

Chapter 3

सशैलवनधात्रीणां यथाधारोऽहिनायकः ।
सर्वेषां योगतन्त्राणां तथाधारो हि कुण्डली ॥ १ ॥

Just as the lord of snakes is the foundation of the regions of the earth along with their mountains and forests, so Kuṇḍalinī is the foundation of all systems of yoga. (1)

1a *saśaīla cett.*] saśaīle π_{ω} śaīla α_2 **vana** *cett.*] vane γ_1 **dhātrīṇām** *cett.*] dhātrīṇām $\pi_1\pi_2$
dhātrīṇām α_2 **1b** *'hināyakaḥ cett.*] hi nāthakaḥ α_2 himālayaḥ γ_2 **1c** *yoga cett.*] haṭha $\pi_1\pi_2\pi_{\omega}$

[3.1]

❖ Testimonia

Haṭharatnāvalī 2.124, *Yogacintāmaṇi* f. 71v (attrib. HP)

dhātrīṇām] dhātryās tu HRĀ
sarveṣām] aśeṣa HRĀ

❖ Commentary

The plural *dhātrīṇām* is hard to construe. Only this world has mountains and forests, but we want a plural for the comparison with *tantrāṇām*. Brahmānanda (*Jyotsnā* 3.1) understands *dhātrīṇām* to refer to the different regions of the earth, even though the world (*dhātrī*) is a single entity (*dhātryā ekatve 'pi deśabhedād bhedaṁ ādāya bahuvacanam*). A similar comment occurs in the *Yogaparakāśikā* 5.1 (*yathā samastadvīpādisahitapṛthvī ādhāraḥ phaṇīndras tathā samastayogādhāraḥ kuṇḍalīty āha saśaīleti*). The author of the *Haṭharatnāvalī* circumvented this issue by adopting the reading *dhātryāḥ*.

सुप्ता गुरुप्रसादेन यदा जागर्ति कुण्डली ।

तदा सर्वाणि पद्मानि भिद्यन्ते ग्रन्थयोऽपि च ॥ २ ॥

When the sleeping Kuṇḍalinī awakens through the favour of the guru, then all the lotuses are pierced, and the knots too, [...] (2)

प्राणस्य शून्यपदवी तदा राजपथायते ।

तदा चित्तं निरालम्बं तदा कालस्य वञ्चनम् ॥ ३ ॥

[...] the empty pathway becomes the royal highway for *prāṇa*, the mind becomes free of support, and death is cheated. (3)

2a guruprasādena cett.] gurūpadeśena ḍ₂ε₁ **2b** yadā jāgarti kuṇḍalī α₁α₂ε₁ζ₃η₂π₁π_ωχ] yathā jāgarti kuṇḍalī ζ₁ζ₂η₁π₂ bodhitā sukhadā bhavet γ₁γ₂ḍ₁ḍ₂ **2c** tadā α₁γ₁γ₂ε₁ζ₃η₂π₁π₂π_ωχ] tathā α₂α₃ḍ₁ζ₁ζ₂η₁ tayā ḍ₂ **sarvāṇi padmāni cett.]** padmāni sarvāṇi η₂ pi sarvapadmāni ḍ₁ **3** ante prāṇasya add. suṣumnā | ζ₃ **3a** prāṇasya cett.] prāṇasya α₂ praṇamya ζ₂ praṇavasya π₁ prāṇa π₂ **padavi cett.]** padaviṃ ζ₂ζ₃ **3b** om. (jump to *śūnyapadavī* in the next verse) ζ₁ζ₂ζ₃ **tadā** α₁α₂γ₁γ₂ε₁η₂π_ωχ] tathā ḍ₁π₁π₂ tayā ḍ₂ yathā η₁ **rājapathāyate cett.]** rājapadāyate η₁ om. α₂ **3c** om. ζ₁ζ₂ζ₃ **tadā** α₁α₂π₂^{pc}γ₂ε₁η₂π₁π_ωχ] tathā π₂^{ac}ḍ₁η₁ tayā ḍ₂ yadā γ₁ **3d** om. ζ₁ζ₂ζ₃ **tadā** α₁α₂γ₁γ₂ε₁η₂π₁π₂π_ωχ] tathā ḍ₁η₁ tayā ḍ₂

[3.2]

❖ Sources

Śivasamhitā 4.21

❖ Testimonia

Yogacintāmaṇi f. 71v (attrib. HP), Yuktabhavadeva 171 (attrib. HP)

yadā jāgarti kuṇḍalī YBhD] bodhitā sukhadā bhavet YCM

❖ Commentary

The usual meaning of *jāgarti* would be “is wakeful” rather than “awakens”, which explains the variant *bodhitā*.

[3.3]

❖ Testimonia

Yogacintāmaṇi f. 72r (attrib. HP)

b: tadā] tathā YCM

c: tadā] tathā YCM

d: tadā] tathā YCM

शून्यपदवीति किम् ।

सुषुम्णा शून्यपदवी ब्रह्मरन्ध्रमहापथः ।

श्मशानं शाम्भवी मध्यमार्गश्चेत्येकवाचकाः ॥ ४ ॥

What is “the empty pathway”?

Suṣumṇā, the empty pathway, the great path to the aperture of Brahman, the cremation ground, Śāmbhavī, and the middle path are synonyms. (4)

prescript: śūnyapadavīti kim $\alpha_1\gamma_1\gamma_2\varepsilon_1\pi_1\pi_2$] atha śūnyapadavīti kam δ_2 atha śūnyapadavīm iti kim ucyate η_2 punyapadavīti α_2 om. $\delta_1\zeta_1\zeta_2\zeta_3\eta_1\pi_\omega\chi$ **4a** om. $\zeta_1\zeta_2\zeta_3$ **4b** randhra $\alpha_2\gamma_1\eta_1$] randhram cett. **pathaḥ** $\alpha_3\zeta_1\zeta_3\varepsilon_1\eta_1\eta_2\chi$] patham $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\zeta_2\pi_1\pi_2\pi_\omega$ pathāḥ α_1 **4c** śmaśānam cett.] śmaśāne δ_1 śmaśānī $\gamma_2\delta_2$ aiśānī γ_1 **madhya** $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\delta_2\zeta_1\zeta_3\pi_1\chi$] madhyam $\varepsilon_1\eta_1\eta_2\pi_2\pi_\omega$ madhye ζ_2 **4d** mārگاś cety eka cett.] mārگاś cety eka ε_1 mārگاś cety eva δ_2 mārगे vety eka η_1 mārगाpratyeka ζ_2 **vācakāḥ** $\gamma_2\varepsilon_1\eta_2\chi$] vācakā γ_1 vācakaḥ $\alpha_1\pi_2$ vācaka π_ω vācakam $\alpha_2\delta_1\delta_2\zeta_1\zeta_2\zeta_3\eta_1\pi_1$

[3.4]

❖ Sources

Cf. *Amṛtasiddhi* 2.6

अवधूतीपदं के चिच्छ्मशानं च महापथम् ।

के चिद्वदन्ति आधारां सुषुम्णां च सरस्वतीम् ॥

Cf. *Dattātreyayogaśāstra* 109c–110b

महापथं श्मशानं च सुषुम्णाप्येकमेव हि ॥

नाम्नां मतान्तरे भेदः फले भेदो न विद्यते ।

❖ Testimonia

Yogacintāmaṇi f. 59r (attrib. HP), *Yuktabhavadēva* 7.172 (attrib. HP)

suṣumṇā YCM] prāṇasya YBhD

brahmarandhra] brahmarandhram YCM, mahārandhram YBhD

śmaśānam YBhD] śmaśānī YCM

ekavācakāḥ YCM] ekavācakam YBhD

तस्मात्सर्वप्रयत्नेन प्रबोधयितुमीश्वरीम् ।
ब्रह्मद्वारमुखे सुप्तां मुद्राभ्यासं समाचरेत् ॥ ५ ॥

Therefore, in order to do his utmost to awaken the goddess sleeping in front of the doorway of Brahman, [the yogi] should undertake the practice of *mudrā*. (5)

महामुद्रा महाबन्धो महावेधश्च खेचरी ।
उड्डीयाणं मूलबन्धस्ततो जालन्धराभिधः ॥ ६ ॥

The great seal, the great lock, the great piercing, the sky-roving [seal], the *uḍḍiyāṇa* [lock], the root lock, then [the lock] called *jālandhara*, [...] (6)

5b *prabodhayitum* $\gamma_1 \gamma_2 \varepsilon_1 \zeta_1 \zeta_2 \eta_2 \chi$] *prabodhayitum* α_1 *prabodhayatum* $\alpha_2 \zeta_2 \eta_1 \pi_2 \pi_\omega$ *prabodhay-*
atām π_1 *tām* *bodhayitum* $\delta_1 \delta_2$ **iśvarīm** $\alpha_1 \gamma_2 \delta_2 \varepsilon_1 \zeta_1 \zeta_3 \eta_1 \eta_2 \pi_2 \chi$] *iśvarī* $\alpha_2 \gamma_1 \zeta_2 \pi_\omega$ *iśvaram* $\delta_1 \pi_1$
5c *dvāra cett.*] *dvāram* π_1 *dvāre* $\zeta_1 \zeta_2$ **mukhe cett.**] *mukha* γ_1 *sukhe* ζ_1 **suptām cett.**] *suptā*
 $\alpha_3 \varepsilon_1$ *supto* π_ω **5d** *bhyāsaṃ samācāret* $\alpha_1 \zeta_1 \zeta_2 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_\omega \chi$] *bhyāse samācāret* α_2 *bhyāsaṃ*
sadābhyaset ε_1 *bhyāsena bodhayet* $\gamma_1 \gamma_2 \delta_1 \delta_2 \pi_2$ **6b** *om.* δ_1 **6c** *om.* δ_1 **uḍḍiyāṇam** $\alpha_1^{\text{pc}} \gamma_2 \zeta_2$] *uḍḍiyāṇam*
 α_1^{c} *uḍḍiyāṇam* $\gamma_1 \delta_2 \eta_2$ *uḍḍiyāṇam* π_2 *uḍḍiyāṇam* $\alpha_2 \pi_\omega$ *uḍḍiyāṇo* η_1 *uddhriyāṇam* π_1
uḍḍiyāṇam χ *uḍḍiyāṇa* $\zeta_1 \zeta_3$ *odyāṇam* ε_1 **mūlabandhas** π_2] *mūlabandhaḥ* η_2 *mūlabandha* $\pi_1 \pi_\omega$
mūlabandham α_1 *mahābandham* α_2 *mūlabandho* $\gamma_1 \gamma_2 \delta_2$ *mūlabandhaś ca* $\varepsilon_1 \zeta_1 \zeta_2 \zeta_3 \chi$ *mūlaband-*
hāś ca η_1 **6d** **tato** $\alpha_1 \alpha_2 \zeta_1 \zeta_3 \eta_2 \pi_1 \pi_2 \pi_\omega$] *bandho* $\alpha_3 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \zeta_2 \eta_1 \chi$ *bandhā* γ_1 **jālandharā cett.**] *jālāṃdharā*
 $\alpha_1 \pi_1$ *jālāntarā* ε_1 *jālāṃjarā* η_1

[3.5]

❖ Sources

Śivasamhitā 4.22

❖ Testimonia

Yogacintāmaṇi f. 59r (attrib. HP), *Yuktabhavadēva* 7.173 (attrib. HP)

mudrābhyāsaṃ samācāret YBhD] *mudrābhyāsaparo bhavet* YCM

[3.6]

❖ Sources

Cf. *Śivasamhitā* 4.23

महामुद्रा महाबन्धो महावेधश्च खेचरी ।
जालन्धरो मूलबन्धो विपरीतकृतिस्तथा ॥

❖ Testimonia

Haṭhārātnāvalī 2.32, *Yogacintāmaṇi* f. 72r (attrib. HP), *Yuktabhavadēva* 7.174 (attrib. HP)

mahāvedhaś ca khecarī YCM YBhD] *mahāvedhas tṛṭīyakaḥ* HRĀ

करणी विपरीताख्या वज्रोली शक्तिचालनम् ।
इदं मुद्रादिदशकं जरामरणनाशनम् ॥ ७ ॥

[...] the bodily position called inverted, *vajrolī* [and] the stimulation of the goddess: this group of ten *mudrās* and other [practices] destroys old age and death. (7)

7a *karāṇi cett.*] *karāṇam* α₃π₁ **viparītākhyā cett.**] *viparītākhyam* α₃ζ₂ *viparītā* syāt π₁ *viparītāni* ζ₁ **7b** *vajrolī cett.*] *vajrālī* α₁ *varjālī* ζ₁ *vajrolī* ζ₃ *vajro* δ₁ **7c** *om.* π₁ **idaṃ mudrādi** α₁α₂] *idaṃ* hi *mudrā* ε₁χ *idaṃ* tu *mudrā* ζ₁ζ₂ *idaṃ* ca *mudrā* ζ₃η₁η₂π_ω *etad* dhi *mudrā* γ₁γ₂δ₁δ₂π₂ **7d** *om.* π₁ **marāṇa cett.**] *marṇavi* π_ω *maṇa* γ₁ **nāśanam cett.**] *varjitaṃ* δ₁δ₂

uḍḍiyāṇam *mūlabandhas*] *uḍḍiyāṇam* *mūlabandho* HRĀ YCM, *uḍyāṇam* *mūlabandhaś* ca YBhD
tato jālandharābhidhaḥ] *bandho jālandharābhidhaḥ* HRĀ YCM, *bandho jālandharas* *tathā* YBhD

[3.7]

❖ Sources

Cf. *Śivasamhitā* 4.24

उड्यानं चैव वज्रोली दशमं शक्तिचालनम् ।
इदं हि मुद्रादशकं मुद्राणामुत्तमोत्तमम् ॥

❖ Testimonia

Haṭhatratnāvalī 2.33, *Yogacintāmaṇi* f. 72r (attrib. HP), *Yuktabhavadēva* 7.175 (attrib. HP)

vajrolī HRĀ YBhD] *tathā vai* YCM

idaṃ mudrādidaśakam] *sampradāyā* *kecarī sā* HRĀ, *etad* dhi *mudrānavakam* YCM, *idaṃ* hi *mudrādaśakam* YBhD

jarāmarāṇanāśanam] *daśa mudrāḥ* *prakīrtitāḥ* HRĀ, *jarāmarāṇavarjitaṃ* YCM, *mudrāṇām* *uttamo-*
mam YBhD

❖ Commentary

The reading of α *idaṃ mudrādi*, is not attested by the other manuscript groups but it makes sense in so far as ‘locks’ (*bandha*) and ‘actions’ (*karāṇa*) figure among the ten techniques taught in this chapter. It is also consistent with the reference to *mudrādi* in 1.55. However, most manuscripts have readings, such as *idaṃ hi mudrādaśakam*, that refer to the techniques of this chapter as only *mudrās*, and this is consistent with 3.104.

आदिनाथोदितं दिव्यमष्टैश्वर्यप्रदायकम् ।

वल्लभं सर्वसिद्धानां दुर्लभं मरुतामपि ॥ ८ ॥

It has been taught by Śiva, is divine, bestows the eight supramundane powers, is beloved of all the Siddhas, is difficult for even the gods to obtain, [...] (8)

गोपनीयं प्रयत्नेन यथा रत्नकरण्डकम् ।

कस्यचिन्नैव वक्तव्यं कुलस्त्रीसुरतं यथा ॥ ९ ॥

[...] should be carefully kept secret like a casket of gems [and] must not be spoken of to anyone, like sex with a respectable woman. (9)

8ab found after 3.9ab ζ₃ **8a ādinātho** *cett.*] ādiśvaro ḍ₁ḍ₂ **divyam** *cett.*] sarvaṃ η₂
8b pradāyakam *cett.*] phalapradam π₂ **8c siddhānām** *cett.*] siddhīnām α₁ vidyānām α₃ζ₃
8d marutām *cett.*] mahatām π₂ **9c vaktavyam** *cett.*] vaktavyā η₁ kartavyam ζ₁π_ω **9d kulastrisuratam** *cett.*] kulastrīṣu ratam η₁ kulastriyasukham π₁ kulastrisukharatam π_ω **yathā** *cett.*] tathā α₂η₂

9 In α₃, this verse is followed by *Vivekamārtaṇḍa* 58 and *Haṭhapradīpikā* 3.17(c)d–18ab. 3.17cd is written at the correct place again, but 3.18 is omitted there. The confusion may be due to an eye-skip caused by *gopanīyam/yā prayatnena* in 3.9a and 3.18c.

[3.8]

❖ Testimonia

Yogacintāmaṇi f. 72r (attrib. HP)

divyam] samyag YBhD

sarvasiddhānām YCM] sarvasiddhendra YBhD

[3.9]

❖ Testimonia

Yogacintāmaṇi f. 72r (attrib. HP), *Yuktabhavadēva* 7.177 (attrib. HP)

yathā ratnakaraṇḍakam YCM] jarāmaraṇaṇāśanam YBhD

वज्रोलीरमरोली च सहजोली त्रिधा मताः ।
एतेषां लक्षणं वक्ष्ये कर्तव्यं च विशेषतः ॥ ९*१ ॥

[Together with] *amarolī* and *sahajolī*, *vajrolī* is considered to be threefold. I shall teach their characteristics and the details of how they should be performed. (9*1)

तत्र महामुद्रा ।

पादमूलेन वामेन योनिं संपीड्य दक्षिणम् ।
पादं प्रसारितं धृत्वा कराभ्यां पूरयेन्मुखे ॥ १० ॥

Of these, the great seal (*mahāmudrā*) [is now taught]:

[The yogi] should press the perineum with the heel of the left foot, hold [the foot of] the extended leg with the hands and breathe in through the mouth. (10)

9*1 included in $\eta_2\pi_2\pi_\omega$ **9*1a vajrolīr** (*r* as a hiatus bridge) $\eta_2\pi_\omega$] vajrolī tv π_2 **amarolī** π_2] amarolīś π_ω amarolīś η_2 **9*1b sahajolī** $\pi_2\pi_\omega$] sahajolis η_2 **matāḥ** π_2] mataḥ η_2 magah π_ω **9*1c eteṣāṃ** $\eta_2\pi_\omega$] etāsāṃ π_2 **prescript: tatra mahāmudrā** $\alpha_2\varepsilon_1\eta_1\eta_2\pi_1$] tatha mahāmu-
drā π_2 tatra mahāmudrā yathā ζ_1 atha mahāmudrā $\gamma_1\delta_2\zeta_2\pi_\omega\chi$ atha tatra mahāmudrā ζ_3 mahā-
mudrā δ_1 om. $\alpha_1\alpha_3\gamma_2$ **10b yoniṃ** *cett.*] yoni $\alpha_1\alpha_2\pi_\omega$ yoniḥ ζ_2 **sampīḍya dakṣiṇam** *cett.*] pīḍya dakṣiṇam $\zeta_1\zeta_2$ sampīḍya kṣaṇam α_2 **10c pādaṃ** *cett.*] pāda $\alpha_2\eta_2$ padam π_ω prasā° χ **prasāritam** *cett.*] prasaritam π_ω prasāditam η_1 °ritam padam χ **dhṛtvā** $\gamma_2\delta_2\varepsilon_1\zeta_3\eta_1\eta_2$] kṛtvā $\alpha_1\alpha_2\gamma_1\delta_1\zeta_1\zeta_2\pi_1\pi_2\pi_\omega\chi$ **10d pūrayen** *cett.*] dhārayen η_2 dhārayed χ **mukhe** $\alpha_1\alpha_2\varepsilon_1\zeta_2\pi_1\pi_\omega$] mukham $\gamma_1\gamma_2\delta_1\delta_2\zeta_1\zeta_3\eta_1\eta_2\pi_2$ ḍṛḍham χ

[3.9*1]

❖ Sources

Dattātreyayogaśāstra 31c–32b

vajrolīr] vajrolī DYŚ, vajrolīr DYŚv.l.
amarolī] amarolīś DYŚv.l., cāmarolī DYŚ
sahajolī DYŚ] sahajolis DYŚv.l.

[3.10]

❖ Sources

Amaraughā 19

dhṛtvā A] kṛtvā Av.l.

Cf. *Amṛtasiddhi* 11.3

योनिं संपीड्य वामेन पादमूलेन यत्नतः ।

कण्ठे बन्धं समारोप्य धारयेद्वायुमूर्ध्वतः ।

यथा दण्डाहतः सर्पो दण्डाकारः प्रजायते ॥ ११ ॥

He should apply a lock to the throat and hold the breath in the upper [part of the body]. Just as a snake hit with a staff assumes the form of a staff, [...] (11)

11a *kaṇṭhe cett.*] *kaṇṭha* $\delta_1 \varepsilon_1 \zeta_2 \pi_\omega$ **bandham** $\alpha_2 \alpha_3 \gamma_2 \delta_1 \zeta_1 \zeta_3 \eta_2 \pi_1 \chi$] *bandha* $\gamma_1 \varepsilon_1 \eta_1 \pi_2 \pi_\omega$ *bandhaḥ* ζ_2 *bandhe* δ_2 *budha* α_1 **samāropya** *cett.*] °*nam āropya* ε_1 **11b** *dhārayed cett.*] *dhānayed* δ_1 **11c** *yathā cett.*] *pathi* η_1 **daṇḍāhataḥ** $\alpha_1 \alpha_3 \zeta_1 \zeta_3 \eta_2 \pi_1 \pi_\omega$] *daṇḍahataḥ* $\alpha_2 \gamma_1 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \zeta_2 \eta_1 \pi_2 \chi$ **11d** *daṇḍākāraḥ cett.*] *daṇḍākāraḥ* $\gamma_1 \gamma_2 \varepsilon_1 \zeta_2$ **prajāyate** *cett.*] *prayujyate* η_1

सव्यं प्रसारितं पादं कराभ्यां धारयेद्बृद्धम् ॥

❖ Testimonia

Haṭharatnāvalī 2.37, *Yogacintāmaṇi* ff. 72v–73r (attrib. HP), *Yuktabhavadēva* 7.178 (attrib. HP)

dhṛtvā] *kṛtvā* HRĀ YCM YBhD

pūrayen HRĀ YCM] *dhārayed* YBhD

mukhe HRĀ v.l.] *mukham* HRĀ YCM, *ḍṛḍham* YBhD

[3.11]

❖ Sources

Amaraughā 20

❖ Testimonia

Haṭharatnāvalī 2.37cd–38ab, *Yogacintāmaṇi* f. 73r (attrib. HP), *Yuktabhavadēva* 7.179 (attrib. HP)

dhārayed YCM YBhD] *pūrayed* HRĀ

❖ Commentary

The instruction to hold the breath upwards (*ūrdhvataḥ*) is somewhat vague. In a commentarial passage on this verse in *Yuktabhavadēva* 7.187, Bhavadēvamiśra clarifies this by saying, ‘one should hold it higher than the heart’ (*hrdayād ūrdhvato dhārayet*).

ऋज्वीभूता तथा शक्तिः कुण्डली सहसा भवेत् ।
तदासौ मरणावस्था जायते द्विपुटाश्रिता ॥ १२ ॥

[...] so the goddess Kuṇḍalinī suddenly becomes straight. Then she becomes still in the vessel with two halves. (12)

12a rjvibhūtā γ₂δ₁δ₂ε₁ζ₃η₁η₂π₁χ] rjvibhūtā π₂ rujvibhūtā α₁π_ω rajvibhūtā ζ₂ rajvibhū α₂ va-
jribhūtā ζ₁ r_ bhūtā γ₁ **tathā** cett.] yathā ζ₂ **śaktiḥ** cett.] śakti δ₁ζ₂η₁π₁π_ω **12c tadāsau**
α₁α₂γ₁γ₂ζ₁ζ₂η₁π₁π₂π_ω] tathāsau δ₁δ₂ tadā sā α₃ζ₃η₂χ tadā sa ε₁ **marañā** cett.] maraṇa ζ₁
maraṇī η₁ ramaṇā π_ω maṇā η₂ marasā ε₁ **vasthā** cett.] vasthām γ₂δ₁δ₂η₁ sthā ζ₁ **12d jāy-**
ate cett.] yāyate ζ₁ harate γ₁γ₂δ₁δ₂ **dvipuṭā** α₁α₂δ₁δ₂ε₁η₁η₂π₁π₂π_ωχ] dvipūtā γ₁ nrpuṭā ζ₁ζ₂
tripuṭā α₃ζ₃ vapurā γ₂ **śrītā** α₁α₂ζ₂η₂π₁π_ω] śrayī γ₁ śrayām γ₂ śrayā δ₁ε₁χ śrayaḥ α₃δ₂ [śr]i..
η₁ smṛtā ζ₁ sanām ζ₃ hi sā π₂

[3.12]

❖ Sources

Amaraugha 21

❖ Testimonia

Haṭharatnāvalī 2.38cd–39ab, *Yogacintāmaṇi* ff.72v–73r (attrib. HP), *Yuktabhavadeva* 7.180 (attrib. HP)

sahasā YBhD] sahaṇā HRĀ YCM

tathāsau YCM YBhD] tathā sā HRĀ

marāṇavasthā HRĀ YBhD] marāṇavasthām YCM

jāyate dvipuṭāśrītā YBhD] jāyate dvipuṭāśrītā HRĀ, harate dvipuṭāśrayām YCM (em., dvipaṭā L, dvipadā N)

❖ Commentary

This verse is taken from the *Amaraugha*, which uses the alchemical imagery of the *Amṛtasiddhi* to describe the stilling of Kuṇḍalinī in the central channel. Drawing on Hellwig 2009: 238–240, Mallinson and Szanto (2021: 21) note that “In alchemical texts *māraṇa* (“killing”) involves heating a substance and thereby changing its state, usually through calcination or oxidation, so that it becomes inert. In the *Amṛtasiddhi* *māraṇa* and other derivatives of the root *mṛ*, “die”, are used to denote the stilling or stopping of either the breath or Bindu.” Thus when Kuṇḍalinī is said to be in the state of *marāṇa* the meaning is that she is stilled. The *dvipuṭa* or “vessel with two halves” in which this occurs is the same as the *Amṛtasiddhi*’s *saṃpuṭa*, which, drawing on Hellwig (2009: 342), Mallinson and Szanto (2021: 22) say “consists of two *puṭas* joined together to form a sealed crucible for heating reagents without evaporation”. In the yoga of the *Amṛtasiddhi*, the bodily *saṃpuṭa* is formed by applying locks at the top and bottom of the central channel, i.e. constricting the perineal region and the throat. In the *Haṭhapradīpikā* it is formed by pressing the perineum with the heel and constricting the throat.

As Birch (2019: 971) notes, it is unlikely that later non-Buddhist authors understood *marāṇa-vasthā* and *dvipuṭa* according to the alchemical metaphors of the *Amṛtasiddhi*. Later commentators take *dvipuṭa* as the two nostrils (e.g., *Yuktabhavadeva* 7.187, *dvinaśāpuṭa*); the *iḍā* and *piṅgalā* channels (e.g., *Jyotsnā* 3.27, *puṭayor dvayam iḍāpiṅgalayor yugmam*); or the in and out

ततः शनैः शनैरेव रेचयेन्न तु वेगतः ।
इयं खलु महामुद्रा महासिद्धैः प्रदर्शिता ॥ १३ ॥

[The yogi] should then exhale very slowly, not quickly. This is the great seal revealed by the great Siddhas. (13)

13a śanair eva cett.] śanair yeca γ_1 breaks off after śanai ζ_1 **13b recayen cett.**] recaya ζ_2 **na tu cett.**] tanu δ_2 na ca π_ω naiva χ **13c iyaṃ cett.**] idaṃ π_ω **13d siddhaiḥ cett.**] siddhiḥ $\zeta_2\zeta_3$ **pradarśitā** $\alpha_2\chi$] pradarśanā α_1 praśasyate $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$ prajāyate ζ_2

13 ζ_1 breaks off at pāda a. • The δ group has a different verse order: 16 \rightarrow 15 \rightarrow 13 \rightarrow 14.

flows of the breath (e.g., *Yogapraśāṅgikā* 5.16–17, *vāyor bahirnirgamanam antaḥpraveśa iti yat puṭadvayaṃ tam*). How these commentators understood *asau mārāṇāvasthā* is less clear. Brahmanānda seems to take it as the death of *prāṇa*, or in other words, the absence of the breath, in the two nostrils (*mārāṇāvasthā jāyate kuṇḍalibodhe sati suṣumnāyāṃ praviṣṭe prāṇe dvayoḥ puṭayoḥ prāṇaviyogāt*). Bhavadeva thought that Kuṇḍalinī, along with *prāṇa* and *apāna*, remains in the two nostrils while the breath is being held (*evaṃ vāyudhāraṇāyāṃ kriyamāṇāyāṃ vyākulā bhūtā kuṇḍalinī apānaprāṇābhyāṃ saha nāsāpuṭadvayāśritā bhavati*). Others, such as Śivānanda and Bālakṛṣṇa, favour the reading *tadā sā mārāṇāvasthāṃ harate dvipuṭāśritām* (or *dvipuṭāśrayām*), which is present in group γ and δ manuscripts of the *Haṭhapradīpikā*. Bālakṛṣṇa understands this to mean that the great seal destroys death (*mārāṇāvasthāṃ harate mahāmudreti bhāvaḥ*) but it could also mean that the awakened Kuṇḍalinī destroys death, which is usually dependent on the in and out breaths.

The form *rjvībhūtā* is non-Pāṇinian (it should be *rjūbhūtā*) but all witnesses have *rjvī* or variants thereof. α_1 has *rjvī bhūtvā* which is correct morphologically, but it does not make sense with *bhavet* in the next *pāda* and may be an attempt at correction by the scribe.

[3.13]

❖ Testimonia

Yuktabhavadēva 181 (attrib. HP)

pradarśitā] pradrśyate YBhD

महाक्लेशादयो दोषा जीर्यन्ते मरणादयः ।

महामुद्रां च तेनैव वदन्ति विबुधोत्तमाः ॥ १४ ॥

Problems such as the great afflictions [and] death and so forth dissolve, and that is why the most wise call it the ‘great seal.’ (14)

14a *mahā cett.*] mahān η_2 mahata α_2 **kleśādayo** $\alpha_1\alpha_3\eta_1\eta_2\pi_2\pi_\omega\chi$] kleśā yato γ_2 kleśa yato γ_1 kleśāyatā π_1 kleśā yathā ζ_2 kleśa yathā ζ_3 kleśā mahā $\delta_1\delta_2$ rogā mahā ε_1 kuśodayo α_2 **doṣā cett.**] doṣāḥ $\eta_2\chi$ doṣa γ_2 kleśā ε_1 *om.* α_2 **14b jīryante** $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\eta_1\pi_1\pi_2$] jīyamte ζ_3 jāyante ζ_2 hīyante α_1 hrīyamte α_2 kṣīyante $\eta_2\pi_\omega\chi$ **14c** *om.* $\delta_1\delta_2$ **mudrāṃ** $\varepsilon_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$] mudrā $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\zeta_2\eta_1$ **ca cett.**] tu α_1 **tenaiva cett.**] tenai γ_1 tenetām ζ_3 **14d** *om.* $\delta_1\delta_2$ **vibudhottamāḥ cett.**] vibudhottamā $\pi_1\pi_\omega$ vibudhottamaḥ $\alpha_1\alpha_2$ vividhottamāḥ γ_2

[3.14]

❖ Sources

Amaraughā 22

mahākṣeśādayo doṣā A] mahārogā mahākṣeśā Av.l.

jīryante Av.l.] bhidyante A

❖ Testimonia

Yogacintāmaṇi f. 72v (attrib. *Skandapurāṇa*), *Yuktabhavadēva* 7.182 (attrib. HP)

mahākṣeśādayo] mahākṣeśa yato YCM YBhD

tenaiva YCM] tām eva YBhD

❖ Commentary

This verse appears to be explaining the name of *mahāmudrā* through assonance with *mahākṣeśādayo*, *doṣā* and *marañādayaḥ* in the first line.

चन्द्राङ्गे तु समभ्यस्य सूर्याङ्गे पुनरभ्यसेत् ।
यावत्तुल्या भवेत्संख्या ततो मुद्रां विसर्जयेत् ॥ १५ ॥

After practising on the lunar side of the body, the yogi should then practise on the solar side. [The yogi] should finish practising the seal when the count is even. (15)

15a candrāṅge *cett.*] cāndrāṅge ṛ₁ candrāṅgaṃ ṣ₂ candrāṅsaṃ ḍ₁ḍ₂ caṇdrāṅse π₁ **tu** *cett.*] ca ṛ₂ **15b sūryāṅge** *cett.*] sūryāṅge° ṛ₁ sūryāṅgaṃ ṣ₂ sūryāṅsaṃ ḍ₁ḍ₂ **punar abhyaset** α₁α₂γ₁γ₂ε₁ṛ₂π₁π₂π_ωχ₁] tu samabhyaset ḍ₁ḍ₂ṣ₂ṣ₃ °ṣu samabhyaset ṛ₁ **15c om.** ṣ₃ **yāvat** *cett.*] ye ca π₁ **tulyā** *cett.*] saṃkhyā ṛ₂ tayor ḍ₁ḍ₂ **bhavet** *cett.*] bhavat γ₂ṛ₁ **saṃkhyā** *cett.*] saṃkṣā ṣ₂ sāmyaṃ ḍ₁ḍ₂ tulyā ṛ₂ **15d om.** ṣ₃ **visarjayet** *cett.*] visaryayet ḍ₁ vivarjayet π₁π_ω

[3.15]

❖ Sources

Vivekamārtaṇḍa 60

❖ Testimonia

Yuktabhavadēva 7.183 (attrib. HP)

candrāṅge tu] candrāṅgena YBhD

sūryāṅge punar abhyaset] sūryāṅgenābhyaset tataḥ YBhD

❖ Commentary

The terms *candrāṅga* and *sūryāṅga* are unusual and not used in other yoga texts outside the context of *mahāmudrā*. In *Jyotsnā* 3.15, Brahmānanda glosses *candrāṅga* as *vāmāṅga* ('the left side of the body') and *sūryāṅga* as *dakṣāṅga* ('the right side of the body') and goes on to explain the sequence of practice as follows:

अत्रायं क्रमः । आकुञ्चितवामपादपार्श्वं योनिस्थाने संयोज्य प्रसारितदक्षिणपादाङ्गुष्ठमाकुञ्चिततर्जनीभ्यां गृहीत्वाभ्यासो वामाङ्गेऽभ्यासः । अस्मिन्नभ्यासे पूरितो वायुर्वामाङ्गे तिष्ठति । आकुञ्चितदक्षपादपार्श्वं योनिस्थाने संयोज्य प्रसारितवामपादाङ्गुष्ठमाकुञ्चिततर्जनीभ्यां गृहीत्वाभ्यासो दक्षिणाङ्गेऽभ्यासः । अस्मिन्नभ्यासे पूरितो वायुर्दक्षिणाङ्गे तिष्ठति ।

This is the sequence in the [practice]. Joining the heel of the bent left leg with the region of the perineum and holding the big toe of the extended right leg with index fingers curled [around it] is the practice, that is, the practice on the left side of the body (*vāmāṅga*). In this practice, the inhaled breath remains on the left side of the body. Joining the heel of the bent right leg with the region of the perineum and holding the big toe of the extended left leg with index fingers curled [around it] is the practice, that is, the practice on the right side of the body. In this practice, the inhaled breath remains on the right side of the body.

न हि पथ्यमपथ्यं वा रसाः सर्वेऽपि नीरसाः ।

अपि भुक्तं विषं घोरं पीयूषमिव जीर्यते ॥ १६ ॥

[For the yogi who practises thus] there is no wholesome or unwholesome [food], and all flavours without exception become flavourless. Even terrible poison, when consumed, is digested like nectar. (16)

क्षयकुष्ठगुदावर्तगुल्माजीर्णपुरोगमाः ।

तस्य दोषाः क्षयं यान्ति महामुद्रां तु योऽभ्यसेत् ॥ १७ ॥

Diseases such as consumption, skin afflictions, constipation, swelling and indigestion disappear for [the yogi] who practises the great seal. (17)

16a na hi pathyam apathyam vā cett.] nāpathyām na hi pathyam ca η_2 na hi madhyam vā ζ_2 **16b** 'pi cett.] hi δ_1 **16c** api bhuktaṃ cett.] api muktaṃ γ_1 ahimuktaṃ $\zeta_2\zeta_3$ api viṣaṃ π_1 **viṣaṃ ghoraṃ cett.]** ghora bhuktaṃ π_1 **16d** pīyūṣaṃ cett.] piyuṣaṃ $\alpha_2\pi_\omega$ **iva cett.]** api π_1 **jīryate cett.]** jīryati $\gamma_1\gamma_2\varepsilon_1\chi$ jāyate α_2 **17** om. π_1 **17a** kuṣṭha cett.] kuṣṭhaṃ $\alpha_2\eta_1$ **gudā cett.]** mudā $\delta_1\zeta_2\zeta_3$ **17b** guľmājīrṇa $\alpha_1\zeta_2\zeta_3\eta_1\eta_2\pi_\omega\chi$] guľmajirṇa $\alpha_2\delta_1\delta_2\varepsilon_1\pi_2$ guľmapliha $\gamma_1\gamma_2$ **purogamāḥ cett.]** purogamā $\alpha_2\pi_\omega$ jvarās tathā δ_1 jarādayaḥ δ_2 **17c** tasya doṣāḥ cett.] doṣāḥ sarve $\eta_1\eta_2$ **17d** tu yo'bhyaset cett.] ca yo bhyaset $\zeta_3\pi_2$ yo«ma»bhyaset π_ω

[3.16]

❖ Sources

Vivekamārtaṇḍa 61

jīryate VMv.L] jīryati VM, jāyate VMv.L

❖ Testimonia

Haṭharatnāvalī 2.40, *Yogacintāmaṇi* f. 73r (attrib. HP), *Yuktabhavadēva* 7.184 (attrib. HP)

rasāḥ sarve 'pi nīrasāḥ HRĀ YCM] sarasaṃ nīrasaṃ ca vā YBhD
jīryate HRĀ] jīryati YCM YBhD

[3.17]

❖ Sources

Vivekamārtaṇḍa 62

purogamāḥ] jvaravyathāḥ VM
tasya doṣāḥ VM] sarvarogaḥ VMv.L, rogās tasya VMv.L

❖ Testimonia

Haṭharatnāvalī 2.41, *Yogacintāmaṇi* f. 73r (attrib. HP), *Yuktabhavadēva* 7.185 (attrib. HP)

tasya doṣāḥ YCM] doṣāḥ sarve HRĀ, tasya rogaḥ YBhD
tu HRĀ YBhD] ca YCM

कथितेयं महासुद्रा महासिद्धिकरी नृणाम् ।
गोपनीया प्रयत्नेन न देया यस्य कस्यचित् ॥ १८ ॥

This great seal which brings about the great *siddhi* for men has been taught. It should be carefully kept secret [and] not be given to all and sundry. (18)

18 *om.* π_1 **18ab** found after 3.9 α_3 **18a** *kathiteyaṃ cett.*] *kathitoyaṃ* $\alpha_2\zeta_2\pi_\omega$ **18b** *mahāsiddhikarī nṛṇām* $\alpha_3\epsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_\omega\chi$] *jarāmṛtyuvinaśinī* $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\pi_2$ *nṛṇām mṛtyuvinaśinī* α_2 **18c** *om.* α_3 **gopanīyā cett.**] *gopanīyaṃ* $\alpha_2\zeta_2\pi_\omega$ *gopanīyāṃ* η_2 **18d** *om.* α_3 **deyā cett.**] *deyaṃ* π_ω

[3.18]

❖ Sources

Vivekamārtaṇḍa 63

❖ Testimonia

Haṭharatnāvalī 2.42, *Yuktabhavadeva* 7.186 (attrib. HP)

mahāsiddhikarī nṛṇām YBhD] *jarāmṛtyuvinaśinī* HRĀ

❖ Commentary

Two readings of the second quarter are well-attested: *jarāmṛtyuvinaśinī* (α_1 etc.) and *mahāsiddhikarī nṛṇām* (α_3 etc.). While the first reading is possible, the play on *mahāsiddhi* and *mahāmudrā* seems more likely original, as seen in the source text, the *Vivekamārtaṇḍa* (without significant variants).

In *Jyotsnā* 3.18, Brahmananda understands *mahāsiddhi* as referring to ‘great *siddhis*,’ but in other works it can mean liberation (Mallinson 2012).

अथ महाबन्धः ।

पार्श्वि वामस्य पादस्य योनिस्थाने नियोजयेत् ।

वामोरूपरि संस्थाप्य दक्षिणं चरणं तथा ॥ १९ ॥

Now, the great lock (*mahābandha*):

[The yogi] should place the heel of the left foot on the perineal region. And he should put the right foot on the left thigh, [...] (19)

prescript: *om.* π₁ **atha** *cett.*] *om.* γ₁γ₂ **mahābandhaḥ** *cett.*] mahābandha α₁ζ₂π_ω mahāved-
haḥ δ₂ **19a pārṣṇim** α₁α₃δ₁δ₂ε₁ζ₃η₁χ] pārṣṇi α₂γ₂ζ₂η₂π₁π₂π_ω yāṣi γ₁ **vāmasya** *cett.*] bhā-
gena η₂ **19b niyojayet** *cett.*] yojayet ζ₂ **19c** *om.* π₁ **19d** *om.* π₁ **dakṣiṇam** *cett.*] dakṣaṇam α₂π_ω dakṣiṇe δ₂

19 3.19c–3.20d are omitted in π₁ and ζ₂ζ₃, probably due to an eye-skip caused by *niyojayet* in 3.19b and 3.20d. In the latter manuscripts, however, the lines are inserted after 3.21*2ab. It seems that they were supplied from a manuscript of the α or δ group, as they are followed by 3.21 in ζ₂.

[3.19]

❖ Sources

19ab = *Dattātreyayogaśāstra* 132cd (in the section on *mahāmudrā*)

19cd. Cf. *Vivekamārtaṇḍa* 8a (not *anuṣṭubh*)

वामोरूपरि दक्षिणं चरणं संस्थाप्य

❖ Testimonia

Haṭhatratnāvalī 2.43, *Yogalakṣanāvalī* f. 31v (attrib. HP), *Yogacintāmaṇi* f. 73r (attrib. HP), *Yuktabhavadēva* 7.190 (attrib. HP)

pārṣṇim vāmasya pādasya HRĀ YCM] vāmāṅghripārṣṇibhāgena YLĀ, pārṣṇivāmasya pādasya YBhD
yonisthāne niyojayet HRĀ YCM YBhD] yonisthānam nipīdayet YLĀ

❖ Commentary

The seated position for *mahābandha* described in this verse is not in the *Amṛtasiddhi* (chapter 12) or *Amarauḡha* (25cd–27). The *Amṛtasiddhi* instructs the same position for *mahāmudrā* and *mahābandha*, and the *Amarauḡha* does not comment on the posture of *mahābandha*, implying that its posture is the same as *mahāmudrā*.

पूरयित्वा मुखे वायुं हृदये चिबुकं दृढम् ।
निभृत्य योनिमाकुञ्च्य मनो मध्ये नियोजयेत् ॥ २० ॥

[...] inhale through the mouth, firmly put the chin on the chest, contract the perineum and fix the mind in the centre. (20)

20 *om.* π_1 **20a** *mukhe* $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\delta_2\pi_2$] tato $\varepsilon_1\eta_1\eta_2\pi_\omega\chi$ tathā $\zeta_2\zeta_3$ **vāyūṃ** *cett.*] vāyū $\alpha_2\gamma_1\gamma_2\pi_\omega$ **20b** *cibukam* *cett.*] sasvanam ζ_3 svasanam ζ_2 **dṛḍham** *cett.*] tathā π_2 **20c** *nibhṛtya* $\alpha_1\pi_\omega$] nibhṛtam π_2 nivṛtya $\zeta_2\zeta_3$ nipīḍya $\delta_2\varepsilon_1$ niṣ-/niḥpīḍya $\gamma_1\gamma_2\delta_1\eta_1\chi$ niḥṣipya η_2 nitya α_2 **ākuñcyā** *cett.*] samākuñcyā α_2 **20d** *mano* *cett.*] tato ζ_3

[3.20]

❖ Sources

Amaraughā 24

hṛdaye cibukam] cibukam hṛdaye A
nibhṛtya A] nibhṛtam Av.L

❖ Testimonia

Haṭharatnāvalī 2.44, *Yogalakṣanāvalī* f. 31v (attrib. HP), *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadēva* 7.191 (attrib. HP)

pūrayitvā mukhe YCM] pūrayen mukhato HRĀ, pūrayitvā tato YLĀ, YBhD
dṛḍham HRĀ YLĀ YBhD] tathā YCM
nibhṛtya HRĀ] niṣpīḍya HRĀ v.L., niḥpīḍya YLĀ YCM, niḥṣipya YBhD

❖ Commentary

The referent of *madhye* is uncertain. The verse is derived from the *Amaraughā*, and the *Amṛtasiddhi* makes no mention of a place to focus the mind in its treatment of *mahābandha* (it does however instruct the yogi to place the mind at the *catuspatha* in its teachings on *mahāmudrā*). Bhavadevamiśra (7.196), Brahmānanda (3.20) and Bālakṛṣṇa (5.24) take it to mean the central channel. It could also plausibly mean the region between the chest and perineum, or perhaps the place between the eyebrows. At 3.23 this practice is said to make the mind reach Kedāra, which is sometimes located between the eyebrows (see Mallinson 2007: 214 n. 285; Birch 2019: 967 n. 57).

रेचयेच्च शनैरेव महाबन्धोऽयमुच्यते ॥ २१ ॥

And he should exhale very gently. This is called the Great Lock. (21)

धारयित्वा यथाशक्त्या रेचयेदनिलं शनैः ।

सव्याङ्गे च समभ्यस्य दक्षाङ्गे च समभ्यसेत् ॥ २१*१ ॥

[The yogi] should hold the breath as long as possible and exhale slowly. And having practised it on the left side, he should practise it on the right side. (21*1)

21 included in $\alpha_1\alpha_2\alpha_3\delta_1\delta_2\zeta_2$ **21a** recayec ca śanair eva $\alpha_1\alpha_2\delta_1\delta_2\zeta_2$] vased evaṃ mahābandho α_3 **21b** mahābandho'yam ucyate $\alpha_1\alpha_2\delta_1\delta_2\zeta_2$] recayec ca śanaiḥś śanaiḥ α_3 **21*1a** dhāray-
itvā cett.] cālayitvā ζ_2 yathāśaktyā $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$] yathāśakti $\gamma_1\gamma_2\eta_1\pi_2\chi$ **21*1b** anilaṃ
cett.] anisam ε_1 **21*1c** ca samabhyasya $\gamma_2\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2$] tu samabhyasya χ pūrvam abhyasya
 $\pi_1\pi_2\pi_\omega$ om. γ_1 **21*1d** dakṣāṅge ca sam° $\varepsilon_1\zeta_2$] dakṣiṇāṅge sam° $\zeta_3\eta_1\pi_2$ sam° γ_1 dakṣāṅge punar
 $\gamma_2\pi_\omega\chi$ dakṣiṇāṅge punar π_1 dakṣiṇe punar η_2

21*1 included in $\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ as a substitute for 3.21. • 3.21*1cd = 3.22cd.

[3.21]

❖ Testimonia

Haṭharatnāvalī 2.44cd

eva] evaṃ HRĀ

❖ Commentary

This portion of the description of *mahābandha* has undergone various revisions in the manuscript groups. The shortest version appears in α_1 and α_2 , as well as the δ group and the *Haṭharatnāvalī*, all of which omit verses 3.21*2 and 3.22*1cd. We have adopted the α version, as it seems that 3.21–22 were reworked in a major redaction of the whole work (for further discussion, see the introductory chapter by Mitsuyo Demoto).

[3.21*1]

❖ Sources

Dattatreyayogaśāstra 62cd (*padmāsana*), 134cd (*mahāmudrā*)

yathāśaktyā] yathāśakti DYŚ

anilaṃ] iḍayā DYŚ

savyāṅge ca] vāmāṅgena DYŚ

dakṣiṇāṅge ca] dakṣiṇāṅgena DYŚ

❖ Testimonia

Yuktabhavadēva 7.192ab (attrib. HP)

yathāśaktyā] yathāśakti YBhD

śanaiḥ] sudhiḥ YBhD

मतमत्र तु केषांचित् कण्ठबन्धं विसर्जयेत् ।
राजदन्तबिलं तत्र जिह्वोत्तम्भयेदिति ॥ २१*२ ॥

With regard to this [practice] some are of the opinion that [the yogi] should leave out the throat lock, saying that he should lift up the opening at the uvula with the tongue instead. (21*2)

21*2 included in $\alpha_3 \gamma_1 \gamma_2 \varepsilon_1 \zeta_2 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$ **21*2a** **matam atra** $\alpha_3 \gamma_1 \gamma_2 \varepsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_2 \chi$ **matam** $\varepsilon_1 \eta_1$ **matāntare** π_ω **matārettamaṃtra** η_2 **tu cett.**] $\text{ca } \gamma_1 \gamma_2$ **21*2b** **kaṇṭhabandham cett.**] **kaṇṭhe** **bandham** $\alpha_3 \eta_2$ **kaṇḍhayaṃ** γ_1 **visarjayet** $\alpha_3 \varepsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_\omega$] **vivarjayet** $\eta_1 \eta_2 \chi$ **tu varjayet** $\gamma_1 \gamma_2 \pi_2$ **21*2cd** found after 3.27 $\zeta_2 \zeta_3$ **21*2c** **rājadantabilam tatra** $\varepsilon_1 \pi_2$] **rājadantabilam** **ja-** **tra** π_ω **virājamti bilam tatra** π_1 **rājadantabalam** **hamti** $\zeta_2 \zeta_3$ **rājadantadvayaṃ tatra** $\gamma_1 \gamma_2$ **rājadan-** **tasthajihvāyā(ṃ)** $\eta_1 \chi$ **rājadantasya jihvāyāṃ** η_2 **21*2d** **jihvayottambhayed** $\zeta_2 \zeta_3 \pi_2$] **jihvayot-** **tambhaved** $\gamma_1 \gamma_2 \pi_\omega$ **jihvayoktam bhayed** ε_1 **jihvādam** **staṃbhayed** π_1 **bandhaḥ** **ca staṃbhayed** η_1 **bandhaḥ śasto bhaved** $\eta_2 \chi$ **iti** $\gamma_1 \gamma_2 \varepsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] **dhitaḥ** η_2 **dhi tat** η_1

[3.21*2]

❖ Sources

Cf. *Vivekamārtaṇḍa* 126ab

संपीड्य रसनग्रेण राजदन्तबिलं महत् ।

Cf. *Dattātreyayogaśāstra* 36

नासाग्रे विन्यसेद्राजदन्तमूलं च जिह्वा ।

उत्तम्य चिबुकं वक्षस्यास्थाप्य पवनं शनैः ॥

❖ Testimonia

Yogacintāmaṇi f. 73r (attrib. Īśvara), *Yuktabhavadēva* 7.192cd (attrib. HP)

visarjayet] vivarjayet YCM

rājadantabilam] rājadantadvayaṃ YCM YBhD

jihvayottambhayed YCM] jihvayonnamayēd YBhD

❖ Commentary

This verse expresses an alternative to the application of the chin lock in *mahābandha* mentioned in 3.20. It is found in all groups except α_1 and α_2 , and the δ group.

We do not find the idea of lifting up the *rājadantabila* with the tongue in other works, but *Vivekamārtaṇḍa* 126ab instructs the yogi to press it with the tip of the tongue and *Dattātreyayogaśāstra* 36 (found at *Haṭhpradīpikā* 1.46) instructs the yogi in *padmāsana* to lift up the ‘root of the uvula’ (*rājadantamūla*) with the tongue.

This verse occurs in the *Yogacintāmaṇi* in the middle of a quotation attributed to Īśvara. The other verses of the quoted passage are found in the *Śivasamhitā* (4.37–42), but the verse in question is not reported in the critical edition of the *Śivasamhitā* (2009). The verse is absent in another passage on *mahābandha* that the author of the *Yogacintāmaṇi* cites and attributes to the *Haṭhpradīpikā*.

अमुं योगी महाबन्धं महासिद्धिप्रदायकम् ।
सव्याङ्गे च समभ्यस्य दक्षाङ्गे च समभ्यसेत् ॥ २२ ॥

After practising this Great Lock, which bestows great success, on the left side of the body, the yogi should practise it on the right side of the body. (22)

अयं खलु महाबन्धो महासिद्धिप्रदायकः ।
कालपाशमहाबन्धविमोचनविचक्षणः ॥ २२*१ ॥

This is truly the great lock: it bestows the great *siddhi* [and] is adept at loosening the great bond (*mahābandha*) that is the noose of time. (22*1)

22 included in $\alpha_1\alpha_2\alpha_3$ **22a** *amuṃ* α_1] *asaṃ* α_2 *ayaṃ* α_3 **yogī** α_2] *yoga* α_1 *yogo* α_3 **bandhaṃ** α_1] *bandho* α_2 *bandh.* α_3 **22b** *pradāyakam* α_1] *pradāyakaḥ* α_2 *lost* α_3 **22c** *ca samabhyasya* α_1] *tu samabhyasya* α_2 *lost* α_3 **22d** *dakṣāṅge ca sam°* α_1] *dakṣacāṅge sam°* α_2 *dakṣāṅge punar* α_3 **22*1** included in $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ **22*1a** *khalu cett.*] *kila* $\eta_1\eta_2$ **bandho** *cett.*] *bandhaḥ* η_2 **22*1b** *mahā cett.*] *sahā* γ_1 *sarva* η_2 **22*1c** *pāśa cett.*] *pāśaṃ* γ_1 **bandha** *cett.*] *bandho* γ_1 *baddho* ζ_2 **22*1d** *vimocana cett.*] *mocayec ca* π_ω **vicakṣaṇaḥ** *cett.*] *°ṇa* π_1 *°ṇaṃ* π_ω *kṛtakṣayaḥ* α_3

22*1 This verse is included in all manuscripts except $\alpha_1\alpha_2\alpha_3$ as a substitute for 3.22. • The second half is also found in $\alpha_2\alpha_3$, most likely as a result of contamination. In α_2 , it is found between 3.22ab and cd. In α_3 , it can be supposed from the surviving letters that the text of the original version was followed by that of the expanded version.

[3.22]

❖ Testimonia

Haṭharatnāvalī 2.45

amuṃ yogī mahābandhaṃ mahāsiddhipradāyakam] ayaṃ yogo mahābandhas sarvasiddhipradāyakaḥ HRĀ

[3.22*1]

❖ Testimonia

Yogacintāmaṇi f. 73v (attrib. HP), *Yuktabhavadēva* 7.193 (attrib. HP)

अयं च सर्वनाडीनामूर्ध्वगतिविबोधकः ।

त्रिवेणीसंगमं धत्ते केदारं प्रापयेन्मनः ॥ २३ ॥

And this [lock] initiates an upward flow in all the channels. It brings about a confluence at the Trivenī [and] causes the mind to reach Kedāra. (23)

23a *om.* α_2 **ca** *cett.*] $\text{tu } \gamma_1 \gamma_2 \delta_1 \delta_2 \chi$ **23b** *om.* α_2 **ūrdhvaṃ** *cett.*] $\text{ūrdhva } \alpha_1 \eta_1 \gamma_1$ **gativibod-**
hakaḥ $\alpha_1 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_\omega$] $\text{gatinibodhakaḥ } \zeta_2$ $\text{gatinirodhakaḥ } \chi$ $\text{gativisodhanaḥ } \varepsilon_1$ $\text{gamanabodhakaḥ } \gamma_1 \gamma_2 \delta_1 \delta_2 \pi_2$ **23d** **prāpayen** *cett.*] $\text{prāpyate } \alpha_2$ **manaḥ** *cett.*] $\text{naraḥ } \alpha_2 \varepsilon_1 \eta_1$ $\text{naraṃ } \zeta_2$

23 χ has a different verse order: 3.23ab \rightarrow 3.22*1 \rightarrow 3.23cd.

[3.23]

❖ Sources

Amaraugha 25

❖ Testimonia

Haṭharatnāvalī 2.46, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadēva* 7.94 (attrib. HP)

ca HRĀ] *tu* YCM, hi YBhD

$\text{ūrdhvaṃgativibodhakaḥ } \text{YBhD }] \text{ūrdhvagativibodhakaḥ } \text{HRĀ, } \text{ūrdhvaṃgamanarodhakaḥ } \text{YCM}$

❖ Commentary

The reading *ūrdhvaṃgativibodhakaḥ* (‘initiates an upward flow’) is found in the source (*Amaraugha* 25) and all *Haṭhapradīpikā* witnesses except the *Jyotsnā* (where the line is found earlier). While the *Amaraughaprabodha* has the reading *ūrdhvaṃgativisodhanaḥ* (‘purification of the upward flow’), the *Amṛtasiddhi* (12.14) states that the chin-lock prevents the upward flow (*ūrdhvaṃgatinirodhakaḥ*) in all the channels. The *Amaraugha* is referring to the idea (likely accepted by Svātmārāma) that the root lock creates an upward flow in all the channels that prevents the elements and essences of the body from escaping (cf. *Amṛtasiddhi* 12.8–10).

Trivenī and Kedāra are pilgrimage sites, the former at Prayāga where the Gaṅgā, Yamunā and subtle Sarasvatī meet, the latter in the Himālaya, near the source of the Gaṅgā. The bodily *trivenī* is located in the navel or heart by earlier Śaiva works (Birch 2019: 967). Here it may be the same as the *trikūṭa* and located between the eyebrows (Mallinson 2007: 209 n. 259). Brahmanānda, who does not identify a location for Trivenī, understands Kedāra to be between the eyebrows. In the *Khēcārīvidyā* it is located on the back of the head above the nape of the neck (Mallinson 2007: 214 n. 285). For other references on the location of Kedāra, see Birch 2019: 967 n. 57.

रूपलावण्यसंपन्ना यथा स्त्री पुरुषं विना ।

महामुद्रामहाबन्धौ निष्फलौ वेधवर्जितौ ॥ २४ ॥

Like a beautiful and charming woman without a man, the great seal
and the great lock are barren without the great piercing. (24)

24a *lāvaṇya cett.*] *lāvaṇa* δ_2 *yauvana* ε_1 **sampannā cett.**] *saṃpanū* α_2 *saṃpattī* γ_1 *saṃyuktā* δ_1
24b *strī puruṣaṃ cett.*] *nārī patiṃ* δ_1 **24c** *om.* ζ_3 **mahābandhau** $\gamma_2 \delta_1 \delta_2 \varepsilon_1 \pi_2 \chi$] *mahābandho*
 $\alpha_1 \alpha_2 \gamma_1 \zeta_2 \eta_2 \pi_1 \pi_\omega$ *mahābandha* η_1 **24d** *om.* ζ_3 **niṣphalau** $\gamma_2 \delta_1 \delta_2 \varepsilon_1 \eta_2 \pi_2 \chi$] *niṣphalo* $\gamma_1 \pi_1$
niṣkalaḥ α_2 *niṣkalā* α_1 *mahābandha* ζ_2 *mahāvedha* $\eta_1 \pi_\omega$ **vedhavarjitaḥ** $\gamma_1 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \pi_2 \chi$] *ved-*
havarjitaḥ $\alpha_2 \pi_1$ *vedhavarttina* α_1 *vedhavarttitaḥ* η_2 *vinā tathā* $\zeta_2 \eta_1$ *vinānyathā* π_ω

[3.24]

❖ Sources

Amaraughā 26

bandhau niṣphalau vedhavarjitaḥ A] bandho niṣphalo vedhavarjitaḥ Av.l.

Cf. Śivasamhitā 4.47

महामुद्रामहाबन्धौ निष्फलौ वेधवर्जितौ ।
तस्माद्योगी प्रयत्नेन करोति त्रितयं क्रमात् ॥

Cf. Amṛtasiddhi 13.3

गुणरूपवती नारी निष्फला पुरुषं विना ।
महामुद्रामहाबन्धौ विना वेधेन निष्फलौ ॥

❖ Testimonia

Haṭharaṭnāvalī 2.47, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadēva* 7.197cd, 197ab (attrib. HP)

❖ Commentary

This verse, which is from the *Amaraughā* and similar to verses in the *Amṛtasiddhi* and *Śivasamhitā*, is stating that the great seal, lock and piercing should be practised together. This can be done as a sequence as shown in the video available in the digital edition.

अथ महावेधः ।

महाबन्धस्थितो योगी कृत्वा पूरकमेकधीः ।

वायूनां गतिमावृत्य निभृतं कण्ठमुद्रया ॥ २५ ॥

Now the great piercing (*mahāvedha*):

While in the great lock, the yogi should inhale, focus his mind and firmly block the flow of the bodily winds by means of the throat seal.
(25)

prescript: *atha mahāvedhaḥ* ζ₃η₂π_ωχ] found before 3.24 δ₂ζ₂π₂ *atha vedhaḥ* ε₁ *mahāvedhaḥ* (before 3.24) γ₁γ₂ *iti mahābandhaḥ* η₁ *atha mahābandhaḥ* (after 3.25ab) α₂ *om*. α₁δ₁π₁
25a mahābandha α₁α₂α₃ε₁ζ₂ζ₃η₁χ] *mahābandhaḥ* (followed by a double *daṇḍa* and corrected to °*vedhaḥ*) γ₂ *mahābandho* γ₁π₁ *mahāvedhe* δ₁δ₂π₂ *mahāvedha* η₂π_ω **sthito** *cett.*] *sthite* γ₁ *sthitau* η₂ **25b ekadhīḥ** γ₂ε₁ζ₃η₁η₂π₂χ] *ekadhī* α₁ *edhakī* π₁ *ekadhā* δ₁ζ₂ *ekadhaḥ* α₃ *eva dhīḥ* γ₁ *eva dhī* π_ω *eva vā* δ₂ *eva ca dhā* α₂ **25c vāyūnām** γ₂δ₁δ₂ε₁ζ₃π₁χ] *vāyūnām* η₁ *vāyūnā* α₁α₂α₃γ₁ζ₂η₂π₂π_ω **gatim āvṛtya** *cett.*] *gatim ākr̥ṣya* α₂γ₁ζ₃ **25d mudrayā** *cett.*] *mudrāyā* η₂

[3.25]

❖ Sources

Cf. *Amaraugha* 27

पुनरास्फालयेत्कट्यां सुस्थिरं कण्ठमुद्रया ।
 वायूनां गतिमारुह्य कृत्वा पूरककुम्भकौ ॥
 c ārudhya] āvṛtya, āśṛitya v.l.

Cf. *Śivasamhitā* 4.43

महाबन्धस्थितो योगी कुक्षिमापुर्ष्य वायुना ।
 स्फिचौ संतापयेद्धीमान्वेधो ऽयं कीर्तितो मया ॥

❖ Testimonia

Haṭharatnāvalī 2.48, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadēva* 7.198 (attrib. HP)

mahābandha HRĀ YBhD] *mahābandhe* YCM
ekadhīḥ HRĀ] *ekadhā* YCM YBhD
āvṛtya YCM YBhD] *ākṛṣya* HRĀ

❖ Commentary

We are not certain of the meaning here of *nibhṛtam*, which is found in all of the collated witnesses and important testimonia. We have understood it as an adverb with the meaning ‘firmly’ rather than the more usual but here inappropriate ‘secretly’. In the *Jyotsnā* (3.26), Brahmananda glosses it as *nīscalam* (‘immovably’).

समहस्तयुगो भूमौ स्फिजौ संताडयेच्छनैः ।
पुटद्वयं समाक्रम्य वायुः स्फुरति सत्वरम् ॥ २६ ॥

With hands even on the ground, he should gently tap the buttocks [on the ground]. The breath enters the vessel of two halves and quickly flashes forth. (26)

26a samahasta cett.] samahāsta α_1 samahaste γ_1 samahastā η_2 samau hasta π_2 nyastahasta α_2 **yugo** $\gamma_1\delta_1\varepsilon_1\eta_2\pi_1\pi_\omega\chi$] yugau $\gamma_2\delta_2\zeta_3\eta_1\pi_2$ yuge $\alpha_1\zeta_2$ yuga α_2 post **bhūmau add.** samapādayugas tataḥ | āndolanam prakurvīta śarīrasya trimārgataḥ | punar āsphālanam kṛtyām mahāmerau ca sādhaḥ | karau padadvaye kṛtvā ε_1 **26b sphijau cett.]** sphicau $\gamma_1\chi$ sphītau π_2 dvijāt ζ_2 dvijā ζ_3 **saṃtādayec cett.]** saṃ[c/t]ālayec η_1 nutādayec ζ_3 saṃjāyate α_2 **chanaiḥ cett.]** tataḥ α_2 **26c puṭadvayaṃ cett.]** jaṃghādvayaṃ γ_2 jaṃghāyutadvayaṃ γ_1 **samākramya cett.]** samākṛṣya $\alpha_2\gamma_2$ ākṛṣya γ_1 atikramya χ **26d vāyuh** $\gamma_2\delta_1\delta_2\eta_1\eta_2\pi_2\chi$] vāyu $\alpha_1\alpha_2\gamma_1\varepsilon_1\zeta_2\zeta_3\pi_1\pi_\omega$ **satvaram** $\alpha_1\alpha_2\varepsilon_1\zeta_2\eta_2$] ratvaram π_1 tatvaram π_ω tatparam η_1 tatparaḥ π_2 madhyagaḥ $\gamma_1\gamma_2\delta_1\zeta_3\chi$ madhyamaḥ δ_2

26 After this verse $\gamma_1\gamma_2$ have an additional line: बन्धेनानेन योगीन्द्रः साधयेत्सर्वमीप्सितम् । (= *Śivasamhitā* 4.42ab in the section on *mahābandha*)

[3.26]

❖ Sources

Amaraughā 28ab, 29cd, *Dattātreyayogaśāstra* 136ab

samahastayugo A] mahābandhasthito DYŚ

sphicau saṃtādayec chanaiḥ DYŚ] samapādayugas tathā A

samākramya Av.l.] samākṛṣya A

❖ Testimonia

Haṭharatnāvalī 2.51ab, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavedeva* 7.199 (attrib. HP)

sama HRĀ YCM] nyasta YBhD

puṭadvayaṃ YCM] jaṃghādvayaṃ YBhD

samākramya YCM] samākṛṣya YBhD

satvaram YBhD] madhyagaḥ YCM

❖ Commentary

The term *puṭadvaya* is referring back to the *dvipuṭa* mentioned in verse 3.12. On the alchemical meaning and other interpretations by later commentators, see the note to 3.12.

सोमसूर्याग्निसंबन्धो जायते चामृताय वै ।
मृतावस्था समुत्पन्ना ततो मृत्युभयं कुतः ॥ २७ ॥

And the union of the moon, sun and fire arises, which leads to immortality. The state of a dead person has arisen, so where is the fear of death? (27)

27a saṁbandho ζ₂χ] sambandhā η₁π_ω sambandhāj α₁α₂γ₁γ₂ε₁η₂π₁π₂ saṁdhānaṁ δ₁δ₂ζ₃
27b cāmṛtāya vai α₁α₂α₃ε₁π₁χ] cāmṛtāyate γ₁γ₂ζ₂ζ₃π₂ vāmṛtāyate δ₁δ₂ cāmṛtāye vaiḥ η₁ ca
mṛtāya vai π_ω ca mṛturjayaḥ η₂ **27c mṛtāvasthā cett.**] mṛtāmasthā γ₁ **samutpannā cett.**] samunnaṁ«ta»t α₃ om. γ₁ **27d mṛtyubhayaṁ kutaḥ** α₁α₂γ₂δ₁δ₂ε₁ζ₂π₁π₂π_ω] vāyūṁ virecayet ζ₃η₁η₂χ vāyūṁ + + + + α₃ vāyūṁ nirundhayet kumbhakena γ₁ post **kutaḥ** add. ān-
doḷanāspālanau ca | mahāmudrāmahābandhādyor api karttavayam iti saṁprasāyaḥ ε₁

[3.27]

❖ Sources

Amarauḥa 30

saṁbandho] saṁbandhaṁ A, saṁbandhāj Av.l., saṁbandhā Av.l.
jāyate cāmṛtāya] jāniyād amṛtāya A

❖ Testimonia

Yogacintāmaṇi f. 73v (attrib. HP), *Yuktabhavadēva* 7.200 (attrib. HP)

saṁbandho YBhD] sandhānaṁ YCM
cāmṛtāya vai] cāmṛtāyate YCM, cāmṛtāya ca YBhD
samutpannā YCMv.l. YBhD] samutpannaṁ YCM
mṛtyubhayaṁ kutaḥ YCM] vāyūṁ virecayet YBhD

❖ Commentary

The α and γ groups have *saṁbandhāj*, which is possible but somewhat awkward (i.e. ‘because of the union of the moon, sun and fire, the state of a dead person, which has arisen, leads to immortality’). The adopted reading *saṁbandho*, which is supported by ζ₂, *Yuktabhavadēva* 7.200 and *Jyotsnā* 3.28, makes better sense but its meaning is not as clear as the formulation in the source text (i.e. *Amarauḥa* 30).

The compound *mṛtāvasthā* (‘the state of death’) likely refers to a dead person in the sense that the yogi appears as if dead when the moon, sun and fire have united. In the version found in *Jyotsnā* 3.28 and ζ₃, η₁, η₂ and the *Yuktabhavadēva*, the final verse quarter has been rewritten to say that the yogi then exhales the breath (*tato vāyūṁ virecayet*). This implies that *mṛtāvasthā* is a breath retention (*kumbhaka*), which is apparent in Brahmānanda’s explanation:

मृतस्य प्राणवियुक्तस्यावस्था मृतावस्था समुत्पन्ना भवति, इडापिङ्गलयोः प्राणसञ्चाराभावात् । ततस्तदनन्तरं वायुं विरेचयेन्नासिकापुटार्थं शनैस्त्यजेत् ।

The state of death that has arisen is the state of one who has died, [that is,] of one who is devoid of the breath because of the absence of movement of *prāṇa* in the *idā* and *piṅgalā* channels. Then, immediately after that [state], [the yogi] exhales the breath, [that is,] he gradually releases it through the nostrils.

महावेधोऽयमभ्यासान्महासिद्धिप्रदायकः ।

वलीपलितवेपघ्नः सेव्यते साधकोत्तमैः ॥ २८ ॥

Through practice, this great piercing bestows the great *siddhi* [and] cures wrinkles, grey hair, and trembling. It is used by the best practitioners. (28)

28a mahāvedho *cett.*] mahābamdho ζ₃ **abhyāsān** α₁α₂γ₂δ₂η₂π₂π_ωχ] abhyāsāt γ₁π₁ anabhyāsān δ₁ abhyāso η₁ abhyasto ε₁ζ₂ζ₃ **28b mahā** *cett.*] sarva γ₁ **pradāyakaḥ** *cett.*] vidhāyakaḥ ε₁ **28c valī** *cett.*] valiḥ α₂ vali γ₁η₁ valita η₂ **palita** *cett.*] palita γ₂ **vepa** χ] vedha α₁γ₁γ₂ε₁ζ₂ζ₃η₁π₁π₂π_ω vaidya α₂ vega δ₁δ₂ bandha η₂ **ghnaḥ** *cett.*] ghnaṃ α₁π_ω ghna α₂γ₁ **28d sādhakottamaiḥ** *cett.*] sādhakottamaṃ π_ω

[3.28]

❖ Testimonia

Cf. *Haṭharatnāvalī* 2.51cd

अयमेव महावेधः सिद्धिदो ऽभ्यासतो भवेत् ॥

Yogacintāmaṇi f. 73v (attrib. HP), *Yuktabhavadēva* 7.201 (attrib. HP)

abhyāsān YCM] abhyasto YBhD

❖ Commentary

In the third verse quarter, the reading *vedhaghnaḥ* ('cures wounds?') found in α and the other groups, with the exception of δ (*vegaghnaḥ*), is odd as it does not seem related to the other two symptoms of old age (i.e. wrinkles and grey hair) that this *mudrā* can cure. Adopting Brahmananda's otherwise unattested reading, we have understood *vegaghnaḥ* to be a mistake for *vepaghnaḥ*, 'cures trembling', which occurs in some manuscripts in the δ_ω (J₁, J₃, N₁₆, N₁₈) and π (N₁₂ contaminated) and ζ (J₁₄ contaminated) groups, as well as the *Yogacintāmaṇi*, *Yuktabhavadēva*, and *Jyotsnā*.

एतत्त्रयं महागुह्यं जरामृत्युविनाशनम् ।
वह्निवृद्धिकरं चैव अणिमादिगुणप्रदम् ॥ २९ ॥

This triad is a great secret that destroys old and death, increases [the body's] fire and bestows the powers beginning with minimisation. (29)

अष्टधा क्रियते चैतद्यामे यामे दिने दिने ।
पुण्यसंभारसंभावि पापौघभिदुरं सदा ॥ ३० ॥

It is practised eight times a day, every three hours. It always produces a wealth of merit and destroys an ocean of demerit. (30)

29a etat trayam mahā cett.] mahāmudrātrayam ζ₃η₁ mahavedhābhayaṃ α₃ guhyam cett.] guptaṃ δ₁δ₂ mudrā η₂ **29b** vināśanam cett.] vināśinī η₂ **29c** vahni cett.] buddhi π₂ caiva α₁γ₁γ₂ε₁π₂] caivam α₂ζ₂ζ₃η₁η₂π₁π_ω caiva hy χ caitad δ₁δ₂ **29d** guṇapradam cett.] gaṇapradam ζ₂ guṇapradī γ₁ pradāyakam α₂ **30a** aṣṭadhā cett.] aṣṭādī π₂ caitad α₁ε₁π₂] caiva δ₁δ₂ζ₂χ caivam γ₁γ₂π₁ caikam η₁η₂π_ω caika ζ₃ taitva α₂ **30b** yāme yāme cett.] yāmayāme ζ₃ yāmaṃ yamāṃ η₁ yamair niyamai α₂ **30c** puṇya cett.] puṇyam ζ₃ puna α₂ sarva η₂ saṃbhāra α₁α₂γ₂δ₁δ₂ζ₂χ] saṃcaya α₃ε₁ saṃcāra η₁η₂ saṃsāra ζ₃ saṃdhāta π₁ saṃdhāna π₂ sahāra π_ω om. γ₁ **saṃbhāvi** α₃γ₁γ₂ζ₂π_ω] saṃbhāvi α₁α₂ sabhāvi η₁ saṃdhāyi ζ₃π₂χ saṃdhāyi η₂ saṃdhāyi ε₁ saṃdhāra π₁ saṃpādi δ₁δ₂ **30d** pāpaugha cett.] pāprogha γ₂ padhau _ dhava γ₁ **bhiduraṃ sadā** cett.] bhiduraṃ sadā α₂ vidhuraṃ tathā α₃

[3.29]

❖ Sources

Amaraugha 31

❖ Testimonia

Haṭharatnāvalī 2.52, Yogacintāmaṇi f. 73v (attrib. HP), Yuktabhavadēva 7.204 (attrib. HP)

etat trayam HRĀ YCM] bandhatrayam YBhD
mahāguhyam HRĀ YBhD] mahāguptam YCM
caiva YCM YBhD] caiva hy HRĀ

[3.30]

❖ Sources

Amaraugha 32

caitad Av.l.] caiva A
saṃbhāra] saṃcaya A

❖ Testimonia

Haṭharatnāvalī 2.49, Yogacintāmaṇi f. 73v (attrib. HP), Yuktabhavadēva 7.205 (attrib. HP)

saṃbhāra YCM YBhD] saṃghāta HRĀ

सम्यक्शिक्षावतामेव स्वल्पं प्रथमसाधने ।
वह्निस्त्रीपथसेवानामादौ वर्जनमादिशेत् ॥ ३१ ॥

It is only for those who have received proper instruction. It is taught that they should [do it] a little in the first stage of the practice [and] that at the beginning they should avoid frequenting fire, women and roads. (31)

31a śikṣāvatām cett.] śikṣavatā π_2 śiṣyāvatām $\alpha_2\zeta_2$ jijñāsātām η_2 **eva** $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\zeta_3\pi_1$] evaṃ $\alpha_1\varepsilon_1\zeta_2\eta_1\eta_2\pi_\omega\chi$ bhavyam π_2 **31b sādhanē** $\alpha_2\gamma_1\delta_1\delta_2\zeta_2\zeta_3\eta_1\pi_1\pi_2$] sādhanaiḥ α_1 sādhanam $\gamma_2\varepsilon_1\eta_2\pi_\omega\chi$ **31c om.** (cf. note on the prescript to 1.61) χ **sevānām cett.]** sevācanām ζ_2 sevānām η_2 sevānam η_1 sevenam γ_1 **31d om.** χ **ādiśet** $\alpha_1\alpha_2\zeta_2\zeta_3\eta_1\pi_1\pi_2$] ādīśyet π_ω ācāret $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\eta_2$

31 After this verse, $\gamma_1\gamma_2$ have three additional lines: महामुद्रा महाबन्धो महावेधश्च नित्यशः । एतच्चयं प्रयत्नेन चतुर्वारं करोति यः । षण्मासाम्यन्तरे मृत्युं जयत्येव न संशयः ॥ (cf. *Sivasamhitā* 4.48)

caitat HRĀ] caiva YCM YBhD
saṃbhāvi] sandhāyī HRĀ YCM YBhD

[3.31]

❖ Sources

Amaraugha 33

ādiśet] ācāret A

❖ Testimonia

Yogacintāmaṇi f. 73v (ab only) (attrib. HP), *Yuktabhavadeva* 7.205 (attrib. HP)

sādhanē YCM] sādhanam YBhD

ādiśet] ācāret YBhD

अथ खेचरी ।

Now, the sky-roving [seal] (*khecarī*):

नासनं सिद्धसदृशं न कुम्भं केवलोपमम् ।

न खेचरीसमा मुद्रा न नादसदृशो लयः ॥ ३१*१ ॥

There is no posture like *siddhāsana*, no breath-retention like *kevala*, no seal like *khecarī*, [and] no [means for the] dissolution [of mind] like the internal sound (*nāda*). (31*1)

prescript: *atha cett.*] *om.* $\Upsilon_1\Upsilon_2\delta_2$ **31*1** included in ω **31*1b** **kumbhaṃ** η_{ω}^{pc}] kumbha $\eta_{\omega}^{ac}\pi_{\omega}$ kumbhaka δ_{ω} **kevalopamam** η_{ω}^{pc}] kevalokanam $\eta_{\omega}^{ac}\pi_{\omega}$ samonilam δ_{ω}

31*1 = 1.43

छेदनचालनदोहैः कलां क्रमेण प्रवर्धयेत्तावत् ।

सा यावद्भूमध्यं स्पृशति तदा खेचरीसिद्धिः ॥ ३२ ॥

By cutting, moving, and milking, [the yogi] should gradually lengthen the tongue until it touches the middle of the brows. Then the sky-roving [seal] is perfected. (32)

32a chedana $\alpha_2 \gamma_1 \delta_1 \delta_2 \delta_\omega \epsilon_1 \zeta_3 \eta_1 \pi_1 \pi_\omega \chi$] chedanam $\eta_2 \eta_\omega$ chedanais π_2 bhedana α_3 vedana ζ_2 rasanā γ_2 *illeg.* α_1 **cālanadohaiḥ** $\gamma_2 \delta_1 \delta_2 \delta_\omega \epsilon_1 \zeta_3 \eta_1 \pi_1 \chi$] cāladohaiḥ γ_1 cālanam dohaiḥ α_2 cālanam dohau $\eta_2 \eta_\omega \pi_\omega$ cālanair dāsyai π_2 cāladohaiḥ ζ_2 pādanadoṣaiḥ α_3 *illeg.* α_1 **kalām** $\gamma_2 \epsilon_1 \zeta_2 \eta_1 \pi_1 \pi_2 \chi$] kalan γ_1 kalāḥ α_1 kalā $\alpha_2 \alpha_3 \eta_\omega \pi_\omega$ kālā η_2 jihvām $\delta_1 \delta_2 \delta_\omega$ krameṇa ζ_3 **krameṇa** $\alpha_1 \epsilon_1 \zeta_2 \eta_1 \eta_2 \eta_\omega \pi_1 \pi_2 \pi_\omega$] kramaṇa α_2 krameṇātha χ jihvām ζ_3 tu $\gamma_1 \gamma_2$ vai $\delta_1 \delta_2$ *om.* $\alpha_3 \delta_\omega$ **pravardhayet** $\alpha_2 \epsilon_1 \zeta_3 \eta_1 \eta_2 \pi_1$] samvardhayet $\gamma_1 \gamma_2 \delta_\omega$ vardhayet $\alpha_1 \alpha_3 \delta_1 \delta_2 \zeta_2 \eta_\omega \pi_2 \pi_\omega \chi$ **tāvat** $\alpha_2 \gamma_2 \delta_1 \delta_2 \delta_\omega \epsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_2 \chi$] tā«va»t η_2 kramasāḥ α_3 *om.* $\alpha_1 \gamma_1 \eta_1 \eta_\omega \pi_\omega$ **32b sā yāvad** $\alpha_1 \alpha_2 \epsilon_1 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_2 \chi$] yāvad iyaṃ $\gamma_1 \gamma_2 \delta_1 \delta_2 \delta_\omega$ yāvad $\eta_\omega \pi_\omega$ yā α_3 sā ζ_2 **bhrūmadhyam** *cett.*] bhrūmadhya $\delta_1 \eta_1$ **sprśati** *cett. incl.* α_3] sparśati γ_1 visati α_2 viśa α_1 **tadā khecarisiddhiḥ** $\gamma_1 \gamma_2 \delta_2 \delta_\omega \zeta_3 \eta_2 \chi$] tadāniṃ khecarisiddhiḥ (tadāni $\alpha_2 \pi_1 \pi_2$) $\alpha_1 \alpha_2 \eta_\omega \pi_1 \pi_2 \pi_\omega$ tadāniṃ hi khecarisiddhiḥ $\epsilon_1 \zeta_2$ tadāni siddhiḥ η_1 tadā khecari bhavati δ_1

[3.32]

❖ Testimonia

Haṭharatnāvalī 2.141 (attrib. HP), *Yogacintāmaṇi* f. 74r (attrib. HP), *Haṭhatattvakaumudī* 14.18 (attrib. HP)

kalām krameṇa pravardhayet] kalām krameṇa vardhayet HRĀ, jihvām samvardhayet YCM, krameṇa jihvām pravardhayet HTK
sā yāvad bhrūmadhyam sprśati HTK] yāvad iyaṃ bhrūmadhye sprśati HRĀ, sā yāti yāvad bhrūmadhyam sprśati hi HRĀ v.l., yāvad iyaṃ bhrūmadhyam sprśati YCM
tadā khecarisiddhiḥ YCM HTK] tadāniṃ khecarisiddhiḥ HRĀ

❖ Commentary

Various versions of this verse have been transmitted in *upagīti* (γ , δ), *gīti* (ϵ), *āryā* (η_2) and *anuṣṭubh* (π_ω) metres. We have adopted a version close to α_2 , which has a slight metrical fault:

छेदनचालनं दोहैः कला क्रमेण प्रवर्धयेत्तावत् ।

सा यावद्भूमध्यं विसति तदानी खेचरीसिद्धिः ॥

The emendation of *tadāniṃ* to *tadā* renders the verse an *āryā*. The word *krameṇa* is well attested by manuscripts of the α , ζ , η and π groups, which all have unmetrical or corrupted versions.

It is possible that this verse was originally composed in the *upagīti* metre, as three other verses in the *Haṭhapradīpikā* (i.e., 1.60, 4.51 and 4.55), likely composed by the author, are in this metre. If this were the case, the verse may have read *kramād vardhayet*, which would scan correctly as *upagīti*. However, this reading is not attested by the manuscripts or testimonia that we have consulted.

The meaning of *kalā* as ‘tongue’ is not attested in any Sanskrit dictionary but *kalā* occurs in the sense of the tongue in a subsequent verse of this chapter (cf. 3.34a) and it is glossed by Brahmānanda with *jihvā* in *Jyotsnā* 3.33 and 3.37.

सुहीपत्तनिभं शस्त्रं सुतीक्ष्णं स्निग्धनिर्मलम् ।
समादाय ततस्तेन रोममात्रं समुच्छिदेत् ॥ ३२*१ ॥

He should take a very sharp, well-oiled and clean blade resembling a leaf of the Snuhī plant and then cut away a hair's breadth [of the frenum] with it. (32*1)

कृत्वा सैन्धवपथ्याभ्यां चूर्णिताभ्यां प्रघर्षयेत् ।
पुनः सप्तदिने प्राप्ते रोममात्रं समुच्छिदेत् ॥ ३२*२ ॥

After cutting, he should rub [the cut] with a powder of rock-salt and *pathyā*. After seven days he should again cut away a hair's breadth. (32*2)

32*1 included in ζ₃ωχ **32*1a snuhī** δ_ωχ] snuhi ζ₃η_ω śnuhi π_ω **32*1d samucchidet** π_ω] samucchinēt ζ₃η_ωχ samucchiṃdyāt δ_ω **32*2** included in ζ₃ωχ **32*2a kṛtvā** ζ₃ω] tataḥ χ **saindhavapathyābhyām** χ] saindhavapathyādi δ_ωη_ωπ_ω saindhavapakṣyādi ζ₃ **32*2c samucchidet** η_ωπ_ω] samucchinēt χ punaḥ chidet ζ₃ samutthiyāt δ_ω

[3.32*1]

❖ Sources

Khecarīvidyā 1.46

samucchidet] samucchinēt KhV

❖ Testimonia

Haṭharatnāvalī 2.136

samādāya tatas tena] samanāyām tu jihvāyām HRĀ

❖ Commentary

The term *snuhī* can refer to several species of *Euphorbia*, which is generally known as spurge. Two common species are *Euphorbia antiquorum* Linn. ('triangular' or 'oleander' spurge) or *neriifolia* Linn. The latter was probably not used in the practice of *khecarīmudrā* as Nadkarni (1926: 349) describes it as a 'leafless shrub.' Although all varieties of *Euphorbia* are poisonous, the sap, roots and bark have been used in medicines since the time of Caraka and Suśruta (Singh and Chuneekar 1999: 459).

[3.32*2]

❖ Sources

Khecarīvidyā 1.47

एवं क्रमेण षण्मासं नित्ययुक्तं समाचरेत् ।
 षण्मासाद्रसनामूलशिराबन्धं विनश्यति ॥ ३२*३ ॥

[The yogi], constantly applying himself, should thus practise gradually for six months. After six months the binding tendon at the base of the tongue is destroyed. (32*3)

अथ वागीश्वरीधामशिरो वस्त्रेण वेष्टयेत् ।
 शनैरुत्कर्षयेद्योगी कालवेलाविधानवित् ॥ ३२*४ ॥

Then, knowing the rules of time and limit, the yogi should gradually pull upwards the tip of the tongue having wrapped it in cloth. (32*4)

32*3 included in ζ₃ωχ **32*3a** *ṣaṇmāsaṃ* δ_ωη_ωπ_ωχ] *ṣaṇmāsān* ζ₃ **32*3b** *nitya* δ_ωζ₃η_ωπ_ω] *nityaṃ* χ **yuktaṃ** ζ₃η_ωπ_ω] *yuktaḥ* χ *muktaṃ* δ_ω **32*3c** *ṣaṇmāsād* ωχ] *ṣaṇmāse* ζ₃ **mūla** δ_ωη_ωπ_ωχ] *mūlaṃ* ζ₃ **32*3d** *śīrābandhaṃ* η_ω^{pc}] *śīrābandhaḥ* ζ₃χ *śārābandhaṃ* η_ω^{ac}π_ω *śarabandhaṃ* δ_ω **vinaśyati** ω] *pranaśyati* ζ₃χ **32*4** included in ω

[3.32*3]

❖ Sources

Khacarīvidyā 1.48

[3.32*4]

❖ Sources

Khacarīvidyā 1.49

वितस्तिप्रमितं दैर्घ्यं विस्तारं चतुरङ्गुलम् ।
मृदुलं धवलं प्रोक्तं वेष्टिताम्बरलक्षणम् ॥ ३२*५ ॥

The characteristics of the wrapped cloth are taught to be that it is one handspan in length, four fingers wide, soft [and] white. (32*5)

पुनः षण्मासमात्रेण नित्यसंकर्षणात्प्रिये ।
भ्रूमध्यावधि वर्धेत तिर्यङ्कर्णबिलावधि ॥ ३२*६ ॥

Then, in six months, after repeated drawing out [of the tongue], my dear, it increases [in length to reach upwards] between the eye-brows, obliquely to the ears, (32*6)

32*5 included in ω **32*5a** **pramitaṃ** $\pi_{\omega}\delta_{\omega}$] **pratimaṃ** η_{ω} **dairghyaṃ** $\eta_{\omega}\pi_{\omega}$] **dairghye** δ_{ω}^{pc} **dairghya** δ_{ω}^{ac} **32*5b** **caturaṅgulaṃ** $\pi_{\omega}\delta_{\omega}$] **caturāṅgulaṃ** η_{ω} **32*6** included in ω **32*6b** **nitya** *em.*] **punaḥ** $\eta_{\omega}\pi_{\omega}\delta_{\omega}$

32*5 = 3.96*2

[3.32*5]

❖ Sources

Yogabija 92

[3.32*6]

❖ Sources

Khacarīvidyā 1.50

punaḥ] nitya KhV

vardheta] sābhyeti KhV

अधस्ताच्चिबुकं मूलं प्रयाति क्रमकारिता ।
 केशान्तमूर्ध्वं क्रमति तिर्यक्शङ्खावधि प्रिये ॥ ३२*७ ॥

and downwards it is gradually made to reach the base of the chin.
 Upwards it easily reaches the hairline [and] sideways the temples,
 my dear. (32*7)

पुनः संवत्सरादेवि द्वितीयाच्चैव लीलया ।
 ब्रह्मरन्धान्तमावृत्य तिष्ठेत्परमवन्दिते ॥ ३२*८ ॥

And then, after the second year, o goddess, it easily covers the top
 of the aperture of Brahman, o she who is worshipped by the gods.
 (32*8)

32*7 included in ω **32*7a** *cibukaṃ mūlaṃ* δ_ω] *cibukaṃ mūla* η_ω *cibukamūla* π_ω
32*7c *keśāntam ūrdhvaṃ em.*] *krośād ūrdhvaṃ ca* $\eta_\omega \pi_\omega \delta_\omega$ **kramati** $\eta_\omega \pi_\omega$] *krāmati* δ_ω
32*7d *śaṅkhāvadhi em.*] *saṃkhyāvadhi* $\eta_\omega \pi_\omega \delta_\omega$ **32*8** included in ω **32*8b** *dvitīyāc em.*] *dvitīyā* $\eta_\omega \pi_\omega \delta_\omega$

[3.32*7]

❖ Sources

Khecarīvidyā 1.51ab + 1.52ab
 adhastāc] adhaś ca KhV

[3.32*8]

❖ Sources

ab: cf. *Khecarīvidyā* 1.51cd; cd: *Khecarīvidyā* 1.53ab
 saṃvatsarāṇām tu tṛtīyād] saṃvatsarāṇām tu tṛtīyād KhV
 tiṣṭhet paramavandite] tiṣṭhaty amaravandite KhV

स्वतालुमूलं संघृष्य सप्तवासरमात्मवित् ।
स्वगुरुक्तप्रकारेण मलं सर्वं विशोषयेत् ॥ ३२*९ ॥

In the manner described by his guru, [every day] for seven days the knower of *ātman* should rub the base of his palate and remove all impurity. (32*9)

अङ्गुल्यग्रेण संघृष्य जिह्वां तत्र निवेशयेत् ।
शनैः शनैर्मस्तकाच्च महावज्रकपाटभित् ॥ ३२*१० ॥

After rubbing there with the tip of his finger, he should insert his tongue. Very gradually it breaks the great adamantine doorway out of the head. (32*10)

32*9 included in ω 32*9b *ātmavit* *em.*] *ātmani* ηωπωδω 32*10 included in ω

[3.32*9]

❖ Sources

Khecarīvidyā 1.45

svatālumūlaṃ saṃghṛṣya] tālumūlaṃ samutkṛṣya KhV

[3.32*10]

❖ Sources

ab: *Khecarīvidyā* 1.56cd

cd: cf. *Khecarīvidyā* 1.33cd

मस्तकाख्या महाचण्डा शिखिवह्निकवज्रभृत् ॥

पूर्वबीजयुतां विद्यां व्याख्यातामतिदुर्लभाम् ।
अस्याः षडङ्गं कुर्वीत तया षट्क्रभिन्नया ॥ ३२*११ ॥

The yogi should practise the Vidyā that is extremely hard to obtain joined with the previously described seed syllable [and] its six limbs with it divided according to the six cakras. (32*11)

खे निरस्तसकलक्रियाक्रमे
या चित्तिश्चरति शाश्वतोदये ।
सा शिवत्वसमवायकारिणी
खेचरी च भवखेदहारिणी ॥ ३२*१२ ॥

The mind which moves in the inert and eternally blessed void is the Khecarī [mind], the bringer of union with Śivahood [and] the remover of the suffering of existence. (32*12)

32*11 included in ω **32*11a** *bīja* η_ω] vīya π_ω vīrya δ_ω **32*12** included in ω **32*12b** *yā citiś carati* *em.* (cf. *Yoginīhṛdaya*)] yā citaś carati η_ω yā cittaś carati π_ω °ṇa cittaś carati δ_ω **32*12c** *samavāya* η_ωπ_ω] samavāyi δ_ω **kāriṇī** η_ωδ_ω] kariṇī π_ω **32*12d** *ca bhava* η_ωπ_ω] {{ca}} bhavati δ_ω

[3.32*11]

❖ Sources

Cf. *Khecarīvidyā* 1.34

पूर्वबीजयुता विद्या व्याख्याता ह्यतिदुर्लभा ।
षडङ्गविद्यां वक्ष्यामि तया षट्स्वरभिन्नया ॥

❖ Commentary

This verse is a reworking (or corruption) of *Khecarīvidyā* 1.34 which is difficult to make sense of.

[3.32*12]

क्रमेणैव प्रकर्तव्याभ्यासेन वरवर्णिनि ।
युगपद्यतते तस्य शरीरं विलयं ब्रजेत् ॥ ३२*१३ ॥

It is to be brought about very gradually, through practice, o beautiful lady. The body of him who strives [for it] all at once is destroyed. (32*13)

तस्माच्छनैः शनैः कार्योऽभ्यासो न युगपत्प्रिये ।
एवं वर्षत्रयं कृत्वा ब्रह्मद्वारं विशेद्भुवम् ॥ ३२*१४ ॥

Therefore [its] practice is to be done very gradually, not all at once, my dear. After practising in this way for three years, one is sure to enter the door of Brahman. (32*14)

32*13 included in ω **32*13a** prakartavyā $\eta_{\omega}\pi_{\omega}$] pravartavyā δ_{ω} **32*13b** varavarṇini $\eta_{\omega}\pi_{\omega}$] paravarṇinī δ_{ω} **32*13c** yatate $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{pc}$] yatete δ_{ω}^{ac} **32*14** included in ω **32*14c** evaṃ δ_{ω}] eva $\eta_{\omega}\pi_{\omega}$ **32*14d** viśed $\eta_{\omega}\delta_{\omega}$] biśe π_{ω}

[3.32*13]

❖ Sources

Khcarīvidyā 1.54

krameṇaiva] śanair eva KhV
varavarṇini] yugapan na hi KhV
yatate] yaś caret KhV

[3.32*14]

❖ Sources

Khcarīvidyā 1.55ab + 1.57ab

kāryo 'bhyāso na yugapat priye] kāryam abhyāsaṃ varavarṇini KhV
viśet dhruvam] praviśyati KhV

षट्चक्राणि विभिद्य शक्तिभुजगीं प्रोत्थाप्य मूलस्थितां
 भित्त्वा ग्रन्थित्रयं च पश्चिमशिराप्राकाररूपं महत् ।
 नीत्वा प्राणमतः शिरोबिलमलं निर्मथ्य चित्तेन तत्
 लिङ्गं यः पिबतीन्दुमण्डलगलन्मुक्तः स साक्षाच्छिवः ॥ ३२*१५ ॥

He who pierces the six *cakras*, wakes up the snake-goddess situated at the Base, breaks through the great triad of knots which are like a defensive wall for the rear channel, then leads the breath to the opening in the head, churns that *liṅga* sufficiently with his mind and drinks [the *amṛta*] dripping from the orb of the moon, is liberated, Śiva himself in person. (32*15)

32*15 included in ω 32*15a **bhujagīm** η_ω^{pc}δ_ω] bhujaṃgī η_ω^{ac}π_ω **protthāpya** η_ωπ_ω] protthāya
 δ_ω 32*15d **liṅgaṃ** δ_ω] taliṅgaṃ η_ωπ_ω **pibati** δ_ω] pibate η_ωπ_ω **muktaḥ sa sākṣācchivaḥ**
 η_ωπ_ω] muktaś ca sākṣācchivaḥ δ_ω

नित्यं यस्तूर्ध्वजिह्वो यदि पिबति पुमान्सप्तधारामृतौघं
 सुस्वादं शीतलाङ्गं दुरितभयहरं क्षुत्पिपासानिवारि ।
 पिण्डस्थैर्यं हि तस्माद्भवति मृतपथा मृत्युरोगाद्भवन्ति
 दौर्भाग्यं याति नाशं प्रसरति सकलं याति कालं भ्रमित्वा ॥ ३२*१६ ॥

If a man has his tongue constantly up [in the aperture above the palate] and drinks the stream of *amṛta* with its seven flows, which is delicious, cool, removes trouble and danger [and] wards off hunger and thirst, then steadiness of the body arises, †death, disease and misfortune disappear ... death turns around and goes away†. (32*16)

32*16 included in ω **32*16a** yas tūrdhva ηωπω] yaspūrja δω jihvo yadi ηω] jihvogradi πω jihvāgrayā δω **taughaṃ** ηωπωδ^{pc}] tauccaṃ δ^{ac} **32*16b** susvādaṃ ηωπω] su[kha]daṃ δω **32*16c** mṛtapatā em.] mṛtayathā ηωπω mṛtaṃ yathā δω **bhavanti** ηωπω] bhavati δω **32*16d** daurbhāgyaṃ δω] daurbhyāgyaṃ ηωπω **kālaṃ** ηωπω] kālo δω

[3.32*16]

❖ Sources

Amaraughasāsana 3.1–2

❖ Commentary

The second half of this verse, which is found in the published 10-chapter *Haṭhapradīpikā* (5.51) is corrupt.

तीक्ष्णकं हरते व्याधिं कटुकं कुष्ठनाशनम् ।
घृतस्वादूपमं चैव अमरत्वं लभेद्भुवम् ॥ ३२*१७ ॥

[If the taste is] sharp it removes disease; bitter it gets rid of skin problems; and [if it is] like ghee the yogi is sure to attain immortality. (32*17)

मधुस्वादूपमं चैव शास्त्रमुद्गिरते बहु ।
†लड्डुषण्डकखाद्यानि पक्वान्नानि अनेकशः† ॥ ३२*१८ ॥

And [if it is] like honey, he can recite lots of scriptures. †Sweetmeats and sugary morsels, lots of cooked food†. (32*18)

32*17 included in ω **32*17a** *tikṣṇakam* δω] *tikṣṇake* ηωπω **32*17d** *labhed* ηωπω] *labhate* δω **32*18** included in ω **32*18b** *udgirate* ηωπω] *udgirati* δω **bahu** ηωδω] *bahuḥ* πω **32*18c** *laḍḍu em.*] *laḍu* ηωπωδω **ṣaṇḍaka** ηωπω] *khaṇḍaka* δω **khādyāni em.**] *pādyāni* ηωπω *pādyāni* δω **32*18d** *pakvānnāni* ηωπω] *pakvānnāny* apy δω

[3.32*17]

[3.32*18]

❖ Sources

❖ Testimonia

❖ Commentary

दिव्यकल्पं रमेन्नित्यमुत्कृष्टो जायते ध्रुवम् ।
तन्मयत्वमवाप्नोति कोशकारीव कीटकः ॥ ३२*१९ ॥

He enjoys himself constantly for an age of the gods, is sure to be exalted, and attains identity with Brahman, like a silk worm making a cocoon. (32*19)

कपालकुहरे जिह्वा प्रविष्टा विपरीतगा ।
भ्रुवोरन्तर्गता दृष्टिर्मुद्रा भवति खेचरी ॥ ३३ ॥

When the tongue is turned back and inserted into the cavity of the skull and the gaze is between the brows, the sky-roving seal arises. (33)

32*19 included in ω **32*19a ramen** $\eta_{\omega}\pi_{\omega}$] $kri\delta en \delta_{\omega}$ **32*19d kośakārīva** δ_{ω}] $kaśakārīva \pi_{\omega}$ $kaustākārīva \eta_{\omega}$ **33** found before 3.32 χ **33a kuhare** *cett.*] $vivare \alpha_2\pi_1$ **33b praviṣṭā viparītāgā** *cett.*] $pravi + + + + + \alpha_1$ $praviṣṭā viṣa\langle taṃ \rangle tugā \pi_2$ **33c antargatā** *cett.*] $aṃtagatā \alpha_1$ $madhagatā \pi_1$ $madhye gatā \pi_2$ **drṣṭir** $\gamma_2\delta_1\delta_2\zeta_2\eta_1\eta_2\pi_2\pi_{\omega}\chi$] $drṣṭi \alpha_1\alpha_2\gamma_1\epsilon_1\zeta_3\pi_1$ **33d bhavati** *cett.*] $bhavatu \alpha_3$

[3.32*19]

[3.33]

❖ Sources

Vivekamārtaṇḍa 47

❖ Testimonia

Haṭharatnāvalī 2.138 (attrib. Dattātreyā), *Yogacintāmaṇi* f. 75r (attrib. *Skandapurāṇa*), *Yuktabhavadēva* 7.207 (attrib. HP)

कलां पराङ्मुखीं कृत्वा क्षणार्धं यदि तिष्ठति ।
क्षणेन मुच्यते योगी व्याधिमृत्युजरादिभिः ॥ ३४ ॥

If the yogi turns back the tongue and remains [like that] for half an instant, he is instantly freed from disease, death, old age and the like.
(34)

कलां पराङ्मुखीं कृत्वा त्रिपथे परिवर्तयेत् ।
सा भवेत्खेचरी मुद्रा व्योमचक्रं तदुच्यते ॥ ३४*१ ॥
रसनामूर्ध्वगां कृत्वा क्षणार्धं यदि तिष्ठति ।
क्षणेन मुच्यते योगी व्याधिमृत्युजरादिभिः ॥ ३४*२ ॥

[The yogi] should roll back the tongue and turn it onto [the junction of] the three pathways. This is *khecarīmudrā*, [also] called the ‘cakra of space.’ If the yogi turns the tongue upwards and keeps it there for half a moment, he is instantly freed from disease, death, old age and the like. (34*1–2)

34 included in $\alpha_2\alpha_3\gamma_1\gamma_2\eta_1\eta_2$ om. α_1 **34a** *kalām* $\alpha_2\gamma_2\eta_1$] *kalā* $\alpha_3\gamma_1$ *kālam* η_2 **parāṇ-**
mukhīm η_1] *parāṇmukhī* $\alpha_3\gamma_1\gamma_2\eta_2$ *paṇmukhī* α_2 **kṛtvā** $\alpha_3\eta_1$] *kṛtya* η_2 *nītvā* $\alpha_2\gamma_1\gamma_2$ **34b** *yadi*
 $\alpha_3\gamma_1\gamma_2\eta_1$] *api* $\alpha_2\eta_2$ **34c** *kṣaṇena* $\alpha_3\gamma_2\eta_1\eta_2$] *kṣaṇe* [ca] γ_1 *viṣaye* α_2 **yogī** $\alpha_3\gamma_1\eta_1\eta_2$] *yogogī* α_2
vyādhi γ_2 **34d** *vyādhimṛtyujarādibhiḥ* $\alpha_3\gamma_1\eta_1\eta_2$] *vyādhimṛjarāpahe* α_2 *janmamṛtyujarādib-*
hiḥ γ_2 **34*1–2** included in $\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$ (as a substitute for 3.34) **34*1a** *parāṇmukhīm*
 $\delta_1\delta_2\zeta_2\zeta_3\pi_1\chi$] *parāṇmukhī* $\varepsilon_1\pi_\omega$ *avāṇmukhī* π_2 **34*1b** *tripathe* $\delta_1\delta_2\varepsilon_1\zeta_3\pi_\omega\chi$] *tripatham* ζ_2 *tri-*
patha π_2 *tripātha* π_1 **parivartayet** ζ_3] *parivarjayet* $\delta_1\zeta_2\pi_1\pi_2\pi_\omega$ *parivardhayet* δ_2 *pariyojayet* χ
ko prayojayet ε_1 **34*1c** *sā* $\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\chi$] *sām* ζ_2 *sa* π_ω **34*1d** *tad ucyate* *cett.*] *praśasyate*
 ε_1 **34*2b** *yadi* *cett.*] *api* χ **34*2c** *kṣaṇena* $\varepsilon_1\zeta_2\zeta_3\pi_\omega$] *viṣayair* $\delta_1\delta_2$ *viṣair* *vi°* $\pi_1\chi$ *duḥkhair* *vi°*
 π_2

[3.34–34*2]

❖ Sources

Śivasamhitā 3.91

kalām parāṇmukhīm kṛtvā] *rasanām ūrdhvagām kṛtvā* ŚS

Cf. *Jñānasāra* 2.6

रसनामूर्ध्वगां कृत्वा क्षणार्धं यदि तिष्ठति ।
क्षणेन मुच्यते योगी व्याधिभिस्तु जरादिभिः ॥
kṣaṇārdham *em.*] *kṣaṇādhvam* *codex.*

❖ **Testimonia**

Yuktabhavadeva 7.209 (attrib. HP)

Cf. *Yogacintāmaṇi* f. 74r (attrib. HP)

कलां पराङ्मुखीं कृत्वा त्रिपथे परिवर्तयेत् ।
 सा भवेत्खेचरी मुद्रा व्योमचक्रं तदुच्यते ॥
 रसनामूर्ध्वगां कृत्वा क्षणार्धं यदि तिष्ठति ।
 विषयैर्मुच्यते योगी व्याधिमृत्युजरादिभिः ॥

❖ **Commentary**

Although 3.34 is absent in α_1 , it is in α_2 and α_3 , and also the γ and η groups. Other manuscripts have an additional line that gives *vyomacakra* as an alternative name for *khecarīmudrā* (see, for example, the verses of the *Yogacintāmaṇi* cited in the testimonia). This alternative name does not occur in any of the source texts known to have been used by Svātmārāma, but it may have been inspired by the name *nabhomudrā*, which is what the *Vivekamārtaṇḍa* calls *khecarīmudrā* (*Vivekamārtaṇḍa* 40).

न रोगो मरणं तस्य न निद्रा न क्षुधा तृषा ।
न च मूर्छा भवेत्तस्य यो मुद्रां वेत्ति स्वेचरीम् ॥ ३५ ॥

For the yogi who knows *khecarīmudrā* there is no disease, death, sleep, hunger, thirst or fainting. (35)

पीड्यते न स रोगेण न च लिप्यति कर्मणा ।
बाध्यते न च कालेन यो मुद्रां वेत्ति स्वेचरीम् ॥ ३६ ॥

[The yogi] who knows *khecarīmudrā* is neither afflicted by disease, nor tainted by action, nor tormented by death. (36)

35 found after 3.37 γ_2 35a rogo cett.] roga η_1 rogān η_2 tasya cett.] tandrā χ 35b kṣudhā trṣā cett.] trṣā kṣudhā $\delta_1\pi_2$ 35c ca cett.] bhra π_ω om. α_2 bhavet cett.] bhava η_2 tasya cett.] ta + α_1 35d yo mudrām veti cett.] illeg. α_1 khecarīm $\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2\chi$] khecarī $\alpha_1\alpha_2\gamma_1\pi_1\pi_2\pi_\omega$ 36 om. $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\zeta_3$ 36a pīdyate $\alpha_1\alpha_3\varepsilon_1\pi_1\chi$] pīḍamte α_2 bādhyate $\eta_2\pi_2\pi_\omega$ chādyate η_1 sa $\eta_1\eta_2\pi_\omega\chi$] ca $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1\pi_2$ 36b na ca lipyati $\alpha_2\pi_1$] na ca lipyata α_1 lipyate na ca $\alpha_3\chi$ lipyate na sa $\varepsilon_1\eta_1\eta_2\pi_2\pi_\omega$ 36c bādhyate $\alpha_1\varepsilon_1\eta_1\eta_2\pi_1\pi_\omega\chi$] badhyate α_2 bhidyate α_3 khādyate π_2 ca $\alpha_1\alpha_2\alpha_3\pi_1$] sa $\varepsilon_1\eta_1\eta_2\pi_2\pi_\omega\chi$ 36d yo mudrām veti $\alpha_1\alpha_2\eta_2\pi_1\pi_2\pi_\omega\chi$] yasya mudrāsti $\varepsilon_1\eta_1$ khecarīm $\alpha_1\eta_2\chi$] khecarī $\alpha_2\varepsilon_1\eta_1\pi_1\pi_2\pi_\omega$

[3.35]

❖ Sources

Vivekamārtaṇḍa 48

tasya VMv.l.] tandrā VM

❖ Testimonia

Haṭharatnāvalī 2.139 (attrib. Dattātreyā), *Yogacintāmaṇi* f. 75v (attrib. Dattātreyā), *Yuktabhava-deva* 7.210 (attrib. HP)

kṣudhā trṣā HRĀ YCM] trṣā kṣudhā YBhD

[3.36]

❖ Sources

Vivekamārtaṇḍa 49

na ca lipyati] lipyate na ca VM

ca kālena] sa kālena VM

❖ Testimonia

Haṭharatnāvalī 2.140 (attrib. Dattātreyā), *Yogacintāmaṇi* f. 75v (attrib. *Skandapurāṇa*), *Yuktabhava-deva* 7.211 (attrib. HP)

na ca lipyati] lipyate na ca HRĀ, na ca lipyeta YCM, lipyate na sa YBhD

ca kālena HRĀ] sa kālena YCM YBhD

yo mudrām veti khecarīm HRĀ YCM] yasya mudrāsti khecarī YBhD

चित्तं चरति खे यस्माज्जिह्वा चरति खे गता ।
तेनैषा खेचरी नाम मुद्रा सिद्धैर्नमस्कृता ॥ ३७ ॥

Because the mind moves (*carati*) in the ether (*khe*) and the tongue moves (*carati*) in the cavity (*khe*), this seal is called sky-rover [and] is worshipped by the Siddhas. (37)

खेचर्या मुद्रितं येन विवरं लम्बिकोर्ध्वतः ।
तस्य न क्षरते बिन्दुः कामिन्याश्लेषितस्य च ॥ ३८ ॥

The yogi who has sealed the cavity above the uvula with *khecari* does not lose his semen [even if] embraced by an amorous woman. (38)

37 om. γ_1 **37a** *cittam cett.*] $ci + \alpha_1$ *citte* δ_1 **carati khe cett.**] *illeg.* α_1 **yasmāj cett.**] $+ .āj$ α_1 *yasyā* α_2 *yasyāt* π_ω **37b** *gatā cett.*] *yadā* π_1 **37c** *tenaiṣā* $\alpha_1 \alpha_2 \varepsilon_1 \zeta_3 \pi_1 \chi$] *tenaiva* $\zeta_2 \eta_1 \eta_2 \pi_\omega$ *teneyam* $\gamma_2 \delta_1 \delta_2 \pi_2$ **nāma** $\alpha_1 \alpha_2 \varepsilon_1 \zeta_3 \pi_1 \chi$] *mudrā cett.* **37d** *mudrā* $\alpha_1 \alpha_2 \varepsilon_1 \zeta_3 \pi_1 \chi$] *sarva* $\gamma_2 \delta_1 \delta_2 \zeta_2 \eta_1 \eta_2 \pi_2 \pi_\omega$ *illeg.* α_3 **siddhair namaskṛtā cett.**] *siddhir nigadyate* α_3 *siddhair nirūpitā* χ **38a** *khecaryā cett.*] *khecaryām* π_ω **mudritam cett.**] *mudratam* α_2 *mudritā* $\alpha_3 \pi_2$ **yena cett.**] *ye tu* π_2 **38b** *vivaram cett.*] *vicaran/ram* $\eta_1 \pi_1 \pi_2$ **lambikordhvataḥ cett.**] *lampikordhvataḥ* δ_2 *illeg.* α_1 **38c** *tasya na* $\alpha_2 \alpha_3 \gamma_1 \varepsilon_1 \zeta_2 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_2 \pi_\omega$] $+ [s]ya$ *na* α_1 *na tasya* $\gamma_2 \delta_1 \delta_2 \chi$ **binduḥ cett.**] *cittam* ε_1 **38d** *śleṣitasya cett.*] *saṁślitasya* π_1 *liṅgitasya* $\gamma_1 \gamma_2$ *liṅgitena* π_2

37 = X4.47

❖ Commentary

The unusual passive form *lipyati*, which is found in α_2 and has been adopted, is widely attested in epic Sanskrit.

[3.37]

❖ Sources

Vivekamārtaṇḍa 50

tenaiṣā] *tenaiva* VM, *teneyam* VMv.l.
nāma mudrā VM] *mudrā sarva* VMv.l.

❖ Testimonia

Yogacintāmaṇi (attrib. Skandapurāṇa), *Yuktabhavadēva* 7.212 (attrib. HP)

gatā YCM] *yataḥ* YBhD
tenaiṣā YCM] *teneyam* YBhD
nāma mudrā YCM] *mudrā sarva* YBhD
namaskṛtā YBhD] *niṣevitā* YCM

[3.38]

चलितोऽपि यदा बिन्दुः संप्राप्तो योनिमण्डलम् ।
 व्रजत्यूर्ध्वं हतः शक्त्या निबद्धो योनिमुद्रया ॥ ३९ ॥

Even when semen has moved [down] and reached the region of the perineum, it moves upwards having been blocked by the perineal seal (*yonimudrā*) and struck by the goddess [Kuṇḍalinī]. (39)

39 found between 3.41ab and cd π_2 **39a** *calito cett.*] *calato* α_1 *calitā* γ_1 *calate* δ_1 *patito* π_2 **yadā** *cett.*] *yathā* $\alpha_2 \varepsilon_1$ **39b** *saṃprāpto* $\alpha_1 \delta_2 \varepsilon_1 \zeta_2 \zeta_3 \eta_1 \pi_1 \pi_2 \chi$] *saṃprāptaś* $\gamma_1 \gamma_2 \delta_1 \eta_2 \pi_\omega$ *saṃprāpte* α_2 **yonimaṇḍalam** $\alpha_2 \varepsilon_1 \zeta_3 \eta_1 \chi$] *yogimaṇḍalam* α_1 *yonimaṇḍalam* ζ_2 *vahnimaṇḍalam* $\pi_1 \pi_2$ *cāg-* *nimaṇḍalam* $\eta_2 \pi_\omega$ *ca hutāśanam* $\gamma_1 \gamma_2 \delta_1$ *pi hutāśanam* δ_2 **39c** *vrajaty cett.*] *vṛjaṃty* α_1 *vrajety* α_2 *jajaty* γ_1 **ūrdhvam** *cett.*] *ū +* α_1 **hataḥ śaktyā** *em.* (cf. VM)] *hṛtaḥ śaktyā* χ *hatāchantkā* γ_1 *haṭhāc chaktyā* $\gamma_2 \varepsilon_1 \zeta_2 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_2 \pi_\omega$ *illeg.* $\alpha_1 \alpha_3$ *haṭhāt saktyā* α_2 *hi tacchaktyā* δ_2 *hi tadbhuktyā* δ_1 **39d** *nibaddho* $\alpha_2 \alpha_3 \varepsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_2 \chi$] *nibadhno* η_1 *niruddho* $\gamma_1 \gamma_2 \delta_2$ *nirodho* $\eta_2 \pi_\omega$ *viruddhe* δ_1 *illeg.* α_1 **yonī** *cett.*] *yoga* $\eta_2 \pi_1 \pi_\omega$

❖ Sources

Vivekamārtaṇḍa 51

tasya na VMv.l.] *na tasya VM*

kāmīnyāśleṣitasya VMv.l.] *kāmīnyāliṅgitasya VM*

❖ Testimonia

Yogacintāmaṇi f. 74v (attrib. HP), *Yuktabhavadēva* 7.213 (attrib. HP)

tasya na] *na tasya YCM YBhD*

kāmīnyāśleṣitasya] *kāmīnyāliṅgitasya YCM YBhD*

[3.39]

❖ Sources

Vivekamārtaṇḍa 53

saṃprāpto yonimaṇḍalam] *saṃprāptaś ca hutāśanam VM*

vrajaty VMv.l.] *gacchaty VM*

hataḥ VM] *tanaṃ VMv.l.*, *hṛtas VMv.l.*, *kṛte VMv.l.*, *kṛtaḥ VMv.l.*, *tadā VMv.l.*, *gatā VMv.l.*

nibaddho VM] *niruddho VMv.l.*

Cf. *Śivasamhitā* 4.82

स्वकं बिन्दुं च संबोध्य लिङ्गचालनमाचरेत् ।

देवाच्चलति चेदूर्ध्वं निबद्धो योनिमुद्रया ॥

❖ Testimonia

Yogacintāmaṇi f. 74v (attrib. HP), *Yuktabhavadēva* 7.278 (attrib. HP)

saṃprāpto yonimaṇḍalam] *saṃprāptaś ca hutāśanam YCM*, *saṃprāpte 'pi hutāśanam YBhD*

hataḥ śaktyā] *hi tacchaktyā YCM*, *haṭhaḥ śaktyā YBhD*

nibaddho YBhD] *niruddho YCM*

❖ Commentary

The third quarter of this verse has been subjected to much rewriting. Most of the collated

कपालकुहरे जिह्वा कलासंधानमुद्रया ॥ ३९*१ ॥

(39*1)

39*1 included in $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$ **39*1b kalā** $\alpha_2\alpha_3\varepsilon_1\zeta_3\pi_\omega$] *kāla* $\gamma_1\gamma_2\zeta_2$ *kālā*
 α_1 *kṛtvā* $\pi_1\pi_2$ **saṃdhāna** $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega$] *saṃdhāra* ζ_2 *saṃhāra* $\gamma_1\gamma_2$ **mudrayā**
 $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2$] *varjitā* π_ω

manuscripts, including α_2 (α_1 is illegible here and α_3 is missing this verse quarter), have the reading *haṭhāt śaktyā*. This reading only makes sense if one infers that *śaktyā* is referring to *khecarīmudrā*, so that the second line means ‘blocked by *yonimudrā*, semen goes up forcefully by the power [of *khecarīmudrā*].’ The reading *hi tacchaktyā* of δ_2 (and the *Yogacintāmaṇi*), appears to be an attempt to render more clearly the meaning ‘by the power of *khecarī*.’ Such an interpretation suggests that *yonimudrā* blocks *bindu*’s downward course and *khecarī* causes it to go upwards forcefully.

The oldest manuscript of the *Vivekamārtaṇḍa* (ms. no. 4110) has *hataḥ śaktyā*, which is attested by three *Haṭhapradīpikā* manuscripts on lower branches of the stemma (i.e. B_a, C₂ and P₄). The participle *hataḥ* makes sense of the instrumental *śaktyā*, rendering the meaning ‘struck by Kuṇḍalinī.’

Alternatively, the word *hataḥ* (as well as the other variants *kṛtaḥ*, *kṛte*, and even *haṭhāt*) may derive from *hrtaḥ*, which is attested by manuscripts of the *Jyotsnā*. The reading *hrtaḥ śaktyā* renders the verse as saying that semen goes up, carried by Kuṇḍalinī.

In *Jyotsnā* 3.43, Brahmananda explains *yonimudrā* as essentially the contraction of the penis (*yonimudrayā meḍhrākūñcanarūpayā*). He may have had in mind the practice of contracting and drawing the urethra upwards, which is described below in the section on *vajrolimudrā* (*Haṭhapradīpikā* 3.82). The author of the *Yogaprakāśikā* (5.66) states that *yonimudrā* is well known in treatises on mantra (*yonimudrayeti mantraśāstraprasiddhayety arthaḥ/ prasiddhyayety ed.*). This is consistent with the *Śivasamhitā*’s discussion of *yonimudrā* (4.2, 5.12), where it is described as activating the perineum (*yonī*) by contracting it in order to bring about success in mantra repetition. Later compendiums on yoga reiterate the role of *yonimudrā* in mantra practice (e.g., the *Yogacintāmaṇi* f. 65r, citing the *Pārameśvaratantra*, and *Haṭhatattvakaumudī* 33.12). The *Haṭhayogasaṃhitā* (43–48) teaches a different version of *yonimudrā* in its repertoire of twenty-five *mudrās*. In this work, *yonimudrā* is supposed to awaken Kuṇḍalinī and involves sitting in *siddhāsana*, blocking the ears, eyes, nose and mouth with the thumbs, index, middle and ring fingers respectively, uniting *prāṇa* and *apāna*, meditating on the six *cakras*, and repeating the mantra *hum haṃsa*.

[3.39*1]

❖ Commentary

Manuscripts of the main groups, including α , γ and ε , contain an additional line after 3.39 that is largely incoherent, aside from indicating that the tongue is in the cavity of the skull and that there is a *mudrā* for uniting the *kalās* (*kapālakuhare jihvā kalāsandhānamudrayā*). This line likely derives from a marginal note, the first half of which was probably explaining *ūrdhvajihvaḥ* in the next verse. The compound *kalāsaṃdhānamudrayā* may have been added as some form of dittography or as a gloss on *yonimudrā*, which is not described elsewhere in the text. In a slightly

ऊर्ध्वजिह्वः स्थितो भूत्वा सोमपानं करोति यः ।

मासार्धेन न संदेहो मृत्युं जयति योगवित् ॥ ४० ॥

The knower of yoga who remains with the tongue upwards and drinks Soma certainly conquers death in half a month. (40)

नित्यं सोमकलापूर्णं शरीरं यस्य योगिनः ।

तक्षकेणापि दष्टस्य विषं तस्य न सर्पति ॥ ४१ ॥

Poison does not enter the yogi whose body is constantly filled by [nectar from] the digits of the moon, even if he is bitten by Takṣaka. (41)

40a ūrdhva cett.] ūrdhvaṃ α₂α₃ζ₂ **jihvaḥ** γ₂δ₁χ] jihva γ₁ε₁ jihvā α₁α₂δ₂ζ₂ζ₃η₁η₂π₁π₂π_ω
sthito α₁α₂δ₂ε₁η₂π_ω] sthiro γ₁γ₂δ₁ζ₃η₁π₁π₂χ] sito ζ₂ **40b** karoti yaḥ cett.] karoti saḥ π₂ karo + +
 α₁ **40c** māsārdhena cett.] māsād ūrdhve ε₁ illeg. α₁ **na** cett.] tu π₂ illeg. α₁ om. δ₁ **41**
 om. α₁α₂ **41a** pūrṇaṃ cett.] pūrṇa γ₁ζ₂π₁ pūrṇe η₂ **41b** yoginaḥ α₃γ₁γ₂δ₁δ₂ζ₂π₁π₂χ] yogi-
 naṃ π_ω dehinaḥ ε₁ζ₃η₁η₂ **41c** daṣṭasya α₃γ₂δ₁δ₂ε₁ζ₃η₂π₂χ] dṛṣṭasya γ₁η₁π₁π_ω daṣṭasya ζ₂
41d viṣaṃ tasya na cett.] viṣeṇa na hi α₃ **sarpaṭi** cett.] sparṣati π_ω pīḍyate α₃γ₁

41 After this verse, π_ω has an additional line: तस्मादिदं प्रकुर्वीत नित्ययुक्तः समाहितः ।

modified form, this line appears in a verse in the six-chapter version of the *Haṭhāpradīpikā* (f. 112r–112v):

कपालकुहरे जिह्वा कलासंधानवर्जिता ।

ब्रह्मरन्ध्रगता नित्यं तस्य सिद्धिर्न दूरतः ॥

nityaṃ em.] nityāṃ codex • siddhir em.] siddhi codex

[3.40]

❖ Sources

Vivekamārtaṇḍa 125

sthito bhūtvā VM] tato bhūtvā VMv.L., sthiraṃ kṛtvā VMv.L., sthiraṃ kṛtvā VMv.L.

❖ Testimonia

Yogacintāmaṇi f. 75v (attrib. *Skandapurāṇa*), *Yuktabhavadēva* 7.215 (attrib. HP)

sthito bhūtvā] sthiro bhutvā YCM, sa medhāvi YBhD

[3.41]

❖ Sources

Vivekamārtaṇḍa 130

sarpaṭi VMv.L.] pīḍayet VM, pīḍyate VMv.L., bādhyate VMv.L.

इन्धनानि यथा वह्निस्तैलवर्ति च दीपकः ।

तथा सोमकलापूर्णं देही देहं न मुञ्चति ॥ ४२ ॥

Just as fire does not leave its fuel nor light a wick in oil, so the embodied person does not leave a body filled by the [nectar from] digits of the moon. (42)

गोमांसं भक्षयेन्नित्यं पिबेदमरवारुणीम् ।

कुलीनं तमहं मन्ये इतरे कुलघातकाः ॥ ४३ ॥

I consider he who regularly eats cow flesh and drinks the liquor of the gods to be of good family. Others are destroyers of the family. (43)

42 found after 3.39 $\eta_2\pi_\omega$ 42b tailavart(t)i \imath $\delta_1\delta_2\zeta_3\pi_\omega\chi$] tailavart(t)i $\alpha_1\zeta_2\pi_1$ tailavart(t)i $\gamma_1\gamma_2\eta_2\pi_2$ tailam varrtim ε_1 tailavatti α_2 tailāvṛtti η_1 ca cett.] va $\alpha_2\eta_1$ dipakaḥ cett.] dipikaḥ η_1 42c soma cett.] sarva ζ_2 pūrṇam cett.] pūrṇa η_2 pūrṇo $\gamma_2\zeta_2$ 42d dehi deham $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\eta_1\eta_2\pi_\omega\chi$] deham dehi $\varepsilon_1\zeta_3\pi_2$ deha devam α_2 dehe dehim π_1 illeg. α_1 na muñcati $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\pi_1\chi$] na mucyati η_2 na muṃcyati ζ_3 na mucyate $\pi_2\pi_\omega$ + + + ti α_1 43a gomāmsam cett.] gomāmsa $\gamma_2\eta_2$ gomām δ_1 43b vāruṇīm cett.] vāruṇi $\alpha_2\zeta_2\zeta_3\pi_\omega$ 43c tam cett.] tum γ_2 manye cett.] vidyām π_ω viṃdyām η_2 43d itare $\alpha_1\alpha_3\varepsilon_1\eta_2\pi_2\pi_\omega\chi$] tv itare $\zeta_3\eta_1\pi_1$ cetare ζ_2 udhare α_2 netarān $\gamma_1\gamma_2\delta_1\delta_2$ ghātakāḥ cett.] ghātakān $\gamma_1\gamma_2\delta_1\delta_2$ bālakān α_2

42 After this verse, $\gamma_1\gamma_2\delta_1\delta_2$ have an additional line: रसनां वेशयेदूर्ध्वं पिबेत्तत्त्वा(स्त)वितं जलम् ।

❖ Testimonia

Yogacintāmaṇi f. 75v (attrib. *Skandapurāṇa*), *Yuktabhavadēva* 7.216 (attrib. HP)

tasya na YBhD] tam na ca YCM

❖ Commentary

In the context of poison, *takṣaka* refers to one of the three kings of the snakes (*nāga*), the other two being Śeṣa and Vāsuki (Mani 1975: 782–783).

[3.42]

❖ Sources

Vivekamārtaṇḍa 131

vartim ca VM] vartiva VMvL, vartti ca VMvL

❖ Testimonia

Yogacintāmaṇi f. 74v (attrib. HP)

tailavartim] tailavarti YCM

tathā] nityam YCM

[3.43]

गोशब्देनोदिता जिह्वा तत्प्रवेशो हि तालुनि ।
गोमांसभक्षणं तत्तु महापातकनाशनम् ॥ ४४ ॥

By the word 'cow' is meant the tongue, for its insertion into the palate is the eating of cow's flesh, which destroys great sin. (44)

जिह्वाप्रवेशसंभूतवह्निनोत्पादितः खलु ।
चन्द्रात्स्रवति यः सारः सा स्यादमरवारुणी ॥ ४५ ॥

The essence produced by the fire caused by the insertion of the tongue which flows from the moon is the liquor of the gods. (45)

44a °noditā jihvā cett.] nāditā jihvā γ₁ illeg. α₁ **44b** tatpraveśo cett.] + [t]praveśo α₁ tatpradeśo α₂ tatpraveśas ε₁ tatraveśo π₁ **hi** cett.] ha π₁ di γ₁ ca ε₁ **44c** gomāṃsa cett.] gomāṃsam α₂ ζ₂ ζ₃ η₁ gomāsam γ₁ **bhakṣaṇam** cett.] bhakṣaṇe α₁ **tat tu** cett.] _rttu γ₁ tac ca ζ₃ caitat ζ₂ hy etan π₂ **45** om. ζ₃ η₁ (cd added in the margin sec. m. η₁) **45b** vahninotpāditah γ₂ δ₂ ζ₂ χ] °tpāditā α₂ π₂ °tpāditām π₁ °tpādi + α₁ °nnāpitā π_ω °ttāpito η₂ vaṃh[n]inotāpitaḥ α₃ vahniś cotthāpitot ε₁ vahnir utpāditah γ₁ hninotpāditam δ₁ **khalu** α₂ α₃ γ₁ γ₂ δ₁ ε₁ ζ₂ χ] kila δ₂ darām η₂ π_ω °bare π₁ surāḥ π₂ illeg. α₁ **45c** candrāt sravati α₃ γ₁ γ₂ δ₂ ζ₂ η₂ π₂ π_ω χ] candrā sravati α₂ candra sravati π₁ candrāt srjati ε₁ candrā dravati δ₁ + + + + [t]i α₁ **yaḥ sārāḥ** γ₂ δ₁ δ₂ η₂ π₁ χ] yaḥ sārā α₃ γ₁ yat sārām α₁ ζ₂ π₂ yat sārāḥ ε₁ ya sārām α₂ yaḥ sārām tasmād idam prakurvita nityayuktaḥ samāhitaḥ (the same as the line inserted after 3.41) π_ω **45d** sā cett.] sa δ₂ **amaravāruṇī** cett.] amṃavāruṇī η₂

45 After this verse, ε₁ has *Gorakṣaśataka* 60–61.

❖ Testimonia

Haṭharatnāvalī 2.158, *Yogacintāmaṇi* f. 74v (attrib. HP)

itare kulaghātakāḥ] anye tu kulaghātakāḥ HRĀ, netarān kulaghātakān YCM

[3.44]

❖ Testimonia

Haṭharatnāvalī 2.157, *Yogacintāmaṇi* ff. 74v–75r (attrib. HP)

[3.45]

❖ Testimonia

Haṭharatnāvalī 2.159, *Yogacintāmaṇi* f. 75r (attrib. HP)

vahninotpāditah YCM] vahninotthāpitā HRĀ

मूर्धः षोडशपद्मपक्षगलितं प्राणादवासं हठा-
 दूर्ध्वास्यो रसनां नियम्य विवरे शक्तिं परां चिन्तयेत् ।
 उत्कल्लोलकलाजलं च विमलं धारामृतं यः पिबे-
 त्त्रिदोषः स मृणालकोमलवपुर्योगी चिरं जीवति ॥ ४६ ॥

With his face turned upwards and his tongue fixed in the aperture [of the skull], [the yogi] should visualise as the supreme *śakti* [the nectar] that is forcibly obtained from the breath having dripped from the head into the sixteen petals of the lotus. And the yogi who drinks the gushing nectar, the pure fluid [surging] from the [moon's] digits in waves, is free of disease, has a body as soft as lotus fibre, and lives a long time. (46)

46a mürdhnaḥ $\gamma_2\delta_1\delta_2\zeta_3\pi_\omega\chi$] mürdhneḥ η_2 mürddhaḥ ε_1 mürddhaṃ $\alpha_2\zeta_2$ mürddhvaḥ α_1 mürddhva η_1 bhürddhaḥ γ_1 ürdhvaṃ $\pi_1\pi_2$ **padmapattra** $\alpha_1\gamma_2\delta_1\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega$] patrapadma $\alpha_2\delta_2\zeta_3\chi$ patrapatra ζ_2 patra γ_1 **haṭhād cett.**] haṭhām π_ω **46b ürdhvāsyo cett.**] ürdhdhosyo γ_1 varddhāsyō π_ω **rasanām cett.**] rasanā ζ_2 ramanā γ_1 **niyamya** $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\pi_2\chi$] niyasya $\gamma_1\zeta_2$ ca yāmya η_1 vidhāya $\eta_2\pi_\omega$ **vivare cett.**] vicare γ_1 vivaraṃ $\delta_1\delta_2$ vidhivat π_2 **śaktim cett.**] śaktiḥ γ_2 **cintayet cett.**] cintayat γ_1 cintayan $\alpha_3\delta_2\chi$ **46c utkallola** $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega\chi$] uttakallola η_2 tat kallola $\gamma_2\delta_1\delta_2$ taptalola γ_1 hṛt[k]alola α_3 **kalājalām cett.**] karāmṛtaṃ α_3 jalākulaṃ $\eta_2\pi_\omega$ **ca** $\alpha_1\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\pi_1\pi_2\chi$] su $\alpha_2\eta_2\pi_\omega$ ya γ_1 *om.* ζ_3 **vimalaṃ cett.**] vimala α_1 vimalā π_2 **dhārāmṛtaṃ cett.**] dhārāmayam χ **46d nirdoṣaḥ sa cett.**] nirdoṣaṃ sa $\alpha_2\eta_1\pi_1$ nirdoṣo 'sya ζ_2 nidoṣaś ca ε_1 nirvyādhiḥ sa χ **komala cett.**] komale γ_1 **vapur** $\alpha_1\varepsilon_1\zeta_2\zeta_3\eta_1\pi_1\chi$] tanur $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\eta_2\pi_2\pi_\omega$

46 χ has a different verse order: 3.47 \rightarrow 46 \rightarrow 48*2 \rightarrow 48*1 \rightarrow 48.

[3.46]

❖ Sources

Vivekamārtaṇḍa 118

padmapattra] patrapadma VM
 niyamya VM] nidhāya VMv.l., vidhāya VMv.l.
 cintayet VM] cālayet VMv.l.
 utkallolalakājalām VM] utkallolalakājalām VMv.l., utkallolajalākulaṃ VMv.l., utkallolajalāmṛtaṃ VMv.l., tat kallolalakājalām VMv.l., tat kallolajalākulaṃ VMv.l.
 ca vimalaṃ VM] suvimalaṃ VMv.l.
 dhārāmṛtaṃ] jivākulaṃ VMv.l., jihvākulaṃ VMv.l., dhārājalam VMv.l.
 vapur VMv.l.] tanur VM

❖ Testimonia

Cf. *Haṭharatnāvalī* 2.150

उत्कल्लोलकलामृतं च विमलं धारामृतं यः पिबेत् ।

निर्दोषः स मृनालकोमलतुर्योगी चिरं जीवति ॥

Yogacintāmaṇi f. 75r (attrib. HP), *Yuktabhavadeva* 7.217 (attrib. Gorakṣanātha), *Haṭhatattva-kaumudī* 14.24 (attrib. HP)

mūrdhnaḥ YCM YBhD] ūrdhvaṃ HTK, mūrdhvaṃ HTKv.l.
 padmapattra YCM] patrapadma YBhD HTK
 vivare YCM YBhD] kuhare HTK
 cintayet YBhD] cintayan YCM YBhDv.l. HTK
 utkallola HTK] tatkalola YCM YBhD
 ca vimalaṃ YCM] suvimalaṃ YBhD HTK
 dhārāmṛtaṃ YBhD HTK] jihvākulaṃ YCM
 vapur HTK] tanur YCM YBhD
 ciraṃ YCM HTK] paraṃ YBhD

❖ **Commentary**

The meaning of *prāṇāt* ('from the breath') in the first verse quarter is not easy to understand without the context of this verse in the source text, the *Vivekamārtaṇḍa*. In the verse preceding this one in the *Vivekamārtaṇḍa* (117), the breath, on reaching the "great lotus", is said to turn into nectar (*amṛta*). In *Jyotsnā* 3.51, Brahmananda notes that there is a variant *prāṇaiḥ* ('by means of the breaths'), which is easier to understand than *prāṇāt*. He nonetheless accepts *prāṇāt* and understands it as being the means by which the nectar is obtained (*prāṇāt sādhanabhūtād avāptam*). He also understands the sixteen-petalled lotus to be the lotus in the throat, into which the nectar drips.

चुम्बन्ती यदि लम्बिकाग्रमनिशं जिह्वा रसस्यन्दिनी
 सक्षारा कटुकाथ दुग्धसदृशा मध्वाज्यतुल्याथवा ।
 व्याधीनां हरणं जरान्तकरणं शास्त्रागमोदीरणं
 तस्य स्यादमरत्वमष्टगुणवत्सिद्धाङ्गनाकर्षणम् ॥ ४७ ॥

If the tongue, while oozing nectar and constantly kissing the tip of the uvula, is salty, pungent, like milk or the same as honey and ghee, diseases are eliminated for [the yogi], he stops ageing, can recite treatises and scriptures, attains immortality together with the eight-fold powers, and attracts Siddha women. (47)

47a cumbantī *cett.*] cubaṃti α₂ cubiṃti α₁ vipitiṃ γ₁ **lambikāgram** *cett.*] lambakāgram π₁ lampikāgram δ₂ **rasa** *cett.*] śiraḥ η₂π_ω **47b sakṣārā** α₂γ₁γ₂ζ₃η₁π₂π_ωχ] sākṣārā α₁δ₁δ₂ε₁ζ₂ sakṣārā η₂ sakṣīro° π₁ **kaṭukātha** α₁α₂] kaṭukāmla γ₂δ₁δ₂ζ₃χ vaṭukāmla γ₁ kaṭukā ca ε₁ kaṭukāsa η₁ kaṭukādyā η₂π_ω kaṭutikta ζ₂ ++ tikta α₃ kaṭutyakta π₂ °dakatikta π₁ **dugdha** *cett.*] dagdha π₁ dugdham γ₂ du γ₁ dhugdha δ₁ **sadrśā** α₁α₂ε₁η₁] sadrśam α₃ sadrśi γ₁η₂π₂π_ωχ sadrśiṃ γ₂ sadrśi δ₁δ₂ lavaṇā ζ₂ζ₃ lavaṇo π₁ **madhvājya** *cett.*] madhvādyā η₂π_ω vaddhājya ζ₂ **tulyā** *cett.*] tulyam η₂π_ω tulya α₃ °thavā α₂γ₁γ₂δ₁δ₂] tathā α₁ζ₂η₁η₂π₁π₂π_ωχ pradā α₃ sadā ε₁ savā ζ₃ **47c jarāntakaraṇam** *cett.*] jvarāntakaraṇam δ₁ jarāpraśamaṇam π₁π₂ **śāstrāgamodīraṇam** α₁ε₁χ] śāstrārthagamodīraṇam α₂ śāstrapramodīraṇam γ₁ śāstrāgamodgīraṇam γ₂ζ₃η₂π₂π_ω śāstrāgamodgīraṇam η₁ śāstrodgamodgīraṇam π₁ śāstrāgamoddhāraṇam δ₁δ₂ζ₂ **47d tasya syād** *cett.*] tasyād γ₁ syāt svādam π₁ **amaratvam** *cett.*] amarakṣam γ₁ aramatvam π_ω iha siddhir δ₁δ₂ **guṇavat** α₁α₂ε₁η₁π₁] guṇāvat ζ₃ guṇitaṃ γ₁γ₂δ₁ζ₂η₂π₂π_ωχ guṇitā δ₂ **siddhāṅganā** α₂δ₂η₁ε₁ζ₂ζ₃η₂π₁π₂χ] siddhāṅgaṇā (ṇā° α₁) α₁γ₁δ₁π_ω siddhāṅgāṇā γ₂ **karṣaṇam** *cett.*] karṣaṇaḥ α₂ karṣaṇā γ₁

47 After this verse, ε₁ has 9 verses from the *Vivekamārtaṇḍa* (119–124, 126–127, and 129).

[3.47]

❖ Sources

Vivekamārtaṇḍa 128

rasasyandini VM] rasasandani VMv.l., rasāsvādinī VMv.l.
 jarāntakaraṇam VMv.l.] jaropāśamaṇam VM, jarāpaharaṇam VMv.l.
 odīraṇam VM] odgīraṇam VMv.l., occāraṇam VMv.l.
 guṇavat] guṇitaṃ VM

❖ Testimonia

Yogacintāmaṇi f. 75r (attrib. HP), *Yuktabhavadēva* 7.218 (attrib. Gorakṣanātha), *Haṭhatattva-kaumudī* 14.25 (attrib. HP)

anīṣam YCM YBhD] anīṣam HTK
 kaṭukātha] kaṭukāmla YCM YBhD HTK
 sadrśā] sadrśam YCM, sadrśi YBhD, sadrśam HTK

एकं सृष्टिमयं बीजमेका मुद्रा च खेचरी ।

एको देवो निरालम्ब एकावस्था मनोन्मनी ॥ ४८ ॥

There is one seed [syllable], which contains creation, one *mudrā*, *khecarī*, one god, the unsupported, and one state, beyond mind. (48)

48a *ekam cett.*] *ekām* π_1 *evam* γ_1 **sṛṣṭi** *cett.*] *drṣṭi* ζ_2 **mayam** *cett.*] *matam* ε_1 *midam* π_2 *layam* ζ_2 **48b** *ca cett.*] *tu* ζ_2 **48c** *devo cett.*] *devā* γ_1 *nirā°* α_1 **nirālamba** $\eta_1\pi_\omega\chi$] *nirālam-* *baś* $\gamma_2\delta_1\delta_2$ *nirāśambaś* γ_1 *nirālambo* $\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2$ *nirālambaṃ* $\alpha_3\eta_2$ *°lambo deva* α_1 **48d** *ekā* $\alpha_1\alpha_3\zeta_2\eta_1\eta_2\pi_2\pi_\omega\chi$] *caikā* $\delta_1\delta_2$ *cakā* γ_1 *caiṣā* γ_2 *hy ekā* $\alpha_2\varepsilon_1\zeta_3\pi_1$ **°vasthā** *cett.*] *mudrā* π_1

48 = X4.124 • After this verse, $\eta_2\pi_\omega\chi$ have the same verse as X4.45. While $\eta_2\pi_\omega$ have it also in chapter 4, χ has it only here.

tulyāthavā YBhD] *tulyam yadā* YCM, *tulyā tathā* HTK
jarāntakaraṇam YCM HTK] *jarāmbutarāṇam* YBhD
odgiraṇam YBhD HTK] *oddhāraṇam* YCM
amaratvam YBhD HTK] *iha siddhir* YCM
guṇavat HTK] *guṇitā* YCM, *guṇitaṃ* YBhD

[3.48]

❖ Sources

Cf. *Timirodghāṭana* 5.14c–15b (NGMPP A35/3)

एक[] सृष्टिमयं बीजं एक[आ] मुद्रा तु खेचरी ।
 द्वावेतौ ज्ञायते येन सोऽपि शान्तपदे स्थितम् ॥

Cf. Quotation by Jayaratha *ad Tantrāloka* 32.63, introduced with *yad āgamaḥ*

एकं सृष्टिमयं बीजमेका मुद्रा च खेचरी ।
 द्वावेकं यो विजानाति स वै पूज्यः कुलागमे ॥

❖ Testimonia

Haṭharatnāvalī 4.28, *Yogacintāmaṇi* f. 75r (attrib. HP), *Yuktabhavadeva* 7.219 (attrib. Gorakṣa-nātha)

पाताले यद्विशति सुषिरं मेरुमूले तदस्मिन्
 तत्त्वं चैतत्प्रवदति सुधीस्तन्मुखं निम्नगानाम् ।
 चन्द्रात्सारः स्रवति वपुषस्तेन मृत्युर्नराणां
 तं बध्नीयात्सुकरणमृदा नान्यथा कायसिद्धिः ॥ ४८*१ ॥

48*1 included in all except $\alpha_1\delta_1\delta_2$ **48*1a** *pātāle yad viśati* $\gamma_1\gamma_2$] *pātālād yad viśati* π_2 *pātāle yadvitayaḥ* ε_1 *pātāle yadvitayu* π_1 *pātāle yadvitanta* ζ_3 *pātāle yadvitadhaya* α_3 *pātāle yadinaya* ζ_2 *pātāle yadvita* η_1 *yat prāleyaṃ cāpihita* π_ω *yat prāleyaṃ pihita* α_2 *yat prāleya pihita* η_2 *yat prāleyaṃ prahita* χ **suśiraṃ** $\varepsilon_1\zeta_3\chi$] *suśiraṃ* π_2 *sukhiraṃ* $\gamma_1\gamma_2\eta_2\pi_\omega$ *sukhire* α_2 *sukhiraṃ* ζ_2 *stuṣime* η_1 *śubiraṃ* π_1 **mūle tad asmin** $\varepsilon_1\zeta_2\zeta_3\pi_1$] *mū tad asmi[m]s* η_1 *mūle tad asti* π_2 *mūle yad asti* γ_2 *mūle yad asti* α_2 *mūle pakṣasti* γ_1 *mūrdhni sthitaṃ* η_2 *mūrdhnyataḥthyam* π_ω *mūrdhāntarasthaṃ* χ **48*1b tattvaṃ caitat** $\varepsilon_1\pi_1\pi_2$] *tadvac caitat* $\gamma_1\gamma_2\zeta_2$ *taddac caitat* ζ_3 *tasmims tattvaṃ* $\eta_2\pi_\omega\chi$ *tasmitvaṃ* α_2 *tatvaṃ yat* η_1 **sudhis** *cett.*] *sudhās* γ_1 **tan mukhaṃ** *cett.*] *tat sukhaṃ* $\pi_1\pi_2$ **48*1c candrāt sārāḥ** $\gamma_1\gamma_2\varepsilon_1\eta_2\pi_\omega\chi$] *candrā sārāḥ* ζ_3 *candrāt sārāṃ* $\alpha_2\pi_2$ *candraḥ sārāḥ* ζ_2 *candrasāro[dha]* η_1 *caṃtaṃ prasārāṃ* π_1 **sravati/śravati** *cett.*] *grasati* π_1 *rapati* γ_1 *[sra]vaṃtyai* η_1 **vapuṣas** *cett.*] *vapuṣe* η_2 *vapayuṣe* π_ω *vapuṣā* $\pi_1\pi_2$ *om.* (jumps to 3.66a) ζ_3 **tena** *cett.*] *doṣa* π_1 **mṛtyur** *cett.*] *mṛtyun* $\eta_2\pi_\omega$ *om.* ζ_3 **48*1d** *om.* ζ_3 **taṃ** *cett.*] *tad* $\alpha_3\gamma_2\chi$ *tac* γ_1 **badhniyāt** *cett.*] *cha_yāt* γ_1 **sukaraṇamṛdā** $\alpha_2\pi_1\pi_2$] *pakaraṇamṛdā* ζ_2 *svakaraṇamṛtaṃ* α_3 *sukaraṇam amṛtaṃ* ε_1 *kakaraṇam amṛtaṃ* η_1 *sukaraṇam atho* $\eta_2\pi_\omega$ *sukaraṇam adho* χ *sukhakaram atho* γ_2 *sukhakaraṇam artho* γ_1 **nānyathā** *cett.*] *nāmarthā* γ_1 **kāya** $\gamma_1\gamma_2\varepsilon_1\zeta_2\eta_2\pi_2\pi_\omega\chi$] *kārya* $\alpha_2\alpha_3\eta_1\pi_1$

48*1 = 4.9 • $\pi_1\pi_2$ have this verse immediately after 3.38; $\alpha_1\delta_1\delta_3$ have it in chapter 4 (4.9), and $\alpha_2\alpha_3\gamma_1\gamma_2$ in both chapter 3 and 4. δ_2 omits it in both places.

[3.48*1]

❖ Commentary

For the translation and testimonia, as well as an explanation of the various places and versions of this verse in the text, see 4.9.

अथ मूलबन्धः ।

पार्ष्णिभागेन संपीड्य योनिमाकुञ्चयेद्बुद्धम् ।

अपानमूर्ध्वमाकृष्य मूलबन्धोऽयमिष्यते ॥ ४९ ॥

The root lock (*mūlabandha*):

When [the yogi] presses the perineum with part of the heel, clenches the anus and draws up *apāna*, it is called the root lock. (49)

prescript: *atha mūlabandhaḥ cett.*] *mūlabandhaḥ* $\Upsilon_2\delta_1$ *om.* $\Upsilon_1\zeta_3$ **49** *om.* ζ_3 **49a** *pārṣṇi cett.*] *pādima* Υ_1 **49b** *ākuñcayed cett.*] *ākumcaned* α_1 *ākum*«cya +» Υ_1 **gudam** *cett.*] *dr̥ḍham* $\alpha_3\eta_1\eta_2$ «+ ta» Υ_1 **49d** *om.* α_2 **'yam iṣyate** $\pi_2\pi_\omega$] *'yam iṣyati* π_1 *mayiṣyate* α_1 *'yam ucyate* $\Upsilon_1\Upsilon_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\eta_2$ *'bhidhiyate* χ *illeg.* α_3

prescript: In α_3 , the description of Uḍḍiyāṇabandha (3.58–65) follows after this heading for Mūlabandha. Similarly, in π_ω and χ (and also some η_ω manuscripts) Uḍḍiyāṇabandha is described before Mūlabandha, but with the correct heading each.

[3.49]

❖ Sources

Vivekamārtaṇḍa 42

iṣyate] *ucyate* VM

❖ Testimonia

Haṭharatnāvalī 2.58, *Yogacintāmaṇi* f. 76r (attrib. HP)

iṣyate] *ucyate* HRĀ YCM

अधोगतिमपानं वै ऊर्ध्वगं कुरुते बलात् ।

आकुञ्चनेन तं प्राहुर्मूलबन्धं हि योगिनः ॥ ५० ॥

It forces the downward-moving *apāna* breath to move upwards by contraction [of the anus]. Yogis call that the root lock. (50)

50 *om.* ζ₃ **50a** *om.* α₂ **adhogatim** ε₁η₁π₁π₂π_ωχ] **adhogatam** α₁γ₁γ₂δ₁δ₂ζ₂η₂ **apānaṃ**
vai γ₁γ₂ε₁ζ₂η₂π₁π₂χ] **apānaṃ** vaiḥ α₁ **apānaṃ** ca π_ω **apānaṃ** tu δ₁δ₂ **apānaivam** η₁ **50b** *om.*
α₂ **ūrdhvagaṃ** *cett.*] **mūrdhagaṃ** α₁ **hy** **urdhvaṃgaṃ** π₁ **kurddhagaṃ** ζ₂ **vidyūrdhagaṃ** π_ω
balāt α₁ε₁η₁η₂π₁π₂π_ωχ] **haṭhāt** γ₁γ₂δ₁δ₂ **havān** ζ₂ **50c** *om.* α₂ **ākuñcana** *cett.*] **ākuñcya**
tena η₂ **taṃ** *cett.*] **tu** π₂ **prāhur** *cett.*] **grāhyaṃ** ζ₂ **50d mūlabandhaṃ** *cett.*] **mūlabandho**
η₂ **mūlabandhā** α₂ **mūlo** **siddhiṃ** α₃ **hi** α₁α₃ε₁ζ₂η₁η₂π_ωχ] **tu** γ₁γ₂δ₁δ₂π₁π₂ **di** α₂

[3.50]

❖ Sources

Gorakṣaśataka 53

adhogatim GŚ] **adhogatam** GŚv.l.

ākuñcana taṃ GŚ] **ākuñcane** ca tat GŚv.l.

mūlabandhaṃ hi yoginaḥ] **mūlabandhaṃ** tu yoginaḥ GŚ, **mūlabandho** yam ucyaṭe GŚv.l.

❖ Testimonia

Haṭharatnāvalī 2.59, *Yogacintāmaṇi* f. 76r (attrib. HP)

adhogatim HRĀ] **adhogatam** YCM

vai **ūrdhvagaṃ** HRĀ] **ca** **tad** **ūrdhvaṃ** YCM

balāt HRĀ] **haṭhāt** YCM

hi HRĀ] **tu** YCM

गुदं पाण्यं तु संपीड्य वायुमाकुञ्चयेद्बलात् ।

वारं वारं यथा चोर्ध्वं समायाति समीरणः ॥ ५१ ॥

[The yogi] should press his anus with his heel and forcefully contract the [apāna] wind over and over again so that the breath goes upwards. (51)

51 om. ζ₃ 51a gudam cett.] gulpha ζ₂ pārṣṇi° π₂ pārṣṇyā tu α₁α₂δ₁δ₂ε₁η₂π₁π_ωχ] pārṣṇyā ca ζ₂η₁ [p]ārṣṇena α₃ pārśnī tu γ₂ pādarmyām tu γ₁ °nā gudam π₂ sampīḍya cett.] āpīḍya π₂ 51b vāyū ā° α₁α₂α₃γ₁γ₂ε₁η₁η₂π₂π_ωχ] vāyūnā ζ₂π₁ yonim ā° δ₁δ₂ 51c yathā α₁ε₁ζ₂η₁η₂π₁π₂π_ωχ] tathā α₂γ₁γ₂δ₁δ₂

[3.51]

❖ Sources

Dattātreyayogaśāstra 144

vāyūm DYSv.L.] yonim (em.)

Cf. Śārṅgadharapaddhati 4416

❖ Testimonia

Haṭharatnāvalī 2.60, Yogacintāmaṇi f. 76r (attrib. Yogabīja), Yogabīja 103 (south-Indian recension)

tu YCM, YB] ca HRĀ

❖ Commentary

The instruction to ‘contract the wind’ (vāyū ākuñcayet) is odd (especially with samīraṇaḥ in the fourth pāda) and not found in other texts. Mallinson has adopted yonim for vāyūm (cf. Haṭhapradīpikā 3.49b) in his edition of this verse in its source text, the Dattātreyayogaśāstra, which is not found in the manuscripts of that text but is in the Haṭhapradīpikā’s δ manuscripts.

In the context of the root lock, vāyū ākuñcayet can be understood as an instruction to contract apānavāyū, which is mentioned in the previous verse (3.50a). Instructions to contract apānavāyū are found in other yoga texts, such as Yogatārāvalī 7b (ākuñcanaiḥ śaśvad apānavāyoh), Śīvasaṃhitā 4.84cd (apānavāyū ākuñcya balād...), Śīvayogapradīpikā 2.53ab (athordhvamadyasthirabandhanābhyām ākuñcanād ūrdhvam apānavāyoh) and Yuktabhavadēva 7.297 (ādharakamale suptām cālayet kuṇḍalīm dṛḍhām/ apānavāyū ākrṣya balād ākuñcya buddhimān). In Jyotsnā 3.63, Brahmānanda understands vāyū in this verse as apāna when he says that ‘one should contract the wind, apāna’ (vāyū apānam ākuñcayed), which he explains as, ‘one should pull it by contractions of the anus’ (gudasyākuñcanenākaraṣayet). In the same vein, Bhavadevamīśra glosses ‘pulling apāna’ (apānākaraṣaṇam) as ‘contracting the anus’ (gudākuñcanam), when commenting on ‘having pulled apānavāyū and forcefully contracted it ...’ (apānavāyū ākrṣya balād ākuñcya...) in Yuktabhavadēva 297 and 301.

प्राणापानौ नादबिन्दू मूलबन्धेन चैकताम् ।
गत्वा योगस्य संसिद्धिं यच्छतो नात्र संशयः ॥ ५२ ॥

When *prāṇa* and *apāna* [and] *nāda* and *bindu* become united by means of the root lock they are sure to bestow complete success in yoga. (52)

52 om. ζ₃ 52a nādabindū γ₁γ₂δ₁δ₂η₁π₂χ] nādabindu α₁α₂ε₁ζ₂η₂π₁π_ω 52b caikatām cett.] caikatā ζ₂π₂ cakataṃ γ₁ caikataḥ π_ω 52c gatvā cett.] tato η₂ saṃsiddhiṃ α₁α₃γ₂δ₁δ₂ε₁η₁π₂π_ωχ] saṃsiddhi π₁ saṃsiddhir α₂γ₁ζ₂ saṃsiddhyaiḥ η₂ 52d yacchato α₂π_ωχ] yakṣyato π₂ yichato α₁ pracchato π₁ gacchato δ₁ε₁ζ₂ gacchate γ₂ gacchatā γ₁ prāpnoty e° η₁ pamāta η₂ niścayo α₃ kurute δ₂ nātra cett.] °va na η₁ tra na η₂

[3.52]

❖ Sources

Dattātreyayogaśāstra 145

gatvā yogasya DYŚ] gacchato yoga DYŚv.l.

yacchato DYŚ] gacchato DYŚv.l., kurute DYŚv.l., gacchate DYŚv.l.

❖ Testimonia

Haṭharatnāvalī 2.61, *Yogacintāmaṇi* f. 76r (attrib. *Yogabīja*)

gatvā yogasya saṃsiddhiṃ YCM] gatau tadā yogasiddhiṃ HRĀ

yacchato nātra] gacchato nātra YCM, prāpnoty eva na HRĀ

❖ Commentary

Since the term *nāda* usually means ‘internal sound’ in *Haṭha* and *Rājayoga* texts, it is possible that *bindu* here was understood by some to have the tantric connotations of sonic and visual foci (Mallinson 2007: 219 n. 325) or two levels of sonic emanation in *mantroccāra*, where *nāda* is an unvoiced sound and *bindu* is the slightly coarser sound of inner murmuring (see *Tāntrikā-bhidhānaśāstra* vol. 3, 2013: 278–279). However, there is a passage in the *Amaraughā* (10–12) where *nāda* and *bindu* are paired and it is clear that *bindu* means generative fluid.

अपानप्राणयोरैक्यं क्षयो मूत्रपुरीषयोः ।
युवा भवति वृद्धोऽपि सततं मूलबन्धनात् ॥ ५३ ॥

Prāṇa and *apāna* unite, urine and faeces diminish, [and] even an old man becomes young as a result of the continuous application of the root lock. (53)

अपाने चोर्ध्वगे जाते संप्राप्ते वह्निमण्डलम् ।
तदानलशिखा दीर्घा वर्धते वायुनाहता ॥ ५४ ॥

When *apāna* has turned upwards and reached the orb of fire, then the flame of the fire, fanned by the wind, grows tall. (54)

53 *om.* ζ₃ **53a** °yor aikyaṃ *cett.*] °yor aikya γ₁ °yor aikye η₂ **53b** kṣayo *cett.*] kṣayaṃ α₃ kṣayān γ₁ **53d** bandhanāt *cett.*] bandhataḥ δ₁ **54** *om.* ζ₃ **54a** apāne *cett.*] apāna χ apānaṃ γ₂π_ω **cordhvage jāte** *cett.*] cordhvage yāte δ₁ cordhvam āpāte η₂ ūrdhvage jāte χ **54b samprāpte** γ₁γ₂δ₁δ₂ε₁ζ₂π₂] samprāptau π₁ samyāte π_ω prayāte α₁α₂η₁η₂χ **vahnimaṇḍalam** α₁γ₂π₁π_ωχ] vahnimaṇḍale α₂γ₁δ₁δ₂ε₁ζ₂η₁π₂ nābhimaṇḍalam η₂ **54c tadānala** *cett.*] tadānala ζ₂ tathānala α₂δ₂η₂ tathānale η₁ **54d vardhate vāyunāhatā** α₁α₂γ₁γ₂ε₁ζ₂π₁π_ω] °hataḥ π₂ °hataḥ α₃ baṃdhane vāyunāhatā δ₁δ₂ kriyate vāyunāhataḥ η₂ jāyate vāyunāhatā χ vāyunā preritā tathā η₁

53 After this verse, γ₁ has an additional verse:

बन्धमूलं येन तेन तेन विप्रां निवारितः । अजरामरतां याति यथा पद्ममुखो हरः ॥

[3.53]

❖ Sources

Vivekamārtaṇḍa 41

❖ Testimonia

Haṭharatnāvalī 2.62

❖ Commentary

The diminishing of urine and faeces as a result of success in yoga is mentioned in the *Amanaska* (1.50c) and *Dattātreyayogaśāstra* (80a).

[3.54]

❖ Sources

Gorakṣaśataka 54

maṇḍalam GŚ (*em.* from HP)] maṇḍale GŚv.l.
tadānalaśikhā] tato °nalaśikhā GŚ

❖ Testimonia

ततो यातौ वह्न्यपानौ प्राणमुष्णस्वरूपकम् ।
तेनात्यन्तप्रदीप्तस्तु ज्वलनो देहजस्तदा ॥ ५५ ॥

As a result, fire and *apāna* reach *prāṇa*, which is hot by nature. Then [*prāṇa*] makes the fire in the body extremely hot. (55)

55 om. ζ₃ 55a tato cett.] yātā η₁ yātau ε₁π₂] yāttau α₂ yāto η₁π₁χ yāte η₂ yaṃtā α₃ yāmau α₁ jātau γ₂δ₁δ₂ jātā γ₁ jāto π_ω vahnim ζ₂ vahnyapānau γ₂δ₁δ₂ε₁η₁π₁χ] vahnipānau α₁ vahnipātau α₂ [m]ahnyapāne α₃ vahniyonau η₂ bāhyapānau π₂ baṃdhapānau γ₁ vardhapānai π_ω apānai ca ζ₂ 55b prāṇam uṣṇa α₃γ₂ε₁ζ₂π₁π₂π_ωχ] prāṇamura γ₁ prāṇamukta δ₁δ₂ prāṇamūla α₁α₂η₁η₂ svarūpakam cett.] surūpakam ε₁ svarūpakaḥ η₂ svarūpakau η₁ 55c tenātyanta γ₁γ₂δ₁δ₂ε₁η₁π₁χ] tenātyantaṃ α₁ tenābhyanta π_ω tenābhyantaḥ η₂ tenāyaṃna π₂ tenotyantaṃ α₂ tailābhyantaḥ ζ₂ pradiptas tu cett.] pradīpas tu η₁ pradāyas tu α₂ pradīp-tāsau ε₁ pradīpāsau ζ₂ 55d jvalano dehajas tadā α₁α₂ε₁π₁π_ω] jvalato dehataḥ tadā π₂ jvalano dehajas tathā γ₁γ₂δ₁δ₂ζ₂η₁χ kuṃto dehaśayas tadā η₂

Haṭharatnāvalī 2.63, *Yogacintāmaṇi* f. 76r (attrib. *Yogabīja*)

saṃprāpte YCM] prayāte HRĀ
maṇḍalam] maṇḍale HRĀ YCM
tadānalaśikhā dirghā] tathānalaśikhādiptir HRĀ, tathānalaśikhā dirghā YCM
vardhate vāyunāhatā YCM] vāyunā preritā yathā HRĀ

[3.55]

❖ Sources

Goraśaśataka 55

pradiptas tu] pradiptena GŚ
dehajas GŚ] dehajas GŚv.l.
tadā] tathā GŚ

❖ Testimonia

Haṭharatnāvalī 2.64, *Yogacintāmaṇi* f. 76r–76v (attrib. *Yogabīja*)

tato yātau YCM] yātāyātau HRĀ
prāṇam uṣṇasvarūpakam] mūlarūpasvarūpakau HRĀ, prāṇam uktaḥ svarūpakau YCM
tenātyanta YCM] tenābhyantaḥ HRĀ
tadā] tathā HRĀ YCM

❖ Commentary

The second verse quarter has been rewritten in α₁ and α₂ as *prāṇamūlasvarūpakam*, which is similar to η₁ (*prāṇamūlasvarūpakau*) and the *Haṭharatnāvalī* (*mūlarūpasvarūpakau*). It is likely that *mūla* arose as a misreading of *uṣṇa*. References to *prāṇa* being hot by nature (and *apāna* being cold) occur in other works, such as the *Mokṣopāya* (6.85.111–112) and *Haṭhatattvakaumudī* (4.14, 41.2). The commentators Bālakṛṣṇa (*Yogaprakāśikā* 5.85) and Brahmānanda (*Jyotsnā* 3.67) accept the idea that *prāṇa* is hot by nature.

तेन कुण्डलिनी सुप्ता संतप्ता संप्रबुध्यते ।
दण्डाहता भुजङ्गीव निश्चस्य ऋजुतां व्रजेत् ॥ ५६ ॥

Heated by that [blaze], the sleeping Kuṇḍalinī wakes up. Like a snake struck by a stick, she hisses and becomes straight. (56)

बिलं प्रविष्टेव ततो ब्रह्मनाड्यन्तरं व्रजेत् ।
तस्मान्नित्यं मूलबन्धः कर्तव्यो योगिभिः सदा ॥ ५७ ॥

Then, like [a snake] that has entered a hole, she goes into the channel of Brahman. So yogis should regularly practise the root lock. (57)

56 om. ζ₃ **56b** *saṃtaptā cett.*] satataṃ ḍ₁ḍ₂ζ₂ **saṃprabudhyate** α₁α₂γ₁γ₂η₂π₂χ] saṃprabudhyati η₁ saṃprabodhyate ζ₂ samabuddhyate π₁ sa prabudhyate π_ω sā prabodhyate ḍ₂ sānubodhyate ḍ₁ buddhyate tadā ε₁ **56d** *niśvasya* α₁α₃ε₁η₁η₂π₁χ] niśvāsyā α₂ niḥśvasyā π₂ viśvasyā π_ω niścitaṃ γ₁γ₂ḍ₁ζ₂ niścayād ḍ₂ **r̥jutām vrajet cett.**] rujutām v̥rjet α₁ rujanām vrajet α₂ rijutām iyāt η₂ **57** om. ζ₃ **57a** om. ḍ₁ḍ₂ **praviṣṭeva** α₁α₂α₃γ₂ε₁ζ₂η₁χ] praviṣṭe ca γ₁π₁π₂ praviṣṭaṃ ca π_ω praviṣṭāś ca η₂ **tato cett.**] to γ₁ **57b** om. ḍ₁ḍ₂ **brahma cett.**] tha _ γ₁ **nāḍyāntaraṃ cett.**] nāḍyāntaraṃ α₂π₂ nāḍyāntare η₂ **57c** *nityaṃ cett.*] nityo ζ₂

[3.56]

❖ Sources

Goraṁśaśataka 56

❖ Testimonia

Haṭharatnāvalī 2.65ab, *Yogacintāmaṇi* f. 76v (attrib. *Yogabīja*)

saṃtaptā] satataṃ YCM
saṃprabudhyate] saṃprabodhyate YCM
daṇḍāhatā HRĀ] daṇḍāhata YCM
niśvasya HRĀv.l.] niścitaṃ HRĀ YCM
vrajet YCM] iyāt HRĀ

[3.57]

❖ Sources

Goraṁśaśataka 57

bilaṃ] bile GŚ, bila GŚv.l., bilaṃ GŚv.l.
praviṣṭeva] praviṣṭe ca tato GŚ, praveśato yatra GŚv.l.

❖ Testimonia

Haṭharatnāvalī 2.65c–f, *Yogacintāmaṇi* f. 76v (attrib. *Yogabīja*)

अथोद्धीयाणम् ।

बद्धो येन सुषुम्णायां प्राणस्तद्धीयते यतः ।

तस्मादुद्धीयणाख्योऽयं योगिभिः समुदाहृतः ॥ ५८ ॥

Now the Uddīyaṇa lock:

Yogis say that this [lock] is called Uddīyaṇa because the breath flies up (*uddīyate*) into Suṣumnā when bound by it. (58)

prescript: **athodḍiyanāṃ** α_1] athodīyānāṃ π_1 athodḍiyanāṃ π_ω athodīyānāṃ α_2 athodīyānāṃ π_2 iti mūlabandhaḥ | atha oḍīyānāṃ ϵ_1 athodīyānabandhaḥ η_1 atha uḍḍiyanābandhaḥ ζ_2 atha uḍḍiyanābandhaḥ δ_2 atha uḍḍiyanābandhaḥ γ_1 atha uḍḍiyanābandhaḥ η_2 atha uḍḍiyanābandhaḥ χ uḍḍiyanābandhaḥ γ_2 *om.* $\delta_1\zeta_3$ **58** *om.* ζ_3 **58a baddho** $\alpha_1\gamma_2\delta_1\pi_2\pi_\omega\chi$] bandho $\alpha_2\delta_2\epsilon_1\zeta_2\pi_1$ ūrdhvo $\eta_1\eta_2$ vidrā γ_1 **yena suṣumnāyāṃ** *cett.*] yoni suṣumnāyāṃ α_2 kṣitaḥ suṣumnāyāḥ η_2 **58b prāṇas** *cett.*] prāṇam $\zeta_2\eta_1\pi_2$ prāṇa δ_2 **tūḍḍiyate** $\alpha_1\gamma_2\delta_1\eta_2\chi$] tuḍḍiyate $\alpha_1\gamma_2$ tadḍiyate α_2 sūḍḍiyate ϵ_1 tūḍiyate π_ω tudiyate γ_1 uḍḍiyate $\delta_2\zeta_2$ kṛḍiyate π_1 uḍiyate π_2 uḍyayate η_1 **58c tasmād** *cett.*] tasmātu γ_2 tasmāc ca η_2 **uḍḍiyanākhyo** *m.c.* ϵ_1] uḍḍiyanākhyo $\delta_1\delta_2\chi$ uḍḍiyanākhye α_1 uḍḍiyanākhyo ζ_2 uḍḍiyanākhyo η_1 uḍḍiyanākhyo $\gamma_2\eta_2$ uḍiyanākhyo $\alpha_2\pi_1$ uḍiyanākhye π_ω uḍiyanākhyam π_2 uddiyanākhyo γ_1 **'yam** *cett.*] tad π_2 *om.* η_2 **58d samudāhṛtaḥ** *cett.*] samudāhṛtaṃ $\zeta_2\pi_2\pi_\omega$

58 Before this verse, ϵ_1 has *Gorakṣasāta* 57cd.

[3.58]

❖ Sources

Gorakṣasāta 58c–59b

baddho GŚ (*em.* from HP)] vajro GŚv.l., bandho GŚv.l.
yataḥ GŚ] tataḥ GŚv.l.

❖ Testimonia

Haṭharatnāvalī 2.53, *Yogacintāmaṇi* f. 76v (attrib. *Yogabīja*)

उड्याणं कुरुते यस्मादविश्रान्तं महारखगः ।
उड्डीयाणं तदेव स्यात्तत्र बन्धो विधीयते ॥ ५९ ॥

Because the great bird tirelessly flies up (*uḍyāṇaṃ kurute*), [this lock] is [called] ‘flying up’ (*uḍḍīyāṇaṃ*). In it, the [root] lock is applied. (59)

59 om. ζ₃ **59a uḍyāṇaṃ** α₁γ₂ε₁π₁] uḍyāṇāṃ α₂ uḍyāṇaṃ π₂ uḍiṇaṃ π_ω uḍḍiṇaṃ δ₁δ₂χ uḍḍīyāṇaṃ α₃η₁ uḍḍīyāṇaṃ γ₁η₂ uḍḍīyāṇaṃ ζ₂ **kurute yasmād cett.**] kṛyate yasmād γ₂ kṛte yasmād ζ₂ tu kurute α₃ **59b aviśrāntaṃ** δ₁δ₂ε₁ζ₂η₁η₂π₂π_ωχ] aviśrānta α₁α₂π₁ aviśrānto γ₂ aviśrāntā γ₁ khaviśrāntā α₃ **59c uḍḍīyāṇaṃ** α₁ζ₂η₁] uḍḍīyāṇaṃ δ₁δ₂ uḍīyāṇaṃ α₂ oḍḍīyāṇaṃ ε₁ uḍḍīyāṇaṃ γ₂η₂ uḍḍīyāṇaṃ γ₁ uḍīyāṇaṃ π₁π_ω uḍīyāṇaṃ π₂ uḍḍīyāṇaṃ χ **eva cett.**] evaṃ δ₁ evaḥ ζ₂ **59d tatra cett.**] kṣetra η₂ mūla δ₁δ₂ **bandho cett.**] vedho α₂ **vidhīyate** α₂γ₂π₂] bhidhīyate α₁δ₁δ₂ε₁ζ₂η₁η₂π₁π_ωχ nigadyate γ₁

[3.59]

❖ Sources

Vivekamārtaṇḍa 43

aviśrāntaṃ (*em.*)] aviśrānta GŚv.l., aviśrānto GŚv.l.

❖ Testimonia

Haṭharatnāvalī 2.54, *Yogacintāmaṇi* f. 76v (attrib. *Yogabīja*)

uḍyāṇaṃ] uḍḍīyāṇaṃ HRĀ YCM

tatra bandho vidhīyate] tatra bandho 'bhidhīyate HRĀ, mūlabandho 'bhidhīyate YCM

❖ Commentary

In the *Vivekamārtaṇḍa* this verse is preceded by a passage on *mūlabandha*, so the likely meaning of the fourth verse quarter is that (*mūla*)*bandha* is to be performed in this practice. The δ group of the *Haṭhapradīpikā* witnesses has ‘the root [lock] is applied’ (*mūlaṃ vidhīyate*), which appears to be an attempt to clarify the meaning of the original verse.

The word *uḍyāṇaṃ* in the first *pāda* is attested in manuscripts of the *Vivekamārtaṇḍa*, the source of this verse, and two manuscripts of the α group. This spelling is attested in several vernacular works (e.g., *Aṣṭāṅgayoga* of Caranadāsa 144, 275, 307–8, *Ṣogapradīpyaka* 588, 635, 686 etc.), as well as other Sanskrit yoga texts (e.g., *Yogatārāvalī* 6, *Dhyānabindūpaniṣat* 75 etc.). Other witnesses, including the *Jyotsnā*, have *uḍḍīyāṇaṃ*, the usual form for the verbal noun from *uḍ-ḍī*.

उदरे पश्चिमं ताणं नाभेरूर्ध्वं च कारयेत् ।
उड्डीयाणो ह्यसौ बन्धो मृत्युमातङ्गकेसरी ॥ ६० ॥

[The yogi] should perform a rearward and upward stretching of the navel into the abdomen. That is the *uḍḍiyāṇa* lock, a lion to the elephant of death. (60)

60 *om.* ζ₃ **60a** *udare ... tāṇaṃ*] paścimaṃ tāṇaṃ udare ε₁ **udare** *cett.*] udarāt π_ω **paścimaṃ** α₂γ₂δ₂η₁π₁π₂χ] paścima α₁γ₁η₂ paścime δ₁ζ₂π_ω **tāṇaṃ** α₁α₂ζ₂] tāṇaṃ γ₁γ₂δ₁δ₂η₁η₂π₂χ tālaṃ π₁ bhāge π_ω **60b** *ūrdhvaṃ* *cett.*] ūrdhve η₂ **ca** *cett.*] tu ζ₂η₂ **60c** *om.* π_ω **uḍḍiyāṇo** α₁ζ₂] uḍḍiyāṇo δ₂ uḍḍiyāṇo α₃ε₁η₁ uḍḍiyāṇo γ₁γ₂δ₁η₂ uḍḍiyāṇo π₁ uḍḍiyāṇo π₂ uḍḍāṇo α₂ uḍḍiyāṇo χ **hy asau** *cett.*] hy ayaṃ δ₁ hy asam δ₂ **60d** *om.* π_ω

[3.60]

❖ Sources

Vivekamārtaṇḍa 44, *Śivasamhitā* 4.73

paścimaṃ SŚ] paścime VM

ca VM] tu ŚS

uḍḍiyāṇo hy asau] uḍḍiyāṇo hy asau VM, uḍḍyānākhyo 'tra ŚS

❖ Testimonia

Haṭharaṭnāvalī 2.55, *Yogacintāmaṇi* f. 76v (attrib. *Yogabīja*)

tāṇaṃ] tāṇaṃ HRĀ YCM

ca kārayet] ca dhārayet HRĀ, samācāret YCM

uḍḍiyāṇo] uḍḍiyāṇo HRĀ YCM

❖ Commentary

The spelling *tāṇa* (where many witnesses have *tāna*) reflects vernacular pronunciation (see e.g., Molesworth 1857 s.v. *tāṇa*).

उड्डीयाणं तु सहजं गुरुणा कथितं सदा ।
अभ्यसेदस्ततन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ॥ ६१ ॥

Uḍḍiyāṇa is easy, but it is always taught by a guru. Even an old person becomes young if they practise it tirelessly. (61)

61 om. ζ₃ **61a** uḍḍiyāṇaṃ α₁ζ₂] uḍḍiyāṇaṃ δ₂ uḍḍiyāṇaṃ α₂ε₁η₁π₁ uḍḍiyāṇaṃ γ₂δ₁η₂ uḍḍiyāṇaṃ γ₁ uḍḍiyāṇaṃ π_ω uḍḍiyāṇaṃ π₂ uḍḍiyāṇaṃ χ **sahajaṃ** cett.] sahasaṃ π₁ yaḥ saḥate γ₂ **61b** guruṇā cett.] gurūṇāṃ π_ω **sadā** cett.] yathā γ₁γ₂δ₁δ₂ **61c** abhyased/-set cett.] abhyāsen γ₁ abhyāsyed α₂ abhyāsāt π_ω abhyāsa° π₂ **astatandras tu** α₂ε₁] astatadras tu α₁ asvatamtras tu π₁ asya tamtrasya ζ₂ °taḥ svatantras tu π₂ tad atandras tu γ₂δ₁δ₂ na tamdras tu _ γ₁ yo hy atandras tu η₁ satataṃ yas tu η₂π_ωχ **61d** taruṇo bhavet α₁α₂ε₁ζ₂η₁η₂π₁π_ω] taruṇāyate γ₁γ₂δ₁δ₂π₂χ

[3.61]

❖ Sources

Dattātreyayogaśāstra 141c–142b
guruṇā DYŚ] guṇaughāt DYŚv.l.

❖ Testimonia

Yogacintāmaṇi f. 76v (attrib. *Yogabija*)
sadā] yathā YCM
abhyased astatandras] abhyaset tad atandras YCM
taruṇo bhavet] taruṇāyate YCM

Cf. *Haṭharatnāvalī* 2.56

गुरुणा सहजं प्रोक्तं वृद्धो ऽपि तरुणो भवेत् ।
बाह्योड्याणं च कुरुते बाह्यालङ्कारवर्धनम् ॥

❖ Commentary

We have understood the first line to mean that even though the basics of the practice of *uḍḍiyāṇa* are easy, it still needs to be taught by the guru. Witnesses of the γ and δ groups read *yathā* for *sadā*, perhaps as a deliberate substitution of the more difficult *sadā*, making the verse mean that *uḍḍiyāṇa* is easy in the way that is taught by the guru.

नाभेरूर्ध्वमधश्चापि ताणं कुर्यात्प्रयत्नतः ।

षण्मासमभ्यसन्मृत्युं जयत्येव न संशयः ॥ ६२ ॥

[The yogi] should carefully stretch [the region of the abdomen] above and below the navel. If he practises [like this] for six months, he is sure to conquer death. (62)

62 om. ζ₃ 62a ante **nābher** add. pāṭhāntaram π₂ **adhaś cāpi** cett.] adhastāpi α₂ adho vāpi δ₁δ₂ adhaḥkāya η₁ avasthāpya π₂ 62b **tāṇaṃ** α₃ε₁ζ₂η₁π₁π_ω] tāṇaṃ γ₁γ₂δ₁δ₂η₂π₂χ tāpyaṃ α₁ tāruṇaṃ α₂ **prayatnataḥ** cett.] ca yatnataḥ η₂ 62c **ṣaṇmāsam** cett.] ṣaṇmāsām α₃ ṣaṇmāsād α₂ yogī sam° η₁η₂ **abhyasan** α₁γ₁γ₂η₂π₁] abhyasen α₃δ₁δ₂ε₁ζ₂η₁π_ωχ ca samabhyān π₂ vau mahā α₂ **mṛtyuṃ** cett.] om. π₂ 62d **jayaty eva na saṃśayaḥ** cett.] mūlaṃ jayaty asaṃśayaḥ π₂

[3.62]

❖ Sources

Dattātreyayogaśāstra 142c–143b

adhaś cāpi DYŚv.l.] atah paścāt DYŚ

tāṇaṃ] tāṇaṃ DYŚ

abhyasan] abhyasen DYŚ

Cf. *Śivasamhitā* 4.72

नाभेरूर्ध्वमधश्चापि तानं पश्चिममाचरेत् ।

उड्यानबन्ध एषः स्यात्सर्वदुःखौघनाशनः ॥

❖ Testimonia

Haṭharatnāvalī 2.57, *Yogacintāmaṇi* f. 76v (attrib. *Yogabīja*)

adhaś cāpi] adho vāpi HRĀ YCM

tāṇaṃ] tāṇaṃ HRĀ YCM

abhyasan] abhyasen HRĀ YCM

Cf. *Yuktabhavadēva* f. 76v (attrib. to the *Śivayoga*)

नाभेरूर्ध्वमधश्चापि तानं निर्भरमाचरेत् ।

उड्डियानो ह्ययं बन्धः सर्वदुःखौघनाशनः ॥

सति वज्रासने पादौ कराभ्यां धारयेद्बुद्धम् ।
गुल्फदेशसमीपे च कन्दं तत्र प्रपीडयेत् ॥ ६३ ॥

Sitting in *vajrāsana*, [the yogi] should hold his feet firmly with his hands near the region of the ankles and press the bulb (*kanda*) there.
(63)

63 *om.* ζ₃ found after 3.95*2 χ **63a** *vajrāsane cett.*] vajrāsana_u γ₁ vajrāsana_m α₁π₁
63b *karābhyāṃ cett.*] karā_ γ₁ **dhārayed** δ₂ε₁ζ₂π₁π₂χ] dhāraye γ₂δ₁π_ω sandhāraye γ₁
dhāraya_m η₁ dhārayad η₂ kāraye α₁α₂ **dr̥ḍham cett.**] dr̥ḍhe γ₁ **63c** *deśa cett.*] deśe α₂δ₂ε₁ζ₂
deśa_m α₁ **samīpe ca** α₁γ₁γ₂ε₁η₁η₂π₁π₂π_ωχ] samīpa_m ca δ₂ζ₂ samīpa_m tu δ₁ samityeva α₂
63d *kandaṃ cett.*] kaṃdha_m δ₁ kaṃṭha_m α₂π₁ **tatra cett.**] tacca η₂π_ω tava α₁ tasya η₁
prapīdayet α₃γ₁γ₂δ₁δ₂ε₁ζ₂π₁π₂χ] prapīḍyate α₁η₁η₂π_ω pradāyate α₂

[3.63]

❖ Sources

Gorakṣaśataka 59c–60b

pāda_u GŚv.l.] jānū (*em.*), jānu GŚv.l., prāda_u GŚv.l.

❖ Testimonia

Yogacintāmaṇi f. 76v (attrib. HP)

kandaṃ tatra] udaraṃ tat YCM

❖ Commentary

In the *Haṭhapradīpikā* this verse seems to instruct the yogi to press the bulb (*kanda*) with the feet while holding them with the hands. The adopted reading of the source text, the *Gorakṣaśataka*, which is only found in witness T (and there in the singular *jānu*, which has been emended to the dual *jānū* in Mallinson's edition) says that it is the knees that are to be held, which would still allow for the feet to press the bulb. In the *Yuktabhavadēva* (7.224), Bhavadēvamiśra says that the bulb is near the navel and the legs are held near the ankles, suggesting that the bulb is pressed by using the hands to pull the feet into the lower abdomen.

Yuktabhavadēva 7.224 (commenting on *uḍḍiyāṇabandha*)

दृढमासनं बद्ध्वा गुल्फदेशसमीपे कराभ्यां पादौ दत्त्वा नाभिसमीपस्थं कन्दं पीडयन्नुदरे पश्चिमताणं तथा
कुर्याद्यथा वायुः कुक्षिसन्धिं न गच्छत्येवमुड्डियानबन्धो जरामृत्युविनाशनः सम्पद्यते ॥

Holding the ankles with the hands and pressing the *kanda* with the feet is also the view of Brahmanānda (*Jyotsnā* 3.114), who follows the *Yogayājñavalkya* (4.14, 4.16) in thinking that the place of the *kanda* is nine fingerbreadths above the middle of the body, which is two fingerbreadths above the anus (*Jyotsnā* 3.113).

In the *Haṭhasaṅketacandrikā* (f. 36r), Sundaradeva explains that the yogi presses the *kanda* in the navel by performing *uḍḍiyāṇabandha*, along with the root and chin locks, at the end of *kumbhaka* and the beginning of exhalation. It is thus the backward stretch in the abdomen (*udare paścimatāna*) that presses the *kanda* in the navel.

Haṭhasaṅketacandrikā f. 36r

पश्चिमं ताणसुदरे कारयेद्बृदये गले ।

शनैः शनैर्यथा प्राणस्तुन्दसंधिं न गच्छति ॥ ६४ ॥

[The yogi] should very gently stretch back his abdomen, chest and throat in such a way that the breath does not come into contact with the stomach. (64)

64 om. $\zeta_3\chi$ **64a** *paścimaṃ tāṇam* $\alpha_2\alpha_3\varepsilon_1\eta_1\pi_1$] *paścimaṃ tāṇam* $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\eta_2\pi_2$ *paścimatāṇam* $\alpha_1\pi_\omega$ **udare** *cett.*] *udara* γ_1 *udaraṃ* ζ_2 *upari* $\eta_1\eta_2$ **64b** *kārayed* *cett.*] *pīdayed* η_2 **dhṛdaye** *gale* $\alpha_1\alpha_2\alpha_3\gamma_2\eta_1\eta_2\pi_1\pi_2\pi_\omega$] *dhṛtaye* *gale* ε_1 *dhṛdaye* *gataiḥ* γ_1 *udare* *hr̥di* δ_1 *cibukaṃ* *hr̥di* δ_2 *vṛd-dhidaṃ* *śanaiḥ* ζ_2 **64c** *śanair yathā* *cett.*] *om.* γ_1 **prāṇas** $\alpha_1\alpha_2\delta_1\delta_2\varepsilon_1\eta_1\pi_1\pi_\omega$] *prāṇās* $\gamma_1\gamma_2$ *strāṇas* α_3 *prāṇaṃ* $\zeta_2\pi_2$ *prāṇo* η_2 **64d** *tunda* $\alpha_1\gamma_2\delta_1\varepsilon_1\zeta_2\pi_1\pi_2$] *tuda* $\eta_1\pi_\omega$ *taṃda* γ_1 *tadā* δ_2 *kaṃda* α_2 *nāḍi* η_2 **saṃdhiṃ** $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\eta_1\pi_1$] *saṃdhi* $\alpha_2\zeta_2\eta_2\pi_\omega$ *siddhiṃ* π_2 **na** *cett.*] *ca* $\delta_1\delta_2$ *nī* η_2

64 After this verse, ε_1 has *Gorakṣaśataka* 61ab.

तथा चोक्तं हठप्रदीपिकायाम् ।

सति वज्रासने पादौ कराभ्यां धरयेद्बृदं ।

गुल्फदेशसमीपे च कन्दं तत्र निपीडयेत् ॥ ...

सिद्धासने स्थित्वा हस्ताभ्यां पादौ गुल्फप्रदेशसमीपे हृदं धृत्वा तुन्दे नालोत्थान[] साधु विधाय समाहित-
मनसा सुदृढमूलबन्धजालन्धरबन्धवताभ्यासिना साधकेन रेचकादौ कुम्भकान्ते उदरे पश्चिमताने क्रियमाणे
नितरां तदा तत्र नाभिकन्दनिपीडने पश्चिमतानेन सति नाभिकन्दोत्थानाडय उर्ध्वमुखा विकसिता विरला
विमला असंहता वायुग्रहसमर्था भवन्ति तदा सङ्कुम्भितः प्राणवायुः शनैः[॥]

[3.64]

❖ Sources

Gorakṣaśataka 60c–61b

tāṇam] *tāṇam* GŚ

❖ Testimonia

Yogacintāmaṇi f. 76v (attrib. HP), *Haṭhsaṅketacandrikā*, f. 36r–36v (attrib. HP)

paścimaṃ YCM] *paścime* HSC

tāṇam] *tāṇam* YCM HSC

kārayed *dhṛdaye* *gale*] *kārayec* *cibukaṃ* *hr̥di* YCM, *ku[r]yac* *ca* *cibukaṃ* *hr̥di* HSC

tunda *saṃdhiṃ*] *tundasiddhiṃ* YCM, *kandasam̐dhiṃ* HSC

❖ Commentary

In 3.64b, the reading *gale* (‘in the throat’) is very well attested by manuscripts of the source text, the *Gorakṣaśataka*, and the *Hathapradīpikā* (including all three α witnesses). Its meaning is not entirely clear to us as the ‘backward stretch’ (*paścimaṃ tāṇam*) usually occurs above and below the navel when the *uḍḍiyāṇa* lock is applied, as stated above in verse 3.60. We have not seen the neck mentioned in this regard in any other premodern work, and the absence of *ca* suggests that *gale* may be a corruption. The alternative reading *cibukaṃ hr̥di* in manuscripts

सर्वेषामेव बन्धानामुत्तमो ह्युद्धियाणकः ।
उद्धियाणे दृढे बन्धे मुक्तिः स्वाभाविकी भवेत् ॥ ६५ ॥

Uddiyāṇa is the best of all the locks. When the *uḍḍiyāṇa* lock is firm, liberation becomes easy. (65)

65 om. ζ₃ 65b **uttamo** cett.] uttamam ζ₂ **hy uḍḍiyāṇakaḥ** m.c. α₂ε₁η₁] hy uḍḍiyāṇakaḥ α₁ hy uḍḍiyāṇakaḥ γ₁γ₂δ₁δ₂η₂χ hy uḍḍiyāṇakaḥ π₁π_ω hy uḍḍiyāṇakaḥ π₂ hy uḍḍiyāṇakam ζ₂ 65c **uḍḍiyāṇe** α₁ζ₂] uḍḍiyāṇe δ₂ uḍḍiyāṇe ε₁η₁ uḍḍiyāṇe γ₁γ₂δ₁η₂χ uḍḍiyāṇe π₁π_ω uḍḍiyāṇe π₂ uḍḍiyāṇe α₂ **dṛḍhe** cett.] kṛte γ₁γ₂δ₁δ₂ **bandhe** cett.] baddhe π₂ jāte α₂ 65d **muktiḥ** α₁α₂ζ₂η₂π₁π_ωχ] mukti ε₁ muktīm η₁ mūlam γ₁γ₂δ₁δ₂π₂ **svābhāvikī** α₁α₂ε₁ζ₂η₁π₁π_ωχ] svābhāvikī η₂ svābhāvikir α₃ svābhāvikam δ₁δ₂π₂ svābhāvikam γ₂ bhāvikam γ₁

of the *Hathapradīpikā* on lower branches of the stemma and in the testimonia is a reference to *jālandharabandha* and appears to be a patch. It is possible that the practice of *uḍḍiyāṇa* might affect the throat, as reported by Dr M. M. Gore (2005: 144). Drawing on x-ray experiments on *uḍḍiyāṇabandha* conducted at the Kaivalyadhama Yoga Institute, the article mentions a sub-atmospheric (negative) pressure in visceral cavities, such as the oesophagus and stomach, as a physiological effect of applying *uḍḍiyāṇa*.

[3.65]

❖ Testimonia

Yogacintāmaṇi f. 76v (attrib. HP)

uttamo] hy uttamo YCM
uḍḍiyāṇakaḥ] uḍḍiyāṇakaḥ YCM
uḍḍiyāṇe] uḍḍiyāṇe YCM
muktiḥ svābhāvikī] mūlaḥ svābhāvikō YCM

अथ जालन्धरः ।

कण्ठमाकुञ्च्य हृदये स्थापयेद्दृढमिच्छया ।

बन्धो जालन्धराख्योऽयममृताव्ययकारकः ॥ ६६ ॥

Now the *jālandhara* lock:

[The yogi] should contract the throat and firmly place the chin on the chest. This is the lock called *jālandhara*. It prevents loss of the nectar of immortality. (66)

prescript: *atha jālandharah* *em.*] *atha jālaṃdhara* π_1 *atha jālaṃdharam* π_ω *atha jālaṃdharah* α_1 *atha jālaṃdhara* α_2 *atha jālāntarah* ε_1 *atha jālaṃdharabandhaḥ* $\delta_2\eta_1\eta_2\pi_2\chi$ *atha jālaṃdharibandhaḥ* ζ_2 *atha nāṣaṃdharabandhaḥ* γ_1 *jālaṃdharabandhaḥ* γ_2 *om.* $\delta_1\zeta_3$ **66a** *kaṇṭham ākuñcya cett.*] *om.* ζ_3 **66b** *sthāpayed/c cett.*] *om.* γ_1 **ḍṛḍham icchayā** $\alpha_2\alpha_3\delta_1\delta_2\eta_1\eta_2\pi_1\pi_\omega$] *ḍṛḍham icchayā* α_1 *ḍṛḍham icchatā* ζ_2 *ḍṛḍhaniścayā* ε_1 *ḍṛḍhaniścayāt* ζ_3 *cibukaṃ ḍṛḍham* $\gamma_2\pi_2\chi$ *om.* γ_1 **66c** *jālandharā cett.*] *jālaṃdharā* $\alpha_1\varepsilon_1\pi_\omega$ **66d** *amṛtāvayakāraḥ* ζ_3] *amṛtāvayakāraḥ* α_1 *amṛtāvayaya* $+++ \alpha_3$ *amṛtāvayakāraḥ* $\zeta_2\pi_1\pi_\omega$ *amṛtākhyopakāraḥ* α_2 *amṛtākṣayakāraḥ* $\delta_1\delta_2$ *mṛtyor mṛtyuḥ paro mṛtaḥ* γ_1 *mṛtyor mṛtyuḥ paro mataḥ* γ_2 *mṛtyumātāṃgakesarī* π_2 *mṛtyuñjayakaro mataḥ* ε_1 *jarāmṛtyuvināśakaḥ* $\eta_1\eta_2\chi$

66 Before this verse, ε_1 has *Goraṁśasātaka* 61cd–62ab.

[3.66]

❖ Sources

Dattātreyayogaśāstra 138

sthāpayec cibukaṃ ḍṛḍham DYŚ] sthāpayed ḍṛḍhayā dhiyā DYŚv.l., sthāpayed ḍṛḍham icchayā DYŚv.l.

bandho jālandharākhyo 'yaṃ] jālandharo bandha eṣa DYŚ

❖ Testimonia

Haṭharaṭnāvalī 2.66, *Yogacintāmaṇi* f. 77r (attrib. *Yogabīja*)

cibukaṃ ḍṛḍham HRĀ] ḍṛḍham icchayā YCM

amṛtāvayakāraḥ YCM] jarāmṛtyuvināśakaḥ HRĀ

❖ Commentary

Manuscripts of the α , δ , η and π groups have *sthāpayed ḍṛḍham icchayā* ('one should place it firmly as desired') in the second verse quarter, which is also well-attested in the transmission of the source text, the *Dattātreyayogaśāstra*. This reading seems secondary because, in a subsequent verse (3.68), contracting the throat is the main feature of *jālandharabandha*, so it seems contradictory to say that it may be done 'as one likes' in 3.66b.

बध्नाति हि शिराजालमधोगामिनभोजलम् ।
ततो जालन्धरो बन्धः कण्ठदुःखौघनाशनः ॥ ६७ ॥

Because it binds all the channels in which the liquid from the void flows down, it is [called] the *jālandhara* lock. It gets rid of all problems in the throat. (67)

जालन्धरे कृते बन्धे कण्ठसंकोचलक्षणे ।
न पीयूषं पतत्यग्नौ न च वायुः प्रधावति ॥ ६८ ॥

When the *jālandhara* lock is performed, its defining feature being the contraction of the throat, nectar does not fall in the fire and the breath does not escape. (68)

67a badhnāti hi $\alpha_1 \zeta_2 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] badhnāti ha γ_1 badhnātiha $\gamma_2 \delta_1 \delta_2 \varepsilon_1$ badhnāti α_2 **śirā** $\gamma_2 \delta_1 \eta_2 \pi_2 \chi$] śiro $\alpha_2 \gamma_1 \delta_2 \zeta_2 \zeta_3 \eta_1 \pi_1 \pi_\omega$ śilā* α_1 ratirā ε_1 **jālam** cett.] jālām π_ω **67b** adhogāmi cett.] adhogāmi γ_1 madhyegāmi π_ω nādhāyāti η_1 **67c** jālandharo cett.] jālāṃdharo α_1 **67d** kaṇṭha $\alpha_1 \gamma_2 \varepsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] kaṇṭhe $\alpha_2 \gamma_1 \delta_1 \delta_2 \eta_1 \eta_2$ **68a** jālandhare cett.] jālāṃdhare $\alpha_1 \pi_\omega$ jālādhare δ_1 **68b** lakṣaṇe cett.] lakṣaṇaṃ $\alpha_2 \alpha_3$ **68c** pataty cett.] pacaty α_2 prayāty δ_1 kṣaraty γ_1 **68d** pradhāvati cett.] prakupyati $\delta_1 \delta_2 \eta_1 \chi$

[3.67]

❖ Sources

Vivekamārtaṇḍa 45

❖ Testimonia

Haṭharatnāvalī 2.66ef-2.67ab, *Yogacintāmaṇi* f. 77r (attrib. HP), *Yuktabhavadēva* 7.230 (attrib. Śivayoga)

badhnāti hi HRĀ YBhD] badhnātiha YCM
adhogāminabhojalam YCM] nādho yāti nabhojalam HRĀ YBhD
bandhaḥ HRĀ YBhD] proktaḥ YCM
kaṇṭhaduḥkhaughanāśanaḥ YBhD] kaṇṭhasaṅkocane kṛte HRĀ, kaṇṭhe duḥkhaughanāśanaḥ YCM

[3.68]

❖ Sources

Vivekamārtaṇḍa 46

pradhāvati VM] prakupyati VMv.l.

❖ Testimonia

Yogacintāmaṇi f. 77v (attrib. HP), *Yuktabhavadēva* 7.231 (attrib. Śivayoga)

pradhāvati] prakupyati YCM YBhD

कण्ठसंकोचनेनैव द्वे नाड्यौ स्तम्भयेद्दृढम् ।
मध्यचक्रमिदं ज्ञेयं षोडशाधारबन्धनम् ॥ ६९ ॥

By contracting the throat, [the yogi] firmly blocks the two channels.
This should be known as the middle cakra, which binds [the mind
to] the sixteen supports [in the body]. (69)

69a *saṃkocanenaiva cett.*] *saṃkocane caiva* π_1 *saṃkocane dehe* η_1 **69b** *dve nāḍyau* $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_2\chi$] *dve nāḍyo* π_1 *dvaṃ nāḍyau* $\alpha_1\zeta_2$ γ_{2pc} *dve nāḍyai* α_2 *dvināḍyau* π_2 $_nā_$ γ_1 *nāḍyau ca* η_1 *lac.* π_ω **stambhayed** $\alpha_1\alpha_2\varepsilon_1\zeta_3\eta_1\eta_2\pi_1\pi_2\chi$] *stambhite* $\gamma_1\gamma_2\delta_1\delta_2\zeta_2$ *lac.* π_ω **dṛḍham** $\alpha_1\alpha_2\eta_1\eta_2\chi$] *dhruvam* $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\pi_1$ *dhṛvaṃ* ζ_3 *dhuram* π_2 *lac.* π_ω **69c** *om.* η_1 **madhya-**
cakram cett.] *madhyakram* γ_1 *madhye cakram* π_ω *madhyaṃ cakram* η_2 *om.* η_1 **jñeyam cett.**] *ya* γ_1 *om.* η_1 **69d** *om.* η_1

[3.69]

❖ Sources

Jñānasāra 2.4

saṃkocanenaiva] *saṃkocanaṃ kṛtvā* JS
dṛḍham] *dhruvam* JS
jñeyam] *bhadre* JS

❖ Testimonia

Yogacintāmaṇi f. 77v (attrib. HP)

Cf. *Haṭhayogasamhitā* p. 23

कण्ठसङ्कोचनं कृत्वा चिबुकं हृदये न्यसेत् ।
जालन्धरे कृते बन्धे षोडशाधारबन्धनम् ॥

❖ Commentary

The import of the second line of this verse is obscure to us. In *Jyotsnā* 3.73, Brahmananda says that the middle cakra (*madhyacakra*) is *viśuddha* cakra. The main reason for this appears to be that this cakra is located in the throat and the *jālandhara* lock is a contraction of the throat. However, he also seems to connect the *viśuddha* cakra to the sixteen supports (*ṣoḍaśādhāra*) at the end of this verse, perhaps because this cakra has sixteen petals (as mentioned in 3.46). On the meaning of *ādhāra* in yogic contexts, see entry no. 3 in the *Tāntrikābhīdhānakośa* vol. 1 2000: 191.

बन्धत्रयमिदं श्रेष्ठं महासिद्धैर्निषेवितम् ।

सर्वेषां हठतन्त्राणां साधनं योगिनो विदुः ॥ ७० ॥

This triad of locks is the best [and] has been practised by the great Siddhas. Yogis know it to be a method of all systems of Haṭha. (70)

अधस्तात्कुञ्चनेनाशु कण्ठसंकोचने कृते ।

मध्ये पश्चिमतानेन स्यात्प्राणो ब्रह्मनाडिगः ॥ ७०*१ ॥

By immediately contracting the lower [part of the body] (i.e. by the root lock) when the neck has been contracted (i.e. by the *jālandhara* lock) and by stretching the abdomen backwards in the middle [of the body] (i.e. by the *uḍḍiyāṇa* lock), the breath enters the channel of Brahman. (70*1)

70 *om.* $\delta_1\delta_2$ found after 3.72 χ **70b** *mahāsiddhair* $\alpha_1\gamma_2\zeta_2$] *mahāsiddhaiś* $\eta_1\eta_2\chi$ *mahāsiddha* γ_1 *mahāsiddha* ε_1 *mahāsiddhi* $\alpha_2\alpha_3\zeta_3\pi_1\pi_2$ *mahāsiha* π_ω **niṣevitam** $\alpha_1\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_2\pi_1\pi_2\pi_\omega$] *ca sevitaṃ* $\eta_1\eta_2\chi$ *prajāyate* α_2 *pradāyakam* ζ_3 **70c** *haṭha* $\alpha_1\alpha_2\gamma_2\pi_1\pi_2\pi_\omega\chi$] *yoga* $\gamma_1\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2$ **70d** *sādhanaṃ* *cett.*] *sāraṇaṃ* γ_1 **70*1** included in $\gamma_1\gamma_2\varepsilon_1\eta_1\eta_2$ **70*1a** *kuñcanenāśu* $\eta_1\eta_2$] *kuñcanenaiva* $\gamma_1\gamma_2\varepsilon_1$ **70*1b** *saṃkocane kṛte* $\eta_1\eta_2$] *saṃkocanena* *ca* $\gamma_1\gamma_2\varepsilon_1$ **70*1c** *madhye* $\varepsilon_1\eta_1$] *madhya* $\gamma_1\gamma_2\eta_2$ **tāṇena** ε_1] *tānena* $\gamma_1\gamma_2\eta_1\eta_2$

70*1 $\alpha_1\alpha_3\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$ have this verse as 2.46 in chapter 2; $\alpha_2\gamma_1\gamma_2\varepsilon_1\eta_1\eta_2$ have it in both chapters 2 and 3 (α_2 is not collated here because it is obvious that the verse was inserted later. See the description of the manuscript in the introduction). $\delta_1\delta_2$ omit it at both places.

[3.70]

❖ Testimonia

Haṭharatnāvalī 2.68, *Yogacintāmaṇi* f. 77v (attrib. HP), *Haṭhatattvakaumudī* 15.24

bandhatrayam idaṃ HRĀ YCM] idaṃ bandhatrayaṃ HTK
mahāsiddhair niṣevitam] mahāsiddhaiś ca sevitaṃ HRĀ, mahāsiddhaniṣevitam YCM, marujjjaya-
susiddhadam HTK
haṭha YCM] yoga HRĀ HTK
sādhanaṃ HRĀ HTK] sādhanam YCM
yogino viduḥ HRĀ HTK] yoginām iti YCM

[3.70*1]

❖ Sources

Gorakṣaśataka 63 (see 2.46)

❖ Testimonia

Haṭharatnāvalī 2.8, *Yogacintāmaṇi* f. 80r, *Yuktabhavadeva* 7.95 and *Haṭhatattvakaumudī* 15.25 (see 2.46).

मूलस्थानं समाकुञ्च्य उड्डीयाणं तु कारयेत् ।
इडां च पिङ्गलां बद्ध्वा वाहयेत्पश्चिमं पथम् ॥ ७१ ॥

[The yogi] should contract the place of the root and do the *uḍḍiyāṇa* [lock]. He should [then] block the Iḍā and Piṅgalā [channels] and make [the breath] flow in the rear pathway. (71)

अनेनैव विधानेन सेवयेत्पवनालयम् ।
ततो न जायते मृत्युर्जरारोगादिकं तथा ॥ ७२ ॥

By this method alone, the breath attains dissolution. Then death does not arise nor old age, disease and the like. (72)

71a *om.* $\delta_1\delta_2\eta_2$ **samākuñcya** $\alpha_1\alpha_2\epsilon_1\zeta_3\eta_1\pi_1\pi_2\pi_\omega\chi$] **samākṛṣya** $\gamma_1\gamma_2\zeta_2$ **71b** *om.* $\delta_1\delta_2\eta_2$ **uḍḍiyāṇam** $\alpha_1\zeta_2$] **uḍḍiyāṇam** $\alpha_2\epsilon_1\eta_1\pi_1$ **uḍḍiyāṇam** $\gamma_1\gamma_2\zeta_3\chi$ **uḍḍiyāṇam** π_ω **uḍḍiyāṇam** π_2 **71c** *om.* η_2 **iḍāṃ ca piṅgalāṃ** $\alpha_3\gamma_2\delta_1\delta_2\epsilon_1\zeta_3\pi_1\pi_\omega\chi$] **iḍā ca piṅgalā** $\alpha_1\gamma_1\zeta_2\pi_2$ **ilā piṅgalāṃ** η_1 **iḍā piṅgalā** α_2 **baddhvā cett.**] **baddhā** ζ_2 **bamdhvā** α_3 **71d** *om.* η_2 **paścimam** $\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\delta_2\zeta_2\eta_1\pi_2$] **paścimam** $\pi_1\pi_\omega$ **paścimā** $\alpha_1\epsilon_1\zeta_3$ **paścime** χ **patham cett.**] **patham** π_1 **pathi** χ **padam** α_3 **72a anenaiva vidhānena cett.**] **brahmasthānasthito rodhaḥ** η_2 **72b sevayet** $\alpha_1\alpha_2\delta_1\delta_2\pi_1\pi_2\pi_\omega$] **śevayet** α_3 **vaśayet** ζ_2 **prayāti** $\gamma_1\gamma_2\epsilon_1\zeta_3\eta_1\eta_2\chi$ **pavanālayam** $\alpha_1\alpha_2\delta_2\zeta_2\pi_1\pi_2$] **pavanā** + + α_3 **pavano layam** $\gamma_2\epsilon_2\zeta_3\eta_1\eta_2\pi_\omega\chi$ **pavano lagam** γ_1 **pavano nalam** ϵ_1 **paścimānalam** δ_1 **72c mṛtyur cett.**] **mṛtyu** $\delta_1\epsilon_1$ **mṛtyuṃ** $\gamma_1\pi_1$ **72d jarārogādikam** $\gamma_1\gamma_2\delta_2\epsilon_1\zeta_2\eta_1\chi$] **jarārogādikas** α_1 **jarārogādikā** $\alpha_2\pi_1\pi_2\pi_\omega$ **jarāmohādikam** ζ_3 **jvaro rogādikas** δ_1 **nāśya jarādikam** η_2 **tathā cett.**] **tadā** α_1 **vyathā** α_2 **kathā** $\pi_1\pi_2\pi_\omega$

[3.71]

❖ Testimonia

Haṭharatnāvalī 2.70, *Yogacintāmaṇi* f. 79v (attrib. HP)

samākuñcya HRĀ] samākṛṣya YCM
uḍḍiyāṇam] uḍḍiyāṇam HRĀ, YCM
paścimam patham HRĀ] paścime pathi YCM

[3.72]

❖ Testimonia

Haṭharatnāvalī 2.71, *Yogacintāmaṇi* f. 79v (attrib. HP)

sevayet YCM] prayāti HRĀ
pavano layam HRĀ] pavanālayam YCM

❖ Commentary

The α , π and delta groups have the reading *sevayet pavanālayam* as the second verse quarter of this verse. It renders the meaning, ‘by this method alone, one should honour the abode of the breath.’ As far as we know, the compound *pavanālaya* does not occur in other yoga texts. The

अथ विपरीतकरणी ।

ऊर्ध्वं नाभिरधस्तालुर्ध्वं भानुरधः शशी ।

करणी विपरीताख्या गुरुवाक्येन लभ्यते ॥ ७३ ॥

Now, the inverted bodily position:

The navel is up, the palate down; the sun up, the moon down: the bodily position called “inverted” is obtained through the teaching of a guru. (73)

prescript: *atha cett.*] *om.* $\gamma_2\delta_1\chi$ **viparītakaraṇī** $\gamma_1\gamma_2\delta_2\varepsilon_1\zeta_3\eta_1\eta_2\pi_2\pi_\omega$] viparītakaraṇim α_1 viparītakaraṇīyaṃ π_1 viparītakaraṇaṃ $\alpha_2\zeta_2$ *om.* $\delta_1\chi$ **73a ūrdhvaṃ nābhir** $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\zeta_2\zeta_3\eta_1\eta_2\pi_\omega$] ūrdhvanābhir $\varepsilon_1\pi_1$ ūrdhvanābhor γ_1 ūrdhvanābher χ ūrdhvaṃ nābher π_2 ++ nābher α_3 **adhas tālur** $\alpha_2\alpha_3\delta_1\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$] adhas tālu $\alpha_1\gamma_2\eta_1$ adhas tāla δ_2 asāluktar γ_1 adhastālor χ **73b ūrdhvaṃ cett.**] ūrdhva $\alpha_2\gamma_1\delta_1$ ūrdhvo η_1 **73c om.** $\delta_1\zeta_2\eta_2\pi_1\pi_2$ **karaṇī viparītakhyā** $\alpha_1\gamma_1\gamma_2\delta_2\varepsilon_1\eta_1\chi$] karaṇī viparītakṣaṃ α_2 karaṇaṃ viparītakhyam $\alpha_3\zeta_3\pi_\omega$ **73d om.** $\delta_1\zeta_2\eta_2\pi_1\pi_2$ **labhyate** $\alpha_1\gamma_1\zeta_3\eta_1\pi_\omega\chi$] lakṣate α_2 lakṣayet $\alpha_3\varepsilon_1$ gamyate $\gamma_2\delta_2$

73 $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\pi_1\pi_2\pi_\omega\chi$ have 3.77*1–2 before this verse.

similar compound *prāṇālaya*) is mentioned in other yoga texts, such as the *Yogayājñavalkya* (4.52–53), but it refers to the locations in the body where *prāṇa* resides, as opposed to the other bodily winds.

[3.73]

❖ Sources

Vivekamārtaṇḍa 115

❖ Testimonia

Haṭharatnāvalī 2.74, *Yogacintāmaṇi* f. 73r (attrib. HP), *Yuktabhavadēva* 7.236 (attrib. Gorakṣa-nātha)

ūrdhvaṃ nābhir HRĀ YBhD] ūrdhvanābhir YCM

ūrdhvaṃ bhānur HRĀ YBhD] ūrdhva bhānur YCM

gurvākhyena labhyate HRĀ] sarvavyādhivināśinī YCM, gurvavakreṇa gamyate YBhD

करणी विपरीताख्या सर्वव्याधिविनाशिनी ।
नित्यमभ्यासयुक्तस्य जठराग्निविवर्धनी ॥ ७४ ॥

The bodily position called “inverted” destroys all diseases. For [the yogi] who regularly engages in [its] practice, it increases the digestive fire. (74)

74a om. χ **karaṇī** *cett.*] karaṇaṃ π_1 **viparītākhyā** *cett.*] viparītākhyam π_2 viparītākṣam $\alpha_2\zeta_2$
74b om. χ **vināśinī** $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_1\eta_2$] vināśanī $\zeta_2\pi_1$ vināśanaṃ $\alpha_2\pi_2\pi_\omega$ **74c** **yuktasya**
cett.] yogena ε_1 saktasya π_1 **74d** **vivardhani** $\alpha_1\gamma_2\zeta_2\zeta_3\eta_1$] vivardhini $\gamma_1\delta_1\delta_2\varepsilon_1\pi_1\chi$ vivardhanaṃ
 $\alpha_2\pi_2\pi_\omega$ pravardhini η_2

[3.74]

❖ Sources

Dattātreyayogaśāstra 146

karaṇī] karaṇaṃ DYŚ

vināśinī] vināśanaṃ DYŚ

jaṭharāgnivivardhani] jaṭharāgnir vivardhate DYŚ

❖ Testimonia

Haṭharatnāvalī 2.75, *Yogacintāmaṇi* f. 78r (cd only) (attrib. Dattātreyā)

vivardhani] vivardhini HRĀ, vivardhanaṃ YCM

आहारो बहुलस्तस्य संपाद्यः साधकस्य तु ।
अल्पाहारो यदि भवेदग्निर्देहं दहेत्क्षणात् ॥ ७५ ॥

A lot of food should be provided for the practitioner. If the practitioner eats little, fire will quickly consume his body. (75)

75b tu cett.] ca $\alpha_2\gamma_1\chi$ **75c alpāhāro** $\alpha_1\alpha_2\alpha_3\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$] anāhāro $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\zeta_3$ **yadi bhaved cett.]** nirāhāraḥ η_2 **75d agnir dehaṃ** $\alpha_1\alpha_3\delta_1\delta_2\varepsilon_1\zeta_3\pi_\omega$] agnidehaṃ $\alpha_2\gamma_1\gamma_2\zeta_2\pi_1$ deham agnir η_1 agnidāho π_2 agnir daha° χ kṣudhālasya η_2 **dahet** $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\pi_\omega$] haret $\alpha_3\zeta_3\pi_1$ bhavet π_2 °ti tat χ vaśe η_2 **kṣaṇāt cett. incl. α_3]** kramāt α_1 tataḥ γ_2 bhavet η_2

[3.75]

❖ Sources

Dattātreyayogaśāstra 147

sādhakasya tu] sāmkr̥te dhruvam DYŚ

❖ Testimonia

Haṭharatnāvalī 2.76, *Yogacintāmaṇi* f. 78r (attrib. Dattātreyā)

sādhakasya tu] sādakena vai HRĀ, sāmkr̥te dhruvam YCM

agnir dehaṃ] dehaṃ agnir HRĀ, agnir dāhaṃ YCM

dahet kṣaṇāt] dahet kramāt HRĀ, karoti vai YCM

Cf. *Yuktabhavadēva* 7.238

अस्यां क्रियमाणायां साधकस्य भक्ष्यं बहुलं सम्पाद्यमन्यथा प्रवृद्धो जाठरानलो धातुं दहतीति ॥

❖ Commentary

Svātmārāma has removed the vocative from the *Dattātreyayogaśāstra*, changing *sāmkr̥te dhruvam* to *sādhakasya tu*.

अधःशिरश्चोर्ध्वपादः क्षणं स्यात्प्रथमे दिने ।

क्षणाच्च किञ्चिदधिकमभ्यसेच्च दिने दिने ॥ ७६ ॥

On the first day [the yogi] should keep his head down and his feet up for a short while, and he should [then] practise for a little longer each day. (76)

76a śira α₁α₃δ₁ε₁ζ₂ζ₃η₁η₂π₁π₂π_ω] śira α₂δ₂ śirās χ śirā γ₁γ₂ **cordhva** cett.] cordhvaṃ π_ω ūrdhva γ₁γ₂δ₂ **pādaḥ** α₁α₂α₃γ₂δ₁δ₂ε₁ζ₃π₁π₂χ] pāda γ₁ζ₂π_ω pādau η₁η₂ **76b** kṣaṇaṃ syāt cett.] kṣiṇaṃ syāt δ₁ lakṣaṇaṃ η₂ **dine** cett.] hani δ₂ **76c** om. δ₁ **kṣaṇāc ca** α₁ε₁ζ₃η₁η₂π₂π_ωχ] kṣayāc ca α₂ kṣaṇāt tu γ₁γ₂ kṣaṇādyam π₁ kṣaṇārdha ζ₂ kṣaṇādardham δ₂ om. δ₁ **adhikam** cett.] apika γ₁ om. δ₁ **76d** om. δ₁ **abhyasec ca** cett.] abhyasetva γ₂ bhyarccayec ca γ₁ om. δ₁

[3.76]

❖ Sources

Dattātreyayogaśāstra 148c–149b

adhaḥśirās DYŚ] adhaḥśirās DYŚ v.l.

❖ Testimonia

Haṭharatnāvalī 2.77, *Yogacintāmaṇi* f. 78r (attrib. Dattātreyā)

śirās YCM] śirās HRĀ

pādaḥ HRĀ v.l. YCM] pādau HRĀ

Cf. *Yuktabhavadēva* 7.237

स च प्रथमदिने क्षणमात्रं विधेया द्वितीयदिने । किञ्चिदधिकं कालमेवं यामपर्यन्तं विधेया ।

❖ Commentary

It appears that the masculine stem form *śira* was widely understood in the *Haṭhapradīpikā*'s transmission instead of the more common *śiras*, which would be rendered *śirāḥ* at the end of a *bahuvrīhi* compound.

वल्लिश्च पलितं चैव षण्मासोर्ध्वं न दृश्यते ।
याममात्रं तु यो नित्यमभ्यसेत्स तु कालजित् ॥ ७७ ॥

After six months grey hair and wrinkles disappear. [The yogi] who regularly practises for three hours conquers death. (77)

77a valis ca $\alpha_1 \varepsilon_1 \eta_1 \pi_1 \pi_2 \pi_\omega$] vali α_2 valim ca δ_2 valitam $\gamma_1 \gamma_2 \delta_1 \zeta_2 \zeta_3 \eta_2 \chi$ **palitam cett.**] palitaś $\pi_1 \pi_2$
77b ṣaṇmāsordhvaṃ na χ] ṣaṇmāsārdhān na $\alpha_1 \varepsilon_1 \zeta_3 \pi_1 \pi_2$ ṣaṇmāsārdhaṃ na π_ω ṣaṇmāsārdhena
 $\alpha_2 \gamma_1 \gamma_2 \delta_2$ ṣaṇmāsārdheṇa δ_1 ṣaṇmāsārdhe ca ζ_2 ṣaṇmāsāt tu na $\eta_1 \eta_2$ **dṛśyate cett.**] naśyati
 $\gamma_1 \gamma_2 \delta_1 \delta_2 \zeta_2$ **77c yāmamātraṃ tu cett.**] yāmamātraṃ ca ζ_3 māsatrayaṃ tu η_2 **nityam cett.**] gnibhyam γ_1 **77d abhyaset cett.**] aset δ_1 **tu cett.**] su γ_2 ca ζ_2 **kārajit cett.**] kālavit $\zeta_2 \eta_2$

[3.77]

❖ Sources

Dattātreyayogaśāstra 149c–150b

māsordhvaṃ na DYŚ] māsāṃ hi na DYŚv.l., māsāc ca na DYŚv.l.
tu] hi DYŚ
kārajit DYŚ] yogavit DYŚv.l.

❖ Testimonia

Haṭharatnāvalī 2.78, *Yogacintāmaṇi* f. 78r (attrib. Dattātreyā), *Yuktabhavadēva* 7.238 (attrib. Gorakṣanātha)

valis ca YCM] valitam HRĀ YBhD
māsordhvaṃ na] māsān na tu HRĀ, māsārdhe na YCM, māsārdhān na YBhD

Cf. *Haṭhatattvakaumudī* 14.3

ऊर्ध्वपादो ह्यधोमस्तकः स्यात्क्षणं
वासरे ऽथादिमे ऽभ्यासं वृद्ध्या धयेत् ।
एवमभ्यासतो याममात्रं सदा
मृत्युजित्त्याज्जराजिच्च षण्मासतः ॥

❖ Commentary

We have adopted the reading *ṣaṇmāsordhvaṃ* in the second verse quarter. It is attested by manuscripts of the *Dattātreyayogaśāstra* (the source text) and the *Ĵyotsnā* (3.82). It makes good sense and explains the rather odd readings in α and other manuscripts, *ṣaṇmāsārdhān*, *ṣaṇmāsārdhaṃ* and *ṣaṇmāsārdhe*. The γ and δ groups have a different verb as well, *ṣaṇmāsārdhena naśyati*.

यत्किञ्चित्स्रवते चन्द्रादमृतं दिव्यरूपिणः ।
तत्सर्वं ग्रसते सूर्यस्तेन पिण्डं जरायुतम् ॥ ७७*१ ॥

The sun devours whatever nectar flows from the divine moon. As a result, the body is afflicted by old age. (77*1)

तत्रास्ति करणं दिव्यं सूर्यस्य मुखबन्धनम् ।
गुरूपदेशतो ज्ञेयं न तु शास्त्रार्थकोटिभिः ॥ ७७*२ ॥

There is a divine bodily position for this, which blocks the mouth of the sun. It is to be known from the teaching of a guru and not through countless scriptural teachings. (77*2)

77*1a sravate $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\pi_2\pi_\omega\chi$] *sravanam* γ_1 *sevate* π_1 **candrād** $\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_2\chi$] *candra* π_ω *camdrāṃn* ζ_2 *ced«am»* γ_1 **77*1b divyarūpiṇaḥ** $\pi_2\chi$] *divyarūpiṇam* $\varepsilon_1\zeta_2$ *divyarūpiṇī* π_1 *divyarūpi* $\gamma_1\gamma_2\delta_1\delta_2$ *divyarūpagaḥ* π_ω **77*1c grasate cett.**] *sravate* π_1 **sūryas cett.**] *roho* ζ_2 **77*1d piṇḍam** $\gamma_2\delta_1\delta_2\zeta_2\pi_2\pi_\omega$] *piḍam* γ_1 *piṇḍa* $\varepsilon_1\pi_1$ *piṇḍo* χ **jarāyutam** $\varepsilon_1\pi_1\pi_2\pi_\omega$] *jarāyutaḥ* χ *vināśi* $\gamma_1\gamma_2\delta_2\zeta_2$ *vinasyati* δ_1 **77*2b bandhanam cett.**] *vañcanam* χ **77*2c jñeyam cett.**] *_yam* γ_1 **77*2d na tu cett.**] *rttu* γ_1 **śāstrārtha cett.**] *śāstrāstra* δ_2

77*1–2 included in $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\pi_1\pi_2\pi_\omega\chi$. The ε group has this pair of verses here, but the other manuscripts have it at the beginning of this section (before 3.73). The α group has it as 4.10–11 in chapter 4.

[3.77*1–2]

❖ Commentary

See 4.10–11, where these verses are also found.

The α group do not have 3.77*1 and 3.77*2 in the third chapter (but rather in the fourth) and other manuscripts omit them as well (notably the η group). For a discussion of these verses, see the introduction (add reference??).

अथ वज्रोली ।

स्वेच्छया वर्तमानोऽपि योगोक्तैर्नियमैर्विना ।

वज्रोलीं यो विजानाति स योगी सिद्धिभाजनम् ॥ ७८ ॥

Now *vajrolī*:

Even if he behaves as he wishes without [following] the observances taught in yoga, the [yogi] who knows *vajrolī* is worthy of success.
(78)

prescript: found after the first half of the next verse $\eta_2\pi_2$ **78a** *svecchayā cett.*] *sarvathā* ε_1 **78b** *yogoktair* $\alpha_3\gamma_2\delta_1\varepsilon_2\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$] *yogokair* γ_1 *yogokta* $\alpha_2\varepsilon_1\zeta_2\zeta_3$ *yogoktaṃ* α_1 *niyamair* δ_3 **niyamair vinā cett.**] *vividhais tathā* δ_3 **78c** *vajrolīm yo* $\delta_1\zeta_3\eta_1\eta_2\pi_2\chi$] *vajrolīm yo* $\varepsilon_1\varepsilon_2$ *vajrolī* *yo* $\alpha_2\gamma_1\gamma_2\delta_3\zeta_2\pi_\omega$ *vajrolir yo* π_1 *vajrālī yo* α_1 **vijānāti cett.**] *bhijānāti* $\gamma_1\gamma_2$ **78d** *siddhibhājanam cett.*] *‘bhājanāḥ* $\gamma_1\varepsilon_1\varepsilon_2$ *siddhimān bhavet* η_2

78 Before this verse, $\varepsilon_1\varepsilon_2$ have *Dattātreyayogaśāstra* 150.

[3.78]

❖ Sources

Dattātreyayogaśāstra 152

yogoktair] *yogokta* DYŚ

vajrolīm] *vajrolīm* DYŚ

bhājanam] *bhājanāḥ* DYŚ, *mān bhavet* DYŚv.l.

Cf. *Śivasamhitā* 4.79

स्वेच्छया वर्तमानो ऽपि योगोक्तनियमैर्विना ।

मुक्तो भवेद्दृष्टो ऽपि वज्रोक्तनियमयोगतः ॥

❖ Testimonia

Cf. *Haṭharatnāvalī* 2.79 (on *viparītakaraṇī*)

स्वस्थं यो वर्तमानो ऽपि योगोक्तैर्नियमैर्विना ।

करणी विपरीताख्या श्रीनिवासेन लक्षिता ॥

Cf. *Yogalakṣaṇāvalī* f. 31r

स्वेच्छया वर्तमानो ऽपि योगोक्तनियमैर्विना ।

वज्रोक्तनियमयोगेन योगी सिद्धिमवाप्नुयात् ॥

Cf. *Yuktabhavadēva* 7.240 (attrib. to Gorakṣanātha)

वज्रोलीं कथयिष्यामि गोपितां सर्वयोगिभिः ।

त्यक्तयोगोक्तनियमा यया सिध्यन्ति योगिनः ॥

तत्र वस्तुद्वयं वक्ष्ये दुर्लभं यस्य कस्यचित् ।
क्षीरं चैकं द्वितीयं तु नारी च वशवर्तिनी ॥ ७९ ॥

I shall teach you two substances [needed] for it which are hard for just anyone to obtain. One is milk and the second is an obedient woman. (79)

79a *vastu cett.*] castu α_1 bheda ζ_2 **vakṣ(y)e cett.**] manye γ_2 api γ_1 **79b** *yasya kasya cett.*] yena kena $\varepsilon_1\varepsilon_2$ **cit cett.**] tu ζ_3 **79c** *caikaṃ cett.*] caita ε_2 caiva η_2 ekaṃ $\gamma_1\gamma_2\pi_2$ **tu cett.**] ca $\varepsilon_1\varepsilon_2$ **79d** *ca cett.*] vā α_2 tu δ_3

79 After this verse, $\varepsilon_1\varepsilon_2$ have *Dattātreyayogaśāstra* 154cd–157cd.

❖ Commentary

In manuscripts of the delta group, the *vajrolī* section is placed at the end of the work and the following comment is inserted at this place in the third chapter:

अत्रत्या वज्रोली ग्रन्थान्ते लिखिता । क्रमप्राप्ताप्यत्र त्यक्ता । असाधारणप्राण्यनुष्ठेयत्वात्तस्याः ।

Vajrolī, which is [usually] here, has been copied at the end of the text. Even though it comes here, it has been left out because it is to be practised [only] by special individuals.

[3.79]

❖ Sources

Dattātreyayogaśāstra 153ab–154ab

yasya kasya cit] yena kena cit DYŚ
tu] ca DYŚ

❖ Testimonia

Yuktabhavadēva 7.241 (attrib. Gorakṣanātha), *Haṭhayogasaṃhitā* p. 39

tatra HYS] atra YBhD
vakṣye HYS] manye YBhD
caikaṃ HYS] ekaṃ YBhD
ca HYS] sva YBhD

❖ Commentary

On the possible referents of *kṣīra*, see Mallinson 2024 on *Dattātreyayogaśāstra* 154. According to Brahmānanda (*Jyotsnā* 3.84), the compound *vaśavartinī*, which we have translated as ‘an obedient woman,’ could be a wife (*vaśavartinī svādhīnā nārī vanitā*). In 3.82, the reading *bhāryābhage* in η_1 , η_2 and π_ω supports Brahmānanda’s view that the woman is the yogi’s wife.

मेहनेन शनैः सम्यगूर्ध्वकुञ्चनमभ्यसेत् ।
 पुरुषो वापि नारी वा वज्रोलीसिद्धिमाप्नुयात् ॥ ८० ॥

[The yogi] should gently practise a full upward contraction through the urethra. Either a man or a woman may obtain success in *vajrolī*.
 (80)

80a mehanena $\alpha_1 \gamma_2 \varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \pi_2 \chi$] mehanina π_1 mehanaiva γ_1 mohanena δ_1 mohanenā δ_3 meḍhrenena π_ω meḍdhreṇa η_1 mahānibhaṃ η_2 hematene α_2 **śanaiḥ** *cett.*] sadā δ_1 hane α_2 **80b ūrdhvākuñcanam** *cett.*] ūrdhvāmkuñcanam π_1 ūrdhvakuñcanam ε_1 ūrdhva kiṃcanam γ_2 kṛtvā kuñcanam η_2 gudākuñcanam η_1 **80c vāpi nārī vā** *cett.*] vāpi vā nārī $\alpha_2 \delta_3$ 'py atha vā nārī χ **80d vajrolī** *cett.*] vajrolīm $\delta_1 \eta_1$ vajrolīḥ γ_2 **siddhim āpnuyāt** *cett.*] siddhibhājanam γ_2 siddhibhājanaḥ γ_1

[3.80]

❖ Testimonia

Haṭhayogasamhitā 53 (p. 39)

puruṣo vāpi nārī vā] puruṣo 'py athavā nārī HYS

Cf. *Haṭhatattvakaumudī* 16.4

अपानमार्गतः सम्यगूर्ध्वकुञ्चनमभ्यसेत् ।

पुरुषो वापि नारी वा वज्रोलीसिद्धिभाजनम् ॥

अपानमार्गतो गुददेशेन ऊर्ध्वमुपरि कुञ्चनं संकोचनमूर्ध्वमाकर्षणं वा अभ्यसेत् ॥ इति ॥

❖ Commentary

In the *Haṭhatattvakaumudī*, Sundaradeva states that this upward contraction of the urethra, which is the method by which fluids are drawn up it, is done in the region of *apānavāyu* and the anus. Brahmānanda states that this practice is done immediately after sex.

यत्नतः शरनालेन फूत्कारं वज्रकन्दरे ।
शनैः शनैः प्रकुर्वीत वायुसंचारकारणात् ॥ ८१ ॥

Using a hollow stalk of bamboo grass, [the yogi] should carefully [and] very gently blow into the opening of the penis in order to make air move [into the urethra]. (81)

81 *om.* Υ_1 **81a** *yatnataḥ cett.*] prayatnataḥ $\Upsilon_2\eta_1\eta_2$ prayatnāt π_2 **śaranālena** $\alpha_1\alpha_2\delta_1\delta_3$ $\varepsilon_1\varepsilon_2\pi_1\pi_2\pi_\omega$] śaranolena ζ_2 śatanārīṇām ζ_3 śastanālena χ śironāle $\Upsilon_2\eta_1\eta_2$ **81b** *phūtkāraṃ* $\alpha_1\delta_3\zeta_2\eta_1\chi$] phutkāraṃ π_ω pūtkāraṃ $\delta_1\varepsilon_1\zeta_3$ phūtkāraḥ $\Upsilon_2\eta_2$ sphūtkāraṃ π_2 sūtkāraṃ ε_2 śaraṃ tu π_1 leneraṃ α_2 **vajra cett.**] kaṃbu $\Upsilon_2\eta_2$ **kandare** $\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$] kandhare $\alpha_1\Upsilon_2\delta_1\delta_3\eta_1\eta_2$ kandharet ε_1 kaṃharet $\alpha_2\varepsilon_2$ **81c** *śanaiḥ cett.*] śanaḥ η_2 **prakurvīta cett.**] prakurvāṃti $\eta_2\pi_2$ **81d** *vāyu cett.*] vāyoh π_2 **kāraṇāt cett.**] dhāraṇāt $\varepsilon_1\varepsilon_2$

[3.81]

❖ Sources

Dattātreyayogaśāstra 165
yatnataḥ] tatas tu DYŚ

❖ Testimonia

Haṭharatnāvalī 2.86–2.87 (attrib. HP), *Haṭhasaṅketacandrikā* f. 39r (attrib. HP)
yatnataḥ HRĀ] yantritaḥ HSC
Cf. *Yuktabhavadēva* 7.248cd–249ab

रसनालेन फूत्कारं वायोः सञ्चारकारणात् ॥
कुर्यात्शनैः शनैर्योगी यावच्छक्तिः प्रजायते ।

नार्या भगे पतद्विन्दुमभ्यासेनोर्ध्वमाहरेत् ।
चलितं च स्वकं बिन्दुमूर्ध्वमाकृष्य रक्षयेत् ॥ ८२ ॥

With practice, [the yogi] may draw up semen which is falling into a woman's vagina. And [even] if his own semen has moved [down], he may draw it upwards and retain it. (82)

82a nāryā $\gamma_1 \gamma_2 \delta_1 \delta_3 \zeta_2 \zeta_3 \pi_1 \pi_2$] nārī $\alpha_2 \chi$ mār्या α_1 bhāryā $\eta_1 \eta_2 \pi_\omega$ tato ε_1 bhage ε_2 **bhage** cett.]
bhāge $\alpha_1 \pi_1$ bhaga α_2 patat ε_2 **patad** cett.] pated γ_2 yad α_2 ca tad ζ_2 tato ε_2 **bindum** cett.]
binduḥm π_ω bindur $\eta_1 \eta_2$ vīryam $\varepsilon_1 \varepsilon_2$ **82b** āharet cett.] ācaret π_1 āruhet δ_3 **82c** om.
 $\delta_1 \delta_3$ **calitaṃ** cett.] bhavitaṃ π_1 **ca svakaṃ** $\alpha_1 \alpha_2$] tu svakaṃ $\alpha_3 \gamma_1 \gamma_2 \zeta_2 \pi_1 \pi_2$ tu sukaṃ π_ω ca
nijaṃ $\varepsilon_1 \varepsilon_2 \zeta_3 \chi$ patitaṃ η_1 calitaṃ η_2 **82d** om. $\delta_1 \delta_3$ **ūrdhvam ākr̥ṣya rakṣayet** cett. incl. α_3]
ūrdhvam ākr̥ + + + + α_1 ūrdhvam āhṛtya rakṣayet ζ_3 abhyāsenordhvam āharet ζ_2

[3.82]

❖ Sources

Dattātreyayogaśāstra 166

nāryā bhage patadbindum] tadbhage patitaṃ bindum DYŚ
svakaṃ] tathā DYŚ

❖ Testimonia

Haṭharatnāvalī 2.96cd–2.97ab, *Haṭhayogasamhitā* p. 39

nāryā bhage] nāryā bhagāt HRĀ, nārībhage HYS
svakaṃ] nijaṃ HRĀ HYS

Cf. *Haṭhasaṅketacandrikā* f. 39r

अपानमाकुञ्च्य ततो ऽबलेनोर्ध्वं दुग्धमाकृष्टिविधिक्रमेण ।
समभ्यसेन्निश्चलमल्पमल्पं भगे पतद्विन्दुमथामूर्ध्वमाहरेत् ॥

एवं तु रक्षयेद्विन्दुं मृत्युं जयति योगवित् ।
मरणं बिन्दुपातेन जीवितं बिन्दुधारणात् ॥ ८३ ॥

[If] the knower of yoga preserves his semen thus, he conquers death.
Death arises through the loss of semen and life from retaining semen. (83)

83 folio lost α_1 **83a tu rakṣayed** $\alpha_2 \alpha_3 \gamma_1 \gamma_2 \zeta_2 \pi_1 \pi_2 \pi_\omega$] samrakṣayed $\delta_1 \delta_3 \varepsilon_1 \varepsilon_2 \chi$ surakṣayed ζ_3 rakṣati yo $\eta_1 \eta_2$ **83b yogavit cett.**] tatvataḥ $\varepsilon_1 \varepsilon_2$ **83c om.** δ_1 **bindu cett.**] bida ζ_2 **83d om.** δ_1 **jīvitam** $\alpha_2 \delta_3 \varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \eta_1 \eta_2 \pi_\omega$] jīvitum π_1 jīvanam $\gamma_2 \pi_2 \chi$ jī«vanam» γ_1 **bindudhāraṇāt** $\gamma_2 \delta_3 \zeta_2 \eta_1 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] bindurakṣaṇāt $\varepsilon_1 \varepsilon_2 \zeta_3$ baṇdhasaṃgrahāt α_2 «bindudhāraṇam» γ_1

[3.83]

❖ Sources

Dattātreyayogaśāstra 167

tu rakṣayed] ca rakṣito DYŚ

yogavit] tattvataḥ DYŚ

jīvitam] jīvanam DYŚ

Cf. *Amṛtasiddhi* 3.87cd

मरणं बिन्दुपातेन जीवनं बिन्दुधारणात् ॥

❖ Testimonia

Haṭhratnāvalī 2.97cd-2.98ab, *Yuktabhavadēva* 252cd-253ab, *Haṭhayogasamhitā* p. 39

evam tu rakṣayed bindum] evaṃ samrakṣayed bindum HRĀ HYS, evaṃ bindau sthire jāte YBhD

yogavit HRĀ HYS] sarvathā YBhD

jīvitam HRĀ] jīvanam YBhD HYS

सुगन्धि योगिनो देहं जायते बिन्दुधारणात् ।
यावद्विन्दुः स्थिरो देहे तावन्मृत्युभयं कुतः ॥ ८४ ॥

As a result of the retention of semen, the yogi's body becomes fragrant. As long as semen is steady in the body then why fear death?
(84)

84 folio lost α_1 84a om. $\delta_3 \eta_1 \eta_2$ found after 3.85b ζ_3 sugandhi $\alpha_2 \gamma_1 \gamma_2 \delta_1 \zeta_3 \pi_1 \pi_2 \pi_\omega$] sugandham $\epsilon_1 \epsilon_2$ sugandho $\zeta_2 \chi$ deham $\alpha_2 \pi_1 \pi_\omega$] dehe $\delta_1 \epsilon_1 \epsilon_2 \zeta_3 \chi$ deho $\gamma_1 \gamma_2 \zeta_2 \pi_2$ 84b om. $\delta_3 \epsilon_1 \eta_1 \eta_2$ found after 3.85b ζ_3 dhāraṇāt $\alpha_2 \gamma_1 \gamma_2 \delta_1 \epsilon_2 \zeta_2 \pi_1 \pi_\omega \chi$] rakṣaṇāt $\zeta_3 \pi_2$ 84c om. ϵ_1 yāvad binduḥ $\gamma_1 \delta_3 \eta_2 \chi$] yāvad bindu $\alpha_2 \alpha_3 \gamma_2 \delta_1 \epsilon_2 \zeta_2 \zeta_3 \eta_1 \pi_1 \pi_2 \pi_\omega$ sthiro $\alpha_2 \alpha_3 \gamma_1 \gamma_2 \delta_1 \epsilon_2 \zeta_2 \eta_1 \eta_2 \chi$] sthito $\delta_3 \zeta_3 \pi_1 \pi_2 \pi_\omega$ dehe $\alpha_3 \delta_1 \delta_3 \epsilon_2 \zeta_2 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] deho $\gamma_1 \gamma_2$ hahe α_2 84d mṛtyubhayam kutaḥ $\alpha_3 \delta_1 \delta_3 \epsilon_1 \epsilon_2 \eta_1 \eta_2 \pi_1 \pi_2 \pi_\omega$] kālabhayam kutaḥ $\alpha_2 \gamma_1 \gamma_2 \zeta_2 \chi$ jīvanam ucyate ζ_3

[3.84]

❖ Sources

Dattātreyayogaśāstra 86cd (ab only), Vivekamārtaṇḍa 52ad (cd only)

sugandhi yogino deham] yogino 'nge sugandhaḥ syāt DYŚ
jāyate] satatam DYŚ
sthiro] sthito VM

❖ Testimonia

Haṭharatnāvalī 2.112ab, Haṭhayogasamhitā p. 39

sugandhi] sugandhir HRĀ, sugandho HYS
deham] dehe HRĀ HYS
mṛtyubhayam] kālabhayam HYS

Cf. Haṭhatattvakaumudī 16.10

तथा चोक्तं ग्रन्थान्तरे –
चलितं तु स्वकं बिन्दुमूर्ध्वमाकुञ्च्य रक्षयेत् ।
सुगन्धो योगिनां देहे जायते बिन्दुधारणाद् ॥ इति ॥

❖ Commentary

The omission of 3.84ab in the η group and δ_3 is likely to be the result of haplography (*bindu-dhāraṇāt* is repeated).

The readings *mṛtyubhayam* (α_3 , δ , ϵ , η , π) and *kālabhayam* (α_2 , γ) are well attested by the main manuscript groups, but *mṛtyubhayam* is in the important witnesses of the source text, the *Vivekamārtaṇḍa*.

मनायत्तं नृणां शुक्रं शुक्रायत्तं हि जीवितम् ।
तस्माद्भुक्तं मनश्चैव रक्षणीयं प्रयत्नतः ॥ ८५ ॥

In men semen is dependent on the mind and life is dependent on semen, so semen and the mind should be carefully guarded. (85)

ऋतुमत्या रजोऽप्येवं स्वीयं बिन्दुं च रक्षयेत् ।
मेद्रेणाकर्षयेद्धूर्ध्वं सम्यग्भ्यासयोगवान् ॥ ८६ ॥

In this way a [the yogi] may also hold on to [both] the menses of a menstruating woman and his own semen. He who has mastered yoga through correct practice may draw up [both] through the urethra. (86)

85 folio lost α_1 **85a** *manāyattam em.*] *anāyattam* α_3 *manomayaṃ* α_2 *manodhīnaṃ* $\pi_1\pi_2\pi_\omega$ *cittāyattam* $\gamma_2\delta_1\delta_3\epsilon_1\epsilon_2\zeta_3\eta_1\eta_2\chi$ *cittamattam* γ_1 *cintāyatnaṃ* ζ_2 **nṛṇām cett.**] *taṃ nṛ* α_2 *bhaviṣyati* π_2 **śukraṃ cett.**] *śuklaṃ* $\alpha_3\epsilon_1\epsilon_2\pi_\omega$ **85b** *śukrāyattam* $\alpha_2\gamma_1\gamma_2\delta_1\delta_3\zeta_2\zeta_3\eta_1\eta_2\chi$] *śuklāyattam* $\epsilon_1\epsilon_2$ *śuklāyatnaṃ* π_ω *śuklā* $++$ α_3 *śukrādhīnaṃ* $\pi_1\pi_2$ **hi** $\epsilon_1\epsilon_2\zeta_2\eta_1\eta_2\pi_1\pi_\omega$] *tu* $\alpha_2\gamma_1\gamma_2\delta_1\pi_2$ *ca* $\delta_3\zeta_3\chi$ **jīvitam cett.**] *jīvaṃ* $\gamma_2\pi_2$ **85c** *chukraṃ cett.*] *śuklaṃ* ϵ_1 *tūrṇam* ϵ_2 **manaś caiva cett.**] *manaś caivaṃ* η_1 *rajaś caiva* η_2 *rakṣaṇīyaṃ* δ_3 **85d** *rakṣaṇīyaṃ cett.*] *yogibhiś ca* δ_3 **86** folio lost α_1 **86a** *ṛtumatyā cett.*] *bindumadhye* $\delta_1\delta_3\eta_1\eta_2$ **rajo cett.**] *nijo* π_1 **'py evaṃ cett.**] *py eva* η_2 *thevaṃ* π_ω *striyaṃ* π_1 **86b** *svīyaṃ* π_1] *viryaṃ* α_2 *bijaṃ* $\delta_1\epsilon_1\zeta_2\zeta_3\eta_1\eta_2$ *jīvaṃ* δ_3 *striyā* $\gamma_1\gamma_2$ *binduṃ* $\epsilon_2\pi_2$ *jayaṃ* π_ω *nijaṃ* χ **binduṃ cett.**] *bindu* $\eta_2\pi_1\pi_\omega$ *bijaṃ* ϵ_2 *rakṣe* π_2 **ca** $\alpha_2\gamma_1\gamma_2\delta_1\zeta_3\eta_2\pi_1\pi_\omega\chi$] *tu* $\epsilon_1\epsilon_2\zeta_2\eta_1\pi_2$ *pra°* δ_3 **rakṣayet cett.**] *rakṣayaṃ* π_ω *yogavit* π_2 *taṃnnayati* δ_1 *pālayati* δ_3 **86c** *medhrehṇā* $\gamma_2\epsilon_1\zeta_2\eta_1\pi_2\pi_\omega\chi$] *medhrehṇa* $\alpha_2\delta_1\delta_3\zeta_3$ *memdhraṇā* π_1 *medhrā* γ_1 *medhram ā* ϵ_2 *medhrām ā* η_2 **karṣayed cett.**] *karṣayaḥ* π_ω *kumcayed* η_2 **86d** *yogavān* $\alpha_3\epsilon_1\epsilon_2\zeta_2\zeta_3\pi_1\pi_\omega$] *yogataḥ* $\gamma_1\gamma_2\delta_1\delta_3\eta_1$ *yogavit* $\eta_2\chi$ *pāṭavāt* $\alpha_2\pi_2$

[3.85]

❖ Testimonia

Haṭharatnāvalī 2.98

manāyattam] *cittāyattam* HRĀ YCM
manaś caiva HRĀ] *ca śukraṃ ca* YCM

❖ Commentary

Both α_2 and α_3 indicate that *manas* instead of *citta* was the reading of the initial compound. Therefore, we have conjectured *manāyattam*, assuming double *sandhi* from *manas-āyattam*.

[3.86]

❖ Testimonia

Haṭharatnāvalī 2.100cd (ab only)

svīyaṃ] *rajo* HRĀ, *bijaṃ* HYS
yogavān] *yogavit* HYS

अयं योगः पुण्यवतां धन्यानां तत्त्वशालिनाम् ।
निर्मत्सरानां सिध्येत न तु मत्सरशालिनाम् ॥ ८६*१ ॥

This yoga succeeds for those who have merit, are fortunate, abide in truth, and are without jealousy, not for those who are jealous. (86*1)

सहजोली चामरोली वज्रोल्या एव भेदतः ॥ ८७ ॥

Sahajolī and *amarolī* are varieties of *vajrolī*. (87)

86*1 included in all except $\alpha_2\alpha_3$ folio lost α_1 pādas b and d are transposed ζ_3 found after 3.89 χ **86*1b** *dhanyānām cett.*] *dhīrāṇām* χ **śālinām** $\gamma_2\delta_1\delta_3\epsilon_1\epsilon_2\zeta_3\eta_1\pi_1\pi_2$] *śālinām* $\zeta_2\pi_\omega$ *sattinām* γ_1 *darśinām* $\eta_2\chi$ **86*1c** *om.* δ_3 **sidhyeta** $\gamma_1\delta_1\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega$] *siddheta* γ_2 *siddhet** η_2 *vai* *sidhyen* χ *siddhānām* π_2 **86*1d** *om.* δ_3 **śālinām** $\gamma_1\gamma_2\delta_1\epsilon_1\epsilon_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega\chi$] *śālinām* ζ_2 *śīlinām* η_2 **87** *om.* $\epsilon_1\epsilon_2$ folio lost α_1 **87a** ante *sahajolī* *add.* *atha* *sahajolī* $\gamma_2\eta_2$ *atha* *sahajoliḥ* χ **sahajolī** $\alpha_2\delta_1\delta_3\eta_1\eta_2\pi_2$] *sahajoliś* $\gamma_1\gamma_2\zeta_2\zeta_3\pi_\omega\chi$ *sahajolāṃś* π_1 *sahajaś* α_3 **cāmarolī** $\alpha_2\delta_1\delta_3\pi_1\pi_2$] *cāmarolī* $\zeta_2\pi_\omega$ *cāmarolir* $\zeta_3\chi$ *vāmarolī* η_2 *cāmarolī* *ca* η_1 *cāmaroliś* *ca* $\gamma_1\gamma_2$ *camaronauḷi* α_3 **87b** *vajrolyā* $\alpha_2\alpha_3\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega\chi$] *vajrolyante* $\delta_1\delta_3$ *vajrolī* π_2 **eva bhedataḥ** $\alpha_2\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega$] *ekabhedataḥ* η_2 *bheda* *ekataḥ* χ *prakīrtitā* δ_1 *pracodyate* δ_3

[3.86*1]

❖ Sources

Dattātreyayogaśāstra 176

matsara] mātṣarya DYS

❖ Testimonia

Haṭharatnāvalī 2.110, *Haṭhayogasamhitā* pp. 40–41

dhanyānām HRĀ] *dhīrāṇām* HYS

śālinām HRĀ] *darśinām* HYS

[3.87]

❖ Sources

Cf. *Dattātreyayogaśāstra* 31cd

वज्रोलीरमरोलिश्च सहजोलिस्त्रिधा मता ।

Cf. *Śivasamhitā* 4.95ab

सहजोल्यामरोली च वज्रोल्या भेदतो भवेत् ।

❖ Testimonia

Haṭharatnāvalī 2.113cd, *Haṭhayogasamhitā* p. 40

sahajolī cāmarolī HRĀ] *sahajoliś cāmarolir* HYS

eva bhedataḥ HRĀ] *bheda* *eva* *te* HYS

जलेषु भस्म निक्षिप्य दग्धगोमयसंभवम् ।

वज्रोलीमैथुनादूर्ध्वं स्त्रीपुंसोः स्वाङ्गलेपनम् ॥ ८८ ॥

After intercourse using *vajrolī*, the woman and man should put ash made from burnt cow dung in water [and] smear their bodies [with it...] (88)

88 folio lost α_1 **88a** *om.* $\alpha_2\alpha_3\gamma_1\pi_1\pi_2\pi_\omega$ **jaleṣu bhasma** $\gamma_2\delta_1\zeta_2\zeta_3\eta_1\eta_2$] jale tu bhasma $\epsilon_1\epsilon_2$ jale subhasma χ jale bhasmani δ_3 **nikṣipya** $\delta_1\delta_3\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2\chi$] niḥkṣipya γ_2 **88b** *om.* $\alpha_2\alpha_3\gamma_1\pi_1\pi_2\pi_\omega$ **dagdha** $\gamma_2\delta_1\delta_3\epsilon_1\zeta_3\eta_1\eta_2\chi$] dagdham ζ_2 daṇḍa ϵ_2 **sambhavam** $\gamma_2\delta_1\epsilon_1\zeta_2\zeta_3\eta_1\eta_2\chi$] sambhave $\delta_3\epsilon_2$ **88c** **maithunād cett.**] mithunād ζ_3 madhanād ϵ_2 **88d** **strīpūṃsoḥ** $\gamma_2\epsilon_2\zeta_2\eta_1\eta_2\chi$] strīpūṃso $\alpha_2\epsilon_1\pi_\omega$ pūṃsostrī π_1 strīpūṃsā γ_1 strīpūṃsau ζ_3 strīpūṃsoś $\delta_1\delta_3\pi_2$ **svāṅga** $\alpha_2\gamma_1\gamma_2\epsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\chi$] svāṅgu π_ω sāṅga ϵ_2 cāṅga $\delta_1\delta_3\pi_2$

❖ Commentary

These two *pādas* appear to stand apart and function as a heading introducing the practices of *sahajolī* and *amarolī*, which are described in the verses that follow. Some manuscript groups other than α and π insert separate headings for *sahajolī* and *amarolī*. However, since 3.87 introduces these practices, these additional headings are redundant and unlikely to be original.

[3.88]

❖ Sources

Dattātreyayogaśāstra 182

jaleṣu bhasma nikṣipya] tajjale bhasma saṃkṣipya DYŚ, tajjale bhasmasāt kṣipya DYŚv.l., tajjale bhasma saddravyaṃ DYŚv.l.
pūṃsoḥ svāṅga] pūṃsor aṅga DYŚ

❖ Testimonia

Haṭharatnāvalī 2.114, *Haṭhayogasamhitā* p.40

jaleṣu bhasma] jale subhasma HRĀ HYS
pūṃsoḥ svāṅga HYS] pūṃsoś cāṅga HRĀ

❖ Commentary

Some manuscripts, including α_2 and α_3 (missing in α_1), omit 3.88ab. We have included it because in the *Dattātreyayogaśāstra*, the source of this verse, 3.88ab specifies the substance mentioned in 3.88cd that the man and woman are supposed to rub into their bodies after sexual intercourse.

In the *Dattātreyayogaśāstra*'s teaching on *sahajolī* (163 and 181–183) a rag is used to wipe up the residue of a mixture of semen and sweat that has been rubbed into the body, and then soaked in a paste of water and ash before being rubbed over the body.

The awkward plural *jaleṣu* in 3.88a was probably the result of Svātmārāma removing the pronoun from the compound *tajjale* in the *Dattātreyayogaśāstra*'s verse because it has no referent in the *Haṭhapradīpikā*'s compilation.

आसीनयोः सुखेनैव मुक्तव्यापारयोः क्षणम् ।

सहजोलिरियं प्रोक्ता श्रद्धेया योगिभिः सदा ॥ ८९ ॥

[...] while sitting at complete ease, having just finished intercourse.

This is called *sahajolī*. It is always to be trusted by yogis. (89)

अयं शुभकरो योगो भोगे भुक्तेऽपि मुक्तिदः ॥ ८९*१ ॥

This auspicious yoga bestows liberation even when pleasure has been enjoyed. (89*1)

89 folio lost α_1 **89a** *āsīnayoh* *cett.*] *anenaiva* ζ_3 *sukhenaiva* *cett.*] *mukhenaiva* η_2 **89b** *vyāpārayoh* $\gamma_1 \gamma_2 \delta_3 \varepsilon_2 \zeta_3 \eta_1 \pi_1 \pi_2 \chi$] *vyāpārayo* $\alpha_2 \varepsilon_1 \zeta_2 \eta_2$ *vyāpāramo* π_ω *vyāpārāla°* δ_1 **kṣaṇam** $\alpha_2 \delta_1 \delta_3 \varepsilon_2 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_2 \pi_\omega$] *kṣaṇāt* $\gamma_1 \gamma_2 \varepsilon_1 \chi$ **89c** *sahajolīr* $\alpha_2 \gamma_2 \delta_1 \delta_3 \varepsilon_1 \varepsilon_2 \eta_1 \eta_2 \pi_1$] *sahajolīr* $\gamma_1 \zeta_2 \zeta_3 \pi_\omega \chi$ *sahajolī* π_2 **89d** *śraddheyā* $\varepsilon_1 \pi_1 \pi_\omega \chi$] *śraddhayā* $\alpha_2 \alpha_3 \delta_1 \delta_3 \varepsilon_2 \eta_1 \pi_2$ *sādhyyeyā* η_2 *siddhaye* ζ_3 *sevyate* $\gamma_1 \gamma_2 \zeta_2$ **89*1** included in all except $\alpha_2 \alpha_3 \gamma_1$ folio lost α_1 **89*1b** *bhoge* $\gamma_2 \varepsilon_1 \varepsilon_2 \zeta_3 \eta_2 \pi_1 \pi_\omega$] *bhoga* $\zeta_2 \eta_1 \pi_2 \chi$ *yoga* δ_3 *lac.* δ_1 **bhukte'pi** $\gamma_2 \zeta_3 \eta_2 \pi_\omega$] *bhuktyapi* ε_1 *yuktepi* π_1 *yukto'pi* χ *yogepi* π_2 *muktepi* ζ_2 *muktyapi* ε_2 *muktivi°* $\delta_3 \eta_1$ *muktipra°* δ_1 **muktidaḥ** *cett.*] *muktidā* ε_1 *dāyakaḥ* δ_1

89*1 = 3.93cd

[3.89]

❖ Sources

Dattātreyayogaśāstra 183

sahajolīr iyaṃ proktā] *sahajolī ca samproktā* DYŚ

❖ Testimonia

Haṭharatnāvalī 2.115, *Haṭhayogasamhitā* p. 40

kṣaṇam HRĀ] *kṣaṇāt* HYS

sahajolīr iyaṃ] *sahajolīr iyaṃ* HRĀ HYS

śraddheyā HYS] *kartavyā* HRĀ

❖ Commentary

We have understood the *repha* in *sahajolīr iyaṃ* as a hiatus bridge. Elsewhere the nominative of this name is found only as *sahajolī* or *sahajoliḥ*.

[3.89*1]

❖ Testimonia

Haṭhayogasamhitā p. 40

yogo] *yogī* HYS

bhoge bhukte] *bhogayukto* HYS

❖ Commentary

This line is absent in α_2 , α_3 and γ_1 (missing in α_1). It may have been adapted from *Dattātreyayogaśāstra* 179cd (*tasmād ayaṃ vakṣyamāṇo bhoge bhukte 'pi muktidaḥ*). Cf. 3.93cd.

पित्तोल्बणत्वात्प्रथमां च धारां
 विहाय निःसारतयान्त्यधाराम् ।
 निषेव्यते शीतलमध्यधारा
 कापालिकैः खण्डमतैरमर्याः ॥ ९० ॥

Leaving out the first flow because of its excessive heat and the last flow because it is worthless, the cool middle flow of urine is used by Kāpālikas of the Khaṇḍa school. (90)

90 *om.* $\gamma_1 \epsilon_1 \epsilon_2$ folio lost α_1 **90a** ante **pittolbaṇa°** *add.* atha amaroli $\gamma_2 \eta_2 \chi$ āthamāroli ζ_3 tatrā-maroli $\delta_1 \delta_3$ **pittolbaṇatvāt** $\alpha_2 \alpha_3 \delta_1 \delta_3 \zeta_3 \eta_1 \pi_1 \pi_\omega \chi$] pītvā aṇut π_2 virttanatvādyat ζ_2 viḥāya nityām η_2 viḥāya nīv...h γ_2 **prathamām ca** $\alpha_2 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_2$] prathamam ca $\alpha_3 \gamma_2$ prathamam vi π_ω prathamām δ_1 prathamāmbu $\delta_3 \eta_1 \chi$ **dhārām** *cett.*] dhārī α_2 *om.* δ_1 **90b** **niḥsāratayāntya** $\alpha_2 \delta_1 \zeta_3 \eta_1 \eta_2 \pi_1 \chi$] niḥsārabhayāntya δ_3 niḥsāralayāntya γ_2 niḥsārayāntya π_ω niḥsmāratayāntya ζ_2 niḥsāratapāṁsu π_2 **90c** **niṣevyate** *cett.*] niṣevite π_2 niḥsevyate $\eta_1 \pi_1$ nikhyevyate π_ω **dhārā** $\alpha_2 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_\omega \chi$] dhārām $\gamma_2 \delta_3 \eta_1 \pi_2$ dhārāḥ δ_1 **90d** **kāpālikaiḥ** $\alpha_2 \delta_1 \delta_3 \zeta_2 \pi_1 \pi_\omega$] kapālikaiḥ $\gamma_2 \zeta_3 \eta_1 \eta_2$ kapālakaiḥ π_2 kāpālike χ **khaṇḍamatair** $\eta_1 \pi_1 \pi_2 \pi_\omega$] khaṇḍamitair ζ_2 khaṇḍamate $\zeta_3 \chi$ ṣaḍamatair α_2 kaṁṭhamatḥair $\delta_1 \delta_3$ kuṁṭhamatair $\gamma_2 \eta_2$ **amaryāḥ** $\delta_1 \delta_3 \zeta_2$] amaryā $\alpha_2 \pi_1 \pi_2$ aryā π_ω amedhyā $\eta_1 \eta_2$ amedhyām γ_2 'maroli χ 'maroli ζ_3

90 γ_2 seems to have supplied this verse and the next one from a manuscript belonging to the η group.

[3.90]

❖ Testimonia

Haṭharatnāvalī 2.116, *Haṭhatattvakaumudī* 16.17, *Haṭhayogasamhitā* p. 41

pittolbaṇatvāt HRĀ v.l. HTK HYS] viḥāya nityām HRĀ
 prathamām ca dhārām HRĀ HTK] prathamāmbudhārām HYS
 viḥāya niḥsāratayāntyadhārām HRĀ HTK] niṣevyate śīṭalamadhyadhārā HYS
 niṣevyate śīṭalamadhyadhārā HTK] niṣevyate śīṭalamadhyadhārām HRĀ, viḥāya niḥsāratayāntya-
 dhārām HYS
 kāpālikaiḥ khaṇḍamatair amaryāḥ] kāpālikaiḥ khaṇḍamatair anarghyām HRĀ, kāpālikaiḥ khaṇḍa-
 mate 'maroli HTK, kāpālike khaṇḍamate 'maroli HYS

❖ Commentary

We understand 'Kāpālikas of the Khaṇḍa school' (*kāpālikair khaṇḍamataiḥ*) to be referring to followers of the Khaṇḍakāpālika who is mentioned in the list of siddhas given at 1.5–9, *pace* Marcinkowska-Rosół and Sellmer (2021: 105–108) who understand *khaṇḍamataiḥ* to mean 'whose doctrine is defective'.

अमरीं यः पिबेन्नित्यं नस्यं कुर्वन्दिने दिने ।
वज्रोलीं चाभ्यसेदेवममरोलीति कथ्यते ॥ ९१ ॥

[The yogi] who regularly imbibes urine, taking it by the nose every day, practises *vajrolī* thus. This is called *amarolī*. (91)

91 *om.* $\gamma_1 \epsilon_1 \epsilon_2$ folio lost α_1 **91a** *amarīm* $\gamma_2 \delta_1 \delta_3 \eta_2 \chi$] *amarī* $\alpha_2 \zeta_2 \zeta_3 \eta_1 \pi_1 \pi_\omega$ *amarīm* π_2 **yah** $\alpha_2 \delta_1 \delta_3 \zeta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] *ya[m]* η_1 *yo* $\gamma_2 \eta_2$ **piben** *cett.*] *piban* δ_3 **91b** *nasyaṃ kurvan* $\delta_1 \pi_2 \pi_\omega \chi$] *naśyaṃ kurvan* $\alpha_3 \zeta_2 \zeta_3$ *naśaṃ kurvan* δ_3 *tr̥śya kurvan* π_1 *naśyaṃ kuryād* η_1 *nasya kuryā* α_2 *tasya kuryā* γ_2 *tasthaṃ kuryād* η_2 **91c** *vajrolīm cā* $\alpha_3 \delta_1 \delta_3$] *vajrolī cā* $\zeta_2 \zeta_3 \eta_1 \pi_\omega$ *vajrolī vā* π_1 *vajrolīm* α $\gamma_2 \eta_2 \chi$ *vajrolī ka* π_2 *vijrolī sā* α_2 **91d** *amarolīti* *cett.*] *sāmarolīti* χ *amarolī tu* α_2 *amarolīm tu* ζ_3 **kathyate** *cett.*] *kalpayet* ζ_3 *kasyate* η_2

91 After this verse, χ has 3.102.

[3.91]

❖ Sources

Dattātreyayogaśāstra 180c–181b

abhyased evaṃ] abhyasec ceyam DYŚ (*em.*), abhyasec chrayam DYŚ ν .L, abhyaset yeyam DYŚ ν .L,
abhyasec caivam DYŚ ν .L

❖ Testimonia

Haṭharatnāvalī 2.117, *Haṭhayogasamhitā* 65 (p.41)

kuryād HRĀ] kurvan HYS

abhyased evaṃ] abhyasen nityam HRĀ, abhyaset samyag HYS

पुंसो बिन्दुं समाकृष्य सम्यग्भ्यासपाटवात् ।
यदि नारी रजो रक्षेद्वज्रोल्या सा हि योगिनी ॥ ९१*१ ॥

If a woman draws up the semen of a man through skillfulness in the correct practice and retains her menses by means of *vajrolī*, it is she who is a [true] yoginī. (91*1)

91*1 included in all except $\alpha_2\alpha_3$ folio lost α_1 **91*1a** **puṃso** $\gamma_1\delta_1\delta_3\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\chi$] **puṃsor** $\gamma_2\pi_2$ **puṃsām** $\varepsilon_2\eta_1\pi_\omega$ **binduṃ** $\gamma_2\delta_1\delta_3\varepsilon_1\varepsilon_2\eta_1\pi_2\chi$] **bindu** $\gamma_1\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$ **samākṛṣya** $\gamma_1\gamma_2$] **samākuñ-** **cya** $\delta_1\delta_3\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ **91*1b** **pāṭavāt** $\delta_1\delta_3\varepsilon_2\zeta_3\eta_2\pi_1\pi_2\chi$] **pāṭavān** $\gamma_1\gamma_2\varepsilon_1\zeta_2\pi_\omega$ **pāravān** η_1 **91*1d** **vajrolyā** $\gamma_2\varepsilon_1\varepsilon_2\zeta_2\eta_1\pi_1\pi_\omega\chi$] **vajrolyām** δ_1 **vajrolya** δ_3 **vajrolī** π_2 **vajrolī** ζ_3 **saṃyoge** η_2 **om.** γ_1 (jumps to 3.93b) **sā hi** $\varepsilon_1\varepsilon_2\pi_\omega$] **saha** $\gamma_2\zeta_2\pi_1\pi_2$ **sāpi** $\delta_1\zeta_3\eta_1\chi$ **syāpi** δ_3 **cāpi** η_2 **om.** γ_1

[3.91*1]

❖ Sources

Dattātreyayogaśāstra 169cd (cd only)

❖ Testimonia

Haṭhayogasamhitā p. 41

sā hi] sā 'pi HYS

❖ Commentary

In the first verse quarter, the gerund *samākṛṣya* (γ) has been adopted, instead of the better-attested *samākuñcya*, as it yields a more appropriate sense and is used similarly to *ākṛṣya* in 3.82.

Verses 3.91*1–3 have been greyscaled because they are absent in α_3 (and missing in α_1). They appear to have been borrowed from the *Dattātreyayogaśāstra*'s section on *vajrolī*, perhaps with the intention of supplementing 3.92–93 by providing additional details on how a woman practises *vajrolī*. The verses are present in α_2 after verse 3.86ab where the verse quarter *vajrolyā saha yoginī* occurs twice (also at 3.92b), which suggests that the version of *vajrolī* in α_2 has been subject to further revision. The fact that 3.91*1–3 are in groups γ , η and π indicates that they were added early in the transmission of the *Haṭhapradīpikā*.

तस्याः किञ्चिद्रजो नाशं न गच्छति न संशयः ।

तस्याः शरीरे नादस्तु बिन्दुतामेव गच्छति ॥ ९१*२ ॥

Assuredly none of her menses is lost. The *nāda* in her body turns into *bindu*. (91*2)

91*2 included in all except $\alpha_2\alpha_3\gamma_1$ folio lost α_1 **91*2c** *om.* γ_2 **tasyāḥ** $\delta_1\delta_3\zeta_3\eta_1\eta_2\pi_1\pi_2\chi$] *tasya* ε_1 *tasmāt* ε_2 *yasyāḥ* ζ_2 *asyāḥ* π_ω **śarīre** $\delta_1\varepsilon_1\zeta_2\eta_1\eta_2\pi_2\pi_\omega\chi$] *śarīra* $\delta_3\zeta_3$ *śarīre* π_1 *tu* *jarja*° ε_2 **nādas tu** $\delta_3\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega$] *nādas* *tat* η_2 *nādātmā* δ_1 *nādaś* *ca* χ *nāstu* ε_1 °*re* *nādaḥ* ε_2 **91*2d** *om.* γ_2 **bindutām eva** $\delta_1\delta_3\zeta_2\zeta_3\eta_1\pi_1\pi_\omega\chi$] *bindutām* *etra* ε_1 *bindutām* *atra* ε_2 *bindus* *tam* *eva* η_2 *vyamjatām* *eva* π_2

[3.91*2]

❖ Sources

Dattātreyayogaśāstra 174

tasyāḥ kiñ cid] *tasyās tadā* DYŚ

❖ Testimonia

Haṭharatnāvalī 2.108ab (cd only), *Haṭhayogasaṃhitā* pp. 41–42

nādas tu HRĀ] *nādaś ca* HYS

❖ Commentary

On why this verse is in greyscale, see the note to 3.91*1. On *nāda* and *bindu* see the note to 3.52.

स बिन्दुस्तद्रजश्चैव एकीभूय स्वदेहजौ ।
वज्रोल्याभ्यासयोगेन सर्वसिद्धिं प्रकुर्वतः ॥ ९१*३ ॥

The *bindu* and *rajas*, which are produced in her own body, become one through *vajrolī* and bring about complete perfection by means of practice. (91*3)

91*3 included in all except $\alpha_2\alpha_3\gamma_1$ folio lost α_1 **91*3b** *ekī cett.*] *hy ekī* δ_3 **bhūya** $\gamma_2\delta_1\delta_3\varepsilon_1\varepsilon_2\zeta_3\pi_2\pi_\omega\chi$] *bhūyaḥ* ζ_2 *bhūtaḥ* $\eta_1\eta_2$ *bhūta* π_1 **svadehajau** $\gamma_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega$] *svadehajaiḥ* $\eta_2\pi_2$ *svadehajam* δ_3 *sadehajam* δ_1 *svadehagau* χ **91*3c** *vajrolyā* $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$] *vajroly-a°* $\gamma_2\delta_1\delta_3\chi$ **91*3d** *sarva cett.*] *sarvām* π_2 **siddhiḥ** $\gamma_2\delta_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_2\chi$] *siddhi* $\varepsilon_1\eta_1\pi_\omega$ *siddhiḥ* $\delta_3\eta_2$ **prakurvataḥ** $\varepsilon_2\zeta_2\zeta_3\pi_1$] *prakurvataḥ* ε_1 *prakurvate* $\gamma_2\delta_1\delta_3$ *prayacchataḥ* χ *prayacchati* π_2 *prajāyate* $\eta_1\eta_2\pi_\omega$

[3.91*3]

❖ Sources

Dattātreyayogaśāstra 175

sarvasiddhiḥ prakurvataḥ] *sarvasiddhiḥ prajāyate* DYŚ

❖ Testimonia

Haṭharatnāvalī 2.108cd–109ab

svadehajau HRĀ] *svadehagau* HYS

sarvasiddhiḥ prakurvataḥ] *yogasiddhiḥ kare sthitā* HRĀ, *sarvasiddhiḥ prayacchataḥ* HYS

❖ Commentary

On why this verse is in greyscale, see the note to 3.91*1.

रक्षेदाकुञ्चनेनोर्ध्वं या रजः सा हि योगिनी ।
अतीतानागतं वेत्ति खेचरी च भवेद्भुवम् ॥ ९२ ॥

It is she who preserves her menses by means of the upward contraction who is the [true] yoginī. She knows the past and the future, and is sure to become a sky-rover (*khecari*). (92)

92 folio lost α_1 **92ab** included in $\alpha_2\alpha_3\gamma_2\eta_2\chi$ found betw. 3.91 and 3.91*1 γ_2 **92a** rakṣed ākuñ-
canenordhvam em.] rakṣe[d ā]kuṃcane .. + α_3 rakṣed ākuṃbhanonordhvam α_2 rakṣed ākuñcanād
ūrdhvam χ mehenākumcanād ūrdhva γ_2 meḍhrām ākuṃcanād ūrdhvam η_2 **92b** yā rajaḥ sā
hi yoginī χ] yā rajaḥ saha yoginī α_2 rajasāpi hi yoginī η_2 rajasāpi hi yoginaḥ γ_2 **92c** atītānā-
gatam $\alpha_2\gamma_1\gamma_2\delta_1\delta_3\epsilon_1\epsilon_2\eta_1\eta_2\pi_1\pi_\omega\chi$] atītānāgate π_2 atītānāgatiṃ ζ_3 atītānām gatiṃ ζ_2 **92d** khe-
cari ca $\alpha_2\gamma_1\gamma_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega\chi$] khecaraś ca η_2 khecariṃ la° δ_3 khecariṃ δ_1 **bhaved dhru-**
vam $\gamma_1\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_2\pi_\omega\chi$] bhaved dhruvam α_2 bhaved dṛḍham π_1 °bhate dhruvam $\delta_1\delta_3$ prajāyate
 γ_2

[3.92]

❖ Sources

Dattātreyayogaśāstra 170ab (cd only)

ca] vā DYS

❖ Testimonia

Haṭhayogasaṃhitā p. 42

ākuñcanenordhvam] ākuñcanād ūrdhvam HYS

atītānāgatajñānam khecari] atītānāgatam vetti khecari HYS

देहसिद्धिं च लभते वज्रोत्यभ्यासयोगतः ।

अयं शुभकरो योगो भोगे भुक्तेऽपि मुक्तिदः ॥ ९३ ॥

And she attains perfection of the body as a result of the practice of *vajrolī*. This auspicious yoga bestows liberation even when pleasure has been enjoyed. (93)

तस्मात्पुण्यवतामेव अयं योगः प्रसिध्यति ॥

(93*1)

93 *om.* α₂ folio lost α₁ **93a** *om.* γ₁ **ca** *cett.*] tu η₁ **labhate** *cett.*] labhyeta π₂ **93b** *va-jrolyabhyāsa* γ₂δ₁δ₃χ] *vajrolyābhyāsa* γ₁ε₁ε₂ζ₂ζ₃η₁η₂π₁π₂π_ω **93c** *om.* γ₁γ₂ **ayaṃ śubhakaro yogo** α₃] *ayaṃ puṇyakaro yogo* χ *yasmād ayaṃ sādhakāya* π₁π₂π_ω *tasmād ayaṃ sād-hakāya* δ₁δ₃ε₁ε₂ζ₂ζ₃ *tasmād ayaṃ sād-hako'yaṃ* η₁ *tasmād ayaṃ sād-hakānām* η₂ **93d** *om.* γ₁γ₂ **bhoge bhukte'pi** ε₁π₁χ] *bhoge bhukti* «pi» π_ω *bhogabhukti(yogamukti ac)vi°* δ₁ *bhogayukto pi* ζ₃ *bhogayoge pi* π₂ *bhoge mukte pi* ε₂ *bhogamukte pi* ζ₂ *bhogamuktivi°* α₃δ₃η₁η₂ **93*1** included in all except α₂α₃χ folio lost α₁ **93*1a** **eva** γ₁γ₂ε₂η₂π₂] *evam* δ₁δ₃ε₁ζ₂ζ₃η₁π₁π_ω **93*1b** **ayaṃ yogah** γ₁γ₂ε₂ζ₂ζ₃η₁π₁π₂π_ω] *ayaḥ yogah* ε₁ *eṣa yogah* δ₁δ₃ *yogo'yaṃ sa«m»* η₂

93*1 γ₁ has a sub-colophon marking the end of chapter 3 after this verse, numbered 100 in this manuscript. Chapter 4 contains only 29 verses, which are the remaining verses of the usual chapter 3. Chapter 5 corresponds to the usual chapter 4. • In the δ manuscripts, this verse is the final verse, since the Vajrolī section has been moved to the end of the text.

[3.93]

❖ Sources

Dattātreyayogaśāstra 179

ayaṃ śubhakaro yogo] *tasmād ayaṃ vakṣyamāṇo* DYŚ

bhoge bhukte 'pi muktidaḥ DYŚ (*conj.*)] *bhoge bhukte tv abhuktidaḥ* DYŚ_{v.l.}, *bhogo yogaś ca muk-tidaḥ* DYŚ_{v.l.}

❖ Testimonia

Cf. *Haṭharatnāvalī* 2.111

सर्वेषामेव योगानामयं योगः शुभङ्करः ।

तस्मादयं वरिष्ठो ऽसौ भुक्तिमुक्तिफलप्रदः ॥

Haṭhayogasamhitā p. 42

śubhakaro] *puṇyakaro* HYS

[3.93*1]

❖ Commentary

This verse is not in α and γ, and seems like an unnecessary repetition of 3.100.

अथ शक्तिचालनम् ।

Now the Stimulation of the Goddess (*śakticālanam*):

कुटिलाङ्गी कुण्डलिनी भुजङ्गी शक्तिरीश्वरी ।

कुण्डल्यरुन्धती चेति शब्दाः पर्यायवाचकाः ॥ ९३*२ ॥

She whose body is bent (*kuṭilāṅgī*), she who is coiled (*kuṇḍalinī*), the female snake (*bhujāṅgī*), the power (*śakti*), the goddess (*īśvarī*), she who is coiled (*kuṇḍalī*) and Arundhatī: these words are synonyms. (93*2)

prescript: *atha cett.*] *om.* $\gamma_1\gamma_2\delta_1\zeta_3$ **śakticālanam** *cett.*] *śaktiyānam* γ_1 *śakti* η_2 *om.* ζ_3 **93*2** included in all except $\alpha_2\alpha_3$ folio lost α_1 **93*2a kuṭilāṅgī** $\delta_1\delta_2\epsilon_1\epsilon_2\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$] *kuṇḍalāṅgī* $\gamma_2\zeta_2\zeta_3$ *kundaliṅgī* γ_1 **93*2b śaktir īśvarī** *cett.*] *śaktir asvarī* γ_1 *śaktir aiśvarī* δ_1 **93*2c kuṇḍaly** *cett.*] *kuṭily* $\delta_1\delta_2$ **arundhatī** *cett.*] *aruṇḍhiti* π_1 \tilde{a} [*ku*]ṇḍalī η_1 *āceti ruṇḍ* η_2 **ceti** $\epsilon_1\epsilon_2\eta_1\pi_1$] *veti* π_ω *cati* ζ_2 *caiva* ζ_3 *caite* $\pi_2\chi$ *devī* $\gamma_1\gamma_2\delta_1\delta_2$ *dhamṭi* η_2 **93*2d śabdāḥ paryāyavācakaḥ** *cett.*] *śabdāḥ paryāyavācakaḥ* δ_1 *śabdā cārvāk vācakaḥ* π_1

[3.93*2]

❖ Testimonia

Cf. *Haṭharatnāvalī* 2.125–127

फणी कुण्डलिनी नागी चक्री वक्री सरस्वती ।
ललना रसना क्षत्री ललाटी शक्तिः शंखिनी ॥
रज्जी भुजङ्गी शेषा च कुण्डली सर्पिणी मणिः ।
आधारशक्तिः कुटिला कराली प्राणवाहिनी ॥
अष्टवक्रा षडाधारा व्यापिनी कलनाधरा ॥
कुरीत्येवं च विख्याताः शब्दाः पर्यायवाचकाः ॥

Yogacintāmaṇi f. 78v (attrib. *Haṭhayoga*), *Yuktabhavadēva* 7.300 (attrib. *Śivayoga*)

kuṭilāṅgī YBhD] *kuṇḍalāṅgī* YCM

kuṇḍaly arundhati YBhD] *kuṭilārundhati* YCM

ceti] *devī* YCM YBhD

❖ Commentary

The α_3 manuscript has a significantly shorter and more coherent version of *śakticālanā*. It omits six introductory verses, of which three are from the *Vivekamārtaṇḍa* or one of its longer recensions and three have no known source, including one that contains a list of synonyms for *kuṇḍalinī*. This section is missing in α_1 (3.83–3.96) and α_2 adds these verses (except 3.93*6) after 3.96, which suggests that they have been inserted from elsewhere. Generally speaking, it appears that some redactors have taken the section on *śakticālanā* in the *Haṭhāpradīpikā* as an opportunity to add material on *kuṇḍalinī*, in particular her location, shape, and soteriological importance.

उद्धाटयेत्कपाटं तु यथा कुञ्चिकया हठात् ।
कुण्डलिन्या तथा योगी मोक्षद्वारं विभेदयेत् ॥ ९३*३ ॥

Just as one might use a key to force open a double door, so the yogi breaks open the door to liberation with Kuṇḍalinī. (93*3)

येन मार्गेण गन्तव्यं ब्रह्मस्थानं निरामयम् ।
मुखेनाच्छाद्य तद्वारं प्रसुप्ता परमेश्वरी ॥ ९३*४ ॥

The supreme goddess sleeps with her mouth covering the opening of the pathway by which the perfect place of Brahman is reached. (93*4)

93*3 included in all except $\alpha_2\alpha_3$ folio lost α_1 transposed with the next verse ζ_2
93*3a *udghāṭayet cett.*] *udghāṭayati* ζ_2 **tu** *cett.*] *om.* ζ_2 **93*3b** *kuñcikayā cett.*] *kuṇḍikayā*
 π_2 **93*3d** *vibhedayet cett.*] *prabhedayet* γ_1 *nirodhayet* γ_2 **93*4** included in all except $\alpha_2\alpha_3$ fo-
lio lost α_1 **93*4a** *mārgeṇa* $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$] *dvāreṇa* $\gamma_1\gamma_2\delta_1\delta_2$ **93*4b** *nirāmayam cett.*] *anāmayam* ε_1 **93*4c** *ācchādyā cett.*] *ākṣādyā* δ_1 *āvādyā* ζ_2 **tadvāraṁ** $\gamma_1\delta_2\eta_2$] *tadvāraṁ*
 $\gamma_2\delta_1\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega\chi$ *taṁ dvāraṁ* π_2

[3.93*3]

❖ Sources

Vivekamārtaṇḍa 35

❖ Testimonia

Yogacintāmaṇi f. 78v (attrib. *Haṭhayoga*), *Haṭhasaṅketacandrikā* f. 110r (attrib. HP)

[3.93*4]

❖ Sources

Vivekamārtaṇḍa 33

❖ Testimonia

Yogacintāmaṇi f. 78v (attrib. *Haṭhayoga*), *Haṭhasaṅketacandrikā* f. 110r (attrib. HP)

mārgeṇa HSC] *dvāreṇa* YCM

कन्दोर्ध्वं कुण्डली शक्तिः सुप्ता मोक्षाय योगिनाम् ।
बन्धनाय च मूढानां यस्तां वेत्ति स योगवित् ॥ ९३*५ ॥

The coiled goddess, who sleeps above the bulb [in the abdomen],
leads to liberation for yogis and bondage for the deluded. He who
knows her knows yoga. (93*5)

अम्भोधिशैलद्वीपानामाधारः शेषकुण्डली ।
अशेषयोगतन्त्राणामाधारः कुण्डली तथा ॥ ९३*६ ॥

[Just as] the coiled serpent Ananta (*śeṣakuṇḍalī*) is the foundation
of the oceans, mountains and islands, so Kuṇḍalinī is the foundation
of all systems of yoga. (93*6)

93*5 included in all except $\alpha_2\alpha_3$ folio lost α_1 **93*5a** *kandordhvaṃ* $\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_1$] *kandordhva*
 $\varepsilon_2\pi_\omega$ *kandordhve* $\delta_1\eta_1\eta_2\chi$ *kandordhve* δ_2 *kaṃṭhorddhaṃ* π_2 **93*5b** *suptā* $\varepsilon_1\varepsilon_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$] *buddhā*
 $\gamma_1\gamma_2\zeta_2$ *buddhvā* δ_2 *baddhā* δ_1 **93*5c** *mūḍhānām* *cett.*] *mūrkhānām* γ_2 **93*6** included
in all except $\alpha_2\alpha_3\chi$ folio lost α_1 **93*6a** *śailadvīpānām* $\gamma_1\gamma_2\varepsilon_1\varepsilon_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega$] *śailordvagānām* π_2
plauladvīpānām ζ_2 *dvīpaśailānām* $\delta_1\delta_2$ **93*6b** *ādharaḥ* *cett.*] *ādharaḥ* γ_2 *ādharaṃ* ζ_2 **93*6c**
om. η_1 **tantrānām** *cett.*] *jagatām* η_2 **93*6d** *om.* η_1 **kuṇḍalī tathā** *cett.*] *kuṇḍalī yathā* δ_1
śeṣakuṇḍalī ζ_3

[3.93*5]

❖ Sources

Vivekamārtaṇḍa 39

suptā mokṣāya yoginām VM] *aṣṭadhā kuṇḍalikṛtā* VMv.L, *aṣṭadhā kuṇḍalākṛtiḥ* VMv.L, *śubha-*
mokṣāpradāyini VMv.L, *śubhā mokṣāpradāyini* VMv.L, *aṣṭadhā kuṇḍalikṛtā* VMv.L

❖ Testimonia

Yogacintāmaṇi f. 78v (attrib. *Haṭhayoga*), *Haṭhasaṅketacandrikā* f. 110r (attrib. HP)

kandordhvaṃ HSC] *kandordhve* YCM

śaktiḥ *suptā* HSC] *śaktir* *buddhā* YCM

[3.93*6]

❖ Testimonia

Cf. *Haṭharatnāvalī* 2.124 (see HP 3.1)

Yogacintāmaṇi f. 78v (attrib. *Haṭhayoga*)

❖ Commentary

This verse is similar to 3.1.

कुण्डली कुटिलाकारा सर्पवत्परिकीर्तिता ।
सा शक्तिश्चालिता येन स मुक्तो नात्र संशयः ॥ ९३*७ ॥

Kuṇḍalinī is said to have a curved shape like a snake. The person who makes that goddess move is sure to be liberated. (93*7)

गङ्गायमुनयोर्मध्ये बालरुण्डा तपस्विनी ।
बलात्कारेण गृह्णीयात्तद्विष्णोः परमं पदम् ॥ ९४ ॥

Between the Gaṅgā and Yamunā is the wretched young widow. [The yogi] should forcefully take [her]. That is the supreme state of Viṣṇu. (94)

93*7 included in all except $\alpha_2\alpha_3$ folio lost α_1 **93*7a** kuṭilākārā $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_2\pi_\omega\chi$] kuṇḍilākārā ζ_3 kuṇḍalākārā η_1 kuṭilākārī η_2 **94** folio lost α_1 **94a** yamunayor cett.] yamunāyor $\eta_2\pi_\omega$ **94b** bālaraṇḍā cett.] bālaraṇḍāṃ $\pi_1\chi$ bālārundhā ε_1 **tapasvinī** cett.] tapaścānī δ_1 tapasvinīm χ sarasvatī $\pi_1\pi_2$

93*7 = 4.62 • **93*7** After this verse, $\varepsilon_1\varepsilon_2$ have 4.61 and 63–64.

[3.93*7]

❖ **Testimonia**

Yogacintāmaṇi f. 78v–79r (attrib. *Haṭhayoga*)

[3.94]

❖ **Sources**

Cf. *Śivasamhitā* 5.169

गङ्गायमुनयोर्मध्ये बह्वेषा सरस्वती ।
तासां तु संगमे स्नात्वा धन्यो याति परां गतिम् ॥

❖ **Testimonia**

Yogacintāmaṇi f. 79r (attrib. *Haṭhayoga*)

❖ **Commentary**

The referent of *bālaraṇḍā tapasvinī* here is unclear. In some manuscripts this verse is followed by one (3.94*1) in which *bālaraṇḍā* is identified as *sarasvatī*, which in the context of *śācticālana* could refer to the tongue. She could also be Kuṇḍalinī, who in 3.93*5 is located at the navel, which is said to be the location of Viṣṇu (e.g. *Dhyānabindūpaniṣat* 28–30). In his commentary on this verse in the *Bodhasāra* (1906: 137), Divākara says that the seizing of Kuṇḍalinī itself is the highest state of Viṣṇu (... *bālaraṇḍāṃ* ... *grhṇīyād vaśikuryāt tat tasyā vaśikaraṇam eva viṣṇor vyāpanalakṣaṇasya paramātmanah paramaṃ kevalaṃ ... padaṃ svarūpaṃ jñeyam*).

इडा भगवती गङ्गा पिङ्गला यमुना नदी ।
इडापिङ्गलयोर्मध्ये बालरण्डा सरस्वती ॥ ९४*१ ॥

The Blessed Gaṅgā is the Iḍā [channel], the river Yamunā is Piṅgalā, [and] the young widow, the Sarasvatī, is between Iḍā and Piṅgalā. (94*1)

पुच्छं प्रगृह्य भुजगीम् सुतामुद्रोधयेदभीः ।
निद्रां विहाय सा ऋज्वी ऊर्ध्वमुत्तिष्ठते हठात् ॥ ९५ ॥

Seizing her tail, the fearless [yogi] wakes the sleeping serpent. She shakes off sleep and is forced to stand up straight. (95)

94*1 included in $\alpha_2 \gamma_2 \eta_1 \eta_2 \pi_2 \pi_\omega \chi$ **94*1c** *iḍāpiṅgalayor madhye* $\gamma_2 \eta_1 \eta_2 \pi_2 \pi_\omega \chi$ (piṅgalāyor $\eta_2 \pi_\omega$)] tayor madhye prayāgaṃ tu α_2 **94*1d** *bālaraṇḍā* $\gamma_2 \eta_1 \eta_2 \pi_2 \pi_\omega \chi$] yas taṃ veda α_2 *sarasvatī* $\gamma_2 \eta_1 \eta_2 \pi_2 \pi_\omega$] ca kuṇḍalī χ sa vedavit α_2 **95** folio lost α_1 **95a** *pucchaṃ cett.*] pucche $\varepsilon_1 \varepsilon_2 \eta_2 \chi$ **pragrhya** $\alpha_2 \gamma_1 \gamma_2 \delta_1 \delta_2 \zeta_2 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] nigrhya $\varepsilon_1 \varepsilon_2 \zeta_3$ grhya η_1 **bhujagīm** $\gamma_2 \delta_1 \delta_2 \varepsilon_1 \varepsilon_2 \zeta_3 \pi_2 \chi$] bhujagī $\alpha_2 \zeta_2 \pi_1$ bhujagmī $\gamma_1 \pi_\omega$ bhujagmīm η_2 bhujagmīva η_1 **95b** *udbodayed/c* $\alpha_2 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \eta_1 \eta_2 \pi_2 \pi_\omega \chi$] udyodhayemḍ α_3 udrodhyamed γ_1 udbdhoyed (sic!) π_1 **abhiḥ** $\alpha_3 \gamma_1 \gamma_2 \varepsilon_1 \varepsilon_2$] abhi $\alpha_2 \pi_1$ abhiḥ $\zeta_2 \zeta_3$ api $\delta_1 \delta_2$ ca tāṃ $\eta_1 \eta_2 \pi_\omega \chi$ balāt π_2 **95c** *rjvī* $\gamma_1 \gamma_2 \delta_2 \varepsilon_1 \varepsilon_2 \zeta_3 \eta_1 \eta_2$] rjvīm $\alpha_3 \delta_1 \pi_2$ rjvīm π_1 rujvīm π_ω rajvī ζ_2 rajvām α_2 śaktir χ **95d** *ūrdhvam cett.*] kurddham ζ_2 **uttiṣṭhate cett.**] ākrṣyate ζ_2 **haṭhāt cett.**] kṣaṇāt π_2

94*1 cf. the verse inserted after 4.77 in the manuscripts of the δ group.

[3.94*1]

❖ Commentary

Verse 3.94*1, which has no known source, simply identifies the technical terms in 3.94, namely, *gaṅgā*, *yamunā* and *bālaraṇḍā* as *iḍā*, *piṅgalā* and *sarasvatī*. The verse appears to be missing in α_3 , and a different version of it occurs in α_2 . The relevant folio is missing in α_1 . Nonetheless, the verse is absent in the most reliable manuscripts of the ε , γ , δ , and π groups, and so it is likely that it came into the text as a marginal note early in the transmission.

[3.95]

❖ Testimonia

Haṭharatnāvalī 2.118, *Yogacintāmaṇi* f. 79r (attrib. HP)

pucchaṃ YCM] pucche HRĀ

abhiḥ HRĀ] abhi YCM

प्रविस्तृतास्यैव फणावती सा
 प्रातश्च सायं प्रहरार्धमात्रम् ।
 प्रपूर्य सूर्यात्परिधानयुक्त्या
 प्रगृह्य तिर्यक्परिचालनीया ॥ ९५*१ ॥

The yogi should breathe in through the solar channel, take hold of the open-mouthed hooded [serpent] by wrapping a cloth around [her] and move her sideways for an hour and a half in the morning and evening. (95*1)

95*1 included in all except $\alpha_2\alpha_3\delta_2$ folio lost α_1 **95*1a** *pravistṛtāsyai* *em.*] *pravistṛtasya* π_1 *pavisthitasya* ϵ_1 *pathi sthitasya* ϵ_2 *paristhitasya* ζ_3 *prṣṭisthitasya* π_ω *paristhitā* [sai] η_1 *paristhitā* *ca* $\gamma_1\gamma_2\delta_1\zeta_2\pi_2$ *avasthitasya* η_2 *avasthitā* *ca* χ **95*1b** *prātaś ca sāyaṃ* *cett.*] *prāṇaś ca sāyaṃ* ϵ_1 *prātaś tu sāyaṃ* ζ_3 **95*1c** *prapūrya* $\gamma_2\delta_1\epsilon_2\zeta_2\zeta_3\pi_\omega\chi$] *prapūrvva* γ_1 *prapūjya* ϵ_1 *prasūrya* η_1 *prasārya* $\eta_2\pi_1\pi_2$ **95*1d** *tiryak paricālanīyā* ϵ_2] *tirya paracālanīyāṃ* ϵ_1 *niryāt paricālanīyā* $\pi_1\pi_\omega$ *niryāt paricālanīyāt* ζ_2 *niryātya paricālanīyā* ζ_3 *niyāt* pavicālinī sā* γ_1 *niryātya avicālinī sā* $\gamma_2\delta_1$ *te yā *paricālanīy[ai]* η_1 *nityaṃ paricālanīyā* $\pi_2\chi$ *paricālanīyā* η_2

[3.95*1]

❖ Testimonia

Yogacintāmaṇi f. 79r (attrib. *Haṭhayoga*), *Yogalakṣṇāvalī* f.30v

pravistṛtāsyai *phaṇāvati sā*] *paristhitā* *ca* *phaṇāvati sā* YCM, *vajrāsanasthā* *bhujagī* *pragrhya* YLĀ
sūryāt YLĀ] *sauryā* YCM
paridhānayuktyā] *paridhānamuktā* YCM, *paridhānayuktā* YLĀ
pragrhya *tiryak paricālanīyā*] *pragrhya* *niryāti vicālitā sā* YCM, *pāyūṃ samākumcyā* *ca cālanīyā* YLĀ

Cf. *Haṭhasaṅketacandrikā* f. 110v–111r (attrib. HP)

तद्विधिमाह ।

परिस्थिता चैव फणावती सा

प्रातश्च सायं प्रहरार्धमात्रं ।

प्रपूर्य सूर्यात्परिधानयुक्ता

प्रगृह्य तीर्थात्परिचालनीया ॥

परिधान[अ]युक्तेति द्वादशाङ्गुलप्रमितसितसूक्ष्मचतुरङ्गुलविसृतशुद्धवस्त्रखण्डेन दृढं वेष्टता सा प्रसिद्धा [फ]अणावती सुषुम्णात्मका अरुन्धती जिह्वैव कुण्डलिनी ॥ उक्तं च ॥

अरुन्धती भवेज्जिह्वा ध्रुवो नासाग्रमण्डलमिति ॥

तां जिह्वां लंबिकायोगेनोर्ध्वं तालवन्तर्ध्ममध्यदेशे विहितां ततस्तीर्थाद्भूम्यात्प्रगृह्य अधः कृत्वा तस्या गुरु

वितस्तिप्रमितं दैर्घ्यं विस्तारं चतुरङ्गुलम् ।
मृदुलं धवलं प्रोक्तं वेष्टनाम्बरलक्षणम् ॥ ९५*२ ॥

It is said that the characteristics of the cloth for wrapping around [the tongue] are that it is a handspan long, four fingerbreadths wide, soft and white. (95*2)

95*2 included in all except $\alpha_2\alpha_3$ folio lost α_1 **95*2a** *vitastipramitaṃ dairghyaṃ* $\varepsilon_1\varepsilon_2\zeta_2\pi_\omega$] *vitastipramita-dairghyaṃ* $\zeta_3\eta_1$ *vitastipramitaṃ dirghaṃ* $\gamma_1\gamma_2\delta_1\delta_2\eta_2\pi_2$ *vitastipramitaṃ divyaṃ* π_1 *ūrdhvaṃ vitastimātraṃ tu* χ **95*2b** *vistāraṃ* $\gamma_1\delta_1\delta_2\zeta_3\eta_1\eta_2\pi_2\pi_\omega\chi$] *vistāraś* ε_1 *vistāre* $\gamma_2\varepsilon_2\zeta_2\pi_1$ **95*2c** *mṛdulaṃ* *cett.*] *mṛddalaṃ* ε_1 *mṛlaṃ* δ_1 **95*2d** *veṣṭanāmbara* $\varepsilon_2\zeta_3\eta_1\eta_2\pi_1$] *veṣṭatāmbara* π_ω *veṣṭitāmbara* $\varepsilon_1\chi$ *veṣṭanāmbala* γ_2 *veṣṭanāmba* π_2 *vaṣṭanāmbara* $\gamma_1\zeta_2$ *veṣṭanādhāra* $\delta_1\delta_2$

95*2 = 3.32*5 • After this verse, the ε manuscripts have three additional verses from unknown source (*kṛtvātha dohanaṃ ... gulphau karadvayāt*). • χ has 3.63 after this verse.

पदिष्टवर्त्मना चालनं विधेयमिति संकेतः[॥] चालनं तु खेचरी मुद्रा साधनवद्विधेयं[॥] तीर्थं भ्रूमध्यः[॥]

❖ Commentary

Verses 3.95*1–2 are absent in α_2 and α_3 . They introduce the idea of awakening *kuṇḍalinī* by moving the tongue with a cloth, which is a practice called *sarasvaticālana* in the *Gorakṣaśataka* (16–25). These verses do not have a known source and are somewhat obscure unless one is aware of the more coherent explanation of this practice in the *Gorakṣaśataka*. In his *Haṭhasaṅketacandrikā* (see testimonia), Sundaradeva makes sense of this verse by equating the tongue with *Kuṇḍalinī*. This enables him to understand the reference to the cloth (*paridhāna*) as the technique of wrapping the tongue in a cloth and milking it (i.e. *sarasvaticālana* in the *Gorakṣaśataka*). This interpretation also makes sense of the next verse in the *Haṭhapradīpikā* (3.11), which describes the cloth.

[3.95*2]

❖ Sources

Cf. *Gorakṣaśataka* 20cd

द्वादशाङ्गुलदैर्घ्यं चाम्बरं चतुरङ्गुलम्

❖ Testimonia

Yogabīja 81 (South Indian recension), *Yogacintāmaṇi* f. 74r (attrib. *Yogabīja* in the context of *khecarīmudrā*), *Haṭhayogasaṃhitā* p. 44

dairghyaṃ YB] *dirgha* YCM, *dirghaṃ*
vistāraṃ YCM] *vistāre* YB HYS
proktaṃ YB YCM] *sūkṣmaṃ* HYS
āmbara YB HYS] *ādhāra* YCM

❖ Commentary

This verse was likely added to explain ‘by the method of the cloth’ (*paridhānayuktyā*) in the

वज्रासनस्थितो योगी चालयित्वा तु कुण्डलीम् ।
कुर्यादनन्तरं भस्त्रीं कुण्डलीमाशु बोधयेत् ॥ ९६ ॥

Sitting in *vajrāsana*, the yogi should stimulate Kuṇḍalinī and immediately afterwards perform *bhastrī*. He quickly awakens Kuṇḍalinī. (96)

भानोराकुञ्चनं कुर्यात्कुण्डलीं चालयेत्ततः ।
मृत्युवक्रगतस्यापि तस्य मृत्युभयं कुतः ॥ ९७ ॥

[The yogi] should contract the sun and then stimulate Kuṇḍalinī. Even if he were in the jaws of death, why would he fear death? (97)

96 folio lost α₁ 96a *vajrāsana cett.*] vajrāsane π₂χ 96b *cālayitvā cett.*] vārayitvā π₁ tu γ₁γ₂δ₁δ₂ε₁ε₂ζ₂π₁π₂π_ω] ca α₂ζ₃η₂χ om. η₁ 96c ante *kuryād add.* sūryabhedāt γ₁δ₂ *kuryād* α₂ε₁ε₂η₁η₂π₁π₂π_ωχ] sūryād γ₁γ₂δ₁δ₂ζ₂ζ₃ *anantaram cett.*] vanara γ₁ *bhastrīm* ε₁ζ₃η₂π₁] *bhastrī* α₂γ₁δ₁δ₂ε₂ *bhasrī* γ₂ *bhastrī* ζ₂π_ω *bhastrām* π₂χ *illeg.* η₁ 96d *kuṇḍalīm āśu bodhayet cett.*] om. α₂ 97a *bhānor cett.*] bhānur π₁ om. α₂ lost α₁ *ākuñcanam kuryāt* γ₁γ₂δ₂ε₁ε₂ζ₂ζ₃π₁π₂π_ωχ] ++ canam kuryāt α₃ ākuñcanam puryāt δ₁ ākuñcanenaiva η₂ ākunaivaivam η₁ om. α₂ lost α₁ 97b *cālayet cett.* incl. α₃] cālayan γ₁ bodhayet α₁α₂ *tataḥ cett.*] tadā η₂ 97c *mṛtyu cett.*] mṛtyor η₂ *vaktra cett.* incl. α₃] vaktram ε₁π_ω vakra γ₁ vajra α₂

previous verse. One would expect to read *caturaṅgulavistāram* in the second verse quarter, and the current reading is probably a result of the metre.

[3.96]

❖ Testimonia

Yogabija 111 (South Indian recension), *Yogacintāmaṇi* f. 79r (attrib. *Haṭhayoga*), *Haṭhasaṅketacandrikā* f. 111r

kuryād YB] sūryād YCM HSC

❖ Commentary

Bhastrī or *bhastrikā kumbhaka* is taught at 2.60–68. The reference to *vajrāsana* may be pointing to the practice of *uḍḍiyāna*, which was described earlier in the chapter and is supposed to awaken Kuṇḍalinī. The contraction of the sun mentioned in the next verse supports this.

[3.97]

❖ Testimonia

Yogabija 83 (South Indian recension), *Yogacintāmaṇi* f. 79r (attrib. *Haṭhayoga*)

vaktra YCM] vartma YB

Cf. *Haṭhasaṅketacandrikā* f. 111r

भानोराकुञ्चनं कुर्यात्कुण्डलीं चालयेत्त्वतः ।

नासादक्षिणमार्गवाहिपवनात्प्राणेऽतिदीर्घाकृते
चन्द्राम्भःपरिपूरितामृततनुः प्राग्घण्टिकायास्तथा ।
सिञ्चन्कालविशालवह्निवशगान्धूरन्ध्रनाडीगणान्
तत्कायं कुरुते पुनर्नवतरं जीर्णद्रुमस्कन्धवत् ॥ ९७*१ ॥

When *prāṇa* has been greatly extended as a result of breath flowing through the path of the right nostril, [the yogi], with his body already immortal, filled with the nectar of the moon from the uvula in that way, sprinkling [with nectar] the network of channels at the aperture at [the centre of] the brow that have been subjugated by the mighty fire of time, makes his body completely new again like the trunk of a withered tree [when it regenerates]. (97*1)

97*1 included in all except $\alpha_1\alpha_2\alpha_3$ found after 3.101*1 without commentary χ
97*1a *daṣṣiṇamārgavāhi* $\gamma_1\gamma_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_\omega\chi$] *daṣṣiṇavāhimārga* π_2 *paścimavartmavāhi*
 $\delta_1\delta_2$ *da[kṣi]ṇa[n]ā...mārgeṇa* η_1 **pavanāt** $\epsilon_1\epsilon_2\zeta_2\eta_1\eta_2\pi_1\pi_\omega\chi$] *pavanot* ζ_3 *pavano* $\gamma_2\delta_1\delta_2\pi_2$
pavana γ_1 **prāṇe** $\gamma_1\delta_2$] *prāṇo* $\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega\chi$ *ghrāṇe* $\gamma_2\pi_2$ *ghrāṇo* δ_1 **'tidirghikṛte**
em.] *'krteś* γ_2 *'krtaś* $\delta_2\zeta_3\eta_1\chi$ *tidirghākṛtaś* γ_1 *tidirghākṛtiś* $\zeta_2\eta_2$ *tirghikṛtiś* (*'krtaś pc?*) δ_1
tidirghī tataś ϵ_1 *pi dirghikṛtaś* $\epsilon_2\pi_1$ *dirghikṛtaḥ* π_ω *na dirghikṛtaḥ* π_2 **97*1b** *candrāmbhaḥ*
 $\epsilon_1\zeta_3\eta_1\eta_2\pi_2$] *candrāmbhaḥ* $\gamma_1\gamma_2\epsilon_2\chi$ *candrāntaḥ* $\delta_1\delta_2$ *caṇḍrāṁśāt* π_1 *caṇḍrāṁgāt* π_ω *caṇḍrād[vā]*
 ζ_2 **paripūritāmṛtatanuḥ** $\gamma_1\gamma_2\epsilon_1\epsilon_2\zeta_2\eta_2\pi_1\pi_2\chi$] *paripūrṇatāmṛtatanuḥ* ζ_3 *paripūritāmṛtyutanuḥ*
 π_ω *paripūritā.....* η_1 *paripūrya pūritatanuḥ* $\delta_1\delta_2$ **prāg** *cett.*] *prā* $\delta_1\epsilon_2\pi_2$ **ghaṇṭikāyās**
tathā $\gamma_1\delta_1\delta_2\zeta_2\eta_2\pi_2$] *'kāyāḥ pathā* π_1 *'kāyā[pa]thā* π_ω *'kāyā yadā* ϵ_1 *'kāyās tataḥ* χ *'kāyās tadā*
 γ_2 *'kāyāḥ sadā* $\epsilon_2\zeta_3$ *...kāyā...* η_1 **97*1c** *siñcan* *em.* (cf. *Amaraughasāsana*)] *chindan* $\zeta_2\zeta_3$
chimdat π_1 *chamdaḥ* π_2 *chinnat* $\eta_2\pi_\omega$ *chittvā* χ *bhinnan* $\gamma_2\delta_1\delta_2$ *bhidan* γ_1 *{[bhi]}śandan* ϵ_1
binduḥ ϵ_2 *[piṃ]..* η_1 **visāla** *cett.*] *vikāla* ϵ_1 **vahni** *cett.*] *vadri* π_1 *pāśa* ζ_3 *om.* γ_1 **vaśagān**
 $\gamma_1\gamma_2\delta_2\eta_1\pi_\omega$] *vaśagā* $\delta_1\zeta_3$ *vaśagāt* $\epsilon_1\epsilon_2\eta_2$ *vaśanān* ζ_2 *vaśagaṃ* χ *paramān* π_1 *pavanān* π_2 **bhrū**
cett.] *bhū* ζ_3 *tū* γ_1 *bhrṃ* π_ω *ku* ϵ_1 *prāg* η_2 **nāḍigaṇān/gaṇāms** *cett.*] *nāḍigaṇāt* $\epsilon_2\eta_2$
nāḍiguṇān π_1 *nāḍigataṃ* χ *nā_n* γ_1 **97*1d** **tat** $\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\pi_2\chi$] *taṃ* $\gamma_1\gamma_2\delta_1\delta_2\eta_1\pi_1\pi_\omega$ **kāyaṃ**
cett.] *kāryaṃ* η_2 **jirṇa** $\gamma_2\delta_1\epsilon_2\pi_1\pi_2$] *jirṇaṃ* $\delta_2\epsilon_1\pi_\omega$ *chimjirṇaṃ* ζ_2 *chinna* $\eta_2\chi$ *chinnaṃ* ζ_3 *kṛnta*
 η_1 *bhasma* γ_1

मृत्युवक्रगतस्यापि तस्य मृत्यु[भ]यं कुतः ॥

अस्यार्थः सूर्यानाड्याकर्षणेन बह्वेः प्राचुर्यं तस्माज्ज्वलनतेजसा अपानवाय्वाकर्षणेन वा कुण्डल्याबोधो भ
वति ।] तस्य शक्तिचालनकृताभ्यासस्य मृत्युभयं कुत इति ॥]

❖ Commentary

In *Jyotsnā* 3.116, Brahmānanda understands *bhānor ākuñcanaṃ* as a contraction of the navel. In contrast, Sundaradeva, in his *Haṭhasaṃketacandrikā* (see testimonia), interprets it as drawing *prāṇa* through the sun channel (*sūryanāḍyākaraṣaṇa*), thereby intensifying the bodily fire.

[3.97*1]

❖ Sources

Amaraughaśāsana 6.1–2 (sic; a single *śārdūlavikrīḍita* verse is numbered thus)

dakṣiṇa] paścima AŚ
 vāhi] vāha AŚ
 prāṇo] prāṇe AŚ
 candrābhahparipūrītāmṛtatanuḥ] candrāmbupratisāraṇāṃ sukr̥tinaḥ AŚ
 kāyās tathaḥ] kāyāḥ pathaḥ AŚ
 vaśagān bhrūrandhra] vaśagaṃ bhūtvā sa AŚ
 nāḍigaṇān] nāḍisatam AŚ, nāḍigatam AŚ*v.l.*, nāḍigaṇam AŚ*v.l.*
 tat kāyam] tat kāryam AŚ

❖ Testimonia

Yogacintāmaṇi f. 79r (attrib. *Haṭhayoga*)

pavanāt] pavano YCM
 prāṇo] ghrāṇe YCM
 kṛte] kṛtaḥ YCM
 kāyās tathaḥ] kāyās tataḥ YCM
 siñcan] bhindan YCM
 tat kāyam] tam kāyam YCM

❖ Commentary

Verse 3.97*1 is absent in the α group. It is very close to a verse in the *Amaraughaśāsana*, which is likely to be its source, although the date of the *Amaraughaśāsana* is yet to be firmly established. This verse's import of rejuvenating the body by flooding it with nectar is not directly connected with those proceeding it. Its meaning is not clear in the published edition of the *Amaraughaśāsana* and we are not confident of the readings adopted in our edition nor the meaning of the verse.

कुण्डलीं चालयित्वा तु कुर्याद्भस्त्रीं विशेषतः ।

एवमभ्यसतो नित्यं यमिनः शङ्कते यमः ॥ ९७*२ ॥

After stimulating Kuṇḍalinī, the yogi should perform *bhastrī* in particular. The god of death is afraid of the ascetic who regularly practises in this way. (97*2)

97*2 included in all except $\alpha_1\alpha_2\alpha_3$ found after 3.101*1 with the previous verse χ
97*2a kuṇḍaliṃ $\delta_1\delta_2\varepsilon_2\eta_1\pi_1\pi_2\chi$] kuṇḍali $\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_\omega$ kuṇḍaliṃ η_2 °tvā tu $\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\chi$] °tvātha $\zeta_3\eta_2\pi_1\pi_2$ °tvacca γ_1 °tvādhaḥ π_ω illeg. η_1 **97*2b kuryād bhastrīm** $\delta_2\varepsilon_1\varepsilon_2\zeta_3\eta_1\pi_1$] kuryād bhastrī $\delta_1\zeta_2\pi_\omega$ kuryād bhastrām η_2 bhasrī kuryād $\gamma_1\gamma_2$ bhastrām kuryād $\pi_2\chi$ **97*2c evam cett.**] etad ε_1 **abhyasato** $\varepsilon_2\zeta_3\chi$] abhyāsato $\gamma_1\gamma_2\delta_1\varepsilon_1\zeta_2\pi_2$ abhyasyato $\delta_2\eta_2$ abhyasyatām π_1 abhyasyatā π_ω ... syat. η_1 **97*2d yaminaḥ śaṅkate yamaḥ cett.**] yamir na kurute yamaḥ ε_2 yamino yamabhiḥ kutaḥ χ

[3.97*2]

❖ Testimonia

Yogacintāmaṇi f. 79r (attrib. *Haṭhayoga*), *Haṭhasaṅketacandrikā* f. 111v–112r

bhastrīm HSC] bhastrām YCM

śaṅkate yamaḥ YCM] śaṃphate manaḥ HSC

❖ Commentary

Verses 3.97*2–3 are absent in the α group and have no known source. They elaborate further on the instruction to practise *bhastrī kumbhaka* in 3.96. The practice of other *kumbhaka*s for moving Kuṇḍalinī is mentioned in 3.97*3.

The reading *abhyāsato* in 3.97*2c, which is attested by manuscripts of the γ group and the testimonia, is possible but seems to be a corruption of the participle, *abhyasato*.

तदाभ्यसेत्सूर्यभेदमुज्जायीं चापि शीतलीम् ।

एवमभ्यासयुक्तस्य शमनो यमिनः कुतः ॥ ९७*३ ॥

Then [the yogi] should practise *sūryabheda*, *ujjāyī* and also *śitalī*.
Where is the god of death for the ascetic engaged in the practice in
this way? (97*3)

97*3 included in all except $\alpha_1\alpha_2\alpha_3\delta_2\chi$ **97*3a** *tadābhyaset* $\gamma_1\gamma_2\zeta_2\eta_1\pi_1\pi_\omega$ *tadābhyasyet* η_2
tad abhyaset $\delta_1\zeta_3\pi_2$ *tathābhyaset* $\varepsilon_1\varepsilon_2$ **sūryabhedam** *cett.*] *sūryabhede* ζ_3 **97*3b** *ujjāyīm*
 $\gamma_1\gamma_2\varepsilon_1\varepsilon_2\eta_1\eta_2\pi_1\pi_2\pi_\omega$ *ujjāi* ζ_2 *ujjāyām* ζ_3 *ujrākhyām* δ_1 **cāpi** *cett.*] *vāpi* ζ_3 [vā].. η_1 *api* δ_1
97*3c *yuktasya* *cett.*] *yogena* η_2 **97*3d** *śamano* $\pi_2^{\text{pc}}\varepsilon_1\eta_2\pi_\omega$ *śamino* $\pi_2^{\text{ac}}\zeta_2\eta_1\pi_1$ *śramas tu* ζ_3
yamas tu $\gamma_1\gamma_2\delta_1$ *yamino* ε_2 **yaminaḥ** *cett.*] *yamina* π_1 *yaminam* π_ω **kutaḥ** *cett.*] *kva ca* π_2

[3.97*3]

❖ **Testimonia**

Yogacintāmaṇi f. 79r (attrib. *Haṭhayoga*)

cāpi YCM] *vāpi* HSC

śamano] *yamas tu* YCM HSC

❖ **Commentary**

On why this verse is in greyscale, see the note to 3.97*2.

मुहूर्तद्वयपर्यन्तं निर्भयं चालनादसौ ।

ऊर्ध्वमाकृष्यते किञ्चित् सुषुम्णा कुण्डलीगता ॥ ९८ ॥

As a result of fearlessly moving [Kuṇḍalinī] for one hour 36 minutes (two *muhūrtas*), Suṣumnā at Kuṇḍalinī is drawn up slightly. (98)

98a *om.* δ_2 **98b** *om.* δ_2 **nirbhayaṃ** $\eta_1\eta_2\chi$] nirbhayaṃs ζ_2 nirbhayaś $\alpha_1\alpha_2\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_2\pi_\omega$ nirbharaṃ $\gamma_1\gamma_2\delta_1$ **cālanād asau** $\alpha_1\alpha_2\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\pi_2\pi_\omega\chi$] calanād asau δ_1 calanādiṣu π_1 cālayet imāṃ $\varepsilon_1\varepsilon_2$ vā diśodiśa η_2 **98c** *om.* $\delta_1\delta_2$ **ākṛṣyate cett.**] ākrte ζ_3 **98d** *om.* $\delta_1\delta_2$ **suṣumnā kuṇḍalīgataḥ** $\alpha_2\varepsilon_1\varepsilon_2\zeta_2$] suṣumnā kuṇḍalīgataḥ α_1 + + + + ḍa[l]i[ga]taḥ α_3 suṣumnāṃ kuṇḍalī-gatā π_ω suṣumnāṃ kuṇḍalīgatāṃ π_1 suṣumnāgatakunḍalī $\gamma_1\gamma_2\zeta_3\pi_2$ suṣumnāyāṃ samudgatā χ suṣumnāyāḥ samuddhṛtaḥ η_2 *om.* η_1

[3.98]

❖ Sources

Gorakṣaśataka 22c–23b

nirbhayaṃ] nirbhayaś GŚ, nirbharaś GŚv.l., nirbhayāc GŚv.l.

cālanād asau] cālayet imāṃ GŚ

ākṛṣyate GŚ] ākarṣayet GŚv.l.

suṣumnā kuṇḍalīgataḥ GŚ] suṣumnāṃ kuṇḍalīgatāṃ GŚv.l., suṣumnā kuṇḍaliyutā GŚv.l.

Cf. *Śivasamhitā* 4.109

गुरूपदेशविधिना तस्य मृत्युभयं कुतः ।

मुहूर्तद्वयपर्यन्तं विधिना शक्तिचालनम् ॥

❖ Testimonia

Haṭharatnāvalī 2.121, *Yogacintāmaṇi* f. 79r (ab only) (attrib. *Haṭhayoga*)

nirbhayaṃ] nirbhitaś HRĀ, nirbhayaś YLĀ, nirbharaṃ YCM

cālanād asau] cālayet asau HRĀ, cālayet imāṃ YLĀ, dhi vai YCM

ūrdhvam ākrṣyate HRĀ] ākrṣya tau HRĀv.l.

kuṇḍalī gatā HRĀv.l.] suṣumnāṃ kuṇḍalīgatāṃ HRĀ, suṣumnā kuṇḍaliyutā YLĀ

❖ Commentary

As noted in our introduction, Svātmārāma appears not to have understood the practice of *śakticālana* in the same way as his primary source text for its description, the *Gorakṣaśataka*, in which a cloth is wrapped around the tongue so that it can be repeatedly pulled, thereby lifting up the base of the central channel. He does not include the *Gorakṣaśataka* verses which mention the tongue or the cloth (but some later recensions of the *Haṭhāpradīpikā* do introduce them). Verses 98 and 99 suggest that he understood the practice to involve repeated contraction of the region of the sun at the lower end of the central channel. The result is the same, namely that Kuṇḍalinī is awakened and uncoils herself, thereby allowing Prāṇa to enter the central channel.

तेन कुण्डलिनी तस्याः सुषुम्णायाः समुद्धृता ।
जहाति तस्मात्प्राणोऽयं सुषुम्णां व्रजति स्वतः ॥ ९९ ॥

Extracted from Suṣumṇā by this [practice], Kuṇḍalinī leaves it. As a result of this, *prāṇa* automatically enters Suṣumṇā. (99)

99 *om.* $\delta_1\delta_2$ **99a** *tena kuṇḍalinī cett.] om.* η_1 **tasyāḥ** $\alpha_1\gamma_1\gamma_2\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi]$ *tasyā* $\alpha_2\varepsilon_1\pi_\omega$
tasyāt α_3 *tasya* ε_2 *om.* η_1 **99b** *suṣumṇāyāḥ* $\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\eta_2]$ *suṣumṇāyā* $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1\pi_2\pi_\omega\chi$
suṣumṇāyām ε_2 **samuddhṛtā** $\alpha_2\alpha_3\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\eta_2\pi_\omega]$ *samudbhutā* α_1 *mukhaṃ dhruvam* $\pi_1\pi_2\chi$
mukhaṃ dṛḍhaṃ dhruvaṃ ε_1 *mukhaṃ dṛḍhaṃ* ε_2 **99c** *jahāti cett.] na yāti* η_2 **99d** *svataḥ*
 $\varepsilon_1\zeta_3\eta_1\chi]$ *svanaḥ* $\alpha_1\zeta_2\pi_1\pi_\omega$ *svayam* $\alpha_2\gamma_1\gamma_2\pi_2$ *sthitā* ε_2 *niścalaḥ* η_2

[3.99]

❖ Sources

Gorakṣaśataka 23c-24b

suṣumṇāyāḥ samuddhṛtā] suṣumṇāyā mukhaṃ dhruvam GŚ

❖ Testimonia

Haṭhatattvakaumudī 44.25

suṣumṇāyāḥ samuddhṛtā] suṣumṇāyā mukhaṃ dhruvam HTK

तस्मात्संचालयेन्नित्यं शब्दगर्भामरुन्धतीम् ।

तस्याः संचालनेनैव योगी रोगैः प्रमुच्यते ॥ १०० ॥

Therefore [the yogi] should regularly make Arundhatī move, she who contains speech. By making her move the yogi is freed from diseases. (100)

100 om. $\delta_1\delta_2$ **100a** *tasmāt cett.*] *kasmāt* γ_1 **100b** *śabdagarbhām* $\alpha_2\varepsilon_1\varepsilon_2\pi_1\pi_2\pi_\omega$] *śabda-*
gamdhām α_1 *dhām* η_1 *śambhugarbhām* $\gamma_1\gamma_2\zeta_2\zeta_3$ *sukhasuptām* χ *suśasuptām* η_2 **arund-**
hatim cett.] *sarasvatīm* $\varepsilon_1\varepsilon_2\pi_1\pi_2$ **100c** *tasyāḥ* $\alpha_1\alpha_2\zeta_3\pi_2\pi_\omega\chi$] *tasyām* η_2 *tasmāt* π_1 *yasyāḥ*
 $\gamma_1\gamma_2\varepsilon_1\varepsilon_2\zeta_2$ [ya] .. η_1 **saṃcālanenaiva** $\alpha_1\alpha_2\pi_1\pi_2\pi_\omega\chi$] *saṃcālanenāśu* $\gamma_1\gamma_2\varepsilon_1\varepsilon_2\zeta_3$ *saṃcālayenāśu*
 $\zeta_2\eta_2$... *lanen.* ... η_1 **100d** *rogaiḥ/rogair cett.*] [r]. .air γ_1 *rogoḥ* π_ω *rogāt* $\eta_2\pi_1$ **pramucyate**
 $\alpha_1\alpha_2\varepsilon_1\varepsilon_2\eta_1\eta_2\pi_2\pi_\omega\chi$] *pramuṃcati* π_1 *vimucyate* $\gamma_1\gamma_2\zeta_2\zeta_3$

[3.100]

❖ Sources

Gorakṣaśataka 26cd–27ab

garbhām arundhatim] *garbhām sarasvatim* GŚ
tasyāḥ] *yasyāḥ* GŚ

❖ Testimonia

Yogalakṣaṇāvalī f. 31r (attrib. *Gorakṣaśata*), *Haṭhasaṅketacandrikā* f. 112r (attrib. HP)

garbhām arundhatim HSC] *garbhām sarasvatī* YLĀ
tasyāḥ] *asyāḥ* YLĀ, *yasyāḥ* HSC
cālanenaiva] *cālanenaivam* YLĀ, *cālanenāśu* HSC
yogī rogaḥ *pramucyate* HSC] *rogā naśyaṃti niścitaṃ* YLĀ

Cf. *Haṭharatnāvalī* 2.122

सूर्येण पूरयेद्वायुं सरस्वत्यास्तु चालयेत् ।
शब्दगर्भाचालनेन योगी रोगैः प्रमुच्यते ॥

❖ Commentary

In the *Gorakṣaśataka* (26cd–27ab), the source text, this verse occurs in a passage on *sarasvatī-cālana*, which is the practice of moving the tongue (i.e. *sarasvatī*) by wrapping a cloth around it and tugging it in order to raise the lower end of the *Suṣumṇā*. In the *Gorakṣaśataka*, *Sarasvatī* is said to be another name for *Arundhatī* and, since the tongue is instrumental for speech and *sarasvatī* is the name of a Goddess identified with speech (*vāc*), the *Gorakṣaśataka*'s reading of *śabdagarbhām sarasvatīm* makes good sense. However, it seems that Svātmārāma has changed 3.100b to read *śabdagarbhām arundhatim* and has understood *arundhatī* as *Kuṇḍalinī*. This is affirmed in longer versions of the *Haṭhapradīpikā* (3.93*2) that contain a verse on synonyms of *Kuṇḍalinī*, which include *Arundhatī*. We are yet to find *Arundhatī* equated with *Kuṇḍalinī* in a text composed before the *Haṭhapradīpikā* but this identification is found in subsequent compendiums and commentaries (e.g. *Yogacintāmaṇi* f. 78v, *Yuktabhavadeva* 7.300, *Jyotsnā* 104, 119, *Yogaprakāśikā* 5.166).

येन संचालिता शक्तिः स योगी सिद्धिभाजनम् ।
किमत्र बहुनोक्तेन कालं जयति लीलया ॥ १०१ ॥

The yogi who has made Kuṇḍalinī move is worthy of success. There is no point in speaking at length about this. He easily conquers death. (101)

ब्रह्मचर्यव्रतस्यैव नित्यं हितमिताशिनः ।
मण्डलाद्दृश्यते सिद्धिः कुण्डल्यभ्यासयोगिनः ॥ १०१*१ ॥

For the yogi who observes celibacy, always eats a healthy and measured diet, and practises with Kuṇḍalinī, success is seen after forty days (*maṇḍalāt*). (101*1)

101 *om.* ḍ₁ḍ₂ **101a** *saṃcālītā cett.*] *saṃcālītā* ζ₂ *saṃcalatā* α₁ *sa cālītā* γ₂ **101b** *siddhi cett.*] *siddha* α₃ *mukti* γ₁γ₂ **bhājanam cett.**] *bhājana* α₂ *bhājanaḥ* ε₁ε₂π₂ .. *janaḥ* η₁ **101d** *jayati cett.*] .. *yalati* η₁ *vrajati* η₂ **101*1** included in all except α₁α₂α₃ḍ₂ **101*1a** *brahmacaryavratasyaiva* ε₁ε₂ζ₃π_ω] °*ratasyaiva* ḍ₁η₁χ °*rataś caiva* ζ₂ *brahmacaryāvatastaiva* π₁ *brahmacarye ca tasyaiva* γ₂ *brahmacaryavratam* π₂ *brahmavatasyaiva* γ₁ *brahmadharmaratasyaiva* η₂ **101*1b** *hitamitāśinaḥ* γ₂χ] °*śini* π₁ °*śanaḥ* γ₁ḍ₁ε₁ζ₂π_ω °*śanam* ε₂π₂ °*śanaḥ* ζ₃ *mitahitāśinaḥ* η₂ *illeg.* η₁ **101*1c** *maṇḍalād* γ₂ε₁ε₂ζ₂ζ₃π₂χ] *maṇḍalā* γ₁η₂π₁π_ω *maṇḍalī* ḍ₁ *illeg.* η₁ **101*1d** *kuṇḍalya*° γ₂ε₁ε₂ζ₃π₂χ] *kuṇḍalyā* ḍ₁ζ₂η₂π_ω *kuṇḍalā* π₁ *kuṇḍalī* γ₁ *illeg.* η₁ **yoginaḥ** ε₁ε₂ζ₂ζ₃π_ωχ] *yogataḥ* γ₁γ₂ḍ₁η₁η₂π₁π₂

[3.101]

❖ Testimonia

Haṭharatnāvalī 2.123, *Yogalakṣaṇāvalī* (f. 31r) (attrib. *Gorakṣaśata*), *Haṭhasaṅketacandrikā* f. 112r (attrib. HP)

sa yogī siddhibhājanam HSC] sa yogī siddhibhājanaḥ HRĀ, śabdagarbhā tv arumdhati YLĀ
kālaṃ jayati līlayā HSC] mṛtyuṃ jayati līlayā HRĀ, tasya kālabhayaṃ na hi YLĀ

[3.101*1]

❖ Testimonia

Yogacintāmaṇi f. 79r (attrib. *Haṭhayoga*), *Haṭhasaṅketacandrikā* f. 112r–112v (attrib. HP)

vratasyaiva] ratasyaiva YCM, jatasyaiva HSC
hitamitāśinaḥ YCM] hitamitāṃ śanaḥ HSC

Cf. *Yogalakṣaṇāvalī* (f. 31r) (attrib. *Gorakṣaśataka*)

ब्रह्मचर्यव्रतस्यैव कुण्डल्यभ्यासयोगिनः ॥
मण्डलाद्दृश्यते सिद्धिरिति योगविदो विदुः ॥

❖ Commentary

अभ्यासनिःसृतां चान्द्रीं विभूत्या सह मिश्रयेत् ।
तद्वारणं तूत्तमाङ्गे दिव्यदृष्टिप्रदायकम् ॥ १०२ ॥

The yogi should mix with ash the fluid of the moon emitted as a result of the practice. Wearing that [mixture] on the head bestows divine sight. (102)

102 *om.* $\delta_1\delta_2$ found after 3.91 χ **102a** *abhyāsa cett.*] *abhyāsān* χ *abhyāsā* η_2 *abhasā* α_2 **niḥsṛtām** $\epsilon_1\zeta_3\pi_2\pi_\omega\chi$] *niḥsṛtā* η_1 *niḥsṛitām* η_2 *niṣṛtām* $\epsilon_2\pi_1$ *niṣṛtā* $\alpha_1\alpha_2$ *nibhṛtām* ζ_2 *sahitaṃ* $\gamma_1\gamma_2$ **cāndrīm** $\alpha_1\zeta_2\eta_2\pi_2\chi$] *cāndrī* $\alpha_2\zeta_3\eta_1\pi_\omega$ *cāndrīm* $\epsilon_1\epsilon_2$ *cāṃdrām* π_1 *candraṃ* $\gamma_1\gamma_2$ **102b** *miśrayet* $\epsilon_1\zeta_2\zeta_3\eta_1\eta_2\chi$] *miśritām* $\pi_1\pi_2\pi_\omega$ *miśritām* α_2 *miśritām* α_1 *micchayet* γ_1 *mūrchayet* γ_2 *kārayet* ϵ_2 **102c** *taddhāraṇam* $\zeta_2\zeta_3\pi_2$] *taddhāraṇā* $\gamma_1\gamma_2$ *tadvāraṇam* π_ω *yadvāraṇam* π_1 *tad dh.* η_1 *tad dhārayed* $\alpha_1\alpha_2\epsilon_1$ *tām dhārayed* η_2 *dhārayed ut°* $\epsilon_2\chi$ **tūttamāṅge** $\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$] *cottamāṅge* γ_2 *cottamāṅga* γ_1 *uttamāṅge* $\alpha_1\alpha_2\epsilon_1\eta_2$ *°tamāṅgena* ϵ_2 *°tamāṅgeṣu* χ *illeg.* η_1 **102d** *divya cett.*] *dirgha* $\alpha_3\pi_1\pi_2\pi_\omega$ **dr̥ṣṭipradāyakam** $\alpha_1\alpha_2\alpha_3\epsilon_1\epsilon_2\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$] *dr̥ṣṭipradāyini* $\gamma_1\gamma_2$ *dr̥ṣṭipradāy-* *iniṃ* η_2 *dr̥ṣṭiḥ prajāyate* $\eta_1\chi$

102 After this verse, α_2 has an additional line: आसनाभ्यासनं पूर्वा प्रयुक्तां मनसा चरेत् ।

Verse 3.101*1 has been omitted by α_1 and α_3 . It is in α_2 at the end of a block of verses (3.93*2–5, 93*7) that is excluded by α_3 . This block appears after 3.96 and appears to have been inserted from elsewhere. 3.101*1 has no known source and appears to have been added as a general laudatory statement on the benefits of practising with Kuṇḍalinī.

The meaning of *maṇḍalād* in 3.101*1c is not clear. Brahmānanda understands it as a period of time (i.e. forty days) but we are yet to find this attested elsewhere.

[3.102]

❖ Testimonia

Yogalakṣaṇāvalī f. 31r (attrib. *Gorakṣaśataka*)
tūttamāṅge] cottamāṅge YLĀ

Cf. *Haṭhasaṅketacandrikā* f. 112v (attrib. HP)

अभ्यासनिःसृतां चान्द्रीं विभूत्या सह मिश्रयेत् ।]
तद्वारणं तूत्तमाङ्गे दिव्यदृष्टिप्रदायकं ॥] १९
चान्द्रीं ललाटचन्द्रान्निःसृतां अभ्यासे श्रमजातां घर्मधारां तां विभूत्या विमिश्रयेत् । तामुत्तमाङ्गे शिरसि
धारयेदसौ साधकस्य दिव्यदृष्टिप्रदा भवतीत्यर्थः ।]

Cf. *Haṭhayogasamhitā* p. 41 (on *amarolī*)

अभ्यासान्निःसृतां चान्द्रीं विभूत्या सह मिश्रयेत् ।
धारयेदुत्तमाङ्गेषु दिव्यदृष्टिः प्रजायते ॥

❖ Commentary

In the witnesses of the earliest reconstructable recensions of the *Haṭhapradīpikā*, including the α manuscripts, this verse occurs in the section on *śakticālana*. This is also the case in the *Yogalakṣaṇāvalī*, *Haṭhasaṅketacandrikā* and the longer recensions of the *Haṭhapradīpikā* with six

द्विसप्ततिसहस्राणां नाडीनां मलशोधने ।
कुतः प्रक्षालनोपायः कुण्डल्यभ्यसनादृते ॥ १०२*१ ॥

For purifying the seventy-two thousand channels, there is no method of cleansing without the practice of Kuṇḍalinī. (102*1)

इति शक्तिचालनम् ।

102*1 included in all except $\alpha_1\alpha_2\alpha_3\pi_\omega$ **102*1a dvi** $\gamma_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2$] dvā $\gamma_1\delta_1\delta_2\chi$
102*1b malaśodhane $\eta_2\chi$] malaśodhanam $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_2$ **102*1c ku-**
taḥ $\delta_1\delta_2\varepsilon_1\zeta_3\chi$] kṛta ζ_2 gudaḥ γ_2 guda $\eta_1\eta_2$ aṃtaḥ π_2 aṃtaṃ π_1 ātma ε_2 om. γ_1
prakṣālanopāyaḥ $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_2\chi$] °pāyaṃ $\varepsilon_2\zeta_2\eta_1$ prakṣālano vāyuh π_2 prajvālano vāyu π_1 om.
 γ_1 **102*1d kuṇḍalyabhyasanād ṛte** χ] kuṇḍalyabhyasanād ṛte $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_2$ kuṇḍalibhyāsanād
ate π_1 kuṇḍalyabhyāsato vinā $\gamma_2\delta_2$ kuṇḍalyābhyāsato vinā $\gamma_1\delta_1$ kuṇḍalyabhyāsa iṣyate η_2
ku.... [bhyā] .. [mā] η_1 **postscript:** included in $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2$

and ten chapters. However, in the context of *śakticālana*, the referent of *cāndrī* is unclear. It appears to be understood as some sort of lunar fluid. In his *Haṭhasaṅketacandrikā* (see the testimonia), Sundaradeva defines it as a flow of perspiration (*gharmadhārā*) that arises from exertion in the practice and is emitted from the moon in forehead (*lalāṭacandra*). In the *Yogaparakāśikā*, Bālakṛṣṇa glosses it simply as nectar (*sudhā*) (5.182). In the *Haṭhayogasaṃhitā* (p. 41) and *Jyotsnā* (3.98), this verse is in the section on *amarolī*, which provides a clear referent of *cāndrī* as the cool middle flow of urine (see 3.96 [3.90 in our edition]).

[3.102*1]

❖ Testimonia

Yogacintāmaṇi f. 79v (attrib. *Haṭhayoga*), *Yogalakṣaṇāvalī* f. 31r (attrib. *Gorakṣasataka*)

malaśodhane] malaśodhanam YCM, api śodhanam YLĀ
kutaḥ prakṣālanopāyaḥ YCM] asatkalpaṃ smṛtaṃ siddhaiḥ YLĀ
abhyasanād ṛte YLĀ] abhyāsato vinā YCM

❖ Commentary

This verse is omitted by the α group. Its claim is not entirely consistent with the role of the *ṣaṭkarma*, which are cleansing techniques that do not require Kuṇḍalinī. It was likely added to the original text as a further laudatory statement on the practice of Kuṇḍalinī.

इति मुद्रा दश प्रोक्ता आदिनाथेन शंभुना ।
एकैका तासु यमिनां महासिद्धिप्रदायिनी ॥ १०३ ॥

Thus have the ten *mudrās* been taught by Śiva Ādinātha. Each of them can bestow liberation for those who observe the rules. (103)

103a *daśa cett.*] $\text{dabhā } \alpha_1 \text{ nava } \delta_1 \delta_2$ **103b** *ādināthena cett.*] $\text{hy ādināthena } \varepsilon_1 \varepsilon_2$ **103c** *ekaikā tāsū* $\alpha_1 \chi$] *ekaikaṃ tāsū* $\alpha_2 \alpha_3$ *ekaika tāsū* $\zeta_2 \delta_2$ *ekaiva tāsū* δ_1 *ekaikāpi su°* $\gamma_1 \gamma_2$ *karaṇe sarva* $\varepsilon_1 \varepsilon_2 \zeta_3$ *kāraṇe sarva* $\eta_2 \pi_1$ *kāraṇaṃ sarva* $\pi_2 \pi_\omega$ *k. ... sarva* η_1 **yaminām** $\alpha_1 \alpha_2 \alpha_3 \gamma_1 \gamma_2 \delta_1 \delta_2 \zeta_2 \chi$] *siddhānām* $\zeta_3 \eta_1 \eta_2$ *siddhinām* $\varepsilon_1 \varepsilon_2 \pi_1 \pi_2 \pi_\omega$ **103d** *mahāsiddhipradāyini* $\gamma_1 \gamma_2 \delta_1 \delta_2 \zeta_2 \chi$] *°pradāyani* $\alpha_1 \alpha_2$ *°pradā + +* α_3 *ekaikāpi kṣamaiva sā* $\varepsilon_1 \varepsilon_2 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_2 \pi_\omega$ (η_1 partly illegible)

103 χ has a different verse order: 3.106 \rightarrow 3.107 \rightarrow 3.104 \rightarrow 3.105 \rightarrow 3.103

[3.103]

❖ Testimonia

Haṭharatnāvalī 2.35, *Yogacintāmaṇi* f. 79v (attrib. granthāntara)

tāsū yaminām YCM] *mukhyā syān HRĀ*

❖ Commentary

Manuscripts of the ε , ζ , η , and π groups have a different reading for the second line; ‘each *mudrā* is capable of bringing about all powers’ (*karaṇe sarvasiddhinām ekaikāpi kṣamaiva sā*).

राजयोगं विना पृथ्वी राजयोगं विना निशा ।

राजयोगं विना मुद्रा विचित्रापि न राजते ॥ १०४ ॥

Without a king the earth is not resplendent, without the moon the night does not sparkle, without Rājayoga even the wonderful [practice of] *mudrā* does not shine. (104)

मारुतस्य विधिं सर्वं मनोयुक्तं समभ्यसेत् ।

इतरत्र न कर्तव्या मनोवृत्तिर्मनीषिणा ॥ १०५ ॥

[The yogi] should carry out all breath practice with his mind engaged. The wise man must not let his attention wander. (105)

104a *pr̥thvī cett.*] *pr̥thvīm* $\eta_2\pi_1$ *siddhī* ζ_3 *vṛddhi* ζ_2 **104b** *niśā cett.*] *niśām* η_2 *ny-athā* γ_1 **104d** *rājate cett.*] *śobhate* $\pi_2\chi$ **105** *om.* δ_2 **105a** *mārutasya vidhiṃ cett.*] *mārutābhyasanaṃ* $\varepsilon_1\zeta_3\eta_1$ *mārutābhyāsanaṃ* $\varepsilon_2\eta_2$ **sarvaṃ cett.**] *sarve* α_1 *sarvām* π_2 *mano* α_2 *kiṃcin* η_2 **105b** *manoyuktaṃ cett.*] *sadā yuktaṃ* α_2 **samabhyaset cett.**] *samācaret* $\eta_1\eta_2$ **105d** *manīṣiṇā cett.*] *manīṣiṇī* α_2 *manīṣiṇām* $\zeta_2\pi_\omega$.. [nī] .. η_1 *tu yoginām* ε_2

[3.104]

❖ Testimonia

Haṭharatnāvalī 1.16

❖ Commentary

The *Yogaparakāśikā* (5.186) interprets the similes in this verse as we have translated them, ‘Just as without a king [and] moon, the earth and night do not shine...’ (*yathā mahīpālaṃ candramasaṃ vinā pr̥thvīniśe na rājete...*). However, in *Jyotsnā* 3.126, Brahmānanda interprets the earth (*pr̥thvī*) as *āsana* because both are connected by the quality of steadiness (*sthairyaguṇayogāt*), and the night (*niśā*) as breath retention (*kumbhaka*) because both are characterised by the absence of movement of people and wind (*prāṇasañcārābhāvalakṣaṇaḥ*). Brahmānanda’s interpretation seems somewhat far-fetched.

[3.105]

❖ Testimonia

Haṭhasaṅketacandrikā f. 92v (attrib. HP)

mārutasya vidhiṃ sarvaṃ] *mārutābhyasanaṃ kiṃ cin* HSC
samabhyaset] *samācaret* HSC

खिलापि मध्यमा नाडी दृढाभ्यासेन योगिनाम् ।
आसनप्राणसंयाममुद्राभिः सरला भवेत् ॥ १०६ ॥

By means of a yogi's steady practice through postures, breath re-
tentions and *mudrās*, his central channel, even though untraversed,
becomes straight. (106)

उपासने विनिद्राणां राजयोगसमुद्रवत् ।
रुद्राणी चापरा मुद्रा भद्रां सिद्धिं प्रयच्छति ॥ १०७ ॥

And for those who are tireless in their dedication, the peerless *mudrā*
of Śiva bestows great perfection, like the ocean of Rājayoga. (107)

106 *om.* δ_2 **106a** *khilāpi* $\alpha_1\alpha_2\gamma_2\delta_1\pi_1\pi_2\pi_\omega$] *sthirāpi* γ_1 *calāpi* $\zeta_2\zeta_3$ *vilāpi* ϵ_1 *vināpi* $\eta_1\eta_2$ *suṣumnā* ϵ_2 *iyam* *tu* χ **madhyamā** *cett.*] *madhyamām* η_2 *madhyana°* π_1 *illeg.* η_1 **nāḍī** *cett.*] *..ḍim* η_1 *°ḍi* *ca* π_1 **106b** *yoginām* *cett.*] *yoginam* α_1 *yoginā* $\alpha_2\pi_1\pi_2$ *yoginaḥ* η_2 **106c** *āsana* $\alpha_1\alpha_2\delta_1\epsilon_2\eta_2\pi_2\pi_\omega\chi$] *āsanā* π_1 *ānasa* ϵ_1 *āsanam* $\gamma_1\gamma_2\zeta_2\zeta_3\eta_1$ **saṃyāma** $\alpha_1\alpha_2\gamma_1\gamma_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\chi$] *saṃyama* π_ω *saṃyāmair* $\delta_1\pi_2$ *saṃyamair* η_2 *saṃyāme* π_1 **106d** *saralā* *cett.*] *sakalā* α_3 *sa-* *balā* ζ_3 *śavalā* ζ_2 *na* *calā* δ_1 **107** *om.* $\delta_2\zeta_2$ **107a** *upāsane* $\alpha_1\alpha_2$] *upāsanaṃ* $\gamma_1\gamma_2$ *upāsana* $\alpha_3\delta_1$ *abhyāse..* η_1 *abhyāseṣu* $\epsilon_1\epsilon_2\zeta_3\pi_1\pi_2\pi_\omega$ *abhyāsena* η_2 *abhyāse* *tu* χ **vinidrāṇām** *cett.*] *pi* *nidrāṇām* α_2 *hi* *mudrāṇām* η_2 **107b** *rājayoga* $\alpha_1\alpha_2\alpha_3$] *rājayogaḥ* $\gamma_1\gamma_2\delta_1$ *anuddhṛta* η_1 *anud-* *dhata* ζ_3 *anudbhūta* π_2 *anudruta* $\epsilon_1\pi_1$ *manudṛta* π_ω *mano* *dhṛtvā* χ *atandrita* ϵ_2 *tad* *udeti* η_2 **samudravat** $\alpha_1\alpha_3$] *samudrakaḥ* γ_2 *samūdakaḥ* γ_1 *samudbhavān* α_2 *samāhnakaḥ* δ_1 *samādhinām* $\zeta_3\eta_1\pi_2$ *samādhinā* $\eta_2\chi$ *samādhiṣu* $\epsilon_1\epsilon_2\pi_1\pi_\omega$ **107c** *om.* α_2 **rudrāṇī** *cett.*] *mudrāṇām* $\eta_1\eta_2$ **cāparā** $\alpha_1\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$] *ca* *parā* α_3 *vā* *parā* χ *va* *parā* ϵ_1 *sāparā* $\gamma_1\gamma_2\delta_1\epsilon_2$ *om.* α_2 **107d** *om.* α_2 **bhadrām** *cett.* *incl.* α_3] *bhavām* γ_1 *mudrām* π_1 *sadā* α_1 *om.* α_2 **prayacchati** *cett.*] *prayaḥṣati* δ_1

[3.106]

❖ Testimonia

Upāsanāsārasaṅgraha p. 36

khilāpi] *iyam* *tu* USS

❖ Commentary

The reading of *khilāpi* in the first verse quarter is unusual but well attested by the witnesses including the α group of manuscripts. In the *Abhidhānacintāmaṇi* (940), *khila* is defined as something uncultivated such as field (*kṣetrādyaprahataṃ khilam*) or, as the *Amarapadavivṛti* (2.1.5) puts it, ‘not marked by a plough’ (*lāṅgalena na likhitam iti khilam*). In the context of *Hatḥapradīpikā* 3.106, qualifying *suṣumnā* with *khila* implies that the central channel has yet to be cultivated (i.e. traversed).

[3.107]

❖ Commentary

We understand *rudrāṇī mudrā* to be a synonym of *sāmbhavī mudrā*, which is taught in the next chapter.

उपदेशं हि मुद्राणां यो धत्ते सांप्रदायिकम् ।
स एवास्तु गुरुः स्वामी साक्षादीश्वर एव सः ॥ १०७*१ ॥

May [the yogi] who offers the traditional teaching of the *mudrās* be the guru, the master. He is none but the Lord himself. (107*1)

तस्य वाक्यपरो मुद्रां योऽभ्यस्यति समाहितः ।
अणिमादिगुणैः सोऽयं जायते कालवच्चक्रः ॥ १०७*२ ॥

The yogi who has become intent on that [guru's] teaching and practises a *mudrā* with a focused mind cheats death with the powers beginning with minimisation. (107*2)

107*1 included in all except $\alpha_1\alpha_2\alpha_3$ **107*1a** *upadeśam cett.*] upadeśe η_1 upadeśo ζ_2 **107*1b** *dhatte* $\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega$] datte $\zeta_3\chi$ dartte γ_1 .. [tte] η_1 *sāmpradāyikam* $\delta_1\delta_2\varepsilon_2\eta_1\eta_2\pi_1\pi_\omega\chi$] °yikām ζ_3 °yikaḥ $\gamma_1\gamma_2$ °yakam ζ_2 °yakaḥ π_2 sāmparāyikam ε_1 **107*1c** *evāstu* $\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\eta_1\pi_1$] evastu π_ω eva śrī $\zeta_3\eta_2\chi$ evavāca γ_1 vāstava π_2 *guruḥ svāmī* $\gamma_2\delta_1\delta_2\zeta_2\zeta_3\pi_2\pi_\omega\chi$] gurusvāmī $\gamma_1\eta_1\eta_2$ gurusvāmī $\varepsilon_1\pi_1$ kuru svāmī ε_2 **107*1d** *eva cett.*] eṣa ζ_2 *saḥ cett.*] ca γ_1 **107*2** included in all except $\alpha_1\alpha_2\alpha_3\eta_1$ **107*2a** *mudrām* $\varepsilon_1\varepsilon_2$] bhūtvā $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\chi$ nityam $\zeta_2\eta_2\pi_1\pi_2\pi_\omega$ **107*2b** *yo'bhyasyati* $\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_3\pi_1$] yo bhyasati π_2 yo bhyaset su° γ_1 yo bhyaseta $\gamma_2\zeta_2$ yomabhyaset π_ω athābhyāsa η_2 mudrābhyāse χ **107*2c** *guṇaiḥ so'yaṃ* $\varepsilon_1\varepsilon_2$] guṇaiḥ svaryam γ_1 guṇaiśvaryam $\gamma_2\delta_1\delta_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega$ guṇai sārḍham ζ_3 guṇaiḥ sārḍham χ **107*2d** *jāyate cett.*] jayate ε_1 labhate $\eta_2\chi$ *vañcakaḥ* $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_2\pi_\omega$] vañcakāḥ π_1 vañcanāt $\gamma_1\gamma_2$ vañcanam $\delta_1\delta_2\varepsilon_2\chi$

[3.107*1]

❖ **Testimonia**

Upāsanāsārasaṅgraha p. 40

evāstu guruḥ] eva śrīguruḥ USS

❖ **Commentary**

Verses 3.107*1–2 have no known source and are absent in the α group. It is likely both were added to the original text as further praise of those practising the haṭhayogic *mudrās*.

[3.107*2]

❖ **Commentary**

No version of this verse is entirely satisfactory. See the note on 3.107*1 for why it is in greyscale.

इति श्रीस्वात्मारामयोगीन्द्रविरचितायां हठप्रदीपिकायां तृतीयोपदेशः ॥ ३ ॥

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

colophon: śrīsvātmārāma π_ω] śrīsadgurusvātmārāma α_1 svātmārāma $\gamma_1\eta_1$ ātmārāma η_2 śrīsa-
hajānandasamṭānacintāmaṇi(nā ζ_3)svātmārāma $\gamma_2\zeta_2\zeta_3$ °svā° (sic!) π_1 om. $\alpha_2\delta_1\delta_2\varepsilon_1\varepsilon_2\pi_2$ **yogīn-**
dra $\gamma_1\gamma_2\eta_2\pi_\omega$] yogendrapra α_1 yoginā $\zeta_2\zeta_3\eta_1$ om. $\alpha_2\delta_1\delta_2\varepsilon_1\varepsilon_2\pi_1\pi_2$ **viracitāyām** $\alpha_1\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\eta_2\pi_\omega$]
om. $\alpha_2\delta_1\delta_2\varepsilon_1\varepsilon_2\pi_1\pi_2$ **haṭhapradīpikāyām** $\alpha_1\gamma_2\delta_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_\omega$] śrīhaṭhapradīpikāyām $\alpha_2\pi_2$
haṭhayogavidyāyām δ_1 ha° (sic!) π_1 om. γ_1 ante **tṛtīyo°** add. mudrāvidhānam ζ_3 **tṛtīy-**
opadeśaḥ $\alpha_1\alpha_2\gamma_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$] tṛtīya upadeśaḥ $\delta_1\delta_2$ tṛtīyo dhyāyaḥ $\eta_1\eta_2$ caturthopadeśa γ_1
(see note on 3.93*1)