

Chapter 1

श्रीआदिनाथाय नमोऽस्तु तस्मै
 येनोपदिष्टा हठयोगविद्या ।
 विराजते प्रोन्नतराजसौभ-
 मारोदुमिच्छोरधिरोहिणीव ॥ १ ॥

Homage to the glorious Ādinātha who taught the science of Hāthayoga which is like a splendid stairway for one who wants to climb to the lofty royal terrace. (1)

1 om. ε₁ **1a** śrīādināthāya cett.] anādināthāya ζ₁ ādiśānāthāya η₁ **1c** virājate cett.] vibhrājate π₂χ **rājasaudham** cett.] «rāja»saudham α₁ rājayogam α₃η₂πωχ **1d** āroḍhum cett.] ārūḍham ζ₁ **rohiṇīva** cett.] rohiṇī ca γ₁ rohiṇe ca π₁ roha eva πω

[1.1]

❖ Testimonia

Yogasārasaṅgraha p. 54, Gheraṇḍasamhitā 1.1

śrīādināthāya namo 'stu tasmai] sadādināthāya namo 'stu tubhyam YSS, ādiśvarāya praṇamāmi tasmai GhS

Cf. Bhāvanāpuruṣottama pp. 99–100

राजयोगाभिधानसौधाधिरोहणाधिरोहिणी हठविद्या ॥

❖ Commentary

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

The reading *rājasaudham* in the third verse quarter is well attested by the manuscripts, including 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:

श्रीआदिनाथाय नमोऽस्तु तस्मै
 येनोपदिष्टा हठयोगविद्या ।

विभ्राजते प्रोन्नतराजयोगम्
आरोदुमिच्छोरथिरोहिणीव ॥ 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 *-rājayogaṁ* over *-rāja-saudhaṁ*, which he explains as follows:

राजयोगश्च सर्ववृत्तिनिरोधलक्षणोऽसम्प्रज्ञातयोगः । तमिच्छोरुमुक्षोरथिरोहिणीव अथिरुद्धतेऽनयेत्यथि-
रोहिणी निःश्रेणीव विभ्राजते विशेषेण भ्राजते शोभते । यथा प्रोन्नतसौधमारोदुमिच्छोरथिरोहिण्यनायासेन
सौधप्रापिका भवति एवं हठप्रदीपिकापि प्रोन्नतराजयोगमारोदुमिच्छोरनायासेन राजयोगप्रापिका भवतीति
उपमालङ्कारः । इन्द्रवत्रास्य वृत्तम् ।

Rājayoga is the yoga without cognition (*asamprajñāta*) defined [by Patañjali] as the stopping of all movements of the mind. To a liberation seeker desiring this, [the science of Hathayoga] shines like a ladder. Just as a ladder leads someone desiring to ascend to a lofty terrace easily to the terrace, in the same way also the *Hathapradipikā* 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: Hathayoga leads effortlessly to Rājayoga, just as a ladder leads one to a high terrace. And the comparison as outlined by Brahmānanda has all the elements deemed necessary by Sanskritic poetology:

1. Particle expressing a comparison (*upamāvācaka*): *iva*
2. Standard of comparison (*upamāna*): ladder leading to the terrace (*saudhaprāpikā adhiro-hinī*)
3. Thing that is compared (*upameya*): *Hathapradipikā* that leads to Rājayoga (*rājayoga-prāpikā hathapradipikā*)
4. Common quality (*samānadharma*): Effortlessness (*anāyāsenā*)

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” (*luptopamā*). One element that cannot be omitted without losing the comparison is the *upamāna*. In the verse as given by Brahmānanda this would be “the ladder”. The implication is spelt out by Brahmānanda in his commentary: “Just as a ladder leads someone desiring to ascend to a lofty terrace easily to the terrace, in the same way also the *hathapradipikā* leads someone desiring the lofty Rājayoga easily to Rājayoga.” However, his text version spells out only the side of the *upameya*, that is, “Hathayoga leads to Rājayoga”, but leaves the *upamāna* open to interpretation. His mention of the word *saudha* in the commentary suggests that this was one of the other options he found in manuscripts—this reading is very well attested—but was rejected by him. In this way Brahmānanda makes sure that the text states the obvious, but at the same time it loses part of the comparison, and it loses its dynamics, which is brought out in the reading *rājasaudha* preferred with good manuscript evidence in our critical edition. We think that Brahmānanda was eager to state at the outset the primacy of Rājayoga, and to this end sacrificed the more poetically elegant original reading that mentions the royal mansion as a metaphor for the “royal yoga”. In comparing the science of Hathayoga to a stairway, Svātmārāma was perhaps consciously emulating his favourite source text, the *Vivekamārtanda*, which opens with *etad vimuktisopānam*, “this is the stairway to complete liberation”.

प्रणम्य श्रीगुरुं नाथं स्वात्मारामेण योगिना ।
केवलं राजयोगाय हठविद्योपदिश्यते ॥ २ ॥

After bowing to the glorious guru, the Lord, the yogi Svātmārāma teaches the system of Haṭhayoga solely for [attaining] Rajayoga. (2)

भ्रान्त्या बहुमतध्वान्ते राजमार्गमजानताम् ।
हठप्रदीपिकां धत्ते स्वात्मारामः कृपाकरः ॥ ३ ॥

For those who cannot find the royal highway because they are lost in the darkness of many doctrines, the compassionate Svātmārāma holds the Light on Haṭha. (3)

2 *om.* ε₁ **2b** *yoginā* *cett.*] dhīmatā δ₁δ₂ζ₃ **2d** *haṭhavidyo* *cett.*] haṭhayogo η₂ **3** *om.*
ε₁ **3a** *bhrāntyā* *cett.*] bhrāntā α₁ζ₁ bhrāntvā δ₁δ₂πω **matadhvānte** *cett.*] matadhvāntai
γ₁π₂ mataṁ dhimāt α₂ manam̄ dhāmti π₁ mataṁ bhrāntam̄ η₁ **3b** *mārgam* α₁α₃γ₁π₁] yogam
α₂δ₁δ₂ε₁ζ₁ζ₃η₁η₂π₂πωχ **ajānatām** *cett.*] ajānataḥ δ₁δ₂ζ₃ **3c** *dhatte* *cett.*] datte π₁π₂ kurve
δ₂ **3d** *svātmārāmāḥ* *cett.*] svātmārāma π₁πω svātmārāme γ₁ **kṛpākarah** *cett.*] kṛtāpara α₂
kṛpāparah δ₁ kṣamākarah η₂ prakāśyate πω

[1.3]

❖ Testimonia

Haṭharatnāvalī 1.4

rājāmārgam HRĀ v.l.] rājayogam HRĀ
hathapradipikām dhatte] kevalam rājayogāya HRĀ
svātmārāmāḥ kṛpākarah] haṭhavidyopadiṣyate HRĀ

❖ Commentary

Most witnesses (including α₂) have *rājāyogam ajānatām* ('for those ignorant of Rājayoga') in 1.3b. The reading *rājāmārgam ajānatām* (α₁ and α₃), "for those unable to find the royal highway", is more appropriate to the metaphor of being lost in darkness.

As Brahmananda notes, the compound *kṛpākarah* can be understood as one who is compassionate (*kṛpā + kara*) or one who is a mine (i.e. a rich source) of compassion (*kṛpā + ākara*). In the Devanagari transmission, the *kṣa* of *kṣamākarah* probably arose as a mistake for *kṛ*.

हठविद्यां हि मत्स्येन्द्रगोरक्षाद्या विजानते ।
स्वात्मारामोऽथवा योगी जानीते तत्प्रसादतः ॥ ४ ॥

For Matsyendra, Gorakṣa, and other [perfected yogis] discovered the science of Haṭha, and the yogi Svātmārāma knows it through their favour. (4)

श्रीआदिनाथमत्स्येन्द्रशाबरानन्दभैरवाः ।
चौरङ्गीमीनगोरक्षविरूपाक्षबिलेशयाः ॥ ५ ॥

The glorious Ādinātha, Matsyendra, Śābara, Ānandabhairava, Caurāngī, Mīna, Gorakṣa, Virūpākṣa, Bileśaya, (5)

4 om. ε₁ **4a** *hathavidyām* cett.] °vidyā α₂γ₁η₁ °vidyo α₁ **matsyendra** cett.] tachamdra γ₁
4b *gorakṣadyā vijānate* cett. incl. α₃] goraksādyā virājate α₁ goraksādiṣu rājate α₂ **4c** *svāt-mārāmo* cett.] svātmārāmas α₃ ātmārāmo δ₁δ₂ζ₁ **4d** *'thavā* cett.] tathā α₃ mahā ζ₁ jānīte cett.] jānamate π_ω **5a** *śrīādinātha* cett.] ādināthādi η₁η₂ **5b** *śābarā* α₁γ₁η₂π₂χ] śabarā α₂η₁ śāradā δ₁δ₂π₁ śāgarā π_ω sāgarā ζ₁ζ₃ **bhairavāḥ** cett.] bhairavāḥ α₁α₂ **5c** *cauraṅgī* cett.] coramgī α₂ζ₁ caurāngī δ₂ saramgī α₃ **mīna** cett.] mena ζ₁ megha α₃ śīna δ₁ pāna α₂ **5d** *virūpākṣa* cett.] virūpākṣaḥ α₁δ₁ vairūpākṣa ζ₁ **bileśayāḥ** α₃γ₁δ₂ε₁ζ₃η₁η₂π₂π_ωχ] baleśayāḥ ζ₁ bileśayāḥ π₁ savālikah α₁α₂δ₁ savālmikah α₁α₂

[1.4]

❖ Testimonia

Hatharatnāvalī 1.3

matsyendragorakṣādyā] gorakṣamatsyendrādyā HRĀ
svātmārāmo' thavā yogi] ātmārāmo 'pi jānīte HRĀ
jānīte tat prasādataḥ] śrīnivāsas tathā svayam HRĀ

❖ Commentary

The word *athavā* ('or') is well attested but difficult to construe here. Brahmānanda understands it as a conjunction (*athavāśabdah samuccaye*), and this is how we have interpreted it. The variant *mahāyogi* in ζ₁ and other manuscripts (ε₂J₄J₁₁K₀) is probably an attempt to remove the difficulty of understanding *athavā*. One could emend to *tathā* in light of the attested reading *yathā* (δ₃) but this would be a bold intervention given the weight of evidence supporting *'thavā*.

[1.5]

❖ Testimonia

Hatharatnāvalī 1.80

cauraṅgi] śāraṅgi HRĀ

❖ Commentary

In Śaiva texts which predate the Haṭha corpus, Minanātha and Matsyendra are one and the

मन्थानभैरवो योगी सिद्धबुद्धश्च कन्थडिः ।
गोरण्टकः सुरानन्दः सिद्धपादश्च चर्पटिः ॥ ६ ॥

Manthānabhairava Yogī, Siddhabuddha, and Kanthaḍi, Goranṭaka,
Surānanda, Siddhapāda and Carpaṭi, (6)

6 om. ε₁ **6a** *manthāna* *cett.*] manthāra δ₂ manthāno χ **bhairavo** *cett.*] bhairavā γ₁ **6b** *siddha* *cett.*] siddhi α₂ suddha γ₁ śuddha η₂π₂χ **buddhaś ca** *cett.* incl. α₃] buddhiś ca α₁α₂π₂π_ω
kanthaḍih δ₁δ₂χ] kanthaḍih γ₁ kanthaḍi α₂ζ₃π₁π₂π_ω kanthalī α₁η₁ kanthalīh ζ₁ kamdaļi α₃ kan-
dali η₂ **6c** om. δ₁δ₂ **goranṭakah** *em.*] goranṭaka α₁α₂ gorakṣakas α₃ koranṭakah γ₁ζ₁π₂χ
koramḍakah ζ₃ karamṭaka π₁ pauranṭakah η₁η₂π_ω **surānandah** *cett.*] surānanda α₂π₁π_ω sadā-
namda α₃ kṣurānamda α₁ **6d** om. δ₁δ₂ **siddhapādaś ca** *cett.*] śripādaś caiva ζ₃ **carpaṭih**
γ₁ζ₃η₂χ] carpaṭi α₁π₁π_ω carpaṭi η₁π₂ sarpaṭi α₃ paryāti α₂ karpaṭih ζ₁

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 *virūpākṣah savālikah* (α₂δ₁) for *virūpākṣableśayāḥ*. In another α manuscript, α₁, *savālikah* was corrected to *savālmikah*, perhaps in an effort to restore a name similar to Vālmīki, the celebrated author of the *Rāmāyaṇa*.

[1.6]

❖ Testimonia

Hatharatnāvalī 1.81, *Mugdhāvabodhini* 1.7.8

kanthaḍih] kandali HRĀ, kanthaḍi MA
goranṭakah] koranṭakah MA, korandakaḥ HRĀ, gonandaka HRĀ v.l.
carpaṭih] carpaṭi HRĀ MA

❖ 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 *Goranṭakuḍu*, which is the name of a disciple of Gorakṣanātha in the *Navanāṭhacaritramu* (Jones 2017: 194 n. 3). The spelling *koranṭaka* is attested in the *Hathābhyaśapaddhati*, and it is reasonably well attested by manuscripts of the *Hathapradipikā*, as well as those of the *Hatharatnāvalī* (which also has *gonandaka*).

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

कणेरी पूज्यपादश्च नित्यनाथो निरञ्जनः ।
कपाली बिन्दुनाथश्च काकचण्डीश्वराहयः ॥ ७ ॥

Kaṇerī, Pūjyapāda, Nityanātha, Nirañjana, Kapālī, Bindunātha, and the one named Kākacaṇḍīśvara. (7)

7 om. ε₁ **7a** **kaṇerī** α₂γ₁η₁π₂] kaṇeri α₁ kaṇeriḥ ζ₁ ka[η]e.. α₃ kāṇeriḥ ζ₃ kānerī η₂π_ωχ kariṇī δ₁ karaṇī δ₂ kāroṭih π₁ **pūjya** cett.] pūrya η₁ pūrva ζ₁η₂ pūla α₂ **7b** **nityanātho** cett.] bilvanātho δ₁δ₂ dhvaninātho η₂ **7d** **caṇḍīśvarāhvayah** γ₁ζ₁ζ₃η₁π₂χ] caṇḍīśvarādayah δ₁δ₂η₂π_ω camdeśvaro gayah α₁ camdeśvaro gayah α₃ camdeśvaro gajah α₂ camdeśvaro mayah π₁

[1.7]

❖ Testimonia

Haṭharatnāvalī 1.82, *Mugdhāvabodhini* 1.7.9

kāṇerī MA] karoṭih HRĀ
kākacaṇḍīśvarāhvayah HRĀ] kākacaṇḍīśvaro gajah MA

❖ Commentary

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

The α group supports *kākacaṇḍīśvaro gayah* but we have not been able to find evidence for a Siddha called Gaya.

अल्लमप्रभुदेवश्च घोडाचोली च टिण्टिणिः ।
भालुकिनार्गबोधश्च खण्डकापालिकस्तथा ॥ ८ ॥

Allamaprabhudeva, Ghoḍācoli, Ṭintinī, Bhāluki and Nāgabodha and Khaṇḍakāpālika. (8)

8 *om. ε₁* **8a** *allama* α₃] *alama* α₁ *allamaḥ* ζ₁η₁η₂π_ωχ *allumah* α₂ *allasah* γ₁ *allasa* π₁ *alasaḥ* π₂ *amelleḥ* ζ₃ *sukṣamah* δ₁δ₂ **8b** *ghoḍācoli* α₂ζ₃π₁π_ωχ] *ghoḍāculi* α₃γ₁ *goḍāculi* α₁ *goḍāculi* π₂ *ghoṭācoli* δ₁ *ghorācoli* δ₂η₁η₂ _ *gacoli* ζ₁ **ca** *cett.*] *ci* α₃ *sa* δ₁ *gha* δ₂ **ṭintinī** α₁δ₂χ] *tīṭinī* γ₁ *tīṭinī* δ₁ *tīṭinī* π₁ *tīṭanī* «ḥ» π₂ *ṭintinī* η₁η₂ *tīṭcanī* α₂ *camcanī* ζ₁ *cimcīnī* ζ₃ *cimcīnī* π_ω *camḍilah* α₃ **8c** *bhālukir* π₁] *bhāluki* α₁ *bhālukī* η₁η₂π₂χ *bhānukin* γ₁ *tālukī* α₂ *vālukir* δ₁δ₂ *vāsuki* α₃ *vāsukir* ζ₁π_ω *vāsukīr* ζ₃ **nāgabodhaś ca** α₃γ₁η₁η₂π_ω] *nāgarodhaś* *ca* δ₁δ₂ *nāgabodhiś* *ca* ζ₁ζ₃π₁ *nāgadevaś* *ca* π₂χ *namioddīśa* α₁ *nāma tumdiśa* α₂ **8d** *khaṇḍakāpālikas* α₃δ₂η₂π₁π_ωχ] *khamdam kāpālikas* γ₁η₁ *khandah kāpālikas* ζ₃ *khamdikahpālikas* π₂ *kmadhah kāpālikas* ζ₁ *siddhah kāpālikas* α₁α₂ *camḍikāpālikas* δ₁

[1.8]

❖ Testimonia

Hṝtharatanāvalī 1.83, *Mugdhāvabodhinī* 1.7.10

allamaḥ HRĀ] allama HRĀ v.l., ḥallamaḥ MA
ghoḍācoli MA] naitacūtis HRĀ
ṭintinīḥ HRĀ] thiṇṭhini MA
nāgabodhaś HRĀ] nāgadevaś MA
khaṇḍa HRĀ] khaṇḍi MA

❖ Commentary

The name Allamaprabhudeva (sometimes Allama Prabhu Deva or Allama Prabhudeva in secondary literature) is frequently transmitted as *allamaḥ prabhudevaḥ* (Cf. α₂), as though it were two names. However, manuscripts α₁, α₃ and others (e.g. <??>) do not have the *visarga* and write it as one name (i.e. *allamaprabhudevaś ca*). This is also the case in some manuscripts of the *Hṝtharatanāvalī* (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 α₁ and α₂ reading of *siddhah kāpālikas* is an exception among the manuscripts and seems too vague to be referring to someone within a lineage. Khaṇḍakāpālika is well attested by the remaining manuscripts (including α₃) and this name appears in other texts, e.g. Vajrapāni's *Laghutantraṭikā*, p.45, where Khaṇḍakāpālika is the first of the 24 Viras (*virāḥ khaṇḍakāpālikādayaś caturviṁśatih*). It is likely to refer to an ascetic who carries a broken skull. *Mat-syendrasaṁhitā* 33.2 mentions a practice for which one needs a *khaṇḍakapāla* and in the *Sam-varaṇamāṇḍala* of the *Niṣpannayogāvalī*, p.26, Vajravārāhi is *kapālakhaṇḍakṛtakāṭibhūṣanā*. The compound *khaṇḍakāpālika* is found at *Kathāsaritsāgara* 18.2.6, but there *khaṇḍa* is being used in a derogatory sense (18.2.15 refers to the same character as a *duṣṭakāpālika*).

इत्यादयो महासिद्धा हठयोगप्रभावतः ।
खण्डयित्वा कालदण्डं ब्रह्माण्डेषु चरन्ति ते ॥ ९ ॥

These and other great adepts used the power of hathayoga to smash the rod of death and [so] are roaming the worlds. (9)

9 om. ε₁ **9b** prabhāvataḥ cett.] prasādataḥ γ₁π₁π₂π_ω **9c** kāla cett.] kāra α₁ kā π₁ **9d** brahmāṇdeṣu α₁α₂δ₁ζ₃π₁] brahmāṇḍe tu π_ω brahmāṇḍe vi° α₃γ₁δ₂η₁η₂π₂χ brahmāṇḍam vi° ζ₁

[1.9]

❖ Testimonia

Hatharatnāvalī 1.84, *Mugdhāvabodhinī* 1.7.11, *Hathatattvakaumudī* 17.24

ityādayo mahāsiddhā MA HRĀ] ūrdhvamretahprabhāvena HTK
hathayogaprabhāvataḥ] haṭhayogaprasādataḥ HRĀ, rasabhogaprasādataḥ MA, sanakādyā ma-
harṣayāḥ HTK
brahmāṇdeṣu caranti] brahmāṇḍe vicaranti HRĀ, trilokyāṁ vicaranti MA, yatheccham viharanti
HTK

❖ Commentary

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

संसारतापत्तानां समाश्रयमठो हठः ।
अशेषयोगजगतामाधारकमठो हठः ॥ १० ॥

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. (10)

10a **samsāratāpa** *cett.*] samsāraśrama π_ω samsāraśrama η_2 aśeṣatāpa $\pi_2\chi$ **10b** **samāśraya** *cett.*] samāśrayo η_1 āśrayo'yam $\eta_2\pi_\omega$ samagrapra^o α_1 **matho haṭhah** $\gamma_1\delta_2\zeta_1\pi_2\chi]$ maho hathah
 $\alpha_2\pi_1$ matho thahah ε_1 mato hathah δ_1 mato (tho *pc*) ha.. α_3 mahāmathah ζ_3 hatho mathah η_1
 hatho mataḥ $\eta_2\pi_\omega$ ^thamo haṭhah α_1 **10c** *om. $\alpha_1\alpha_2\alpha_3$* **aśeṣa** *cett.*] samasta ζ_1 **jagatām** $\gamma_1\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\eta_2]$ jagatīm η_1 jāyunām π_1 yuktānām $\pi_2\pi_\omega\chi$ **10d** *om. $\alpha_1\alpha_2\alpha_3$* **ādhāra** *cett.*] adhārah $\delta_1\eta_2\pi_\omega$ ādhārai δ_2 **kamaṭho haṭhah** *cett.*] kahaṭho mathah η_1

[1.10]

❖ Testimonia

Yogasārasaṅgraha, p. 53.

samāśrayamaṭho] samāśrayahaṭho YSS

❖ Commentary

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

हठविद्या परं गोप्या योगिनां सिद्धिमिच्छताम् ।
भवेद्वीर्यवती गुप्ता निर्वर्या तु प्रकाशिता ॥ ११ ॥

The science of Haṭha should be kept completely secret by yogis who want success. It becomes potent when kept secret but impotent when revealed. (11)

11a *gopyā cett.*] gopyam $\alpha_2\pi_\omega$ yogo π_1 **yoginām** *cett.*] yoginām π_ω yoginā $\delta_1\delta_2\zeta_1\chi$ **11b** *icchatām* $\alpha_1\alpha_2\alpha_3\gamma_1\varepsilon_1\zeta_3\eta_1\eta_2\pi_\omega$] icchatā $\delta_2\zeta_1\pi_1\pi_2\chi$ icchitā δ_1 **11d** *nirviryā cett.*] nirvijā δ_1 nirvāryā η_2 **tu** *cett. incl. α_3*] ca $\alpha_1\delta_1\zeta_3$ sā ζ_1

[1.11]

❖ Testimonia

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

hathavidyā ŠS] hathavidyā YCM
yoginām] yoginā ŠS, YCM
icchatām] icchatā ŠS, YCM
tu YCM] ca ŠS

❖ 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.

सुराज्ये धार्मिके देशे सुभिक्षे निरुपद्रवे ।
एकान्तमठिकामध्ये स्थातव्यं हठयोगिनाम् ॥ १२ ॥

The Haṭhayogi should live in an isolated hut in a well-ruled, righteous land which has plenty of food and is free from upheaval. (12)

12a surājye cett.] svarājye δ₂ surāstre π₁ **12b** nirupadrvē cett.] ksēmabhadrade
 ζ_1 **12c** ekānta α₁α₃γ₁δ₁δ₂ζ₁ζ₃π₁π₂] ekānte α₂ε₁η₁η₂π_ωχ **12d** yoginām α₁α₃ε₁] yoginā
 $\gamma_1\delta_1\delta_2\zeta_1\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ yogibhiḥ α₂

12 χ has धनुःप्रमाणपर्यन्तं शिलाग्निजलवर्जिते inserted between the two hemistiches.

[1.12]

❖ Testimonia

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

surājye YCM] surāṣṭe HRĀ
ekānta HRĀ] ekānte YCM

❖ Commentary

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

In the *Jyotsnā* and printed editions of the *Haṭhapradīpikā*, including one by Digambara and Kokaje (1970: 6), this verse has the additional line, *dhanuhpramāṇaparyantam silāgnijalavarjite*. This line derives from the *Gorakṣāśataka* (32cd), which has *paryante* instead of *paryantam*. It stipulates that the hut should be built in a place measuring up to a bow length and free from rocks, fire and water. None of the early manuscripts has this line, which suggests that it was added at a later time. Nonetheless, it appears in over a dozen manuscripts that were consulted for this edition. These manuscripts are not close to an early hyparchetype of the text.

अल्पद्वारमरन्धगर्तपिटकं नात्युच्चनीचायतं
 सम्यग्गोमयसान्द्रलिसममलं निःशेषबाधोज्जितम् ।
 बाह्ये मण्डपवेदिकूपरुचिरं प्राकारसंवेष्टितं
 प्रोक्तं योगमठस्य लक्षणमिदं सिद्धैर्हठाभ्यासिभिः ॥ १३ ॥

Having a small door and no cracks, holes or bumps, neither too high nor too low in size, thickly smeared with cow dung in the proper way, clean, free from all annoyances, pleasing on the outside with a verandah, altar and well, surrounded by a wall: these are the characteristics of the yoga hut as taught by the adept practitioners of Haṭha. (13)

13a alpadvāram arandhra cett.] ākalpadvāra»ramdhra γ₁ alpadvāram arum»dha» ζ₁
 piṭakam̄ α₁ζ₁ζ₃π₁] piṭanam̄ α₃ paṭikam̄ π₂ piṭhikam̄ γ₁ piṭharam̄ δ₁δ₂^{ac} piṭhiram̄ δ₂^{pc} viṭakam̄
 α₂ε₁ viṭapam̄ η₂πω vivaram̄ χ sahitam̄ η₁ nīcā cett.] nītā φ₁^c namcā γ₁ nocca πω °yatam̄
 cett.] yitam̄ δ₂η₂ yutam̄ η₁π₁ vṛtam̄ ζ₃ **13b sāndra cett.]** sārdra η₂πω sāpra α₁ lipta ζ₁ lip-
 tam̄ amalam̄ α₃γ₁δ₁δ₂η₂π₂χ] liptavimalam̄ α₁α₂ε₁ζ₃π₁πω liptamavilam̄ η₁ sāndravimalam̄ ζ₁
 nīhēsa cett.] nirdosa α₁η₂ bādhojjhitam̄ ε₁ζ₁η₁η₂πω] bodhojjhitam̄ α₃ bādhārjjitam̄ π₁ vā-
 tojjhitam̄ π₂ jantūjjhitam̄ γ₁δ₁δ₂ζ₃χ jyamtyūpsitam̄ α₁ jamtūṣṇitam̄ α₂ **13c vedikūpa cett.]**
 vedakopa ε₁π₁ kūpavedi ζ₃ ruciram̄ α₁α₂γ₁ζ₃π₁π₂πωχ] racitam̄ δ₁δ₂ζ₁η₁η₂ ricitam̄ ε₁

[1.13]

❖ Sources

Cf. *Dattātreya yogaśāstra* 54cd–57

सुशोभनं मठं कुर्यात्सूक्ष्मद्वारं तु निर्वर्णं ॥
 सुषु लिसं गोमयेन सुथया वा प्रयत्नतः ।
 मर्कुपौर्यशकैर्भूतर्वर्जितं च प्रयत्नतः ॥
 दिने दिने सुसमृष्टं सम्माजन्या ह्यतन्त्रितः ।
 वासितं च सुगन्धेन धूपितं गुग्गुलादिभिः ॥
 मल्मूत्रादिभर्विगरणादशभिरेव च ।
 वर्जितं द्वारसम्पन्नं वस्त्रावरणमेव वा ॥

❖ Testimonia

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

piṭakam̄ HRĀ v.l.] piṭharam̄ HRĀ, ghatitam̄ YCM
 mamalam̄] mavilam̄ YCM v.l., vimalam̄ HRĀ YCM
 nātyuccanicāyataṇi HRĀ] nāpy uccanicāyitam̄ YCM
 bādhojjhitam̄ HRĀ] jantūjjhitam̄ YCM
 vedikūparuciram̄ HRĀ] kūpavediracitam̄ YCM

❖ Commentary

The syntax of this verse is problematic. One would expect the features of the hut, which are

listed in the first three quarters of the verse, to be in the nominative case. Then, the words *idam lakṣaṇam* in the fourth quarter would refer back to them. However, the compounds in the first three verse-quarters appear to qualify *lakṣaṇa* as though they were adjectives, and this seems to have been the way the verse was composed.

The manuscripts preserve many different readings at the end of the compound beginning with *arandhragarta*. We have adopted *piṭaka*, which usually means “a basket” but can also mean “a boil or blister,” because it is well attested and might here refer to bumps on the floors or walls that would make them uneven. Another possibility is *pitharam*, 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 *vivaraṇ* looks like a patch, as its meaning does not add anything to *randhragarta*. The reading *viṭapam* (‘the young branch of a tree or creeper’) attested in some manuscripts of the *Hathapradīpikā* is difficult to construe in this context unless it was intended to refer to creepers or branches that might invade or encroach upon the hut.

Manuscripts of several groups, namely ε, γ, and π, have *bādhajjitaṁ*, whereas γ, δ and the *Yogacintāmani* have the more easily understood reading of *jantūjjhitam* (‘free from creatures’). The α group is split on this, with α₃ (*bodhojjhitam*) closer to *bādhajjitaṁ* and α₁ (*jyamtyūpsitam*) and α₂ (*jamtūṣṇitam*) closer to *jantūjjhitam*. We have adopted the more unusual reading of *bādhajjitaṁ* with the support of a similar description of a hut in *Suśrutasamhitā* 6.17.67 (grhe *nirābādhe*).

एवंविधे मठे स्थित्वा सर्वचिन्ताविवर्जितः ।
गुरुपदिष्टमार्गण योगमेव सदाभ्यसेत् ॥ १४ ॥

Staying in such a hut, free from all worry, [the yogi] should regularly practise yoga in exactly the way taught by his guru. (14)

अत्याहारः प्रयासश्च प्रजल्पोऽनियमग्रहः ।
जनसङ्गश्च लौल्यं च षड्ग्रीयोगो विनश्यति ॥ १५ ॥

Overeating, exertion, idle chatter, not sticking to observances, socialising and sensuality: through [these] six, yoga is lost. (15)

14b vivarjitaḥ cett.] vivarjite $\zeta_1\pi_1$ **14c gurūpadīṣṭa cett.]** gurūpadeṣṭa ε_1 gurūpadeṣṭa π_2
14d yogam eva cett.] yogam evam $\alpha_2\zeta_1\eta_1\eta_2$ yogamārgam π_ω **sadābhyaṣet** $\alpha_1^{ac}\alpha_3\delta_1\delta_2\zeta_3\pi_1\pi_2\chi$] samabhyaset $\alpha_2^p\alpha_2\gamma_1\varepsilon_1\zeta_1\eta_1\eta_2\pi_\omega$ **15a atyāhāraḥ** $\gamma_1\delta_2\varepsilon_1\eta_1\eta_2\pi_2\chi$] atyāhāra $\alpha_2\zeta_3\pi_1$ alpāhāro α_1 alpāhāra δ_1 ātmāhāraḥ π_ω natyāhāsaḥ ζ_1 a[t]. + + α_3 **prayāsaś ca cett.]** prayāsaś cā δ_1 prayāsasya α_2 pravāsaś ca $\alpha_1\gamma_1$ illeg. α_3 **15b 'niyama cett.]** (The *avagraha* was added by the editors) niyama χ 'niyamā ζ_3 nama ζ_1 **15c janasaṅgaś ca cett.]** janasaṅgam ca π_2 janasaṅkara ζ_1 **15d yogo vinaśyati cett.]** yogā vinaśyati γ_1 yogāḥ pravaṇāśyati η_1 yogāś ca naśyati η_2

[1.14]

❖ Sources

Cf. *Amanaska* 2.15

एवंविधं गुरुं लब्ध्वा सर्वचिन्ताविवर्जितः ।
स्थित्वा मनोहरे देशे योगमेव समभ्यसेत् ॥

❖ Testimonia

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

[1.15]

❖ Testimonia

Hṝtharatnāvalī 1.77, *Yogacintāmaṇi* f. 48v (attrib. HP), *Yuktabhavadēva* 4.25 (attrib. *Śivayoga*)

'niyamagrahaḥ HRĀ YCM] niyamāgraḥ HRĀ v.l. YBhD
janasaṅgāś ca YCM YBhD] janasaṅgam ca HRĀ
yogo vinaśyati YBhD HRĀ] yogāḥ pravaṇāśyati YCM

Cf. *Jyotsnā* 1.15

शीतोदकेन प्रातःस्नानक्तमोजनफलाहारादिरूपनियमस्य ग्रहणं नियमग्रहः ।

Yogaprakāśikā 1.48

नियमाग्रहः वश्यमाणनियमापरिपालनं

❖ Commentary

Since many scribes do not use an *avagraha*, we cannot be sure whether to understand *niyama-*

उत्साहात्साहसद्वैर्यात्संतोषात्त्वदर्शनात् ।
जनसङ्गपरित्यागात्प्रिण्यर्गः प्रसिद्धति ॥ १६ ॥

Zeal, courage, resolve, contentment, realisation of the truth, and avoiding contact with people: through [these] six, yoga is successful. (16)

16a *utsāhāt/n cett.*] utsāha $\alpha_2\pi_\omega$ utsāho α_3 **sāhasād** $\gamma_1\delta_1\delta_2\chi]$ niścayād $\alpha_1\epsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_1\pi_\omega$ niścayā α_2 niścalo α_3 niyamād π_2 **dhairyāt** $\gamma_1\delta_1\delta_2\epsilon_1\zeta_1\zeta_3\pi_1\pi_2\chi]$ dhairyā $\alpha_1\alpha_2\pi_\omega$ dhairyam α_3 vairiyāt $\eta_1\eta_2$ **16b** *samtoṣat tattvadarśanāt ε₁*] tattvajñānāc ca darśanāt $\alpha_1\zeta_1\zeta_3\eta_1\eta_2\pi_1\pi_\omega$ tattvajñānārthadarśanāt α_2 tattvajñānārthadarśanām α_3 tattvajñānāc ca niścayāt $\gamma_1\chi$ tattvajñānād viniścayāt $\delta_1\delta_2$ tattvajñānaviniścayāt π_2 **16c** *jana cett.*] nija γ_1 **parityāgāt cett.**] parityāgāḥ α_3 **16d** *yogaḥ prasidhyati cett.*] yogo prasidhyati $\alpha_2\delta_1$ yogas tu sidhyati $\eta_1\eta_2$

grahaḥ in *pāda* b as having a negative prefix. Although *yama* and *niyama* are not included in the *Hathapradīpikā* as auxiliaries of *Hathayoga*, verse 2.14 implies that some *niyamas* are necessary at least in the early stages of establishing a practice. Furthermore, verse 3.78 suggests that a yogi who does not practice *niyama* might obtain success in yoga through the practice of *vajroli*. Thirty of the manuscripts consulted for this critical edition contain additional verses on ten *yama* and ten *niyama*, which are usually inserted after 1.16 and derive from either the *Śāradātilakatantra* (25.7–8) or the *Vasiṣṭhasaṃhitā* (1.38, 1.53).

[1.16]

❖ Sources

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

utsāhāt] utsāhan JA YB ŚDhU, utsāho DhP
sāhasād] niścayo DhP, niścayād JA YB ŚDhU
dhairyāt JA YB ŚDhU] dhairyam DhP
samtoṣat JA YB ŚDhU] santoṣas DhP
darśanāt YB ŚDhU] darśanam DhP, niścayāt JA
janasaṅgaparityāgāt] muner janapadatyāgād JA YB ŚDhU, kratūnām copasamhārah DhP
śaḍbhīr yogah prasidhyati JA YB ŚDhU] saṭsādhanam iti smṛtam DhP

❖ Testimonia

Yogacintāmaṇi f. 49r (attrib. HP)

saṁtoṣat tattvadarśanāt] tattvajñānād viniścayāt YCM

Cf. *Haṭharatnāvalī* 1.78:

उत्साहाचिन्थयाद्वैर्यात्तच्चज्ञानर्थदर्शनात् ।
विन्दुश्चैर्यान्मिताहाराज्जनसङ्गविवर्जनात् ॥
निद्रात्यागाजितश्चासात्पीठस्यैर्यादनालसात् ।
गुर्वाचार्यप्रसादाच्च एभिर्योगस्तु सिद्धति ॥
a niścayād] niścalād- PT

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं क्षमा धृतिः ।
दयार्जवं मिताहारः शौचं चैव यमा दश ॥ १६*१ ॥

The ten observances are non-violence, truthfulness, not stealing, celibacy, patience, resolve, compassion, sincerity, moderate eating, and cleanliness. (16*1)

तपः संतोषमास्तिक्यं दानमीश्वरपूजनम् ।
सिद्धान्तश्रवणं चैव ह्रीमतिश्च जपो हुतम् ॥ १६*२ ॥

[The ten rules are] asceticism, contentment, piety, charity, worship of God, listening to doctrinal teachings, compunction, contemplation, mantra recitation, and making offerings into a fire . (16*2)

16*1 included in ω **16*1c** *dayārjavam* em.] *dayārjava* η_ωπ_ω *devārcanam* δ_ω **16*2** included in ω **16*2c** *siddhānta* δ_ωη_ω] *siddhāntam* π_ω **16*2d** *hrīr matiś ca* δ_ω^{pc}] *hrī matiś ca* δ_ω^{ac}π_ω *hrī mati* ca η_ω

❖ Commentary

α and several other groups of manuscripts have *tattvajñānārthadarśanāt* (as found in *Bhagavadgītā* 13.11), *tattvajñānāc ca darśanāt* or something very similar in the second *pāda* of the verse, but *darśanāt* (α₁) by itself is problematic: a vision of what? The early sources of this verse, in particular the *Śivadharmaṭṭara*, indicate that the second verse quarter read as *santosāt tattvadarśanāt*, which makes much better sense of the word *darśanāt* so we have adopted that reading.

It should also be noted that the word *tattva* could have a more specific meaning in the *Hathapradipikā* (4.32–33) as Svātmārāma states that it is a synonym of *saṃādhi*. 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.).

हठस्य प्रथमाङ्गत्वादासनं पूर्वमुच्यते ।
तत्कुर्यादासनं स्थैर्यमारोग्यं चाङ्गपाटवम् ॥ १७ ॥

Because it is the first auxiliary of Hatha, *āsana* is taught first. This type of *āsana* brings about steadiness, good health and physical fitness. (17)

वसिष्ठादैश्च मुनिभिर्मत्स्येन्द्रादैश्च योगिभिः ।
अङ्गीकृतान्यासनानि कथयन्ते कानिचिन्मया ॥ १८ ॥

I shall now teach some of the postures which have been accepted by sages such as Vasiṣṭha and yogis such as Matsyendra. (18)

17 transposed with the next verse $\delta_1\delta_2\zeta_3$ ante **hathasya** add. athāsanāni ζ_1 «atha» āsanāni ζ_3 **17c tat kuryād** cett. incl. α_3] ta kuryād α_2 na kuryād α_1 kuryāt tad $\eta_2\chi$ **āsanam sthairyam** $\alpha_2\alpha_3\gamma_1\delta_2\epsilon_1\eta_1\pi_1\chi$] āsanasthairyam $\alpha_1\delta_1\zeta_1\pi_2\pi_\omega$ āsane sthairyam ζ_3 āsanām tasmād η_2 **17d pāṭavam** $\alpha_1\alpha_3\epsilon_1\zeta_1\eta_1\eta_2\pi_1\pi_\omega$] pāṭave α_2 lāghavam $\gamma_1\delta_1\delta_2\zeta_3\pi_2\chi$ **18** folio lost α_1 transposed with the previous verse $\delta_1\delta_2\zeta_3$ **18d kathyante** cett.] vakṣyante $\delta_1\delta_2$ likhyante η_1

18 After this verse ϵ_1 has two additional verses:

स्वस्तिकं गोमुखं पत्तं कूर्ममुत्तानकूर्मकं । कुकुटास्यं च मत्स्येन्द्रं धनुरासनमेव च ॥
तथा पश्चिमताणं च मयूरं सिद्धसंज्ञकं । सिंहं भद्रं बद्रपत्तमित्यादं बहुधासनं ॥

[1.17]

❖ Testimonia

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

pūrvam ucyate YCM] darśyate mayā HRĀ
āsanaṁ HRĀ] āsana YCM
pāṭavam HRĀ] lāghavam YCM

❖ 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 *Dattātreya-yogaśāstra* (*śarīralaghutā*) and the *Amanaska* ([...] *laghutvam ca śarīrasyopajāyate*). It appears that the less common term *aṅgapāṭavam* was changed to the more widely used notion of *aṅgalāghava*, perhaps early in the transmission, as the latter is attested by manuscripts in several early groups (i.e. γ , δ , and π).

[1.18]

जानूर्वारन्तरे सम्य कृत्वा पादतले उभे ।
ऋजुकायः समासीनः स्वस्तिकं तत्प्रचक्षते ॥ १९ ॥

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*). (19)

19 folio lost α_1 found before 1.17 ζ_1 **19a** *jānūrvor* *cett.*] *jamṛtūrvo* δ_1 **antare** *cett.*] *antaram* $\gamma_1\zeta_1$ **samyak** *cett.*] *deśe* ε_1 **19b** *ubhe* *cett.*] *śubhe* γ_1 **19c** *ṛjukāyah* *cett.*] *ṛjukāya* $\alpha_2\gamma_1^{ac}\eta_1$ *rjuḥ kāya* π_ω **19d** *tat* *cett.*] *taṁ* α_3 *ca* $\alpha_2\gamma_1$

❖ Testimonia

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

kathyante] lakṣyante HRĀ, vakṣyante YCM

❖ Commentary

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

[1.19]

❖ Sources

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

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

❖ Testimonia

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

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

❖ Commentary

One might wonder how the soles of the feet could be placed between the knees and thighs. Brahmānanda explains that the region of the shank near the knee should be understood by the word ‘knee’ in this verse (*atra jānuśabdena jānusamnihilō jaṅghāpradeśo grāhyah jānusamnihilō jaṅghāpradeśah*). This is consistent with the earliest known description of *svastikāsana*, found in the *Pātañjalayogaśāstravivaraṇa* (2.46), which states that the big toe of one foot is tucked in between the shank and thigh of the other so it is not seen (*dakṣiṇam pādāṅguṣṭham savyenoru-jaṅghena parigrhyādrśyam kr̥tvā tathā savyam pādāṅguṣṭham daksinenorujaṅghenādrśyam parigrhya yathā ca pārṣṇibhyām vr̥ṣanayor apīdaṇam tathā yenāste tat svastikam āsanam*). For a discussion of *svastikāsana* in the Pātañjalayoga tradition, see Maas 2018: 68–69. The descriptions of *svastikāsana* in early Śaiva Tantras do not mention the inserting of the toes between the knees and thighs (see Goodall 2004: 348–350, fn. 371).

सव्ये दक्षिणगुल्फं तु पृष्ठपार्श्वं नियोजयेत् ।
दक्षिणेऽपि तथा सव्यं गोमुखं गोमुखं यथा ॥ २० ॥

[The yogi] should place his right heel on the left side of the [lower] back, and the left [heel] on the right [side], in the same way. [This is] the cow-faced [pose] (*gomukhāsana*), which [looks] like a cow's face. (20)

20 folio lost α_1 om. ζ_1 **20a** *dakṣina* *cett.*] dakṣaṇa π_ω dakṣa α_2 **20b** *prṣṭha* *cett.*] prṣṭhi π_2 *niyojayed* *cett.*] tu yojayed π_1 **20c** 'pi *cett.*] ca $\gamma_1\delta_2$ tu δ_1 **savyam** *cett.*] savye η_1 samyak α_3 **20d** *gomukham* *cett.*] gomukhe δ_2 **gomukham** *yathā* $\alpha_3\delta_1\delta_2\varepsilon_1\zeta_3\eta_1\eta_2$] gomukham tathā π_ω gomukham bhavet α_2 gomukhākṛti χ gomukhākṛtiḥ $\gamma_1\pi_1\pi_2$

[1.20]

❖ Sources

Vasiṣṭhasaṃhitā 1.70, *Yogayājñavalkya* 3.5cd–3.6ab

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

Cf. *Ahirbudhnyasaṃhitā* 31.45cd–46

उभयोर्गुल्फयोः कृत्वा पृष्ठपार्श्वतुभावपि ॥
व्युत्कमेणाथ पाणिभ्यां विन्यस्ताम्यां विशृण्व च ।
पृष्ठगाम्यां पदाङ्गुष्ठावेतद्वोमुखमुच्यते ॥

❖ Testimonia

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

niyojayed HRĀ] niveśayet YCM
gomukham yathā YCM] gomukhāsanam HRĀ

❖ Commentary

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

एकं पादमथैकस्मिन्व्यस्योरुणि संस्थितम् ।
इतरस्मिंस्तथा चोरुं वीरासनमितीरितम् ॥ २१ ॥

Fixing one foot on one thigh and placing the [other] thigh on the other foot is called the hero pose (*vīrāsana*). (21)

21 folio lost α_1 **21a** **ekam** cett.] eka $\delta_1\zeta_3$ **athaikasmin** $\alpha_3\gamma_1$] tathaikasmin $\alpha_2\gamma_1\epsilon_1\zeta_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$ yathaikasmin $\delta_1\delta_2$ **21b** **vinyasyorunī samsthitam** $\eta_1\eta_2\pi_\omega$] vinyasyorunī samsthithatā ϵ_1 niveśyorunī samsthitham α_3 vinyased ūruṇi sthitam $\gamma_1\pi_1$ vinyased ūruṇi sthitā π_2 vinyased ūruṇi sthiram χ vinyaser upari sthitam α_2 vinyased ūruṇi samsthitham $\delta_1\delta_2\zeta_2\zeta_3$ vinasyorasi samsthithatā ζ_1 **21c** **itarasmīms tathā** cett.] itarasminn adhaś α_3 **corum** cett.] coru $\alpha_2\pi_1$ corū α_3 corau $\epsilon_1\pi_2$ cairum ζ_1 coktam δ_2 ce.. δ_1 **21d** **vīrāsanam** cett.] patmāsanam ϵ_1 **itīritam** cett.] iti smṛtam $\alpha_2\delta_2$ udāhṛtam $\alpha_3\epsilon_1$

[1.21]

❖ Sources

Vasiṣṭhasaṃhitā 1.72, *Yogayājñavalkya* 3.8

vinyasyorunī YY] vinyasyorau VS
tathā corum YY] tathaivorum VS
itīritam VS] udāhṛtam YY

Cf. *Śāradātilakatantra* 25.15cd–16ab

एकं पादमयः कृत्वा विन्यस्योरौ तथेतरम् ॥
ऋजुकायो विशेषोगी वीरासनमितीरितम् ।

❖ Testimonia

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

vinyasyorunī samsthitham] vinyasyorunī samsthithatā YCM, vinyased ūruṇi sthiram HRĀ, vinyased ūruṇi sthitam HRĀ v.l.
itīritam HRĀ] udāhṛtam YCM

❖ Commentary

Although most witnesses have *tathā* in 1.21a, the word *atha* has been accepted because it is attested by α_3 and γ_1 , the sources and the testimonia. It appears to be verse filler here rather than indicating a temporal sequence of actions. Svātmārāma borrowed the verse on *vīrāsana* from the *Vasiṣṭhasaṃhitā*, the redactor of which appears to have adapted its first line from a description of this posture in the *Śāradātilakatantra*. This would explain the rather strange syntax of the *Vasiṣṭhasaṃhitā*'s version, in which *adhaś kṛtvā* was changed to *athaikasmin*, and *tathetaram* became *ca samsthitham*. It seems that *samsthitham* must be understood with *ūrum* in the third *pāda* in the sense of *saṃsthāpya* (i.e. 'having placed').

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

गुदं निष्पीड्य गुल्फाभ्यां व्युत्क्रमेण समाहितः ।
कूर्मासनं भवेदेतदिति योगविदो विदुः ॥ २२ ॥

Knowers of yoga know that the tortoise pose (*kūrmāsana*) arises by carefully pressing the anus with the ankles crossed. (22)

22 folio lost α_1 **22a** *niṣpīḍya* $\alpha_3\eta_2$] *nipīḍya* ε_1 *niyamya* $\alpha_2\delta_1\delta_2\pi_1$ *nirudhya* $\gamma_1\pi_2\chi$ *nibadhyā* $\zeta_1\zeta_3\eta_1$ *nibaddhi* π_ω **22b** *samāhitāḥ* *cett.*] *samāhitam* π_ω *samādhinā* α_2 **22c** *kūrmāsanam* *cett.*] *yogāsanam* $\gamma_1\pi_1\pi_2$ **22d** *iti* *cett.*] *sarve* π_2

[1.22]

❖ Sources

Vasiṣṭhasaṃhitā 1.80, *Ahirbudhnyasaṃhitā* 31.35

niṣpīḍya] *nipīḍya* ABS, *nirudhya* VS *kūrmāsanam* bhaved etad VS] etat *kūrmāsanam* proktam ABSiti
yogavido viduh VS] *yogaśiddhikaram* param ABS

❖ Commentary

In the first quarter of the verse, the witnesses are split between *nirudhya* ('having blocked'), *nibadhyā* ('having bound'), *niyamya* ('having restrained') and *niṣpīḍya* ('having pressed'). The source, the *Vasiṣṭhasaṃhitā*, and two manuscripts of the γ and π groups support *nirudhya* whereas α_2 and the testimonia support *niyamya* 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 *vyutkramena* describes the position of the ankles. Its basic meaning is 'against the normal direction.' In *āsana* descriptions it usually means 'crossed' (see e.g. *Vasiṣṭhasaṃhitā* 1.71), which is how we have understood it here. It could also mean 'turned out': if the yogi is in a kneeling-type position, turning the feet out would bring the ankles together, blocking the perineal area. See *Yoga Mīmāṃsā*, vol. 8, no. 2 (1965: 29–30) for a discussion of *vyutkramena* and the position of the ankles in *kūrmāsana*, and vol. 8, no. 2, figures 3–6 for photographs of a practitioner performing this *āsana*.

पद्मासनं सुसंस्थाप्य जानूर्वरन्तरे करौ ।
निवेश्य भूमौ संस्थाप्य व्योमस्थः कुक्कुटासनम् ॥ २३ ॥

[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 (*kukkutāsana*). (23)

23 folio lost α_1 **23a** su $\alpha_3\gamma_1\delta_1\epsilon_1\pi_1\pi_2\pi_\omega$] tu $\delta_2\zeta_1\zeta_3\eta_1\eta_2\chi$ stu α_2 **samsthāpya** cett.] samyojya $\delta_1\delta_2$ **23d** **vyomasthaḥ** cett.] $^{\circ}\text{sthā}$ α_2 $^{\circ}\text{sthā}$ $\gamma_1\pi_1\pi_2\chi$ **kukkutāsanam** $\alpha_3\gamma_1\delta_1\delta_2\epsilon_1\zeta_1\zeta_3\chi$] kukkutāsanah $\alpha_3\epsilon_1$ kurk(k)utāsanam $\alpha_2\eta_1\eta_2\pi_1\pi_\omega$ kukkutāsanam π_2

[1.23]

❖ Sources

Vasiṣṭhasaṃhitā 1.78, cf. *Ahirbudhnyasaṃhitā* 31.38

suṣamsthāpya] samāsthāya VS, adhiṣṭhāya ABS
jānūrvor antare karau VS] jānvantaraviniḥśṛtau ABS
niveśya bhūmau samsthāpya VSv.l] bhūmau niveśya samsthāpya VS, karau bhūmau niveśyaitad
ABS
vyomasthaḥ] vyomastham VS ABS

❖ Testimonia

Hṝθaratanāvalī 3.73, *Yogacintāmaṇi* f. 84r (attrib. HP), *Yuktabhava deva* 6.16 (attrib. HP)

suṣamsthāpya HRĀ] tu samyojya YCM YBhD
vyomasthaḥ HRĀ] vyomastham YCM YBhD

❖ Commentary

The names *kurkuta* and *kurkkuta* in some manuscripts are variant spellings of *kukkuṭa* attested in the *Pañcatantra* (MW).

कुकुटासनबन्धस्थो दोभ्या॒ संबध्य कन्धराम् ।
शेते कूर्मवदुत्तान एतदुत्तानकूर्मकम् ॥ २४ ॥

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*). (24)

24 folio lost α_1 **24a** *kukkutā*° $\alpha_3\gamma_1\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\chi$] kurk(k)uṭā $\alpha_2\eta_1\eta_2\pi_1\pi_\omega$ kukutā π_2 **band-hastho** *cett.*] madhyastho η_2 vat kṛtvā η_1 **24b** *sambadhyā* *cett.*] sam̄bam̄dha $\alpha_2\alpha_3$ samveṣṭa γ_1 samhṛtya π_2 **kandharām** *cett.*] kandharam $\alpha_3\delta_1\varepsilon_1\pi_\omega$ kandaram ζ_1 **24c** *śete* $\alpha_2\varepsilon_1\zeta_1\zeta_3\eta_1\eta_2$] śene π_ω sthite α_3 sthitah $\gamma_1\pi_1$ sthitvā π_2 bhavet $\delta_1\delta_2\chi$ **kūrmavad** *cett.*] °cad π_1 °rad π_ω **ut-tāna** $\alpha_2\gamma_1\eta_2\pi_1\pi_\omega\chi$] uttānam $\alpha_3\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\eta_1\pi_2$ **24d** *kūrmakam* *cett.*] pūrvakam ζ_1

[1.24]

❖ Testimonia

Hātharatnāvalī 3.74, *Yogacintāmaṇi* f. 84r (attrib. HP), *Yuktabhavadeva* 6.17 (attrib. HP)

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

❖ Commentary

The oldest dated manuscript, η_1 , has *kukkutāsanavat kṛtvā*, which is a simpler alternative to the widely attested reading *kukkutāsanabandhasasthah* (including α_2 and α_3), which we have accepted. Since there is no known source for this verse other than the *Hāthapradīpikā*, it appears that the reading of η_1 was an isolated attempt to simplify the syntax.

पादाङ्गुष्ठौ तु पाणिभ्यां गृहीत्वा श्रवणावधि ।
धनुराकर्षणं कृत्वा धनुरासनमुच्यते ॥ २५ ॥

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*).
(25)

25 folio lost α_1 **25a** *tu cett.*] ca $\delta_1\delta_2$ **pāṇibhyām** *cett.*] bāhubhyām $\eta_1\eta_2$ **25b** *śravaṇāvadhi* *cett.*] *śravaṇāvadhih* $\alpha_2\pi_1\pi_2$ *śravaṇāvadhiṁ* η_1 *śravaṇāvidhi* π_ω **25c** *ākarṣaṇām kṛtvā* $\delta_1\delta_2$] *ākarṣaṇām krṣṭam* α_3 *ākarṣaṇāḥ krṣṭam* η_1 *ākarṣaṇākṛṣṭam* $\alpha_2\varepsilon_1\zeta_1\zeta_3\pi_2$ *ākarṣaṇāt krṣṭam* $\gamma_1\pi_1$ *ākarṣaṇāt kaṣṭam* π_ω *ākarṣaṇām kuryād* $\eta_2\chi$ **25d** *ucyate* $\alpha_2\gamma_1\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi] *iritam* $\alpha_3\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3$$

[1.25]

❖ Testimonia

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

tu HRĀ YBhD] ca YCM
ākarṣaṇām kṛtvā HRĀ YCM YBhD] ākarṣaṇākṛṣṭam HRĀ v.l.
ucyate HRĀ] iritam YCM YBhD

Cf. *Hṝthayogaśamhitā* p. 21

धनुरासनम् ।
पसार्य पादौ भुवि दण्डरूपौ करौ च पृष्ठे धृतपादयुग्मौ ।
कृत्वा धनुस्तुल्यविवर्तिताङ्गं निगद्यते वै धनुरासनं तत् ॥ २५ ॥

❖ Commentary

We have adopted the reading *dhanurākarṣanam kṛtvā*, which is in the δ group, as well as the principal testimonia (i.e. the *Yogacintāmaṇi* and *Hṝtharātñāvalī*), 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 *ākarṣaṇām*. 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 *Hṝthayogaśamhitā*. On the two versions of *dhanurāsana*, see Hargreaves and Birch 2017.

One manuscript of the *Hathapradipikā* (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 savyā-pasavyapādahastābhyaṁ [abhy]ased anavaratam*). This would make *dhanurāsana* a dynamic practice as shown in [this video](#).

वामोरुमूलार्पितदक्षपादं
जानोर्बहिर्वेष्टिदक्षदोष्णा ।
प्रगृह्य तिष्ठत्परिवर्तिताङ्गः
श्रीमत्यनाथोदितमासनं स्यात् ॥ २६ ॥

[The yogi] should hold the right foot, which is placed at the base of the left thigh, with the [hand of] the right arm, which is wrapped around the outside of the knee, and remain [like that] with his body twisted. This posture was taught by the revered Matsyanātha. (26)

26 folio lost α_1 **26a** **dakṣapādaṁ** *cett.*] dakṣapādau α_2 dakṣapādo α_3 dakṣapāda $\pi_1\pi_2$
26b **jānor** $\gamma_1\eta_1\eta_2\chi$] jānvor $\alpha_2\alpha_3\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\pi_1\pi_2$ jānaur π_ω **bahirveṣṭita** *cett.*] bahi«ḥsam»ṣṭhita
 γ_1 **dakṣadoṣnā** $\alpha_2\delta_1\delta_2\varepsilon_1\pi_2$ dakṣadorṣṇā π_1 dakṣadorbhyām γ_1 vāmapādām $\eta_1\eta_2\pi_\omega\chi$ vā-
madosnā $\alpha_3\zeta_3$ vāmadosnī ζ_1 **26c** **parivartitāṅgah** *cett.*] pariveṣṭitāṅga α_2 parimarditāṅgah
 $\delta_1\delta_2$ paribharitāṅgah ε_1 **26d** **śrīmatsyānātho** *cett.*] śrīmatsyādinātho π_ω matsyemdranātho
 α_3

[1.26]

❖ Testimonia

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

dakṣapādaṁ HRĀ *v.l.* YCM YBhD] dakṣapādo HRĀ, dakṣapādau HRĀ *v.l.*
jānor] jānvor HRĀ YCM YBhD
tiṣṭhet HRĀ YCM] tiṣṭhan YBhD

❖ Commentary

In the second verse quarter, most of the manuscript groups have a compound with *doṣṇā* at the end, as seen also in the *Yogacintāmaṇi*, *Hatharatnāvali* and *Yuktabhavadeva*. The instrumental ending ('with the hand') works well with the gerund (*pragrhya*) in the third verse quarter and the object (*dakṣapādaṁ*) 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 (*dakṣadoṣnā*) rather than the left (*vāmadosnā*), as shown in [Figure 1](#).

α_3 and most manuscripts of the *Hatharatnāvali* have *dakṣapādo* in the first *pāda*. This reading yields the same meaning as the adopted one if read with *vāmapādaṁ* in the second. However, α_3 and manuscripts of the *Hatharatnāvali* read *vāmadosnā*, 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, π and γ , has two objects of the gerund, namely the left and right feet, without an instrumental or conjunctive particle. In his commentarial remarks, Brahmānanda proposes that the left foot is grasped by the right hand and the right foot by the left foot, as seen in [Figure 2](#).

मत्स्येन्द्रपीठं जठरप्रचण्ड-
पिचण्डरुद्धृष्टलखण्डनाश्म् ।
अभ्यासतः कुण्डलिनीपबोधं
दण्डस्थिरत्वं च ददाति पुंसाम् ॥ २७ ॥

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 Kunḍalinī and steadiness of the spine. (27)

27 folio lost α_1 **27a** **pīṭham** *cett.*] pīṭho π_2 vīram η_1 vīra ζ_1 **jathara** *cett.*] jvalana π_ω vīra ζ_1 **pracanḍa** $\alpha_2\alpha_3\varepsilon_1\pi_1$] pracaṇḍam $\zeta_1\zeta_3\eta_1$ pravuddham γ_1 pravuddhau $\delta_1\delta_2$ pravṛddha η_2 prabodham π_2 pradiptam π_ω pradiptim χ **27b** **picaṇḍa** $\alpha_2\alpha_3\zeta_1$] vicāṇḍa $\varepsilon_1\pi_1$ viccaṇḍa η_1 pracaṇḍa $\gamma_1\delta_1\delta_2\pi_2\pi_\omega\chi$ om. ζ_3 (khaṇḍala is inserted between ruṇmaṇḍala and khaṇḍanāstram instead) **ruṇ-/rugmaṇḍala** *cett.*] rūrmaṇḍala η_1 rugmaṇḍana γ_1 ruk(!)māṇḍana ζ_1 **khaṇḍanāstram** *cett.*] khaṇḍanāmām γ_1 khaṇḍalāsyam δ_1 khaṇḍitāstram δ_2 **27d** **danda** *cett.*] candra $\eta_2\chi$ kāya ζ_3 **sthiratvam** *cett.*] sthitatvam δ_1 **ca dadāti** *cett.*] dadāti $\alpha_2\gamma_1^{\text{ac}}$ pradadāti $\gamma_1^{\text{pc}}\delta_1$ vidadhātī δ_2 ca karoti α_3

[1.27]

❖ Testimonia

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

jatharapracanḍa HTK] jatharapradīptam HRĀ, jatharapravṛddha YCM, jatharapravṛddhiṃ YCMv.l.,
jatharaprabuddham YBhD
picanḍaruṇimandala] pracaṇḍaruṇimandala YCM YBhD, pracaṇḍarugmaṇḍala HRĀ, ruṇ-
maṇḍalakhaṇḍana HTK
abhyāsataḥ HRĀ YCM HTK] abhyasataṁ YBhD
danda HRĀ HTK YBhD] dane YCM
ca dadāti HRĀ HTK YBhD] pradadāti YCM

❖ Commentary

Here we understand *jathara*, which usually refers to the stomach, to mean “tough” or “persistent” (cf. *Amarakośa* 3.3.740 *jatharah kāṭhine’pi syād adhastād api cādharaḥ*).

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

प्रसार्य पादौ भुवि दण्डरूपौ
दोभ्यां पदाग्रद्वितयं गृहीत्वा ।
जानूपरिन्यस्तललाटदेशो
वसेदिदं पश्चिमताणमाहुः ॥ २८ ॥

[The yogi] should stretch out the legs on the ground [as straight] as a stick, hold the toes of both feet with the hands, and remain with the forehead placed on the knees. They call this the back-stretch (*paścimatānam*). (28)

28 folio lost α_1 **28b** **dorbhyāṁ** *cett.*] dvābhyaṁ $\eta_2\pi_\omega$ **padāgra** *cett. incl. α_3*] padāgryau
 α_2 karābhyaṁ $\eta_2\pi_\omega$ ca pāda $\delta_1\delta_2$ **28c** **deśo** *cett.*] deśe $\pi_2^{ac}\pi_\omega$ desah $\alpha_3\pi_2^{pc}$ **28d** vased
 $\alpha_2\gamma_1\varepsilon_1\zeta_1\eta_1\pi_1\pi_2\pi_\omega\chi]$ 'bhyased $\delta_1\delta_2$ bhaved ζ_3 paśyed α_3 d (two syllables omitted) η_2 **tānam**
 $\tilde{\alpha}hu\tilde{h}_1\alpha_2\alpha_3\varepsilon_1]$ tānam āhuḥ $\gamma_1\delta_1\delta_2\eta_2\pi_1\pi_2\pi_\omega\chi$ tāñabandhaḥ $\zeta_1\eta_1$ tāñabandhaḥ ζ_3

[1.28]

❖ Sources

Cf. *Śivasamhitā* 3.108

प्रसार्य चरणदन्तं परस्परसुसंयुतम् ।
स्वपाणिभ्यां दद्धं धृत्वा जानूपरि शिरो न्यसेत् ॥

❖ Testimonia

Haṭharatnāvalī 3.66, *Yogacintāmaṇi* f. 84r (attrib. HP), *Yuktabhavadeva* 6.22 (attrib. HP)

dorbhyāṁ HRĀ YBhD] dvābhyaṁ HRĀ v.l., YCM
padāgradvitayaṁ HRĀ] ca pādadvitayaṁ YCM YBhD, karābhyaṁ dvitayaṁ HRĀ v.l.
lalātadeśo HRĀ YCM] lalātāpātto YBhD
vased idam HRĀ] 'bhyased idam YCM, nyased idam YBhD

❖ Commentary

The reading *dorbhyāṁ padāgradvitayaṁ* is well attested but is somewhat strange because *dos* usually means 'the arm' rather than the hands. The variant *dvābhyaṁ karābhyaṁ dvitayaṁ*, "with both hands", appears to be an attempt to remove *dorbhyāṁ*, but it introduces the problem of the toes not being mentioned.

इति पश्चिमताणमासनाग्रं
 पवनं पश्चिमवाहिनं करोति ।
 उदयं जठरानलस्य कुर्या-
 दुदरे कार्श्यमरोगतां च पुंसाम् ॥ २९ ॥

Foremost among āsanās, the back-stretch thus makes the breath flow to the back [of the body] (i.e. in the central channel), increases the digestive fire, makes the belly thin and prevents diseases in men.
 (29)

29a *tānam* $\alpha_2\alpha_3\varepsilon_1\zeta_1\gamma_1$] tānam $\gamma_1\delta_1\delta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$ tāyām α_1 *āsanāgryam* $\alpha_1\delta_2\varepsilon_1\zeta_3\eta_1\pi_2\pi_\omega\chi]$ āsanāgram π_1 āsanāśāgryam η_2 āsanākhyam $\delta_1\zeta_1$ āsanam $\alpha_2\alpha_3$ āyanam γ_1 **29b** *paścima* *cett.* paścimā δ_1 *vāhinam* *cett.* incl. α_3] vāhanam $\alpha_1\zeta_1\pi_\omega$ vahena α_2 **29c** *udayam* *cett.*] udaram $\alpha_3\pi_1$ *jātharānalasya* *cett.*] jātharānilasya δ_1 **29d** *kārṣyam* *cett.*] kāryam γ_1 krṣyam π_ω *arogatām* $\alpha_1\alpha_2\alpha_3\zeta_1\zeta_3\eta_1^{\text{pc}}\pi_1\pi_2\chi]$ alogatām γ_1 arogitām $\delta_1\eta_1^{\text{ac}}\eta_2$ arogiṇam δ_2 arogyatām π_ω

[1.29]

❖ Sources

Cf. *Śivasamhitā* 3.109–110

आसनाश्चिमिदं प्रोक्तं जठरानलदीपनम् ।
 देहावसादहरणं पश्चिमोत्तानसंज्ञकम् ॥
 य एतदासनं श्रेष्ठं प्रत्यहं साधयेत्सुधीः ।
 वायुः पश्चिमार्गं तस्य संचरति ध्रुवम् ॥

❖ Testimonia

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

arogatām HRĀ] arogitām YCM

❖ Commentary

The use of the word *paścima* to mean the central channel is found at *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): *paścimavāhinaṁ paścimena paścimamārgeṇa suṣumṇāmārgeṇa vahatīti paścimavāhī*.

धरामवृष्ट्य करस्थलाभ्यां
तत्कूर्परस्थापितनाभिपार्श्वः ।
उच्चासनो दण्डवदुत्थितः खे
मयूरमेतत्पदन्ति पीठम् ॥ ३० ॥

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.
(30)

30a karasthalabhyām $\alpha_2\epsilon_1\zeta_1$] karadvayābhyām $\alpha_1\alpha_2\zeta_3$ karadvayena $\gamma_1\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ punah karābhyaṁ δ_1 purah karābhyaṁ δ_2 **30b** kūrpāra $\zeta_1\zeta_3\eta_1\eta_2\pi_1\pi_2\chi$] kurpara $\alpha_1\gamma_1\pi_\omega$ karpara α_2 korpara ϵ_1 kurpare $\delta_1\delta_2$ **pārśvāḥ** cett.] pārśve $\alpha_2\delta_1\delta_2\pi_\omega$ **30c** uccāsano cett.] uccāsanā α_1 uccāsane ζ_3 taccāsanam $\delta_1\delta_2$ **dāṇḍavad** cett.] damḍa i° α_3 **utthitāḥ** khe $\gamma_1\delta_1\delta_2\epsilon_1\zeta_3\eta_1\eta_2\pi_1\chi$] utthitāḥ kham ζ_1 ucchitāḥ še α_2 utthitaś cet α_1 ucchritaś ca π_2 uthitasya π_ω °vothitāmgo α_3 **30d** mayūram $\alpha_1\alpha_3\epsilon_1\gamma_1\pi_1\pi_\omega$] māyūram $\alpha_2\gamma_1\delta_1\delta_2\zeta_1\zeta_3\eta_2\pi_2\chi$ **pīṭham** cett.] pāṭham α_2 pāṭhām π_1 santah $\delta_1\delta_2$

[1.30]

❖ Sources

Cf. *Vasiṣṭhasaṃhitā* 1.76–77

अवृष्ट्य धरां सम्यक्लाभ्यां च करद्रुयम् ।
हस्तयोः कूर्परौ चापि स्थापयन्नाभिपार्श्वयोः ॥
समुच्चतश्चिरःपादो दण्डवद्वज्ञान्नि संस्थितः ।
मयूरासनमेतद्वि सर्वपापविनाशनम् ॥

76b ca karadvayam] karayor dvayoh

❖ Testimonia

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

karasthalabhyām] karadvayena HRĀ, punah karābhyaṁ YCM
kūrpāra] kūrpāre HRĀ YCM
uccāsano HRĀ] tadāsane YCM
pīṭham HRĀ] santah YCM
mayūram HRĀ YCM] māyūram HRĀ v.l.

❖ Commentary

There is no direct source of this verse, but it has the same elements as two verses in the *Vasiṣṭha-saṃhitā* (1.76–77), which are themselves derived from earlier Vaiṣṇava sources (see Mallinson 2014: 227 n. 9). The compound *uccāsanāḥ* in the third verse quarter seems to approximate in a somewhat vague way the *Vasiṣṭha-saṃhitā*'s reading *samunnataśirahpādāḥ*.

In the second verse quarter, the pronoun in *tatkūrpāre* refers to the two hands. This is stated more explicitly (i.e. *hastayoh kūrpārau*) in *Vasiṣṭha-saṃhitā* 1.76c and *Yogayājñavalikya* 3.15c.

हरति सकलरोगानाशु गुल्मोदरादी-
 नभिभवति च दोषानासनं श्रीमयूरम् ।
 बहुकदशनभुक्तं भस्म कुर्यादशेषं
 जनयति जठराग्निं जारयेत्कालकूटम् ॥ ३१ ॥

The glorious peacock posture quickly cures all illnesses, beginning with bloating and abdominal diseases, and overcomes humoral imbalances. It reduces to ash food which is bad or has been eaten to excess, kindles the digestive fire and causes strong poison to be digested. (31)

31a *rogān āśu cett.*] rogān asu π_ω rogān śvāsa ζ₁ rogāśca α₂ doṣān āśu η₂ **gulmo** *cett.*] gulpho γ₁ gulphau α₁ **31b** *abhibhavati ca* α₃ δ₁ δ₂ ε₁ ζ₁ η₁ η₂ χ] abhibhavati α₁ ζ₃ abhavati ca γ₁ abhavati π_ω na bhavati bhava π₁ na hi bhavati ca π₂ (n)ibhibhavati vadi ca α₂ **31c** *bahukadaśanabhuktam* *cett.*] bahuļam api ca bhuktam α₃ **bhasma** *cett.*] tac ca δ₁ **aśeṣam** *cett.*] ašeṣo η₁ vicitram ε₁ avitram π₁ iśutram ζ₁ *om.* π₂ **31d** *jāṭharāgnim* *cett.*] jāṭharāgram ζ₁ vadavājñim π_ω **jārayet** *cett.*] jirayet α₁ jiryate α₃ jvālayet η₂

[1.31]

❖ **Testimonia**

Hṝtharatanāvalī 3.43, *Yogacintāmaṇi* f. 84r (attrib. HP)

aśeṣam YCM] vicitram HRĀ
 jārayet YCM] jiryate HRĀ

उत्तानं शवद्वूमौ शयनं तु शवासनम् ।
सर्वासनश्रान्तिहरं चित्तविश्रान्तिसाधनम् ॥ ३२ ॥

Lying face up on the ground like a corpse is the corpse posture. It removes fatigue [caused by practising] any *āsana* and calms the mind.
(32)

32a *uttānam* $\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\eta_1\pi_\omega\chi]$ *uttāna* $\alpha_1\alpha_2\alpha_3\gamma_1\eta_2\pi_1\pi_2$ **32b** *śayanam* *tu* *śavāsanam*
 $\alpha_1\alpha_2\alpha_3\gamma_1\varepsilon_1\zeta_1\eta_1\pi_1\pi_2\pi_\omega]$ *śayanam* ca *śavāsanam* $\delta_2\zeta_3\eta_2$ *śayanam* tac *chavāsanam* χ *śavāsanam*
idam smṛtam δ_1 **32c** *sarvāsana* $\alpha_2\alpha_3\gamma_1\varepsilon_1\zeta_1\eta_1\eta_2\pi_1\pi_2]$ *savāsana* π_ω *śavāsanam* $\alpha_1\delta_1\delta_2\zeta_3\chi$
śrānti *cett.*] *śrama* $\varepsilon_1\zeta_3$ *gati* α_2 **32d** *viśrānti* *cett.*] *vikrānti* δ_2 *sādhanam*
 $\alpha_1\alpha_2\gamma_1\delta_1\varepsilon_1\zeta_1\eta_1\pi_1\pi_2\pi_\omega]$ *kārakam* $\alpha_3\delta_2\zeta_3\eta_1\eta_2\chi$

[1.32]

❖ Sources

Cf. *Dattātreyayogaśāstra* 24cd

उत्तानशवद्वूमौ शयनं चोक्तमुत्तमम् ॥

❖ Testimonia

Yogacintāmaṇi f. 84r (attrib. HP), *Yuktabhavadēva* 6.21 (attrib. HP)

śayanam *tu* *śavāsanam* YBhD] *śavāsanam* *idam* *smṛtam* YCM

sarvāsana] *śavāsanam* YCM YBhD

sādhanam YCM] *kārakam* YBhD

Cf. *Hṝtharatnāvalī* 3.76

अथान्तिमं शवासनम्
प्रसार्य हस्तपादौ च विश्रान्त्या शयनं तथा ।
सर्वासनश्रान्तिहरं शयितं तु शवासनम् ॥

Cf. *Hṝthatattvakaumudī* 7.12

शवासनं हृत्कुपितवातग्रन्थिविभेदम् ।
सर्वासनश्रान्तिजिथृत्थमन्नं योगिसौख्यदम् ॥

चतुराशीत्यासनानि शिवेन कथितानि तु ।
तेभ्यश्चतुष्कमादाय सारभूतं ब्रवीम्यहम् ॥ ३३ ॥

Śiva has taught eighty-four *āsanas*. I shall take the four best from them and describe them. (33)

33a caturāśītyāsanāni *cett.*] caturaśītyāsanāni $\gamma_1\varepsilon_1\chi$ caturāśītyāsanebhya π_1 **33b śivena kathitāni** *cett.*] sarvāṇi kathitāni ζ_1 kathitāni śivena π_2 *om.* π_1 **tu** $\alpha_1\alpha_3\varepsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_2\pi_\omega$]
vai $\gamma_1\delta_1\delta_2$ ca $\alpha_2\chi$ *om.* π_1 **33c tebhyāś catuṣkam ādāya** *cett.*] tebhyāś catu_m ādāya ζ_1 caturāsanam π_1 **33d bravimy aham** *cett.*] *om.* π_1

[1.33]

❖ Sources

Śivasamhitā 3.96

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

Cf. *Vivekamārtanda* 5

चतुराशीतिलक्ष्मानामैकैकं समुदाहृतं ।
अतः शिवेन पीठानां षोडशोनं शतं कृतम् ॥

❖ Testimonia

Hatharatnāvalī 3.23, *Yogacintāmaṇi* f. 84v (attrib. HP)

tu HRĀ] vai YCM

❖ Commentary

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

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

सिद्धं पद्मं तथा सिंहं भद्रं चेति चतुष्यम् ।
श्रेष्ठं तत्रापि च सखे तिष्ठ सिद्धासने सदा ॥ ३४ ॥

The adept, lotus, lion and auspicious pose: these four are the best and, among those, always sit in the adept's pose, my dear. (34)

34a padmām tathā cett.] padmām yathā π_ω patmāsanam ε₁ bhadram tathā δ₁ simham α₂α₃γ₁ε₁η₁η₂π₂π_ωχ] siham α₁ saimham ζ₁ζ₃ svasti π₁ padmām δ₁ bhadram δ₂ **34b bhadram cett.**] simham δ₁δ₂ **ceti** γ₁δ₁δ₂η₂π₁π₂χ] ce.. α₃ caiva α₁α₂η₁ caitac ε₁ζ₁π_ω cātha ζ₃ **catuṣṭayam cett.**] catuṣkakam ζ₃ **34c tatrāpi ca sakhe** α₁α₂γ₁ε₁π₁π₂π_ω] tatrāpi ca sukhe η₁η₂χ tatrāpi ca sukhām ζ₃ tatrāpi sarveśām α₃ tathāpi bhadram ca δ₁δ₂ tatra višeṣena ζ₁ **34d tiṣṭha** α₁α₂γ₁ε₁π₁π₂π_ω] tiṣṭhat ζ₃ tiṣṭhet α₃δ₁δ₂η₁η₂χ śreṣṭham ζ₁ **siddhāsane cett.**] siddhāsanam α₃ simhāsane δ₁ padmāsanam ζ₁ **sadā cett.**] tadā α₃

[1.34]

❖ Testimonia

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

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

❖ Commentary

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

तत्र सिद्धासनम् ।

योनिस्थानकमङ्गिमूलघटितं कृत्वा ददं विन्यसे-
न्मेद्रे पादमथैकमेकहृदयो धृत्वा समं विग्रहम् ।
स्थाणुः संयमितेन्द्रियोऽचलवृशा पश्यन् भ्रुवोरन्तरं
चैतन्मोक्षकपाटभेदजनकं सिद्धासनं प्रोच्यते ॥ ३५ ॥

Now, the adept's pose (*siddhāsana*).

[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. (35)

prescript: tatra siddhāsanam $\alpha_1\alpha_3\eta_2\pi_2\chi$] atha siddhāsanam $\alpha_2\gamma_1$ om. $\delta_1\delta_2\epsilon_1\zeta_1\zeta_3\eta_1\pi_1$
35a sthānaka $\alpha_3\epsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_\omega\chi$] dvāraka $\alpha_1\alpha_2\gamma_1\delta_1\delta_2\pi_1\pi_2$ **m** aṅghrimūla cett.] m aṅghrimūlā
 δ_1 mūlāṅghri η_2 ghaṭitam cett.] puṭakam ζ_1 dṛḍham cett.] dhruvam $\zeta_1\zeta_3$
35b me(n)dhre cett.] medhram $\alpha_2\pi$, medhre γ_1 madhye δ_1 ekaḥṛdayo (cf. VM) em.] ekaḥṛ-
daye $\alpha_1\gamma_1\epsilon_1\zeta_1$ eka + + α_3 eva hr̄daye $\alpha_2\delta_1\zeta_3\eta_2\pi_1\chi$ eva niyatam $\delta_2\pi_2\pi_\omega$ āsyahṛdaye η_1 dhrtvā
cett.] kṛtvā $\delta_2\pi_2\pi_\omega\chi$ samam cett.] hanum χ vigraham cett.] sustiram χ **35c** paśyan
 $\alpha_1\epsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega$] paśyad γ_1 paśyed $\alpha_3\delta_1\zeta_1\zeta_3\chi$ pārsve α_2 **35d** caitan $\alpha_2\gamma_1\epsilon_1\eta_2\pi_1\pi_2\pi_\omega$] caitanya
 α_1 ceto α_3 etan $\delta_1\delta_2\zeta_1\zeta_3\eta_1$ hy etan χ janakam cett.] jananam $\alpha_2\zeta_1$

[1.35]

❖ Sources

Vivekamārtanda 7

athaikam ekaḥṛdayo VM] athaikadeśaḥṛdayo VMv.l., athaikam eva niyatam VMv.l., athaikam eva
niyatam VMv.l., athaikam eva hr̄dayam VMv.l., athaikam ekaḥṛdayah VMv.l.
dhrtvā VM] kṛtvā VMv.l.
paśyan VM] paśyed VMv.l., paśyad VMv.l.

❖ Testimonia

Hṛtharatanāvalī 3.25, Yogacintāmaṇi f. 84v–85r (attrib. *Pavanayogaśaṅgraha*)

yonisthānakam HRĀ YCM] yonidvārakam HRĀv.l.
ekaḥṛdayo] ekaḥṛdayah YCM, eva niyatam HRĀ eva hr̄daye HRĀv.l.
dhrtvā] kṛtvā HRĀ YCM
paśyan HRĀ] paśyed YCM
caitan HRĀ] etan YCM
kapāta HRĀ YCM] kavāta HRĀv.l.
janakam HRĀ] nakaram YCM

❖ Commentary

In the second verse quarter, the adopted reading *ekaḥṛdayo* is supported by two manuscripts

of the *Hathapradīpikā* (J₂M₁) and is close to the α_1 reading *ekahṛdaye*. It is also attested by the six-chapter *Vivekamārtanya* and the *Yogacintāmani*, which attributes this verse to an unknown work called the *Pavanayogasaṅgraha*. In this case, *ekahṛdayah* appears to describe the yogi as having his mind focused on one thing. There are many variations of this verse quarter in the *Hathapradīpikā* manuscripts, as well as in the manuscripts of the sources and testimonia. Most of the collated witnesses have *athaikam eva hṛdaye dhṛtvā*, which is close to the adopted reading. Other readings allude here to the practice of the Jālandhara lock, in which the chin is placed on the chest. This is most clearly seen in the Jyotsnā's version, *hṛdaye kṛtvā hanum sushiram* ('having put the jaw firmly on the chest'). The other well-attested reading, *athaikam eva niyatam*, was an attempt to fix the problem of *hṛdaye* by replacing it with *niyatam*, which must be read with *meḍhre pādam athaikam* ('having fixed one foot on the penis'), but *niyatam* is redundant here because of *vinyaset* in the first verse quarter.

मतान्तरे तु ।

मेद्रादुपरि निक्षिप्य सव्यगुल्फं तथोपरि ।
गुल्फान्तरं च निक्षिप्य सिद्धासनमिदं भवेत् ॥ ३६ ॥

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

Place the left heel on the penis and put the other heel on top: this is the adept's pose (*siddhāsana*). (36)

पूर्वोक्तमेव मत्संमतम् ।

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

prescript: matāntare tu $\alpha_1\gamma_1\varepsilon_1\eta_2\pi_2\chi$] matāntare $\alpha_3\zeta_1\zeta_3\eta_1\pi_1\pi_\omega$ matāmtaram α_2 matsamtare ζ_2 matsyendrah | matāntaram tu δ_1 etan matsyendramatam matāntare tu δ_2 36a **nikṣipya** $\alpha_1\alpha_3\pi_1\pi_\omega$] niḥkṣipya η_2 vinyasya $\alpha_2\gamma_1\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\eta_1\pi_2\chi$ 36b **savya** $\alpha_1\alpha_2\alpha_3\gamma_1\varepsilon_1\zeta_1\eta_2\pi_1\pi_2\pi_\omega$] savyam $\zeta_3\chi$ savyam tu η_1 vāma $\delta_1\delta_2$ 36c **ca** *cett.*] tu η_1 **nikṣipya** *cett.*] niḥkṣipya η_2 viṣkṣipya α_2 vinyasya δ_1 36d **idam** *cett.*] iti δ_2 **postscript:** *om. $\delta_1\delta_2\eta_1\eta_2\pi_\omega$* **pūrvoktam** **eva** $\alpha_1\alpha_2\gamma_1\varepsilon_1\zeta_1\zeta_2\zeta_3\pi_1\pi_2\chi$] pūrvam evoktam etan α_3 **matsammatam** ζ_2] matsammatam α_1 tatsammataṁ ε_1 sammataṁ π_1 matsyamatam $\alpha_3\zeta_1\zeta_3$ matsyendramatam $\alpha_2\gamma_1\pi_2\chi$

[1.36]

❖ Sources

Vasiṣṭhasaṁhitā 1.81, *Yogayājñavalkya* 3.14

ca niḥkṣipya YY] vinikṣipya VS
bhavet] smṛtam VS, tu vā YY

❖ Testimonia

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

nikṣipya] niḥkṣipya HRĀ, vinyasya YCM
ca niḥkṣipya HRĀ] tu vinyasya YCM
siddhāsanam idam bhavet YCM] siddhāḥ siddhāsanam viduh HRĀ

❖ Commentary

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

एतत्सिद्धासनं प्राहुरन्ये वज्रासनं विदुः ।
मुक्तासनं वदन्त्येके प्राहुर्गुप्तासनं परे ॥ ३७ ॥

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*). (37)

37a etat cett.] esmin α_2 kecit δ_1 iti δ_2 **37b anye cett.]** anyathā α_1 **37c muktāsanam**
cett. incl. α_3] muktvāsanam δ_1 guptāsanam $\alpha_1\alpha_2$ **vadanty eke cett.]** vadanty anye $\delta_1\delta_2\varepsilon_1$
37d guptāsanam *cett. incl. α_3*] muktāsanam $\alpha_1\alpha_2$

[1.37]

❖ Testimonia

Hatharatnāvalī 3.27

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

एतत्सिद्धासनं प्राहुः पद्मासनमथो विदुः ।
गुप्तासनं वदन्त्येके प्राहुर्वज्रासनं परे ।
के चिन्मुक्तासनं प्राहुरिदमासनमुत्तमम् ॥

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

सिद्धासनम्बुद्धु, गोन्दरु वज्रासनम्बनियु ।
गोन्दरु मुक्तासनम्बनियु, गोन्ददु गुल्बासनम् ॥

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

कोन्दरु सिद्धासनमनि
कोन्दरु वज्रासनमनि कोनियाडुडुरी
पोन्दग दीनिनि मरियोक
कोन्दरु गुप्तासनम्बुद्धु महात्मा

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

यमेष्विव मिताहारमहिंसां नियमेष्विव ।
मुख्यं सर्वासनेष्वेकं सिद्धाः सिद्धासनं विदुः ॥ ३८ ॥

Like measured diet amongst rules and non-violence amongst observances, the adepts know *siddhāsana* to be the single most important of all postures. (38)

38a *yameśv iva cett.*] yameśv eva $\eta_1\eta_2$ yameśu ca π_2 **mitāhāram** *cett.*] mitāhāra $\eta_1\pi_\omega$ mitāhārah η_2 **38b** *ahimsām* $\delta_1\delta_2\zeta_3\pi_2\chi]$ ahimsā $\alpha_2\alpha_3\epsilon_1\zeta_1\eta_1\eta_2\pi_1\pi_\omega$ nahimsām γ_1 **niyameśv iva cett.**] niyameśu ca $\eta_1\pi_2$ **38c** *ekam* *cett.*] eke $\delta_2\zeta_3$ evam δ_1 eva α_2 **38d** *siddhāḥ siddhāsanam viduh cett.*] siddham si[ddh]. viduh α_3 etat siddhāsanam viduh π_2 siddhāsanam idam viduh δ_1 *om.* δ_2

[1.38]

❖ Sources

Cf. *Dattātreyayogaśāstra* 33

लघ्वाहारस्तु तेष्वेको मुख्यो भवति नापरे ।
आहिंसा नियमेष्वेको मुख्यो भवति नापरे ॥ ३८ ॥

❖ Testimonia

Yogacintāmaṇi f. 85r (attrib. HP)

yamesv iva] niyameśu YCM
mitāhāram] mitāharo YCM
ahimsām niyameśv iva] yathāhimsā yameśv iva YCM
ekam] evam YCM
siddhāḥ siddhāsanam viduh] siddhāsanam idam viduh YCM

चतुराशीतिपीठेषु सिद्धमेव सदा भजेत् ।
द्वासप्तिसहस्रेषु सुषुम्णामिव नाडिषु ॥ ३९ ॥

Of the eighty-four postures, it is *siddhāsana* that one should always prefer; in the same way that of the 72,000 channels [one should prefer] Suṣumṇā. (39)

39 folio lost α_1 **39a** *caturāśītipīṭheṣu* *cett.*] catura° $\gamma_1\chi$ om. δ_2 **39b** *siddham eva* *cett.*] siddhāsanam $\delta_1\delta_2$ sadā *bhajet* ε_1] sadā bhavet α_2 sadā paṭhet α_3 sadābh�aset $\gamma_1\delta_1\delta_2\zeta_1\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ **39c** *dvāsaptati* *cett.*] dvīsaptati $\alpha_3\zeta_3$ *sahasreṣu* *cett.*] sahasrāsu ζ_3 sahasrāṇām χ **39d** *suṣumṇām* $\alpha_3\delta_1\delta_2\zeta_3\eta_2\pi_1\pi_2$] sukhumṇām γ_1 suṣumṇā $\alpha_2\zeta_1\eta_1$ mnām ε_1 nādinām $\pi_\omega\chi$ *iva nādiṣu* $\alpha_3\gamma_1\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\pi_1\pi_2$] iva nādikā η_1 eva nādiṣu η_2 ca nādiṣu α_2 malaśodhanam $\pi_\omega\chi$

[1.39]

❖ Testimonia

Yogacintāmani f. 85r (attrib. HP), *Yogasārasaṅgraha* p. 9 (attrib. *Yogasāraṁjari*)

siddham eva YSS] siddhāsanam YCM
sadā bhajet] samabh�aset YCM YSS

❖ Commentary

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

आत्मध्यायी मिताहारी यावद्वादशवत्सरम् ।
 सदा सिद्धासनाभ्यासाद्योगी निष्पत्तिमाप्नुयात् ।
 श्रमदैर्बहुभिः पीठैः किं स्यात्सिद्धासने सति ॥ ४० ॥

By meditating upon the self, restricting the diet and regularly practising *siddhāsana* for twelve years, the yogi attains *niṣpatti*, [the final stage of yoga]. What's the point of the [other] many tiring postures when there is *siddhāsana*? (40)

प्राणानिले सावधानं बद्धे केवलकुम्भके ।
 उत्पद्यते निरायासात्ख्यमेवोन्मनी यथा ॥ ४१ ॥

Just as the [state] beyond mind (*unmanī*) arises automatically, without effort, when the *prāṇa* breath has been carefully stopped in *kevalakumbhaka*, [...] (41)

40 folio lost α_1 **40a** ātmadhyāyī cett.] ātmādhāyī ζ_3 ātmadhyāna α_2 **mitāhārī** cett.] mitāhāro $\delta_1\delta_2\zeta_1$ **40c** *bhyāsād* cett.] ^obhyāsā $\alpha_2\zeta_1$ ^obhyāse α_3 ^obhyānād δ_1 **40d** *yogī* cett.] yoge α_3 yoga ζ_3 **niṣpattim āpnuyāt** cett. incl. α_3] niṣpattim avāpnuyāt *unm.* η_2 siddhim avāpnuyāt $\alpha_2\pi_\omega$ **40e** *śramadair bahubhiḥ* $\alpha_2\alpha_3\gamma_1\epsilon_1\pi_1\pi_2$] śramādau bahubhiḥ η_1 samastair bahubhiḥ ζ_1 samastabahubhiḥ ζ_3 śramadairghyādibhiḥ $\delta_1\delta_2$ kim adyair bahubhiḥ $\eta_2\pi_\omega$ kim anyair bahubhiḥ χ **40f** *kim syāt* $\alpha_2\gamma_1\delta_1\delta_2\zeta_3\pi_2$] kim vā α_3 sadā $\epsilon_1\eta_1\eta_2\pi_\omega$ kim sadā π_1 yadā ζ_1 siddhe χ **siddhāsane sati** cett.] siddhāsane stya π_ω siddhāsane sthite $\gamma_1\pi_2$ siddhisādhanaiḥ π_1 **41** folio lost α_1 **41a** *prāṇānile* cett.] prāṇānale π_ω **sāvadhānam** $\alpha_2\alpha_3\gamma_1\delta_2\epsilon_1\zeta_1\eta_1\eta_2\pi_1$] ^one $\delta_1\pi_2\pi_\omega\chi$ ^ono ζ_3 **41b** *baddhe* $\delta_1\delta_2\epsilon_1\zeta_3\eta_1\eta_2\pi_2\chi$] baddhvai γ_1 bamḍhaḥ ζ_1 badha π_1 bamḍhē π_ω siddh. α_3 yumye α_2 *kevalakumbhake* $\delta_1\delta_2\epsilon_1\zeta_3\eta_1\eta_2\chi$] kevalakumbhakaḥ $\alpha_2\alpha_3\zeta_1\pi_1\pi_\omega$ kevalakumbhataḥ $\gamma_1\pi_2$ **41c** *utpadyate* cett.] utpadyamte $\eta_1\pi_2\pi_\omega$ **41d** *svayam evonmanī* cett.] *om.* (eye-skip) π_2 *yathā* cett.] pathaḥ ϵ_1 tathā η_1 kalā χ *om.* π_2

[1.40]

❖ Testimonia

Yogacintāmaṇi f. 85r (attrib. HP), *Yogasārasaṅgraha* p. 9 (attrib. *Yogasāra-mañjari*)

ātmadhyāyī YCM] ātmadhyāyo YSS
yogī YCM] yoga YSS
 kim syāt YCM] alaṁ YSS

❖ Commentary

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

[1.41]

❖ Testimonia

तथैकस्मिन्नेव दृढं बद्धे सिद्धासने सदा ।
बन्धनयमनायासात्स्वयमेवोपजायते ॥ ४२ ॥

[...] so too the three locks (*bandha*) arise automatically without effort, every time *siddhāsana* alone is firmly adopted. (42)

नासनं सिद्धसदृशं न कुम्भः केवलोपमः ।
न खेचरीसमा मुद्रा न नादसदृशो लयः ॥ ४३ ॥

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*). (43)

42 folio lost α_1 **42a** om. $\zeta_1\zeta_2\pi_2$ **tathaika**^o cett.] athaika $\gamma_1\delta_1\delta_2\zeta_3$ **dr̥dham** $\alpha_2\alpha_3\delta_1\delta_2\varepsilon_1\pi_1\pi_\omega$ dr̥dhe $\zeta_3\eta_1\eta_2\chi$ dr̥dhe γ_1 **42b** om. $\zeta_1\zeta_2\pi_2$ **baddhe** cett.] baddha $\gamma_1\pi_1$ **siddhāsane** cett.] simhāsane δ_1 padmāsana π_1 **sadā** cett.] tadā γ_1 sati χ **42c** om. π_2 **43** folio lost α_1 om. π_ω **43a** nāsanām siddhasadṛśam cett.] nāsanām siddhasadanām ζ_1 na cāsanām siddhasamām $\eta_1\eta_2$ **43b** kumbhāḥ kevalopamah cett.] kumbhako balopeta π_1 kumbhasadṛśo'nilah $\eta_1\eta_2$ **43d** nāda cett.] nādah $\eta_1\pi_1$ nādāt α_3

43 In π_ω this verse is omitted here, but found at the beginning of the *Khecarī* section in chapter 3 (→ 3.31*1).

Yogacintāmanī f. 85r (attrib. HP)

sāvadhānam] sāvadhāne YCM
utpadyate] utpatsyate YCM

[1.42]

❖ Testimonia

Yogacintāmanī f. 85r (attrib. HP), *Yogasārasamgraha* p. 9

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

❖ Commentary

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

[1.43]

❖ Sources

Śivasamhitā 5.47

na kumbhāḥ] na kumbha ŠS

अथ पद्मासनम् ।

वामोरूपरि दक्षिणं च चरणं संस्थाप्य वामं तथा
 याम्योरूपरि पश्चिमेन विधिना धृत्वा कराभ्यां दृढम् ।
 अङ्गुष्ठौ हृदये निधाय चिबुकं नासाय्रमालोकये-
 देतद्व्याधिविधातकारि यमिनां पद्मासनं प्रोच्यते ॥ ४४ ॥

Now the lotus pose (*padmāsana*).

Place the right foot on the left thigh, and the left on the right thigh, firmly hold the big toes with the hands crossed behind the back, put the chin on the chest and gaze at the tip of the nose. This, which destroys diseases for those who are disciplined, is called the lotus pose. (44)

prescript: atha padmāsanam cett.] tathā padmāsanam η_1 padmāsanam $\delta_1\pi_1$ om. ζ_1 44 folio lost α_1 44a dakṣinām cett.] dakṣanām $\alpha_2\pi_\omega$ vidakṣinām δ_1 ca cett.] hi $\gamma_1\delta_1\delta_2\pi_2$ om. α_3 tathā cett.] tato π_ω 44b yāmyo $\alpha_2\alpha_3\epsilon_1\zeta_1\eta_1\pi_1\pi_\omega$] dakṣo $\gamma_1\delta_1\delta_2\zeta_3\pi_2\chi$ jānvo η_2 paścimena vidhiñā cett.] tasya bandhanavidhau π_ω dhṛtvā cett.] vṛttā α_2 prṣte π_ω 44c aṅguṣṭhau cett.] aṅguṣṭho γ_1 aṅguṣṭhe ϵ_1 hrdaye cett.] hrdayam $\alpha_3\epsilon_1$ ālokayed cett.] ālokayan ϵ_1 44d vighātakāri em.] vighātakāra α_2 vivātakāri π_1 vināśakāri $\alpha_3\epsilon_1\zeta_1\zeta_3\eta_1\eta_2\chi$ vināśakāya π_2 vināsanam π_ω vināśam āśu γ_1 vikāranāśa° $\delta_1\delta_2$ yaminām cett.] nāmimam α_2 janakam γ_1 °nakaram $\delta_1\delta_2$

kevalopamaḥ] sadṛśam balam ŠS

❖ Testimonia

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

kumbhaḥ kevalopamaḥ HRĀ YCM] kumbhasadrśo 'nilaḥ HRĀv.l.

[1.44]

❖ Sources

Vivekamārtanda 8

vighātakāri yaminām] vikārahāri yaminām VM, vighātahāri yaminām VMv.l., vikāranāśanakaram VMv.l., vikārakamdadamanām VMv.l., vināśakāri yaminām VMv.l.

❖ Testimonia

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

ca HRĀ] hi YCM

yāmyorūpari HRĀ] dakṣorūpari YCM

vighātakāri yaminām] vināśakāri yaminām HRĀ, vikāranāśanakaram YCM

मतान्तरे ।

उत्तानौ चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः ।
 ऊरुमध्ये तथोत्तानौ पाणी कृत्वा ततो दृशौ ॥ ४५ ॥
 नासाग्रे विन्यसेद्राजदन्तमूलं च जिह्व्या ।
 उत्तभ्य चिबुकं वक्षस्यास्थाप्य पवनं शनैः ॥ ४६ ॥

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

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 [...]. (45–46)

prescript: **matāntare** $\alpha_2\alpha_3\zeta_2\eta_1\pi_1\pi_\omega\chi$] matāntaram γ_1 matāntara ζ_3 matāntare tu $\delta_2\epsilon_1\zeta_1\eta_2\pi_2$ matabheda δ_1 45 folio lost α_1 45b **prayatnataḥ** cett.] vidhānataḥ δ_1 45c **tathottānau** cett.] tathattānau $\alpha_2\delta_1\eta_2$ 45d **pāṇī** cett.] pāṇīm $\eta_2\pi_2$ **tato dṛṣṭau** cett.] tato dṛṣṭai π_ω tato dṛṣṭe α_2 tu tādṛṣṭau $\delta_1\delta_2$ 46 folio lost α_1 46a **nāsāgre** cett.] nāsagre δ_1 **vinyased** cett.] vinyasya π_ω **rāja** $\alpha_2\alpha_3\gamma_1\delta_1\delta_2\eta_2\pi_1\chi$] rājan ϵ_1 rājā ζ_1 dṛṣṭim $\zeta_3\eta_1$ dṛṣṭi π_ω lac. π_2 46b **mūlam** cett.] mūle $\delta_1\delta_2\pi_2\chi$ **ca** $\alpha_2\alpha_3\delta_1\delta_2\epsilon_1\zeta_3\eta_1\eta_2\pi_\omega$] tu $\gamma_1\zeta_1\pi_1\pi_2\chi$ 46c **uttabhya** $\alpha_2\gamma_1\zeta_1\eta_2$] uttambhya $\delta_1\delta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega\chi$ unnamya ϵ_1 **vakṣasy** $\alpha_2\alpha_3\gamma_1\delta_1\delta_2\epsilon_1\zeta_3\pi_1\pi_2\chi$] cakṣasy ζ_3 vakṣam η_1 vakṣa $\eta_2\pi_\omega$ 46d **āsthāpya** $\delta_1\delta_2\epsilon_1$] utthāpya $\gamma_1\chi$ utthāya π_2 utthāyot ζ_1 otthāpya ζ_3 osthāpyot $\alpha_2\pi_1$ sthāpayet $\eta_1\eta_2\pi_\omega$ ākṛṣya α_3

[1.45–46]

❖ Sources

Dattātreyayogaśāstra 35–37

उत्तानौ चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः ।
 ऊरुमध्ये तथोत्तानौ पाणी कृत्वा ततो दृशौ ॥
 नासाग्रे विन्यसेद्राजदन्तमूलं च जिह्व्या ।
 उत्तभ्य चिबुकं वक्षस्यास्थाप्य पवनं शनैः ॥
 यथाशत्त्या समाकृष्ट्य पूरयेदुदरं शनैः ।
 यथाशत्त्यैव पश्चात् रेचयत्पवनं शनैः ॥
 vakṣasya DYŚ] vakṣe ŠŚ DYŚv.l., vakṣah DYŚv.l., vakṣya DYŚv.l.

āsthāpya DYŚ] samsthāpya ŠŚ, DYŚv.l., āsthāya DYŚv.l., sthāpayet DYŚv.l., vakṣastha DYŚv.l.

Cf. Sivasamhitā 3.102–104

उत्तानौ चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः ।
 ऊरुमध्ये तथोत्तानौ पाणी कृत्वा तु तादृशौ ॥
 नासाग्रे विन्यसेद्वृष्टिं राजदन्तं च जिह्व्या ।

उत्तम्य चिबुकं वक्षे संस्थाप्य पवनं शनैः ॥
यथाशत्त्या समाकृष्य पूर्येदुदरं शनैः ।
यथाशत्त्यैव पश्चानु रेचयेदानिरोधतः ॥

❖ Testimonia

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

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

❖ Commentary

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

The manuscript readings with *vakṣa sthāpayet* ($\pi_ω$ and 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 π_1) and *othāpya* (ζ_3) are surprising and are perhaps Middle Indic forms in which Sanskrit *ava-* becomes *o-*.) In the absence of evidence that Svātmārāma included *Dattātreyayogaśāstra* 37 or wrote a coherent version of *Hṝthapradīpikā* 1.46, we have made sense of *pavanam śanaiḥ* by adding “[draw in]” in our translation.

Brahmānanda’s comment on the statement, ‘having raised the root of the uvula with the tongue’ (*rājadantamūlam ca jihvayā uttabhya*) in 1.46 is worth noting. In the context of Hathayoga, 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):

राजदन्तानां दंष्ट्रणां सव्यदक्षिणभागे स्थितानां मूले उभे मूलस्थाने जिह्या उत्तम्य ऊर्ध्वं स्तम्भयित्वा ।
गुरुमुखादवगन्तव्योऽयं जिह्वाबन्धः ।

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

Brahmānanda appears to have had in mind a probably older rule for meditation postures, according to which the tongue rests near the front teeth. One example of this is in *Svacchandatantra* (4.365f.), which teaches a meditation pose called *divyam karanam*, in which the tongue is to rest at the tip of the teeth (*dantāgre jihvām ādāya*). Other Tantric texts have this or similar rules, in which the tongue is supposed to rest either on the teeth or the palate, early examples being the *Mrgendrāgama*, *yogapāda* 19 (*dantāgre jihvām ādāya*) and *Mataṅgapārameśvaratantra*, *yoga-**pāda* 2.27 (*tālumadhyagatenaiva jihvāgrena*). Placing the tongue where it does not disturb the meditation seems quite appropriate for a ‘normal’ meditative practice (The rule of placing the tongue at the palate is also found in *Īśānaśivagurudevapaddhati* 18.120: *tāluke jihvām samyojya*

इदं पद्मासनं प्रोक्तं सर्वव्याधिविनाशनम् ।
दुर्लभं येन केनापि धीमता लभ्यते भुवि ॥ ४७ ॥

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. (47)

47a proktam cett.] praktaṁ δ₁ **47d dhimatā labhyate** α₁γ₁δ₁δ₂ε₁η₁η₂π₁π_ωχ] dhimatā labhate
 α₂ dhimatāṁ labhyate α₃π₂ labhyate dhimatā ζ₁ζ₃ **bhuvi** cett.] matih α₂

kiñcidvivrtavaktro dantair dantān asamspr̄śan rjukāyah. For similar references in tantric and other works see Mallinson 2007: 17–24.).

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

Furthermore, the hathayogic *khecarīmudrā* has been described in manifold ways. Usually the tongue is said to be inserted into the cavity above the palate but in some cases it is placed at the uvula. Thus the tenth-century *Mokṣopāya* (V.55.14c) says that the tongue rests at the ‘source of the palate’ (*tālumūlatalālagnajihvā*) and the commentary, the *Samsāratarani*, on the parallel passage in *Laghuyogavāsiṣṭha* V.6.155, which reads *tālumūlāntarālagnajihvā*, explains that this means that the tongue is to be placed in the middle of the two regions of the palate, and that this is the *nabhomudrā*, alias ‘*khecarī*’ (*tālumūlāntarālagnajihvamūlah tālumūlayoḥ kākudamūladeśyoḥ āntare lagnam ālagnam jihvāmūlam yasyety anena nabhomudrā darśita/ 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’ (*tālumūlagatāṁ yatnāj jihvayākramya ghanṭikām*). In view of this background we must conclude that the author of the *Jyotsnā* was probably not aware of the yogic meaning of *rājadanta* and has tried his best to make sense of the passage, echoing the idea of the two roots of the palate (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), Brahmananda’s comments on *rājadantasthajihvāyām* at 3.22 indicate that he thought the *rājadanta* refers to the front teeth (*kutah?yato dantānāṁ rājāno rājadantā rājadanteṣu tiṣṭhatiti rājadantasthāḥ, rājadantasthā cāsau jihvā ca tasyāṁ rājadantasthajihvāyām bandhāḥ, taduparibhāgasya sambandhāḥ śastāḥ*).

[1.47]

❖ Sources

Dattātreyyayogaśāstra 38, *Śivasamṛhitā* 3.105

proktam DYŚ v.l. ŠS] nāma DYŚ
 dhimatā DYŚ ŠS] dhimatāṁ DYŚ v.l.
 bhuvi DYŚ] param ŠS, yadi DYŚ v.l, hi vai DYŚ v.l.

❖ Testimonia

पश्चादुक्तमेव मत्संमतम् ।

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

postscript: paścād uktam eva (evā α_1) $\alpha_1\alpha_2\gamma_1\varepsilon_1\pi_2\chi]$ paścād uktamī $\delta_1\delta_2\eta_1\eta_2\pi_\omega$ idam api $\zeta_1\zeta_2\zeta_3$ om. π_1 matsam̄matam $\alpha_1\zeta_2]$ tatsam̄matamī ε_1 matsyamatam $\zeta_1\zeta_3\eta_1\eta_2\pi_\omega$ matsyendramatam $\gamma_1\delta_1\delta_2\pi_2\chi$ matsim̄draḥ α_2 om. π_1

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

❖ Commentary

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

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

कृत्वा संपुटितौ करौ दृढतरं बद्धा तु पद्मासनं
 गाढं वक्षसि संनिधाय चिबुकं ध्यानं च तच्छेतसि ।
 वारं वारमपानमूर्ध्वमनिलं प्रोच्चालयन्पूरितं
 मुञ्चन्प्राणमुपैति बोधमतुलं शक्तिप्रभावान्नरः ॥ ४८ ॥

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 [Kuṇḍalini]. (48)

48 om. π₁ **48a** kṛtvā cett.] dhṛtvā δ₁δ₂ karau cett.] om. γ₁ tu cett.] tha α₃ ca δ₁δ₂
48b samnidhāya cett.] samvidhāya η₁η₂ nidhāya α₁α₃ dhyānam cett.] dhyāyamś χ ca tac
 cett.] tataś η₁ cetasi cett.] cepsitam η₂ **48c** proccālayan ε₁] proccāla + α₃ proccārayamn α₁
 procāraran α₂ proccāreyat γ₁ζ₃ procāreyat π_ω protsālayan η₁ protsārayan δ₂ζ₁π₂χ protsāreyat δ₁
 prollāsayan η₂ pūritam cett.] pūrayan δ₁η₁ pūreyat δ₂ **48d** muñcan prāṇam upaiti (upeti
 α₁) α₁γ₁ε₁ζ₁ζ₃η₁π₂] muñcat prāṇam upaiti α₃ muñcat prāṇam upaiti η₂π_ω muccamta prāṇapum-
 saiti α₂ nyañcan prāṇam upaiti χ prāṇam muñcati yāti δ₁δ₂ **prabhāvān narah** cett.] prabhāvād
 ataḥ η₂ prabhāvodayāt δ₁δ₂

[1.48]

❖ Sources

Vivekamārtanda 36

baddhvā tu] baddhvātha VM
 dhyānam VMv.l.] dhyāyamś VM
 cetasi VM] cetasaṁ VMv.l.
 proccālayan VM] prodvārayam VMv.l., proccālayet VMv.l., proccāreyet VMv.l., prollāsayet VMv.l.,
 proccārayan VMv.l.
 muñcan prāṇam upaiti bodhamatulam śaktiprabhāvān narah VM] prāṇam muñcati bodham eti
 śanakaiḥ proktaprabhāvād ataḥ VMv.l., pāṇam muñcati bodham eti śanakaiḥ śaktiḥ prabhāvād
 ataḥ VMv.l., prāṇam muñcati yāti bodham amalam śaktipradhānoditaḥ VMv.l., muñcan prāṇam
 upaiti bodham atulam śaktiprabhāvād ataḥ VMv.l., muñcan prāṇam upaiti bodham atulam śak-
 tiprabodhān narah VMv.l., prāṇam muñcati bodhametī śanakaiḥ śaktiprabodhān narah VMv.l.,
 muñcan prāṇam upaiti bodham akhilāṁ śaktim prabhāvād ataḥ VMv.l.

❖ Testimonia

Hṝtharatanāvalī 3.39, Yogacintāmaṇi f. 79v

baddhvā tu HRĀ] badhvā ca YCM
 proccālayan] proccālayat HRĀv.l., proccāreyet HRĀ, protsāreyet YCM
 pūritam HRĀ] pūreyet YCM
 muñcan prāṇam upaiti bodham] muñcat prāṇam upaiti HRĀ, prāṇam muñcati bodham eti YCM
 atulam śakteḥ prabhāvān narah HRĀ] niyatam śaktiprabodhodayāt YCM

❖ Commentary

पद्मासनस्थितो योगी नाडीद्वारेषु पूरयन् ।
मारुतं मारयेद्यस्तु स मुक्तो नात्र संशयः ॥ ४९ ॥

The yogi who dies while sitting in lotus pose and filling himself up with air through the openings of the channels is liberated. In this there is no doubt. (49)

49a padmāsana cett.] padmāsane $\alpha_3\eta_2\chi$ **49b** dvāresu cett.] dvārena $\pi_\omega\chi$ pūrayan $\alpha_3\epsilon_1\zeta_3\eta_2]$
 pūrayet $\alpha_1\alpha_2\gamma_1\delta_1\delta_2\epsilon_2\zeta_1\eta_1\pi_1\pi_2\pi_\omega$ pūritam χ **49c** mārutam cett.] māruto ζ_1 mārayed yas tu
 α_2] dhārayed yas tu $\delta_1\delta_2\zeta_3\chi$ mriyate yas tu $\alpha_1\alpha_3\epsilon_1\zeta_1$ dhriyate yas tu ϵ_2 nayate yas tu $\pi_1\pi_2$ niyatam
 yas tu γ_1 pīvya te yas tu π_ω pīvate yas tu η_1 yas tu pibati η_2 **49d** mukto cett.] śakto α_2

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

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

[1.49]

❖ Testimonia

Hṝtharatanāvalī 3.40, *Yogacintāmaṇi* f. 85v (attrib. Dattātreya), *Dhyānabindūpaniṣat* 70

padmāsanasthito YCM] padmāsane sthito HRĀ DhBU
 pūrayan YCM DhBU] pūrayet HRA
 mārutam YCM DhBU] pūritam HRA
 mārayed] dhārayed YCM, dhriyate HRĀ, kumbhayan YCM DhBU

❖ Commentary

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

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

In order to make sense of this verse we have understood *mārutam* to be read with the preceding line, as the object of *pūrayan*. Such enjambement is rare in *hatha* texts (other than the *Dattātreayogaśāstra*) and is absent from the verses which we have identified as authorial. We have not identified a source text for this verse but the enjambement and its unusual teaching

अथ सिंहासनम् ।

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् ।
दक्षिणे सव्यगुलं तु दक्षगुलं तु सव्यके ॥ ५० ॥
हस्तौ च जान्वोः संस्थाप्य स्वाङ्गुलीः संप्रसार्य च ।
व्यात्तवत्रो निरीक्षेत नासां च सुसमाहितः ॥ ५१ ॥
सिंहासनं भवेदेतत्पूजितं योगिभिः सदा ।
बन्धुत्रितयसंधानं कुरुते चासनोत्तमम् ॥ ५२ ॥

prescript: *atha simhāsanam cett.]* atha sīmhbāna α_1 sīmhbāsanam π_1 sīmhbāsana yathā δ_1 atha siddhāsan(!) α_2 **50a ca cett.]** tu ζ_3 **50b sīvanyāḥ cett.]** sīvanyāḥ α_1 sīvinyāḥ $\zeta_1\pi_1$ sīmanyāḥ $\delta_1\delta_2$ **50c dakṣine cett.]** dakṣinām $\epsilon_1\pi_1$ dakṣane π_ω dakṣe α_2 **gulpham tu cett.]** gulpham ca $\delta_1\delta_2$ gulpheśu π_1 gulphena ϵ_1 **50d dakṣagulpham cett.]** dakṣinenā ϵ_1 **tu cett.]** ca $\delta_1\delta_2\eta_1$ ta° ϵ_1 **savyake cett.]** savyakam π_1 guhyake δ_1 °thetaram ϵ_1 **51a ca jānvoḥ γ₁π₁π₂π₠ cett.]** ca jāhno α_1 ca jānu α_3 jānyo α_2 jānvoś ca $\delta_1\delta_2$ jānvoḥ su° ϵ_1 tu jānvoḥ $\zeta_1\zeta_3\eta_1\chi$ tu jānunauḥ η_2 **saṁsthāpya cett.]** sthāpya η_2 **51b svāṅgulih α₁ζ₁η₁η₂π₁π₁ωχ cett.]** svāṅguli $\alpha_3\gamma_1\epsilon_1\zeta_1\pi_2$ svāṁgulimḥ α_1 samguli α_2 aṅgulih δ_1 aṅgulī δ_2 **saṁprasārya cett.]** yan̄ prasārmya γ_1 **51c vyātta cett.]** vyāta π_ω vyālā δ_1 **vaktro cett.]** vaktrau ζ_1 vaktro π_ω **nirikṣeta cett.]** nirikṣet π_ω nirikṣyeta η_2 nirikṣeya γ_1 nikṣipet α_3 **51d nāsāgram cett.]** nāsāgra $\gamma_1\eta_2\pi_\omega$ nāsāgre η_1 **suśamāhitah δ₁δ₂ε₁ζ₁ζ₃π₁χ cett.]** stusamāhitah γ_1 tu samāhitah $\alpha_1\alpha_2$ susamāhitam $\alpha_3\pi_2$ nyastalocanah $\eta_1\eta_2$ nyastalocanam π_ω **52a etat cett.]** evam γ_1 **52b yogibhiḥ sada cett.]** munipuṅgavaiḥ $\delta_1\delta_2$ yogipuṅgavaiḥ χ **52c tritaya cett.]** tṛtiya η_1 trayasya $\gamma_1\delta_1\delta_2\zeta_3$ **saṁdhānam cett.]** saṁdhāyi ζ_1 **52d kurute cett.]** sevate ζ_1 **cāsanottamam cett.]** vāsano° $\alpha_1\eta_1\pi_1$ sādhano° η_2

suggest that there may be one. The unusual enjambement accounts for many of the variants in the second line, with α_2 reading *mārutaṁ mārayed yas tu*, invoking an alchemical metaphor for stilling the breath as found in the *Amṛtasiddhi* (see Mallinson 2025). The reading *dhārayet* found in some later witnesses may have resulted from confusion over the meaning of *mr̄* in this context.

Now, the lion's pose (*simhāsana*).

[The yogi] should put both ankles at the sides of the perineal seam below the scrotum. He should place the left ankle on the right, the right ankle on the left and both hands on the knees, spread his fingers, open his mouth and gaze in deep concentration at the tip of his nose. This is the lion's pose, which is always honoured by yogis. It causes the three locks to arise together and is the best of [all] postures. (50–52)

[1.50–52]

❖ Sources

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

dakṣiṇe] dakṣiṇam VS YY SS
 savyagulpham tu] savyagulphena VS YY SS
 dakṣagulpham tu savyake] dakṣiṇenetaretaram VS, dakṣiṇena tathetaram YY, vāmam dakṣiṇagul-phataḥ SS
 hastau ca jānvoḥ YY SS] hastau jānau ca VS
 svāṅgulih samprasārya ca] svāṅguliś ca prasārya ca VS YY SS
 vyāttavaktro VS YY] nāsāgram ca SS
 nirikṣeta VS SS] nirikset YY
 nāsāgram susamāhitāḥ VS YY] bhavet simhāsanam hi tat SS

❖ Testimonia

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

dakṣiṇe HRĀ] dakṣiṇam YCM
 savyagulpham tu] savyagulpham ca HRĀ, savyagulphena YCM
 dakṣagulpham tu savyake] dakṣiṇe tu tathetaram HRĀ, dakṣiṇena tathetaram YCM
 ca jānvoḥ samsthāpya] tu jānvoḥ samsthāpya HRĀ, jānūpari sthāpya YCM
 susamāhitāḥ YCM] tu samāhitāḥ HRĀ
 pūjitaṁ YCM] sevitān HRĀ
 bandhatritayasaṃsthānaḥ kurute cāsanottamam HRĀ] om. YCM

❖ Commentary

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

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

अथ भद्रासनम् ।

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् ।
पार्श्वपादौ च पाणिभ्यां दृढं बद्धा सुनिश्चलम् ॥ ५३ ॥
भद्रासनं भवेदेतत्सर्वव्याधिविषापहम् ।
गोरक्षासनमित्याहुरिदं वै सिद्धयोगिनः ॥ ५४ ॥

Now, the friendly pose (*bhadrāsana*).

[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*). (53–54)

prescript: *atha bhadrāsanam* $\gamma_1\delta_2\varepsilon_1\eta_1\eta_2\pi_2\pi_\omega\chi$] found betw. 1.52ab and cd α_3 *atha bhadram* δ_1 *om.* $\alpha_1\alpha_2\zeta_1\zeta_3\pi_1$ **53a** *om.* $\zeta_1\pi_\omega$ **ca** *cett.*] *tu* $\alpha_2\alpha_3\varepsilon_1$ **53b** *om.* $\zeta_1\pi_\omega$ **sīvanyāḥ** $\alpha_1\gamma_1\varepsilon_1\zeta_3\eta_1\pi_2\chi$] *sīvanyā* $\alpha_2\eta_2$ *sīvinyāḥ* π_1 *sīmanyāḥ* $\delta_1\delta_2$ *sebhanyāḥ* α_3 **53c** **pārśva** *cett.*] *pārśve* $\delta_1\delta_2\zeta_3$ *pārśvau* ζ_1 **53d** **baddhvā** *cett.*] *baddham* δ_1 **suniścalam** $\alpha_3\delta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\chi$] *suniścalah* $\alpha_1\varepsilon_1$ *suniścayam* α_2 *tsuniścalam* π_ω *stuniścalam* γ_1 *tu* *niścalam* ζ_1 *suniścitam* δ_1 **54b** **viśāpaham** $\alpha_1\alpha_2\alpha_3\varepsilon_1\eta_2\pi_1\pi_\omega$] *vināśanam* $\gamma_1\delta_1\delta_2\zeta_1\zeta_3\pi_2\chi$ {{*vināśanam*} } *viśāpaham* η_1 **54d** **idam** *cett.*] *evam* γ_1 **vai siddhayogināḥ** *cett.*] *te* *siddhayogināḥ* π_1 *siddhāś* *ca* *yogināḥ* π_2

53 Between 1.53ab and 53cd, $\gamma_1\pi_2\chi$ have an additional line: सव्यगुल्फं तथा सव्ये दक्षगुल्फं तु दक्षिणे (cf. 1.50cd).

[1.53–54]

❖ Sources

Vasiṣṭhasaṃhitā 1.79 (only 53–54ab), *Yogayājñavalkya* 3.11cd–3.12ab (only 53–54ab)

kṣipet YY] kṣipan VS

❖ Testimonia

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

❖ Commentary

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

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

एवमासनबन्धेषु योगीन्द्रो विजितश्रमः ।
अथाभ्यसेचाडिशुद्धिं मुद्रादिपवनक्रियाम् ॥ ५५ ॥

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. (55)

55 ante **evam add.** asanam kumbhakam citram mudrākhyam karanam bhavet (cf. 1.56ab) α_1
55a evam āsana cett.] pavanāsana ζ_1 **55b yogīndro cett.]** yogemdro ζ_1 **vijitaśramah**
 $\alpha_1\alpha_2\alpha_3\delta_2\varepsilon_1\zeta_1\zeta_3\pi_{11}$ vijitah śramaḥ γ_1 vijiteśramaḥ δ_1 vijitaśramāṁ π_ω vigataśramaḥ $\eta_1\eta_2\pi_2\chi$
55c athābhyaṣen $\gamma_1\delta_1\delta_2\eta_2\pi_1\pi_2$ athābhyaṣen $\alpha_2\varepsilon_1$ athābhya[ā]s. α_3 athābhyaṣe ζ_1 athābhyaṣe
 ζ_3 athābhyaṣam π_ω athabhyā e η_1 abhyasen χ abhyāse α_1 **nādi** $\alpha_1\alpha_3\gamma_1\delta_1\delta_2\varepsilon_1\zeta_3\eta_1\pi_1\pi_2\pi_\omega$] nādi
unm. η_2 nādi/dī (with both vowel signs) ζ_1 nā α_2 nādikā χ **śuddhim** $\delta_1\delta_2\varepsilon_1\zeta_3\eta_2\pi_1\pi_\omega\chi]$ śuddhi
 $\gamma_1\pi_2$ śvaddhim η_1 śuddhiḥ syān $\alpha_1\alpha_2$ su ζ_1 **55d mudrādi cett.]** mudrayā δ_2 subaddhvā δ_1
kriyām $\delta_1\delta_2\eta_1\eta_2\pi_1\pi_2\chi]$ kriyāḥ $\alpha_1\varepsilon_1\zeta_1\zeta_3$ kriyā $\alpha_2\gamma_1\pi_\omega$

[1.55]

❖ Testimonia

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

bandheṣu YCM] bandhastho HSC
 vijitaśramaḥ YCM] vigataśramaḥ HSC
 athābhyaṣen nādiśuddhim] athābhyaṣen nādiśuddhim HSC (*em.*), athābhyaṣen nāhiśuddhi HSC,
 abhyasen nādiśuddhim ca YCM
 mudrādi HSC] mudrayā YCM

❖ Commentary

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

क्रियायुक्तस्य सिद्धिः स्यादक्रियस्य कथं भवेत् ।
न शास्त्रपाठमात्रेण योगसिद्धिः प्रजायते ॥ ५५*१ ॥

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. (55*1)

न वेषधारणं सिद्धेः कारणं न च तत्कथा ।
क्रियैव कारणं सिद्धेः सत्यमेतत्र संशयः ।
शिश्रोदररतायेह न देया वेषधारिणः ॥ ५५*२ ॥

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. (55*2)

55*1-2 included in $\eta_2\pi_2\pi_\omega\chi$ (found after 1.64 χ) **55*2a** *veṣadhāraṇam* $\eta_2\pi_2\chi]$ veṣṭadhāriṇyo
 π_ω *siddheḥ* $\eta_2\pi_2\chi]$ siddhi π_ω **55*2b** *na ca* $\eta_2\pi_2\chi]$ ca π_ω *tatkathā* $\pi_2\pi_\omega\chi]$ tatkathāḥ η_2
55*2c *siddheḥ* $\eta_2\chi]$ siddhi π_ω siddham π_2 **55*2d** *etan* $\eta_2\chi]$ eva π_2 eva tat π_ω **55*2e** *om.* χ
ratāyeha $\eta_2]$ ratāyena π_ω ratāya.. π_2 **55*2f** *om.* χ *deyā em.*] deyo $\pi_2\pi_\omega$ dayo η_2 **veṣa**
 $\eta_2\pi_2]$ viṣa π_ω **dhāriṇah** $\eta_2\pi_\omega]$ dhāriṇe π_2

[1.55*1-2]

❖ Sources

Dattātreyayogaśāstra 42cd–43ab, 46–47ab

yogasiddhiḥ] kā cit siddhiḥ DYŚ
etan na samśayah] eva tu sāṃkṛte DYŚ
śiśnodararatāyeha] śiśnodarārthaṁ yogasya DYŚ
na deyā] kathayā DYŚ

❖ 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 *Hṛṣiprādīpikā*. 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 *Hṛṣiprādīpikā*, 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.

मयि बोधाम्बुधौ स्वच्छे तुच्छोऽयं विश्वबुद्धः ।
प्रलीन उदितो वेति विकल्पपटलः कुतः ॥ ५५*३ ॥

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? (55*3)

55*3 included in δ₁δ₂ **55*3a** mayi δ₂] miyi δ₁ **bodhāmbudhau** δ₂] bodhombudhau δ₁
55*3b budbudah̄ δ₁] budbudhaḥ δ₂ **55*3c** pralina δ₁] praline δ₂

[1.55*3]

❖ Sources

Tattvaratnāvalī 24

बोधाम्बोधौ मयि स्वच्छं तच्छायम्बिश्वबुद्धयः ।
उदितो वा प्रलीनो वा न विकल्पाय कल्पते ॥

❖ Testimonia

Vārāhītantra p. 158

मयि बोधीभुवो स्वस्थे तुष्टो यं विश्वबुद्धः ।
मलीन उदितो वेति विकल्पावसरः कुतः ॥

❖ Commentary

Verse 1.55.3 is only found in manuscripts of the δ group. It is very difficult to find a reason why it should be inserted here. It is apparently a *muktaka* that would befit an accomplished mystical poem more than an instructional manual, like the *Hathapradipikā*, even here, in what appears as a sort of miscellaneous section at the end of a chapter. In this verse, the lyrical subject wonders about why the mind is still able to doubt, despite its insight into the nature of reality. The reader might wonder how this illusionist verse could be understood to fit this yoga text. We can only speculate that perhaps the scribe of the hyparchetype of the δ manuscripts was fond of it.

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

श्रुतिप्रतीतिः स्वगुरुप्रतीतिः
 स्वात्मप्रतीतिर्मनसोऽपि रोधः ।
 एतानि सर्वाणि समुच्चितानि
 मतानि धीरैरिह साधनानि ॥ ५५*४ ॥

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. (55*4)

55*4 included in δ₁δ₂ **55*4a** **pratītih** δ₂] prītah δ₁ **55*4b** **'pi rodhah** em.] 'pi bodhah δ₁δ₂
55*4c **samuuccitāni** δ₁] samuddhṛtāni δ₂

[1.55*4]

❖ **Testimonia**

Yogacintāmanī f. 48v (attrib. HP)

manaso' pi rodhah] manaso nirodhah YCM

❖ **Commentary**

Verse 1.55.4 is in some of the δ manuscripts and is quoted in *Yogacintāmanī* with attribution to the *Hathapradīpikā*.

The reading in the *Yogacintāmanī* 'cessation of mind' (*manaso nirodhah*) is better than *manaso' pi bodhah* (the δ reading) in a yogic context.

आसनं कुम्भकं चित्रं मुद्राख्यं करणं तथा ।
अथ नादानुसन्धानमभ्यासानुक्रमो हठे ॥ ५६ ॥

Posture, manifold breath retention, the bodily technique called seal, then concentration on the internal sound is the sequence of practice in Haṭha. (56)

ब्रह्मचारी मिताहारी योगी योगपरायणः ।
अब्दादूर्ध्वं भवेत्सिद्धे नात्र कार्या विचारणा ॥ ५७ ॥

Celibate, having a measured diet and devoted to yoga, the yogi becomes an adept after a year. No doubt about this should be entertained. (57)

56 om. η_1 **56a** kumbhakam cett.] kumbhakaś $\varepsilon_1\eta_2\pi_\omega$ citram cett.] citra $\gamma_1\zeta_1$ citro
 ε_1 **56b** mudrākhyam cett. incl. α_3] mudrāsyam γ_1 mudrādi $\alpha_2\eta_2\pi_\omega$ karanam tathā cett.]
 karaṇādikam α_3 karaṇāni ca η_2 pavanakriyā $\alpha_2\pi_\omega$ **56d** °m abhyāsā° cett.] m abhyāsyā $\delta_1\pi_2$
 syābhāsā π_ω °nukramo hathe $\alpha_2\gamma_1\varepsilon_1\zeta_3\eta_2\pi_2\pi_\omega\chi]$ nukramo hathah $\alpha_1\pi_1$ nukramo haṭho ζ_1
 dukrame hathe α_3 nukrameṇa tu $\delta_1\delta_2$ **57a** mitāhāri cett.] mitāhāro $\delta_1\delta_2\varepsilon_1$ **57b** yogī
 $\alpha_1\alpha_2\alpha_3\delta_1\delta_2\varepsilon_1\zeta_1\eta_1\pi_1]$ tyāgī $\gamma_1\zeta_3\eta_2\pi_2\pi_\omega\chi$ **57c** siddho cett.] siddhir α_1 siddhi $\alpha_2\alpha_3\pi_1$ siddhīn
 η_2 **57d** kāryā cett.] kārya $\gamma_1^{\text{ac}}\pi_\omega$ kāryo π_2 vicāraṇā cett.] vicāraṇāt η_2 vicāraṇe π_2

[1.56]

❖ Testimonia

Yogacintāmaṇi f. 111v (attrib. HP)

°nukramo hathe] °nukrameṇa ca YCM

❖ 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* and the numbering in η_1 indicates that its exemplar included the 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 each of the four auxiliaries (*anīga*) of Haṭhayoga is being referred to in the singular (hence *āsanam*), whereas in 1.65 the plural is used (i.e. *pīṭhāni*) which is why we have adopted the reading *citram* [...] *karaṇam tathā*.

[1.57]

❖ Sources

Vivekamārtanda 38

yogī] tyāgī VMv.l.

❖ Testimonia

सुखिग्धमधुराहारश्चतुर्थांशविवर्जितः ।
भुज्यते शिवसंप्रीत्यै मिताहारः स उच्यते ॥ ५८ ॥

When very unctuous and sweet food is eaten for love of Šiva, leaving a quarter [of the stomach] empty, that is called a measured diet. (58)

58a āhāraś $\alpha_3\gamma_1\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\chi$] āhāra $\alpha_1\alpha_2\pi_1\pi_2$ āhāram π_ω āhāra«ḥ» η_1 āhārah η_2
58b caturthāṁśa cett.] caturthāśā γ_1 vivarjitaḥ cett.] vivarjita π_1 vivarjitam π_ω **58c** śi-
 vasamprītyai cett.] śivasamprītya η_1 yama ca prokto α_2 **58d** mitāhāraḥ cett.] mitāhārī γ_1
 sa ucyate cett.] samucyate $\eta_1\pi_\omega$

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

yogī HRĀ v.l.] tyāgī HRĀ YCM

❖ Commentary

The readings *tyāgī* and *yogī* are both well attested in *Hṛṣiprādīpikā* 1.57b. The confusion between the two appears to have started early in the transmission of the *Vivekamārtanḍa*. The occurrence of *tyāgī* in *Vivekamārtanḍa* 37 may be a dittographical type of mistake because the word *tyāgī* is in the previous line of that work. But it is more difficult to determine whether Śātmārāma used a manuscript of the *Vivekamārtanḍa* 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 *Hṛṣiprādīpikā*, most likely by a scribe who knew the reading of *tyāgī* in a manuscript of the *Vivekamārtanḍa*.

[1.58]

❖ Sources

Gorakṣāśataka 12cd–13ab

❖ Testimonia

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

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

❖ Commentary

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

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:

षड्सोपेतसुखिग्धस्वादुसान्द्रसुगच्छिना ।
 उदरस्यार्थभागन्तु भोजनेन प्रपूयेत् ॥
 पानीयेन चतुर्भागं तच्छेषं शून्यमिष्यते ।
 वायोः संचारदानार्थमाहारनियमः स्तृतः ॥

कद्मूतीश्णलवणोष्णहरीतशाक-
सौवीरतैलतिलसर्षपमत्स्यमधम् ।
आजादिमांसदधितऋकुलत्थकोल-
पिण्याकहिङ्गुलशुनाचमपथ्यमाहुः ॥ ५९ ॥

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. (59)

59a *kaṭvamla* *cett.*] katvāmla $\eta_1\pi_\omega\chi$ kaṭkāmmla α_2 *tīkṣṇa* *cett.*] tikta $\alpha_3\delta_1$ *harīta* $\alpha_1\alpha_3\delta_1\delta_2\epsilon_1\zeta_1\eta_1\eta_2\chi]$ hārīta $\alpha_2\zeta_3$ harita $\gamma_1\pi_2\pi_\omega$ hārahārīta π_1 *śāka* *cett.*] śākam̄ $\eta_1\pi_\omega$ **59b** *tila* *cett.*] *illeg.* $\gamma_1\text{om.}$ $\gamma_1\pi_2$ *sarṣapa* *cett.*] sarpiṣa π_1 *matsyamadyam* $\delta_1\zeta_3\eta_2\pi_\omega]$ machyamadyā α_1 matsyamadhyam δ_2 matsyamadyāḥ ζ_1 tsyamagham̄ η_1 madyamatṣā α_2 madyamatṣān̄ $\alpha_3\gamma_1\pi_2\chi$ madyamatṣāḥ $\epsilon_1\pi_1$ **59c** *ājādi* *m.c.* $\zeta_1\chi]$ ajādi $\gamma_1\zeta_3\pi_1$ ājīvi α_1 ajādhi α_2 ājāvi $\delta_2\epsilon_1\eta_2$ ajāvi $\delta_1\eta_1\pi_\omega$ ajavya π_2 *māṃsa* *cett.*] māṣam̄ η_1 māṃṣam̄ ζ_3 *kulattha* $\alpha_1\gamma_1\delta_2\zeta_1\zeta_3\eta_2\pi_2\chi]$ kulastha ϵ_1 ku-latha $\delta_1\pi_\omega$ kalatha π_1 kulattha η_1 kulintha α_2 kuluddha α_3 *kola* $\alpha_1\alpha_2\delta_1\delta_2\epsilon_1\zeta_3\pi_1\pi_2\pi_\omega\chi]$ kela ζ_1 kodra $\alpha_3\eta_2$ koṣṇā η_1 kāla γ_1 **59d** *pīṇyāka* *cett.*] panyaka π_1 pīnyāka α_2 pinnāka π_ω *om.* γ_1 *laśunā-/laśunādyam* *cett.*] lasanādyam α_2 liśunādyam ϵ_1 laśanādyam ζ_1 laśunādy π_1 *apathyam* *cett.*] avarppam π_1

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

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

अचेन कुक्षेद्विर्वशौ पानेनैकं प्रपूरयेत् ।
आश्रयं पवनादीनां चतुर्थमवशेषेत् ॥

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

[1.59]

❖ Sources

Cf. DYŚ 70ab

लवणं सर्षपश्चाम्लमुष्णं रूक्षं च तीक्ष्णकम् ।

❖ Testimonia

Hatharatnāvalī 1.72, *Yogacintāmaṇi* f. 54v (attrib. HP), *Yuktabhavadeva* 4.18 (attrib. HP), *Hathattvakaumudi*

tiksna HRĀ YCM HTK] tikta YBhD
 haritaśāka YCM HTK YBhD] haritaśākam HRĀ
 matsyamadyam HRĀ YCM HTK] madyamatsyāḥ YBhD
 ajādimāṁsa HRĀ YCM] ajāvīmāmsa YBhD HTK
 kola YCM YBhD HTK] kodra HRĀ

❖ Commentary

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

Cakra mentions as a variant: *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 *harīta* was probably adopted for metrical reasons. In some Nighaṇṭus, *haritaśāka* is glossed as horseradish (*śigru*).

Rājanighaṇṭu 7.26

शिशुर्हरितशाकश्च शाकपत्रः सुपत्रकः ।

Sauśrutanighaṇṭu 75ab

शिशुको हरितशाकश्च मतो वै मूलपत्रकः ।

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

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

अञ्जनं यामुनं कृष्णं नादेयं मेचकं तथा
 सोतोजं द्वकप्रदं नीलं सौवीरजम् ॥

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

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

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

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

In the compound *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* MILL. (Nadkarni 1926: 919–920). It is also known as *badara*. This is how Brahmānanda understands it in *Jyotsnā* 1.59 (*kolam kolyāḥ phalaṁ 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 *Hathapradipikā* 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), *pīṇyāka* is ‘the remnant paste of oily seeds after pressing out the oil content.’ This can then be made into a cake with a strong flavour, which may account for its inclusion in this list of unwholesome foods (we thank Diwakar Acharya for this information).

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

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

भोजनमहितं विद्यात्पुनरप्युष्णीकृतं रूक्षम् ।
अतिलवणमस्त्रृक्तं कदशनशाकोत्कटं दुष्टम् ॥ ६० ॥

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. (60)

60a *vidyāt* $\alpha_2\gamma_1\delta_1\varepsilon_1\chi$] *vidyā* ζ_1 *viṁdyāt* $\alpha_1\alpha_3\delta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$ **punar apy cett.**] *punar* $\alpha_3\delta_1\delta_2\zeta_1$ **uṣṇikṛtam** $\gamma_1\varepsilon_1\zeta_1\zeta_3\eta_1\eta_2\chi$] *uṣṇikṛta* α_3 *uṣṇi* α_1 *ullikṛtam* α_2 *uṣṇumktam* π_1 *asvīkṛtam* π_2 *uṣ-*
nakratam π_ω *uṣṇibhūtam* $\delta_1\delta_2$ **rūkṣam** *cett.*] *rūkṣa* η_1 *apramitam* $\delta_1\delta_2$ **60b** *atilavanām*
amlaprktam *em.*] *atilavanām* *amlaprktam* γ_1 *atilavanādyaprantam* α_1 *atilavanādyaptataptam* α_2
atilavanādyam *proktam* ε_1 *atilavanām* *amlayuktam* χ *atilavanām* *layuktam* π_2 *atilavanādiyuk-*
tam $\zeta_3\pi_1$ *atilavanādiprayuktam* ζ_1 *atilavanāka*[tu] *prayukta* α_3 *atilavanādyuṣnata* η_1 *atilavanām*
tilapında η_2 *atilavanām* *tilam* *piṇḍa* π_ω *atilavanāsavapalala* δ_1 *atilavanāsavapalalam* δ_2
kadaśāna *cett.*] *kadaśānam* $\varepsilon_1\eta_2\pi_\omega$ **śākotkāṭam** *cett.*] *śākāṭka* π_ω *śōkāṭka* η_1 *śākokṣadām*
 γ_1 **duṣṭam** $\alpha_2\gamma_1\zeta_1\zeta_3\eta_1\pi_2$] *duṣṭi* π_1 *duṣṇam* α_1 *drṣṭam* α_3 *ruṣṭam* ε_1 *varjyam* $\delta_1\delta_2\chi$ *varjjam* η_2
varjitanam π_ω

[1.60]

❖ Testimonia

Yogacintāmani f. 55v (attrib. HP), *Haṭhasaṅketacandrikā* f. 10v (attrib. HP)

rūkṣam HSC] tathā YCM
atilavanām amlaprktam] atilavanām sapalam vā YCM, atilavanādikayuktam HSC
kadaśānaśākotkāṭam duṣṭam HSC] prasitam śākotkāṭam varjyam YCM

❖ Commentary

Brahmānanda glosses his reading *tilapinda* with *piṇyāka* (on the meaning of which see the notes for the previous verse).

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

There are various possible meanings of *utkāṭa*. According to some Nighaṇṭus, the word *utkāṭa* can mean pepper (e.g. *Rājanighaṇṭu* 5.16 *pārvatī* *sailajā* *tāmrā* *lambabijā* *tathotkāṭā*) and, according to Monier Williams, *utkāṭa* can refer to *Saccharum Sara* and *utkāṭa* also to *Laurus Cassia* (cinnamon).

However, *utkāṭa* 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 *kadaśānaśākotkāṭam* was intended as an adjectival *tatpuruṣa*, in which case it means ‘[food] full of vegetables’ *śākotkāṭa* that are ‘bad food’ or, perhaps, ‘bad eating’ (*kadaśāna*) in the sense of hard to chew.

तथा हि गोरक्षवचनम् ।

वर्जयेदुर्जनप्रान्तं वहिस्त्रीपथसेवनम् ।
प्रातःस्नानोपवासादिकायक्लेशविधिं तथा ॥ ६१ ॥

In the same vein there is a saying by Goraksa:

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. (61)

prescript: *om.* $\delta_1\delta_2\zeta_1\zeta_3$ found between 1.61–62 α_3 **tathā hi** $\alpha_3\gamma_1\pi_1\pi_2\pi_\omega\chi]$ $\text{tathā } \alpha_1\alpha_2\eta_1\eta_2$ post **gorakṣavacanam** add. tailāmlalavaṇāni timṭriṇī ūkam śad.. nime α_3 tailāmlalonitīnikālikābhāī(?) η_1 **61a durjana cett.]** durjanam π_2 tarjana η_1 **prāntam** $\alpha_1\alpha_3\zeta_1\pi_1\chi]$ prātam $\varepsilon_1\eta_1$ prāptam α_2 prāpte π_2 prītiṁ $\gamma_1\delta_1\delta_2\zeta_3\eta_2$ prīti π_ω **61b vahnistri cett.]** vastrī δ_1 **patha cett.]** pathya $\alpha_2\pi_\omega$ pathi χ madhu δ_1 **61c prātaḥ cett.]** prāta $\alpha_1\alpha_2\delta_1\varepsilon_1\eta_1\eta_2$ **61d kleśavidhim** $\alpha_1\alpha_3\gamma_1\zeta_1\zeta_3\pi_2\pi_\omega\chi]$ kleśavidhis $\alpha_2\pi_1$ kleśādikam $\delta_1\eta_1\eta_2$ kleśādhikam δ_2 **tathā cett.]** yathā δ_1

prescript: Before the head line, χ has an additional line: वहिस्त्रीपथसेवनामादौ वर्जनमाचरेत् (cf. HP 3.31cd).

[1.61]

❖ Testimonia

Hṝtharatanāvalī 1.73 (attrib. Gorakṣa), *Yogacintāmaṇi* f. 48v, *Yuktabhavadēva* 4.18 (attrib. HP)

prāntam HRĀ v.l.] prāptaṁ HRĀ v.l. prīti HRĀ, prītiṁ YCM YBhD
tathā HRĀ YCM] tyajet YBhD

❖ Commentary

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

गोधूमशालियवषष्टिकशोभनाचं
 क्षीराज्यमण्डनवनीतसितामधूनि ।
 शुण्ठीपटोलकफलादि च पच्चशाकं
 मुद्रादि दिव्यमुद्रकं च यमीन्द्रपथ्यम् ॥ ६२ ॥

The pure grains that are wheat, rice, *sāli* rice, barley, sixty-day *sāli* rice; milk, ghee, cream, fresh butter, ground sugar and honey; dried ginger, fruit of the pointed gourd and so forth; the five vegetables; mung beans and so on; and rain water. [These] are wholesome for great ascetics. (62)

62a godhūma cett.] godhūmā δ₁ yava cett.] java α₂δ₁γ₁π₂ ṣaṣṭika δ₁δ₂ζ₃η₁η₂π₁π_ω] ṣaṣṭika ε₁π₂χ śaṣṭika α₁ sākdhikṛ(?) α₂ māṣikam γ₁ piṣṭika α₃ piṣṭaka ζ₁ śobhanānnam cett.] śobhanānnna γ₁π_ω śobhanānnāni η₁ **62b maṇḍa** α₁α₂γ₁δ₁δ₂ε₁π₁π₂] khaṇḍa α₃ζ₁ζ₃η₂χ ṣaṁḍa η₁π_ω navanīta cett.] navanīti α₂γ₁ va«na»nīta γ₁ sitā cett.] sitā η₁ sudhā ζ₁ **62c śunṭhi** cett.] kuṇṭhi ε₁ paṭolaka cett.] paṭolika ζ₁η₁ paṭola η₂ phalādi ca π₁π₂π_ω] phalādika α₃γ₁δ₁δ₂ζ₁χ phalādi«ka» α₁ phalādi α₂ phalādiṣu ζ₃ phalāni ca ε₁ phalakādi ca η₂ phipalādika η₁ pañcasākam cett.] pacyasākam α₁ sākabhuktam η₂ **62d mudgādi** cett.] mudgā α₁ζ₃π_ω mu_di π₂ divyam cett.] cālpam δ₁ ca cett.] hri (?) ζ₁ om. π₁π_ω yamīndra α₁α₂α₃ε₁ζ₁η₂π₂π_ωχ] yatīndra γ₁ yavatīndra π₁ munīndra δ₁δ₂ζ₃η₁

62 After this verse, γ₁ has the following verse:

सर्वशाकमचाक्षुयं चक्षुयं (recte चाक्षुयं) शाकपच्चकम् । जीवन्ती वास्तु मत्स्याक्षी मेघनादः पुनर्नवा ॥;
 ζ₃π_ω have instead: क्षीरपर्णी च जीवन्ती मत्स्याक्षी च पुनर्नवा । मेघनादश्च पचैते पच्चशाकाः प्रकीर्तिः ॥ (ζ₃;
 क्षीरवर्णी च जीवन्ती मत्सापी च पुनर्नवा । मेघनादिति पचैते शकनाम प्रकीर्तिः ॥ π_ω)

[1.62]

❖ Testimonia

Hatharatnāvalī 1.71, Yogacintāmaṇi f. 54v (attrib. HP), Yuktabhavadēva 4.21

ṣaṣṭika HRĀ] ṣaṣṭika YCM YBhD
 maṇḍana HRĀ YCM] khaṇḍana YBhD
 phalādi ca YBhD] phalapatraja HRĀ, phalādika YCM HRĀ v.l.
 pañcasākam HRĀ YCM] pañcasāka YBhD
 mudgādi divyam HRĀ YBhD] mudgādi cālpam YCM
 yamīndra HRĀ] yatīndra HRĀ v.l., munīndra YCM YBhD

❖ Commentary

In 1.62b, *maṇḍa*, which is supported by α, γ and π, is more likely than *khaṇḍa* ('candied sugar') because the other elements of this compound are dairy products. The term *navanīta* is discussed in *Suśrutasamhitā*, *sūtrasthāna*, 45.92. The word *sitā* is one of many words for ground sugar. Meulenbeld (1974: 507) comments that *sitā* is 'very white and looks like gravel.'

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

cucumerina LINN. ('snake gourd').

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

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

सर्वशाकमत्राक्षुष्यं चाक्षुष्यं शाकपञ्चकम् ।
जीवन्ती वास्तुमत्स्याक्षी मेघनादः पुनर्नवा: ॥ इति ॥

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

पञ्चशाकस्तु—
क्षीरपणी च जीवन्ती मत्स्याक्षी च पुनर्नवा
मेघनादश्वेति ब्रूयैः पञ्चशाकः प्रकीर्तिः ॥ इति ॥

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

बालशाकं कालशाकं तथा पटोलपत्रकम् ।
पञ्चशाकं प्रशंसीयाद्वास्तूकं हिलमोचिकां ॥

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

दिव्योदकं स्वरारि स्यादाकाशसलिलं तथा ।
व्योमादकं चान्तरिक्षजलं चेष्वभिधाह्यम् ॥

मृष्टं सुमधुरं स्त्रिग्थं गव्यं धातुप्रोषणम् ।
मनोऽभिलिषितं योग्यं योगी भोजनमाचरेत् ॥ ६३ ॥

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. (63)

युवा वृद्धोऽतिवृद्धो वा व्याधितो दुर्बलोऽपि वा ।
अभ्यासात्सिद्धिमाप्नोति सर्वयोगेष्वतन्द्रितः ॥ ६४ ॥

Whether young, old, very old, sick or even weak, the diligent [yogi] succeeds in all yogas through practice. (64)

63a *mr̄ṣṭam* $\alpha_1\alpha_3\varepsilon_1\zeta_3\eta_1$] *miṣṭam* $\alpha_2\gamma_1\zeta_1\pi_1\pi_2\pi_\omega$ *iṣṭam* $\delta_1\eta_2$ *puṣṭam* χ *uṣṇam* δ₂ **sumadhu-**
ram *cett.*] *sumadhu* α₁ *samudhuram* α₂ *samadhuram* δ₁ζ₃πω **prapoṣanam** *cett.*] *prapoṣakam*
ζ₃ **63b** **'bhilaṣitam** *cett.*] *bhiliṣitam* α₁ *bhivāṁchitam* α₂ *bhilakṣitam* α₃ *bhilāṣitam* η₁ **yoga-**
yanam *cett.*] *yonyam* πω *bhojyam* ζ₁η₁ *divyam* π₂ **bhojanam** *cett.*] *bhojanasam* η₂ **64a** **vṛdd-**
dho'tivrddho *cett.*] *vrddho* py *avṛddho* δ₂ *bhavatu* *vṛddo* α₃ε₁ **64b** **durbalo'pi vā** *cett.*] *durbalas* tathā η₂π₂ **64d** **sarvayogesv atandritah** *cett.*] *sarvayogesu* *tamdrītah* πω *sarvayogesu*
tamtrītā α₂ *sarvam* yogī *yatemdriyah* η₁

[1.63]

❖ Testimonia

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

mr̄ṣṭam] śreṣṭham HRĀ YBhD, *pistam* YCM
sumadhuram YCM YBhD] *samadhuram* HRĀ
yogī *bhojanam* ācāret YCM YBhD] *caturthāṁśavivarjitam* | śivārpitam ca naivedyam yogī *bhojanam*
ācāret HRĀ

❖ Commentary

The variants of 1.63a are all plausible: *mr̄ṣṭam*, *miṣṭam* and *iṣṭam*, although the last is made tautologous by *mano'bhiлаṣitam* in 16.3c. Both *mr̄ṣṭam* and *miṣṭam* are well attested by manuscripts of important groups and there is hardly any difference in their meaning in this context. We have adopted *mr̄ṣṭam* as it is supported by α₁ and α₃.

[1.64]

❖ Sources

Dattātreya-yogaśāstra 40

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

❖ Testimonia

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

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

पीठानि कुम्भकाश्चित्रा दिव्यानि करणानि च ।
सर्वोऽपि च हठाभ्यासो राजयोगफलावधि ॥ ६५ ॥

The postures, various breath retentions, and heavenly techniques:
the whole practice of Hatha [is to be done] until Rājayoga results.
(65)

इति श्रीख्वात्मारामयोगीन्द्रविरचितायां हठप्रदीपिकायां प्रथमोपदेशः ॥ १ ॥

Thus ends the first chapter in the *Hathapradīpikā* composed by the glorious lord among yogis Svātmārāma.

65a pīṭhāni cett.] pīṭhādi δ₁δ₂ **kumbhakāś** cett.] kumbhikāś α₂π₁ kumbhakaś ζ₃^{ac}η₂π_ω
citrā cett.] citro ε₁ citramη₂ citra π₁ **65b divyāni** cett.] mudrādi η₁η₂ **65c sarvo'pi**
ca α₁ε₁ζ₁ζ₃η₁π₂] sarvā pi ca α₂ sarve pi ca π₁ sarvo pi α₃ sarvo pi hi δ₁δ₂ sarve py ayaṁ
γ₁ sarvāny api η₂π_ωχ **bhyāśo** α₁α₂α₃γ₁ε₁ζ₃π₂π_ω] bhyāse η₁η₂χ bhyāśād δ₁δ₂π₁ bhyā ζ₁
65d phalāvadhi α₁α₂ζ₁ζ₃η₁^{pc}η₂π₁χ] phalāvadhiḥ α₃γ₁π₂π_ω pathāvadhiḥ ε₁ yugāvadhi η₁^{ac} prasid-
dhaye δ₁δ₂ **colophon:** **śrīsvātmārāma** α₂α₃π₁π₂π_ω] svātmārāma α₁γ₁ζ₁ζ₃η₁ ātmārāma η₂
śrisahajānadasamtānacimtāmaṇisvātmārāma χ om. δ₁δ₂ε₁ **yogīndra** α₃γ₁ζ₁ζ₃η₁η₂π₁π₂χ] yo-
gendra π_ω mahāyogemdra α₁ om. α₂δ₁δ₂ε₁ **viracitāyām** cett.] om. δ₁δ₂ε₁ **ante prathamo°**
add. āsanayogo nāma δ₂ζ₃ āsanavidhikathanam nāma χ **prathamopadeśah** cett.] prathama
upadeśah ζ₃η₂π₂ prathamo'dhyāyah η₁

[1.65]

❖ Testimonia

Hatharatnāvalī 1.17

sarvo'pi] sāṅgo 'pi HRĀ
phalāvadhi] phalārthadah HRĀ