

1.1

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

Testimonia:

Cf. *Yogasārasaṅgraha*, p. 54.

sadādināthāya namo 'stu tubhyaṃ
yenopadiṣṭā haṭhayogavidyā |
virājate pronnatarājayogam
āroḍhum icchor adhirohiṇīva ||

Gheraṇḍasaṃhitā 1.1

ādīśvarāya praṇamāmi tasmai
yenopadiṣṭā haṭhayogavidyā |
virājate pronnatarājayogam
āroḍhum icchor adhirohiṇīva ||

Commentary:

In his commentary *Jyotsnā* on *Haṭhapradīpikā* 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 α₁. 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
yenopadiṣṭā haṭhayogavidyā |
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 *-rājayogaṃ* over *-rājasaudhaṃ*, which he explains as follows:

rājayogaś ca sarvavṛttinirodhalakṣaṇo 'sampilāyayogaḥ. tam icchor mumukṣor adhirohiṇīva adhiruhyate 'nayety adhirohiṇī niḥśreṇīva vibhrā-jate viśeṣeṇa bhrājate śobhate. yathā pronnatasaudhaṃ āroḍhum icchor adhirohiṇy anāyāsena saudhaprāpikā bhavati evaṃ haṭhapradīpikāpi pronnatarājayogaṃ āroḍhum icchor anāyāsena rājayogaprāpikā bhavati upamālaṅkāraḥ. indravajrākhyam vṛttam.

Rājayoga is the yoga without cognition,¹ defined as the stopping of all movements of the mind. To a liberation seeker desiring this, [the science of Haṭhayoga] shines like a ladder.² Just as a ladder leads someone desiring to ascend to a lofty mansion easily to this mansion, 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 the flat on the top floor. 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 palace (*saudhaprāpikā adhirohiṇī*)
3. Thing that is compared (*upameya*): *Haṭhapradīpikā*³ that leads to Rājayoga (*rājayogaprāpikā haṭhapradīpikā*)
4. Common quality (*samānadharmā*): Effortlessness (*anāyāsena*)

According to classical poetology a comparison containing all four elements is termed a “full comparison” (*pūrṇopamā*), whereas an elision of one or more elements is called a “deficient comparison” (*lūptopamā*). One element that cannot

¹This must refer to the *asamprajñātasamādhi* of the *Yogasūtra* via the equation *yogaḥ samādhiḥ* in the *Bhāṣya* on *Yogasūtra* 1.1.

²The commentary adds etymological explanations: “*adhirohiṇī* means that by which one ascends, i.e. a ladder”, and a synonym for “shines”, which are not translated here.

³The mūla text has *haṭhayogavidyā* in that position.

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 mansion easily leads him to this mansion, in the same way also the *haṭha-pradīpikā* 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”.

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.

Commentary:

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 Lamp on Haṭha.

Testimonia:

Haṭharatnāvalī 1.4

bhrāntyā bahumatadhvānte rājayogam ajānatām |
kevalam rājayogāya haṭhavidyopadiśyate ||
rājayogam] rājamārgam P,T,t1

Commentary: Most witnesses (including α_2) have *rājayogam ajānatām* (‘for those ignorant of Rājayoga’) in 1.3b. The reading *rājamārgam ajānatām* (α_1 and α_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 *krpākaraḥ* can be understood as one who is compassionate (*krpā* + *kara*) or one who is a mine (i.e., a rich source) of compassion (*krpā* + *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

haṭhavidyāṃ hi gorakṣamatsyendrādya vijānate |
ātmārāmo 'pi jānīte śrīnivāsa tathā svayam ||

Commentary: The word *athavā* ('or') is well attested but difficult to construe here. Brahmānanda understands it as conjunction (*athavāśabdaḥ samuccaye*), and this is how we have interpreted it. The variant *mahāyogī* in ζ₁ and other manuscripts (G₅J₄J₁₁K₀) is probably an attempt to remove the difficulty of understanding *athavā*. One could emend to *tathā* in light of the attested reading *yathā* (C₇) but this would be a bold intervention given the weight of evidence supporting *'thavā*.

1.5

Translation: The glorious Ādinātha, Matsyendra, Śābara, Ānandabhairava, Cau-raṅgī, Mīna, Gorakṣa, Virūpākṣa, Bileśaya,

Testimonia:

Haṭharatnāvalī 1.80

śrīādināthamatsyendraśābarānandabhairavāḥ |
śāraṅgīmīnagorakṣavirūpākṣabileśayāḥ ||

Commentary: In Śaiva texts which predate the Haṭha corpus, Mīnānātha 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 savālikāḥ* (J₅V₁₉) for °*virūpākṣabileśayāḥ*. In another α manuscript, N₃, *savālikāḥ* was corrected to *savālmikāḥ*, perhaps in an effort to restore a name similar to Vālmīki, the celebrated author of the *Rāmāyaṇa*.

1.6

Translation: Manthānabhairava, Siddhabuddha, and Kanthaḍi, Goranṭaka, Surānanda, Siddhapāda and Carpaṭi,

Testimonia:

Haṭharatnāvalī 1.81

manthānabhairavo yogī siddhabuddhaś ca kandalī |
 korandakaḥ surānandaḥ siddhipādaś ca carpaṭī ||
 korandakaḥ] gonandaka P,T,J,n1,n4

Caturbhujā Miśra's *Mugdhābabodhinī* (1.7.8) on the *Rasahrdayatantra*

manthānabhairavo yogī siddhabuddhaś ca kanthaḍī |
 koraṇṭakaḥ surānandaḥ siddhapādaś ca carpaṭī ||

Commentary: The α manuscripts have *goranṭaka*, and several other manuscript groups have *pauranṭaka*. We are yet to find the name *goranṭaka* in other Sanskrit texts but it may be a Sanskrit rendering of *Goraṇṭakuḍu*, which is the name of a disciple of Gorakṣanātha in the *Navanāthacaritramu* (Jones 2017: 194 n.3). The spelling *koraṇṭaka* is attested in the *Haṭhābhyāsapaddhati*, and it is reasonably well attested by manuscripts of the *Haṭhapradīpikā*, as well as those of the *Haṭharatnāvalī* (which also has *gonandaka*).

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

1.7

Translation: Kāṇeri, Pūjyapāda, Nityanātha, Nirañjana, Kapālī, Bindunātha, and the one named Kākacaṇḍīśvara.

Testimonia:

Haṭharatnāvalī 1.82

karoṭiḥ pūjyapādaś ca nityanātho nirañjanaḥ |
 kapālī bindunāthaś ca kākacaṇḍīśvarāhvayaḥ ||

Caturbhujā Misra's *Mugdhābabodhinī* on the *Rasahrdayatantra*

kāṇerī pūjyapādaś ca nityanātho nirañjanaḥ |
 kapālī bindunāthaś ca kākacaṇḍīśvaro gajaḥ |

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

The α group supports *kākacaṇḍīśvaro gayaḥ* but we have not been able to find

evidence for a Siddha called Gaya.

1.8

Translation: Allamaṃprabhudeva, Ghoḍācolī, Ṭiṇṭiṇi, Bhāluki and Nāgabodha and Khaṇḍakāpālīka.

Testimonia:

Haṭharatnāvalī 1.83

allamaḥ prabhudevaś ca naiṭacūṭiś ca ṭiṇṭiṇiḥ |
bhālukur nāgabodhaś ca khaṇḍakāpālīkaś tathā ||
allamaḥ prabhudevaś] allamaṃprabhudevaś P,T,t1

Caturbhuja Misra's *Mugdhāvbodhinī* on the *Rasahrdayatantra*

āllamaḥ prabhudevaś ca ghoḍācolī ca ṭiṇṭiṇiḥ |
bhālukur nāgabodevaś ca khaṇḍī kāpālīkaś tathā ||

Commentary: The name Allamaṃprabhudeva (sometimes Allama Prabhu Deva or Allama Prabhudeva in secondary literature) is frequently transmitted as *allamaḥ prabhudevaḥ* (cf. α_2), as though it were two names. However, manuscripts α_1 , α_3 and others (e.g., $V_3V_8V_{13}V_{16}V_{22}N_{24}N_{26}J_{y0}$) do not have the *visarga* and write it as one name (i.e., *allamaṃprabhudevaś 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 α_1 and α_2 reading of *siddhaḥ kāpālīkaś* is an exception among the manuscripts and seems too vague to be referring to someone within a lineage. Khaṇḍakāpālīka is well attested by the remaining manuscripts (including α_3) and this name appears in other texts, e.g. Vajrapāṇi's *Laghutantraṭīkā*, p.45, where Khaṇḍakāpālīka is the first of the 24 Vīras (*vīraḥ khaṇḍakāpālīkādayaś caturviṃśatiḥ*). It is likely to refer to an ascetic who carries a broken skull. *Matsyendrasaṃhitā* 33.2 mentions a practice for which one needs a *khaṇḍakapāla* and in the *Samvaramaṇḍala* of the *Niṣpannayogāvalī*, p.26, Vajravārāhi is *kapālakhāṇḍakṛtakātibhūṣaṇā*. The compound *khaṇḍakāpālīka* 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 *duṣṭakāpālīka*).

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:*Haṭharatnāvalī* 1.84

ityādayo mahāsiddhāḥ haṭhayogaprasādataḥ |
khaṇḍayitvā kāladaṇḍaṃ brahmāṇḍe vicaranti te ||

Caturbhuja Misra's *Mugdhāvabodhinī* on the *Rasahrdayatantra*

ityādayo mahāsiddhā rasabhogaprasādataḥ |
khaṇḍayitvā kāladaṇḍaṃ trilokyāṃ vicaranti te |

Haṭhatattvakaumudī 17.24

ūrdhvaṃpretaḥprabhāvena sanakādyā maharṣayaḥ |
khaṇḍayitvā kāladaṇḍaṃ yathecchaṃ viharanti te || 24 ||

Commentary: The reference to *brahmāṇḍa* ('the world') implies 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:*Yogasārasaṅgraha*, p. 53.

samsāratāpataptānāṃ samāśrayaḥhaṭho haṭhaḥ |
aśeṣayogajagatām ādhārakamaṭhaḥ haṭhaḥ ||

Commentary:

The α group omits the second line of this verse, but this was probably the result of eyeskip (i.e., °*maṭho haṭhaḥ* is repeated). Both °*jagatām* and °*yuktānām* are well attested by the collated manuscripts. We have adopted °*jagatām* because it makes good sense with *ādhārakamaṭhaḥ* in light of the cosmological notion that the tortoise supports all the worlds. 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.

Sources:*Śivasamhitā* 5.254

haṭhavidyā paraṃ gopyā yoginā siddhim icchatā |
 bhaved vīryavatī guptā nirvīryā ca prakāṣitā ||
 haṭhavidyā ... icchatā] *om.* III–XII, XIV

Testimonia:*Yogacintāmaṇi* f. 141r

tathā haṭhapradīpikāyām—
 haṭhavidyā paraṃ gopyā yoginā siddhim icchatā |
 bhaved vīryavatī guptā nirvīryā tu prakāṣiteti ||

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: In a well-ruled, righteous region, with plenty of food and free from upheaval, the Haṭhayogi should live in an isolated hut.

Testimonia:*Haṭharatnāvalī* 1.66

surāṣṭre dhārmike deśe subhikṣe nirupadrave |
 ekāntamaṭhikāmadhye sthātavyaṃ haṭhayoginā ||

Yogacintāmaṇi f. 54r

haṭhapradīpikāyām—
 surāṣṭre dhārmike deśe subhikṣe nirupadrave |
 ekānte maṭhikāmadhye sthātavyaṃ haṭhayoginā ||

Commentary: The term *maṭhikā* occurs in narrative literature and yoga texts in the sense of a small hut. For example, in the *Kathāsaritsāgara* (12.9.14, 29–30), *maṭhikā* 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), *maṭhikā* is the term used for the hut of an ascetic. In an elaborate description of the huts (*maṭhikā*) used for Haṭhayoga, the author of the *Haṭhābhyāsapaddhati* 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, *dhanuḥpramāṇa-paryantaṃ śilāgnijalavarjite*. This line derives from the *Gorakṣaśataka* (32cd), which has °*paryante* instead of °*paryantaṃ*. 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: With a small door and no cracks, holes and 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

susobhanam maṭham kuryāt sūkṣmadvāram tu nirvraṇam ||
 suṣṭhu liptaṃ gomayena sudhayā vā prayatnataḥ |
 matkuṇair maśakair bhūtair varjitaṃ ca prayatnataḥ ||
 dine dine susammṛṣṭaṃ sammārjanyā hy atandritaḥ |
 vāsitaṃ ca sugandhena dhūpitaṃ guggulādibhiḥ ||
 malamūtrādibhir vargair aṣṭādaśabhir eva ca |
 varjitaṃ dvārasampannam vastrāvaraṇam eva vā ||

Testimonia:

Suśrutasaṃhitā 6.17.67:

grhe nirābādhe

Yogacintāmaṇi 54r (attr. *Haṭhapradīpikā*)

alpadvāram arandhragartaghaṭitaṃ nāpy uccanīcāyitaṃ |
 samyaggomayasāndraliptavimalaṃ niḥśeṣajantūjjhitaṃ |
 bāhye maṇḍapakūpavediracitaṃ prākārasamveṣṭitaṃ |
 proktaṃ yogamaṭhasya lakṣaṇam idaṃ siddhair haṭhābhyāsibhiḥ ||

°vimalaṃ] L, mavilaṃ N

Haṭharatnāvalī 1.67

alpadvāram arandhragartapiṭharam nātyuccanīcāyataṃ
 samyaggomayasāndraliptavimalaṃ niḥśeṣabādhohjhitam |
 bāhye maṇḍapavedikūparuciraṃ prākārasaṃveṣṭitaṃ
 proktaṃ yogamaṭhasya lakṣaṇam idaṃ siddhair haṭhābhyāsibhiḥ |||
 °piṭharam] piṭakam J,n2, peṭakam N

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 *idaṃ 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 °*piṭharam*, 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 *Haṭha-pradīpikā* 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 β, ε and η, have °*bādhohjhitam*, 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 α₃ (*bodhohjhitam*) closer to °*bādhohjhitam* and α₁ (*jyaṃtyūpsitam* and α₂ (*jaṃtūṣṇitam*) closer to °*jantūjjhitam*. We have adopted the more unusual reading of °*bādhohjhitam* with the support of a similar description of a hut in *Suśrutasamhitā* 6.17.67 (*gr̥he nirābādhe*).

Metre: Śārdūlavikrīḍita

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

evaṃvidhaṃ guruṃ labdhvā sarvacintāvivārjitaḥ
sthitvā manohare deśe yogam eva samabhyaset

Testimonia:

Haṭharatnāvalī 1.68

evaṃvidhe maṭhe sthitvā sarvacintāvivārjitaḥ |
gurūpadiṣṭamārgēṇa yogam eva sadābhyaset ||

Yogacintāmaṇi f.54r (attr. *Haṭhapradīpikā*)

evaṃvidhe maṭhe sthitvā sarvacintāvivārjitaḥ |
gurūpadiṣṭamārgēṇa yogam eva sadābhyaset ||

1.15

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

Testimonia:

Yogacintāmaṇi f. 48v (attr. *Haṭhapradīpikā*)

atyāhāraḥ prayāśaś ca prajalpo niyamagrahaḥ |
janasaṅgaś ca laulyaṃ ca ṣaḍbhir yogaḥ praṇaśyati ||

Haṭharatnāvalī 1.77

atyāhāraḥ prayāśaś ca prajalpo niyamagrahaḥ |
janasaṅgaṃ ca laulyaṃ ca ṣaḍbhir yogo vinaśyati ||
niyamagrahaḥ] niyamāgrahaḥ NJ

Yuktabhavadēva 4.25 (attr. *Śivayoga*)

atyāhāraḥ prayāśaś ca prajalpo niyamāgrahaḥ |
janasaṅgaś ca laulyaṃ ca ṣaḍbhir yogo vinaśyati ||

Īyotsnā 1.15

śītodakena prātaḥsnānanaktabhojanaphalāhārādirūpaniyamasya gra-
haṇaṃ niyamagrahaḥ |

Yogaprakāśikā 1.48

niyamāgrahaḥ vakṣyamāṇanīyamāparipālanam

Commentary: Since many scribes do not use an *avagraha* we cannot be sure whether to understand *niyamagrahaḥ* in *pāda* b as having a negative prefix. Although *yama* and *niyama* are not included in the *Haṭhapradīpikā* as auxiliaries of Haṭhayoga, verse 2.14 implies that *niyama* is necessary at least in the early stages of establishing a practice. Furthermore, verse 3.79 suggests that a yogi who does not practice *niyama* might obtain success in yoga through the practice of *vajrolī*.

Ambiguity over the role of *yama* and *niyama* in Haṭhayoga may explain why two verses on ten *yamas* and ten *niyamas* were inserted in some manuscripts after the next verse (1.16). The additional verses derive from either the *Śāradātilakatantra* (25.7–8) or the *Vasiṣṭhasaṃhitā* (1.38, 1.53). In the *Jyotsnā*, Brahmānanda reads *niyamāgraha* and takes it as though *āgraha* was implied, which yields the meaning of ‘over-insistence on rules’, and he relates it to extreme ascetic practice.

1.16

Translation: Zeal, conviction, resolve, contentment, gnosis of the truth, and avoiding contact with people: through these six [virtues], yoga is successful.

Sources:

Dharmaputrikā 38cd–39ab

utsāho niścayo dhairyaṃ santoṣas tattvadarśanam |
kratūnāṃ copasaṃhāraḥ ṣaṭśādhanaṃ iti smṛtam |

Śivadharmottara 10 (W 122r):

utsāhān niścayād dhairyāt santoṣāt tattvadarśanāt |
muner janapadatyāgād ṣaḍbhir yogaḥ prasiddhyati |

Jñānārṇava 20.1

utsāhān niścayād dhairyāt saṃtoṣāt tattvaniścayāt |
muner janapadatyāgāt ṣaḍbhir yogaḥ prasiddhyati ||

Yogabindu 411 (by Haribhadra)

utsāhān niścayād dhairyāt saṃtopāt tattvadarśanāt |
muner janapadatyāgāt ṣaḍbhir yogaḥ prasiddhyati ||

Testimonia:

Haṭharatnāvalī 1.78

utsāhān niścayād dhairyāt tattvajñānārthadarśanāt |
bindusthairyān mitāhārāj janasaṅgavivarjanāt |
nidrātyāgāj jitaśvāsāt pīṭhasthairyād anālasāt
gurvācāryaprasādāc ca ebhir yogas tu sidhyati ||
niścayād] niścayād- P,T

Yogacintāmaṇi f. 49r (attr. *Haṭhapradīpikā*)

utsāhāt sāhasād dhairyāt tattvajñānād viniścayāt |
janasaṅgaparityāgāt ṣaḍbhir yogaḥ prasiddhyati ||

Commentary: α and several other groups of manuscripts have *tattvajñānārthadarśanāt* (as found in *Bhagavadgītā* 13.11), *tattvajñānāc ca darśanāt* or something very sim-

ilar in the second *pāda* of the verse, but *darśana* (α_1) by itself is problematic: a vision of what? The early sources of this verse, in particular the *Śivadharmot-tara*, indicate that the second verse quarter read as *santoṣāt tattvadarśanāt*, which makes much better sense of the word *darśana* (i.e., ‘seeing the truth’).

It should also be noted that the word *tattva* could have a more specific meaning in the *Haṭhapradīpikā* (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.).

1.17

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

Testimonia:

Yogacintāmaṇi 84r (attr. *Haṭhapradīpikā*)

haṭhasya prathamāṅgatvād āsanam pūrvam ucyate |
tat kuryād āsanasthairyam ārogyam cāṅgalāghavam ||

Haṭharatnāvalī 3.5

haṭhasya prathamāṅgatvād āsanam darśyate mayā |
tat kuryād āsanam sthairyam ārogyam cāṅgapāṭavam ||

Commentary: The reading *aṅgapāṭavam* is attested among many of the early manuscripts, including the α 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 *Dattātreyayogaśāstra* (*śarīralāghutā*) and the *Amanaska* ([...] *laghutvam ca śarīrasyopajāyate*). It is likely 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., β , γ and δ).

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:

Yogacintāmaṇi 84r

haṭhapradīpikāyām—
vasiṣṭhādyaiś ca munibhir matsyendrādyaiś ca yogibhiḥ |
aṅgīkṛtāny āsanāni lakṣyante kānicin mayā ||

Haṭharatnāvalī 3.6

vasiṣṭhādyaiś ca munibhir matsyendrādyaiś ca yogibhiḥ ||
aṅgīkṛtāny āsanāni lakṣyante kāni cin mayā ||

Commentary: On the historical implications of these two traditions of postural practice in early Haṭhayoga, see Mallinson 2016 (119–122) and Birch 2018 (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

jānūrvor antare samyak kṛtvā pādātale ubhe |
ṛjukāyo viśed yogī svastikaṃ tat pracakṣate ||

Vasiṣṭhasaṃhitā 1.68

jānūrvor antaraṃ samyak kṛtvā pādātale ubhe |
ṛjukāyas tathāsīnaḥ svastikaṃ tat pracakṣate ||

Yogayājñavalkya 3.3

jānūrvor antare samyak kṛtvā pādātale ubhe
ṛjukāyaḥ sukhāsīnaḥ svastikaṃ tat pracakṣate

Testimonia:

Yogacintāmaṇi f. 83v

yājñavalkyaḥ—
jānūrvor antare samyak kṛtvā pādātale ubhe |
ṛjukāyaḥ samāsīnaḥ svastikaṃ tat pracakṣate ||

Haṭharatnāvalī 3.52

atha svastikāsanam—
jānūrvor antaraṃ samyak kṛtvā padātale ubhe ||
ṛjukāyasamāsīnaḥ svastikaṃ tat pracakṣate ||

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 jānusamnihito jaṅghāpradeśo grāhyaḥ jānusamnihito jaṅghāpradeśaḥ*). This is consistent with the earliest known description of *svastikāsana* in the *Pātañjalayogaśāstravivarāṇa* (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 (*dakṣiṇaṃ pādāṅguṣṭhaṃ savyenorujaṅghena pariḡrhyādrīṣyaṃ kṛtvā tathā savyaṃ pādāṅguṣṭhaṃ dakṣiṇenorujaṅghenādrīṣyaṃ pariḡrhyā yathā ca pārśvibhyāṃ vṛṣṇaṇayor apīḍaṇaṃ tathā yenāste tat svastikāṃ 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 cow-faced pose (*gomukhāsana*), which [looks] like a cow’s face.

Sources:

Cf. *Ahīrbudhnyasamhitā* 31.45cd–46

ubhayor gulphayoḥ kṛtvā pṛṣṭhapārśvāv ubhāv api ||
vyutkramenātha pāṇibhyāṃ vinyastābhyāṃ vighrya ca |
pṛṣṭhagābhyāṃ padāṅguṣṭhāv etad gomukhaṃ ucyate ||

Vasiṣṭhasamhitā 1.70

savye dakṣiṇagulphaṃ tu pṛṣṭhapārśve niveśayet |
dakṣiṇe ’pi tathā savyaṃ gomukhaṃ tat pracakṣate ||

Yogayājñavalkya 3.5cd–3.6ab

savye dakṣiṇagulphaṃ tu pṛṣṭhapārśve niveśayet
dakṣiṇe ’pi tathā savyaṃ gomukhaṃ gomukhaṃ yathā

Testimonia:

Yogacintāmaṇi f. 83v (attr. Yājñavalkya)

savye dakṣiṇagulphaṃ tu pṛṣṭhapārśve niveśayet |
dakṣiṇe ’pi tathā savyaṃ gomukhaṃ gomukhaṃ yathā ||

Haṭharatnāvalī 3.53

atha gomukhāsanam—
savye dakṣiṇagulphaṃ tu pṛṣṭhapārśve niyojayet ||

dakṣiṇe 'pi tathā savyaṃ gomukhaṃ gomukhāsanam ||

Commentary: This posture first appears in some Vaiṣṇava *Samhitās* that predate the *Haṭhapradīpikā*, including the *Ahīrbudhnyasaṃhitā* 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 *Ahīrbudhnyasaṃhitā* 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 hero pose (*vīrāsana*).

Sources:

Vasiṣṭhasaṃhitā 1.72

ekaṃ pādāṃ athaikasmin vinyasyorau ca saṃsthitam |
itarasmiṃs tathāivoruṃ vīrāsanam itīritam ||

Cf. *Śāradātilakatantra* 25.15cd–16ab

ekaṃ pādāṃ adhaḥ kṛtvā vinyasyorau tathetaram |
rjukāyo viśed yogī vīrāsanam itīritam |

Yogayājñavalkya 3.8

ekaṃ pādāṃ athaikasmin vinyasyoruṇi saṃsthitam |
itarasmiṃs tathā coruṃ vīrāsanam udāhṛtam ||

Testimonia:

Yogacintāmaṇi f. 83v (attr. Yājñavalkya)

ekaṃ pādāṃ athaikasmin vinyasyoruṇi saṃsthitam |
itarasmiṃs tathā coruṃ vīrāsanam udāhṛtam ||

Haṭharatnāvalī 3.54

atha vīrāsanam—
ekaṃ pādāṃ athaikasmin vinyased ūruṇi sthiram |
itarasmiṃs tathā coruṃ vīrāsanam itīritam ||
sthiram] sthitam T

Commentary: Although most witnesses have *tathā* in 1.21a, the word *atha* has been accepted because it is attested by α_3 and η_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 *Śāradātīlakatantra*. This would explain the rather strange syntax of the *Vasiṣṭhasaṃhitā*'s version, in which *adhah kṛtvā* was changed to *athaikasmin*, and *tathetaram* became *ca saṃsthitam*. It seems that *saṃsthitam* must be understood with *ūruṃ* in the third *pāda* in the sense of *saṃsthāpya* (i.e., 'having placed').

Different versions of *vīrāsana* are found in earlier Tantras, such as the *Kiraṇatantra* (58.9), Hemacandra's *Yogaśāstra* and commentaries on the *Pātañjalayogaśāstra*. For a discussion of some of these sources, 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

gudaṃ nirudhya gulphābhyāṃ vyutkrameṇa samāhitaḥ |
kūrmāsanam bhaved etad iti yogavido viduḥ ||

Cf. *Ahīrbudhnyasaṃhitā* 31.35

gudaṃ nipīḍya gulphābhyāṃ vyutkrameṇa samāhitaḥ |
etat kūrmāsanam proktaṃ yogasiddhikaram param ||

Testimonia:

Yogacintāmaṇi f. 84r (attr. *Haṭhapradīpikā*)

gudaṃ niyāmya gulphābhyāṃ vyutkrameṇa samāhitaḥ |
kūrmāsanam bhaved etad iti yogavido viduḥ ||

Yuktabhavadēva 6.15

haṭhapradīpikāyām
gudaṃ niyāmya gulphābhyāṃ vyutkrameṇa samāhitaḥ |
kūrmāsanam bhaved etad iti yogavido viduḥ || iti kūrmāsanam ||

Commentary: In the first quarter of the verse, the witnesses are split between *nirudhya* ('having blocked'), *nibadhya* ('having bound'), *niyāmya* ('having restrained') and *niṣpīḍya* ('having pressed'). The source, the *Vasiṣṭhasaṃhitā*, and two manuscripts of the β and γ groups support *nirudhya* whereas α_2 and the testimonia support *niyāmya* and α_3 has *niṣpīḍya*. While *nirudhya* makes sense here (i.e., 'having blocked or closed the anus...'), we have adopted *niṣpīḍya* because it is better attested among the α , ϵ and η 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, pp. 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

padmāsanaṃ samāsthāya jānūrvor antare karau |
bhūmau niveśya saṃsthāpya vyomasthaṃ kukkuṭāsanaṃ ||
[niveśya bhūmau – mss. la, va, śa]

Cf. *Ahīrbudhnyasaṃhitā* 31.38

kukkuṭāsanaṃ
padmāsanaṃ adhiṣṭhāya jānvantaraviniṣṭtau |
karau bhūmau niveśyaitad vyomasthaṃ kukkuṭāsanaṃ ||

Testimonia:

Yogacintāmaṇi f. 84r (attr. *Haṭhapradīpikā*)

padmāsanaṃ tu saṃyojya jānūrvor antare karau |
niveśya bhūmau saṃsthāpya vyomasthaṃ kukkuṭāsanaṃ ||

Haṭharatnāvalī 3.73

atha kukkuṭāsanaṃ—
padmāsanaṃ susaṃsthāpya jānūrvor antare karau |
niveśya bhūmau saṃsthāpya vyomasthaṃ kukkuṭāsanaṃ ||

Yuktabhavadēva 6.16 (attr. *Haṭhapradīpikā*)

padmāsanaṃ tu saṃyojya jānūrvor antare karau |
niveśya bhūmau saṃsthāpya vyomasthaṃ kukkuṭāsanaṃ ||
iti kukkuṭāsanaṃ ||

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:

Yogacintāmaṇi f. 84r (attr. *Haṭhapradīpikā*)

kukkuṭāsanabandhastho dorbhyāṃ sambadhya kandharām |
bhavet kūrmavad uttānam etad uttānakūrmakam ||

Haṭharatnāvalī 3.74

kukkuṭāsanabandhastho dorbhyāṃ sambadhya kandharām ||
śete kūrmavad uttānam etad uttānakūrmakam || 74 ||

Yuktabhavadēva 6.17 (attr. *Haṭhapradīpikā*)

kukkuṭāsanabandhastho dorbhyāṃ sambadhya kandharām |
śete kūrmavad uttānam etad uttānakūrmakam ||
iti uttānakūrmāsanam ||

Commentary: The oldest dated manuscript, η_1 , has *kukkuṭāsanavat kṛtvā*, which is a simpler alternative to the widely attested reading *kukkuṭāsanabandhasthaḥ* (including α_2 and α_3), which we have accepted. Since there is no known source for this verse other than the *Haṭhapradīpikā*, it appears that the reading of η_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:

Haṭharatnāvalī 3.51

atha dhanurāsanam—
pādānguṣṭhau tu pāṇibhyāṃ grhītvā śravaṇāvadhi ||
dhanurākarṣaṇaṃ kṛtvā dhanurāsanam ucyate ||
ākarṣaṇaṃ kṛtvā] ākarṣaṇākṛṣṭaṃ P,T,t1

Yogacintāmaṇi f. 84r (attr. *Haṭhapradīpikā*)

pādānguṣṭhau ca pāṇibhyāṃ grhītvā śravaṇāvadhi |
dhanurākarṣaṇaṃ kṛtvā dhanurāsanam īritam ||

Yuktabhavadēva 6.18 (attr. *Haṭhapradīpikā*)

pādānguṣṭhau tu pāṇibhyāṃ grhītvā śravaṇāvadhi |

dhanurākarṣaṇaṃ kṛtvā dhanurāsanam īritam ||
iti dhanurāsanam ||

Cf. *Haṭhayogasaṃhitā* p. 21

dhanurāsanam |
prasārya pāḍau bhuvi daṇḍarūpau
karau ca prṣṭhe dhṛtapādayugmau |
kṛtvā dhanustulyavivarttitāṅgaṃ
nigadyate vai dhanurāsaṇaṃ tat || 25 ||

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

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

One manuscript of the *Haṭhapradīpikā* (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 dhanurākarṣaṇāsanam āsanam savyāpasavyapādahastābhyām [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 Matsyendranātha.

Testimonia:

Yogacintāmaṇi f. 84r (attr. *Haṭhapradīpikā*)

vāmorūmūlārpitadakṣapādaṃ jānvor bahirveṣṭitadakṣadoṣṇā |
pragr̥hya tiṣṭhet parivartitāṅgaḥ śrīmatsyanāthoditam āsaṇaṃ syāt ||

Haṭharatnāvalī 3.57

atha matsyendrāsanaṃ—
vāmorūmūlārpitadakṣapādo jānvor bahirveṣṭitadakṣadoṣṇā |
pragr̥hya tiṣṭhet parivartitāṅgaḥ śrīmatsyanāthoditam āsaṇaṃ syāt ||

°dakṣapādo] °dakṣapādaṃ P, °dakṣapādaḥ t1

Yuktabhavadēva 6.19 (attr. *Haṭhapradīpikā*)

vāmorūmūlārpitadakṣapādaṃ jānvor bahirveṣṭitadakṣadoṣṇā |
pragrhya tiṣṭhan parivartitāṅgaḥ śrīmatsyanāthoditam āsanam syāt ||

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*, *Haṭharatnāvalī* and *Yuktabhavadēva*. The instrumental ending (‘with the hand’) works well with the gerund (*pragrhya*) in the third verse quarter and the object (°dakṣapādaṃ) 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 (°vāmodoṣṇā), as shown in [Figure 1](#).

α₃ and most manuscripts of the *Haṭharatnāvalī* have °dakṣapādo in the first pāda. This reading yields the same meaning as the adopted one if read with °vāmapādaṃ in the second. However, α₃ and manuscripts of the *Haṭharatnāvalī* read °vāmodoṣṇā, 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, β and η, has two objects of the gerund, namely the left and right feet, without an instrumental or conjunctive particle. In his commentarial remarks, Brahmanānda 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 Kuṇḍalinī and steadiness of the spine.

Testimonia:

Yogacintāmaṇi f. 84r (attr. *Haṭhapradīpikā*)

matsyendrapīṭham jaṭharapravṛddha-
pracaṇḍaruṇmaṇḍalakhaṇḍanāstram |
abhyāsataḥ kuṇḍalinīprabodham
daṇḍe sthīratvaṃ pradadāti puṃsām ||
°pravṛddha] N : °pravṛddhiṃ L

Haṭharatnāvalī 3.58

matsyendrapīṭham jaṭharapradīptam
pracaṇḍarugmaṇḍalakhaṇḍanāstram |

abhyāsataḥ kuṇḍalinīprabodhaṃ
 daṇḍasthiratvaṃ ca dadāti puṃsām ||
 °pradiptaṃ] pravṛttaṃ T,t1 °pravṛttaḥ N,n1,n3,J

Haṭhatattvakaumudī 7.8

matsyendrapīṭhaṃ jaṭharapracāṇḍa-
 ruṃmaṇḍalakhaṇḍanakhaṇḍanāstram |
 abhyāsataḥ kuṇḍalinīprabodhaṃ
 daṇḍasthiratvaṃ ca dadāti puṃsām ||

Yuktabhavadēva 6.20 (attr. *Haṭhapradīpikā*)

matsyendrapīṭhaṃ jaṭharaprabuddhaṃ
 pracāṇḍaruṃmaṇḍalakhaṇḍanāstram |
 abhyasataṃ kuṇḍalinīprabodhaṃ
 daṇḍasthiratvaṃ ca dadāti puṃsām ||

Commentary: ?? Write new note by JM to reflect emendation to jaṭha. The manuscript readings for the compound beginning with *jaṭhara* diverge significantly and include *jaṭharapravṛddha*°, *jaṭharaprabuddha*°, *jaṭharapradīpta*° and *jaṭharapracāṇḍa*°. As descriptive compounds, none of these makes good sense in regard to Matsyendra's seat. Since the stomach or abdomen (*jaṭhara*) is the first member of this compound, it seems more likely that it qualifies the terrible diseases (*pracāṇḍarug*) that are mentioned in the next verse quarter, as suggested by the reading *jaṭharapravṛddha*°, which is attested by γ_2 and the *Yogacintāmaṇi* and suggested by γ_1 and δ_1 (*jaṭharaprabuddha*°).

In 1.27d, the compound *daṇḍasthiratvaṃ* ('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 *candrasthiratvaṃ* ('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' (*sthiratvaṃ kṣaraṇābhāvaṃ*), 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 practise with the forehead placed on the knees. They call this the back-stretch (*paścimatānam*).

Sources:

Cf. *Śivasamhitā* 3.108

prasārya caraṇadvandvaṃ parasparasusaṃyutam |
svapāñibhyāṃ dṛḍhaṃ dhṛtvā jānūpari śiro nyaset ||

Testimonia:

Yogacintāmaṇi f. 84r (attr. *Haṭhapradīpikā*)

prasārya pāḍau bhuvi daṇḍarūpau
dvābhyāṃ ca pādadvitayaṃ gr̥hītvā |
jānūpari nyastalalāṭadeśo
'bhyased idaṃ paścimatānam āhuḥ ||

Haṭharatnāvalī 3.66

atha paścimatānāsanam—
prasārya pāḍau bhuvi daṇḍarūpau
dorbhyāṃ padāgradvitayaṃ gr̥hītvā |
jānūpari nyastalalāṭadeśo
vased idaṃ paścimatānam āhuḥ ||
dorbhyāṃ padāgradvitayaṃ] dvābhyāṃ karābhyāṃ dvitayaṃ n1,n3

Yuktabhavadeva 6.22 (attr. *Haṭhapradīpikā*)

prasārya pāḍau bhuvi daṇḍarūpau
dorbhyāṃ ca pādadvitayaṃ gr̥hītvā |
jānūpari nyastalalāṭapaṭṭo
nyased idaṃ paścimatānam āhuḥ ||

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

Metre: Upajāti

1.29

Translation: Foremost among *āsanas*, the back-stretch thus makes the breath flow to the rear (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 idaṃ proktaṃ jaṭharānaladīpanam |
dehāvasādaharaṇaṃ paścimottānasaṃjñakam ||
ya etad āsanaṃ śreṣṭhaṃ pratyahaṃ sādhayet sudhīḥ |

vāyuḥ paścimamārgeṇa tasya saṃcarati dhruvam ||

Testimonia:

Yogacintāmaṇi f. 84r (attr. *Haṭhapradīpikā*)

iti paścimatānam āsanāgryam
pavanam paścimavāhinam karoti |
udayam jaṭharānalasya kuryād
udare kārśyam arogitām ca puṃsām ||

Haṭharatnāvalī 3.67

iti paścimatānam āsanāgryam
pavanam paścimavāhinam karoti |
udayam jaṭharānalasya kuryād
udare kārśyam arogitām ca puṃsām ||

Commentary: The use of the word *paścima* to mean the central channel is found at *Yogabīja* 95 (*paścimamārgataḥ*), 108 (*paścime pathi*), 117 (*paścimadvāramārgeṇa*) and 121 (*paścimam*). Cf. the usages of *paścimamārga* in *Dattātreyayogaśāstra* 140 and *Śivasamhitā* 3.110 (from which this verse is likely to be derived). Brahmānanda understands *paścima* as referring to the *Suṣumṇā* (*Jyotsnā* 1.29): *paścimavāhinam paścimena paścimamārgeṇa suṣumṇāmārgeṇa vahaṭīti paścimavāhī*.

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. *Vimānārcanākālpa* 96

karatale bhūmau saṃsthāpya kūrparau nābhipārsvayor nyasya nataśirāḥ
(unnataśirāḥ) pāḍau ḍaṇḍavad vyomni saṃsthito mayūrāsanam iti ||

Cf. *Pāḍmasaṃhitā* (*yogapāda*) 1.21c–22d:

avaṣṭabhya dharām samyak talābhyām hastayor dvayoḥ ||
kūrparau nābhipārsve ca sthāpayitvā mayūravat |
samunnamya śirāḥpāḍau mayūrāsanam iṣyate ||

Cf. *Ahīrbudhnyasaṃhitā* 31.36–37

mayūrāsanam
niveśya kūrparau samyañ nābhimaṇḍalapārsvayoḥ |
avaṣṭabhya bhuvam pāṇitalābhyām vyomni ḍaṇḍavat ||

Cf. *Vasiṣṭhasaṃhitā* 1.76–77

avaṣṭabhya dharāṃ samyak talābhyāṃ ca karadvayam |
 hastayoḥ kūrparau cāpi sthāpayan nābhipārśvayoḥ ||
 samunnataśiraḥpādo daṇḍavad vyomni saṃsthitāḥ |
 mayūrāsanam etad dhi sarvapāpavināśanam ||
 ca karadvayam] karayor dvayoḥ

Yogayājñavalkya 3.15–16

avaṣṭabhya dharāṃ samyak talābhyāṃ tu karadvayoḥ |
 hastayoḥ kūrparau cāpi sthāpayan nābhipārśvayoḥ ||
 samunnataśiraḥpādo daṇḍavad vyomni saṃsthitāḥ |
 mayūrāsanam etat tu sarvapāpapranaśanam ||

Testimonia:

Haṭharatnāvalī 3.42

atha mayūram
 dharāṃ avaṣṭabhya karadvayena
 tat kūrpare sthāpitanābhipārśvaḥ |
 uccāsano daṇḍavad utthitāḥ khe
 mayūram etat pravadanti pīṭham ||
 mayūram] cett., māyūram P, T, t1

Yogacintāmaṇi f. 84r (attr. *Haṭhapradīpikā*)

dharāṃ avaṣṭabhya punaḥ karābhyāṃ
 tat kūrpare sthāpitanābhipārśvaḥ |
 tadāsane daṇḍavad utthitāḥ khe
 mayūram etat pravadanti santaḥ ||

Commentary: There is no direct source of this verse, but it has the same elements as two verses in the *Vasiṣṭhasaṃhitā* (1.76–77), which are themselves derived from earlier Vaiṣṇava sources. The compound *uccāsanaḥ* in the third verse quarter seems to approximate in a somewhat vague way the *Vasiṣṭhasaṃhitā*'s reading *samunnataśiraḥpādaḥ*.

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

Metre: Upajāti

1.31

Translation: The glorious peacock posture quickly gets rid of bloating and all

other diseases of the abdomen, and overcomes humoral imbalances. It reduces to ashes food which is bad or has been eaten to excess, kindles the digestive fire and causes strong poison to be digested.

Testimonia:

Yogacintāmaṇi f. 84r (attr. *Haṭhapradīpikā*)

harati sakalarogān āśu gulmodarādīn
abhibhavati ca doṣān āsanaṃ śrīmayūram |
bahukadaśanabhuktaṃ bhasma kuryād aśeṣam
janayati jaṭharāgniṃ jārayet kālakūṭam ||

Haṭharatnāvalī 3.43

harati sakalarogān āśu gulmodarādīn
abhibhavati ca doṣān āsanaṃ śrīmayūram ||
bahukadaśanabhuktaṃ bhasma kuryād vicitram
janayati jaṭharāgniṃ jīryate kālakūṭam ||

Metre: Mālīnī

1.32

Translation: Lying with one's back on the ground like a corpse is the corpse posture. It removes the fatigue [caused by practising] any *āsana* and calms the mind.

Sources:

Cf. *Dattātreyayogaśāstra* 24cd

uttānaśavavad bhūmau śayanaṃ coktam uttamam ||

Testimonia:

Yogacintāmaṇi f. 84r (attr. *Haṭhapradīpikā*)

uttānaṃ śavavad bhūmau śavāsanam idaṃ smṛtam |
śavāsanam śrāntiharam cittaviśrāntisādhnam ||

Haṭharatnāvalī 3.76

athāntimaṃ śavāsanam
prasārya hastapādaū ca viśrāntyā śayanaṃ tathā |
sarvāsanaśramaharam śayitaṃ tu śavāsanam ||

Cf. *Haṭhatattvakaumudī* 7.12

śavāsanam hṛtkupitavātagranthivibhedakam |
sarvāsanaśrāntijit hṛtsramaghnam yogisaukhyadam ||

Yuktabhavadeva 6.21

uttānaṃ śavavad bhūmau śayanaṃ tu śavāsanam |
 śavāsanam śrāntiharam cittaśrāntikāraṇam ||
 iti śavāsanam ||

Metre: Anuṣṭubh (c: bha-vipulā)

1.33

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

Sources:

Śivasamhitā 3.96

caturaśīty āsanāni santi nānāvidhāni ca |
 tebhyaś catuṣkam ādāya mayoktāni bravīmy aham ||

Cf. *Dattātreyayogaśāstra* 5

caturāśītilakṣānām ekaikaṃ samudāhṛtaṃ |
 ataḥ śivena pīṭhānām ṣoḍaśonaṃ śataṃ kṛtaṃ ||

Cf. *Vivekamārtaṇḍa* 5

caturāśītilakṣānām ekaikaṃ samudāhṛtaṃ |
 ataḥ śivena pīṭhānām ṣoḍaśonaṃ śataṃ kṛtaṃ ||

Testimonia:

Yogacintāmaṇi f. 84v

haṭhapradīpikāyām—
 caturaśīty āsanāni śivena kathitāni vai |
 tebhyaś catuṣkam ādāya sārabhūtaṃ bravīmy aham ||

Haṭharatnāvalī 3.23

caturaśīty āsanāni śivena kathitāni tu |
 tebhyaś catuṣkam ādāya sārabhūtaṃ bravīmy aham ||

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 *āsanas*, 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 *Haṭhapradīpikā* it reads as though Svātmārāma himself is responsible for picking out the four best postures and teaching them. There are other instances in the *Haṭhapra-*

dīpikā where Svātmārāma borrows a verse with a first person verb (e.g., 3.44). However, in this instance, he may have intended to indicate that he chose the four postures coming after this verse (i.e., *siddha*, *padma*, *siṃha* and *bhadra*) because the *Śivasamhitā* follows 3.96 with teachings on the postures called *siddha*, *padma*, *paścimottāna* and *svastika*. Another possibility is that Svātmārāma borrowed 1.33–1.34 from an unknown source that contained a dialogue that was different to that of *Śivasamhitā*, as indicated by *sakhe* in 1.34.

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:

Yogacintāmaṇi f. 84v (attr. *Haṭhapradīpikā*)

siddhaṃ padmaṃ tathā bhadraṃ siṃhaṃ ceti catuṣṭayam |
śreṣṭhaṃ tatrāpi vai padmaṃ tiṣṭhet siddhāsane sadā ||

Haṭharatnāvalī 3.24

siddhaṃ padmaṃ tathā siṃhaṃ bhadraṃ ceti catuṣṭayam |
śreṣṭhaṃ tatrāpi ca tathā tiṣṭhet siddhāsane sadā ||

tathā] satve P, sakhe T,t1

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 *Haṭhapradīpikā*, in which the vocative and imperative verb have been removed. In these cases, the *sukhe* and *sukham* is 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:

Vivekamārtaṇḍa 7

yonisthānakam añghrimūlaghaṭitaṃ kṛtvā dṛḍham vinyasen
 meḍhre pādāṃ athaikam ekahrdayo dhṛtvā samam vighrahaṃ |
 sthānuḥ saṃyamitendriyo 'caladrśā paśyan bhruvor antaram
 caitan mokṣakapāṭābhedaṇakam siddhāsanam procyate ||
 7b athaikam ekahrdayo] T; athaikadeśahrdayo V, athaikam eva niyatam AGBGPk,
 athaikam eva niṣatam GL, athaikam eva hrdayam GP, athaikam ekahrdayaḥ Y • dhṛtvā
] VGBT; kṛtvā GLGPGPkY
 7c paśyan] VAGHSTvl; paśyed T paśyad Y

Testimonia:

Yogacintāmaṇi f. 84v–85r (attr. *Pavanayogasaṅgraha*)

pavanayogasamgraha—
 yonisthānakam añghrimūlaghaṭitaṃ kṛtvā dṛḍham vinyasen
 meḍhre pādāṃ athaikam ekahrdayaḥ kṛtvā samam vighrahaṃ |
 sthānuḥ saṃyamitendriyo 'caladrśā paśyed bhruvor antaram tv
 etan mokṣakapāṭābhedaṇakam siddhāsanam procyate ||

Haṭharatnāvalī 3.25

tatra siddhāsanam
 yonisthānakam añghrimūlaghaṭitaṃ kṛtvā dṛḍham vinyasen
 meḍhre pādāṃ athaikam eva niyatam kṛtvā samam vighrahaṃ |
 sthānuḥ saṃyamitendriyo 'caladrśā paśyan bhruvor antaram
 caitan mokṣakapāṭābhedaṇakam siddhāsanam procyate ||
 yonisthānakam] yonidvārakam P,T. niyatam] hrdaye T,t1,n2. 'kapāṭa'] 'kavāṭa' P,T,t1

Commentary: In the second verse quarter, the adopted reading *ekahrdayo* is supported by two manuscripts of the *Haṭhapradīpikā* (J₂M₁) and is close to the α₁ reading *ekahrdaye*. It is also attested by the six-chapter *Vivekamārtaṇḍa* and the *Yogacintāmaṇi*, which attributes this verse to an unknown work called the *Pavanayogasaṅgraha*. In this case, *ekahrdayaḥ* appears to describe the yogi as having his mind focused on one thing. There are many variations of this verse quarter in the *Haṭhapradīpikā* manuscripts, as well as in the manuscripts of the sources and testimonia. Most of the collated witnesses have *athaikam eva hrdaye dhṛtvā*,

which is close to the adopted. Other readings allude here to the practice of the Jālandhara lock, in which the chin is placed on the chest. This is most clearly seen in the *Jyotsnā*'s version, *hṛdaye kṛtvā hanuṃ susthiram* ('having put the jaw firmly on the chest'). The other well-attested reading, *athaikaṃ eva niyatam*, was an attempt to fix the problem of *hṛdaye* by replacing it with *niyatam*, which must be read with *medhṛe pādām athaikaṃ* ('having fixed one foot on the penis'). But *niyatam* is redundant here because of *vinyaset* in the first verse quarter.

Metre: Śārdūlavikṛīḍita

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

medhṛād upari nikṣīpya gulphaṃ tathopari |
gulphāntaraṃ vinikṣīpya muktāsanaṃ idaṃ smṛtam ||

Yogayājñavalkya 3.15

medhṛād upari nikṣīpya savyaṃ gulphaṃ tathopari |
gulphāntaraṃ ca nikṣīpya muktāsanaṃ idaṃ tu vā ||

Testimonia:

Yogacintāmaṇi f. 85r (attr. *Pavanayogasaṅgraha*)

tathā |
medhṛād upari vinyasya savyaṃ gulphaṃ tathopari |
gulphāntaraṃ tu vinyasya siddhāsanaṃ idaṃ bhavet ||

Haṭharatnāvalī 3.26

matāntare tu
medhṛād upari niḥkṣīpya savyaṃ gulphaṃ tathopari |
gulphāntaraṃ ca niḥkṣīpya siddhāḥ siddhāsanaṃ viduḥ ||

Commentary: Svātmārāma's introductory and following remarks to verse 1.36 indicate that he preferred the *siddhāsana* of the *Vivekāmārtaṇḍa* 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:

Yogacintāmaṇi f. 85r (attr. *Pavanayogasaṅgraha*)

etat siddhāsanaṃ prāhuḥ padmāsanaṃ atho viduḥ |
guptāsanaṃ vadanty eke prāhur vajrāsanaṃ pare |
ke cin muktāsanaṃ prāhur idam āsanaṃ uttamam ||

Haṭharatnāvalī 3.27

etat siddhāsanaṃ prāhur anye vajrāsanaṃ viduḥ |
muktāsanaṃ vadanty eke prāhur guptāsanaṃ pare ||

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

siddāsanaṃbunu, gondaru vajrāsanaṃbaniyu |
gondaru muktāsanaṃbaniyu, gondadu gulbāsanaṃ ||

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

kondaru siddāsanaṃmani
kondaru vajrāsanaṃmani koniyādudurī
pondaga dīnini mariyoka
kondaru guptāsanaṃmani 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. *Dattātreyayogaśāstra* 33

laghvāhāras tu teṣv eko mukhyo bhavati nāpare |
ahiṃsā niyameṣv eko mukhyo bhavati nāpare || 33 ||

Testimonia:

Yogacintāmaṇi f. 85r (attr. *Haṭhapradīpikā*)

niyameṣu mitāharo yathāhimsā yameṣv iva |
mukhyaṃ sarvāsaneṣv evaṃ siddhāsanaṃ idaṃ viduḥ |

Commentary:**1.39**

Translation: From among the eighty-four postures, it is *siddhāsana* that one should always prefer; in the same way that from among the 72,000 channels [one should prefer] *Suṣumnā*.

Testimonia:

Yogacintāmaṇi f. 85r (attr. *Haṭhapradīpikā*)

caturaśītipīṭheṣu siddhāsanaṃ samabhyaset |
dvāsaptatisahasreṣu suṣumnām iva nāḍiṣu ||

Yogasārasaṅgraha p.9 (attr. *Yogasāramañjarī*)

caturāśītipīṭheṣu siddham eva samabhyaset |
dvisaptatisahasreṣu suṣumnām iva nāḍiṣu ||

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

maṇḍalā dṛśyate siddhiḥ kuṇḍalyabhyāsayoginaḥ |
dvisaptatisahasrāṇāṃ nāḍīnāṃ malaśodhanam ||

Cf. *Kumbhaka* paddhati 120 (on the effects of practising *kumbhaka*)

dvāsaptati sahasrāṇāṃ nāḍīnāṃ malaśodhanam |
yatheṣaṃ dhāraṇaṃ vāyor vikārābhāva eva ca ||

Commentary: Others have tried to make sense of this by changing *suṣumnām iva nāḍiṣu* to *nāḍīnāṃ malaśodhanam*, which occurs in the *Jyotsnā* (1.39). The reading *nāḍīnāṃ malaśodhanam/e* is probably a patch as no other texts say that *siddhāsana* clears the channels. It could have been borrowed from verse 3.103*1ab, which has the same hemistich 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 the *niṣpatti* stage. What's the point of the [other] many tiring postures when there is *siddhāsana*?

Testimonia:

Yogacintāmaṇi f. 85r (attr. *Haṭhapradīpikā*)

ātmadhyāyī mitāhārī yāvad dvādaśavatsaram |
 sadā siddhāsanābhyāsād yogī niṣpattim āpnuyāt |
 śramadair bahubhiḥ pīṭhaiḥ kiṃ syāt siddhāsane sati ||

Yogasārasaṅgraha p. 9 (attr. *Yogasāramañjarī*)

ātmadhyāyo mitāhārī yāvad dvādaśavatsaram |
 sadā siddhāsanābhyāsād yoganiṣpattim āpnuyāt |
 śramadair bahubhiḥ pīṭhair alaṃ siddhāsane sati |

Commentary:

The notion of *āsanās* 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 (attr. *Haṭhapradīpikā*)

prāṇānile sāvadhāne baddhe kevalakumbhake |
 utpatsyate nirāyāsāt svayam evonmanī yathā ||

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 (attr. *Haṭhapradīpikā*)

athaikasminn eva dṛḍhaṃ baddhe siddhāsane sadā |
 bandhatrayam anāyāsāt svayam evopajāyate ||

Commentary: It seems likely that *dṛḍhaṃ* (rather than *dṛdhe*) was originally intended in 1.42a because *dṛḍhataraṃ*, which is not ambiguous, is used in 1.48a to qualify how *padmāsana* should be adopted, and *dṛḍhaṃ* complements *sāvadhānaṃ* 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 *khecarī*, [and] no [means for the] dissolution [of mind] like the internal sound (*nāda*).

Sources:

Śivasamhitā 5.47

nāśanaṃ siddhasaḍṛśaṃ na kumbhasaḍṛśaṃ balam |
na khecarīsamā mudrā na nādasadṛśo layaḥ ||

Testimonia:

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

nāśanaṃ siddhasaḍṛśaṃ na kumbhaḥ kevalopamaḥ |
na khecarīsamā mudrā na nādasadṛśo layaḥ ||

Haṭharatnāvalī 3.29

nāśanaṃ siddhasaḍṛśaṃ na kumbhaḥ kevalopamaḥ ||
na khecarīsamā mudrā na nādasadṛśo layaḥ ||
kumbhaḥ kevalopamaḥ] kumbhasadṛśo 'nilaḥ N,n1,n2,n3J

Commentary:

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 undertake the observances, is called the lotus pose.

Sources:

Vivekamārtaṇḍa 8

vāmorūpari dakṣiṇaṃ ca caraṇaṃ saṃsthāpya vāmaṃ tathā
yāmyorūpari paścimena vidhinā dhṛtvā karābhyāṃ dṛḍham |
aṅguṣṭhau hṛdaye nidhāya cibukaṃ nāsāgram ālokayed
etaḍ vyādhivikārahāri yamināṃ padmāsanaṃ procyate || 8 ||

8d °vikārahāri yaminām] VAT; °vikāranāśanakaraṃ GPk Y, °vikārakamdadamaṇaṃ GB
 , °vināśakāri yaminām GL GP, °vighātahāri yaminām TvI

Testimonia:

Yogacintāmaṇi f. 85v (attr. *Haṭhayoga*)

haṭhayoge—
 vāmorūpari dakṣiṇaṃ hi caraṇaṃ saṃsthāpya vāmaṃ tathā
 dakṣorūpari paścimena vidhinā dhṛtvā karābhyāṃ dṛḍham |
 aṅguṣṭhau hṛdaye nidhāya civukaṃ nāsāgram ālokaḥ
 etad vyādhivikāranāśanakaraṃ padmāsanaṃ procyate ||

Haṭharatnāvalī 3.34

vāmorūpari dakṣiṇaṃ ca caraṇaṃ saṃsthāpya vāmaṃ tathā
 yāmyorūpari paścimena vidhinā dhṛtvā karābhyāṃ dṛḍham |
 aṅguṣṭhau hṛdaye nidhāya cibukaṃ nāsāgram ālokaḥ
 etad vyādhivikāranāśakāri yaminām padmāsanaṃ procyate ||

Metre: Śārdūlavikrīḍita

1.45 heading

Translation: However, in another school [*padmāsana* 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 ūrusaṃsthau prayatnataḥ |
 ūrumadhye tathottānau pāṇī kṛtvā tato dṛśau ||
 nāsāgre vinyased rājadantamūlaṃ ca jihvayā |
 uttabhya cibukaṃ vakṣasy āsthāpya pavanaṃ śanaiḥ ||
 yathāśaktyā samākṣya pūrayed udaraṃ śanaiḥ |
 yathāśaktyaiva paścāt tu recayet pavanaṃ śanaiḥ ||
 35cd uttabhya] PTβW1; uttabhya M1, yuttamā° A, uttama J1, uttamā M2J2V, uttama J1
 • cibukaṃ] cubukaṃ TM1β, °bhyāṃ ca cu° AM2 • vakṣasy] PT; vakṣaḥ M1π, °bukaṃ
 AM2, vakṣe Ba, vakṣya BbBp • āsthāpya] P; āsthāya T, sthāpayet M1, vakṣastha° AM2,
 saṃsthāpya cett.

Śivasamhitā 3.102–104

uttānau caraṇau kṛtvā ūrusamsthau prayatnataḥ |
 ūrumadhye tathottānau pāṇi kṛtvā tu tādṛśau ||
 nāsāgre vinyased dṛṣṭim rājadantaṃ ca jihvayā |
 uttambhya cibukaṃ vakṣe samsthāpya pavanaṃ śanaiḥ ||
 yathāśaktyā samākṛṣya pūrayed udaraṃ śanaiḥ |
 yathāśaktyaiva paścāt tu recayed anirodhataḥ ||

Testimonia:

Yogacintāmaṇi f. 85v

dattātreyah—
 uttānau caraṇau kṛtvā ūrusamsthau prayatnataḥ |
 ūrumadhye tathottānau pāṇi kṛtvā tato dṛśau ||
 nāsāgre vinyased rājadantamūlaṃ tu jihvayā |
 uttabhya civukaṃ vakṣasy utthāpya pavanaṃ śanaiḥ ||
 yathāśaktyā samākṛṣya pūrayed udaraṃ śanaiḥ |
 yathāśaktyaiva paścāt tu recayet pavanaṃ śanaiḥ ||

Haṭharatnāvalī 3.36–3.37

dattātreyo 'pi
 uttānau caraṇau kṛtvā ūrvoḥ samsthāpya yatnataḥ |
 ūrumadhye tathottānau pāṇi kṛtvā tato dṛśau ||
 nāsāgre vinyased rājadantamūlaṃ ca jihvayā |
 uttabhya cibukaṃ vakṣaḥ samsthāpya pavanaṃ śanaiḥ ||

Commentary:

The syntax of this verse as we have presented it is incomplete: at its end *pavanaṃ 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 *pavanaṃ śanaiḥ*, the repetition of which may have caused an eyeskip.

The manuscript readings with *vakṣa sthāpayet* (β_ω and η_2) or something similar (η_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* (α_2 and β_1) and *otthāpya* (ζ_3) are surprising and are perhaps Middle Indic forms in which Sanskrit *ava-* becomes *o-*.) In the ab-

sence 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’ (*rājadantamūlaṃ ca jihvayā uttabhya*) in 1.46 is worth noting. In the context of Haṭhayoga, one would assume this statement to be referring to a type of *khecarīmudrā*, 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):

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.

rājadantānāṃ daṃṣṭrāṇāṃ savyadākṣiṇabhāge sthitānāṃ mūle ubhe mūlasthāne jihvayā uttabhya ūrdhvaṃ stambhayitvā | gurumukhād avagantavyo 'yaṃ jihvābandhaḥ |

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 *divyaṃ 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 *Mataṅgapārameś-varatantra*, *yogapāda* 2.27 (*tālumadhyagatenaiva jihvāgreṇa*). Placing the tongue where it does not disturb the meditation seems quite appropriate for a ‘normal’ meditative practice.⁴

When the context is haṭhayogic 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 haṭhayogic *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)

⁴The rule of placing the tongue at the palate is also found in *Īśānaśivagurudevapaddhati* 18.120: *tālūke jihvām saṃyojya kiñcidvivrtavaktro dantair dantān asaṃsprśan rjukāyaḥ*. For similar references in tantric and other works see Mallinson 2007:17–24

says that the tongue rests at the ‘source of the palate’ (*tālumūlatalāagnajihvā*) and the commentary, the *Samśāratarāṇi*, on the parallel passage in *Laghuyogavāsiṣṭha* V.6.155, which reads *tālumūlāntarāagnajihvā*°, 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*’ (*tālumūlāntarāagnajihvamūlaḥ tālumūlayoḥ kākudamūladeśayoḥ āntare lagnam ālagnam jihvāmūlam yasyety anena nabhomudrā darśitā* | *yā hi khecarīty 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 ghaṇṭikām*). 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 (although 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 (*kutaḥ? yato dantānām rājāno rājadantā rājadanteṣu tiṣṭhatīti rājadantasthāḥ, rājadantasthā cāsau jihvā ca tasyām rājadantasthajihvāyām bandhaḥ, 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

idaṃ padmāsanaṃ nāma sarvavyādhivināśanam |
durlabhaṃ yena kenāpi dhimatā labhyate bhuvi ||

38a nāma] P; *ma T, proktaṃ cett.

38d dhimatā] dhimatām A • bhuvi] yadi M1, hi vai A

Śivasamhitā 3.105

idaṃ padmāsanaṃ proktaṃ sarvavyādhivināśanam |
durlabhaṃ yena kenāpi dhimatā labhyate param ||

Testimonia:

Yogacintāmaṇi f. 85v (attr. dattātreyā)

idaṃ padmāsanaṃ proktaṃ sarvavyādhivināśanam |
durlabhaṃ yena kenāpi dhimatā labhyate bhuvi ||

Haṭharatnāvalī 3.38

idaṃ padmāsanaṃ proktaṃ sarvavyādhivināśanam |
durlabhaṃ yena kenāpi dhimatā labhyate bhuvi ||

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.’

1.47 ending

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

Commentary: 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 *Vivekamārtaṇḍa*.

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 [Kunḍalinī].

Sources:

Vivekamārtaṇḍa 36

kṛtvā saṃpuṭitau karau dṛḍhataṃ baddhvātha padmāsanaṃ
gāḍhaṃ vakṣasi sannidhāya cibukaṃ dhyānaṃś ca tac cetasi |
vāraṃ vāraṃ apānaṃ ūrdhvaṃ anilaṃ proccālayan pūritaṃ
muñcan prāṇaṃ upaiti bodham atulaṃ śaktiprabhāvān naraḥ ||

36b dhyānaṃś] TH; dhyānaṃ VAGU • °cetasi] °cetasam A

36c proccālayan] ** T; pro cc ālayan V, prodvārayam A, proccālayet GB, proccārayet GLGPk, prollāsayet GP, proccārayan U

36d muñcan prāṇamupaiti bodhamatulaṃ śak- tiprabhāvān naraḥ] U; prāṇam muñcati bodham eti śanakaiḥ proktaprabhāvād ataḥ V, pāṇam muñcati bodham eti śanakaiḥ śaktiḥ prabhāvād ataḥ A, prāṇam muñcati yāti bodham amalāṃ śaktipradhānoditaḥ GB, muñcan prāṇam upaiti bodham atulaṃ śaktiprabhāvād ataḥ GLGP, muñcan prāṇam upaiti bodham atulaṃ śaktiprabodhān naraḥ GPk, prāṇam muñcati bodhameti śanakaiḥ

śaktiprabodhān naraḥ T, muñcan prāṇam upaiti bodham akhilāṃ śaktiṃ prabhāvād
ataḥ TvI

Testimonia:

Yogacintāmaṇi f. 79v

tathā ca granthāntare—
kṛtvā saṃpuṭītau karau dṛḍhataṃ baddhvā ca padmāsanam
gāḍhaṃ vakṣasi saṃnidhāya civukaṃ dhyānaṃ ca tac cetasi |
vāraṃ vāraṃ apānam ūrdhvaṃ anilaṃ proccārayet pūrayet
prāṇaṃ muñcati bodham eti niyataṃ śaktiprabodhodayāt ||

Haṭharatnāvalī 3.39

kṛtvā saṃpuṭītau karau dṛḍhataṃ baddhvā tu padmāsanam
gāḍhaṃ vakṣasi sannidhāya cibukaṃ dhyānaṃ ca tac cetasi |
vāraṃ vāraṃ apānam ūrdhvaṃ anilaṃ proccārayet pūritam
muñcat prāṇam upaiti bodham atulaṃ śakteḥ prabhāvān naraḥ ||
proccārayet] proccālayat P,T,t1,n2

Commentary:

The text at end of the second verse quarter is uncertain. Later witnesses, including Brahmānanda, have *dhyāyaṃś ca* but none of the early ones has this reading. We are taking *dhyānaṃ* with *sannidhāya*, but this renders *tat* problematic because it has no clear referent. In the source text, the *Vivekamārtaṇḍa*, *tat* appears to refer to the *mokṣadvāra* broken by *kuṇḍalinī*, 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: Śārdūlavikrīḍita

1.49

Translation: The yogi in *padmāsana* who fills [himself] up through the openings of the channels and stabilises the breath is sure to be liberated.

Testimonia:

Yogacintāmaṇi f. 85v (attr. dattātreyā)

padmāsanasthito yogī nāḍīdvāreṣu pūrayan |
mārutaṃ dhārayed yas tu sa mukto nātra saṃśayaḥ ||

Haṭharatnāvalī 3.40

padmāsane sthito yogī nāḍīdvāreṣu pūrayet |
pūritam dhriyate yas tu sa mukto nātra saṃśayaḥ ||

Dhyānabindūpaniṣat 70

padmāsanasthito yogī nāḍīdvāreṣu pūrayan |
mārutaṃ kumbhayan yas tu sa mukto nātra saṃśayaḥ ||

Commentary: It is not unusual to read *pūrayet* with the locative as seen in this verse (cf. *pūrayen mukhe* in *Amaraughā* 21d).

γ₁'s reading of *niyatam* (instead of *dhārayed*) in the third verse quarter explains the passive verbs in other witnesses. The passive verbs do not make sense with *yas tu*. The passive verbs meaning to take in the breath (e.g., *pīyate*) may have been adopted to remove the reference to holding the breath because a breath retention is not mentioned in the previous verse describing *padmāsana* (only inhalation and exhalation).

In the third verse quarter, α₁ and α₃ read *mārutaṃ mriyate yas tu*, which does not make sense, but if one accepts *pūrayet* in the second verse quarter, one could emend their reading to *māruto mriyate yasya*, which makes good sense: 'the yogi whose breath dies (i.e. becomes still) is undoubtedly liberated'. In the same vein, α₂ also has the plausible reading *mārutaṃ mārāyeda yas tu*.

The *Jyotsnā* (1.49) has *nāḍīdvāreṇa* instead of *nāḍīdvāreṣu*, and Brahmānanda interprets it as the opening of the central channel (*suṣumnāmārgeṇa*). This yields the idea of filling up the central channel (as opposed to other channels), which is described in the *Yogabīja* (94–95).

1.50 heading

Translation: Now, the lion's pose (*siṃhāsana*).

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 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

gulphau ca vṛṣaṇasyādhaḥ sīvanyāḥ pārśvayoḥ kṣipet |
dakṣiṇaṃ savyagulphena dakṣiṇenetaretaram ||
hastau jānau ca saṃsthāpya svāṅgulīś ca prasārya ca |

vyāttavaktro nirīkṣeta nāsāgraṃ susamāhitaḥ ||
 śimhāsanaṃ bhaved etat pūjitaṃ yogibhiḥ sadā |

Yogayājñavalkya 3.9–3.11ab

gūlpau ca vṛṣaṇasyādhaḥ śivanyāḥ pārśvayoḥ kṣipet |
 dakṣiṇaṃ savyagūlpheṇa dakṣiṇeṇa tathetaram ||
 hastau ca jānvoḥ saṃsthāpya svāṅgulīś ca prasārya ca |
 vyāttavaktro nirīkṣet nāsāgraṃ susamāhitaḥ ||
 śimhāsanaṃ bhaved etat pūjitaṃ yogibhiḥ sadā |

Sūtasamhitā 15.7–8

gūlpau ca vṛṣaṇasyādhaḥ śivanyāḥ pārśvayoḥ kṣipet |
 dakṣiṇaṃ savyagūlpheṇa vāmaṃ dakṣiṇagūlpheṇa ||
 hastau ca jānvoḥ saṃsthāpya svāṅgulīś ca prasārya ca |
 nāsāgraṃ ca nirīkṣeta bhavet śimhāsanaṃ hi tat ||

Testimonia:

Yogacintāmaṇi f. 83v (attr. yājñavalkya)

gūlpau ca vṛṣaṇasyādhaḥ śivanyāḥ pārśvayoḥ kṣipet |
 dakṣiṇaṃ savyagūlpheṇa dakṣiṇeṇa tathetaram ||
 hastau jānūpari sthāpya svāṅgulīḥ saṃprasārya ca |
 vyāttavaktro nirīkṣeta nāsāgraṃ susamāhitaḥ |
 śimhāsanaṃ bhaved etat pūjitaṃ yogibhiḥ sadā |

Haṭharatnāvalī 3.31–3.33

atha śimhāsanaṃ
 gūlpau ca vṛṣaṇasyādhaḥ śivanyāḥ pārśvayoḥ kṣipet |
 dakṣiṇe savyagūlpheṇa ca dakṣiṇe tu tathetaram ||
 hastau tu jānvoḥ saṃsthāpya svāṅgulīḥ saṃprasārya ca |
 vyāttavaktro nirīkṣeta nāsāgraṃ tu samāhitaḥ ||
 śimhāsanaṃ bhaved etat sevitaṃ yogibhiḥ sadā |
 bandhatritayasamsthānaṃ kurute cāsanottamaṃ ||

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

gulphau ca vṛṣaṇasyādhaḥ sīvanyāḥ pārśvayoḥ kṣipan |
pārśvapāḍau ca pāṇibhyāṃ dṛḍhaṃ baddhvā suniścalaḥ |
bhadrāsanaṃ bhaved etat sarvavyādhiviṣāpaham ||

Yogayājñavalkya 3.11cd–3.12ab

gulphau ca vṛṣaṇasyādhaḥ sīvanyāḥ pārśvayoḥ kṣipet
pārśvapāḍau ca pāṇibhyāṃ dṛḍhaṃ baddhvā suniścalaḥ |
bhadrāsanaṃ bhaved etat sarvavyādhiviṣāpaham

Testimonia:

Yogacintāmaṇi f. 83v (citing yājñavalkya)

gulphau ca vṛṣaṇasyādhaḥ sīvanyāḥ pārśvayoḥ kṣipet |
pārśvapāḍau ca pāṇibhyāṃ dṛḍhaṃ baddhvā suniścalaḥ |
bhadrāsanaṃ bhaved etat sarvavyādhiviṣāpaham |

Haṭharatnāvalī 3.30

atha bhadrāsanaṃ
gulphau ca vṛṣaṇasyādhaḥ sīvanyāḥ pārśvayoḥ kṣipet |
pārśvapāḍau ca pāṇibhyāṃ dṛḍhaṃ baddhvā suniścalaḥ |
bhadrāsanaṃ bhaved etat sarvavyādhiviṣāpaham ||

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

Manuscripts of two early groups, β and γ, 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 (*savyagulphaṃ tathā savye dakṣagulphaṃ tu dakṣiṇe*). This line

appears to have been added to make it clear that the ankles are not crossed in *bhadrāsana*, unlike the previous pose, *siṃhāsana*.

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 (attr. dattātreyā)

evam āsanabandheṣu yogīndro vijitāśramah |
abhyāsen nāḍīśuddhiṃ ca mudrayā pavanakriyām || iti ||

Haṭhasaṅketacandrikā f. 23r

evam āsanabandhastho yogīndro vigatāśramah |
athābhyāsen nāḍīśuddhiṃ mudrādīpavanakriyām ||
nāḍīśuddhiṃ] *em.*, nāḥīśuddhi ms. no. 2244

Commentary: The second line can be interpreted in different ways. One possibility is to understand *nāḍīśuddhiṃ* as a *bahuvrīhi* qualifying *mudrādīpavanakriyām* 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 *nāḍīśuddhi* 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, 46–47

kriyāyuktasya siddhiḥ syād akriyasya katham bhavet ||42 ||
 na śāstrapāṭhamātreṇa kā cit siddhiḥ prajāyate |
 na veśadhāraṇam siddheḥ kāraṇam na ca tatkāthā |
 kriyaiva kāraṇam siddheḥ satyam eva tu sāmkrte || 46 ||
 śīśnodarārtham yogasya kathayā veśadhāriṇaḥ |
 anuṣṭhānavihinās tu vañcayanti janān kila || 47 ||

Commentary: 1.55*1–2 are omitted from the α, γ, δ and ζ groups, so it is likely these verses were not in the earliest versions of the *Haṭhapradīpikā*. 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 *Haṭhapradīpikā*, 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 svacchaṁ tac chāyam viśvabuddhayaḥ |
 udito vā pralīno vā na vikalpāya kalpate ||

Testimonia:

Vārāhītantra p. 158

mayi bodhībudho svasthe tucho yaṁ viśvabudbudayaḥ |
 malīna udito vetti vikalpāvasaraḥ kutaḥ ||

Haṭhapradīpikā (10 chapters) 3.7

śīśnodararatāya hi na deyaṁ veśadhāriṇe ||
 mayi bodhyaṁ buddhau svacche tad dheyaṁ viśvabudbudam ||

Yogaśāstra 3.7

“śīśnodararatāyaitan na deya” etat yogajñānam etena śīśnodararatat
 tyājyo nanv etanmate tyājyapadārtho ’prasiddha iti śamkāṁ nirasya-
 ati mayi iti svacche bodhasvarūpasamudre budbudatulyasya viśvasya

heyatvād iti bhāvaḥ

Commentary: Verse 1.55.3 is only found in manuscripts of the δ group. It is very difficult to find a reason why this verse should be inserted here. It is apparently a *muktaka* that would befit an accomplished spiritual poem more than an instructional manual, like the *Haṭhapradīpikā*, 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 our 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 *Śāntiśataka* of the Kashmirian poet Sillana or Silhaṇa. The manuscripts of the *Svātmopalabdhiśataka* give the name as *Sillana*, the mostly Bengali manuscripts of the *Śāntiśataka* read *Silhaṇa*, as does Aufrecht in his *Catalogus Catalogorum*, 1891 (for further details see Hanneder, forthcoming). Sillana cannot be dated with any certainty but predates the *Haṭhapradīpikā* by a few centuries. The edition of the *Śāntiśataka* – where a hundred original verses had to be identified – places the verse in question into an appendix of doubtful stanzas (see Karl Schönfeld: *Das Śāntiśataka*. Leipzig: Harrassowitz 1910, p. 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 *Śāntiśataka* and its compilatory character: one quarter of the material is identical with Bhartṛhari's *Vairāgyaśataka*. A still superficial glance at Sillana's *Svātmopalabdhiśataka* gives the impression that our verse would fit there, but not so much in the *Śāntiśataka*. Perhaps its first citation is in Advayavajra's *Tattvaratnāvalī* (24). While these are only preliminary observations the verse is likely not original to the *Haṭhapradīpikā*.

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

haṭhapradīpikāyām–
śrutipratītiḥ svagurupratītiḥ svātmapratītiḥ manaso nirodhaḥ |
etāni sarvāṇi samuccitāni matāni dhīrair iha sādhanāni ||

Commentary: Verse 1.55.4 is in some of the δ manuscripts and is quoted in *Yogacintāmaṇi* with attribution to the *Haṭhapradīpikā*.

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 Haṭha.

Sources:

Testimonia:

Yogacintāmaṇi f. 111v

haṭhapradīpikāyām–
 āsanaṃ kumbhakaṃ citraṃ mudrākhyam karaṇam tathā |
 atha nādānusandhānam abhyāsānukrameṇa ca ||

Commentary: This verse was omitted from η_1 , the oldest dated manuscript. The omission is probably deliberate as that manuscript does not have chapter four, which teaches *nādānusandhāna*. The numbering in η_1 suggests that its exemplar had this verse.

This verse is similar to 1.65, which has *mudrādikaraṇāni 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 the four auxiliaries (*aṅga*) of Haṭhayoga are being referred to in the singular (hence *āsanaṃ*), whereas in 1.65 the plural is used (i.e., *pīṭhāni*). Therefore, the reading *citraṃ [...] karaṇam tathā* is likely original for this verse.

1.57

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

Sources:

Vivekamārtaṇḍa 38

brahmacārī mitāhārī yogī yogaparāyaṇaḥ |
 abdād ūrdhvaṃ bhavet siddho nātra kāryā vicāraṇā ||
 38b yogī] VT; tyāgī AG

Testimonia:

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

brahmacārī mitāhārī tyāgī yogaparāyaṇaḥ |
abdād ūrdhvaṃ bhavet siddho nātra kāryā vicāraṇā ||

Haṭharatnāvalī 3.28

brahmacārī mitāhārī tyāgī yogaparāyaṇaḥ |
abdād ūrdhvaṃ bhavet siddho nātra kāryā vicāraṇā ||
tyāgī] yogī P,T,t1

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 *Vivekamārtaṇḍa*. The occurrence of *tyāgī* in *Vivekamārtaṇḍa* 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 *Vivekamārtaṇḍa* with *tyāgī* or *yogī* in verse 37. Since the best α manuscript has *yogī*, as well as η_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 *Vivekamārtaṇḍa*.

1.58

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

Sources:

Gorakṣasataka 12cd–13ab

susnigdhamaḍhurāhāraś caturthāṃśavivarjitaḥ ||
bhujyate śivasamprītyai mitāhāraḥ sa ucyate |

Testimonia:

Yuktabhavadēva 4.16

tad uktaṃ haṭhapradīpikāyām–
susnigdhamaḍhurāhāraś caturthāṃśavivarjitaḥ |
bhujyate śivasamprītyai mitāhāraḥ sa ucyate ||

Yogacūḍāmaṇyupaṇiṣat 43

susnigdhamaḍhurāhāraś caturthāṃśavivarjitaḥ |
bhuñjate śivasamprītyā mitāhārī sa ucyate ||

Commentary: This verse probably derives from the ‘original’ *Gorakṣasataka*

(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 *Vivekamārtaṇḍa*.

The expression 'lacking a fourth part' *caturthāṁśavivarjitaḥ*) 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:

ṣaḍrasopetasuṣnigdhasvādusāndrasugandhinā |
 udarasyārdhabhāgan tu bhojanena prapūrayet ||
 pāṇiyena caturbhāgaṁ taccheṣaṁ śūnyam iṣyate |
 vāyos sañcāraṇānārtham āhāranīyamaḥ smṛtaḥ ||

And, as noted by Brahmānanda in *Jyotsnā* 1.58, this idea also occurs in an āyurvedic work called the *Aṣṭāṅgahr̥dayasaṁhitā*, *Sūtrasthāna*, 8.46cd–47ab:

annena kukṣer dvāv aṁsau pānenaikaṁ prapūrayet |
 āśrayaṁ pavanādināṁ caturtham avaśeṣayet ||

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 lavaṇaṁ sarṣapaś cāmlam uṣṇaṁ rūkṣaṁ ca tikṣṇakaṁ |
 +

Testimonia:

Yogacintāmaṇi f. 54v

haṭhapradīpikāyām–
 kaṭvamlatikṣṇalavaṇoṣṇanaharītaśāka-
 sauṇvīrataītilasārṣapamatsyamadyam |
 ajādimāṁsadhītakrakulattakola-
 piṇyākahiṅgulaśūnādyam apathyam āhuḥ ||

Haṭharatnāvalī 1.72

kaṭvamlatikṣṇalavaṇoṣṇanaharītaśākaṁ
 sauṇvīrataītilasārṣapamatsyamadyam |
 ajādimāṁsadhītakrakulattakodra-
 piṇyākahiṅgulaśūnādyam apathyam āhuḥ ||

Haṭhatattvakaumudī

atha varjyāni –
 kaṭvamlatīkṣṇalavaṇoṣṇa haritaśāka-
 sauvīrataīlatīlasarṣapamatsyamadyam ||
 ajāvimāṃsasadhitakrakulatthakola-
 piṇyākahiṃgulaśunādyam apathyam āhuḥ || 28 ||

Commentary:

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

Cakra mentions as a variant: *katvamlalavaṇakṣāra* (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

śigurur haritaśākaś ca śākapattraḥ supattrakaḥ |

Sauśrutaniḥaṇṭu 75ab

śigruko haritaśākaś ca mato vai mūlapatrakaḥ |

Brahmānanda’s understanding of *haritaśāka* as *pattraśāka* is probably wrong if *pattraśāka* was intended as ‘leafy vegetables.’ But he may have used the term *pattraśāka* in the sense of horseradish (*śigru*) as the dictionary notes that *pattraśāka* 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 *Suśrutasaṃhitā* (1.44.35–40ab) as follows:

Roots of trivṛt etc., the first group (vidārigandhādi), mahat pañcamūla, mūrvā and śārṅgaṣṭhā, and also of snuḥī, haimavatī, triphalā, ativiṣṭā 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 añjana's and medicines). For example, in the *Rājanighaṇṭu* (13.86):

añjanam yāmunam kṛṣṇam nādeyam mecakam tathā
srotojam dṛkpradam nilam 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' (*suvīradeśodbhāvatailam*). According to Ali (1966: 144), Suvīra is known as a country that was also called Suvira (V.79), Sauvira (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 *Śārngadharasamhitā* (48): *anuktāvasthāyām 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 *ājādimāmsa°* (1.59c), the adjective *āja°* is required for the metre, so variants beginning with *aja°* can be dismissed. Another well-attested reading is *ājāvimāmsa°*. 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 *ājādimāmsa°* 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* (Nadkarni 1926: pp. 919–920). It is also known as *badara*. This is how Brahmananda understands it in *Jyotsnā* 1.59 (*kolaṃ kolyāḥ phalaṃ 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 *Haṭhapradīpikā* 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), *piṇyāka* is, ‘The remnant paste of oily seeds after pressing out the oil content is called *piṇyāka*.’ Diwakar says it is an oil cake that has a strong flavour, which may account for its inclusion in this list of unwholesome foods.

The term *hingu* 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 (attr. *Haṭhapradīpikā*)

bhojanam ahitaṃ vidyāt punar uṣṇīkṛtaṃ tathā |
atilavaṇaṃ sapalaṃ vā prasitaṃ śākotkaṭaṃ varjyam ||

Haṭhasaṅketacandrikā

bhojanam ahitaṃ vidyāt punar uṣṇīkṛtaṃ rūkṣaṃ |
atilavaṇādikayuktaṃ kadaśanaśākotkaṭaṃ duṣṭaṃ ||

Commentary: We have not found any conclusive evidence for the meaning of *tilapiṇḍa*. Brahmananda glosses it as *piṇyāka* (on the meaning of which see the notes for the previous verse).

The meaning of the compound *kadaśanaśākotkaṭaṃ* 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., *Rājanighaṇṭu* 5.16 *pārvatī śailajā tāmṛā 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 *kadaśanaśākotkaṭaṃ* 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 Goraksa:

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:

Yogacintāmaṇi f. 48v

haṭhadīpikāyām—
varjayed durjanaprītiṃ vahnistrīpathasevanam |
prātaḥsnānopavāsādi kāyakleśādikaṃ tathā ||

Haṭharatnāvalī 1.73

tathā ca gorakṣavacanam—
varjayed durjanaprītivahnistrīpathasevanam |
prātaḥsnānopavāsādi kāyakleśādikaṃ tathā ||
‘prīti’] ‘prāntaṃ P, prāptaṃ T,t1. kāyakleśādikaṃ] kāyakleśavidhiṃ P,T.

Yuktabhavadeva 4.18 (attr. *Haṭhapradīpikā*)

varjayed durjanaprītiṃ vahnistrīpathasevanam |
prātaḥsnānopavāsādikāyakleśavidhiṃ tyajet ||

Commentary: Manuscripts $\alpha_1\alpha_3\beta_1\zeta_1$ have the reading *durjanaprāntaṃ* (1.61a),

which is the *lectio difficilior* in relation to *durjanaprītiṃ* ('the friendship of wicked people'). We have understood *durjanaprānta* in line with Brahmānanda's gloss in *Jyotsnā* 1.64, 'dwelling near bad people' (*durjanasamīpavāsa*).

1.62

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

Testimonia:

Yogacintāmaṇi f. 54v (attr. *Haṭhapradīpikā*)

godhūmaśāliyaśāṣṭikaśobhanānnaṃ
kṣīrājyamaṇḍanavanītasitāmadhūni |
śuṇṭhīpaṭolakaphalādikapañcaśākaṃ
mudgādi cālpam udakaṃ ca munīndrapathyam ||

Haṭharatnāvalī 1.71

godhūmaśāliyaśāṣṭikaśobhanānnaṃ
kṣīrājyamaṇḍanavanītasitāmadhūni |
śuṇṭhīpaṭolaphalapatrajapañcaśākaṃ
mudgādidivyaṃ udakaṃ ca yamīndrapathyam ||
°phalapatraja°] phalādika N,n1J. yamīndra°] yatīndra° N,n1J

Yuktabhavadēva 4.21

tathā ca śivayoge-
godhūmaśāliyaśāṣṭikaśobhanānnaṃ
kṣīrājyakhaṇḍanavanītasitāmadhūni ||
śuṇṭhīpaṭolakaphalādi ca pañcaśāka-
mudgādidivyaṃ udakaṃ ca munīndrapathyam ||

Commentary: In 1.62b, *maṇḍa*, which is supported by α, β and γ, is more likely than *khaṇḍa* ('candied sugar') because it fits the context of dairy products mentioned in this compound (i.e., *kṣīra*, *ājya* and *navanīta*). The term *navanīta* is discussed in *Suśrutasamhitā*, *sūtrasthāna*, 45.92 as follows:

Fresh butter (*navanīta*) is light soft, sweet, astringent, slightly sour, cold, intellect-promoting, appetiser, cordial, checking, aphrodisiac, non-burning, pacifies pitta and vāta and alleviates wasting, cough, wound, consumption, piles and facial paralysis [...] (trans. Sharma 2018 vol. 1: 434).

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’), *TRICHOSANTHES CUCUMERINA* LINN (‘snake gourd’).

Nadkarni (1954: 863, 518) has two entries on *paṭola*:

1. Snake gourd is common in Bengal and cultivated in Northern India and Punjab. The unripe fruit of this climbing plant is generally used as a culinary vegetable and is very wholesome, specially suited for the convalescent.
2. Smooth luffa is a hairy climbing herb extensively cultivated in several parts of India. The fruit is edible. Medicinally it is described as ‘cool, costive, demulcent, productive of loss of appetite and excitive of wind, bile and phlegm.

Sharma (1982: 156) adds that *paṭola* is a synonym of *kulaka* and is well known as *TRICHOSANTHES DIOICA* ROXB. Brahmānanda glosses *paṭola* as *kośātakī*, which is *LUFFA ACUTANGULA* ROXB (Meulenbeld 1974: 586), suggesting that he thought it was some sort of luffa. He also mentions the vernacular term *paravara* for *paṭola*.

Groups of five vegetables (*pañcaśāka* 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 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 (*vaidyaka*):

sarvaśākaṃ acākṣuṣyaṃ cākṣuṣyaṃ śākapañcakam |
jīvantī vāstumatsyākṣī meghanādaḥ punarṇavāḥ || iti ||

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

pañcaśākas tu-
kṣīraparṇī ca jīvantī matsyākṣī ca punarṇavā
meghanādaś ceti budhaiḥ pañcaśākaḥ prakīrtitaḥ || iti ||

And a group with more significant differences is mentioned in the *Gheraṇḍasaṃhitā* (5.20).

bālaśākaṃ kālāśākaṃ tathā paṭolapatrakam |
pañcaśākaṃ praśaṃsīyād vāstūkaṃ hīlamocikāṃ ||

It is not entirely clear how one should understand *divya* (1.62d). Brahmānanda glosses it with *nirdoṣa* ('defectless') and takes it with *udaka*. 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* (27.196–224), rainwater is referred to as '*divyaṃ 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:

divyodakaṃ kharāri syād ākāśasalilaṃ tathā |
vyomodakaṃ cāntarikṣajalaṃ 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:

Yogacintāmaṇi f. 54v (attr. *Haṭhapradīpikā*)

piṣṭaṃ sumadhuraṃ snigdhaṃ gavyaṃ dhātuprapoṣaṇam |
mano'bhilaṣitaṃ yogaṃ yogī bhojanam ācāret || iti ||

Haṭharatnāvalī 1.75

śreṣṭhaṃ samadhuraṃ snigdhaṃ gavyaṃ dhātuprapoṣaṇam |
manobhilaṣitaṃ yogaṃ caturthāṃśavivarjitaṃ |
śivārpitaṃ ca naivedyaṃ yogī bhojanam ācāret ||

Yuktabhavadēva 4.23 (attr. *Śivayoga*)

śreṣṭhaṃ sumadhuraṃ snigdhaṃ gavyaṃ dhātuprapoṣaṇam |
mano'bhilaṣitaṃ yogaṃ yogī bhojanam ācāret ||

Commentary: The variants of 1.63a all seem possible: *mṛṣṭaṃ*, *miṣṭaṃ* and *iṣṭaṃ*. The last is made somewhat redundant by *mano'bhilaṣitaṃ* in 1.63c. Both *mṛṣṭaṃ* and *miṣṭaṃ* 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 α_1 and α_3 .

1.64

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

Sources:

Dattātreyayogaśāstra 40

yuvāvastho 'pi vṛddho vā vyādhito vā śanaiḥ śanaiḥ |
abhyāsāt siddhim āpnoti sarvayogeṣv atandritaḥ ||

Testimonia:

Yogacintāmaṇi 15r

haṭhapradīpikāyām—
yuvā bālo 'tivṛddho vā vyādhito durbalo 'pi vā |
abhyāsāt siddhim āpnoti sarvayogeṣv atandritaḥ ||

Haṭharatnāvalī 1.23

yuvā bhavati vṛddho 'pi vyādhito durbalo 'pi vā |
abhyāsāt siddhim āpnoti sarvayogeṣv atandritaḥ ||

1.65

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

Sources:

Testimonia:

Haṭharatnāvalī 1.17

piṭhāni kumbhakāś citrā divyāni karaṇāni ca |
sāṅgo 'pi ca haṭhābhyāso rājayogaphalārthadaḥ ||