

Chapter 2

अथासने दृढे योगी वशी हितमिताशनः ।
गुरुपदिष्टमार्गं प्राणायामं समन्वयेत् ॥ १ ॥

Now, when [his] posture is steady, the disciplined yogi whose diet is good and measured should practise breath control in the way taught by [his] teacher. (1)

1a athāsane cett.] athāsāna γ₁ haṭhāsane η₁ dṛḍhe α₁α₂γ₂ε₁ζ₃η₂π₂χ] dṛḍha η₁π₁π_ω dṛḍha γ₁ dṛḍham δ₁ dahe ζ₁ vaśi δ₂ **1b** vaśi cett.] vajrī ζ₁ dṛḍham δ₂ hitamitāśanah cett.] hitasikāśanah γ₁ mitahitāśanah δ₂ bhūtamitāśanah ζ₁ **1c** gurūpadiṣṭa cett.] gurūpadeśa δ₁δ₂π₂ **1d** prāṇāyāmam α₁α₃δ₁δ₂η₁] prāṇāyāmān α₂γ₂ε₁ζ₁ζ₃π₁π₂χ prāṇāyāmī γ₁ prāṇāyāmo π_ω yogamārgam η₂ samabhyaset cett.] sadabhyaset δ₁ samācaren ζ₃

1 After this verse α₃ has an additional verse:
आसने सम्यगासीनो वामेनापूर्य चोदरं । कुंभकेन त्रिरावृत्य दक्षिणेन विरेचयेत् ॥

[2.1]

❖ Testimonia

Haṭharatnāvalī 3.78, *Haṭhatattvakaumudī* 36.1 (attrib. *Yogacandrikā*)

prāṇāyāmam] prāṇāyāmān HRĀ HTK

❖ Commentary

Many manuscripts of the ε, γ, ζ and π groups, as well as the *Jyotsnā* (2.1), have the plural *prāṇāyāmān* in 2.1d. The plural is possible here as it could refer to multiple repetitions of the basic alternate nostril breath control technique taught at 2.7–11, or to the different techniques of retention (*kumbhaka*) taught later in the chapter. The variation between singular and plural recurs through this chapter, and we have followed the α₁ readings, which make good sense. In this case, since the verse is introducing the topic of breath control, the more general sense of the singular is appropriate.

चले वाते चलं सर्वं निश्चले दृढवन्धनम् ।
योगी स्थाणुत्वमामोति ततो वायुनिबन्धनात् ॥ २ ॥

When the wind is moving, everything moves [and] when it is still, [everything] is firmly fixed, so the yogi attains motionlessness through restraining the breath. (2)

2a *vāte cett.*] citte π_ω **calam** $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\eta_1\eta_2\pi_1\chi$] cale $\alpha_1\alpha_2\pi_2$ calet $\varepsilon_1\zeta_1$ calat π_ω **sar-**
vam $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_1\zeta_3\eta_1\pi_\omega$] cittam $\gamma_1\gamma_2\delta_1\delta_2\eta_2\pi_1\pi_2\chi$ **2b** *niścale cett.*] niścalam π_1 **drḍhaband-**
hanam $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\zeta_1\eta_1\pi_1\pi_2$] niścalam tathā $\delta_1\delta_2\eta_2\pi_\omega$ niścalam bhavet $\varepsilon_1\zeta_3\chi$ **2c** *sthāṇutvam*
cett.] sthāṇutvam $\alpha_2\gamma_1$ sthānatvam $\zeta_1\pi_2$ **2d** *vāyū* $\alpha_3\zeta_1\pi_1\pi_\omega$] vāyum $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_1\eta_2\pi_2\chi$
nibandhanāt $\alpha_1\alpha_3\zeta_1\pi_\omega$] nibandhayet $\varepsilon_1\eta_1\pi_1$ nirundhayet $\alpha_2\eta_2$ nirūdhayet γ_1 nirodhayet
 $\gamma_2\delta_1\delta_2\zeta_3\pi_2\chi$

[2.2]

❖ Sources

Vivekamārtanā 71

drḍhabandhanam] niścalam tathā VM

Cf. *Amanaska* 2.92

चित्ते चलति संसारोऽचले मोक्षः प्रजायते ।
तस्माच्चित्तं स्थिरीकुर्यादौदासीन्यपरायणः ॥

❖ Testimonia

Hatharatnāvalī 3.79, *Yogacintāmaṇi* f. 17r (attrib. *Skandapurāṇa*)

niścale drḍhabandhanam] niścale niścalam tathā HRĀ, niścalam niścale tathā YCM

❖ Commentary

In the second verse quarter we have adopted the reading *drḍhabandhanam* found in most of the α , γ and π manuscripts over that found in the source text, *niścalam tathā*, which is also found in some δ , η and π manuscripts and testimonia. We thus understand it to be the result of a deliberate change by Svātmārāma.

As noted by Brahmananda, in addition to its primary meaning of immobility, *sthāṇutvam* can also mean the state of being Śiva, for whom Sthāṇu is another name.

यावद्वायुः स्थितो देहे तावज्जीवितमुच्यते ।
मरणं तस्य निष्क्रान्तिस्ततो वायुं निबन्धयेत् ॥ ३ ॥

As long as breath is found in the body, there is said to be life. Its leaving is death, so one should restrain the breath. (3)

मलाकुलासु नाडीषु मारुतो नैव मध्यगः ।
कथं स्यादुन्मनीभावः कायसिद्धिः कथं भवेत् ॥ ४ ॥

When the channels are full of impurities, the breath does not go into the middle. How would the state beyond mind occur? How would perfection of the body arise? (4)

3a vāyuh̄ γ₂δ₂ζ₁η₁χ] vāyu α₁α₂α₃γ₁δ₁ε₁ζ₃η₂π₁π₂πω **sthito** cett.] sthiro α₂ **3b** jīvitam
α₂γ₂δ₁δ₂ε₁ζ₁η₂πω] jitavim α₁ jīvitim π₁ jīvitvam ζ₃ jīvanam γ₁η₁π₂χ **3c** niṣ-/niḥkrāntis
cett. incl. α₃] niṣkrānti π₁πω niḥkrāmtam̄ α₁ niḥkrāmtam̄s α₂ niṣkrānto η₂ **3d** tato cett.] tasmād
η₂ nibandhayet α₃ε₁ζ₁η₁π₁π₂πω] nibamdhānāt α₁ nirundhayet α₂γ₁η₂ nirodhayet γ₂δ₁δ₂ζ₃χ
4a malākulāsu cett.] mālākusuma η₁ **4d** kāyasiddhiḥ α₁α₂α₃ε₁ζ₃η₁π₂πω] kāyaśuddhiḥ γ₁γ₂
kāryasiddhiḥ δ₁δ₂ζ₁η₂π₁χ

[2.3]

❖ Sources

Vivekamārtanda 72

niṣkrāntis] niṣkrāntau VM
nibandhayet] nirodhayet VM

❖ Testimonia

Hatharatnāvalī 3.80, Yuktabhavadeva 11.150

tāvaj jīvitam ucyate HRĀ] tāvad deham na muñcati YBhD
nibandhayet] nirodhayet HRĀ, nirundhayet YBhD

[2.4]

❖ Testimonia

Hatharatnāvalī 3.81

शुद्धिमेति यदा सर्वं नाडीचक्रं मलाकुलम् ।
तदैव जायते योगी प्राणसंग्रहणे क्षमः ॥ ५ ॥

Only when the entire impure network of channels is cleansed is the yogi able to control the breath. (5)

प्राणाभ्यासं ततः कुर्याच्चित्यं सात्त्विकया धिया ।
यथा सुषुम्ना सुखस्था मला: शोषं प्रयान्ति च ॥ ६ ॥

Therefore [the yogi] should regularly practise breath [retention] with a resolute mind, so that the Suṣumnā is in good condition and the impurities dry up. (6)

5a śuddhim eti cett.] śuddhimati γ₁ śuddham eti π₂ susiddhemiti α₂ yadā cett.] yathā π_ω sadā η₁ **5b** cakram cett.] cakra γ₁ζ₁π₂π_ω **5c** malākulam cett.] manākulam̄ ζ₁ **5d** tadaiva cett.] tadeva α₁α₃ζ₃ **5d** prāṇa° ... kṣamah] kṣamah prāṇanirodhane α₂ samgrahaṇe α₁γ₁γ₂ε₁ζ₁ζ₃η₂π₁π₂π_ωχ] samgrahaṇa α₃η₁ samrodhane δ₁δ₂ **6a** prāṇābhyaśam cett.] prāṇāyāmaṁ δ₁δ₂χ **6c** yathā cett.] yāsthā α₁ yadā α₃ε₁ suṣumṇā susvasthā (‘mnā) α₂α₃ε₁] suṣumnā susvasthā α₁ suṣumnāṁ susvasthā π_ω suṣumṇā sustakcyā π₁ suṣumṇā susnigdhā (gdha ζ₃) ζ₃η₁ suṣumṇāḥ snigdhā ζ₁ suṣumṇāpārvasthā γ₁γ₂π₂ suṣumṇāntarasthā δ₁δ₂ sukham avasthāγ₂ suṣumṇānādīsthā χ **6d** malāḥ śosam γ₁γ₂δ₂ε₁ζ₁η₁η₂] malāḥ śosam α₁α₂δ₁π₂ malāś cosam α₃ malaśoṣam ζ₃ malāt soṣam π_ω malāḥ śuddhim χ nirmalā bhava° π₁ prayānti ca cett.] °ti śodhitā π₁

[2.5]

❖ Sources

Vivekamārtanda 76

❖ Testimonia

Yogacintāmanī f. 90r (attrib. Skandapurāṇa), Yuktabhavedeva 7.11

[2.6]

❖ Sources

Cf. Gorakṣaśataka 73cd–74ab

प्राणाभ्यासस्तः कार्यो नित्यं सत्त्वास्थया धिया ।
सुषुम्ना लयते चिरं न च वायुः प्रधावति ॥

❖ Testimonia

Yogakarṇikā 58 (attrib. HP)

prāṇābhyaśam] prāṇāyāmaṁ YK
yathā suṣumnā susvasthā] suṣumnā cāntarālasthā YK

बद्धपद्मासनो योगी प्राणं चन्द्रेण पूरयेत् ।
धारयित्वा यथाशक्त्या पुनः सूर्येण रेचयेत् ॥ ७ ॥

Seated in the lotus pose, the yogi should fill himself up with air via the moon [channel], hold it for as long as he can, then expel it through the sun [channel]. (7)

प्राणं सूर्येण चाकृष्य पूरयेदुदरं शनैः ।
विधिवत्कुम्भकं कृत्वा पुनश्चन्द्रेण रेचयेत् ॥ ८ ॥

And, drawing the breath through the sun [channel], he should gradually fill the abdomen. Having performed the retention as prescribed, he should then exhale through the moon [channel]. (8)

7a padmāsano cett.] padmāsane ζ_3 padmāsanā γ_1 **7b** pūrayet cett.] dhārayet δ_1 recayet π_2 **7c** śaktyā $\alpha_1\epsilon_1\zeta_1\zeta_3$] śakti $\gamma_2\delta_1\delta_2\eta_1\pi_1\chi$ śaktih $\alpha_2\gamma_1\pi_2\pi_\omega$ yuktyā η_2 **7d** punah $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2\pi_\omega$] bhūyah $\alpha_3\epsilon_1\zeta_1\zeta_3\eta_1\eta_2\chi$ **8a** cākṛṣya cett.] vāṣṭhavya γ_1 **8b** udaram cett.] udayam α_3 udare $\eta_1\eta_2$ **8c** vidhivat cett.] vividham π_1 vidhidr̥k π_2 kṛtvā cett.] kuryāt $\delta_1\delta_2$

[2.7]

❖ Sources

Vivekamārtanda 77

punah] bhūyah VM

❖ Testimonia

Hatharatnāvalī 3.84ab, Yuktabhavadeva 7.12

yathāśakti] yathāśaktyā YBhD

[2.8]

❖ Sources

Vivekamārtanda 79

❖ Testimonia

Hatharatnāvalī 3.84cd–85ab, Yuktabhavadeva 7.14

vidhivat kumbhakam kṛtvā HRĀ] kumbhayitvā vidhānenā YBhD

येन त्यजेतेन पूर्य धारयेदविरोधतः ।
रेचयेच्च ततोऽन्येन शनैरेव न वेगतः ॥ ९ ॥

[The yogi] should inhale through the [channel] by which he has exhaled and hold [the breath] without discomfort. And then he should exhale through the other [channel] slowly, not quickly. (9)

9a *yena tyajet cett.*] yena tyaje $\alpha_1\gamma_2$ yetayet γ_1 **tena pūrya** $\alpha_1\delta_2\varepsilon_1\zeta_1\eta_1\pi_\omega$] tenāpūrya $\alpha_2\delta_1\eta_2$ tena pītvā $\gamma_1\gamma_2\pi_2\chi$ tena pūrvam̄ $\zeta_3\pi_1$ **9b** *avirodhataḥ* ζ_3] anirodhataḥ $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega$ anirodhitaḥ ζ_1 anirodhanataḥ γ_1 atirodhataḥ χ **9c** *recayec ca cett.*] recayeta ζ_1 recayatvā γ_2 pūrayec ca δ_2 **'nyena** *cett.*] nyona π_1 yena ε_1 **9d** *śanair eva na vegataḥ* *cett.*] śanairacavagataṁ γ_1 śanaiḥ pavanam ekataḥ $\delta_1\delta_2\zeta_3$

[2.9]

❖ Sources

Dattātreyayogaśāstra 63ab

yena tyajet tena pūrya] yayā tyajet tayāpūrya DYŚ

❖ Testimonia

Hṛṣikāśāstra 3.85cd

tena pūrya] tenāpūrya HRĀ

❖ Commentary

The meaning of *avirodhataḥ* ('without harm/discomfort') makes better sense in this context than *anirodhataḥ* ('without cessation'). One might try to construe *anirodhataḥ* as 'without stopping the breath,' but verse 2.7 clearly states that the breath should be held as long as possible (*yathāśakti*). According to the apparatus of the critical edition of the *Hṛṣikāśāstra*, *avirodhataḥ* is well-attested for the parallel line. In addition, *avirodhataḥ* is found (and also *virodhahinam*) in a passage of the *Hṛṣikāśāstra* (36.6–9) that appears to have been loosely based on *Hṛṣikāśāstra* 2.7–9.

प्राणं चेदिडया पिबेन्नियमितं भूयोऽन्यया रेचयेत्
 पीत्वा पिङ्गलया समीरणमलं बद्धा त्यजेद्वामया ।
 सूर्याचन्द्रमसोरनेन विधिना बिम्बद्वयं ध्यायतां
 शुद्धा नाडिगणा भवन्ति यमिनां मासत्रयादूर्ध्वतः ॥ १० ॥

If [the yogi] breathes in through Idā, he should then exhale the restrained [breath] through the other [channel, i.e. Piingalā]. He should inhale through Piingalā, hold the breath sufficiently long and release it through the left [channel]. The channels of ascetics meditating on the two orbs of the sun and moon using this method are purified after three months. (10)

10a ced idayā cett.] ced idiyā π₂ cediyā α₁ caṇdiyā γ₁ cedikayā ζ₃ ceṇdriyayā α₂ **piben** cett.] pibān α₃ **niyamitam** cett.] nimitam̄ γ₁ parimitam̄ πω̄ **bhūyo** cett.] bhūyā πω̄ 'nyayā α₁α₂α₃γ₂ε₁ζ₁ζ₃η₂π₂χ] nyathā γ₁δ₁δ₂η₁π₁πω̄ **recayet** cett.] _yet γ₁ **10b samiraṇam** alam̄ α₁] samiraṇajalam̄ π₁ samiraṇam̄ atho α₂α₃γ₁γ₂δ₁δ₂ζ₁ζ₃η₁η₂π₂πω̄χ py apānam̄ anilaṇ̄ ε₁ **bad-dhvā tyajed vāmayā** cett.] badhvāsanāḥ sarvadā π₂ **10c sūryācandramasor a°** cett.] lac. π₂ **anena vidhinā** cett.] aṇena vidhinā πω̄ ane vidhinā γ₁ aṇe δ₁ lac. π₂ **bimbadvayam̄ dhyāyatām̄** α₁δ₂ε₁η₂] "tā δ₁ "taḥ πω̄ bhyāsam̄ samātanvatām̄/tā/tam̄ α₂α₃ζ₁ζ₃ bhyāsam̄ sadātanvatām̄ γ₁γ₂χ "bhyāsamātatvatām̄ η₁ bhyāsā samāsatvayāt π₁ bhyāsam̄ sadā tatvatām̄ π₂ **10d nāḍigāṇā** cett.] nāḍiguṇā ζ₁ **māsatrayād** cett.] māsadadvayād δ₁

[2.10]

❖ Sources

Vivekamārtanda 81

❖ Testimonia

Hatharatnāvalī 3.86, Yogacintāmaṇi f. 90v (attrib. Haṭhayoga), Yuktabhavadeva 7.16 (attrib. Gorakṣanātha)

alam̄ YBhD] atho HRĀ YCM

प्रातर्मध्यंदिने सायमर्धरात्रे च कुम्भकान् ।
शनैरशीतिपर्यन्तं चतुर्वारं समभ्यसेत् ॥ ११ ॥

[The yogi] should gently practise [twenty] retentions four times [a day], at sunrise, midday, sunset and midnight, making a total of eighty. (11)

11a prātar madhyamdine cett.] °dina δ₂ prātaḥ sāyam ca π₂ **sāyam ardha** α₃δ₁δ₂ε₁ζ₃η₁η₂πωχ] sāyam addha α₁ sāyamadhyam α₂ sāyam madhya γ₂ζ₁π₁ soyamadhyā γ₁ madhyāhne π₂ **11b rātre ca** α₁α₃γ₂δ₁δ₂η₁η₂π₁πωχ] rātra ca γ₁ rātrena ε₁ rātrau ca α₂ζ₁ζ₃ niśithe caiva π₂ **kumbhakān cett.]** kumbhakāt γ₁πω **11c aśiti cett.]** amibhiḥ δ₁ **paryantam cett.]** paryante α₁ paryeca α₂

11 After this verse the δ manuscripts have an additional verse:

इडया पिव षोडशमि: पवनं । कुरु षष्ठिचतुष्टयमन्तगतम् (δ₁; ○मन्तरगम् δ₂δ₃) ।
त्यज पिङ्गलया शनकैः । शनकैः । दशभिर्दशभिर्दशभिर्दशधीयकैः ॥ (metre: toṭaka)

[2.11]

❖ Testimonia

Hṝtharatanāvalī 3.87, *Yogacintāmaṇi* f. 90v (attrib. *Hṝthayoga*)

madhyamdine YCM] madhyadine HRĀ

❖ Commentary

This verse is summarizing the following passage in the *Dattātreyayogaśāstra* (63cd–65ab):

एवं प्रातः समासीनः कुर्याद्विशति कुम्भकान् ॥ ६३ ॥
एवं मध्याह्नसमये कुर्याद्विशति कुम्भकान् ।
एवं सायं प्रकुर्वित पुनर्विशति कुम्भकान् ॥ ६४ ॥
एवमेवार्धरात्रे ऽपि कुर्याद्विशति कुम्भकान् ।

Without reference to the *Dattātreyayogaśāstra*, the meaning of the second half of the verse is ambiguous because it could be understood as saying that the yogi should practise up to eighty retentions four times a day. In his *Jyotsnā* (2.11), Brahmānanda understands it this way, and takes *śanaiḥ* to mean ‘gradually’ building up to the eighty retentions. In the parallel verses in the *Dattātreyayogaśāstra*, however, it is clear that twenty retentions are to be practised four times a day.

कनीयसि भवेत्स्वेदः कम्पो भवति मध्यमे ।
उत्तिष्ठत्युत्तमे प्राणरोधे पद्मासने मुहुः ॥ १२ ॥

In the lesser cessation of the breath sweating arises, in the middle [cessation], shaking, and in the highest [the yogi] repeatedly rises up in the lotus pose. (12)

12a *kanīyasi bhavet* $\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\delta_2\zeta_3\pi_2\chi]$ kaniyāsi bhavet $\alpha_1\pi_1$ kaniyase bhavet $\zeta_1\eta_1$ adhame jāyate η_2 adhyame jāyate π_ω **svedah** *cett.*] svadah α_1 svedam η_1 bhedah α_3 **12b** *kampo* *cett.*] kube ε_1 **12c** *uttīṣṭhaty* *cett.*] uttiṣṭhamty η_2 uttānam π_2 uttame χ **uttame** *cett.*] cottame π_2 sthānam $\ddot{a}^\circ \chi$ **prāṇa** $\alpha_1\gamma_1\gamma_2\delta_2\varepsilon_1\zeta_1\zeta_3\pi_2\pi_\omega]$ prāṇam $\eta_1\pi_1$ prāṇā $\alpha_3\eta_2$ prāṇo δ_1 prāṇe α_2 pñoti χ **12d** *rodhe* $\alpha_1\gamma_1\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\eta_1\pi_1\pi_2]$ rodhi α_3 rodha α_2 rāvai γ_1 baddhe $\eta_2\pi_\omega$ tato χ **padmāsane** $\delta_1\eta_2\pi_2]$ padmāsanam $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_1\zeta_3\eta_1\pi_1\pi_\omega$ padmāsana δ_2 padmāsano $\gamma_1\gamma_2$ vāyum nibam $\circ \chi$ **muhuḥ** *cett.* incl. $\alpha_3]$ mahuḥ $\alpha_1\pi_1$ viduḥ η_1^{ac} sthite $\delta_1\delta_2$ °dhayet χ

[2.12]

❖ Sources

Cf. *Vivekamārtanda* 87

अथमे च घनो धर्मः कम्पो भवति मध्यमे ।
उत्तिष्ठत्युत्तमे देहो बद्धपद्मासनो मुहुः ॥

❖ Testimonia

Hatharatnāvalī 3.88, *Yogacintāmaṇi* f. 90v (attrib. *Haṭhayoga*)

padmāsane muhuḥ HRĀ] padmāsanasthitāḥ YCM

❖ Commentary

The manuscript readings diverge greatly in the second line. In the third verse quarter, all of the manuscripts have *prāṇa* in some form (instead of *deha* as found in the source text, the *Vivekamārtanda*). The α manuscript, along with some of the ε , ζ , η and π manuscripts, seems to state that it is *padmāsana* that rises up again and again in the highest stage of holding the breath (*uttīṣṭhaty uttame prāṇarodhe padmāsanam muhuḥ*). We have adopted a similar reading but with *padmāsane* (δ_1 and π_2) because it makes better sense that the yogi rises up while seated in lotus pose. Another version is seen in η_2 , which appears to say that the breaths rise up again and again when one is seated in the lotus pose (*uttīṣṭhanty uttame prāṇa baddhe padmāsane muhuḥ*). However, the verse is about the external signs that might arise in *prāṇāyāma* rather than internal processes. Such confusion has arisen because the verse was taken from the *Vivekamārtanda* without its context, which is a classification of different levels of *prāṇāyāma*, so Svātmārāma needed to include *prāṇarodhe* meaning *prāṇāyāma* in order for the different adjectives to have something with which to agree, and he did so despite the infelicity of *prāṇarodhe* crossing the *pāda* break.

जलेन श्रमजातेन गात्रमर्दनमाचरेत् ।
दृढता लघुता चापि तेन गात्रस्य जायते ॥ १३ ॥

[The yogi] should rub the limbs with the sweat produced through exertion. As a result the body becomes firm and lithe. (13)

13a śrama cett.] śrava π_ω **jātena** cett.] jälena π₁ pātena δ₁ **13c** laghutā cett.] khalutā ε₁ luyutā ζ₁ **cāpi** γ₂δ₂ε₁ζ₁ζ₃γ₂π_ω] vāpi α₃γ₁δ₁η₁π₁ yāti α₁ nena α₂ caiva π₂χ

[2.13]

❖ Sources

Cf. *Dattātreyayogaśāstra* 75

प्रस्वेदो जायते पूर्वं मर्दनं तेन कारयेत् ।
ततो ऽतिथारणाद्वायोः क्रमेणैव शनैः शनैः ॥

Cf. *Śivasamhitā* 3.46

स्वेदः संजायते द्रेहे योगिनः प्रथमोद्यमे ।
यदा संजायते स्वेदो मर्दनं कारयेत्सुधीः ।
अन्यथा विग्रहे धातुर्नष्टो भवति योगिनः ॥

❖ Testimonia

Hatharatnāvalī 3.89, *Yogacintāmaṇi* f. 90v (attrib. *Hathayoga*)

aṅga] gātra HRĀ YCM
tena YCM] tathā HRĀ

❖ Commentary

Śivasamhitā 3.46 adds that if this practice is not done, the body's constituents (*dhātus*) are lost.

अभ्यासकाले प्रथमे शस्तं क्षीराज्यभोजनम् ।
ततोऽभ्यासे दृढीभूते न ताव्दिन्नियमग्रहः ॥ १४ ॥

At the beginning of the practice, food with milk and ghee is recommended. After that, when the practice has become well established, there is no need to adopt such regulations. (14)

यथा सिंहो गजो व्याघ्रो भवेद्वश्यः शनैः शनैः ।
तथैव सेवितो वायुरन्यथा हन्ति साधकम् ॥ १५ ॥

Just as a lion, an elephant [or] a tiger is tamed gradually, so the breath is cultivated [gradually], otherwise it kills the practitioner. (15)

14a abhyāsakāle prathame cett.] abhyāsakāle prathamam $\delta_1\delta_2\zeta_3\pi_2$ **14b kṣirājya cett.** incl. α_3] ksirānna $\alpha_1\alpha_2$ **14c 'bhyāse cett.**] bhyāsaiḥ ζ_1 bhyāsa η_1 **dr̥dhībhūte cett.**] sthirībhūte $\zeta_1\zeta_3\eta_1\eta_2$ **14d tādr̥nī cett.**] tathā $\gamma_1\gamma_2\pi_2$ **niyama cett.**] 'niyama γ_1 niyamo η_2 **grahah cett.**] śramaḥ η_1 **15** found between 2.9 and 2.10 π_2 **15b vaśyah** $\alpha_1\delta_1\delta_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega\chi]$ vaśya $\alpha_2\alpha_3$ vaśyam $\gamma_1\gamma_2\epsilon_1\zeta_1\pi_2$ **15c tathaiva cett.**] tathāvā^o π_1 **sevito cett.**] sevite ϵ_1 veśito α_3 samcito δ_2 °rodhito π_1 **15d hanti cett.**] hr̥di γ_1

[2.14]

❖ Sources

Śivasamṛhitā 3.43

prathame śastam] prathamam kuryāt ŠS
dr̥dhī] sthīri ŠS

❖ Testimonia

Hatharatnāvalī 1.24, *Yuktabhavadeva* 4.27 (attrib. *Śivayoga*)

kṣirājya] kṣirādi HRĀ YBhD

[2.15]

❖ Sources

Cf. *Vivekamārtanda* 101

यथा सिंहो गजो व्याघ्रो भवेद्वश्यः शनैः शनैः ।
अन्यथा हन्ति यन्तारं तथा वायुरसेवितः ॥

❖ Testimonia

Hatharatnāvalī 3.90, *Yuktabhavadeva* 7.28 (attrib. Gorakṣanātha)

anyathā hanti sādhakam] bhaved vaśyah śanaiḥ śanaiḥ HRĀ YBhD

❖ Commentary

The second line of this verse has been rewritten to express the same idea (and simile) as that found in *Vivekamārtanda* 101, but the author of the *Vivekamārtanda* expresses it more clearly.

प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत् ।
अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भवः ॥ १६ ॥

All diseases are destroyed by correct *prāṇāyāma*. As a result of incorrect practice any disease may arise. (16)

16b **kṣayo bhavet** *cett.*] parikṣayah̄ δ₁δ₂ε₁ **16d** **roga** *cett.*] vyādhī δ₁δ₂ *illeg.* η₁

[2.16]

❖ Sources

Vivekamārtanda 99

❖ Testimonia

Hatharatnāvalī 3.90, *Yogacintāmaṇi* ff. 91v–92r (attrib. *Skandapurāṇa*), *Yuktabhavadeva* 7.26
(attrib. Gorakṣanātha)

rogakṣayo bhavet HRĀ] vyādhikṣayo bhavet YCM, rogasya saṃkṣayah̄ YBhD
rogasamudbhavaḥ HRĀ] vyādhisamudbhavaḥ YCM, rogasya sambhavaḥ YBhD

हिक्का श्वासश्च कासश्च शिरःकर्णाद्धिवेदनाः ।
भवन्ति विविधा दोषाः पवनस्य व्यतिक्रमात् ॥ १७ ॥

Hiccups, wheezing, cough, pains in the head, ears and eyes: various diseases arise as a result of the breath going awry. (17)

17a *śvāsaś ca kāsaś ca* cett.] «svāsasa» kāsaś ca π_2 svāsas tathā kāsaḥ δ_1 kāsas tathā śvāsaḥ δ_2
17b *śirahkarṇākṣi* cett.] śirahkarṇākṣa π_1 jvarah karṇākṣi $\zeta_1\zeta_3$ karṇanāsākṣi δ_1 **vedanāḥ**
cett.] vedanāḥ α_1 vedanā $\alpha_2\pi_2\pi_\omega$ **17c** *doṣāḥ* $\alpha_1\gamma_1\gamma_2\epsilon_1\zeta_1\zeta_3\eta_1$] doṣā $\delta_1\pi_1\pi_2\pi_\omega$ dāṣā η_2 rogāḥ
 $\alpha_2\delta_2\chi$ **17d** *vyatikramāt* cett.] prakopanāt δ_1 prakopataḥ χ

[2.17]

❖ Sources

Vivekamārtanda 100

❖ Testimonia

Haṭharatnāvalī 3.92, *Yogacintāmaṇi* f. 92r (attrib. *Skandapurāṇa*), *Yuktabhavadeva* 7.27 (attrib. Gorakṣanātha)

kāsaś ca HRĀ YCM] tathā kāsaḥ YBhD
 vedanāḥ HRĀ YCM] vedanā YBhD
 doṣāḥ] rogāḥ HRĀ YCM YBhD

❖ Commentary

This verse has parallels in verses on the illnesses caused by incorrect breathing in earlier Śiva-dharma works:

Śivadharmaṭṭara 10.124cd–125

हिक्काशासपतिशयायः कर्णदत्ताद्धिवेदनाः ॥
 मूकता जडता कासः शिरोरोगः श्रमक्षरः ।
 इत्येवमादयो दोषा जायन्ते व्युत्क्रमेण तु ॥

Dharmaputrikā 10.265–266ab

कफकोषे यदा वायुर्ग्रन्थिभूत्वावतिष्ठते ।
 हल्लासहिक्किकाशासशिरःशूलादयो रुजाः ॥
 जायन्ते धातुवैषम्यात्तदा कुर्यात्प्रतिक्रियां ।

युक्तं युक्तं त्वजेद्वायुं युक्तं युक्तं च पूरयेत् ।
युक्तं युक्तं च बन्धीयादेवं शुद्धिमवामुयात् ॥ १८ ॥

[The yogi] should exhale correctly, inhale correctly and hold the breath correctly. [His channels] thus become purified. (18)

यदा तु नाडीशुद्धिः स्यात्तदा चिह्नानि बाह्यतः ।
कायस्य कृशता कान्तिस्तथा जायेत निश्चितम् ॥ १९ ॥

When the channels are pure, signs occur externally. Leanness and lustre of the body are certain to arise. (19)

18 transposed with the next verse π₂ **18b** pūrayet cett.] dhorayet α₂ sevayet η₂ **18c ca** cett.] om. π_ω **18d** evam cett.] ittham δ₁δ₂ śuddhim avāpnuyāt α₁α₂α₃ε₁ζ₁η₁π₁] siddhim avāpnuyāt γ₁γ₂ζ₃η₂π₂π_ωχ sidhyati yogavit δ₁δ₂ **19a** tu nāḍīśuddhiḥ cett.] tu nāḍī śuddhā π₂ nāḍīvīśuddhiḥ δ₁δ₂ **19b** tadā cett.] tathā χ cihñāni bāhyataḥ cett.] cittam nirākulam δ₁δ₂ **19c** krśatā cett.] krśatām π_ω kṛtā α₁ kriyate η₂ illeg. η₁ kāntis cett.] illeg. η₁ **19d** tathā cett.] tada α₂ε₁χ jāyeta cett.] jāyata α₁π₁ jāyetsu π₂ niścītam cett.] niścītā α₁ niścayam ε₁ niścalam η₁

[2.18]

❖ Sources

Vivekamārtanya 102

śuddhim] siddhim VM

❖ Testimonia

Hatharatnāvalī 3.93, Yogacintāmaṇi f. 92v (attrib. Skandapurāṇa), Yuktabhavadeva 7.29 (attrib. Gorakṣanātha)

ca pūrayet YCM] prapūrayet HRĀ, tu pūrayet YBhD

ca badhnīyād HRĀ YCM] tu badhnīyād YBhD

evam śuddhim avāpnuyāt] evam siddhim avāpnuyāt HRĀ YBhD, ittham siddhyati yogavit YCM

[2.19]

❖ Sources

Cf. Dattātreyayogaśāstra 67cd–69ab

यदा तु नाडीशुद्धिः स्यात्तदा चिह्नानि बाह्यतः ॥
जायन्ते योगिनो देहे तानि वक्ष्याम्यशेषतः ।
शरीरलघुता दीर्तिर्जिठराग्निविवर्थनम् ॥
कृशत्वं च शरीरस्य तदा जायेत निश्चितम् ।

❖ Testimonia

Hatharatnāvalī 3.94, Yogacintāmaṇi f. 90v (attrib. Hathayoga)

यथेष्टं धारणं वायोरनलस्य प्रदीपनम् ।
नादाभिव्यक्तिरारोग्यं जायते नाडिशोधनात् ॥ २० ॥

The ability to hold the breath as long as one desires, stimulation of the [digestive] fire, manifestation of the inner sound [and] freedom from disease occur as a result of purifying the channels. (20)

20 om. $\zeta_1\zeta_2$ **20a** *yatheṣṭam* $\alpha_2\delta_1\delta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\chi$] *yatheṣṭa* $\alpha_1\gamma_1\gamma_2\pi_\omega$ *tatheṣṭa* $\alpha_3\varepsilon_1$ **dhāranam** *cett.*] *dhāraṇo* γ_1 **vāyor** *cett.*] *vāyur* π_ω **20b** *analasya* *cett.*] *anilasya* α_2 *analasya* $\eta_2\pi_\omega$ *aṇasya* δ_1 **20d** *nāḍi* *cett.*] *nāḍi unm.* $\eta_2\pi_\omega$ **śodhanāt** *cett.*] *śoṣanāt* γ_1 *śodhane* $\eta_1\eta_2$

tu HRĀ] vi YCM
kāntis tathā jāyeta] kāntir jāyate tasya HRĀ, kāntis tadā jāyeta YCM

❖ Commentary

The idea that alternate nostril breathing is done to purify the channels can be found in early Śaiva tantras; see e.g. the *Nayasūtra* of the *Niśvāsatattvasaṃhitā* (4.110) and the *Svacchandatantra* (7.294cd–7.295ab). The latter verse is as follows:

अपसव्येन पूर्यत सव्येनैव विरेचयेत् ।
नाडीसंशोधनं चैतन्मोक्षमार्गपथस्य च ॥

[2.20]

❖ Sources

Vivekamārtanda 101

❖ Testimonia

Hatharatnāvalī 3.95, *Yogacintāmaṇi* f. 90v (attrib. *Skandapurāṇa*), *Yuktabhavadeva* 7.17 (attrib. *Gorakṣanātha*)

jāyate nāḍiśodhanāt HRĀ YBhD] bhaven nāḍiviśodhanāt YCM

❖ Commentary

Similar signs arising from the purification of the channels are mentioned in the *Vasiṣṭhasaṃhitā* (2.68–69) and subsequent works related to it:

नाडीशुद्धिमवाप्नोति पृथक्विच्छापलक्षिताम् ।
शरीरलघुता दीर्सिजटराग्निविवर्धनम् ॥
नादाभिव्यक्तिरित्येतच्छ्रूद्धिसूचकम् ।
यावदेतानि संपश्येतावदेवं समाचरेत् ॥

मेदःश्लेष्माधिकः पूर्वं षड्गर्भाणि समाचरेत् ।
अन्यस्तु नाचरेत्तानि दोषाणां समभावतः ॥ २१ ॥

A person who has an excess of fat and phlegm should first practise the six therapeutic interventions, but anyone else, because their humours are in balance, should not practise them. (21)

21 *om.* $\zeta_1\zeta_2$ **21a** **medah** $\gamma_2\delta_1\zeta_3\eta_1\eta_2\pi_1\pi_2]$ *meda* $\alpha_1\alpha_2\varepsilon_1\pi_\omega\chi$ *medā* γ_1 *medhaḥ* δ_2 **śleṣmād-**
hikah **pūrvam** $\alpha_1\alpha_2\gamma_1\gamma_2\varepsilon_1\pi_1\pi_2\pi_\omega\chi]$ *śoṣādikam* *pūrvam* η_1 *śleṣmādināśārtham* η_2 *śleṣmanivṛt-*
yarthaḥ $\delta_1\delta_2\zeta_3$ **21c** **anyas tu** $\alpha_1\alpha_2\alpha_3\gamma_2\varepsilon_1\eta_1\pi_1\pi_2\pi_\omega\chi]$ *anyathā* $\delta_1\delta_2\zeta_3\eta_2$ *abhyastā* γ_1 **21d** **sam-**
abhāvataḥ $\alpha_1\varepsilon_1\zeta_3\eta_2\pi_1\pi_\omega\chi]$ *samatā* *abhbhāvanāt* α_2 *samatā* *abhbhāgataḥ* $\gamma_1\pi_2$ *samatā* *abhbhāgataḥ* γ_2 *samatā-*
ataḥ $\delta_1\delta_2$ *apy abhbhāvataḥ* η_1

[2.21]

❖ **Testimonia**

Yogacintāmanī f. 8v (attrib. Ātmārāma), *Yuktabhavadeva* 7.147 (attrib. HP)

śleṣmādhikah pūrvam] śleṣmanivṛtyartham YCM, śleṣmādisampūrṇah YBhD
anyas tu YBhD] anyathā YCM
samabhāvataḥ] samatā yataḥ YCM, samabhāgikah YBhD

धौती र्वस्तिर्नितश्चैव ब्राटकं लौलिकं तथा ।
कपालभातिश्चैतानि षट्कर्माणि प्रचक्षते ॥ २२ ॥

Dhautī, basti, nīti, trāṭaka, laulī and kapālabhāti: these are said to be the six [therapeutic] techniques. (22)

कर्मषद्विदं गोप्यं घटशोधनकारकम् ।
विचित्रगुणसंयायि पूज्यते योगिपुंगवैः ॥ २३ ॥

This set of six techniques should be kept secret. Bringing about purification of the body [and] bestowing various good qualities, it is worshipped by the best yogis. (23)

22a *dhautī* $\alpha_1\alpha_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_1$] *dhautir* $\gamma_1\gamma_2\zeta_1\pi_2\pi_\omega\chi$ *dhauti* η_1 **bastir/ś/s** $\alpha_1\alpha_3\gamma_1\gamma_2\eta_2\pi_2\pi_\omega\chi$] *basti* $\alpha_2\eta_1\pi_1$ *bastī* $\delta_1\delta_2\varepsilon_1\zeta_3$ *bastya* ζ_1 *vanti* ε_2 **nitiś caiva** ε_2] *nitaiś caiva* α_2 *nīti caiva* α_1 *nṛtiś caiva* ε_1 *nyati ceti* ζ_1 *neti ceti* ζ_3 *ca nītiś ca* α_3 *ca netiś ca* η_2 *tathā nītis* π_1 *tathā netis* $\gamma_1\gamma_2\pi_2\chi$ *tathā neti* η_1 *tathā neti* $\delta_1\delta_2\pi_\omega$ **22b** *trāṭakam* $\alpha_1\gamma_2\varepsilon_1\varepsilon_2\eta_1\eta_2\pi_2\pi_\omega\chi$] *trāṭikam* $\alpha_2\delta_2\zeta_3$ *troṭakam* $\alpha_3\gamma_1$ *toṭaki* δ_1 *trāṭanam* ζ_1 *trāṭanam* π_1 **laulikam** $\alpha_1\varepsilon_2$] *nauli* α_2 *naulikam* $\alpha_3\eta_1\eta_2\chi$ *naulikā* $\gamma_1\gamma_2\varepsilon_1\pi_1\pi_2\pi_\omega$ *nolikī* δ_1 *nālikam* δ_2 *nakuli* ζ_1 *nākuli* ζ_3 **22c** *bhātiś* $\alpha_3\gamma_1\varepsilon_1\varepsilon_2\chi$] *bhāti* $\alpha_1\alpha_2\zeta_1\zeta_3\eta_1\pi_1$ *bhāti* $\gamma_2\delta_2\pi_2\pi_\omega$ *bhāthī* η_2 *bhāvī* δ_1 **22d** *pracaksate* *cett.*] *samācaret* π_2 **23a** *karmaṣṭakam* *cett.*] *ṣaṭkakarmam* π_2 *ṣaṭkarmakam* ε_1 *ṣaṭkarmam* $\alpha_2\eta_2$ **23b** *kārakam* *cett.* incl. α_3] *kāraṇam* $\alpha_1\alpha_2\delta_1$ **23c** *saṃdhāyī* $\alpha_2\gamma_2\zeta_1\zeta_3\pi_1\chi$] *saṃdhāyī* $\alpha_1\gamma_1\varepsilon_1\eta_1\eta_2\pi_\omega$ *saṃdhāyā* α_3 *saṃdhāya* π_2 *saṃdhoyi* δ_1 *saṃjñopi* δ_2 **23d** *yogi* *cett.*] *yoga* $\alpha_2\zeta_1$ *muni* δ_2

[2.22]

❖ Testimonia

Hatharatnāvalī 1.27, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhavadeva* 7.148 (attrib. HP)

dhauti bastir nitiś caiva] *dhautir* *bastis tathā netis HRĀ*, *dhauti bastī tathā neti YCM*, *dhautir* *bastiś ca netiś ca YBhD*
laulikam] *naulikam* *HRĀ YCM YBhD*
kapālabhātiś caitāni] *kapālabhātir etāni HRĀ*, *kapālabhātiś caitāni YCM YBhD*

❖ Commentary

Manuscripts across all the groups contain many different spellings of the names of these techniques. As well as the requirements of the metre, the spellings we have favoured take into account the occurrences of each name in subsequent verses.

[2.23]

❖ Testimonia

Hatharatnāvalī 1.28, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhavadeva* 7.149 (attrib. HP)

karmaṣṭakam YCM YBhD] *karmaṣṭakam HRĀ*
vicitragunasamdhāyī pūjyate yogipumgavaiḥ YCM] *kasya cin naiva vaktavyam kulastrīsurataṁ yathā HRĀ*, *vicitragunasamdhāyī kriyate yogibhiḥ sadā YBhD*

तत्र धौती ।

चतुरङ्गुलविस्तारं सिक्तं वस्त्रं शनैर्ग्रसेत् ।
ततः प्रत्याहरेचैतदुखालं धौतिकर्म तत् ॥ २४ ॥

Among them is *dhautī*:

[The yogi] should slowly swallow a moistened cloth four finger-breadths in width and then draw it out. This ejection [of it] from the mouth is the *dhautī* technique. (24)

prescript: *tatra* $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\epsilon_1\eta_1\pi_1\pi_2\chi]$ *atha* $\delta_2\eta_2\pi_\omega$ *atha tatra* ζ_3 *om.* $\delta_1\zeta_1$ **dhautī** $\alpha_1\alpha_2\gamma_1\gamma_2\delta_2\zeta_3\pi_1\pi_\omega]$ *dhautih* $\eta_1\eta_2\chi$ *dhauti* ϵ_1 *dhautikā* π_2 *om.* $\delta_1\zeta_1$ **24a caturaṅgula** *cett.*] *caturaṅgala* δ_2 *caturāṅgula* η_2 *caturamlu* δ_1 + + *gula* α_1 **vistāram** *cett.*] *vistīrṇam* ζ_3 *post vistāram add.* *hastapañcadaśena* *tu gurūpadīṣṭamārgena* $\eta_2\pi_\omega$ *hastapañcadaśena* *tu gurūpadēśamārgena* π_2 *hastapañcadaśāyataṁ* *gurūpadīṣṭamārgena* χ **24b siktam** *cett.*] *sikta* ϵ_1 *śaktam* ζ_1 *sitam* δ_2 *sita* ζ_3 *sveta* π_1 **24c tataḥ** *cett.*] *punah* $\delta_1\delta_2\chi$ **pratyāharec/d** *cett.*] °*hārec* π_ω °*haram* η_1 **caitad** *cett.*] *etad* $\alpha_1\delta_1\delta_2$ **24d ukhālam** = *uṣālam* $\alpha_2\zeta_1]$ *hukhāla* α_1 *ukhālatā* π_ω *duḥkhahām* π_1 *prakṣalyam* π_2 *vikhvātam* ϵ_1 *udgāram* $\alpha_3\eta_1$ *uditam* $\zeta_3\eta_2\chi$ *utthānam* $\gamma_1\gamma_2$ *abhyāsād* $\delta_1\delta_2$ **tat** $\alpha_2\alpha_3\gamma_1\gamma_2\epsilon_1\zeta_3\eta_1\pi_1\pi_2\chi]$ *tah* π_ω *kṛt* $\alpha_1\zeta_1\eta_2$ *vit* $\delta_1\delta_2$

24 After this verse α_3 has an additional verse:

विशतिहस्तप्रमाणेन धौति दीर्घं समाचरेत् । नित्यमभ्यासयुक्तस्य जटरश्चिप्र + + + ॥

[2.24]

❖ Testimonia

Cf. *Haṭharatnāvalī* 1.37–38ab

अथ धौतिः—

विशद्वस्तप्रमाणेन धौतवस्त्रं सुदीर्घितम् ।
चतुरङ्गुलविस्तारं सिक्तं चैव शनैः ग्रसेत् ॥
ततः प्रत्याहरेचैतदभ्यासाद्वैतिरुच्यते ।

Yogacintāmaṇi f. 71r (attrib. HP), *Yuktabhavadeva* 7.150 (attrib. HP)

*tataḥ pratyāharec caitad YBhD] punah pratyāharec etad YCM
ukhālam] ākṣālam YBhD, abhyāsād YCM
dhautikarma tat YBhD] dhautikarmavit YCM*

Cf. *Satkarmasaṅgraha* 56–57

अथ धौती ।

मृदुलं धवलं शुद्धं चतुरङ्गुलविस्तृतम् ।
तिथिहस्तमितायां धौतीवस्त्रय लक्षणम् ॥
तोयसिक्तं ग्रसेद्वस्त्रं ग्राणाभ्यां वायुमुत्सज्ञ ।
शनैः शनैस्तु सकलं पुनः प्रत्याहरेच्छनैः ।
धौतीकर्मदमारव्यां यत्र गङ्गाधैवतम् ॥

कासश्वासस्थीहकुष्ठं कफरोगाश्च विंशतिः ।
धौतीकर्मप्रभावेन धावन्त्येव न संशयः ॥ २५ ॥

Coughing, wheezing, splenitis and skin diseases, as well as the twenty phlegmatic diseases, are sure to flee through the power of the *dhautī* technique. (25)

25a kāsaśvāsa cett.] śvāsah kāśah η_2 plīha cett.] plīhā η_1 kuṣṭham $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\delta_2\zeta_3\eta_2\pi_1\pi_\omega\chi$ kuṣṭha $\gamma_1\zeta_1\eta_1\pi_2$ kuṣṭhāḥ ε_1 **25b** kapha cett.] ślesmā ζ_1 rogaś ca cett.] rogaś ca $\alpha_3\delta_2$ rogāṁś ca γ_1 vimśatiḥ $\gamma_1\delta_1\varepsilon_1\zeta_1\zeta_3\eta_1\pi_2\chi$ vimśatiḥ $\alpha_1\alpha_2\gamma_2\pi_1\pi_\omega$ vidradhiḥ δ_2 dvagrjaḥ α_3 **25c** dhautī $\alpha_1\delta_1\delta_2\pi_1\pi_\omega$ dhautī $\alpha_2\gamma_1\gamma_2\varepsilon_1\zeta_1\eta_1\pi_2\chi$ dhauta ζ_3 prabhāvena cett.] prasādēna π_2 **25d** dhāvanyt eva $\alpha_3\varepsilon_1\zeta_1\pi_\omega$ dhāvante ca α_2 dhāvanyt eva η_1 bhavanty eva α_1 prayānty eva $\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2\chi$ śudhyanty eva η_2 naśyante nāḥ ζ_3 na cett.] $^{\circ}$ tra ζ_3

❖ Commentary

The reading *ukhālam* which we have adopted in the fourth *pāda* is a vernacular term for vomiting which is found in the α recension but has been changed in some witnesses to more Sanskritic forms, such as *udgāram* and *prakṣalyam*.

Many manuscripts, including several of those collated (i.e., η_2 , π_2 and π_ω), and the *Jyotsnā* (2.24), add two verse quarters stating that the length of the cloth is fifteen cubits (*hastapañcadaśena tu*) and that the practice should be performed according to the guru's teachings (*gurūpadiṣtamārgēṇa*). These additions are absent from the α , γ and ζ groups. Moreover, the compound *hastapañcadaśena* does not fit the syntax of the sentence, while the *pāda* referring to the guru's teaching is a cliché that was probably inserted as a verse filler when with the *pāda* on the length of the cloth was added.

[2.25]

❖ Testimonia

Hṝtharatnāvalī 1.39, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhavadeva* 7.151 (attrib. HP)

kāsaśvāsapihakuṣṭham HRĀ YCM] plīhā śvāsāḥ ca kuṣṭham ca YBhD
vimśatiḥ HRĀ YBhD] vidradhiḥ YCM
dhāvanyt HRĀ] prayānty YCM, gacchānty YBhD

Cf. *Satkarmasaṅgraha* 58

कासश्वासस्थीहकुष्ठादिनाशम्
वह्मान्धं विंशतिः श्लेषरोगान् ।
दूरीकुर्यात्कर्णवाधितमुच्चैः
धौतीकर्म प्रदितं शङ्करण ॥

❖ Commentary

The verb *dhāvanti* is a play on words, using a different root *dhāv*, "run", from that of *dhauti*, which is related to *dhāv*, "purify".

Twenty phlegmatic diseases are enumerated at *Carakasaṁhitā sūstrasthāna* 20.17, a chapter on major diseases (*mahārogāḥ*).

अथ बस्तिकर्म ।

नाभिदग्ने जले पायुन्यस्तनालोत्कटासनः ।
आधाराकुञ्चनं कुर्यात् पखालं बस्तिकर्म तत् ॥ २६ ॥

Now the *basti* technique.

Squatting in water up to the navel with a reed inserted in the anus, [the yogi] should contract the perineal region. The [resultant] flushing is the *basti* technique. (26)

prescript: *om. δ₁ bastikarma (vasti°) α₁γ₁γ₂ε₁η₁π₁] vastikarmah α₃ vastikarma ζ₃π₂ bastinikarma ζ₁ vastikarmaprabhāvah α₂ vasti η₂π_ω vasti δ₂ bastih χ 26a nābhidaghne δ₁δ₂ζ₃η₂] °daghna ε₁ζ₁π₁π₂π_ωχ °dadhna γ₁γ₂ °dagdha α₁η₁ °magma α₃ hṛdyagraha α₂ pāyu α₁γ₁γ₂δ₁δ₂η₁η₂π_ω] pāya π₁ pāyum π₂ pāyur ζ₁ pāyau ε₁χ vāyu ζ₃ vāyum α₃ vāyuḥ α₂ 26b nyastanālo cett. incl. α₅] nyastanāla α₁ nyastālo ζ₃ ranyanālo α₂ 26c ādhārā cett.] ādhāra α₃ζ₁π₂ ārādha ε₁ apānā ζ₃ 26d pakhālam π_ω] pākhālam α₁ paśalam α₂ pāśalam ζ₁ prakṣālam γ₁π₁ prakṣālā α₃ prakṣālēd π₂ prakhyātam γ₂ kṣālanam ζ₃η₁η₂χ pavālam ε₁ apānād δ₁δ₂ bastikarma tat cett.] bastikarma «ta»t γ₂ vastikarmavit δ₁δ₂*

[2.26]

❖ Testimonia

Cf. *Haṭharatnāvalī* 1.45–47

नाभिदग्ने जले स्थित्वा पायुनाले स्थिताङ्गुलिः ।
चक्रिमार्गण जठरं पायुनालेन पूरयेत् ॥
विचित्रकरणीं कृत्वा निर्भीतः रेचयेजलम् ।
यावद्वलं प्रपूर्वेव क्षणं स्थित्वा विरचयेत् ॥
घटीत्रयं न भोक्तव्यं बस्तिमध्यसत्ता ध्रुवम् ।
निवातभूमौ सन्तिष्ठेद्वशी हितमिताशनः ॥

Yogacintāmaṇi f. 71r (attrib. HP), *Yuktabhavadeva* 7.152 (attrib. HP)

pāyu YCM] pāyau YBhD
pakhālam̄ bastikarma tat] abhyāsād vastikarmavit YCM, kṣālanam̄ bastikarma tat YBhD

Cf. *Satkarmasaṅgraha* 132

नौलीक्रियासुसंपत्त्वस्यक्तमूत्रमलः सुधीः ।
जाहुदग्ने जले कुर्याद्वस्तिं बस्तिविधानवित् ॥

❖ Commentary

The reading *pakhālam̄* that we have adopted in the fourth *pāda* is found in α₂ and π_ω and is close to the reading of α₁. It reflects vernacular usage as found in the old Hindi *Aṣṭāṅgayoga* of Caraṇadāsa (6.71ab). Some other witnesses have the Sanskritised form *prakṣālam̄*, which is very rare in Sanskrit sources, while others have the more common *kṣālanam̄*.

गुल्मझीहोदरं चापि वातपित्तकफोऽद्भवाः ।
बस्तिकर्मप्रभावेन वार्यन्ते सकलामयाः ॥ २७ ॥

By the power of the *basti* technique, swelling, splenitis, stomach disorders and all diseases arising from wind, bile and phlegm are removed. (27)

27b °bhavāḥ cett.] bhavāḥ $\alpha_1\delta_2$ bhavam $\eta_2\pi_\omega$ **27c** bastī cett.] vastī π_ω **27d** vāryante $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\pi_1\pi_2$] dhāryante ζ_1 śiryante ζ_3 ksīyante $\eta_2\pi_\omega\chi$ jāyate η_1 sakalāmayāḥ cett.] sakalā malāḥ $\gamma_1\gamma_2\eta_2\pi_\omega$

[2.27]

❖ Testimonia

Hṝtharatanāvalī 1.48, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhavadēva* 7.153 (attrib. HP)

gulmaplihodaram cāpi YBhD] gulmaplihodaram vāpi HRĀ, gulmodaram cāpi vāta YCM
vātāpittakaphodbhavāḥ YBhD] vātāpittakaphādikam HRĀ, plihapittakaphodbhavāḥ YCM
vāryante sakalāmayāḥ] dhāvanyt eva na saṃśayah HRĀ, bādhyanter sakalāmayāḥ YCM, naśyanti
sakalāmayāḥ YBhD

Cf. *Satkarmasāṅgraha* 135, 140–141

यावन्मला विनश्यन्ति वातपित्तकफोऽद्भवाः ।
त्रिवारं वा चतुर्वारं कृत्वा बस्तिं विरेचयेत् ॥
महोजस्वी महज्योतिर्जठराग्निप्रदीपनम् ।
गुल्मझीहोदरादीनां नाशनं सुखवर्धनम् ॥
वातपित्तकफोत्थानां दोषाणां नाशनं परं ।
कुष्ठानां नाशनं चापि बस्तिसिद्धे प्रजायते ॥

❖ Commentary

We have assumed that the compound *gulmaplihodara* is referring generally to swelling (*gulma*), spleen disorders (*plihana*) and stomach diseases (*udara*), but the terms *gulma* and *plihodara* can refer to more specific diseases. In *Suśrutasamhitā*, *uttaratantra* 42.4, *gulma* is defined as a movable or immovable round lump (*granthi*) that might arise between the heart and lower abdomen (*basti*) and can grow or shrink:

हृदस्त्योरन्तरे ग्रन्थिः संचारी यदि वा उच्चलः ।
चयापचयवान्वृत्तः स गुल्म इति कीर्तिः ॥

The compound *plihodara* is the name of a specific disease, which is defined in the *Suśrutasamhitā* (*nidānasthāna* 7.14–15) as enlargement of the spleen (*plihābhivṛddhi*) so *gulmaplihodara* might be referring more specifically to abdominal lumps and splenomegaly.

धात्विन्द्रियान्तःकरणप्रसादं
 दद्याच्च कान्तिं दहनप्रदीप्तिम् ।
 अशोषदोषोपचयं निहन्या-
 दभ्यस्यमानं जलबस्तिकर्म ॥ २८ ॥

When practised repeatedly, the water *basti* technique bestows purity of the bodily constituents, senses and mind, radiance, [and] stimulation of the digestive fire, and removes [excessive] accumulation of all humours. (28)

28a *ntahkarana cett.*] ntahkarananam $\gamma_1\zeta_3^{ac}\pi_1$ mttamkaruna α_3 **prasādam** *cett.*] prasādanam δ_1 prasādaram π_1 prabhāvam ε_1 **28b** **kāntim** *cett.*] kānti $\alpha_2\pi_1\pi_\omega$ kābhīm γ_1 **pradiptim** $\alpha_1^{\text{Pc}}\gamma_1\gamma_2\delta_2\varepsilon_1\zeta_3\eta_1\eta_2\pi_2\chi_1$ pradiptam $\alpha_1^{\text{ac}}\alpha_2\zeta_1\pi_\omega$ pradipti π_1 praptam α_3 pradipanam δ_1 **28c** **doṣopacayam** *cett.*] doṣapacayam $\varepsilon_1\pi_1\pi_\omega$ doṣaprabhavam δ_1 **28d** **abhyasya** *cett.*] abhyāsa α_2 abhyāsa η_1 **jala** *cett.*] ja η_2 **karma** *cett.*] *om.* δ_1

[2.28]

❖ Testimonia

Hṝtharatnāvalī 1.49, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhavadeva* 7.154 (attrib. HP)

prasādām HRĀ YCM] prabodham YBhD
 dadyāc ca HRĀ] dadhyāc ca YCM, dadāti YBhD

Cf. *Satkarmasaṅgraha* 139–140ab

तिष्ठेद्वशी मिताहारः सर्वाङ्गं तेन शुभ्यति ।
 धात्विन्द्रियान्तःकरणप्रसादो देहलाघवम् ॥
 महोजस्वी महज्योतिर्जराग्निप्रदीपनम् ।

उदरगतपदार्थसुद्रमन्ती
 पवनमपानसुदीर्य कण्ठनाले ।
 क्रमपरिचयवश्यवायुमार्गा-
 द्रजकरणीति निगद्यते हठज्ञैः ॥ २९ ॥

Raising the *apāna* wind into the throat and ejecting the contents of the stomach from the oesophagus, which has been brought under control by cumulative practice, is called the elephant technique (*gajakarani*) by experts in *Hatha*. (29)

29 *om.* $\delta_1\delta_2\varepsilon_1$ found after 2.25 $\zeta_1\zeta_3\eta_1\eta_2\pi_\omega$ found after 2.38 χ **29a** *udvamanti* $\alpha_1\pi_1\pi_\omega$] *udvamanti* χ *udvamante* $\zeta_1\zeta_3$ *udvavantī* η_2 *udvahantī* $\gamma_1\gamma_2\eta_1$ *udvahanti* π_2 *uddhanam̄ti* α_2 *udbhavanti* α_3 **29b** *kan̄thanāle* *cett.*] *kan̄thanālet* π_ω *kamjāle* π_1 **29c** *kramaparicayavaśya* $\alpha_1\gamma_1\gamma_2\eta_1\pi_1\chi]$ *vaśyā* $\alpha_2\pi_2$ *paricita* ζ_3 *parijita* ζ_1 *karibhir iva jalasya* $\eta_2\pi_\omega$ *vāyumārgād* α_3] *vāyumārgā* α_1 *vāyumārgam* α_2 *vāyumārgo* ζ_3 *vāyuḥ* | *go* ζ_1 *vāyuro* η_1 *vāyuvegāt* $\eta_2\pi_\omega$ *nādimārgā* π_1 *nādimārgā* $\gamma_2\pi_2$ *mārga* γ_1 *nādicakrā* χ **29d** *gajakarani* $\alpha_2\gamma_2\zeta_3\eta_1\chi]$ *gajakarani* $—$ γ_1 *gajakareṇī* α_3 *gajakariṇī* π_2 *najakariṇī* π_1 *gajakarnī* α_1 *gajakanī* ζ_1 *jalakariṇī* η_2 *jalagajakarani* π_ω

[2.29]

❖ Testimonia

Hatharatnāvalī 1.51, *Yuktabhavadeva* 7.154 (attrib. HP)

वाश्यवायुमार्गाद्] यातस तु वायुमार्गे HRĀ, वाश्यवायुमार्गा YBhD

Cf. *Hathatattvakaumudi* 8.8

उदरगतपदार्थसुद्रमेदेव नित्यं
 पवनगमनमार्गात्कण्ठनालप्रवेशात् ।
 क्रमपरिचयवश्यं स्याच्च गर्गादयो हि
 गजकरणमितीह प्राहुरार्या मुनीन्द्राः ॥

Cf. *Satkarmasaṅgraha* 108–109

अथ गजकरणी
 शुद्धं तोयं नारिकेलोद्भवं वा
 पीलाकण्ठं दुर्घटमिश्रं जलं वा ।
 वारं वारं माणिबन्धं तु कुर्वन्
 नोद्धारेण प्रक्षिप्तेऽमिभागे ॥
 एषा प्रोक्ता कफापैत्तामयेषु
 मेदोद्धीव करिणी हस्तिपूर्वा ॥

❖ Commentary

Manuscripts η_2 and π_ω have an alternative reading for the third verse quarter that explains the name of the practice: it is called the elephant technique ‘because the speed of the breath is

अथ नीतिः ।

सूत्रं वितस्तिसुस्तब्धं नासानाले प्रवेशयेत् ।
मुखाच्चिर्गमयेचैषा नीतिः सिद्धैर्निंगद्यते ॥ ३० ॥

Now *nīti*.

[The yogi] should insert a thread that has been stiffened for one handspan [in length] into the nasal passage and take it out through the mouth. This is called *nīti* by the Siddhas. (30)

prescript: *om. δ₁ε₁ζ₁ nītiḥ α₁] nīti α₃π₁ nīti α₂ netiḥ γ₂χ neti γ₁δ₂π_ω neti η₁ netikarma ζ₃η₂ netikarma π₂ 30a sustabdham̄ α₁α₂ε₁π₁] samstabdham̄ α₃ susnidgham̄ γ₁γ₂δ₁δ₂ζ₁ζ₃η₁η₂π₂π_ωχ 30c mukhān nirgamayec/yed α₁δ₁δ₂ε₁π_ωχ] mukhā nirgamayec γ₂ζ₁ mukhaṁ nirgamayeś α₃ mukhe nirgamayec π₁π₂ mu nirgamayai α₂ mukhaś ca nirgamec γ₁ mukhān nirgamanād ζ₃ mukhanirgamanād η₁η₂ caisā cett.] sā hi δ₂ sāpi δ₁ eva η₁η₂ 30d nītiḥ ε₁] nīti α₁α₂π₁ nīti ζ₁ netiḥ γ₂η₂χ neti γ₁η₁π₂ neti δ₁δ₂π_ω noti ζ₃ siddhair cett.] siddhir γ₁ siddher ζ₁ siddhau ζ₃ śuddhair π₁*

like that of water [propelled] by elephants' (*karibhir iva jalasya vāyuvegāt*). The syntax of this reading is not so easy to construe with the rest of the verse, which suggests that it was not original. The reading we have adopted (*kramaparicayavaśya...*) is attested by manuscripts of the most important groups and the same witnesses preserve *mārga* (rather than *vēga*).

[2.30]

❖ Testimonia

Yogacintāmaṇi ff. 71r–71v (attrib. HP), *Yuktabhavadeva* 7.156 (attrib. HP)

nirgamayec caisā nītiḥ] nirgamayet sā hi neti YCM, nirgamayed eṣā netiḥ YBHD

Cf. *Haṭharatnāvalī* 1.40–41

अथ नेतिकर्म
आख्युपुच्छाकारनिभं सूत्रं सुस्थिर्विनिर्मितम् ।
घट्टितस्तिमिं सूत्रं नेतिसूत्रस्य लक्ष्णम् ॥
नासानाले प्रविश्यैनं मुखाच्चिर्गमयेत्क्रमात् ।
सूत्रस्यान्तं प्रवद्धा तु भ्रामयेत्प्रासनालयोः ।

Cf. *Satkarmasaṅgraha* 67

अथ नेती
मृदु श्वशं सितं सूत्रं नासानाले प्रवेशयेत् ।
मुखाच्चिर्गमयेदस्त्रौ चिन्तयेत्वेतिका स्मृता ॥

❖ Commentary

In this verse and the next the α witnesses read *nīti/nītiḥ* for the name of this practice. These and related terms are found in various north Indian vernaculars with meanings appropriate for a practice in which a string is pulled back and forth through the nose and mouth. In modern

कपालशोधनी चैव दिव्यदृष्टिप्रदायिनी ।
जत्रूर्ध्वजातरोगौरं जयत्याशु सती नितिः ॥ ३१ ॥

The excellent *niti* [technique] purifies the skull, bestows divine sight and quickly cures a multitude of diseases that arise above the collarbone. (31)

31a śodhanī *cett.*] śodhinī π_2 śodhanā η_2 caiva $\gamma_1\gamma_2\delta_1\delta_2\pi_2\chi]$ kamthyā $\alpha_3\varepsilon_1\zeta_1$ kamthād ζ_3 kamthā α_2 kamthām π_1 vatyā α_1 kavyā π_ω kāryā $\eta_1\eta_2$ **31b** pradāyinī *cett.*] pradāyanī γ_1 **31c** jatrūrdhvā $\varepsilon_1\zeta_1\zeta_3\pi_1\pi_2\chi]$ jatrūrdhvam π_ω jatūrdhvam γ_2 ja_ddha γ_1 jānūrdhvā $\delta_1\eta_1$ yattūrdhvā η_2 hanūrdhvā α_1 hanudhva α_2 kamthordhvam α_3 jarayā δ_2 rogaugham $\alpha_3\gamma_2\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega\chi]$ rogoğham $\alpha_1\gamma_1$ rogaughā η_1 rogaughā η_2 rogaughān $\delta_1\delta_2$ rogaghnam ζ_1 rogādyam α_2 **31d** jay-
aty āśu satī nitiḥ $\varepsilon_2]$ jayety āśu satī niti α_1 jāyaty āśu satī nitiḥ α_2 jayabhyāśca satī natī γ_1 jayaty
āśu satī neti γ_2 jayanty āśu satī nitiḥ ε_1 jayaty āśum niti satī ζ_1 janayaty āśu satī natī π_1 jayaty
āśu sunetikā π_2 jayaty āśu sa netivit $\delta_1\delta_2$ jayati sā tu sūtrikā η_1 neti jayati satvaram ζ_3 netir āśu
nihanti ca $\eta_2\chi$ netir āśu nihanti ca π_ω + + + [ja]yamti ca α_3

colloquial Bengali, *niti* can mean the string used to spin a top and is likely to be connected with *neta*/*netā* which means a small piece of cloth. In modern Hindi and Gujarati *netī* means the cord of a churning stick and is cognate with Sanskrit *netra* (Turner 1966: 427, entry 7588). In Old Hindi *neta* can have the same meaning or be a kind of silk cloth (Callewaert s.v.). In Oriya *neta* means “a kind of silk cloth worn by girls” (Prahraj s.v.). We thank Lubomír Ondračka for alerting us to several of these references.

The Hindi form of the name for this practice, *netī*, is very well established nowadays, but Svātmārāma’s original readings in this and the following verse were clearly *niti* and *nīti* (vowel length was perhaps not important in the vernacular from which the name was taken). This is confirmed not just by α ’s readings at 2.30d but also by 2.31d where only the short first vowel of *nīti* works metrically (some witnesses have rewritten the *pāda* in order to use the spelling *netī*). We might thus surmise that, like *laulī*, the practice, or at least its name, was taught to Svātmārāma by Gauḍas, because it is only from Bengal that we have evidence of the use of the form *nīti*.

[2.31]

❖ Testimonia

Hatharatnāvalī 1.42, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadeva* 7.156 (attrib. HP)

śodhani YCM] śodhinī HRĀ YBhD
caiva YCM YBhD] kāryā HRĀ
rogaugham] rogaughni HRĀ, rogaughān YCM, yogādyaiḥ YBhD
jayaty āśu satī nitiḥ] jāyate netir uttamā HRĀ, jarayaty āśu netivit YCM, jayaty eva suniścitam YBhD

❖ Commentary

We have adopted the reading *caiva* in the first verse quarter, which is attested by manuscripts of the γ , δ and π groups and is easy to construe. α_1 and α_2 have *vatyā* and *kamthā* respectively, which may derive from *kanthā* (α_3 , ε_1 , ζ_1), but none of these readings makes sense here. η_1 and η_2 have *kāryā*, which is unnecessary because of the main verb in the final verse quarter.

अथ त्राटकम् ।

निरीक्षेन्निश्वलदशा सूक्ष्मलक्ष्यं समाहितः ।
अश्वसंपातपर्यन्तमाचार्यैत्त्राटकं मतम् ॥ ३२ ॥

Now *trāṭaka*:

Concentrating, [the yogi] should look at a small focal point with his gaze fixed until tears fall. Teachers consider this to be [called] *trāṭaka*. (32)

prescript: *atha cett.] a* ζ_1 *om.* δ_1 **trāṭakam** *cett.] troṭakam* α_3 *traṭakam* γ_2 *trāṭam* η_1 *om.* δ_1 **32a nirikṣen** *cett.] nirikṣye* ζ_1 *nirikṣya* η_2 **niścalā** *cett.] niścalā* γ_1 *nirmala* δ_1 **dṛśā** *cett.] dṛṣṭyā* α_2 η_2 **32b sūkṣma** *cett.] sūkṣmam* ζ_3 η_2 **lakṣyaṇam** $\alpha_3\delta_1\delta_2\varepsilon_1\eta_2\chi]$ *lakṣam* $\alpha_2\gamma_1\gamma_2\zeta_3\pi_1\pi_2\pi_\omega$ *lakṣa* $\alpha_1\eta_1$ *lakṣmaṇam* ζ_1 **32d ācāryais** *cett.] āryais* γ_2 *āryais tu* δ_2 *ācaret* η_1 *totakam* δ_1 **trāṭakam** *cett.] troṭakam* ζ_1 *trāṭikam* ζ_3 *yogināṁ* δ_1 **matam** $\alpha_1\alpha_2\delta_1\delta_2\pi_1]$ *smṛtam* $\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_2\pi_\omega\chi$

Most witnesses, including the *Jyotsnā*, read *jatrūrdhva* in the third verse quarter, which is generally understood as ‘above the collar bones’ or, as Brahmānanda says, the area above the shoulder joints (*jatrūnoḥ skandhasandhyor ūrdhvam uparibhāge*). On problems concerning the interpretation of *jatra*, see Meulenbeld 1974: 465. We have adopted *jatrūrdhva* against the reading of α_1 and α_2 , *hanūrdhva*, ‘above the jaw’, and α_3 , *kaṇṭhordhva*, ‘above the throat’.

[2.32]

❖ Testimonia

Haṭharatnāvalī 1.54, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadeva* 7.158 (attrib. HP)

nirikṣen YCM] nirikṣya HRĀ, vikṣeta YBhD
sūkṣmalakṣyam HRĀ YCM] sulakṣyam ca YBhD
sampāta HRĀ YBhD] prapāta YCM
ācāryais HRĀ YBhD] āryais tat YCM
matam YCM] smṛtam HRĀ YBhD

Cf. *Satkarmasaṅgraha* 40cd–41ab

अथ त्राटकम्
सूक्ष्मलक्ष्ये दृशौ स्थाप्य निर्निमेषथिरं भवेत् ।
अश्वसंपातपर्यन्तं कर्म त्राटकमीरितम् ॥

मोटकं नेत्ररोगाणां तन्द्रादीनां कपाटकम् ।
यत्नतस्त्राटकं गोप्यं यथा हाटकपेटकम् ॥ ३३ ॥

The destroyer of eye diseases and the door [shutting out] sloth and so forth, *trāṭaka* should be carefully kept secret, like a chest of gold.
(33)

33a *motakam* $\delta_2\varepsilon_1\eta_1$] modakam α_1 movanam α_3 mocakam $\alpha_2\zeta_1\zeta_3$ mocanam $\gamma_1\gamma_2\chi$ metakam π_1 toṭakam δ_1 trāṭakam π_2 sphoṭanam $\eta_2\pi_\omega$ **netrarogāṇāṁ** *cett.*] netrarogam ca π_1 **33b** *tan-*
drādināṁ $\alpha_1\alpha_2\gamma_2\delta_1\varepsilon_1\zeta_1\zeta_3\eta_1\pi_2\chi$] tandrādinām $\gamma_1\pi_\omega$ tam̄trādinām α_3 tam̄drādin π_1 tandrāṇām
ca η_2 nindrādinām δ_2 **kapāṭakam** $\alpha_2\gamma_1\gamma_2\delta_2\eta_2\pi_1\pi_2\pi_\omega\chi$] kavāṭakam $\alpha_1\alpha_3\varepsilon_1$ ca pāṭanam δ_1 ca
pāṭavam ζ_1 ca pāṭakam ζ_3 gapāṭavam η_1 **33c** *yatnatas* *cett.*] prayatnatas η_1 prayatnāt $\eta_2\pi_\omega$
etac ca $\delta_1\delta_2$ **trāṭakam** *cett.*] toṭakam δ_1 tuṭakam ζ_1

[2.33]

❖ Testimonia

Hatharatnāvalī 1.55, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadeva* 6.159 (attrib. HP)

motakam YBhD] sphoṭanam HRĀ, moṭanam YCM
kapāṭakam HRĀ YCM] kapāṭanam YBhD
yatnatas YBhD] prayatnāt HRĀ, etac ca YCM
hāṭakapeṭakam YCM YBhD] ratnasupetakam HRĀ

Cf. *Satkarmasaṅgraha* 41cd–42ab

अथ ब्राटकम्
वडग्लाविकरणस्ये उस्मिन्नन्तर्ज्योतिः प्रकाश्यते ।
नेत्ररोगास्तथा तन्द्रा नश्यन्तीत्याह धूर्जतिः ॥

❖ Commentary

The witnesses have many different readings for the first word of this verse. The α manuscripts are split between *modaka* (α_1), *mocaka* (α_2) and *movana* (α_3). Of these, *modaka* is the most likely, if it is understood as a medicinal pill. However this meaning is rare, even in medical literature, as *modaka* is generally used to refer to a small sweet. We have adopted *motakam*, which is attested by δ_2 , ε_1 and η_1 , as well as the *Yuktabhavadeva*, and which we understand to mean “destroyer” (*muṭa pramardane*, *Dhātupātha* 1.346). Bohtlingk and Roth (s.v.) and Monier-Williams (s.v.) give medicinal pill as a possible meaning of *motaka* (cf. *modaka*) but it appears that this is mainly an inference drawn only from this verse, where the pill is merely a comparison. Several witnesses have *sphoṭanam* ('destroying'), which is also possible.

The reading *kapāṭakam* in the second verse quarter is found in most of the witnesses and testimonia and we have adopted it accordingly. The context indicates that it means “shutter” (in the sense of shutting out something), but we have not found any parallel usages of it in this sense.

अथ लौली ।

अमन्दावर्तवेगेन तुन्दं सव्यापसव्यतः ।
नतांसो भ्रमयेदेषा लौली गौडैः प्रशस्यते ॥ ३४ ॥

Now *laulī*:

With the shoulders lowered, [the yogi] should rotate the stomach to the left and right with the speed of a rapid whirlpool. This is called *laulī* by people from Gauda. (34)

prescript: *om. δ₁ laulī α₁] nauli α₂γ₂η₁π₂π_ω noli π₁ naurī γ₁ naulih α₃ε₁ε₂χ naukuli ζ₁ naulikam δ₂ naulikarmma ζ₃ neulikarmma η₂ 34a amandā cett.] amandyā γ₂ āmandā α₃ζ₃π_ω āmanda η₁ varta cett.] vatta α₃ζ₁ cakra η₁ 34b tundam γ₂ε₁ζ₃π₁π_ωχ] tudam α₁α₂π₂ tum-dum γ₁ tundat η₂ tumdam α₃ζ₁ tundeh δ₂ tulyam δ₁ gudam η₁ savyataḥ cett.] savyayoh α₂δ₁δ₂ 34c natāmso/śo α₂γ₂δ₁δ₂ε₁ζ₁η₁π₁χ] natāso α₁ natāmīsur π₂ naśnātso γ₁ satāmśo π_ω śataśo ζ₃η₂ bhrāmayed α₁α₃ζ₁π_ω] bhrāmayed γ₂δ₂ζ₃η₁η₂π₂χ bhrāmayad ε₁ bhāmayad γ₁ bhāvayed α₂ trabhaved π₁ bhyasayed δ₁ eṣā cett.] doṣā α₂ dosāḥ π₁ oṣā ζ₃ 34d laulī α₁] nauli α₂γ₁γ₂δ₁δ₂ε₁ζ₁ζ₃η₂π₂π_ω nili α₃ noli π₁ naurī ε₂ naulih χ lokai η₁ gaudaiḥ γ₂ε₁π₁] gaulaiḥ α₁η₂ gauraiḥ π₂ golaiḥ α₃ goli η₁ gaudaiḥ γ₁ gaulih ζ₁ maulaiḥ π_ω nauli α₂ yoge δ₁δ₂ζ₃ siddhaiḥ χ prāśasyate cett.] prasatyate α₂ pradr̄syate ζ₃ pracakṣate δ₁δ₂ pracakṣyate χ*

[2.34]

❖ Testimonia

Hatharatnāvalī 1.34, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadeva* 6.162 (attrib. HP)

savyataḥ HRĀ YBhD] savyayoh YBhD
bhrāmayed] bhrāmayed HRĀ YCM YBhD

lauli gaudaiḥ prāśasyate] naurī gaudaiḥ prāśasyate HRĀ YBhD, nauli yoge pracakṣate YCM

Cf. *Satkarmasaṅgraha* 110cd–111

अथ नौली
अमन्दावर्तवेगेन जठरं दक्षवासयोः ।
चालयेच्छुभुता प्रोक्तं तत्र लक्ष्म्यधिदेवता ।
बाह्यनौलिरियं प्रोक्ता जठरानलदीपिनी ॥

❖ Commentary

We have adopted α₁'s readings of *laulī* and *laulika* as the name of this practice in verses 2.34–35 and 2.22 respectively. The vast majority of manuscripts, including α₂, and the most important testimonia support *naulī* or *naulih* but the names *laulika* and *laulikī* do occur in some more recent works, such as the *Hathayogasaṃhitā* (p. 4), *Gheraṇḍasaṃhitā* (1.12), *Yogaśāraśaṅgraha* (pp. 54–55) and *Yogakarṇikā* (p. 56). The root *lul*, “roll”, provides an etymology for *laulī* and the change to *naulī* can be explained by the similarity in Bengali scripts of *la* and *na* (we thank Lubomír Ondračka for this observation).

A video of Mahant Bālyogī Rām Bālak Dās performing *laulī* at Dīrgheśvar Mahādev, U.P. is available in the digital edition.

तुन्दाग्निसंदीपनपाचनादि-
संधायिकानन्दकरी सदैव ।
अशेषदोषामयशोषणी च
हठक्रियामौलिरियं च लौली ॥ ३५ ॥

Laulī brings about stimulation of the fire in the stomach, [good] digestion and so forth, always brings bliss, and makes all humoural disorders and diseases disappear. This *laulī* is the best of all *Hathā* techniques. (35)

35a *tundāgni* ε₁π₂] tumdāgni ζ₁ tumdāsti α₁ tumddāsti α₂ mumdāgni γ₁ mamdāgni α₃γ₂δ₁δ₂ζ₃η₁η₂π₁π_ωχ] **pācanādi** α₁α₂γ₂ε₁ζ₃π₂π_ωχ] pāvanādi γ₁η₁ pāvakādi η₂ pācanāni ζ₁ pācanāni π₁ pācanāgni δ₁ pācanāgnih δ₂ **35b** *samdhāyikā* γ₁γ₂δ₁π₂χ] samdhāyakā α₁α₂ζ₃η₁η₂π₁π_ω samdāyakā ε₁ samdāyikā ζ₁ samdhānakā α₃ sandhādhikā δ₂ **sadaiva** cett.] tathaiva δ₁δ₂ **35c** *doṣāmaya* cett.] doṣāmala η₁η₂π_ω **śoṣanī** cett.] śoṣinī δ₁η₁ śodhaṇī γ₁ śodhinī γ₂ **ca** cett.] va η₁ yā γ₁ **35d** *maulir iyam ca* α₁α₃γ₁γ₂ε₁π₁π₂χ] maulir iyam hi α₂δ₁δ₂ζ₃ mūlam iyam hi ζ₁η₁ °sau jayatiha η₂ jayam̄tiha π_ω **laulī** α₁] mauli α₂ tauļiḥ α₃ laulih ζ₃ nauli γ₁δ₁η₁η₂π₁π₂π_ω nauliḥ γ₂ε₁δ₂ζ₁χ nali δ₂

35 After this verse α₃ has an additional verse:

तित्रावर्तनवतं नोपम यथा सव्यापसव्यक्रमं । कुर्यादर्थविलूनमानशतमासं साधनापेक्षतः ।
उद्यदिपनलोचनानि गणके सानंदशोभावहं । नाना + विघातकारि हठविद्या मौलि + . नैलिकं ॥

[2.35]

❖ Testimonia

Hatharatnāvalī 1.35, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadeva* 7.163 (attrib. HP), *Hathatattvakaumudī* 8.12

tundāgni HRĀ] mandāgni YCM YBhD HTK
ādisamdhāyikā HTK] ādisandipikā HRĀ, āgnisandhāyikā YCM, adisandhāvanā YBhD
sadaiva HRĀ YBhD HTK] tathaiva YCM
śoṣanī ca HRĀ] śoṣinī ca YCM, śoṣāṇiyam YBhD, śoṣāṇīva HTK
maulir iyam ca lauli] maulir iyam ca nauli HRĀ, maulir iyam hi nauli YCM, maulir iyam hi nauliḥ YBhD, sau jayatiha nauliḥ HTK

❖ Commentary

Manuscripts α₁ and α₂, ε₁, ζ₁ and π₂ have *tundāgni* (or a very similar reading) in the first verse quarter. This reading is also supported by all of the manuscripts collated for the published edition of the *Hatharatnāvalī*. The compound *tundāgni* is rare in Sanskrit literature but it was likely used here because the term *tunda* appears in the previous verse, which explains how *laulī* is done. The compound *tundāgni* is synonymous with *udarāgni*, *jāṭharāgni*, *śarīrāgni* etc., which are commonly used in yoga texts to refer to the body's digestive fire. The alternative reading *mandāgni* ('sluggish fire') is reasonably common in contexts of stimulating poor digestion, and may have been introduced early in the transmission to replace the more unusual *tundāgni*.

अथ कपालभातिः ।

भूत्वावल्लोहकारस्य रेचपूरौ सुसंब्रमौ ।
कपालभातिविरव्याता कफदोषविशोषिणी ॥ ३६ ॥

Now *kapālabhāti*:

Very rapid inhalation and exhalation like the bellows of a blacksmith is called *kapālabhāti*, the skull bellows. It dries up imbalances of phlegm. (36)

prescript: *om. δ₁ atha cett.] om. ζ₃ kapālabhātiḥ α₃χ]* kapālabhāti α₁ε₁ζ₁ kapālabhāti
 $\gamma_1\gamma_2\delta_2\eta_1\pi_2$ kapālibhāti α₂ kapālabhātiḥ π₁ bhāthī π_ω kapālabhātikarma ζ₃ kapālabhāthikarma η₂

36 *om. ζ₁ 36a bhastrāval γ₂ζ₂ζ₃χ]* bhastraval α₁α₂ bhastrāhaval γ₁ bhastrāva π_ω bhastrā ca π₁
bhastreva δ₁δ₂ε₁π₂ bhastrīva α₃ [bha]strarīva η₁ lohakārasya η₂ **lohakārasya** *cett.]* lohakāraś
 ca α₃ lohakārāṇamṣya α₂ lohakārāṇām δ₁δ₂ bhastrīvat η₂ **36b recapūrau** *cett.]* recapūro α₁α₂
 recapūra ε₁η₁ kuryāt savyā° η₂ **susambhramau** α₁α₂α₃ζ₂ζ₃η₁π_ω] sasambhramau γ₁γ₂δ₁π₁π₂χ
 sasambhramam δ₂ °kasambhramā ε₁ °pasavyatalā η₂ **36c bhātir** α₃ε₁ζ₂ζ₃χ] bhāti α₁γ₁ bhāti
 $\gamma_2\delta_1\delta_2\eta_1\pi_1\pi_2\omega$ bhātā α₂ bhāthī η₂ **vikhyaṭā** *cett.]* vikhyaṭo α₃ viksātaṁ α₂ vijñeyā δ₁ ity
 eṣā ζ₂ζ₃ **36d kaphadoṣa** *cett.]* kaphadoṣa δ₁δ₂ kaphāmaya η₂π_ω **viśoṣinī** α₁ζ₂η₁] viśoṣanī
 $\alpha_2\alpha_3\gamma_1\gamma_2\zeta_3\eta_2\pi_\omega\chi$ viśoṣanā π₁ viśodhini η₂ vināśini ε₁ visarpinī δ₁δ₂

Most witnesses and the testimonia have *maulir iyam* in the fourth verse quarter, which expresses the idea that *laulī* was thought to be the best of the *ṣatkarma*, and the assonance of *laulī* and *mauli* may have been intended. The alternative reading of *mūlam iyam* in ζ₁ and η₁ would suggest that *laulī* is necessary for the other practices, which does not seem to be the case because, according to *Haṭhapradīpikā* 2.21, the *ṣatkarmas* are more like therapeutic interventions.

[2.36]

❖ Testimonia

Haṭharatnāvalī 1.56, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadeva* 7.163 (attrib. HP)

atha kapālabhātiḥ YBhD] atha kapālabhastrīka HRĀ, atha kapālabhāti YCM
 recapūrau YCM YBhD] recapūra HRĀ
 susambhramau HRĀ] sasambhramau YCM YBhD
 bhātir YBhD] bhāti YCM, bhastrī HRĀ
 kaphadoṣa YCM YBhD] sarvaroga HRĀ

Cf. *Satkarmasaṅgraha* 50cd–51

अथ भूत्वा
 लोहकारस्य भूत्वे रेचपूरौ तु वेगतः ॥
 पुनः पुनः प्रकुर्वात स्थिरमूर्धा प्रयत्नतः ।
 स्थिरमस्तेति च स्वात योगिनां सिद्धिदायका ॥

❖ Commentary

The word *bhātir* is derived from *bhastrī* (Turner 1966: 537, entry 9424).

षट्कर्मभिर्गतस्थौल्यकफमेदोमलादिकः ।
प्राणायामं ततः कुर्यादनायासेन सिध्यति ॥ ३७ ॥

The person whose excess weight, phlegm, fat, impurities and the like have been removed by the six techniques should then perform breath-control. It is perfected without effort. (37)

37a **ṣaṭkarmabhir gata** $\alpha_1\gamma_1\varepsilon_1\zeta_1\eta_2\pi_2\pi_\omega$] ṣaṭkarmabhir gatam γ_2 ṣaṭkarmābhigata π_1 ṣatkoṇabhi-
gatam α_2 ṣaṭkarmanirgata $\delta_1\zeta_3\eta_1\chi$ $\text{~}nirgatā$ α_3 $\text{~}nirata$ δ_2 **sthaulya** $\alpha_1\gamma_1\delta_1\delta_2\zeta_1\zeta_3\pi_2\pi_\omega\chi$]
sthaulyam $\alpha_2\varepsilon_1\eta_1\eta_2\pi_1$ sthauyah γ_2 sālyā α_3 **37b kapha cett.**] kaphā γ_1 katham ε_1 **medo cett.**]
bhedo η_1 doṣa $\alpha_2\chi$ **malādikah** $\alpha_1\delta_2\zeta_1\zeta_3\pi_2\pi_\omega\chi$] malādikam $\alpha_2\varepsilon_1\pi_1$ malādhikah $\alpha_3\delta_1$ balādhikah
 η_2 malādhike η_1 malojhitah γ_1 malojitah γ_2 **37d sidhyati cett.**] śudhyati $\alpha_1\delta_1\pi_\omega$ śusidhyateḥ
 α_2

η_2 and other manuscripts have *kuryāt savyāpasavyataḥ* ('left and right') instead of *recapūrau susambhramau*. Although one might infer that *savyāpasavyataḥ* is referring to performing the skull bellows breathing alternately through the left and right nostrils, it appears to be a secondary reading because there is no indication of what is moving to the left and right. Such a method of alternate nostril breathing is explained as a variation of *kapālabhāti* in the *Hṛdayogaśamhitā* (p. 14):

इडया पूर्येद्वायुं रेचयेत्पिङ्गलाख्यया ।
पिङ्गलया पूरयित्वा पुनश्चन्द्रेण रेचयेत् ।
पूरके रेचकं कृत्वा वैगेन न तु चालयेत् ॥

In the second verse quarter, we have adopted the reading of the α manuscripts, *susambhramau* ('great speed'). The compound *susambhrama* is not attested elsewhere as an adjective, whereas the alternative reading *sasambhrama* ('fast') is commonly used. We have retained *susambhramau* because it seems grammatically possible and is also well attested by other manuscript groups.

[2.37]

❖ Testimonia

Hṛtharatanāvalī 1.60, *Yogacintāmaṇi* f.8v (attrib. Ātmārāma), *Yuktabhavadeva* 7.165 (attrib. HP)

ṣaṭkarmabhir YBhD] karmāṣṭabhir HRĀ, ṣaṭkarmanir YCM
sthaulya YCM] sthaulyam HRĀ YBhD
malādikah] malādikam HRĀ, gadādikah YCM, malātīgah YBhD

प्राणायामैरेव सर्वं प्रशुष्यन्ति मला इति ।
आचार्याणां तु केषांचिदन्यत्कर्म न समतम् ॥ ३८ ॥

Some teachers say that all impurities are dried up by means of breath-controls alone and do not recommend any other practice.
(38)

ब्रह्मादयोऽपि त्रिदशाः पवनाभ्यासतत्पराः ।
अभूवन्नतकभयात्समात्पवनमभ्यसेत् ॥ ३९ ॥

Even Brahmā and the other gods became devoted to breath practice through fear of death, so one should perform breath practice. (39)

38a *prāṇāyāma* *eva* *cett.*] prāṇāyāmena vai ζ₁ζ₃η₁ prāṇāyāmaiḥ sukhāt̄ η₂ **sarve** *cett.*] sarveḥ α₂ sarvaiḥ α₃δ₂ **38b** *praśuṣyanti* *cett.*] praśukhyanti δ₁ praśuddhyati η₂ **malā iti** α₁α₂γ₁γ₂δ₂ε₁π₁π₂χ] malā api δ₁ζ₁ζ₃ malāmnapi η₁ malāśayā π_ω malāśayah η₂ matoda iti α₃ **38c tu** *cett.*] tya ε₁ ca ζ₃ **38d anyat karma** *cett.* incl. α₃] anyakarma α₁α₂γ₁δ₂ **39a brahmā-dayo'** *pi tridaśāḥ* *cett.*] ṣaṭkarmayogam āpnoti η₂ **39b pavanābhyaśatatparāḥ** *cett.*] °parāḥ η₂ prāṇāyāmaparāyāḥ η₁ **39c abhūvann antakabhayāt** α₁α₂α₃γ₂ζ₁π₁π₂π_ωχ] abhavan taṇṭ-takabhayāt γ₁ abhavanty abhayāt η₁ samanaskāntakabhayāt η₁ sumanaskāntako bhavyāḥ η₂ tena siddhim gatās te ca (te na δ₂) δ₁δ₂ζ₃ **39d pavanam** *cett.*] prāṇavam η₁

[2.38]

❖ Testimonia

Yogacintāmanī ff. 8v–9r (attrib. Ātmārāma), *Yuktabhvavadeva* 7.166 (attrib. HP)

serve YBhD] sarvaiḥ YCM
iti YBhD] yataḥ iti YCM
karma YBhD] krama YCM

❖ Commentary

The plural of *prāṇāyāma*, which we have translated here as ‘breath-controls’, probably refers to practising multiple repetitions of breath retentions with alternate nostril breathing.

[2.39]

❖ Testimonia

Hatharatnāvalī 3.82, *Haṭhatattvakaumudī* 8.19

abhūvann antakabhayāt] abhūvan mr̄tyurahitā HRĀ, tena siddhim gatā yoge HTK

❖ Commentary

Brahmā is said to have become devoted to *prāṇāyāma* because of his fear of death in the *Viveka-mārtanda* (74), a text known to Svātmārāma.

यावद्द्वौ मरुदेहे यावचित्तं निराश्रयम् ।
यावद्वीक्षा भ्रुवोर्मध्ये तावत्कालभयं कुतः ॥ ४० ॥

So long as the breath is bound in the body, so long as the mind is without support, so long as the gaze is on the middle of the brow, where is the fear of death? (40)

40b *yāvac cittam* *cett.*] tāvac cittam $\delta_1\delta_2\zeta_3\eta_1$ **nirāśrayam** *cett.*] nirāmayam $\delta_1\delta_2$ nirākulam
 χ **40c** *yāvad/yāvat* *cett.*] jāvat η_2 yāt ζ_1 yā δ_1 **vīkṣā** *em.*] vīkṣam α_3 vīkṣed $\alpha_1\alpha_2\epsilon_1$ dīkṣe
 γ_2 īkṣ(y)et $\pi_1\pi_2$ icched γ_1 paśyed $\zeta_1\zeta_3\eta_1\eta_2\pi_ω$ dr̄ṣṭir $\delta_1\delta_2\chi$ **madhye** *cett. incl. α_5*] madhyam
 $\alpha_1\gamma_2\eta_2\pi_1$ **40d** *kāla* *cett.*] kālam η_1 post **kutah** *add.* bahvāmaya pi nāpnoti pavanābhyaśatata-
 paraḥ/ samanaskomtakabhayam tasmāt pavanam abhyaset// (cf. 2.39). ζ_3

[2.40]

❖ Sources

Vivekamārtanda 73

vīkṣā VM] dr̄ṣṭir VM v.l.

❖ Testimonia

Yogacintāmaṇi f. 92r (attrib. *Skandapurāṇa*), Yuktabhavadeva 7.8 (attrib. Gorakṣanātha)

cittam YBhD] vṛttau YCM
 vīkṣā] dr̄ṣṭir YCM YBhD

❖ Commentary

We have adopted the reading *vīkṣā* in the third verse quarter, which is an emendation of α_1 and α_2 's *vīkṣed*. The verb *vīkṣed* is likely an error as the other *yāvat* clauses have been written as nominal phrases. The reading *vīkṣā* occurs in the same verse of the six-chapter version of the *Vivekamārtanda*, which sometimes preserves old readings of that text.

विधिवत्प्राणसंयामैर्नाडीचक्रे विशोधिते ।
सुषुम्नावदनं भित्त्वा सुखाद्विशति मारुतः ॥ ४१ ॥

When the network of channels has been purified by breath-controls as prescribed, the breath pierces the mouth of Suṣumṇā and enters it with ease. (41)

मारुते मध्यसंचारे मनःस्थैर्यं प्रजायते ।
यो मनःसुस्थिरभावः सैवावस्था मनोन्मनी ॥ ४२ ॥

When the breath moves in the middle, stillness of the mind arises. The mind's becoming very still is the 'mind beyond mind' (*manon-manī*) state. (42)

41a samyāmair cett.] samyamye η_2 samyame π_ω **41b nāḍī cett.]** nādi $\alpha_1\alpha_3\pi_\omega$ nārī π_2 **cakre**
cett.] cakro γ_2 cakram ζ_1 krīva γ_1 **viśodhite cett.]** viśodhayet α_3 **41c bhittvā cett.]** om. ε_1
41d sukhād cett.] mukhād $\delta_1\delta_2\eta_1$ **42a mārute cett.]** māruto $\alpha_3\delta_1\pi_2$ maruto δ_2 **samcāre cett.]**
samcārān α_3 **42c manahsusthirībhāvah cett.]** manahsusthirābhāvah $\alpha_2\gamma_1$ nasahsthirībhāva
 π_2 **42d saivāvasthā manonmanī cett.]** saiṣā° $\delta_1\delta_2\pi_2$ γ_2 dittogr. saivāvasthonmanī matā π_1

[2.41]

❖ **Testimonia**

Hṝtharatnāvalī 2.2, *Yogacintāmaṇi* f. 18r (attrib. HP)

vidhivat HRĀ] vividhaiḥ YCM

❖ **Commentary**

The compound *prāṇasamyāmaiḥ* ('breath-controls') should be understood here as a synonym for *prāṇāyāmaiḥ* as found in 2.38 (on which see the note on this verse).

[2.42]

❖ **Testimonia**

Hṝtharatnāvalī 2.3, *Yogacintāmaṇi* f. 18a (attrib. HP)

madhyasamcāre YCM] madhyame jāte HRĀ
yo manah YCM] manasāḥ HRĀ

तत्सिद्धये विधानज्ञश्चित्रान्कुर्वति कुम्भकान् ।
विचित्रकुम्भकाभ्यासाद्विचित्रां सिद्धिमाप्नयात् ॥ ४३ ॥

In order to achieve that, he who knows [their] methods should perform various retentions. As a result of the practice of the various retentions, he obtains various results. (43)

43a tatsiddhaye cett.] tatsiddhayo ζ_1 tatsādhana π_2 **vidhānajñāś** $\alpha_1\alpha_3\delta_1\pi_1]$ vidhānajñāś $\gamma_1\gamma_2\zeta_1\zeta_3\chi$ vidhānajñā $\alpha_2\varepsilon_1\eta_1\pi_\omega$ vidhānajño $\delta_2\eta_2$ vidhijñās tu π_2 **43b citrān cett.]** viśan δ_2 **kurvita** $\alpha_3\delta_1\delta_2\pi_1]$ avita α_1 kurvanti $\alpha_2\gamma_2\varepsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_2\pi_\omega\chi$ kurvati γ_1 **43c vicitrakumbhakābhyaśād cett.]** citrakumbhakābhyaśād ε_1 kumbhakābhyaśāvvicitrām γ_1 om. $\delta_1\delta_2$ **43d vicitrām siddhim āpnuyāt cett.]** vicitrām gatim āpnuyāt α_2 vicitrām āpnuyāt η_1 yogasiddhim avāpnuvāt γ_1 om. $\delta_1\delta_2$

[2.43]

❖ Testimonia

Hatharatnāvalī 2.4, *Yuktabhavadeva* 7.92 (attrib. *Yājñavalkyagītā*)

jñāś citrān] jñāḥ sadā HRĀ, jñāś citrān YBhD
kurvita HRĀ] kurvanti YBhD

❖ Commentary

The majority of witnesses, including α_2 , have a plural subject (*vidhānajñāḥ*) and verb (*kurvanti*) in the first line. We have adopted the singular, which is attested by α_1 , α_3 and manuscripts of the *Hatharatnāvalī*, because it corresponds with the singular subject of the second line.

सूर्यभेदनमुज्जायी तथा सीत्का च शीतली ।
भस्त्रिका भ्रमरी मूर्छा केवलश्वाष कुम्भकाः ॥ ४४ ॥

Suryabhedana, ujjayī, sītkā, śītalī, bhastrikā, bhramarī, mūrchā and kevala: these are the eight *kumbhakas*. (44)

44a ante *sūryabhedanam* add. atha kumbhakabhedāḥ X **44b** *tathā sītkā ca śītalī* (*sītkā* $\alpha_1\alpha_3$)
tathā sīt-/śītkāraśitali $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_1\eta_2\pi_2\pi_\omega$ tathā śītkāraśitalā $\zeta_1\pi_1$ tathā satkāraśitalā α_2 sītkāri
śītalī tathā X **44c** *bhastrikā* cett.] bhastri ca δ_1 **44d** *bhramari* $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\zeta_1\eta_2\pi_1\pi_2$] bhrāmari
 $\gamma_1\delta_2\varepsilon_1\zeta_3\eta_1\pi_\omega$ X **44e** *kevalaś* $\alpha_1\varepsilon_1\eta_2\pi_\omega$] kāmbalāś α_2 ke«va»lā° α_3 kevali η_1 plāvanī $\gamma_2\zeta_1\zeta_3\pi_1$
plāvinī X prāvatī γ_1 pratvanī π_2 sahitāś $\delta_1\delta_2$ **cāṣṭa** $\alpha_1\delta_1\delta_2\varepsilon_1\eta_1\eta_2\pi_\omega$] °ty aṣṭa $\gamma_1\gamma_2\zeta_1\zeta_3\pi_1\pi_2$ X catha
 α_2 °ny aṣṭa α_3 **kumbhakāḥ** cett.] kumbhakaḥ $\gamma_1\varepsilon_1$ kumbhikā π_1 kumbhakā π_ω kumbhakān η_1

[2.44]

❖ Testimonia

Hatharatnāvalī 2.6, *Yogalakṣaṇāvalī* f. 32r (attrib. HP), *Yogacintāmaṇi* f. 101r (attrib. *Hathayoga*),
Yuktabhavadeva 7.93 (attrib. HP)

ujjāyī YCM YBhD] ujjayī HRĀ YLĀ
tathā sītkā ca śītalī YLĀ] tathā śītkāraśitali HRĀ YCM, sītkāri śītalī tathā YBhD
bhramari YCM] bhrāmari HRĀ YLĀ YBhD
kevalaś HRĀ] kevalaś YLĀ YBhD, sahitam YCM

❖ Commentary

On the occurrence of *plāvanī* in this list in many manuscript groups, including the *Jyotsnā*, see the note on verse 2.71.

पूरकान्ते तु कर्तव्यो बन्धो जालन्धराभिधः ।
कुम्भकान्ते रेचकादौ कर्तव्यस्तूड्डियाणकः ॥ ४५ ॥

At the end of the inhalation, the lock called *jālandhara* is to be performed, while at the end of the retention and beginning of the exhalation, *uddiyāna* is to be performed. (45)

45a tu *cett.*] ca α_2 **45b jālandharā** *cett.*] jālāṁdharā $\alpha_1\pi_1$ jālāntarā ε_1 **bhidhah** *cett.*] vidhah
 δ_1 vadhiḥ α_2 **45c recakādau** *cett.*] cakādau ca η_1 **45d kartavyas** *cett.*] kartavyams η_2 **tū**^o
cett.] tu $\alpha_1\varepsilon_1\pi_2\pi_\omega$ ta γ_1 **uddiyānakah** *m.c.* $\alpha_3\varepsilon_1\zeta_1\eta_1\pi_1\pi_\omega$] diyānakah $\alpha_1\alpha_2$ **uddiyānakah** $\gamma_2\delta_1\delta_2\eta_2\chi$
 diyānakah $\zeta_3\pi_2$ hiyānakah γ_1

[2.45]

❖ Sources

Gorakṣaśataka 62ab, 58ab

kartavyas tūddiyānakah] *kartavyoddīyanābhidhah* GŚ

❖ Testimonia

Hatharatnāvalī 2.7, *Yogacintāmaṇi* f. 80r (attrib. *Yogabīja*), *Yuktabhavadeva* 7.94 (attrib. HP)

tu HRĀ YCM] ca YBHD

❖ Commentary

The term *uddiyāna* is spelt various ways among manuscripts of the *Hṛṣiprādīpikā* and other texts. Generally speaking, the α group have *uddiyāna*, π *uddiyāna*, γ and δ *uddiyāna* and the *Jyotsnā* *uddiyāna*. Other spellings, such as *udyāna* and *udiyāna*, also occur. We have adopted the spelling of α except in cases where the metre of a verse requires otherwise, as in 2.45d (*uddiyānakah*). As noted by Sanderson (2007: 265), diverse spellings of the place by the same name occur, including *Uddiyāna*, *Oḍḍiyāna*, *U/Odyāna*, or *U/Oḍḍayana*.

अधस्ताल्कुञ्चनेनाशु कण्ठसंकोचने कृते ।
मध्ये पश्चिमताणेन स्यात्प्राणो ब्रह्मनाडिगः ॥ ४६ ॥

By quickly contracting the lower region when the throat has been constricted and stretching back the middle [of the body] the breath goes into the channel of Brahman. (46)

46 om. δ₁δ₂ **46a adhastāt** α₃ε₁γ₁η₂π₂χ] adhastāt α₁π₁π_ω adhasta γ₁ adhasthāt γ₂ζ₁ adhastvāt ζ₃ adhamān α₂ **kuñcanenāśu** cett.] kuñcanenāśum π₂ kuñbhakenāśu ζ₁ kuñbhakenāśam α₃ **46c madhye** cett.] madhya γ₁η₂π_ω **tāñena** α₁α₂α₃ε₁γ₁π_ω] tāñena γ₁γ₂ζ₃η₂π₁π₂χ tāñā ζ₁ **46d syāt** cett.] sthāt ζ₁ **brahma** cett.] madhya η₂π_ω **nāḍigah** cett.] nāḍigataḥ ζ₁ nāḍikām π₂ nābhīrāt γ₁

46 = 3.70*1

[2.46]

❖ Sources

Gorakṣaśataka 62cd–63ab

kuñcanenāśu] kuñcanenaiva GS

❖ Testimonia

Hatharatnāvalī 2.8, *Yogabīja* 110 (southern recension), *Yogacintāmaṇi* f. 80r (attrib. *Yogabīja*), *Yuktabhavadeva* 7.95 (attrib. HP)

adhastāt HRĀ YB YBhD] adhas tv YCM
kocane krte HRĀ YB YBhD] kocanena ca YCM

❖ Commentary

As is clear in the source text, the *Gorakṣaśataka*, the three techniques alluded to here are *mūlabandha*, *jālandharabandha* and *uddiyānabandha* respectively (on which see chapter three).

The stem form *brahma* is found in various compounds in the text. We understand it to refer to Brahman, the absolute, in all instances other than *brahmagrānthis*, where we take it to mean the deity Brahmā. See Mallinson 2007: 205 n. 240.

अपानमूर्खमुत्थाप्य प्राणं कण्ठादधो नयेत् ।
योगी जराविमुक्तः सन् षोडशो वयसा भवेत् ॥ ४७ ॥

The yogi should raise up *apānavāyu* and lead *prāṇa* down from the throat. Freed from ageing, he becomes sixteen years old. (47)

तत्र सूर्यभेदनम् ।

आसने सुखदे योगी बद्धा वत्रासनं ततः ।
दक्षिनाङ्ग्या समाकृष्ट्य बहिःस्थं पवनं शनैः ॥ ४८ ॥
आ केशाग्रान्तखायाच्च निरोधावधि कुम्भयेत् ।
ततः शनैः सव्यनाङ्ग्या रेचयेत्पवनं सुधीः ॥ ४९ ॥

Of these [breath retentions], piercing the sun [is now taught]:

The yogi should sit in *vajrāsana* on a comfortable mat, then slowly draw in external air through the right nostril, and hold the breath as far as the tips of the hair and nails until cessation [of the breath].

47a utthāpya cett.] uddāpya α_3 āsthāpya η_1 **47b kanṭhād adho** cett.] kamṭham adho α_2 kamṭhe tathom α_3 **nayet** cett. incl. α_3] nayan $\alpha_1\zeta_1$ yenayat γ_1 jayet ζ_3 **47c yogī** cett.] yogo $\delta_1\delta_2$ yogam γ_1 **vimuktah san** $\alpha_1\alpha_3\gamma_2\delta_1\delta_2\epsilon_1\pi_1\pi_2\pi_\omega\chi]$ viyuktah san γ_1 vimuktah sa ζ_1 vimukta sah ζ_3 vimuktasyā α_2 vimuktā ca η_2 bhimuktā ca η_1 **47d śoḍaśo vayasā** cett.] śoḍaśo vayasī π_1 śoḍaśe vayasā δ_2 śoḍaśābdavayo η_2 śoḍaśābdavayā χ **prescript: tatra** $\alpha_1\alpha_3\gamma_1\gamma_2\epsilon_1\pi_1\pi_2]$ atha $\eta_1\eta_2\pi_\omega\chi$ atha tatra ζ_3 om. $\alpha_2\delta_1\delta_2\zeta_1$ **sūryabhedanam** cett.] sūryabhedanī γ_1 sūryābhedi π_1 sūryabherda α_2 om. $\delta_1\delta_2$ **48a āsane sukhade yogī** cett.] āsane sukhadām yogī α_3 āsane sukhado yogī $\alpha_2\pi_\omega$ athāsane sukhād eva η_2 **48b baddhvā** cett.] baddhā $\eta_2\pi_\omega$ bhaddrām α_3 **va-**
jarāsanam cett. (gloss siddhāsanam π_1 mg)] vīsanām ζ_1 mudrāsamām $\eta_2\pi_\omega$ caivāsanām χ **tataḥ** cett.] munih δ_2 sudhi ζ_1 **48c nādyā** cett.] nādyāḥ $\gamma_1\delta_2$ nādyām $\zeta_1\zeta_3$ **48d bahiḥstham** cett.] bastham ca π_1 **49a ā keśāgrān** $\epsilon_1\eta_2\pi_\omega$] ā keśāgrā $\alpha_1\alpha_2\pi_1$ ā keśāgra ζ_1 ā keśāgram $\delta_1\delta_2\eta_1$ ā keśād
ā $\gamma_1\gamma_2\pi_2\chi$ ā keśāc ca ζ_3 ā keśām ā α_3 **nakhāgrāc ca** $\gamma_1\gamma_2\epsilon_1\zeta_3\eta_2\pi_1\pi_2\chi]$ nakhāgrāś ca α_1 nakhā-
vānā α_2 nakhāgram ca $\alpha_3\delta_1\delta_2\zeta_1\pi_\omega$ nakhā... η_1 **49b nirodhāvadhi** $\alpha_1\alpha_2\alpha_3\gamma_1\epsilon_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi]$ nirodhāvidhi γ_2 nirovadhi ζ_1 niruddh[o]vadhi η_1 sīrodyavadhi $\delta_1\delta_2$ **kumbhayet** cett.] kumb-
hayan α_1 kumbhakān $\delta_1\eta_1^{\text{ac}}$ kumbhakam δ_2 **49c tataḥ** cett.] om. γ_1 **nādyā** cett.] nādyā ca η_2
49d sudhīḥ $\alpha_3\gamma_1\gamma_2\epsilon_1\zeta_1\zeta_3\eta_1\pi_2]$ sudhī $\alpha_1\alpha_2\pi_1$ śuddhī π_ω śanaiḥ $\delta_2\eta_2\chi$ punaiḥ δ_1

[2.47]

❖ Testimonia

Hṝtharatanāvalī 2.9, *Yogacintāmani* f. 80r (attrib. *Yogabija*), *Yuktabhavadeva* 7.96 (attrib. HP)

jarāvimuktah san YCM] jarāvimuktah syāt HRĀ, jarāvinirmuktah YBhD

The wise man should then exhale the breath slowly through the left nostril. (48–49)

[2.48–49]

❖ Sources

Cf. *Gorakṣaśataka* 33–34ab

पवित्रे नात्युच्चनीचे ह्यासने सुखदे शुभे ।
बद्धा वत्रासनं कृत्वा सरस्वत्याश्च चालनम् ॥
दक्षनाड्यां समाकृष्य बहिष्ठं पवनं शनैः ।

❖ Testimonia

Yogacintāmaṇi f. 101v (attrib. *Yogabija*), *Yuktabhavadeva* 7.98–99 (attrib. HP)

baddhvā vajrāsanam] baddhavajrāsanas YCM, baddhvā padmāsanam YBhD
ā keśāgrān nakhāgrāc ca] ā keśāgram nakhāgram ca YCM, ā keśād ā nakhāgrāc ca YBhD
nirodhāvadhi kumbhayet YBhD] śirodhāvadhi kumbhakam YCM

Cf. *Yogalakṣaṇāvalī* f. 32r (attrib. HP)

बद्धवत्रासनो दक्षनाड्याकृष्यानिलं शनैः ।
आ नस्वायालकाग्रान्तं कुम्भयित्वा यथासुखम् ।
सव्यनाड्या ततो मन्दं रेचयेत्पवनं सुधीः ॥

❖ Commentary

An antecedent to the idea of *prāṇāyāma* affecting the whole body (i.e. as far as the tips of the hair and nails) occurs in the *Baudhāyanadharmaśūtra* (4.1.23):

आवत्येत्सदा युक्तः प्राणायामान्पुनः पुनः ।
आ केशान्तान्तस्वाग्राच्च तपस्तप्यत उत्तमम् ॥

[The yogi] who is constantly engaged [in practice] should repeat breath retentions again and again. Extreme heat burns as far as the tips of the hair and nails.

The meaning of *nirodhāvadhi* is not entirely clear, but all sources and the *Jyotsnā* (2.49) agree on this reading. The original reading may well have been *virodhāvadhi*, “until it is uncomfortable”, which makes better sense but we have decided not to emend accordingly. The problem with *nirodhāvadhi* is that to practise *kumbhaka* “up to cessation (*nirodha*)” seems to suggest that cessation is not that of the physical breath, which by definition ceases in *kumbhaka*, but of the vital wind (*prāṇa*) within the body. By citing a verse from an unnamed text, Brahmānanda seems to understand this verse as saying that the breath should very carefully (*atiprayatnena*) be held as far as the extremities of the body so that it does not damage the body by exiting through the hair follicles:

हठान्त्रिरुद्धः प्राणो ऽयं रोमकूपेषु निःसरेत् ।
देहं विदारयत्येष कुष्टादि जनयत्यपि ॥

When the breath has been stopped forcefully, it flows out through the hair follicles. This destroys the body and also causes skin diseases and the like.

कपालशोधनं वातदोषग्नं कृमिदोषहम् ।
पुनः पुनरिदं कार्यं सूर्यभेदसुदाहृतम् ॥ ५० ॥

This purifies the skull, cures [imbalances] of the wind humour [and] gets rid of diseases caused by worms [so] should be done repeatedly. It is called the piercing of the sun. (50)

50a śodhanam cett.] śodha δ₁ **50b** doṣaghnam cett.] doghnām π_ω śoṣaghnam ζ₁ doṣa-ham ε₁ζ₁ζ₃π₁π_ω] doṣajam α₁ doṣajamham α₂ doṣahṛt γ₁γ₂δ₁δ₂π₂χ toharamη₁ nāśanamη₂ **50c** kāryam α₁α₂ε₁ζ₃η₁π₁π₂χ] kārya ζ₁π_ω kuryāt γ₁γ₂δ₁δ₂ sūrya η₂ **50d** sūryabhedam udāhṛtam α₁α₂α₃ε₁ζ₃η₁π₁π₂π_ω] sūryabhedañam udāhṛtam ζ₁ sūryabhedañam uttamamη₁γ₂δ₁δ₂χ bhedañam samudāhṛtam η₂

[2.50]

❖ Sources

Cf. Gorakṣaśataka 35–36ab

कपालशोधने वापि रेचयेत्पवनं सुवीः ।
तुन्द्रस्य वातदोषग्नः कृमिदोषं निहन्ति च ॥
पुनः पुनरिदं कार्यं सूर्यभेदसुदाहृतम् ।

❖ Testimonia

Cf. Hatharatnāvalī 2.11cd-12

कपालं शोधनं चापि रेचयेत्पवनं शैः ॥
आलस्यं वातदोषग्नं कृमिकाटं निहन्ति च ।
पुनः पुनरिदं कार्यं सूर्यभेदसुदाहृतम् ॥

11cd kapālam ... śanaiḥ HRĀ] kapālaśodhanañ vātadoṣaghnam kṛmināśanañ HRĀ v.l.

Yogalakṣaṇāvalī f. 32r (attrib. HP) (ab only), Yogacintāmaṇi f. 101v (attrib. Yogabīja), Yuktabhava-deva 7.100 (attrib. HP)

vāta YCM YBhD] caitad YLĀ
doṣaghnam YCM YBhD] vātaghnām YLĀ
ham YBhD] nut YLĀ, hṛt YCM
udāhṛtam YBhD] uttamam YCM

❖ Commentary

Both *doṣaham* and *doṣahṛt* are well attested and possible. We have favoured the former because the α reading (*doṣajam*) appears to be a corruption of it, and *ha* is from the same root as the verb in the source text (i.e. *nihanti*).

अथोज्जायी ।

मुखं संयम्य नाडीभ्यामाकृष्य पवनं शैः ।
यथा लगति कण्ठात् हृदयावधि सस्वनम् ॥ ५१ ॥

Now *ujjāyī*:

[The yogi] should close the mouth and gradually draw in the breath through the nostrils so that it comes into contact [with the region] from the throat to the chest and makes a sound. (51)

prescript: *atho jāyī* α₁ε₁ζ₃η₁π₁π₂π₉χ] atha *ujjāyī* α₃ζ₁η₂ *ujjāyī* γ₁γ₂δ₂ *ujjāī* δ₁ jāī α₂
51a samyamya cett.] samynamya η₁ samkocca α₃ **nādibhyām** α₂γ₁γ₂ε₁π₂χ] nādibhyām α₁π₁
nāsābhāyām α₃δ₁δ₂ζ₁ζ₃η₁η₂π₉ 51b **śanaiḥ cett.**] tataḥ δ₁ punaḥ δ₂ 51c **yathā cett.**] yadā
η₁η₂ **lagati cett.**] lagatu π₂ galati ζ₃ ragati γ₁ **kanṭhāt tu** α₁α₂δ₂ζ₁ζ₃η₂π₁π₂χ] kanṭhe tu γ₁γ₂
kanṭhāntar δ₁ kanṭhāntam π₉ kanṭhādīm α₃ hṛtkaṇṭhe η₁ (lagaty) asuh kanṭha ε₁ 51d **hṛ-**
dayāvadhi cett.] hṛtpadmāvadhi η₂π₂ **sasvanam cett.**] sasvanī π₁ niḥsvanam π₂ sausanam η₁
śodhanam η₂

[2.51]

❖ Sources

Gorakṣaśataka 36c–37b

❖ Testimonia

Hatharatnāvalī 2.13, *Yogalakṣaṇāvalī* f. 32r (attrib. HP), *Yogacintāmaṇi* f. 101v (attrib. *Yogabīja*),
Yuktabhavadeva 7.101 (attrib. HP)

samyamya HRĀ YLĀ YCM] niyamya YBhD
nādibhyām HRĀ YCM YBhD] nāsābhāyām YLĀ
kanṭhāt tu YBhD] hṛtkaṇṭham HRA, hṛtkaṇṭhe HRĀ v.l., kanṭhe su YLĀ, kanṭhe suh YLĀ v.l.,
hṛtkaṇṭhād YCM
sasvanam YLĀ YCM] sasvanaḥ HRĀ, pūraṇam YBhD

Cf. *Hathatattvakaumudī* 10.7

अथोज्जायी कुम्भः:
आस्यं संयम्य नासापुट्युग्मुषुषिराभ्यां समाकृष्य वायुं
मन्दं मन्दं यथासौ लगति गलतटादाहृदन्तः सशब्दः ।
रुद्धा केशात्रसाग्रावधि पवनममुं रेच्येद्वामनाङ्ग्या
प्रोक्तोज्जायीति कुम्भः कफगद्दलनो दीसिकुज्जाठराङ्गे: ॥

❖ Commentary

The use of *lagati* without a locative or direct object (as found in the source text, the *Gorakṣaśataka*) is supported by the paraphrase of the verse in the *Hathatattvakaumudī* (10.7). Most witnesses (including α) have the phrase *kanṭhāt tu hṛdayāvadhi*, which we have understood to have the sense of a locative as it specifies the place within the body where the contact occurs.

पूर्ववत्कुम्भयेत्पाणं रेचयेदिडया ततः ।
श्लेष्मदोषहरं कण्ठे देहानलविवर्धनम् ॥ ५२ ॥

As before, he should hold the breath and then exhale through Idā.
[Because] it cures disorders caused by phlegm in the throat and increases the body's fire, [...] (52)

52a *pūrvavat* *cett.*] pūrve ca γ₁ pūrvatu π₂ **kumbhayet** *cett.*] kumbhayan δ₁δ₂ **prānam** *cett.*] prāṇān ζ₃η₂ prāṇāt η₁ **52b recayed idaya** *cett.*] recayediyā δ₁ **tataḥ** *cett.*] tratat γ₂ **52c śleṣma** *cett.*] śleṣmā η₂ śreṣmā γ₁ śleṣā π₂ gale ε₁ **doṣaharam** *cett.*] śleṣmādido° ε₁ **kanṭhe** *cett.*] kanṭha δ₁ dehām ζ₁ dehād η₁ dehā η₂ ḫaghnam ε₁ **52d dehānalavivardhanam** γ₁γ₂δ₁δ₂ε₁ζ₃π₁π₂χ] dehānale vivardhanam α₁ dehanaṁlavibamḍhanam α₂ dāvānalavivardhanam π_ω dehāvaladiptivardhanam α₃ analam dipavardhanam ζ₁ analadiptivardhanam η₁ ḫaladipti-vivardhanam η₂

[2.52]

❖ Sources

Cf. *Gorakṣaśataka* 37c–38b

पूर्ववत्कुम्भयेत्पाणं रेचयेदिडया ततः ।
शीर्षात्थितानलहरं गलश्लेष्महरं परम् ॥

❖ Testimonia

Hatharatnāvalī 2.14, *Yogalakṣaṇāvalī* f. 32r (attrib. HP), *Yogacintāmani* f. 102r (attrib. *Yogabīja*), *Yuktabhavadeva* 7.102 (attrib. HP)

śleṣmadoṣaharam kanṭhe YCM] gale śleṣmaharam proktam HRĀ, śleṣmadoṣaharam caitad YLĀ,
śleṣmadoṣaharam dehā YBhD
dehānalavivardhanam HRĀ YCM] dhāturogavināśanam YLĀ, naladiptipravardhanam YBhD

†नाडीजलोदरा†धातुगतदोषविनाशनम् ।
गच्छतस्तिष्ठतः कार्यमुज्जाय्यारूपं तु कुम्भकम् ॥ ५३ ॥

[and] cures diseases in the channels, fluids, stomach, and as far as all the bodily constituents, the retention called *ujjāyī* should be done when [the yogi] is moving or remaining still. (53)

53a *nādījalodarā* ε₁ζ₁γ₁π₁χ] *nādījalodaro* α₁ *nādījalalodarā* α₂ *nādījālamdaram* α₃ *nādījalo-daram* γ₁δ₁δ₂ζ₃ *nādījalodara* π₂ *nādījalodari* γ₂ *nādījalodare* η₂π₂ **dhātu** *cett.*] *dhātum* (dhau-tam pc) α₃ **53b** *gatadoṣa* α₁γ₂δ₂ε₁η₂π₁π₂π₂ωχ] *gatadoṣā* γ₁ *gadadoṣa* α₂ *galaroga* α₃ *gataroga* ζ₁η₁ *śataroga* ζ₃ *śatadoṣa* δ₁ **53c** *gacchatas tiṣṭhatāḥ* α₁α₂α₃δ₁ε₁ζ₁η₁π₁π₂π₂ω] *gacchatā tiṣṭhatāḥ* γ₁γ₂δ₂ζ₃η₂χ **kāryam** *cett.*] *kāryām* α₁ε₁ *kāya* ζ₁ **53d** *ujjāyyākhyam tu* χ] *ujjāyyākhyam* tu α₁α₂γ₂δ₁ζ₁ζ₃η₁π₂ *ujjāyyākhyam* ca δ₂ *urjjārvyākhyam* tu π₁ *ujjāyāhravya* γ₁ *ujhā*{h} *yyākhyāyat* tu α₃ *ujjākhyam* *kumbha*° ε₁ *kuru vikhyāta* η₂π₂ **kumbhakam** *cett.*] *kumbhakaḥ* π₂ *kaṁ tv idam* ε₁

[2.53]

❖ Sources

Gorakṣaśataka 38

tu] ca GŚ

❖ Testimonia

Hatharatnāvalī 2.15, *Yogacintāmaṇi* f. 102r (attrib. *Yogabīja*), *Yuktabhavadeva* 7.103 (attrib. HP)

jalodarā YBhD] *jālodarā* HRĀ, *jalodara* HRĀ *v.l.* YCM, *jalodaram* HRĀ *v.l.*
vināśanam HRĀ YCM] nivāraṇam YBhD
gacchatas tiṣṭhatāḥ YCM] *gacchatā tiṣṭhatā* HRĀ YBhD
ujjāyyākhyam tu *kumbhakam*] *ujjāyyākhyam* hi *kumbhakam* HRĀ, *ujjāyyākhyam* ca *kumbhakam* YCM, *ujjākhyam* *kumbhakam* tv *idam* YBhD

Cf. *Yogalakṣaṇāvalī* f. 32r (attrib. HP)

देहानलोहीसिकरं जलोदरविधातकृत् ।
गच्छता तिष्ठता कार्यश्चोज्जायारूपस्तु कुम्भकः ॥

❖ Commentary

Nearly all the manuscripts have *nādījalodarādhātu*, which is difficult to understand because of *jala* ('water') in this context and *ā+dhātu* within the compound. This reading is also present in the transmission of the source text for the verse, the *Gorakṣaśataka*, and most of the testimonia. Given the strength of the evidence, we have adopted the reading and understood it as a list of things in which diseases (*doṣa*) may occur. This is consistent with Brahmānanda's explanation (*Jyotsnā* 2.53). He explains *ā+dhātu* as *samantāt ... dhātavaḥ* ('the bodily constituents altogether').

Two later sources attempt to solve these problems. Some of the manuscripts of the *Hatharatnāvalī* read *nādījālo* ('in the network of channels'), which makes better sense than *nādījalo*, as *jala* usually means water rather than bodily fluid. Brahmānanda understands *jala* as water that has been drunk (*pitam udakam*), which seems far-fetched as the site of a disease. Two old

अथ सीत्का ।

सीत्कां दद्यात्सदा वक्रे ग्राणे चैव विजृम्भिकाम् ।
एवमभ्यासयोगेन कामदेवो द्वितीयकः ॥ ५४ ॥

Now *sītkā*:

[The yogi] should continuously make *sīt* sound in the mouth and flare his nostrils. By practising in this way he becomes a second god of love. (54)

prescript: *atha cett.] om. γιγ2δ1δ2 sītkā ε1ζ1]* sitkā α1 sītakā η1 śitkārah γ1δ2 sitkārah α3 śitkāra πα śikāra γ2 śitkāram π2 sītkāri α2ζ3χ śitkarākarma η2 sīgrā π1 om. δ1 54a **sīt-**/**sītkām** α1α3γ2δ2ε1ζ3π1π2χ]

satkām̄ ζ1 sātkā α2 sītkim̄ δ1 dhitkām̄(?) γ1 kumbham̄ η2πω om.

η1 dadyāt α1α2α3ε1ζ1ζ3η1π1] kuryāt γ1γ2δ1δ2γ2π2πωχ **sadā** α1α2α3ε1ζ1ζ3η1η2π1πω]

tathā γ1γ2δ1δ2π2χ vaktre cett.] vaktrāt η2 dakre γ1 54b **ghrāne caiva α1ε1η1π1π2πω]** ghrāne cātha ζ1ζ3 ghrānenaiva α3γ2δ1δ2η2χ prānenenaiva γ1 prāna caiva α2 **vijrmbhikām** α1α2δ1ε1ζ3η1π1π2χ]

vijrmbhikām γ1 vijambhikām γ2 vijambhakām ζ1 vijrmbhitām α3 vijrmbhitām η2πω visarayet δ2 54c evam abhyāsa cett.] evam abhyāsam̄ η1 **yogena cett.]** yoge tu π1 54d **kāmadevo dvitīyakah cett.]** kāmadeva ivāparaḥ δ2

manuscripts have *dare dhātu*, which avoids the need to read *darādhātu*. If one were to conjecture *nādījālodare*, the line would mean, ‘it cures diseases of the bodily constituents inside the network of channels.’

For the idea of *doṣas* being in *dhātus* see *Tantrāloka* 28.283cd, where Abhinavagupta says that worldly concepts arise as a result (*dhātudoṣāc ca saṃsārasaṃskārās te ...*). In the *Īśvara-pratyabhijñāvimarśinī* Abhinavagupta notes that they are also the source of physical disorders (*dhātudoṣakrtam mūrcchā* ĪPV on 2.15).

The name *ujjāyī* may be a Prakrit form of *uddhmāyī* from the verb *ud-dhmā*, “to blow out”. We thank Diwakar Acharya for this suggestion.

[2.54]

❖ Sources

Cf. *Kaulajñānanirṇaya* 14.54

चित्तन्दद्यात् वक्रेण नासे दद्याद्विजृम्भिका[म्] ।
वाचासिद्विर्भवत्येव कामदेवो उपरः प्रियः ॥

Cf. *Jñānasāra* 2.13

हिक्का दद्यात्सदा वक्रे प्राणश्चैव विजृम्भिकाम् ।
एवमग्यस्यपानसतु कामदेवो द्वितीयकः ॥

Cf. *Prāṇatoṣinī* (part 6) p. 851 (citing the *Jñānasāra*)

हिक्कां दद्यात्सदा वक्रे प्राणश्चैव विजृम्भते ।
एवमग्यस्ययोगेन कामदेवो द्वितीयकः ॥

योगिनीचक्रसामान्यः सृष्टिसंहारकारकः ।
न क्षुधा न तृष्णा निद्रा नैवालस्यं प्रजायते ॥ ५५ ॥

He joins the circle of yoginīs and brings about creation and destruction. Neither hunger nor thirst [nor] sleep nor indolence arise. (55)

55 found immediately after 2.53 α_2 **55a** *yoginī cett.*] yogināṁ π_1 **cakrasāmānyah** $\alpha_1\alpha_3\pi_1$] cakrasāmānya $\alpha_2\varepsilon_1\zeta_1\pi_\omega$ cakrasāmānyah χ cakram āśadya $\eta_1\eta_2$ cakrāsevyas tu $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\pi_2$ **55d** *naivālasyam cett.*] niṁdrālasyam π_1 **prajāyate cett.**] tu jāyate $\zeta_1\zeta_3$ tu jāyete η_2 na jāyate π_1

❖ Testimonia

Hatharatnāvalī 2.16, *Yogacintāmaṇi* f. 101v (attrib. *Hṛthayoga*), *Yuktabhavadeva* 7.104 (attrib. HP)

dadyāt sadā YBhD] kuryāt tathā HRĀ YCM
ghrāne caiva YBhD] ghrānenava HRĀ YCM
vijrmbhikām YBhD] visarjayet HRĀ YCM

Cf. *Yogalakṣaṇāvalī* f. 32r (attrib. HP)

सीत्कां दद्यात्सदा वक्रे प्राणे चैव विजृभिताम् ।
एवमध्यसतो न क्षुत्तद्वालस्यादि जायते ॥

❖ Commentary

There is division between *śitkām* and *sitkām* in all the manuscript groups of the *Hṛthapradīpikā* (note that the likely reading in the source texts was *hikkām*). The result of becoming a second god of love may be connected with the sound *sit*, which is said to be made during sex in the *Kāmasūtra* (2.7.4–19).

This verse's source texts are from Kaula tantric milieus and this is reflected in the result of becoming one with the circle of yoginīs mentioned in the next verse.

[2.55]

❖ Sources

Jñānasāra 2.13cd–14ab

cakra] guṇa JS
tṛṣā] ca tr̄ṇ JS
naivālasyam] naiva murchā JS

Cf. *Kaulajñānanirṇaya* 7.18ab

योगिनीगणसामान्याः सृष्टिसंहारकारकः ।

❖ Testimonia

Hatharatnāvalī 2.17, *Yogacintāmaṇi* f. 101v (attrib. *Hṛthayoga*), *Yuktabhavadeva* 7.105 (attrib. HP)

sāmānyah YBhD] samsevyah HRĀ YCM
saṁhārakārakah HRĀ YCM] sthityantakārakah YBhD
tṛṣā HRĀ YBhD] tṛṣṇā YCM

भवेत्स्वच्छन्ददेहश्च सर्वोपद्रववर्जितः ।
अनेन विधिना सत्यं योगीन्द्रो भुविमण्डले ॥ ५६ ॥

His body is as he wishes, and he is free from all misfortune. By means of this technique, he truly becomes a lord of yogis in the world. (56)

56a svacchanda cett.] sattvam̄ ca χ dehaś ca α₁α₂ε₁ζ₁ζ₃η₂π₂π₁] dehas tu γ₁γ₂δ₁δ₂ dehasya α₃χ
dehastha π₁ deham̄ ca η₁ **56b** varjitaḥ cett.] vivarjitaḥ π₁ **56c** satyam̄ α₁α₂α₃ε₁η₁η₂π₂π₁χ]
nityam̄ ζ₁ζ₃π₁ yas tu γ₁γ₂δ₁δ₂ **56d** yogindro cett.] yogimdro π₁ yogemdro α₂ζ₁ yogibhyo ε₁
bhuvi α₃ε₁η₁η₂π₁π₂π₁] bhūmi α₁α₂γ₂δ₁ζ₁ζ₃χ bhumi δ₂ muni γ₁

naivālasyam̄ HRĀ] tandrālasyam̄ YCM, nālasya ca YBhD
prajayate HRĀ YBhD] na jāyate YCM

[2.56]

❖ Sources

Jñānasāra 2.14cd–15ab
dehaś ca] dehas tu JS
satyam̄] devi JS

Cf. Śivasamhitā 3.94
अनेनैव विधानेन योगीन्द्रो ऽवनिमण्डले ।
भवेत्स्वच्छन्दचारी च सर्वोपत्परिवर्जितः ॥

❖ Testimonia

Hatharatnāvalī 2.18, Yogacintāmaṇi f. 101v (attrib. Haṭhayoga), Yuktabhavadeva 7.106 (attrib. HP)

dehaś ca YBhD] dehas tu HRĀ YCM, dehaḥ syāt HRĀ v.l., dehasyāt HRĀ v.l.
satyam̄ HRĀ YBhD] yas tu YCM
bhuvimandale YBhD] bhāti bhūtale HRĀ, bhūmimandale YCM

❖ Commentary

The aiśa compound *bhuvimandale*, which is attested at *Mañjuśrīmūlakalpa* 45.221, is likely the original reading here. The alternative *bhūmi* is well-attested and so the change may have happened early in the transmission.

एवमेव उक्तं च ।

रसनातालुमूलेन यः प्राणं सततं पिबेत् ।
अब्दार्धेन भवेत्स्य सर्वरोगपरिक्षयः ॥ ५७ ॥

And the very same has been taught [as follows]:

He who continuously takes in the breath through the tongue and the root of the palate has all his diseases cured in half a year. (57)

prescript: evam eva uktam̄ ca $\alpha_1\epsilon_1\eta_1$] evam eva uktam̄ ζ_1 evam eva tad uktam̄ π_1 uktam̄ ca η_1 uktam̄ π_ω evam evoktam̄ gorakṣakah (evam evoktam̄ ca *dittography*) α_3 gorakṣenāivam evoktam̄ ζ_3 om. $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\pi_2\chi$ 57 om. χ 57a mūlena cett.] mūlam̄ ca α_2 yogena $\gamma_1\gamma_2\pi_2$ 57b prāṇam̄ cett.] prāṇa $\eta_2\pi_\omega$ prāṇāḥ γ_1 57c abdārdhena cett.] abdordhena α_3 abardārddhe π_1 57d sar-varogaparikṣayah cett.] parikṣayah η_1 sarvāṅgasusthirakriyam̄ η_2

57 Before the headline, $\zeta_3\eta_2$ have an additional verse:

रसनातालुयोगेन (ζ_3 ; सत्यामूलेन रन्ध्रेण η_2) यः प्राणं सततं पिबेत् । स भवेत्सर्वसिद्धीनां भाजनं नात्र संशयः ॥ (cf. 2.57)

[2.57]

❖ Sources

Vivekamārtanya 120

satatam̄] anilam̄ VM

Cf. Kaulajñānanirṇaya 6.19

रसनातालुमूले तु कृत्वा वायुं पिबेच्छनैः ।
षण्मासादभ्यसंदेवि महारोगैः प्रमुच्यते ॥

❖ Testimonia

Yogacintāmaṇi f. 101v (attrib. *Hṛdayoga*), Yuktabhavadeva 7.107 (attrib. Gorakṣanātha)

mūlena YBhD] yogena YCM

Cf. Ānandakanda 1.20.137

जिह्वा तालुमूलेन प्राणं यः पिबति प्रिये ।
तस्य षण्मासतः सर्वे रोगा नश्यन्ति योगिनः ॥

❖ Commentary

The compound *rasanātālumūlena* is difficult to understand. In his *Hṛhasaṅketacandrikā* (f. 79r–79v), Sundaradeva says that the external air strikes the root of the tongue and palate and the upper part of the uvula (*atra muhū* (*mūhū* codex) *rasanātālumūlāhatam ghanṭikordhvabhāgāhatam bahiḥsthaवायुम् vidhāya pibed ity arthah*). More helpful are the remarks of the commentator of the *Yogatarāginī* (2.39). He says that a hole or cavity (*vivara*) is made by the root of the palate with the help of the tongue. The yogi breathes through it (*evam rasanātālumūlena rasanā jihvā tatsahāyabhūtātālumūlena kṛtam yad vivaram, tena kṛtvā*

अथ शीतली ।

जिह्वा वायुमाकृष्य पूर्ववत्कुम्भनादन् ।
शैनैस्तु ग्राणरन्ध्राभ्यां रेचयेदनिलं सुधीः ॥ ५८ ॥

Now *sītalī*:

The wise man should draw in air through the tongue and after retaining the breath as before gradually exhale through the nostrils.
(58)

prescript: *atha śītalī cett.]* atha śītalā α_2 tathā śītali η_2 śītali $\gamma_1\gamma_2$ om. δ_1 **58a** *jihvayā cett.]* jihvāyā α_2 jihvāyām α_3 jihvā η_1 **58b** *pūrvavat cett.]* pūrvam ca η_2 pūrve ce α_2 *kumbhanād anu* $\alpha_1\varepsilon_1\varepsilon_2\pi_1$] kumbhanād agu α_2 kumbhakād anu $\gamma_2\delta_1\delta_2\zeta_1\zeta_3\pi_2$ kumbhakādane γ_1 kumbhasādhanam $\eta_1\eta_2\pi_\omega\chi$ kumbhayet tataḥ α_3 **58c** *śanais tu cett.]* śanaiḥ su ζ_3 śanakair χ *ghrāṇa* *cett.]* prāṇa η_2 **58d** *anilam cett.]* pavanam χ *sudhiḥ* $\gamma_2\delta_1\delta_2\varepsilon_1\pi_2\chi$] sudhi $\alpha_1\alpha_2\gamma_1\pi_1\pi_\omega$ śanaiḥ $\alpha_3\zeta_1\eta_1\eta_2$ tataḥ ζ_3

yah yogī prāṇam anilam prāṇavāyum pibet pūrayet, tasya yogino 'bdārdhena ṣaṇmāsenā sar-varogānām nāśāḥ kṣayo bhavet/).

The idea of breathing through a hole between the root of the palate and tongue might have been intended by the parallel reading of the *Yogacintāmaṇi: rasanātāluyogena* ('by joining the tongue and palate'). We have thus translated *rasanātālumūlena* as 'through the tongue and root of the palate'. It could also imply that the tongue is turned up and back to touch the root of the palate to make a hole that one breathes through (when the breath is taken in through the mouth). The *Kumbhakapaddhati* (137ab) states this more clearly:

रसनासुन्युर्खीकृत्य सीत्कारं कुर्वता मरुत् ।

[The yogi] turns the tongue upwards and takes in the breath while making a *sīt* sound.

A similar practice is also described in *Śivasamhitā* 3.80:

रसनां ताल्मूले यः स्थापयित्वा विपश्चितः ।
पिबेत्प्राणानिलं तस्य रोगाणां संक्षयो भवेत् ॥

When the wise [yogi] places the tongue at the root of the palate and takes in the Prāṇa breath, his diseases are cured.

[2.58]

❖ Sources

Gorakṣasātaka 39cd–40ab

kumbhanād] kumbhakād GS

Cf. *Vivekamārtanda* 139

काकचब्दुवदास्येन शीतलं सलिलं पिबेत् ।

गुल्मस्तीहादिकान्दोषान् ज्वरं पित्तं क्षुधां तृषाम् ।
विषाणि शीतली नाम कुम्भकोऽयं निहन्ति च ॥ ५९ ॥

This retention called *sītalī* cures diseases such as swelling and enlargement of the spleen, fever, [excess] bile, hunger and thirst. (59)

59a plihādikān $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1\pi_2\pi_\omega\chi]$ plihodaram $\gamma_1\gamma_2\delta_1\delta_2$ plihodarān $\zeta_1\zeta_3$ ślesmādayo η_2 ślesmādikā η_1 **dosān** $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega]$ doṣā η_1 doṣāḥ η_2 rogān $\zeta_1\chi$ cāpi $\gamma_1\gamma_2\delta_2$ vāpi δ_1
59b jvaram $\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\zeta_1\pi_1\pi_2\chi]$ jvalān $\alpha_1\gamma_1$ jvara $\zeta_3\eta_2\pi_\omega$ jvarā η_1 jvarān α_3 **pittam** *cett.*] pitta $\eta_1\eta_2\pi_\omega$ cāpi $\delta_1\delta_2$ **kṣudhām** $\alpha_3\delta_1\varepsilon_1\pi_1\pi_2\chi]$ kṣudhā $\alpha_1\alpha_2\gamma_1\gamma_2\delta_2\eta_1\eta_2\pi_\omega$ kṣayam ζ_1 kṣaya ζ_3 **trṣām** *cett.*] trṣā $\alpha_2\eta_1\eta_2\pi_\omega$ trṣām δ_2 **59c viṣāni** $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_1\zeta_3\pi_1\chi]$ etāni $\eta_1\eta_2\pi_\omega$ nāśinī π_2 vidhivat $\delta_1\delta_2$ **59d kumbhako'yam** *cett.*] kumbhakeyā δ_1 kumbhikeyam χ kumbhako α_1 **nihanti ca** $\alpha_1\alpha_2\gamma_1\gamma_2\varepsilon_1\eta_2\pi_1\pi_2\pi_\omega]$ nihanti hi $\alpha_3\zeta_1\zeta_3\eta_1\chi$ nirantaram δ_1 nigadyate δ_2

प्राणं प्राणविधानज्ञो योगी भवति निर्जरः ॥

❖ Testimonia

Hatharatnāvalī 2.19, *Yogacintāmaṇi* f. 102v (attrib. *Yogabija*), *Yuktabhavadeva* 7.108 (attrib. *Gorakṣanātha*)

kumbhanād] kumbhakād HRĀ YCM YBhD
śanais tu ghrāṇārandhrābhyaṁ YCM YBhD] śanair aśitiparyantam HRĀ

Cf. *Ānandakanda* 1.20.135–136ab

काकच्छुवदास्यं च कृत्वा वायुं ससूक्तुतम् ।
आदाय नासारन्नेण पुनर्स्तं श्वसनं त्यजेत् ॥
शीतलीकरणास्योऽयं योगस्तु ज्वरपित्तहृत् ।

[2.59]

❖ Sources

Gorakṣaśataka 41

gulmaplihādikān dosān] gulmaplihādikā dosāḥ GŚ
jvaram pittam kṣudhām trṣām] kṣayam yānti pittam jvaram GŚ

❖ Testimonia

Hatharatnāvalī 2.20, *Yogacintāmaṇi* ms. L, f. 70r (attrib. *Yogabija*), *Yuktabhavadeva* 7.109 (attrib. *Gorakṣanātha*)

gulmaplihādikān dosān YBhD] gulmaplihodaram dosām HRĀ, gulmaplihodaram cāpi YCM
jvaram pittam kṣudhām trṣām YBhD] jvarapittakkṣudhātrṣāḥ HRĀ, vātappittam kṣudhām trṣām
viṣāni HRĀ YCM] anyāṁś ca YBhD
'yam nihanti HRĀ YBhD] vinihanti YCM

❖ Commentary

An antecedent to a cooling practice involving the tongue can be found in the *Kaulajñānanirṇaya* (6.23–24), which mentions a point between the two front teeth that is cool to touch with the tongue:

अथ भस्त्रिका ।

ऊर्वारुपरि चेद्गते उभे पादतले तथा ।
पद्मासनं भवेत्सम्यक् सर्वप्रणाशनम् ॥ ६० ॥

Now *bhastrikā*:

If [the yogi] places the soles of both feet on the thighs, the lotus pose, which destroys all bad deeds, duly arises. (60)

prescript: atha **bhastrīkā** cett.] atha bhrastrikā ε₁ atha bhastikā δ₂ bhastikā γ₁ bhasrikā γ₂ om.
 δ₁ **60a ūrvor** cett.] jānvor ε₁ **ced dhatte** α₁α₂ε₁ζ₁] vai dhatte η₂π_ω veddhamte π₁ samdhatte
 α₃η₁ samsthāpya γ₁γ₂δ₁δ₂ζ₃π₂χ **60b ubhe** cett.] śubhe χ yathā α₃ **tathā** cett.] yadā α₁α₂
 sadā π_ω ubhe α₃χ **60c samyak** cett.] satya α₃ etat ε₁π₂χ

द्वौराजदन्तमध्यस्थं विन्दुरूपं व्यवस्थितम् ।
 अमृतं तं विजानीयाद्वलीपलितनाशनम् ॥
 शीतलस्पर्शसंस्थाने रसनां कृत्वा तु बुद्धिमान् ।
 वलीपलितनिर्मुकः सर्वव्याधिविवर्जितः ॥

There is a point located between the two ‘royal teeth’ (*rājadanta*). One should know this to be [the place of] nectar that destroys wrinkles and grey hair. Putting the tongue in the place cool to the touch, the wise man becomes free of wrinkles and grey hair and devoid of all diseases.

We wish to thank Shaman Hatley for the reference and translation.

[2.60]

❖ Sources

Gorakṣāstaka 14

❖ Testimonia

Yogacintāmanī f. 102r (attrib. *Yogabīja*), *Yuktabhavadeva* 7.110 (attrib. Gorakṣanātha)
 ced dhatte] samsthāpya YCM, cādhatte YBhD

सम्यकपद्मासनं बद्धा समग्रीवोदरः सुधीः ।
मुखं संयम्य यत्नेन प्राणं ग्राणेन रेचयेत् ॥ ६१ ॥

Having correctly adopted the lotus pose, with his neck and torso straight the wise man should close the mouth and forcefully exhale the breath through the nose [...] (61)

यथा लगति हृत्कण्ठकपाले श्वसनं ततः ।
वेगेन पूर्येत्किंचित् हृत्पद्मावधि मारुतम् ॥ ६२ ॥

[...] in such a way that the breath comes into contact with the chest, throat, and skull. He should then quickly inhale a small amount of breath as far as the heart lotus. (62)

61a samyak cett.] tataḥ ε₁ **61b sama** cett.] same γ₁ samyak α₂ °odaraḥ sudhīḥ cett.] °odaram sudhi α₁α₂π₁ °odara śudhī πω **61c mukham** cett.] sukham γ₁ samyamya cett.] sam-jamya δ₁ niyamya ε₁ **61d prānam** cett.] ghrānam δ₁ recayet cett.] pūrayet α₃ **62a yathā** cett.] yadā δ₁η₁η₂πω yadvā γ₁ lagati cett.] galati ζ₃ hṛtkaṇṭha α₁α₂ε₁ζ₁π₁π₂] hrkaṇṭham γ₁ hṛtkaṇṭhe α₃γ₂δ₁δ₂ζ₃η₁η₂πωχ **62b kapāle** α₁α₃ζ₁η₁] kapāla γ₁η₂ kapālā° γ₂δ₁δ₂ζ₃π₂χ kap-ola α₂ kapolam ε₁π₁ kapole πω śvasanam̄ tataḥ α₁] svāsanam̄ tataḥ πω saśvanam̄ tataḥ α₂ sasvanam̄ tataḥ ζ₁π₁ syarśanam̄ tataḥ η₂ nisvanam̄ tataḥ α₃ ca samantataḥ η₁ sasvaro marut ε₁ °vadhi sasvanam̄ γ₁γ₂χ °vadhi niḥsvanam̄ π₂ °vadhi pūrayet δ₁δ₂ζ₃ **62c kimcit** cett.] samyak γ₁γ₂δ₁δ₂ cāpi χ **62d hṛt** cett.] syāt δ₁ mārutam̄ cett.] mārutaḥ πω kevalam̄ ζ₃

61 After this verse γ₂ has an additional line: अथैव स्वशरीरस्थं चालयेत्पवनं स्थली (cf. 2.64ab).

[2.61]

❖ Sources

Gorakṣaśataka 41cd–42ab

samyak] tataḥ GŚ

❖ Testimonia

Yogacintāmanī f. 102r (attrib. *Yogabīja*), *Yuktabhavadeva* 7.111 (attrib. Gorakṣanātha)

sudhīḥ YCM] śanaiḥ YBhD

[2.62]

❖ Sources

Gorakṣaśataka 42cd–43ab

hṛtkaṇṭha] kaṇṭhāt tu GŚ
śvasanam̄] sasvanam GŚ

❖ Testimonia

पुनविरचयेत्तद्वूरयेच पुनः पुनः ।
यथैव लोहकाराणां भस्मा वेगेन चाल्यते ॥ ६३ ॥

He should then exhale and inhale in this way over and over again.
In the very same way as blacksmiths' bellows (*bhastrā*) are operated
forcefully, [...] (63)

तथैव स्वशरीरस्थं चालयेत्पवनं धिया ।
यदा श्रमो भवेद्देहे तदा सूर्येण पूरयेत् ॥ ६४ ॥

[... the yogi] should attentively move the breath in his body. When
fatigue arises in the body he should inhale through the sun [channel]
[...] (64)

63a *virecayet cett.*] virecanam π_{ω} **63b** *pūrayec ca* $\alpha_1\alpha_2\alpha_3\varepsilon_1\eta_2\pi_1\pi_2\pi_{\omega}\chi$] pūrayed vā $\zeta_1\zeta_3\eta_1$
pūrayitvā $\gamma_1\gamma_2\delta_2$ pūraītvā δ_1 *punaḥ punaḥ cett.*] punas tataḥ δ_2 **63c** *lohakārāṇām cett.*]
lohakārasya ε_1 lohakāreṇa $\eta_1\chi$ **64a** *sthām cett.*] sthāś δ_1 **64b** *cālayet cett.*] cāyet η_2 cālyate
 $\gamma_1\gamma_2\delta_1\delta_2$ *pavānam cett.*] pavano δ_1 *dhiyā cett.*] yathā δ_1 śanaiḥ η_2 sthalī π_{ω} **64c** *yadā*
cett.] yathā $\alpha_3\delta_1\delta_2$ tathā ζ_1 *śramo cett.*] kramo ζ_1 **64d** *tadā cett.*] tathā $\alpha_3\delta_1\delta_2\varepsilon_1\eta_1$ *pūrayet*
cett.] recayet ζ_3

Yogacintāmaṇi f. 102r (attrib. *Yogabīja*), *Yuktabhavadeva* 7.112 (attrib. Gorakṣanātha)

kanṭhakapāle śvasanam tataḥ] kanṭhe kapālavadhi pūrayet YCM, kanṭhakapāleṣu ca sasvanam
YBhD

kiñ cit YBhD] samyag YCM

❖ Commentary

Apart from α_1 , the reading *śvasanam* is not well attested. We have adopted it because it provides a plausible subject for the verb *lagati* (i.e. 'breath comes into contact with'). Most manuscripts, as well as the *Jyotsnā*, have *sasvanam* ('with sound'), which requires that one infer that the breath is the subject.

[2.63]

❖ Sources

Gorakṣaśataka 43cd–44ab

❖ Testimonia

Hatharatnāvalī 2.22ab (cd only)

pūrayec ca YBhD] pūrayitvā YCM
bhastrā HRĀ v.l. YCM YBhD] bhastrī HRĀ

[2.64]

❖ Sources

Gorakṣaśataka 44cd–45ab

यथोदरं भवेत्पूर्णं पवनेन तथा लघु ।
धारयेन्नासिकं मध्यार्तजनीभ्यां विना दृढम् ॥ ६५ ॥

[...] in such a way that the abdomen is filled by the breath, and hold the nose quickly [and] firmly without using the middle and index fingers. (65)

65a *yathodaram* $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_2\chi]$ yadodaram α_3 athodaram $\zeta_1\zeta_3\eta_1\eta_2\pi_\omega$ **bhavet** cett.] labhet α_1 yadā $\zeta_1\zeta_3$ **65b** *pavanena* cett.] anilena χ **tathā** cett.] tada $\alpha_3\zeta_1$ yathā $\eta_1\pi_1$ **laghu** cett.] laghuḥ $\alpha_2\eta_2\pi_2\pi_\omega$ **65c** *dhārayen* cett.] dhāvayen ζ_1 dhārāyan $\gamma_1\eta_1$ **nāsikām** $\delta_2\pi_1\pi_\omega\chi]$ nāmikām γ_2 nāsikā $\alpha_1\alpha_2\alpha_3\delta_1\varepsilon_1\zeta_1\zeta_3\eta_2\pi_2$ nāsikā $\gamma_1\eta_1$ **madhyā** $\gamma_2\delta_2\zeta_3\chi]$ madhyām $\alpha_1\alpha_3\varepsilon_1$ madhyām ζ_1 madhya π_1 madhye $\alpha_2\gamma_1\eta_1\eta_2\pi_2\pi_\omega$ mādhyāt δ_1 **65d** *tarjanibhyām* cett.] tarjanabhyām γ_1 aṅgulibhyām $\eta_1\eta_2$ **vinā** cett.] tathā η_2

❖ Testimonia

Hatharatnāvalī 2.22cd–23ab, *Yogacintāmaṇi* f. 102r (attrib. *Yogabīja*), *Yuktabhavadeva* 7.114 (attrib. Gorakṣanātha)

sthām cālayet pavanam HRĀ YBhD] sthaś cālyate pavano YCM
dhiyā YCM YBhD] sudhiḥ HRĀ
yadā YBhD] yathā HRĀ YCM
tada YBhD] tathā HRĀ YCM
suryena pūrayet HRĀ] vegena pūrayet YCM, sūryena recayet YBhD

[2.65]

❖ Sources

Gorakṣāstaka 45cd–46ab

dhārayen] dhārāyan GS
nāsikām GS (em.)] nāsikā GS v.l.
madhyā GS (em.)] madhyām GS v.l., madhye GS v.l.

❖ Testimonia

Hatharatnāvalī 2.23cd–24ab, *Yogacintāmaṇi* f. 102r (attrib. *Yogabīja*), *Yuktabhavadeva* 7.115 (attrib. Gorakṣanātha)

nāsikām madhyā HRĀ] nāsikām madhya YCM, nāsikāmadhye YBhD HRĀ v.l.

❖ Commentary

Only three of the collated witnesses (γ_2 , ζ_3 and δ_2) have *madhyātarjanibhyām* ('with the middle and index fingers') and this reading is not well attested by the manuscripts of the source text and testimonia. To hold the nose without the middle and index fingers is consistent with the way alternate nostril breathing is done in modern yoga (e.g. Iyengar 1991: 443–444) as well as in some ritual manuals, as for instance in Sāhib Kaula's *Śyāmāpaddhati: daksānāmākanistābhāyām vāmaṇ putām ca niruddhyā* (see Hanneder: forthcoming). However, the reading of many manuscripts suggests that the nose was held by all the fingers of both hands, except the index fingers (*nāsikāmadhye tarjanibhyām vinā*), which seems highly impractical, or that the nose was held by only the index fingers of both hands (*nāsikāmadhye tarjanibhyām tathā*).

कुम्भकं पूर्ववत्कृत्वा रेचयेदिडयानिलम् ।
वातपित्तश्लेष्महरं शरीराश्चिविवर्धनम् ॥ ६६ ॥

[The yogi] should hold the breath as before then exhale through Idā. [Because] it removes [imbalances] in wind, bile and phlegm, increases the body's fire, [...] (66)

66a **kumbhakam pūrvavat** *cett. incl.* α_3] kumbhakam pūrakam $\alpha_1\eta_1\eta_2$ vidhivat kumbhakam χ
66b **iḍayānilam** $\alpha_1\alpha_2\alpha_3\gamma_2\varepsilon_1\zeta_3\eta_2\pi_1\pi_2\chi]$ iḍayānilalam π_ω idayānilam γ_1 ekayānilam $\zeta_1\eta_1$ iḍayā
 tataḥ $\delta_1\delta_2$ **66c** **vātapittaśleṣmaharam** *cett.]* kaphapittānilaharam ε_1 **66d** **vivardhanam**
cett.] pravardhanam η_1 vivajitam δ_1

It is likely that scribes changed *madhyātarjanībhyaṁ* to *madhye tarjanībhyaṁ* or *madhyam tarjanībhyaṁ* because of the *pāda* break.

[2.66]

❖ Sources

Gorakṣaśataka 46cd–47ab

vātapittaśleṣmaharam] kanṭhotthitānalaharam GŚ

❖ Testimonia

Hatharatnāvalī 2.24cd–25ab, *Yogacintāmaṇi* f. 102r (attrib. *Yogabīja*), *Yuktabhava deva* 7.116
 (attrib. Gorakṣanātha)

iḍayānilam HRĀ] iḍayā tataḥ YCM, iḍayā śanaiḥ YBhD

कुण्डलीबोधकं वक्रभावन्नं सुखदं शुभम् ।
ब्रह्मनाडीमुखे संस्थकफार्घर्गलनाशनम् ॥ ६७ ॥

[...] awakens Kuṇḍalinī, stops her from being coiled, bestows happiness, is auspicious, and destroys the blockage of phlegm etc., situated at the mouth of the central channel,[...] (67)

67a **bodhakam** $\alpha_1\alpha_3\varepsilon_1\zeta_1\zeta_3\eta_1\chi]$ bodhakah $\eta_2\pi_\omega$ bodhanam $\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2$ nodha α_2 **vakra** $\varepsilon_1]$
cakra π_1 cakram $\alpha_1\alpha_2$ [va]ktram α_3 vipra $\zeta_1\eta_1$ sarva ζ_3 kṣipram χ kuryāt $\gamma_1\gamma_2\delta_1\delta_2$ karttūr
 π_2 kumbho $\eta_2\pi_\omega$ **67b** **bhāvaghnam** $\alpha_1\alpha_3\varepsilon_1\zeta_1\pi_1]$ bhavagnam $\eta_1\pi_2$ bhāvadām α_2 pāpaghnām
 $\gamma_2\delta_1\delta_2$ pāpapūm γ_1 pavanam χ doṣaghnam ζ_3 rogaughnam $\eta_2\pi_\omega$ **sukhadam** *cett.*] sukhadaḥ
 $\eta_2\pi_\omega$ śubhadām δ_2 supada α_2 **śubham** *cett.*] śubhaḥ $\eta_2\pi_\omega$ tathā δ_1 hitam χ **67c** **mukhe**
samsthā $\alpha_3\zeta_3\eta_1\pi_1\pi_\omega\chi]$ mukhe samsthām $\alpha_1\delta_2\zeta_1\pi_2$ sukhe samsthām δ_1 mukhe samsthāḥ η_2
mukhaḥ samsthā α_2 mukhāntastha ε_1 mukhamtastha γ_1 mukhāmtatstha γ_2 **67d** **kaphād-**
yargala *cett.*] kapāṭārgala $\varepsilon_1\pi_1$ kapāṭergala η_1 kaphaughagala π_2 kaphāvāta α_3 **nāśanam** *cett.*]
nāśanah η_2

[2.67]

❖ Sources

Gorakṣaśataka 47cd–48ab

vakra] vajram GŚ
bhāva] pāpa GŚ
sukhadām śubham] śubhadām sukham GŚ
mukhe samsthā] mukhāntastha GŚ

❖ Testimonia

Hatharatnāvalī 2.25cd (cd only), *Yogacintāmaṇi* f. 102r (attrib. *Yogabīja*), *Yuktabhavadēva* 7.117
(attrib. Gorakṣanātha)

bodhakam] bodhanam YCM, bodhanam YBhD
vakra] kuryāt YCM, sarva YBhD
bhāva] pāpa YCM, doṣa YBhD
mukhe samsthā HRĀ] mukhe samsthām YCM, mukhāntastha YBhD
kaphādyargala HRĀ YBhD] kapāṭārgala YCM

❖ Commentary

In the first verse quarter, we have adopted *vakra* (ε_1), which is close to the reading of the α group (i.e. *cakram*). In compound with *bhāvaghnam* (α_1 , α_3 etc.) and following the awakening of Kuṇḍalinī, *vakra* makes good sense. According to the manuscripts available to us, the reading of the *Gorakṣaśataka* (*vajram*) is not in the transmission of the *Hathapradipikā*.

गुणत्रयसमुद्भूतग्रन्थित्रयविभेदकम् ।
विशेषेनैव कर्तव्यं भस्माख्यं कुम्भकं त्विदम् ॥ ६८ ॥

[...and] pierces the three knots that have arisen from the three *guṇas*, it is particularly important to perform this retention called ‘the bellows’ (*bhastrā*). (68)

68a *gunatraya em.* (ζ_3 in margin)] samyaggātra $\alpha_1\alpha_3\eta_1\zeta_1\pi_1\chi$ samyagātra $\gamma_2\pi_\omega$ sammyagrātra γ_1 samyagāntra ε_1 samyañmātra ζ_3 samyaggātre $\alpha_2\delta_1\delta_2$ samyagbhastrā η_2 samyagantah π_2 samudbhūta $\gamma_1\varepsilon_1\zeta_1\pi_2\pi_\omega\chi$] samudbhūtam $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\delta_2\zeta_3\eta_1$ samudbhūto η_2 sadbhūta π_1
68b *vibhedakam cett.*] vibhedenam $\alpha_3\varepsilon_1\pi_2$ vibhedakah η_2 **68c** om. $\eta_1\eta_2$ **68d** om. $\eta_1\eta_2$ **tv** idam $\alpha_1\gamma_2\delta_2\varepsilon_1\pi_1\pi_2\pi_\omega\chi$] svidam γ_1 cidam α_2 svayam $\zeta_1\zeta_3$ param δ_1

[2.68]

❖ Sources

Gorakṣaśataka 48cd–49ab

❖ Testimonia

Hatharatnāvalī 2.25cd (cd only), *Yogacintāmanī* f. 102r–102v (attrib. *Yogabija*), *Yuktabhavadeva* 7.118 (attrib. Gorakṣanātha), *Hathasaṅketacandrikā* f. 80v (attrib. Gorakṣanātha)

gunatraya HSC] samyaggātra YCM YBhD
vibhedakam HSC] vibhedenam YCM YBhD
tv idam HRĀ YCM YBhD] svayam HSC

❖ Commentary

In the first verse quarter, nearly all of the manuscripts, including the α group, have *gātrasamudbhūta* or *gātrasamudbhūtam* (‘arisen in the limbs/body’). Both are rather meaningless here. In the first case, the three knots are in the central channel rather than the body. In the second case, it is redundant to say that the breath retention has arisen in the body. It is possible that *samyaggātra* is a corruption of *gunatraya*, which is attested by the manuscripts of the source text, the *Gorakṣaśataka*, two of the available manuscripts of the *Hathapradipikā* (N₂₁, Bo₁) and the *Hathasaṅketacandrikā*. In the *Gorakṣaśataka*, it is stated clearly that each of the knots arises from one of the three *guṇas*: *brahmagrānthis* from *rajas* (78cd), *viṣṇugrānthis* from *sattva* (79cd) and *rudragrānthis* from *tamas* (80cd). With the verses on *bhastrā* from the *Gorakṣaśataka* having been extracted without the context of the knots and *guṇas*, the meaning of *gunatrayasamudbhūtagranthitraya* (‘the three knots that have arisen from the three *guṇas*’) appears to have been forgotten early in the transmission of the *Hathapradipikā* and the compound altered as a result. Alternatively it could be that Svātmārāma deliberately changed the compound in order to remove the reference to the *granthis* being produced from the *guṇas*.

अथ भ्रमरी ।

वेगोद्वाषं पूरकं भृज्जनादं
भृज्जीनादं रेचकं मन्दमन्दम् ।
योगीन्द्राणामेवमभ्यासयोगा-
चिते जाता काचिदानन्दमूढी ॥ ६९ ॥

Now *bhramari*:

Forcibly loud inhalation with the sound of a male bee; very slow exhalation with the sound of a female bee: as a result of practising thus, there arises in the minds of the best yogis a certain blissful stupefaction. (69)

prescript: atha cett.] om. γ₁γ₂δ₁ **bhramari** α₁α₂γ₂ε₁η₂π₁π₂] bhrāmarī γ₁δ₂ζ₁ζ₃η₁π_ωχ om.
 δ₁ **69a vegodghoṣam** α₃ε₁π₁π₂] vegodghokham δ₁ vegoghoṣam α₁γ₂ vegodveṣam δ₂ζ₁ vegād
 ghoṣam η₂χ vegāggoṣam π_ω veṣoghaiṣam α₂ vegair ghoṣam η₁ vegāggo γ₁ vegākṛṣṭam ζ₃
pūrakam cett.] pūrayet η₂ **bhrṅganādām** cett.] bhṛṅgīnādām α₂ bhṛṅgīnādām α₃ mam-
 damāndām δ₁ om. γ₁ **69b recakam** cett.] recayet η₂ **mandamandam** cett.] mandam α₁π₁
69c yogindrāṇām cett.] yogemdrāṇām α₁ζ₁ **evam abhyāsa** cett.] nityam abhyāsa γ₂δ₂ nityab-
 hyāsa γ₁ **yogāc** cett.] yogās η₂ yogā π_ω yogī sā π₁ **69d jātā** cett.] yāte α₂ yātā δ₁ jāte η₁
 jāto π_ω bhūyāt ε₁ **kācid** cett.] kvacid ζ₁ kiṃcid α₂ cid π_ω **mūrchā** α₁α₂α₃ε₁ζ₁ζ₃η₁η₂π₁π_ω]
 lilā γ₁γ₂δ₁δ₂π₂χ

[2.69]

❖ Testimonia

Hatharatnāvalī 2.26, *Yogacintāmaṇi* f. 101v (attrib. *Haṭhayoga*), *Yuktabhavadeva* 7.119 (attrib. Gorakṣanātha), *Haṭhasaṅketacandrikā* f. 80v

vegodghoṣam HRĀ YCM YBhD] vegākṛṣṭim HSC
 evam YBhD HSC] nityam HRĀ YCM
 mūrchā HRĀ v.l. HSC] lilā HRĀ YCM YBhD

Cf. *Kumbhakapaddhati* 169

अलिशब्दयुतं वेगात्पूरयेत्कुम्भयेत्तः ।
 सालिशब्दाच्छनैरेकात्प्रामरीकुम्भको मुनेः ॥
 आनन्दलीलां कुरुते भ्रामरीकुम्भको मुनेः ॥ १६९ ॥

Cf. *Gheraṇḍasamhitā* 7.10–11

अनिलं मन्दवेगेन भ्रामरीकुम्भकं चरेत् ।
 मन्दं मन्दं रेचयेद्वायुं भृज्जनादं ततो भवेत् ॥
 अन्तःस्थं भ्रामरीनादं श्रुत्वा तत्र मनो नयेत् ।
 समाधिर्जीयते तत्र आनन्दः सो शहमित्यतः ॥

अथ मूर्छा ।

पूरकान्ते गाढतरं बद्धा जालन्धरं शनैः ।
रेचयेन्मूर्छनारव्येयं मनोमूर्छा सुखप्रदा ॥ ७० ॥

Now *mūrchā*:

At the end of inhalation [the yogi] should tightly apply the *jālandhara* [lock] and exhale slowly. This loss of consciousness, which is called *mūrchanā*, gives pleasure. (70)

prescript: om. δ₁ **mūrchā** α₁γ₁γ₂ε₁π₁π₂π_ωχ] mūrchanākumbhakam̄ ζ₁η₁η₂ mūrchākumbhakam̄ hakah̄ ζ₃ bhramarī(!) α₂ **70** om. ζ₁ζ₂ **70a** gādhataram̄ γ₁γ₂δ₁ε₂ζ₃η₁χ] bādhataram̄ α₃ε₁ bām̄dhatarām̄ α₁ gāt̄hataram̄ α₂ ghaṭataram̄ π₂ dr̄dhatarām̄ δ₂ dr̄dhām̄ badhvā π₁ bahutaram̄ η₂π_ω **70b** baddhvā cett.] bamdho δ₁δ₂ bamdhām̄ π₁ **jālandharam̄** cett.] jālām̄dharam̄ α₁α₂π₁ jālam̄dhare γ₁ jālam̄dharaḥ δ₁δ₂ **70c** ḫhyeyam̄ α₁γ₁γ₂δ₂ζ₃π₁π₂π_ωχ] kṣeyam̄ α₂ khyo'yam̄ α₃δ₁ε₁η₁ stho'yam̄ η₂ **70d** mano cett.] mahā ε₁ **pradā** α₁α₂γ₂δ₁δ₂ζ₃π₁π₂χ] pradah̄ α₃ε₁η₂π_ω pradam̄ η₁ prajā γ₁

❖ Commentary

In the first two *pādas* we are understanding the usually masculine *pūraka* and *reca* to be neuter nominatives. When explaining this verse, Brahmānanda (*Jyotsnā* 2.68) supplies the gerund *kṛtvā* with *pūrakam̄* and *kuryāt* with *reacakam̄*, but it is unlikely that the author of the verse intended this.

The compound *vegodghoṣam* is rather unusual. We have understood it according to the commentator Bālakṛṣṇa's gloss: 'an inhalation in which sound is produced by force' (*vegena sañjāta udghoṣo yasmin pūrake*).

Witnesses of the γ and δ branches of the stemma, and Brahmānanda, have *ānandalilā* instead of *ānandamūrchā*, perhaps in order to avoid the repetition of *mūrchā*, which is also found in the following verse.

[2.70]

❖ Testimonia

Hatharatnāvalī 2.27, *Yogacintāmaṇi* f. 101v (attrib. *Haṭhayoga*), *Yuktabhavadeva* 7.120 (attrib. Gorakṣanātha)

baddhvā jālandharam̄ HRĀ YBhD] bandho jālandharaḥ YCM
ākhyeṣam̄ YBhD] ākhyo 'yam̄ HRĀ YCM

❖ Commentary

The *jālandhara* lock is explained at 3.66–69.

अन्तःप्रवर्तितोद्वारमारुतापूरितोदरः ।
पयस्यगाधेऽपि सुखात् फ्लवते पद्मपत्रवत् ॥ ७१ ॥
इति फ्लावनीकुम्भकम् ।

With his abdomen completely filled with the wind of eructation, which has been turned inwards, [the yogi] floats easily even in deep water, like a lotus leaf. (71)

71 om. δ₁δ₂ **71a** ante **antah** add. atha plāvanī π₁π₂ atha plāvinī χ atha plāvanikumbhakah ζ₃ **antah** cett.] atah γ₂ amta α₂π₁ anna ζ₁ atha η₁ **pravartitodgāra** α₁γ₂ε₁ζ₁π₁π₂] pravartitādgāra γ₁ pravartitodāra χ pravartitodhāra π_ω pravartitādhāra ζ₃η₂ pravartitādhāram α₃ pravṛttatodgāra α₂ prakṛtitodāra η₁ **71b mārutā** cett.] māruti γ₁ mārute η₁ māruta π_ω marudā α₃ **71c payasy agādhe'pi sukhat** α₁ε₁ζ₁π₁π₂χ] payasy agāyapi śusā α₂ payasy agādhe ti sukhat ζ₃ payasy agādhe pi sukham̄ γ₂ yadyasyagādhe pi sukham̄ γ₁ payasvī gādha pī kṣat η₁ sāksat payasy agādhe pi η₂π_ω **71d plavate** α₁α₂ε₁ζ₁ζ₃η₁π₁π₂χ] plavato η₂π_ω labhate γ₁γ₂ **padma** cett.] yapa γ₁ **patravat** cett.] vat sadā ζ₃ **postscript:** included in α₁α₂ζ₁ζ₂ **iti** ζ₁ζ₂] om. α₁α₂

[2.71]

❖ Testimonia

Yuktabhavadeva 7.121 (attrib. Gorakṣanātha)

vartitodgāra] vartitādhāra YBhD

Cf. *Kumbhakapaddhati* 171

यथेष्टं पूरयेद्वायुं बद्धे जालन्तरे द्वेष्ट ।
हृदि धृत्वा जले सुखा फ्लावनीकुम्भको भवेत् ॥

❖ Commentary

Although the important manuscript groups, including α, have this verse on *plāvanī* (sometimes spelt *plāvinī*), there is substantial evidence to suggest that *plāvanī* was incorporated into the *Hathapradipikā* and its group of eight breath retentions (*kumbhaka*) sometime after the text was initially composed. Firstly, in most manuscript groups, the name *plāvanī* is absent from the list of *kumbhakas* in 2.44. The better-attested reading, supported by α, includes *kevala* as the eighth *kumbhaka* and omits *plāvanī*. Furthermore, most of the principal testimonia, namely the *Hatharatnāvalī*, *Yogalakṣaṇāvalī* and *Yuktabhavadeva*, likewise include *kevalakumbhaka* and omit *plāvanī* in the list of eight *kumbhakas*. Secondly, the heading *atha plāvanī* is absent from the α group and many other manuscripts. Instead, the α manuscripts have *iti plāvanikumbhakam* after the verse on *plāvanī*, which is not consistent with the other *kumbhaka* descriptions. Thus, *plāvanī* was probably not part of the text composed by Svātmārāma and was introduced at an early stage in the transmission of the *Hathapradipikā*.

We have understood *udgāramāruta* to refer to the breath of eructation, i.e. the *nāga* breath as described in e.g. *Vivekamārtanda* 36.

अथ केवलकुम्भकम् ।

प्राणायामस्थिधा प्रोक्तो रेचपूरककुम्भकैः ।
सहितः केवलश्चेति कुम्भको द्विविधो मतः ॥ ७२ ॥

Now *kevalakumbhaka*:

Breath control is said to be threefold, with exhalation, inhalation, and retention. Retention is considered to be twofold: *sahita* and *kevala*. (72)

prescript: *om. δ₁χ kevalakumbhakam α₁α₂ζ₁η₁π₁π₂] kevalakumbhaka π_ω kevalakumbhakāḥ α₃ε₁η₂ kevalāḥ ζ₃ sahitāḥ γ₁γ₂ sahitām δ₂ 72 om. ζ₁ 72a prāṇāyāmas cett. incl. α₃] prāṇāyāmāś η₁ prāṇāyāma α₁α₂ proktō cett. incl. α₃] proktā α₁γ₁η₁ prokte α₂ 72b reca cett. incl. α₃] recaka γ₂γ₂π_ω recakah α₂ pūraka cett. incl. α₃] pūra α₂ kumbhakā δ₁ kumbhakaiḥ cett. incl. α₃] kumbhakamkaiḥ α₂ kumbhakau γ₁γ₂ kumbhakāḥ η₁ pūrakaiḥ δ₁ 72c sahitāḥ cett.] sajātam α₃ kevalāś ceti cett.] kevalām ceti α₃η₁ kevalastreti γ₂ kevalāś caiva π₂ 72d dvividho cett.] dvividhā α₃ζ₂η₁*

[2.72]

❖ Sources

Vasiṣṭhasaṃhitā 3.2cd (ab only)

Cf. *Gorakṣaśataka* 29

प्राणश्च देहजो वायुरायामः कुम्भकः स्मृतः ।
स एव द्विविधः प्रोक्तः सहितः केवलस्तथा ॥

❖ Testimonia

Yuktabhavadeva 7.122 (attrib. Gorakṣanātha)

Cf. *Yogalakṣaṇāvalī* f. 32r (attrib. HP)

प्राणायामस्थिधा प्रोक्तो रेचपूरककुम्भकैः ।
बहिर्विरचनं वायोरुदराद्रेचकः स्मृतः ।
बाह्यादापूरणं वायोरुदरे पूरकः स्मृतः ।
संपूर्णकुभवद्वायोर्धारणं कुम्भको भवेत् ।
सहितः केवलश्चेति कुम्भको द्विविधो मतः ॥

❖ Commentary

The import of the name *sahita*, “accompanied”, is that *kumbhaka* is accompanied by inhalation and exhalation, and of *kevala*, “isolated”, that it is not.

रेच्य चापूर्य यः कार्यः स वै सहितकुम्भकः ।
यावत्केवलसिद्धिः स्यात्तावत्सहितमभ्यसेत् ॥ ७३ ॥

The [breath retention] which is done with exhalation and inhalation is the *sahita* [breath retention]. [The yogi] should practice *sahita* until *kevala* is perfected. (73)

73a om. ζ₁χ **recya cāpūrya yaḥ kāryaḥ ε₁]** recāpūrya yet kāryaḥ α₂ reco vā pūrakah kāryaḥ π₁ recakah pūrvavat kāryaḥ α₁ recakah pūrakah kāryam̄ π_ω recakah pūrakah kārya γ₂ recakah pūrakam̄ kāryam̄ η₁ virecya pūrakah kāryaḥ π₂ recakah pūrakam̄ kuryāt α₃ζ₃ recayet pūrakam̄ kuryāt γ₁γ₂ζ₂ ārecyāpūrya yat kuryāt δ₁ ārecya pūrya yat kuryāt δ₂ om. ζ₁χ **73b** om. ζ₁χ **sa vai α₁δ₁δ₂ε₁η₁₁]** sa ve α₂ savyai ζ₂ sa«r»vvai η₂ saiva π₂ śanaiḥ γ₁γ₂ζ₃π₁π_ω om. ζ₁χ **sahitakumbhakah** *cett.*] sahitakumbhakahīl̄ π₁ samyatakumbhakahīl̄ ζ₃ om. ζ₁χ **73c siddhiḥ** *cett.*] śuddhiḥ δ₁η₂ **73d tāvat sahitam** α₃γ₁γ₂δ₁δ₂ε₁η₁π₁π₂π_ω] tāvat sahitasam̄ η₂ sahitam̄ tāvad α₁α₂ζ₁ζ₂ζ₃χ

[2.73]

❖ Sources

Vasiṣṭhasaṃhitā 3.28ab and 28ef, *Yogayājñavalikya* 6.31cd and 32cd

recya cāpūrya yaḥ YY] virecypūrya yam̄ VS, recya vāpūrya yat VSv.l., ārecyāpūrya yaḥ VSv.l.

Cf. *Dattātreyayogaśāstra* 66ab

सहितो रेचपूराभ्यां तस्मात्सहितकुम्भकः ।

Cf. *Gorakṣaśataka* 30ab

यावत्केवलसिद्धिः स्यात्तावत्सहितमभ्यसेत् ।

❖ Testimonia

Yogacintāmaṇi f. 96v (attrib. Yājnavalkya), *Yuktabhavadeva* 7.123 (attrib. Gorakṣanātha)

recya cāpūrya yaḥ kāryaḥ] sahitam̄ kevalam̄ vātha YCM, recya vā pūrakah kāryaḥ YBhD
sa vai sahitakumbhakahīl̄] kumbhakam̄ nityam̄ abhyaset YCM, śanaiḥ sahitakumbhakahīl̄ YBhD

❖ Commentary

In the first *pāda*, we have adopted a reading similar to that of the *Vasiṣṭhasaṃhitā*, which is very close to that of δ₁ (ārecyāpūrya yat kuryāt) and δ₃ (ārecyāpūrya yaḥ kuryāt) and similar to α₂'s hypometrical reading (recapūrya y[a]t kāryah). It appears that the relative pronoun dropped out of the first verse quarter early in the transmission of the *Hathapradipikā* and scribes have tried in various ways to restore some sense, with several emending to recakah pūrakah kāryah. Cf. Marcinowska-Rosol & Sellmer 2021, p. 102f.

रेचकं पूरकं मुक्त्वा सुखं यद्वायुधारणम् ।
प्राणायामोऽयमित्युक्तः स वै केवलकुम्भकः ॥ ७४ ॥

Holding the breath comfortably without exhalation and inhalation is *kevalakumbhaka*. This is said to be [the true] breath control. (74)

केवले कुम्भके सिद्धे रेचपूरकवर्जिते ।
न तस्य दुर्लभं किञ्चित्पुष्टे लोकेषु विद्यते ॥ ७५ ॥

When breath retention is mastered on its own, without exhalation and inhalation, nothing in the three worlds is impossible for [the yogi]. (75)

74a **pūrakam** *cett.*] kumbhakam̄ π₂ **muktvā** α₂α₃ε₁ζ₁ζ₃η₁η₂π₁π₂χ] muktā π₁ muktam̄ πω tyaktvā α₁γ₁γ₂δ₁δ₂ **74b** **sukham** *cett.*] mukham̄ γ₁ sukhād η₁η₂ **yad vāyudhārapam** *cett.*] vāyumirodanam̄ η₁η₂ samdhāya dhāraṇām̄ ζ₁ **74d** **sa vai** *cett.*] sarvaiḥ ζ₁ sarve α₁α₂ sacet α₃ **kumbhakah** *cett.*] kumbhaka πω kumbhakā α₁ kumbhakam̄ π₁ kumbhataḥ γ₁ **75a** **kevale kumbhake** *cett.*] kumbhake kevale ζ₃χ **siddhe** *cett.*] siddho πω siddhi η₁π₁ śīṣṭva α₂ **75b** **reca** *cett.*] recāḥ γ₂ recaka α₁η₂πω recake α₃ **pūraka** γ₁γ₂δ₁δ₂ε₁η₂π₁π₂χ] pūra α₁α₂α₃ζ₃η₁πω pūre ζ₁ **varjite** α₁γ₁γ₂δ₁δ₂ε₁η₂π₁π₂χ] vivarjite α₂α₃ζ₃η₁ vivarjitam̄ πω vivarjayet ζ₁ **75d** **lokeśu** *cett.*] kālesu η₂

[2.74]

❖ Sources

Vasiṣṭhasaṃhitā 3.27, *Yogayājñavalkya* 6.30cd–6.31ab

❖ Testimonia

Hatharatnāvalī 2.28, *Yogacintāmaṇi* f. 94v (attrib. ‘*tajjñāḥ*’), *Yuktabhavadeva* 7.124 (attrib. *Gorakṣanātha*)

sukham̄ yad HRĀ YBhD] yat sukham̄ YCM

❖ Commentary

On this verse, see Marcinkowska-Rosół and Sellmer 2020: 102–105.

[2.75]

❖ Sources

Dattātreyayogaśāstra 74, *Vasiṣṭhasaṃhitā* 3.30

❖ Testimonia

Hatharatnāvalī 2.29, *Yogacintāmaṇi* f. 97r (attrib. *Yājñavalkya*), *Yuktabhavadeva* 7.125 (attrib. *Gorakṣanātha*)

शक्तः केवलकुम्भेन यथेष्टं वायुधारणम् ।
राजयोगपदं चैव लभते नात्र संशयः ॥ ७६ ॥

He who is capable of *kevalakumbhaka* undoubtedly attains [the ability to] hold the breath as long as he wants and the state of Rajayoga.
(76)

76a śaktah $\alpha_1\gamma_1\varepsilon_1\zeta_3\eta_1\pi_2\chi]$ saktah γ_2 śakta π_1 saktam ζ_1 śakti $\alpha_2\alpha_3$ śuddha $\delta_1\eta_2\pi_\omega$ śuddhalah
 δ_2 kevalakumbhena cett.] kevale kumbhake γ_1 cet kevale kumbhe π_1 **76b** yatheṣṭam
cett.] yathoktam $\delta_1\delta_2$ dhāraṇam cett.incl. α_3] dhāraṇe $\alpha_1\varepsilon_1\zeta_3$ dhāraṇāt $\zeta_1\chi$ **76c** yoga cett.]
yogam π_ω yogo π_1 padam cett.] phalam ζ_1 caiva cett.] caivam $\alpha_2\eta_1$ cāpi χ samyak $\gamma_1\gamma_2$
76d labhate cett.] labhyate $\zeta_1\eta_1\eta_2\pi_2$

[2.76]

❖ Testimonia

Hatharatnāvalī 2.30, *Yuktabhavadeva* 7.126 (attrib. Gorakṣanātha), *Hathatattvakaumudī* 44.59
(attrib. HP)

dhāraṇam HRĀ YBhD] vāyudhāraṇe HTK
rājayogapadam caiva labhate HTK] etādṛśo rājayogo kathito HRĀ, rājayogapadam samyak labhate
YBhD

हठं विना राजयोगो राजयोगं विना हठः ।
न सिध्यति ततो युग्ममा निष्पत्तेः समभ्यसेत् ॥ ७७ ॥

Rājayoga does not succeed without Haṭha nor Haṭha without Rājayoga so one should practise them both together until [the] *niṣpatti* [stage]. (77)

77c *yugmam* cett.] yogam ζ_3 **77d** ā *niṣpatteḥ* $\delta_1\delta_2\varepsilon_1\zeta_1\eta_1\eta_2\pi_2\pi_\omega\chi$] *niṣpatteḥ* α_1 ā *niṣpatti* $\gamma_1\gamma_2$
ā *niṣpaśe* π_1 ā *nipatre* α_2 ubhayor api ζ_3 **samabhyaset** cett.] cābhyaṣet ζ_3

77 = 4.29

[2.77]

❖ **Testimonia**

Yogacintāmanī f. 21r (attrib. HP), *Yuktahavadeva* 7.127 (attrib. Gorakṣanātha)

ā *niṣpatteḥ* YBhD] maniṣy etau YCM
samabhyaset YCM] samācaret YBhD

Cf. *Haṭharatnāvalī* 1.19

हठं विना राजयोगो राजयोगं विना हठः ।
व्यासिः स्यादविनाभूता श्रीराजहठयोगयोः ॥

Cf. *Śivasaṃhitā* 5.222

हठं विना राजयोगो राजयोगं विना हठः ।
न सिध्यति ततो युग्ममा निष्पत्तेः समभ्यसेत् ।
तस्मात्प्रवत्ते योगी हठे सद्गुरुमार्गितः ॥

[middle line not in mss. I, III, IV, VII, IX, X, XII, XIV–XVI]

❖ **Commentary**

On the *niṣpatti* stage see 4.26–28.

कुम्भितप्राणरेचान्ते कुर्याच्चितं निराश्रयम् ।
एवमभ्यासयोगेन राजयोगपदं ब्रजेत् ॥ ७८ ॥

At the end of exhaling the retained breath, [the yogi] should make the mind supportless. By practising in this way he reaches the state of Rājayoga. (78)

कुम्भकात्कुण्डलीबोधः कुण्डलीबोधतो भवेत् ।
अनर्गला सुषुम्णा च हठसिद्धिश्च जायते ॥ ७९ ॥

As a result of retaining the breath, Kuṇḍalinī awakens; as a result of the awakening of Kuṇḍalinī, Suṣumṇā becomes free of blockages and success in Hatha arises. (79)

78a kumbhitā $\zeta_1\pi_1$] kumbhitāḥ $\alpha_1\gamma_1\zeta_3$ kumbhataḥ γ_2 kumbhata π_ω kumbhaka $\alpha_2\delta_1\eta_2\chi$ kumbhakāḥ $\varepsilon_1\eta_1$ kumbhaṁ δ_2 tad etat π_2 **recānte** cett.] .. cānte η_2 recakānte δ_2 rodhānte χ
78b nirāśrayam cett.] nirāmayaṁ $\eta_2\pi_1\pi_\omega$ **78c** om. δ_1 **78d** om. δ_1 **yoga** cett.] yogam
 $\zeta_3\pi_1\pi_\omega$ padam cett.] labhat ζ_3 **vrajet** $\alpha_1\alpha_2\alpha_3\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi]$ labhet $\gamma_1\gamma_2\delta_2\zeta_1$ punah ζ_3 **79**
 found before 2.77 χ **79a** kumbhakāt cett. incl. α_3] kumbhakān $\alpha_1\eta_2$ kumbhakā α_2 kumbhikā
 π_1 **bodhah** cett.] bodham η_1 bodha α_2 bodhau γ_1 bodho $\zeta_3\pi_\omega$ **79b** **bodhato** cett.] bodhito η_1
79c anargalā cett.] anargala ζ_1 **suṣumṇā ca** cett.] sukhāmnā ca ζ_1 sukhumnāto δ_1 suṣumṇāto
 δ_2 suṣumṇāyām η_1 **79d** ante **haṭhasiddhi** add. viśed vāyus tato balāt γ_1 **ca jāyate** cett.] pra-
jāyate $\zeta_1\zeta_3\pi_\omega$

78 Before this verse, $\gamma_1\gamma_2$ have an additional verse:

कुम्भकाद्वर्थते वायुस्ततोऽग्निश्च प्रवर्धते । बुद्धा कुण्डलिनी तस्मात्सैव द्वारं प्रयच्छति ॥

[2.78]

❖ Testimonia

Yuktabhavadeva 7.128 (attrib. Gorakṣanātha), *Hathatattvakaumudī* 44.60 (attrib. HP)

kumbhitā] kumbhitāḥ YBhD HTK
 nirāśrayam HTK] nirāmayaṁ YBhD
 rājayogapadam vrajet YBhD] rājayogam labhet punah HTK

❖ Commentary

The reading *kumbhitāḥ*, which is attested by α_1 and the testimonia, does not make sense here because the subject must be the yogi (*prāṇah* would be unmetrical). In other texts, the word *kumbhita* is used to qualify the breath and means ‘retained’ (e.g. *Yogabīja* 94, *Kumbhakapaddhati* 127, *Yuktabhavadeva* 8.32 etc.).

[2.79]

❖ Testimonia

Yogacintāmaṇi f. 97a (attrib. *Haṭhayoga*), *Yuktabhavadeva* 7.129 (attrib. Gorakṣanātha), *Haṭha-*

वपुःकृशत्वं वदने प्रसन्नता
 नादस्फुटत्वं नयने च निर्मले ।
 आरोग्यता बिन्दुजयोऽग्निदीपनं
 नाडीषु शुद्धिर्हठसिद्धिलक्षणम् ॥ ८० ॥

Thinness of the body, clear complexion, clarity of the inner sound, bright eyes, freedom from disease, mastery of semen, stimulation of the [body's] fire and purification of the channels are the signs of success in Haṭha. (80)

इति श्रीस्वात्मारामयोगीन्द्रविरचितायां हठप्रदीपिकायां द्वितीयोपदेशः ॥ २ ॥

Thus ends the second chapter in the *Haṭhapradīpikā* composed by the glorious lord among yogis Svātmārāma.

80a vadane cett.] vadana δ₁δ₂π₁ vane η₁ **80b nāda cett.]** nādah π_ω post **sphuṭat-**
vam̄ add. ca γ₁ **ca nirmale** α₁α₂α₃ζ₁ζ₃η₁η₂] sunirmale γ₁γ₂δ₁δ₂ε₁π₂π_ωχ sucanirmale π₁
80c ārogyatā α₁α₂α₃γ₁η₂π₁π_ω] arogyatā π₂ arogatā γ₁δ₁δ₂ ārogitā γ₂ arogatā ειζ₁χ ārogatā
 ζ₃ **dipanam̄ cett.]** dipakam̄ η₁ **80d nādiṣu śuddhir** ζ₁η₂π₁π_ω] nādiṣu siddhir α₁η₁
 nādiṣu _ dddham̄ α₂ nādiṣiśuddhir γ₁γ₂δ₁δ₂ε₁ζ₃χ nādiṣiśuddhe π₂ **siddhi cett.]** siddha α₁
 yoga η₁ **colophon:** śrīsvātmārāmayogīndra γ₁ζ₃π_ω] śrīsadgurusvātmārāmayogendra α₁
 svātmārāmayogendra ζ₁ ātmārāmayogīndra η₂ svātmārāma η₁ śrīsaḥajāandasantāntāntāmaṇi-
 svātmārāmayogīndra γ₂ śrīsvā° (sic!) π₁ om. α₂δ₁δ₂ε₁π₂χ **viracitāyam̄** α₁α₃γ₁γ₂ζ₁ζ₃η₁η₂π_ω] om.
 α₂δ₁δ₂ε₁π₁π₂χ **haṭhapradīpikāyam̄ cett.]** śrīhaṭhapradīpikāyam̄ α₂ ha° (sic!) π₁ ante
dvitiyo° add. haṭhakarmasādhano nāma ζ₃ **dvitiyopadeśah** α₁α₂α₃γ₁γ₂ε₁ζ₃π₁π_ωχ] dvitiya
 upadeśah δ₂ζ₁ dvitiyo yam upadeśah δ₁ upadeśah π₂ dvitiyodhyāyah η₁η₂

tattvakaumudi 44.61

anargalā suṣumnā ca YBhD HTK] anargalah suṣumpānto YCM

[2.80]

❖ Testimonia

Hatharatnāvalī 1.59, *Yogacintāmaṇi* f. 111v (attrib. HP), *Yuktabhava deva* 7.129 (attrib. Gorakṣā-nātha)

ca nirmale HRĀ YBhD] sunirmale YCM
 arogyatā] arogatā HRĀ YBhD, arogatā YCM
 nādiṣu śuddhir HRĀ] nādiṣiśuddhir YCM, YBhD