhavanti EU₂ bhavati B aṅgarogā cett.] amgarogā E amgirogādi BL dūre cett.] dūri E dūro BL bhavanti DEN₁U₂] bhavati PLN₂U₁ bhavati B samagrāḥ cett.] samagrā N₂ samagrā° U₂ śatravaḥ cett.] śatrave B śatravo L svapne cett.] svapin N₁N₂U₁ svacan D 'pi U₂] pya BELP eva DN₁U₁ evan N₂ mitratām̄ BLPU₂] mitran̄ E mityam̄ DN₁ nityam̄ N₂ mitevam̄ U₁ 5 ayānti PB] ayāmti L ayāmti N₂ nāyam̄ti E nāyāti DN₁N₂ naiyati 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.

²A variant of the practice with little differences can also be found in *Advayatārakopaniṣat* 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 bahirlakṣyalakṣanam | nāśikāgre caturbhiḥ ṣadbhir aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ kramāt aṅgulānte niladyutiśyāmatvasadṛgraktabhaṅgīphuratpītavarnadvayopetaṁ vyoma yadi paśyati sa tu yogī bhavati | caladr̥ṣṭyā vyomabhāgavikṣitūḥ purusasya dr̥ṣṭyagre jyotirmayūkhā vartante | taddarśanena yogī bhavati | taptakāñcanasamkāśajyotir mayūkhā apāngāntē bhūmau vā paśyati taddr̥ṣṭih sthīrā bhavati | śīrṣopari dvādaśāṅgulasamikṣitūḥ amṛtatavāṁ bhavati | yatra kutra sthitasya śīrasī vyomajyotir dr̥ṣṭam cet sa tu yogī bhavati || 6 ||*)

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

⁴The *Hathasamketacandrikā* (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.

⁵It 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

सहस्रवर्षपर्यंतमायुर्वर्धते । अपठितं शास्त्रं जिहायेणोच्चरति । एतादृशं बहुतरं फलं भवति ।

[XXIV. antaralakṣyam]

इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरन्धपर्यंतं एका ब्रह्मनाडी वर्तते । ब्रह्मनाडीमध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्च्छ चलति । एतादृशेका ५ मूर्तिवर्तते । तस्या मूर्तैर्धानकारणादिमाद्यष्टसिद्धिः पुरुषस्य समीपे आगत्य तिष्ठति ।

Sources: ४-९.१ cf. YSV (PT p. 837): jīved varsasahasran tu sarvalokesu pūjitarah | jihvāgre prabhaved vidyā vinā sāstrāvalokanāt | cf. YSV (PT p. 838): mūlakandotthalatalo brahmanādīsamudbhavā | śvetavarṇā brahmarandhraparyantam eva tiṣṭhati | eṣā tu brahmarandhrākhyā tanmadhye vartate parā | ४-५ cf. YSV (Ed. p. 838): padmatantusamākārā koṭisūryataḍitprabhā | calaty ūrddham mahāmūrttir asya dhyānād bhavec chivāḥ | anīmādy aṣṭasiddhis tu samagreṇa prasidati |

Testimonia: ३-५ ≈Haṭhasamṛketacandrikā (ORI Mysore B220 fol. 240r - fol. 240v): athāṁtarlakṣyam nirūpyate || mūlakamḍasthāne brahmadaṇḍād utpannā śvetavarṇā brahmarandhraparyamtam ekābrahmanādī vartate || brahmanādī madhye kamalataṁ-tumānākārakotisūryavidyutprabhā tulya ūrdhvam calati || ekādr̄śi ekamūrtir vartate || tasya mūrter dhyānakaraṇād anīmādisiddhayassamīpa upatiṣṭhamte || cf. SSP 2.26 (Ed. pp. 37-38): tatra tāvad antaralakṣyam kathyate | mūlakandād daṇḍalagnām brahmanādīm śvetavarṇām brahmarandhraparyantam gatām saṁsmaret | tanmadhye kamalatantunibhām ūrdhvakoṭiprabhām ūrdhvagāminim tām mūrtim manasā laksyayet | sarvasiddhipradā bhavati |

१ °varṣaparyamṛtam α] °varṣam β °āyur β] °āyuṣam DN₁N₂ °āyuṣam U₁ apathitam cett.] apathitam N₂U₁U₂ °rati BELU₂] °rate α °rati B etādṛśam cett.] etādṛśyam U₁ mitratām ayāṁti sahasravarṣam āyur vardhate apathitam sāstraṁ jihvāgreṇoccarati etādṛśam P bahutaram phalam α] phalam bahutaram β bhavati cett.] bhavati B bhavanti L ३ idānīm EU₂] idānīm cett. antaralakṣyam D] anyataram laksyam E amtaram laksyam P antaralakṣam BL antaralakṣyakam N₁ antaralakṣyaṇam N₂U₁ ataram laksyam U₂ kathyate cett.] kartavyam BL mūlakan-dasthāne cett.] mūlakam sthāne P brahmadaṇḍadutpannā cett.] brahmadaṇḍotpannā nādī E brahmadaṇḍād ityānā N₁ brahmadaṇḍād ūtpannā N₂ brahmadaṇḍād ūtpannāh U₁ brahmarandhraparyamṛtam cett.] brahmadaṇḍaparyantam E ekā brahmanādī cett.] ekā nādī B ekanādī L ४ brahmanādīmadihye cett.] om. N₂ kamalatantusamānākārā cett.] kamalatam samānākārā P om. N₂ koṭisūryavidyutsamaprabhā cett.] koṭisūryavidyutsabhbā PBL om. N₂ ūrdhvam cett.] ūrdhvam U₁ ūrdhvam U₂ om. N₂ calati cett.] om. N₂ etādṛśyekā cett.] etādṛśi ekā N₁D om. U₁N₂ ५ mūrtir cett.] om. U₁N₂ vartate cett.] om. U₁N₂ tasyā cett.] tasyāh N₁ tan E om. U₁ mūrter cett.] mūrte B om. U₁ dhyāna° cett.] om. U₁ °kāraṇād em.] °kāraṇāt cett. °kāraṇāc° N₂ om. U₁ anīmādyāṣṭasiddhih DU₁] anīmādisiddhih N₁ aṣṭamahāsiddhaya anīmādyāḥ || U₂ aṣṭamahāsiddhaya 'nimādayas tasya E aṣṭamahāsiddhaya || anīmādyāḥ || anīmāmahimālaghīmāgirimā dure vā yadi vā yadi vā dure ūrutvā parakāyāpraveśitā || B aṣṭamahāsiddhaya anīmādyāḥ || anīmāmahimālaghīmāgirimā dure vā yadi vā ddure ūrutvā parakāyāpraveśitā L aṣṭamahāsiddhaya nimādyāḥ anīmāmahimālaghīmāgirimādure diya vā dure ūrutvā parakāyāpraveśitā P puruṣasya cett.] om. N₂ samīpe N₁D] sāmīpe U₁ samīpem B samīpam ELU₂ samīm P om. N₂ āgatyā cett.] āgamyā 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?].

⁶ Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñavalkya* 4.16-27 (*kandasthānām manusyāñām dehamadhyān navāñgulam | caturañgulam utsedham āyāmaś ca tathāvidhāḥ* || 16 || *anḍākṛtivad ākāraṁ bhūṣitan tattvagādhibhiḥ | catuśpadām tiraścāṁ ca dvijānām tun-damadhyame* || 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.' *Hathapradipikā* 3.64cd (*gulphadeśasamīpe ca kandām tatra prapidayet*) instructs the yogin to press the *kanda* with the feet in the context of *uddiyāñabandha*, which could imply that the *kanda* is in the genital region (except one assumes the very complex and challenging posture termed *kandapiṭāsana*, cf. *Encyclopedia of Traditional Asanas*, pp. 143-144). Sundaradeva, in *Yuktabhavadēva* 7.224 and Bhavadeviśvara in *Haṭhasaṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmanḍyupaniṣad* 14cd the *kanda* is in between penis and navel (*ūrdhvam medhrādadho nābheḥ kande yonih khagāṇdavat*).

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

⁸ The term *brahmaṇādi* is a synonym for the *susūmnā*, cf., e.g. *Hathapradipikā* 2.67, "The Original Gorakṣaśataka" 47, *Yogakuṇḍalinopaniṣad* 37c-38b, *Yogacintāmaṇi* (*Śivānandasaravati*) (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].' (*madhyanādi madhyasamsthā bisasūtrābhariūpayā | dhyātāntarvyomayā devyā tayā devah prakāśate* |)

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

अथवा ललाटोपर्याकाशमध्ये शुक्रसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठाद्यो रोगा नशयन्ति । आयुर्वृद्धिवति । अथवा भ्रुवोर्मध्येऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्सकालानां पार्थिवपुरुषाणां वल्लभोभवति । तं पुरुषं द्वापार्थेषां दृष्टिस्थिरा भवति ॥

Sources: १ cf. YSV (PT p. 838): lalāṭopari vā dhyātvā candram vā jyotir īśvaram | nāśayet kuṣṭharogādīn mahāyūsmān śivah parah | २ cf. YSV (PT p. 832): bhruvor madhye 'thavā dhyātvā arkantu teja īśvaram | sthiradr̄ṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṁ hi dhyātvā yo niśkriyo bhavet | nirāśiryatataattvo 'yam itaro na nṛpasthitih |

Testimonia: १ cf. SSP 2.27 (Ed. p. 38): athavā lalāṭordhve gollāṭamaṇḍape sphurattārakāraṇam laksayet | १-३ ≈*Hṝhasaṃketacandrikā* (ORI Mysore B220 fol. 240v): athavā lalāṭopari ākāśamadhye śukladṛśasya tejasodhyānakaraṇāc charīrāḥ kuṣṭhādiroga naśyamti || athavā bhruvormadhye atiriktaśavarṇasyātiriktasthūlasya tejasodhyānakaraṇāt kālañām pārthivapuruṣāñām vallabho bhavati || tam puruṣam dr̄ṣṭvā sarveṣām puruṣāñām dr̄ṣṭih sthirābhavatī ||

१ **lalāṭopary** E] lalāṭopari BLDN₁ lalāṭopari U₁U₂ om. N₂ ākāśamadhye cett.] om. N₂ śuklasaṅdrśasya cett.] om. N₂ tejaso cett.] om. N₂ dhyānakaraṇāc em.] dhyānakaraṇāt cett. om. N₂ śarīra° BL] śarīra° cett. om. N₂ °sambandhinah β] sambandhi DN₁U₁ °sambandhi N₂ kuṣṭhādayo cett.] kuṣṭādayo DN₂ rogā cett.] rogāḥ DPN₁N₂ २ naśyanti cett.] naśyamti BP vṛddhir cett.] vṛddi N₂ athavā cett.] om. E bhruvor cett.] bṛvōr U₂ 'tirakta° cett.] atirakta° U₂ tirikta° E varṇasyātisṭhūlasya cett.] varṇasyātī sthalasya U₁ 'tisṭhūlasyaḥ U₂ dhyānakaraṇāt cett.] dhyānam karaṇāt B dhyānakaraṇād E २-३ sakālāñām cett.] sakalānā D bahulāñām E ५ pārthivapuruṣāñām cett.] pārthivāñām tatpuruṣāñām ca E bhavati cett.] bhavati | jagad vallabho pi bhavati E tam cett.] asya E puruṣam dr̄ṣṭvā DN₁U₁] puruṣam dr̄ṣṭā N₂ puruṣam BP puruṣā° L puruṣasyāvalokanena E sarveṣām αE] pratisarveṣām cett. dr̄ṣṭisthirā cett.] dr̄ṣṭih 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 *bhr̥amaraguhā*. Or, one should close both ears with the index fingers and listen to the *dhūm dhūm*-sound in the head. Or, one should target the form of a doll appearing in blue light within the eyes.' (athavā *bhr̥amaraguhāmadhye āraktabhr̥aramārakāram lakṣayet* | athavā *kārnadvayam tarjanibhyām nirodhayet tataḥ śiromadhye dhūm dhūm kāram nādām śṛṇoti* | athavā *cakṣurmadhye nilajyotirūpam putalyākāraṁ lakṣayed* |)

¹²Śivayogapradipikā 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 "ghum ghum". (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 *kārṇayor dvāre tarjanibhyām nirodhayet* | *śrihaṭṭamastake nādām ghumghumkāraṁ śṛṇoti ca* || 40 || *cakṣurmadhye 'thavā nilajyotirūpaṁ vilokayet* | *antaralakṣyam itijñeyam bahirlakṣyam atha śṛṇu* || 41 ||)

¹³For the translation of *pārthivapurushāṇām* cf. the use of *pārthiva*^o in section I.1.3.

¹⁴Examining the current context, it is puzzling why Rāmacandra, as well as the unknown author of the *Yogaśvarodaya*, introduce the ten main channels and ten vital winds immediately after *antaralakṣya* instead of *madhyalakṣya*. The only one verse dedicated to *antaralakṣa* in the *Sarvāṅgaya-gapradipikā* 3.33 (*amtar lakṣa ju sunahūm prakāśā* | *brahma nāḍikā karahu abhyāsā* | *aṣṭasiddhi nava niddhi jahāṁlaum* | *tarahīm na kabahūm jivai jahāṁ 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 *Yogaśvarodaya* also informs the reader about the *siddhi*-bestowing nature of the channels without any practical instructions (*idāniṁ śṛṇu nāḍināṁ bhedam vakyāmī siddhidam*). It seems that in the *Yogaśvarodaya*, 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 । सूषुम्णा तालुमार्गेण [ब्रह्मद्वारपर्यन्तं वहति । सरस्वती मुखमध्ये वर्तते । गांधारीहस्तिजिह्वाकर्णयो मध्ये वहत्यौ तिष्ठतः । पूषालंबुषानेत्रयोर्मध्ये वहत्यौ तिष्ठतः । शङ्खिनी 5 लिङ्गद्वारादारभ्येडामार्गेण ब्रह्मस्थानपर्यतं तिष्ठति । कुहू मूलद्वारादरभ्य पिङ्गलामर्गेण ब्रह्मस्थानपर्यतं तिष्ठति । एतादृषा नाड्यो दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्तिसहस्रपरिमिता नाड्यो लोम्नां मूलेषु सक्षमरूपेण तिष्ठति ॥

Sources: 2-7 cf. YSV (PT p. 838): idānīm śrūṇu nāḍinām bhedam vakṣyāmi siddhidam | meruvāhye idānāmnī piṅgalayā samanvitā | suṣumnā bhānumārgeṇa brahmadvārāvadhi sthitā | sarasvatī sugandhā tu gāndhārī hastijihvakā | jñātavyā karṇayormadhye netrayoś ca tathāntimā | pūṣā cālambusā ceti mūlasthā kutracit tathā | liṅgadvārādīdāmarge brahmasthānāvadhi priye | nāḍyan-tam pratilomeṣu sahasrāṇām dvisaptatih |

Testimonia: 2-7 cf. SSP 1.66 (Ed. p. 29): atha nāḍinām daśadvārāṇi | idā piṅgalā ca nāśadvārator vahataḥ | gāndhārī hastijihvikā ca cakṣurdvārator vahataḥ | pūṣā yaśasvini ca karṇadvārator vahataḥ | alambusā ānane vahati | kuhū gudadvāre vahati | śāṅkhini liṅgadvāre vahati | suṣumna madhyadeśe vahati | sā danḍamārgeṇa brahmaṇḍhraparyantam vahati | evam daśanāḍyo daśadvāreṣu vahanti | anyāḥ sarvanāḍyo romakūpeṣu vahanti |

2 idānīm cett.] idāni BLN₂ nāḍinām cett.] nāḍī° BL nāḍinām aparo α bhedāḥ cett.] bhedah BDLN₁ kathyante EPN₂U₁] kathyate cett.] daśamukhyānādyah EN₂U₁U₂] daśamukhyānādyah P daśamukhyenādyā B daśamukhyānādayas L daśamukhyānādhyā DN₁ nāḍīdvayam cett.] dvayam E idāpiṅgalā E] idā piṅgalā cett. idānīm piṅgalā N₂ idām piṅgalā P 3 samjñākam cett.] samjñākam U₁U₂ samjñikāḥ BL nāśadvāre cett.] nāśānāśadvāre D suṣumna β] suṣumna tu α talumārgeṇa DPN₁U₁U₂] talumārge BLN₂ °dvāra° cett.] °ramdhra° BLP vahati U₂] vahati tiṣṭhati ELP₁ vahati tiṣṭhati cett.] sarasvatī cett.] ti srah sarasvatī U₂ vartate α] tiṣṭhati ELP₂ tiṣṭhati B 4 hastijihvākarṇayor E] hastinijihve karṇayor DPN₁N₂ hastijihve karṇa° BL harattijihvākarṇayor U₁ hastini || jihve || netravoy U₂ madhye cett.] om. LB vahatayau DPN₁N₂] vahalyau E vahatyo BL vahamtyaḥ U₂ tiṣṭhatataḥ cett.] tiṣṭhati BL om. U₂ pūṣālambuṣāne-trayor em.] pūṣālambuseṁ netravoy E pūṣālambuse netravoy P pūṣodalabuse netra° B pūṣo ulabuso netra° L pūṣāmalambuse netravoy DN₁ pūṣāmalambuse netravoy N₂ pūṣālambuṣe netravoy U₁ pūṣāya śākhanī || karṇayor U₂ vahatayau cett.] rvahalyā E vahatyo BLN₁N₂U₂ tiṣṭhatataḥ DEN₁N₂U₁] tiṣṭhati B tiṣṭhamti L tiṣṭataḥ P tiṣṭhata || alambusā bhrumadhye vamhatyo tiṣṭhati || U₂ śāṅkhini cett.] śāṅkhani N₁ kuhū U₂ 5 liṅgadvārād cett.] liṅgadvārā° U₁ ārabhye cett.] ārabhya cett. °dāmārgeṇa E] idāmārgeṇa cett. idānīm mārgeṇa N₂ tiṣṭhati cett.] tiṣṭhatiti E kuhū conj.] śāṅkhini U₂ piṅgalā° em.] piṅgalā° U₂ 6 etādrśā P] etādrśā DEN₁U₁U₂ etādrśāya BL etā N₂ nāḍyo cett.] om. N₂ daśasv dvāreṣu cett.] daśa dvāreṣu L daśasv adhāreṣu U₁ tiṣṭhanti cett.] tiṣṭhati U₁ dvisaptatisahasraparimitā cett.] dvisaptatisahasraparimitāgryo U₁ hidasonā dvisatyati sahasraḥ || 71110 || parimitā U₂ nāḍyo BLP] nāḍayo E nāḍhyo U₂ om. U₁ 6-7 lomnām muleṣu DEN₁N₂U₂] 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 **Piṅgalā** [and they] exist at the entrance of the nose. The Suṣumṇā flows by the path of the palate to the door of Brahma.^{17 18} The Sarasvatī[-channel] exists at the center of the face. The two **rivers**, Gāndhārī and Hastjihvā, exist within the two ears. The two **rivers**, Pūṣā and Ālambusā, are situated at the center of the two eyes. Śaṃkhini stretches from the beginning of the opening of the gender through the Idā-**channel** up to the place of Brahmā/Brahman¹⁹. Kuhū²⁰ stretches from the entrance of the root²¹ through the Piṅgalā-**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.

¹⁵ 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.

¹⁶ The notion of ten primary channels can already be found in early texts of Hathayoga, e.g., the *Vivekamārtanda* 17 (Central Library, Baroda Acc. No. 4110, 1534 Samvat): ‘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.’(*tesu nādisahasresu 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 Śāivasiddhānta, cf. *Sārdhatriśatiķalottara* 10.4–5. Other systems, e.g., *Yogayājñavalkya* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

¹⁷ According to *Tantrikābhidhānakōśa* 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.III. 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).

¹⁸ The *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

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

²⁰ The list would be incomplete without *kuhū* as found in U₂ only. In U₂, *śaṃkhini* 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.

²¹ The 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 दशा तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुर्हृदयमध्ये उच्छ्वासप्रश्वा-
सं । अशनपानेच्छा भवति । गुदमध्ये उपानवायुस्तिष्ठति । स आकुञ्चनं स्तंभनं करोति । नाभिमध्ये
समानो वर्तते । स समग्रा नाडीः शोषयति । तथा नाडीः पोषयति । रुचि मृत्पादयति । अर्द्धं दीप
5 यति । तालुमध्ये उदानवायुस्तिष्ठति । स वायुस्क्रन्नं गिलति । पानीयं पिबति । व्यानवायुः सकले
शरीरे वर्तते । तस्मास्कम्द्वायोः शरीरं चलयति । †शोकमाश्रोति विकृतः†

Sources: 2-6 cf. YSV (PT pp. 838-839): idānīm dehamadhyasthāḥ kathyante daśa vāyavaḥ |
kāryakāraṇabhbhāvena kathyante tāni cihnataḥ | prāṇavāyur hr̥di sthitvā śvāsocchvāsaṁ karoti saḥ
| asikāntam pītam iśam karoti yogasajñākaḥ | apāno gudadeśāsthāḥ karoty ākuñcanam sa tu
stambhanaṁ ca tathāpānaḥ samāno nābhimaṇḍale | toṣakādipoṣakan tu nādinām rūcidāyakah
| diptāgnimadhye 'pi tathā samānākhyā mahāparā | tālumadhye udānas tu aśnāti pibatiti ca |
śarīram sakalam vyāpya vyānavāyuh pratiṣṭhitah | śarīre cālanaṁ teṣu karoti sthāpayaty api |
2-6 cf. SSP I.67 (Ed. pp. 23-24): atha daśavāyavaḥ | hr̥daye prāṇavāyur ucchvāsanīḥsvāsakārako
hakārasakārātmakaś ca | gude tv apānavāyuh recakakumbhakapūrakaś ca | nābhau samānāvāyuh
dipakaḥ pācakaś ca | kanthe vyānavāyuh ṣoṣanāpy āyanakārakaś ca | tālau udānavāyuh grasanava-
manajalpakārakaś ca | nāgavāyuh sarvāṅgavyāpakaḥ mocakaś cālakaś ca |

2 vāyavo EPU₂] vāyavas α om. BL daśa EPU₂] om. cett. tiṣṭhanti cett.] ṣtamti U₂ om. BL
teṣām cett.] om. BL kāryāṇi cett.] nāmāni kāryāni E nāmāni kārmāni P om. BL kathyante
cett.] kathyate N₂U₁U₂ om. BL prāṇavāyur EP] prāṇavāyū° αU₂ om. BL hr̥dayamadhye
cett.] om. BL 2-3 ucchvāsapraśvāsaṁ em.] utsvāpraspravāsaṁ N₁ ūrdhvāvāsapraśvāsaṁ
N₂ utsvāpraspravāsaṁ D ūdhvasaprasase U₁ śvāsocchāsaṁ E śvāsochāsaṁ P śvāsośvaroti B śvā-
sośvareti L 3 aśanapānecchā E] aśanapānechā BLPU₂ asitapiteccha DN₁ asitapittecha N₂ asite
pitechā U₁ 'pānavāyus em.] apānavāyus DN₁ apānāvāyor B apānāvāyo LU₂ apānavāyū N₂U₁
om. E tiṣṭhati cett.] tiṣṭhati B om. E sa cett.] om. EU₂ ākuñcanam stambhanam DN₁U₁]
ākuñcanastambhanam N₂ āmkucanastambhanam BLPU₂ om. E karoti cett.] karoti B om.
E nābhimadhye cett.] nābhipadmamadhye U₂ om. E 4 samāno cett.] samāno vāyur E smānā
B sa cett.] sapta E samagrā β] samāgram α nādiḥ EP] nādi BLU₂ nādiṁ U₁ nādhyam DN₁N₂
ṣoṣayati cett.] ṣoṣayati L tathā cett.] om. U₂ nādiḥ P] nādi E nādiṁ α om. BLU₂ posayati
em.] posayati DPN₁N₂ posayati | tathā posayati B posayati L posā iti U₁ ṣoṣayati U₂ °ṣoṣāt E
rucim cett.] rucir B kvacit DN₁N₂ utpādayati cett.] utpādayati P agnim em.] āgnim DN₁N₂
agniṁ U₁ vahnīm EPU₂ vahnī BL 4-5 dipayati cett.] dipayati BL 5 udānavāyus BLN₁U₁] udāno
vāyus DEPU₂ udānāni vāyus N₂ vāyur cett.] vāyuh E vāyu P annam cett.] ratnaṁ EPN₁ gilati
cett.] liliti E galayati B galayati L śilati N₁ pibati cett.] pibati P pibati BL vyānavāyuh em.]
nāgavāyuh cett. nāgavāyū° L nānāgavāyuh D sakale cett.] sakala° BL sarva° E 6 vāyoḥ cett.]
vāyo P śarīram cett.] śarīre BL calayati PU₂] cālayati E cālati B cālati L calayati U₂ calati
α śokam-āpnoti vikṛtaḥ U₂] śokam āpnoti vikṛtaḥ B śokam āpnoti || vivilaḥ E śokam āpnoti
vikutaḥ 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

²²The verbal form *śoṣayati* (causative third person singular indicative present of *śus*) 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).

²³I 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.

²⁴In the YSV (PT pp. 838–839), the order of the ten vital winds is as follows: Prāṇa, Apāna, Samāna, Udāna, Vyāna, Kürma, Nāga, Kṛkāra, Devadatta, Dhanañjaya. In the SSP 1.67 (Ed. pp. 23–24): Prāṇa, Apāna, Samāna, Vyāna, Udāna, Nāga, Kürma, 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: *udgäre nāga ākhyātāḥ ūrddhavāyuḥ pracālāne*; ‘When belching, it is called the Naga vital wind that initiates the forward movement’ and SSP 1.67 (Ed. pp. 23–24) reads: *nāgavāyuḥ sarvāṅgavyāpakaḥ mocakaś 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 O.1: Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820, Opaque watercolor and gold on paper, 38.5 × 28 cm, Victoria and Albert Museum, London, Given by Mrs. Gerald Clark.

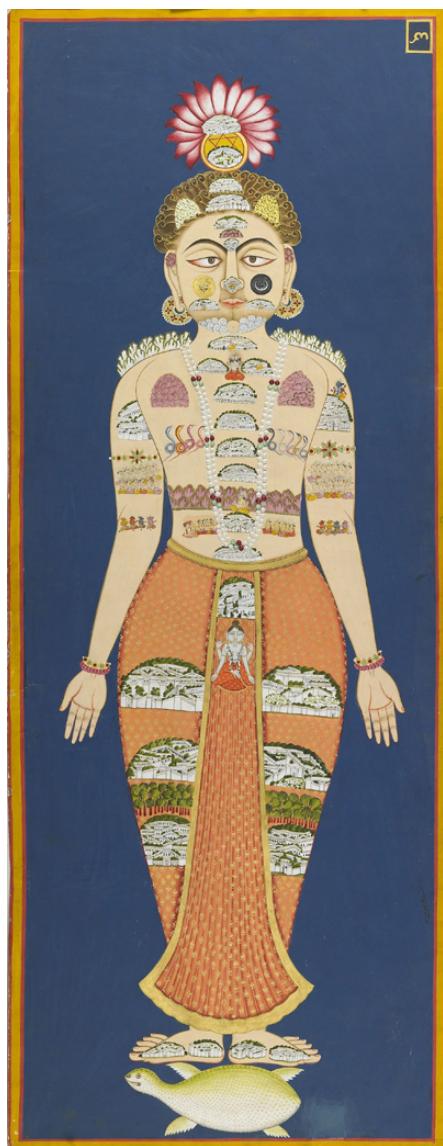


Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehrangarh Museum Trust.

Bibliography

Consulted Manuscripts

- GORAKṢA. *Vivekamārtanda*. Acc. No. 4110. Central Library, Baroda.
- Hathasaṅketacandrikā*. Ms. No. 2244. Man Singh Pustak Prakash Library, Jodhpur.
- SUNDARADEVA. *Hathasaṅketacandrikā*. Ms. No. R3239. Government Oriental Manuscript Library, Chennai.
- *Hathasaṅketacandrikā*. Ms. No. B220. Oriental Research Institute, University of Mysore.

Printed Editions

- Advyatārakopaniṣat*. see Yoga Upaniṣads.
- BÄUMER, Bettina. *Vijñānabhairava. Vijñāna Bhairava - Das göttliche Bewußtsein*. Taschenbuch 6. Frankfurt am Main and Leipzig: Verlag der Weltreligionen im Insel Verlag, 2013.
- Dhyānabindopaniṣad*. see Yoga Upaniṣads.
- DIGAMBARJI, Swami et al., eds. *Vasiṣṭhasaṃhitā*. revised edition. Lonavla: Kaivalyadhāma Śrīmanmādhav Yogamandir Samiti, 2005.
- DWIVEDI, R.C. and Navjivan RASTOGI, eds. *Tantrāloka. The Tantrāloka of Abhinavagupta. With Commentary Viveka by Jayadratha*. In 8 volumes. Delhi: Motilal Banarsiādass, 1987 (First Edition 1918-1938).
- GHAROTE, Dr. M. L. and Dr. G. K. PAI, eds. *Siddhasiddhāntapaddhati. Siddhasiddhāntapaddhatih: A treatise on the Nātha philosophy by Gorakṣanātha*. Lonavla: The Lonavla Yoga Institute (India), 2016.
- MALLINSON, James and Péter-Dániel SZÁNTÓ, eds. *Amṛtasiddhi. The Amṛtasiddhi and Amṛtasiddhimūla - The Earliest Texts of the Hāthayoga Tradition*. Collection Indologie 150, Hātha Yoga Series 2. Pondicherry: École française d'Extrême-Orient, 2021.
- MALLINSON, James et al., eds. *Hāthapradipikā. Light on Hātha: Hāthapradipikā - Critical Edition and annotated Translation (Forthcoming)*. forthcoming. Marburg and London: Indica et Tibetica, 2024.

- MISRA, R.C., ed. *Sarvāṅgayogapradīpikā. Sarvāṅgayogapradīpikā in the Sundar-granthāvalī*. Delhi: Kitabghar, 1992.
- MOHAN, A. G. and Ganesh MOHAN, eds. *Yogayājñavalkya*. Svastha Yoga Pte Ltd., 2013.
- POWELL, Seth David, ed. *Śivayogapradīpikā. A Lamp on Śivayoga: The Union of Yoga, Ritual, and Devotion in the Śivayogapradīpikā*. Dissertation as submitted on April 2023. Cambridge, Massachusetts: Harvard University, 2023.
- ŚARMA, Haridās, ed. *Yogacintāmaṇi (Śivānandasarasvatī)*. Calcutta: Calcutta Oriental Press, no date of publication.
- Yogacūḍāmanyupaniṣad*. see Yoga Upaniṣads.
- Yogakuṇḍaliniyopaniṣad*. see Yoga Upaniṣads.

Secondary Literature

- GHAROTE, Dr. M. L. et al., eds. *Encyclopedia of Traditional Asanas*. Lonavla: The Lonavla Yoga Institute (India), 2006.
- JACOBSEN, Knut A., ed. *Yoga Powers: Extraordinary Capacities Attained Through Meditation and Concentration*. Vol. 37. Brill's Indological Library. Leiden: Brill, 2012.
- MALLINSON, James. "The Original Gorakṣaśataka". In: *Yoga in Practice* (2012). Ed. by David Gordon WHITE, pp. 257–272.
- MALLINSON, James and Mark SINGLETON. *Roots of Yoga*. UK: Penguin Books, 2017.
- RASTELLI, Marion and Goodall DOMINIC. *Tantrikābhidhānakośa 3. Dictionnaire des termes techniques de la littérature hindoue tantrique - A Dictionary of Technical Terms from Hindu Tantric Literature - Wörterbuch zur Terminologie hinduistischer Tantren*. Vol. 3: T-Ph. Beiträge zur Kultur- und Geistesgeschichte Asiens; 76. Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2013.
- SNODGRASS, Adrian. *The Symbolism of the Stupa*. Vol. 22. Synthesis. Ithaca, NY: Cornell University Press, 1988, pp. 360–377. URL: <https://doi.org/10.7591/9781501718960-025>.