

## 2.1

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

**Sources:**

**Testimonia:**

*Haṭharatnāvalī* 3.78

atha prāṇāyāmaḥ-  
athāsane dṛḍhe yogī vaśī hitamitāśanaḥ |  
gurūpaḍiṣṭamārgeṇa prāṇāyāmān samabhyaset ||

*Haṭhatattvakaumudī* 36.1

atha nāḍīsuddhiḥ-  
tathā coktaṃ yogacandrikāyām-  
athāsane dṛḍhībhūte vaśī hitamitāśanaḥ |  
gurūpaḍiṣṭamārgeṇa prāṇāyāmān samabhyaset ||

**Commentary:** The *Jyotsnā* (2.1) has the plural *prāṇāyāmān*, which is supported by some manuscripts of the β, γ and ε groups. The plural is possible here as it could refer to the different techniques of retention (*kumbhaka*) taught later in the chapter. This is how Brahmānanda understands it (*prāṇāyāmān vakṣyamāṇān*). The variation between singular and plural recurs through this chapter, and we have followed the α readings, which make good sense. In this case, since the verse is introducing the topic of breath control, the more general sense of the singular is appropriate.

## 2.2

**Translation:** When the wind moves, everything moves and, when it is still, everything is still, so the yogi attains motionlessness through restraining the breath.

**Sources:**

*Vivekamārtaṇḍa* 71

cale vāte calaṃ sarvaṃ niścale niścalaṃ tathā |  
yogī sthāṇutvam āpnoti tato vāyunibandhanāt ||  
71d vāyunibandhanāt ] VT; vāyuṃ nibandhayet A, vāyuṃ nirundhayet G

Cf. *Amanaska* 2.92

citte calati saṃsāro 'cale mokṣaḥ prajāyate |  
tasmāc cittam sthirikuryād audāsīnyaparāyaṇaḥ ||

**Testimonia:***Haṭharatnāvalī* 3.79

cale vāte calaṃ cittam niṣcale niṣcalaṃ tathā |  
yogī sthāṇutvam āpnoti tato vāyum nirundhayet ||

*Yogacintāmaṇi* f. 17r

tathā ca skandapurāṇe–  
cale vāte calaṃ cittam niṣcalaṃ niṣcale tathā |  
yogī sthāṇutvam āpnoti tato vāyum nirodhayet ||

**Commentary:** In the second verse quarter, most of the  $\alpha$ ,  $\beta$  and  $\gamma$  manuscripts have *drḍhabandhanaṃ* instead of the reading we have adopted, *niṣcalaṃ tathā*, which is supported by some  $\beta$ ,  $\delta$  and  $\eta$  manuscripts, and also the source text (i.e. the *Vivekamārtaṇḍa*) and testimonia. The reading *drḍhabandhanaṃ* appears to be a dittographical error and does not make sense when read with either *sarvaṃ* ( $\alpha$ ) or *cittam* ( $\gamma$ ).

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

In the fourth verse quarter, most witnesses have something similar to either *vāyum nibandhayet* and *vāyum nirodhayet*, which are likely to have arisen through confusion with 2.3d. The reading we have adopted (*vāyunibandhanāt*) makes better sense with the finite verb in the second verse quarter.

**2.3**

**Translation:** As long as breath is found in the body, there is said to be life. Its leaving is death, so one should restrain the breath.

**Sources:***Vivekamārtaṇḍa* 72

yāvad vāyuḥ sthito dehe tāvaj jīvitam ucyate |  
maraṇam tasya niḥkrāntau tato vāyum nirodhayet ||

72a sthito ] sthīro A 72b jīvitam ] VAGBGPT; jīvanam GLGPk 72c niṣkrāntau ] VTA;  
niḥkrāntam GBGP, niṣkrāntis GLGPk 72d vāyum nirodhayet ] T; vāyunibandhanāt V,  
vāyum nibandhayet ATvI, vāyum nirundhayet G

Cf. *Mrgendratāntra* 1.11.20cd–22ab

vyāpārād yasya ceṣṭante śārīrāḥ pañca vāyavaḥ ||  
prāṇāpānād ayas te tu bhinnā vṛtter na vastutaḥ |  
vṛttiṃ leśān nigadato bharadvāja nibodha me ||

vṛttiḥ praṇayanam nāma yat taj jīvanam ucyate |

### Testimonia:

*Haṭharatnāvalī* 3.80

yāvad vāyuḥ sthito dehe tāvaj jīvitam ucyate |  
maraṇam tasya niṣkrāntis tato vāyuḥ nirodhayet ||

*Yuktabhavadēva* 11.150

yāvad vāyuḥ sthito dehe tāvad deham na muñcati |  
maraṇam tasya niṣkrāntis tato vāyuḥ nirundhayet ||

### Commentary:

We believe that *nirundhayet* was probably the original reading and that it was changed to the more correct form of *nirodhayet* and, in some cases, confused with the final verse quarter of the previous verse and changed to *nibandhanāt* (α) or *nibandhayet* (β).

## 2.4

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

### Testimonia:

*Haṭharatnāvalī* 3.81

malākulāsu nāḍīṣu māruto naiva madhyagaḥ |  
katham syād unmanībhāvaḥ kāyasiddhiḥ katham bhavet ||

## 2.5

**Translation:** Only when the entire impure network of channels is cleansed is the yogi able to control the breath.

### Sources:

*Vivekamartāṇḍa* 76

śuddhim eti yadā sarvaṃ nāḍīcakram malākulam |  
tadaiva jāyate yogī prāṇasaṃgrahaṇe kṣamaḥ ||

### Testimonia:

*Yogacintāmaṇi* f. 90r

skandapurāṇe—  
śuddhim eti yadā sarvaṃ nāḍīcakram malākulam |

tadaiva jāyate yogī kṣamaḥ prāṇanibandhane ||

*Yuktabhavedeva* 7.11

śuddhim eti yadā sarvaṃ nāḍīcakraṃ malākulam |  
tadaiva jāyate yogī prāṇasaṃgrahaṇe kṣamaḥ ||

### Commentary:

## 2.6

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

### Sources:

Cf. *Gorakṣaśataka* 73cd–74ab

prāṇābhyāsaḥ tataḥ kāryo nityaṃ sattvāsthayā dhiyā |  
suṣumnāṃ layate cittaṃ na ca vāyuḥ pradhāvati ||

### Testimonia:

*Yogakarnikā* 58 (attr. to the *Haṭhapradīpa*)

prāṇāyāmaṃ tataḥ kuryān nityaṃ sāttvikayā dhiyā |  
suṣumnā cāntarāsthā malāḥ śoṣaṃ prayānti ca ||

### Commentary:

**Metre:** Anuṣṭubh (c: ma-vipulā)

## 2.7

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

### Sources:

*Vivekamārtaṇḍa* 77

baddhapadmāsano yogī prāṇaṃ candreṇa pūrayet |  
dhārayitvā yathāśakti bhūyaḥ sūryeṇa recayet ||  
77c yathāśakti ] GT; yathāśaktyā VA 77d bhūyaḥ ] VAG; punaḥ T

### Testimonia:

*Haṭharatnāvalī* 3.84ab

baddhapadmāsano yogī prāṇaṃ candreṇa pūrayet |

*Yuktabhavadēva* 7.12

baddhapadmāsano yogī prāṇaṃ candreṇa pūrayet |  
dhārayitvā yathāśakti bhūyaḥ sūryeṇa recayet ||

## 2.8

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

### Sources:

*Vivekamārtaṇḍa* 79

prāṇaṃ sūryeṇa cākṣya pūrayed udaraṃ śanaiḥ |  
vidhivat kuṃbhakaṃ kṛtvā punaś candreṇa recayet ||

### Testimonia:

*Haṭharatnāvalī* 3.84cd–85ab

prāṇaṃ sūryeṇa cākṣya pūrayed udaraṃ śanaiḥ |  
vidhivat kuṃbhakaṃ kṛtvā punaś candreṇa recayet||

*Yukabhavadēva* 7.14

prāṇaṃ sūryeṇa cākṣya pūrayed udaraṃ śanaiḥ |  
kumbhayitvā vidhānena bhūyaś candreṇa recayet ||

## 2.9

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

### Sources:

Cf. *Dattātreyayogaśāstra* 61

yathāśaktyāvirodhena tataḥ kuryāc ca kuṃbham |  
punaś tyajet piṅgalayā śanair eva na vegataḥ ||

### Testimonia:

*Haṭharatnāvalī* 3.85cd

yena tyajet tenāpūrya dhārayed avirodhataḥ ||  
85d avirodhataḥ ] anirodhataḥ P

**Commentary:** The meaning of *avirodhataḥ* (‘without harm/discomfort’) makes better sense in this context than *anirodhataḥ* (‘without cessation’). One might try to construe *anirodhataḥ* as ‘without stopping the breath,’ but verse 2.7 clearly states that the breath should be held as long as possible (*yathāśakti*). According

to the apparatus of the critical edition of the *Haṭharatnāvalī*, *avirodhataḥ* is well-attested for the parallel hemistich. Furthermore, *avirodhata* is attested, as well as *virodhahīna*, in a passage of the *Haṭhatattvakaumudī* (36.6–9) that appears to have been loosely based on *Haṭhapradīpikā* 2.7–9:

prāṇāyāme padmapīṭhe svadakṣaṃ-  
guṣṭhenādau sanniruddhyendunāḍim |  
vāyum nātidrāk śanair nātiyuktyā  
vyākṛṣyordhvaṃ pūrayet svodarānte ||  
yathā svaśaktyā laghu dhārayitvā  
nāḍyā tataḥ piṅgalayā virecayet |  
virodhahīnaṃ viratitamadhyam  
hrdā sthireṇābhyasanaṃ muniś caret ||  
yena tyajet tena virodhahīnaṃ  
dhṛtvā purānyena virecayec chanaiḥ |  
yānty evaṃ abhyāsaratasya puṃsaḥ  
sthitim svalakṣye calacittavṛttayaḥ ||  
yathāśaktyākṛṣya khagaṃ pūrayed udaram śanaiḥ |  
yathāśaktyā dhṛtaṃ paścād recayed avirodhataḥ ||

**Metre:** Anuṣṭubh (a: ra-vipulā)

## 2.10

**Translation:** If [the yogi] breathes in through *Idā*, he should then exhale the restrained [breath] through the other [channel, i.e. *Piṅgalā*]. Next, he should inhale through *Piṅgalā*, hold the breath and release it through the left [channel]. The channels of ascetics meditating on the two orbs of the sun and moon using this method are purified after three months.

### Sources:

*Vivekamārtaṇḍa* 81

prāṇam ced idayā pibet niyamitaṃ bhūyo 'nyayā recayet  
pītvā piṅgalayā samīraṇam alaṃ baddhvā tyajed vāmayā |  
sūryācandramasor anena vidhinā bimbadvayaṃ dhyāyatām  
śuddhā nāḍigaṇā bhavanti yaminā māsatrayaḍ ūrdhvataḥ ||

### Testimonia:

*Yogacintāmaṇi* f. 90v

haṭhayoge 'pi—  
prāṇam ced idayā piben niyamito bhūyo 'nyayā recayet  
pītvā piṅgalayā samīraṇam atho baddhvā tyajed vāmayā |

sūryācandramasor anena vidhinā bimbadvayaṃ dhyāyatām  
śuddhā nāḍigaṇā bhavanti yamināṃ māsatrāyād ūrdhvataḥ ||

*Haṭharatnāvalī* 3.86

prāṇaṃ ced iḍayā piben niyamitaṃ bhūyo 'nyayā recayet  
pītvā piṅgalayā samīraṇaṃ atho baddhvā tyajed vāmayā |  
sūryācandramasor anena vidhinā bimbadvayaṃ dhyāyatām  
śuddhā nāḍigaṇā bhavanti yamināṃ māsatrāyād ūrdhvataḥ ||

*Yuktabhavadeva* 7.16 (attr. to Gorakṣanātha)

prāṇaṃ ced iḍayā pibet parimitaṃ bhūyo 'nyayā recayet  
pītvā piṅgalayā samīraṇaṃ amalāṃ baddhvā tyajed vāmayā |  
sūryācandramasor anena vidhinā bimbadvayaṃ dhyāyatām  
śuddhā nāḍigaṇā bhavanti yamināṃ māsatrāyād ūrdhvataḥ ||

### Commentary:

**Metre:** Śārdūlavikrīḍita

## 2.11

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

### Testimonia:

*Haṭharatnāvalī* 3.87

prātar madhyadine sāyam ardharātre ca kumbhakān ||  
śanair aśītiparyantaṃ caturvāraṃ samabhyaset ||

*Yogacintāmaṇi* f. 90v (attr. to the *Haṭhayoga*)

prātar madhyaṃ dine sāyam ardharātre ca kumbhakān ||  
śanair aśītiparyantaṃ caturvāraṃ samabhyaset ||

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

evaṃ prātaḥ samāsīnaḥ kuryād viṃśati kumbhakān || 63 ||  
evaṃ madhyāhnasamaye kuryād viṃśati kumbhakān |  
evaṃ sāyaṃ prakurvīta punar viṃśati kumbhakān || 64 ||  
evaṃ evārdharātre 'pi kuryād viṃśati kumbhakān |

Without reference to the *Dattātreya yogaśāstra*, the meaning of the second half of the verse is ambiguous because it could be understood as saying up to eighty retentions four times a day. In his *Jyotsnā* (2.11), Brahmananda understands it this way, and takes *śanaiḥ* to mean 'gradually' building up to the eighty retentions.

However the parallel verses in the *Dattātreya yogaśāstra* make it clear that twenty retentions (*kumbhaka*) are to be practised four times a day.

## 2.12

**Translation:** In the lesser cessation of the breath sweating arises, in the middle [cessation], shaking, and in the highest [the yogi] repeatedly rises up in the lotus pose.

### Sources:

Cf. *Vivekamārtaṇḍa* 87

adhame ca ghano gharmah kampo bhavati madhyame |  
uttiṣṭhaty uttame deho baddhapadmāsano muhuḥ ||

87c uttiṣṭhaty uttame deho ] T; uttiṣṭhaty uttamo deho V, uttame nu guṇam āpnoti A,  
uttame sthāṇum āpnoti GB, uttame sthānam āpnoti GL, uttiṣṭhamty uttame prāṇā GP  
87d baddhapadmāsano muhuḥ ] VT; tato vāyu nibandhayet A, tato vāyuṃ nirundhayet  
GBGL, vaddhapadmāsane muhuḥ GP

### Testimonia:

*Haṭharatnāvalī* 3.88

kanīyasi bhavet svedaḥ kampo bhavati madhyame |  
uttiṣṭhaty uttame prāṇarodhe padmāsane muhuḥ ||

*Yogacintāmaṇi* 90v (attr. to the *Haṭhayoga*)

kanīyasi bhavet svedaḥ kampo bhavati madhyame |  
uttiṣṭhaty uttame prāṇarodhe padmāsanasthitaḥ ||

**Commentary:** The manuscript readings diverge greatly in the second hemistich. In the third verse quarter, all of the manuscripts have *prāṇa* in some form (instead of *deha* in the *Vivekamārtaṇḍa*).  $\alpha$  and some of the  $\beta$ ,  $\varepsilon$  and  $\eta$  manuscripts seem to be stating that it is *padmāsana* that rises up again and again in the highest stage of holding the breath (*uttiṣṭhaty uttame prāṇarodhe padmāsanaṃ muhuḥ*). We have adopted a similar reading but with *padmāsane* ( $\beta_2$ ,  $\delta_1$  and  $\delta_3$ , and  $\eta_2$ ) because it makes better sense that the yogi rises up while seated in lotus pose. Another version is seen in  $\eta_2$  (and others), which appears to say that the breaths rise up again and again when one is seated in the lotus pose (*uttiṣṭhanty uttame prāṇā baddhe padmāsane muhuḥ*). However, the verse is about the external signs that might arise in *prāṇāyāma* rather than internal processes. Such confusion has arisen because the verse was taken from the *Vivekamārtaṇḍa* without its context, which is a classification of different levels of *prāṇāyāma*, so Svātmārāma needed to include *prāṇarodhe* meaning *prāṇāyāma* in order for the different adjectives to have something with which to agree, and he did so despite the infelicity of



*prāṇarodhe* crossing the *pāda* break.

## 2.13

**Translation:** [The yogi] should rub the limbs with the sweat produced through exertion. As a result the body becomes firm and lithe.

### Sources:

Cf. *Dattātreyayogaśāstra* 75

prasvedo jāyate pūrvaṃ mardanaṃ tena kārayet |  
tato 'tidhāraṇād vāyoḥ krameṇaiva śanaiḥ śanaiḥ ||

### Testimonia:

*Haṭharatnāvalī* 3.89

jaleṇa śramajātena aṅgamardanaṃ ācāret |  
dṛḍhaṭā laghutā cāpi tathā gātrasya jāyate || 3.89 ||

Cf. *Śivasamhitā* 3.46

svedaḥ saṃjāyate dehe yoginaḥ prathamodyame |  
yadā saṃjāyate svedo mardanaṃ kārayet sudhīḥ |  
anyathā vīgrahe dhātur naṣṭo bhavati yoginaḥ ||

*Yogacintāmaṇi* 90v (attr. to the *Haṭhayoga*)

jaleṇa śramajātena gātramardanaṃ ācāret |  
dṛḍhaṭā laghutā cāpi tena gātrasya jāyate ||

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

## 2.14

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

### Sources:

*Śivasamhitā* 3.43

abhyāsakāle prathamam kuryāt kṣīrājyabhojanam  
tato 'bhyāse sthīrībhūte na tādr̥ṇṇiyamagrahaḥ 3.43

### Testimonia:

*Haṭharatnāvalī* 1.24

abhyāsakāle prathamē śastaṃ kṣīrādibhojanam |  
tato 'bhyāse dṛḍhibhūte na tāvan niyamagrahaḥ ||

*Yuktabhavadēva* 4.27 (attr. to the *Śivayoga*)

abhyāsakāle prathame śastaṃ kṣīrādibhojanam |  
tato 'bhyāse dṛḍhibhūte na tādr̥ṇīyamāgrahaḥ ||

**Commentary:**

**Metre:** Anuṣṭubh (a: bha-vipulā)

**2.15**

**Translation:** Just as a lion, an elephant [or] a tiger is tamed gradually, so the breath is cultivated [gradually], otherwise it kills the practitioner.

**Sources:**

*Vivekamārtaṇḍa* 101

yathā siṃho gajo vyāghro bhaved vaśyaḥ śanaiḥ śanaiḥ |  
anyathā hanti yantāraṃ tathā vāyur asevitaḥ ||

**Testimonia:**

*Haṭharatnāvalī* 3.90

yathā siṃho gajo vyāghro bhaved vaśyaḥ śanaiḥ śanaiḥ |  
tathaiva sevito vāyur bhaved vaśyaḥ śanaiḥ śanaiḥ ||

*Yuktabhavadēva* 7.28 (attr. to Gorakṣanātha)

yathā siṃho gajo vyāghro bhaved vaśyaḥ śanaiḥ śanaiḥ |  
tathaiva sevito vāyur bhaved vaśyaḥ śanaiḥ śanaiḥ ||

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

**2.16**

**Translation:** All diseases are destroyed by correct *prāṇāyāma*. As a result of incorrect practice any disease may arise.

**Sources:**

*Vivekamārtaṇḍa* 99

prāṇāyāmena yuktena sarvarogakṣayo bhavet |  
ayuktābhyāsayogena sarvarogasamudbhavaḥ ||

**Testimonia:**

*Haṭharatnāvalī* 3.90

prāṇāyāmena yuktena sarvarogakṣayo bhavet |

ayuktābhyāsayogena sarvarogasamudbhavaḥ ||  
*Yogacintāmaṇi* 91v–92r (attr. to the *Skandapurāṇa*)  
 prāṇyāmena yuktena sarvavyādhikṣayo bhavet |  
 ayuktābhyāsayogena sarvavyādhisamudbhavaḥ ||  
*Yuktabhavadeva* 7.26 (attr. to Gorakṣanātha)  
 prāṇyāmena yuktena sarvarogasya saṃkṣayaḥ |  
 ayuktābhyāsayogena sarvarogasya sambhavaḥ ||

## 2.17

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

### Sources:

*Vivekamārtaṇḍa* 100

hikkā śvāsaś ca kāsaś ca śiraḥkarṇākṣivedanā |  
 bhavanti vividhā doṣāḥ pavanasya vyatikramāt ||

### Testimonia:

*Haṭharatnāvalī* 3.92

hikkā śvāsaś ca kāsaś ca śiraḥkarṇākṣivedanāḥ |  
 bhavanti vividhā rogāḥ pavanasya vyatikramāt ||

*Yogacintāmaṇi* 92r (attr. to the *Skandapurāṇa*)

hikkā śvāsaś ca kāsaś ca śiraḥkarṇākṣivedanāḥ |  
 bhavanti vividhā rogāḥ pavanasya vyatikramāt ||

*Yuktabhavadeva* 7.27 (attr. to Gorakṣanātha)

hikkā śvāsaś tathā kāsaḥ śiraḥkarṇākṣivedanā |  
 bhavanti vividhā rogāḥ pavanasya vyatikramāt ||

**Commentary:** This verse has parallels in verses on the illnesses caused by incorrect breathing in earlier Śaiva works, two examples of which are:

*Śivadharmottara* 10.124cd–125

hikkāśvāsapraṭiśyāyaḥ karṇadantākṣivedanāḥ ||  
 mūkatā jaḍatā kāsaḥ śīrorogaḥ śramakṣaraḥ |  
 ityevamādayo doṣā jāyante vyutkrameṇa tu ||

*Dharmaputrikā* 10.265–266ab

kaphakoṣṭhe yadā vāyur granthir bhūtvāvatiṣṭhate |  
 hrīlāsahikkikāśvāsaśiraḥśūlādayo rujāḥ ||

jāyante dhātuvaiṣamyāt tadā kuryāt pratikriyām |

## 2.18

**Translation:** [The yogi] should exhale correctly, inhale correctly and hold the breath correctly. He thus becomes purified.

**Sources:**

*Vivekamārtaṇḍa* 102

yuktaṃ yuktaṃ tyajed vāyuṃ yuktaṃ yuktaṃ ca pūrayet |  
yuktaṃ yuktaṃ ca badhniyād evaṃ siddhim avāpnuyāt ||

**Testimonia:**

*Haṭharatnāvalī* 3.93

yuktaṃ yuktaṃ tyajed vāyuṃ yuktaṃ yuktaṃ prapūrayet |  
yuktaṃ yuktaṃ ca badhniyād evaṃ siddhim avāpnuyāt ||

*Yogacintāmaṇi* 92v (attr. to the *Skandapurāṇa*)

yuktaṃ yuktaṃ tyajed vāyuṃ yuktaṃ yuktaṃ ca pūrayet |  
yuktaṃ yuktaṃ ca badhniyād itthaṃ siddhyati yogavit ||

*Yuktabhavadēva* 7.29 (attr. to Gorakṣanātha)

yuktaṃ yuktaṃ tyajed vāyuṃ yuktaṃ yuktaṃ tu pūrayet |  
yuktaṃ yuktaṃ tu badhniyād evaṃ siddhim avāpnuyāt ||

## 2.19

**Translation:** When the channels are pure, external signs occur. Leanness and lustre of the body are certain to arise.

**Sources:**

Cf. *Dattātreyayogaśāstra* 67cd–69ab

yadā tu nāḍīsuddhiḥ syāt tadā cihnāni bāhyataḥ ||  
jāyante yogino dehe tāni vakṣyāmy aśeṣataḥ |  
śārīralaghutā dīptir jaṭharāgnivivardhanam ||  
kṛṣatvaṃ ca śārīrasya tadā jāyeta niścitam |

**Testimonia:**

*Haṭharatnāvalī* 3.94

yadā tu nāḍīsuddhiḥ syāt tadā cihnāni bāhyataḥ |  
kāyasya kṛṣatā kāntir jāyate tasya niścitam ||

*Yogacintāmaṇi* 90v (attr. to the *Hathayoga*)

yadā nāḍivīśuddhiḥ syāt tadā cintānirākṛtā |  
kāyasya kṛṣatā kāntiś tadā jāyeta niścitam ||

**Commentary:** The idea that *prāṇāyāma* is done to purify the channels (*nāḍī*) can be found in discussions of *prāṇāyāma* in early Śaiva tantras. For example, the *Nayasūtra* of the *Niśvāsātattvasaṃhitā* (4.110) and the *Svacchandatantra* (7.294cd–7.295ab) specifically refer to purifying the channels by inhaling through the left nostril and exhaling through the right, as stated in the latter:

apasavyena pūryeta savyenaiva virecayet |  
nāḍīśaṃśodhanam caitan mokṣamārgapathasya ca ||

**Metre:** Anuṣṭubh (a: ma-vipulā)

## 2.20

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

### Sources:

*Vivekamārtaṇḍa* 101

yatheṣṭaṃ dhāraṇam vāyor analasya pradīpanam |  
nāḍābhivyaktir ārogyam jāyate nāḍīśodhanāt ||

### Testimonia:

*Haṭharatnāvalī* 3.95

yatheṣṭaṃ dhāraṇam vāyor analasya pradīpanam |  
nāḍābhivyaktir ārogyam jāyate nāḍīśodhanāt ||

*Yogacintāmaṇi* 90v (attr. to the *Skandapurāṇa*)

yatheṣṭaṃ dhāraṇam vāyor analasya pradīpanam |  
nāḍābhivyaktir ārogyam bhaven nāḍivīśodhanāt ||

*Yuktabhavadēva* 7.17 (attr. to Gorakṣanātha)

yatheṣṭaṃ dhāraṇam vāyor analasya pradīpanam |  
nāḍābhivyaktir ārogyam jāyate nāḍīśodhanāt ||

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

nāḍīśuddhim avāpnoti pṛthak cihnopalakṣitām |  
śarīralaghutā dīptir jaṭharāgnivivardhanam ||  
nāḍābhivyaktir ity etac cihnam tacchuddhisūcakam |

yāvad etāni sampaśyet tāvad evaṃ samācaret ||

## 2.21

**Translation:** The person who has an excess of fat and phlegm should first practise the six therapeutic interventions, but anyone else, because their humours are in balance, should not practise them.

**Sources:**

**Testimonia:**

*Yogacintāmaṇi* 8v (attr. to Ātmārāma)

medaḥśleṣmanivṛtyarthaṃ śaṭkarmāṇi samācaret |  
anyathā nācaret tāni doṣāṇāṃ samatā yataḥ ||

*Yuktabhavadēva* 7.147 (attr. to the *Haṭhapradīpikā*)

medaślemādisampūrṇaḥ śaṭkarmāṇi samācaret |  
anyas tu nācaret tāni doṣāṇāṃ samabhāgikaḥ ||

**Commentary:** Manuscripts of the delta group, as well as  $\eta_2$  and  $\epsilon_3$ , also have the valid readings of *medaḥśleṣmādināśārthaṃ* and *anyathā* in the first and third verse quarters, respectively. This version of the verse states that one should practise the six therapeutic interventions to remove fat, phlegm and the like, otherwise one should not practise them when the humours are in balance. However, the *pūrvam* ('first'), which is attested in two  $\alpha$  manuscripts, as well as manuscripts of the  $\beta$  and  $\gamma$  groups, fits the context of these interventions being preliminary practices for *prāṇāyāma*.

## 2.22

**Translation:** *Dhauti, basti, neti, trāṭaka, naulī* and *kapālabhātī*. These are said to be the six [therapeutic] techniques.

**Sources:**

**Testimonia:**

*Haṭharatnāvalī* 1.27

haṭhapradīpikāyām-  
dhautir bastis tathā netis trāṭakaṃ naulikaṃ tathā |  
kapālabhrāntir etāni śaṭkarmāṇi pracakṣate ||

*Yogacintāmaṇi* 71r (attr. to the *Haṭhapradīpikā*)

atha ṣaṭkarmāṇi | haṭhapradīpikāyām ||  
 dhauti basti tathā neti trāṭakam naulikaṃ tathā |  
 kapālabhātī caitāni ṣaṭkarmāṇi pracakṣate ||

*Yuktabhavadēva* 7.148 (attr. to the *Haṭhapradīpikā*)

dhautir bastiś ca netiś ca trāṭakam naulikaṃ tathā |  
 kapālabhātī caitāni ṣaṭkarmāṇi pracakṣate ||

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

**Metre:** Anuṣṭubh (c: ma-vipulā)

## 2.23

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

**Sources:**

### Testimonia:

*Haṭharatnāvalī* 1.28

karmāṣṭakam idaṃ gopyaṃ ghaṭaśodhanakāraṇam |  
 kasya cin naiva vaktavyaṃ kulastrisuratam yathā ||

*Yogacintāmaṇi* 71r (attr. to the *Haṭhapradīpikā*)

karmaṣaṭkam idaṃ gopyaṃ ghaṭaśodhanakāraṇam |  
 vicitraḡaṇasaṃdhāyī pūjyate yogipuṃgavaiḥ ||

*Yuktabhavadēva* 7.149 (attr. to the *Haṭhapradīpikā*)

karmaṣaṭkam idaṃ gopyaṃ ghaṭaśodhanakāraṇam |  
 vicitraḡaṇasandhāyī kriyate yogibhiḥ sadā ||

**Commentary:**

## 2.24

**Translation:** Among them is dhauti:

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

**Testimonia:***Haṭharatnāvalī* 1.37–38ab

atha dhautiḥ–  
 viṃśaddhastapramāṇena dhautavastraṃ sudīrghitam |  
 caturaṅgulavistāraṃ siktaṃ caiva śanaiḥ graset ||  
 tataḥ pratyāharec caitad abhyāsād dhautir ucyate |

*Yogacintāmaṇi* f. 71r (attr. to the *Haṭhapradīpikā*)

atha dhauti |  
 caturaṅgulavistāraṃ siktaṃ vastraṃ śanair graset |  
 punaḥ pratyāhared etad abhyāsād dhautikarmavit ||

*Yuktabhavadēva* 7.150 (attr. to the *Haṭhapradīpikā*)

caturaṅgulavistāraṃ siktaṃ vastraṃ śanair graset |  
 tataḥ pratyāharec caitad ākṣālaṃ dhautikarma tat ||

Cf. *Satkarmasaṅgraha* 56–57

atha dhauti |  
 mṛdulaṃ dhavalaṃ śuddhaṃ caturaṅgulavistṛtaṃ |  
 tithihastamitāyāmaṃ dhautivastrasya lakṣaṇam ||  
 toyasiktaṃ grased vastraṃ ghrāṇābhyām vāyum utsrjan |  
 śanaiḥ sanais tu sakalaṃ punaḥ pratyāharec chanaiḥ |  
 dhautikarmedam ākhyātaṃ yatra gaṅgādhidaivatam ||

**Commentary:** The manuscripts contain many different readings for the fourth *pāda*.  $\alpha_3$  and  $\eta_1$  have the term *udgāraṃ*, which rarely occurs in yoga texts. The basic meaning of *udgāra* is the act of discharging something from the mouth, which fits the context of *dhauti* in so far as the cloth swallowed into the stomach is drawn back out through the mouth. Some of the other readings, such as *uditam*, *utthānam*, etc., appear to be mistakes or patches that arose possibly because *udgāra* is not normally neuter but masculine.

Many manuscripts have added verse quarters on the length of the cloth (*hastapañcadaśena tu*) and doing the practice according to the guru’s teachings (*gurūpaḍiṣṭa-mārgena*). These additional comments are absent in the  $\alpha$ ,  $\gamma$  and  $\epsilon$  groups. Furthermore, the compound *hastapañcadaśena* does not seem to fit the syntax of the sentence. The other addition, on the guru’s teaching, is a cliché that is probably being used here as a verse filler.

**2.25**

**Translation:** Coughing, wheezing, splenitis and skin diseases, as well as the



twenty phlegmatic diseases, are sure to disappear through the power of the dhauti technique.

### Sources:

#### Testimonia:

*Haṭharatnāvalī* 1.39

kāsaśvāsaplihakusṭhaṃ kapharogāś ca viṃśatiḥ |  
dhautikarmaprabhāvena dhāvanti eva na saṃśayaḥ ||

*Yogacintāmaṇi* f. 71r (attr. to the *Haṭhapradīpikā*)

kāsaśvāsaplihakusṭhaṃ kapharogāś ca vidradhiḥ |  
dhautikarmaprabhāvena prayānti eva na saṃśayaḥ ||

*Yuktabhavadeva* 7.151 (attr. to the *Haṭhapradīpikā*)

plihā śvāsaś ca kuṣṭhaṃ ca kapharogāś ca viṃśatiḥ |  
dhautikarmaprabhāvena gacchanti eva na saṃśayaḥ ||

Cf. *Satkarmasaṅgraha* 58

kāsaśvāsaplihakusṭhādināśam  
vahner māndyaṃ viṃśatiḥ śleṣarogān |  
dūrīkuryāt karṇabādhir tam uccair  
dhautikarma pradiṭaṃ śaṅkareṇa ||

**Commentary:** The verb *dhāvanti* is a play on words, using a different root *dhāv*, “run”, from that of *dhauti*, which is derived from *dhāv*, “purify”.

Twenty phlegmatic diseases are enumerated in the *Carakasaṃhitā*, *sūtrasthāna* 20.17, a chapter on major diseases (*mahāroga*).

**Metre:** Anuṣṭubh (a: ra-vipulā)

## 2.26

**Translation:** Now the *basti* technique.

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

### Sources:

#### Testimonia:

*Haṭharatnāvalī* 1.45–47

nābhidaghne jale sthitvā pāyunāle sthitāṅgulih |

cakrimārgēṇa jaṭharaṃ pāyunālena pūrayet ||  
 vicitrakaraṇīm kṛtvā nirbhītaḥ recayeḥ jalam |  
 yāvad balaṃ prapūryaiva kṣaṇaṃ sthitvā virecayet ||  
 ghaṭītrayaṃ na bhoktavyaṃ bastim abhyasatā dhruvam |  
 nivātabhūmau santiṣṭhed vaśī hitamitāśanaḥ ||

*Yogacintāmaṇi* f. 71r (attr. to the *Haṭhapradīpikā*)

atha vastī |  
 nābhidaghne jale pāyunyastanālotkaṭāśanaḥ |  
 ādhārākūñcanaṃ kuryād abhyāsād vastikarmavit ||

*Yuktabhavadēva* 7.152 (attr. to the *Haṭhapradīpikā*)

nābhidaghne jale pāyau nyastanālotkaṭāśanaḥ |  
 ādhārā kuñcanaṃ kuryāt kṣālanam bastikarma tat ||

Cf. *Satkarmasaṅgraha* 132

naulikriyāsusaṃpannas tyaktamūtramalaḥ sudhīḥ |  
 jānudaghne jale kuryād bastim bastividhānavit ||

**Commentary:** The reading *pakhālam* that we have adopted in the fourth *pāda* is found in  $\beta_\omega$  and  $\alpha_1$  and reflects vernacular usage as found in the old Hindi *Aṣṭāṅgayoga* of Caranādāsa (6.71ab). Some other witnesses have the Sanskritised form *prakṣālam*, which is very rare in Sanskrit sources, while others have the more common *kṣālanam*.

## 2.27

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

### Testimonia:

*Haṭharatnāvalī* 1.48

gulmaplihodaraṃ vāpi vātapittakaphādikam |  
 bastikarmaprabhāvena dhāvanty eva saṃśayaḥ ||

*Yogacintāmaṇi* 71r (attr. to the *Haṭhapradīpikā*)

gulmodaraṃ cāpi vātaplihapittakaphodbhavāḥ |  
 vastikarmaprabhāvena bādhyante sakalāmayāḥ ||

*Yuktabhavadēva* 7.153 (attr. to the *Haṭhapradīpikā*)

gulmaplihodaraṃ cāpi vātapittakaphodbhavāḥ |  
 bastikarmaprabhāvena naśyanti sakalāmayāḥ ||

Cf. *Satkarmasaṅgraha* 135, 140–141

yāvan malā vinaśyanti vātapittakaphodbhāvāḥ |  
 trivāraṃ vā caturvāraṃ kṛtvā bastim virecayet ||  
 mahojasvī mahajjyotir jaṭharāgnipradīpanam |  
 gulmaplihodarādīnāṃ nāśanam sukhavardhanam ||  
 vātapittakaphottānāṃ doṣāṇāṃ nāśanam param |  
 kuṣṭhānāṃ nāśanam cāpi bastisiddhe prajāyate ||

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

hrdbastyorantare granthiḥ saṃcārī yadi vā 'calah |  
 cayāpacayavān vṛttaḥ sa gulma iti kīrtitaḥ ||

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

## 2.28

**Translation:** When practised repeatedly, the water enema (*jalabasti*) technique bestows clarity of the bodily constituents, senses and mind, radiance, [and] stimulation of the digestive fire, and removes [excessive] accumulation of all humours.

### Testimonia:

*Haṭharatnāvalī* 1.49

dhātvindriyāntaḥkaraṇaprasādam  
 dadyāc ca kāntiṃ dahanapradīptim |  
 aśeṣadoṣopacayaṃ nihanyād  
 abhyasyamānaṃ jalabastikarma ||

*Yogacintāmaṇi* 71r (attr. to the *Haṭhapradīpikā*)

dhātvindriyāntaḥkaraṇaprasādam  
 dadhyāc ca kāntiṃ dahanapradīptim |  
 aśeṣadoṣopacayaṃ nihanyād  
 abhyasyamānaṃ jalavastikarma ||

*Yuktabhavadeva* 7.154 (attr. to the *Haṭhapradīpikā*)

dhātvindrintaḥ karaṇaprabodham

dadāti kāntiṃ dahanapradīptim |  
 aśeṣadoṣopacayaṃ nihanyād  
 abhyasyamānaṃ jalavastikarma ||

Cf. *Satkarmasaṅgraha* 139–140ab

tiṣṭhed vaśi mitāhāraḥ sarvāṅgaṃ tena śudhyati |  
 dhātwindriyāntaḥkaraṇaprasādo dehalāghavam ||  
 mahojasvī mahajjyotir jaṭharāgnipradīpanam |

**Metre:** Upajāti

## 2.29

**Translation:** Raising the *apāna* wind into the oesophagus (*kaṇṭhanāle*) and ejecting the contents of the stomach from the windpipe, which has been brought under control by cumulative practice, is called the elephant technique by experts in Haṭha.

**Sources:**

**Testimonia:**

*Haṭharatnāvalī* 1.51

udaragatapadārtham udvamanti  
 pavanam apānam udīrya kaṇṭhanāle |  
 kramaparcayatas tu vāyumārga  
 gajakaraṇīti nigadyate haṭhajñaiḥ || 1.51 ||

*Yuktabhavadēva* 7.154 (attr. to the *Haṭhapradīpikā*)

udaragatapadārtham udvamanti  
 pavanamapānam udīrya kaṇṭhanāle |  
 kramaparcayavaśyavāyumārgā  
 gajakaraṇīti nigadyate haṭhajñaiḥ ||

*Haṭhatattvakaumudī* 8.8

udaragatapadārthān udvamed eva nityaṃ  
 pavanagamanamārgāt kaṇṭhanālapraveśāt ||  
 kramaparcayavaśyaṃ syāc ca gargādayo hi  
 gajakaraṇam itiha prahur āryā munīndrāḥ ||

Cf. *Satkarmasaṅgraha* 108–109

atha gajakaraṇī  
 śuddhaṃ toyaṃ nārikelodbhavaṃ vā  
 pītṛvākaṇṭhaṃ dugdhamiśraṃ jalaṃ vā |

vāraṃ vāraṃ māṇibandhaṃ tu kurvan  
 nodgāreṇa prakṣiped bhūmibhāge ||  
 eṣā proktā kaphapittāmayeṣu  
 medoghnīva kariṇī hastipūrvā ||

**Commentary:** Some manuscripts, including  $\eta_2$  and  $\beta_\omega$ , have an alternative reading for the third verse quarter that appears to be explaining the name of the practice. In other words, it is called the elephant technique ‘because the speed of the breath is like that of water [propelled] by elephants’ (*karibhir iva jalasya vāyuvagāt*). The syntax of this reading is not so easy to construe with the rest of the verse, which suggests that it was not original. The reading we have adopted (i.e., *kramaparicayavaśya...*) is attested by manuscripts of the most important groups ( $\alpha_1$  and  $\alpha_2$ ,  $\beta_2$ , the  $\gamma$  group, etc.) and the same witnesses preserve *mārga* (rather than *vega*).

**Metre:** Puṣpitāgrā

## 2.30

**Translation:** Now *neti*.

[The yogi] should insert a very smooth thread one handspan [in length] into the nasal passage and take it out through the mouth. This is called *neti* by the Siddhas.

**Testimonia:**

Cf. *Haṭharatnāvalī* 1.40–41

atha netikarma–  
 ākhupucchākāranibhaṃ sūtraṃ susnigdhanirmītam |  
 ṣaḍvitastimitaṃ sūtraṃ netisūtrasya lakṣaṇam || 1.40 ||  
 nāsānāle praviśyainam mukhān nirgamayet kramāt |  
 sūtrasyāntaṃ prabaddhvā tu bhrāmayen nāsānālayoḥ |

*Yogacintāmaṇi* 71r–71v (attr. to the *Haṭhapradīpikā*)

atha netī |  
 sūtraṃ vitastisusnigdhaṃ nāsānāle praveśayet |  
 mukhān nirgamayet sā hi netī siddhair nigadyate ||

*Yuktabhavadeva* 7.156 (attr. to the *Haṭhapradīpikā*)

sūtraṃ vitastisusnigdhaṃ nāsānāle praveśayet |  
 mukhān nirgamayed eṣa netīḥ siddhair nigadyate ||

Cf. *Satkarmasaṅgraha* 67

atha netī  
 mṛdu ślakṣṇaṃ sitaṃ sūtraṃ nāsānāle praveśayet |

mukhān nirgamayed dasrau cintayen netikā smṛtā ||

**Commentary:** According to Turner’s Comparative and Etymological Dictionary (1966: 427, entry 7588), the word *netī* in Hindi refers to the cord of a churning stick and is cognate with the Sanskrit *netra*. The action of pulling the cord of a churning stick is similar to the way the thread can be pulled back and forth, from side to side, through the nostril and mouth.

The reading we have adopted in the third verse quarter (*mukhān nirgamayec caīṣā*) is well attested but may not be original because the first hemistich has a finite verb and the *eṣā* must be construed with *netiḥ* in the fourth verse quarter. The alternative reading *mukhanirgamanād eva* ( $\eta_1$  and  $\eta_2$ ) may be original but is difficult to construe and *mukhān nirgamayet* makes better sense in terms of describing the final part of the practice.

## 2.31

**Translation:** [The technique] with a small thread purifies the skull, bestows divine sight and quickly cures a multitude of diseases that arise above the jaw.

### Testimonia:

*Haṭharatnāvalī* 1.42

kapālaśodhinī kārṇyā divyadr̥ṣṭipradāyinī | [caiva -P]  
jatrūrdhvajātarogaghni jāyate netir uttamā || 1.42 ||

*Yogacintāmaṇi* 71v (attr. to the *Haṭhapradīpikā*)

kapālaśodhanī caiva divyadr̥ṣṭipradīpinī |  
jatrūrdhvajātarogaughān jarayatya āśu netivit ||

*Yuktabhavadēva* 7.156 (attr. to the *Haṭhapradīpikā*)

kapālaśodhinī caiva divyadr̥ṣṭipradāyinī |  
jatrūrdhvajātarogādyaiḥ jayatyeva sunīcitam ||

**Commentary:** We have adopted the reading *caiva* in the first verse quarter, which is attested by manuscripts of the  $\beta$ ,  $\gamma$  and  $\delta$  groups and is easy to construe. The  $\alpha$  manuscripts have *kaṇṭhā* and *vaṭyā*, which may derive from *kaṇṭhyā* ( $\epsilon_1$ ), but none of these readings makes sense here.  $\eta_1$  and  $\eta_2$  have *kārṇyā*, which is unnecessary because of the main verb in the final verse quarter.

Most witnesses, including the *Jyotsnā*, read *jatrūrdhva*° in the third verse quarter, which is generally understood as ‘above the collar bones’ or, as Brahmananda says, the area above the shoulder joints (*jatruṇoḥ skandhasandhyor ūrdhvam uparibhāge*). On problems concerning the interpretation of *jatru*, see Meulenbeld 1974: 465. We have adopted the reading of  $\alpha$ , *hanūrdhva*°, ‘above the jaw’, which makes

good sense in the context of *neti* because it is supposed to cleanse the skull (*kapāla*) or, in other words, the head.

Different readings exist for the last verse quarter.  $\eta_1$  has *jayati sã tu sūtrikā*, which is unmetrical, but the word *sūtrikā* may have been original because it explains the problematic readings that arose in the other witnesses when attempts were made to replace *sūtrikā* with *neti*. The variants with *netivit* seem implausible because of the epithets in the first hemistich, which require a feminine noun to be understood as the subject of the sentence. The reading *netir āśu nihanti ca* looks like a patch that was adopted later in the transmission. The reading we have conjectured *jayaty āśu tu sūtrikā* retains *sūtrikā* and corrects the metrical fault of  $\eta_1$  by adopting *jataty āśu*, which is well attested across the stemma.

## 2.32

**Translation:** Now *trāṭaka*:

[The yogi] should concentrate and look at a small focal point with a fixed gaze until tears fall. The experts consider this to be *trāṭaka*.

**Testimonia:**

*Haṭharatnāvalī* 1.54

atha trāṭakam-  
nirikṣya niścaladṛṣā sūkṣmalakṣyaṃ samāhitaḥ |  
āśrusampātaparyantam ācāryais trāṭakam smṛtam ||

*Yogacintāmaṇi* 71v (attr. to the *Haṭhapradīpikā*)

atha trāṭakam |  
nirikṣen niścaladṛṣā sūkṣmalakṣyaṃ samāhitaḥ |  
āśruprapātaparyantam āryais tat trāṭakam matam ||

*Yuktabhavadēva* 7.158 (attr. to the *Haṭhapradīpikā*)

atha trāṭakam |  
vikṣeta niścaladṛṣā sulakṣyaṃ ca samāhitaḥ |  
āśrusampātaparyantam ācāryais trāṭakam smṛtam ||

Cf. *Satkarmasaṅgraha* 40cd–41ab

atha trāṭakam  
sūkṣmalakṣye dṛṣau sthāpya nirnimeṣaś ciraṃ bhavet |  
āśrusampātaparyantam karma trāṭakam īritam ||

**Metre:** Anuṣṭubh (a: na-vipulā)

## 2.33

**Translation:** It is the destroyer of eye diseases and the door [shutting out] sloth and so forth. Trāṭaka should be carefully concealed like a chest of gold.

**Testimonia:**

*Haṭharatnāvalī* 1.55

sphoṭanam netrarogāṇām tandrādīnām kapāṭakam |  
prayatnāt trāṭakam gopyam yathā ratnasupeṭakam ||

*Yogacintāmaṇi* 71v (attr. to the *Haṭhapradīpikā*)

moṭanam netrarogāṇām tandrādīnām kapāṭakam |  
etac ca trāṭakam gopyam yathā hāṭakapeṭakam ||

*Yuktabhavadēva* 6.159 (attr. to the *Haṭhapradīpikā*)

moṭakam sarvarogāṇām tandrādīnām kapāṭanam |  
yatnatas trāṭakam gopyam yathā hāṭakapeṭakam ||

Cf. *Satkarmasaṅgraha* 41cd–42ab

atha trāṭakam  
vaṅglāvikaraṇasthe 'sminn antarjyotiḥ prakāśyate |  
netrarogās tathā tandrā naśyantīty āha dhūrjatiḥ ||

**Commentary:** The witnesses have many different readings for the first word of this verse. The  $\alpha$  manuscripts are split between *modaka* ( $\alpha_1$ ), *mocaka* and *mohana*. Of these, *modaka* is the most likely, if it is understood as a medicinal pill. However this meaning is rare, even in medical literature, as *modaka* is generally used to refer to a small sweet. We have adopted *moṭakam*, which is attested by  $\eta_1$  and  $\delta_2$ , as well as the *Yuktabhavadēva*. We understand it to mean “destroyer.” Bohtlingk and Roth (s.v.) and Monier-Williams (s.v.) give medicinal pill as a possible meaning of *moṭaka* (cf. *modaka*) but it appears that this is mainly an inference drawn only from this verse, where the pill is merely a comparison. Several witnesses have *sphoṭanam* (‘destroying’), which is also possible.

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

## 2.34

**Translation:** Now *naulī*:

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



Gauḍa.

**Testimonia:**

*Haṭharatnāvalī* 1.34

atha nauliḥ–  
amandāvartavegena tundaṃ savyāpasavyataḥ |  
natāṃso bhrāmayed eṣā nauliḥ gauḍaiḥ praśasyate ||

*Yogacintāmaṇi* 71v (attr. to the *Haṭhapradīpikā*)

atha naulī  
amandāvartavegena tundaṃ savyāpasavyayoh |  
natāṃso bhrāmayed eṣā naulī yoge pracakṣate ||

*Yuktabhavadēva* 6.162 (attr. to the *Haṭhapradīpikā*)

atha naulī  
amandāvartavegena tundaṃ savyāpasavyataḥ |  
natāṃso bhrāmayed eṣā naulir gauḍaiḥ praśasyate ||

Cf. *Satkarmasaṅgraha* 110cd–111

atha naulī  
amandāvartavegena jaṭharaṃ dakṣavāmayoh |  
cālayec cāmbhunā proktaṃ tatra lakṣmyadhidevatā |  
bāhyanaulir iyaṃ proktā jaṭharānaladipinī ||

**Commentary:** It is worth noting that  $\alpha_1$  has *laulī* (instead of *naulī*) as the name of this practice in verses 2.34–35 and *laulikaṃ* in 2.22. The vast majority of manuscripts, including  $\alpha_2$ , and the most important testimonia support *naulī* or *nauliḥ* but the names *laulika* and *laulikī* do occur in some more recent works, such as the *Haṭhayogasaṃhitā* (p. 4), *Gheraṇḍasaṃhitā* (1.12), *Yogasārasaṅgraha* (pp. 54–55) and *Yogakarnikā* (p. 56).

The reading *gauḍaiḥ* is found in only one collated manuscript ( $\eta_2$ ) but it is close to the readings of two  $\alpha$  manuscripts, *gaulaiḥ* ( $\alpha_1$ ) and *golaiḥ* ( $\alpha_3$ ), and is also attested by the *Haṭharatnāvalī* and *Yuktabhavadēva*. This version of the verse, which is likely original, suggests that it was thought that the name *naulī* came from the region known today as Bengal. The reading *gauḍaiḥ* explains many of the mistakes in other manuscripts, such as *gauliḥ*, *maulaiḥ*, etc.

## 2.35

**Translation:** Naulī brings about stimulation of the fire in the stomach, [good] digestion and the like, always brings bliss, and makes all humoral disorders and diseases wither away. This naulī is the best of all Haṭha techniques.

**Sources:****Testimonia:***Haṭharatnāvalī* 1.35

tundāgnisandīpanapācanādisandīpikānandakarī sadaiva |  
 aśeśadoṣāmayaśoṣaṇī ca haṭhakriyāmaulir iyaṃ ca nauliḥ ||

*Yogacintāmaṇi* 71v (attr. to the *Haṭhapradīpikā*)

mandāgnisandīpanapācanāgnisamdhāyikānandakarī tathaiva |  
 aśeśadoṣāmayaśoṣinī ca haṭhakriyāmaulir iyaṃ hi naulī ||

*Yuktabhavadēva* 7.163 (attr. to the *Haṭhapradīpikā*)

mandāgnisandīpanapācanādisandhāvanānandakarī sadaiva |  
 aśeśadoṣopacayaśoṣaṇīyaṃ haṭhakriyāmaulir iyaṃ hi nauliḥ ||

*Haṭhatattvakaumudī* 8.12

mandāgnisandīpanapācanādisandhāyikānandakarī sadaiva |  
 aśeśadoṣopacayaśoṣaṇīva haṭhakriyā 'sau jayatiha nauliḥ ||

**Commentary:**  $\alpha_1$  and  $\alpha_2$ ,  $\beta_2$ , and  $\epsilon_1$  have *tundāgni*<sup>o</sup> in the first verse quarter. This reading is also supported by all of the manuscripts collated for the published edition of the *Haṭharatnāvalī*. The compound *tundāgni* is rare in Sanskrit literature but it was likely used here because the term *tunda* appears in the previous verse, which explains how naulī is done. The compound *tundāgni* seems synonymous with *udarāgni*, *jaṭharāgni*, *śarīrāgni*, etc., which are commonly used in yoga texts to refer to the body's digestive fire. The alternative reading *mandāgni*<sup>o</sup> ('sluggish fire') is reasonably common in contexts of stimulating poor digestion, and may have been introduced early in the transmission to replace the more unusual *tundāgni*<sup>o</sup>.

Most witnesses and the testimonia have *maulir iyaṃ* in the fourth verse quarter, which expresses the idea that naulī was thought to be the best of the *ṣaṭkarma*, and the assonance of *naulī* and *mauli* may have been intended. The alternative reading of *mūlam iyaṃ* in  $\eta_1$  and  $\epsilon_1$  would suggest that *naulī* is necessary for the other practices, which does not seem to be the case because, according to *Haṭhapradīpikā* 2.21, the *ṣaṭkarma* are more like therapeutic interventions.

**Metre:** Upajāti**2.36****Translation:** Now kapālabhāti:

Rapid inhalation and exhalation like the bellows of a blacksmith is called kapālab-

hāti, the skull bellows. It dries up imbalances of phlegm.

**Testimonia:**

*Haṭharatnāvalī* 1.56

atha kapālabhastrikā-  
bhastrival lohakārāṇāṃ recapūrasusambhramau |  
kapālabhastri vikhyātā sarvarogaviśoṣaṇī ||

*Yogacintāmaṇi* 71v (attr. to the *Haṭhapradīpikā*)

atha kapālabhāti |  
bhastreva lohakārāṇāṃ recapūrau sasambhramau |  
kapālabhāti vikhyātā kaphadoṣaviśoṣiṇī ||

*Yuktabhavadēva* 7.163 (attr. to the *Haṭhapradīpikā*)

atha kapālabhātīḥ |  
bhastrāval lohakārāṇāṃ recapūrau sasambhramau |  
kapālabhātī vikhyātā kaphadoṣaviśoṣiṇī ||

Cf. *Satkarmasaṅgraha* 50cd–51

atha bhastrā  
lohakārasya bhastreva recapūrau tu vegataḥ ||  
punaḥ punaḥ prakurvīta sthīramūrdhnā prayatnataḥ |  
sthīrabhastreti ca khyāta yogināṃ siddhidāyakā ||

**Commentary:** The word *bhāti* is derived from *bhastri* (Turner 1966: 537, entry 9424).

ṇ<sub>2</sub> and other manuscripts have *kuryāt savyāpasavyataḥ* ('left and right') instead of *recapūrau sasambhramau*. Although one might infer that *savyāpasavyataḥ* is referring to performing the skull bellows breathing alternately through the left and right nostrils, it appears to be a secondary reading because there is no indication of what is moving to the left and right. Such a method of alternate nostril breathing is explained as a variation of kapālabhāti in the *Haṭhayogasamhitā* (p. 14):

iḍayā pūrayed vāyum recayet piṅgalākhyayā |  
piṅgalayā pūrayitvā punaś candreṇa recayet |  
pūrakam recakam kṛtvā vegena na tu cālayet ||

In the second verse quarter, the α manuscripts have *susambhramau* ('great speed') instead of the reading we have adopted *sasambhramau* ('fast'). The syntax requires *sasambhramau* because it is an adjectival compound that must agree with *recapūrau* ('the exhalation and inhalation').

**Metre:** Anuṣṭubh (c: ma-vipulā)

## 2.37

**Translation:** The person whose excess weight, phlegm, fat, impurities and the like have been removed by the six techniques should then perform breath-control. It succeeds without effort.

**Testimonia:**

*Haṭharatnāvalī* 1.60

karmāṣṭabhir gatasthaulyaṃ kaphamedomalādikam |  
prāṇāyāmaṃ tataḥ kuryād anāyāsenā siddhyati ||

*Yogacintāmaṇi* f. 8v

tathā cātmārāmaḥ  
ṣaṭkarmānirgatasthaulyakaphamedogadādikaḥ |  
prāṇāyāmaṃ tataḥ kuryād anāyāsenā siddhyati ||

*Yuktabhavadēva* 7.165 (attr. to the *Haṭhapradīpikā*)

ṣaṭkarmābhir gatasthaulyaṃ kaphamedomalātigaḥ |  
prāṇāyāmaṃ tataḥ kuryād anāyāsenā siddhyati ||

## 2.38

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

**Testimonia:**

*Yogacintāmaṇi* ff. 8v–9r (attr. to Ātmārāma)

prāṇāyāmair eva sarvaiḥ praśuṣyanti malā yataḥ iti |  
ācāryāṇāṃ tu keṣāṃ cid anya krama na saṃmatam iti ||

*Yuktabhavadēva* 7.166 (attr. to the *Haṭhapradīpikā*)

prāṇāyāmair eva sarve praśuṣyanti malā iti |  
ācāryāṇāṃ tu keṣāṃ cid anyat karma na sammatam ||

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

Many witnesses lower on the stemma have *malāśaya* (instead of *malā api* or *malā iti*) in the second verse quarter but this usually has the more specific meaning of bowels or bladder and so seems inappropriate in a general statement. The witnesses that have *malāśaya* also have the verb *pra+śudh*, which connotes that the place where the impurities accumulate is cleaned (rather than the impurities themselves).

**Metre:** Anuṣṭubh (a: ra-vipulā)

## 2.39

**Translation:** Even Brahmā and the other gods became devoted to breath practice through fear of death, so one should perform breath practice.

**Testimonia:**

*Haṭharatnāvalī* 3.82

brahmādayo 'pi tridaśāḥ pavanābhyāsataṭparāḥ |  
abhūvan mṛtyurahitā tasmāt pavanam abhyaset ||

*Haṭhatattvakaumudī* 8.19

brahmādayo 'pi tridaśāḥ pavanābhyāsataṭparāḥ |  
tena siddhiṃ gatā yoge tasmāt pavanam abhyaset ||

**Commentary:** This verse has been rewritten in  $\eta_2$  and the delta group of manuscripts.  $\eta_2$ 's reading attempts, somewhat unsuccessfully, to connect this verse more directly to the *ṣaṭkarma*:

ṣaṭkarmayogam āpnoti pavanābhyāsataṭparāḥ |  
sumanaskāṃtako bhavya[s] tasmāt pavanam abhyaset ||

Different versions of this verse occur in  $\eta_2$  and  $\varepsilon_3$ . Neither of these appear to be original as the compound *sumanaskāntaka* ('dying with the mind active?') is rather odd. The  $\delta$  group of manuscripts has another reading for the third quarter (*tena siddhiṃ gatās te ca*), which puts a more positive spin on the verse in as much as one should practise *prāṇāyāma* because through it the gods attained perfection.

**Metre:** Anuṣṭubh (a: bha-vipulā; c: na-vipulā)

## 2.40

**Translation:** So long as the breath is bound in the body, so long as the mind is without support, so long as the gaze is on the middle of the brow, where is the fear of death?

**Sources:**

*Vivekamārtaṇḍa* 73

yāvad baddho marud dehe tāvac cittam nirāśrayam |  
yāvad vīkṣā bhruvor madhye tāvat kālabhayaṃ kutaḥ ||  
vīkṣā] T; dṛṣṭir cett.

**Testimonia:**

*Yogacintāmaṇi* f. 92r (attr. to the Skandapurāṇa)

yāvad baddho marud dehe yāvad vṛttau nirāśrayam |  
yāvad dṛṣṭir bhruvor madhye tāvat kālabhayaṃ kutaḥ ||

*Yuktabhavadēva* 7.8 (attr. to Gorakṣanātha)

yāvad baddho marud dehe yāvac cittaṃ nirāmayam |  
yāvad dṛṣṭir bhruvor madhye tāvat kālabhayaṃ kutaḥ ||

**Commentary:** We have adopted the reading *vīkṣā* in the third verse quarter, which is an emendation of  $\alpha_1$  and  $\alpha_2$ 's *vīkṣed*. The verb *vīkṣed* is likely an error as the *yāvat* clauses appear to have been written as nominal phrases. The reading *vīkṣā* occurs in the same verse of the six-chapter version of the *Vivekamārtaṇḍa* (siglum T), which sometimes preserves old readings of that text.

**2.41**

**Translation:** When the network of channels has been purified by breath-controls as prescribed, the breath pierces the mouth of *suṣumṇā* and enters it with ease.

**Testimonia:**

*Haṭharatnāvalī* 2.2

vidhivat prāṇasaṃyāmaiḥ nāḍīcakre viśodhite |  
suṣumnāvadanaṃ bhitvā sukhād viśati mārutaḥ ||

*Yogacintāmaṇi* f. 18r

haṭhapradīpikāyām—  
vividhaiḥ prāṇasaṃyāmaiḥ nāḍīcakre viśodhite |  
suṣumnāvadanaṃ bhitvā sukhād viśati mārutaḥ ||

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

**2.42**

**Translation:** When the breath moves in the middle, stillness of the mind arises. The mind's becoming very still is the 'mind beyond mind' (*manonmanī*) state.

**Testimonia:**

*Haṭharatnāvalī* 2.3

mārute madhyame jāte manaḥsthairyam prajāyate |  
manasaḥ susthiribhāvaḥ saivāvasthā manonmanī ||

*Yogacintāmaṇi* f. 18a (attr. to *Haṭhapradīpikā*)

mārute madhyasaṃcāre manaḥsthairyaṃ prajāyate |  
yo manaḥsusthiribhāvaḥ saivāvasthā manonmani ||

## 2.43

**Translation:** In order to achieve that, he who knows [their] methods should perform various retentions. As a result of the practice of the various retentions, [the yogi] obtains various results.

### Testimonia:

*Haṭharatnāvalī* 2.4

tatsiddhaye vidhānajñāḥ sadā kurvīta kumbhakān |  
vicitrakumbhakābhyāsād vicitrāṃ siddhim āpnuyāt ||

*Yuktabhavadeva* 7.92 (attr. to the *Yājñavalkyagītā*)

tatsiddhaye vidhānajñās citrān kurvanti kumbhakān |  
vicitrakumbhakābhyāsād vicitrāṃ siddhim āpnuyāt ||

**Commentary:** The majority of witnesses, including  $\alpha_2$ , have a plural subject (*vidhānajñāḥ*) and verb (*kurvanti*) in the first hemistich. We have adopted the singular, which is attested by  $\alpha_1$ ,  $\alpha_3$  and manuscripts of the *Haṭharatnāvalī*, because it corresponds with the singular subject of the second hemistich.

## 2.44

**Translation:** Sūryabhedana, ujjāyī, śītkā, śītalī, bhastrikā, bhrāmārī, mūrccchā and plāvanī: these are the eight kumbhakas.

### Sources:

### Testimonia:

*Haṭharatnāvalī* 2.6

sūryabhedanam ujjayī tathā śītkāśītalī |  
bhastrikā bhrāmārī mūrccchā kevalās cāṣṭa kumbhakāḥ ||

*Yogalakṣaṇāvalī* f. 32r (attrib. to the *Haṭhapradīpikā*)

sūryabhedanam ujjayī tathā śītkā ca śītalī |  
bhastrikā bhrāmārī mūrccchā kevalās cāṣṭa kumbhakāḥ ||

*Yogacintāmaṇi* f. 101r

haṭhayoge—  
 sūryabhedanam ujjāyī tathā sītākāśītālī |  
 bhastrikā bhramarī mūrccā sahitaṃ cāṣṭa kumbhakāḥ ||

*Yuktabhavadēva* 7.93 (attr. to the *Haṭhapradīpikā*)

sūryabhedanamujjāyī sītākārī śītālī tathā |  
 bhastrikā bhrāmarī mūrccā kevalāś cāṣṭa kumbhakāḥ ||

**Commentary:** In the fourth verse quarter, only some manuscripts of the ε and γ groups have the adopted reading *plāvanīty aṣṭa*. The name *plāvanī* is necessary in this list because most manuscript groups, including α, and the testimonia contain a verse on *plāvinīkumbhaka* as one of the eight *kumbhakas*. The alternative reading *kevalī/kevalāś*, which is supported by the α group and other manuscripts, appears to be a mistake because it is not consistent with the idea of *kevalakumbhaka* standing outside the category of *sahitakumbhaka*, as stated in 2.72–75. These witnesses are among those which include a verse on *plāvinī* later in the chapter.

## 2.45

**Translation:** At the end of the inhalation, the lock called *jālandhara* is to be performed, while at the end of the retention and beginning of the exhalation, *uḍḍiyāna* is to be performed.

### Sources:

*Gorakṣaśataka* 62ab

pūrakānte tu kartavyo bandho jālandharābhidhaḥ |

*Gorakṣaśataka* 58ab

kumbhakānte recakāḍau kartavyoḍḍiyaṇābhidhaḥ |

### Testimonia:

*Haṭharatnāvalī* 2.7

pūrakānte tu kartavyo bandho jālandharābhidhaḥ |  
 kumbhakānte recakāḍau kartavyas tūḍḍiyānakāḥ ||

*Yogacintāmaṇī* f. 80r (attr. to the *Yogabīja*)

pūrakānte tu kartavyo bandho jālandharābhidhaḥ |  
 kumbhakānte recakāḍau kartavyas tūḍḍiyānakāḥ ||

*Yuktabhavadēva* 7.94 (attrib. to the *Haṭhapradīpikā*)

pūrakānte ca kartavyo bandho jālandharābhidhaḥ |  
 kumbhakānte recakāḍau kartavyas tūḍḍiyānakāḥ ||

**Metre:** Anuṣṭubh (c: ra-vipulā)



## 2.46

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

**Sources:**

*Gorakṣaśataka* 62cd–63ab

adhastāt kuñcanenaiva kaṇṭhasaṃkocane kṛte |  
madhye paścimatānena syāt prāṇo brahmanāḍigaḥ ||

**Testimonia:**

*Haṭharatnāvalī* 2.8

adhastāt kuñcanenāśu kaṇṭhasaṃkocane kṛte |  
madhye paścimatānena syāt prāṇo brahmanāḍigaḥ ||

*Yogacintāmaṇī* f.80r (attr. to the *Yogabīja*)

adhas tv ākuñcanenāśu kaṇṭhasaṃkocanena ca |  
madhye paścimatānena syāt prāṇo brahmanāḍigaḥ ||

*Yogabīja* 110 (southern recension)

adhastāt kuñcanenāśu kaṇṭhasaṃkocane kṛte |  
madhye paścimatānena syāt prāṇo brahmanāḍigaḥ ||

*Yuktabhavadeva* 7.95 (attr. to the *Haṭhapradīpikā*)

adhastāt kuñcanenāśu kaṇṭhasaṃkocane kṛte |  
madhye paścimatānena syāt prāṇo madhyānāḍigaḥ ||

*Haṭhatattvakaumudī* 15.25–27

adhastāt kuñcanenaiva kaṇṭhasaṃkocanena ca |  
madhye paścimatānena syāt prāṇo brahmarandhragāḥ ||  
prāṇaḥ prāṇavāyuh brahmarandhragāḥ suṣumnāpathacārī syāt | mad-  
hyago bhavet |

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

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

## 2.47

**Translation:** The yogi should raise up *apānavāyu* and lead *prāṇa* down from the

throat. Freed from ageing, he becomes sixteen years old.

**Testimonia:**

*Haṭharatnāvalī* 2.9

apānam ūrdhvaṃ utthāpya prāṇaṃ kaṇṭhād adho nayet |  
yogī jarāvimuktaḥ syāt śoḍaśo vayasā bhavet ||

*Yogacintāmaṇī* f. 80r (attr. to the *Yogabīja*)

apānam ūrdhvaṃ utthāpya prāṇaṃ kaṇṭhād adho nayet |  
yogī jarāvimuktaḥ san vayasā śoḍaśo bhavet ||

*Yuktabhavadēva* 7.96 (attr. to the *Haṭhapradīpikā*)

apānam ūrdhvaṃ utthāpya prāṇaṃ kaṇṭhād adho nayet |  
yogī jarāvinirmuktaḥ śoḍaśo vayasā bhavet ||

## 2.48

**Translation:** Now, piercing the sun—

The yogi should sit in *vajrāsana* on a comfortable mat, slowly draw in external air through the right nostril, [...]

**Sources:**

Cf. *Gorakṣaśataka* 33–34ab

pavitre nātyuccanīce hy āsane sukhade śubhe |  
baddhvā vajrāsanaṃ kṛtvā sarasvatyāś ca cālanam ||  
dakṣanāḍyāṃ samākṛṣya bahiṣṭhaṃ pavanaṃ śanaiḥ |

**Testimonia:**

*Yogalakṣaṇāvalī* f. 32r (attrib. to the *Haṭhapradīpikā*)

baddhavajrāsano dakṣanāḍyākṛṣyānilaṃ śanaiḥ |

*Yogacintāmaṇī* f. 101v (attr. to the *Yogabīja*)

āsane sukhade yogī baddhavajrāsanas tataḥ |  
dakṣanāḍyā samākṛṣya bahiṣṭhaṃ pavanaṃ śanaiḥ ||

*Yuktabhavadēva* 7.98 (attr. to the *Haṭhapradīpikā*)

āsane sukhade yogī baddhvā padmāsanaṃ tataḥ |  
dakṣanāḍyā samākṛṣya bahiṣṭhaṃ pavanaṃ śanaiḥ ||

**Commentary:**

## 2.49

**Translation:** and hold the breath as far as the tips of the hair and nails until

cessation [of the breath]. The wise man should then exhale the breath slowly through the left nostril.

### Testimonia:

*Yogalakṣaṇāvalī* f. 32r (attrib. to the *Haṭhapradīpikā*)

ā nakhāgrālakāgrāntaṃ kumbhayitvā yathāsukham |  
savyanāḍyā tato mandaṃ recayet pavanaṃ sudhīḥ ||

*Yogacintāmaṇi* f. 101v (attr. to the *Yogabīja*)

ā keśāgraṃ nakhāgraṃ ca śirodhāvadhi kumbhakam |  
tataḥ śanaīḥ savyanāḍyā recayet pavanaṃ sudhīḥ ||

*Yuktabhavadēva* 7.99 (attr. to the *Haṭhapradīpikā*)

ā keśād ā nakhāgrāc ca nirodhāvadhi kumbhayet |  
tataḥ śanaīḥ savyanāḍyā recayet pavanaṃ sudhīḥ ||

### Commentary:

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

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

āvartayet sadā yuktaḥ prāṇāyāmān punaḥ punaḥ |  
ā keśāntān nakhāgrāc ca tapas tapyata uttamam ||

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

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

haṭhān niruddhaḥ prāṇo 'yaṃ roma-kūpeṣu niḥsaret |  
dehaṃ vidārayaty eṣa kuṣṭhādi janayaty api ||

**Metre:** Anuṣṭubh (c: ra-vipulā)

## 2.50

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

**Sources:**

*Gorakṣaśataka* 35–36ab

kapāśodhane vāpi recayet pavanam sudhīḥ |  
tundasya vātadoṣaghaṇaḥ kṛmidoṣam nihanti ca ||  
punaḥ punar idaṁ kāryam sūryābhedam udāhṛtam |

**Testimonia:**

*Haṭharatnāvalī* 2.11cd–12

kapālam śodhanam cāpi recayet pavanam śanaiḥ |  
kapālam ... śanaiḥ ] kapāśodhanam vātadoṣaghaṇam kṛmināśanam  
N,n1,n4.  
ālayam vātadoṣaghaṇam kṛmikīṭam nihanti ca |  
punaḥ punar idaṁ kāryam sūryabhedākhyakumbhakam ||

*Yogalakṣaṇāvalī* f. 32r (attrib. to the *Haṭhapradīpikā*)

kapāśodhanam caitad vātaghaṇam kṛmidoṣanut ||

*Yogacintāmaṇi* f. 101v (attr. to the *Yogabīja*)

kapāśodhanam vātadoṣaghaṇam kṛmidoṣahṛt |  
punaḥ punar idaṁ kuryāt sūryabhedanam uttamam ||

*Yuktabhavadēva* 7.100 (attr. to the *Haṭhapradīpikā*)

kapāśodhanam vātadoṣaghaṇam kṛmidoṣaham |  
punaḥ punar idaṁ kāryam sūryabhedam udāhṛtam ||

**Commentary:** The compound *sūryabheda* is metri causa, as the name given in 2.44 and the heading of 2.48 is *sūryabhedana*. Some witnesses, such as the delta group and V<sub>19</sub>, have attempted to reinstate the name *sūryabhedana*.

Both °*doṣaham* and °*doṣahṛt* are well attested and possible. We have favoured the former because the α reading (*doṣajam*) appears to be a corruption of it.

## 2.51

**Translation:** Now ujjāyī:

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

**Sources:***Gorakṣaśataka* 36c–37b

mukhaṃ saṃyamya nāḍibhyāṃ ākr̥ṣya pavanaṃ śanaiḥ |  
 yathā lagati kaṇṭhāt tu hr̥dayāvadhi sasvanam ||  
 kaṇṭhāt tu] kaṇṭhaṃ tu T

**Testimonia:***Haṭharatnāvalī* 2.13

mukhaṃ saṃyamya nāḍibhyāṃ ākr̥ṣya pavanaṃ śanaiḥ |  
 yathā lagati hr̥tkanṭhaṃ hr̥dayāvadhi svasvanah ||  
 hr̥tkanṭhaṃ ] hr̥tkanṭhe N, n1, n4, J

*Yogalakṣaṇāvalī* f. 32r (attrib. to the *Haṭhapradīpikā*)

mukhaṃ saṃyamya nāsābhyāṃ ākr̥ṣya pavanaṃ śanaiḥ |  
 yathā lagati kaṇṭhe suḥ hr̥dayāvadhi sasvanam ||

*Yogacintāmaṇi* f. 101v (attr. to the *Yogabīja*)

mukhaṃ saṃyamya nāḍibhyāṃ ākr̥ṣya pavanaṃ punaḥ |  
 yathā lagati hr̥tkanṭhād dh̥r̥dayāvadhi sasvanah ||

*Yuktabhavadeva* 7.101 (attr. to the *Haṭhapradīpikā*)

mukhaṃ niyamya nāḍibhyāṃ ākr̥ṣya pavanaṃ śanaiḥ |  
 yathā lagati kaṇṭhāt tu hr̥dayāvadhi pūraṇam ||

Cf. *Haṭhatattvakaumudī* 10.7

athojjāyī kumbhakaḥ  
 āsyaṃ saṃyamya nāsāpuṭayugasuśirābhyāṃ samāk̥ṣya vāyuraṃ  
 mandam mandam yathāsau lagati galatātād āhr̥dantaḥ saśabdaḥ |  
 ruddhvā keśān nakhāgrāvadhi pavanam amuraṃ recayed vāmanādyā  
 proktojjāyīti kumbhaḥ kaphagadadalano dīpti kr̥jjāṭharāgne ||

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

**2.52**

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

**Sources:***Gorakṣaśataka* 37c–38b

pūrvavat kumbhayet prāṇaṃ recayed iḍayā tataḥ |  
 śīrṣotthitānalaharam galaśleşmaharam param ||

**Testimonia:***Haṭharatnāvalī* 2.14

pūrvavat kumbhayet prāṇaṃ recayed iḍayā tataḥ |  
 gale śleşmaharam proktaṃ dehānalavivardhanam ||

*Yogalakṣaṇāvalī* f. 32r (attrib. to the *Haṭhapradīpikā*)

pūrvavat kuṃbhayet prāṇān iḍayā recayet tataḥ |  
 śleşmadoṣaharam caitad dhāturogavināśanam ||

*Yogacintāmaṇi* f. 102r (attr. to the *Yogabīja*)

pūrvavat kumbhayet prāṇaṃ recayed iḍayā tataḥ |  
 śleşmadoṣaharam kaṇṭhe dehānalavivardhanam ||

*Yuktabhavadēva* 7.102 (attr. to the *Haṭhapradīpikā*)

pūrvavat kumbhayet prāṇān recayed iḍayā tataḥ |  
 śleşmoṣaharam dehānaladīptipravardhanam ||

**Commentary:** In the second hemistich of this verse, many of the readings in the oldest manuscripts, such as *dehād analadīptivardhanam* (V<sub>1</sub>), *dehānaladīptivardhanam* (J<sub>10</sub>) and *dehe [']naladīptivardhanam* (P<sub>28</sub>), are unlikely to be original because both the source and testimonia indicate that *Ujjāyī* is supposed to remove phlegm from the throat. These versions may have arisen from attempts to remove *kaṇṭhe* in the third *pāda*, which was thought to be hanging. It appears that *kaṇṭhe dehānalavardhanam* is the better reading and it is well attested among the manuscripts (including α).

**2.53**

**Translation:** [and] cures diseases in the bodily constituents inside the network of channels, the retention called *ujjāyī* should be done when [the yogi] is moving or remaining still.

**Sources:***Gorakṣaśataka* 38

nāḍījalodarādhātugatadoṣavināśanam |  
 gacchataḥ tiṣṭhataḥ kāryam ujjāyākhyam ca kumbhakam ||

**Testimonia:**

*Haṭharatnāvalī* 2.15

nāḍijālodarādhātugatadoṣavināśanam |  
 nāḍijālodarādhātu° ] nāḍijalodaradhātu° J,P; nāḍijalodaram dhātu° N,  
 n1, n4  
 gacchatā tiṣṭhatā kāryam ujjāyyākhyam hi kumbhakam ||

*Yogalakṣaṇāvalī* f. 32r (attrib. to the *Haṭhapradīpikā*)

dehānaloddīptikaram jalodaravighātakṛt |  
 gachatā tiṣṭhatā kāryaś cojjāyākhyas tu kumbhakam ||

*Yogacintāmaṇi* f. 102r (attr. to the *Yogabīja*)

nāḍijālodaradhātugatadoṣavināśanam |  
 gacchataḥ tiṣṭhataḥ kāryam ujjāyyākhyam ca kumbhakam ||

*Yuktabhavadeva* 7.103 (attr. to the *Haṭhapradīpikā*)

nāḍijālodarādhātugatadoṣanivāraṇam |  
 gacchatā tiṣṭhatā kāryam ujjākhyam kumbhakam tv idam ||

**Commentary:** Nearly all the manuscripts have *nāḍijalodara°*, which does not make sense in this context because *jalodara* is the disease ascites and °gata° requires a location. This problem is also present in the transmission of the source text for the verse, the *Gorakṣaśataka*. A solution can be found in some of the manuscripts of the *Haṭharatnāvalī*, which read *nāḍijālodarā°* (‘in the network of channels and stomach’). The other problem is °darādhātu°. In spite of Brahmānanda’s efforts to explain it as °dara, ā, and dhātu°, the ā before dhātu° appears to have been inserted metri causa. We have adopted *nāḍijālodare* (‘inside the network of channels’), which is close to V<sub>3</sub> and J<sub>10</sub> (*nāḍijalodare*). It is likely that °jālodare was changed to °jalodara in the transmission because of confusion with the disease of a similar name.

For the idea of *doṣas* being in *dhātus* see *Tantrāloka* 28.283cd, where worldly concepts are said to arise from it (*dhātudoṣāc ca saṃsārasaṃskārās te ...*), but it is also the source of physical disorders (*dhātudoṣakṛtaṃ mūrcchā* IPV on 2.15).

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

**2.54**

**Translation:** Now sitkā—

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

**Sources:**

Cf. *Kaulajñānanirṇaya* 14.54

cittan dadyāt tu vaktreṇa nāse dadyād vijṛmbhikā[m] |  
vācāsiddhir bhavaty eva kāmadevo 'paraḥ priyaḥ ||

Cf. *Jñānasāra* 2.13

hikkā dadyāt sadā vaktre prāyaś caiva vijṛmbhikām |  
evam abhyasyamānas tu kāmadevo dvitīyakaḥ ||

*Prāṇatoṣiṇī* (part 6) p. 851 (citing the *Jñānasāra*)

hikkām dadyāt sadā vaktre ghrāṇaṁ caiva vijṛmbhate |  
evam abhyāsayogena kāmadevo dvitīyakaḥ ||

### Testimonia:

*Haṭharatnāvalī* 2.16

sītkām kuryāt tathā vaktre ghrāṇenaiva visarjayet |  
evam abhyāsayogena kāmadevo dvitīyakaḥ || 2.16 ||

*Yogalakṣaṇāvalī* f. 32r (attrib. to the *Haṭhapradīpikā*)

sītkām dadyāt sadā vaktre ghrāṇe caiva vijṛmbhitām |  
evam abhyasato na kṣuttrṭ cālasyaḍi jāyate ||

*Yogacintāmaṇi* f. 101v (attr. to the *Haṭhayoga*)

sītkām kuryāt tathā vaktre ghrāṇenaiva visarjayet |  
evam abhyāsayogena kāmadevo dvitīyakaḥ ||

*Yuktabhavadēva* 7.104 (attr. to the *Haṭhapradīpikā*)

sītkām dadyāt sadā vaktre ghrāṇe caiva vijṛmbhikām |  
evam abhyāsayogena kāmadevo dvitīyakaḥ ||

### Commentary:

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

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

## 2.55

**Translation:** He joins the circle of yoginis and brings about creation and destruction. Neither hunger nor thirst [nor] sleep nor indolence arise [for him].

### Sources:



Cf. *Kaulajñānanirṇaya* 7.18ab

yoginīgaṇasāmānyā sṛṣṭisamhārakāraḥ |

*Īñānasāra* 2.13cd–14ab

yoginīgaṇasāmānyāḥ sṛṣṭisamhārakāraḥ ||  
na kṣudhā na ca tṛṇnidrā naiva murchā prajāyate |

### Testimonia:

*Haṭharatnāvalī* 2.17

yoginīcakrasamsevyāḥ sṛṣṭisamhārakāraḥ |  
na kṣudhā na tṛṣā nidrā naivālasyaṃ prajāyate ||

*Yogacintāmaṇi* f. 101v (attr. to the *Haṭhayoga*)

yoginīcakrasamsevyāḥ sṛṣṭisamhārakāraḥ |  
na kṣudhā na tṛṣṇā nidrā tandrālasyaṃ na jāyate ||

*Yuktabhavadeva* 7.105 (attr. to the *Haṭhpradīpikā*)

yoginīcakrasāmānyāḥ sṛṣṭisthityantakāraḥ |  
na kṣudhā na tṛṣā nidrā nālasya ca prajāyate ||

## 2.56

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

### Sources:

*Īñānasāra* 2.14cd–15ab

bhavet svacchandadehas tu sarvopadravavarjitaḥ ||  
anena vidhinā devi yogīndro bhūmimaṇḍale |

*Śivasamhitā* 3.94

anenaiva vidhānena yogīndro 'vanimaṇḍale |  
bhavet svacchandacārī ca sarvāpatparivarjitaḥ ||

### Testimonia:

*Haṭharatnāvalī* 2.18

bhavet svacchandadehas tu sarvopadravavarjitaḥ |  
anena vidhinā satyaṃ yogīndro bhāti bhūtale ||  
°dehas tu ] °dehaḥ syāt P; °dehasyāt T,t1

*Yogacintāmaṇi* f. 101v (attr. to the *Haṭhayoga*)

bhavet svachandadehas tu sarvopadravavarjitaḥ |  
anena vidhinā yas tu yogīndro bhūmimaṇḍale ||

*Yuktabhavadeva* 7.106 (attr. to the *Haṭhapradīpikā*)

bhavet svacchandadehaś ca sarvopadravavarjitaḥ |  
anena vidhinā satyaṃ yogīndro bhuvimaṇḍale ||

**Commentary:** The aiśa compound *bhuvimaṇḍale*, which is attested at *Mañjuśrīmūlakalpa* 45.221, is likely the original reading here. The word *bhuvi* as the first member of a compound is attested elsewhere. The alternative *bhūmi*<sup>o</sup> is well-attested and so the change may have happened early in the transmission.

## 2.57

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

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

**Sources:**

*Kauljñānanirṇaya* 6.19

rasanātālumūle tu kṛtvā vāyuraṃ pibet chanaiḥ |  
ṣaṇmāsād abhyased devī mahārogaḥ pramucyate ||

*Vivekamārtanda* 120

rasanātālumūlena yaḥ prāṇam anilaṃ pibet |  
abdhārdhena bhavet tasya sarvarogaparikṣayaḥ ||

*Śivasamhitā* 3.80

rasanāṃ tālumūle yaḥ sthāpayitvā vipaścitaḥ |  
pibet prāṇanilaṃ tasya rogāṇāṃ saṃkṣayo bhavet ||

**Testimonia:**

*Yogacintāmaṇi* f. 101v (attr. to the *Haṭhayoga*)

rasanātāluṃyogena yaḥ prāṇam satataṃ pibet |  
abdhārdhena bhavet tasya sarvarogaparikṣayaḥ ||

*Yuktabhavadeva* 7.107 (attr. to Gorakṣanātha)

etad evoktaṃ gorakṣanāthena-  
rasanātālumūlena yaḥ prāṇam satataṃ pibete |  
abdhārdhena bhavet tasya sarvarogaparikṣayaḥ ||

Cf. *Ānandakanda* 1.20.137

jihvayā tālumūlena prāṇam yaḥ pibati priye |  
tasya ṣaṇmāsataḥ sarve rogā naśyanti yoginaḥ ||

**Commentary:** Verse 2.57 seems to be describing an alternative method of *sītka kumbhaka*. The introductory phrase *evam eva uktaṃ ca* suggests that the teaching

in this verse is consistent with what preceded it. However, the first version of *sītkā* appears to be done at the front of the mouth (*vaktra*), whereas the next version is done at the back of the mouth (see below).

The compound *rasanātālumūlena* is difficult to understand. In his *Haṭhasaṅketa-candrikā* (f. 79r–79v), Sundaradeva says that the external air strikes the root of the tongue and palate and the upper part of the uvula (*atra muhū (mūhū codex) rasanātālumūlāhataṃ ghaṇṭikordhva bhāgāhataṃ bahiḥsthavāyuyam vidhāya pibed ity arthah*), which could make the sound *sīt*. More helpful are the remarks of the commentator of the *Yogataraṅgiṇī* (2.39). He says that a hole or cavity (*vivara*) is made by the root of the palate with the help of the tongue. The yogi breathes through it (*evaṃ rasanātālumūlena rasanā jihvā tatsahāyabhūtātālumūlena kṛtaṃ yad vivaraṃ, tena kṛtvā yaḥ yogī prāṇam anilaṃ prāṇavāyuyam pibet pūrayet, tasya yogino 'bdārdhena ṣaṇmāsena sarvarogāṇāṃ nāśaḥ kṣayo bhavet* ).

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

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

rasanām unmukhikṛtya sītkāraṃ kurvatā marut |

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

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

rasanām tālumūle yaḥ sthāpayitvā vipaścitaḥ |  
pibet prāṇanilaṃ tasya rogāṇāṃ saṃkṣayo bhavet ||

## 2.58

**Translation:** Now śitali:

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

**Sources:**

*Gorakṣasataka* 39cd–40ab

jihvayā vāyuyam ākṛṣya pūrvavat kuṃbhakād anu |  
śanais tu ghrāṇarandhrābhyāṃ recayed anilaṃ sudhiḥ ||

Cf. *Vivekamārtaṇḍa* 139

kākacañcuvad āsyena śītaḥ salilaṃ pibet |  
prāṇaṃ prāṇavidhānājño yogī bhavati nirjaraḥ ||

**Testimonia:**

*Haṭharatnāvalī* 2.19

jihvayā vāyum ākr̥ṣya pūrvavat kumbhakād anu |  
śanaḥ aśitiparyantaṃ recayed anilaṃ sudhīḥ ||

*Yogacintāmaṇi* f. 102v (attr. to the *Yogabīja*)

jihvayā vāyum ākr̥ṣya pūrvavat kumbhakād anu |  
śanaḥ tu ghrāṇarandhrābhyāṃ recayed anilaṃ suddhīḥ ||

*Yuktabhavadēva* 7.108 (attr. to Gorakṣanātha)

jihvayā vāyum ākr̥ṣya pūrvavat kumbhakād anu |  
śanaḥ tu ghrāṇarandhrābhyāṃ recayed anilaṃ sudhīḥ ||

Cf. *Ānandakanda* 1.20.135–136ab

kākacañcuvad āsyam ca kṛtvā vāyum sasūtkṛtam |  
ādāya nāsārandhreṇa punas taṃ śvasanaṃ tyajet ||  
śītalikaraṇākhyo 'yam yogas tu jvarapittahṛt |

## 2.59

**Translation:** This retention called śītalī cures diseases such as swelling and enlargement of the spleen, fever, [excess] bile, hunger and thirst.

**Sources:**

*Gorakṣaśataka* 41

gulmapliḥādikā doṣāḥ kṣayaṃ yānti pittaṃ jvaraṃ |  
viṣāṇi śītalī nāma kumbhako 'yam nihanti ca ||

**Testimonia:**

*Haṭharatnāvalī* 2.20

gulmaplihodaraṃ doṣaṃ jvarapittakṣudhātṛṣāḥ |  
viṣāṇi śītalī nāma kumbhako 'yam nihanti ca ||  
°tr̥ṣāḥ | °tr̥ṣā J,n1; °tr̥ṣāḥ T,t1

*Yogacintāmaṇi* ms. L, f. 70r

gulmaplihodaraṃ cāpi vātapittaṃ kṣudhāṃ tr̥ṣāṃ |  
viṣāṇi śītalī nāma kumbhako vinihanti ca ||

*Yuktabhavadēva* 7.109 (attr. to Gorakṣanātha)

gulmaplīhādikān doṣān jvaraṃ pittaṃ kṣudhāṃ tṛṣāṃ |  
anyāṃś ca śītalī nāma kumbhako 'yaṃ nihanti hi ||

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

There is a point located between the two ‘royal teeth’ (*rājadanta*). One should know this to be [the place of] nectar that destroys wrinkles and grey hair. Putting the tongue in the place cool to the touch, the wise man becomes free of wrinkles and grey hair and devoid of all diseases.  
dvaṛājadantamadhyasthaṃ bindurūpaṃ vyavasthitaṃ |  
amṛtaṃ taṃ vijānīyād valīpalitanāśanam ||  
śītalasparśasaṃsthāne rasanāṃ kṛtvā tu buddhimān |  
valīpalitanirmuktaḥ sarvavyādhivivarjitaḥ ||

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

## 2.60

**Translation:** Now bhastrikā:

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

**Sources:**

*Gorakṣaśataka* 14

ūrvar upari ced dhatte ubhe pādatale tathā |  
padmāsaṇaṃ bhavet samyak sarvapāpaprāṇāśanam ||

**Testimonia:**

*Yogacintāmaṇi* f. 102r (attr. to the *Yogabīja*)

bhastrikā  
ūrvar upari saṃsthāpya ubhe pādatale tathā |  
padmāsaṇaṃ bhavet samyak sarvapāpaprāṇāśanam ||

*Yuktabhavadēva* 7.110 (attr. to Gorakṣanātha)

atha bhastrikā  
ūrvar upari cādhatte ubhe pādatale tathā |  
padmāsaṇaṃ bhavet samyak sarvapāpaprāṇāśanam ||

## 2.61

**Translation:** Having correctly adopted the lotus pose, with his neck and torso straight the wise man should close the mouth and forcefully exhale the breath through the nose

**Sources:**

*Gorakṣaśataka* 41cd–42ab

tataḥ padmāsanam baddhvā samagrīvodaraḥ sudhīḥ |  
mukham saṃyamya yatnena prāṇam ghrāṇena recayet ||

**Testimonia:**

*Yogacintāmaṇi* f. 102r (attr. to the *Yogabīja*)

samyak padmāsanam badhvā samagrīvodaraḥ sudhīḥ |  
mukham saṃyamya yatnena prāṇam ghrāṇena recayet ||

*Yuktabhavadēva* 7.111 (attr. to Gorakṣanātha)

samyak padmāsanam baddhvā samagrīvodaraḥ śanaiḥ |  
mukham saṃyamya yatnena prāṇam ghrāṇena recayet ||

## 2.62

**Translation:** in such a way that it comes into contact with the chest, throat and skull, making a sound. He should then quickly inhale a small amount of breath as far as the heart lotus.

**Sources:**

*Gorakṣaśataka* 42cd–43ab

yathā lagati kaṇṭhāt tu kapāle sasvanam tataḥ |  
vegena pūrayet kiṃ cit hr̥tpadmāvadhi mārutam ||

**Testimonia:**

*Yogacintāmaṇi* f. 102r (attr. to the *Yogabīja*)

yathā lagati hr̥tkaṇṭhe kapālāvadhi pūrayet |  
vegena pūrayet samyag hr̥tpadmāvadhi mārutam ||

*Yuktabhavadēva* 7.112 (attr. to Gorakṣanātha)

yathā lagati hr̥tkaṇṭhakapāleṣu ca sasvanam |  
vegena pūrayet kiñ cit hr̥tpadmāvadhi mārutam ||

**Commentary:**

Most witnesses have *hr̥tkaṇṭhe*, which we have understand as a dual accusative. One would expect *kapāla* also to be in the accusative, but we have understood it as a locative sg. with *sasvanam*.

## 2.63

**Translation:** He should then exhale and inhale in that way over and over again. In the very same way as blacksmiths' bellows are operated forcefully, [...]

**Sources:**

*Gorakṣaśataka* 43cd–44ab

punar virecayet tadvat pūrayec ca punaḥ punaḥ |  
yathaiva lohakārāṇāṃ bhastrā vegena cālyate ||

**Testimonia:**

*Haṭharatnāvalī* 2.22ab

yathaiva lohakārāṇāṃ bhastrī vegena cālyate |  
bhastrī ] bhastrā n4

*Yogacintāmaṇi* f. 102r (attr. to the *Yogabīja*)

punar virecayet tadvat pūrayitvā punaḥ punaḥ |  
yathaiva lohakārāṇāṃ bhastrā vegena cālyate ||

*Yuktabhavadēva* 7.113 (attr. to Gorakṣanātha)

punar virecayet tadvat pūrayec ca punaḥ punaḥ |  
yathaiva lohakārāṇāṃ bhastrā vegena cālyate || 113 ||

## 2.64

**Translation:** [...] the wise man should move the breath in his body. When fatigue arises in the body he should inhale through the sun [channel]

**Sources:**

*Gorakṣaśataka* 44cd–45ab

tathaiva svaśarīrasthaṃ cālayet pavanaṃ sudhīḥ |  
yadā śramo bhaved dehe tadā sūryeṇa pūrayet |

**Testimonia:**

*Haṭharatnāvalī* 2.22cd–23ab

tathaiva svaśarīrasthaṃ cālayet pavanaṃ sudhīḥ ||  
yathā śramo bhaved dehe tathā sūryeṇa pūrayet |

*Yogacintāmaṇi* f. 102r (attr. to the *Yogabīja*)

tathaiva svaśarīrasthaś cālyate pavano dhiyā |  
yathā śramo bhaved dehe tathā vegena pūrayet ||

*Yuktabhavadēva* 7.114 (attr. to Gorakṣanātha)

tathaiva svaśarīrasthaṃ cālayet pavanaṃ dhiyā |

yadā śramo bhaved dehe tadā sūryeṇa recayet ||

**Commentary:** Most of the witnesses (including α) have *dhiyā* at the end of the second verse quarter, but the manuscripts of the source text and the *Haṭharat-nāvalī* have *sudhīḥ*. Since the subject of the simile is *bhastrā*, one would expect the subject of *cālayet*, which must be different, to be stated (as is the case with *sudhīḥ*).

## 2.65

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

### Sources:

*Gorakṣaśataka* 45cd–46ab

yathodaraṃ bhavet pūrṇaṃ pavanena tathā laghu |  
dhārayan nāsikā madhyātarjanībhyāṃ vinā dṛḍham |

### Testimonia:

*Haṭharatnāvalī* 2.23cd–24ab

yathodaraṃ bhavet pūrṇaṃ pavanena tathā laghu ||  
dhārayen nāsikāṃ madhyātarjanībhyāṃ vinā dṛḍham |  
23c madhyā ] madhye N,n1,n3,n4,J,T,t1

*Yogacintāmaṇi* f. 102r (attr. to the *Yogabīja*)

yathodaraṃ bhavet pūrṇaṃ pavanena tathā laghu |  
dhārayen nāsikāṃ madhyatarjanībhyāṃ vinā dṛḍham ||

*Yuktabhavadēva* 7.115 (attr. to Gorakṣanātha)

yathodaraṃ bhavet pūrṇaṃ pavanena tathā laghu |  
dhārayen nāsikāmadhye tarjanībhyāṃ vinā dṛḍham ||

**Commentary:** Only two of the collated witnesses (J<sub>7</sub>, V<sub>15</sub>) have *madhyātarjanībhyāṃ* ('with the middle and index fingers') and this reading is not well attested by the manuscripts of the source text and testimonia. To hold the nose without the middle and index fingers is consistent with the way alternate nostril breathing is done in modern yoga (e.g., Iyengar 1991: 443–444). However, the reading of many manuscripts suggests that the nose was held by all the fingers of both hands, except the index fingers (*nāsikāmadhye tarjanībhyāṃ vinā*), which seems highly impracticable, or that the nose was held by only the index fingers of both hands (*nāsikāmadhye tarjanībhyāṃ tathā*). It is likely that scribes changed *madhyātarjanībhyāṃ* to *madhye tarjanībhyāṃ* or *madhyaṃ tarjanībhyāṃ* because of the *pāda* break.



## 2.66

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

**Sources:**

*Gorakṣaśataka* 46cd–47ab

kumbhakaṃ pūrvavat kṛtvā recayed iḍayānilam ||  
kaṇṭhotthitānalaharaṃ śarīrāgnivivardhanam |

**Testimonia:**

*Haṭharatnāvalī* 2.24cd–25ab

kumbhakaṃ pūrvavat kṛtvā recayed iḍayānilam ||  
vātapittaśleṣmaharaṃ śarīrāgnivivardhanam |

*Yogacintāmaṇi* f. 102r (attr. to the *Yogabīja*)

kumbhakaṃ pūrvavat kṛtvā recayed iḍayā tataḥ |  
vātapittaśleṣmaharaṃ śarīrāgnivivardhanam ||

*Yuktabhavadēva* 7.116 (attr. to Gorakṣanātha)

kumbhakaṃ pūrvavat kṛtvā recayed iḍayā śanaḥ |  
vātapittaśleṣmaharaṃ śarīrāgnivivardhanam ||

**Metre:** Anuṣṭubh (c: bha-vipulā)

## 2.67

**Translation:** it is an auspicious thunderbolt that awakens *kuṇḍalinī*, destroys bad deeds, bestows happiness, and destroys the blockage of phlegm, etc., situated at the mouth of the central channel, [...]

**Sources:**

*Gorakṣaśataka* 47cd–48ab

kuṇḍalībodhakaṃ vajraṃ pāpaghnaṃ śubhadaṃ sukham |  
brahmanāḍīmukhāntaḥsthakaphādyargalanāśanam ||

**Testimonia:**

*Haṭharatnāvalī* 2.25cd

brahmanāḍīmukhe saṃsthakaphādyargalanāśanam |

*Yogacintāmaṇi* f. 102r (attr. to the *Yogabīja*)

kuṇḍalībodhanaṃ kuryāt pāpaghnaṃ sukhadaṃ śubham |  
brahmanāḍīmukhe saṃsthaṃ kapāṭārgalanāśanam ||

*Yuktabhavadeva* 7.117 (attr. to Gorakṣanātha)

kuṇḍalibodhanam sarvadoṣaghaṇam sukhadaṃ śubham |  
brahmanāḍīmukhāntasthakaphādyargalanāśanam ||

**Commentary:** The reading *vajraṃ* in the first verse quarter is an emendation based on the manuscripts of the *Gorakṣaśataka*, the source text for this verse. Some manuscripts of the *Haṭhapradīpikā* have readings close to *vajraṃ*, such as *vipra* (V<sub>1</sub>, P<sub>15</sub>) and *vakra* (G11), which suggest that *vajraṃ* was changed at an early stage of the transmission. The α group have *cakraṃ*, which could be understood as a weapon (i.e., the discus often associated with Viṣṇu), but such a meaning would be rather unusual in yoga texts, where the term *cakra* is used so frequently in contexts of the yogic body.

## 2.68

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

### Sources:

*Gorakṣaśataka* 48cd–49ab

guṇatrayasamudbhūtagranthitrayavibhedakam |  
viśeṣeṇaiva kartavyaṃ bhastrākhyam kumbhakam tv idam ||

### Testimonia:

*Haṭharatnāvalī* 2.25cd

viśeṣeṇaiva kartavyaṃ bhastrākhyam kumbhakam tv idam ||

*Yogacintāmaṇi* f. 102r–102v (attr. to the *Yogabīja*)

samyaggātrasamudbhūtagranthitrayavibhedanam |  
viśeṣeṇaiva kartavyaṃ bhastrākhyam kumbhakam tv idam ||

*Yuktabhavadeva* 7.118 (attr. to Gorakṣanātha)

samyaggātrasamudbhūtagranthitrayavibhedanam |  
viśeṣeṇaiva kartavyaṃ bhastrākhyam kumbhakam tv idam ||

*Haṭhasaṅketacandrikā* f. 80v (attr. to Gorakṣanātha)

guṇatrayasamudbhūtagranthitrayavibhedakam |  
viśeṣeṇaiva kartavyaṃ bhastrākhyam kumbhakam svayam ||

**Commentary:** In the first verse quarter, nearly all of the manuscripts, including the α group, have °gātrasamudbhūta° (‘arisen in the limbs/body’), which is rather meaningless here since the three knots are in the central channel. It is probable that *samyaggātra*° is a corruption of *guṇatraya*°, which is attested by the

manuscripts of the source text, the *Gorakṣaśataka*, two of the available manuscripts of the *Haṭhapradīpikā* (N<sub>21</sub>, Bo1) and the *Haṭhasaṅketacandrikā*. In the *Gorakṣaśataka*, it is stated clearly that each of the knots arise from one of the three *guṇas*: *brahmagranthi* from *rajas* (78cd), *viṣṇugranthi* from *sattva* (79cd) and *rudragranthi* from *tamas* (80cd). When the verses on *bhastrā* were extracted from the *Gorakṣaśataka* without the context of the knots and *guṇas*, the meaning of *guṇatrayasam-udbhūtagranthitraya*° ('the three knots that have arisen from the three *guṇas*') was lost early in the transmission of the *Haṭhapradīpikā*.

## 2.69

**Translation:** Now bhrāmarī:

Forcibly loud inhalation with the sound of a male bee; very slow exhalation with the sound of a female bee: as a result of practising thus, there arises in the minds of the best yogis an extraordinary blissful playfulness.

**Testimonia:**

*Haṭharatnāvalī* 2.26

atha bhrāmarī—  
vegodghoṣaṃ pūrakaṃ bhr̥ṅganādaṃ  
bhr̥ṅgīnādaṃ recakaṃ mandamandaṃ |  
yogīndrāṇāṃ nityaṃ abhyāsayogāc  
citta jātā kā cid ānandalīlā ||  
līlā ]°mūrchā N,n1,n2,n3,n4,J,T,t1

*Yogacintāmaṇi* f. 101v (attr. to the *Haṭhayoga*)

bhrāmarī—  
vegodghoṣaṃ pūrakaṃ bhr̥ṅganādaṃ  
bhr̥ṅgīnādaṃ recakaṃ mandamandaṃ |  
yogīndrāṇāṃ nityaṃ abhyāsayogāc  
citta jātā kācid ānandalīlā ||

*Yuktabhavadēva* 7.119 (attr. to Gorakṣanātha)

atha bhrāmarī—  
vegodghoṣaṃ pūrakaṃ bhr̥ṅganādaṃ  
recakaṃ mandamandaṃ |  
yogīndrāṇāmevamabhyāsayogāc  
citta jātā kācid ānandalīlā ||

*Yogaprakāśikā* 4.59 (ten-chapter *Haṭhapradīpikā*)

bhrāmarīkumbhakaṃ lakṣayaty atheti | vegena sañjāta udghoṣo yas-

min pūrake taṃ bhr̥ṅganādatulyaṃ bhr̥ṅginādatulyaṃ recakaṃ kuryād  
ānandalileti |

*Haṭhasaṅketacandrikā* f. 80v

vegākṛṣṭiṃ pūrakaṃ bhr̥ṅganādaṃ  
bhaṅginādaṃ recakaṃ mandaṃ mandaṃ |  
yogidrāṇāṃ evaṃ abhyāsayogac  
cite jātā kācid ānandamūrchā ||  
vegodghoṣaṃ iti vā pāṭhaḥ |

Cf. *Kumbhakapaddhati* 169

aliśabdayutaṃ vegāt pūrayet kumbhayet tataḥ |  
sāliśabdāc chanai rekāt bhr̥marīkumbhako muneḥ ||  
ānandalilāṃ kurute bhr̥marīkumbhako muneḥ || 169 ||

Cf. *Gheraṇḍasaṃhitā* 7.10–11

anilaṃ mandavegena bhr̥marīkumbhakaṃ caret |  
mandaṃ mandaṃ recayed vāyuṃ bhr̥ṅganādaṃ tato bhavet || 7.10 ||  
antaḥsthaṃ bhr̥marīnādaṃ śrutvā tatra mano nayet |  
samādhir jāyate tatra ānandaḥ so 'ham ity ataḥ || 7.11 ||

**Commentary:** In the first two *pādas* we are understanding the usually masculine *pūraka* and *recaka* to be neuter nominatives. When explaining this verse, Brahmanānda (*Jyotsnā* 2.68) supplies the gerund *kṛtvā* with *pūrakaṃ* and *kuryāt* with *recakaṃ*, but it is unlikely that the author intended this.

The compound *vegodghoṣaṃ* (close to *vegoghoṣaṃ* in  $\alpha_1$ ) is rather unusual. We have understood it according to the commentator Bālakṛṣṇa's gloss: 'an inhalation in which sound is produced by force' (*vegena saṅjāta udghoṣo yasmin pūrake*).

Many manuscripts of the *Haṭhapradīpikā*, including the  $\alpha$  group, have *ānandamūrchā* at the end of the verse, instead of *ānandalilā*, which we have adopted and which is supported by  $\beta_2$  and the  $\gamma$  group, as well as the most important testimonia (i.e. the *Haṭharatnāvalī*, *Yogacintāmaṇi* and *Yuktabhavadēva*). The reading *ānandamūrchā* is probably the result of dittography as the heading *atha mūrchā* follows this verse. It has persisted in the transmission because *ānandamūrchā* makes some sense by itself ('swooning through bliss'), although when it is read with the rest of the verse quarter, the meaning is somewhat odd ('swooning through bliss arises in the mind').

**Metre:** Śālinī

## 2.70

**Translation:** Now mūrccā:

At the end of inhalation [the yogi] should tightly apply the Jālandhara [lock] and exhale slowly. This, which is called *mūrccā*, bestows the bliss of fainting.

**Sources:**

*Haṭharatnāvalī* 2.27

atha mūrccā—  
pūrakānte gāḍhataṛaṃ baddhva jālandharaṃ śanaīḥ |  
recayen mūrccanākhyo 'yaṃ manomūrccāsukhapradā ||

*Yogacintāmaṇi* f. 101v (attr. to the *Haṭhayoga*)

mūrccā—  
pūrakānte gāḍhataṛaṃ bandho jālandharaḥ śanaīḥ |  
recayen mūrccanākhyo 'yaṃ manomūrccāsukhapradā ||

*Yuktabhavadēva* 7.120 (attr. to Gorakṣanātha)

atha mūrccā—  
pūrakānte gāḍhataṛaṃ baddhvā jālandharaṃ śanaīḥ ||  
recayen mūrccanākhyeyaṃ manomūrccāsukhapradā || 120 ||

*Kumbhakapaddhati* 170

āpūrya kumbhitaṃ prāṇaṃ badhvā jālandharaṃ śanaīḥ |  
recayen mūrccanākumbho manomūrccāsukhapradā ||

**Commentary:** The Jālandhara lock is explained at 3.67–70.

**Metre:** Anuṣṭubh (a: bha-vipulā)

## 2.71

**Translation:** Now plāvanī:

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

**Testimonia:**

*Yuktabhavadēva* 7.121 (attr. to Gorakṣanātha)

antaḥpravarttitādhāramārutāpūritodaraḥ |  
payasy agādhe 'pi sukhāt plavate padmapatravat ||  
ayam eva plāvinī kumbhako'pi |

Cf. *Kumbhakapaddhati* 171

yatheṣṭaṃ pūrayed vāyuṃ baddhe jālandhare dṛdhe |  
hṛdi dhṛtvā jale suptvā plāvinikumbhako bhavet || 171 ||

*Yogaprakāśikā* 4.61 (Ten-chapter *Haṭhapradīpikā*)

plāvanikumbhakaṃ lakṣayati antar iti |  
antaḥsañcāritenāpānavāyūnā pūritam udaraṃ yasyeti vighrahaḥ |

**Commentary:** The heading *atha plāvanī* is not found in  $\alpha_1$  (which follows the description with *plāvanīkumbhakaṃ*), but we have adopted it to be consistent with the other *kumbhaka* descriptions.

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

V<sub>19</sub>, P<sub>28</sub>, the *Yogacintāmaṇi* and the *Haṭharatnāvalī* omit this verse and accordingly do not mention *plāvinī* in verse 2.44, substituting it with *kevala*.

**Metre:** Anuṣṭubh (c: bha-vipulā)

## 2.72

**Translation:** Now *kevalakumbhaka*:

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

### Sources:

*Gorakṣaśataka* 29

prāṇaś ca dehaḥ vāyur āyāmaḥ kumbhakaḥ smṛtaḥ |  
sa eva dvividhaḥ proktaḥ sahitaḥ kevalas tathā ||

*Vasiṣṭhasaṃhitā* 3.2cd

prāṇāyāmas tribhiḥ prokto recapūrakakumbhakaiḥ || 2 ||

### Testimonia:

*Yogalakṣaṇāvalī* f. 32r (attrib. to the *Haṭhapradīpikā*)

prāṇāyāmas tridhā prokto recapūrakakumbhakaiḥ |  
bahir virocanaṃ vāyor udarād recakaḥ smṛtaḥ ||  
bāhyād āpūraṇaṃ vāyor udare pūrakāḥ smṛtaḥ |  
saṃpūrnakumbhavad vāyor dhāraṇaṃ kumbhako bhavet |  
sahitaḥ kevalaś ceti kumbhako dvividho mataḥ ||

*Yuktabhavadēva* 7.122 (attr. to Gorakṣanātha)

atha kevalaḥ  
prāṇāyāmas tridhā prokto recapūrakakumbhakaiḥ |  
sahitaḥ kevalaś ceti kumbhako dvividho mataḥ ||

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

## 2.73

**Translation:** The [breath retention] that [the yogi] performs with exhalation and inhalation is *sahita*. He should practice *sahita* until *kevala* is perfected.

### Sources:

*Vasiṣṭhasaṃhitā* 3.28

virecyāpūrya yaṃ kuryāt sa vai sahitakumbhakaḥ  
sahitaṃ kevalaṃ cātha kumbhakaṃ nityam abhyaset ||  
yāvat kevalasiddhiḥ syāt tāvat sahitam abhyaset |  
28a virecyāpūrya ] recyavāpūrya yat la, ārecyāpūrya yaḥ śa

*Yogayājñavalkya* 6.31cd–32

recya cāpūrya yaḥ kuryāt sa vai sahitakumbhakaḥ ||  
sahitaṃ kevalaṃ cātha kumbhakaṃ nityam abhyaset |  
yāvat kevalasiddhiḥ syāt tāvat sahitam abhyaset ||

Cf. *Dattātreyayogaśāstra* 66ab

sahito recapūrābhyāṃ tasmāt sahitakumbhakaḥ |

Cf. *Goraḥśāṭaka* 30ab

yāvat kevalasiddhiḥ syāt tāvat sahitam abhyaset |

### Testimonia:

*Yogacintāmaṇi* f. 96v (attr. to Yājñavalkya)

sahitaṃ kevalaṃ vātha kumbhakaṃ nityam abhyaset |  
yāvat kevalasiddhis syāt tāvat sahitam abhyaset ||

*Yuktabhavadēva* 7.123 (attr. to Gorakṣanātha)

recya vā pūrakaḥ kāryaḥ śanaiḥ sahitakumbhakaḥ |  
yāvat kevalasiddhiḥ syāt sahitam tāvad abhyaset ||

**Commentary:** We have adopted the *Vasiṣṭhasaṃhitā*’s reading, which is very close to that of  $\delta_1$  (*ārecyāpūrya yat kuryāt*) and  $\delta_3$  (*ārecyāpūrya yaḥ kuryāt*) and similar to  $\alpha_2$  (*recapūrya y[a]t kāryaḥ*). It is the only one that makes sense of 2.73ab. It appears that the relative pronoun dropped out of the first verse quarter early in the transmission of the *Haṭhapradīpikā* and scribes have tried in various unsuccessful ways to restore some sense.

Cf. Marcinowska-Rosól & Sellmer 2021, p. 102f.

## 2.74

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

**Sources:**

*Vasiṣṭhasaṃhitā* 3.27

recanaṃ pūraṇaṃ muktṡā sukhaṃ yad vāyudhāraṇaṃ |  
prāṇāyāmo 'yam ity uktaḥ sa vai kevalakumbhakaḥ ||

*Yogayājñavalkya* 6.30cd–6.31ab

recakaṃ pūraṇaṃ muktṡā sukhaṃ yad vāyudhāraṇaṃ |  
prāṇāyāmo 'yam ity uktaḥ sa vai kevalakumbhakaḥ ||

**Testimonia:**

*Haṭharatnāvalī* 2.28

atha kevalaḥ—  
recakaṃ pūraṇaṃ muktṡā sukhaṃ yad vāyudhāraṇaṃ |  
prāṇāyāmo 'yam ity uktaḥ sa vai kevalakumbhakaḥ ||

*Yogacintāmaṇi* f. 94v (attr. to 'tājñāḥ')

recakaṃ pūraṇaṃ muktṡā yat sukhaṃ vāyudhāraṇaṃ |  
prāṇāyāmo 'yam ity uktaḥ sa vai kevalakumbhakaḥ ||

*Yuktabhavadēva* 7.124 (attr. to Gorakṣanātha)

recakaṃ pūraṇaṃ muktṡā yad vāyudhāraṇaṃ |  
prāṇāyāmo 'yam ity uktaḥ sa vai kevalakumbhakaḥ ||

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

## 2.75

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

**Sources:**

*Dattātreyayogaśāstra* 74

kevale kumbhake siddhe recapūrakavarjite |  
na tasya durlabhaṃ kiṃ cit triṣu lokeṣu vidyate ||

*Vasiṣṭhasaṃhitā* 3.30

kevale kumbhake siddhe recapūraṇavarjite |  
na tasya durlabhaṃ kiṃ cit triṣu lokeṣu vidyate ||



**Testimonia:***Haṭharatnāvalī* 2.29

kevale kumbhake siddhe recapūrakavarjite |  
na tasya durlabhaṃ kiñ cit triṣu lokeṣu vidyate ||

*Yogacintāmaṇi* f. 97r (attr. to Yājñavalkya)

kevale kumbhake siddhe recapūraṇavarjite |  
na tasya durlabhaṃ kiṃ cit triṣu lokeṣu vidyate ||

*Yuktabhavadēva* 7.125 (attr. to Gorakṣanātha)

kevale kumbhake siddhe recapūrakavarjite |  
na tasya durlabhaṃ kiñcit triṣu lokeṣu vidyate ||

**2.76**

**Translation:** He who is capable of *kevalakumbhaka* undoubtedly attains [the ability to] hold the breath as long as he wants and the state of Rājayoga.

**Testimonia:***Haṭharatnāvalī* 2.30

śaktaḥ kevalakumbhena yatheṣṭaṃ vāyudhāraṇam |  
etādṛśo rājayogo kathito nātra saṃśayaḥ ||

*Yuktabhavadēva* 7.126 (attr. to Gorakṣanātha)

śaktaḥ kevalakumbhena yatheṣṭaṃ vāyudhāraṇam |  
rājayogapadaṃ samyak labhate nātra saṃśayaḥ ||

*Haṭhatattvakaumudī* 44.59

haṭhapradīpikāyām–  
śaktaḥ kevalakumbhena yatheṣṭaṃ vāyudhāraṇe |  
rājayogapadaṃ caiva labhate nātra saṃśayaḥ || 59 ||

**2.77**

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

**Sources:***Śivasamhitā* 5.222

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |  
na sidhyati tato yugmam āniṣpatteḥ samabhyaset  
[middle hemistich not in mss. I, III, IV, VII, IX, X, XII, XIV–XVI]  
tasmāt pravartate yogī haṭhe sadgurmārgataḥ ||

**Testimonia:***Haṭharatnāvalī* 1.19

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |  
vyāptiḥ syād avinābhūtā śrīrājahaṭhayogayoḥ ||

*Yogacintāmaṇi* f. 21r (attr. to the *Haṭhapradīpikā*)

haṭhapradīpikāyām  
haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |  
na sidhyati tato yugmaṃ maṇīṣy etau samabhyaset |  
haṭhaṃ vinā rājayogaṃ rājayogaṃ vinā haṭhaṃ |  
ye vai caranti tān manye prayāsaphalavarjitān iti ||

*Yuktabhavadēva* 7.127 (attr. to Gorakṣanātha)

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |  
na sidhyati tato yugmaṃ āniṣpatteḥ samācāret ||

**Commentary:** On the niṣpatti stage see 4.23–25.**Metre:** Anuṣṭubh (a: ra-vipulā)**2.78**

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

**Testimonia:***Yuktabhavadēva* 7.128 (attr. to Gorakṣanātha)

kumbhitaḥ prāṇarecānte kuryyāc cittam nirāmayam ||  
evamabhyāsayogena rājayogapadam vrajet || 128 ||

*Haṭhatattvakaumudī* 44.60 (attr. to the *Haṭhapradīpikā*)

kumbhitaḥ prāṇarecānte kuryyāc cittam nirāśrayam |  
evamabhyāsayogena rājayogaṃ labhet punaḥ || 60 ||  
nirāśrayaṃ saṃkalparahitam ||

*Yogaprakāśikā* 4.67 (Ten-chapter *Haṭhapradīpikā*)

tad eva viśadayati kumbhakam iti || kevalakumbhakābhyāsenā cittam  
dagdhaparnavat nirvāsanam bhavatītyarthaḥ || anyad vyākhyātam ||  
67 ||

**Commentary:** The reading *kumbhitaḥ*, which is attested by  $\alpha_1$  and the testimonia, does not make sense here because the subject must be the yogi (*prāṇaḥ* would be unmetrical). In other texts, the word *kumbhita* is used to qualify the breath and

means ‘retained’ (e.g., *Yogabīja* 94, *Kumbhakapaddhati* 127, *Yuktabhavadēva* 8.32, etc.).

## 2.79

**Translation:** As a result of retaining the breath, kuṇḍalinī awakens; as a result of the awakening of kuṇḍalinī, suṣumṇā becomes free of blockages and success in Haṭha arises.

### Testimonia:

*Yogacintāmaṇi* f. 97a (attr. to the *Haṭhayoga*)

kumbhakāt kuṇḍalibodhaḥ kuṇḍalibodhato bhavet |  
anargalaḥ suṣumṇānto haṭhasiddhiś ca jāyate ||  
anargalaḥ ] L, antargataḥ N

*Yuktabhavadēva* 7.129 (attr. to Gorakṣanātha)

kumbhakāt kuṇḍalibodhaḥ kuṇḍalibodhato bhavet |  
anargalā suṣumṇā ca haṭhasiddhiś ca jāyate ||

*Haṭhatattvakaumudī* 44.61

kumbhakāt kuṇḍalibodhaḥ kuṇḍalibodhato bhavet |  
anargalā suṣumṇā ca haṭhasiddhiḥ prajāyate || iti ||  
kumbhakapṛāṇyāmāt bodho jāgaraṇam | suṣumṇā anargalā bādhakarāhitā  
bhavati | tato yogasiddhir bhavati iti ||

## 2.80

**Translation:** Thinness of the body, clear complexion, clarity of the inner sound, very bright eyes, freedom from disease, mastery of semen, stimulation of the [body’s] fire [and] purification of the channels are the signs of success in Haṭha.

### Testimonia:

*Haṭharatnāvalī* 1.59

vapuḥkṛśatvaṃ vadane prasannatā  
nādaspuṭatvaṃ nayane ca nirmale |  
arogatā bindujayo ’gnidīpanaṃ  
nāḍīṣu śuddhir haṭhasiddhilakṣaṇam ||

*Yogacintāmaṇi* f. 111v (attr. to the *Haṭhapradīpikā*)

vapuḥkṛśatvaṃ vadane prasannatā  
nādaspuṭatvaṃ nayane sunirmale |  
arogitā bindujayo ’gnidīpanaṃ

nāḍivīśuddhir haṭhasiddhilakṣaṇam ||  
*Yuktabhavadēva* 7.129 (attr. to Gorakṣanātha)  
 vapuḥkṛśatvaṃ vadane prasannatā  
 nādasphuṭatvaṃ nayane ca nirmale |  
 arogatā bindujayo'gnidīpanaṃ  
 nāḍivīśuddhir haṭhasiddhilakṣaṇam ||

**Metre:** Vamśamālā