

### 3.1

**Translation:** Just as the lord of snakes is the foundation of the regions of the earth along with their mountains and forests, so Kuṇḍalinī is the foundation of all systems of yoga.

**Testimonia:**

*Haṭharatnāvalī* 2.124

saśailavanadhātryās tu yathādhāro 'hināyakaḥ |  
aśeṣayogatantrāṇāṃ tathādhāro hi kuṇḍalī ||

*Yogacintāmaṇi* f. 71v

haṭhapradīpikāyām—  
saśailavanadhātrīṇāṃ yathādhāro 'hināyakaḥ |  
sarveṣāṃ yogatantrāṇāṃ tathādhāro hi kuṇḍalī ||

*Yuktabhavadēva* 7.170

tatra haṭhapradīpikāyām—  
saśailavanadhātrīṇāṃ yathādhāro 'hināyakaḥ |  
sarveṣāṃ yogatantrāṇāṃ tathādhāro hi kuṇḍalī ||

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

### 3.2

**Translation:** When the sleeping Kuṇḍalinī awakens through the favour of the guru, then all the lotuses are pierced, and the knots too, [...]

**Sources:**

*Śivasamhitā* 4.21

suptā guruprasādena yadā jāgarti kuṇḍalī |  
tadā sarvāṇi padmāni bhidyante granthayo 'pi ca ||

**Testimonia:**

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

suptā guruprasādena bodhitā sukhadā bhavet |

tathā sarvāṇi padmāni bhidyante granthayo 'pi ca ||  
*Yuktabhavadēva* 171 (attr. to the *Haṭhapradīpikā*)  
 sūptā guruprasādena yadā jāgarti kuṇḍalī |  
 tadā sarvāṇi padmāni bhidyante granthayo 'pi ca ||

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

### 3.3

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

**Sources:**

**Testimonia:**

*Yogacintāmaṇi* f. 72r (attr. to the *Haṭhapradīpikā*)  
 prāṇasya śūnyapadavī tathā rājapathāyate |  
 tathā cittam nirālambaṃ tathā kālasya vañcanam ||

**Metre:** Anuṣṭubh (a: na-vipulā)

### 3.4 heading

**Translation:** What is “the empty pathway”?

### 3.4

**Translation:** Suṣumṇā, the empty pathway, the great path to the aperture of Brahmā, the cremation ground, Śāmbhavī, and the middle path are synonyms.

**Sources:**

Cf. *Amṛtasiddhi* 2.6

avadhūtipadaṃ ke cic chmaśānaṃ ca mahāpatham |  
 ke cid vadanti ādhārāṃ suṣumnāṃ ca sarasvatīm ||

Cf. *Dattātreyayogaśāstra* 109c–110b

mahāpathaṃ śmaśānaṃ ca suṣumnāpy ekam eva hi ||  
 nāmnāṃ matāntare bhedaḥ phale bhedo na vidyate |

**Testimonia:**

*Yogacintāmaṇi* f. 59r  
 haṭhapradīpikāyām—

sūṣumṇā śūnyapadavī brahmarandhraṃ mahāpatham |  
śmaśānī śāmbhavī madhyamārgaś cety ekavācakā iti ||

*Yuktabhavadēva* 7.172 (attr. to the *Haṭhapradīpikā*)

prāṇasya śūnyapadavī mahārandhraṃ mahāpatham |  
śmaśānaṃ śāmbhavī madhyamārgaś cety ekavācakam ||

**Metre:** Anuṣṭubh (a: na-vipulā)

### 3.5

**Translation:** Therefore, in order to do his utmost to awaken the goddess sleeping in front of the doorway of Brahman, [the yogi] should carry out the practice of *mudrā*.

**Sources:**

*Śivasamhitā* 4.22

tasmāt sarvaprayatnena prabodhayitum īśvarīm |  
brahmadvāramukhe suptāṃ mudrābhyāsaṃ samācaret ||

**Testimonia:**

*Yogacintāmaṇi* f. 59r (attr. to the *Haṭhapradīpikā*)

tasmāt sarvaprayatnena prabodhayitum īśvarīm |  
brahmadvāramukhe suptāṃ mudrābhyāsaparo bhavet ||

*Yuktabhavadēva* 7.173 (attr. to the *Haṭhapradīpikā*)

tasmāt sarvaprayatnena prabodhayitum īśvarīm |  
brahmadvāramukhe suptāṃ mudrābhyāsaṃ samācaret ||

### 3.6

**Translation:** The great seal, the great lock, the great piercing, the sky-roving [seal], the *uḍḍiyāna* [lock], the root lock, then [the lock] called *jālandhara*, [...]

**Sources:**

*Śivasamhitā* 4.23

mahāmudrā mahābandho mahāvedhaś ca khecarī |  
jālandharo mūlabandho viparītakṛtis tathā ||

**Testimonia:**

*Haṭharatnāvalī* 2.32

mahāmudrā mahābandho mahāvedhas ṭṛṭiyakaḥ |

uḍḍiyānaṃ mūlabandho bandho jālandharābhidhaḥ ||  
*Yogacintāmaṇi* f. 72r (attr. to the *Haṭhapradīpikā*)  
 mahāmudrā mahābandho mahāvedhaś ca khecarī |  
 uḍḍiyānaṃ mūlabandho bandho jālandharābhidhaḥ ||  
*Yuktabhavadēva* 7.174 (attr. to the *Haṭhapradīpikā*)  
 mahāmudrā mahābandho mahāvedhaś ca khecarī |  
 uḍḍyānaṃ mūlabandhaś ca bandho jālandharas tathā ||  
**Metre:** Anuṣṭubh (c: ra-vipulā)

### 3.7

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

**Sources:**

*Śivasamhitā* 4.24

uḍḍyānaṃ caiva vajrolī daśamaṃ śakticālanam |  
 idaṃ hi mudrādaśakaṃ mudrāṇām uttamottamam ||

**Testimonia:**

*Haṭharatnāvalī* 2.33

karaṇī viparītākhyā vajrolī śakticālanam |  
 sampradāyā khecarī sā daśa mudrāḥ prakīrtitāḥ ||

*Yogacintāmaṇi* f. 72r (attr. to the *Haṭhapradīpikā*)

karaṇī viparītākhyā tathā vai śakticālanam |  
 etad dhi mudrānavakaṃ jarāmarāṇavarjitam ||

*Yuktabhavadēva* 7.175 (attr. to the *Haṭhapradīpikā*)

viparītakṛtiś caiva vajrolī śakticālanam |  
 idaṃ hi mudrādaśakaṃ mudrāṇām uttamomam ||

**Metre:** Anuṣṭubh (c: na-vipulā)

### 3.8

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

**Sources:****Testimonia:**

*Yogacintāmaṇi* f. 72r (attr. to the *Haṭhapradīpikā*)

ādināthoditaṃ divyam aṣṭaiśvaryapradāyakam |  
vallabhaṃ sarvasiddhānāṃ durlabhaṃ marutām api ||

*Yuktabhavadeva* 7.176 (attr. to the *Haṭhapradīpikā*)

ādināthoditaṃ samyagaṣṭaiśvaryapradāyakam |  
vallabhaṃ sarvasiddhendradurlabhaṃ marutām api ||

**3.9**

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

**Sources:****Testimonia:**

*Yogacintāmaṇi* f. 72r (attr. to the *Haṭhapradīpikā*)

gopaniyaṃ prayatnena yathā ratnakaraṇḍakam |  
kasyacin naiva vaktavyaṃ kulastrīsurataṃ yathā ||

*Yuktabhavadeva* 7.177 (attr. to the *Haṭhapradīpikā*)

gopaniyaṃ prayatnena jarāmaraṇanāśanam |  
kasyacinnaiva vaktavyaṃ kulastrīsurataṃ yathā ||

**3.9\*1**

**Translation:** [With] *Amarolī* and *Sahajolī*, *Vajrolī* is considered to be threefold. I shall teach their characteristics and the details of how they should be performed.

**Sources:**

*Dattātreyayogaśāstra* 31c–32b

vajrolī cāmarolī ca sahajolī tridhā matā |  
eteṣāṃ lakṣaṇaṃ vakṣye kartavyaṃ ca viśeṣataḥ ||  
vajrolī ] vajrolir v.l. • cāmarolī ] amaroliś v.l. • sahajolī ] sahajolis v.l.

**3.10 heading**

**Translation:** Now the great seal (*mahāmudrā*):

### 3.10

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

**Sources:**

*Amaraugha* 19

pādamūlena vāmena yoniṃ saṃpīḍya dakṣiṇam |  
pādaṃ prasāritaṃ dhṛtvā karābhyāṃ pūrayen mukhe ||  
dhṛtvā ] kṛtvā v.l.

Cf. *Amṛtasiddhi* 11.3

yoniṃ saṃpīḍya vāmena pādamūlena yatnataḥ |  
savyaṃ prasāritaṃ pādaṃ karābhyāṃ dhārayed dṛḍham ||

**Testimonia:**

*Haṭharatnāvalī* 2.37

pādamūlena vāmena yoniṃ saṃpīḍya dakṣiṇam |  
pādaṃ prasāritaṃ kṛtvā karābhyāṃ pūrayen mukham ||  
mukham ] mukhe v.l.

*Yogacintāmaṇi* ff. 72v–73r (attr. to the *Haṭhapradīpikā*)

pādamūlena vāmena yoniṃ saṃpīḍya dakṣiṇam |  
pādaṃ prasāritaṃ dhṛtvā karābhyāṃ pūrayen mukham ||

*Yuktabhavadēva* 7.178 (attr. to the *Haṭhapradīpikā*)

pādamūlena vāmena yoniṃ saṃpīḍya dakṣiṇam |  
pādaṃ prasāritaṃ kṛtvā karābhyāṃ dhārayed dṛḍham ||

### 3.11

**Translation:** [The yogi] should apply a lock to the throat and hold the breath in the upper [part of the body]. Just as a snake hit with a staff assumes the form of a staff, [...]

**Sources:**

*Amaraugha* 20

kaṇṭhe bandhaṃ samāropya dhārayed vāyum ūrdhvataḥ |  
yathā daṇḍāhataḥ sarpo daṇḍākāraḥ prajāyate ||

**Testimonia:**

*Haṭharatnāvalī* 2.37cd–38ab

kaṇṭhe bandhaṃ samāropya pūrayed vāyum ūrdhvataḥ ||

yathā daṇḍāhataḥ sarpo daṇḍākāraḥ prajāyate |  
*Yogacintāmaṇi* ff. 73r (attr. to the *Haṭhapradīpikā*)  
 kaṇṭhe bandhaṃ samāropya dhārayed vāyum ūrdhvataḥ |  
 yathā daṇḍāhataḥ sarpo daṇḍākāraḥ prajāyate ||  
*Yuktabhavadeva* 7.179 (attr. to the *Haṭhapradīpikā*)  
 kaṇṭhe bandhaṃ samāropya dhārayed vāyum ūrdhvataḥ |  
 yathā daṇḍāhataḥ sarpo daṇḍākāraḥ prajāyate ||

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

### 3.12

**Translation:** [...] so the goddess Kuṇḍalinī suddenly becomes straight. Then she becomes still in the vessel with two halves.

#### Sources:

*Amaraugha* 21

ṛjvibhūtā tathā śaktiḥ kuṇḍalī sahasā bhavet |  
 tadāsau maraṇāvasthā jāyate dvipuṭāśritā ||

#### Testimonia:

*Haṭharatnāvalī* 2.38cd–39ab

ṛjvibhūtā tathā śaktiḥ kuṇḍalī sahaajā bhavet ||  
 tathā sā maraṇāvasthā jāyate dvipuṭīsthitā |

*Yogacintāmaṇi* ff. 72v–73r (attr. to the *Haṭhapradīpikā*)

ṛjvibhūtā tathā śaktiḥ kuṇḍalī sahaajā bhavet |  
 tathāsau maraṇāvasthāṃ harate dvipuṭāśrayām ||  
 dvipuṭā ] em., dvipaṭā° L, dvipadā° N.

*Yuktabhavadeva* 7.180 (attr. to the *Haṭhapradīpikā*)

ṛjvibhūtā tathā śaktiḥ kuṇḍalī sahasā bhavet |  
 tadāsau maraṇāvasthā jāyate dvipuṭāśritā ||

**Commentary:** This verse is taken from the *Amaraugha*, which uses the alchemical imagery of the *Amṛtasiddhi* to describe the stilling of Kuṇḍalinī in the central channel. Drawing on Hellwig 2009:238–240, Mallinson and Szanto (2021:21) note that “In alchemical texts *māraṇa* (“killing”) involves heating a substance and thereby changing its state, usually through calcination or oxidation, so that it be-

comes inert. In the *Amṛtasiddhi māraṇa* and other derivatives of the root *mṛ*, “die”, are used to denote the stilling or stopping of either the breath or Bindu.” Thus when Kuṇḍalinī is said to be in the state of *marāṇa* the meaning is that she is stilled. The *dvipuṭa* or “vessel with two halves” in which this occurs is the same as the *Amṛtasiddhi*’s *saṃpuṭa*, which, drawing on Hellwig 2009:342, Mallinson and Szanto (2021:22) say “consists of two *puṭas* joined together to form a sealed crucible for heating reagents without evaporation”. In the yoga of the *Amṛtasiddhi*, the bodily *saṃpuṭa* is formed by applying locks at the top and bottom of the central channel, i.e. constricting the perineal region and the throat. In the *Haṭha-pradīpikā* it is formed by pressing the perineum with the heel and constricting the throat.

As Birch (2019: 971) notes, it is unlikely that later non-Buddhist authors understood *marāṇāvasthā* and *dvipuṭa* according to the alchemical metaphors of the *Amṛtasiddhi*. Later commentators take *dvipuṭa* as the two nostrils (e.g., *Yuktabhavadeva* 7.187, *dvināsāpuṭa*); the *iḍā* and *piṅgalā* channels (e.g., *Jyotsnā* 3.27, *puṭayor dvayam iḍāpiṅgalayor yugmam*); or the in and out flows of the breath (e.g., *Yogaprakāśikā* 5.16–17, *vāyor bahirnirgamanam antaḥpraveśa iti yat puṭadvayam tam*). How these commentators understood *asau māraṇāvasthā* is less clear. Brahmānanda seems to take it as the death of *prāṇa*, or in other words, the absence of the breath, in the two nostrils (*marāṇāvasthā jāyate kuṇḍalibodhe sati susumnāyām praviṣṭe prāṇe dvayor puṭayor prāṇaviyogāt*). Bhavadeva thought that Kuṇḍalinī, along with *prāṇa* and *apāna*, remains in the two nostrils while the breath is being held (*evaṃ vāyudhāraṇāyām kriyamāṇāyām vyākulā bhūtā Kuṇḍalinī apānaprāṇābhyām saha nāsāpuṭadvayāśritā bhavati*). Others, such as Śivānanda and Bālakṛṣṇa, favour the reading *tadā sā marāṇāvasthām harate dvipuṭāśritām* (or *dvipuṭāśrayām*), which is present in group 2 and 3 manuscripts of the *Haṭhapradīpikā*. Bālakṛṣṇa understands this to mean that the great seal destroys death (*marāṇāvasthām harate mahāmudreti bhāvah*) but it could also mean that the awakened Kuṇḍalinī destroys death, which is usually dependent on the in and out breaths.

### 3.13

**Translation:** [The yogi] should then exhale very slowly, not quickly. This is the great seal revealed by the great Siddhas.

#### Testimonia:

*Yuktabhavadeva* 181 (attr. to the *Haṭhapradīpikā*)

tataḥ śanaiḥ śanair eva recayen na tu vegataḥ |  
iyaṃ khalu mahāmudrā mahāsiddhaiḥ pradṛśyate ||



## 3.14

**Translation:** Problems such as the great afflictions [and] death and so forth are removed [by it], and that is why the most wise call it the ‘great seal.’

**Sources:**

*Amaraugha* 22

mahākṣēśādayo doṣā bhidyante maraṇādayaḥ |  
mahāmudrāṃ tu tenaiva vadanti vibudhottamāḥ ||  
mahākṣēśādayo doṣā ] mahāroḡā mahākṣēśā v.l.  
bhidyante ] jīryante v.l.

**Testimonia:**

*Yogacintāmaṇi* f. 72v (attr. to the *Skandapurāṇa*)

mahākṣēśa yato doṣā jīryante maraṇādayaḥ |  
mahāmudrāṃ ca tenaiva vadanti vibudhottamā iti ||

*Yuktabhavadēva* 7.182 (attr. to the *Haṭhapradīpikā*)

mahākṣēśa yato doṣā jīryante maraṇādayaḥ |  
mahāmudrā ca tām eva vadanti vibudhottamāḥ ||

**Commentary:** This verse might be explaining the name of *mahāmudrā* through assonance with *mahākṣēśādayo*, *doṣā* and *marañādayaḥ* in the first line.

## 3.15

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

**Sources:**

*Vivekamārtaṇḍa* 60

candrāṅge tu samabhyasya sūryāṅge punar abhyaset |  
yāvat tulyā bhavet saṅkhyā tato mudrāṃ visarjayet ||

**Testimonia:**

*Yuktabhavadēva* 7.183 (attr. to the *Haṭhapradīpikā*)

candrāṅgena samabhyasya sūryāṅgenābhyaset tataḥ |  
yāvat tulyā bhavet saṅkhyā tato mudrāṃ visarjayet ||

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

practice as follows:

This is the sequence in the [practice]. Joining the heel of the bent left leg with the region of the perineum and holding the big toe of the extended right leg with bent index fingers bent is the practice, that is, the practice on the left side of the body (*vāmāṅga*). In this practice, the inhaled breath remains on the left side of the body. Joining the heel of the bent right leg with the region of the perineum and holding the big toe of the extended left leg with bent index fingers is the practice, that is, the practice on the right side of the body. In this practice, the inhaled breath remains on the right side of the body. *atrāyaṃ kramah | ākuñcitavāmapādapārṣṇim yonisthāne saṃyojya prasāritadakṣiṇapādāṅguṣṭham ākuñcitatarjanībhyāṃ grhītvābhyāso vāmāṅge 'bhyāsah | asminn abhyāse pūrīto vāyur vāmāṅge tiṣṭhati | ākuñcitadakṣapādapārṣṇim yonisthāne saṃyojya prasāritavāmapādāṅguṣṭham ākuñcitatarjanībhyāṃ grhītvābhyāso dakṣāṅge 'bhyāsah | asminn abhyāse pūrīto vāyur dakṣāṅge tiṣṭhati |*

### 3.16

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

#### Sources:

*Vivekamārtaṇḍa* 61

na hi pathyam apathyam vā rasāḥ sārve 'pi nīrasāḥ |  
api bhuktaṃ viṣaṃ ghoram pīyūṣam iva jīryati ||  
jīryati] jīryate v.l., jāyate v.l.

#### Testimonia:

*Haṭharatnāvalī* 2.40

na hi pathyam apathyam vā rasāḥ sarve 'pi nīrasāḥ |  
api bhuktaṃ viṣaṃ ghoram pīyūṣam iva jīryate ||

*Yogacintāmaṇi* f. 73r (attr. to the *Haṭhapradīpikā*)

na hi pathyam apathyam vā rasāḥ sarve 'pi nīrasāḥ |  
api bhuktaṃ viṣaṃ ghoram pīyūṣam iva jīryati ||

*Yuktabhavadēva* 7.184 (attr. to the *Haṭhapradīpikā*)

iha pathyam apathyam vā sarasaṃ nīrasaṃ ca vā |  
api bhuktaṃ viṣaṃ ghoram pīyūṣam iva jīryati ||

### 3.17

**Translation:** Diseases such as consumption, skin afflictions, constipation, swelling and indigestion disappear for [the yogi] who practises the great seal.

**Sources:**

*Vivekamārtaṇḍa* 62

kṣayakuṣṭhagudāvarttagulmājirṇajvaravyathāḥ |  
tasya doṣāḥ kṣayaṃ yānti mahāmudrāṃ tu yo 'bhyaset ||  
tasya doṣāḥ ] sarvarogāḥ v.l., rogās tasya v.l.

**Testimonia:**

*Haṭharatnāvalī* 2.41

kṣayakuṣṭhagudāvarttagulmājirṇapurogamāḥ |  
doṣāḥ sarve kṣayaṃ yānti mahāmudrāṃ tu yo 'bhyaset ||

*Yogacintāmaṇi* f. 73r (attr. to the *Haṭhapradīpikā*)

kṣayakuṣṭhagudāvarttagulmaplihapurogamāḥ |  
tasya doṣāḥ kṣayaṃ yānti mahāmudrāṃ ca yo 'bhyaset ||

*Yuktabhavadeva* 7.185 (attr. to the *Haṭhapradīpikā*)

kṣayakuṣṭhagudāvarttagulmājirṇapurogamāḥ |  
tasya rogāḥ kṣayaṃ yānti mahāmudrāṃ tu yo 'bhyaset ||

### 3.18

**Translation:** This great seal has been taught. It brings about the great *siddhi* for men: it should be carefully kept secret and should not be given to all and sundry.

**Sources:**

*Vivekamārtaṇḍa* 63

kathiteyaṃ mahāmudrā mahāsiddhikarī nṛṇām |  
gopanīyā prayatnena na deyā yasya kasya cit ||

**Testimonia:**

*Haṭharatnāvalī* 2.42

kathiteyaṃ mahāmudrā jarāmṛtyuvināśinī |  
gopanīyā prayatnena na deyā yasya kasya cit ||

*Yuktabhavadeva* 7.186 (attr. to the *Haṭhapradīpikā*)

kathiteyaṃ mahāmudrā mahāsiddhikarī nṛṇām |  
gopanīyā prayatnena na deyā yasya kasya cit ||

**Commentary:** Manuscripts of three groups (α, β and γ), which are important

stemmatically, have the reading *jarāmṛtyuvīnāśinī* (and J<sub>5</sub> has *nṛṇām mṛtyuvīnāśinī*) for the second verse quarter. While this reading is possible, the play on *mahāsiddhi* and *mahāmudrā* seems more likely original, as seen in the source text, the *Vivekamārtaṇḍa* (without significant variants), and the *ṛ* and *ε* groups.

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

### 3.19 heading

**Translation:** Now, the great lock (*mahābandha*):

#### 3.19

**Translation:** [The yogi] should place the heel of the left foot on the perineal region. And he should put the right foot on the left thigh, [...]

#### Sources:

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

pārṣṇīm vāmasya pādasya yonisthāne niyojayet ||

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

vāmorūpari dakṣiṇaṁ ca caraṇaṁ saṁsthāpya

#### Testimonia:

*Haṭharatnāvalī* 2.43

pārṣṇīm vāmasya pādasya yonisthāne niyojayet |  
vāmorūpari saṁsthāpya dakṣiṇaṁ caraṇaṁ tathā ||

*Yogalakṣanāvalī* f. 31v

haṭhapradīpikāyām—  
vāmāṅghripārṣṇibhāgena yonisthānaṁ nipīdayet |  
vāmorupari saṁsthāpya dakṣiṇaṁ caraṇaṁ tathā ||

*Yogacintāmaṇi* f. 73r

haṭhapradīpikāyām—  
pārṣṇīm vāmasya pādasya yonisthāne niyojayet |  
vāmorūpari saṁsthāpya dakṣiṇaṁ caraṇaṁ tathā ||

*Yuktabhavadēva* 7.190 (attr. to the *Haṭhapradīpikā*)

pārṣṇivāmasya pādasya yonisthāne niyojayet |  
vāmorupari saṁsthāpya dakṣiṇaṁ caraṇaṁ tathā ||

**Commentary:** The seated position for *mahābandha* described in this verse is

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

### 3.20

**Translation:** [...] inhale through the mouth, firmly put the chin on the chest, contract the perineum and fix the mind in the centre.

#### Sources:

*Amaraugha* 24

pūrayitvā mukhe vāyum cibukaṃ hṛdaye dṛḍham |  
nibhṛtya yonim ākuñcya mano madhye niyojayet ||  
nibhṛtya ] nibhṛtaṃ v.l.

#### Testimonia:

*Haṭharatnāvalī* 2.44

pūrayen mukhato vāyum hṛdaye cibukaṃ dṛḍham |  
nibhṛtya yonim ākuñcya mano madhye niyojayet ||  
nibhṛtya ] niṣpīḍya v.l.

*Yogalakṣanāvalī* f. 31v (attr. to the *Haṭhapradīpikā*)

pūrayitvā tato vāyum hṛdaye cibukaṃ dṛḍham |  
niḥpīḍya yonim ākuñcya mano madhye niyojayet ||

*Yogacintāmaṇi* f. 73v (attr. to the *Haṭhapradīpikā*)

pūrayitvā mukhe vāyum hṛdaye cibukaṃ tathā |  
niḥpīḍya yonim ākuñcya mano madhye niyojayet ||

*Yuktabhavadēva* 7.190 (attr. to the *Haṭhapradīpikā*)

pūrayitvā tato vāyum cibukaṃ dṛḍham |  
niḥkṣīpya yonim ākuñcya mano madhye niyojayet ||

**Commentary:** The referent of *madhye* is uncertain. The verse is derived from the *Amaraugha*, and the *Amṛtasiddhi* makes no mention of a place to focus the mind in its treatment of *mahābandha* (it does however instruct the yogi to place the mind at the *catuspatha* in its teachings on *mahāmudrā*). Bhavadevamiśra (7.196), Brahmānanda (3.20) and Bālakṛṣṇa (5.24) take it to mean the central channel. It could also plausibly mean the region between the chest and perineum, or perhaps the place between the eyebrows. At 3.24 this practice is said to make the mind reach Kedāra, which is sometimes located between the eyebrows (see Mallinson 2007:214 n.285, Birch 2019: 967 n.57).

## 3.21

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

**Sources:**

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

dhārayitvā yathāśakti recayed iḍayā śanaiḥ ||

...

vāmāṅgena samabhyasya dakṣiṇāṅgena cābhyaset ||

**Testimonia:**

*Haṭharatnāvalī* 2.44cd–2.45

recayec ca śanair evaṃ mahābandho 'yam ucyate ||

ayaṃ yogo mahābandhas sarvasiddhipradāyakaḥ |

savyāṅge ca samabhyasya dakṣiṇāṅge samabhyaset ||

*Yuktabhavadēva* 7.192ab (attr. to the *Haṭhapradīpikā*)

dhārayitvā yathāśakti recayed anilaṃ sudhīḥ |

**Commentary:** This section in the description of *mahābandha* has been subject to various revisions in the manuscript groups. The shortest version occurs in  $\alpha_1$  and  $\alpha_2$ , as well as the  $\beta$  group and the *Haṭharatnāvalī*, which omit verses 3.21 and 3.22. This omission results in the somewhat odd juxtaposition of two lines stating that this is *mahābandha*.

Verse 3.21 is in the  $\gamma$  group and some manuscripts of the  $\beta$  and  $\eta$  groups. It is a composite of hemistichs from the *Dattātreyayogaśāstra* (62cd, 134cd). The first is taken from a description of *padmāsana*, and may have been included by Svātmārāma in his description of *mahābandha* to make it clear that the breath is held for as long as possible after the inhalation. The second hemistich is from a passage on *mahāmudrā*, and it echoes a similar statement on *mahāmudrā* in *Haṭhapradīpikā* 3.15. It also occurs in the  $\alpha$  group after 3.22.

## 3.22

**Translation:** With regard to this [practice] some are of the opinion that [the yogi] should leave out the throat lock, saying that he should lift up the hollow at the uvula with the tongue instead.

**Sources:**

Cf. *Vivekamārtaṇḍa* 126ab

sampīḍya rasanāgreṇa rājadantabīlaṃ mahat |

Cf. *Dattātreyayogaśāstra* 36

nāsāgre vinyased rājadantamūlaṃ ca jihvayā |  
uttabhya cibukaṃ vakṣasy āsthāpya pavanam śanaiḥ ||

**Testimonia:**

*Yogacintāmaṇi* f. 73r (attr. to Īśvara)

matam atra tu keṣāṃ cit kaṇṭhabandhaṃ vivarjayet |  
rājadantadvayaṃ tatra jihvayottambhayed iti ||

*Yuktabhavadēva* 7.192cd (attr. to the *Haṭhapradīpikā*)

rājadantadvayaṃ tatra jihvayonnamayed iti ||

**Commentary:** This verse expresses an alternative to the application of the chin lock in *mahābandha* (mentioned in 3.20). It is found in all groups but is notably absent in  $\alpha_1$  and  $\alpha_2$ , and the  $\beta$  group. At present we cannot be certain if this verse was written by Svātmārāma because it does not reflect textual teachings on *mahābandha* in so far as no other text known to us advocates the use of the tongue rather than the chin lock in *mahābandha*. If the verse was composed by Svātmārāma, it was omitted early in the transmission by someone who did not agree with the alternative teaching.

This verse occurs in the *Yogacintāmaṇi* in the middle of a quotation attributed to Īśvara. The other verses of the quoted passage are found in the *Śivasamhitā* (4.37–42), but the verse in question is not reported in the critical edition of the *Śivasamhitā* (2018). The verse is absent in another passage on *mahābandha* that the author of the *Yogacintāmaṇi* cites and attributes to the *Haṭhapradīpikā*.

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

### 3.23

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

**Testimonia:**

*Yogacintāmaṇi* f. 73v (attr. to the *Haṭhapradīpikā*)

ayaṃ khalu mahābandho mahāsiddhipradāyakaḥ |  
kālapāśamahābandhavimocanavicaṣaṇaḥ ||

*Yuktabhavadēva* 7.193 (attr. to the *Haṭhapradīpikā*)

ayaṃ khalu mahābandho mahāsiddhipradāyakaḥ |  
kālapāśamahābandhavimocanavicaṣṇaḥ ||

### 3.24

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

**Sources:**

*Amaraugha* 25

ayaṃ ca sarvanāḍinām ūrdhvaṃgativibodhakaḥ |  
trivenīsaṅgame dhatte kedāraṃ prāpayen manaḥ ||

**Testimonia:**

*Haṭharatnāvalī* 2.46

ayaṃ ca sarvanāḍinām ūrdhvaṃgativibodhakaḥ |  
trivenīsaṅgamaṃ dhatte kedāraṃ prāpayen manaḥ ||

*Yogacintāmaṇi* f. 73v (attr. to the *Haṭhapradīpikā*)

ayaṃ tu sarvanāḍinām ūrdhvaṃgamanarodhakaḥ |  
trivenīsaṅgamaṃ dhatte kedāraṃ prāpayen manaḥ ||

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

ayaṃ hi sarvanāḍinām ūrdhvaṃ gativibodhakaḥ |  
trivenīsaṅgamaṃ dhatte kedāraṃ prāpayen manaḥ ||

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

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



n.285). For other references on the location of Kedāra, see Birch 2019:967 n.57.

### 3.25

**Translation:** Like a beautiful and charming woman without a man, the great seal and the great lock are barren without the great piercing.

#### Sources:

*Amaraugha* 26

rūpalāvaṇyasampannā yathā strī puruṣaṃ vinā |  
mahāmudrāmahābandhau niṣphalau vedhavarjitau ||  
°bandhau niṣphalau vedhavarjitau ] °bandho niṣphalo vedhavarjitaḥ v.l.

Cf. *Śivasamhitā* 4.47

mahāmudrāmahābandhau niṣphalau vedhavarjitau |  
tasmād yogī prayatnena karoti tritayaṃ kramāt ||

Cf. *Amṛtasiddhi* 13.3

guṇarūpavatī nārī niṣphalā puruṣaṃ vinā |  
mahāmudrāmahābandhau vinā vedhena niṣphalau ||

#### Testimonia:

*Haṭharatnāvalī* 2.47

rūpalāvaṇyasampannā yathā strī puruṣaṃ vinā |  
mahāmudrāmahābandhau niṣphalau vedhavarjitau ||  
°mahābandhau ] mahābandho v.l.

*Yogacintāmaṇi* f. 73v (attr. to the *Haṭhapradīpikā*)

atha mahāvedhaḥ—  
rūpalāvaṇyasampannā yathā strī puruṣaṃ vinā |  
mahāmudrāmahābandhau niṣphalau vedhavarjitau ||

*Yuktabhavadeva* 7.197 (attr. to the *Haṭhapradīpikā*)

atha mahāvedhaḥ -  
mahāmudrāmahābandhau niṣphalau vedavarjitau |  
rūpalāvaṇyasampannā yathā strī puruṣaṃ vinā ||

**Commentary:** This verse, which is from the *Amaraugha* and similar to verses in the *Amṛtasiddhi* and *Śivasamhitā*, is stating that the great seal, lock and piercing should be practised together. This can be done as a sequence as shown in [this video](#) (© Mark Robberds).

### 3.26 heading

**Translation:** Now the great piercing (*mahāvedha*):

### 3.26

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

**Sources:**

*Amaraugha* 27

punar āsphālayet kaṭyām susthiraṃ kaṇṭhamudrayā |  
vāyūnām gatim ārudhya kṛtvā pūrakakumbhakau ||  
ārudhya ] āvṛtya, āśṛitya v.l.

Cf. *Śivasamhitā* 4.43

mahābandhasthito yogī kuṣṣim āpurya vāyūnā |  
sphicau samtāpayed dhīmān vedho 'yaṃ kīrtito mayā ||

**Testimonia:**

*Haṭharatnāvalī* 2.48

mahābandhasthito yogī kṛtvā pūrakam ekadhīḥ |  
vāyūnām gatim ākṛṣya nibhṛtaṃ kaṇṭhamudrayā ||  
ekadhīḥ ] ekadhā v.l.

*Yogacintāmaṇi* f. 73v (attr. to the *Haṭhapradīpikā*)

mahābandhe sthito yogī kṛtvā pūrakam ekadhā |  
vāyūnām gatim āvṛtya nibhṛtaṃ kaṇṭhamudrayā ||

*Yuktabhavadēva* 7.198 (attr. to the *Haṭhapradīpikā*)

mahābandhasthito yogī kṛtvā pūrakam ekadhā |  
vāyūnām gatim āvṛtya nibhṛtaṃ kaṇṭhamudrayā ||

**Commentary:** We are not certain of the meaning of *nibhṛtaṃ*, which is found in all of the collated witnesses and important testimonia. We have understood it as an adverb meaning ‘firmly.’

### 3.27

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

**Sources:***Amaraugha* 28ab, 29cd

samahastayugo bhūmau samapādayugas tathā |  
 [vedhayet kramayogena catuṣpīṭhaṃ tu vāyunā ||  
 āsphālayen mahāmeruṃ vāyuvajrāgnikoṭibhiḥ | ]  
 puṭadvayaṃ samākṛṣya vāyuḥ sphurati satvaram ||  
 samākṛṣya ] samākramya v.l.

*Dattātreyayogaśāstra* 136ab

mahābandhasthito bhūmau sphicau santādayec chanaiḥ |

**Testimonia:***Haṭharatnāvalī* 2.51

samahastayugo bhūmau sphicau saṃtādayec chanaiḥ |  
 ayam eva mahāvedhaḥ siddhido 'bhyāsato bhavet

*Yogacintāmaṇi* f. 73v (attr. to the *Haṭhapradīpikā*)

samahastayugo bhūmau sphijau saṃtādayec chanaiḥ |  
 puṭadvayaṃ samākramya vāyuḥ sphurati madhyagaḥ ||

*Yuktabhavedeva* 7.199 (attr. to the *Haṭhapradīpikā*)

nyastahastayugo bhūmau sphicau santādayec chanaiḥ |  
 jaṃghādvayaṃ samākṛṣya vāyuḥ spharati satvaram ||

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

The greyscale hemistich added to this verse in the γ group is taken from the *Śiva-saṃhitā* (4.42ab) in the section on *mahābandha*.

**3.28**

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

**Sources:***Amaraugha* 30

somasūryāgnisaṃbandhaṃ jānīyād amṛtāya vai |  
 mṛtāvasthā samutpannā tato mṛtyubhayaṃ kutaḥ ||  
 °saṃbandhaṃ ] °saṃbandhāj, °saṃbandhā v.l.

**Testimonia:***Yogacintāmaṇi* f. 73v (attr. to the *Haṭhapradīpikā*)

somasūryāgnisandhānaṃ jāyate cāmṛtāyate |  
 mṛtāvasthāsamutpannaṃ tato mṛtyubhayaṃ kutaḥ ||  
 °samutpannaṃ ] °samutpannā v.l.

*Yuktabhavadēva* 7.200 (attr. to the *Haṭhapradīpikā*)

somasūryāgnisambandho jāyate cāmṛtāya ca |  
 samutpannā mṛtāvasthā tato vāyumaṃ virecayet ||

**Commentary:** The α and γ groups have °*sambandhāj*, which is possible but somewhat awkward (i.e., ‘because of the union of the moon, sun and fire, the state of a dead person, which has arisen, leads to immortality’). The adopted reading °*sambandho*, which is supported by ε<sub>2</sub>, *Yuktabhavadēva* 7.200 and *Jyotsna* 3.28, makes better sense but its meaning is not as clear as the formulation in the source text (i.e., *Amaraugha* 30).

The compound *mṛtāvasthā* (‘the state of death’) likely refers to a dead person in the sense that the yogi appears as if dead when the moon, sun and fire have united. In the version found in *Jyotsnā* 3.28 and η<sub>1</sub>, η<sub>2</sub> and ε<sub>3</sub>, the final verse quarter has been rewritten to say that the yogi then exhales the breath (*tato vāyumaṃ virecayet*). This implies that *mṛtāvasthā* is a breath retention (*kumhaka*), which is apparent in Brahmānanda’s explanation:

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

*mṛtasya prāṇaviyuktasyāvasthā mṛtāvasthā samutpannā bhavati, idāpiṅgalayoḥ prāṇasañcārābhāvāt | tatas tadantaram vāyumaṃ virecayen nāsikāpuṭābhyāṃ śānais tyajet |*

### 3.29

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

#### Testimonia:

*Haṭharatnāvalī* 2.51cd

ayam eva mahāvedhaḥ siddhido ’bhyāsato bhavet ||

*Yogacintāmaṇi* f. 73v (attr. to the *Haṭhapradīpikā*)

mahāvedho ’yam abhyāsān mahāsiddhipradāyakaḥ |  
 valīpalitavepaghnaḥ sevyate sādhaḥkottamaiḥ ||

*Yuktabhavadeva* 7.201 (attr. to the *Haṭhapradīpikā*)

mahāvedho 'yam abhyasto mahāsiddhipradāyakaḥ |  
valīpalitavepaghnaḥ sevyate sādhakottamaiḥ ||

**Commentary:** In the third verse quarter, the reading °vedhaghnaḥ ('cures wounds'?) in α and the other groups, the exception being γ (°vegaghnaḥ), is strange as it does not seem related to the other two symptoms of old age (i.e., wrinkles and grey hair) that this *mudrā* can cure. It is perhaps a misreading of °vepaghnaḥ, which occurs in some manuscripts in the β (J<sub>1</sub>, N<sub>12</sub>), ε (J<sub>14</sub>) and δ (J<sub>3</sub>, N<sub>16</sub>, N<sub>18</sub>) groups, as well as the *Yogacintāmaṇi* and *ḥyotsnā*. The meaning of *vepa*, 'trembling,' is consistent with wrinkles and grey hair.

### 3.30

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

#### Sources:

*Amaraugha* 31

etat trayam mahāguhyam jarāmṛtyuvināśanam |  
vahnivṛddhikaraṇ caiva aṇimādiguṇapradam ||  
°guhyam ] °guṇyam v.l.

#### Testimonia:

*Haṭharatnāvalī* 2.52

etat trayam mahāguhyam jarāmṛtyuvināśanam |  
vahnivṛddhikaram caiva hy aṇimādiguṇapradam ||

*Yogacintāmaṇi* f. 73v (attr. to the *Haṭhapradīpikā*)

etat trayam mahāguptam jalāmṛtyuvināśanam |  
vahnivṛddhikaram caiva aṇimādiguṇapradam ||

*Yuktabhavadeva* 7.204 (attr. to the *Haṭhapradīpikā*)

bandhatrayam mahāguhyam jarāmṛtyuvināśanam |  
vahnivṛddhikaram caiva aṇimādiguṇapradam ||

### 3.31

**Translation:** It is practised eight times a day, every three hours. It always produces a wealth of merit and destroys an ocean of demerit.

#### Sources:

*Amaraugha* 32

aṣṭadhā kriyate caiva yāme yāme dine dine |  
 puṇyasañcayasambhāvi pāpaughabhiduraṃ sadā ||  
 caiva ] caitad v.l.

### Testimonia:

*Haṭharatnāvalī* 2.49

aṣṭadhā kriyate caitat yāme yāme dine dine |  
 puṇyasañghātasandhāyī pāpaughabhiduraḥ sadā ||

*Yogacintāmaṇi* f. 73v (attr. to the *Haṭhapradīpikā*)

aṣṭadhā kriyate caiva yāme yāme dine dine |  
 puṇyasambhārasandhāyī pāpaughabhiduraṃ sadā ||

*Yuktabhavadēva* 7.205 (attr. to the *Haṭhapradīpikā*)

aṣṭadhā kriyate caiva yāme yāme dine dine |  
 puṇyasambhārasandhāyī pāpaughabhiduraṃ sadā ||

## 3.32

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

### Sources:

*Amaraughā* 33

samyakśikṣāvatām eva svalpaṃ prathamāsādhane |  
 vahnistrīpathasevānām ādau varjanam ācaret ||

### Testimonia:

*Yogacintāmaṇi* f. 73v (attr. to the *Haṭhapradīpikā*)

samyakśikṣāvatām eva svalpaṃ prathamāsādhane ||

*Yuktabhavadēva* 7.205 (attr. to the *Haṭhapradīpikā*)

samyak śikṣāvatām evaṃ svalpaṃ prathamāsādhanam |  
 vahnistrīpathisevānām ādau varjanam ācaret ||

## 3.33 heading

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

## 3.33

**Translation:** By cutting, moving, and milking, the yogi should gradually lengthen

the tongue until it touches the middle of the brows. Then there is success in *khecarī*.

### Testimonia:

*Haṭharatnāvalī* 2.141

haṭhapradipikāyām ||  
chedanacālanadohaiḥ kalām krameṇa vardhayet tāvat |  
yāvad iyaṃ bhrūmadhye sprśati tadānīm khecarīsiddhiḥ ||  
yāvad iyaṃ bhrūmadhye sprśati ] sā yāti yāvad bhrūmadhyam sprśati hi v.l.

*Yogacintāmaṇi* f. 74r

haṭhapradipikāyām—  
chedanacālanadohair jihvām samvardhayet tāvat |  
yāvad iyaṃ bhrūmadhyam sprśati tadā khecarī siddhiḥ ||

*Haṭhatattvakaumudī* 14.18

haṭhapradipikāmate tu –  
chedanacālanadohaiḥ krameṇa jihvām pravardhayet tāvat |  
sā yāvad bhrūmadhyam sprśati tadā khecarīsiddhiḥ ||

### Commentary:

Various versions of this verse have been transmitted in *āryā*, *gīti* and *anuṣṭubh* metres. We have adopted a version close to  $\alpha_2$ , which has a slight metrical fault:

chedanacālanadohaiḥ kalām krameṇa pravardhayet tāvat |  
sā yāvad bhrūmadhyam viśati tadānīm khecarīsiddhiḥ ||

The emendation of *tadānīm* to *tadā* renders the verse an *āryā*. The word *krameṇa* is well attested by manuscripts of the  $\alpha$ ,  $\beta$ ,  $\eta$  and  $\epsilon$  groups, which all have unmetrical or corrupted versions.

The meaning of *kalā* as ‘tongue’ is not attested by any Sanskrit dictionary but *kalā* occurs in the sense of the tongue in a subsequent verse of this chapter (Cf. 3.35a) and it is glossed by Brahmānanda with *jihvā* in *Jyotsnā* 3.33 and 3.37.

**Metre:** *Āryā*

### 3.34

**Translation:** When the tongue is turned back and inserted into the cavity of the skull and the gaze is between the brows, *khecarīmudrā* arises.

### Sources:

*Vivekamārtaṇḍa* 47

kapālakuhare jīhvā praviṣṭā viparītagā |  
bhruvor antargatā dṛṣṭir mudrā bhavati khecarī ||

**Testimonia:**

*Haṭharatnāvalī* 2.138

dattātreyas tu ||  
kapālakuhare jīhvā praviṣṭā viparītagā |  
bhruvor antargatā dṛṣṭir mudrā bhavati khecarī ||

*Yogacintāmaṇi* f. 75r

skandapurāṇe—  
kapālakuhare jīhvā praviṣṭā viparītagā |  
bhruvor antargatā dṛṣṭir mudrā bhavati khecarī ||

*Yuktabhavadēva* 7.207 (attr. to the *Haṭhapradīpikā*)

atha khecarī -  
kapālakuhare jīhvā praviṣṭā viparītagā |  
bhruvor antargatā dṛṣṭir mudrā bhavati khecarī ||

**3.34\*1**

**Translation:** If the yogī turns back the tongue and remains [like that] for half an instant, he is instantly freed from disease, death, old age and the like.

**Sources:**

*Śivasamhitā* 3.91

rasanām ūrdhvagām kṛtvā kṣaṇārdham yadi tiṣṭhati |  
kṣaṇena mucyate yogī vyādhimṛtyujarādibhiḥ ||

**Testimonia:**

*Yogacintāmaṇi* f. 74r (attr. to the *Haṭhapradīpikā*)

kalām parāṇmukhīm kṛtvā tripathe parivartayet |  
sā bhavet khecarī mudrā vyomacakram tad ucyate ||  
rasanām ūrdhvagām kṛtvā kṣaṇārdham yadi tiṣṭhati |  
viṣayair mucyate yogī vyādhimṛtyujarādibhiḥ ||

*Yuktabhavadēva* 7.209 (attr. to the *Haṭhapradīpikā*)

jīhvām parāṇmukhīm kṛtvā kṣaṇārdham yadi tiṣṭhati |  
kṣaṇena mucyate yogī vyādhimṛtyujarādibhiḥ ||

**Commentary:** This verse is absent in  $\alpha_1$  and was likely added to a block of verses that Svātmārāma borrowed from the *Vivekamārtaṇḍa* (47–51). 3.34\*1 is in  $\alpha_2$  and  $\alpha_3$  ( $\alpha_1$  omits 2.35 and the greyscaled verses) and also the  $\gamma$  and  $\eta$  groups. Other



manuscripts have an additional line that gives *vyomacakra* as an alternative name for *khecarī mudrā*. This alternative name does not occur in any of the source texts known to have been used by Svātmārāma, but it may have been inspired by the name *nabhomudrā*, which is what the *Vivekamārtaṇḍa* calls *khecarī mudrā* (*Vivekamārtaṇḍa* 40).

### 3.36

**Translation:** For the yogi who knows *khecarī mudrā* there is no disease, death, sleep, hunger, thirst or fainting.

**Sources:**

*Vivekamārtaṇḍa* 48

na rogo maraṇaṃ tandrā na nidrā na kṣudhā tṛṣā |  
na ca mūrccā bhavet tasya yo mudrāṃ vetti khecarīm ||  
tandrā ] tasya v.l.

**Testimonia:**

*Haṭharatnāvalī* 2.139 (attr. to Dattātreyā)

na rogo maraṇaṃ tasya na nidrā na kṣudhā tṛṣā |  
na ca mūrccā bhavet tasya yo mudrāṃ vetti khecarīm ||

*Yogacintāmaṇi* f. 75v (attr. to Dattātreyā)

na rogo maraṇaṃ tasya na nidrā na kṣudhā tṛṣā |  
na ca mūrccā bhavet tasya yo mudrāṃ vetti khecarīm ||

*Yuktabhavadēva* 7.210 (attr. to the *Haṭhapradīpikā*)

na rogo maraṇaṃ tasya na nidrā na tṛṣā kṣudhā |  
na ca mūrccā bhavet tasya yo mudrāṃ vetti khecarīm ||

### 3.37

**Translation:** [The yogi] who knows *khecarī mudrā* is neither afflicted by disease, nor tainted by action, nor tormented by death.

**Sources:**

*Vivekamārtaṇḍa* 49

pīḍyate na sa rogeṇa lipyate na ca karmaṇā |  
bādhyate na sa kālena yo mudrāṃ vetti khecarīm ||

**Testimonia:**

*Haṭharatnāvalī* 2.140 (attr. to Dattātreyā)

pīḍyate na sa rogeṇa lipyate na ca karmaṇā |

bādhyate na ca kālena yo mudrāṃ vetti khecarīm||

*Yogacintāmaṇi* f. 75v (attr. to the *Skandapurāṇa*)

pīḍyate na sa rogeṇa na ca lipyeta karmaṇā |  
bādhyate na sa kālena yo mudrāṃ vetti khecarīm ||

*Yuktabhavadēva* 7.211 (attr. to the *Hāṭhapradīpikā*)

pīḍyate na sa rogeṇa lipyate na sa karmaṇā |  
bādhyate na sa kālena yasya mudrāsti khecarī ||

**Commentary:** The form of *lipyati*, which is found in the  $\alpha$  manuscripts and has been adopted, is widely attested in epic Sanskrit.

### 3.38

**Translation:** Because the mind moves (*carati*) in the ether (*khe*) and the tongue moves (*carati*) in the cavity (*khe*), this mudrā is called *khecarī* [and] is worshipped by the Siddhas.

#### Sources:

*Vivekamārtaṇḍa* 50

cittaṃ carati khe yasmāḥ jihvā carati khe gatā |  
tenaiṣā khecarī nāma mudrā siddhair namaskṛtā ||  
37c tenaiṣā ] tenaiṣa, teneyam v.l.37cd nāma mudrā ] mudrā sarva° v.l.

#### Testimonia:

*Yogacintāmaṇi* (attributed to the *Skandapurāṇa*)

cittaṃ carati khe yasmāḥ jihvā carati khe gatā |  
tenaiṣā khecarī nāma mudrā siddhair niṣevitā ||

*Yuktabhavadēva* 7.212 (attr. to the *Hāṭhapradīpikā*)

cittaṃ carati khe yasmāḥ jihvā carati khe yataḥ |  
teneyam khecarī mudrā sarvasiddhair namaskṛtā ||

### 3.39

**Translation:** The yogi who has sealed the cavity above the uvula with *khecarī* does not lose his semen [even if] embraced by an amorous woman.

#### Sources:

*Vivekamārtaṇḍa* 51

khecaryā mudritaṃ yena vivaraṃ lambikordhvataḥ |  
na tasya kṣarate binduḥ kāmīnyāliṅgitasya ca ||  
na tasya kṣarate binduḥ ] binduḥ kṣarati no tasya, tasya na kṣarate binduḥ v.l.

°ālimgitasya ] °āśleṣitasya v.l.

### Testimonia:

*Yogacintāmaṇi* f. 74v (attr. to the *Haṭhapradīpikā*)

khecaryā mudritaṃ yena vivaraṃ lambikordhvataḥ |  
na tasya kṣarate binduḥ kāmīnyāliṅgitasya ca ||

*Yuktabhavadeva* 7.213 (attr. to the *Haṭhapradīpikā*)

khecaryā mudritaṃ yena vivaraṃ lambikordhvataḥ |  
na tasya kṣarate binduḥ kāmīnyāliṅgitasya ca ||

## 3.40

**Translation:** Even when semen has moved [down] and reached the region of the perineum, it moves upwards having been blocked by *yonimudrā* and struck by the goddess [Kunḍalinī].

### Sources:

*Vivekamārtaṇḍa* 53

calito 'pi yadā binduḥ saṃprāptaś ca hutāśanam |  
gacchaty ūrdhvaṃ hataḥ śaktyā nibaddho yonimudrayā ||  
53c gacchaty ] vrajaty v.l.53d hataḥ ] tanaṃ, hṛtas, kṛte, kṛtaḥ, tadā, gatā v.l. nibaddho  
] niruddho v.l.

Cf. *Śivasamhitā* 4.82

svakaṃ binduṃ ca saṃbodhya liṅgacālanam ācāret |  
daivāc calati ced ūrdhvaṃ nibaddho yonimudrayā ||

### Testimonia:

*Yogacintāmaṇi* f. 74v (attr. to the *Haṭhapradīpikā*)

calito 'pi yadā binduḥ saṃprāptaś ca hutāśanam |  
vrajaty ūrdhvaṃ hi tacchaktyā niruddho yonimudrayā ||

*Yuktabhavadeva* 7.278 (attr. to the *Haṭhapradīpikā*)

calito 'pi mahābinduḥ saṃprāpte 'pi hutāśanam |  
vrajaty ūrdhvaṃ haṭhaḥ śaktyā nibaddho yonimudrayā ||

### Commentary:

The third quarter of this verse has been subjected to much rewriting. Most of the collated manuscripts, including  $\alpha_2$  ( $\alpha_1$  is illegible here and  $\alpha_3$  is missing this verse quarter), have the reading *haṭhāt śaktyā*. This reading only makes sense if one infers that *śaktyā* is referring to *khecarīmudrā*, so that the second line means 'blocked by *yonimudrā*, semen goes up forcefully by the power [of *khecarīmudrā*].'

The reading *hi tacchaktyā* of two delta manuscripts (K<sub>3</sub> and C<sub>7</sub>) and the *Yogacintāmaṇi*, appears to be an attempt to render more clearly the meaning ‘by the power of *khecarī*.’ Such an interpretation suggests that *yonimudrā* blocks *bindu*’s downward course and *khecarī* causes it to go upwards forcefully.

A manuscript of an early recension of the *Vivekamārtaṇḍa* (ms. no. 4110) has *hataḥ śaktyā*, which is attested by three *Haṭhapradīpikā* manuscripts on lower branches of the stemma (i.e. <??> of  $\delta$  group and C<sub>2</sub> and P<sub>4</sub> of group 7a). The participle *hataḥ* makes sense of the instrumental *śaktyā*, rendering the meaning ‘struck by Kuṇḍalinī.’

Alternatively, the word *hataḥ* (as well as the other variants *kṛtaḥ*, *kṛte*, and even *haṭhāt*) may derive from *hṛtaḥ*, which is attested by *Haṭhapradīpikā* manuscripts from group 4a (i.e., <??>, <??> and N<sub>13</sub>). The reading *hṛtaḥ śaktyā* renders the verse as saying that semen goes up, carried by Kuṇḍalinī.

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

Manuscripts of the main groups, including  $\alpha$ ,  $\beta$  and  $\gamma$ , have an additional hemistich after 3.40, which seems to say that the tongue is in the cavity of the skull by means of a *mudrā* for uniting the *kalās* (*kapālakuhare jihvā kalāsandhānamudrayā*). This hemistich likely derives from a marginal note that was explaining *ūrdhvajihvaḥ* in the next verse. The compound *kalāsandhānamudrayā* may have been added as some form of dittography or as a gloss on *yonimudrā*, which is not described elsewhere in the text. In a slightly modified form, this line appears in a verse in the six-chapter version of the *Haṭhapradīpikā* (f. 112r–112v):

kapālakuhare jihvā kalāsamdhānavarjitā |

brahmarandhragatā nityāṃ tasya siddhi na dūrataḥ ||

### 3.41

**Translation:** The knower of yoga who remains with the tongue upwards and drinks nectar certainly conquers death in half a month.

**Sources:**

*Vivekamārtaṇḍa* 125

ūrdhvajihvaḥ sthito bhūtvā somapānaṃ karoti yaḥ |  
māsārdhena na sandeho mṛtyuṃ jayati yogavit ||  
ūrdhvajihvaḥ sthito bhūtvā ] ūrdhvajihvas tato bhūtvā, ūrdhvaṃ jihvāṃ sthiraṃ kṛtvā,  
ūrdhvāṃ jihvā sthiraṃ kṛtvā v.l.

**Testimonia:**

*Yogacintāmaṇi* f. 75v (attr. to the *Skandapurāṇa*)

ūrdhvajihvaḥ sthīro bhūtvā somapānaṃ karoti yaḥ |  
māsārdhena na sandeho mṛtyuṃ jayati yogavid ||

*Yuktabhavadeva* 7.215 (attr. to the *Haṭhapradīpikā*)

ūrdhvajihvaḥ sa medhāvī somapānaṃ karoti yaḥ |  
māsārdhena na sandeho mṛtyuṃ jayati yogavit ||

### 3.42

**Translation:** Poison does not enter the yogi whose body is always filled by [nectar from] the digits of the moon, even if he is bitten by Takṣaka.

**Sources:**

*Vivekamārtaṇḍa* 130

nityaṃ somakalāpūrṇaṃ śarīraṃ yasya yoginaḥ |  
takṣakenāpi daṣṭasya viṣaṃ tasya na pīḍayet ||  
pīḍayet ] pīḍyate, sarpati, bādhyate v.l.

**Testimonia:**

*Yogacintāmaṇi* f. 75v (attr. to the *Skandapurāṇa*)

nityaṃ somakalāpūrṇaṃ śarīraṃ yasya yoginaḥ |  
takṣakenāpi daṣṭasya viṣaṃ taṃ na ca sarpati ||

*Yuktabhavadeva* 7.216 (attr. to the *Haṭhapradīpikā*)

nityaṃ somakalāpūrṇaṃ śarīraṃ yasya yoginaḥ |  
takṣakenāpi daṣṭasya viṣaṃ tasya na sarpati ||

**Commentary:** In the context of poison, *takṣaka* refers to one of the three kings of the snakes (*nāga*), the other two being Śeṣa and Vāsuki (Mani 1975: 782–783). The verb *sarpati* is well attested by the manuscripts of the *Hathapradīpikā* and testimonia. It can take an object, which in this case is the yogi's body.

### 3.43

**Translation:** Just as fire does not leave its fuel nor light a wick in oil, so the embodied person does not leave a body filled by the digits of the moon.

**Sources:**

*Vivekamārtaṇḍa* 131

indhanāni yathā vahnis tailavartim ca dīpakah |  
tathā somakalāpūrṇaṃ dehī dehaṃ na muñcati ||  
°vartim ca ] °vartiva, °vartti ca v.l.

**Testimonia:**

*Yogacintāmaṇi* f. 74v (attr. to the *Hathapradīpikā*)

indhanāni yathā vahnis tailavarti ca dīpakah |  
nityaṃ somakalāpūrṇaṃ dehī dehaṃ na muñcati ||

### 3.44

**Translation:** I consider he who regularly eats cow flesh and drinks God's liquor to be of good family. Others are destroyers of the family.

**Testimonia:**

*Haṭharatnāvalī* 2.158

gomāṃsaṃ bhakṣayen nityaṃ pibed amaravāruṇīm |  
kulīnaṃ tam ahaṃ manye anye tu kulaghātakāḥ ||

*Yogacintāmaṇi* f. 74v (attr. to the *Hathapradīpikā*)

gomāṃsaṃ bhakṣayen nityaṃ pibed amaravāruṇīm |  
kulīnaṃ tam ahaṃ manye netarān kulaghātakān ||

### 3.45

**Translation:** By the word 'cow' is meant the tongue, for its insertion into the palate is the eating of cow's flesh. That [eating] is the destroyer of great sin.

**Testimonia:**

*Haṭharatnāvalī* 2.157

gośabdenoditā jihvā tatpraveśo hi tāluni |  
gomāṃsabhakṣaṇaṃ tat tu mahāpātakanāśanaṃ ||

*Yogacintāmaṇi* f. 74v–75r (attr. to the *Haṭhapradīpikā*)

gośabdenoditā jihvā tatpraveśo hi tāluni |  
gomāṃsabhakṣaṇaṃ tat tu mahāpātakanāśanaṃ ||

### 3.46

**Translation:** The essence produced by the fire caused by the insertion of the tongue which flows from the moon is the liquor of the gods.

#### Testimonia:

*Haṭharatnāvalī* 2.159

jihvāpraveśasambhūtavahninotthāpitā khalu |  
candrāt sravati yaḥ sārāḥ sā syād amaravāruṇī ||

*Yogacintāmaṇi* f. 75r (attr. to the *Haṭhapradīpikā*)

jihvāpraveśasambhūtavahninotpāditaḥ khalu |  
candrāt sravati yaḥ sārāḥ sā syād amaravāruṇī ||

### 3.47

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

#### Sources:

*Vivekamārtaṇḍa* 118

mūrdhnaḥ ṣoḍaśapatrapadmagalitaṃ prāṇād avāptaṃ haṭhād  
ūrdhvāsyō rasanāṃ niyamyā vivare śaktiṃ parāṃ cintayet |  
utkallolakalājalaṃ ca vimalaṃ dhārāmayāṃ yaḥ piben  
nirdoṣaḥ sa mṛṇālakomalatanur yogī ciraṃ jīvati ||

118b niyamyā ] nidhāya, vidhāya v.l. • cintayet ] cālayet v.l. 118c utkallolakalājalaṃ ] ca vimalaṃ dhārāmayāṃ ] (from HP); utkallolakalākalaṃ, utkallolajalākulaṃ, utkallolajalāmṛtaṃ, tat kallolakalājalaṃ, tat kallolajalākulaṃ v.l. • ca vimalaṃ ] suvimalaṃ v.l. • dhārāmayāṃ ] (from HP); jīvākulaṃ, jihvākulaṃ, dhārājalaṃ vl 118d tanur ] vapur v.l.

#### Testimonia:

Cf. *Haṭharatnāvalī* 2.150

utkallolakalāmṛtaṃ ca vimalaṃ dhārāmṛtaṃ yaḥ pibet |  
 nirdoṣaḥ sa mṛṇālakomalatanur yogī ciraṃ jīvati ||  
 utkallola° ] tatkallo° v.l., °tanur ] °vapur v.l.

*Yogacintāmaṇi* f. 75r (attr. to the *Haṭhapradīpikā*)

mūrdhnaḥ ṣoḍaśapatrapadmagalitaṃ prāṇād avāptaṃ haṭhād  
 ūrdhvāsyo rasanāṃ niyamyā vivare śaktiṃ parāṃ cintayan |  
 tatkalloakalājalaṃ ca vimalaṃ jihvākulaṃ yaḥ piben  
 nirdoṣaḥ sa mṛṇālakomalatanur yogī ciraṃ jīvati ||

*Yuktabhavadēva* 7.217 (attr. to Gorakṣanātha)

mūrdhnaḥ ṣoḍaśapatrapadmagalitaṃ prāṇād avāptaṃ haṭhāt  
 ūrdhvāsyo rasanāṃ niyamyā vivare śaktiṃ parāṃ cintayet |  
 tatkalloakalājalaṃ suvimalaṃ dhārāmṛtaṃ yaḥ pibet  
 nirdoṣaḥ sa mṛṇālakomalatanur yogī paraṃ jīvati ||  
 cintayet ] cintayan v.l.

*Haṭhatattvakaumudī* 14.24 (attr. to the *Haṭhapradīpikā*)

ūrdhvaṃ ṣoḍaśapatrapadmagalitaṃ prāṇād avāptaṃ haṭhād  
 ūrdhvāsyo rasanāṃ niyamyā kuhare śaktiṃ parāṃ cintayan |  
 utkallolakalājalaṃ suvimalaṃ dhārāmṛtaṃ yaḥ piben  
 nirdoṣaḥ sa mṛṇālakomalavapur yogī ciraṃ jīvati ||  
 ūrdhvaṃ ] mūrdhvaṃ v.l.

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

**Metre:** Śārdūlavikrīḍita

### 3.48

**Translation:** If the tongue, while oozing nectar and constantly kissing the tip of the uvula, is salty, pungent, like milk or the same as honey and ghee, diseases are eliminated for [the yogi], old age is stopped, he can recite treatises and scriptures, attains immortality together with the eightfold powers, and attracts Siddha women.



**Sources:***Vivekamārtaṇḍa* 128

cumbantī yadi lambikāgram anīṣaṃ jihvā rasasyandini  
 sakṣārā kaṭukātha dugdhasadṛśā madhvājyatyāthavā |  
 vyādhināṃ haraṇaṃ jaropaśamanaṃ śāstrāgamodīraṇaṃ  
 tasya syād amaratvaṃ aṣṭaguṇitaṃ siddhāṅgānākarṣaṇaṃ ||  
 128a rasasyandani ] rasaspandani VTG, rasāsvādinī A 128c jaropaśamanaṃ ] AGBGL;  
 jarāpaharaṇaṃ V, jarāntakaraṇaṃ TGP • °odīraṇaṃ ] VA; °odgīraṇaṃ TGBGL, °oc-  
 cāraṇaṃ GP

**Testimonia:***Yogacintāmaṇi* f. 75r (attr. to the *Haṭhapradīpikā*)

cumbantī yadi lambikāgram anīṣaṃ jihvā rasasyandini  
 sakṣārā kaṭukāmladugdhasadṛśā madhvājyatyāthavā |  
 vyādhināṃ haraṇaṃ jarāntakaraṇaṃ śāstrāgamoddhāraṇaṃ  
 tasya syād iha siddhir aṣṭaguṇitā siddhāṅgānākarṣaṇaṃ ||

*Yuktabhavadēva* 7.218 (attr. to Gorakṣanātha)

cumbantī yadi lambikāgram anīṣaṃ jihvā rasasyandini  
 sakṣārā kaṭukāmladugdhasadṛśī madhvājyatyāthavā |  
 vyādhināṃ haraṇaṃ jarāmbutaraṇaṃ śāstrāgamodgīraṇaṃ  
 tasya syād amaratvaṃ aṣṭaguṇitaṃ siddhāṅgānākarṣaṇaṃ ||

*Haṭhatattvakaumudī* 14.25 (attr. to the *Haṭhapradīpikā*)

cumbantī yadi lambikāgram anīṣaṃ jihvā rasasyandini  
 sakṣārā kaṭukāmladugdhasadṛśā madhvājyatyāthavā |  
 vyādhināṃ haraṇaṃ jarāntakaraṇaṃ śāstrāgamodgīraṇaṃ  
 tasya syād amaratvaṃ aṣṭaguṇavat siddhāṅgānākarṣaṇaṃ ||

**Metre:** Śārdūlavikrīḍita**3.49**

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

**Sources:***Timirodghāṭana* 5.14c–15b (NGMPP A35/3)

eka[m] sṛṣṭimayaṃ bījaṃ ek[ā] mudrā tu khecarī |  
 dvāv etau jñāyate yena so pi śāntapade sthitam ||

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

ekaṃ sṛṣṭimayaṃ bījaṃ ekā mudrā ca khecarī |

dvāḥ ekaṃ yo vijānāti sa vai pūjyaḥ kulāgame ||

**Testimonia:**

*Haṭharatnāvalī* 4.28

ekaṃ sṛṣṭimayaṃ bījam ekā mudrā ca khecarī |  
eko devo nirālambaḥ ekāvasthā manonmanī ||

*Yogacintāmaṇi* f. 75r (attr. to the *Haṭhapradīpikā*)

ekaṃ sṛṣṭimayaṃ bījam ekā mudrā ca khecarī |  
eko devo nirālamba ekāvasthā manonmanī ||

*Yuktabhavadēva* 7.219 (attr. to Gorakṣanātha)

ekaṃ sṛṣṭimayaṃ bījam ekā mudrā ca khecarī |  
eko devo nirālamba ekāvasthā manonmanī ||

**3.49\*1**

**3.49\*2**

**Translation:** That which enters the aperture into the underworld exists at the base of Meru. The wise [yogi] says that is the truth, the source of [all] rivers. The essence of the body flows from the moon. Because of that people die. [The yogi] should block it with the clay of the excellent [*khecarī*] technique. Bodily perfection [arises] no other way.

**Testimonia:**

*Haṭharatnāvalī* 4.30

pātāle yad viśati suṣīraṃ merūmūlaṃ tad asti  
tattvaṃ caitad vadati sudhā tanmukhaṃ nimnagānām |  
candrāt sārāṃ sravati vapuṣas tena mṛtyur narāṇām  
tad badhniyāt sukharatimṛdur nānyathā kāyasiddhiḥ ||

*Yogacintāmaṇi* f. 75r (attr. to the *Haṭhapradīpikā*)

tat pātālād viyati śikhare merumūle tad asti  
tattvaṃ caitat pravadatai sudhīḥ saṃmukhe nimnagānām |  
candrāt sārāḥ sravati vapuṣas tena mṛtyur narāṇām  
tad badhniyāt svakaraṇamṛdā nānyathā kāyasiddhiḥ ||

*Yuktabhavadēva* 7.220 (attr. to Gorakṣanātha)

pātāle yad viśati suṣīraṃ merumūle yad asti  
tadvac caitat pravadatai sudhīḥ tanmukhaṃ nimnagānām |  
candrāt sārāḥ sravati vapuṣas tena mṛtyur narāṇām  
badhniyāt tat sukaṇaṃ atho nānyathā kāyasiddhiḥ ||

*Haṭhatattvakaumudī* 14.26 (attr. to the *Haṭhapradīpikā*)

pātāle yad vitatasuṣīraṃ merumūle tad asmin  
tadvac caitat pravādātī sudhīs tanmukhaṃ nimnagānām |  
candrāt sārāḥ sravātī vapuṣas tena mṛtyur narāṇām  
taṃ badhnīyāt sukaraṇamṛdā nānyathā kāyasiddhiḥ ||

### Commentary:

This verse occurs in various places in the different recensions of the text. It is here in the  $\alpha_2$  and  $\alpha_3$  manuscripts, in chapter four (4.8\*3) in  $\alpha_1$  and the delta group, after 3.39 in  $\beta_1$  and  $\beta_2$ , and in both the third and fourth chapters in the  $\gamma$  manuscripts. It must have entered the transmission of the *Haṭhapradīpikā* at an early stage, and has moved around, perhaps because the name of the technique alluded to is not stated and the meaning of the first half of the verse is somewhat vague without its original context (we are yet to identify a source).

The first verse quarter has many variants among the witnesses.  $\alpha_2$  has:

yat prāleyaṃ pihitasukhire merumūle yad asti  
tasmīṃs tattvaṃ pravādātī sudhīs tan mukhaṃ nimnagānām

This version of the verse is close to that of other important manuscripts in the  $\beta$ ,  $\gamma$  and  $\eta$  groups. With the help of these manuscripts (in particular  $K_1$  of the  $\gamma$  group), the above can be emended and understood as follows:

yat prāleyaṃ pihitasuṣīraṃ merumūrdhny asti tathyaṃ  
tasmīṃs tattvaṃ pravādātī sudhīs tan mukhaṃ nimnagānām

°suṣīraṃ ]  $K_1$ , °sukhire  $\alpha_2$ , °mūrdhny ]  $P_8$ , °mūle  $\alpha_2$ , asti tathyaṃ ]  $K_1$ , yad asti  $\alpha_2$ .

“That cool liquid by which the aperture is filled at the top of Meru and exists as the truth, the wise [yogi] says that is the source of [all] rivers.”

**Metre:** Mandākrāntā

## 3.50 heading

**Translation:** The root lock (*mūlabandha*):

### 3.50

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

### Sources:

*Vivekamārtaṇḍa* 42

pārṣṇibhāgena sampīḍya yonim ākuñcayed gudaṃ |  
apānaṃ ūrdhvaṃ ākr̥ṣya mūlabandho 'yam ucyate ||

**Testimonia:**

*Haṭharatnāvalī* 2.58

pārṣṇibhāgena sampīḍya yonim ākuñcayed gudaṃ |  
apānaṃ ūrdhvaṃ ākuñcya mūlabandho 'yam ucyate ||

*Yogacintāmaṇi* f. 76r (attr. to the *Haṭhapradīpikā*)

pārṣṇibhāgena sampīḍya yonim ākuñcayed gudaṃ |  
apānaṃ ūrdhvaṃ ākr̥ṣya mūlabandho 'yam ucyate ||

### 3.51

**Translation:** It forces the downward-moving *apāna* breath to move upwards by contraction [of the anus]. Yogis call that *mūlabandha*.

**Sources:**

*Gorakṣaśataka* 53

adhogatim apānaṃ vai ūrdhvagaṃ kurute balāt |  
ākuñcanena taṃ prāhur mūlabandhaṃ tu yoginaḥ ||  
53a °gatiṃ ] TU; °gataṃ G 53c ākuñcanena taṃ ] GU ākuñcane ca tat T  
53d mūlabandhaṃ tu yoginaḥ ] T; mūlabandho yam ucyate GU

**Testimonia:**

*Haṭharatnāvalī* 2.59

adhogatim apānaṃ vai ūrdhvagaṃ kurute balāt |  
ākuñcanena taṃ prāhur mūlabandhaṃ hi yoginaḥ ||

*Yogacintāmaṇi* f. 76r (attr. to the *Haṭhapradīpikā*)

adhogataṃ apānaṃ ca tad ūrdhvaṃ kurute haṭhāt |  
ākuñcanena taṃ prāhur mūlabandhaṃ tu yoginaḥ ||

### 3.52

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

**Sources:**

*Dattātreyayogaśāstra* 144

gudaṃ pārṣṇyā tu sampīḍya yonim ākuñcayed balāt |  
vāraṃ vāraṃ yathā cordhvaṃ samāyāti samīraṇaḥ ||  
yonim ] from *Jyotsnā*, vāyum *codd*.

Cf. *Śārṅgadharapaddhati* 4416

gudaṃ pārṣṇyā tu sampīḍya vāyum ākuñcayed balāt |  
bāraṃ bāraṃ yathā cordhvaṃ samāyāti samīraṇaḥ ||

### Testimonia:

*Haṭharatnāvalī* 2.60

gudaṃ pārṣṇyā ca sampīḍya vāyum ākuñcayed balāt |  
vāraṃ vāraṃ yathā cordhvaṃ samāyāti samīraṇaḥ ||

*Yogacintāmaṇi* f.76r (attr. to the *Yogabīja*)

gudaṃ pārṣṇyā tu sampīḍya vāyum ākuñcayed balāt |  
vāraṃ vāraṃ tathā cordhvaṃ samāyāti samīraṇaḥ ||

*Yogabīja* 103 (south-Indian recension)

gudaṃ pārṣṇyā tu sampīḍya vāyum ākuñcayed balāt |  
vāraṃ vāraṃ yathā cordhvaṃ samāyāti samīraṇaḥ ||

**Commentary:** The instruction to ‘contract the wind’ (*vāyum ākuñcayet*) is odd (especially with *samīraṇaḥ* in the fourth *pāda*) and not found in other texts. Mallinson has adopted *yonim* for *vāyum* (cf. *Haṭhapradīpikā* 3.50d) in his edition of this verse in its source text, the *Dattātreyayogaśāstra*, which is not found in the manuscripts of that text but is in the *Haṭhapradīpikā*’s  $\delta$  manuscripts.

In the context of the root lock, *vāyum ākuñcayet* can be understood as an instruction to contract *apānavāyu*, which is mentioned in the previous verse (3.51a). Instructions to contract *apānavāyu* are found in other yoga texts, such as *Yogatārāvalī* 7b (*ākuñcanaiḥ śaśvad apānavāyoḥ*), *Śivasamhitā* 4.84cd (*apānavāyum ākuñcya balād...*), *Śivayogapradīpikā* 2.53ab (*athordhvamadhyasthirabandhanābhyām ākuñcanād ūrdhvaṃ apānavāyoḥ*) and *Yuktabhavadēva* 7.297 (*ādḥarakamale sup-tāṃ cālayet kuṇḍaliṃ dṛḍhām | apānavāyum ākr̥ṣya balād ākuñcya buddhimān*). In *Jyotsnā* 3.63, Brahmānanda understands *vāyu* in this verse as *apāna* when he says that ‘one should contract the wind, *apāna*’ (*vāyum apānam ākuñcayed*), which he explains as, ‘one should pull it by contractions of the anus’ (*gudasyākuñcanenākarṣayet*). In the same vein, Bhavadēvamiśra glosses ‘pulling *apāna*’ (*apānākarṣaṇam*) as ‘contracting the anus’ (*gudākuñcanam*), when commenting on ‘having pulled *apānavāyu* and forcefully contracted it ...’ (*apānavāyum ākr̥ṣya balād ākuñcya...*) in *Yuktabhavadēva* 297 and 301.

### 3.53

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

**Sources:***Dattātreyayogaśāstra* 145

prāṇāpānau nādabindū mūlabandhena caikatām |  
 gatvā yogasya saṃsiddhiṃ yacchato nātra saṃśayaḥ ||  
 145c gatvā yogasya saṃś [ ] gacchato yogasaṃś M1A  
 145d yacchato [ ] gacchato M1, kurute AM2, gachate π

**Testimonia:***Haṭharatnāvalī* 2.61

prāṇāpānau nādabindū mūlabandhena caikatām |  
 gatau tadā yogasiddhiṃ prāpnoty eva na saṃśayaḥ ||

*Yogacintāmaṇi* f.76r (attr. to the *Yogabīja*)

prāṇāpānau nādabindū mūlabandhena caikatām |  
 gatvā yogasya saṃsiddhiṃ gacchato nātra saṃśayaḥ ||

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

**Metre:** Anuṣṭubh (a: ra-vipulā)**3.54**

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

**Sources:***Vivekamārtaṇḍa* 41

apānaprāṇayor aikyaṃ kṣayo mūtrapuriṣayoḥ |  
 yuvā bhavati vṛddho 'pi satataṃ mūlabandhanāt ||

**Testimonia:***Haṭharatnāvalī* 2.62

apānaprāṇayor aikyaṃ kṣayo mūtrapuriṣayoḥ |  
 yuvā bhavati vṛddho 'pi satataṃ mūlabandhanāt ||

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

## 3.55

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

**Sources:**

*Gorakṣaśataka* 54

apāne cordhvage jāte saṃprāpte vahnimaṇḍalam |  
tato 'nalaśikhā dīrghā vardhate vāyunāhatā ||  
54a °maṇḍalam ] from *Haṭhapradīpikā* witnesses, maṇḍale codd.

**Testimonia:**

*Haṭharatnāvalī* 2.63

apāne cordhvage jāte prayāte vahnimaṇḍale |  
tathānalaśikhādiptir vāyunā preritā yathā ||

*Yogacintāmaṇi* f. 76r (attr. to the *Yogabīja*)

apāne cordhvage jāte saṃprāpte vahnimaṇḍale |  
tathānalaśikhā dīrghā vardhate vāyunāhatā ||

## 3.56

**Translation:** As a result, fire and *apāna* reach *prāṇa*, which is hot by nature, and the *prāṇa* makes the fire in the body extremely hot.

**Sources:**

*Gorakṣaśataka* 55

tato yātau vahnyapānau prāṇam uṣṇasvarūpakam |  
tenātyantapradīptena jvalano dehajas tathā ||  
dehajas ] T; dehagas GU

**Testimonia:**

*Haṭharatnāvalī* 2.64

yātāyātau vahnyapānau mūlarūpasvarūpakau |  
tenābhyantaḥ pradīptas tu jvalano dehajas tathā || 2.64 ||

*Yogacintāmaṇi* f. 76r–76v (attr. to the *Yogabīja*)

tato yātau vahnyapānau prāṇam uktasvarūpakau |  
tenātyantapradīptas tu jvalano dehajas tathā ||

**Commentary:** The second verse quarter has been rewritten in the  $\alpha$  manuscripts as *prāṇamūlasvarūpakam*, which is similar to  $\eta_1$  (*prāṇamūlasvarūpakau*) and the *Haṭharatnāvalī* (*mūlarūpasvarūpakau*). Manuscripts from the delta group, as well as the *Yogacintāmaṇi*, have *prāṇam uktasvarūpakam* or *prāṇam uktasvarūpakau*.

It appears that the intention behind these rewrites was to avoid the reading in the source text, ‘*prāṇa* is hot by nature’ (*prāṇam uṣṇasvarūpakam*), which was likely accepted by Svātmārāma because it is in some witnesses of the β, γ and ε groups. References to *prāṇa* being hot by nature (and *apāna* being cold) occur in other works, such as *Mokṣopāya* 6.85.111-112 and *Haṭhatattvakaumudī* 4.14, 41.2. The commentators, Bālakṛṣṇa (*Yogaprakāśikā* 5.85) and Brahmānanda (*Jyotsnā* 3.67) accept the idea that *prāṇa* is hot by nature.

**Metre:** Anuṣṭubh (a: ra-vipulā)

### 3.57

**Translation:** Heated by that [blaze], the sleeping Kuṇḍalinī wakes up. Like a snake struck by a stick, she hisses and becomes straight.

**Sources:**

*Gorakṣaśataka* 56

tena kuṇḍalinī suptā saṁtaptā saṁprabudhyate |  
daṇḍāhatā bhujaṅgīva niśvasya ṛjutām vrajet ||

**Testimonia:**

*Haṭharatnāvalī* 2.65ab

daṇḍāhatā bhujaṅgīva niścitam ṛjutām iyāt |  
niścitam ] niśvasya T,P,t1

*Yogacintāmaṇi* f. 76v (attr. to the *Yogabīja*)

tena kuṇḍalinī suptā satatam saṁprabodhyate |  
daṇḍāhatabhujaṅgīva niścitam ṛjutām vrajet ||

### 3.58

**Translation:** Then, like [a snake] that has entered a hole, she goes into the channel of Brahman. Therefore, yogis should regularly practise the root lock.

**Sources:**

*Gorakṣaśataka* 57

bile praviṣṭe ca tato brahmanāḍyantaram vrajet |  
tasman nityam mūlabandhaḥ kartavyo yogibhiḥ sadā ||  
57a bile ] bil\*e\*T, bila° G2U, bilaṁ G1 • °praviṣṭe ca tato ] T; °praveśato yatra GU

**Testimonia:**

*Haṭharatnāvalī* 2.65c-f

bilaṁ praviṣṭeva tato brahmanāḍyantaram vrajet |



tasmān nityaṃ mūlabandhaḥ kartavyo yogibhiḥ sadā ||  
*Yogacintāmaṇi* f. 76v (attr. to the *Yogabīja*)  
 bilaṃ praviṣṭeva tathā brahmanāḍyantaram vrajet |  
 tasmān nityaṃ mūlabandhaḥ kartavyo yogipuṅgavaiḥ ||  
 praviṣṭeva ] praviṣṭaiva v.l.

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

### 3.59 heading

**Translation:** Now the Uḍḍiṃyaṇa lock:

#### 3.59

**Translation:** Because the breath flies up (*uḍḍiṃyate*) into the Suṣuṃṇā when it is bound by it, yogis say that this [practice] is called Uḍḍiṃyaṇa.

**Sources:**

*Gorakṣaśataka* 58c–59b

baddho yena suṣuṃṇāyāṃ prāṇas tūḍḍiṃyate yataḥ |  
 tasmād uḍḍiṃyānākhyo 'yaṃ yogibhiḥ samudāhṛtaḥ ||  
 58c baddho ] *em. from HP*; vajro G, bandho TU 58d yataḥ ] TU; tataḥ G

**Testimonia:**

*Haṭharatnāvalī* 2.53

baddho yena suṣuṃṇāyāṃ prāṇas tūḍḍiṃyate yataḥ |  
 tasmād uḍḍiṃyānākhyo 'yaṃ yogibhiḥ samudāhṛtaḥ ||

*Yogacintāmaṇi* f. 76v (attr. to the *Yogabīja*)

baddho yena suṣuṃṇāyāṃ prāṇas tūḍḍiṃyate yataḥ |  
 tasmād uḍḍiṃyānākhyo 'yaṃ yogibhiḥ samudāhṛtaḥ ||

*Yogabīja* 104cd–105ab (South-Indian recension)

baddho yena suṣuṃṇāyāṃ prāṇas tūḍḍiṃyate tataḥ |  
 tasmād uḍḍiṃyānākhyo 'yaṃ yogibhiḥ samudāhṛtaḥ ||

#### 3.60

**Translation:** Because the great bird tirelessly flies up (*uḍḍiṃyaṃ kurute*), it is [called] 'flying up'. In it, the [root] lock is applied.

**Sources:**

*Vivekamārtaṇḍa* 43

uḍḍiṇaṃ kurute yasmād aviśrāntaṃ mahākhagaḥ |  
 uḍḍiyānaṃ tad eva syāt tatra bandho vidhīyate ||  
 43b aviśrāntaṃ ] *em. from HP*; aviśrānta VTU, aviśrānto G

### Testimonia:

*Haṭharatnāvalī* 2.54

uḍḍiṇaṃ kurute yasmād aviśrāntaṃ mahākhagaḥ |  
 uḍḍiyānaṃ tad eva syāt tatra bandho 'bhidhīyate ||

*Yogacintāmaṇi* f. 76v (attr. to the *Yogabīja*)

uḍḍiṇaṃ kurute yasmād aviśrāntaṃ mahākhagaḥ |  
 uḍḍiyānaṃ tad eva syān mūlabandho 'bhidhīyate ||

**Commentary:** In the *Vivekamārtaṇḍa* this verse is preceded by a passage on *mūlabandha*, so the likely meaning of the fourth verse quarter is that (*mūla*)*bandha* is to be performed in this practice. The β group and many other manuscripts of the *Haṭhāpradīpikā* have 'the root [lock] is applied' (*mūlaṃ vidhīyate*), which appears to be an attempt to clarify the meaning of the original verse.

## 3.61

**Translation:** [The yogi] should perform a rearward and upward stretching of the navel into the abdomen. That is the Uḍḍiyāna lock, a lion to the elephant of death.

### Sources:

*Vivekamārtaṇḍa* 44

udare paścime tāṇaṃ nābher ūrdhvaṃ ca kārayet |  
 uḍḍiyāno hy asau bandho mṛtyumātāṅakesarī ||

*Śivasamhitā* 4.73

udare paścimaṃ tāṇaṃ nābher ūrdhvaṃ tu kārayet |  
 uḍyānākhyo'tra bandho'yaṃ mṛtyumātāṅakesarī ||

### Testimonia:

*Haṭharatnāvalī* 2.55

udare paścimaṃ tāṇaṃ nābher ūrdhvaṃ ca dhārayet |  
 uḍḍiyāno hy asau bandho mṛtyumātāṅakesarī ||

*Yogacintāmaṇi* f. 76v (attr. to the *Yogabīja*)

udare paścimaṃ tāṇaṃ nābher ūrdhvaṃ samācāret |  
 uḍḍiyāno hy asau bandho mṛtyumātāṅakesarī ||

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

## 3.62

**Translation:** *Uḍḍiyāṇa* is easy, but it is always taught by a guru. If he practises it tirelessly, even an old man becomes young.

**Sources:**

*Dattātreyayogaśāstra* 141c–142b

uḍḍiyāṇaṃ tu sahaṃ guraṇā kathitaṃ sadā |  
abhyased astatandras tu vṛddho 'pi taruṇo bhavet ||  
141d guraṇā ] guṇaughāt π

**Testimonia:**

*Haṭharatnāvalī* 2.56

guraṇā sahaṃ proktaṃ vṛddho 'pi taruṇo bhavet |  
bāhyodyāṇaṃ ca kurute bāhyālaṅkāravardhanam ||

*Yogacintāmaṇi* f. 76v (attr. to the *Yogabīja*)

uḍḍiyāṇaṃ tu sahaṃ guraṇā kathitaṃ yathā |  
abhyaset tad atandras tu vṛddho 'pi taruṇāyate ||

*Yogabīja* 106cd–107ab (South Indian recension)

uḍḍiyāṇaṃ tu sahaṃ guraṇā kathitaṃ sadā |  
abhyased asvatanttras tu vṛddho 'pi taruṇo bhavet ||

**Commentary:** At the end of the second *pāda sadā* is attested by witnesses of α, η, ε and δ groups, as well as the *Dattātreyayogaśāstra*. We have understood the first line to mean that even though the basics of the practice of *uḍḍiyāṇa* are easy, it still needs to be taught by the guru. Some witnesses read *yathā* for *sadā*, perhaps as a deliberate substitution of the more difficult *sadā*, making the verse mean that *uḍḍiyāṇa* is easy in the way that is taught by the guru.

**Metre:** Anuṣṭubh (a: na-vipulā)

## 3.63

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

**Sources:**

*Dattātreyayogaśāstra* 142c–143b

nābher ūrdhvaṃ ataḥ paścāt tānaṃ kuryāt prayatnataḥ || 142 ||  
ṣaṇmāsam abhyasen mṛtyuṃ jayaty eva na saṃśayaḥ |  
142c ataḥ paścāt ] PT, adhaś cāpi *cett*.

Cf. *Śivasamhitā* 4.72

nābher ūrdhvam adhaś cāpi tānaṃ paścimam ācaret |  
uḍyānabandha eṣaḥ syāt sarvaduḥkhaughanāśanaḥ ||

**Testimonia:**

*Haṭharatnāvalī* 2.57

nābher ūrdhvam adho vāpi tānaṃ kuryāt prayatnataḥ |  
ṣaṇmāsam abhyasen mṛtyuṃ jayaty eva na saṃśayaḥ ||

*Yogacintāmaṇi* f. 76v (attr. to the *Yogabīja*)

nābher ūrdhvam adho vāpi tānaṃ kuryāt prayatnataḥ |  
ṣaṇmāsam abhyasen mṛtyuṃ jayaty eva na saṃśayaḥ ||

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

nābher ūrdhvam adhaś cāpi tānaṃ nirbharam ācaret |  
uḍḍiyāno hy ayaṃ bandhaḥ sarvaduḥkhaughanāśanaḥ ||

### 3.64

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

**Sources:**

*Gorakṣaśataka* 59c–60b

sati vajrāsane jānū karābhyāṃ dhārayed dṛḍham |  
gulphadeśasamīpe ca kandaṃ tatra prapīḍayet |  
59c jānū ] em.; pāḍau GU, jānu T, prāḍau V

**Testimonia:**

*Yogacintāmaṇi* f. 76v (attr. to the *Haṭhapradīpikā*)

sati vajrāsane pāḍau karābhyāṃ dhārayed dṛḍham |  
gulphadeśasamīpe ca udaraṃ tat prapīḍayet ||

Cf. *Yuktabhavadēva* 7.224 (commenting on *uḍḍiyānabandha*)

dṛḍham āsanaṃ baddhvā gulphadeśasamīpe karābhyāṃ pāḍau datvā  
nābhisamīpasthaṃ kandaṃ pīḍayann udare paścimatānaṃ tathā kuryād  
yathā vāyuḥ kuṣṣisandhiṃ na gacchaty evam uḍḍiyānabandho jarāmṛ-  
tyuvinaśanaḥ sampadyate ||

*Haṭhasaṅketacandrikā* (ms. no. 2244) f. 36r

tathā cokaṃ haṭhapradīpikāyāṃ |  
sati vajrāsane pāḍau karābhyāṃ dharayed dṛḍham |  
gulphadeśasamīpe ca kandaṃ tatra nipīḍayet ||...

siddhāsane sthitvā hastābhyāṃ pādaṃ gulphapradeśasamīpe dṛḍhaṃ  
 dhṛtvā tunde nālotthāna[m] sādhu vidhāya samāhitamanasā sudṛḍhamūla-  
 bandhajālandharabandhavatābhyāsinā sādakena recakādaḥ kuṃb-  
 hakānte udare paścimatāne kriyamāṇe nitarāṃ tadā tatra nābhikan-  
 danipīḍane paścimatānena sati nābhikandothhānāḍaya urdhvamukhā  
 vikaṣitā viralā vimalā asaṃhatā vāyugrahasamarthā bhavanti tadā sakuṃb-  
 hitaḥ prāṇavāyuḥ śanaiḥ [||]

**Commentary:** In *Haṭhapradīpikā* this verse seems to instruct the yogi to press the bulb (*kanda*) with the feet while holding them with the hands. The adopted reading of the source text, the *Gorakṣaśataka*, which is only found in witness T (and there in the singular *jānu*, which has been emended to the dual *jānū* in Mallinson's edition) says that it is the knees that are to be held, which would still allow for the feet to press the bulb. In the *Yuktabhavadēva* (7.224), Bhavadēvamiśra says that the bulb is near the navel and the legs are held near the ankles, suggesting that the bulb is pressed by using the hands to pull the feet into the lower abdomen. Holding the ankles with the hands and pressing the *kanda* with the feet is also the view of Brahmānanda (*Jyotsnā* 3.114), who follows the *Yogayājñavalkya* (4.14, 4.16) in thinking that the place of the *kanda* is nine fingerbreadths above the middle of the body, which is two fingerbreaths above the anus (*Jyotsnā* 3.113). In the *Haṭhasaṅketacandrikā* (f. 36r), Sundaradeva explains that the yogi presses the *kanda* in the navel by performing *uḍḍiyānabandha*, along with the root and chin locks, at the end of *kumbhaka* and the beginning of exhalation. It is thus the backward stretch in the abdomen (*udare paścimatāna*) that presses the *kanda* in the navel.

### 3.65

**Translation:** [The yogi] should very gently stretch back his stomach, chest and †neck† in such a way that the breath does not come into contact with the stomach.

#### Sources:

*Gorakṣaśataka* 60c–61b

paścimaṃ tānam udare dhārayed dhṛdaye gate |  
 śanaiḥ śanair yathā prāṇas tundasamdhim na gacchati ||  
 60d dhārayedd°] GU; kārye\*raṃ\*T, kuryāñ ca V dhṛdaye gate] *em.* Sathyanarayanan;  
 dhṛdaye gale GUT; civukaṃ hrīd V

#### Testimonia:

*Yogacintāmaṇi* f. 76v (attr. to the *Haṭhapradīpikā*)

paścimaṃ tānam udare kārayec cibukaṃ hṛdi |  
śanaiḥ śanair yathā prāṇas tundasiddhiṃ na gacchati ||

*Haṭhsanketacandrikā*, f. 36r–36v (attr. to the *Haṭhapradīpikā*)

paścime tānam udare ku[r]yac c[a] cibukaṃ hṛdi |  
śanaiḥ śanair yathā prāṇaḥ kandasam̐dhi[m̐] nigacchati ||  
yathābhyāsānurūpaṃ kandasam̐dhiṃ kandaḡatanāḡdisam̐ghavimala-  
vivaraprānteṣu nigacchati nitarāṃ gacchati tathā tathā kuṃbhakavṛd-  
dhiḥ sukharūpodbhavati sādhaḡasya yenodḡḡyānena bandhena vāyuh  
proḡḡyāste brahmanāḡḡyāṃ yato 'sau uḡḡyānākhyah̐ smṛto bandha  
ārthaḥ sevyas tasmād yogibhiḥ siddhasevyah̐ ||

*Yogaprakāśikā* 5.96

paścimaṃ tānam udare kārayec cibukaṃ hṛdi |  
śanaiḥ śanair yathā prāṇaḥ skandhasaṅge na gacchati ||  
uktalakṣaṇe vajrāsane baddhe satī gulphadeśasam̐pena meḡhram̐ vā  
prapīḡayet cibukaṃ hṛdi kṛtvā prāṇasyordhvasaṅcalanaṃ kārayet tena  
prāṇ[a]ḥ skandhasandhiṃ gacchatīty arthaḥ ||

**Commentary:** In 3.65b, the reading *gale* ('in the neck') is very well attested by manuscripts of the source text, the *Gorakṣasāṡataka*, and the *Haṭhapradīpikā* (including all three  $\alpha$  witnesses). Its meaning is not entirely clear to us as the 'backward stretch' (*paścimaṃ tānam*) usually occurs above and below the navel when the *uḡḡyāna* lock is applied, as stated above in verse 3.61. In 3.65, the mention of the stretch in the chest (*hṛdaya*) may also be consistent with 3.61 in so far as 'above the navel' might include the lower region of the chest. Drawing on x-ray experiments on *uḡḡyānabandha* conducted at the Kaivalyadhama Yoga Institute and published in the *Yoga Mīmāṃsā* Journal (e.g. vol.1, issues 1-2), Dr M. M. Gore (2005:144) mentions a sub-atmospheric (negative) pressure in visceral cavities, such as the oesophagus and stomach, as a physiological effect of applying *uḡḡyāna*. So, it may be possible that a 'backward stretch' in the throat was intended in 3.65b. However, we have not seen the neck mentioned in this regard in any other premodern work and the absence of *ca* suggests that *gale* may be a corruption. The alternative reading *cibukaṃ hṛdi* in manuscripts of the *Haṭhapradīpikā* on lower branches of the stemma and in the testimonia is a reference to *jālandharabandha* and appears to be a patch. In his edition of the *Gorakṣasāṡataka*, Mallinson has adopted the emendation *gate* suggested by Dr Sathyanaryanan, which he understands to mean that the rearward stretch reaches as far as the heart.

**Metre:** Anuṣṡubh (a: na-vipulā)

### 3.66

**Translation:** *Uḍḍiyāna* is the best of all the locks. When the *uḍḍiyāna* lock is firm, liberation becomes easy.

**Testimonia:**

*Yogacintāmaṇi* f. 76v (attr. to the *Haṭhapradīpikā*)

sarveṣām eva bandhānām hy uttamo hy uḍḍiyānakah |  
uḍḍiyāne dṛḍhe bandhe mūlaḥ svābhāviko bhavet ||

*Yogaprakāśikā* 5.97

sarveṣām eva bandhānām uttamo hy uḍḍiyānakah |  
uḍḍiyāne dṛḍhe bandhe mūlaḥ svābhāvikaḥ bhavet ||  
uḍḍiyānabandham upasamharati sarveṣām iti || mūlam iti mūlabandho  
'nāyāsena sidhyatīty arthaḥ ||

### 3.67 heading

**Translation:** Now the *jālandhara* lock:

### 3.67

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

**Sources:**

*Dattātreyayogaśāstra* 138

kaṇṭham ākuñcya hṛdaye sthāpayec cibukaḥ dṛḍham |  
jālandharo bandha eṣa amṛtavyayakāraḥ ||  
138b sthāpayec cibukaḥ dṛḍham] HRPTPT; sthāpayed dṛḍhayā dhiyā YTU, sthāpayed  
dṛḍham icchayā cett.

**Testimonia:**

*Haṭharatnāvalī* 2.66

kaṇṭham ākuñcya hṛdaye sthāpayec cibukaḥ dṛḍham |  
bandho jālandharākhyo 'yam jarāmṛtyuvinaśakaḥ ||

*Yogacintāmaṇi* f. 77r (attr. to the *Yogabīja*)

kaṇṭham ākuñcya hṛdaye sthāpayed dṛḍham icchayā |  
bandho jālandharākhyo 'yam amṛtavyayakāraḥ ||

*Yogabīja* 109 (south Indian recension)

kaṇṭham ākuñcya hr̥daye sthāpayeḍ ḍṛḍham icchayā |  
 bandho jālandharākhyo 'yam amṛtāvyayakāraḥ ||  
 amṛtāvyaya°] amṛtavyaya° v.l.

**Commentary:** Manuscripts of the α, β, γ and delta groups have *sthāpayeḍ ḍṛḍham icchayā* ('one should place it firmly as desired') in the second verse quarter, which is also well-attested in the transmission of the source text, the *Dattātreyayogaśāstra*. This reading seems secondary because, in a subsequent verse (3.69), contracting the throat is the main feature of *jālandharabandha*, so it seems contradictory to say that it may be done 'as one likes' in 3.67b. The word *icchayā* may have crept in to this verse because someone wanted to make this practice optional in light of 3.22, or it might be a corruption of *hr̥daye sthāpayeḍ ḍṛḍham niścayam* which is found in some other manuscripts.

**Metre:** Anuṣṭubh (a: na-vipulā)

### 3.68

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

#### Sources:

*Vivekamārtaṇḍa* 45

badhnāti hi śirājālaṃ adhogāminabhojalaṃ |  
 tato jālandharo bandhaḥ kaṇṭhaduḥkhaughanāśanaḥ ||

#### Testimonia:

*Haṭharatnāvalī* 2.66ef–2.67ab

badhnāti hi śirājālaṃ nādho yāti nabhojalaṃ |  
 tato jālandharo bandhaḥ kaṇṭhasaṅkocane kṛte ||

*Yogacintāmaṇi* f. 77r (attr. to the *Haṭhapradīpikā*)

badhnātiha śirājālaṃ adhogāminabhojalaṃ |  
 tato jālandharaḥ proktaḥ kaṇṭhe duḥkhaughanāśanaḥ ||

*Yuktabhavadēva* 7.230 (attr. to the *Śivayoga*)

badhnāti hi śirājālaṃ nādho yāti nabhojalaṃ |  
 tato jālandharo bandhaḥ kaṇṭhaduḥkhaughanāśanaḥ ||

### 3.69

**Translation:** When the *jālandhara* lock is performed, its defining feature being



the contraction of the throat, nectar does not fall in the fire and the breath does not escape.

### Sources:

*Vivekamārtaṇḍa* 46

jālandhare kṛte bandhe kaṇṭhasaṃkocalakṣaṇe |  
na piyūṣaṃ pataty agnau na ca vāyuh pradhāvati ||  
pradhāvati ] ; prakupyati AGT

### Testimonia:

*Yogacintāmaṇi* f. 77v (attr. to the *Haṭhapradīpikā*)

jālandhare kṛte bandhe kaṇṭhasaṃkocalakṣaṇe |  
na piyūṣaṃ pataty agnau na ca vāyuh prakupyati ||

*Yuktabhavadēva* 7.231 (attr. to the *Śivayoga*)

jālandhare kṛte bandhe kaṇṭhasaṃkocalakṣaṇe |  
na piyūṣaṃ pataty agnau na ca vāyuh prakupyati ||

## 3.70

**Translation:** By contracting the throat, the yogi firmly blocks the two channels. This should be known as the middle cakṛa, which binds [the mind to] the sixteen supports [in the body].

### Testimonia:

*Yogaviṣaya* 19ab

kaṇṭhasaṃkocanaṃ kṛtvā dve nāḍyau stambhayed dṛḍham |  
rasanāpīḍyamānās tu ṣoḍaśaś cordhvagāminī ||

*Yogacintāmaṇi* f. 77v (attr. to the *Haṭhapradīpikā*)

madhyacakram idaṃ jñeyaṃ ṣoḍaśādhārābandhanam |

*Yogakarṇikā* 85

kaṇṭhasaṃkocanaiva dve nāḍye kumbhayed dṛḍham |

*Yogasaraṅgraha* p.58

kaṇṭhasaṃkocanaṃ kaṇṭhasaṃkocane nanaiva dvināḍyo stambhayed dṛḍham |  
ayaṃ bandho mayā proktaḥ ṣoḍaśādhārābandhanam ||

*Haṭhayogasamhitā* p. 23

kaṇṭhasaṃkocanaṃ kṛtvā cibukaṃ hṛdaye nyaset |  
jālandhare kṛte bandhe ṣoḍaśādhārābandhanam ||

**Commentary:** The import of the second line of this verse is obscure to us. In *Jy-*

*otsnā* 3.73, Brahmānanda thinks that the middle cakra (*madhyacakra*) is *viśuddha* cakra. The main reason for this appears to be that this cakra is located in the throat and the salient feature of the *jālandhara* lock is contracting the throat. However, he also seems to connect the *viśuddha* cakra to the sixteen supports (*ṣoḍaśādhāra*) at the end of this verse, perhaps because this cakra has sixteen petals (as mentioned in 3.47). On the meaning of *ādhāra* in yogic contexts, see entry no. 3 in the *Tāntrikābhidhānakośa* vol. 1 2000: 191.

### 3.71

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

**Testimonia:**

*Haṭharatnāvalī* 2.68

bandhatrayam idaṃ śreṣṭhaṃ mahāsiddhaiś ca sevitaṃ |  
sarveṣāṃ yogatantrāṇāṃ sādhanam yogino viduḥ ||

*Yogacintāmaṇi* f. 77v (attr. to the *Haṭhapradīpikā*)

bandhatrayam idaṃ śreṣṭhaṃ mahāsiddhaniṣevitaṃ |  
sarveṣāṃ haṭhatantrāṇāṃ sādhanam yoginām iti ||

*Haṭhatattvakaumudī* 15.24

idaṃ bandhatrayam śreṣṭhaṃ marujjayasusiddhadam |  
sarveṣāṃ yogatantrāṇāṃ sādhanam yogino viduḥ ||

### 3.71\*1

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

**Sources:**

*Gorakṣaśataka* 63 (see 2.46)

**Testimonia:**

*Haṭharatnāvalī* 2.8, *Yogacintāmaṇi* f.80r, *Yuktabhavadēva* 7.95 and *Haṭhatattvakaumudī* 15.25–27 (see 2.46).

### 3.72

**Translation:** [The yogi] should contract the place of the root and do the *uḍḍiyāna*

[lock]. He should [then] block the Iḍā and Piṅgalā [channels] and make [the breath] flow in the rear pathway.

### Testimonia:

*Haṭharatnāvalī* 2.70

mūlasthānaṃ samākuñcya uḍḍiyānaṃ tu kārayet |  
iḍāṃ ca piṅgalāṃ baddhvā vāhayet paścimaṃ pathaṃ ||

*Yogacintāmaṇi* f. 79v (attr. to the *Haṭhapradīpikā*)

mūlasthānaṃ samākṛṣya uḍḍiyānaṃ tu kārayet |  
iḍāṃ ca piṅgalāṃ baddhvā vāhayet paścime pathi ||

*Haṭhatattvakaumudī* 15.25–27

mūlasthānaṃ samākuñcya uḍyānaṃ tu kārayet |  
iḍāṃ ca piṅgalāṃ baddhvā vāhayet paścimāpathaṃ ||  
mūlasthānaṃ mārgasaṃkocanaṃ vidhāya uḍyānaṃ udarasaṃkocanaṃ  
tataḥ | iḍāṃ piṅgalāṃ baddhvā kaṇṭhasaṃkocanena paścimāpathaṃ  
prṣṭhavaṃśamārge pavanaṃ vāhayet kuryāt ||

### 3.73

**Translation:** By this method alone, the breath attains dissolution. Then death does not arise nor old age, disease and the like.

### Sources:

### Testimonia:

*Haṭharatnāvalī* 2.71

anenaiva vidhānena prayāti pavano layam |  
tato na jāyate mṛtyur jarārogādikaṃ tathā ||

*Yogacintāmaṇi* f. 79v (attr. to the *Haṭhapradīpikā*)

anenaiva vidhānena sevayet pavanālayam |  
tato na jāyate mṛtyur jarārogādikaṃ tathā ||

### 3.74 heading

**Translation:** Now the inverted bodily position:

### 3.73\*1

**Translation:** The sun devours whatever nectar flows from the divine moon. As

a result, the body is afflicted by old age.

**Testimonia:**

*Haṭharatnāvalī* 2.72

atha viparītakaraṇī—  
yat kiñ cit sravate candrād amṛtaṃ divyarūpi ca |  
tatsarvaṃ grasate sūryas tena piṇḍaṃ vināśi ca ||

*Yogacintāmaṇi* f. 77v

haṭhapradīpikāyām—  
yat kiṃ cin sravate candrād amṛtaṃ divyarūpi ca |  
tat sarvaṃ grasate sūryas tena piṇḍaṃ vināśi ca ||

Cf. *Haṭhayogasamhitā* 38 (p. 26)

nābhimūle vaset sūryas tālumūle ca candramāḥ |  
amṛtaṃ grasate sūryas tato mṛtyuvaśo naraḥ ||

**Commentary:** The α group do not have 3.73\*1 and 3.73\*2 in the third chapter (but rather in the fourth) and other manuscripts omit them as well (notably the η group). It appears that they have been inserted at the beginning of the section on *viparītakaraṇī* as a kind of preamble, which is unusual as the other techniques in this chapter do not have such introductions.

### 3.73\*2

**Translation:** There is a divine bodily position for this, which blocks the mouth of the sun. It is to be known from the teaching of a guru and not through the countless interpretations of scriptures.

**Sources:**

**Testimonia:**

*Haṭharatnāvalī* 2.73 (on *viparītakaraṇī*)

tatrāsti divyaṃ karaṇaṃ sūryasya mukhabandhanam |  
gurūpadeśato jñeyaṃ na tu śāstrārthakoṭibhiḥ ||

*Yogacintāmaṇi* f. 77v (attr. to the *Haṭhapradīpikā*)

tatrāsti karaṇaṃ divyaṃ sūryasya mukhabandhanam |  
gurūpadeśato jñeyaṃ na tu śāstrārthakoṭibhiḥ ||

### 3.74

**Translation:** The navel is up, the palate down; the sun up, the moon down: the

bodily position called “inverted” is obtained through the teaching of a guru.

**Sources:**

*Vivekamārtaṇḍa* 115

ūrdhvaṃ nābhir adhas tālur ūrdhvaṃ bhānur adhaḥ śaśī |  
karaṇī viparītākhyā guruvākyena labhyate ||

**Testimonia:**

*Haṭharatnāvalī* 2.74

ūrdhvaṃ nābhir adhas tālur ūrdhvaṃ bhānur adhaḥ śaśī |  
karaṇī viparītākhyā guruvākyena labhyate ||

*Yogacintāmaṇi* f. 73r (attr. to the *Haṭhapradīpikā*)

ūrdhvanābhir adhastālur ūrdhvaḥ bhānur adhaḥ śaśī |  
karaṇī viparītākhyā sarvavyādhivināśinī ||

*Yuktabhavadeva* 7.236 (attr. to Gorakṣanātha)

ūrdhvaṃ nābhir adhas tālur ūrdhvaṃ bhānur adhaḥ śaśī |  
karaṇī viparītākhyā guruvaktreṇa gamyate ||

### 3.75

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

**Sources:**

*Dattātreyayogaśāstra* 146

karaṇaṃ viparītākhyā sarvavyādhivināśanam |  
nityam abhyāsayuktasya jaṭharāgnir vivardhate ||

**Testimonia:**

*Haṭharatnāvalī* 2.75

karaṇī viparītākhyā sarvavyādhivināśinī |  
nityam abhyāsayuktasya jaṭharāgnivivardinī ||

*Yogacintāmaṇi* f. 78r (attr. to Dattātreyā)

nityam abhyāsayuktasya jaṭharāgnivivardhanam ||

### 3.76

**Translation:** A lot of food should be provided for the practitioner. If the practitioner eats little, the fire will quickly consume his body.

**Sources:***Dattātreyayogaśāstra* 147

āhāro bahulas tasya sampādyah sāmkr̥te dhruvam |  
alpāhāro yadi bhaved agnir deham dahet kṣaṇāt ||

**Testimonia:***Haṭharatnāvalī* 2.76

āhāro bahulas tasya sampādyah sādakena vai |  
alpāhāro yadi bhaved deham agnir dahet kramāt ||

*Yogacintāmaṇi* f. 78r (attr. to Dattātreyā)

āhāro bahulas tasya sampādyah sāmkr̥te dhruvam |  
alpāhāro yadi bhaved agnir dāham karoti vai ||

Cf. *Yuktabhavadēva* 7.238

asyāṃ kriyamāṇyāṃ sādhasya bhakṣyaṃ bahulaṃ sampādyam  
anyathā pravṛddho jāṭharāṇalo dhātuṃ dahatīti ||

**Commentary:** Svātmārāma has removed the vocative from the *Dattātreyayogaśāstra*, changing *sāmkr̥te dhruvam* to *sādhasya* tu.

**Metre:** Anuṣṭubh (c: na-vipulā)

**3.77**

**Translation:** On the first day [the yogi] should keep his head down and his feet up for a short while, and he should [then] practise for a little longer every day.

**Sources:***Dattātreyayogaśāstra* 148c–149b

adhaḥśirāś cordh vapādaḥ kṣaṇaṃ syāt prathame dine ||  
kṣaṇāc ca kiṃ cid adhikam abhyasec ca dine dine |

**Testimonia:***Haṭharatnāvalī* 2.77

adhaḥ śirāś cordh vapādaḥ kṣaṇaṃ syāt prathame dine |  
kṣaṇāc ca kiṃ cid adhikam abhyasec ca dine dine ||  
cordh vapādaḥ ] cordh vapādaḥ v.l.

*Yogacintāmaṇi* f. 78r (attr. to Dattātreyā)

adhaḥśirāś cordh vapādaḥ kṣaṇaṃ syāt prathame dine |  
kṣaṇāc ca kiṃ cid adhikam abhyasec ca dine dine ||

Cf. *Yuktabhavadeva* 7.237

sa ca prathamadine kṣaṇamātraṃ vidheyā dvitīyadine | kiñcidadhikaṃ  
kālam evaṃ yāmaparyantaṃ vidheyā |

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

### 3.78

**Translation:** After six months grey hair and wrinkles disappear. [The yogi] who regularly practises for three hours conquers death.

#### Sources:

*Dattātreyayogaśāstra* 149c–150b

valis ca palitaṃ caiva ṣaṇmāsordhvaṃ na dṛśyate ||  
yāmamātraṃ hi yo nityam abhyaset sa tu kālajit |  
°māsordhvaṃ na ] °māsāṃ hi na M1, °māsāc ca na AM2, °māsārdhān na YTU, °māsān  
na tu HR, °māsārdhena *Yogacintāmaṇi* 150b kālajit ] yogavit πDYŚPT

#### Testimonia:

*Haṭharatnāvalī* 2.78

valitaṃ palitaṃ caiva ṣaṇmāsān na tu dṛśyate |  
yāmamātraṃ tu yo nityam abhyaset sa tu kālajit ||

*Yogacintāmaṇi* f. 78r (attr. to Dattātreyā)

valis ca palitaṃ caiva ṣaṇmāsārdhe na dṛśyate |  
yāmamātraṃ tu yo nityam abhyaset sa tu kālajit ||

*Yuktabhavadeva* 7.238 (attr. to Gorakṣanātha)

valitaṃ palitaṃ caiva ṣaṇmāsārdhān na dṛśyate |  
yāmamātraṃ tu yo nityam abhyaset sa tu kālajit ||

Cf. *Haṭhatattvakaumudī* 14.3

ūrdhvaṇāpādo hy adhomastakaḥ syāt kṣaṇam  
vāsare 'thādime 'bhyāsaṃ vṛddhyā dhayet |  
evaṃ abhyāsato yāmamātraṃ sadā  
mr̥tyujit syāj jarājic ca ṣaṇmāsataḥ ||

**Commentary:** We have adopted the reading *ṣaṇmāsordhvaṃ* in the second verse quarter. It is attested by manuscripts of the *Dattātreyayogaśāstra* (the source text) and the *Jyotsnā* (3.82). It makes good sense and explains the rather odd readings in α and other manuscripts, *ṣaṇmāsārdhān*, *ṣaṇmāsārdhaṃ* and *ṣaṇmāsārdhe*. The γ and delta groups have a different verb as well, *ṣaṇmāsārdhena naśyati*. The original reading was likely *ṣaṇmāsordhvaṃ na dṛśyate* because the compound

*ṣaṇmāsārdha* ('half of six months') is very strange and *dr̥śyate* is better attested.

### 3.79 heading

**Translation:** Now *vajrolī*:

### 3.79

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

**Sources:**

*Dattātreyayogaśāstra* 152

svecchayā varttamāno 'pi yogoktaniyamair vinā |  
vajrolīm yo vijānāti sa yogī siddhibhājanaḥ ||  
152d °bhājanaḥ ] °mān bhavet M1AM2, °bhājanam YTU

Cf. *Śivasamhitā* 4.79

svecchayā varttamāno 'pi yogoktaniyamair vinā |  
mukto bhaved gr̥hastho 'pi vajrolyabhyāsayogataḥ ||

**Testimonia:**

*Haṭharatnāvalī* 2.79 (on *viparītakaraṇī*)

svasthaṃ yo varttamāno 'pi yogoktair niyamair vinā |  
karaṇī viparītākhyā śrīnivāsena lakṣitā ||

*Yogalakṣaṇāvalī* f. 31r

svecchayā varttamāno 'pi yogoktaniyamair vinā |  
vajrolyabhyāsayogena yogī siddhim avāpnuyāt ||

*Haṭhayogasamhitā* p. 38

svecchayā varttamāno 'pi yogoktair niyamair vinā |  
vajrolīm yo vijānāti sa yogī siddhibhājanam ||

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

vajrolīm kathayiṣyāmi gopitāṃ sarvayogibhiḥ |  
tyaktayogoktaniyamā yayā sidhyanti yoginaḥ ||

Cf. *Haṭhatattvakaumudī* 16.3

svecchayā varttamāno 'pi yogoditaiḥ  
sadvidhānair vinā sādhakāḥ sābalaḥ |  
mucyate 'sau suvajrolīkābhyāsataḥ



sarvasiddhyāspadaṃ yāti bhūmaṇḍale ||

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

*Vajrolī*, which is [usually] here, has been copied at the end of the text. Even though it is found in the sequence here, it has been left out because it is practised by special individuals.

*atratyā vajrolī granthānte likhitā | kramaprāptāpy atra tyaktā | asād-  
hāraṇaprāṇyanuṣṭheyatvāt tasyāḥ |*

### 3.80

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

#### Sources:

*Dattātreyayogaśāstra* 153ab-154ab

tatra vastudvayaṃ vakṣye durlabhaṃ yena kena cit |  
kṣīraṃ caikaṃ dvitīyaṃ ca nārī ca vaśavartinī |

#### Testimonia:

*Yuktabhavadeva* 7.241 (attr. to Gorakṣanātha)

atra vastudvayaṃ manye durlabhaṃ yasya kasyacit |  
kṣīraṃ ekaṃ dvitīyaṃ tu nārī svavaśavartinī ||

*Haṭhayogasamhitā* p. 39

tatra vastudvayaṃ vakṣye durlabhaṃ yasya kasya cit |  
kṣīraṃ caikaṃ dvitīyaṃ tu nārī ca vaśavartinī ||

**Commentary:** On the possible referents of *kṣīra*, see Mallinson 2024 on *Dattātreyayogaśāstra* 154. According to Brahmānanda (*Jyotsnā* 3.84), the compound *vaśavartinī*, which we have translated as ‘an obedient woman,’ could be a wife (*vaśavartinī svādhinā nārī vanitā*). In 3.83, the reading *bhāryābhage* in V<sub>1</sub>, V<sub>3</sub> and J<sub>10</sub> supports Brahmānanda’s view that the woman is the yogi’s wife.

### 3.81

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

#### Testimonia:

*Haṭhatattvakaumudī* 16.4

apānamārgataḥ samyag ūrdhvakuñcanam abhyaset |  
 puruṣo vāpi nārī vā vajrolīsiddhibhājanam ||  
 apānamārgato gudadeśena ūrdhvam upari kuñcanam saṃkocanam  
 ūrdhvam ākarṣaṇam vā abhyaset || iti ||

*Haṭhayogasamhitā* 53 (p. 39)

mehanena śanaiḥ samyag ūrdhvakuñcanam abhyaset |  
 puruṣo 'py athavā nārī vajrolīsiddhim āpnuyāt ||

*Yogaprakāśikā* 118ab

mehanena śanaiḥ samyag ūrdhvam kuñcanam abhyaset |  
 ūrdhvam yathā syāt tathā bindor ākarṣaṇam medhrehñābhyased ity  
 arthaḥ ||

**Commentary:** The *Haṭhatattvakaumudī* says that this upward contraction of the urethra, which is the method by which fluids are drawn up it, is done in the region of *apānavāyu* and the anus (*gudadeśa*). Brahmānanda states that this practice is done immediately after sex (*strīsaṅgānantaram*).

### 3.82

**Translation:** Carefully using a hollow stalk of bamboo grass, [the yogi] should very gently blow into the opening of the penis in order to make air move [into the urethra].

#### Sources:

*Dattātreyayogaśāstra* 165

tatas tu śaranālena phūtkāraṃ vajrakandare |  
 śanaiḥ śanaiḥ prakurvīta vāyusaṃcārakāraṇāt ||

#### Testimonia:

*Haṭharatnāvalī* 2.86–2.87

haṭhapradīpikākāras tu  
 yatnataḥ śaranālena phūtkāraṃ vajrakandare |  
 śanaiḥ śanaiḥ prakurvīta vāyusaṃcārakāraṇāt ||

*Haṭhasaṅketacandrikā* (f. 39r)

taduktam haṭhapradīpikāyām  
 yantritaḥ śaranālena phūtkāraṃ vajrakandare |  
 śanaiḥ śanaiḥ prakurv[ī]ta vāyusaṃcārakāraṇād iti ||  
 asyārthaḥ ||  
 ṣoḍaśaṃgulamānām 16 tu prakuryād vaṃśanālikām sūkṣmā'g[r]amūlān-  
 tāṃ li[m]gachi[dra]mukhe datvā svāsye 'nu tanmukhaṃ dhṛtvā phūtkāram

ante syāḥ k[u]ryād bādhaṃ muhur muhuḥ pratyahaṃ tena vivṛtaṃ  
 liṅgadvāraṃ kramād bhavet []  
 tato †nālyānāyāto† yam alpaṃ phūtkārato 'ntare []  
 liṅgara[n]dhreṇa grhṇīyāt kramavṛddhyā susādhakaḥ []  
 liṅgachidre 'tha vivṛte kṣīrākṣṭim tato bhajeḥ iti []  
 vajrakandare liṅgachidre []]

*Yogaprakāśikā* 118cd–ef

yatnataḥ śaranālena phūtkāraṃ vajrakandare |  
 śanaḥ śanaḥ prakurvīta vāyusañcārakāraṇāt ||  
 śareti meḍhranālenety arthaḥ || vāyusañcārakāraṇam iti bindor ākarṣaṇaṃ  
 kāraṇam ity arthaḥ

Cf. *Yuktabhavadēva* 7.248cd–249ab

rasanālena phūtkāraṃ vāyoḥ sañcārakāraṇāt ||  
 kuryāt śanaḥ śanaḥ yogi yāvac chaktiḥ prajāyate |

### 3.83

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

#### Sources:

*Dattātreyayogasāstra* 166

tadbhage patitaṃ bindum abhyāsenordhvaṃ āharet |  
 calitaṃ ca tathā bindum ūrdhvaṃ ākṣya rakṣayet ||

#### Testimonia:

*Haṭharatnāvalī* 2.96cd–2.97ab

nāryā bhagāt patadbindum abhyāsenordhvaṃ āharet ||  
 calitaṃ ca nijaṃ bindum ūrdhvaṃ ākṣya rakṣayet |

*Haṭhayogasaṃhitā* p. 39

nārībhage pated bindum abhyāsenordhvaṃ āharet |  
 calitaṃ ca nijaṃ bindum ūrdhvaṃ ākṣya rakṣayet ||

*Yogaprakāśikā* 5.120

nāryā bhage patadbindum abhyāsenordhvaṃ āharet |  
 calitaṃ ca svayaṃ bindum ūrdhvaṃ ākṣya rakṣayet ||  
 nārīsaṃyoge bindupatanaṃ syād ity āśaṅkya nirasyati nāryā iti || patato  
 bindor ūrdhvaṃ āhared āhīyamāṇaṃ svayaṃ calitaṃ bindum ākṣyety  
 anvayaḥ ||

Cf. *Haṭhasaṅketacandrikā* f. 39r

apānam ākuñcya tato 'balenordhvaṃ dugdham ākṛṣṭividhikrameṇa |  
samabhyasen niścalam alpam alpam bhage patadbindum athārdhvaṃ  
āharet ||

Cf. *Yuktabhavadēva* 7.249cd, 259

tato maithunakāle tu patadbindum samunnayet ||  
[...] patadbindum apānena huṃ huṃkārasahitena balād ūrdhvaṃ ākṛṣya  
kiñcit kālam vilambya ramet punaḥ || yadā tu na dhārayitum śakyate  
tadā bahiḥskhalitena bindunā saha prasvedenāṅgaṃ marddayet ||

### 3.84

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

#### Sources:

*Dattātreyayogaśāstra* 167

evaṃ ca rakṣito bindur mṛtyuṃ jayati tattvataḥ |  
maraṇaṃ bindupātena jīvanaṃ bindudhāraṇāt ||

Cf. *Amṛtasiddhi* 3.87cd

maraṇaṃ bindupātena jīvanaṃ bindudhāraṇāt ||

#### Testimonia:

*Haṭhratnāvalī* 2.97cd-2.98ab

evaṃ saṃrakṣayed binduṃ mṛtyuṃ jayati yogavit ||  
maraṇaṃ bindupātena jīvitam bindudhāraṇāt |

*Yuktabhavadēva* 252cd-253ab

evaṃ bindau sthire jāte mṛtyuṃ jayati sarvathā ||  
maraṇaṃ bindupātena jīvanaṃ bindudhāraṇāt |

*Haṭhayogasamhitā* p. 39

evaṃ saṃrakṣayed binduṃ mṛtyuṃ jayati yogavit |  
maraṇaṃ bindupātena jīvanaṃ bindudhāraṇāt ||

### 3.85

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

**Sources:***Dattātreyayogaśāstra* 86cd:

yogino 'nge sugandhaḥ syāt satataṃ bindudhāraṇāt ||

*Vivekamārtaṇḍa* 52ad

yāvad binduḥ sthito dehe tāvad mṛtyubhayaṃ kutaḥ |

**Testimonia:***Haṭharatnāvalī* 2.112ab

sugandhir yogino dehe jāyate bindudhāraṇāt ||

*Haṭhayogasamhitā* p. 39

sugandho yogino dehe jāyate bindudhāraṇāt |

yāvad binduḥ sthīro dehe tāvat kālabhayaṃ kutaḥ ||

*Haṭhatattvakaumudī* 16.10

tathā cokaṃ granthāntare –

calitaṃ tu svakaṃ binduṃ ūrdhvaṃ ākuñcya rakṣayet |

sugandho yogināṃ dehe jāyate bindudhāraṇād || iti ||

**Commentary:** The omission of 3.85ab in the  $\eta$  group and  $\delta_3$  is likely to be the result of haplography (*bindudhāraṇāt* is repeated).The readings *mṛtyubhayaṃ* ( $\alpha_3$ ,  $\beta$ ,  $\eta$ ) and *kālabhayaṃ* ( $\alpha_2$ ,  $\gamma$ ) are well attested by the main manuscript groups, but *mṛtyubhayaṃ* is in the important witnesses of the source text, the *Vivekamārtaṇḍa*.**3.86****Translation:** In men semen is dependent on the mind and life is dependent on semen, so semen and the mind should be carefully guarded.**Testimonia:***Haṭharatnāvalī* 2.98

cittāyattaṃ nr̥ṇāṃ śukraṃ śukrāyattaṃ ca jīvitam |

tasmāc chukraṃ manaś caiva rakṣaṇīyaṃ prayatnataḥ ||

*Yogacintāmaṇi* f. 74v (attr. to the *Haṭhapradīpikā*)

cittāyattaṃ nr̥ṇāṃ śukraṃ śukrāyattaṃ ca jīvitam |

tasmāc cittaṃ ca śukraṃ ca rakṣaṇīyaṃ prayatnataḥ ||

**Commentary:** Both  $\alpha_2$  and  $\alpha_3$  indicate that *manas* instead of *citta* was the reading of the initial compound. Therefore, we have conjectured *manāyattaṃ*, assuming double *sandhi* from *manas-āyattaṃ*.

**3.87**

**Translation:** In this way a [the yogi] may also hold on to [both] the menses of a menstruating woman and his semen. By practising correctly he may draw up [both] through the urethra by the proper practice.

**Testimonia:**

*Haṭhratnāvalī* 2.100cd

ṛtumatyā rajo 'py evaṃ rajo binduṃ ca rakṣayet ||

*Haṭhayogasamhitā* p.39

ṛtumatyā rajo 'py evaṃ bijaṃ binduṃ ca rakṣayet |  
medhrehṇākaraṣayed ūrdhvaṃ samyagabhyāsayogavit || 59 ||

**Commentary:** We have understood the reading of *ṛtumatyā* as qualifying *striyāḥ* (i.e., 'a menstruating woman'). Alternatively, the term *ṛtumatī* could mean a post-pubescent woman.

**3.87\*1**

**Translation:** This yoga succeeds for those who have merit, are fortunate, abide in truth, and are without jealousy, not for those who are jealous.

**Sources:**

*Dattātreyayogaśāstra* 176

ayaṃ yogaḥ puṇyavatāṃ dhanyānāṃ tattvaśālināṃ |  
nirmatsarāṇāṃ sidhyeta na tu mātsaryaśālināṃ ||

**Testimonia:**

*Haṭharatnāvalī* 2.110

ayaṃ yogaḥ puṇyavatāṃ dhanyānāṃ tattvaśālināṃ |  
nirmatsarāṇāṃ sidhyeta na tu matsaraśālināṃ ||

*Haṭhayogasamhitā* pp. 40-41

ayaṃ yāgaḥ puṇyavatāṃ dhīrāṇāṃ tattvadarśināṃ |  
nirmatsarāṇāṃ sidhyeta na tu mātsaryaśālināṃ ||

**Commentary:** This verse is omitted in  $\alpha_2$  and  $\alpha_3$  (and the folio on which it would be found is missing in  $\alpha_1$ ).

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

**3.88 heading**

**Translation:** Now *sahajolī*:

## 3.88

**Translation:** *Sahajolī* and *amarolī* are varieties of *vajrolī*.

**Sources:**

Cf. *Dattātreyayogaśāstra* 31cd

vajrolir amaroliś ca sahajolis tridhā matā |

*Śivasamhitā* 4.95ab

sahajolyamarolī ca vajrolyā bhedato bhavet |

**Testimonia:**

*Haṭharatnāvalī* 2.113cd

atha sahajoliḥ -

sahajolī cāmarolī vajrolyā eva bhedataḥ ||

*Haṭhayogasamhitā* p.40

sahajoliś cāmarolir vajrolyā bheda eva te |

**Commentary:** These two *pādas* introduce the practices of *sahajolī* and *amarolī*, which are described in the verses that follow it. The  $\alpha$  and  $\beta$  groups omit the headings for *sahajolī* and *amarolī*. Since 3.88 introduces these practices, the headings are probably not original.

**Metre:** Anuṣṭubh (a: ra-vipulā)

## 3.89

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

**Sources:**

*Dattātreyayogaśāstra* 182

tajjale bhasma saṃkṣīpya dagdhagomayasamḥbhavam |

vajrolīmaithunād ūrdhvaṃ strīpuṃsor aṅgalepanam ||

182a tajjale bhasma saṃkṣīpya ] M2; tajjale bhasmasāt kṣīpya M1, tajjale bhasma sad-dravyaṃ A

**Testimonia:**

*Haṭharatnāvalī* 2.114

jale subhasma nikṣīpya dagdhagomayasamḥbhavam |

vajrolīmaithunād ūrdhvaṃ strīpuṃsoś cāṅgalepanam ||

*Haṭhayogasamhitā* p.40

jale subhasma nikṣīpya dagdhagomayasamḥbhavam ||

vajrolī maithunād ūrdhvaṃ strīpūṃsoḥ svāṅgalepanam |

**Commentary:** Some manuscripts, including  $\alpha_2$  and  $\alpha_3$  (missing in  $\alpha_1$ ), omit 3.89ab. We have included it because in the *Dattātreyayogaśāstra*, the source of this verse, 3.89ab specifies the substance mentioned in 3.89cd that the man and woman are supposed to rub into their bodies after sexual intercourse.

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

Although the plural in 3.89a is awkward, *jaleṣu* was probably the result of Svātmārāma removing the pronoun from the compound *tajjale* in the *Dattātreyayogaśāstra*'s verse because it has no referent in the *Haṭhāpradīpikā*'s compilation.

### 3.90

**Translation:** [...] while sitting at complete ease, having just finished intercourse. This is called *sahajolī*. It is always to be trusted by yogis.

#### Sources:

*Dattātreyayogaśāstra* 183

āsīnayoḥ sukhenaiṃ muktavyāpārayoḥ kṣaṇam |  
sahajolī ca saṃproktā śraddheyā yogibhiḥ sadā ||

#### Testimonia:

*Haṭharatnāvalī* 2.115

āsīnayoḥ sukhenaiṃ muktavyāpārayoḥ kṣaṇam |  
sahajolir iyaṃ proktā kartavyā yogibhiḥ sadā ||

*Haṭhasaṃhitā* p. 40

āsīnayoḥ sukhenaiṃ muktavyāpārayoḥ kṣaṇāt |  
sahajolir iyaṃ proktā śraddheyā yogibhiḥ sadā

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

### 3.90\*1

**Translation:** This auspicious yoga bestows liberation even when pleasure has been enjoyed.

#### Testimonia:

*Haṭhayogasāṃhitā* p. 40



ayaṃ śubhakaro yogī bhogayukto'pi muktidaḥ ||

**Commentary:** This line is absent in  $\alpha_2$ ,  $\alpha_3$  and  $\gamma_1$  (missing in  $\alpha_1$ ). It may have been adapted from *Dattātreyayogaśāstra* 179cd (*tasmād ayaṃ vakṣyamāṇo bhoge bhukte 'pi muktidaḥ*).

### 3.91 heading

**Translation:** Now *amarolī*:

### 3.91

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

**Sources:**

#### Testimonia:

*Haṭharatnāvalī* 2.116

athāmarolī  
vihāya nityāṃ prathamāṃ ca dhārāṃ  
vihāya niḥsāratayāntyadhārāṃ |  
niṣevyate śītaḥmadhyadhārāṃ  
kāpālikaiḥ khaṇḍamatair anarghyāṃ ||  
vihāya nityāṃ ] pittolbaṇatvāt v.l.  
anarghyāṃ ] anarghyā

*Haṭhatattvakaumudī* 16.17

athāmarolī –  
pittolbaṇatvāt prathamāṃ ca dhārāṃ  
vihāya niḥsāratayāntyadhārāṃ |  
niṣevyate śītaḥmadhyadhārā  
kāpālikaiḥ khaṇḍamate 'marolī ||

*Haṭhayogasamhitā* p. 41

pittolvaṇatvāt prathamāmbudhārāṃ  
niṣevyate śītaḥmadhyadhārā |  
vihāya niḥsāratayāntyadhārāṃ  
kāpālike khaṇḍamate 'marolī ||

**Commentary:** We understand 'Kāpālikas of the Khaṇḍa school' (*kāpālikair khaṇḍamataiḥ*) to be referring to followers of the Khaṇḍakāpālika who is mentioned in

the list of siddhas given at 1.5–9, *pace* Marcinkowska-Rosół and Sellmer (2021: 105–108) who understand *khaṇḍamataiḥ* to mean ‘whose doctrine is defective’.

**Metre:** Upajāti

### 3.92

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

**Sources:**

*Dattātreyayogaśāstra* 180c–181b

amarīm yaḥ piben nityaṃ nasyaṃ kurvan dine dine ||  
vajrolīm abhyasec ceyam amarolīti kathyate |  
181a abhyaset ceyam] *em.*; abhyasec chrayam M1, abhyaset yeyam A, abhyasec caivam  
M2

**Testimonia:**

*Haṭharatnāvalī* 2.117

amarīm yaḥ piben nityaṃ nasyaṃ kuryād dine dine |  
vajrolīm abhyasen nityam amarolīti kathyate ||

*Haṭhayogasaṃhitā* 65 (p.41)

amarīm yaḥ piben nityaṃ nasyaṃ kurvan dine dine |  
vajrolīm abhyaset samyag amarolīti kathyate ||

### 3.92\*1

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

**Sources:**

*Dattātreyayogaśāstra* 169cd

yadi nārī rajo rakṣed vajrolyā sā hi yoginī ||

**Testimonia:**

*Haṭhayogasaṃhitā* p. 41

pumṣo binduṃ samākuñcya samyagabhyāsapāṭavāt |  
yadi nārī rajo rakṣed vajrolyā sā’pi yoginī ||

**Commentary:** In the first verse quarter, the gerund *samākṛṣya* (γ) has been adopted, instead of *samākuñcya*, as it yields a better meaning and is used similarly to *ākṛṣya* in 3.83.

Verses 3.92\*1–3 have been greyscaled because they are absent in  $\alpha_3$  (and missing in  $\alpha_1$ ), and appear to have been added to the text from the *Dattātreyayogaśāstra*’s section on *vajrolī* to provide further details of how a woman practises *vajrolī* to those found in 3.93–94. The verses are present in  $\alpha_2$  after verse 3.87ab where the verse quarter *vajrolyā saha yoginī* occurs twice (also at 3.93b), which suggests that the version of *vajrolī* in  $\alpha_2$  has been subject to further revision. The fact that 3.92\*1–3 are in groups  $\beta$ ,  $\gamma$  and  $\eta$  indicates that they were added early in the transmission of the *Haṭhapradīpikā*.

### 3.92\*2

**Translation:** Assuredly none of her menses is lost. The *nāda* in her body turns into *bindu*.

**Sources:**

*Dattātreyayogaśāstra* 174

tasyās tadā rajo nāśaṃ na gacchati na saṃśayaḥ |  
tasyāḥ śarīre nādas tu bindutām eva gacchati || 174 ||

**Testimonia:**

*Haṭharatnāvalī* 2.108ab

tasyāḥ śarīre nādas tu bindutām eva gacchati |

*Haṭhayogasaṃhitā* pp. 41–42

tasyāḥ kiñ cid rajo nāśaṃ na gacchati na saṃśayaḥ |  
tasyāḥ śarīre nādaś ca bindutām eva gacchati ||

**Commentary:** On why this verse is in greyscale, see the note to 3.92\*1.

On *nāda* and *bindu* see the note to 3.53.

**Metre:** Anuṣṭubh (c: ma-vipulā)

### 3.92\*3

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

**Sources:**

*Dattātreyayogaśāstra* 175

sa bindus tad rajaś caiva ekībhūya svadehagau |  
vajrolyābhyāsayogena sarvasiddhiḥ prajāyate || 175 ||

**Testimonia:**

*Haṭharatnāvalī* 2.108cd–109ab

sa bindus tad rajaś caiva ekīkṛtya svadehajau ||  
vajrolyabhyāsayogena yogasiddhiḥ kare sthitā |

*Haṭhayogasamhitā* p. 42

sa bindus tad rajaś caiva ekībhūya svadehagau |  
vajrolyabhyāsayogena sarvasiddhiṃ prayacchataḥ ||

**Commentary:** On why this verse is in greyscale, see the note to 3.92\*1.

### 3.93

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

#### Sources:

*Dattātreyayogaśāstra* 170ab

atītānāgataṃ vetti khecarī vā bhaved dhruvam |

#### Testimonia:

*Haṭhayogasamhitā* p. 42

rakṣed ākuñcanād ūrdhvaṃ yā rajaḥ sā hi yoginī |  
atītānāgatajñānaṃ khecarī ca bhaved dhruvam ||

**Metre:** Anuṣṭubh (c: na-vipulā)

### 3.94

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

#### Sources:

*Dattātreyayogaśāstra* 179

dehasiddhiṃ ca labhate vajrolyabhyāsayogataḥ |  
tasmād ayaṃ vakṣyamāṇo bhoge bhukte 'pi muktidaḥ  
179d bhoge bhukte 'pi muktidaḥ ] conj.; bhoge bhukte tv abhuktidaḥ M1, bhogo yogaś  
ca muktidaḥ AM2

#### Testimonia:

*Haṭharatnāvalī* 2.111

sarveśāṃ eva yogānāṃ ayaṃ yogaḥ śubhañkaraḥ |  
tasmād ayaṃ variṣṭho 'sau bhuktimuktiphalapradaḥ ||

*Haṭhayogasamhitā* p. 42

dehasiddhiṃ ca labhate vajrolyabhyāsayogataḥ |  
 ayaṃ puṇyakaro yogo bhoge bhukte 'pi muktidaḥ ||

**Metre:** Anuṣṭubh (a: ra-vipulā)

### 3.94\*1

**Commentary:** This verse is not in  $\alpha$  and  $\gamma$ , and seems like an unnecessary repetition of 3.101.

### 3.94\*2 heading

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

### 3.94\*2

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

**Testimonia:**

*Haṭharatnāvalī* 2.125–127

phaṇī kuṇḍalinī nāgī cakrī vakrī sarasvatī |  
 lalanā rasanā kṣatri lalāṭī śaktiḥ śaṃkhinī ||  
 rajvī bhujāṅgī śeṣā ca kuṇḍalī sarpiṇī maṇiḥ |  
 ādhāśaktiḥ kuṭilā karālī prāṇavāhinī ||  
 aṣṭavakrā ṣaḍādhārā vyāpinī kalanādhārā ||  
 kurīty evaṃ ca vikhyātāḥ śabdāḥ paryāyavācakāḥ ||

*Yogacintāmaṇi* f. 78v (attr. to the *Haṭhayoga*)

kuṇḍalāṅgī kuṇḍalinī bhujāṅgī śaktir īśvarī |  
 kuṭilārundhatī devī śabdāḥ paryāyavācakāḥ ||

*Yuktabhavadēva* 7.300 (attr. to the *Śivayoga*)

kuṭilāṅgī kuṇḍalinī bhujāṅgī śaktir īśvarī |  
 kuṇḍaly arundhatī devī śabdāḥ paryāyavācakāḥ ||

**Commentary:** The  $\alpha_3$  manuscript has a significantly shorter and more coherent version of *śakticālanam*. It omits five introductory verses, of which three are from the *Vivekamārtaṇḍa* or one of its longer recensions and three have no known source, including one that contains a list of synonyms for *kuṇḍalinī*. This section is missing in  $\alpha_1$  (3.83–3.98) and  $\alpha_2$  adds these verses (except 3.94\*6) after 3.97,

which suggests that they have been inserted from elsewhere. Generally speaking, it appears that some redactors have taken the section on *śakticālana* in the *Haṭhapradīpikā* as an opportunity to add material on *kuṇḍalinī*, in particular her location, shape, and soteriological importance.

**Metre:** Anuṣṭubh (a: bha-vipulā)

### 3.94\*3

**Translation:** Just as one might use a key to force open a double door, so the yogi breaks open the door to liberation with Kuṇḍalinī.

**Sources:**

*Vivekamārtaṇḍa* 35

udghāṭayet kapāṭaṃ tu yathā kuñcikayā haṭhāt |  
kuṇḍalinyā tathā yogī mokṣadvāraṃ vibhedayet ||

**Testimonia:**

*Yogacintāmaṇi*

haṭhayoge  
udghāṭayet kapāṭaṃ tu yathā kuñcikayā haṭhāt |  
kuṇḍalinyā tathā yogī mokṣadvāraṃ vibhedayet ||

*Haṭhasaṅketacandrikā* f. 110r

tathā coktaṃ haṭhapradīpikāyāṃ |  
udghāṭayet kapāṭaṃ tu yathā kuñcikayā haṭhāt |  
kuṇḍalinyā tathā yogī mokṣadvāraṃ vibhedayet ||

### 3.94\*4

**Translation:** The supreme goddess sleeps with her mouth covering the opening of the pathway by which the wholesome place of Brahman is reached.

**Sources:**

*Vivekamārtaṇḍa* 33

yena mārgeṇa gantavyaṃ brahmasthānaṃ nirāmayam |  
mukhenācchādyā taddvāraṃ prasuptā parameśvarī ||

**Testimonia:**

*Yogacintāmaṇi* f. 78v (attr. to the *Haṭhayoga*)

yena dvāreṇa gantavyaṃ brahmasthānaṃ nirāmayam |  
mukhenācchādyā taddvāraṃ prasuptā parameśvarī ||

*Haṭhasaṅketacandrikā* f. 110r (attr. to the *Haṭhapradīpikā*)

yena mārgeṇa gaṃṭavyaṃ brahmasthānaṃ nirāmayam |  
mukhenācchādyā taddvāraṃ prasuptā parameśvarī ||

### 3.94\*5

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

#### Sources:

*Vivekamārtaṇḍa* 39

kandordhvaṃ kuṇḍalī śaktir suptā mokṣāya yoginām |  
bandhanāya ca mūḍhānām yas tām vetti sa yogavit ||  
suptā mokṣāya yoginām ] VTvIH; aṣṭadhā kuṇḍalikṛtā A, aṣṭadhā kuṇḍalākṛtiḥ GLGPk,  
śubhamokṣāpradāyini GB, śubhā mokṣāpradāyini GP, aṣṭadhā kuṭīlikṛtā T

#### Testimonia:

*Yogacintāmaṇi* f. 78v (attr. to the *Haṭhayoga*)

kandordhve kuṇḍalī śaktir buddhā mokṣāya yoginām |  
bandhanāya ca mūḍhānām yas tām vetti sa yogavit ||

*Haṭhasaṅketacandrikā* f. 110r (attr. to the *Haṭhapradīpikā*)

kandordhvaṃ kuḍalī śakti suptā mokṣāya yoginām |  
bandhanāya ca mūḍhānām yas tām vetti sa yogavit ||

### 3.94\*6

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

#### Testimonia:

*Yogacintāmaṇi* f. 78v (attr. to the *Haṭhayoga*)

ambhodhiśailadvīpānām ādhāraḥ śeṣakuṇḍalī |  
aśeṣayogatantrāṇām ādhāraḥ kuṇḍalī tathā ||

**Commentary:** This verse is similar to 3.1.

**Metre:** Anuṣṭubh (a: ma-vipulā)

## 3.94\*7

**Translation:** Kuṇḍalinī is said to have a curved shape like a snake. The person who makes that goddess move is sure to be liberated.

**Testimonia:**

*Yogacintāmaṇi* f. 78v–79r (attr. to the *Haṭhayoga*)

kuṇḍalī kuṭilākārā sarpavat parikīrtitā |  
sā śaktiś cālītā yena sa mukto nātra saṁśayaḥ ||

## 3.95

**Translation:** Between the Gaṅgā and Yamuna is the wretched young widow. [The yogi] should forcefully take [her]. That is the supreme state of Viṣṇu.

**Sources:**

Cf. *Śivasamhitā* 5.169

gaṅgāyamunayor madhye vahaty eṣā sarasvatī |  
tāsām tu saṁgame snātvā dhanyo yāti parām gatim

**Testimonia:**

*Yogacintāmaṇi* f. 79r (attr. to the *Haṭhayoga*)

gaṅgāyamunayor madhye bālaraṇḍā tapasvinī |  
balātkāreṇa grhṇīyāt tad viṣṇoḥ paramaṁ padam ||

Prāṇatoṣiṇī Part 6 (attr. to the *Dattātreyasamhitā*)

gaṅgāyamunayor madhye bālaraṇḍā tapasvinī |  
balād ākr̥ṣya grhṇīyāt tad viṣṇoḥ paramaṁ padam ||

**Commentary:** The referent of *bālaraṇḍā tapasvinī*, here is unclear. In some manuscripts this verse is followed by one in which *bālaraṇḍā* is identified as *sarasvatī*, which in the context of *śakticālana* could refer to the tongue. She could also be Kuṇḍalinī, who in 3.94\*5 is located at the navel, which is said to be the location of Viṣṇu (e.g. *Dhyānabindūpaṇiṣat* 28-30). In his commentary on this verse in the *Bodhasāra* (1906: 137), Divākara says that the seizing of Kuṇḍalinī itself is the highest state of Viṣṇu (... *bālaraṇḍām ... grhṇīyād vaśikuryāt tat tasyā vaśikaraṇam eva viṣṇor vyāpanalakṣaṇasya paramātmanah paramaṁ kevalam ... padam svarūpaṁ jñeyam*).

## 3.95\*1

**Commentary:** Verse 3.95\*1, which has no known source, simply identifies the technical terms in 3.95, namely, *gaṅgā*, *yamunā* and *bālaraṇḍā* as *iḍā*, *piṅgalā* and



*sarasvatī*. It is absent in the  $\alpha$  manuscripts and probably crept into the text as a marginal note early in the transmission.

### 3.96

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

**Testimonia:**

*Haṭharatnāvalī* 2.118

pucche pragr̥hya bhujagīm suptām udbodhayed abhiḥ |  
nidrām viḥāya sã r̥jvī ūrdhvam uttiṣṭhate haṭhāt ||

*Yogacintāmaṇi* f. 79r (attr. to the *Haṭhayoga*)

pucchaṃ pragr̥hya bhujagīm suptām udbodhayed abhi |  
nidrām viḥāya sã r̥jvī ūrdhvam uttiṣṭhate haṭhāt ||

**Metre:** Anuṣṭubh (a: na-vipulā)

### 3.96\*1

**Translation:** The yogi should regularly move the coiled (*paristhitā*), hooded [serpent] by breathing in through the sun channel and holding her using a cloth for an hour and a half in the morning and evening.

**Testimonia:**

*Yogacintāmaṇi* f. 79r (attr. to the *Haṭhayoga*)

paristhitā caiva phaṇāvātī sã  
prātaś ca sãyaṃ praharārdhamātram |  
prapūrya sauryā paridhānamuktā  
pragr̥hya niryāti vicālitā sã ||

*Haṭhasaṅketacandrikā* f. 110v-111r (attr. to the *Haṭhapradīpikā*)

tadvidhim āha |  
paristhitā caiva phaṇāvātī sã  
prātaś ca sãyaṃ praharārdhamātram |  
prapūrya sūryāt paridhānayuktā  
pragr̥hya tīrthāt paricālanīyā ||  
paridhān[a]yukteti dvādaśaṅgulapramitasitasūkṣmacaturaṅgulaviṣ-  
taśuddhavastrakhaṇḍena dṛdhaṃ veṣṭatā sã prasiddhā [ph]aṇāvātī suṣuṃṇāt-  
makā arundhatī jihvaiva kuṇḍalinī || uktaṃ ca ||  
arundhatī bhaved jihvā dhruvo nāsāgramāṇḍalam iti ||

tām jihvām lambikāyogenordhvaṃ tālvantarbhṛumadhyadeśe vihitām  
 tatas tīrthād bhrūmadhyāt praṅṛhya adhaḥ kṛtvā tasyā gurūpaḍiṣṭavart-  
 manā cālanam vidheyam iti saṃketah [] cālanam tu khecarī mudrā  
 sādhanavad vidheyam [] tīrtham bhrūmadhyah []

*Haṭhatattvakaumudī* 44.5

paristhitasyeha phaṇāvati sā  
 prātaṣṭu sāyam praharārdhamātram |  
 prapūrya sūryāt paridhānayuktā  
 praṅṛhya niryāt paricālanīyā ||

**Commentary:** Verses 3.96\*1–2 are absent in  $\alpha_1$  and  $\alpha_2$ . They introduce the idea of awakening *kuṇḍalinī* by moving the tongue with a cloth, which is a practice called *sarasvatīcālana* in the *Gorakṣaśataka* (16–25). These verses do not have a known source and are somewhat obscure unless one is one aware of the more coherent explanation of this practice in the *Gorakṣaśataka*. In his *Haṭhasaṅketacandrikā* (see testimonia), Sundaradeva makes sense of this verse by equating the tongue with Kuṇḍalinī. This enables him to understand the reference to the cloth (*paridhāna*) as the technique of wrapping the tongue in a cloth and milking it, which is a practice called *sarasvatīcālana* in the *Gorakṣaśataka* (16–25). This interpretation also makes sense of the next verse in the *Haṭhapradīpikā* (3.11), which describes the cloth.

**Metre:** Upajāti

### 3.96\*2

**Translation:** It is said that the characteristics of the cloth for wrapping around [the tongue] are a length measuring a handspan and a width of four fingerbreadths, and it is soft and white.

**Sources:**

Cf. *Gorakṣaśataka* 20cd

dvādaśāṅguladairghyam cāmbaram caturaṅgulum

**Testimonia:**

*Yogabīja* 81 (South Indian recension)

vitastipramitaṃ dairghyam vistāre caturaṅgulum |  
 mṛdulaṃ dhavalaṃ proktaṃ veṣṭanāmbaralakṣaṇam ||

*Yogacintāmaṇi* f. 74r (attr. to the *Yogabīja* in the context of *khecarīmudrā*)

yogabīje—  
 vitastipramitaṃ dīrgha[m] vistāraṃ caturaṅgulum |

mṛdulaṃ dhavalaṃ proktaṃ veṣṭanādhāralakṣaṇam ||

*Haṭhayogasamhitā* p. 44

vīṭastipramitaṃ dīrghaṃ vīṣṭāre caturaṅgulaṃ |

mṛdulaṃ dhavalaṃ sūkṣmaṃ veṣṭanāmbāralakṣaṇam ||

**Commentary:** This verse was likely added to explain ‘by the method of the cloth’ (*paridhānayuktyā*) in the previous verse. One would expect to read *caturaṅgulavīṣṭāram* in the second verse quarter, and the current reading is probably a result of the metre.

### 3.97

**Translation:** Sitting in *vajrāsana*, the yogī should make Kuṇḍalinī move and immediately afterwards perform *bhastrī*. He quickly awakens Kuṇḍalinī.

#### Testimonia:

*Yogabīja* 111 (South Indian recension)

vajrāsanasthito yogī cālayitvā tu kuṇḍalīm |

kuryād anantaraṃ bhastrāṃ kuṇḍalīm āśu bodhayet ||

*Yogacintāmaṇi* f. 79r (attr. to the *Haṭhayoga*)

vajrāsanasthito yogī cālayitvā tu kuṇḍalīm |

sūryād anantaraṃ bhastrā kuṇḍalīm āśu bodhayet ||

*Haṭhasaṅketacandrikā* f. 111r

vajrāsanasthito yogī cālayitvā tu kuṇḍalīm |

sūryād anantaraṃ bhastrī kuṇḍalīm āśu bodhayet ||

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

### 3.98

**Translation:** [The yogī] should contract the sun and then make Kuṇḍalinī move. Even if he were in the jaws of death, why would he fear death?

#### Testimonia:

*Yogabīja* 83 (South Indian recension)

bhānor ākuñcanaṃ kuryāt kuṇḍalīm cālayet tataḥ |

mṛtyuvartmagatasyāpi tasya mṛtyubhayaṃ kutaḥ ||

mṛtyuvartma° ] mṛtyuvaktra°, mṛtyuvajra°, mṛtyupadma° v.l.

*Yogacintāmaṇi* f. 79r (attr. to the *Haṭhayoga*)

bhānor ākuñcanam kuryāt kuṇḍaliṃ cālayet tataḥ |  
mr̥tyuvakragatasyāpi tasya mr̥tyubhayam kutaḥ ||

*Haṭhasaṃketacandrikā* (of Sundaradeva) f. 111r

bhānor ākuñcanam kuryāt kuṇḍaliṃ cālayet svataḥ |  
mr̥tyuvakragatasyāpi tasya mr̥tyu[bha]yam kutaḥ ||  
asyārthaḥ sūryanāḍyākarṣaṇena vahneḥ prācuryam tasmā jvalanate-  
jasā apānavāyavākarṣaṇena vā kuṇḍalyābodho bhavati [[]] tasya śak-  
ticālanakṛtābhyāsasya mr̥tyubhayam kuta iti [[]]

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

### 3.98\*1

**Translation:** When *prāṇa* has been greatly extended, [the yogi's] breath flows through the path of the right nostril and [his] body is immortal, filled with the nectar of the moon from the uvula for the first time. Sprinkling [with nectar] the network of channels at the aperture at [the centre of the] brow that is subjugated by the mighty fire of time, [the yogi] then makes his body completely new again like [the regeneration of] the trunk of an ancient tree.

#### Sources:

*Amaraughasāsana* 6.1-2 (sic; a single śārdūlavikrīḍita verse is numbered thus)

nāsāpaścimamārgavāhapavanāt prāṇe 'tidirghikṛte  
candrāmbupratisāraṇam sukṛtinaḥ prāg ghaṇṭikāyāḥ pathaḥ |  
siñcan kālaviśālavanivāśagam bhūtvā sa nāḍīsatam  
tat kāryam kurute punar navatanuṃ jīrṇadrumaskandhavat ||  
pratisāraṇānantaram śaṅkhasāraṇā kathyate  
nāḍīsatam ] nāḍīgatam, nāḍīgaṇam v.l.

#### Testimonia:

*Yogacintāmaṇi* f. 79r (attr. to the *Haṭhayoga*)

nāsādakṣiṇamārgavāhipavano ghrāṇe 'tidirghikṛtaḥ  
candrābhaḥparipūrītāmṛtatanuḥ prāg ghaṇṭikāyāḥ tataḥ |  
bhīndan kālaviśālavanivāśagān bhrūrandhranāḍīgaṇān  
tam kāyam kurute punar navataram jīrṇadrumaskandhavat ||

*Haṭhasaṅketacandrikā* (f. 111r–111v)

nāsādakṣiṇamārgavāhipavano ghrāṇe tidi[r]ghikṛtaś  
 caṁdrām'bhahparipūritā'mṛtatanuḥ prāgh ghaṁṭikāyās tataḥ []  
 bhindan kālaviśālavahnivaśagān bh[r]ū[ran]dhranāḍigaṇāms  
 taṁ kāyaṁ kurute punar navataram jīṇadrumaskandhavat [[]]  
 dakṣiṇe ghrāṇe nāsikāyām atidi[r]ghikṛtaś ciraṁ kuṁbhakīkṛtaḥ prāk  
 prathamam caṁdrām'bhahparipūritā'mṛtatanuḥ sādhaḥ kartā pūr-  
 vam idayā dhṛtakuṁbhakenātisukhakarāsudhopamena saṁtṛptim samu-  
 pagataḥ satatas tadanantaram sūryanādyā cirāyā kalitaṁ kuṁbhausṇyātikṣṇatarakuṁ  
 tenaivausṇasvabhāvād ghaṁṭikāyām jatruṇaḥ pañcamy arthaḥ tatsaṁbad-  
 hikān ity arthaḥ [] evaṁvidhān kālābījān bh[r]ūrandhragataśirāpuñjān  
 bhindan saṁchedayan svaṁ nijaśarīraṁ punar navataram kuruta iti  
 asyārthaḥ |

**Commentary:** Verse 3.98\*1 is absent in the  $\alpha$  group. It is very close to a verse in the *Amaraughasāsana*, which is likely to be its source, although the date of the *Amaraughasāsana* is yet to be firmly established. This verse's import of rejuvenating the body by flooding it with nectar is not directly connected with those proceeding it.

**Metre:** Śārdūlavikrīḍita

### 3.98\*2

**Translation:** After making Kuṇḍalinī move, the yogi should perform *bhastrī* in particular. The god of death is afraid of the ascetic who regularly practises in this way.

#### Testimonia:

*Yogacintāmaṇi* f. 79r (attr. to the *Haṭhayoga*)

kuṇḍalīm cālayitvā tu kuryād bhastrām viśeṣataḥ |  
 evamabhyāsato nityaṁ yaminaḥ śaṅkate yamaḥ ||

*Haṭhasaṅketacandrikā* (f. 111v–112r)

kuṇḍalīm cālayitvā tu kuryād bhastrīm viśeṣataḥ |  
 evamabhyāsato nityaṁ yaminaḥ śaṁphate manaḥ ||

**Commentary:** Verses 3.98\*2–3 are absent in the  $\alpha$  group and have no known source. They elaborate further on the instruction to practise *bhastrī kumbhaka* in 3.97. The practice of other *kumbhaka*s for moving Kuṇḍalinī is mentioned in 3.98\*3.

The reading *abhyāsato* in 3.98\*2c, which is attested by manuscripts of the  $\gamma$  group

and the testimonia, is possible but seems to be a later corruption of the participle, *abhyasyato*.

### 3.98\*3

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

**Testimonia:**

*Yogacintāmaṇi* f. 79r (attr. to the *Haṭhayoga*)

tadābhyaset sūryabhedaṃ ujjāyīm cāpi śitalīm |  
evam abhyāsayuktasya yamas tu yaminaḥ kutaḥ ||

*Haṭhasaṅketacandrikā* f. 112r

tadābhyaset sūryabhedaṃ ujjāyīm vāpi śitalīm |  
evamabhyāsayuktasya yamas tu yaminaḥ kutaḥ ||

**Commentary:** On why this verse is in greyscale, see the note to 3.98\*2.

**Metre:** Anuṣṭubh (a: ra-vipulā)

### 3.99

**Translation:** That fearless [yogi] should move [Kuṇḍalinī] for up to one hour 36 minutes (two *muhūrtas*). Suṣumṇā at Kuṇḍalinī is drawn up slightly.

**Sources:**

*Gorakṣaśataka* 22c–23b

muhūrtadvayaparyantaṃ nirbhayaś cālayeḍ imām |  
ūrdhvaṃ ākṛṣyate kiṃcit suṣumṇā kuṇḍaligatā ||

22c nirbhayaś ] YL ; nirbharaś T, nirbhayāc GU

23a ākṛṣyate ] YL ; ākarṣayet TGU

23b suṣumṇā kuṇḍaligatā ] TG; suṣumṇāṃ kuṇḍaligatām U, suṣumṇā kuṇḍaliyutā YL

Cf. *Śīvasamhitā* 4.109

gurūpadeśavidhinā tasya mr̥tyubhayaṃ kutaḥ |  
muhūrtadvayaparyantaṃ vidhinā śakticālanam ||

**Testimonia:**

*Haṭharatnāvalī* 2.121

muhūrtadvayaparyantaṃ nirbhītaś cālayeḍ asau |  
ūrdhvaṃ ākṛṣyate kiṃ cit suṣumṇāṃ kuṇḍaligatām |  
ṣaṇmāsāc cālanenaiva śaktis tasyordhvagā bhavet ||  
ākṛṣyate] ākṛṣya tau P, T, t1. kuṇḍaligatām ] kuṇḍalī gatā P,T,t1

*Yogalakṣaṇāvalī* (f. 31r) (attr. to the *Gorakṣaśata*)

muhūrtadvayaparyantaṃ nirbhayaś cālayeḍ imām |  
ūrdhvaṃ ākrṣyate kiṃcit suṣumnā kuṇḍaliyutā ||

*Yogacintāmaṇi* f. 79r (attr. to the *Haṭhayoga*)

muhūrtadvayaparyantaṃ nirbharaṃ cālanād dhi vai |

*Haṭhasaṅketacandrikā* (f. 112r)

muhūrtadvayaparyantaṃ nirbharaṃ cālanād asau |  
ūrdhvaṃ ākrṣyate kiṃcit suṣumnākuṇḍaligatam ||  
ku[n]ḍalyās tadānīm gatam upari yātaṃ kiṃ cit svalpamātra abhyāśasadrśam  
ity arthaḥ [] akṣyate uccaiḥ karoti []

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

### 3.100

**Translation:** Extracted from Suṣumnā by this [practice], Kuṇḍalinī leaves it. As a result of this, *prāṇa* automatically enters Suṣumnā.

#### Sources:

*Gorakṣaśataka* 23c-24b

tena kuṇḍalinī tasyāḥ suṣumnāyā mukhaṃ dhruvam |  
jahāti tasmāt prāṇo'yaṃ suṣumnāṃ vrajati svataḥ ||

#### Testimonia:

*Haṭhatattvakaumudī* 44.25

tadā kuṇḍalinī tasyāḥ suṣumnāyā mukhaṃ dhruvam |  
jahāti tasmāt prāṇo 'yaṃ suṣumnāṃ vrajati svataḥ ||

*Haṭhasaṅketacandrikā* f. 112r

tena proktaśakticālanena vidhinā kuṇḍalinī tasyāḥ suṣumnāyāḥ samud-  
dhṛtā jahāti tasmāt prāṇo [']yaṃ suṣumnāṃ vrajati svataḥ [] suṣumnāyā  
antaḥ kiṃ cit tatka[r]ṭṛkordhvākaraṣaṇena samyag ūrdhnavihitā yadā

kuṇḍalī bhūry antaḥ praviṣṭety arthaḥ [[] tadāyaṃ va[hny]āpānamanob-  
hiḥ sārdaṃ vijitaḥ kuṇḍalīpadaṃ prāptaḥ prānavāyuh svataḥ svas-  
māt pārthivarājasavikāraśoṣam iti śeṣaḥ [[] jahāti kuṇḍalībodhe suṣuṃṇāṃ-  
taḥ pātaprabhāvād vigatāśeṣabāhyavāhaprasaṃ[ga] iti bhāvaḥ || tas-  
mād dhetoḥ suṣuṃṇaṃ gacchatīti kevalakuṃbhako bhavatīty arthaḥ  
||

**Commentary:** We have supplied ‘mouth’ (*mukha*) in our translation on the basis of the reading found in the source text (the *Gorakṣaśataka*).

**Metre:** Anuṣṭubh (c: ma-vipulā)

### 3.101

**Translation:** Therefore [the yogi] should regularly make *arundhatī* move, she who contains speech. By making her move the yogi is freed from diseases.

**Sources:**

*Gorakṣaśataka* 26cd–27ab

tasmāt saṃcālayen nityaṃ śabdagarbhāṃ sarasvatīm |  
yasyāḥ saṃcālanenaiva yogī rogaiḥ pramucyate ||

**Testimonia:**

Cf. *Haṭharatnāvalī* 2.122

sūryeṇa pūrayed vāyūṃ sarasvatyās tu cālayet |  
śabdagarbhācālanena yogī rogaiḥ pramucyate ||

*Yogalakṣaṇāvalī* f. 31r (attr. to the *Gorakṣaśataka*)

tasmāt saṃcālayen nityaṃ śabdagarbhāṃ sarasvatī |  
asyāḥ saṃcālanenaivaṃ rogā naśyaṃti niścitaṃ ||

*Haṭhasaṅketacandrikā* f. 112r (attr. to the *Haṭhapradīpikā*)

tasmāt saṃcālayen nityaṃ śabdagarbhāṃ arundhatīm |  
yasyāḥ saṃcālanenāśu yogī rogaiḥ pramucyate ||

**Commentary:** In the *Gorakṣaśataka* (26cd–27ab), the source text, this verse occurs in a passage on *sarasvatīcālana*, which is the practice of moving the tongue (i.e. *sarasvatī*) by wrapping a cloth around it and tugging it in order to raise Kuṇḍalinī. In the *Gorakṣaśataka*, *sarasvatī* is also called *arundhatī* and, since the tongue is instrumental for speech and *sarasvatī* is the name of a Goddess identified with speech (*vāc*), the *Gorakṣaśataka*’s reading of *śabdagarbhāṃ sarasvatīm* makes good sense. However, it seems that Svātmārāma has changed 3.101b to read *śabdagarbhāṃ arundhatīm* and has understood *arundhatī* as Kuṇḍalinī. This is affirmed in longer versions of the *Haṭhapradīpikā* (3.94\*2) that contain a verse



on synonyms of Kuṇḍalinī, which includes *arundhatī*. We are yet to find *arundhatī* equated with Kuṇḍalinī in a text composed before the *Haṭhapradīpikā* but this identification is found in subsequent compendiums and commentaries (e.g. *Yogacintāmaṇi* f. 78v, *Yuktabhavadēva* 7.300, *Ĵyotsnā* 104, 119, *Yogaprakāśikā* 5.166).

### 3.102

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

**Testimonia:**

*Haṭharatnāvalī* 2.123

yena saṃcālītā śaktiḥ sa yogī siddhibhājanah |  
kim atra bahunoktena mṛtyuṃ jayati līlayā || 2.123 ||

*Yogalakṣaṇāvalī* (f. 31r) (attrib. Gorakṣasāta)

yena saṃcālītā śaktiḥ śabdagarbhā tv aruṇḍhatī |  
kim atra bahunoktena tasya kālabhayaṃ na hi ||

*Haṭhasaṅketacandrikā* f. 112r (attr. to the *Haṭhapradīpikā*)

yena saṃcālītā śaktiḥ sa yogī siddhibhājanam |  
kim atra bahunoktena kālam jayati līlayā ||

### 3.102\*1

**Translation:** For [the yogi] devoted to celibacy and always eating a healthy and measured diet, success appears after forty days (*maṇḍalāt*) as a result of engaging in the practice of Kuṇḍalinī.

**Testimonia:**

*Yogacintāmaṇi* f. 79r (attr. to the *Haṭhayoga*)

brahmacaryaratasyaiva nityaṃ hitamitāśinaḥ |  
maṇḍalād dṛśyate siddhiḥ kuṇḍalyabhyāsayoginaḥ ||

*Yogalakṣaṇāvalī* (f. 31r) (attrib. to Gorakṣasāta)

brahmacaryavratasyaiva kuṇḍalyabhyāsayoginaḥ |  
maṇḍalād dṛśyate siddhir iti yogavido viduḥ ||

*Haṭhasaṅketacandrikā* f. 112r–112v (attr. to the *Haṭhapradīpikā*)

brahmacaryajatasyaiva nityaṃ hitamitāṃ śanaiḥ |  
maṇḍalād dṛśyate siddhiḥ kuṇḍalyabhyāsayoginaḥ ||

**Commentary:** Verse 3.102\*1 has been omitted by  $\alpha_1$  and  $\alpha_3$ . It is in  $\alpha_2$  at the end of a block of verses (3.94\*2–5, 94\*7) that is excluded by  $\alpha_3$ . This block appears after

3.97 and appears to have been inserted from elsewhere. 3.102\*1 has no known source and appears to have been added as a general laudatory statement on the benefits of practising with Kuṇḍalinī.

The meaning of *maṇḍalād* in 3.102\*1c is not clear. Brahmānanda understands it as a period of time (i.e., forty days) but we are yet to find this attested elsewhere.

### 3.103

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

**Testimonia:**

*Yogalakṣaṇāvalī* f. 31r (attr. to *Gorakṣaśataka*)

abhyāsaniḥsṛtām cāndrīm vibhūtyā saha miśrayet |  
taddhāraṇam cottamāṅge divyadrṣṭipradāyakam ||

*Haṭhasaṅketacandrikā* f. 112v (attr. to the *Haṭhapradīpikā*)

abhyāsaniḥsṛtām cāndrīm vibhūtyā saha miśrayet [|]  
taddhāraṇam tattamāṅge divyadrṣṭipradāyakam [|] 19  
cāndrīm lalāṭacandrān niḥsṛtām abhyāse śramajātām gharmadhārām  
tām vibhūtyā vimiśrayet | tām uttamāṅge śirasi dhārayed asau sād-  
hakasya divyadrṣṭipradā bhravatīty arthaḥ [|]

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

abhyāsān niḥsṛtām cāndrīm vibhūtyā saha miśrayet |  
dhārayed uttamāṅgeṣu divyadrṣṭiḥ prajāyate ||

**Commentary:** In the important manuscripts of the *Haṭhapradīpikā*, including those of α, this verse occurs in the section on *śakticālana*. This is also the case in the *Yogalakṣaṇāvalī*, *Haṭhasaṅketacandrikā* and the longer recensions of the *Haṭhapradīpikā* with six and ten chapters. However, in the context of *śakticālana*, the referent of *cāndrī* is unclear. It appears to be understood as some sort of lunar fluid. Sundaradeva (see the *Haṭhasaṅketacandrikā* in the testimonia) defines it as a flow of perspiration (*gharmadhārā*) that arises from exertion in the practice and is emitted from moon in forehead (*lalāṭacandra*). In *Yogaprakāśikā*, Bālakṛṣṇa glosses it simply as nectar (*sudhā*) (5.182). In the *Haṭhayogasamhitā* (p. 41) and *Īyotsnā* (3.98), this verse is in the section on *amarolī*, which provides a clear referent of *cāndrī* as the cool middle flow of urine (see 3.95).

**Metre:** Anuṣṭubh (c: ra-vipulā)

**3.103\*1**

**Translation:** For purifying the seventy-two thousand channels, there is no method of cleansing without the practice of Kuṇḍalinī.

**Testimonia:**

*Yogacintāmaṇi* f. 79v (attr. to the *Haṭhayoga*)

dvisaptatisahasrāṇāṃ nāḍīnāṃ malaśodhanam |  
kutaḥ prakṣālanopāyaḥ kuṇḍalyabhyāsato vinā ||

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

dvisaptatisahasrāṇāṃ nāḍīnāṃ api śodhanam |  
asatkālpaṃ smṛtaṃ siddhaiḥ kuṇḍalobhyasānād ṛte ||

*Haṭhasaṅketacandrikā* f. 112v (attr. to the *Haṭhapradīpikā*)

dvisaptatisahastrāṇāṃ nāḍīnāṃ malaśodhanam |  
kutaḥ prakṣālanopāyaḥ kuṇḍalyābhyasānād ṛte ||

**Commentary:** This verse is omitted by the α group, and was probably added to the original text as a further laudatory statement on the practice of Kuṇḍalinī.

**3.103\*1 ending****Translation:****3.104**

**Translation:** Thus have the ten *mudrās* been taught by Śiva Ādinātha. Each one among them can bestow liberation for ascetics.

**Sources:****Testimonia:**

*Haṭharatnāvalī* 2.35

iti mudrā daśa proktā ādināthena śambhunā |  
ekaikā tāsu mukhyā syān mahāsiddhipradāyini ||

*Yogacintāmaṇi* f. 79v

iti mudrā nava proktā ādināthena śambhunā |  
ekaikā tāsu yamināṃ mahāsiddhipradāyini ||

**Commentary:** Manuscripts of the β, η, and ε groups have a different reading for the second line; ‘each mudrā is capable of being a cause of all powers’ (*kāraṇam*)

*sarvasiddhīnām ekaikāpi kṣamaiva sā*).

### 3.105

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

**Testimonia:**

*Haṭharatnāvalī* 1.16

rājayogaṃ vinā pṛthvī rājayogaṃ vinā niśā |  
rājayogaṃ vinā mudrā vicitrāpi na rājate ||

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

**Metre:** Anuṣṭubh (c: na-vipulā)

### 3.106

**Translation:** [The yogi] should carry out all breath practice with his mind engaged. The wise man must not let his attention wander.

**Testimonia:**

*Haṭhasaṅketacandrikā* f. 92v (attr. to the *Haṭhapradīpikā*)

mārutābhyasanaṃ kiṃ cin manoyuktaṃ samācaret |  
itaratra na kartavyā manovṛttir manīṣiṇā ||

### 3.107

**Translation:** By means of postures, breath retentions and *mudrās*, the central channel, even though untraversed, becomes straight through yogis’ firm practice.

**Testimonia:**

*Upāsanāsārasaṅgraha* p. 36

iyaṃ tu madhyamā nāḍī dṛḍhābhyāsenā yoginām |  
āsanaprāṇasaṃyāmamudrābhiḥ saralā bhavet ||

**Commentary:** The reading of *khilāpi* in the first verse quarter is unusual but well attested by the witnesses including the  $\alpha$  group of manuscripts. In the *Abhidhāna-cintāmaṇi* (940), *khila* is defined as something uncultivated such as field (*kṣetrādyapra-hataṃ khilam*) or, as the *Amarapadavivṛti* (2.1.5) puts it, ‘not marked by a plough’ (*lāṅgalena na likhitam iti khilam*). In the context of *Haṭhapradīpikā* 3.107, qualifying *suṣumnā* with *khila* implies that the central channel has yet to be cultivated (i.e., traversed).

### 3.108

**Translation:** For those who are tireless in their dedication, Rājayoga has a *mudrā*. That is the supreme *rudrāṇi mudrā*, which bestows beneficial success.

**Commentary:** *Rudrāṇi* may be the *mudrā* usually called *śāmbhavī*.

### 3.108\*1

**Translation:** May [the yogi] who offers the traditional teaching of the *mudrās* be the guru, the master. He is none but the Lord himself.

#### Testimonia:

*Upāsanāsārasaṅgraha* p. 40

upadeśaṃ hi mudrāṇāṃ yo datte sāṃpradāyikam |  
sa eva śrīguruḥ svāmī sāksād īśvara eva saḥ ||

**Commentary:** Verses 3.108\*1–2 have no known source and are absent in the  $\alpha$  group. It is likely both were added to the original text as further praise of those practising the haṭhayogic *mudrās*.

### 3.108\*2

**Translation:** The yogi who has become intent on that [guru’s] teaching and practises with a focused mind obtains mastery of the powers beginning with minimisation and the cheating of death.

**Commentary:** No version of this verse is entirely satisfactory. See the note on 3.108\*1 for why it is in greyscale.