

## CHAPTER TWELVE

## SIDDHI AND MAHĀSIDDHI IN EARLY HAṬHAYOGA

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In a forthcoming monograph on pre-modern *haṭhayoga* and its practitioners<sup>1</sup> I identify a corpus of Sanskrit texts on early *haṭhayoga*,<sup>2</sup> texts which are the sources for early *haṭhayoga*'s syncretic systematization into the classical *haṭhayoga* of the *Haṭhapradīpikā*.<sup>3</sup> In this article I shall examine the treatment in those works of *siddhis*, the supernatural powers which arise either directly or indirectly as a result of the practice of yoga or tantric rites.<sup>4</sup>

The oldest traditions of *haṭhayoga* are informed by tantric yoga, both Śaiva and Pāñcarātrika, and traditions of brahmanical yoga found in, for example, the original *Skandapurāṇa* and the *Mārkaṇḍeya-purāṇa*.<sup>5</sup> In a secondary stage of its development *haṭhayoga* was appropriated by practitioners in the traditions of Western Transmission (Paścimāmnāya) and, subsequently, Southern Transmission (Dakṣiṇāmnāya) Kaula Śaivism.<sup>6</sup> It is this Kaula-influenced form of

<sup>1</sup> James Mallinson, *Yoga and Yogis: The Texts, Techniques and Practitioners of Traditional Haṭhayoga* (forthcoming).

<sup>2</sup> These works are the *Amṛtasiddhi*, *Dattātreyayogaśāstra*, *Gorakṣaśataka*, *Vivekamārtaṇḍa*, *Khecarīvidyā*, *Yogabīja*, *Amaraughaprabodha* and *Śivasamhitā*. To these may be added the *Amaraughasāsana*, which, although not used to compile it, is likely to predate the *Haṭhapradīpikā* and teaches variants of the practices classified therein as *mudrās*, practices which set *haṭhayoga* apart from other varieties of yoga. There is one text not written in Sanskrit which teaches the hathayogic *mudrās* and predates the *Haṭhapradīpikā*: the Old Marāṭhī *Jñāneśvarī*, on which see Catherine Kiehnle, "The Secret of the Nāths: The Ascent of Kuṇḍalinī according to Jñāneśvarī 6.151-328," *Bulletin des Études Indiennes* 22-23 (2005): 447-494.

<sup>3</sup> The *Haṭhapradīpikā* can be dated to approximately 1450 CE (Christian Bouy, *Les Nātha-Yogin et les Upaniṣads* [Paris: Diffusion de Boccard, 1994], 81-85).

<sup>4</sup> They can also arise as a result of birth, herbal preparations or asceticism: *janm auśadhimantratapaḥsamādhijāḥ siddhayaḥ* (*Yogasūtra* 4.1).

<sup>5</sup> These oldest traditions of *haṭhayoga* are found in the *Amṛtasiddhi* and *Dattātreyayogaśāstra*.

<sup>6</sup> The Western Transmission appropriation is evinced by the *Gorakṣaśataka*, *Vivekamārtaṇḍa* and *Khecarīvidyā*; that of the Southern Transmission (or at least its later reformation) by the *Śivasamhitā*.

*haṭhayoga*, with its subtle physiology of Kuṇḍalinī's ascent through the *cakras*, which became its dominant paradigm.

Kaula Śaivism is a late manifestation and reformation of the *siddhi*-oriented Śaivism of the Mantramārga, which, "though it accommodates the quest for liberation, is essentially concerned with the quest for supernatural experience."<sup>7</sup> This 'supernatural experience' takes the form of both the attainment of *siddhis* and the enjoyment of other-worldly pleasures (*bhoga*).<sup>8</sup>

In its earliest manifestations, *haṭhayoga* was the preserve of the *mumukṣu*, the seeker of liberation (*mokṣa*), rather than the *bubhukṣu*, the seeker of enjoyment (*bhoga*). After its appropriation by various Kaula traditions, *haṭhayoga* incorporated their subtle physiology but did away with their complex and exclusive *bhoga*-oriented systems of initiation, mantras and *maṇḍalas*, together with the direct quest for *siddhis*. Texts on *haṭhayoga* from the period of its appropriation by the heirs of the Kaulas betray a heightened preoccupation with *siddhis* but this is absent in its subsequent classical reformation in texts such as the fifteenth-century *Haṭhapradīpikā* and the seventeenth-century *Haṭharatnāvalī*.

#### INTENTIONAL AND UNINTENTIONAL *SIDDHIS*

Only two texts in the corpus of Sanskrit works on early *haṭhayoga*, the *Dattātreya yogaśāstra* and the *Yogabīja*, voice explicitly the understanding of *siddhis* which is implicit throughout most of the corpus. In the *Dattātreya yogaśāstra* the many powerful *siddhis* which arise in the second of *haṭhayoga*'s four *avasthās* or 'stages', the *ghaṭāvasthā*, are said to be obstacles to *mahāsiddhi*, 'the great *siddhi*', and the wise yogi is instructed not to delight in his powers, nor to show them to anyone else. He should behave like a fool in order to keep his powers hidden; if not he will attract a large number of disciples, busy with whom he will neglect his practice and become absorbed in worldly concerns.<sup>9</sup> The *Yogabīja* distinguishes between two types of *siddhi*:

<sup>7</sup> Alexis Sanderson, "Śaivism and the Tantric Traditions," in *The World's Religions*, ed. S. Sutherland, L. Houlden, P. Clarke and F. Hardy (London: Routledge, 1988), 660–704, 667.

<sup>8</sup> *Ibid.*, 664.

<sup>9</sup> This is a paraphrase of *Dattātreya yogaśāstra* 193–197. The exact same sentiment was expressed to me by a Dasnāmī Nāgā Saṃnyāsī of the Jūnā Akhārā in 2006 when I asked him in the course of an interview at his *kuṭiyā* in Chautra, Kangra District,

*kalpitā* and *akalpitā*, 'intentional' and 'unintentional'. Intentional *siddhis* are sought deliberately and are achieved by means of alchemy, herbs, mantras, the body and so forth. They are impermanent and of little potency. The same *siddhis* occur spontaneously, but unintentionally, in the master yogi, in which case they are permanent and very powerful. These spontaneous *siddhis* have no purpose; they simply signify one who has mastered yoga and are signs on the path to *mokṣa* like the many *tīrthas* seen by pilgrims on the way to Kāśī. One can identify a perfected master, liberated while living, by the attainment of such *siddhis*.<sup>10</sup>

The attitude towards *siddhis* made clear in the *Dattātreyayogaśāstra* reflects that found in the *Yogasūtra*, namely that *siddhis* are obstacles to the goal of yoga practice.<sup>11</sup> In the *Yogasūtra*, however, explicit instructions are given on how to achieve the various *siddhis*. If the yogi wants divine hearing, for example, he should practice *saṁyama* on the relationship between hearing and the ether (3.41). Intentional *siddhis* of this sort are not taught in mainstream haṭhayogic texts.<sup>12</sup>

The lack of importance given to *siddhis* in the majority of the texts of *haṭhayoga* results in their *akalpitā* variety not always being distinguished from trivial or even undesirable by-products of practice, particularly in its early stages. Thus at *Amaraughasāsana* 9.2, Kuṇḍalini's ascent of the central channel is said to bring about trembling and fainting as well as the ability to attract and see distant objects. In the *Dattātreyayogaśāstra*, the perfection of unassisted breath retention (*kevala kumbhaka*) means that nothing in the three worlds is difficult to attain. Increasing durations of its practice result in, in sequence, sweating, trembling, jumping about like a frog (*dardurī*), leaving the

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Himachal Pradesh, whether he thought it was possible for yogis to fly. This part of the interview can be seen at <http://www.youtube.com/watch?v=p5jWGRn3t8c>. The yogis of the Jūnā Akhārā, whose *iṣṭadevatā* is Dattātreyā, are direct heirs of the yoga tradition of the *Dattātreyayogaśāstra*.

<sup>10</sup> This is a paraphrase of *Yogabīja* 173c-182d. For descriptions of *akalpitā siddhis* achieved in the course of the practice of *haṭhayoga*, see e.g. *Yogabīja* 164a-170b, *Khecarividyā* 2.106a-110b, *Amaraughasāsana* 10.33-37, *Jñāneśvarī* 6.259-270, 6.296-298.

<sup>11</sup> *Yogasūtra* 3.37: *te samādhau upasargā vyutthāne siddhayaḥ*]. See Hara 1999 on similarly anti-*siddhi* stances taken by the Buddha and Pāśūpatas.

<sup>12</sup> One exception to this is the practice of the elemental *dhāraṇās*, in which concentration on an element leads to its conquest and concomitant *siddhis* (see e.g. *Dattātreyayogaśāstra* 221-242, *Vivekamārtaṇḍa* 132-140 = [Nowotny, *Gorakṣaśāta* 153-161]). These *dhāraṇās* are stages in a type of *layayoga* in which the elements and other *tattvas* are sequentially resorbed into the supreme element.

ground,<sup>13</sup> indifference to eating a lot or a little, diminished excretions and sleep, the absence of worms, slobber, sweat and bad odors in the body, strength, power over terrestrial animals (*bhūcarasiddhi*) and, finally, becoming as handsome as the god of love.<sup>14</sup> The *Vivekamārtaṇḍa* says that there are three levels of *prāṇāyāma*, low, middle and high, resulting respectively in the body becoming hot, trembling and rising upwards (86-87 (= Nowotny *Gorakṣaśataka* 107)).

Identifying what constitutes a haṭhayogic *siddhi* is made more difficult by the ambiguity of the word *siddhi* itself, which in haṭhayogic works is more often used to mean ‘success’ than ‘supernatural power’. *Śivasamhitā* 3.19-20, for example, teaches the seven signs of *siddhi*. In haṭhayogic works the eight classical *siddhis*<sup>15</sup> are called *guṇas*, not *siddhis*.<sup>16</sup> Thus, apart from those few instances where *siddhis* are explicitly identified, there are no criteria by which to draw a line between the relatively mundane benefits of yogic practice (e.g. increased digestive fire)<sup>17</sup> and those that are more impressive (e.g. the ability to eat nothing or huge amounts of food with equal indifference).<sup>18</sup> Rather than attempt either to define a haṭhayogic *siddhi* or to give a comprehensive enumeration and typology of the benefits of yogic practice as described in all the texts of early *haṭhayoga* (which would be prohibitively long and for the most part unenlightening), I shall examine their treatment in just two works of the corpus, the *Amṛtasiddhi* and the *Śivasamhitā*. Not only will this give an overview of the types of *siddhi*

<sup>13</sup> ‘Leaving the ground’ (*bhūmityāga*) is not necessarily beneficial, or even fun. Lāl Jī Bhāi, a yogi I met in Rishikesh in 1997, reported that often when meditating while practicing *khecarīmudrā* he would involuntarily fly across the room, which would occasionally result in his *jaṭā* becoming caught in his fan.

<sup>14</sup> *Dattātreyayogaśāstra* 146-165. This final side-effect, becoming as handsome as the god of love, has the deleterious result of women lusting after the yogi; he must carefully guard against wasting his *bindu*.

<sup>15</sup> *Yogasūtrabhāṣya ad* 3.45.

<sup>16</sup> *Dattātreyayogaśāstra* 245, 254; *Vivekamārtaṇḍa* 129, 155 (= Nowotny *Gorakṣaśataka* 150, 178); *Khecarīvidyā* 2.109, 3.6; *Amaraughaprabodha* 43; *Śivasamhitā* 3.90, 4.108, 5.57, 5.106, 5.179, 5.207; *Haṭhapradīpikā* 3.126. In the *śaivāgama* too *guṇa* is the preferred name for the eight classical powers. See e.g. *Netratāntra* 1.29, 18.103 and *Kaulajñānanirṇaya* 5.31 (and *passim*). At two instances in the *Haṭhapradīpikā* and one in the *Śivasamhitā* the eight classical *siddhis* are called *aiśvaryas* (*Haṭhapradīpikā* 3.7, 3.126, *Śivasamhitā* 3.58; cf. *Yogasūtrabhāṣya ad* 3.26). In the *Amanaskayoga* (1.67, 2.8) and *Matsyendrasamhitā* (8.60, 8.65, 21.4), two texts which do not teach *haṭhayoga* but which are closely related to the *haṭhayoga* tradition, the eight powers of *aṇimā* and so forth are called *siddhis*.

<sup>17</sup> *Dattātreyayogaśāstra* 135.

<sup>18</sup> *Dattātreyayogaśāstra* 157.

*dhi* associated with the practice of *haṭhayoga*, but it will also demonstrate the two opposing attitudes towards *siddhi* evinced by the corpus. The *Amṛtasiddhi* is almost certainly the oldest text on *haṭhayoga*, dating to the twelfth or perhaps eleventh century CE, and it is exemplary of the attitude towards *siddhis* of the *mumukṣu*, the seeker of liberation. The *Śivasamhitā*, which can be dated to the fourteenth or fifteenth centuries, is one of the youngest texts in the corpus and teaches *haṭhayoga* for the *bubhukṣu*, the seeker of supernatural experience.

#### SIDDHI IN THE AMṚTASIDDHI

The sectarian origins of the *Amṛtasiddhi* are unclear. In its colophons it is ascribed to either Mādhvacandra or Avadhūtacandra and is said to represent the teachings of Virūpākṣa. Although it has been claimed that this means that the text was produced by the Nātha *sampradāya* on the grounds that Virūpākṣa was a 'Nātha Siddha',<sup>19</sup> this is unlikely, not least because the text predates the appearance of a Nātha *sampradāya* by several centuries<sup>20</sup> and possibly also the life of its alleged founder, Gorakṣa.<sup>21</sup> External evidence suggest that the *Amṛtasiddhi* may have been produced by forerunners of the Dasnāmī Saṃnyāsīs.<sup>22</sup>

<sup>19</sup> Kurtis R. Schaeffer, "The Attainment of Immortality: from Nāthas in India to Buddhists in Tibet." *Journal of Indian Philosophy* 30 (2002): 515-533. I enclose the phrase 'Nātha Siddha' within quotation marks because it is not to be found in pre-modern Indic literature.

<sup>20</sup> The earliest example that I have found of the word 'Nātha' being used to describe a *sampradāya* of yogis is in a manuscript from Jodhpur of a text called the *Ādeśapadavyākhyā*. The manuscript appears to have been written in the early part of the nineteenth century, when the Nāthas had a brief period of influence over the Jodhpur court. The c.1700 *Siddhasiddhāntapaddhati* mentions *nātha* as one of five yogi lineages (5.43). The earliest reference to yogis being divided into twelve *panths*, an important (if only nominal) feature of Nātha identity to this day, is in a *vār* written by Bhāi Gurdās in 1604 (*Vāraṅ Bhāi Gurdās* 8.13).

<sup>21</sup> The earliest datable reference to Gorakṣa is in the *Amṛtakaṇikodyotanibandha*, a sub-commentary on the *Āryamañjuśrīnāmasaṃgīti* (p.202, l.18) of Vibhūticandra, who flourished in the first half of the thirteenth century (Stearns 1996). I am grateful to Professor Harunaga Isaacson for drawing my attention to this reference.

<sup>22</sup> Śiva as Virūpākṣa was the tutelary deity of the first rulers of Vijayānagara, who in the fourteenth century patronised an *advaita maṭha* at Śṛṅgeri which later became one of the first Dasnāmī Saṃnyāsī monastic institutions. The Vijayānagara monarchs had earlier had Kālāmukha gurus who may have introduced them to the cult of Virūpākṣa. (Matthew Clark, *The Daśanāmī-Saṃnyāsīs: The Integration of Ascetic Lineages into an Order* [Leiden: Brill, 2006], 198). 19 verses from the *Amṛtasiddhi* are

The *Amṛtasiddhi*'s yoga involves mastering the breath, raising it upwards through three *granthis*, uniting *bindu* and *rajas* (the male and female physical essences) and accessing the *amṛta*, the nectar of immortality, in the head. The yogi thus becomes liberated while living (*jīvanmukta*) and can live for as long as he wants, until he decides to exit his body through the 'Gateway of Brahmā' (*brahmadvāra*) and go to final liberation (*mahāmukti*). The *Amṛtasiddhi* makes no mention of Kuṇḍalinī nor of *cakras*.

The *siddhis* in the *Amṛtasiddhi* are very much of the *akalpitā* variety described in the *Yogabija*: they are signposts on the way to *mahāsiddhi*. In what follows, I shall describe the various benefits and powers that arise in the course of the practice of the *Amṛtasiddhi*'s yoga. The basis of the *Amṛtasiddhi*'s yoga is the three practices called *mahāmudrā*, *mahābandha* and *mahāvedha*, and it is the first text to teach these important haṭhayogic techniques. *Mahāmudrā* gets rid of impurities, nourishes the *nāḍīs*, steadies *bindu* and *nāda*, and kindles the digestive fire (11.6). No subsidiary benefits are said to result from the practice of *mahābandha*, which reverses the natural downwards flow of the *nāḍīs* (12.8), nor from *mahāvedha*, which brings about the breath's piercing of the three knots and the opening of the Gateway of Brahmā. Knowledge of this triad of practices brings knowledge of the three worlds. The yogi becomes an omnipotent and omnipresent god and has the ability and entitlement to do what he wants (13.10-15).

There are four stages (*avasthās*) on the yogi's path: *ārambha*, *ghaṭa*, *paricaya* and *niṣpatti*. When the yogi is established in his practice, but before he reaches the first stage, physical signs of progress start to appear as a result of the increasing mastery of the breath: the constituents of his body (*dhātus*) increase, he does not suffer disease and his body becomes firm and strong (*viveka* 14).

Once established in the *ārambhāvasthā*, the yogi hears various 'unstruck' (*anāhata*) sounds, his body shines, he develops great digestive fire and strength, and a fine intellect, and he becomes completely beautiful and fragrant (*viveka* 19). In the *ghaṭāvasthā*, his posture (*āsana*) becomes firm, knowledge (*jñāna*) arises, he becomes like a god, he is physically powerful, he knows the truth (*tattva*), he knows what is to be done (*vidhi*), indeed he knows everything; he behaves auspiciously, he is endowed with all auspicious signs and he is free

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found in the *Śivasamhitā*, suggesting a link with the latter's Saṃnyāsī tradition (on which see p. xx).

from all faults; he hears the sound of a kettledrum (*viveka* 20). On attaining the *paricayāvasthā*, the yogi's body becomes perfected. This results in his becoming indifferent to hot and cold, and free from fear, desire, greed, disease, old age, pain and sorrow (*viveka* 24). An auspicious sound arises, which is a sign that success (*siddhi*) is near at hand (*viveka* 25). As a result of the mastery of the breath achieved in the *paricayāvasthā*, external powers (*bāhyasiddhis*) of a more supernatural nature arise: the yogi can transport his body and gain entry to someone else's city, and he can see and hear distant objects (*viveka* 28). He attains omniscience (*viveka* 29). In the final stage, *niṣpattiyāvasthā*, when the breath pierces the knot of Rudra (*rudragranthi*) the sound of a large kettledrum is heard. *Mahāsiddhi* arises, which bestows *jīvanmukti*, liberation while living. All-knowing and all-seeing, his hearing, sight, bliss and knowledge are unimpeded. He is endowed with all powers (these are variously called *aiśvaryas*, *guṇas* and *siddhis*). He cannot be burnt, drowned or harmed. Happy, he can create worlds, angry he can destroy them. He frightens the gods. Such *siddha* yogis can remain thus for hundreds of thousands of years (*viveka* 31). When finally he leaves his body by way of the 'Gateway of Brahmā' (*brahmadvāra*), the sweet sound of a *vīṇā* is heard (*viveka* 33).

#### SIDDHI IN THE ŚIVASAṂHITĀ

In contrast to the difficulty of locating the *Amṛtasiddhi* within a specific tradition, internal and external evidence points to the *Śivasamhitā* being the product of the orthodox tradition of the Śāṅkarācāryas of Kanchi and Shringeri, a tradition which came to be incorporated within the Daśanāmī Saṁnyāsī *saṁpradāya*.<sup>23</sup>

<sup>23</sup> The *Śivasamhitā* includes teachings influenced by both *advaita* Vedānta and Śrīvidyā, the latter a purified form of Southern Transmission Kaula Śaivism. These two traditions formed the doctrinal basis of the Śrīṅgeri *maṭha*. The *Śivasamhitā* also borrows from and extensively paraphrases the *Dattātreyayogaśāstra*, a text which is the product of a tradition of Vaiṣṇava yogis later incorporated within the Daśanāmī *saṁpradāya*. The *Śivasamhitā* does not, however, borrow significantly from texts such as the *Vivekamārtaṇḍa* and *Gorakṣaśataka*, which came to be associated with the Nātha *saṁpradāya*.

*Siddhi* is first mentioned in the third *paṭala* of the *Śivasamhitā* in verses redolent of the *Amṛtasiddhi*.<sup>24</sup> Purification of the *nāḍīs*, which is the result of assisted breath retention (*sahita kumbhaka*), gives the yogi a balanced body, a good smell and a good complexion, and makes him a receptacle for the nectar of the gods. He thus attains the first stage of yoga, the *ārambhāvasthā* (3.29-30). In the second stage, the *ghatāvasthā*, the yogi has a strong digestive fire, eats well, is happy, has a beautiful body, is big-hearted and has great willpower and strength (3.33).

Interpolated in the description of the four *avasthās* is a passage on the things to be avoided or cultivated while practicing yoga (3.34a-44b), followed by a passage on breath retention (*kumbhaka*) which is a reworking of a similar passage in the *Dattātreyayogaśāstra*.<sup>25</sup> In the course of his mastering unassisted breath retention (*kevala kumbhaka*),<sup>26</sup> the yogi first sweats, then trembles, then jumps about like a frog and finally moves about in the sky. When the yogi leaves the ground, he is known to have achieved mastery (*siddhi*) of the wind/breath (3.46-48). The yogi should observe the rules of yoga until his sleep, feces and urine diminish. He is freed from disease and unhappiness. Sweat, slobber and worms, and imbalances of the three humors do not arise in his body. He can eat as much or as little as he likes. He obtains *bhūcarīsiddhi*.<sup>27</sup> Then, by means of *prāṇāyāma*, he destroys his past karma, attains the eight classical *siddhis* and becomes the lord of the three worlds (3.58). Once he can hold his breath for three *ghaṭikās* (72 minutes), he is sure to achieve complete success (*sakalā siddhi*) (3.59). This includes mastery of speech, the ability to go where he wants, long-distance vision and hearing, subtle sight and the powers of entering another's body, producing gold by smearing objects with his feces and urine, making things invisible and moving through space (3.60-61).

<sup>24</sup> The *Śivasamhitā* directly borrows 19 verses from the *Amṛtasiddhi*. None is in the *Śivasamhitā*'s third *paṭala* but the latter's teachings on the four *avasthās* of yoga are derivative of those found in the *Amṛtasiddhi*.

<sup>25</sup> Compare *Śivasamhitā* 3.44c-52 with *Dattātreyayogaśāstra* 143-162 (the *editio princeps* of the *Dattātreyayogaśāstra* is numbered by half-verses).

<sup>26</sup> Assisted breath retention (*sahita kumbhaka*) involves particular methods of inhalation and exhalation, and holding the breath for specified lengths of time. Unassisted breath retention (*kevala kumbhaka*) has no such strictures and can be performed comfortably for as long as the yogi wishes.

<sup>27</sup> The ability to move like animals which are hard to catch when one claps one's hands (3.52).



When, in the course of his progress from the *ghaṭāvasthā* to the *paricayāvasthā*, the yogi develops the ability to hold his breath for three hours, he can then perform *pratyāhāra* and achieve mastery over his sense organs (3.64-65). Through further breath retention<sup>28</sup> the yogi can support himself on one thumb. Once he has reached the *paricayāvasthā* the yogi can practice the five elemental *dhāraṇās* on five locations in the body. He thus gains the *siddhis* of earth and the other elements and does not die even in a hundred deaths of Brahmā (3.72-75). In the course of his practice the yogi finally attains the *niṣpattyavasthā*, thereby breaking free of karma and drinking the nectar of immortality (*amṛta*). He can enter *samādhi* at will (3.76-77).

This passage on the four *avasthās* is followed by one describing various ways of inhaling air and, by means of an unnamed *khecarīmudrā*, drinking the liquid from the moon (3.80-95). These result in the yogi defeating disease, fatigue, old age and death, obtaining the powers of long-distance hearing and sight, becoming Bhairava, obtaining the eight classical *siddhis*, conquering the elements, becoming a second god of love, becoming neither hungry nor thirsty, neither sleeping nor fainting, being able to move where he wishes, not being reborn and enjoying himself in the company of the gods.

Four *āsanas* are taught next. They are somewhat easier methods of obtaining *siddhi* than the extended *prāṇāyāmas* already taught: *siddhāsana* brings about the *niṣpattyavasthā* and the yogi can use it to reach his ultimate destination (3.99); *padmāsana* gets rid of all diseases (3.105) and by correctly inhaling while sitting in *padmāsana*, the yogi becomes liberated (3.107); *paścimottānāsana* removes fatigue and kindles the digestive fire (3.109) and those who practice it attain complete success (*sarvasiddhi*); *svastikāsana* prevents disease and grants mastery of the wind.

The *Śivasamhitā*'s fourth *paṭala* teaches haṭhayogic *mudrās*. *Yonimudrā* (4.2-19) grants the powers of cheating and conquering death (*kālavañcana* and *mṛtyumjaya*), mastery of speech and the ability to go where one wants. In the description of the *mahāmudrā* which follows (4.25-36), three and a half verses from the *Amṛtasiddhi*'s description of *mahāmudrā* are incorporated, including, at 4.32, the *Amṛtasiddhi*'s description of the *siddhis* which arise from its practice (on which see above). To these are added perfect physical beauty, the

<sup>28</sup> I.e. for a duration of eight *daṇḍas* (3.67). The length of a *daṇḍa* is unclear.

destruction of old age and death, the achievement of desired goals, happiness and the conquest of the senses (4.33). Next is *mahābandha* (4.37-42). This passage incorporates one verse from the *Amṛtasiddhi*, in which the mechanics of the practice are taught. Unlike the *Amṛtasiddhi*, however, the *Śivasamhitā* includes verses describing the benefits of the practice (4.41-42): it nourishes the body, makes the skeleton strong, fills the yogi's heart and allows him to achieve all that he wants. The practical details of the *mahāvedha* of the *Śivasamhitā* are somewhat different from those of the *Amṛtasiddhi*'s, but like that of the latter it is said to enable the yogi to use the breath to pierce the knots in the central channel and open the Gateway of Brahmā. In both the *Amṛtasiddhi* and the *Śivasamhitā*, the gods situated along the central channel are said to tremble thanks to the rising wind; the *Śivasamhitā* adds (4.46) that Kuṇḍalinī comes to rest at Kailāsa. The *Śivasamhitā* further adds that the yogi thereby achieves the *siddhi* of wind, which gets rid of old age and death, and that by regular practice of *mahāvedha*, *mahāmudrā* and *mahābandha* he is sure to conquer death within six months (4.48). *Khecarimudrā* (4.51-4.59) brings about perfection of the body (*vigrahasiddhi*), enables the yogi to enjoy divine delights before being born in a good family and to reach the ultimate destination. *Jālandharabandha* (4.60-4.63), by diverting the nectar of immortality from the fire at the navel, makes the yogi immortal. *Mūlabandha* (4.64-68) destroys old age and death, and enables the yogi to conquer the wind, thereby rising up from the earth. By means of *vipraritakarāṇī* (4.69-71) the yogi conquers death. *Uḍyānabandha* destroys sorrows, brings mastery of the wind, perfection of the body and elimination of disease. *Vajrolīmudrā* and its variants *amarolī* and *sahajolī* (4.78-4.104) enable the yogi to achieve *mokṣa* even if he indulges his senses, in particular by having sex. *Śakticālana* (4.105-110) destroys diseases, brings perfection of the body, bestows the eight classical *siddhis* and removes the fear of death. In concluding the chapter on *mudrās*, it is said that each of them, when mastered, bestows *siddhi* (4.111).

The *Śivasamhitā*'s fifth and final *paṭala* teaches practices which are more subtle than the haṭhayogic techniques taught in the third and fourth *paṭalas*. At 5.36-46 the yogi is instructed to use his fingers to block his ears, eyes, nostrils and mouth and then listen to the internal sounds. A progression of sounds arises, absorption in which results in *laya*. 5.53-59 teaches an obscure practice which involves pressing the

two *vijñāna nāḍīs*,<sup>29</sup> resulting in mastery of the breath, the destruction of sins, the eight classical *siddhis* and the ability to wander freely about the three worlds. There follow visualizations based in part on some of the *saṃyamās* taught in the *Yogasūtra*'s *vibhūtipāda* and which are similarly said to result in various *siddhis*. Concentration on the adam's apple, for example, is said to get rid of hunger and thirst (5.60-71; cf. *Yogasūtra* 3.30).

At 5.77-207, there is a long and detailed description of various locations in the subtle body, including the seven lotuses, complete with associated *bijamantras*, colors, deities and *siddhas*. Meditation on these, which is said to be *rājayoga*, results in a plethora of *siddhis*. To give just one example, meditation on the *mūlādhāra* lotus results in the ability to leave the ground like a frog (*dardurīsiddhi*), a very beautiful body, increased digestive fire, good health, sharp faculties, knowledge of the past and future, knowledge of all speech and of all sacred texts and their secret doctrines, the goddess of speech dancing in the yogi's mouth, mantra-siddhi, the immediate destruction of all sins, the attainment of whatever is wanted and, eventually, complete (*sakalā*) *siddhi* (5.87-101). And that is just the first lotus. Finally, at 5.232-252, *mantrayoga* is taught. By means of increasing numbers of repetitions of a three-syllabled mantra (from 100,00 to 10,000,000), together with ritual fire-offerings, the yogi summons the goddess Tripurabhairavī and attains another bewildering array of *siddhis*, including the subjugation of all beings, mortal and divine, and culminating in the attainment of the state of Śiva.

There is thus a marked difference between the treatment of *siddhi* in the *Amṛtasiddhi* and its treatment in the *Śivasamhitā*. The goal of the *Amṛtasiddhi* is the great *siddhi*, liberation, and the lesser *siddhis* which arrive along the way are signs of mastery of yoga's techniques and progress through its stages. The attitude towards *siddhis* implied by the *Amṛtasiddhi* is akin to that evinced by the *Dattātreyaयोगśāstra* and *Yogabīja* paraphrased above. The redactor of the *Śivasamhitā* incorporated much of the *Amṛtasiddhi* within the text, both by borrowing verses wholesale and paraphrasing them, but added a Kaula slant to the *Amṛtasiddhi*'s treatment of *siddhi*. *Siddhis* are everywhere in the *Śivasamhitā*. Where it borrows from other works on *haṭhayoga*, such as in its descriptions of the four *avasthās* and three *mudrās*

<sup>29</sup> The location of these *nāḍīs* is obscure.

taught in the *Amṛtasiddhi*, it adds several extra *siddhis*, to the extent that it becomes unclear whether they are *kalpitā* or *akalpitā*. In other practices, particularly the typically Kaula visualizations and mantra techniques taught in its fifth *upadeśa*, wildly supernatural *siddhis* take centre stage. Techniques of obtaining *siddhis* taught in the *Yogasūtra* are also found in the *Śivasamhitā*, but not the *Yogasūtra*'s admonition that *siddhis*, even though they are signs of awakening, are hindrances to *samādhi*.

The *Śivasamhitā*'s promotion of *siddhis* is concomitant with its Kaula *bubhukṣu* heritage. The most explicitly Kaula text in the early corpus of haṭhayogic texts, the *Khecarīvidyā*, takes a similar position. At the end of its first *paṭala*, *khecarīmudrā* is said to bestow a wide range of *siddhis*—in fact it is said to bestow all the *siddhis* that exist in the three worlds—including ones not mentioned elsewhere in the haṭhayogic corpus but common in Kaula works (where they are usually *kalpitā*, 'intentional') such as finding buried treasure, entering subterranean realms, controlling the earth, mastering alchemy,<sup>30</sup> winning power over male and female genies, and procuring magical sandals, swords and elixirs.<sup>31</sup> In the second *paṭala*, accessing the different stores of *amṛta* in the body is said to make the whole gamut of *siddhis* available to the yogi.<sup>32</sup> In the *Khecarīvidyā*'s fourth *paṭala* various herbal preparations are said to bestow various physical benefits, in particular rejuvenation.

<sup>30</sup> Pace David Gordon White, *The Alchemical Body: Siddha Traditions in Medieval India* (Chicago : University of Chicago Press, 1996) who argues (p. 10) that "if they were not one and the same people, [haṭhayogis and alchemists] were at least closely linked in their practice", the *Khecarīvidyā*'s assertion that *khecarīmudrā* can give the yogi the *siddhi* of alchemy suggests that the practitioners of haṭhayoga and alchemy were quite distinct. This is also implied by the *Khecarīvidyā*'s deliberate trumping of alchemical practice with its technique of *aṅgamardana* [*Khecarīvidyā* 2.72-79, on which see Mallinson, *The Khēcarīvidyā of Ādinātha*, 220 n.328). Other works also teach that the techniques of haṭhayoga can bestow alchemical *siddhi*. In both the *Śivasamhitā* (3.61) and *Dattātreyayogaśāstra* (197) it is said that the yogi in the *ghaṭāvasthā* can turn objects into gold by smearing them with his faeces and urine. *Śivasamhitā* 5.112 teaches that meditation on the Maṅḍīpūra lotus gives the power to create gold. In the *Dattātreyayogaśāstra*, alchemy is said to be one of the obstacles to success in the practice of yoga (103).

<sup>31</sup> *Khecarīvidyā* 1.65-77. The Kaula *siddhis* are listed at 1.68 and 1.75c-1.76b; see the notes *ad loc.* for parallels in Kaula works, including the *Matsyendrasamhitā*.

<sup>32</sup> *Khecarīvidyā* 2.1-69.

## SIDDHI IN CLASSICAL HAṬHAYOGA

The *Haṭhapradīpikā* is a compilation of earlier works on *haṭha* and other methods of yoga whose teachings are synthesised into a new classical *haṭhayoga* consisting of four types of practice: *āsana*, *kumbhaka*, *mudrā* and *nādānusandhāna* (1.56). The *Haṭhapradīpikā* became *haṭhayoga*'s *locus classicus* and its teachings formed the basis of most subsequent texts on the subject. Its combination of verses from various different texts is remarkable for its inclusivity, even if this does lead to some inconsistencies. In spite of its inclusivity, however, the *Haṭhapradīpikā* represents a successful attempt to appropriate *haṭhayoga* by a *siddha* tradition which traced its lineage through Kaula teachers such as Matsyendra and Gorakṣa, and which was, at the time of the *Haṭhapradīpikā*'s composition, starting to coalesce into the order which would several centuries later become known as that of the Nāthas. It is striking that the *Haṭhapradīpikā*, despite borrowing over 60 verses from texts associated with orders of yogis that were, at the time of its composition, coalescing into the Daśanāmī and Rāmānandī *saṃpradāyas*, makes no mention of their legendary teachers, in particular Dattātreya, from whose *yogaśāstra* the *Haṭhapradīpikā* borrows 40 verses.<sup>33</sup>

The *haṭhayogic* tradition represented by the *Amṛtasiddhi* and *Dattātreya-yogaśāstra* is likely, at least on textual evidence, to predate that linked with Matsyendra and Gorakṣa. The former teaches a yoga that uses the breath to raise *bindu* upwards along the central channel, piercing three knots along the way. The latter superimposes Kuṇḍalinī and the *cakras* or *padmas* onto this system.<sup>34</sup> This superimposition results in some problems. The aim of the *bindu*-oriented yoga is to keep *bindu* in the head; the Kuṇḍalinī-based systems want to flood the body with *amṛta*, *bindu*'s analogue. The primacy of the *bindu* paradigm can be inferred from its being found in the systems of yoga taught in the *Amṛtasiddhi* and *Dattātreya-yogaśāstra* in which Kuṇḍa-

<sup>33</sup> Kapila, who is the first *siddha* to be associated with *haṭhayoga* (*Dattātreya-yogaśāstra* 57) is also not mentioned in the *Haṭhapradīpikā*. Vasiṣṭha is mentioned once, at 1.18, in the context of *āsana*. The rivalry between the yogi followers of Dattātreya and those of Gorakṣa persisted until the 17th or 18th centuries when they were reconciled, a reconciliation legitimized in texts such as the *Gorakṣasiddhānta-saṃgraha* and *Yogisaṃpradāyaviṣkṛti*.

<sup>34</sup> These two paradigms of the practice of *haṭhayoga* are summarized at *Śārṅgadhara-paddhati* 4365a-4371b; for a translation and commentary, see Mallinson 28-30.

linī plays no part.<sup>35</sup> Every comprehensive text on *haṭhayoga* which teaches the raising of Kuṇḍalinī also tries, with mixed results, to accommodate *bindu*-oriented yoga.<sup>36</sup>

The *Vivekamārtaṇḍa*, perhaps the earliest text to impose the subtle physiology of the Kaula Western Transmission onto the *bindu* system, does not impose its *bubhukṣu* approach to *siddhis*. The latter is only to be found in works such as the *Khecarīvidyā* and the *Śivasamhitā*, which postdate the *Vivekamārtaṇḍa* by approximately a century. The *Haṭhapradīpikā*, while incorporating several verses from these later works, reflects the *mumukṣu* attitude towards *siddhis*. It relegates *siddhis* to a place of even less importance than that which they hold in the *Vivekamārtaṇḍa*. Physical practices such as *āsana*, *kumbhaka* and the *ṣaṭkarmas* have, unsurprisingly, physical benefits as well as benefits which further the yogi's progress towards mokṣa,<sup>37</sup> but supernatural *siddhis* are rare. A handful are mentioned in the context of the *mudrās* taught in the third *upadeśa*,<sup>38</sup> but, as in the *Vivekamārtaṇḍa*, the more outlandishly supernatural powers found in other tantric and yogic works, such as *bhūcarisiddhi* or the abilities to fly, to enter someone else's body (*parakāyapraveśana*)<sup>39</sup> or to cast off one's own body at will (*utkrānti*)<sup>40</sup> are nowhere to be found. The aim of the *Haṭhapradīpikā*'s *mudrās*, which any one of them is able to effect singly, is *mahāsiddhi* (3.124).

The *Haṭhapradīpikā*'s attitude towards *siddhi* is in keeping with *haṭhayoga*'s rejection of the exclusivity, complexity and esotericism of

<sup>35</sup> Kuṇḍalinī is not mentioned in the *Amṛtasiddhi*; she is mentioned in passing at *Dattātreyayogaśāstra* 213.

<sup>36</sup> There are two texts which present Kuṇḍalinī-based systems of *haṭhayoga* almost entirely free of any mention of *bindu*: the *Khecarīvidyā* and the *Gorakṣaśataka*. The former is among the later texts of the corpus since it mentions the *Vivekamārtaṇḍa* (1.14). The latter (on which see James Mallinson, "The Original Gorakṣaśataka," in *Yoga in Practice*, edited by David Gordon White (Princeton: Princeton University Press, forthcoming 2011), can be tentatively dated to 1400 CE but the similarities between its yoga techniques and those of the *Jñāneśvarī* suggest that they were well established by the time of its composition. They might thus represent a Kuṇḍalinī-based *haṭhayoga* tradition independent of the *bindu*-oriented tradition.

<sup>37</sup> E.g. *bhastrikā kumbhaka*'s removal of the knot of phlegm (*kapha*) which blocks the mouth of the *brahmanāḍī* thereby enabling Kuṇḍalinī to pierce the three *granthis* (*Haṭhapradīpikā* 2.66c-67b = *Gorakṣaśataka* 48).

<sup>38</sup> See *Haṭhapradīpikā* 3.49, 3.94, 3.98.

<sup>39</sup> On *parakāyapraveśana* see Mallinson, *The Khecarīvidyā of Ādinātha*, 237 n.439.

<sup>40</sup> On *utkrānti* see *ibid.*: 238 n.448.

tantra. Gone are tantra's mantras, maṇḍalas, initiations and visualizations (all methods of attaining *kalpitā siddhis* in their own right); gone too are the associated *kalpitā siddhis*.<sup>41</sup>

#### CONCLUSION

Like much of its technical vocabulary and soteriological framework, *haṭhayoga* shares its *siddhis* with other tantric and yogic systems. Except for some of the lesser physical benefits associated with particular physical practices,<sup>42</sup> all the haṭhayogic *siddhis* can be obtained by other types of yoga.<sup>43</sup> Many of them can also be obtained by the technique of *saṃyama* taught in the *Yogasūtra*'s *vibhūtipāda*. Unlike the latter, however, classical *haṭhayoga* as taught in the *Haṭhapradīpikā* and most of the earlier texts of the haṭhayogic corpus does not prescribe direct means to intentional *siddhis*; its *siddhis* arise unintentionally as by-products of techniques which lead to *mahāsiddhi*, the great *siddhi*, namely liberation while living.

Thus, in contrast to what one might expect, the *Haṭhapradīpikā* and the majority of the texts of early *haṭhayoga* are less concerned with the supernatural than the *Yogasūtra* (and many tantric works), since they proscribe intentional striving after *siddhis* and make no reference to occult *siddhis* such as *parakāyapraveśana* and *utkrānti* which are taught, or at least mentioned, in the *Yogasūtra* and Kaula-influenced haṭhayogic works such as the *Khecarīvidyā* and *Śivasamhitā*.<sup>44</sup>

<sup>41</sup> Particularly noteworthy is the absence of *cakras* or *padmas* in the *Haṭhapradīpikā*'s subtle physiology, in spite of Kuṇḍalinī's primacy in the text. Perhaps, in his quest for inclusivity, amidst a plethora of different *cakra* systems (the six/seven *padma* system of the Paścimāmnāya was yet to achieve hegemony) Svātmārāma did not want to alienate any groups by prioritising one particular system.

<sup>42</sup> See, for example, the benefits associated with the *kumbhakas* and *ṣaṭkarmas* taught in the *Haṭhapradīpikā*'s second *upadeśa*.

<sup>43</sup> See, for example, the *Dattātreyayogaśāstra*, in which the *siddhis* obtained by means of *mantra*°, *laya*° and *rājayoga* are very similar to those obtained by *haṭhayoga*, or the *Amanaskayoga*, which roundly condemns the practices of *haṭhayoga* (see in particular *Amanaskayoga* 2.31 and 2.42), but whose non-physical yoga is said to achieve a wide range of *siddhis* similar to those found in haṭhayogic texts.

<sup>44</sup> *Parakāyapraveśana* and *utkrānti* are the results of particular *saṃyamas* taught at *Yogasūtra* 2.38-39. *Parakāyapraveśana* is mentioned as a *siddhi* at *Śivasamhitā* 3.60 and 5.111. *Utkrānti* is taught at *Khecarīvidyā* 3.48-53. Intentional *siddhis* and practices such as *parakāyapraveśana* and *utkrānti* do resurface in later formulations

These Kaula-influenced texts were *bubhukṣu* blips in *haṭhayoga*'s otherwise smooth progress towards becoming the dominant method of *mumukṣu* yoga, as evinced by its orthodox canonization in the Yoga Upaniṣads in the seventeenth and eighteenth centuries. Alternatively, we might view these curious and wonderful works, together with their *mumukṣu* counterparts, as unintentional *siddhis* manifesting on *haṭhayoga*'s own path to *mahāsiddhi*.

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of *haṭhayoga*: see, for example, *Jogpradīpakā* 797-804 which teaches *parakāyapraveśana*, *Siddhasiddhāntapaddhati* 2.10-25 which describes the rewards to be obtained from physical practices relating to each of the sixteen *ādhāras* and *ibid.* 5.38 where *parakāyapraveśana* is included in a list of *siddhis*.

<sup>45</sup> I am very grateful to M. Christian Bouy for providing me with a copy of this manuscript. This *Goraḁśaśataka* is a different text from that of the same name edited by NOWOTNY, which I refer to in this paper as the "Nowotny *Goraḁśaśataka*". The latter was originally known as the *Vivekamārtanḁa*, which is how I refer to it in this paper, and when referring to verses from the *Vivekamārtanḁa* I cite the verse numbering as found in its oldest manuscript, which was copied in 1477 CE, rather than Nowotny's edition of the *Goraḁśaśataka*, which represents a later recension. On the *Vivekamārtanḁa* and *Goraḁśaśataka*, see Mallinson, "The Original *Goraḁśaśataka*," and Mallinson, *The Khecarīvidyā of Ādinātha*, 166 n.9.

<sup>46</sup> See note 45.



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<sup>47</sup> See note 45.

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