

### 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, *Yogacintāmaṇi* f. 71v (attrib. HP)

dhātriṇām ] dhātryās tu HRĀ  
sarveṣāṁ ] aśeṣa HRĀ

**Commentary:** The plural *dhātriṇām* is hard to construe. Only this world has mountains and forests, but we want a plural for the comparison with *tantrāṇām*. Brahmānanda (*Jyotsnā* 3.1) understands *dhātriṇām* to refer to the different regions of the earth, even though the world (*dhātri*) is a single entity (*dhātryā ekatve 'pi deśabhedād bhedam ādāya bahuvacanam*). A similar comment occurs in the *Yogaprakāśikā* 5.1 (*yathā samastadvipādisahitapṛthvī ādhāraḥ phaṇīndras tathā samastayogādhāraḥ kundalīty āha saśileti*). 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:**

*Śivasamṛhitā* 4.21

**Testimonia:**

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

yadā jāgarti kundāli YBhD ] bodhitā sukhadā bhavet YCM

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

### 3.3

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

**Testimonia:**

*Yogacintāmaṇi* f. 72r (attrib. HP)

**b:** tadā ] tathā YCM  
**c:** tadā ] tathā YCM  
**d:** tadā ] tathā YCM

**Metre:** Anuṣṭubh (a: na-vipulā)

### 3.4 heading

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

#### 3.4

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

**Sources:**

Cf. *Amṛtasiddhi* 2.6

avadhūtipadam̄ ke cic chmaśānam̄ ca mahāpatham/  
ke cid vadanti ādhārām̄ suṣumnām̄ ca sarasvatīm//

Cf. *Dattātreyayogaśāstra* 109c–110b

mahāpatham̄ śmaśānam̄ ca suṣumnāpy ekam eva hi//  
nāmnām̄ matāntare bhedaḥ phale bhedo na vidyate/

**Testimonia:**

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

suṣumnā YCM ] prāṇasya YBhD  
brahmaṇḍhra ] brahmaṇḍhram̄ YCM, mahāraṇḍhram̄ YBhD  
śmaśānam̄ YBhD ] śmaśāni YCM  
ekavācakāḥ YCM ] ekavācakam YBhD

**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 undertake the practice of *mudrā*.

**Sources:**

*Śivasamhitā* 4.22

**Testimonia:**

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

mudrābhyaśām̄ samācāret YBhD ] mudrābhyaśāparo bhavet YCM

#### 3.6

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

**Sources:**

Cf. *Śivasamhitā* 4.23

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

**Testimonia:**

*Hṝθaratnāvalī* 2.32, *Yogacintāmaṇi* f. 72r (attrib. HP), *Yuktabhavadeva* 7.174 (attrib. HP)

mahāvedhaś ca khecari YCM YBhD ] mahāvedhas tṛtyakah HRĀ  
udḍiyānam mūlabandhas ] udḍiyānam mūlabandho HRĀ YCM, udyānam mūlabandhaś  
ca YBhD  
tato jālandharābhidhah ] bandho jālandharābhidhah HRĀ YCM, bandho jālandharas  
tathā YBhD

**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:**

Cf. *Śivasamhitā* 4.24

udyānam caiva vajrolī daśamaṇ śakticālanam/  
idam hi mudrādaśakam mudrāṇām uttamottamam//

**Testimonia:**

*Hṝθaratnāvalī* 2.33, *Yogacintāmaṇi* f. 72r (attrib. HP), *Yuktabhavadeva* 7.175 (attrib. HP)

vajrolī HRĀ YBhD ] tathā vai YCM  
idam mudrādaśakam ] sampradāyā khecari sā HRĀ, etad dhi mudrānavakam YCM,  
idam hi mudrādaśakam YBhD  
jarāmaranāśanam ] daśa mudrāḥ prakīrtitāḥ HRĀ, jarāmaranāvarjitam YCM, mu-  
drāṇām uttamomam YBhD

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

**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,

[...]

**Testimonia:**

*Yogacintāmaṇi* f. 72r (attrib. HP)

divyam ] samyag YBhD  
sarvasiddhānām YCM ] sarvasiddhendra YBhD

### 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.

**Testimonia:**

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

yathā ratnakaraṇḍakam YCM ] jarāmarañjanāśanam YBhD

### 3.9\*1

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

**Sources:**

*Dattātreyayogaśāstra* 31c–32b

vajrolī ] vajroli DYŚ, vajrolir DYŚv.l.  
amaroli ] amaroliś DYŚv.l., cāmaroli DYŚ  
sahajoli DYŚ ] sahajolis DYŚv.l.

### 3.10 heading

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

### 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

dhṛtvā A ] kṛtvā A.v.l.

Cf. *Amṛtasiddhi* 11.3

yonim sampīḍya vāmena pādamūlena yatnataḥ/  
savyam̄ prasāritam̄ pādam̄ karābhyaṁ dhārayed dr̄ḍham//

**Testimonia:**

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

dhṛtvā ] kṛtvā HRĀ YCM YBhD  
pūrayen HRĀ YCM ] dhārayed YBhD  
mukhe HRĀ v.l. ] mukham HRĀ YCM, dr̄ḍham YBhD

**3.11**

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

**Sources:**

*Amaraugha* 20

**Testimonia:**

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

dhārayed YCM YBhD ] pūrayed HRĀ

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

**Testimonia:**

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

sahasā YBhD ] sahajā HRĀ YCM  
tathāsau YCM YBhD ] tathā sā HRĀ  
marañāvasthā HRA YBhD ] marañāvasthāṁ YCM  
jāyate dvipuṭāśritā YBhD ] jāyate dvipuṭīsthitā HRĀ, harate dvipuṭāśrayām YCM (em.,  
dvipaṭā L, dvipadā N)

**Commentary:** This verse is taken from the *Amaraugha*, which uses the alchemical imagery of the *Amṛtasiddhi* to describe the stilling of Kuṇḍalinī in the central channel. Drawing on Hellwig 2009: 238–240, Mallinson and Szanto (2021: 21) note that “In alchemical texts *māraṇa* (“killing”) involves heating a substance and

thereby changing its state, usually through calcination or oxidation, so that it becomes inert. In the *Amṛtasiddhi māraṇa* and other derivatives of the root *mr*, “die”, are used to denote the stilling or stopping of either the breath or Bindu.” Thus when Kundalinī is said to be in the state of *marana* 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 *sampuṭa*, which, drawing on Hellwig (2009: 342), Mallinson and Szanto (2021: 22) say “consists of two *putas* joined together to form a sealed crucible for heating reagents without evaporation”. In the yoga of the *Amṛtasiddhi*, the bodily *sampuṭa* 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 *Hathapradīpikā* 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 *maraṇāvasthā* and *dvipuṭa* according to the alchemical metaphors of the *Amṛtasiddhi*. Later commentators take *dvipuṭa* as the two nostrils (e.g., *Yuktabhavadeva* 7.187, *dvināśpuṭa*); the *idā* and *piṅgalā* channels (e.g., *Jyotsnā* 3.27, *puṭayor dvayam idāpingalayor yugmam*); or the in and out flows of the breath (e.g., *Yogaprakāśikā* 5.16–17, *vāyor bahirnigamanam antahpraveśa 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 (*maraṇāvasthā jāyate kundalibodhe sati suṣumnāyām praviṣṭe prāṇe dvayoh putayoh prāṇaviyogat*). Bhavadeva thought that Kundalinī, along with *prāṇa* and *apāna*, remains in the two nostrils while the breath is being held (*evam vāyudhāraṇāyām kriyamāṇāyām vyākulā bhūtā kundalinī apānaprāṇābhyaṁ saha nāsāpuṭadvayāśritā bhavati*). Others, such as Śivānanda and Bālakṛṣṇa, favour the reading *tadā sā maraṇāvasthāṁ harate dvipiṭāśritāṁ* (or *dvipiṭāśrayām*), which is present in group γ and δ manuscripts of the *Hathapradīpikā*. Bālakṛṣṇa understands this to mean that the great seal destroys death (*maraṇāvasthāṁ harate mahāmudreti bhāvah*) but it could also mean that the awakened Kundalinī destroys death, which is usually dependent on the in and out breaths.

The form *rjvībhūtā* is non-Pāṇinian (it should be *rjūbhūtā*) but all witnesses have *rjvī* or variants thereof. α<sub>1</sub> has *rjvī bhūtvā* which is correct morphologically, but it does not make sense with *bhavet* in the next *pāda* and may be an attempt at correction by the scribe.

### 3.13

**Translation:** [The yogi] should then exhale very slowly, not quickly. This is the

great seal revealed by the great Siddhas.

**Testimonia:**

*Yuktabhavadeva* 181 (attrib. HP)

pradarśitā ] pradrṣyate YBhD

### 3.14

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

**Sources:**

*Amaraugha* 22

mahākleśādayo doṣā A ] mahārogā mahākleśā Av.l.  
jīryante Av.l. ] bhidyante A

**Testimonia:**

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

mahākleśādayo ] mahākleśā yato YCM YBhD  
tenaiva YCM ] tām eva YBhD

**Commentary:** This verse appears to be explaining the name of *mahāmudrā* through assonance with *mahākleśādayo*, *doṣā* and *maraṇādayah* 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:**

*Vivekamārtanda* 60

**Testimonia:**

*Yuktabhavadeva* 7.183 (attrib. HP)

candrāṅge tu ] candrāṅgena YBhD  
sūryāṅge punar abhyaset ] sūryāṅgenābh�aset tataḥ YBhD

**Commentary:** The terms *candrāṅga* and *sūryāṅga* are unusual and not used in other yoga texts outside the context of *mahāmudrā*. In *Jyotsnā* 3.15, Brahmā-nanda 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:

atrāyam kramah/ ākuñcitavāmapādapārṣṇim yonisthāne samyojya prasāri-tadakṣinapādāṅguṣṭham ākuñcitarjanibhyām gr̥hītvābh�āso vāmāṅge 'bh�āsaḥ/ asmin abhyāse pūrito vāyur vāmāṅge tiṣṭhati/ ākuñcita-dakṣapādapārṣṇim yonisthāne samyojya prasāritavāmapādāṅguṣṭham

ākuñcitatarjanībhyaṁ gr̥hitvābhyaśo dakṣāṅge 'bhyaśah/ asminn ab-  
hyāse pūrito vāyur dakṣāṅge tiṣṭhati/

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

### 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:**

*Vivekamārtanda* 61

jiryate VMv.l. ] jiryati VM, jāyate VMv.l.

**Testimonia:**

*Hatharatnāvalī* 2.40, *Yogacintāmaṇi* f. 73r (attrib. HP), *Yuktabhavadeva* 7.184 (attrib. HP)

rasāḥ sarve 'pi nirasāḥ HRĀ YCM ] sarasam̄ nirasam̄ ca vā YBhD  
jiryate HRĀ ] jiryati YCM YBhD

### 3.17

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

**Sources:**

*Vivekamārtanda* 62

purogamāḥ ] jvaravyathāḥ VM  
tasya doṣāḥ VM ] sarvarogāḥ VMv.l., rogaḥ tasya VMv.l.

**Testimonia:**

*Hatharatnāvalī* 2.41, *Yogacintāmaṇi* f. 73r (attrib. HP), *Yuktabhavadeva* 7.185 (attrib. HP)

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

### 3.18

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

**Sources:**

*Vivekamārtanda* 63

**Testimonia:**

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

mahāsiddhikarī nrñām YBhD ] jarāmr̄tyuvināśini HRĀ

**Commentary:** Two readings of the second quarter are well-attested: *jarāmr̄tyuvināśini* ( $\alpha_1$  etc.) and *mahāsiddhikarī nrñām* ( $\alpha_3$  etc.). While the first reading is possible, the play on *mahāsiddhi* and *mahāmudrā* seems more likely original, as seen in the source text, the *Vivekamārtanda* (without significant variants).

In *Jyotsnā* 3.18, Brahmānanda 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*)

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

vāmorūpari dakṣiṇaṁ ca caraṇam samsthāpya

**Testimonia:**

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

pārsnim vāmasya pādasya HRĀ YCM ] vāmāṅghripārṣṇibhāgena YLĀ, pārṣṇivāmasya

pādasya YBhD

yonisthāne niyojayed HRĀ YCM YBhD ] yonisthānam nipīdayet YLĀ

**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

hṛdaye cibukam̄ ] cibukam̄ hṛdaye A  
nibhṛtya A ] nibhṛtam̄ Av.l.

**Testimonia:**

*Hatharatnāvalī* 2.44, *Yogalakṣanāvalī* f. 31v (attrib. HP), *Yogacintāmani* f. 73v (attrib. HP),  
*Yuktabhavadeva* 7.191 (attrib. HP)

pūrayitvā mukhe YCM ] pūrayen mukhato HRĀ, pūrayitvā tato YLĀ, YBhD  
drḍham HRĀ YLĀ YBhD ] tathā YCM  
nibhṛtya HRĀ ] nispīḍya HRĀ v.l., nihpīḍya YLĀ YCM, nihksipyā YBhD

**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), Brahmananda (3.20) and Bālakṛṣṇa (5.24) take it to mean the central channel. It could also plausibly mean the region between the chest and perineum, or perhaps the place between the eyebrows. At 3.23 this practice is said to make the mind reach Kedāra, which is sometimes located between the eyebrows (see Mallinson 2007: 214 n. 285; Birch 2019: 967 n. 57).

### 3.21

**Translation:** And he should exhale very gently. This is called the Great Lock.

**Testimonia:**

*Hatharatnāvalī* 2.44cd

eva ] evam HRĀ

**Commentary:** This portion of the description of *mahābandha* has undergone various revisions in the manuscript groups. The shortest version appears in  $\alpha_1$  and  $\alpha_2$ , as well as the  $\delta$  group and the *Hatharatnāvalī*, all of which omit verses 3.21\*2 and 3.22\*1cd. We have adopted the  $\alpha$  version, as it seems that 3.21–22 were reworked in a major redaction of the whole work (for further discussion, see the introductory chapter by Mitsuyo Demoto).

### 3.21\*1

**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*)

yathāśaktvā ] yathāśakti DYŚ  
anilam ] iḍayā DYŚ  
savīāṅge ca ] vāmāṅgena DYŚ  
dakṣīṇāṅge ca ] dakṣīṇāṅgena DYŚ

**Testimonia:**

*Yuktabhavadeva* 7.192ab (attrib. HP)

yathāśaktvā ] yathāśakti YBhD  
śanaiḥ ] sudhiḥ YBhD

### 3.21\*2

**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 opening at the uvula with the tongue instead.

**Sources:**

Cf. *Vivekamārtanda* 126ab

sampīḍya rasanāgreṇa rājadantabilam mahat/

Cf. *Dattātreyayogaśāstra* 36

nāsāgre vinyased rājadantamūlam ca jihvayā/  
uttabhya cibukam vaksasy āsthāpya pavanam śanaiḥ//

**Testimonia:**

*Yogacintāmani* f. 73r (attrib. Īśvara), *Yuktabhavadeva* 7.192cd (attrib. HP)

visarjayet ] vivarjayet YCM  
rājadantabilam ] rājadantadvayam YCM YBhD  
jihvayottambhayed YCM ] jihvayonnamayed YBhD

**Commentary:** This verse expresses an alternative to the application of the chin lock in *mahābandha* mentioned in 3.20. It is found in all groups except  $\alpha_1$  and  $\alpha_2$ , and the  $\delta$  group.

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

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

the author of the *Yogacintāmaṇi* cites and attributes to the *Hathapradīpikā*.

### 3.22

**Translation:** After practising this Great Lock, which bestows great success, on the left side of the body, the yogi should practise it on the right side of the body.

**Testimonia:**

*Hatharatnāvalī* 2.45

amum yogī mahābandham mahāsiddhipradāyakam ] ayam yogo mahābandhas sarvasiddhi-pradāyakaḥ HRĀ

### 3.22\*1

**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 (attrib. HP), *Yuktabhavadeva* 7.193 (attrib. HP)

### 3.23

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

**Sources:**

*Amaraugha* 25

**Testimonia:**

*Hatharatnāvalī* 2.46, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadeva* 7.94 (attrib. HP)  
ca HRĀ ] tu YCM, hi YBhD  
ūrdhvamgativibodhakah YBhD ] ūrdhvagativibodhakah HRĀ, ūrdhvamgamanarodhakah  
YCM

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

Trivenī and Kedāra are pilgrimage sites, the former at Prayāga where the Gaṅgā, Yamunā and subtle Sarasvatī meet, the latter in the Himālaya, near the source of

the Gaṅgā. The bodily *triveṇī* 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 Triveṇī, understands Kedāra to be between the eyebrows. In the *Khecarīvidyā* 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.

### 3.24

**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

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

Cf. *Śivasamhitā* 4.47

mahāmudrāmahābandhau niṣphalau vedhavarjitaḥ/  
tasmād yogī prayatnena karoti tritayām kramāt//

Cf. *Amṛtasiddhi* 13.3

guṇarūpavatī nārī niṣphalā puruṣām vinā/  
mahāmudrāmahābandhau vinā vedhena niṣphalau//

**Testimonia:**

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

**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).

### 3.25 heading

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

### 3.25

**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:**

Cf. *Amaraugha* 27

punar āspālayet katyām susthiram kanṭhamudrayā/  
 vāyūnām gatim ārudhya kṛtvā pūrakakumbhakau//  
 c ārudhya ] āvṛtya, āśritya v.l.

Cf. *Śivasamhitā* 4.43

mahābandhasthito yogī kukṣim āpurya vāyunā/  
 sphicau samtāpayed dhīmān vedho 'yam kīrtito mayā//

**Testimonia:**

*Hatharatnāvalī* 2.48, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadeva* 7.198 (attrib. HP)

mahābandha HRĀ YBhD ] mahābandhe YCM  
 ekadhiḥ HRĀ ] ekadhā YCM YBhD  
 āvṛtya YCM YBhD ] ākṛṣya HRĀ

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

### 3.26

**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, *Dattātreyayogaśāstra* 136ab

samahastayugo A ] mahābandhasthito DYŚ  
 sphicau samtādayec chanaiḥ DYŚ ] samapādayugas tathā A  
 samākramya Av.I ] samākṛṣya A

**Testimonia:**

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

sama HRĀ YCM ] nyasta YBhD  
 puṭadvayam YCM ] jaṅghādvayam YBhD  
 samākramya YCM ] samākṛṣya YBhD  
 satvaram YBhD ] madhyagaḥ YCM

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

### 3.27

**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

sambandho ] sambandham A, sambandhāj Av.l, sambandhā Av.l  
jāyate cāmr̥tāya ] jāniyād amṛtāya A

**Testimonia:**

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

sambandho YBhD ] sandhānam YCM  
cāmr̥tāya vai ] cāmr̥tāyate YCM, cāmr̥tāya ca YBhD  
samutpannā YCMv.l YBhD ] samutpannām YCM  
mr̥yubhayam kutaḥ YCM ] vāyum virecayet YBhD

**Commentary:** The  $\alpha$  and  $\gamma$  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  $\zeta_2$ , *Yuktabhavadeva* 7.200 and *Jyotsnā* 3.28, makes better sense but its meaning is not as clear as the formulation in the source text (i.e. *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  $\zeta_3$ ,  $\eta_1$ ,  $\eta_2$  and the *Yuktabhavadeva*, the final verse quarter has been rewritten to say that the yogi then exhales the breath (*tato vāyum virecayet*). This implies that *mṛtāvasthā* is a breath retention (*kumbhaka*), which is apparent in Brahmānanda’s explanation:

mṛtasya prāṇavyuktasyāvasthā mṛtāvasthā samutpannā bhavati, idāpiñ-  
galayoḥ prāṇasañcārābhāvāt/ tatas tadanantaram vāyum virecayen  
nāsikāputābhyaṁ śanais tyajet/

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.

### 3.28

**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:**

Cf. *Hṛ̥ṣharatnāvalī* 2.51cd

ayam eva mahāvedhah siddhido 'bhyāsato bhavet//

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

abhyāsān YCM ] abhyasto YBhD

**Commentary:** In the third verse quarter, the reading *vedhaghnaḥ* ('cures wounds'?) found in α and the other groups, with the exception of δ (*vegaghnaḥ*), is odd as it does not seem related to the other two symptoms of old age (i.e. wrinkles and grey hair) that this *mudrā* can cure. Adopting Brahmānanda's otherwise unattested reading, we have understood *vegaghnaḥ* to be a mistake for *vepaghnāḥ*, 'cures trembling', which occurs in some manuscripts in the δ<sub>ω</sub> (J<sub>1</sub>, J<sub>3</sub>, N<sub>16</sub>, N<sub>18</sub>) and π (N<sub>12</sub> contaminated) and ζ (J<sub>14</sub> contaminated) groups, as well as the *Yoga-cintāmaṇi*, *Yuktabhavadeva*, and *Jyotsnā*.

### 3.29

**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

**Testimonia:**

*Hatharatnāvalī* 2.52, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadeva* 7.204 (attrib. HP)

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

### 3.30

**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

caitad Av.l. ] caiva A  
saṁbhāra ] sañcaya A

**Testimonia:**

*Hatharatnāvalī* 2.49, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadeva* 7.205 (attrib. HP)

saṁbhāra YCM YBhD ] saṅghāta HRĀ  
caitat HRĀ ] caiva YCM YBhD  
saṁbhāvi ] sandhāyi HRĀ YCM YBhD

### 3.31

**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 they should avoid frequenting fire, women and roads.

**Sources:**

*Amaraugha* 33

ādiśet ] ācaret A

**Testimonia:**

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

sādhane YCM ] sādhanam YBhD

ādiśet ] ācaret YBhD

### 3.32 heading

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

#### 3.32

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

**Testimonia:**

*Hatharatnāvalī* 2.141 (attrib. HP), *Yogacintāmaṇi* f. 74r (attrib. HP), *Hathatattvakau-mudī* 14.18 (attrib. HP)

kalām kramena pravardhayet ] kalām krameṇa vardhayet HRĀ, jihvāṁ samvardhayet YCM, krameṇa jihvāṁ pravardhayet HTK

sā yāvad bhrūmadhyam spr̄ṣati HTK ] yāvad iyam bhrūmadhye spr̄ṣati HRĀ, sā yāti yāvad bhrūmadhyam spr̄ṣati hi HRĀ v.l., yāvad iyam bhrūmadhyam spr̄ṣati YCM  
tadā khecarīsiddhiḥ YCM HTK ] tadānīm khecarīsiddhiḥ HRĀ

**Commentary:**

Various versions of this verse have been transmitted in *upagīti* (γ, δ), *gīti* (ε), *āryā* (η<sub>2</sub>) and *anuṣṭubh* (π<sub>ω</sub>) metres. We have adopted a version close to α<sub>2</sub>, which has a slight metrical fault:

chedanacālanaṁ dohaiḥ kalā kramaṇa pravardhayet tāvat/  
sā yāvad bhrūmadhyam visati tadānī khecarīsiddhiḥ//

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

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

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

**Metre:** Āryā

### 3.32\*1

**Translation:**

He should take a very sharp, well-oiled and clean blade resembling a leaf of the *Snūhī* plant and then cut away a hair’s breadth [of the frenum] with it.

**Sources:**

*Khecarīvidyā* 1.46

samucchidet ] samucchinet KhV

**Testimonia:**

*Hatharatnāvalī* 2.136

samādāya tatas tena ] samanāyām tu jihvāyām HRĀ

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

### 3.32\*2

**Translation:** After cutting, he should rub [the cut] with a powder of rock-salt and *pāthyā*. After seven days he should again cut away a hair’s breadth.

**Sources:**

*Khecarīvidyā* 1.47

### 3.32\*3

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

**Sources:**

*Khecarīvidyā* 1.48

**3.32\*4**

**Translation:** Then, knowing the rules of time and limit, the yogi should gradually pull upwards the tip of the tongue having wrapped it in cloth.

**Sources:**

*Khecarīvidyā* 1.49

**3.32\*5**

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

**Sources:**

*Yogabīja* 92

**3.32\*6**

**Translation:** Then, in six months, after repeated drawing out [of the tongue], my dear, it increases [in length to reach upwards] between the eyebrows, obliquely to the ears,

**Sources:**

*Khecarīvidyā* 1.50

punah ] nitya KhV  
vardheta ] sābh�eti KhV

**3.32\*7**

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

**Sources:**

*Khecarīvidyā* 1.51ab + 1.52ab

adhaśtāc ] adhaś ca KhV

**Metre:** Anuṣṭubh (c: bha-vipulā)

**3.32\*8**

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

**Sources:**

ab: cf. *Khecarīvidyā* 1.51cd; cd: *Khecarīvidyā* 1.53ab

samvatsarānām tu ṭṛtiyād ] samvatsarānām tu ṭṛtiyād KhV  
tiṣṭhet paramavandite ] tiṣṭhaty amaravandite KhV

### 3.32\*9

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

**Sources:**

*Khecarīvidyā* 1.45

svatālumūlam samghṛṣya ] tālumūlam samutkṛṣya KhV

**Metre:** Anuṣṭubh (a: ma-vipulā)

### 3.32\*10

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

**Sources:**

ab: *Khecarīvidyā* 1.56cd

cd: cf. *Khecarīvidyā* 1.33cd

mastakākhyā mahācaṇḍā śikhivahnikavajrabhṛt//

**Metre:** Anuṣṭubh (c: ra-vipulā)

### 3.32\*11

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

**Sources:**

Cf. *Khecarīvidyā* 1.34

pūrvabijayutā vidyā vyākhyātā hy atidurlabhā/  
śaḍāṅgavidyāṁ vakṣyāmi tayā ṣaṭsvarabhinnayā//

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

**Metre:** Anuṣṭubh (c: ma-vipulā)

### 3.32\*12

**Translation:** The mind which moves in the inert and eternally blessed void is the Khecarī [mind], the bringer of union with Śivahood [and] the remover of the

suffering of existence.

**Metre:** Rathoddhatā

### 3.32\*13

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

**Sources:**

*Khecarīvidyā* 1.54

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

### 3.32\*14

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

**Sources:**

*Khecarīvidyā* 1.55ab + 1.57ab

kāryo 'bhyāso na yugapat priye ] kāryam abhyāsam̄ varavarṇini KhV  
viśet dhruvam ] pravīśyati KhV

### 3.32\*15

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

**Metre:** Śārdūlavikrīdita

### 3.32\*16

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

**Sources:**

*Amaraughaśāsana* 3.1–2

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

**Metre:** Sragdharā

### 3.32\*17

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

### 3.32\*18

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

**Sources:**

**Testimonia:**

**Commentary:**

### 3.32\*19

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

### 3.33

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

**Sources:**

*Vivekamārtanya* 47

**Testimonia:**

*Hatharatnāvalī* 2.138 (attrib. Dattātreya), *Yogacintāmaṇi* f. 75r (attrib. *Skandapurāṇa*),  
*Yuktabhavadeva* 7.207 (attrib. HP)

### 3.34

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

**Sources:**

*Śivasamhitā* 3.91

kalāṁ parāñmukhīṁ kṛtvā ] rasanāṁ ūrdhvagāṁ kṛtvā ŠS

Cf. *Jñānasāra* 2.6

rasanāṁ ūrdhvagāṁ kṛtvā kṣaṇārdham yadi tiṣṭhati/  
kṣaṇena mucyate yogī vyādhibhis tu jarādibhiḥ//  
kṣaṇārdham em. ] kṣaṇādhvam̄ codex.

**Testimonia:**

*Yuktabhavadeva* 7.209 (attrib. HP)

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

kalāṁ parāñmukhīṁ kṛtvā tripathe parivartayet/  
sā bhavet khecarī mudrā vyomacakram̄ tad ucyate//  
rasanāṁ ūrdhvagāṁ kṛtvā kṣaṇārdham yadi tiṣṭhati/  
viṣayair mucyate yogī vyādhibhimṛtyujarādibhiḥ//

**Commentary:** Although 3.34 is absent in  $\alpha_1$ , it is in  $\alpha_2$  and  $\alpha_3$ , and also the  $\gamma$  and  $\eta$  groups. Other manuscripts have an additional line that gives *vyomacakram̄* as an alternative name for *khecarīmudrā* (see, for example, the verses of the *Yogacintāmaṇi* cited in the testimonia). This alternative name does not occur in any of the source texts known to have been used by Svātmārāma, but it may have been inspired by the name *nabhomudrā*, which is what the *Vivekamārtanḍa* calls *khecarīmudrā* (*Vivekamārtanḍa* 40).

### 3.34\*1–2

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

### 3.35

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

**Sources:**

*Vivekamārtanḍa* 48

tasya VMv.l. ] tandrā VM

**Testimonia:**

*Hṝtharatnāvalī* 2.139 (attrib. Dattātreya), *Yogacintāmaṇi* f. 75v (attrib. Dattātreya), *Yuktabhavadeva* 7.210 (attrib. HP)

kṣudhā ṭṛṣā HRĀ YCM ] ṭṛṣā kṣudhā YBhD

### 3.36

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

**Sources:**

*Vivekamārtanda* 49

na ca lipyati ] lipyate na ca VM  
ca kālena ] sa kālena VM

**Testimonia:**

*Hatharatnāvalī* 2.140 (attrib. Dattātreya), *Yogacintāmaṇi* f. 75v (attrib. *Skandapurāṇa*), *Yuktabhavadeva* 7.211 (attrib. HP)

na ca lipyati ] lipyate na ca HRĀ, na ca lipyeta YCM, lipyate na sa YBhD  
ca kālena HRĀ ] sa kālena YCM YBhD  
yo mudrāṁ vetti khecarīm HRĀ YCM ] yasya mudrāsti khecarī YBhD

**Commentary:** The unusual passive form *lipyati*, which is found in  $\alpha_2$  and has been adopted, is widely attested in epic Sanskrit.

### 3.37

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

**Sources:**

*Vivekamārtanda* 50

tenaisā ] tenaiva VM, tene Yam VMv.l.  
nāma mudrā VM ] mudrā sarva VMv.l.

**Testimonia:**

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

gatā YCM ] yataḥ YBhD  
tenaisā YCM ] tene Yam YBhD  
nāma mudrā YCM ] mudrā sarva YBhD  
namaskṛtā YBhD ] niṣevitā YCM

### 3.38

**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:**

*Vivekamārtanda* 51

tasya na VMv.l. ] na tasya VM

kāminyāśleśitasya VMv.l. ] kāminyāliṅgitasya VM

**Testimonia:**

*Yogacintāmani* f. 74v (attrib. HP), *Yuktabhavadeva* 7.213 (attrib. HP)

tasya na ] na tasya YCM YBhD

kāminyāśleśitasya ] kāminyāliṅgitasya YCM YBhD

**3.39**

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

**Sources:**

*Vivekamārtanda* 53

samprāpto yonimanḍalam ] samprāptaś ca hutāśanam VM

vrajaty VMv.l. ] gacchaty VM

hataḥ VM ] tanam VMv.l., hṛtas VMv.l., kṛte VMv.l., kṛtaḥ VMv.l., tadā VMv.l., gataḥ VMv.l.

nibaddho VM ] niruddho VMv.l.

Cf. *Śivasamhitā* 4.82

svakāṁ bindum ca sambodhya lingacālanam ācaret/

daivāc calati ced ūrdhvam nibaddho yonimudrayā//

**Testimonia:**

*Yogacintāmani* f. 74v (attrib. HP), *Yuktabhavadeva* 7.278 (attrib. HP)

samprāpto yonimanḍalam ] samprāptaś ca hutāśanam YCM, samprāpte 'pi hutāśanam YBhD

hataḥ śaktyā ] hi tacchaktyā YCM, haṭhah śaktyā YBhD

nibaddho YBhD ] niruddho YCM

**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  $\delta_2$  (and the *Yogacintāmani*), appears to be an attempt to render more clearly the meaning ‘by the power of *khecarī*’. Such an interpretation suggests that *yonimudrā* blocks *bindu*’s downward course and *khecarī* causes it to go upwards forcefully.

The oldest manuscript of the *Vivekamārtanda* (ms. no. 4110) has *hataḥ śaktyā*, which is attested by three *Hathapradīpikā* manuscripts on lower branches of the stemma (i.e. B<sub>a</sub>, C<sub>2</sub> and P<sub>4</sub>). 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 *haṭhaṭ*) may derive from *hṛtaḥ*, which is attested by manuscripts of the *Jyotsnā*. The reading *hṛtaḥ śaktyā* renders the verse as saying that semen goes up, carried by Kunḍalinī.

In *Jyotsnā* 3.43, Brahmānanda explains *yonimudrā* as essentially the contraction of the penis (*yonimudrayā meḍhrākuñcanarūpayā*). He may have had in mind the practice of contracting and drawing the urethra upwards, which is described below in the section on *vajrolimudrā* (*Haṭhapradīpikā* 3.82). The author of the *Yogaprakāśikā* (5.66) states that *yonimudrā* is well known in treatises on mantra (*yonimudrayeti mantraśāstraprasiddhayety arthah/ prasidhyayety ed.*). This is consistent with the *Śivasamhitā*'s discussion of *yonimudrā* (4.2, 5.12), where it is described as activating the perineum (*yoni*) by contracting it in order to bring about success in mantra repetition. Later compendiums on yoga reiterate the role of *yonimudrā* in mantra practice (e.g., the *Yogacintāmaṇi* f. 65r, citing the *Pārameśvaratantra*, and *Hathatattvakaumudī* 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 Kunḍalinī and involves sitting in *siddhāsana*, blocking the ears, eyes, nose and mouth with the thumbs, index, middle and ring fingers respectively, uniting *prāṇa* and *apāṇa*, meditating on the six *cakras*, and repeating the mantra *hum hamṣa*.

### 3.39\*1

#### **Translation:**

**Commentary:** Manuscripts of the main groups, including  $\alpha$ ,  $\gamma$  and  $\epsilon$ , contain an additional line after 3.39 that is largely incoherent, aside from indicating that the tongue is in the cavity of the skull and that there is a *mudrā* for uniting the *kalās* (*kapālakuhare jihvā kalāsandhānamudrayā*). This line likely derives from a marginal note, the first half of which was probably explaining *ūrdhvajihvāḥ* in the next verse. The compound *kalāsamdhānamudrayā* 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/  
brahmaṇandhra-gatā nityāṁ tasya siddhir na dūrataḥ//  
nityāṁ em. ] nityāṁ codex • siddhir em. ] siddhi codex

**3.40**

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

**Sources:**

Vivekamārtanda 125

sthito bhūtvā VM ] tato bhūtvā VMv.l., sthiram̄ kṛtvā VMv.l., sthiram̄ kṛtvā VMv.l.

**Testimonia:**

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

sthito bhūtvā ] sthīro bhutvā YCM, sa medhāvī YBhD

**3.41**

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

**Sources:**

Vivekamārtanda 130

sarpati VMv.l. ] pīdayet VM, pīdayate VMv.l., bādhyate VMv.l.

**Testimonia:**

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

tasya na YBhD ] tam̄ na ca YCM

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

**3.42**

**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 [nectar from] digits of the moon.

**Sources:**

Vivekamārtanda 131

vartim̄ ca VM] vartīva VMv.l., vartti ca VMv.l.

**Testimonia:**

Yogacintāmaṇi f. 74v (attrib. HP)

tailavartim̄ ] tailavarti YCM

tathā ] nityam̄ YCM

**3.43**

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

**Testimonia:**

*Hatharatnāvalī* 2.158, *Yogacintāmanī* f. 74v (attrib. HP)

itare kulaghātakāḥ ] anye tu kulaghātakāḥ HRĀ, netarāṇi kulaghātakāṇi YCM

**3.44**

**Translation:** By the word ‘cow’ is meant the tongue, for its insertion into the palate is the eating of cow’s flesh, which destroys great sin.

**Testimonia:**

*Hatharatnāvalī* 2.157, *Yogacintāmanī* ff. 74v–75r (attrib. HP)

**3.45**

**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:**

*Hatharatnāvalī* 2.159, *Yogacintāmanī* f. 75r (attrib. HP)

vahninotpāditah YCM ] vahninotthāpitā HRĀ

**3.46**

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

**Sources:**

*Vivekamārtanda* 118

padmapattra ] patrapadma VM  
 niyamya VM ] nidhāya VMv.l, vidhāya VMv.l.  
 cintayet VM ] cālayet VMv.l.  
 utkallolakalājalam VM ] utkallolakalākalam VMv.l, utkallolajalākulam VMv.l, utkallo-  
 lajalāmr̥tam VMv.l, tat kallolakalājalam VMv.l, tat kallolajalākulam VMv.l.  
 ca vimalam VM ] suvimalam VMv.l.  
 dhārāmr̥tam ] jivākulam VMv.l, jihvākulam VMv.l, dhārājalam VMv.l.  
 vapur VMv.l ] tanur VM

**Testimonia:**

Cf. *Hatharatnāvalī* 2.150

utkallolakalāmr̥tam ca vimalam dhārāmr̥tam yaḥ pibet/  
 nirdoṣaḥ sa mr̥nālakomalaṭanur yogī ciram jīvati//

*Yogacintāmani* f. 75r (attrib. HP), *Yuktabhavadeva* 7.217 (attrib. Gorakṣanātha), *Hathatattvakau-mudi* 14.24 (attrib. HP)

mūrdhnah̄ YCM YBhD ] ürdhvam̄ HTK, mūrdhvam̄ HTK v.l.  
 padmapattra YCM ] patrapadma YBhD HTK  
 vivare YCM YBhD ] kuhare HTK  
 cintayet YBhD ] cintayan YCM YBhDv.l.HTK  
 utkallola HTK ] tatkallola YCM YBhD  
 ca vimalaṇ YCM ] suvimalaṇ YBhD HTK  
 dhārāmṛtaṇ YBhD HTK ] jihvākulāṇ YCM  
 vapur HTK ] tanur YCM YBhD  
 cirāṇ YCM HTK ] paraṇ YBhD

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

**Metre:** Śārdūlavikrīḍita

### 3.47

**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], he stops ageing, can recite treatises and scriptures, attains immortality together with the eightfold powers, and attracts Siddha women.

**Sources:**

*Vivekamārtanda* 128

rasasyandinī VM ] rasaspandanī VM v.l., rasāsvādinī VM v.l.  
 jarāntakaranaṇ VM v.l. ] jaropaśamanāṇ VM, jarāpaharaṇāṇ VM v.l.  
 odiraṇāṇ VM ] odgiraṇāṇ VM v.l., occāraṇāṇ VM v.l.  
 gunavat ] gunitāṇ VM

**Testimonia:**

*Yogacintāmani* f. 75r (attrib. HP), *Yuktabhavadeva* 7.218 (attrib. Gorakṣanātha), *Hathatattvakau-mudi* 14.25 (attrib. HP)

aniśam̄ YCM YBhD ] anilaṇ HTK  
 kaṭukāthā ] kaṭukāmla YCM YBhD HTK  
 sadṛśā ] sadṛśam̄ YCM, sadṛśi YBhD, sadṛśām̄ HTK  
 tulyāthavā YBhD ] tulyam̄ yadā YCM, tulyā tathā HTK  
 jarāntakaranaṇ YCM HTK ] jarāmbutaraṇāṇ YBhD  
 odgiraṇāṇ YBhD HTK ] oddhāraṇāṇ YCM

amaratvam YBhD HTK ] iha siddhir YCM  
guṇavat HTK ] gunitā YCM, gunitam YBhD

**Metre:** Śārdūlavikridita

### 3.48

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

**Sources:**

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

eka[m] sr̥ṣṭimayaṁ bijaṁ ek[ā] mudrā tu khecarī/  
dvāv etaū jñāyate yena so pi śāntapade sthitam//

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

ekam sr̥ṣṭimayaṁ bijam ekā mudrā ca khecarī/  
dvāv ekaṁ yo vijānāti sa vai pūjyah kulāgame//

**Testimonia:**

*Hṛ̥θaratanāvalī* 4.28, *Yogacintāmaṇi* f. 75r (attrib. HP), *Yuktabhavadeva* 7.219 (attrib. Gorakṣanātha)

### 3.48\*1

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

**Metre:** Mandākrāntā

### 3.49 heading

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

### 3.49

**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:**

*Vivekamārtanda* 42

iṣyate ] ucyate VM

**Testimonia:**

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

iṣyate ] ucyate HRĀ YCM

### 3.50

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

**Sources:**

*Gorakṣaśataka* 53

adhogatim GŚ ] adhogatam GŚ v.l.  
 ākuñcanena tam GŚ ] ākuñcane ca tat GŚ v.l.  
 mūlabandham hi yoginah ] mūlabandham tu yoginah GŚ, mūlabandho yam ucyate  
 GŚ v.l.

**Testimonia:**

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

adhogatim HRĀ ] adhogatam YCM  
 vai ürdhvagam HRĀ ] ca tad ürdhvam YCM  
 balāt HRĀ ] haṭhāt YCM  
 hi HRĀ ] tu YCM

### 3.51

**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

vāyum DYŚ v.l. ] yonim (em.)

Cf. *Śāringadharapaddhati* 4416

**Testimonia:**

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

tu YCM, YB ] ca HRĀ

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

In the context of the root lock, *vāyum ākuñcayet* can be understood as an instruction to contract *apānavāyu*, which is mentioned in the previous verse (3.50a). 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 (*athordhvamadhyasthirabandhanābhyaṁ ākuñcanād ürdhvam apānavāyoḥ*) and *Yuktabhavadeva* 7.297 (*ādhārakamale sup-tām cālayet kuṇḍalīm dṛḍhām/ apānavāyum ākṛṣya 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’ (*gudasyā-kuñcanenākarṣayet*). In the same vein, Bhavadevamiśra glosses ‘pulling *apāna*’ (*apānākarṣaṇam*) as ‘contracting the anus’ (*gudākuñcanam*), when commenting on ‘having pulled *apānavāyu* and forcefully contracted it ...’ (*apānavāyum ākṛṣya balād ākuñcya...*) in *Yuktabhavadeva* 297 and 301.

### 3.52

**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

gatvā yogasya DYŚ ] gacchato yoga DYŚv.l.  
yacchato DYŚ ] gacchato DYŚv.l., kurute DYŚv.l., gachate DYŚv.l.

**Testimonia:**

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

gatvā yogasya saṃsiddhiṁ YCM ] gatau tāda yogasiddhiṁ HRĀ  
yacchato nātra ] gacchato nātra YCM, prāpnōty eva na HRĀ

**Commentary:** Since the term *nāda* usually means ‘internal sound’ in Hatha 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 *Tantrikābhidhānakosā* 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)

### 3.53

**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:**

*Vivekamārtanya* 41

**Testimonia:**

*Hatharatnāvalī* 2.62

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

### 3.54

**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

manḍalam GŚ (em. from HP) ] manḍale GŚ v.l.  
tadānalaśikhā ] tato 'nalaśikhā GŚ

**Testimonia:**

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

samprāpte YCM ] prayāte HRĀ  
manḍalam ] manḍale HRĀ YCM  
tadānalaśikhā dirghā ] tathānalaśikhādīptir HRĀ, tathānalaśikhā dirghā YCM  
vardhate vāyunāhatā YCM ] vāyunā preritā yathā HRĀ

### 3.55

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

**Sources:**

*Gorakṣaśataka* 55

pradiptas tu ] pradiptena GŚ  
dehajas GŚ ] dehagas GŚ v.l.  
tadā ] tathā GŚ

**Testimonia:**

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

tato yātau YCM ] yātāyātau HRĀ  
prāṇam uṣṇasvarūpakam ] mūlarūpasvarūpkau HRĀ, prāṇam uktasvarūpkau YCM  
tenātyanta YCM ] tenābhyaṭaḥ HRĀ  
tadā ] tathā HRĀ YCM

**Commentary:** The second verse quarter has been rewritten in  $\alpha_1$  and  $\alpha_2$  as *prānamūlasvarūpakam*, which is similar to  $\eta_1$  (*prānamūlasvarūpkau*) and the *Hatharatnāvalī* (*mūlarūpasvarūpkau*). It is likely that *mūla* arose as a misreading of *uṣṇa*. References to *prāṇa* being hot by nature (and *apāna* being cold) occur in other works, such as the *Mokṣopāya* (6.85.111–112) and *Hathatattvakaumudī* (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)

### 3.56

**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

**Testimonia:**

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

saṁaptā ] satatam YCM  
 saṁprabudhyate ] saṁprabodhyate YCM  
 dañḍāhatā HRĀ ] dañḍāhata YCM  
 niśvasya HRĀ v.l. ] niścitam HRĀ YCM  
 vrajet YCM ] iyāt HRĀ

### 3.57

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

**Sources:**

*Gorakṣaśataka* 57

bilaṁ ] bile GŚ, bila GŚ v.l., bilam GŚ v.l.  
 praviṣṭeva ] praviṣṭe ca tato GŚ, praveśato yatra GŚ v.l.

**Testimonia:**

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

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

### 3.58 heading

**Translation:** Now the Uddiyāṇa lock:

### 3.58

**Translation:** Yogis say that this [lock] is called Uddiyāṇa because the breath flies up (*uddiyate*) into Suṣumnā when bound by it.

**Sources:**

*Gorakṣaśataka* 58c–59b

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

**Testimonia:**

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

### 3.59

**Translation:** Because the great bird tirelessly flies up (*udyāṇam kurute*), [this

lock] is [called] ‘flying up’ (*uddiyāṇam*). In it, the [root] lock is applied.

**Sources:**

*Vivekamārtanda* 43

aviśrāntam (em.) ] aviśrānta GŚv.l., aviśrānto GŚv.l.

**Testimonia:**

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

udyāṇam ] uḍḍinam HRĀ YCM

tatra bandho vidhiyate ] tatra bandho 'bhidhiyate HRĀ, mūlabandho 'bhidhiyate YCM

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

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

### 3.60

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

**Sources:**

*Vivekamārtanda* 44, *Śivasamhitā* 4.73

paścimam ŠŚ ] paścime VM

ca VM ] tu ŠŚ

uḍḍiyāṇo hy asau ] uḍḍiyāno hy asau VM, udyānākhyo 'tra ŠŚ

**Testimonia:**

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

tānam ] tānam HRĀ YCM

ca kārayet ] ca dhārayet HRĀ, samācaret YCM

uḍḍiyāṇo ] uḍḍiyāno HRĀ YCM

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

### 3.61

**Translation:** Uḍḍiyāṇa is easy, but it is always taught by a guru. Even an old person becomes young if they practise it tirelessly.

**Sources:**

*Dattātreyayogaśāstra* 141c–142b

guruṇā DYŚ ] guṇaughāt DYŚ v.l.

**Testimonia:**

*Yogacintāmaṇi* f. 76v (attrib. *Yogabīja*)

sadā ] yathā YCM

abhyased astatandras ] abhyaset tad atandras YCM

taruṇo bhavet ] taruṇāyate YCM

Cf. *Hṝtharatnāvalī* 2.56

guruṇā sahajam proktam vrddho 'pi taruṇo bhavet/  
bāhyodyāṇam ca kurute bāhyālaṅkāravardhanam//

**Commentary:**

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

**Metre:** Anuṣṭubh (a: na-vipulā)

### 3.62

**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

adhaś cāpi DYŚ v.l. ] ataḥ paścāt DYŚ

tāṇam ] tāṇam DYŚ

abhyasan ] abhyasen DYŚ

Cf. *Śivasamhitā* 4.72

nābhher ūrdhvam adhaś cāpi tāṇam paścimam ācaret/  
udyānabandha eṣaḥ syāt sarvaduhkhaughanāśanaḥ//

**Testimonia:**

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

adhaś cāpi ] adho vāpi HRĀ YCM

tāṇam ] tāṇam HRĀ YCM

abhyasan ] abhyasen HRĀ YCM

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

nābhher ūrdhvam adhaś cāpi tāṇam nirbharam ācaret/

uḍḍiyāno hy ayam bandhaḥ sarvaduhkhaughanāśanah//

### 3.63

**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:**

*Gorakṣāsataka* 59c–60b

pādau GŚv.l. ] jānū (em.), jānu GŚv.l., prādau GŚv.l.

**Testimonia:**

*Yogacintāmaṇi* f. 76v (attrib. HP)

kandam tatra ] udaram tat YCM

**Commentary:** In the *Haṭhapradipikā* 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 *Gorakṣāsataka*, 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 *Yuktabhavadeva* (7.224), Bhavadevamiśra 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.

*Yuktabhavadeva* 7.224 (commenting on *uddiyāṇabandha*)

dṛḍham āsanam baddhvā gulphadeśasamīpe karābhyaṁ pādau datvā  
nābhisamīpastham kandam pīdayann udare paścimatānam tathā kuryād  
yathā vāyuh kuksisandhim na gacchaty evam uḍḍiyāṇabandho jarāmr-  
tyuvināśanah sampadyate//

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 fingerbreadths above the anus (*Jyotsnā* 3.113).

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

*Haṭhasaṅketacandrikā* f. 36r

tathā coktam haṭhapradipikāyām/  
sati vajrāsane pādau karābhyaṁ dharayed dṛḍham/

gulphadeśasamīpe ca kandaṁ tatra nipīdayet// ...  
 siddhāsane sthityā hastābhyaṁ pādau gulphapradeśasamīpe dr̥ḍham  
 dhṛtvā tunde nālotthāna[m] sādhu vidhāya samāhitamanasā sudṛḍhamūla-  
 bandhajālandharabandhavatābhyaśinā sādhakena recakādau kumb-  
 hakānte udare paścimatāne kriyamāṇe nitarāṁ tadā tatra nābhikan-  
 danipīḍane paścimatānena sati nābhikandotthānāḍaya urdhvamukhā  
 vikasitā viralā vimalā asamhatā vāyugrahasamarthā bhavanti tadā sakumb-  
 hitaḥ prāṇavāyuḥ śanaiḥ[//]

### 3.64

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

**Sources:**

*Gorakṣaśataka* 60c–61b

tāṇam ] tāṇam GS

**Testimonia:**

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

paścimam YCM ] paścime HSC

tāṇam ] tāṇam YCM HSC

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

tundasamḍhim ] tundasiddhim YCM, kandasamḍhi[m] HSC

**Commentary:** In 3.64b, the reading *gale* ('in the throat') is very well attested by manuscripts of the source text, the *Gorakṣaśataka*, and the *Hathapradīpikā* (including all three α witnesses). Its meaning is not entirely clear to us as the 'backward stretch' (*paścimam tāṇam*) usually occurs above and below the navel when the *uddiyāṇa* lock is applied, as stated above in verse 3.60. We have not seen the neck mentioned in this regard in any other premodern work, and the absence of *ca* suggests that *gale* may be a corruption. The alternative reading *cibukam hr̥di* in manuscripts of the *Hathapradīpikā* on lower branches of the stemma and in the testimonia is a reference to *jālandharabandha* and appears to be a patch.

It is possible that the practice of *uddiyāṇa* might affect the throat, as reported by Dr M. M. Gore (2005: 144). Drawing on x-ray experiments on *uddiyāṇabandha* conducted at the Kaivalyadhama Yoga Institute, the article mentions a sub-atmospheric (negative) pressure in visceral cavities, such as the oesophagus and stomach, as a physiological effect of applying *uddiyāṇa*.

**Metre:** Anuṣṭubh (a: na-vipulā)

### 3.65

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

**Testimonia:**

*Yogacintāmaṇi* f. 76v (attrib. HP)

uttamo ] hy uttamo YCM  
 uḍḍiyāṇakah ] uḍḍiyānakah YCM  
 uḍḍiyāṇe ] uḍḍiyāne YCM  
 muktiḥ svābhāviki ] mūlah svābhāviko YCM

### 3.66 heading

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

### 3.66

**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:**

*Dattātreayayogaśāstra* 138

sthāpayec cibukam dṛḍham DYŚ ] sthāpayed dṛḍhayā dhiyā DYŚ v.l., sthāpayed dṛḍham icchayā DYŚ v.l.  
 bandho jālandharākhyo 'yam ] jālandharo bandha esa DYŚ

**Testimonia:**

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

cibukam dṛḍham HRĀ ] dṛḍham icchayā YCM  
 amṛtāvyayakārakah YCM ] jarāmṛtyuvināśakah HRĀ

**Commentary:** Manuscripts of the α, δ, η and π groups have *sthāpayed dṛḍham 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 *Dattātreayayogaśāstra*. This reading seems secondary because, in a subsequent verse (3.68), contracting the throat is the main feature of *jālandharabandha*, so it seems contradictory to say that it may be done 'as one likes' in 3.66b.

**Metre:** Anuṣṭubh (a: na-vipulā)

### 3.67

**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:**

*Vivekamārtanda* 45

**Testimonia:**

*Hatharatnāvalī* 2.66ef–2.67ab, *Yogacintāmaṇi* f. 77r (attrib. HP), *Yuktabhavadeva* 7.230 (attrib. *Śivayoga*)

badhnāti hi HRĀ YBhD ] badhnātiha YCM  
 adhogāminabhojalam YCM ] nādho yāti nabhojalam HRĀ YBhD  
 bandhaḥ HRĀ YBhD ] proktah YCM  
 kanṭhaduḥkhaughanāśanah YBhD ] kanṭhasaṅkocane kṛte HRĀ, kanṭhe duḥkhaugh-anāśanah YCM

**3.68**

**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:**

*Vivekamārtanda* 46

pradhāvati VM ] prakupyati VMv.l.

**Testimonia:**

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

pradhāvati ] prakupyati YCM YBhD

**3.69**

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

**Sources:**

*Jñānasāra* 2.4

samkocanenaiva ] saṅkocanam kṛtvā JS  
 dṛḍham ] dhruvam JS  
 jñeyam ] bhadre JS

**Testimonia:**

*Yogacintāmaṇi* f. 77v (attrib. HP)

Cf. *Haṭhayogasamhitā* p. 23

kanṭhasaṅkocanam kṛtvā cibukam hrdaye nyaset/  
 jālandhare kṛte bandhe ṣoḍaśādhārabandhanam//

**Commentary:** The import of the second line of this verse is obscure to us. In *Jyotsnā* 3.73, Brahmānanda says that the middle cakra (*madhyacakra*) is *viśuddha*

cakra. The main reason for this appears to be that this cakra is located in the throat and the *jālandhara* lock is a contraction of the throat. However, he also seems to connect the *viśuddha* cakra to the sixteen supports (*śoḍaśādhāra*) at the end of this verse, perhaps because this cakra has sixteen petals (as mentioned in 3.46). On the meaning of *ādhāra* in yogic contexts, see entry no. 3 in the *Tāntrikābhidhānakosha* vol. 1 2000: 191.

### 3.70

**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 Hatḥa.

**Testimonia:**

*Hatharatnāvalī* 2.68, *Yogacintāmaṇi* f. 77v (attrib. HP), *Hathatattvakaumudi* 15.24

bandhatrayam idam HRĀ YCM ] idam bandhatrayam HTK  
 mahāsiddhair nisevitam ] mahāsiddhaiś ca sevitam HRĀ, mahāsiddhaniṣevitam YCM,  
 marujayasyasiddhadam HTK  
 hatḥa YCM ] yoga HRĀ HTK  
 sādhanam HRĀ HTK ] sādhane YCM  
 yogino viduḥ HRĀ HTK ] yoginām iti YCM

### 3.70\*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 *uddiyāna* lock), the breath enters the channel of Brahman.

**Sources:**

*Gorakṣaśataka* 63 (see 2.46)

**Testimonia:**

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

### 3.71

**Translation:** [The yogi] should contract the place of the root and do the *uddiyāna* [lock]. He should [then] block the Iḍā and Piṅgalā [channels] and make [the breath] flow in the rear pathway.

**Testimonia:**

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

samākuñcya HRĀ ] samākrṣya YCM  
 uḍḍiyānam ] uḍḍiyānam HRĀ, YCM

paścimam̄ patham̄ HRĀ ] paścime pathi YCM

### 3.72

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

**Testimonia:**

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

sevayet YCM ] prayāti HRĀ  
pavano layam HRĀ ] pavanālayam YCM

**Commentary:** The α, π and delta groups have the reading *sevayet pavanālayam* as the second verse quarter of this verse. It renders the meaning, ‘by this method alone, one should honour the abode of the breath.’ As far as we know, the compound *pavanālaya* does not occur in other yoga texts. The similar compound (*prānālaya*) is mentioned in other yoga texts, such as the *Yogayājñavalkya* (4.52–53), but it refers to the locations in the body where *prāṇa* resides, as opposed to the other bodily winds.

### 3.73 heading

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

### 3.73

**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

**Testimonia:**

*Hatharatnāvalī* 2.74, *Yogacintāmaṇi* f. 73r (attrib. HP), *Yuktabhavadeva* 7.236 (attrib. Gorakṣanāṇi)

ūrdhvam̄ nābhīr HRĀ YBhD ] ūrdhvānābhīr YCM  
ūrdhvam̄ bhānūr HRĀ YBhD ] ūrdhvābhānūr YCM  
guruvākyena labhyate HRĀ ] sarvavyādhivināśinī YCM, guruvaktreṇa gamyate YBhD

### 3.74

**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

karaṇī ] karaṇam DYŚ  
 vināśinī ] vināśanam DYŚ  
 jatharāgnivardhanī ] jaṭharāgnir vivardhate DYŚ

**Testimonia:**

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

vardhanī ] vivardhī HRĀ, vivardhanam YCM

**3.75**

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

**Sources:**

*Dattāreyayogaśāstra* 147

sādhakasya tu ] sāṃkṛte dhruvam DYŚ

**Testimonia:**

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

sādhakasya tu ] sādhakena vai HRĀ, sāṃkrte dhruvam YCM  
 agnir deham ] deham agnir HRĀ, agnir dāham YCM  
 dahet kṣaṇat ] dahet kramāt HRĀ, karoti vai YCM

Cf. *Yuktabhavadeva* 7.238

asyām kriyamāṇāyām sādhakasya bhakṣyām bahulām sampādyam  
 anyathā pravrddho jāṭharānalo dhātum̄ dahatīti//

**Commentary:** Svātmārāma has removed the vocative from the *Dattāreyayogaśāstra*, changing *sāṃkṛte dhruvam* to *sādhakasya tu*.

**Metre:** Anuṣṭubh (c: na-vipulā)

**3.76**

**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 each day.

**Sources:**

*Dattāreyayogaśāstra* 148c–149b

adhaḥśirāś DYŚ ] adhaḥśiraś DYŚ v.l.

**Testimonia:**

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

śirāś YCM ] śiraś HRĀ  
 pādaḥ HRĀ v.l. YCM ] pādau HRĀ

Cf. *Yuktabhavadeva* 7.237

sa ca prathamadine kṣaṇamātram vidheyā dvitīyadine/ kiñcidadhikam  
kālām evam yāmaparyantam vidheyā/

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

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

### 3.77

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

**Sources:**

*Dattātreyayogaśāstra* 149c–150b

māsordhvam na DYŚ ] māsām hi na DYŚv.l., māsāc ca na DYŚv.l.  
tu ] hi DYŚ  
kālajit DYŚ ] yogavit DYŚv.l.

**Testimonia:**

*Hatharatnāvalī* 2.78, *Yogacintāmaṇi* f. 78r (attrib. Dattātreyā), *Yuktabhavadeva* 7.238 (attrib. Gorakṣanātha)

valiś ca YCM ] valitaṇi HRĀ YBhD  
māsordhvam na ] māsān na tu HRĀ, māsārdhe na YCM, māsārdhān na YBhD

Cf. *Hṝthatattvakaumudī* 14.3

ūrdhvapādo hy adhomastakah syāt kṣanam  
vāsare 'thādime 'bhyaśam vṛddhyā dhayet/  
evam abhyāsato yāmamātram sadā  
mrtyujit syāj jarājic ca ṣaṇmāsataḥ//

**Commentary:** We have adopted the reading *ṣaṇmāsordhvam* 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*, *ṣaṇmāsārdham* and *ṣaṇmāsārdhe*. The γ and δ groups have a different verb as well, *ṣaṇmāsārdhena naśyati*.

### 3.77\*1

**Translation:** The sun devours whatever nectar flows from the divine moon. As a result, the body is afflicted by old age.

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

The α group do not have 3.77\*1 and 3.77\*2 in the third chapter (but rather in the fourth) and other manuscripts omit them as well (notably the η group). For a

discussion of these verses, see the introduction (add reference??).

### 3.77\*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 countless scriptural teachings.

### 3.78 heading

**Translation:** Now *vajrolī*:

### 3.78

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

**Sources:**

*Dattātreayayogaśāstra* 152

yogoktair ] yogokta DYŚ  
 vajrolim̄ ] vajrolim̄ DYŚ  
 bhājanam ] bhājanah DYŚ, mān bhavet DYŚ v.l.

Cf. *Śivasamhitā* 4.79

svecchayā vartamāno 'pi yogoktaniyamair vinā/  
 mukto bhaved gr̄hastho 'pi vajrolyabhyāsayogatah//

**Testimonia:**

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

svastham yo vartamāno 'pi yogoktair niyamair vinā/  
 karaṇī viparītākhyā śrinivāsenā lakṣitā//

Cf. *Yogalakṣaṇāvalī* f. 31r

svecchayā vartamāno 'pi yogoktaniyamair vinā/  
 vajrolyabhyāsayogena yogī siddhim avāpnuyāt//

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

vajrolim̄ kathayiṣyāmi gopitām sarvayogibhiḥ/  
 tyaktayogoktaniyamā yayā sidhyanti yoginah//

**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:

atratyā vajrolī granthānte likhitā/ kramaprāptāpy atra tyaktā/ asād-hāraṇaprānyanuṣṭheyatvāt tasyāḥ/

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

### 3.79

**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

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

**Testimonia:**

*Yuktabhavadeva* 7.241 (attrib. Gorakṣanātha), *Haṭhayogasamhitā* p. 39

tatra HYS ] atra YBhD  
vakṣye HYS ] manye YBhD  
caikam HYS ] ekam YBhD  
ca HYS ] sva YBhD

**Commentary:** On the possible referents of *kṣīra*, see Mallinson 2024 on *Dattātreyayogaśāstra* 154. According to Brahmānanda (*Jyotsnā* 3.84), the compound *vaśavartini*, which we have translated as ‘an obedient woman,’ could be a wife (*vaśavartini svādhīnā nārī vanitā*). In 3.82, the reading *bhāryābhage* in  $\eta_1$ ,  $\eta_2$  and  $\pi_\omega$  supports Brahmānanda’s view that the woman is the yogi’s wife.

### 3.80

**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:**

*Haṭhayogasamhitā* 53 (p. 39)

puruṣo vāpi nārī vā ] puruṣo 'py athavā nārī HYS

Cf. *Hathatattvakaumudī* 16.4

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

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

### 3.81

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

**Sources:**

*Dattātreyayogaśāstra* 165

yatnataḥ ] tatas tu DYŚ

**Testimonia:**

*Hatharatnāvalī* 2.86–2.87 (attrib. HP), *Hathasaṅketacandrikā* f. 39r (attrib. HP)

yatnataḥ HRĀ ] yantritaḥ HSC

Cf. *Yuktabhavadeva* 7.248cd–249ab

rasanālena phūtkāram vāyoh sañcārakāraṇāt//  
kuryāt śanaiḥ śanair yogī yāvac chaktih prajāyate/

### 3.82

**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:**

*Dattātreyayogaśāstra* 166

nāryā bhage patadbindum ] tadbhage patitam bindum DYŚ  
svakam ] tathā DYŚ

**Testimonia:**

*Hatharatnāvalī* 2.96cd–2.97ab, *Hathayogasamhitā* p. 39

nāryā bhage ] nāryā bhagat HRĀ, nāribhage HYS  
svakam ] nijsam HRĀ HYS

Cf. *Hathasaṅketacandrikā* f. 39r

apānam ākuñcyā tato 'baleñordhvam̄ dugdham ākṛṣṭividhikrameṇā/  
samabhyasen niścalam alpam alpam bhage patadbindum athārdhvam  
āharet//

### 3.83

**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

tu rakṣayed ] ca rakṣito DYŚ  
yogavit ] tattvataḥ DYŚ  
jīvitam ] jīvanaṁ DYŚ

Cf. *Amṛtasiddhi* 3.87cd

maraṇam bindupātena jīvanaṁ bindudhāraṇāt//

**Testimonia:**

*Hathratnāvalī* 2.97cd-2.98ab, *Yuktabhavadeva* 252cd-253ab, *Hathayogasamhitā* p. 39

evam tu rakṣayed bindum ] evam samrakṣayed bindum HRĀ HYS, evam bindau sthire  
jāte YBhD  
yogavit HRĀ HYS ] sarvathā YBhD  
jīvitam HRĀ ] jīvanaṁ YBhD HYS

### 3.84

**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 (ab only), *Vivekamārtanda* 52ad (cd only)

sugandhi yogino dehaṁ ] yogino 'ṅge sugandhaḥ syāt DYŚ  
jāyate ] satatam DYŚ  
sthiro ] sthito VM

**Testimonia:**

*Hatharatnāvalī* 2.112ab, *Hathayogasamhitā* p. 39

sugandhi ] sugandhir HRĀ, sugandho HYS  
dehaṁ ] dehe HRĀ HYS  
mrtyubhayam ] kālabhayam HYS

Cf. *Haṭhatattvakaumudī* 16.10

tathā coktam granthāntare –  
calitam tu svakam bindum ūrdhvam ākuñcyā rakṣayet/  
sugandho yoginām dehe jāyate bindudhāraṇād// iti//

**Commentary:** The omission of 3.84ab in the  $\eta$  group and  $\delta_3$  is likely to be the result of haplography (*bindudhāraṇāt* is repeated).

The readings *mrtyubhayam* ( $\alpha_3, \delta, \epsilon, \eta, \pi$ ) and *kālabhayam* ( $\alpha_2, \gamma$ ) are well attested by the main manuscript groups, but *mrtyubhayam* is in the important witnesses of the source text, the *Vivekamārtanda*.

### 3.85

**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:**

*Hṛ̥tharatnāvalī* 2.98

manāyattam] cittāyattam HRĀ YCM  
manaś caiva HRĀ ] ca śukram ca YCM

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

### 3.86

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

**Testimonia:**

*Hṛ̥tharatnāvalī* 2.100cd (ab only)

sviyam] rajo HRĀ, bijam HYS  
yogavān] yogavit HYS

### 3.86\*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

matsara] mātsarya DYS

**Testimonia:**

*Hṛ̥tharatnāvalī* 2.110, *Hṛ̥thayogasamhitā* pp. 40–41

dhanyānām HRĀ] dhīrānām HYS  
śālinām HRĀ] darśinām HYS

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

### 3.87 heading

**Translation:** Now *sahajolī*:

### 3.87

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

**Sources:**

Cf. *Dattātreyayogaśāstra* 31cd

vajrolir amaroliś ca sahajolis tridhā matā/

Cf. *Śivasamhitā* 4.95ab

sahajolyamarolī ca vajrolyā bhedato bhavet/

**Testimonia:**

*Hṝtharatanāvalī* 2.113cd, *Hṝthayogasamhitā* p. 40

sahajoli cāmaroli HRĀ ] sahajoliś cāmarolir HYS

eva bhedataḥ HRĀ ] bheda eva te HYS

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

**Metre:** Anuṣṭubh (a: ra-vipulā)

### 3.88

**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

jaleṣu bhasma nikṣipy ] tajjale bhasma samkṣipy DYŚ, tajjale bhasmasāt kṣipy DYŚ v.l.

tajjale bhasma saddravyam DYŚ v.l.

pumsoḥ svāṅga ] pumṣor aṅga DYŚ

**Testimonia:**

*Hṝtharatanāvalī* 2.114, *Hṝthayogasamhitā* p.40

jaleṣu bhasma ] jale subhasma HRĀ HYS

pumṣoḥ svāṅga HYS ] pumṣoś cāṅga HRĀ

**Commentary:** Some manuscripts, including α<sub>2</sub> and α<sub>3</sub> (missing in α<sub>1</sub>), omit 3.88ab. We have included it because in the *Dattātreyayogaśāstra*, the source of this verse, 3.88ab specifies the substance mentioned in 3.88cd that the man and woman are supposed to rub into their bodies after sexual intercourse.

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

The awkward plural *jaleṣu* in 3.88a was probably the result of Svātmārāma removing the pronoun from the compound *tajjale* in the *Dattātreyayogaśāstra*'s verse

because it has no referent in the *Hathapradīpikā*'s compilation.

### 3.89

**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

sahajolīr iyam proktā ] sahajoli ca samproktā DYŚ

**Testimonia:**

*Haṭharatnāvalī* 2.115, *Haṭhayogasamhitā* p. 40

kṣanam HRĀ ] kṣaṇāt HYS

sahajolīr iyam ] sahajolir iyam HRĀ HYS

śraddheyā HYS ] kartavyā HRĀ

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

### 3.89\*1

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

**Testimonia:**

*Haṭhayogasamhitā* p. 40

yogo ] yogī HYS

bhoge bhukte ] bhogayukto HYS

**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 ayaṁ vakyamāṇo bhoge bhukte 'pi muktidah*). Cf. 3.93cd.

### 3.90 heading

**Translation:** Now *amarolī*:

### 3.90

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

**Testimonia:**

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

pittolbañatvāt HRĀ v.l.HTK HYS ] vihāya nityām HRĀ  
 prathamām ca dhārām HRĀ HTK ] prathamāmbudhārām HYS  
 vihāya nihsāratayāntyadhārām HRĀ HTK ] niṣevyate śitalamadhyadhārā HYS  
 niṣevyate śitalamadhyadhārā HTK ] niṣevyate śitalamadhyadhārām HRĀ, vihāya nihsāratayānty-  
 dhārām HYS  
 kāpālikaiḥ khaṇḍamatair amaryāḥ ] kāpālikaiḥ khaṇḍamatair anarghyām HRĀ, kāpā-  
 likaiḥ khaṇḍamate 'maroli HTK, kāpālike khaṇḍamate 'maroli HYS

**Commentary:** We understand ‘Kāpālikas of the Khaṇḍa school’ (*kāpālikair khaṇḍamataih*) 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 *khaṇḍamataih* to mean ‘whose doctrine is defective’.

**Metre:** Upajāti

### 3.91

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

**Sources:**

*Dattātreayayogaśāstra* 180c–181b

abhyased evam ] abhyasēc ceyam DYŚ (em.), abhyasēc chrayam DYŚ v.l., abhyaset ye Yam DYŚ v.l., abhyasēc caivam DYŚ v.l.

**Testimonia:**

*Hatharatnāvalī* 2.117, *Hathayogasamhitā* 65 (p.41)

kuryād HRĀ ] kurvan HYS  
 abhyased evam ] abhyasen nityam HRĀ, abhyaset samyag HYS

### 3.91\*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:**

*Dattātreayayogaśāstra* 169cd (cd only)

**Testimonia:**

*Hathayogasamhitā* p. 41

sā hi ] sā 'pi HYS

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

Verses 3.91\*1–3 have been greyscaled because they are absent in  $\alpha_3$  (and missing in  $\alpha_1$ ). They appear to have been borrowed from the *Dattātreayayogaśāstra*'s sec-

tion on *vajroli*, perhaps with the intention of supplementing 3.92–93 by providing additional details on how a woman practises *vajroli*. The verses are present in  $\alpha_2$  after verse 3.86ab where the verse quarter *vajrolyā saha yoginī* occurs twice (also at 3.92b), which suggests that the version of *vajroli* in  $\alpha_2$  has been subject to further revision. The fact that 3.91\*1–3 are in groups  $\gamma$ ,  $\eta$  and  $\pi$  indicates that they were added early in the transmission of the *Haṭhapradīpikā*.

### 3.91\*2

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

**Sources:**

*Dattātreyayogaśāstra* 174

tasyāḥ kiñ cid ] tasyāḥ tadā DYŚ

**Testimonia:**

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

nādas tu HRĀ ] nādaś ca HYS

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

On *nāda* and *bindu* see the note to 3.52.

**Metre:** Anuṣṭubh (c: ma-vipulā)

### 3.91\*3

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

**Sources:**

*Dattātreyayogaśāstra* 175

sarvasiddhiṁ prakurvataḥ ] sarvasiddhiḥ prajāyate DYŚ

**Testimonia:**

*Haṭharatnāvalī* 2.108cd–109ab

svadehajau HRĀ ] svadehagau HYS

sarvasiddhiṁ prakurvataḥ ] yogasiddhiḥ kare sthitā HRĀ, sarvasiddhiṁ prayacchataḥ HYS

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

### 3.92

**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 (cd only)  
ca ] vā DYŚ

**Testimonia:**

*Hathayogasamhitā* p. 42

akuñcanenordhvam ] akuñcanād urdhvam HYS  
atitānāgatajnānam khecarī ] atitānāgataṁ vetti khecarī HYS

**Metre:** Anuṣṭubh (c: na-vipulā)

**3.93**

**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

ayaṁ śubhakaro yogo ] tasmād ayaṁ vakṣyamāṇo DYŚ  
bhoge bhukte 'pi muktidaḥ DYŚ (conj.) ] bhoge bhukte tv abhuktidaḥ DYŚv.l., bhogo  
yogaś ca muktidaḥ DYŚv.l.

**Testimonia:**

Cf. *Hatharatnāvalī* 2.111

sarveśām eva yogānām ayaṁ yogah śubhankarah/  
tasmād ayaṁ variṣṭho 'sau bhuktumuktiphalapradah//

*Hathayogasamhitā* p. 42

śubhakaro ] puṇyakaro HYS

**Metre:** Anuṣṭubh (a: ra-vipulā)

**3.93\*1**

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

**3.93\*2 heading**

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

**3.93\*2**

**Translation:** She whose body is bent (*kuṭilāṅgī*), she who is coiled (*kundalinī*), the female snake (*bhujaṅgī*), the power (*śakti*), the goddess (*iśvari*), she who is

coiled (*kundalī*) and Arundhati: these words are synonyms.

**Testimonia:**

Cf. *Hatharatnāvalī* 2.125–127

phaṇī kuṇḍalinī nāgī cakrī vakrī sarasvatī/  
lalanā rasanā kṣatrī lalāṭī śaktih śamkhinī//  
rajvī bhujaṅgī śeṣā ca kuṇḍalī sarpinī manih/  
ādhāraśaktih kuṭilā karālī prānavāhini//  
aṣṭavakrā ṣaḍādhārā vyāpinī kalanādharā//  
kuriṭy evam ca vikhyātāḥ śabdāḥ paryāvācakāḥ//

*Yogacintāmaṇi* f. 78v (attrib. *Hathayoga*), *Yuktabhavadeva* 7.300 (attrib. *Śivayoga*)

kuṭilāṅgi YBhD ] kuṇḍalāṅgi YCM  
kuṇḍaly arundhati YBhD ] kuṭilārundhati YCM  
ceti ] devi YCM YBhD

**Commentary:** The  $\alpha_3$  manuscript has a significantly shorter and more coherent version of *śakticālana*. It omits six introductory verses, of which three are from the *Vivekamārtanya* or one of its longer recensions and three have no known source, including one that contains a list of synonyms for *kundalini*. This section is missing in  $\alpha_1$  (3.83–3.96) and  $\alpha_2$  adds these verses (except 3.93\*6) after 3.96, which suggests that they have been inserted from elsewhere. Generally speaking, it appears that some redactors have taken the section on *śakticālana* in the *Hathapradīpikā* as an opportunity to add material on *kundalini*, in particular her location, shape, and soteriological importance.

**Metre:** Anuṣṭubh (a: bha-vipulā)

### 3.93\*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 Kundalini.

**Sources:**

*Vivekamārtanya* 35

**Testimonia:**

*Yogacintāmaṇi* f. 78v (attrib. *Hathayoga*), *Hathasaṅketacandrikā* f. 110r (attrib. HP)

### 3.93\*4

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

**Sources:**

*Vivekamārtanda* 33

**Testimonia:**

*Yogacintāmaṇi* f. 78v (attrib. *Hathayoga*), *Hathasāṅketacandrikā* f. 110r (attrib. HP)  
mārgenā HSC ] dvāreṇa YCM

**3.93\*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:**

*Vivekamārtanda* 39

suptā moksāya yogināṁ VM ] aşṭadhā kumḍalikṛtā VMv.l., aşṭadhā kundalākrṛtiḥ VMv.l.,  
śubhamokṣapradāyini VMv.l., śubhā mokṣapradāyini VMv.l., aşṭadhā kuṭīlīkṛtā VMv.l.

**Testimonia:**

*Yogacintāmaṇi* f. 78v (attrib. *Hathayoga*), *Hathasāṅketacandrikā* f. 110r (attrib. HP)  
kandordhvamā HSC ] kandordhve YCM  
śaktih suptā HSC ] śaktir buddhā YCM

**3.93\*6**

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

**Testimonia:**

Cf. *Haṭharatnāvalī* 2.124 (see HP 3.1)

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

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

**Metre:** Anuṣṭubh (a: ma-vipulā)

**3.93\*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 (attrib. *Hathayoga*)

### 3.94

**Translation:** Between the Gaṅgā and Yamunā 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/  
tāśāṁ tu samgame snātvā dhanyo yāti parāṁ gatim//

**Testimonia:**

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

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

### 3.94\*1

**Translation:** The Blessed Gaṅgā is the Idā [channel], the river Yamunā is Piṅgalā, [and] the young widow, the Sarasvatī, is between Idā and Piṅgalā.

**Commentary:** Verse 3.94\*1, which has no known source, simply identifies the technical terms in 3.94, namely, *gaṅgā*, *yamunā* and *bālaraṇḍā* as *idā*, *piṅgalā* and *sarasvatī*. The verse appears to be missing in  $\alpha_3$ , and a different version of it occurs in  $\alpha_2$ . The relevant folio is missing in  $\alpha_1$ . Nonetheless, the verse is absent in the most reliable manuscripts of the ε, γ, δ, and π groups, and so it is likely that it came into the text as a marginal note early in the transmission. **Sources:** Cf. *Mahābhārata*, *Bhīṣmaparvan* 40.78 (supplementary verses 3A.41–42)

idā bhagavati gaṅgā piṅgalā yamunā nadi/  
taylor madhye tr̥tiyā tu tat prayāgam anusmaret//

### 3.95

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

**Testimonia:**

*Hatharatnāvalī* 2.118, *Yogacintāmanī* f. 79r (attrib. HP)

puccham̄ YCM ] pucche HRĀ  
abhiḥ HRĀ ] abhi YCM

**Metre:** Anuṣṭubh (a: na-vipulā)

**3.95\*1**

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

**Testimonia:**

*Yogacintāmanī* f. 79r (attrib. *Hathayoga*), *Yogalakṣṇāvalī* f.30v

pravistṛtāsyāiva phaṇāvatī sā ] paristhitā caiva phaṇāvatī sā YCM, vajrāsanasthā bhu-  
jagī pragṛhya YLĀ  
suryāt YLĀ ] sauryā YCM  
paridhānayuktyā ] paridhānamuktā YCM, paridhānayuktā YLĀ  
pragṛhya tiryak paricālanīyā ] pragṛhya niryāti vicālitā sā YCM, pāyum samākumcyā  
ca cālāniyā YLĀ

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

tadvidhim āha/  
paristhitā caiva phaṇāvatī sā  
prātaś ca sāyam̄ praharārdhamātram̄/  
prapūrya sūryāt paridhānayuktā  
pragṛhya tīrthāt paricālanīyā//  
paridhān[a]yukteti dvādaśāngulapramitasitasūkṣmacaturaṅgulavisṛ-  
taśuddhavastrakhaṇḍena dṛḍham̄ veṣṭatā sā prasiddhā [ph]anāvatī suṣumnāt-  
makā arundhatī jihvaiva kuṇḍalinī// uktam̄ ca//  
arundhatī bhavej jihvā dhruvo nāsāgramaṇḍalam̄ iti//  
tām̄ jihvām̄ laṁbikāyogenordhvam̄ tālvantarbhṛūmadhyadeśe vihitām̄  
tatas tīrthād bhrūmadhyāt pragṛhya adhāḥ kṛtvā tasyā gurūpadīṣṭavart-  
manā cālanam̄ vidheyam̄ iti samketaḥ[/] cālanam̄ tu khecarī mudrā  
sādhanavad vidheyam̄[/] tīrtham̄ bhrūmadhyah[/]

**Commentary:** Verses 3.95\*1–2 are absent in  $\alpha_2$  and  $\alpha_3$ . 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 aware of the more coherent explanation of this practice in the *Gorakṣaśataka*. In his *Hathasaṅketacandrikā* (see testimonia), Sundaradeva makes sense of this verse by equating the tongue with *Kuṇḍalinī*. This enables him to understand the reference to the cloth (*parid-*

*hāna*) as the technique of wrapping the tongue in a cloth and milking it (i.e. *sarasvatīcālana* in the *Gorakṣaśataka*). This interpretation also makes sense of the next verse in the *Hṛ̥thapradīpikā* (3.11), which describes the cloth.

**Metre:** Upajāti

### 3.95\*2

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

**Sources:**

Cf. *Gorakṣaśataka* 20cd

dvādaśāṅguladairghyam cāmbaram caturaṅgulam

**Testimonia:**

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

dairghyam YB ] dirgha YCM, dirgham

vistāram YCM ] vistāre YB HYS

proktam YB YCM ] sūkṣmaṇ HYS

āmbara YB HYS ] ādhāra YCM

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

### 3.96

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

**Testimonia:**

*Yogabīja* 111 (South Indian recension), *Yogacintāmaṇi* f. 79r (attrib. *Hathayoga*), *Hṛ̥thasāṅketacandrikā* f. 111r

kuryād YB ] sūryād YCM HSC

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

### 3.97

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

**Testimonia:**

*Yogabija* 83 (South Indian recension), *Yogacintāmaṇi* f. 79r (attrib. *Hathayoga*)  
vaktra YCM ] vartma YB

Cf. *Hathasaṅketacandrikā* f. 111r

bhānor ākuñcanam kuryāt kumḍalim cālayet svataḥ/  
mr̥tyuvakragatasyāpi tasya mr̥tyu[bha]yam kutah//  
asyārthaḥ sūryanādyākarṣaṇena vahneḥ prācuryam tasmāj jvalanate-  
jasā apānavāyvākarṣaṇena vā kuṇḍalyābodho bhavati[/] tasya śak-  
ticālanakṛtābhyaśasya mr̥tyubhayaṁ kuta iti[//]

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

### 3.97\*1

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

**Sources:**

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

daksina ] paścima AŚ  
vāhi ] vāha AŚ  
prāṇo ] prāṇe AŚ  
candrābhahparipūritāmṛtatanuh ] candrāmbupratisāraṇam sukṛtinah AŚ  
kāyās tathah ] kāyah pathah AŚ  
vāsāgān bhrūrandhra ] vāsāgam bhūtvā sa AŚ  
nāḍigān ] nāḍisatam AŚ, nāḍigataṁ AŚ v.l., nāḍiganam AŚ v.l.  
tat kāyam ] tat kāryam AŚ

**Testimonia:**

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

pavanāt ] pavano YCM  
prāṇo ] ghrāṇe YCM  
kṛte ] kṛtaḥ YCM

kāyāś tathāḥ ] kāyāś tataḥ YCM  
 siñcan ] bhindan YCM  
 tat kāyam ] tam kāyam YCM

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

**Metre:** Šārdūlavikrīdita

### 3.97\*2

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

**Testimonia:**

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

bhastrīm HSC ] bhastrām YCM  
 śaṅkate yamaḥ YCM ] śaṅphate manah HSC

**Commentary:** Verses 3.97\*2–3 are absent in the  $\alpha$  group and have no known source. They elaborate further on the instruction to practise *bhastri* *kumbhaka* in 3.96. The practice of other *kumbhakas* for moving Kuṇḍalinī is mentioned in 3.97\*3.

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

### 3.97\*3

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

**Testimonia:**

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

cāpi YCM ] vāpi HSC  
 śamano ] yamas tu YCM HSC

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

**Metre:** Anuṣṭubh (a: ra-vipulā)

### 3.98

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

**Sources:**

*Gorakṣaśataka* 22c-23b

nirbhayaṁ ] nirbhayaś GŚ, nirbharaś GŚv.l., nirbhayāc GŚv.l.  
 cālanād asau ] cālāyed imām GŚ  
 ākṛṣyate GŚ ] ākarṣayet GŚv.l.  
 suṣumṇā kundaligatā GŚ] suṣumṇām kundaligatām GŚv.l., suṣumṇā kundaliyutā GŚv.l.

Cf. *Śivasamhitā* 4.109

gurūpadeśavidhinā tasya mr̥tyubhayam̥ kutah/  
 muhūrtadvayaparyantam̥ vidhinā śakticālanam//

**Testimonia:**

*Hatharatnāvalī* 2.121, *Yogacintāmani* f. 79r (ab only) (attrib. *Hathayoga*)

nirbhayaṁ ] nirbhitaś HRĀ, nirbhayaś YLĀ, nirbharam YCM  
 cālanād asau ] cālāyed asau HRĀ, cālāyed imām YLĀ, dhi vai YCM  
 ūrdhvam ākṛṣyate HRĀ ] ākṛṣya tau HRĀv.l.  
 kuṇḍali gatā HRĀv.l. ] suṣumṇām̥ kuṇḍaligatām HRĀ, suṣumṇā kundaliyutā YLĀ

**Commentary:** As noted in our introduction, Svātmārāma appears not to have understood the practice of *śakticālana* in the same way as his primary source text for its description, the *Gorakṣaśataka*, in which a cloth is wrapped around the tongue so that it can be repeatedly pulled, thereby lifting up the base of the central channel. He does not include the *Gorakṣaśataka* verses which mention the tongue or the cloth (but some later recensions of the *Hathapradīpikā* 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.

### 3.99

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

**Sources:**

*Gorakṣaśataka* 23c-24b

suṣumṇāyāḥ samuddhṛtā ] suṣumṇāyā mukham̥ dhruvam GŚ

**Testimonia:**

*Hathatattvakaumudī* 44.25

suṣumṇāyāḥ samuddhṛtā ] suṣumṇāyā mukham̥ dhruvam HTK

**Metre:** Anuṣṭubh (c: ma-vipulā)

### 3.100

**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

garbhāṁ arundhatīm ] garbhāṁ sarasvatīm GŚ  
tasvāḥ ] yasyāḥ GŚ

**Testimonia:**

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

garbhāṁ arundhatīm HSC ] garbhāṁ sarasvatī YLĀ  
tasvāḥ ] asyāḥ YLĀ, yasyāḥ HSC  
cālanenaiva ] cālanenaivam YLĀ, cālanenāśu HSC  
yogī rogaiḥ pramucyate HSC ] rogā naśyamti niścitam YLĀ

Cf. *Hatharatnāvalī* 2.122

sūryeṇa pūrayed vāyum sarasvatyās tu cālayet/  
śabdagarbhācālanena 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 the lower end of the Suṣumṇā. In the *Gorakṣaśataka*, Sarasvatī is said to be another name for Arundhatī and, since the tongue is instrumental for speech and *sarasvatī* is the name of a Goddess identified with speech (*vāc*), the *Gorakṣaśataka*'s reading of *śabdagarbhāṁ sarasvatīm* makes good sense. However, it seems that Svātmārāma has changed 3.100b to read *śabdagarbhāṁ arundhatīm* and has understood *arundhatī* as Kuṇḍalinī. This is affirmed in longer versions of the *Hathapradīpikā* (3.93\*2) that contain a verse on synonyms of Kuṇḍalinī, which include Arundhatī. We are yet to find Arundhatī equated with Kuṇḍalinī in a text composed before the *Hathapradīpikā* but this identification is found in subsequent compendiums and commentaries (e.g. *Yogacintāmaṇi* f. 78v, *Yuktabhavadeva* 7.300, *Jyotsnā* 104, 119, *Yogaprakāśikā* 5.166).

### 3.101

**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:**

*Hatharatnāvalī* 2.123, *Yogalakṣaṇāvalī* (f. 31r) (attrib. *Gorakṣaśata*), *Hathasaṅketacandrikā* f. 112r (attrib. HP)

sa yogī siddhibhājanam HSC ] sa yogī siddhibhājanaḥ HRĀ, śabdagarbhā tv arumdhati YLĀ

kālām jayati lilayā HSC ] mṛtyum jayati lilayā HRĀ, tasya kālabhayam na hi YLĀ

### 3.101\*1

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

**Testimonia:**

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

vratasyaiva ] ratasyaiva YCM, jatasyaiva HSC  
hitamitāśinah YCM ] hitamitāḥ śanaiḥ HSC

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

brahmaçaryavrataśyaiva kumḍalyabhyāsayoginah//  
maṇḍalād dr̥ṣyate siddhir iti yogavido viduh//

**Commentary:** Verse 3.101\*1 has been omitted by  $\alpha_1$  and  $\alpha_3$ . It is in  $\alpha_2$  at the end of a block of verses (3.93\*2–5, 93\*7) that is excluded by  $\alpha_3$ . This block appears after 3.96 and appears to have been inserted from elsewhere. 3.101\*1 has no known source and appears to have been added as a general laudatory statement on the benefits of practising with Kuṇḍalinī.

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

### 3.102

**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 (attrib. *Gorakṣaśataka*)

tūttamāṅge ] cottamāṁge YLĀ

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

abhyāsaniḥśrtāṁ cāndrīm vibhūtyā saha miśrayet[/  
taddhāraṇāṁ tūttamāṁge divyadr̥ṣṭipradāyakam[//] 19  
cāndrīm lalāṭacandrāṁ niḥśrtāṁ abhyāse śramajātāṁ gharmadhārāṁ  
tāṁ vibhūtyā vimiśrayet/ tāṁ uttamāṁge śirasi dhārayed asau sād-  
hakasya divyadr̥ṣṭipradā bhravatity arthah[/]

Cf. *Haṭhayogaśaṁhitā* p. 41 (on *amaroli*)

abhyāsān niḥśrtāṁ cāndrīm vibhūtyā saha miśrayet/  
dhārayed uttamāṅgeśu divyadr̥ṣṭih prajāyate//

**Commentary:** In the witnesses of the earliest reconstructable recensions of the *Hathapradīpikā*, including the  $\alpha$  manuscripts, this verse occurs in the section on *śakticālana*. This is also the case in the *Yogalakṣaṇāvalī*, *Hathasaṅketacandrikā* and the longer recensions of the *Hathapradīpikā* 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. In his *Hathasaṅketacandrikā* (see the testimonia), Sundaradeva defines it as a flow of perspiration (*gharmadhārā*) that arises from exertion in the practice and is emitted from the moon in forehead (*lalāṭacandra*). In the *Yogaprakāśikā*, Bālakṛṣṇa glosses it simply as nectar (*sudhā*) (5.182). In the *Hathayogaśamhitā* (p. 41) and *Jyotsnā* (3.98), this verse is in the section on *amaroli*, which provides a clear referent of *cāndrī* as the cool middle flow of urine (see 3.96 [3.90 in our edition]).

**Metre:** Anuṣṭubh (c: ra-vipulā)

### 3.102\*1

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

**Testimonia:**

*Yogacintāmaṇi* f. 79v (attrib. *Hathayoga*), *Yogalakṣaṇāvalī* f. 31r (attrib. *Gorakṣaśataka*)

malaśodhane ] malaśodhanam YCM, api śodhanam YLĀ  
kutah prakṣālanopāyah YCM ] asatkalpam smṛtam siddhaiḥ YLĀ  
abhyasanād ṛte YLĀ ] abhyāsato vinā YCM

**Commentary:** This verse is omitted by the  $\alpha$  group. Its claim is not entirely consistent with the role of the *śākarma*, which are cleansing techniques that do not require Kunḍalinī. It was likely added to the original text as a further laudatory statement on the practice of Kunḍalinī.

### 3.102\*1 ending

**Translation:**

### 3.103

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

**Testimonia:**

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

tāsu yaminām YCM ] mukhyā syān HRĀ

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

### 3.104

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

**Testimonia:**

*Hatharatnāvalī* 1.16

**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 mahipālam candramasam vinā pr̄thvīniśe na rājete...*). However, in *Jyotsnā* 3.126, Brahmānanda interprets the earth (*pr̄thvī*) 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 (*prāṇasañcārābhāvalakṣaṇah*). Brahmānanda’s interpretation seems somewhat far-fetched.

**Metre:** Anuṣṭubh (c: na-vipulā)

### 3.105

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

**Testimonia:**

*Hathasaṅketacandrikā* f. 92v (attrib. HP)

mārutasya vidhim sarvam ] mārutābhyanasam kim cin HSC  
samabhyaset ] samācaret HSC

### 3.106

**Translation:** By means of a yogi’s steady practice through postures, breath retentions and mudrās, his central channel, even though untraversed, becomes straight.

**Testimonia:**

*Upāsanāsārasaṅgraha* p. 36

khilāpi ] iyam tu USS

**Commentary:** The reading of *khilāpi* in the first verse quarter is unusual but well attested by the witnesses including the α group of manuscripts. In the *Abhidhāna-*

*cintāmaṇi* (940), *khila* is defined as something uncultivated such as field (*kṣetrādyapra-hatam khilam*) or, as the *Amarapadavivṛti* (2.1.5) puts it, ‘not marked by a plough’ (*lāṅgalena na likhitam iti khilam*). In the context of *Hṛṣiprādīpikā* 3.106, qualifying *susumnā* with *khila* implies that the central channel has yet to be cultivated (i.e. traversed).

### 3.107

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

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

### 3.107\*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

evāstu guruḥ ] eva śrīguruḥ USS

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

### 3.107\*2

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

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

### colophon

**Translation:** Thus ends the third chapter in the *Hṛṣiprādīpikā* composed by the glorious lord among yogis Svātmārāma.