

## 1.1

**Translation:** Homage to the glorious Ādinātha who taught the science of Hathayoga which is like a splendid stairway for one who wants to climb to the lofty royal terrace.

**Testimonia:**

*Yogasārasaṅgraha* p. 54, *Gheraṇḍasamhitā* 1.1

śrīadināthāya namo 'stu tasmai ] sadādināthāya namo 'stu tubhyam YSS, ādiśvarāya  
prajamāmi tasmai GhS

Cf. *Bhāvanāpuruṣottama* pp. 99–100

rājayogābhidhānasaudhādhirohanādhirohinī hathavidyā//

**Commentary:**

In his commentary on *Hathapradīpikā* 1.1 Brahmānanda first states that the author Svātmārāma starts appropriately with a *maṅgala*, a verse of adoration addressing Ādinātha, i.e. Śiva, but in accordance with his non-sectarian approach leaves room for a second interpretation of the word as Viṣṇu. A sentence later this is contradicted by his explanation that Ādinātha, who first taught Yoga, taught it to Pārvatī, which limits the scope to Śiva.

The reading *rājasaudham* in the third verse quarter is well attested by the manuscripts, including α<sub>1</sub>. However, the most common reading in manuscripts on the lower branches of the stemma is *rājayogam*, which was accepted by Brahmānanda in *Jyotsnā* 1.1 (see below). It appears that some scribes have made a concerted effort to replace words like *saudha*, *vidyā* and *mārga* with *yoga* in the opening verses of the text (see also 1.2d and 1.3b), even at the expense of the poetic imagery.

In light of the variants, which have led to our critical edition, Brahmānanda's choices and interpretation of the second half cannot be upheld. This is Brahmānanda's version and the relevant portion of his commentary:

śrīadināthāya namo'stu tasmai  
yenopadistā hathayogavidyā/  
vibhrājate pronnatarājayogam  
āroḍhum icchor adhirohiṇīva// 1.1//

Our choice of *virājate* in the third verse quarter reflects the relevant manuscripts and rhymes with the following *rāja-*. The difference in meaning is negligible.

The main problem in Brahmānanda's interpretation is his choice of *-rājayogam* over *-rājasaudham*, which he explains as follows:

rājayogaś ca sarvavṛttinirodhhalakṣaṇo' samprajñātayogah. tam icchor  
mumukṣor adhirohiṇīva adhiruhyate'nayety adhirohiṇī niḥśreṇīva vibhrā-  
jate višeṣeṇa bhrājate śobhate. yathā pronnatasaudham āroḍhum ic-

chor adhirohiṇy anāyāsenā saudhaprāpikā bhavati evam haṭhapradīpikāpi  
pronntarājayogam āroḍhum icchor anāyāsenā rājayogaprāpikā bha-  
vatiti upamālānkārah. indravajrākhyam vṛttam.

Rājayoga is the yoga without cognition (*asamprajñāta*) defined [by Patañjali] as the stopping of all movements of the mind. To a liberation seeker desiring this, [the science of Haṭhayoga] shines like a ladder. Just as a ladder leads someone desiring to ascend to a lofty terrace easily to the terrace, in the same way also the *Haṭhapradīpikā* leads someone desiring the lofty Rājayoga easily to Rājayoga. [In this verse] the trope is a comparison. The metre is Indravajrā.

The interpretation makes good sense: Haṭhayoga leads effortlessly to Rājayoga, just as a ladder leads one to a high terrace. And the comparison as outlined by Brahmānanda has all the elements deemed necessary by Sanskritic poetology:

1. Particle expressing a comparison (*upamāvācaka*): *iva*
2. Standard of comparison (*upamāna*): ladder leading to the terrace (*saudhaprāpikā adhirohiṇī*)
3. Thing that is compared (*upameya*): *Haṭhapradīpikā* that leads to Rājayoga (*rājayogaprāpikā haṭhapradīpikā*)
4. Common quality (*samānadharma*): Effortlessness (*anāyāsenā*)

According to classical poetology a comparison containing all four elements is termed a “full comparison” (*pūrnopamā*), whereas an elision of one or more elements is called a “deficient comparison” (*luptopamā*). One element that cannot be omitted without losing the comparison is the *upamāna*. In the verse as given by Brahmānanda this would be “the ladder”. The implication is spelt out by Brahmānanda in his commentary: “Just as a ladder leads someone desiring to ascend to a lofty terrace easily to the terrace, in the same way also the *haṭhapradīpikā* leads someone desiring the lofty Rājayoga easily to Rājayoga.” However, his text version spells out only the side of the *upameya*, that is, “Haṭhayoga leads to Rājayoga”, but leaves the *upamāna* open to interpretation. His mention of the word *saudha* in the commentary suggests that this was one of the other options he found in manuscripts—this reading is very well attested—but was rejected by him. In this way Brahmānanda makes sure that the text states the obvious, but at the same time it loses part of the comparison, and it loses its dynamics, which is brought out in the reading *rājasaudha* preferred with good manuscript evidence in our critical

edition. We think that Brahmānanda was eager to state at the outset the primacy of Rājayoga, and to this end sacrificed the more poetically elegant original reading that mentions the royal mansion as a metaphor for the “royal yoga”.

In comparing the science of Haṭhayoga to a stairway, Svātmārāma was perhaps consciously emulating his favourite source text, the *Vivekamārttānda*, which opens with *etad vimuktisopānam*, “this is the stairway to complete liberation”.

**Metre:** Upajāti

## 1.2

**Translation:** After bowing to the glorious guru, the Lord, the yogi Svātmārāma teaches the system of Haṭhayoga solely for [attaining] Rājayoga.

## 1.3

**Translation:** For those who cannot find the royal highway because they are lost in the darkness of many doctrines, the compassionate Svātmārāma holds the Light on Haṭha.

**Testimonia:**

*Haṭharatnāvalī* 1.4

rājamārgam HRĀ v.l. ] rājayogam HRĀ  
haṭhapradīpikām dhatte ] kevalam rājayogāya HRĀ  
svātmārāmaḥ kṛpākaraḥ ] haṭhavidyopadiṣyate HRĀ

**Commentary:** Most witnesses (including  $\alpha_2$ ) have *rājayogam ajānatām* (‘for those ignorant of Rājayoga’) in 1.3b. The reading *rājamārgam ajānatām* ( $\alpha_1$  and  $\alpha_3$ ), “for those unable to find the royal highway”, is more appropriate to the metaphor of being lost in darkness.

As Brahmānanda notes, the compound *kṛpākaraḥ* can be understood as one who is compassionate (*kṛpā* + *kara*) or one who is a mine (i.e. a rich source) of compassion (*kṛpā* + *ākara*). In the Devanāgarī transmission, the *kṣa* of *kṣamākaraḥ* probably arose as a mistake for *kr*.

## 1.4

**Translation:** For Matsyendra, Gorakṣa, and other [perfected yogis] discovered the science of Haṭha, and the yogi Svātmārāma knows it through their favour.

**Testimonia:**

*Haṭharatnāvalī* 1.3

matsyendragorakṣādyā ] gorakṣamatsyendrādyā HRĀ  
svātmārāmo’ havā yogī ] ātmārāmo’ pi jānīte HRĀ

jānīte tat prasādataḥ ] śrinivāśas tathā svayam HRĀ

**Commentary:** The word *athavā* ('or') is well attested but difficult to construe here. Brahmānanda understands it as a conjunction (*athavāśabdaḥ samuccaye*), and this is how we have interpreted it. The variant *mahāyogī* in ζ<sub>1</sub> and other manuscripts (<??>) is probably an attempt to remove the difficulty of understanding *athavā*. One could emend to *tathā* in light of the attested reading *yathā* (<??>) but this would be a bold intervention given the weight of evidence supporting '*thavā*'.

## 1.5

**Translation:** The glorious Ādinātha, Matsyendra, Śābara, Ānandabhairava, Caurāṅgī, Mīna, Gorakṣa, Virūpākṣa, Bileśaya,

**Testimonia:**

*Hṝtharatnāvalī* 1.80

cauraṅgi ] śāraṅgi HRĀ

**Commentary:** In Śaiva texts which predate the Hṝtha corpus, Mīnanātha and Matsyendra are one and the same, but they are differentiated in later Tibetan and Indian lists of siddhas (Mallinson 2019: 273 n. 35).

Two manuscripts of the α and δ groups have the variant reading *virūpākṣaḥ savālikah* (<??>) for *virūpākṣa bileśayāḥ*. In another α manuscript, <??>, *savālikah* was corrected to *savālmikah*, perhaps in an effort to restore a name similar to Vālmiki, the celebrated author of the *Rāmāyaṇa*.

## 1.6

**Translation:** Manthānabhairava Yogī, Siddhabuddha, and Kanthaḍī, Gorāṇṭaka, Surānanda, Siddhapāda and Carpaṭī,

**Testimonia:**

*Hṝtharatnāvalī* 1.81, *Mugdhāvabodhinī* 1.7.8

kanthaḍīḥ ] kandali HRĀ, kanthaḍī MA

gorāṇṭakah ] korāṇṭakah MA, korandakah HRĀ, gonandaka HRĀ v.l.

carpaṭīḥ ] carpaṭī HRĀ MA

**Commentary:** The α manuscripts have *gorāṇṭaka*, and several other manuscript groups have *paurāṇṭaka*. We are yet to find the name *gorāṇṭaka* in other Sanskrit texts but it may be a Sanskrit rendering of *Gorāṇṭakuḍu*, which is the name of a disciple of Gorakṣanātha in the *Navanāthacaritramu* (Jones 2017: 194 n. 3). The spelling *korāṇṭaka* is attested in the *Hathābhyaṣapaddhati*, and it is reasonably well attested by manuscripts of the *Hṝthaprādīpikā*, as well as those of the *Hṝtharatnāvalī* (which also has *gonandaka*).

The compound *siddhapāda* could be a respectful affix, but it seems unlikely here because then the name would cross the *pāda* break.

## 1.7

**Translation:** Kāṇerī, Pūjyapāda, Nityanātha, Nirañjana, Kapāli, Bindunātha, and the one named Kākacanḍīśvara.

**Testimonia:**

*Haṭharatnāvalī* 1.82, *Mugdhāvabodhini* 1.7.9

kāṇerī MA ] karotih HRĀ  
kākacanḍīśvarāhvayah HRĀ ] kākacanḍīśvaro gayaḥ MA

**Commentary:** It is possible that *pūjyapāda* is a respectful affix to the name Kāṇerī. The variant *dhvaninātha* may have resulted from a transposition of the first two syllables of *nityanātha*.

The  $\alpha$  group supports *kākacanḍīśvaro gayaḥ* but we have not been able to find evidence for a Siddha called Gaya.

## 1.8

**Translation:** Allamaprabhudeva, Ghodācolī, Tīntīni, Bhāluki and Nāgabodha and Khanḍakāpālika.

**Testimonia:**

*Haṭharatnāvalī* 1.83, *Mugdhāvabodhini* 1.7.10

allamaḥ HRĀ ] allama HRĀ v.l., allamaḥ MA  
ghoḍācolī MA ] naiṭacūtiś HRĀ  
tīntīniḥ HRĀ ] thīnīthīni MA  
nāgabodhaś HRĀ ] nāgadevaś MA  
khanḍa HRĀ ] khanḍī MA

**Commentary:** The name Allamaprabhudeva (sometimes Allama Prabhu Deva or Allama Prabhudeva in secondary literature) is frequently transmitted as *allamaḥ prabhudevah* (Cf.  $\alpha_2$ ), as though it were two names. However, manuscripts  $\alpha_1$ ,  $\alpha_3$  and others (e.g. <?>) do not have the *visarga* and write it as one name (i.e. *allamaprabhudevaś ca*). This is also the case in some manuscripts of the *Haṭharatnāvalī* (P,T,t1 in Gharote 2009: 35 n. 8).

The names Nāgabodha, Nāgabodhi, Nāradeva, Nāgadeva all seem possible in 1.8c. The reading *nāgabodhaś ca* is attested across several primary groups of manuscripts.

The  $\alpha_1$  and  $\alpha_2$  reading of *siddhah kāpālikas* is an exception among the manuscripts and seems too vague to be referring to someone within a lineage. Khanḍakāpālika is well attested by the remaining manuscripts (including  $\alpha_3$ ) and this name appears in other texts, e.g. Vajrapāṇi's *Laghutantraṭīkā*, p. 45, where Khanḍakāpālika is the

first of the 24 Vīras (*vīrāḥ khaṇḍakāpālikādayaś caturviṁśatiḥ*). It is likely to refer to an ascetic who carries a broken skull. *Matsyendrasaṁhitā* 33.2 mentions a practice for which one needs a *khaṇḍakapāla* and in the *Saṁvaramaṇḍala* of the *Niṣpannayogāvalī*, p.26, Vajravārāhī is *kapālakhaṇḍakatibhūṣaṇā*. The compound *khaṇḍakāpālika* is found at *Kathāsaritsāgara* 18.2.6, but there *khaṇḍa* is being used in a derogatory sense (18.2.15 refers to the same character as a *duṣṭakāpālika*).

## 1.9

**Translation:** These and other great adepts used the power of haṭhayoga to smash the rod of death and [so] are roaming the worlds.

**Testimonia:**

*Hatharatnāvalī* 1.84, *Mugdhāvabodhinī* 1.7.11, *Haṭhatattvakaumudī* 17.24

ityādayo mahāsiddhā MA HRĀ ] ürdhvamretahprabhāvena HTK  
 haṭhayogaprabhāvataḥ ] haṭhayogaprasādataḥ HRĀ, rasabhogaprasādataḥ MA, sanakādyā  
 maharṣayah HTK  
 brahmāṇdeṣu caranti ] brahmāṇde vicaranti HRĀ, trilokyāṇi vicaranti MA, yathēccham  
 viharanti HTK

**Commentary:** The reference to *brahmāṇda* ('the world') implies that these great Siddhas have attained liberation-in-life (*jīvanmukti*) and physical immortality.

**Metre:** Anuṣṭubh (c: ra-vipulā)

## 1.10

**Translation:** Haṭha is a hut of refuge for those who are burnt by the scorching torment of transmigration. Haṭha is the tortoise that supports the worlds of all yogas.

**Testimonia:**

*Yogaśāraṣaṅgraha*, p. 53.

samāśrayamātho ] samāśrayahaṭho YSS

**Commentary:**

The α group omits the second line of this verse, but this was probably the result of eyeskip caused by the repetition of *matho hathah*. Both *jagatām* and *yuktānām* are well attested by the collated manuscripts. We have adopted *jagatām* because it makes good sense with *ādhārakamathah* in light of the cosmological notion that the worlds are supported by a tortoise. This reading may not have been understood by some and was changed in other witnesses to *yuktānām*, which was adopted by Brahmānanda in *Jyotsnā* 1.10.

**Metre:** Anuṣṭubh (c: na-vipulā)

## 1.11

**Translation:** The science of Haṭha should be kept completely secret by yogis who want success. It becomes potent when kept secret but impotent when revealed.

**Testimonia:**

*Sivasamhitā* 5.254, *Yogacintāmaṇi* f. 141r (attrib. HP)

hathavidyā ŠŚ ] hathavidyā YCM  
 yogināṁ ] yoginā ŠŚ, YCM  
 icchatāṁ ] icchatā ŠŚ, YCM  
 tu YCM ] ca ŠŚ

**Commentary:** Either the singular or plural of *yogin* could be read here. The singular is well attested among the testimonia, but the manuscript transmission favours the plural.

## 1.12

**Translation:** The Haṭhayogi should live in an isolated hut in a well-ruled, righteous land which has plenty of food and is free from upheaval.

**Testimonia:**

*Hatharatnāvalī* 1.66, *Yogacintāmaṇi* f. 54r (attrib. HP)

surājye YCM ] surāṣṭe HRĀ  
 ekānta HRĀ ] ekānte YCM

**Commentary:** The term *mathikā* occurs in narrative literature and yoga texts in the sense of a small hut. For example, in the *Kathāsaritsāgara* (12.9.14, 29–30), *mathikā* refers to the small hut built in a cremation ground by a young Brahmin who makes as his bed the ashes of the dead girl he had hoped to marry. In several other stories (*Kathāsaritsāgara* 6.6.132, 10.5.89, 12.25.35), *mathikā* is the term used for the hut of an ascetic. In an elaborate description of the huts (*mathikā*) used for Haṭhayoga, the author of the *Hathābhyaśapaddhati* states that the dimensions of the hut are four “*hastas*” high and wide (there are various definitions of the term: 18 inches according to the Larger Petrograd Dictionary and Monier-Williams, 48 inches according to the Smaller Petrograd Dictionary; the NWS lists even more variations, but the stipulation that the hut is the length of a bow found in the *Gorakṣaśataka* (on which see below) suggests that 18 inches was meant). The hut can be made of various materials, such as red earth, ashes, plaster and so on (Birch and Singleton 2019: 17–18).

In the *Jyotsnā* and printed editions of the *Haṭhapradīpikā*, including one by Digambara and Kokaje (1970: 6), this verse has the additional line, *dhanuhpramāṇaparyantam silagnijalavarjite*. This line derives from the *Gorakṣaśataka* (32cd), which has *paryante* instead of *paryantam*. It stipulates that the hut should be

built in a place measuring up to a bow length and free from rocks, fire and water. None of the early manuscripts has this line, which suggests that it was added at a later time. Nonetheless, it appears in over a dozen manuscripts that were consulted for this edition. These manuscripts are not close to an early hyparchetype of the text.

## 1.13

**Translation:** Having a small door and no cracks, holes or bumps, neither too high nor too low in size, thickly smeared with cow dung in the proper way, clean, free from all annoyances, pleasing on the outside with a verandah, altar and well, surrounded by a wall: these are the characteristics of the yoga hut as taught by the adept practitioners of Haṭha.

**Sources:**

Cf. *Dattātreyayogaśāstra* 54cd–57

suśobhanam maṭham kuryāt sūkṣmadvāram tu nirvraṇam//  
 suṣṭhu liptam gomayena sudhayā vā prayatnataḥ/  
 matkuṇair maśakair bhūtair varjitam ca prayatnataḥ//  
 dine dine susammṛṣṭam sammārjanyā hy atandritah/  
 vāsitam ca sugandhena dhūpitam guggulādibhiḥ//  
 malamūtrādibhir vargair aṣṭādaśabhir eva ca/  
 varjitam dvārasampannam vastrāvaraṇam eva vā//

**Testimonia:**

*Haṭharatnāvalī* 1.67, *Yogacintāmaṇi* 54r (attrib. HP)

piṭakam HRĀv.l.] piṭharam HRĀ, ghaṭitam YCM  
 mamalaṇam] mavilaṇam YCMv.l., vimalaṇam HRĀ YCM  
 nātyuccanicāyatam HRĀ] nāpy uccanicāyitam YCM  
 bādhojjhitam HRĀ] jantūjjhitam YCM  
 vedikūparuciram HRĀ] kūpavediracitam YCM

**Commentary:** The syntax of this verse is problematic. One would expect the features of the hut, which are listed in the first three quarters of the verse, to be in the nominative case. Then, the words *idam lakṣaṇam* in the fourth quarter would refer back to them. However, the compounds in the first three verse-quarters appear to qualify *lakṣaṇa* as though they were adjectives, and this seems to have been the way the verse was composed.

The manuscripts preserve many different readings at the end of the compound beginning with *arandhragarta*. We have adopted *piṭaka*, which usually means “a basket” but can also mean “a boil or blister,” because it is well attested and might here refer to bumps on the floors or walls that would make them uneven.

Another possibility is *pītharam*, which can have the sense of potsherds and would here mean that the hut should be free of rubbish on the floor. One would expect a word for a defect in a hut that is similar to, but not the same as, cracks (*randhra*) and holes (*garta*). For this reason, the reading *vivaram* looks like a patch, as its meaning does not add anything to *randhragarta*. The reading *viṭapam* ('the young branch of a tree or creeper') attested in some manuscripts of the *Hathapradīpikā* is difficult to construe in this context unless it was intended to refer to creepers or branches that might invade or encroach upon the hut.

Manuscripts of several groups, namely ε, η, and π, have *bādhōjjitam*, whereas γ, δ and the *Yogacintāmaṇi* have the more easily understood reading of *jantūjjhitam* ('free from creatures'). The α group is split on this, with α<sub>3</sub> (*bodhojhitam*) closer to *bādhōjjitam* and α<sub>1</sub> (*jyamtyūpsitam*) and α<sub>2</sub> (*jamtiṣṇitam*) closer to *jantūjjhitam*. We have adopted the more unusual reading of *bādhōjjitam* with the support of a similar description of a hut in *Suśutasamhitā* 6.17.67 (*grhe nirābādhe*).

**Metre:** Šārdūlavikrīdita

## 1.14

**Translation:** Staying in such a hut, free from all worry, [the yogi] should regularly practise yoga in exactly the way taught by his guru.

**Sources:**

Cf. *Amanaska* 2.15

evam̄vidham̄ gurum labdhvā sarvacintāvivarjitah/  
sthitvā manohare deśe yogam eva samabhya set//

**Testimonia:**

*Hatharatnāvalī* 1.68, *Yogacintāmaṇi* f. 54r (attrib. HP)

## 1.15

**Translation:** Overeating, exertion, idle chatter, not sticking to observances, socialising and sensuality: through [these] six, yoga is lost.

**Testimonia:**

*Hatharatnāvalī* 1.77, *Yogacintāmaṇi* f. 48v (attrib. HP), *Yuktabhavadeva* 4.25 (attrib. *Śivayoga*)

'niyamagrahah HRĀ YCM ] niyamāgrahah HRĀ v.1 YBhD  
janasaṅgaś ca YCM YBhD ] janasaṅgam ca HRĀ  
yoga vinaśyati YBhD HRĀ ] yogah pranaśyati YCM

Cf. *Jyotsnā* 1.15

śitodakena prātaḥsnānanaktabhojanaphalāhārādirūpaniyamasya gra-  
haṇam niyamagrahah/

### *Yogaprakāśikā* 1.48

niyamāgrahah̄ vakṣyamāṇaniyamāparipālanam

**Commentary:** Since many scribes do not use an *avagraha*, we cannot be sure whether to understand *niyamagrahah̄* in *pāda* b as having a negative prefix. Although *yama* and *niyama* are not included in the *Haṭhapradīpikā* as auxiliaries of Hathayoga, verse 2.14 implies that some *niyamas* are necessary at least in the early stages of establishing a practice. Furthermore, verse 3.78 suggests that a yogi who does not practice *niyama* might obtain success in yoga through the practice of *vajrolī*. Thirty of the manuscripts consulted for this critical edition contain additional verses on ten *yama* and ten *niyama*, which are usually inserted after 1.16 and derive from either the *Śāradātilakatantra* (25.7–8) or the *Vasiṣṭhasaṃhitā* (1.38, 1.53).

## 1.16

**Translation:** Zeal, courage, resolve, contentment, realisation of the truth, and avoiding contact with people: through [these] six, yoga is successful.

### Sources:

*Dharmaputrikā* 38cd–39ab, *Śivadharmaṭtara* 10 (W 122r), *Jñānārṇava* 20.1, *Yogabindu* 411 (by Haribhadra)

utsāhāt ] utsāhān JA YB ŠDhU, utsāho DhP  
 sāhasād ] niścayo DhP, niścayād JA YB ŠDhU  
 dhairyāt JA YB ŠDhU ] dhairyam̄ DhP  
 samtoṣat JA YB ŠDhU ] santoṣas DhP  
 darśanāt YB ŠDhU ] darśanam DhP, niścayāt JA  
 janasaṅgaparītyāgāt ] muner janapadatyāgād JA YB ŠDhU, kratūnām̄ copasamhārah  
 DhP  
 sadbhīr yogah̄ prasidhyati JA YB ŠDhU ] ṣaṭsādhanam̄ iti smṛtam DhP

### Testimonia:

*Yogacintāmaṇi* f. 49r (attrib. HP)

samtoṣat tattvadarśanāt ] tattvajñānād viniścayāt YCM

Cf. *Haṭharatnāvalī* 1.78:

utsāhān niścayād dhairyāt tattvajñānārthadarśanāt/  
 bindusthairyān mitāhārāj janasaṅgavivarjanāt//  
 nindrātyāgāj jitaśvāsāt pīṭhasthairyād anālasāt/  
 gurvācāryaprasādāc ca ebhīr yogas tu sidhyati//  
 a niścayād ] niścalād- P,T

**Commentary:**  $\alpha$  and several other groups of manuscripts have *tattvajñānārthadarśanāt* (as found in *Bhagavadgītā* 13.11), *tattvajñānāt ca darśanāt* or something very similar in the second *pāda* of the verse, but *darśanāt* ( $\alpha_1$ ) by itself is problematic: a vision of what? The early sources of this verse, in particular the *Śivadharṣot-tara*, indicate that the second verse quarter read as *santoṣāt tattvadarśanāt*, which makes much better sense of the word *darśanāt* so we have adopted that reading.

It should also be noted that the word *tattva* could have a more specific meaning in the *Hṛṣiprādīpikā* (4.32–33) as Svātmārāma states that it is a synonym of *samādhi*. In other yoga texts, it can sometimes refer to the practices of yoga (e.g. *tritattva* in *Amṛtasiddhi* 13.12, 14.2–3) or, more generally, to the highest reality or truth (e.g. *Amanaska* 1.2, 1.20–21, 2.17 etc.).

## 1.16\*1-2

**Translation:** The ten observances are non-violence, truthfulness, not stealing, celibacy, patience, resolve, compassion, sincerity, moderate eating, and cleanliness. **Translation:** [The ten rules are] asceticism, contentment, piety, charity, worship of God, listening to doctrinal teachings, compunction, contemplation, mantra recitation, and making offerings into a fire .

## 1.17

**Translation:** Because it is the first auxiliary of Hatha, *āsana* is taught first. This type of *āsana* brings about steadiness, good health and physical fitness.

**Testimonia:**

*Hatharatnāvalī* 3.5, *Yogacintāmaṇi* f. 84r (attrib. HP)

pūrvam ucyate YCM ] darśyate mayā HRĀ  
 āsanam HRĀ ] āsana YCM  
 pāṭavam HRĀ ] lāghavaṁ YCM

**Commentary:** The reading *aṅgapāṭavam* is attested among many of the early manuscripts, including the  $\alpha$  group. Although this compound rarely appears in other yoga texts, a similar term, *śarīrapāṭava*, occurs in the *Śivasamhitā* (2.35) as one of the benefits bestowed by digestive fire (*vaiśvānarāgni*), which indicates that the word *pāṭava* was used in relation to the body and the benefits of yoga. The compound *aṅgapāṭava* seems to imply the optimal functioning of the body. The variant reading, *aṅgalāghava* ('lightness of the limbs' or 'dexterity') is more common in yoga texts and similar formulations occur even in works known to Svātmārāma, such as the *Dattātreyyayogaśāstra* (*śarīralaghutā*) and the *Amanaska* ([...] *laghutvam ca śarīrasyopajāyate*). It appears that the less common term *aṅgapāṭavam* was changed to the more widely used notion of *aṅgalāghava*, perhaps

early in the transmission, as the latter is attested by manuscripts in several early groups (i.e. γ, δ, and π).

## 1.18

**Translation:** I shall now teach some of the postures which have been accepted by sages such as Vasiṣṭha and yogis such as Matsyendra.

**Testimonia:**

*Haṭharatnāvalī* 3.6, *Yogacintāmaṇi* f. 84r (attrib. HP)

kathyante ] lakṣyante HRĀ, vakṣyante YCM

**Commentary:** On the historical implications of these two traditions of postural practice in early Ḥathayoga, see Mallinson 2016: 119–122 and Birch 2018a: 45–46.

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

## 1.19

**Translation:** Placing the soles of both feet well between the knees and thighs [and] sitting up with the body straight: they call that the auspicious pose (*svastikāsana*).

**Sources:**

*Śāradātilaka* 25.12, *Vasiṣṭhasaṃhitā* 1.68, *Yogayājñavalkya* 3.3

antare ŠT YY ] antaram VS  
ṛjukāyah YY ] ṛjukāyo ŠT ṛjukāyas VS  
samāśinah ] sukhāśinah YY, tathāśinah VS, viśed yogī ST

**Testimonia:**

*Haṭharatnāvalī* 3.52, *Yogacintāmaṇi* f. 83v (attrib. Yājñavalkya)

antare YCM ] antaram HRĀ  
pādatale YCM ] padatale HRĀ  
ṛjukāyah YCM ] ṛjukāya HRĀ

**Commentary:** One might wonder how the soles of the feet could be placed between the knees and thighs. Brahmānanda explains that the region of the shank near the knee should be understood by the word ‘knee’ in this verse (*atra jānuśabdena jānusaṃnihito jaṅghāpradeśo grāhyah jānusaṃnihito jaṅghāpradeśah*). This is consistent with the earliest known description of *svastikāsana*, found in the *Pātañjalayogaśāstravivaraṇa* (2.46), which states that the big toe of one foot is tucked in between the shank and thigh of the other so it is not seen (*dakṣiṇam pādāṅguṣṭham savyenorujāṅghena parigr̥hyādr̥syam kṛtvā tathā savyam pādāṅguṣṭham dakṣinenorujāṅghenādr̥syam parigr̥hya yathā ca pārṣṇibhyām vr̥ṣanayor apīḍanam tathā yenāste tat svastikam āsanam*). For a discussion of *svastikāsana* in the Pātañjalayoga tradition, see Maas 2018: 68–69. The descriptions of *svastikāsana* in

early Śaiva Tantras do not mention the inserting of the toes between the knees and thighs (see Goodall 2004: 348–350, fn. 371).

## 1.20

**Translation:** [The yogi] should place his right heel on the left side of the [lower] back, and the left [heel] on the right [side], in the same way. [This is] the cow-faced [pose] (*gomukhāsana*), which [looks] like a cow's face.

**Sources:**

*Vasiṣṭhasaṃhitā* 1.70, *Yogayājñavalkya* 3.5cd–3.6ab

niyojayed ] niveśayet VS YY  
gomukhaṇ gomukhaṇ yathā YY ] gomukhaṇ tat pracakṣate VS

Cf. *Ahirbudhnyasaṃhitā* 31.45cd–46

ubhayor gulphayoḥ kṛtvā prṣṭhapārśvāv ubhāv api//  
vyutkramenātha pāṇibhyām vinyastābhyaṁ vigrhya ca/  
prṣṭhagābhyaṁ padāṅguṣṭhāv etad gomukham ucyate//

**Testimonia:**

*Hṛθaratnāvalī* 3.53, *Yogacintāmaṇi* f. 83v (attrib. Yājñavalkya)

niyojayed HRĀ ] niveśayet YCM  
gomukhaṇ yathā YCM ] gomukhāsanam HRĀ

**Commentary:** This posture first appears in some Vaiṣṇava *Saṃhitās* that predate the *Hṛthapradīpikā*, including the *Ahirbudhnyasaṃhitā* and the *Vasiṣṭhasaṃhitā*, which is likely to have been the source of this verse. The position of the ankles is the same in all the source texts. The *Ahirbudhnyasaṃhitā* adds that the hands are crossed behind the back and hold the big toes. For illustrations of six possible positions of the arms and hands, see Gharote, Jha, Devnath, Sakhalkar 2006: 111–113.

## 1.21

**Translation:** Fixing one foot on one thigh and placing the [other] thigh on the other foot is called the hero pose (*vīrāsana*).

**Sources:**

*Vasiṣṭhasaṃhitā* 1.72, *Yogayājñavalkya* 3.8

vinyasyoruṇi YY ] vinyasyorau VS  
tathā corum YY ] tathaivorum VS  
itiṛitam VS ] udāhṛitam YY

Cf. *Śāradātilakatantra* 25.15cd–16ab

ekam pādam adhaḥ kṛtvā vinyasyorau tathetaram//

ṛjukāyo viśed yogī vīrāsanam itīritam/

**Testimonia:**

*Hatharatnāvalī* 3.54, *Yogacintāmaṇi* f. 83v (attrib. Yājñavalkya)

vinyasyorūṇi saṃsthitam ] vinyasyorūṇi saṃsthitaḥ YCM, vinyased ūruṇi sthiram HRĀ,  
vinyased ūruṇi sthitam HRĀ v.l.  
itīritam HRA ] udāhṛtam YCM

**Commentary:** Although most witnesses have *tathā* in 1.21a, the word *atha* has been accepted because it is attested by  $\alpha_3$  and  $\gamma_1$ , the sources and the testimonia. It appears to be verse filler here rather than indicating a temporal sequence of actions. Svātmārāma borrowed the verse on *vīrāsana* from the *Vasiṣṭhasaṃhitā*, the redactor of which appears to have adapted its first line from a description of this posture in the *Śāradātilakatantra*. This would explain the rather strange syntax of the *Vasiṣṭhasaṃhitā*'s version, in which *adhaḥ kṛtvā* was changed to *athaikas-min*, and *tathetaram* became *ca saṃsthitam*. It seems that *saṃsthitam* must be understood with *ūrum* in the third *pāda* in the sense of *saṃsthāpya* (i.e. 'having placed').

Different versions of *vīrāsana* are found in earlier tantric and yogic works, such as the *Kiraṇatantra*, Hemacandra's *Yogaśāstra* and commentaries on the *Pātañjalayogaśāstra*. For a discussion of some of these, see Maas 2018: 66–68.

## 1.22

**Translation:** Knowers of yoga know that the tortoise pose (*kūrmāsana*) arises by carefully pressing the anus with the ankles crossed.

**Sources:**

*Vasiṣṭhasaṃhitā* 1.80, *Ahirbudhnyasaṃhitā* 31.35

niṣpiḍya ] niṣpiḍya ABS, nirudhya VS kūrmāsanam bhaved etad VS ] etat kūrmāsanam  
proktam ABS iti yogavido viduh VS ] yogasiddhikaram param ABS

**Testimonia:**

*Yogacintāmaṇi* f. 84r (attrib. HP), *Yuktabhavadeva* 6.15 (attrib. HP)

niṣpiḍya ] niyamya YCM YBhD

**Commentary:** In the first quarter of the verse, the witnesses are split between *nirudhya* ('having blocked'), *nibadhya* ('having bound'), *niyamya* ('having restrained') and *niṣpiḍya* ('having pressed'). The source, the *Vasiṣṭhasaṃhitā*, and two manuscripts of the  $\gamma$  and  $\pi$  groups support *nirudhya* whereas  $\alpha_2$  and the testimonia support *niyamya* and  $\alpha_3$  has *niṣpiḍya*. While *nirudhya* makes sense here (i.e. 'having blocked or closed the anus...'), we have adopted *niṣpiḍya* because it is better attested among the  $\alpha$ ,  $\epsilon$  and  $\gamma$  groups.

The word *vyutkrameṇa* describes the position of the ankles. Its basic meaning is ‘against the normal direction.’ In *āsana* descriptions it usually means ‘crossed’ (see e.g. *Vasiṣṭhasaṃhitā* 1.71), which is how we have understood it here. It could also mean ‘turned out’: if the yogi is in a kneeling-type position, turning the feet out would bring the ankles together, blocking the perineal area. See *Yoga Mīmāṃsā*, vol. 8, no. 2 (1965: 29–30) for a discussion of *vyutkrameṇa* and the position of the ankles in *kūrmāsana*, and vol. 8, no. 2, figures 3–6 for photographs of a practitioner performing this *āsana*.

## 1.23

**Translation:** [The yogi] correctly assumes the lotus pose, inserts the hands between the knees and thighs, places [the hands] on the ground, and remains in the air. This is the wild cock pose (*kukkuṭāsana*).

**Sources:**

*Vasiṣṭhasaṃhitā* 1.78, cf. *Ahirbudhnyasaṃhitā* 31.38

susamsthāpya ] samāsthāya VS, adhiṣṭhāya ABS  
jānūrvor antare karau VS ] jānvantaravinihsṛtau ABS  
niveśya bhūmau saṃsthāpya VSv.l. ] bhūmau niveśya saṃsthāpya VS, karau bhūmau  
niveśyaitad ABS  
vyomasthāḥ ] vyomastham VS ABS

**Testimonia:**

*Haṭharatnāvalī* 3.73, *Yogacintāmani* f. 84r (attrib. HP), *Yuktabhavadeva* 6.16 (attrib. HP)

susamsthāpya HRĀ ] tu saṃyojya YCM YBhD  
vyomasthāḥ HRĀ ] vyomastham YCM YBhD

**Commentary:** The names *kurkuṭa* and *kurkkuṭa* in some manuscripts are variant spellings of *kukkuṭa* attested in the *Pañcatantra* (MW).

**Metre:** Anuṣṭubh (c: ma-vipulā)

## 1.24

**Translation:** While in the wild cock pose, [the yogi] binds the neck with the hands and lies [on his back] upturned like a tortoise. This is the upturned tortoise (*uttānakūrmaka*).

**Testimonia:**

*Haṭharatnāvalī* 3.74, *Yogacintāmani* f. 84r (attrib. HP), *Yuktabhavadeva* 6.17 (attrib. HP)

saṃbadhya YCM ] sambadhyā HRĀ YBhD  
uttāna etad ] uttānam etad HRĀ YCM YBhD

**Commentary:** The oldest dated manuscript,  $\eta_1$ , has *kukkuṭāsanavat kṛtvā*, which is a simpler alternative to the widely attested reading *kukkuṭāsanabandhasthah* (including  $\alpha_2$  and  $\alpha_3$ ), which we have accepted. Since there is no known source for this verse other than the *Hathapradīpikā*, it appears that the reading of  $\eta_1$  was an isolated attempt to simplify the syntax.

## 1.25

**Translation:** Clasping the big toes with the hands and performing the action of drawing a bow as far as the ear is called the bow pose (*dhanurāsana*).

**Testimonia:**

*Hatharatnāvalī* 3.51, *Yogacintāmaṇi* f. 84r (attrib. HP), *Yuktabhavadeva* 6.18 (attrib. HP)

tu HRĀ YBhD ] ca YCM  
 ākarṣanām kṛtvā HRĀ YCM YBhD ] ākarṣanākṛṣṭam HRĀ v.l.  
 ucyate HRĀ ] īritam YCM YBhD

Cf. *Hathayogasamhitā* p. 21

dhanurāsanam/  
 prasārya pādau bhuvi dañḍarūpau karau ca pr̄ṣṭhe dhṛtapādayugmau/  
 kṛtvā dhanustulyavarttitāṅgam nigadyate vai dhanurāsanam tat//  
 25//

**Commentary:** We have adopted the reading *dhanurākarṣanam kṛtvā*, which is in the δ group, as well as the principal testimonia (i.e. the *Yogacintāmaṇi* and *Hatharatnāvalī*), because it fits the overall syntax of the verse, unlike the readings with *kṛṣṭam* (for *kṛtvā*) that are found in the early manuscripts. It is curious that *kṛṣṭam* is so well attested because it seems redundant with *ākarṣanām*. The following reading in Godāvaramiśra's *Yogacintāmaṇi* (f. 40r) appears to be an attempt to make sense of *kṛṣṭam*: *dhanurākarṣavat kṛṣṭam dhanurāsanam ucyate*.

A different version of *dhanurāsana* is described in the *Hathayogasamhitā*. On the two versions of *dhanurāsana*, see Hargreaves and Birch 2017.

One manuscript of the *Hathapradīpikā* (ms. no. 30051, f. 2v), which was consulted but not collated for this edition, has a scribal comment stating that *dhanurāsana* should be done continuously (*anavarata*) on the left and right sides (*tatra ekam dhanurākarṣanāsanam āsanam savyāpasavyapādahastābhyaṁ [abhy]ased anavaratam*). This would make *dhanurāsana* a dynamic practice as shown in [this video](#).

## 1.26

**Translation:** [The yogi] should hold the right foot, which is placed at the base of the left thigh, with the [hand of] the right arm, which is wrapped around the

outside of the knee, and remain [like that] with his body twisted. This posture was taught by the revered Matsyanātha.

### Testimonia:

*Hatharatnāvalī* 3.57, *Yogacintāmaṇi* f. 84r (attrib. HP), *Yuktabhavadeva* 6.19 (attrib. HP)

dakṣapādaṁ HRĀ v.l. YCM YBhD ] dakṣapādo HRĀ, dakṣapādau HRĀv.l.

jānor ] jānvor HRĀ YCM YBhD

tiṣṭhet HRĀ YCM ] tiṣṭhan YBhD

**Commentary:** In the second verse quarter, most of the manuscript groups have a compound with *doṣṇā* at the end, as seen also in the *Yogacintāmaṇi*, *Hatharatnāvalī* and *Yuktabhavadeva*. The instrumental ending ('with the hand') works well with the gerund (*pragrhya*) in the third verse quarter and the object (*dakṣpādaṁ*) in the first quarter. This reading indicates that the right foot is held by the hand of the arm that is wrapped around the outside of the left leg, which would be the right hand (*dakṣadoṣṇā*) rather than the left (*vāmadoṣṇā*), as shown in [Figure 1](#).

$\alpha_3$  and most manuscripts of the *Hatharatnāvalī* have *dakṣapādo* in the first *pāda*. This reading yields the same meaning as the adopted one if read with *vāmapādaṁ* in the second. However,  $\alpha_3$  and manuscripts of the *Hatharatnāvalī* read *vāmadoṣṇā*, which is not good because it leaves the gerund without an object.

The version of this verse in *Jyotsnā* (1.26), which is supported by some manuscripts in two important groups,  $\pi$  and  $\gamma$ , has two objects of the gerund, namely the left and right feet, without an instrumental or conjunctive particle. In his commentarial remarks, Brahmānanda proposes that the left foot is grasped by the right hand and the right foot by the left foot, as seen in [Figure 2](#).

**Metre:** Upajāti

## 1.27

**Translation:** Matsyendra's seat is a missile for destroying the many chronic and painful diseases of the stomach; through practice it brings about in men the awakening of Kuṇḍalini and steadiness of the spine.

### Testimonia:

*Hatharatnāvalī* 3.58, *Yuktabhavadeva* 6.20 (attrib. HP), *Hathatattvakaumudī* 7.8,

jatharapracanda HTK ] jatharapradiptam HRĀ, jatharapravṛddha YCM, jatharapravṛḍ-dhim YCM v.l., jatharaprabuddham YBhD

picāñdaruṇmaṇḍala ] pracāñdaruṇmaṇḍala YCM YBhD, pracāñdarugmaṇḍala HRĀ, ruṇmaṇḍalakhandana HTK

abhyasataḥ HRĀ YCM HTK ] abhyasatam YBhD

danda HRĀ HTK YBhD ] dande YCM

ca dadāti HRĀ HTK YBhD ] pradadāti YCM

**Commentary:** Here we understand *jathara*, which usually refers to the stomach,

to mean “tough” or “persistent” (cf. *Amarakośa* 3.3.740 *jatharah kāthine’pi syād adhastād api cādharaḥ*).

In 1.27d, the compound *daṇḍasthiratvam* (‘steadiness of the spine’) is attested by all the important manuscript groups and testimonia, so it was likely original. However, the *Jyotsnā* (1.27d) has *candrasthiratvam* (‘steadiness of the moon’), and this reading is well-attested in many manuscripts that are lower on the stemma. Brahmānanda understands steadiness here as ‘the absence of flow’ (*sthiratvam kṣaranābhāvam*), a reference to the moon retaining its nectar.

**Metre:** Upajāti

## 1.28

**Translation:** [The yogi] should stretch out the legs on the ground [as straight] as a stick, hold the toes of both feet with the hands, and remain with the forehead placed on the knees. They call this the back-stretch (*paścimatānam*).

**Sources:**

Cf. *Śivasamhitā* 3.108

prasārya caraṇadvandvam̄ parasparasusamyutam̄/  
svapāṇibhyām̄ dr̄dham̄ dhṛtvā jānūpari śiro nyaset//

**Testimonia:**

*Hatharatnāvalī* 3.66, *Yogacintāmaṇi* f. 84r (attrib. HP), *Yuktabhavadeva* 6.22 (attrib. HP)  
dorbhyām̄ HRĀ YBhD ] dvābhyaṁ̄ HRĀ v.l., YCM  
padāgradvitayam̄ HRĀ ] ca pādadvitayam̄ YCM YBhD, karābhyaṁ̄ dvitayam̄ HRĀ v.l.  
lalātadeśo HRĀ YCM ] lalātapaṭo YBhD  
vased idam̄ HRĀ ] ‘bhyased idam̄ YCM, nyased idam̄ YBhD

**Commentary:** The reading *dorbhyām̄ padāgradvitayam̄* is well attested but is somewhat strange because *dos* usually means ‘the arm’ rather than the hands. The variant *dvābhyaṁ̄ karābhyaṁ̄ dvitayam̄*, “with both hands”, appears to be an attempt to remove *dorbhyām̄*, but it introduces the problem of the toes not being mentioned.

**Metre:** Upajāti

## 1.29

**Translation:** Foremost among āśanas, the back-stretch thus makes the breath flow to the back [of the body] (i.e. in the central channel), increases the digestive fire, makes the belly thin and prevents diseases in men.

**Sources:**

Cf. *Śivasamhitā* 3.109–110

āsanāgryam idam proktam jaṭharānaladipanam/  
dehāvasādaharaṇam paścimottānasamjñakam//  
ya etad āsanam śreṣṭham pratyaham sādhayet sudhīḥ/  
vāyuḥ paścimamārgeṇa tasya samcarati dhruvam//

**Testimonia:**

*Haṭharatnāvalī* 3.67, *Yogacintāmaṇi* f. 84r (attrib. HP)

arogatām HRĀ ] arogitām YCM

**Commentary:** The use of the word *paścima* to mean the central channel is found at *Yogabija* 95 (*paścimamārgataḥ*), 108 (*paścime pathi*), 117 (*paścimadvāramārgeṇa*) and 121 (*paścimaṇam*). Cf. the usages of *paścimamārga* in *Dattātreyayogaśāstra* 140 and *Śivasamhitā* 3.110 (from which this verse is likely to be derived). Brahmā-nanda understands *paścima* as referring to the Suṣumnā (*Jyotsnā* 1.29): *paścimavāhinam paścimena paścimamārgeṇa suṣumṇāmārgeṇa vahatīti paścimavāhi*.

**Metre:** Śiśulilā

**1.30**

**Translation:** Supporting oneself on the ground with both palms, the elbows placed on either side of the navel, lifted up into the air in a raised posture [as straight] as a stick: they call this posture the peacock.

**Sources:**

Cf. *Vasiṣṭhasamhitā* 1.76–77

avaṣṭabhya dharām samyak talābhyaṁ ca karadvayam/  
hastayoḥ kūrparau cāpi sthāpayan nābhipārśvayoh//  
samunnataśirahpādo daṇḍavad vyomni samsthitah/  
mayūrāsanam etad dhi sarvapāpavināśanam//  
76b ca karadvayam ] karayor dvayoh

**Testimonia:**

*Haṭharatnāvalī* 3.42, *Yogacintāmaṇi* f. 84r (attrib. HP)

karasthalābhyaṁ ] karadvayena HRĀ, punaḥ karābhyaṁ YCM  
kūrpara ] kūrpare HRĀ YCM  
uccāsano HRĀ ] tadāsane YCM  
piṭham HRĀ ] santaḥ YCM  
mayūram HRĀ YCM ] māyūram HRĀ v.l.

**Commentary:** There is no direct source of this verse, but it has the same elements as two verses in the *Vasiṣṭhasamhitā* (1.76–77), which are themselves derived from earlier Vaiṣṇava sources (see Mallinson 2014: 227 n. 9). The compound *uccāsanah*

in the third verse quarter seems to approximate in a somewhat vague way the *Vasiṣṭhasaṃhitā*'s reading *samunnataśirahpādāḥ*.

In the second verse quarter, the pronoun in *tatkūrpare* refers to the two hands. This is stated more explicitly (i.e. *hastayoḥ kūrpārau*) in *Vasiṣṭhasaṃhitā* 1.76c and *Yogayājñavalkya* 3.15c.

**Metre:** Upajāti

## 1.31

**Translation:** The glorious peacock posture quickly cures all illnesses, beginning with bloating and abdominal diseases, and overcomes humoral imbalances. It reduces to ash food which is bad or has been eaten to excess, kindles the digestive fire and causes strong poison to be digested.

**Testimonia:**

*Hatharatnāvalī* 3.43, *Yogacintāmani* f. 84r (attrib. HP)

aśeṣam YCM ] vicitram HRĀ  
jārayet YCM ] jiryate HRĀ

**Metre:** Mālinī

## 1.32

**Translation:** Lying face up on the ground like a corpse is the corpse posture. It removes fatigue [caused by practising] any *āsana* and calms the mind.

**Sources:**

Cf. *Dattātreyayogaśāstra* 24cd

uttānaśavavad bhūmau śayanam coktam uttamam//

**Testimonia:**

*Yogacintāmani* f. 84r (attrib. HP), *Yuktabhavadeva* 6.21 (attrib. HP)

śayanam tu śavāsanam YBhD ] śavāsanam idam smṛtam YCM  
sarvāsana ] śavāsanam YCM YBhD  
sādhanam YCM ] kārakam YBhD

Cf. *Hatharatnāvalī* 3.76

athāntimam śavāsanam  
prasārya hastapādau ca viśrāntyā śayanam tathā/  
sarvāsanaśramaharam śayitam tu śavāsanam//

Cf. *Hathatattvakaumudī* 7.12

śavāsanam hṛtkupitavātagranthivibhedakam/  
sarvāsanaśrāntijit hṛtsramaghnam yogisaukhyadam//

**Metre:** Anuṣṭubh (c: bha-vipulā)

### 1.33

**Translation:** Śiva has taught eighty-four āśanas. I shall take the four best from them and describe them.

**Sources:**

Śivasamhitā 3.96

śivena kathitāni tu ] santi nānāvidhāni ca ŠS  
sārabhūtaṁ ] mayoktāni ŠS

Cf. Vivekamārtanḍa 5

caturāśītilakṣānām ekaikam samudāhṛtam/  
ataḥ śivena pīṭhānām ṣoḍaśonām śatām kṛtam//

**Testimonia:**

Haṭharatnāvalī 3.23, Yogacintāmaṇi f. 84v (attrib. HP)

tu HRĀ ] vai YCM

**Commentary:** The word *tu* is often used to introduce a new posture, but in this case seems to be a verse filler.

In the first and third verse quarters, Svātmārāma appears to have rewritten *Śivasamhitā* 3.96 to include the information that it was Śiva (*śivena*) who taught the eighty-four āśanas, whereas in the source Śiva is himself speaking. Svātmārāma also changes the meaning of the second half of the verse, as the *Śivasamhitā* states that Śiva picked out the four best postures and taught them, whereas in the *Haṭhapradipikā* it reads as though Svātmārāma himself is responsible for picking out the four best postures and teaching them. There are other instances in the *Haṭhapradipikā* where Svātmārāma borrows a verse with a first person verb (e.g. 3.43). However, in this instance, he may have intended to indicate that he chose the four postures coming after this verse (i.e. *siddha*, *padma*, *simha* and *bhadra*) because the *Śivasamhitā* follows 3.96 with teachings on the postures called *siddha*, *padma*, *paścimottāna* and *svastika*. The vocative here (*sakhe*) is also found in *Haṭhapradipikā* 4.56, which is also likely to be an authorial verse.

**Metre:** Anuṣṭubh (a: ra-vipulā)

### 1.34

**Translation:** The adept, lotus, lion and auspicious pose: these four are the best and, among those, always sit in the adept's pose, my dear.

**Testimonia:**

*Hatharatnāvalī* 3.24, *Yogacintāmani* f. 84v (attrib. HP)

simham HRĀ ] bhadram YCM  
 bhadram HRĀ ] simham YCM  
 ca HRĀ ] vai YCM  
 sakhe HRĀv.l. ] tathā HRĀ, satve HRĀv.l., padmam YCM  
 tiṣṭha ] tiṣṭhet HRĀ YCM

**Commentary:** It is likely that the original version of this verse contained the vocative with the imperative form of the verb (*sakhe tiṣṭha*). There are other instances where Svātmārāma included a verse with the vocative (e.g. 4.7c, 4.56b, 4.72d, 4.74c) as though the text were a dialogue. Other versions of this verse are transmitted by some manuscripts of the *Hathapradipikā*, in which the vocative and imperative verb have been removed. In these cases, *sukhe* and *sukham* are difficult to construe because the context suggests that the intended meaning was that one should always sit in *siddhāsana* (as opposed to the other three *āsanas*), rather than the prescription to always sit in a comfortable *siddhāsana*.

**Metre:** Anuṣṭubh (c: na-vipulā)

**1.35 heading**

**Translation:** Now, the adept's pose (*siddhāsana*).

**1.35**

**Translation:** [The yogi] should put the heel at the perineum, firmly place the [other] foot on the penis, focus the mind, hold the body erect and [remain] motionless, his senses restrained, gazing between the brows with his eyes unmoving. This, which breaks open the door to liberation, is called the adept's pose.

**Sources:**

*Vivekamārtanya* 7

athaikam ekaḥṛdayo VM ] athaikadeśahṛdayo VMv.l., athaikam eva niyatam VMv.l.,  
 athaikam eva niṣatam VMv.l., athaikam eva hṛdayam VMv.l., athaikam ekaḥṛdayah  
 VMv.l.  
 dhṛtvā VM ] kṛtvā VMv.l.  
 paśyan VM ] paśyed VMv.l., paśyad VMv.l.

**Testimonia:**

*Hatharatnāvalī* 3.25, *Yogacintāmani* f. 84v–85r (attrib. *Pavanayogaśaṅgraha*)

yonisthānakam HRĀ YCM ] yonidvārakam HRĀv.l.  
 ekaḥṛdayo ] ekaḥṛdayah YCM, eva niyatam HRĀ eva hṛdaye HRĀv.l.  
 dhṛtvā ] kṛtvā HRĀ YCM  
 paśyan HRĀ ] paśyed YCM

caitan HRĀ ] etan YCM  
 kapāta HRĀ YCM ] kavāta HRĀ v.l.  
 janakam̄ HRĀ ] nakaram̄ YCM

**Commentary:** In the second verse quarter, the adopted reading *ekahṛdayo* is supported by two manuscripts of the *Hathapradipikā* (<??>) and is close to the α<sub>1</sub> reading *ekahṛdaye*. It is also attested by the six-chapter *Vivekamārtanda* and the *Yogacintāmaṇi*, which attributes this verse to an unknown work called the *Pavanayogasaṅgraha*. In this case, *ekahṛdayaḥ* appears to describe the yogi as having his mind focused on one thing. There are many variations of this verse quarter in the *Hathapradipikā* manuscripts, as well as in the manuscripts of the sources and testimonia. Most of the collated witnesses have *athaikam eva hṛdaye dhṛtvā*, which is close to the adopted reading. Other readings allude here to the practice of the Jalandhara lock, in which the chin is placed on the chest. This is most clearly seen in the *Jyotsnā*'s version, *hṛdaye kṛtvā hanum susthiram* ('having put the jaw firmly on the chest'). The other well-attested reading, *athaikam eva niyatam*, was an attempt to fix the problem of *hṛdaye* by replacing it with *niyatam*, which must be read with *medhre pādam athaikam* ('having fixed one foot on the penis'), but *niyatam* is redundant here because of *vinyaset* in the first verse quarter.

**Metre:** Šārdūlavikrīdita

### 1.36 heading

**Translation:** However, in another school [*siddhāsana* is taught as follows]:

#### 1.36

**Translation:** Place the left heel on the penis and put the other heel on top: this is the adept's pose (*siddhāsana*).

**Sources:**

*Vasiṣṭhasaṃhitā* 1.81, *Yogayājñavalkya* 3.14

ca nikṣipyā YY ] vinikṣipyā VS  
 bhavet ] smṛtam VS, tu vā YY

**Testimonia:**

*Hatharatnāvalī* 3.26, *Yogacintāmaṇi* f. 85r (attrib. *Pavanayogasaṅgraha*)

nikṣipyā ] nihkṣipyā HRĀ, vinyasya YCM  
 ca nihkṣipyā HRĀ ] tu vinyasya YCM  
 siddhāsanam idam bhavet YCM ] siddhāḥ siddhāsanam viduh HRĀ

**Commentary:** Svātmārāma's introductory and following remarks to verse 1.36 indicate that he preferred the *siddhāsana* of the *Vivekamārtanda* over the version taught as *muktāsana* in the *Vasiṣṭhasaṃhitā* and *Yogayājñavalkya*.

### 1.36 ending

**Translation:** Only the first teaching [on *siddhāsana*] is accepted by me.

### 1.37

**Translation:** Some call this the adept's pose (*siddhāsana*), others know it as the thunderbolt pose (*vajrāsana*), a few say it is the pose of the liberated (*muktāsana*) and some call it the secret pose (*guptāsana*).

**Testimonia:**

*Haṭharatnāvalī* 3.27

Cf. *Yogacintāmaṇi* f. 85r (attrib. *Pavanayogaśāṅgraha*)

etat siddhāsanam prāhuḥ padmāsanam atho viduh/  
guptāsanam vadanty eke prāhur vajrāsanam pare/  
ke cin muktāsanam prāhur idam āsanam uttamam//

Cf. the Telugu *Śivayogaśāramu* by Kolani Ganapatideva (date 14th c.)

siddāsanambunu, gondaru vajrāsanambaniyu/  
gondaru muktāsanambaniyu, gondadu gulbāsanam//

and a Telugu verse by the poet Pingali Surana (active 16th c.)

kondaru siddāsanamani  
kondaru vajrāsanamani koniyāduduri  
pondaga dīnini mariyoka  
kondaru guptāsamanu kondru mahātmā

The last two references are taken from Reddy 1982: 41–42.

### 1.38

**Translation:** Like measured diet amongst rules and non-violence amongst observances, the adepts know *siddhāsana* to be the single most important of all postures.

**Sources:**

Cf. *Dattātreyyayogaśāstra* 33

laghvāhāras tu teṣv eko mukhyo bhavati nāpare/  
ahimsā niyameṣv eko mukhyo bhavati nāpare// 33//

**Testimonia:**

*Yogacintāmaṇi* f. 85r (attrib. HP)

yameṣv iva ] niyameṣu YCM  
mitāhāram ] mitāharo YCM

ahimsāṁ niyameś iva ] yathāhimsā yameś iva YCM  
 ekaṁ ] evam YCM  
 siddhāḥ siddhāsanam viduh ] siddhāsanam idam viduh YCM

### 1.39

**Translation:** Of the eighty-four postures, it is *siddhāsana* that one should always prefer; in the same way that of the 72,000 channels [one should prefer] Suṣumṇā.

**Testimonia:**

*Yogacintāmaṇi* f. 85r (attrib. HP), *Yogaśāraśaṅgraha* p. 9 (attrib. *Yogaśāraṇjari*)  
 siddham eva YSS ] siddhāsanam YCM  
 sadā bhajet ] samabhyaṣet YCM YSS

**Commentary:** Most witnesses have *suṣumṇām* as the object of the verb *abhyaset*, which is odd. Others have tried to make sense of this by changing *suṣumṇām iva nādiṣu* to *nādīnām malaśodhanam*, which occurs in the *Jyotsnā* (1.39), *Kumbhakapaddhati* (120), and *Hṛdayoga* (quoted in the *Yogacintāmaṇi*, f. 79r). This variant reading is probably a patch and is probably a patch as no other texts say that *siddhāsana* clears the channels. It could have been borrowed from verse 3.102\*1ab, which has the same half-verse and was added to the section on *śakticālana*.

### 1.40

**Translation:** By meditating upon the self, restricting the diet and regularly practising *siddhāsana* for twelve years, the yogi attains *niṣpatti*, [the final stage of yoga]. What's the point of the [other] many tiring postures when there is *siddhāsana*?

**Testimonia:**

*Yogacintāmaṇi* f. 85r (attrib. HP), *Yogaśāraśaṅgraha* p. 9 (attrib. *Yogaśāraṇjari*)  
 ātmadhyāyī YCM ] ātmadhyāyo YSS  
 yogī YCM ] yoga YSS  
 kim syat YCM ] alam YSS

**Commentary:**

The notion of *āsanas* causing fatigue (*śrama*) was mentioned earlier in the verse on the corpse pose (1.32).

### 1.41

**Translation:** Just as the [state] beyond mind (*unmanī*) arises automatically, without effort, when the *prāṇa* breath has been carefully stopped in *kevalakumbhaka*, [...]

**Testimonia:**

*Yogacintāmaṇi* f. 85r (attrib. HP)

sāvadhānam ] sāvadhāne YCM  
utpadyate ] utpatsyate YCM

**Metre:** Anuṣṭubh (a: ra-vipulā)

**1.42**

**Translation:** [...] so too the three locks (*bandha*) arise automatically without effort, every time *siddhāsana* alone is firmly adopted.

**Testimonia:**

*Yogacintāmaṇi* f. 85r (attrib. HP), *Yogaśārasaṁgraha* p. 9

tathaikasminn YSS ] athaikasminn YCM  
dṛḍham YCM ] baddhe YSS  
evopayāyate YCM] evopadhiyate YSS

**Commentary:** It seems likely that *dṛḍham* (rather than *dṛḍhe*) was originally intended in 1.42a because *dṛḍhataram*, which is not ambiguous, is used in 1.48a to qualify how *padmāsana* should be adopted, and *dṛḍham* complements *sāvadhānam* in 1.41a.

**Metre:** Anuṣṭubh (a: bha-vipulā)

**1.43**

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

**Sources:**

*Śivasaṁhitā* 5.47

na kumbhaḥ ] na kumbha ŠS  
kevalopamaḥ ] sadṛśam balam ŠS

**Testimonia:**

*Hatharatnāvalī* 3.29, *Yogacintāmaṇi* f. 75r (attrib. HP)

kumbhaḥ kevalopamaḥ HRĀ YCM ] kumbhasadṛśo 'nilaḥ HRĀ v.l.

**Metre:** Anuṣṭubh (a: na-vipulā)

**1.44 heading**

**Translation:** Now the lotus pose (*padmāsana*).

## 1.44

**Translation:** Place the right foot on the left thigh, and the left on the right thigh, firmly hold the big toes with the hands crossed behind the back, put the chin on the chest and gaze at the tip of the nose. This, which destroys diseases for those who are disciplined, is called the lotus pose.

**Sources:**

*Vivekamārtanda* 8

vighātakāri yaminām ] vikārahāri yaminām VM, vighātahāri yaminām VMv.l., vikāra-nāśanakaram VMv.l., vikārakamdadamanāq VMv.l., vināśakāri yaminām VMv.l.

**Testimonia:**

*Hatharatnāvalī* 3.34, *Yogacintāmaṇi* f. 85v (attrib. *Hathayoga*)

ca HRĀ ] hi YCM  
yāmyorūpari HRĀ ] dakṣorūpari YCM  
vighātakāri yaminām ] vināśakāri yaminām HRĀ, vikāranāśanakaram YCM

**Metre:** Śārdūlavikrīdita

## 1.45 heading

**Translation:** However, in another school [lotus pose is taught as follows]:

### 1.45–46

**Translation:** Carefully put the upturned feet on the thighs and the upturned hands in the middle of the thighs, fix the eyes on the tip of the nose, raise the root of the uvula with the tongue, place the chin on the chest, gently [draw in] the breath [...].

**Sources:**

*Dattātreyayogaśāstra* 35–37

uttānau caraṇau kṛtvā ūrusaṁsthau prayatnataḥ/  
ūrumadhye tathottānau pāṇī kṛtvā tato dṛśau//  
nāśagre vinyased rājadantamūlam ca jihvayā/  
uttabhya cibukam̄ vakṣasy āsthāpya pavanam̄ śanaiḥ//  
yathāśaktyā samākṛṣya pūrayed udaram̄ śanaiḥ/  
yathāśaktyaiva paścāt tu recayet pavanam̄ śanaiḥ//  
vakṣasy DYŚ ] vakṣe ŠS DYŚv.l., vakṣaḥ DYŚv.l., vakṣya DYŚv.l.  
āsthāpya DYŚ ] saṁsthāpya ŠS, DYŚv.l., āsthāya DYŚv.l., sthāpayet DYŚv.l., vakṣastha  
DYŚv.l.

Cf. *Śivasamhitā* 3.102–104

uttānau caraṇau kṛtvā ūrūsamsthau prayatnataḥ/  
 ūrumadhye tathottānau pāṇī kṛtvā tu tāḍrśau//  
 nāsāgre vinyased dr̄ṣṭim rājadantam ca jihvayā/  
 uttambhya cibukam vase samsthāpya pavanam śanaiḥ//  
 yathāśaktyā samākṛṣya pūrayed udaram śanaiḥ/  
 yathāśaktyaiva paścāt tu recayed anirodhataḥ//

### Testimonia:

*Hatharatnāvalī* 3.36–3.37, *Yogacintāmaṇi* f. 85v

ūrūsamsthau prayatnataḥ YCM ] ūrvoh samsthāpya yatnataḥ HRĀ  
 ca HRĀ ] tu YCM  
 vakṣasyāsthāpya ] vakṣah samsthāpya HRĀ, vakṣasy utthāpya YCM

### Commentary:

The syntax of this verse as we have presented it is incomplete: at its end *pavanam śanaiḥ*, ‘the breath gradually’, is left hanging. In the source text, the *Dattātreyayogaśāstra*, the following verse completes the syntax with *pūrayed*, “one should inhale”. Either Svātmārāma chose to leave the verse hanging (the following verse in the *Dattātreyayogaśāstra* adds nothing about the form of the posture, which is the topic here) or the verse that completes the syntax fell out, perhaps because of a scribal error that happened early in the transmission. In the *Dattātreyayogaśāstra* verses 36 and 37 both end with *pavanam śanaiḥ*, the repetition of which may have caused an eyeskip.

The manuscript readings with *vakṣa sthāpayet* ( $\pi_ω$  and  $\eta_2$ ) or something similar ( $\eta_1$ ) do not offer a solution to the incomplete syntax and do not indicate that Svātmārāma rewrote *Dattātreyayogaśāstra* 36 so that he could omit *Dattātreyayogaśāstra* 37. (The readings *osthāpyot* ( $\alpha_2$  and  $\pi_1$ ) and *otthāpya* ( $\zeta_3$ ) are surprising and are perhaps Middle Indic forms in which Sanskrit *ava-* becomes *o-*.) In the absence of evidence that Svātmārāma included *Dattātreyayogaśāstra* 37 or wrote a coherent version of *Haṭhapradīpikā* 1.46, we have made sense of *pavanam śanaiḥ* by adding “[draw in]” in our translation.

Brahmānanda’s comment on the statement, ‘having raised the root of the uvula with the tongue’ (*rājadantamūlam ca jihvayā uttambhya*) in 1.46 is worth noting. In the context of Hathayoga, one would assume this statement to be referring to a type of *khecarimudrā*, in which the tongue lifts the root of the uvula, here called the ‘royal tooth’ (*rājadanta*, on the meaning of which see Mallinson 2007: 209 n. 258). However, Brahmānanda understands it differently (synonyms omitted for clarity):

rājadantānāṁ damṣṭrānāṁ savyadakṣinābhāge sthitānāṁ mūle ubhe  
 mūlasthāne jihvayā uttambhya ūrdhvam stambhayitvā gurumukhād

avagantavyo'yaṁ jihvābandhah/

Pushing against both roots of the front teeth on the left and right with the tongue [...] — this fixation of the tongue has to be understood from the mouth of the teacher.

Brahmānanda appears to have had in mind a probably older rule for meditation postures, according to which the tongue rests near the front teeth. One example of this is in *Svacchandatantra* (4.365f.), which teaches a meditation pose called *divyayam karaṇam*, in which the tongue is to rest at the tip of the teeth (*dantāgre jihvām ādāya*). Other Tantric texts have this or similar rules, in which the tongue is supposed to rest either on the teeth or the palate, early examples being the *Mrgendrāgama*, *yogapāda* 19 (*dantāgre jihvām ādāya*) and *Mataṅgapārameśvaratantra*, *yogapāda* 2.27 (*tālumadhyagatenaiva jihvāgreṇa*). Placing the tongue where it does not disturb the meditation seems quite appropriate for a ‘normal’ meditative practice (The rule of placing the tongue at the palate is also found in *Īśānaśivagurudevapaddhati* 18.120: *tāluke jihvām samyojya kiñcidvivṛtavaktro dantair dantān asaṁspṛśan rjukāyah*. For similar references in tantric and other works see Mallinson 2007: 17–24.).

When the context is hathayogic physiology, placing the tongue at the uvula, which is the source of ‘nectar’, is more appropriate. Confusingly, yogic terminology includes many names for the uvula, and among these especially the term *rājadanta* may give rise to confusion, since, as we have seen, the tongue might also in some yoga systems be placed at the front teeth.

Furthermore, the hathayogic *khecarīmudrā* has been described in manifold ways. Usually the tongue is said to be inserted into the cavity above the palate but in some cases it is placed at the uvula. Thus the tenth-century *Mokṣopāya* (V.55.14c) says that the tongue rests at the ‘source of the palate’ (*tālumūlatalālagnajihvā*) and the commentary, the *Saṁsāratarāṇi*, on the parallel passage in *Laghuyogavāsiṣṭha* V.6.155, which reads *tālumūlāntarālagnajihvā*, explains that this means that the tongue is to be placed in the middle of the two regions of the palate, and that this is the *nabhomudrā*, alias ‘*khecarī*’ (*tālumūlāntarālagnajihvamūlah tālumūlayoh kākudamūladeśayoh āntare lagnam ālagnam jihvāmūlam yasyety anena nabhomudrā darśitā/ yā hi khecarīt ucyate*).

A little later in the *Mokṣopāya* (V.78.24ab) it is made clear that one should reach the uvula, ‘at the root of the palate’ (*tālumūlagatām yatnāj jihvayākramya ghanṭikām*). In view of this background we must conclude that the author of the *Jyotsnā* was probably not aware of the yogic meaning of *rājadanta* and has tried his best to make sense of the passage, echoing the idea of the two roots of the palate (al-

though his text is not talking about the palate), but then referring to the instruction of the teacher for practical details, probably noticing that his literal interpretation is somewhat opaque. In addition to his commentary on 1.46 (translated above), Brahmānanda's comments on *rājadantasthajihvāyām* at 3.22 indicate that he thought the *rājadanta* refers to the front teeth (*kutah?yato dantānām rājāno rājadantā rājadanteṣu tiṣṭhatī rājadantasthāḥ, rājadantasthā cāsau jihvā ca tasyām rājadantasthajihvāyām bandhāḥ, taduparibhāgasya sambandhaḥ śastah*).

## 1.47

**Translation:** This is called the lotus pose [and] it cures all diseases. It is difficult for just anyone to accomplish; it is accomplished by a wise person [here] on earth.

**Sources:**

*Dattātreyayogaśāstra* 38, *Śivasamhitā* 3.105

proktam DYŚv.l.ŚS ] nāma DYŚ  
dhimatā DYŚ ŚS ] dhimatām DYŚ v.l.  
bhuvi DYŚ ] param ŚS, yadi DYŚ v.l, hi vai DYŚ v.l.

**Testimonia:**

*Hatharatnāvalī* 3.38, *Yogacintāmaṇi* f. 85v (attrib. Dattātreya)

**Commentary:** In this context, the word *durlabham* is somewhat ambiguous as to whether the posture is hard to perform or hard to acquire (the more usual meaning). In commenting on *durlabham* in *Jyotsnā* 2.74, Brahmānanda glosses it as *duṣprāpam*, which means 'difficult to attain' and 'inaccessible.'

The comment added to this verse by Svātmārāma indicates that he prefers the second version of *padmāsana*, which derives from the *Dattātreyayogaśāstra*, rather than the one he has borrowed from the *Vivekamārtanda*.

## 1.47 ending

**Translation:** Only the second teaching [on the lotus pose] is approved by me.

## 1.48

**Translation:**

A man should put his hands together in a bowl shape, very firmly assume *padmāsana*, place the chin tight on the chest and meditation in the mind. Raising the *apāna* breath over and over again [and] releasing the inhaled *prāṇa*, he attains unequalled knowledge through the power of the goddess [Kuṇḍalinī].

## Sources:

*Vivekamārtanda* 36

baddhvā tu ] baddhvātha VM  
 dhyānam̄ VMv.l. ] dhyāyam̄ VM  
 cetasi VM ] cetasam̄ VMv.l.  
 proccālayan VM ] prodvārayam̄ VMv.l., proccālayet VMv.l., proccārayet VMv.l., prol-  
 läsayet VMv.l., proccārayan VMv.l.  
 muñcan prānam̄ upaiti bodhamatulam̄ saktiprabhāvān narah VM ] prānam̄ mumcati  
 bodham eti śanakaiḥ proktaprabhāvād atah VMv.l., pāṇam̄ muñcati bodham eti śanakaiḥ  
 saktih̄ prabhāvād atah VMv.l., prānam̄ muñcati yāti bodham amalaṁ saktipradhānodi-  
 tah VMv.l., muñcan prānam̄ upaiti bodham atulam̄ saktiprabhāvād atah VMv.l., muñ-  
 can prānam̄ upaiti bodham atulam̄ saktiprabodhān narah VMv.l., prānam̄ muñcati bod-  
 hameti śanakaiḥ saktiprabodhān narah VMv.l., muñcan prānam̄ upaiti bodham akhilām̄  
 saktim̄ prabhāvād atah VMv.l.

## Testimonia:

*Haṭharatnāvalī* 3.39, *Yogacintāmaṇi* f. 79v

baddhvā tu HRĀ ] badhvā ca YCM  
 proccālayan ] proccālayat HRĀv.l., proccārayet HRĀ, protsārayet YCM  
 pūritam̄ HRĀ ] pūrayet YCM  
 muñcan prānam̄ upaiti bodham ] muñcat prānam̄ upaiti HRĀ, prānam̄ muñcati bodham  
 eti YCM  
 atulam̄ śakteḥ prabhāvān narah HRĀ ] niyatam̄ saktiprabodhodayāt YCM

## Commentary:

The text at end of the second verse quarter is uncertain. Later witnesses, including Brahmānanda, have *dhyāyam̄ ca* but none of the early ones has this reading. We are taking *dhyānam̄* with *sannidhāya*, but this renders *tat* problematic because it has no clear referent. In the source text, the *Vivekamārtanda*, *tat* appears to refer to the *mokṣadvāra* broken by *kunḍalinī*, which is mentioned in the previous verse.

The two participles *proccālayan* and *muñcan* imply that the two things are happening at the same time, which is surprising but perhaps possible.

**Metre:** Šārdūlavikrīḍita

## 1.49

**Translation:** The yogi who dies while sitting in lotus pose and filling himself up with air through the openings of the channels is liberated. In this there is no doubt.

## Testimonia:

*Hatharatnāvalī* 3.40, *Yogacintāmaṇi* f. 85v (attrib. Dattātreya), *Dhyānabindūpanisat*  
 70

padmāsanasthito YCM ] padmāsane sthito HRĀ DhBU  
 pūrayan YCM DhBU ] pūrayet HRĀ

mārutam̄ YCM DhBU ] pūritam̄ HRĀ  
 mārayed ] dhārayed YCM, dhriyate HRĀ, kumbhayan YCM DhBU

**Commentary:** It is not unusual to read forms from *pī* with the locative as seen in this verse (cf. *pūrayen mukhe* in *Amaraugha* 21d) but it is not clear what is meant here. *Siddhasiddhāntapaddhati* 1.66 identifies the ten *dvāras* at which the ten principle channels terminate, and adds that all other channels terminate at the pores of the skin. Perhaps the primary *nāḍīdvāras* are intended here, and the yogi is to fill himself up with air through each of them. Alternatively, the meaning could be that by filling the *dvāras* with air, the yogi is blocking them, thus enabling the stilling of the breath as described in some secondary readings in the second half of the verse. This appears to be how this verse is understood at *Hṛitatattvakaumudī* 17.30 (cf. *Yogatattvopaniṣad* 141–142).

The *Jyotsnā* (1.49) has *nāḍīdvāreṇa* instead of *nāḍīdvāreṣu*, which Brahmānanda understands to mean “by way of the opening of the central channel (*suṣumnāmārgena*)”. This yields the idea of filling up the central channel (as opposed to other channels), which is described in the *Yogabīja* (94–95).

In order to make sense of this verse we have understood *mārutam̄* to be read with the preceding line, as the object of *pūrayan*. Such enjambement is rare in *hatha* texts (other than the *Dattātreyayogaśāstra*) and is absent from the verses which we have identified as authorial. We have not identified a source text for this verse but the enjambement and its unusual teaching suggest that there may be one. The unusual enjambement accounts for many of the variants in the second line, with  $\alpha_2$  reading *mārutam̄ mārayed yas tu*, invoking an alchemical metaphor for stilling the breath as found in the *Amṛtasiddhi* (see Mallinson 2025). The reading *dhārayet* found in some later witnesses may have resulted from confusion over the meaning of *mr* in this context.

## 1.50 heading

**Translation:** Now, the lion’s pose (*simhāsana*).

## 1.50–52

**Translation:** [The yogi] should put both ankles at the sides of the perineal seam below the scrotum. He should place the left ankle on the right, the right ankle on the left and both hands on the knees, spread his fingers, open his mouth and gaze in deep concentration at the tip of his nose. This is the lion’s pose, which is always honoured by yogis. It causes the three locks to arise together and is the best of [all] postures.

### Sources:

*Vasiṣṭhasaṃhitā* 1.73–1.75ab (50–52ab only), *Yogayājñavalkya* 3.9–3.11ab (50–52ab only), *Sūtaśaṃhitā* 15.7–8 (50–51 only)

dakṣiṇe ] dakṣiṇam VS YY SS  
 savyagulpham tu ] savyagulphena VS YY SS  
 daksāgulpham tu savyake ] dakṣiṇenatretaram VS, dakṣiṇena tathetaram YY, vāmam  
 dakṣiṇagulphataḥ SS  
 hastau ca jānvoḥ YY SS ] hastau jānau ca VS  
 svāṅgulih samprasārya ca ] svāṅguliś ca prasārya ca VS YY SS  
 vyāttavaktro VS YY ] nāsāgram ca SS  
 nirikṣeta VS SS ] nirikṣet YY  
 nāsāgram susamāhitā VS YY ] bhavet simhāsanam hi tat SS

### Testimonia:

*Hatharatnāvalī* 3.31–3.33, *Yogacintāmaṇi* f. 83v (attrib. Yājñavalkya)

daksine HRĀ ] dakṣiṇam YCM  
 savyagulpham tu ] savyagulpham ca HRĀ, savyagulphena YCM  
 daksāgulpham tu savyake ] dakṣiṇe tu tathetaram HRĀ, dakṣiṇena tathetaram YCM  
 ca jānvoḥ samsthāpya ] tu jānvoḥ samsthāpya HRĀ, jānūpari sthāpya YCM  
 susamāhitā YCM ] tu samāhitā HRĀ  
 pūjitam YCM ] sevitam HRĀ  
 bandhatritayasamsthānam kurute cāsanottamam HRĀ ] *om.* YCM

### Commentary:

Spreading the fingers and keeping the mouth wide open mimic a lion, and this is depicted in some iconography of Yoganarasimha (for example, Yoga Narasimha, Vishnu's Man-Lion Incarnation, Samuel Eilenberg Collection, Bequest of Samuel Eilenberg, 1998, Accession Number: 2000.284.4. <https://www.metmuseum.org/art/collection/search/39251>).

As far as we are aware, there is no source for the line (1.52cd) mentioning the three locks, so it may have been composed by Svātmārāma or borrowed from a lost work.

**Metre:** Anuṣṭubh (a: ma-vipulā)

### 1.53 heading

**Translation:** Now, the friendly pose (*bhadrāsana*).

### 1.53–54

**Translation:** [The yogi] should put both ankles at the sides of the perineal seam below the scrotum. By firmly and very steadily holding the sides of the feet with the hands, the friendly pose arises, which cures all diseases and poisons. Yogis of the Siddha tradition call it Gorakṣa's pose (*gorakṣāsana*).

**Sources:**

*Vasiṣṭhasaṃhitā* 1.79 (only 53–54ab), *Yogayājñavalkya* 3.11cd–3.12ab (only 53–54ab)  
 kṣipet YY ] kṣipan VS

**Testimonia:**

*Hatharatnāvalī* 3.30 (only 53–54ab), *Yogacintāmaṇi* f. 83v (attrib. Yājñavalkya) (only 53–54ab)

**Commentary:** We have understood *pārvapāda* as a *ekadeśitatpuruṣa* meaning the side of the foot, like *agrapāda*, the toes.

Manuscripts of two early groups, γ and π, as well as the *Jyotsnā* (1.53), include an additional line specifying that the left ankle is placed on the left side and the right ankle on the right (*savyagulpham tathā savye dakṣagulpham tu dakṣine*). This line appears to have been added to make it clear that the ankles are not crossed in *bhadrāsana*, unlike the previous pose, *simhāsana*.

**1.55**

**Translation:** When the great yogi does not tire from adopting the *āsanas* in this way, he should practise the breath techniques with seals and so forth, from which purification of the channels arises.

**Testimonia:**

*Yogacintāmaṇi* f. 85v (attrib. Dattātreya), *Haṭhasaṅketacandrikā* f. 23r

bandheṣu YCM ] bandhaṣtha HSC  
 vijitaśramah YCM ] vigataśramah HSC  
 athābhyaṣen nādiśuddhiṁ ] athābhyaṣen nādiśuddhiṁ HSC (*em.*), athābhyaṣen nāhiśud-  
 dhi HSC, abhyasen nādiśuddhiṁ ca YCM  
 mudrādi HSC ] mudrayā YCM

**Commentary:** The second line can be interpreted in different ways. One possibility is to understand *nādiśuddhiṁ* as a *bahuvrīhi* qualifying *mudrādipavanakriyām* in the sense that the yogi should practise the breathing techniques by way of the relevant *mudrās* and locks (taught in the third chapter), from which purification of the channels arise. Alternatively, one could separate *mudrādi* from *pavanakriyām* and understand three different techniques here, namely, the practice of purifying the channels (perhaps by the alternative nostril method mentioned at the beginning of the second chapter), the *mudrās* and the breathing techniques of *prāṇāyāma*. The absence of a conjunctive particle, such as *ca*, makes the second interpretation less likely. The version of this verse in the *Yogacintāmaṇi* (cited in the testimonia) was changed to make it clear that *nādiśuddhi* and *pavanakriyā* with *mudrās* are two distinct things.

**Metre:** Anuṣṭubh (c: ra-vipulā)

**1.55\*1–2**

**Translation:** Success arises for one engaged in practice. How can it arise for one who has no practice? Success in yoga does not arise by merely reading scriptures.

**Translation:** Wearing a robe does not bring about success, nor does talking [about yoga]. Practice alone is the cause of success. This is true, there is no doubt. In this system, [the practice] should not be given to one who wears robes and is devoted to sex and food.

**Sources:**

*Dattātreyayogaśāstra* 42cd–43ab, 46–47ab

yogasiddhiḥ ] kā cit siddhiḥ DYŚ  
 etan na samśayah ] eva tu sāmkṛte DYŚ  
 śiśnodararatāyeha ] śiśnodarārtham yogasya DYŚ  
 na deyā ] kathayā DYŚ

**Commentary:** 1.55\*1–2 are omitted from the  $\alpha$ ,  $\gamma$ ,  $\delta$  and  $\zeta$  groups, so it is likely these verses were not in the earliest versions of the *Hathapradīpikā*. In fact, it appears that both were added (perhaps initially as marginal notes) to elaborate on the word *kriyā* in 1.55d. Both verses are similar to verses from the *Dattātreyayogaśāstra* (cited as the source). However, only the first half of *Dattātreyayogaśāstra* 47 is given in these later versions of the *Hathapradīpikā*, resulting in a near-nonsensical line. Also, the syntax of 1.55.2ef is corrupt. One has to emend to *deyā* to make sense of it. These verses (except 1.55.2ef) appear in the *Jyotsnā* (1.65–66), but towards the end of chapter one.

**1.55\*3**

**Translation:** Did this empty bubble we call the universe dissolve or arise in me, the pure ocean of awakening? Where does [this] veil of doubt come from?

**Sources:**

*Tattvaratnāvalī* 24

bodhāmbhodhau mayi svaccham tac chāyam viśvabuddhayah/  
 udito vā pralino vā na vikalpāya kalpate//

**Testimonia:**

*Vārāhītantra* p. 158

mayi bodhibudho svasthe tucho yam viśvabudbudah/  
 malina udito vetti vikalpāvasarah kutah//

**Commentary:** Verse 1.55.3 is only found in manuscripts of the  $\delta$  group. It is very difficult to find a reason why it should be inserted here. It is apparently a *muktaka*

that would befit an accomplished mystical poem more than an instructional manual, like the *Hathapradīpikā*, even here, in what appears as a sort of miscellaneous section at the end of a chapter. In this verse, the lyrical subject wonders about why the mind is still able to doubt, despite its insight into the nature of reality. The reader might wonder how this illusionist verse could be understood to fit this yoga text. We can only speculate that perhaps the scribe of the hyparchetype of the δ manuscripts was fond of it.

The source is, as far as we can say, the *Śāntisataka* of the Kashmirian poet Sillana or Silhana. The manuscripts of the *Svātmopalabdhisataka* give the name as *Sillana*, the mostly Bengali manuscripts of the *Śāntisataka* read *Śilhana*, as does Aufrecht in his *Catalogus Catalogorum*, 1891 (for further details see Hanneder 2026). Sillana cannot be dated with any certainty but predates the *Hathapradīpikā* by a few centuries. The edition of the *Śāntisataka* – where a hundred original verses had to be identified – places the verse in question into an appendix of doubtful stanzas (see Schönenfeld 1910: 90 [A9]). However, the editor did not provide a compelling reason to regard it as unoriginal except only the fact that it is not transmitted in all manuscripts. What prevents further investigation of the matter is the lack of Kashmirian manuscripts for the *Śāntisataka* and its compilatory character: one quarter of the material is identical with Bhartṛhari's *Vairāgyaśataka*. A still superficial glance at Sillana's *Svātmopalabdhisataka* gives the impression that our verse would fit there, but not so much in the *Śāntisataka*. Perhaps its first citation is in Advayavajra's *Tattvaratnāvalī* (24). While these are only preliminary observations the verse is likely not original to the *Hathapradīpikā*.

## 1.55\*4

**Translation:** Realisation from scripture, realisation from one's own guru, realisation from oneself, and the cessation of mind; all these methods have been combined and taught by the wise in this tradition.

**Testimonia:**

*Yogacintāmaṇi* f. 48v (attrib. HP)

manaso' pi rodhaḥ ] manaso nirodhaḥ YCM

**Commentary:** Verse 1.55.4 is in some of the δ manuscripts and is quoted in *Yoga-cintāmaṇi* with attribution to the *Hathapradīpikā*.

The reading in the *Yogacintāmaṇi* 'cessation of mind' (*manaso nirodhaḥ*) is better than *manaso' pi bodhaḥ* (the δ reading) in a yogic context.

**Metre:** Upajāti

## 1.56

**Translation:** Posture, manifold breath retention, the bodily technique called seal, then concentration on the internal sound is the sequence of practice in Hatha.

**Testimonia:**

*Yogacintāmaṇi* f. 111v (attrib. HP)

\*nukramo haṭhe ] \*nukramena ca YCM

**Commentary:** This verse was omitted from  $\eta_1$ , the oldest dated manuscript. The omission is probably deliberate as that manuscript does not have chapter four, which teaches *nādānusandhāna* and the numbering in  $\eta_1$  indicates that its exemplar included the verse.

This verse is similar to 1.65, which has *mudrādikaranāni ca*, so perhaps it was through confusion with 1.65 that the same reading is found in some witnesses of 1.56. It seems that each of the four auxiliaries (*aṅga*) of Hathayoga is being referred to in the singular (hence *āsanam*), whereas in 1.65 the plural is used (i.e. *pīṭhāni*) which is why we have adopted the reading *citrāṇi* [...] *karaṇam tathā*.

## 1.57

**Translation:** Celibate, having a measured diet and devoted to yoga, the yogi becomes an adept after a year. No doubt about this should be entertained.

**Sources:**

*Vivekamārtanḍa* 38

yogī ] tyāgī VMv.l.

**Testimonia:**

*Haṭharatnāvalī* 3.28, *Yogacintāmaṇi* f. 111v (attrib. HP)

yogī HRĀv.l. ] tyāgī HRĀ YCM

**Commentary:** The readings *tyāgī* and *yogī* are both well attested in *Haṭhapradīpikā* 1.57b. The confusion between the two appears to have started early in the transmission of the *Vivekamārtanḍa*. The occurrence of *tyāgī* in *Vivekamārtanḍa* 37 may be a dittographical type of mistake because the word *tyāgī* is in the previous line of that work. But it is more difficult to determine whether Svātmārāma used a manuscript of the *Vivekamārtanḍa* with *tyāgī* or *yogī* in verse 37. Since the best  $\alpha$  manuscript has *yogī*, as well as  $\eta_1$  and many others, we have tentatively adopted it bearing in mind that it was changed early in the transmission of the *Haṭhapradīpikā*, most likely by a scribe who knew the reading of *tyāgī* in a manuscript of the *Vivekamārtanḍa*.

## 1.58

**Translation:** When very unctuous and sweet food is eaten for love of Śiva, leaving a quarter [of the stomach] empty, that is called a measured diet.

**Sources:**

*Gorakṣaśataka* 12cd–13ab

**Testimonia:**

*Yuktabhavadeva* 4.16 (attrib. HP), *Yogacūḍāmaṇyupaniṣat* 43

samprītyai YBhD ] samprītyā YCU  
bhujyate YBhD ] bhuñjate YCU  
mitāhāraḥ YBhD ] mitāhāri YCU

**Commentary:** This verse probably derives from the ‘original’ *Gorakṣaśataka* (12c–13b). It is also found, but reworked to be about the *mitāhārī*, in Nowotny’s *Gorakṣaśataka* (55), which is an extended recension of the *Vivekamārtanda*.

The expression ‘lacking a fourth part’ (*caturthāṁśavivarjitah*) is somewhat vague but probably refers to the idea of leaving a quarter of one’s stomach empty, which is stated more clearly in the *Dharmaputrikā* 1.51–52:

ṣadrasopetasusnidhavādusāndrasugandhinā/  
udarasyārdhabhāgaṁ tu bhojanena prapūrayet//  
pāṇiyena caturbhāgaṁ tacchesam śūnyam iṣyate/  
vāyoḥ saṁcāradānārtham āhāraniyamah smṛtah//

One should fill half of the stomach with food that has the six flavours and is very unctuous, delicious, rich, and fragrant. One quarter should be filled with water, and the remaining quarter should be left empty. This rule of diet is prescribed for producing the [proper] movement of vital air.

And, as noted by Brahmānanda in *Jyotsnā* 1.58, this idea also occurs in the *Aṣṭāṅgahṛdayasamhitā* (*Sūtrasthāna* 8.46cd–47ab):

annena kukṣer dvāv amśau pānenaikam̄ prapūrayet/  
āśrayam̄ pavanādīnām̄ caturtham̄ avaśeṣayet//

One should fill two parts of the belly with food and one with water. One should leave the fourth part empty as a place for the [bodily] winds and so forth.

## 1.59

**Translation:** Pungent, sour, bitter, salty and hot foods, horseradish, sour gruel, [sesame] oil, sesame and mustard seeds, fish and intoxicating drink, flesh of goats and so forth, curds, diluted buttermilk, poor man's pulse, jujube fruit, the leftover paste of oily seeds, asafoetida, garlic and the like: they say that [such food] is unwholesome.

### Sources:

Cf. DYŚ 70ab

lavaṇam̄ sarṣapaś cāmlam uṣṇam̄ rūkṣam̄ ca tīkṣṇakam̄/

### Testimonia:

*Hatharatnāvalī* 1.72, *Yogacintāmani* f. 54v (attrib. HP), *Yuktabhavadeva* 4.18 (attrib. HP),  
*Hathatattvakaumudi*

tīkṣṇa HRĀ YCM HTK ] tikta YBhD  
haritaśāka YCM HTK YBhD ] haritaśākam̄ HRĀ  
matsyamadyam HRĀ YCM HTK ] madyamatsyāḥ YBhD  
ajādimāmsa HRĀ YCM ] ajāvīmāmsa YBhD HTK  
kola YCM YBhD HTK ] kodra HRĀ

### Commentary:

On the meaning of *uṣṇa* (1.59a) in relation to food, Meulenbeld writes (1974: 254 fn. 13):

Cakra mentions as a variant: *katvamlalavaṇaksāra* (pungent, acid, saline and caustic). Cakra remarks that the term 'hot' (*uṣṇa*) denotes hot on touch when it occurs the first time, and hot with regard to potency when it occurs for the second time.

The compound *haritaśāka* in 1.59a is spelt *haritaśāka* in other works. The spelling *harita* was probably adopted for metrical reasons. In some Nighaṇṭus, *haritaśāka* is glossed as horseradish (*śigru*).

*Rājanighaṇṭu* 7.26

śigrur haritaśākaś ca śākapattrah supattrakah/

*Sauśrutanighaṇṭu* 75ab

śigruko haritaśākaś ca mato vai mūlapatrakah/

Brahmānanda's understanding of *haritaśāka* as *pattrasāka* is probably wrong if *pattrasāka* was intended as 'leafy vegetables.' But he may have used the term *pattrasāka* in the sense of horseradish (*śigru*) as the dictionary notes that *pattrasāka*

is probably equivalent to *śākapattra*, which is mentioned in *Rājanighaṇṭu* 7.26 (above).

The term *sauvīra* (1.59b) probably means sour gruel. Brahmānanda glosses *sauvīra* as *kāñjika*, which is ‘fermented rice water.’ On *sauvīra*, Meulenbeld (1974: 516–517) says ‘*sauvīra* is sour gruel made from barley and wheat.’ The process of making it is described in the *Suśrutasamhitā* (1.44.35–40ab) as follows:

Roots of trivṛt etc., the first group (vidārigandhādi), mahat pañcamūla, mūrvā and śārn̄gaṣṭā, and also of snuhī, haimavatī, triphalā, ativiṣā and vacā – these are taken and divided into two parts out of which one is decocted and the other is powdered; now, crushed barley grains are impregnated with the above decoction several times, dried and then slightly fried. Taking three parts of this and one part of the above powder are put in a jar and mixed with their (of trivṛt etc.) cold decoction and fermented properly. This is known as *sauvīraka*. (trans. Sharma 2018 (vol.1): 406)

However, according to some Nighaṇṭus, *sauvīra* can also mean stibnite (an ingredient in some *añjanas* and medicines). For example, in the *Rājanighaṇṭu* (13.86):

añjanam yāmunam kṛṣṇam nādeyam mecakam tathā  
srotojam dṛkpradām niḷam sauvīram ca suvīrajam//

Note also that the *Yogaprakāśikā* (1.53) takes *sauvīra* with *taila*, perhaps to solve the problem of *taila* on its own (see below for more on this). The compound *sauvīrataila* is explained as ‘oil produced in the place Suvīra’ (*suvīradeśodbhavatailam*). According to Ali (1966: 144), Suvīra is known as a country that was also called Suvīra (V.79), Sauvīra (XVI.21) and Sauvīraka (IV.23). He identifies it with the Rohri/Khairpur region of Sind.

The word *taila* could refer to *tilataila*. This is supported by the following rule (*paribhāṣā*) in the *Śāṅgadharasamhitā* (48): *anuktāvasthāyāṁ paribhāṣāvidhiḥ [...] taile 'nukte tilodbhavam*. We thank Dominik Wujastyk for this reference.

Our translation of *madya* takes into account the following remarks of James McHugh (2021: 8):

The most general Sanskrit term to denote drinks that create a drunken state is *madya* “intoxicating [drink].” Translating this word is hard. “Inebriating drink” is clumsy to my ear. “Intoxicating” contains the unfortunate “toxic” element that is not present in the Sanskrit word, though at least in English this is a common word, applicable to various

substances and states and lacking any “toxic” associations in everyday usage.

In the compound *ājādimāṁsa* (1.59c), the adjective *āja* is required for the metre, so variants beginning with *aja* can be dismissed. Another well-attested reading is *ājāvīmāṁsa*. Although this was probably read as ‘goat and sheep flesh,’ *āvi* is not attested as an adjective of sheep, so this reading was probably not original. Moreover, only *ājādimāṁsa* makes good sense. Diwakar Acharya believes that the prohibition of goat flesh and fish in this verse suggests it derives from the North East of India.

The term *kulattha* means a kind of pulse, translated by Dominik Wujastyk (1998: 77) as ‘poor man’s pulse’.

The word *kola* is a name for *Zizyphus Jujuba* MILL. (Nadkarni 1926: 919–920). It is also known as *badara*. This is how Brahmānanda understands it in *Jyotsnā* 1.59 (*kolam kolyāḥ phalam badaram*). According to Nadkarni, the fruit of the wild variety is very acid and astringent. It is believed to purify the blood and assist digestion. The bark is astringent and a simple remedy for diarrhoea. The root is useful as a decoction in fever and delirium. There are references to *kola* being pungent, though this does not seem to indicate sufficiently why *kola* is mentioned separately in the *Haṭhapradipikā* as an unwholesome food. Diwakar Acharya has informed us that *kola* can refer to a type of banana in some parts of India.

According to Sharma (1982: 69), *pinyāka* is ‘the remnant paste of oily seeds after pressing out the oil content.’ This can then be made into a cake with a strong flavour, which may account for its inclusion in this list of unwholesome foods (we thank Diwakar Acharya for this information).

The term *hiṅgu* means Asafoetida (Nadkarni 1926: 360–361). As to why it might be considered unwholesome, the following comments by Nadkarni give some indication:

If long continued, even in moderate doses, it gives rise to alliaceous eructations, acrid irritation in the throat, flatulence, diarrhoea and burning in the urine.

**Metre:** Vasantatilakā

## 1.60

**Translation:** One should know food to be unfit if it has been reheated, is dry, too salty or sour, contains an excess of leafy vegetables that are hard to chew, [or] is spoiled.

### Testimonia:

*Yogacintāmaṇi* f. 55v (attrib. HP), *Hathasaṅketacandrikā* f. 10v (attrib. HP)

rūkṣam HSC ] tathā YCM

atilavanam amlapṛktam ] atilavanam sapalam vā YCM, atilavanāḍikayuktam HSC  
kadaśanaśākotkaṭam duṣṭam HSC ] prasitam śākotkaṭam varjyam YCM

**Commentary:** Brahmānanda glosses his reading *tilapiṇḍa* with *pīṇyaka* (on the meaning of which see the notes for the previous verse).

The meaning of the compound *kadaśanaśākotkaṭam* is not clear. Brahmānanda understands it as a list (*dvandva*) consisting of *kadaśana*, *śāka* and *utkaṭa*, which he defines as bad food, prohibited vegetables and pepper, respectively.

There are various possible meanings of *utkaṭa*. According to some Nighaṇṭus, the word *utkaṭā* can mean pepper (e.g. *Rājanighantu* 5.16 *pārvatī śailajā tāmrā lambabījā tathotkaṭā*) and, according to Monier Williams, *utkaṭa* can refer to *Saccharum Sara* and *utkaṭā* also to *Laurus Cassia* (cinnamon).

However, *utkaṭa* can be an adjective that means ‘abounding in’ at the end of a compound. Since this verse consists of many adjectives describing food that is unwholesome, it is likely that *kadaśanaśākotkaṭam* was intended as an adjectival *tatpuruṣa*, in which case it means '[food] full of vegetables' *śākotkaṭa* that are 'bad food' or, perhaps, 'bad eating' (*kadaśana*) in the sense of hard to chew.

**Metre:** Upagīti

### 1.61 heading

**Translation:** In the same vein there is a saying by Gorakṣa:

### 1.61

**Translation:** One should avoid places near bad people, frequenting fire, women and roads, and observances which harm the body, such as early morning bathing and fasting.

### Testimonia:

*Hatharatnāvalī* 1.73 (attrib. Gorakṣa), *Yogacintāmaṇi* f. 48v, *Yuktabhavadeva* 4.18 (attrib. HP)

prāntam HRĀ v.l. ] prāptam HRĀ v.l., priti HRĀ, prītim YCM YBhD  
tathā HRĀ YCM ] tyajet YBhD

**Commentary:** Manuscripts  $\alpha_1\alpha_3\zeta_1\pi_1$  have the reading *durjanaprāntam* (1.61a), which is the lectio difficilior in relation to *durjanaprītim* ('the friendship of wicked people'). We have understood *durjanaprānta* in line with Brahmānanda's gloss in *Jyotsnā* 1.64, 'dwelling near bad people' (*durjanasamīpavāsam*).

## 1.62

**Translation:** The pure grains that are wheat, rice, *sāli* rice, barley, sixty-day *sāli* rice; milk, ghee, cream, fresh butter, ground sugar and honey; dried ginger, fruit of the pointed gourd and so forth; the five vegetables; mung beans and so on; and rain water. [These] are wholesome for great ascetics.

**Testimonia:**

*Haṭharatnāvalī* 1.71, *Yogacintāmaṇi* f. 54v (attrib. HP), *Yuktabhavadeva* 4.21

ṣaṭṭika HRĀ ] ṣaṭṭika YCM YBhD  
 manḍana HRĀ YCM ] khaṇḍana YBhD  
 phalādi ca YBhD ] phalapatraja HRĀ, phalādika YCM HRĀ v.l.  
 pañcaśākam̄ HRĀ YCM ] pañcaśāka YBhD  
 mudgādi divyam HRĀ YBhD ] mudgādi cālpam YCM  
 yamindra HRĀ ] yaṭindra HRĀ v.l., munindra YCM YBhD

**Commentary:** In 1.62b, *manda*, which is supported by α, γ and π, is more likely than *khanda* ('candied sugar') because the other elements of this compound are dairy products. The term *navanita* is discussed in *Suśrutasāṃhitā*, *sūtrasthāna*, 45.92.

The word *sitā* is one of many words for ground sugar. Meulenbeld (1974: 507) comments that *sitā* is 'very white and looks like gravel.'

The term *paṭola* can refer to at least two different gourds. Meulenbeld (1974: 569) compiled a list of six possibilities, including *Trichosanthes dioica* Roxb. ('pointed gourd') and *Trichosanthes cucumerina* LINN. ('snake gourd').

Singh and Chunekar (1999: 232) identify *paṭola* as *Trichosanthes dioica* Roxb., more commonly known as the pointed gourd, and they give its Hindi names as *paravala* and *parorāparorā*. It is very common in North India and is a popular vegetable in ascetic communities. Brahmānanda, however, glosses *paṭola* as *kośātakī*, which Meulenbeld (1974: 586) identifies as *Luffa acutangula* Roxb, suggesting that Brahmānanda thought *paṭola* was some sort of luffa.

Groups of five vegetables (*pañcasāka* or *śākapañcaka*) have been defined in various yoga texts, but such grouping of vegetables does not seem to occur outside of literature on yoga. The earliest reference to a group of five vegetables known to us is in the sixteenth-century *Yuktabhavadeva* 4.22, which attributes the verse to the *Śivayoga*. The same verse is also quoted in *Jyotsnā* 1.65 with attribution to a medical source (*vaidyake*):

sarvaśākam acākṣuṣyam cākṣuṣyam śākapañcakam/  
 jīvantī vāstumatsyākṣī meghanādah punarnavāḥ// iti//

Another verse on a similar fivefold group of vegetables is also cited in the *Haṭhatattvakau-mudī* (4.26)

pañcaśākas tu–  
 kṣīraparnī ca jīvantī matsyākṣī ca punarnavā  
 meghanādaś ceti budhaiḥ pañcaśākaḥ prakirtitah// iti//

And a group with more significant differences is mentioned in the *Gheraṇḍasamhitā* (5.20; cf. the additional verses in some witnesses as reported in the apparatus).

bālaśākam kālaśākam tathā paṭolapatrakam/  
 pañcaśākam praśamsiyād vāstukam hilamocikām//

It is not entirely clear how one should understand *divyam* (1.62d). Brahmānanda glosses it with *nirdoṣam* ('defectless') and takes it with *udakam*. Ayurvedic sources indicate more clearly that *divyodaka* was understood as rainwater. In a section on types of water (*jalavarga*) in the *Sūtrasthāna* of the *Carakasamhitā* (1.27.196–224), rainwater is referred to as 'divyam udakam' (1.27.198) in a discussion of the properties of water that has fallen from the sky. The compound *divyodaka* is used in other Āyurvedic works to refer to the use of rainwater in recipes and treatments (e.g. *Aṣṭāṅgahrdaya* 8.42–43). Also, the *Rājanighaṇṭu* (14.4) glosses *divyodaka* as rainwater:

divyodakam kharāri syād ākāśasalilam tathā/  
 vyomodakam cāntarikṣajalam ceṣvabhidhāhvayam//

**Metre:** Vasantatilakā

## 1.63

**Translation:** The yogi should eat food that is sweet, delicious, unctuous, contains cow products, nourishes the bodily constituents, is desired by the mind and is appropriate.

**Testimonia:**

*Hatharatnāvalī* 1.75, *Yogacintāmaṇi* f. 54v (attrib. HP), *Yuktabhavadeva* 4.23 (attrib. *Śivayoga*)

mr̥ṣṭam ] śreṣṭham HRĀ YBhD, piṣṭam YCM  
 sumadhuṛam YCM YBhD ] samadhuṛam HRĀ  
 yogī bhojanam ācāret YCM YBhD ] caturthāṁśavivarjītam | śivārpitam ca naivedyam  
 yogī bhojanam ācāret HRĀ

**Commentary:** The variants of 1.63a are all plausible: *mr̥ṣṭam*, *miṣṭam* and *iṣṭam*, although the last is made tautologous by *mano'bhiṣitaṁ* in 16.3c. Both *mr̥ṣṭam* and *miṣṭam* are well attested by manuscripts of important groups and there is hardly any difference in their meaning in this context. We have adopted *mr̥ṣṭam* as it is supported by  $\alpha_1$  and  $\alpha_3$ .

**1.64**

**Translation:** Whether young, old, very old, sick or even weak, the diligent [yogi] succeeds in all yogas through practice.

**Sources:**

*Dattātreayayogaśāstra* 40

yuvā vṛddho ] yuvāvastho DYŚ  
 'ti ] 'pi DYŚ  
 durlabho 'pi vā ] vā śanaiḥ śanaiḥ DYŚ

**Testimonia:**

*Haṭharatnāvalī* 1.23, *Yogacintāmaṇi* 15r (attrib. HP)

vṛddho 'tivṛddho vā ] bhavati vṛddho 'pi HRĀ, bālo 'tivṛddho vā YCM

**1.65**

**Translation:** The postures, various breath retentions, and heavenly techniques: the whole practice of Haṭha [is to be done] until Rājayoga results.

**Testimonia:**

*Haṭharatnāvalī* 1.17

sarvo 'pi ] sāṅgo 'pi HRĀ  
 phalāvadhi ] phalārthadahṛ HRĀ

**colophon**

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