

## Chapter 3

सशैलवनधात्रीणां यथाधारोऽहिनायकः ।  
सर्वेषां योगतन्त्राणां तथाधारो हि कुण्डली ॥ १ ॥

Just as the lord of snakes is the foundation of the regions of the earth along with their mountains and forests, so Kuṇḍalinī is the foundation of all systems of yoga. (1)

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**1a** saśaila cett.] saśaile π<sub>ω</sub> śaila α<sub>2</sub>    vana cett.] vane γ<sub>1</sub>    dhātriṇām cett.] dhātriṇām π<sub>1</sub>π<sub>2</sub>  
dhātrāṇām α<sub>2</sub>    **1b** 'hināyakah cett.] hi nāthakah α<sub>2</sub> himālayah γ<sub>2</sub>    **1c** yoga cett.] hatha π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>

### [3.1]

#### ❖ Testimonia

*Hṝtharatnāvalī* 2.124, *Yogacintāmaṇi* f. 71v (attrib. HP)

dhātriṇām ] dhātryās tu HRĀ  
sarveṣām ] aśeṣa HRĀ

#### ❖ Commentary

The plural *dhātriṇām* is hard to construe. Only this world has mountains and forests, but we want a plural for the comparison with *tantrāṇām*. Brahmānanda (*Jyotsnā* 3.1) understands *dhātriṇām* to refer to the different regions of the earth, even though the world (*dhātri*) is a single entity (*dhātryā ekatve 'pi deśabhedād bhedam ādāya bahuvacanam*). A similar comment occurs in the *Yogaprakāśikā* 5.1 (*yathā samastadvipādisahitapṛthvī ādhāraḥ phaṇindras tathā samastayogaḍhāraḥ kundalīty āha saśaileti*). The author of the *Hṝtharatnāvalī* circumvented this issue by adopting the reading *dhātryāḥ*.

सुसा गुरुप्रसादेन यदा जागर्ति कुण्डली ।  
तदा सर्वाणि पद्मानि भिद्यन्ते ग्रन्थयोऽपि च ॥ २ ॥

When the sleeping Kuṇḍalinī awakens through the favour of the guru, then all the lotuses are pierced, and the knots too, [...] (2)

प्राणस्य शून्यपदवी तदा राजपथायते ।  
तदा चित्तं निरालम्बं तदा कालस्य वञ्चनम् ॥ ३ ॥

[...] the empty pathway becomes the royal highway for *prāṇa*, the mind becomes free of support, and death is cheated. (3)

**2a** *guruprasādena* *cett.*] gurūpadeśena δ₂ε₁    **2b** *yadā jāgarti kundalī* α₁α₂ε₁ζ₃η₂π₁π₂χ] yathā jāgarti kundalī ζ₁ζ₂η₁π₂ bodhitā sukhadā bhavet γ₁γ₂δ₁δ₂    **2c** *tadā* α₁γ₁γ₂ε₁ζ₃η₂π₁π₂πωχ] tathā α₂α₃δ₁ζ₁ζ₂η₁ tayā δ₂    **2d** *sarvāṇi padmāni* *cett.*] padmāni sarvāṇi η₂ pi sarvapadmāni δ₁    **3** ante *prāṇasya add.* suṣumnā | ζ₃    **3a** *prāṇasya* *cett.*] prāṇasya α₂ prāṇamya ζ₂ prāṇavasya π₁ prāṇa π₂    **3b** *padavī* *cett.*] padavīn ζ₂ζ₃    **3c** *om.* (jump to *śūnyapadavī* in the next verse) ζ₁ζ₂ζ₃    **3d** *om.* ζ₁ζ₂ζ₃ *tadā* α₁α₂γ₁γ₂ε₁η₂π₂χ] tathā δ₁π₁π₂ tayā δ₂ yathā η₁    **3e** *rājapatrāyate* *cett.*] rājapadāyate η₁ *om.* α₂ **3f** *om.* ζ₁ζ₂ζ₃    **3g** *tadā* α₁α₂π₂γ₂ε₁η₂π₁π₂χ] tathā π₂δ₁η₁ tayā δ₂ yadā γ₁    **3h** *om.* ζ₁ζ₂ζ₃ *tadā* α₁α₂γ₁γ₂ε₁η₂π₁π₂πωχ] tathā δ₁η₁ tayā δ₂

[3.2]

#### ❖ Sources

*Śivasamhitā* 4.21

#### ❖ Testimonia

*Yogacintāmanī* f. 71v (attrib. HP), *Yuktibhāvadeva* 171 (attrib. HP)

yadā jāgarti kuṇḍalī YBhD ] bodhitā sukhadā bhavet YCM

#### ❖ Commentary

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

[3.3]

#### ❖ Testimonia

*Yogacintāmanī* f. 72r (attrib. HP)

**b:** *tadā* ] tathā YCM

**c:** *tadā* ] tathā YCM

**d:** *tadā* ] tathā YCM

शून्यपदवीति किम् ।

सुषुम्ना शून्यपदवी ब्रह्मरन्ध्रमहापथः ।  
श्मशानं शाम्भवी मध्यमार्गश्चेत्येकवाचकाः ॥ ४ ॥

What is “the empty pathway”?

Suṣumṇā, the empty pathway, the great path to the aperture of Brahman, the cremation ground, Śāmbhavī, and the middle path are synonyms. (4)

**prescript:** śūnyapadavīti **kim** α₁γ₁γ₂ε₁π₁π₂] atha śūnyapadavīti kam δ₂ atha śūnyapadavīm iti kim ucyate η₂ punyapadavīti α₂ om. δ₁ζ₁ζ₂ζ₃η₁π₂χ] **4a** om. ζ₁ζ₂ζ₃ **4b** **randhra** α₂γ₁η₁] randhram cett. **pathah** α₃ζ₁ζ₃ε₁η₁η₂χ] patham α₂γ₁γ₂δ₁δ₂ζ₂π₁π₂πω pathahāt α₁ **4c** **śmaśānam** cett.] śmaśāne δ₁ śmaśānī γ₂δ₂ aīśānī γ₁ **madhya** α₁α₂α₃γ₁γ₂δ₁δ₂ζ₁ζ₃π₁χ] madhyam ε₁η₁η₂π₂πω madhye ζ₂ **4d** **mārgaś cety eka** cett.] margeś cetv eka ε₁ margeś cetv eva δ₂ mārge vety eka η₁ mārgapratyeka ζ₂ **vācakāḥ** γ₂ε₁η₂χ] vācakā γ₁ vācakah α₁π₂ vācaka πω vācakam α₂δ₁δ₂ζ₁ζ₂ζ₃η₁π₁

[3.4]

#### ❖ Sources

Cf. *Amṛtasiddhi* 2.6

अवधूतीपदं के चिद्धमशानं च महापथम् ।  
के चिद्वदन्ति आधारं सुषुम्ना च सरस्वतीम् ॥

Cf. *Dattātreyayogaśāstra* 109c–110b

महापथं श्मशानं च सुषुम्नायेकमेव हि ॥  
नाम्नां मतान्तरे भेदः फले भेदो न विद्यते ।

#### ❖ Testimonia

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

suṣumṇā YCM ] prānasya YBhD  
brahmaṇḍra ] brahmaṇḍra YCM, mahāṇḍra YBhD  
śmaśānam YBhD ] śmaśānī YCM  
ekavācakāḥ YCM ] ekavācakam YBhD

तस्मात्सर्वप्रयत्नेन प्रबोधयितुमीश्वरीम् ।  
ब्रह्मद्वारमुखे सुसां मुद्राभ्यासं समाचरेत् ॥ ५ ॥

Therefore, in order to do his utmost to awaken the goddess sleeping in front of the doorway of Brahman, [the yogi] should undertake the practice of *mudrā*. (5)

महामुद्रा महाबन्धो महावेदश्च खेचरी ।  
उड्डीयाणं मूलबन्धस्ततो जालन्धराभिधः ॥ ६ ॥

The great seal, the great lock, the great piercing, the sky-roving [seal], the *uddiyāṇa* [lock], the root lock, then [the lock] called *jālandhara*, [...] (6)

**5b prabodhayitum** γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>2</sub>χ] prabodhayitum α<sub>1</sub> prabodhayatum α<sub>2</sub>ζ<sub>2</sub>η<sub>1</sub>π<sub>2</sub>π<sub>ω</sub> prabodhay-  
atām π<sub>1</sub> tām bodhayitum δ<sub>1</sub>δ<sub>2</sub> īśvarīm α<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>2</sub>χ] īśvarī α<sub>2</sub>γ<sub>1</sub>ζ<sub>2</sub>π<sub>ω</sub> īśvaraṁ δ<sub>1</sub>π<sub>1</sub>  
**5c dvāra cett.**] dvāram π<sub>1</sub> dvāre ζ<sub>1</sub>ζ<sub>2</sub> mukhe cett.] mukha γ<sub>1</sub> sukhe ζ<sub>1</sub> suptām cett.] suptā  
α<sub>3</sub>ε<sub>1</sub> supto π<sub>ω</sub> **5d bhyāsam̄ samācaret** α<sub>1</sub>ζ<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>ω</sub>χ] bhyāse samācaret α<sub>2</sub> bhyāsam̄  
sadābhyaṣet ε<sub>1</sub> bhyāsena bodhayet γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>π<sub>2</sub> **6b om.** δ<sub>1</sub> **6c om.** δ<sub>1</sub> **uddiyāṇam** α<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>]  
uddiyāṇam α<sub>1</sub>uddiyāṇam γ<sub>1</sub>δ<sub>2</sub>η<sub>2</sub> udiyāṇam π<sub>2</sub> udiyāṇam α<sub>2</sub>π<sub>ω</sub> uddiyāṇo η<sub>1</sub> uddhriyāṇam π<sub>1</sub>  
udyāṇam χ udvāṇa ζ<sub>1</sub>ζ<sub>3</sub> odyāṇam ε<sub>1</sub> **mūlabandhas** π<sub>2</sub>] mūlabandhāḥ η<sub>2</sub> mūlabandha π<sub>1</sub>π<sub>ω</sub>  
mūlabandhaṁ α<sub>1</sub> mahābandhaṁ α<sub>2</sub> mūlabandho γ<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub> mūlabandhaś ca ε<sub>1</sub>ζ<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>χ mūlaband-  
haś ca η<sub>1</sub> **6d tato** α<sub>1</sub>α<sub>2</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>ω] bandho α<sub>3</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>η<sub>1</sub>χ bandhā γ<sub>1</sub> **jālandharā** cett.]  
jālāndharā α<sub>1</sub>π<sub>1</sub> jālāntarā ε<sub>1</sub> jālam̄ijarā η<sub>1</sub>

[3.5]

#### ❖ Sources

*Śivasamhitā* 4.22

#### ❖ Testimonia

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

mudrābhyāsam̄ samācaret YBhD ] mudrābhyāsaparo bhavet YCM

[3.6]

#### ❖ Sources

Cf. *Śivasamhitā* 4.23

महामुद्रा महाबन्धो महावेदश्च खेचरी ।  
जालन्धरो मूलबन्धो विपरीतकृतिस्तथा ॥

#### ❖ Testimonia

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

mahāvedhaś ca khecarī YCM YBhD ] mahāvedhas tṛṭīyakaḥ HRĀ  
uddiyāṇam̄ mūlabandhas ] uddiyāṇam̄ mūlabandho HRĀ YCM, udyāṇam̄ mūlabandhaś ca YBhD  
tato jālandharābhidhāḥ ] bandho jālandharābhidhāḥ HRĀ YCM, bandho jālandharas tathā YBhD

करणी विपरीताख्या वज्रोली शक्तिचालनम् ।  
इदं मुद्रादिदशकं जरामरणनाशनम् ॥ ७ ॥

[...] the bodily position called inverted, *vajroli* [and] the stimulation of the goddess: this group of ten *mudrās* and other [practices] destroys old age and death. (7)

**7a** *karanī cett.*] karanam  $\alpha_3\pi_1$  **viparītākhyā cett.**] viparītākhyam  $\alpha_3\zeta_2$  viparītā syāt  $\pi_1$  viparitāni  $\zeta_1$  **7b** *vajroli cett.*] vajrālī  $\alpha_1$  varjālī  $\zeta_1$  vajroli  $\zeta_3$  vajro  $\delta_1$  **7c** *om. π₁ idam mudrādi α₁α₂*] idam hi mudrā  $\varepsilon_1\chi$  idam tu mudrā  $\zeta_1\zeta_2$  idam ca mudrā  $\zeta_3\eta_1\eta_2\pi_\omega$  etad dhi mudrā  $\gamma_1\gamma_2\delta_1\delta_2\pi_2$  **7d** *om. π₁ marāṇa cett.*] marṇavi  $\pi_\omega$  maṇa  $\gamma_1$  **nāśanam cett.**] varjitam  $\delta_1\delta_2$

[3.7]

#### ❖ Sources

Cf. *Śivasaṃhitā* 4.24

उड्यानं चैव वज्रोली दशमं शक्तिचालनम् ।  
इदं हि मुद्रादशकं मुद्राणामुत्तमम् ॥

#### ❖ Testimonia

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

vajroli HRĀ YBhD ] tathā vai YCM  
idam mudrādidaśakam ] sampradāyā khecarī sā HRĀ, etad dhi mudrānavakam YCM, idam hi mudrādaśakam YBhD  
jarāmaranānāśanam ] daśa mudrāḥ prakīrtitāḥ HRĀ, jarāmarāṇavarjitam YCM, mudrāñām uttamam YBhD

#### ❖ Commentary

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

आदिनाथोदितं दिव्यमष्टशर्यप्रदायकम् ।  
वल्लभं सर्वसिद्धानां दुर्लभं मरुतामपि ॥ ८ ॥

It has been taught by Śiva, is divine, bestows the eight supramundane powers, is beloved of all the Siddhas, is difficult for even the gods to obtain, [...] (8)

गोपनीयं प्रयत्नेन यथा रत्नकरण्डकम् ।  
कस्यचिन्नैव वक्तव्यं कुलस्त्रीसुरतं यथा ॥ ९ ॥

[...] should be carefully kept secret like a casket of gems [and] must not be spoken of to anyone, like sex with a respectable woman. (9)

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**8ab** found after 3.9ab  $\zeta_3$     **8a** *ādinātho* *cett.*]  $\bar{a}diśvaro \delta_1\delta_2$     **divyam** *cett.*] *sarvam*  $\eta_2$   
**8b** *pradāyakam* *cett.*] *phalapradam*  $\pi_2$     **8c** *siddhānām* *cett.*] *siddhīnām*  $\alpha_1$  *vidyānām*  $\alpha_3\zeta_3$   
**8d** *marutām* *cett.*] *mahatām*  $\pi_2$     **9c** *vaktavyam* *cett.*] *vaktavyā*  $\eta_1$  *kartavyam*  $\zeta_1\pi_\omega$     **9d** *ku-*  
*lastrisurataṁ* *cett.*] *kulastrīsu rataṁ*  $\eta_1$  *kulastrīyasukham*  $\pi_1$  *kulastrīsukharataṁ*  $\pi_\omega$     *yathā*  
*cett.*] *tathā*  $\alpha_2\eta_2$

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**9** In  $\alpha_3$ , this verse is followed by *Vivekamārtanya* 58 and *Haṭhapradīpikā* 3.17(c)d–18ab. 3.17cd is written at the correct place again, but 3.18 is omitted there. The confusion may be due to an eye-skip caused by *gopanīyam/yā prayatnena* in 3.9a and 3.18c.

### [3.8]

#### ❖ Testimonia

*Yogacintāmaṇi* f. 72r (attrib. HP)

divyam ] samyag YBhD  
sarvasiddhānām YCM ] sarvasiddhendra YBhD

### [3.9]

#### ❖ Testimonia

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

yathā ratnakaraṇḍakam YCM ] jarāmarājanāśanam YBhD

वज्रोलीरमरोली च सहजोली त्रिधा मताः ।  
एतेषां लक्षणं वक्ष्ये कर्तव्यं च विशेषतः ॥ ९\*१ ॥

[Together with] *amarolī* and *sahajolī*, *vajrolī* is considered to be threefold. I shall teach their characteristics and the details of how they should be performed. (9\*1)

तत्र महामुद्रा ।

पादमूलेन वामेन योनिं संपीड्य दक्षिणम् ।  
पादं प्रसारितं धृत्वा कराभ्यां पूरयेन्मुखे ॥ १० ॥

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

[The yogi] should press the perineum with the heel of the left foot, hold [the foot of] the extended leg with the hands and breathe in through the mouth. (10)

**9\*1** included in  $\eta_2\pi_2\pi_\omega$  **9\*1a** *vajrolir* (*r* as a hiatus bridge)  $\eta_2\pi_\omega$ ] *vajrolī* tv  $\pi_2$  **amaroli**  $\pi_2$ ] *amaroliś*  $\pi_\omega$  *amaroliś*  $\eta_2$  **9\*1b** *sahajoli*  $\pi_2\pi_\omega$ ] *sahajolis*  $\eta_2$  **matāḥ**  $\pi_2$ ] *mataḥ*  $\eta_2$  *magāḥ*  $\pi_\omega$  **9\*1c** *eteśāṁ*  $\eta_2\pi_\omega$ ] *etāśāṁ*  $\pi_2$  **prescript:** *tatra mahāmudrā*  $\alpha_2\epsilon_1\eta_1\eta_2\pi_1$ ] *tatha mahāmudrā*  $\pi_2$  *tatra mahāmudrā* *yathā*  $\zeta_1$  *atha mahāmudrā*  $\gamma_1\delta_2\zeta_2\pi_\omega\chi$  *atha tatra mahāmudrā*  $\zeta_3$  *mahāmudrā*  $\delta_1$  *om.*  $\alpha_1\alpha_3\gamma_2$  **10b** *yonim* *cett.*] *yonī*  $\alpha_1\alpha_2\pi_\omega$  *yonih*  $\zeta_2$  **sampīḍya daksinām** *cett.*] *pīḍya daksinām*  $\zeta_1\zeta_2$  *sampīḍaye kṣaṇam*  $\alpha_2$  **10c** *pādām* *cett.*] *pāda*  $\alpha_2\eta_2$  *padām*  $\pi_\omega$  *prasādā*  $\chi$  **prasāritam** *cett.*] *prasāritam*  $\pi_\omega$  *prasāditam*  $\eta_1$  *ritam* *padām*  $\chi$  **dhṛtvā**  $\gamma_2\delta_2\epsilon_1\zeta_3\eta_1\eta_2$ ] *kṛtvā*  $\alpha_1\alpha_2\gamma_1\delta_1\zeta_1\zeta_2\pi_1\pi_2\pi_\omega\chi$  **10d** *pūrayen* *cett.*] *dhārayen*  $\eta_2$  *dhārayed*  $\chi$  **mukhe**  $\alpha_1\alpha_2\epsilon_1\zeta_2\pi_1\pi_\omega$ ] *mukham*  $\gamma_1\gamma_2\delta_1\delta_2\zeta_1\zeta_3\eta_1\eta_2\pi_2$  *dr̥dhām*  $\chi$

[3.9\*1]

#### ❖ Sources

*Dattātreyyayogaśāstra* 31c–32b

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

[3.10]

#### ❖ Sources

*Amaraugha* 19

dhṛtvā A ] *kṛtvā* Av.l.

Cf. *Amṛtasiddhi* 11.3

योनिं संपीड्य वामेन पादमूलेन यत्ततः ।  
सत्यं प्रसारितं पादं कराभ्यां धारयेद्गम् ॥

कण्ठे बन्धं समारोप्य धारयेद्वायुमूर्च्छतः ।  
यथा दण्डाहतः सर्पो दण्डाकारः प्रजायते ॥ ११ ॥

He should apply a lock to the throat and hold the breath in the upper [part of the body]. Just as a snake hit with a staff assumes the form of a staff, [...] (11)

**11a** *kan̄the cett.*] kan̄tha δ₁ε₁ζ₂πω̄ **bandham** α₂α₃γ₂δ₁ζ₁ζ₃η₂π₁χ̄] bandha γ₁ε₁η₁π₂πω̄ bandhaḥ ζ₂ bandhe δ₂ budha α₁ **samāropya cett.**] °nam āropya ε₁ **11b** *dhārayed cett.*] dhānayed δ₁ **11c** *yathā cett.*] pathi η₁ **danḍāhataḥ** α₁α₃ζ₁ζ₃η₂π₁πω̄] danḍahataḥ α₂γ₁γ₂δ₁δ₂ε₁ζ₂η₁π₂χ̄ **11d** *danḍakārah cett.*] danḍakārah γ₁γ₂ε₁ζ₂ **prajāyate cett.**] prayujyate η₁

#### ❖ Testimonia

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

dhrtvā ] kṛtvā HRĀ YCM YBhD  
pūrayen HRĀ YCM ] dhārayed YBhD  
mukhe HRĀ v.l. ] mukham HRĀ YCM, dṛḍham YBhD

[3.11]

#### ❖ Sources

*Amaraugha* 20

#### ❖ Testimonia

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

dhārayed YCM YBhD ] pūrayed HRĀ

#### ❖ Commentary

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

ऋज्जीभूता तथा शक्तिः कुण्डली सहसा भवेत् ।  
तदासौ मरणावस्था जायते द्विपुटाश्रिता ॥ १२ ॥

[...] so the goddess Kuṇḍalinī suddenly becomes straight. Then she becomes still in the vessel with two halves. (12)

**12a** र्ज्विभृता  $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_1\eta_2\pi_1\chi]$  र्ज्विभृत्वा  $\pi_2$  रुज्विभृत्वा  $\alpha_1\pi_\omega$  राज्विभृता  $\zeta_2$  राज्विभृता  $\alpha_2$  वा-  
ज्रिभृता  $\zeta_1$   $r\_bhūtrā$   $\gamma_1$  **tathā** *cett.*] यथा  $\zeta_2$  **śaktih** *cett.*] शक्ति  $\delta_1\zeta_2\eta_1\pi_1\pi_\omega$  **12c** **tadāsau**  
 $\alpha_1\alpha_2\gamma_1\gamma_2\zeta_1\zeta_2\eta_1\pi_1\pi_2\pi_\omega]$  तथासौ  $\delta_1\delta_2$  तदा सा  $\alpha_3\zeta_3\eta_2\chi$  तदा सा  $\varepsilon_1$  **maraṇā** *cett.*] मरणा  $\zeta_1$   
मरणी  $\eta_1$  रमाणा  $\pi_\omega$  माणा  $\eta_2$  मरासा  $\varepsilon_1$  **vasthā** *cett.*] वस्थाम्  $\gamma_2\delta_1\delta_2\eta_1$  स्था  $\zeta_1$  **12d** **jāy-**  
**ate** *cett.*] यायते  $\zeta_1$  हराते  $\gamma_1\gamma_2\delta_1\delta_2$  **dvipuṭā**  $\alpha_1\alpha_2\delta_1\delta_2\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi]$  द्विपुटा  $\gamma_1$  न्रपुटा  $\zeta_1\zeta_2$   
त्रिपुटा  $\alpha_3\zeta_3$  वपुरा  $\gamma_2$  **śrītā**  $\alpha_1\alpha_2\zeta_2\eta_2\pi_1\pi_\omega]$  श्रीय  $\gamma_1$  श्रयाम्  $\gamma_2$  श्रया  $\delta_1\varepsilon_1\chi$  श्रयाह  $\alpha_3\delta_2$  [śr]ि..  
 $\eta_1$  स्मृता  $\zeta_1$  सनाम्  $\zeta_3$  हि सा  $\pi_2$

[3.12]

#### ❖ Sources

*Amaraugha* 21

#### ❖ Testimonia

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

सहसा YBhD ] सहजा HRĀ YCM

तथासौ YCM YBhD ] तथा सा HRĀ

मरणावस्था HRĀ YBhD ] मरणावस्थाम् YCM

जायते द्विपुटाश्रिता YBhD ] जायते द्विपुटिष्ठिता HRĀ, हराते द्विपुटाश्रयाम् YCM (em., dvipatā L,  
dvipadā N)

#### ❖ Commentary

This verse is taken from the *Amaraugha*, which uses the alchemical imagery of the *Amṛtasiddhi* to describe the stilling of Kundalini in the central channel. Drawing on Hellwig 2009: 238–240, Mallinson and Szanto (2021: 21) note that “In alchemical texts *māraṇa* (“killing”) involves heating a substance and thereby changing its state, usually through calcination or oxidation, so that it becomes inert. In the *Amṛtasiddhi* *māraṇa* and other derivatives of the root *mr*, “die”, are used to denote the stilling or stopping of either the breath or Bindu.” Thus when Kuṇḍalinī is said to be in the state of *māraṇa* the meaning is that she is stilled. The *dvipuṭa* or “vessel with two halves” in which this occurs is the same as the *Amṛtasiddhi*’s *sampuṭa*, which, drawing on Hellwig (2009: 342), Mallinson and Szanto (2021: 22) say “consists of two *putas* joined together to form a sealed crucible for heating reagents without evaporation”. In the yoga of the *Amṛtasiddhi*, the bodily *sampuṭa* is formed by applying locks at the top and bottom of the central channel, i.e. constricting the perineal region and the throat. In the *Hathapradīpikā* it is formed by pressing the perineum with the heel and constricting the throat.

As Birch (2019: 971) notes, it is unlikely that later non-Buddhist authors understood *maraṇāvasthā* and *dvipuṭa* according to the alchemical metaphors of the *Amṛtasiddhi*. Later commentators take *dvipuṭa* as the two nostrils (e.g., *Yuktabhavadeva* 7.187, *dvināśpuṭa*); the *idā* and *piṅgalā* channels (e.g., *Jyotsnā* 3.27, *puṭayor dvayam idāpiṅgalayor yugmam*); or the in and out

ततः शनैः शनैरेव रेचयेत् तु वेगतः ।  
इयं खलु महामुद्रा महासिद्धौः प्रदर्शिता ॥ १३ ॥

[The yogi] should then exhale very slowly, not quickly. This is the great seal revealed by the great Siddhas. (13)

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**13a** śanair eva cett.] śanair yeca γ<sub>1</sub> breaks off after śanai ζ<sub>1</sub>    **13b** recayen cett.] recaya ζ<sub>2</sub>    **na** tu cett.] tanu δ<sub>2</sub> na ca π<sub>ω</sub> naiva χ    **13c** iyam cett.] idam π<sub>ω</sub>    **13d** siddhaiḥ cett.] siddhiḥ ζ<sub>2</sub>ζ<sub>3</sub> pradarśitā α<sub>2</sub>χ] pradarśanā α<sub>1</sub> praśasyate γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub> prajāyate ζ<sub>2</sub>

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**13** ζ<sub>1</sub> breaks off at pāda a. • The δ group has a different verse order: 16 → 15 → 13 → 14.

flows of the breath (e.g., *Yogaprakāśikā* 5.16–17, *vāyor bahirnirgamanam antahpraveśa iti yat puṭadvayām tam*). How these commentators understood *asau māraṇāvasthā* is less clear. Brahmananda seems to take it as the death of *prāṇa*, or in other words, the absence of the breath, in the two nostrils (*maraṇāvasthā jāyate kuṇḍalibodhe sati suṣumnāyām praviṣṭe prāṇe dvayoh puṭayoh prāṇaviyogāt*). Bhavadeva thought that Kuṇḍalinī, along with *prāṇa* and *apāna*, remains in the two nostrils while the breath is being held (*evaṁ vāyudhāraṇāyām kriyamāṇāyām vyākulā bhūtā kuṇḍalinī apānaprāṇābhyaṁ saha nāsāpuṭadvayāśritā bhavati*). Others, such as Śivānanda and Bālakṛṣṇa, favour the reading *tadā sā maraṇāvasthām harate dvipuṭāśritām* (or *dvipuṭāśrayām*), which is present in group γ and δ manuscripts of the *Hathapradīpikā*. Bālakṛṣṇa understands this to mean that the great seal destroys death (*maraṇāvasthām harate mahāmudreti bhāvah*) but it could also mean that the awakened Kuṇḍalinī destroys death, which is usually dependent on the in and out breaths.

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

[3.13]

#### ❖ Testimonia

*Yuktabhavadēva* 181 (attrib. HP)

pradarśitā ] pradr̄syate YBhD

महाक्लेशादयो दोषा जीर्यन्ते मरणादयः ।  
महामुद्रां च तेनैव वदन्ति विबुधोत्तमाः ॥ १४ ॥

Problems such as the great afflictions [and] death and so forth dissolve, and that is why the most wise call it the ‘great seal.’ (14)

**14a** *mahā cett.]* mahān  $\eta_2$  mahata  $\alpha_2$  **kleśādayo**  $\alpha_1\alpha_3\eta_1\eta_2\pi_2\pi_\omega\chi]$  kleśā yato  $\gamma_2$  kleśā yato  $\gamma_1$  kleśayatā  $\pi_1$  kleśā yathā  $\zeta_2$  kleśā yathā  $\zeta_3$  kleśā mahā  $\delta_1\delta_2$  rogā mahā  $\varepsilon_1$  kuśodayo  $\alpha_2$  **doṣā** *cett.]* doṣāḥ  $\eta_2\chi$  doṣā  $\gamma_2$  kleśā  $\varepsilon_1$  *om.*  $\alpha_2$  **14b jīryante**  $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\eta_1\pi_1\pi_2]$  jīyamte  $\zeta_3$  jāyante  $\zeta_2$  hīyante  $\alpha_1$  hīyamte  $\alpha_2$  kṣiyante  $\eta_2\pi_\omega\chi$  **14c** *om.*  $\delta_1\delta_2$  **mudrām**  $\varepsilon_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi]$  mudrā  $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\zeta_2\eta_1$  **ca** *cett.]* tu  $\alpha_1$  **tenaiva** *cett.]* tenai  $\gamma_1$  tenetām  $\zeta_3$  **14d** *om.*  $\delta_1\delta_2$  **vibudhottamāḥ** *cett.]* vibudhottamā  $\pi_1\pi_\omega$  vibudhottamāḥ  $\alpha_1\alpha_2$  vividhottamāḥ  $\gamma_2$

[3.14]

#### ❖ Sources

*Amaraugha* 22

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

#### ❖ Testimonia

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

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

#### ❖ Commentary

This verse appears to be explaining the name of *mahāmudrā* through assonance with *mahākleśādayo*, *doṣā* and *maraṇādayaḥ* in the first line.

चन्द्राङ्गे तु समभ्यस्य सूर्याङ्गे पुनरभ्यसेत् ।  
यावत्तुल्या भवेत्संख्या ततो मुद्रां विसर्जयेत् ॥ १५ ॥

After practising on the lunar side of the body, the yogi should then practise on the solar side. [The yogi] should finish practising the seal when the count is even. (15)

**15a** *candrāṅge cett.*] candrāṅge  $\eta_1$  candrāṅgam  $\zeta_2$  candrāṁśam  $\delta_1\delta_2$  candrāṁśe  $\pi_1$  **tu** *cett.*] ca  $\eta_2$  **15b** *suryāṅge cett.*] suryāṅge<sup>o</sup>  $\eta_1$  suryāṁgam  $\zeta_2$  suryāṁśam  $\delta_1\delta_2$  **punar abhyaset**  $\alpha_1\alpha_2\gamma_1\gamma_2\varepsilon_1\eta_2\pi_1\pi_2\pi_\omega\chi]$  tu samabhyaset  $\delta_1\delta_2\zeta_2\zeta_3$  °su samabhyaset  $\eta_1$  **15c** *om.*  $\zeta_3$  **yāvat cett.**] ye ca  $\pi_1$  **tulyā cett.**] samkhyā  $\eta_2$  taylor  $\delta_1\delta_2$  **bhavet cett.**] bhavat  $\gamma_2\eta_1$  **samkhyā cett.**] samkṣā  $\zeta_2$  sāmyam  $\delta_1\delta_2$  tulyā  $\eta_2$  **15d** *om.*  $\zeta_3$  **visarjayet cett.**] visaryayet  $\delta_1$  vivarjayet  $\pi_1\pi_\omega$

[3.15]

#### ❖ Sources

*Vivekamārtanda* 60

#### ❖ Testimonia

*Yuktabhavadēva* 7.183 (attrib. HP)

candrāṅge tu ] candrāṅgena YBhD  
suryāṅge punar abhyaset ] suryāṅgenābh�aset tataḥ YBhD

#### ❖ Commentary

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

अत्रायं ऋमः । आकुञ्चितवामपादपार्णि योनिस्थाने संयोज्य प्रसारितदक्षिणपादाङ्गेऽमाकुञ्चितर्तज्जनीभ्यां गृहीत्वाभ्यासो वामाङ्गेऽभ्यासः । अस्मिन्नभ्यासे पूरितो वायुदक्षाङ्गे तिष्ठति । आकुञ्चितदक्षिणपादपार्णि योनिस्थाने संयोज्य प्रसारितवामपादाङ्गेऽमाकुञ्चितर्तज्जनीभ्यां गृहीत्वाभ्यासो दक्षाङ्गेऽभ्यासः । अस्मिन्नभ्यासे पूरितो वायुदक्षाङ्गे तिष्ठति ।

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

न हि पथ्यमपथ्यं वा रसाः सर्वेऽपि नीरसाः ।  
अपि भुक्तं विषं घोरं पीयूषमिव जीर्यते ॥ १६ ॥

[For the yogi who practises thus] there is no wholesome or unwholesome [food], and all flavours without exception become flavourless. Even terrible poison, when consumed, is digested like nectar. (16)

क्षयकुष्ठगुदावर्तगुल्माजीर्णपुरोगमाः ।  
तस्य दोषाः क्षयं यान्ति महामुद्रां तु योऽभ्यसेत् ॥ १७ ॥

Diseases such as consumption, skin afflictions, constipation, swelling and indigestion disappear for [the yogi] who practises the great seal. (17)

**16a** na hi pathyam apathyam vā cett.] nāpathyām na hi pathyam ca η₂ na hi madhyam vā ζ₂   **16b** 'pi cett.] hi δ₁   **16c** api bhuktam̄ cett.] api muktam̄ γ₁ ahimuktam̄ ζ₂ζ₃ api viṣam π₁ viṣam ghoram̄ cett.] ghorā bhuktam̄ π₁   **16d** piyūṣam̄ cett.] piyūṣam̄ α₂πω̄   **iva** cett.] api π₁ jiryate cett.] jiryati γ₁γ₂ε₁χ̄ jāyate α₂   **17 om.** π₁   **17a** kuṣṭha cett.] kuṣṭham̄ α₂η₁ gudā cett.] mudā δ₁ζ₂ζ₃   **17b** gulmajirna α₁ζ₂ζ₃η₁η₂πω̄χ̄ gulmajirṇa α₂δ₁δ₂ε₁π₂ gulmapliha γ₁γ₂ purogamāḥ cett.] purogamā α₂πω̄ jvarās tathā δ₁ jarādayah δ₂   **17c** tasya doṣāḥ cett.] doṣāḥ sarve η₁η₂   **17d** tu yo'bhyaset cett.] ca yo bhyaset ζ₃π₂ yo«ma»bhyaset πω̄

### [3.16]

#### ❖ Sources

Vivekamārtanḍa 61

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

#### ❖ Testimonia

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

rasāḥ sarve 'pi nīrasāḥ HRĀ YCM ] sarasam̄ nīrasam̄ ca vā YBhD  
jiryate HRĀ ] jiryati YCM YBhD

### [3.17]

#### ❖ Sources

Vivekamārtanḍa 62

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

#### ❖ Testimonia

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

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

कथितेयं महासुद्रा महासिद्धिकरी नृणाम् ।  
गोपनीया प्रयत्नेन न देया यस्य कस्यचित् ॥ १८ ॥

This great seal which brings about the great *siddhi* for men has been taught. It should be carefully kept secret [and] not be given to all and sundry. (18)

**18** om.  $\pi_1$    **18ab** found after 3.9  $\alpha_3$    **18a** *kathiteyam* cett.] kathitoyam  $\alpha_2\zeta_2\pi_\omega$    **18b** *mahāsiddhikari* *nṛṇām*  $\alpha_3\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_\omega\chi$ ] jarāmr̥tyuvināśinī  $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\pi_2$  *nṛṇām* *mr̥tyuvināśinī*  $\alpha_2$   
**18c** om.  $\alpha_3$    **gopaniyā** cett.] *gopaniyam*  $\alpha_2\zeta_2\pi_\omega$  *gopaniyām*  $\eta_2$    **18d** om.  $\alpha_3$    **deyā** cett.]  
*deyam*  $\pi_\omega$

[3.18]

#### ❖ Sources

*Vivekamārtanda* 63

#### ❖ Testimonia

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

*mahāsiddhikari* *nṛṇām* YBhD ] jarāmr̥tyuvināśinī HRĀ

#### ❖ Commentary

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

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

अथ महाबन्धः ।

पार्षिं वामस्य पादस्य योनिस्थाने नियोजयेत् ।  
वामोरूपरि संस्थाप्य दक्षिणं चरणं तथा ॥ १९ ॥

Now, the great lock (*mahābandha*):

[The yogi] should place the heel of the left foot on the perineal region. And he should put the right foot on the left thigh, [...] (19)

**prescript:** *om.*  $\pi_1$  **atha** *cett.*] *om.*  $\gamma_1\gamma_2$  **mahābandhah** *cett.*] *mahābandha*  $\alpha_1\zeta_2\pi_\omega$  *mahāved-hah*  $\delta_2$  **19a pārsṇim**  $\alpha_1\alpha_3\delta_1\delta_2\epsilon_1\zeta_3\eta_1\chi$ ] *pārsṇi*  $\alpha_2\gamma_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega$  *yāsi*  $\gamma_1$  **vāmasya** *cett.*] *bhā-gena*  $\eta_2$  **19b niyojayet** *cett.*] *yojayed*  $\zeta_2$  **19c om.**  $\pi_1$  **19d om.**  $\pi_1$  **dakṣinām** *cett.*] *dakṣanām*  $\alpha_2\pi_\omega$  *dakṣinē*  $\delta_2$

**19** 3.19c–3.20d are omitted in  $\pi_1$  and  $\zeta_2\zeta_3$ , probably due to an eye-skip caused by *niyojayet* in 3.19b and 3.20d. In the latter manuscripts, however, the lines are inserted after 3.21\*2ab. It seems that they were supplied from a manuscript of the  $\alpha$  or  $\delta$  group, as they are followed by 3.21 in  $\zeta_2$ .

### [3.19]

#### ❖ Sources

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

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

वामोरूपरि दक्षिणञ्च चरणं संस्थाप्य

#### ❖ Testimonia

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

*pārsṇim vāmasya pādasya HRĀ YCM ] vāmāṅghripārṣṇibhāgena YLĀ, pārṣṇivāmasya pādasya YBhD yonisthāne niyojayet HRĀ YCM YBhD ] yonisthānam nipīḍayed YLĀ*

#### ❖ Commentary

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

पूरयित्वा मुखे वायुं हृदये चिबुकं वृद्धम् ।  
निभृत्य योनिमाकुञ्ज्य मनो मध्ये नियोजयेत् ॥ २० ॥

[...] inhale through the mouth, firmly put the chin on the chest, contract the perineum and fix the mind in the centre. (20)

---

**20** *om.* π₁   **20a** *mukhe* α₁α₂γ₁γ₂δ₁δ₂π₂] *tato* ε₁η₁η₂π₂χ *tathā* ζ₂ζ₃   **vāyum** *cett.*] *vāyu* α₂γ₁γ₂π₂   **20b** *cibukam* *cett.*] *sasvanam* ζ₃ *svasanam* ζ₂   **dr̥ham** *cett.*] *tathā* π₂   **20c** *nib-*  
*hṛtya* α₁π₂] *nibhṛtam* π₂ *nivṛtya* ζ₂ζ₃ *nipiḍya* δ₂ε₁ *niś-/nihpiḍya* γ₁γ₂δ₁η₁χ *nikṣipya* η₂ *nitya* α₂  
*ākuñcya* *cett.*] *samākuñcya* α₂   **20d** *mano* *cett.*] *tato* ζ₃

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[3.20]

#### ❖ Sources

*Amaraugha* 24

हृदये चिबुकम् ] चिबुकम् हृदये A  
निभृत्या A ] निभृतम् Av.l.

#### ❖ Testimonia

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

पूरयित्वा चिबुकम् ] पूरयित्वा तथा यला, यभद्र  
द्रङ्घम् यरा यभद्र ] तथा यस्मै  
निभृत्या यरा ] निभृत्या यला यस्मै, निभृत्या यभद्र

#### ❖ Commentary

The referent of *madhye* is uncertain. The verse is derived from the *Amaraugha*, and the *Amrtaśiddhi* makes no mention of a place to focus the mind in its treatment of *mahābandha* (it does however instruct the yogi to place the mind at the *catuṣpatha* in its teachings on *mahāmudrā*). Bhavadevamīśra (7.196), Brahmānanda (3.20) and Bālakṛṣṇa (5.24) take it to mean the central channel. It could also plausibly mean the region between the chest and perineum, or perhaps the place between the eyebrows. At 3.23 this practice is said to make the mind reach Kedāra, which is sometimes located between the eyebrows (see Mallinson 2007: 214 n. 285; Birch 2019: 967 n. 57).

रेचयेत्त शनैरेव महाबन्धोऽयमुच्यते ॥ २१ ॥

And he should exhale very gently. This is called the Great Lock. (21)

धारयित्वा यथाशक्त्या रेचयेदनिलं शनैः ।  
सव्याङ्गे च समभ्यस्य दक्षाङ्गे च समभ्यसेत् ॥ २१\*१ ॥

[The yogi] should hold the breath as long as possible and exhale slowly. And having practised it on the left side, he should practise it on the right side. (21\*1)

**21** included in  $\alpha_1\alpha_2\alpha_3\delta_1\delta_2\zeta_2$    **21a** *recayec ca śanair eva*  $\alpha_1\alpha_2\delta_1\delta_2\zeta_2$ ] vased evam mahābandho  $\alpha_3$    **21b** *mahābandho'yan ucyate*  $\alpha_1\alpha_2\delta_1\delta_2\zeta_2$ ] *recayec ca śanaiḥ śanaiḥ*  $\alpha_3$    **21\*1a** *dhāray-  
itvā* *cett.*] *cālayitvā*  $\zeta_2$  *yathāśaktya*  $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$ ] *yathāśakti*  $\gamma_1\gamma_2\eta_1\pi_2\chi$    **21\*1b** *anilam  
cett.*] *aniśam*  $\varepsilon_1$    **21\*1c** *ca samabhyasya*  $\gamma_2\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2$ ] *tu samabhyasya*  $\chi$  *pūrvam abhyasya*  $\pi_1\pi_2\pi_\omega$  *om.*  $\gamma_1$    **21\*1d** *dakṣāṅge ca sam°*  $\varepsilon_1\zeta_2$ ] *dakṣināṅge sam°*  $\zeta_3\eta_1\pi_2$  *sam°*  $\gamma_1$  *dakṣāṅge punar*  $\gamma_2\pi_\omega\chi$  *dakṣināṅge punar*  $\pi_1$  *dakṣiṇe punar*  $\eta_2$

**21\*1** included in  $\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$  as a substitute for 3.21. • 3.21\*1cd = 3.22cd.

[3.21]

#### ❖ Testimonia

*Hatharatnāvalī* 2.44cd

eva ] evam HRĀ

#### ❖ Commentary

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

[3.21\*1]

#### ❖ Sources

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

yathāśaktya ] yathāśakti DYŚ  
anilam ] idayā DYŚ  
savyāṅge ca ] vāmāṅgena DYŚ  
dakṣināṅge ca ] dakṣināṅgena DYŚ

#### ❖ Testimonia

*Yuktabhavadeva* 7.192ab (attrib. HP)

yathāśaktya ] yathāśakti YBhD  
śanaiḥ ] sudhiḥ YBhD

मतमत्र तु केषांचित् कण्ठबन्धं विसर्जयेत् ।  
राजदन्तबिलं तत्र जिह्वयोत्तम्भयेदिति ॥ २१\*२ ॥

With regard to this [practice] some are of the opinion that [the yogi] should leave out the throat lock, saying that he should lift up the opening at the uvula with the tongue instead. (21\*2)

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**21\*2** included in  $\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$    **21\*2a** matam atra  $\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\chi]$  matam etat  $\eta_1$  matāntare  $\pi_\omega$  matārettamāṇtra  $\eta_2$    **tu** cett.] ca  $\gamma_1\gamma_2$    **21\*2b** kanṭhabandham cett.] kanṭhe bandham  $\alpha_3\eta_2$  kamḍhayam  $\gamma_1$    **visarjayet**  $\alpha_3\varepsilon_1\zeta_2\zeta_3\pi_1\pi_\omega]$  vivarjayet  $\eta_1\eta_2\chi$  tu varjayet  $\gamma_1\gamma_2\pi_2$    **21\*2cd** found after 3.27  $\zeta_2\zeta_3$    **21\*2c** rājadantabilam tatra  $\varepsilon_1\pi_2]$  rājadantabilam jatra  $\pi_\omega$  virājamti bilam tatra  $\pi_1$  rājadantabilaṁ hamti  $\zeta_2\zeta_3$  rājadantadvayaṁ tatra  $\gamma_1\gamma_2$  rājadantasthajihvāyā(m)  $\eta_1\chi$  rājadantasya jihvāyāṁ  $\eta_2$    **21\*2d** jihvayottambhayed  $\zeta_2\zeta_3\pi_2]$  jihvayottambhaved  $\gamma_1\gamma_2\pi_\omega$  jihvayoktaṁ bhajed  $\varepsilon_1$  jihvādaṁ stambhayed  $\pi_1$  bandhaś ca stambhayed  $\eta_1$  bandhah śasto bhaved  $\eta_2\chi$    **iti**  $\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi]$  dhitaḥ  $\eta_2$  dhi tat  $\eta_1$

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[3.21\*2]

#### ❖ Sources

Cf. *Vivekamārtanda* 126ab

संपीड्य रसनाग्रेण राजदन्तबिलं महत् ।

Cf. *Dattātreyayogaśāstra* 36

नासाग्रे विन्यसद्राजदन्तमूलं च जिह्वया ।  
उत्तम्य चिबुकं वक्षस्यास्थाप्य पवनं शनैः ॥

#### ❖ Testimonia

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

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

#### ❖ Commentary

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

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

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

अमुं योगी महाबन्धं महासिद्धिप्रदायकम् ।  
सव्याङ्गे च समभ्यस्य दक्षाङ्गे च समभ्यसेत् ॥ २२ ॥

After practising this Great Lock, which bestows great success, on the left side of the body, the yogi should practise it on the right side of the body. (22)

अयं खलु महाबन्धो महासिद्धिप्रदायकः ।  
कालपाशमहाबन्धविमोचनविचक्षणः ॥ २२\*१ ॥

This is truly the great lock: it bestows the great *siddhi* [and] is adept at loosening the great bond (*mahābandha*) that is the noose of time. (22\*1)

**22** included in  $\alpha_1\alpha_2\alpha_3$    **22a amum**  $\alpha_1$ ] asam̄  $\alpha_2$  ayam  $\alpha_3$    **yogī**  $\alpha_2$ ] yoga  $\alpha_1$  yogo  $\alpha_3$    **bandham**  $\alpha_1$ ] bandho  $\alpha_2$  bandh.  $\alpha_3$    **22b pradāyakam**  $\alpha_1$ ] pradāyakaḥ  $\alpha_2$  lost  $\alpha_3$    **22c ca samabhyasya**  $\alpha_1$ ] tu samabhyasya  $\alpha_2$  lost  $\alpha_3$    **22d dakṣāṅge ca sam°**  $\alpha_1$ ] dakṣacāmge sam°  $\alpha_2$  dakṣāṅge punar  $\alpha_3$    **22\*1** included in  $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$    **22\*1a khalu** *cett.*] kila  $\eta_1\eta_2$    **bandho** *cett.*] bandhah  $\eta_2$    **22\*1b mahā** *cett.*] sahā  $\gamma_1$  sarva  $\eta_2$    **22\*1c pāśa** *cett.*] pāśam̄  $\gamma_1$    **bandha** *cett.*] bandho  $\gamma_1$  baddho  $\zeta_2$    **22\*1d vimocana** *cett.*] mocayec ca  $\pi_\omega$    **vicakṣanah** *cett.*] °ṇa  $\pi_1$  °nam̄  $\pi_\omega$  krtakṣayah  $\alpha_3$

**22\*1** This verse is included in all manuscripts except  $\alpha_1\alpha_2\alpha_3$  as a substitute for 3.22. • The second half is also found in  $\alpha_2\alpha_3$ , most likely as a result of contamination. In  $\alpha_2$ , it is found between 3.22ab and cd. In  $\alpha_3$ , it can be supposed from the surviving letters that the text of the original version was followed by that of the expanded version.

### [3.22]

#### ❖ Testimonia

*Hatharatnāvalī* 2.45

amum̄ yogī mahābandham̄ mahāsiddhipradāyakam ] ayam yogo mahābandhas sarvasiddhipradāyakah HRĀ

### [3.22\*1]

#### ❖ Testimonia

*Yogacintāmani* f. 73v (attrib. HP), *Yuktabhavadeva* 7.193 (attrib. HP)

अयं च सर्वनाडीनामूर्ध्यगतिविबोधकः ।  
त्रिवेणीसंगमं धत्ते केदारं प्रापयेन्मनः ॥ २३ ॥

And this [lock] initiates an upward flow in all the channels. It brings about a confluence at the Trivenī [and] causes the mind to reach Kedāra. (23)

---

**23a** om. α₂ **ca** cett.] tu γ₁γ₂δ₁δ₂χ    **23b** om. α₂ **ūrdhvam** cett.] ūrdhvva α₁η₁γ₁ **gativibodhakah** α₁ζ₃η₁η₂π₁π₂] gatinibodhakah ζ₂ gatinirodhakah χ gativiśodhanah ε₁ gamanabodhakah γ₁γ₂δ₁δ₂π₂    **23d** **prāpayen** cett.] prāpyate α₂ **manah** cett.] narah α₂ε₁η₁ naram ζ₂

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**23** χ has a different verse order: 3.23ab → 3.22\*1 → 3.23cd.

[3.23]

#### ❖ Sources

*Amaraugha* 25

#### ❖ Testimonia

*Haṭharatnāvalī* 2.46, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadeva* 7.94 (attrib. HP)

ca HRĀ ] tu YCM, hi YBhD  
ūrdhvamgativibodhakah YBhD ] ūrdhvagativibodhakah HRĀ, ūrdhvamgamanarodhakah YCM

#### ❖ Commentary

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

Trivenī and Kedāra are pilgrimage sites, the former at Prayāga where the Gaṅgā, Yamunā and subtle Sarasvatī meet, the latter in the Himālaya, near the source of the Gaṅgā. The bodily *trivenī* is located in the navel or heart by earlier Śaiva works (Birch 2019: 967). Here it may be the same as the *trikūṭa* and located between the eyebrows (Mallinson 2007: 209 n. 259). Brahmananda, who does not identify a location for Trivenī, understands Kedāra to be between the eyebrows. In the *Khecarīvidyā* it is located on the back of the head above the nape of the neck (Mallinson 2007: 214 n. 285). For other references on the location of Kedāra, see Birch 2019: 967 n. 57.

रूपलावण्यसंपन्ना यथा स्त्री पुरुषं विना ।  
महासुद्रामहाबन्धौ निष्फलौ वेघवर्जितौ ॥ २४ ॥

Like a beautiful and charming woman without a man, the great seal and the great lock are barren without the great piercing. (24)

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**24a** *lāvanya* *cett.*] *lāvanya* δ₂ *yauvana* ε₁ **sampannā** *cett.*] *sampanū* α₂ *sampatti* γ₁ *samyuktā* δ₁  
**24b** *strī puruṣam* *cett.*] *nārī patim* δ₁ **24c** *om. ζ₃* **mahābandhau** γ₂δ₁δ₂ε₁π₂χ] *mahābandho*  
α₁α₂γ₁ζ₂η₁π₁πω *mahābandha* η₁ **24d** *om. ζ₃* **niṣphalau** γ₂δ₁δ₂ε₁η₂π₂χ] *niṣphalo* γ₁π₁  
*niṣkalah* α₂ *niṣkalā* α₁ *mahābamḍha* ζ₂ *mahāvedha* η₁πω **vedhavarjitaū** γ₁γ₂δ₁δ₂ε₁π₂χ] *ved-*  
*havarjitaḥ* α₂π₁ *vedhavarttina* α₁ *vedhavarttitau* η₂ *vinā tathā* ζ₂η₁ *vinānyathā* πω

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[3.24]

#### ❖ Sources

*Amaraugha* 26

bandhau niṣphalau vedhavarjitaḥ A ] bandho niṣphalo vedhavarjitaḥ AvL.

Cf. *Śivasamhitā* 4.47

महासुद्रामहाबन्धौ निष्फलौ वेघवर्जितौ ।  
तस्माद्योगी प्रयत्नेन करोति त्रितयं क्रमात् ॥

Cf. *Amṛtasiddhi* 13.3

गुणरूपवती नारी निष्फला पुरुषं विना ।  
महासुद्रामहाबन्धौ विना वेगेन निष्फलौ ॥

#### ❖ Testimonia

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

#### ❖ Commentary

This verse, which is from the *Amaraugha* and similar to verses in the *Amṛtasiddhi* and *Śivasamhitā*, is stating that the great seal, lock and piercing should be practised together. This can be done as a sequence as shown in the video available in the digital edition.

अथ महावेधः ।

महाबन्धस्थितो योगी कृत्वा पूरकमेकधीः ।  
वायूनां गतिमावृत्य निभृतं कण्ठमुद्रया ॥ २५ ॥

Now the great piercing (*mahāvedha*):

While in the great lock, the yogi should inhale, focus his mind and firmly block the flow of the bodily winds by means of the throat seal.  
(25)

**prescript:** *atha mahāvedhah*  $\zeta_3\eta_2\pi_ωχ]$  found before 3.24  $\delta_2\zeta_2\pi_2$  *atha vedhah*  $\varepsilon_1$  *mahāvedhah* (before 3.24)  $\gamma_1\gamma_2$  *iti mahābandhah*  $\eta_1$  *atha mahābandhah* (after 3.25ab)  $\alpha_2$  *om.*  $\alpha_1\delta_1\pi_1$   
**25a** *mahābandha*  $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_2\zeta_3\eta_1χ]$  *mahābandhah* (followed by a double *danda* and corrected to *vedhah*)  $\gamma_2$  *mahābandho*  $\gamma_1\pi_1$  *mahāvedhe*  $\delta_1\delta_2\pi_2$  *mahāvedha*  $\eta_2\pi_ω$  **sthito** *cett.*] *sthite*  $\gamma_1$  *sthitau*  $\eta_2$  **25b** *ekadhiḥ*  $\gamma_2\varepsilon_1\zeta_3\eta_1\eta_2\pi_2χ]$  *ekadhi*  $\alpha_1$  *edhaki*  $\pi_1$  *ekadhā*  $\delta_1\zeta_2$  *ekadhaḥ*  $\alpha_3$  *eva dhiḥ*  $\gamma_1$  *eva dhī*  $\pi_ω$  *eva vā*  $\delta_2$  *eva ca dhā*  $\alpha_2$  **25c** *vāyūnāṁ*  $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1χ]$  *vāyunāṁ*  $\eta_1$  *vāyunā*  $\alpha_1\alpha_2\alpha_3\gamma_1\zeta_2\eta_2\pi_2\pi_ω$  **gatim āvṛtya** *cett.*] *gatim ākṛṣya*  $\alpha_2\gamma_1\zeta_3$  **25d** *mudrayā* *cett.*] *mudrāyā*  $\eta_2$

[3.25]

#### ❖ Sources

Cf. *Amaraugha* 27

पुनरास्फालयेत्कृत्यां सुस्थिरं कण्ठमुद्रया ।  
वायूनां गतिमावृत्य कृत्वा पूरककुम्भकौ ॥  
c ārudhya ] āvṛtya, āśritya v.l.

Cf. *Sivasamhitā* 4.43

महाबन्धस्थितो योगी कुक्षिमापुर्य वायुना ।  
स्फूचौ संतापयेद्विमान्वेधो ऽयं कीर्तितो मया ॥

#### ❖ Testimonia

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

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

#### ❖ Commentary

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

समहस्तयुगो भूमौ स्फिजौ संताडयेच्छनैः ।  
पुटद्वयं समाक्रम्य वायुः स्फुरति सत्वरम् ॥ २६ ॥

With hands even on the ground, he should gently tap the buttocks [on the ground]. The breath enters the vessel of two halves and quickly flashes forth. (26)

**26a samahasta cett.**] samahāsta  $\alpha_1$  samahaste  $\gamma_1$  samahastā  $\eta_2$  samau hasta  $\pi_2$  nyastahasta  $\alpha_2$  **yugo**  $\gamma_1\delta_1\varepsilon_1\eta_2\pi_1\pi_\omega\chi]$  yugau  $\gamma_2\delta_2\zeta_3\eta_1\pi_2$  yuge  $\alpha_1\zeta_2$  yuga  $\alpha_2$  post **bhūmau** add. samapādayugas tataḥ | āndolanam prakurvīta śarīrasya trimārgataḥ | punar āspālanam kātyām mahāmerau ca sādhakah | karau padadvaye kṛtvā  $\varepsilon_1$  **26b sphijau cett.**] sphicau  $\gamma_1\chi$  sphitau  $\pi_2$  dvijāt  $\zeta_2$  dvijā  $\zeta_3$  **samtādayec cett.**] sam[/ $t$ ]ālayec  $\eta_1$  nutādayec  $\zeta_3$  samjāyate  $\alpha_2$  **chanaiḥ cett.**] tataḥ  $\alpha_2$  **26c puṭadvayam cett.**] jaṅghādvayam  $\gamma_2$  jaṅghāyuṭadvayam  $\gamma_1$  **satvaram**  $\alpha_1\alpha_2\varepsilon_1\zeta_2\eta_2\pi_2\chi]$  samākṛṣya  $\alpha_2\gamma_2$  ākrṣya  $\gamma_1$  atikramya  $\chi$  **26d vāyuh**  $\gamma_2\delta_1\delta_2\eta_1\eta_2\pi_2\chi]$  vāyu  $\alpha_1\alpha_2\gamma_1\varepsilon_1\zeta_2\zeta_3\pi_1\pi_\omega$  **satvaram**  $\alpha_1\alpha_2\varepsilon_1\zeta_2\eta_2]$  ratvaram  $\pi_1$  tatvaram  $\pi_\omega$  tatparam  $\eta_1$  tatparaḥ  $\pi_2$  madhyagaḥ  $\gamma_1\gamma_2\delta_1\zeta_3\chi$  madhyamah  $\delta_2$

**26** After this verse  $\gamma_1\gamma_2$  have an additional line: बन्धेनानेन योगीन्द्रः साधयेत्सर्वमीप्सितम् । (= Śivasamhitā 4.42ab in the section on *mahābandha*)

[3.26]

#### ❖ Sources

*Amaraugha* 28ab, 29cd, *Dattātreayayogaśāstra* 136ab

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

#### ❖ Testimonia

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

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

#### ❖ Commentary

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

सोमसूर्याग्निसंबन्धो जायते चामृताय वै ।  
मृतावस्था समुत्पन्ना ततो मृत्युभयं कुतः ॥ २७ ॥

And the union of the moon, sun and fire arises, which leads to immortality. The state of a dead person has arisen, so where is the fear of death? (27)

---

**27a** sambandho  $\zeta_2\chi]$  sambandhā  $\eta_1\pi_\omega$  sambandhāj  $\alpha_1\alpha_2\gamma_1\gamma_2\epsilon_1\eta_2\pi_1\pi_2$  samdhānam  $\delta_1\delta_2\zeta_3$   
**27b** cāmr̄tāya vai  $\alpha_1\alpha_2\alpha_3\epsilon_1\pi_1\chi]$  cāmr̄tāyate  $\gamma_1\gamma_2\zeta_2\zeta_3\pi_2$  vāmr̄tāyate  $\delta_1\delta_2$  cāmr̄tāye vaiḥ  $\eta_1$  ca  
mr̄tāya vai  $\pi_\omega$  ca mr̄turjayah  $\eta_2$  **27c** mṛtāvasthā cett.] mṛtāmastiḥ  $\gamma_1$  samutpannā cett.]  
samunnam «ta» t  $\alpha_3$  om.  $\gamma_1$  **27d** mṛtyubhayam kutah  $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\epsilon_1\zeta_2\pi_1\pi_2\pi_\omega]$  vāyum vire-  
cayet  $\zeta_3\eta_1\eta_2\chi$  vāyum + + +  $\alpha_3$  vāyum nirundhayet kumbhakena  $\gamma_1$  post kutah add. ān-  
dolanāspālanau ca | mahāmudrāmahābandhādyor api karttavyam iti samprasāyah  $\epsilon_1$

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[3.27]

#### ❖ Sources

*Amaraugha* 30

sambandho ] sambandham A, sambandhā Av.l, sambandhā Av.l  
jāyate cāmr̄tāya ] jāniyād amr̄tāya A

#### ❖ Testimonia

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

sambandho YBhD ] sandhānam YCM  
cāmr̄tāya vai ] cāmr̄tāyate YCM, cāmr̄tāya ca YBhD  
samutpannā YCMv.l. YBhD ] samutpannā YCM  
mṛtyubhayam kutah YCM ] vāyum virecayet YBhD

#### ❖ Commentary

The  $\alpha$  and  $\gamma$  groups have *sambandhāj*, which is possible but somewhat awkward (i.e. ‘because of the union of the moon, sun and fire, the state of a dead person, which has arisen, leads to immortality’). The adopted reading *sambandho*, which is supported by  $\zeta_2$ , *Yuktabhavadeva* 7.200 and *Jyotsnā* 3.28, makes better sense but its meaning is not as clear as the formulation in the source text (i.e. *Amaraugha* 30).

The compound *mṛtāvasthā* (‘the state of death’) likely refers to a dead person in the sense that the yogi appears as if dead when the moon, sun and fire have united. In the version found in *Jyotsnā* 3.28 and  $\zeta_3$ ,  $\eta_1$ ,  $\eta_2$  and the *Yuktabhavadeva*, the final verse quarter has been rewritten to say that the yogi then exhales the breath (*tato vāyum virecayet*). This implies that *mṛtāvasthā* is a breath retention (*kumbhaka*), which is apparent in Brahmananda’s explanation:

मृतस्य प्राणवियुक्तस्यावस्था मृतावस्था समुत्पन्ना भवति, इडापिङ्गलयोः प्राणसञ्चाराभावात् । ततस्तदनन्तरं  
वायुं विरेचयेत्रासिकापुटाभ्यां शनैस्त्यजेत् ।

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

महावेधोऽयमभ्यासान्महासिद्धिप्रदायकः ।  
वलीपलितवेपन्नः सेव्यते साधकोत्तमैः ॥ २८ ॥

Through practice, this great piercing bestows the great *siddhi* [and] cures wrinkles, grey hair, and trembling. It is used by the best practitioners. (28)

**28a** **mahāvedho** *cett.*] mahābamdhō  $\zeta_3$  abhyāsān  $\alpha_1\alpha_2\gamma_2\delta_2\eta_2\pi_2\pi_\omega\chi]$  abhyāsāt  $\gamma_1\pi_1$  anabhyāsān  $\delta_1$  abhyāso  $\eta_1$  abhyasto  $\varepsilon_1\zeta_2\zeta_3$  **28b** **mahā** *cett.*] sarva  $\gamma_1$  pradāyakah *cett.*] vidhāyakah  $\varepsilon_1$  **28c** **valī** *cett.*] valih  $\alpha_2$  vali  $\gamma_1\eta_1$  valita  $\eta_2$  **palita** *cett.*] palita  $\gamma_2$  **vepa**  $\chi]$  vedha  $\alpha_1\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega$  vaidya  $\alpha_2$  vega  $\delta_1\delta_2$  bandha  $\eta_2$  **ghnah** *cett.*] ghnam  $\alpha_1\pi_\omega$  ghna  $\alpha_2\gamma_1$  **28d** **sādhakottamaiḥ** *cett.*] sādhakottamam  $\pi_\omega$

[3.28]

#### ❖ Testimonia

Cf. *Hatharatnāvalī* 2.51cd

अयमेव महावेधः सिद्धिदो ऽभ्यासतो भवेत् ॥

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

abhyāsān YCM ] abhyasto YBhD

#### ❖ Commentary

In the third verse quarter, the reading *vedhaghnaḥ* ('cures wounds') found in  $\alpha$  and the other groups, with the exception of  $\delta$  (*vegaghnaḥ*), is odd as it does not seem related to the other two symptoms of old age (i.e. wrinkles and grey hair) that this *mudrā* can cure. Adopting Brahmananda's otherwise unattested reading, we have understood *vegaghnaḥ* to be a mistake for *vepaghnaḥ*, 'cures trembling', which occurs in some manuscripts in the  $\delta_\omega$  (J<sub>1</sub>, J<sub>3</sub>, N<sub>16</sub>, N<sub>18</sub>) and  $\pi$  (N<sub>12</sub> contaminated) and  $\zeta$  (J<sub>14</sub> contaminated) groups, as well as the *Yogacintāmaṇi*, *Yuktabhavadeva*, and *Jyotsnā*.

एतत्रयं महागुह्यं जरामृत्युविनाशनम् ।  
वहिवृद्धिकरं चैव अणिमादिगुणप्रदम् ॥ २९ ॥

This triad is a great secret that destroys old and death, increases [the body's] fire and bestows the powers beginning with minimisation.  
(29)

अष्टधा क्रियते चैतद्यामे यामे दिने दिने ।  
पुण्यसंभारसंभावि पापौघमिदुरं सदा ॥ ३० ॥

It is practised eight times a day, every three hours. It always produces a wealth of merit and destroys an ocean of demerit. (30)

**29a etat trayam mahā cett.]** mahāmudrātrayam  $\zeta_3\eta_1$  mahavedhābhayam  $\alpha_3$  **guhyam cett.]** guptam  $\delta_1\delta_2$  mudrā  $\eta_2$  **29b vināśanam cett.]** vinaśinī  $\eta_2$  **29c vahni cett.]** buddhi  $\pi_2$  caiva  $\alpha_1\gamma_1\gamma_2\epsilon_1\pi_2]$  caivam  $\alpha_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega$  caiva hy  $\chi$  caitad  $\delta_1\delta_2$  **29d guṇapradam cett.]** gaṇapradam  $\zeta_2$  guṇapradī  $\gamma_1$  pradāyakam  $\alpha_2$  **30a aṣṭadhā cett.]** aṣṭādi  $\pi_2$  caitad  $\alpha_1\epsilon_1\pi_2]$  caiva  $\delta_1\delta_2\zeta_2\chi$  caivam  $\gamma_1\gamma_2\pi_1$  caikam  $\eta_1\eta_2\pi_\omega$  caika  $\zeta_3$  taitva  $\alpha_2$  **30b yāme yāme cett.]** yāmayāme  $\zeta_3$  yāmam yamām  $\eta_1$  yamar niyamai  $\alpha_2$  **30c puṇya cett.]** puṇyam  $\zeta_3$  puna  $\alpha_2$  sarva  $\eta_2$  **sambhāra**  $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\zeta_2\chi]$  saṃcaya  $\alpha_3\epsilon_1$  saṃcāra  $\eta_1\eta_2$  saṃsāra  $\zeta_3$  saṃdhāta  $\pi_1$  saṃdhāna  $\pi_2$  sahāra  $\pi_\omega$  om.  $\gamma_1$  **sambhāvī**  $\alpha_3\gamma_1\gamma_2\zeta_2\pi_\omega]$  saṃbhāvī  $\alpha_1\alpha_2$  sabhāvī  $\eta_1$  saṃdhāyi  $\zeta_3\pi_2\chi$  saṃdhāyi  $\eta_2$  saṃdāyī  $\epsilon_1$  saṃdhāra  $\pi_1$  saṃpādi  $\delta_1\delta_2$  **30d pāpaugaḥa cett.]** pāprogha  $\gamma_2$  padhau \_ dhava  $\gamma_1$  **bhiduram** sadā cett.] bhidiram sadā  $\alpha_2$  vidhuram tathā  $\alpha_3$

[3.29]

#### ❖ Sources

*Amaraugha* 31

#### ❖ Testimonia

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

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

[3.30]

#### ❖ Sources

*Amaraugha* 32

caitad Avl. ] caiva A  
saṃbhāra ] sañcaya A

#### ❖ Testimonia

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

saṃbhāra YCM YBhD ] saṅghāta HRĀ  
caitat HRĀ ] caiva YCM YBhD  
saṃbhāvī ] sandhāyi HRĀ YCM YBhD

सम्यक् शिक्षावतामेव स्वल्पं प्रथमसाधने ।  
वहि स्त्रीपथसेवानामादौ वर्जनमादिशेत् ॥ ३१ ॥

It is only for those who have received proper instruction. It is taught that they should [do it] a little in the first stage of the practice [and] that at the beginning they should avoid frequenting fire, women and roads. (31)

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**31a** śikṣāvatām cett.] śikṣavatā  $\pi_2$  śisyāvatām  $\alpha_2\zeta_2$  jijñāsatām  $\eta_2$  **eva**  $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\zeta_3\pi_1$  evam  $\alpha_1\epsilon_1\zeta_2\eta_1\eta_2\pi_\omega\chi$  bhavyam  $\pi_2$  **31b** sādhane  $\alpha_2\gamma_1\delta_1\delta_2\zeta_2\zeta_3\eta_1\pi_1\pi_2$ ] sādhanaiḥ  $\alpha_1$  sādhanam  $\gamma_2\epsilon_1\eta_2\pi_\omega\chi$  **31c** om. (cf. note on the prescript to 1.61)  $\chi$  **sevānām** cett.] sevācanām  $\zeta_2$  sevanām  $\eta_2$  sevanam  $\eta_1$  sevenam  $\gamma_1$  **31d** om.  $\chi$  **ādiśet**  $\alpha_1\alpha_2\zeta_2\zeta_3\eta_1\pi_1\pi_2$ ] ādr̥syet  $\pi_\omega$  ācaret  $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\eta_2$

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**31** After this verse,  $\gamma_1\gamma_2$  have three additional lines: महासुद्रा महाबन्धो महावेशश्च नित्यशः । एतच्चयं प्रयत्नेन चतुर्वर्ं करोति यः । षण्मासाभ्यन्तरे मृत्युं जयत्येव न संशयः ॥ (cf. *Sivasamhitā* 4.48)

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### [3.31]

#### ❖ Sources

*Amaraugha* 33

ādiśet ] ācaret A

#### ❖ Testimonia

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

sādhane YCM ] sādhanam YBhD

ādiśet ] ācaret YBhD

अथ खेचरी ।

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

नासनं सिद्धसदृशं न कुम्भं केवलोपमम् ।  
न खेचरीसमा मुद्रा न नादसदृशो लयः ॥ ३१\*१ ॥

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*). (31\*1)

**prescript:** **atha cett.] om.**  $\gamma_1\gamma_2\delta_2$  **31\*1** included in  $\omega$  **31\*1b kumbham**  $\eta_{|\omega}^{pc}$ ] kumbha  $\eta_{\omega}^{ac}\pi_{\omega}$  kumbhaka  $\delta_{\omega}$  **kevalopamam**  $\eta_{|\omega}^{pc}$ ] kevalokanam  $\eta_{\omega}^{ac}\pi_{\omega}$  samonilam  $\delta_{\omega}$

**31\*1** = 1.43

छेदनचालनदोहैः कलां क्रमेण प्रवर्धयेत्तावत् ।  
सा यावद्भूमध्यं स्पृशति तदा खेचरीसिद्धिः ॥ ३२ ॥

By cutting, moving, and milking, [the yogi] should gradually lengthen the tongue until it touches the middle of the brows. Then the sky-roving [seal] is perfected. (32)

**32a chedana**  $\alpha_2\gamma_1\delta_1\delta_2\delta_\omega\epsilon_1\zeta_3\eta_1\pi_1\pi_\omega\chi]$  chedanam̄  $\eta_2\eta_\omega$  chedanaiś  $\pi_2$  bhedana  $\alpha_3$  vedana  $\zeta_2$  rasanā  $\gamma_2$  illeg.  $\alpha_1$  **cālanadōhaiḥ**  $\gamma_2\delta_1\delta_2\delta_\omega\epsilon_1\zeta_3\eta_1\pi_1\chi]$  cālajadōhaiḥ  $\gamma_1$  cālanam̄ dohaiḥ  $\alpha_2$  cālanam̄ dohau  $\eta_2\eta_\omega\pi_\omega$  cālanair dāsyai  $\pi_2$  cāladohaiḥ  $\zeta_2$  pādanadosaiḥ  $\alpha_3$  illeg.  $\alpha_1$  **kalām**  $\gamma_2\epsilon_1\zeta_2\eta_1\pi_1\pi_2\chi]$  kalan̄  $\gamma_1$  kalāḥ  $\alpha_1$  kalā  $\alpha_2\alpha_3\eta_\omega\pi_\omega$  kāla  $\eta_2$  jihvām̄  $\delta_1\delta_2\delta_\omega$  kramena  $\zeta_3$  **krameṇa**  $\alpha_1\epsilon_1\zeta_2\eta_1\eta_2\eta_\omega\pi_1\pi_2\pi_\omega]$  kramaṇa  $\alpha_2$  krameṇāthā  $\chi$  jihvām̄  $\zeta_3$  tu  $\gamma_1\gamma_2$  vai  $\delta_1\delta_2$  om.  $\alpha_3\delta_\omega$  **pravardhāyēt**  $\alpha_2\epsilon_1\zeta_3\eta_1\eta_2\pi_1]$  samvārdhayet  $\gamma_1\gamma_2\delta_\omega$  vardhayet  $\alpha_1\alpha_3\delta_1\delta_2\zeta_2\eta_\omega\pi_2\pi_\omega\chi$  **tāvat**  $\alpha_2\gamma_2\delta_1\delta_2\delta_\omega\epsilon_1\zeta_2\zeta_3\pi_1\pi_2\chi]$  tā «va»  $\eta_2$  kramaśāḥ  $\alpha_3$  om.  $\alpha_1\gamma_1\eta_1\eta_\omega\pi_\omega$  **32b sā yāvad**  $\alpha_1\alpha_2\epsilon_1\zeta_3\eta_1\eta_2\pi_1\pi_2\chi]$  yāvad iyām̄  $\gamma_1\gamma_2\delta_1\delta_2\delta_\omega$  yāvad  $\eta_\omega\pi_\omega$  yā  $\alpha_3$  sā  $\zeta_2$  **bhrūmadhyām** cett.] bhrūmadhyā  $\delta_1\eta_1$  **spṛśati** cett. incl.  $\alpha_3$ ] sparśati  $\gamma_1$  visati  $\alpha_2$  viśa  $\alpha_1$  **tadā khecarīsiddhiḥ**  $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\eta_2\chi]$  tadānīm̄ khecarīsiddhiḥ (tadānī  $\alpha_2\pi_1\pi_2$ )  $\alpha_1\alpha_2\eta_\omega\pi_1\pi_2\pi_\omega$  tadānīm̄ hi khecarīsiddhiḥ  $\epsilon_1\zeta_2$  tadānī siddhiḥ  $\eta_1$  tadā khecarī bhavati  $\delta_1$

[3.32]

#### ❖ Testimonia

*Hatharatnāvalī* 2.141 (attrib. HP), *Yogacintāmaṇi* f. 74r (attrib. HP), *Haṭhatattvakaumudī* 14.18 (attrib. HP)

kalām kramena pravardhayet ] kalām kramena vardhayet HRĀ, jihvām̄ samvārdhayet YCM, kramena jihvām̄ pravardhayet HTK  
sā yāvad bhrūmadhyām̄ spṛśati HTK ] yāvad iyām̄ bhrūmadhye spṛśati HRĀ, sā yāti yāvad bhrūmadhyām̄ spṛśati hi HRA v.l., yāvad iyām̄ bhrūmadhyām̄ spṛśati YCM  
tadā khecarīsiddhiḥ YCM HTK ] tadānīm̄ khecarīsiddhiḥ HRĀ

#### ❖ Commentary

Various versions of this verse have been transmitted in *upagīti* ( $\gamma$ ,  $\delta$ ), *gīti* ( $\epsilon$ ), *āryā* ( $\eta_2$ ) and *anuṣṭubh* ( $\pi_\omega$ ) metres. We have adopted a version close to  $\alpha_2$ , which has a slight metrical fault:

छेदनचालनं दोहैः कला क्रमणं प्रवर्धयेत्तावत् ।  
सा यावद्भूमयं विसति तदानी खेचरीसिद्धिः ॥

The emendation of *tadānīm̄* to *tadā* renders the verse an *āryā*. The word *kramena* is well attested by manuscripts of the  $\alpha$ ,  $\zeta$ ,  $\eta$  and  $\pi$  groups, which all have unmetered or corrupted versions.

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

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

स्नुहीपत्रनिभं शस्त्रं सुतीक्ष्णं स्त्रिग्धनिर्मलम् ।  
समादाय ततस्तेन रोममात्रं समुच्छिदेत् ॥ ३२\*१ ॥

He should take a very sharp, well-oiled and clean blade resembling a leaf of the Snuhī plant and then cut away a hair's breadth [of the frenum] with it. (32\*1)

कृत्वा सैन्धवपथ्याभ्यां चूर्णिताभ्यां प्रघर्षयेत् ।  
पुनः सप्तदिने प्रासे रोममात्रं समुच्छिदेत् ॥ ३२\*२ ॥

After cutting, he should rub [the cut] with a powder of rock-salt and *pathyā*. After seven days he should again cut away a hair's breadth. (32\*2)

**32\*1** included in  $\zeta_3\omega\chi$  **32\*1a snuhī**  $\delta_\omega\chi]$  snuhi  $\zeta_3\eta_\omega$  śnuhi  $\pi_\omega$  **32\*1d samucchidet**  $\pi_\omega]$  samucchinet  $\zeta_3\eta_\omega\chi$  samucchimdyāt  $\delta_\omega$  **32\*2** included in  $\zeta_3\omega\chi$  **32\*2a kṛtvā**  $\zeta_3\omega]$  tataḥ  $\chi$  **pathyābhyaṁ**  $\chi]$  pathyādi  $\delta_\omega\eta_\omega\pi_\omega$  pakṣyādi  $\zeta_3$  **32\*2c samucchidet**  $\eta_\omega\pi_\omega]$  samucchinet  $\chi$  punah chidet  $\zeta_3$  samutthiyāt  $\delta_\omega$

[3.32\*1]

#### ❖ Sources

*Khecarīvidyā* 1.46

samucchidet ] samucchinet KhV

#### ❖ Testimonia

*Hatharatnāvalī* 2.136

samādāya tatas tena ] samanāyām tu jihvāyām HRĀ

#### ❖ Commentary

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

[3.32\*2]

#### ❖ Sources

*Khecarīvidyā* 1.47

एवं ऋमेण षण्मासं नित्ययुक्तं समाचरेत् ।  
षण्मासाद्रसनामूलशिराबन्धं विनश्यति ॥ ३२\*३ ॥

[The yogi], constantly applying himself, should thus practise gradually for six months. After six months the binding tendon at the base of the tongue is destroyed. (32\*3)

अथ वागीश्वरीधामशिरो वस्त्रेण वेष्टयेत् ।  
शनैरुत्कर्षयेद्योगी कालवेलाविधानवित् ॥ ३२\*४ ॥

Then, knowing the rules of time and limit, the yogi should gradually pull upwards the tip of the tongue having wrapped it in cloth. (32\*4)

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**32\*3** included in  $\zeta_3\omega\chi$    **32\*3a**  $\text{śanmāsām}$   $\delta_\omega\eta_\omega\pi_\omega\chi]$   $\text{śanmāsān}$   $\zeta_3$    **32\*3b**  $nitya$   $\delta_\omega\zeta_3\eta_\omega\pi_\omega]$   $nityam$   $\chi$   $yuktam$   $\zeta_3\eta_\omega\pi_\omega]$   $yuktah$   $\chi$   $muktam$   $\delta_\omega$    **32\*3c**  $\text{śanmāsād}$   $\omega\chi]$   $\text{śanmāse}$   $\zeta_3$    **mūla**  $\delta_\omega\eta_\omega\pi_\omega\chi]$   $mūlam$   $\zeta_3$    **32\*3d**  $\text{śirābandham}$   $\eta_\omega^{\text{pc}}$   $\text{śirābandhal}$   $\zeta_3\chi$   $\text{śarābandham}$   $\eta_\omega^{\text{ac}}\pi_\omega$   $\text{śarabamndham}$   $\delta_\omega$    **vinaśyati**  $\omega]$   $\text{pranaśyati}$   $\zeta_3\chi$    **32\*4** included in  $\omega$

[3.32\*3]

❖ Sources

*Khecarīvidyā* 1.48

[3.32\*4]

❖ Sources

*Khecarīvidyā* 1.49

वितस्तिप्रमितं दैर्घ्यं विस्तारं चतुरङ्गुलम् ।  
मृदुलं धवलं प्रोक्तं वेष्टिताम्बरलक्षणम् ॥ ३२\*५ ॥

The characteristics of the wrapped cloth are taught to be that it is one handspan in length, four fingers wide, soft [and] white. (32\*5)

पुनः षण्मासमात्रेण नित्यसंकर्षणात्प्रिये ।  
भ्रूमध्यावधि वर्धते तिर्यक्कर्णबिलावधि ॥ ३२\*६ ॥

Then, in six months, after repeated drawing out [of the tongue], my dear, it increases [in length to reach upwards] between the eyebrows, obliquely to the ears, (32\*6)

**32\*5** included in ω **32\*5a** **pramitam** πωδω] pratimam̄ ηω **dairghyam** ηωπω] dairghye δω<sup>pe</sup> dairghya δω<sup>ac</sup> **32\*5b** **caturaṅgulam** πωδω] caturāṅgulam̄ ηω **32\*6** included in ω **32\*6b** **nitya em.**] punah̄ ηωπωδω

**32\*5** = 3.96\*2

[3.32\*5]

❖ Sources

*Yogabīja* 92

[3.32\*6]

❖ Sources

*Khecarīvidyā* 1.50

punah̄ ] nitya KhV  
vardheta ] sābhyaeti KhV

अधस्ताच्चिबुकं मूलं प्रयाति क्रमकारिता ।  
केशान्तमूर्धं क्रमति तिर्यकशङ्कावथि प्रिये ॥ ३२\*७ ॥

and downwards it is gradually made to reach the base of the chin.  
Upwards it easily reaches the hairline [and] sideways the temples,  
my dear. (32\*7)

पुनः संवत्सरादेवि द्वितीयाच्चैव लीलया ।  
ब्रह्मरन्ध्रान्तमावृत्य तिष्ठेत्परमवन्दिते ॥ ३२\*८ ॥

And then, after the second year, o goddess, it easily covers the top  
of the aperture of Brahman, o she who is worshipped by the gods.  
(32\*8)

**32\*7** included in ω **32\*7a cibukam mūlam** δω] cibukam mūla ηω cibukamūla πω  
**32\*7c keśāntam ūrdhvam** em.] krośād ūrdhvam ca ηωπωδω **kramati** ηωπω] krāmati δω  
**32\*7d śaṅkhāvadhi** em.] samkhyāvadhi ηωπωδω **32\*8** included in ω **32\*8b dvitīyāc** em.]  
dvitīyā ηωπωδω

[3.32\*7]

❖ Sources

*Khecarīvidyā* 1.51ab + 1.52ab  
adhastāc ] adhaś ca KhV

[3.32\*8]

❖ Sources

ab: cf. *Khecarīvidyā* 1.51cd; cd: *Khecarīvidyā* 1.53ab  
saṁvatsarāṇām tu tṛtyād ] saṁvatsarāṇām tu tṛtyād KhV  
tiṣṭhet paramavandite ] tiṣṭhaty amaravandite KhV

स्वतालुमूलं संघृष्य सप्तवासरमात्मवित् ।  
स्वगुरुक्तप्रकारेण मलं सर्वं विशोषयेत् ॥ ३२\*९ ॥

In the manner described by his guru, [every day] for seven days the knower of *ātman* should rub the base of his palate and remove all impurity. (32\*9)

अङ्गुल्यग्रेण संघृष्य जिह्वां तत्र निवेशयेत् ।  
शनैः शनैर्मस्तकाच्च महावज्रकपाटभित् ॥ ३२\*१० ॥

After rubbing there with the tip of his finger, he should insert his tongue. Very gradually it breaks the great adamantine doorway out of the head. (32\*10)

**32\*9** included in ω    **32\*9b** **ātmavit** em.) *ātmani* ηωπωδω    **32\*10** included in ω

[3.32\*9]

#### ❖ Sources

*Khecarīvidyā* 1.45

svatālumūlam samghṛṣya ] tālumūlam samutkṛṣya KhV

[3.32\*10]

#### ❖ Sources

ab: *Khecarīvidyā* 1.56cd

cd: cf. *Khecarīvidyā* 1.33cd

मस्तकारथ्या महाचण्डा शिखिवह्निकवज्रभृत् ॥

पूर्वबीजयुतां विद्यां व्याख्यातामतिदुर्लभाम् ।  
अस्याः षडङ्गं कुर्वत तया षट्क्रमिन्नया ॥ ३२\*११ ॥

The yogi should practise the Vidyā that is extremely hard to obtain joined with the previously described seed syllable [and] its six limbs with it divided according to the six cakras. (32\*11)

खे निरस्तसकलक्रियाक्रमे  
या चितिश्वरति शाश्वतोदये ।  
सा शिवत्वसमवायकारिणी  
खेचरी च भवखेदहारिणी ॥ ३२\*१२ ॥

The mind which moves in the inert and eternally blessed void is the Khecarī [mind], the bringer of union with Śivahood [and] the remover of the suffering of existence. (32\*12)

**32\*11** included in ω **32\*11a bija**  $\eta_\omega$ ] viya  $\pi_\omega$  vīrya  $\delta_\omega$     **32\*12** included in ω **32\*12b yā** citiś carati em. (cf. Yognīhrdaya)] yā citiś carati  $\eta_\omega$  yā cittaś carati  $\pi_\omega$  °na cittaś carati  $\delta_\omega$   
**32\*12c samavāya**  $\eta_\omega\pi_\omega$ ] samavāyi  $\delta_\omega$     **kāriṇī**  $\eta_\omega\delta_\omega$ ] kariṇī  $\pi_\omega$     **32\*12d ca bhava**  $\eta_\omega\pi_\omega$ ]  
{{ca}} bhavati  $\delta_\omega$

### [3.32\*11]

#### ❖ Sources

Cf. *Khecarīvidyā* 1.34

पूर्वबीजयुता विद्या व्याख्याता द्वितिदुर्लभा ।  
षडङ्गविद्यां वक्ष्यामि तया षट्स्वरभिन्नया ॥

#### ❖ Commentary

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

### [3.32\*12]

ऋमेणैव प्रकर्तव्याभ्यासेन वरवर्णिनि ।  
युगपद्धतते तस्य शरीरं विलयं ब्रजेत् ॥ ३२\*१३ ॥

It is to be brought about very gradually, through practice, o beautiful lady. The body of him who strives [for it] all at once is destroyed. (32\*13)

तस्माच्छनैः शनैः कार्योऽभ्यासो न युगपत्प्रिये ।  
एवं वर्षत्रयं कृत्वा ब्रह्मद्वारं विशेषद्वयम् ॥ ३२\*१४ ॥

Therefore [its] practice is to be done very gradually, not all at once, my dear. After practising in this way for three years, one is sure to enter the door of Brahman. (32\*14)

**32\*13** included in ω **32\*13a** *prakartavyā*  $\eta_{\omega}\pi_{\omega}$ ] *pravartavyā*  $\delta_{\omega}$  **32\*13b** *varavarṇini*  $\eta_{\omega}\pi_{\omega}$ ] *paravarṇini*  $\delta_{\omega}$  **32\*13c** *yataste*  $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{pc}$ ] *yatete*  $\delta_{\omega}^{ac}$  **32\*14** included in ω **32\*14c** *evam*  $\delta_{\omega}$ ] *eva*  $\eta_{\omega}\pi_{\omega}$  **32\*14d** *viśed*  $\eta_{\omega}\delta_{\omega}$ ] *biše*  $\pi_{\omega}$

[3.32\*13]

#### ❖ Sources

*Khecarīvidyā* 1.54

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

[3.32\*14]

#### ❖ Sources

*Khecarīvidyā* 1.55ab + 1.57ab

kāryo 'bhyaśo na yugapat priye ] kāryam abhyāsam varavarṇini KhV  
viśet dhruvam ] praviśyati KhV

षट्क्राणि विभिद्य शक्तिभुजर्गीं प्रोत्थाप्य मूलस्थितां  
 भित्वा ग्रन्थित्रयं च पश्चिमशिराप्राकाररूपं महत्।  
 नीत्वा प्राणमतः शिरोबिलमलं निर्मथ्य चित्तेन तत्  
 लिङ्गं यः पिबतीन्दुमण्डलगलन्मुक्तः स साक्षाच्छिवः ॥ ३२\*१५ ॥

He who pierces the six *cakras*, wakes up the snake-goddess situated at the Base, breaks through the great triad of knots which are like a defensive wall for the rear channel, then leads the breath to the opening in the head, churns that *linga* sufficiently with his mind and drinks [the *amṛta*] dripping from the orb of the moon, is liberated, Śiva himself in person. (32\*15)

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**32\*15** included in ω   **32\*15a** **bhujagīm**  $\eta_{\omega}^{pc}\delta_{\omega}$ ] bhujamgī  $\eta_{\omega}^{ac}\pi_{\omega}$    **protthāpya**  $\eta_{\omega}\pi_{\omega}$ ] protthāya  
 $\delta_{\omega}$    **32\*15d** **liṅgam**  $\delta_{\omega}$ ] taliṅgam  $\eta_{\omega}\pi_{\omega}$    **pibatī**  $\delta_{\omega}$ ] pibate  $\eta_{\omega}\pi_{\omega}$    **muktaḥ sa sākṣācchivah**  
 $\eta_{\omega}\pi_{\omega}$ ] muktaś ca sākṣācchivah  $\delta_{\omega}$

नित्यं यस्तूर्धजिह्वो यदि पिबति पुमान्सपधारामृतौघं  
 सुखादं शीतलाङ्गं दुरितभयहरं क्षुत्पिपासानिवारि ।  
 पिण्डस्थैर्यं हि तस्माद्भवति मृतपथा मृत्युरोगाद्भवन्ति  
 दौर्भाग्यं याति नाशं प्रसरति सकलं याति कालं भ्रमित्वा ॥ ३२\*१६ ॥

If a man has his tongue constantly up [in the aperture above the palate] and drinks the stream of *amṛta* with its seven flows, which is delicious, cool, removes trouble and danger [and] wards off hunger and thirst, then steadiness of the body arises, <sup>†</sup>death, disease and misfortune disappear ... death turns around and goes away<sup>†</sup>. (32\*16)

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**32\*16** included in ω **32\*16a** *yas tūrdhvā* ηωπω] *yasphūrja* δω **jihvo yadi** ηω] *jihvogradī* πω *jihvāgrayā* δω **taugham** ηωπωδω<sup>pc</sup>] *tauccam* δω<sup>ac</sup> **32\*16b** *susvādām* ηωπω] *su[kha]dam* δω **32\*16c** *mṛtāpathā* em.] *mṛtayathā* ηωπω *mṛtam* *yathā* δω **bhavanti** ηωπω] *bhavati* δω **32\*16d** *daurbhāgyam* δω] *daurbhyāgyam* ηωπω **kālam** ηωπω] *kālo* δω

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[3.32\*16]

❖ Sources

*Amaraughaśāsana* 3.1–2

❖ Commentary

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

तीक्ष्णं हरते व्याधिं कटुं कुष्ठनाशनम् ।  
घृतस्वादूपमं चैव अमरत्वं लभेद्गुवम् ॥ ३२\*१७ ॥

[If the taste is] sharp it removes disease; bitter it gets rid of skin problems; and [if it is] like ghee the yogi is sure to attain immortality. (32\*17)

मधुस्वादूपमं चैव शास्त्रमुद्गिरते बहु ।  
†लङ्घण्डकस्वादानि पक्वानानि अनेकशः † ॥ ३२\*१८ ॥

And [if it is] like honey, he can recite lots of scriptures. †Sweetmeats and sugary morsels, lots of cooked food<sup>†</sup>. (32\*18)

**32\*17** included in ω **32\*17a** *tīkṣṇakam* δω] tīkṣṇake ηωπω **32\*17d** *labhed* ηωπω] labhate δω **32\*18** included in ω **32\*18b** *udgirate* ηωπω] udgirati δω **bahu** ηωδω] bahuḥ πω **32\*18c** *laḍḍu* em.] laḍḍu ηωπωδω **śandaka** ηωπω] khaṁḍaka δω **khādyāni** em.] pādyāni ηωπω pādyāni δω **32\*18d** *pakvānnāni* ηωπω] pakvānnāny apy δω

[3.32\*17]

[3.32\*18]

#### ❖ Sources

#### ❖ Testimonia

#### ❖ Commentary

दिव्यकलं रमेचित्यमुत्कृष्टो जायते ध्रुवम् ।  
तन्मयत्वमवाप्नोति कोशकारीव कीटकः ॥ ३२\*१९ ॥

He enjoys himself constantly for an age of the gods, is sure to be exalted, and attains identity with Brahman, like a silk worm making a cocoon. (32\*19)

कपालकुहरे जिह्वा प्रविष्टा विपरीतगा ।  
ध्रुवोरन्तर्गता दृष्टिसुद्रा भवति स्वेच्छी ॥ ३३ ॥

When the tongue is turned back and inserted into the cavity of the skull and the gaze is between the brows, the sky-roving seal arises.  
(33)

**32\*19** included in ω **32\*19a** *ramen*  $\eta_{\omega}\pi_{\omega}$ ] krīden  $\delta_{\omega}$  **32\*19d** *kośakārīva*  $\delta_{\omega}$ ] kauśakārīva  $\pi_{\omega}$  kauṣṭakārīva  $\eta_{\omega}$  **33** found before 3.32 χ **33a** *kuhare cett.*] vivare  $\alpha_2\pi_1$  **33b** *praviṣṭā viparītagā cett.*] pravi + + + + +  $\alpha_1$  praviṣṭā viṣa«तम्»tugā  $\pi_2$  **33c** *antargatā cett.*] amṛtagatā  $\alpha_1$  madhagatā  $\pi_1$  madhye gatā  $\pi_2$  **dr̥ṣṭir**  $\gamma_2\delta_1\delta_2\zeta_2\eta_1\eta_2\pi_2\pi_{\omega}\chi$ ] dr̥ṣṭi  $\alpha_1\alpha_2\gamma_1\varepsilon_1\zeta_3\pi_1$  **33d** *bhavati cett.*] bhavatu  $\alpha_3$

[3.32\*19]

[3.33]

#### ❖ Sources

*Vivekamārtanā* 47

#### ❖ Testimonia

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

कलां पराङ्गुर्खीं कृत्वा क्षणार्थं यदि तिष्ठति ।  
क्षणेन मुच्यते योगी व्याधिमृत्युजरादिभिः ॥ ३४ ॥

If the yogi turns back the tongue and remains [like that] for half an instant, he is instantly freed from disease, death, old age and the like.  
(34)

कलां पराङ्गुर्खीं कृत्वा त्रिपथे परिवर्तयेत् ।  
सा भवेत्खेचरी मुद्रा व्योमचक्रं तदुच्यते ॥ ३४\*१ ॥  
रसनामूर्ध्यगां कृत्वा क्षणार्थं यदि तिष्ठति ।  
क्षणेन मुच्यते योगी व्याधिमृत्युजरादिभिः ॥ ३४\*२ ॥

[The yogi] should roll back the tongue and turn it onto [the junction of] the three pathways. This is *khecarīmudrā*, [also] called the ‘cakra of space.’ If the yogi turns the tongue upwards and keeps it there for half a moment, he is instantly freed from disease, death, old age and the like. (34\*1-2)

**34** included in  $\alpha_2\alpha_3\gamma_1\gamma_2\eta_1\eta_2$  om.  $\alpha_1$    **34a** **kalām**  $\alpha_2\gamma_2\eta_1$ ]  $\text{kalā}$   $\alpha_3\gamma_1$   $\text{kālam}$   $\eta_2$    **parāñ-mukhīm**  $\eta_1$ ]  $\text{parāñmukhī}$   $\alpha_3\gamma_1\gamma_2\eta_2$   $\text{pañmukhī}$   $\alpha_2$    **kṛtvā**  $\alpha_3\eta_1$ ]  $\text{kṛtya}$   $\eta_2$   $\text{nītvā}$   $\alpha_2\gamma_1\gamma_2$    **34b**  $yadi$   $\alpha_3\gamma_1\gamma_2\eta_1$ ]  $\text{api}$   $\alpha_2\eta_2$    **34c** **kṣaṇena**  $\alpha_3\gamma_2\eta_1\eta_2$ ]  $\text{kṣaṇe}$  [ca]  $\gamma_1$   $\text{viśaye}$   $\alpha_2$    **yogī**  $\alpha_3\gamma_1\eta_1\eta_2$ ]  $\text{yogogī}$   $\alpha_2$   $\text{vyādhī}$   $\gamma_2$    **34d** **vyādhimṛtyujarādibhiḥ**  $\alpha_3\gamma_1\eta_1\eta_2$ ]  $\text{vyādhimṛtyujarāpahe}$   $\alpha_2$   $\text{janmamṛtyujarādibhiḥ}$   $\gamma_2$    **34\*1-2** included in  $\delta_1\delta_2\epsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$  (as a substitute for 3.34)   **34\*1a** **parāñmukhīm**  $\delta_1\delta_2\zeta_2\zeta_3\pi_1\chi$ ]  $\text{parāñmukhī}$   $\epsilon_1\pi_\omega$   $\text{avāñmukhī}$   $\pi_2$    **34\*1b** **tripathē**  $\delta_1\delta_2\epsilon_1\zeta_3\pi_\omega\chi$ ]  $\text{tripatham}$   $\zeta_2$   $\text{tripatha}$   $\pi_2$   $\text{tripātha}$   $\pi_1$    **parivartayet**  $\zeta_3$ ]  $\text{parivarjayet}$   $\delta_1\zeta_2\pi_1\pi_2\pi_\omega$   $\text{parivardhayet}$   $\delta_2$   $\text{pariyojayet}$   $\chi$   $\text{ko prayojayet}$   $\epsilon_1$    **34\*1c** **sā**  $\delta_1\delta_2\epsilon_1\zeta_2\zeta_3\pi_1\pi_2\chi$ ]  $\text{sām}$   $\zeta_2$   $\text{sa}$   $\pi_\omega$    **34\*1d** **tad ucyate** *cett.*]  $\text{praśasyate}$   $\epsilon_1$    **34\*2b**  $yadi$  *cett.*]  $\text{api}$   $\chi$    **34\*2c** **kṣaṇena**  $\epsilon_1\zeta_2\zeta_3\pi_\omega$ ]  $\text{viśaya} \text{air}$   $\delta_1\delta_2$   $\text{viśair}$   $vi^o$   $\pi_1\chi$   $\text{duḥkhair}$   $vi^o$   $\pi_2$

## [3.34-34\*2]

## ❖ Sources

*Śivasamhitā* 3.91

kalām parāñmukhīm kṛtvā ] rasanām ūrdhvagām kṛtvā ŠS

Cf. *Jñānasāra* 2.6

रसनामूर्ध्यगां कृत्वा क्षणार्थं यदि तिष्ठति ।  
क्षणेन मुच्यते योगी व्याधिमृत्यु जरादिभिः ॥

kṣaṇārdham em.] kṣaṇārdhavam̄ codex.

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### ❖ Testimonia

*Yuktabhavadēva* 7.209 (attrib. HP)

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

कलां पराङ्मुखीं कृत्वा त्रिपथे परिवर्तयेत् ।  
 सा भवेत्त्रिचरी मुद्रा व्योमचक्रं तदुच्यते ॥  
 रसनामूर्च्छगां कृत्वा क्षणार्थं यदि तिष्ठति ।  
 विषयमूर्च्छते योगी व्याधिमृत्युजरादिभिः ॥

### ❖ Commentary

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

न रोगो मरणं तस्य न निद्रा न क्षुधा तृष्णा ।  
न च मूर्धा भवेत्स्य यो मुद्रां वेत्ति खेचरीम् ॥ ३५ ॥

For the yogi who knows *khecarīmudrā* there is no disease, death, sleep, hunger, thirst or fainting. (35)

पीड्यते न स रोगेण न च लिप्यति कर्मणा ।  
बाध्यते न च कालेन यो मुद्रां वेत्ति खेचरीम् ॥ ३६ ॥

[The yogi] who knows *khecarīmudrā* is neither afflicted by disease, nor tainted by action, nor tormented by death. (36)

**35** found after 3.37 γ₂ **35a** *rogo cett.*] *roga* η₁ *rogān* η₂ **tasya cett.**] *tandrā* χ **35b** *kṣudhā* τρ̄ṣā *cett.*] τρ̄ṣā *kṣudhā* δ₁π₂ **35c** *ca cett.*] *bhra* πω *om.* α₂ **bhavet cett.**] *bhave* η₂ **tasya cett.**] *ta + α₁* **35d** *yo mudrāṁ vetti cett.*] *illeg.* α₁ **khecarīm** α₃γ₂δ₁δ₂ε₁ζ₂ζ₃η₁η₂χ] *khecarī* α₁α₂γ₁π₁π₂πω **36** *om.* γ₁γ₂δ₁δ₂ζ₂ζ₃ **36a** *pīḍyate* α₁α₃ε₁π₁χ] *pīḍamite* α₂ *bādhya* η₂π₂πω *chādyate* η₁ **36b** *na ca lipyati* α₂π₁] *na ca lipyata* α₁ *lipyate* *na ca α₃χ lipyate na sa ε₁η₁η₂π₂πω* **36c** *bādhya* α₁ε₁η₁η₂π₁πωχ] *badhyate* α₂ *bhidya* α₃ *khādyate* π₂ **ca α₁α₂α₃π₁**] *sa ε₁η₁η₂π₂πωχ* **36d** *yo mudrāṁ vetti* α₁α₂η₂π₁π₂πωχ] *yasya mudrāsti ε₁η₁ khecarīm* α₁η₂χ] *khecarī* α₂ε₁η₁π₁π₂πω

[3.35]

#### ❖ Sources

*Vivekamārtanda* 48

*tasya VM v.l.* ] *tandrā VM*

#### ❖ Testimonia

*Hatharatnāvalī* 2.139 (attrib. Dattātreya), *Yogacintāmaṇi* f. 75v (attrib. Dattātreya), *Yuktabhava-deva* 7.210 (attrib. HP)

*kṣudhā τρ̄ṣā HRĀ YCM* ] *τρ̄ṣā kṣudhā YBhD*

[3.36]

#### ❖ Sources

*Vivekamārtanda* 49

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

#### ❖ Testimonia

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

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

चितं चरति खे यस्माजिहा चरति खे गता ।  
तैनैषा खेचरी नाम मुद्रा सिद्धैर्नमस्कृता ॥ ३७ ॥

Because the mind moves (*carati*) in the ether (*khe*) and the tongue moves (*carati*) in the cavity (*khe*), this seal is called sky-rover [and] is worshipped by the Siddhas. (37)

खेचर्या मुद्रितं येन विवरं लम्बिकोर्ध्वतः ।  
तस्य न क्षरते बिन्दुः कामिन्याश्वेषितस्य च ॥ ३८ ॥

The yogi who has sealed the cavity above the uvula with *khecarī* does not lose his semen [even if] embraced by an amorous woman. (38)

**37** om. γ<sub>1</sub> **37a** cittam̄ cett.] ci + α<sub>1</sub> citte δ<sub>1</sub> carati khe cett.] illeg. α<sub>1</sub> yasmāj cett.] + .āj α<sub>1</sub> yasyā α<sub>2</sub> yasyāt π<sub>ω</sub> **37b** gatā cett.] yadā π<sub>1</sub> **37c** tenaiṣā α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>π<sub>1</sub>χ] tenaiva ζ<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>ω</sub> teneyam̄ γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>π<sub>2</sub> nāma α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>π<sub>1</sub>χ] mudrā cett. **37d** mudrā α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>π<sub>1</sub>χ] sarva γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>2</sub>π<sub>ω</sub> illeg. α<sub>3</sub> siddhair namaskṛtā cett.] siddhir nigadyate α<sub>3</sub> siddhair nirūpitā χ **38a** khecaryā cett.] khecaryām̄ π<sub>ω</sub> mudritam̄ cett.] mudratam̄ α<sub>2</sub> mudritā α<sub>3</sub>π<sub>2</sub> yena cett.] ye tu π<sub>2</sub> **38b** vivaram̄ cett.] vicaran/ram̄ η<sub>1</sub>π<sub>1</sub>π<sub>2</sub> lambikordhvataḥ cett.] lampikordhvataḥ δ<sub>2</sub> illeg. α<sub>1</sub> **38c** tasya na α<sub>2</sub>α<sub>3</sub>γ<sub>1</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] + [s]ya na α<sub>1</sub> na tasya γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>χ binduh cett.] cittam̄ ε<sub>1</sub> **38d** śleśitasya cett.] samślitasya π<sub>1</sub> lingitasya γ<sub>1</sub>γ<sub>2</sub> lingitena π<sub>2</sub>

**37** = X4.47

#### ❖ Commentary

The unusual passive form *lipyati*, which is found in α<sub>2</sub> and has been adopted, is widely attested in epic Sanskrit.

[3.37]

#### ❖ Sources

Vivekamārtanda 50

tenaisā ] tenaiva VM, teneyam̄ VMv.l.  
nāma mudrā VM ] mudrā sarva VMv.l.

#### ❖ Testimonia

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

gatā YCM ] yataḥ YBhD  
tenaisā YCM ] teneyam̄ YBhD  
nāma mudrā YCM ] mudrā sarva YBhD  
namaskṛtā YBhD ] niṣevitā YCM

[3.38]

चलितोऽपि यदा विन्दुः संप्रासो योनिमण्डलम् ।  
व्रजत्यूर्ध्वं हतः शक्त्या निबद्धो योनिमुद्रया ॥ ३९ ॥

Even when semen has moved [down] and reached the region of the perineum, it moves upwards having been blocked by the perineal seal (*yonimudrā*) and struck by the goddess [Kuṇḍalinī]. (39)

**39** found between 3.41ab and cd π₂   **39a** *calito cett.*] calato α₁ calitā γ₁ calate δ₁ patito π₂  
**yadā cett.**] yathā α₂ε₁   **39b** *samprāpto* α₁δ₁ε₁ζ₂ζ₃η₁π₁π₂χ] samprāptaś γ₁γ₂δ₁η₂πω samprāpte  
α₂ *yonimandalam* α₂ε₁ζ₃η₁χ] yogimandalam α₁ yonimamandalam ζ₂ vahnimandalam π₁π₂ cāg-  
nimandalam η₂πω ca hutāśanam γ₁γ₂δ₁ pi hutāśanam δ₂   **39c** *vrajaty cett.*] vrjamty α₁ vrajet  
α₂ jajaty γ₁   **ūrdhvam cett.**] ū + α₁ *hataḥ śaktyā em.* (cf. VM)] hṛtaḥ śaktyā χ hatāchantkā  
γ₁ hathāc chaktyā γ₂ε₁ζ₂ζ₃η₁η₂π₁π₂πω illeg. α₁α₃ hathāt saktyā α₂ hi tacchaktyā δ₂ hi tadbhuktyā  
δ₁   **39d** *nibaddho* α₂α₃ε₁ζ₂ζ₃π₁π₂χ] nibadhno η₁ niruddho γ₁γ₂δ₂ nirodho η₂πω viruddhe δ₁  
illeg. α₁ *yoni cett.*] yoga η₂π₁πω

#### ❖ Sources

*Vivekamārtanda* 51

tasya na VMv.l. ] na tasya VM  
kāminyāśleśitasya VMv.l. ] kāminyāliṅgitasya VM

#### ❖ Testimonia

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

tasya na ] na tasya YCM YBhD  
kāminyāśleśitasya ] kāminyāliṅgitasya YCM YBhD

[3.39]

#### ❖ Sources

*Vivekamārtanda* 53

samprāpto yonimandalam ] samprāptaś ca hutāśanam VM  
vrajaty VMv.l. ] gacchaty VM  
hataḥ VM ] tanam VMv.l., hṛtas VMv.l., kṛte VMv.l., kṛtaḥ VMv.l., tadā VMv.l., gatā VMv.l.  
nibaddho VM ] niruddho VMv.l.

Cf. *Śivasamhitā* 4.82

स्वं कं विन्दुं च संबोध्य लिङ्गचालनमाचरेत् ।  
दैवाच्चलति चेदूर्ध्वं निबद्धो योनिमुद्रया ॥

#### ❖ Testimonia

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

samprāpto yonimandalam ] samprāptaś ca hutāśanam YCM, samprāpte 'pi hutāśanam YBhD  
hataḥ śaktyā ] hi tacchaktyā YCM, haṭhaḥ śaktyā YBhD  
nibaddho YBhD ] niruddho YCM

#### ❖ Commentary

The third quarter of this verse has been subjected to much rewriting. Most of the collated

कपालकुहरे जिह्वा कलासंधानमुद्रया ॥ ३९\*१ ॥

(39\*1)

**39\*1** included in  $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$     **39\*1b** **kalā**  $\alpha_2\alpha_3\varepsilon_1\zeta_3\pi_\omega]$  **kāla**  $\gamma_1\gamma_2\zeta_2$  **kālā**  
 $\alpha_1\kappa\tau\text{vā}$   $\pi_1\pi_2$     **samdhāna**  $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega]$  **samdhāra**  $\zeta_2$  **samhāra**  $\gamma_1\gamma_2$     **mudrayā**  
 $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2]$  **varjītā**  $\pi_\omega$

manuscripts, including  $\alpha_2$  ( $\alpha_1$  is illegible here and  $\alpha_3$  is missing this verse quarter), have the reading *haṭhāt śaktyā*. This reading only makes sense if one infers that *śaktyā* is referring to *khecarimudrā*, so that the second line means ‘blocked by *yonimudrā*, semen goes up forcefully by the power [of *khecarimudrā*]’. The reading *hi tacchaktyā* of  $\delta_2$  (and the *Yogacintāmaṇi*), appears to be an attempt to render more clearly the meaning ‘by the power of *khecari*’. Such an interpretation suggests that *yonimudrā* blocks *bindu*’s downward course and *khecari* causes it to go upwards forcefully.

The oldest manuscript of the *Vivekamārtanda* (ms. no. 4110) has *hataḥ śaktyā*, which is attested by three *Hathapradipikā* manuscripts on lower branches of the stemma (i.e. B<sub>a</sub>, C<sub>2</sub> and P<sub>4</sub>). The participle *hataḥ* makes sense of the instrumental *śaktyā*, rendering the meaning ‘struck by Kunḍalinī’.

Alternatively, the word *hataḥ* (as well as the other variants *kṛtaḥ*, *kṛte*, and even *haṭhāt*) may derive from *hṛtaḥ*, which is attested by manuscripts of the *Jyotsnā*. The reading *hṛtaḥ śaktyā* renders the verse as saying that semen goes up, carried by Kunḍalinī.

In *Jyotsnā* 3.43, Brahmānanda explains *yonimudrā* as essentially the contraction of the penis (*yonimudrayā medhrākuñcanarūpayā*). He may have had in mind the practice of contracting and drawing the urethra upwards, which is described below in the section on *vajrolimudrā* (*Hathapradipikā* 3.82). The author of the *Yogaprakāśikā* (5.66) states that *yonimudrā* is well known in treatises on mantra (*yonimudrayeti mantraśāstraprasiddhayety arthah/ prasidhyayety ed.*). This is consistent with the *Śivasamhitā*’s discussion of *yonimudrā* (4.2, 5.12), where it is described as activating the perineum (*yoni*) by contracting it in order to bring about success in mantra repetition. Later compendiums on yoga reiterate the role of *yonimudrā* in mantra practice (e.g., the *Yogacintāmaṇi* f. 65r, citing the *Pārameśvaratantra*, and *Haṭhatattvakaumudi* 33.12). The *Hathayogasamhitā* (43–48) teaches a different version of *yonimudrā* in its repertoire of twenty-five *mudrās*. In this work, *yonimudrā* is supposed to awaken Kunḍalinī and involves sitting in *siddhāsana*, blocking the ears, eyes, nose and mouth with the thumbs, index, middle and ring fingers respectively, uniting *prāṇa* and *apāṇa*, meditating on the six *cakras*, and repeating the mantra *hum hamsa*.

[3.39\*1]

#### ❖ Commentary

Manuscripts of the main groups, including  $\alpha$ ,  $\gamma$  and  $\varepsilon$ , contain an additional line after 3.39 that is largely incoherent, aside from indicating that the tongue is in the cavity of the skull and that there is a *mudrā* for uniting the *kalās* (*kapālakuhare jihvā kalāsandhānamudrayā*). This line likely derives from a marginal note, the first half of which was probably explaining *ūrdhvajihvah* in the next verse. The compound *kalāsandhānamudrayā* may have been added as some form of dittohraphy or as a gloss on *yonimudrā*, which is not described elsewhere in the text. In a slightly

ऊर्ध्वजिह्वः स्थितो भूत्वा सोमपानं करोति यः ।  
मासार्धेन न संदेहो मृत्युं जयति योगवित् ॥ ४० ॥

The knower of yoga who remains with the tongue upwards and drinks Soma certainly conquers death in half a month. (40)

नित्यं सोमकलापूर्णं शरीरं यस्य योगिनः ।  
तक्षकेणापि दृष्टस्य विषं तस्य न सर्पति ॥ ४१ ॥

Poison does not enter the yogi whose body is constantly filled by [nectar from] the digits of the moon, even if he is bitten by Takṣaka. (41)

**40a** *ūrdhvā cett.*] ūrdhvam  $\alpha_2\alpha_3\zeta_2$  **jihvah**  $\gamma_2\delta_1\chi]$  jihva  $\gamma_1\epsilon_1$  jihvā  $\alpha_1\alpha_2\delta_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$  *sthito*  $\alpha_1\alpha_2\delta_2\epsilon_1\eta_2\pi_\omega]$  sthīro  $\gamma_1\gamma_2\delta_1\zeta_3\eta_1\pi_1\pi_2\chi$  sito  $\zeta_2$  **40b** *karoti yah cett.*] karoti saḥ  $\pi_2$  karo +  $\alpha_1$  **40c** *māśārdhena cett.*] māśād ūrddhve  $\epsilon_1$  *illeg.*  $\alpha_1$  **na cett.**] tu  $\pi_2$  *illeg.*  $\alpha_1$  *om.*  $\delta_1$  **41** *om.*  $\alpha_1\alpha_2$  **41a** *pūrṇāṇi cett.*] pūrṇa  $\gamma_1\zeta_2\pi_1$  pūrṇe  $\eta_2$  **41b** *yoginah*  $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\zeta_2\pi_1\pi_2\chi]$  yoginam  $\pi_\omega$  dehinah  $\epsilon_1\zeta_3\eta_1\eta_2$  **41c** *daśṭasya*  $\alpha_3\gamma_2\delta_1\delta_2\epsilon_1\zeta_3\eta_2\pi_2\chi]$  dr̄ṣṭasya  $\gamma_1\eta_1\pi_1\pi_\omega$  damṣṭrasya  $\zeta_2$  **41d** *viṣam tasya na cett.*] viṣeṇa na hi  $\alpha_3$  **sarpati cett.**] sparśati  $\pi_\omega$  pīḍyate  $\alpha_3\gamma_1$

**41** After this verse,  $\pi_\omega$  has an additional line: तस्मादिदं प्रकुर्वीत नित्ययुक्तः समाहितः ।

modified form, this line appears in a verse in the six-chapter version of the *Hathapradipikā* (f. 112r–112v):

कपालकुहरे जिह्वा कलासंधानवर्जिता ।  
ब्रह्मरञ्चगता नित्यं तस्य सिद्धिर्दूरतः ॥  
nityam em. ] nityāṁ codex • siddhir em. ] siddhi codex

[3.40]

#### ❖ Sources

*Vivekamārtanya* 125

sthīto bhūtvā VM ] tato bhūtvā VMv.l., sthīram kṛtvā VMv.l., sthīram kṛtvā VMv.l.

#### ❖ Testimonia

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

sthīto bhūtvā ] sthīro bhūtvā YCM, sa medhāvī YBhD

[3.41]

#### ❖ Sources

*Vivekamārtanya* 130

sarpati VMv.l. ] pīḍayet VM, pīḍyate VMv.l., bādhyaate VMv.l.

इन्धनानि यथा वहस्तैलवर्ति च दीपकः ।  
तथा सोमकलापूर्ण देही देहं न मुच्छति ॥ ४२ ॥

Just as fire does not leave its fuel nor light a wick in oil, so the embodied person does not leave a body filled by the [nectar from] digits of the moon. (42)

गोमांसं भक्षयेच्चित्यं पिबेदमरवारुणीम् ।  
कुलीनं तमहं मन्ये इतरे कुलघातकाः ॥ ४३ ॥

I consider he who regularly eats cow flesh and drinks the liquor of the gods to be of good family. Others are destroyers of the family. (43)

**42** found after 3.39  $\eta_2\pi_\omega$    **42b** tailavart(t)im̄  $\delta_1\delta_2\zeta_3\pi_\omega\chi]$  tailavart(t)i  $\alpha_1\zeta_2\pi_1$  tailavart(t)i  
 $\gamma_1\gamma_2\eta_2\pi_2$  tailam̄ varttim̄  $\varepsilon_1$  tailavatti  $\alpha_2$  tailāvṛtti  $\eta_1$  ca cett.] va  $\alpha_2\eta_1$  dīpakah cett.]  
dīpikah  $\eta_1$    **42c** soma cett.] sarva  $\zeta_2$  pūrṇam̄ cett.] pūrṇa  $\eta_2$  pūrṇo  $\gamma_2\zeta_2$    **42d** dehī  
deham̄  $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\eta_1\eta_2\pi_\omega\chi]$  deham̄ dehī  $\varepsilon_1\zeta_3\pi_2$  deha devam̄  $\alpha_2$  dehe dehim̄  $\pi_1$  illeg.  $\alpha_1$  na  
muñcati  $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\pi_1\chi]$  na mucyati  $\eta_2$  na muñcyati  $\zeta_3$  na mucyate  $\pi_2\pi_\omega$  + + ti  $\alpha_1$   
**43a** gomāmsam̄ cett.] gomāmsa  $\gamma_2\eta_2$  gomām̄  $\delta_1$    **43b** vāruṇim̄ cett.] vāruṇī  $\alpha_2\zeta_2\zeta_3\pi_\omega$   
**43c** tam cett.] tum  $\gamma_2$  manye cett.] vidyām̄  $\pi_\omega$  viñdyām̄  $\eta_2$    **43d** itare  $\alpha_1\alpha_3\varepsilon_1\eta_2\pi_2\pi_\omega\chi]$  tv  
itare  $\zeta_3\eta_1\pi_1$  cetare  $\zeta_2$  udhare  $\alpha_2$  netarān̄  $\gamma_1\gamma_2\delta_1\delta_2$  ghātakāḥ cett.] ghātakān̄  $\gamma_1\gamma_2\delta_1\delta_2$  bālakān̄  
 $\alpha_2$

**42** After this verse,  $\gamma_1\gamma_2\delta_1\delta_2$  have an additional line: रसनां वेशयेदूर्ध्वं पिबेत्तत्सा(स)वितं जलम् ।

#### ❖ Testimonia

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

tasya na YBhD ] tam na ca YCM

#### ❖ Commentary

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

[3.42]

#### ❖ Sources

*Vivekamārtanda* 131

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

#### ❖ Testimonia

*Yogacintāmaṇi* f. 74v (attrib. HP)

tailavartim̄ ] tailavarti YCM

tathā ] nityam̄ YCM

[3.43]

गोशब्देनोदिता जिह्वा तत्प्रवेशो हि तालुनि ।  
गोमांसभक्षणं ततु महापातकनाशनम् ॥ ४४ ॥

By the word ‘cow’ is meant the tongue, for its insertion into the palate is the eating of cow’s flesh, which destroys great sin. (44)

जिह्वाप्रवेशसंभूतवह्निनोत्पादितः खलु ।  
चन्द्रात्स्ववति यः सारः सा स्याद्मरवारुणी ॥ ४५ ॥

The essence produced by the fire caused by the insertion of the tongue which flows from the moon is the liquor of the gods. (45)

**44a** °noditā jihvā cett.] nāditā jihvā γ₁ illeg. α₁   **44b** tatpraveśo cett.] + [t]praveśo α₁ tat-pradeśo α₂ tatpraveśaś ε₁ tatrāveśo π₁   **hi** cett.] ha π₁ di γ₁ ca ε₁   **44c** gomāṁsa cett.] gomāṁsam α₂ζ₂ζ₃η₁ gomāsam γ₁   **bhakṣaṇam** cett.] bhakṣaṇe α₁   **tat tu** cett.] \_rttu γ₁ tac ca ζ₃ caitat ζ₂ hy etan π₂   **45 om.** ζ₃η₁ (cd added in the margin sec. m. η₁)   **45b** vahninotpādi-tah γ₂δ₂ζ₂χ] °tpāditā α₂π₂ °tpāditām π₁ °tpādi + α₁ °nnāpitā π₀ °ttāpito η₂ vamh[n]notinotpātaḥ α₃ vahnīś cothāpitot ε₁ vahnīr utpāditaḥ γ₁ hnинotpāditaḥ δ₁   **khalu** α₂α₃γ₁γ₂δ₁ε₁ζ₂χ] kila δ₂ daram π₂π₀ °bare π₁ surāḥ π₂ illeg. α₁   **45c** candrāt sravati α₃γ₁γ₂δ₂ζ₂η₂π₂π₀χ] candrā sravati α₂ candra sravati π₁ candrāt srjati ε₁ candrā dravati δ₁ + + + [t]i α₁   **yah sārah** γ₂δ₁δ₂η₂π₁χ] yah sāra α₃γ₁ yat sāram α₁ζ₂π₂ yat sārah ε₁ ya sāram α₂ yah sāram tasmād idam prakurvīta nityayuktaḥ samāhitāḥ (the same as the line inserted after 3.41) π₀   **45d** sā cett.] sa δ₂   **ama-ravārunī** cett.] amma-vāruṇī η₂

**45** After this verse, ε₁ has Gorakṣaśataka 60–61.

#### ❖ Testimonia

Hṝtharatnāvalī 2.158, Yogacintāmaṇi f. 74v (attrib. HP)

itare kulaghātakāḥ ] anye tu kulaghātakāḥ HRĀ, netarān kulaghātakān YCM

[3.44]

#### ❖ Testimonia

Hṝtharatnāvalī 2.157, Yogacintāmaṇi ff. 74v–75r (attrib. HP)

[3.45]

#### ❖ Testimonia

Hṝtharatnāvalī 2.159, Yogacintāmaṇi f. 75r (attrib. HP)

vahninotpātaḥ YCM ] vahninotthāpitaḥ HRĀ

मूर्धः षोडशपद्मपत्तगलितं प्राणादवासं हठा-  
 दूर्धास्यो रसनां नियम्य विवरे शक्ति परां चिन्तयेत्।  
 उत्कल्लोलकलाजलं च विमलं धारामृतं यः पिबे-  
 निर्दोषः स मृणालकोमलवपुर्योगी चिरं जीवति ॥ ४६ ॥

With his face turned upwards and his tongue fixed in the aperture [of the skull], [the yogi] should visualise as the supreme *śakti* [the nectar] that is forcibly obtained from the breath having dripped from the head into the sixteen petals of the lotus. And the yogi who drinks the gushing nectar, the pure fluid [surging] from the [moon's] digits in waves, is free of disease, has a body as soft as lotus fibre, and lives a long time. (46)

**46a mūrdhnah** γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>3</sub>π<sub>ω</sub>χ] mūrdhnahē η<sub>2</sub> mūrddhahē ε<sub>1</sub> mūrddham α<sub>2</sub>ζ<sub>2</sub> mūrddhvah α<sub>1</sub> mūrdhva η<sub>1</sub> bhūrddhahē γ<sub>1</sub> ūrdhvam π<sub>1</sub>π<sub>2</sub> padmapattra α<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>ε<sub>1</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] pattrapadma α<sub>2</sub>δ<sub>2</sub>ζ<sub>3</sub>χ patrapatra ζ<sub>2</sub> patra γ<sub>1</sub> **hathād** cett.] hathām̄ π<sub>ω</sub> **46b ūrdhvāsyo** cett.] ūrddhosyo γ<sub>1</sub> varddhāsyo π<sub>ω</sub> **rasanām** cett.] rasanā ζ<sub>2</sub> ramanā γ<sub>1</sub> niyamya α<sub>1</sub>α<sub>2</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>χ] niyasya γ<sub>1</sub>ζ<sub>2</sub> ca yāmya η<sub>1</sub> vidhāya γ<sub>2</sub>π<sub>ω</sub> **vivare** cett.] vicare γ<sub>1</sub> vivaram̄ δ<sub>1</sub>δ<sub>2</sub> vidhivat π<sub>2</sub> **śaktim** cett.] śaktih γ<sub>2</sub> **cintayet** cett.] cintayat γ<sub>1</sub> cintayan α<sub>3</sub>δ<sub>2</sub>χ **46c utkallola** α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] uttakallola η<sub>2</sub> tatkallola γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> taptalola γ<sub>1</sub> hṛt[k]alola α<sub>3</sub> **kalājalam** cett.] karāmr̄tam α<sub>3</sub> jalākulam η<sub>2</sub>π<sub>ω</sub> **ca** α<sub>1</sub>α<sub>3</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>η<sub>1</sub>π<sub>1</sub>π<sub>2</sub>χ] su α<sub>2</sub>η<sub>2</sub>π<sub>ω</sub> ya γ<sub>1</sub> om. ζ<sub>3</sub> **vimalam** cett.] vimala α<sub>1</sub> vimalā π<sub>2</sub> **dhāramṛtam** cett.] dhāramayam χ **46d nirdoṣah sa** cett.] nirdoṣam sa α<sub>2</sub>η<sub>1</sub>π<sub>1</sub> nirdoṣo 'sya ζ<sub>2</sub> nidoṣaś ca ε<sub>1</sub> nirvāḍhiḥ sa χ **komala** cett.] komale γ<sub>1</sub> **vapur** α<sub>1</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>1</sub>χ] tanur α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>η<sub>2</sub>π<sub>2</sub>π<sub>ω</sub>

**46** χ has a different verse order: 3.47 → 46 → 48\*2 → 48\*1 → 48.

[3.46]

#### ❖ Sources

Vivekamārtanya 118

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

#### ❖ Testimonia

Cf. *Haṭharatnāvalī* 2.150

उत्कल्लोलकलामृतं च विमलं धारामृतं यः पिबेत्।

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निर्दोषः स मुनालकोमलतचुर्योगी चिरं जीवति ॥

*Yogacintāmani* f. 75r (attrib. HP), *Yuktabhavadeva* 7.217 (attrib. Gorakṣanātha), *Hathatattvakaumudī* 14.24 (attrib. HP)

mūrdhnah YCM YBhD ] ūrdhvam HTK, mūrdhvam HTK v.l.  
 padmapattra YCM ] patrapadma YBhD HTK  
 vivare YCM YBhD ] kuhaře HTK  
 cintayet YBhD ] cintayan YCM YBhD v.l. HTK  
 utkallola HTK ] tatkallola YCM YBhD  
 ca vimalam YCM ] suvimalam YBhD HTK  
 dhārāmṛtam YBhD HTK ] jihvākulam YCM  
 vapur HTK ] tanur YCM YBhD  
 ciram YCM HTK ] param YBhD

#### ❖ Commentary

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

चुम्बन्ती यदि लम्बिकाग्रमनिशं जिहा रसस्यन्दिनी  
 सक्षारा कटुकाथ दुधसदृशा मध्वाज्यतुल्याथवा ।  
 व्याधीनां हरणं जरान्तकरणं शास्त्रागमोदीरणं  
 तस्य स्याद्मरत्वमष्टगुणवत्सिद्धाङ्गनाकर्षणम् ॥ ४७ ॥

If the tongue, while oozing nectar and constantly kissing the tip of the uvula, is salty, pungent, like milk or the same as honey and ghee, diseases are eliminated for [the yogi], he stops ageing, can recite treatises and scriptures, attains immortality together with the eight-fold powers, and attracts Siddha women. (47)

**47a cumbantī cett.**] cubam̄ti  $\alpha_2$  cubim̄ti  $\alpha_1$  pipit̄im̄  $\gamma_1$  **lambikāgram** cett.] lambakāgram  $\pi_1$  lampikāgram  $\delta_2$  **rasa** cett.] śirah̄  $\eta_2\pi_\omega$  **47b sakṣārā**  $\alpha_2\gamma_1\gamma_2\zeta_3\eta_1\pi_2\pi_\omega\chi$ ] sā kṣārā  $\alpha_1\delta_1\delta_2\epsilon_1\zeta_2$  sakṣāra  $\eta_2$  sakṣiro<sup>o</sup>  $\pi_1$  **kaṭukātha**  $\alpha_1\alpha_2$ ] kaṭukāmla  $\gamma_2\delta_1\delta_2\zeta_3\chi$  vaṭukāmla  $\gamma_1$  kaṭukā ca  $\epsilon_1$  kaṭukāsa  $\eta_1$  kaṭukādya  $\eta_2\pi_\omega$  kaṭutikta  $\zeta_2$  + + tikta  $\alpha_3$  kaṭutyakta  $\pi_2$  °dakatikta  $\pi_1$  **dugdha** cett.] dagdha  $\pi_1$  dugdham̄  $\gamma_2$  du  $\gamma_1$  dhugdha  $\delta_1$  **sadr̄śā**  $\alpha_1\alpha_2\epsilon_1\eta_1$ ] sadr̄śam̄  $\alpha_3$  sadr̄śi  $\gamma_1\eta_2\pi_2\pi_\omega\chi$  sadr̄śim̄  $\gamma_2$  sadr̄śi  $\delta_1\delta_2$  lavaṇā  $\zeta_2\zeta_3$  lavaṇo  $\pi_1$  **madhvājya** cett.] madhvādyā  $\eta_2\pi_\omega$  vaddhājya  $\zeta_2$  **tulyā** cett.] tulyam̄  $\eta_2\pi_\omega$  tulya  $\alpha_3$  °**thavā**  $\alpha_2\gamma_1\gamma_2\delta_1\delta_2$ ] tathā  $\alpha_1\zeta_2\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$  pradā  $\alpha_3$  sadā  $\epsilon_1$  savā  $\zeta_3$  **47c jarāntakaraṇam̄** cett.] jvarāntakaraṇam̄  $\delta_1$  jarāprāśamanam̄  $\pi_1\pi_2$  **śāstrāg-** **amodirāṇam̄**  $\alpha_1\epsilon_1\chi$ ] śastrārthagamodirāṇam̄  $\alpha_2$  śāstrapramodirāṇam̄  $\gamma_1$  śāstrāgamodgīraṇam̄  $\gamma_2\zeta_3\eta_2\pi_2\pi_\omega$  śastrāmgamodgīraṇam̄  $\eta_1$  śāstrodgamodgīraṇam̄  $\pi_1$  śāstrāgamoddhāraṇam̄  $\delta_1\delta_2\zeta_2$  **47d tasya syād** cett.] tasyād  $\gamma_1$  syāt svādam̄  $\pi_1$  **amaratvam** cett.] amarakṣam̄  $\gamma_1$  aramatvam̄  $\pi_\omega$  iha siddhir  $\delta_1\delta_2$  **guṇavat**  $\alpha_1\alpha_2\epsilon_1\eta_1\pi_1$ ] guṇavat̄  $\zeta_3$  guṇitam̄  $\gamma_1\gamma_2\delta_1\zeta_2\eta_2\pi_2\pi_\omega\chi$  guṇitā  $\delta_2$  **siddhāṅganā**  $\alpha_2\delta_2\eta_1\epsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi$ ] siddhāṅgaṇā (nā<sup>x</sup>  $\alpha_1$ )  $\alpha_1\gamma_1\delta_1\pi_\omega$  siddhāṅgāṇā  $\gamma_2$  **karṣaṇam̄** cett.] karṣaṇah̄  $\alpha_2$  karṣaṇā  $\gamma_1$

**47** After this verse,  $\epsilon_1$  has 9 verses from the *Vivekamārtāṇḍa* (119–124, 126–127, and 129).

[3.47]

#### ❖ Sources

*Vivekamārtāṇḍa* 128

rasasayandini VM ] rasaspandani VMv.l, rasasvādinī VMv.l.  
 jarāntakaraṇam̄ VMv.l ] jaropaśamanam̄ VM, jarāpaharaṇam̄ VMv.l.  
 odirāṇam̄ VM ] odgīraṇam̄ VMv.l, occāraṇam̄ VMv.l.  
 guṇavat̄ ] guṇitam̄ VM

#### ❖ Testimonia

*Yogacintāmaṇi* f. 75r (attrib. HP), *Yuktabhavadeva* 7.218 (attrib. Gorakṣanātha), *Hṝthatattvakaumudi* 14.25 (attrib. HP)

anīśam YCM YBhD ] anilam HTK  
 kaṭukātha ] kaṭukāmla YCM YBhD HTK  
 sadr̄śā ] sadr̄śam̄ YCM, sadr̄śi YBhD, sadr̄śām̄ HTK  
 tulyāthavā YBhD ] tulyam̄ yadā YCM, tulyā tathā HTK

एकं सृष्टिमयं बीजमेका मुद्रा च खेचरी ।  
एको देवो निरालम्ब एकावस्था मनोन्मनी ॥ ४८ ॥

There is one seed [syllable], which contains creation, one *mudrā*, *khecarī*, one god, the unsupported, and one state, beyond mind. (48)

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**48a** *ekam cett.*] ekām  $\pi_1$  evam  $\gamma_1$  *srsti cett.*] dr̄sti  $\zeta_2$  **mayam cett.**] mataṁ  $\varepsilon_1$  midam  $\pi_2$  layam  $\zeta_2$  **48b ca cett.**] tu  $\zeta_2$  **48c devo cett.**] devā  $\gamma_1$  nirā°  $\alpha_1$  **nirālamba**  $\eta_1\pi_\omega\chi$ ] nirālambās  $\gamma_2\delta_1\delta_2$  nirāsambaś  $\gamma_1$  nirālumbo  $\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2$  nirālambam  $\alpha_3\eta_2$  °lambo deva  $\alpha_1$  **48d ekā**  $\alpha_1\alpha_3\zeta_2\eta_1\eta_2\pi_2\pi_\omega\chi$ ] caikā  $\delta_1\delta_2$  cakā  $\gamma_1$  caiśā  $\gamma_2$  hy ekā  $\alpha_2\varepsilon_1\zeta_3\pi_1$  **vasthā cett.**] mudrā  $\pi_1$

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**48** = X4.124 • After this verse,  $\eta_2\pi_\omega\chi$  have the same verse as X4.45. While  $\eta_2\pi_\omega$  have it also in chapter 4,  $\chi$  has it only here.

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jarāntakaraṇam YCM HTK ] jarāmbutaraṇam YBhD  
odgiraṇam YBhD HTK ] oddhāraṇam YCM  
amaratvam YBhD HTK ] iha siddhir YCM  
guṇavat HTK ] guṇitā YCM, guṇitam YBhD

[3.48]

#### ❖ Sources

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

एक[॑] सृष्टिमयं बीजं एक[आ] मुद्रा तु खेचरी ।  
द्वावेतौ ज्ञायते येन सो पि शान्तपदे श्वितम् ॥

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

एकं सृष्टिमयं बीजमेका मुद्रा च खेचरी ।  
द्वावेकं यो विजानाति स वै पूज्यः कुलागमे ॥

#### ❖ Testimonia

*Hatharatnāvalī* 4.28, *Yogacintāmaṇi* f. 75r (attrib. HP), *Yuktabhavadeva* 7.219 (attrib. Gorakṣānātha)

पाताले यद्विशति सुषिरं मेरुमूले तदस्मिन्  
 तत्त्वं चैतत्पवदति सुधीस्तन्मुखं निष्पगानाम् ।  
 चन्द्रात्सारः स्वति वपुषस्तेन मृत्युर्नराणां  
 तं बश्नीयात्सुकरणमृदा नान्यथा कायसिद्धिः ॥ ४८\*१ ॥

**48\*1** included in all except  $\alpha_1\delta_1\delta_2$    **48\*1a pātāle yad viśati**  $\gamma_1\gamma_2$ ] pātālād yad viśati  $\pi_2$  pātāle yadvitayah  $\varepsilon_1$  pātāle yadvitayu  $\pi_1$  pātāle yadvitanta  $\zeta_3$  pātāle yadvitadhaya  $\alpha_3$  pātāle yadinaya  $\zeta_2$  pātāle yadvita  $\eta_1$  yat prāleyam cāpihita  $\pi_\omega$  yat prāleyam pihita  $\alpha_2$  yat prāleya pihita  $\eta_2$  yat prāleyam prahita  $\chi$  **susiram**  $\varepsilon_1\zeta_3\chi$ ] suśiram  $\pi_2$  sukhiram  $\gamma_1\gamma_2\eta_2\pi_\omega$  sukhire  $\alpha_2$  sukhiram  $\zeta_2$  stusime  $\eta_1$  śubiram  $\pi_1$  **mūle tad asmin**  $\varepsilon_1\zeta_2\zeta_3\pi_1$ ] mūle tad asmi[m]s  $\eta_1$  mūle tad asti  $\pi_2$  mūle yad asti  $\gamma_2$  mūle yad asti  $\alpha_2$  mūle pakṣasti  $\gamma_1$  mūrdhni sthitam  $\eta_2$  mūrddhyataḥthyam  $\pi_\omega$  mūrdhāntarastham  $\chi$    **48\*1b tattvam caitat**  $\varepsilon_1\pi_1\pi_2$ ] tadvac caitat  $\gamma_1\gamma_2\zeta_2$  taddac caitat  $\zeta_3$  tasmiṁs tattvam  $\eta_2\pi_\omega\chi$  tasmitvam  $\alpha_2$  tatvam yat  $\eta_1$  **sudhis** *cett.*] sudhās  $\gamma_1$  **tan mukham** *cett.*] tat sukhām  $\pi_1\pi_2$    **48\*1c candrāt sārah**  $\gamma_1\gamma_2\varepsilon_1\eta_2\pi_\omega\chi$ ] candrāt sārah  $\zeta_3$  candrāt sāram  $\alpha_2\pi_2$  candraḥ sārah  $\zeta_2$  candrasāro[dha]  $\eta_1$  camtaṁ prasāram  $\pi_1$  **sravati/śravati** *cett.*] grasati  $\pi_1$  rapati  $\gamma_1$  [sra]vamtyai  $\eta_1$  **vapusas** *cett.*] vapuṣes  $\eta_2$  vapayuṣes  $\pi_\omega$  vapuṣā  $\pi_1\pi_2$  *om.* (jumps to 3.66a)  $\zeta_3$  **tena** *cett.*] doṣa  $\pi_1$  **mṛtyur** *cett.*] mṛtyun  $\eta_2\pi_\omega$  *om.*  $\zeta_3$    **48\*1d** *om.*  $\zeta_3$  **tam** *cett.*] tad  $\alpha_3\gamma_2\chi$  tac  $\gamma_1$  **badhniyāt** *cett.*] cha\_yāt  $\gamma_1$  **sukaraṇamṛdā**  $\alpha_2\pi_1\pi_2$ ] pakaraṇamṛdā  $\zeta_2$  svakaraṇamṛtam  $\alpha_3$  sukaraṇam amṛtam  $\varepsilon_1$  kakaraṇam amṛtam  $\eta_1$  sukaraṇam atho  $\eta_2\pi_\omega$  sukaraṇam adho  $\chi$  suhkakaram atho  $\gamma_2$  suhkakaraṇam artho  $\gamma_1$  **nānyathā** *cett.*] nāmarthā  $\gamma_1$  **kāya**  $\gamma_1\gamma_2\varepsilon_1\zeta_2\eta_2\pi_2\pi_\omega\chi$ ] kārya  $\alpha_2\alpha_3\eta_1\pi_1$

**48\*1** = 4.9 •  $\pi_1\pi_2$  have this verse immediately after 3.38;  $\alpha_1\delta_1\delta_3$  have it in chapter 4 (4.9), and  $\alpha_2\alpha_3\gamma_1\gamma_2$  in both chapter 3 and 4.  $\delta_2$  omits it in both places.

[3.48\*1]

#### ❖ Commentary

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

अथ मूलबन्धः ।

पार्षिभागेन संपीडय योनिमाकुच्येदुदम् ।  
अपानमूर्धवमाकृष्य मूलबन्धोऽयमिष्यते ॥ ४९ ॥

The root lock (*mūlabandha*):

When [the yogi] presses the perineum with part of the heel, clenches the anus and draws up *apāna*, it is called the root lock. (49)

**prescript:** **atha mūlabandhah** *cett.* mūlabandhah γ₂δ₁ *om.* γ₁ζ₃   **49** *om.* ζ₃   **49a** **pārṣṇi** *cett.* pādima γ₁   **49b** **ākuñcayed** *cett.* ākum̄caned α₁ ākum̄«cya +» γ₁   **gudam** *cett.* dr̄dham α₃η₁η₂ «+ ta» γ₁   **49d** *om.* α₂   'bam iṣyate π₂π₁] 'yam iṣyati π₁ mayiṣyate α₁ 'yam ucyate γ₁γ₂δ₁δ₂ε₁ζ₂η₁η₂ 'bhidhīyate χ *illeg.* α₃

**prescript:** In α₃, the description of Uddiyāñabandha (3.58–65) follows after this heading for Mūlabandha. Similarly, in π₁ and χ (and also some η₁ manuscripts) Uddiyāñabandha is described before Mūlabandha, but with the correct heading each.

[3.49]

#### ❖ Sources

*Vivekamārtanā* 42

iṣyate ] ucyate VM

#### ❖ Testimonia

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

iṣyate ] ucyate HRĀ YCM

अधोगतिमपानं वै ऊर्ध्वं कुरुते बलात् ।  
आकुञ्चनेन तं प्राहुर्मूलबन्धं हि योगिनः ॥ ५० ॥

It forces the downward-moving *apāna* breath to move upwards by contraction [of the anus]. Yogis call that the root lock. (50)

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**50** *om.*  $\zeta_3$    **50a** *om.*  $\alpha_2$    **adhogatim**  $\varepsilon_1\eta_1\pi_1\pi_2\pi_\omega\chi]$  adhogatam  $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\zeta_2\eta_2$  **apānam**  
*vai*  $\gamma_1\gamma_2\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\chi]$  apānam *vaiḥ*  $\alpha_1$  apānam *ca*  $\pi_\omega$  apānam *tu*  $\delta_1\delta_2$  apānaivam  $\eta_1$    **50b** *om.*  
 $\alpha_2$  **ūrdhvagam** *cett.*] mūrddhagam  $\alpha_1$  *hy* ӯrdhvamgam  $\pi_1$  kurddhagam  $\zeta_2$  *vidyūrdhagam*  $\pi_\omega$   
**balāt**  $\alpha_1\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi]$  hathāt  $\gamma_1\gamma_2\delta_1\delta_2$  havān  $\zeta_2$    **50c** *om.*  $\alpha_2$  **ākuñcanena** *cett.*] ākuñcya  
*tena*  $\eta_2$    **taṁ** *cett.*] *tu*  $\pi_2$    **prāhur** *cett.*] grāhyaṁ  $\zeta_2$    **50d** **mūlabandham** *cett.*] mūlabandho  
 $\eta_2$  mūlabandhā  $\alpha_2$  mūlo siddhim  $\alpha_3$    **hi**  $\alpha_1\alpha_3\varepsilon_1\zeta_2\eta_1\eta_2\pi_\omega\chi]$  *tu*  $\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2$  *di*  $\alpha_2$

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[3.50]

#### ❖ Sources

*Gorakṣaśataka* 53

adhogatim GŚ ] adhogatam GŚ v.l.

ākuñcanena taṁ GŚ ] ākuñcane ca tat GŚ v.l.

mūlabandham hi yoginah ] mūlabandham tu yoginah GŚ, mūlabandho yam ucyate GŚ v.l.

#### ❖ Testimonia

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

adhogatim HRĀ ] adhogatam YCM

vai ӯrdhvagam HRĀ ] ca tad ӯrdhvam YCM

balāt HRĀ ] hathāt YCM

hi HRĀ ] tu YCM

गुदं पाण्या तु संपीड्य वायुमाकुञ्चयेद्वलात् ।  
वारं वारं यथा चोर्ध्वं समायाति समीरणः ॥ ५१ ॥

[The yogi] should press his anus with his heel and forcefully contract the [apāna] wind over and over again so that the breath goes upwards. (51)

**51** om.  $\zeta_3$    **51a** *gudam* cett.] gulpha  $\zeta_2$  pārṣṇī°  $\pi_2$    **pārṣṇyā** **tu**  $\alpha_1\alpha_2\delta_1\delta_2\varepsilon_1\eta_2\pi_1\pi_\omega\chi]$   
pārṣṇyā ca  $\zeta_2\eta_1$  [p]ārṣṇena  $\alpha_3$  pārṣṇī tu  $\gamma_2$  pādarmyām tu  $\gamma_1$  °nā gudam  $\pi_2$    **sampīḍya** cett.]  
āpīḍya  $\pi_2$    **51b** *vāyum* ā°  $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\varepsilon_1\eta_1\eta_2\pi_2\pi_\omega\chi]$  vāyunā  $\zeta_2\pi_1$  yonim ā°  $\delta_1\delta_2$    **51c** *yathā*  
 $\alpha_1\varepsilon_1\zeta_2\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi]$  tathā  $\alpha_2\gamma_1\gamma_2\delta_1\delta_2$

[3.51]

#### ❖ Sources

*Dattātreyayogaśāstra* 144

vāyum DYŚv.l. ] yonim (em.)

Cf. *Śārigadharapaddhati* 4416

#### ❖ Testimonia

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

tu YCM, YB ] ca HRĀ

#### ❖ Commentary

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

In the context of the root lock, *vāyum ākuñcayet* can be understood as an instruction to contract *apānavāyu*, which is mentioned in the previous verse (3.50a). Instructions to contract *apānavāyu* are found in other yoga texts, such as *Yogatārāvalī* 7b (*ākuñcanaiḥ śaśvad apānavāyoh*), *Śivasamhitā* 4.84cd (*apānavāyum ākuñcyā balād...*), *Śivayogapradīpikā* 2.53ab (*athordhvamadhyasthirabandhanābhyaṁ ākuñcanād ūrdhvam apānavāyoh*) and *Yuktabhavadeva* 7.297 (*ādhārakamale suptām cālayet kuṇḍalim dr̥ḍhām/ apānavāyum ākṛṣya balād ākuñcyā buddhimān*). In *Jyotsnā* 3.63, Brahmānanda understands *vāyu* in this verse as *apāna* when he says that ‘one should contract the wind, *apāna*’ (*vāyum apānam ākuñcayed*), which he explains as, ‘one should pull it by contractions of the anus’ (*gudasyākuñcanenākarṣayet*). In the same vein, Bhavadevamīśra glosses ‘pulling *apāna*’ (*apānākarṣanam*) as ‘contracting the anus’ (*gudākuñcanam*), when commenting on ‘having pulled *apānavāyu* and forcefully contracted it ...’ (*apānavāyum ākṛṣya balād ākuñcyā...*) in *Yuktabhavadeva* 297 and 301.

प्राणापानौ नादबिन्दू मूलबन्धेन चैकताम् ।  
गत्वा योगस्य संसिद्धिं यच्छतो नात्र संशयः ॥ ५२ ॥

When *prāṇa* and *apāna* [and] *nāda* and *bindu* become united by means of the root lock they are sure to bestow complete success in yoga. (52)

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**52** *om.*  $\zeta_3$  **52a** *nādabindū*  $\gamma_1\gamma_2\delta_1\delta_2\eta_1\pi_2\chi]$  *nādabindu*  $\alpha_1\alpha_2\epsilon_1\zeta_2\eta_2\pi_1\pi_\omega$  **52b** *caikatām* *cett.]* *caikatā*  $\zeta_2\pi_2$  *cakatam*  $\gamma_1$  *caikataḥ*  $\pi_\omega$  **52c** *gatvā* *cett.]* *tato*  $\eta_2$  *samsiddhim*  $\alpha_1\alpha_3\gamma_2\delta_1\delta_2\epsilon_1\eta_1\pi_1\pi_2\pi_\omega\chi]$  *samsiddhi*  $\pi_1$  *samsiddhir*  $\alpha_2\gamma_1\zeta_2$  *samsiddhyaiḥ*  $\eta_2$  **52d** *yacchato*  $\alpha_2\pi_\omega\chi]$  *yakṣyato*  $\pi_2$  *yichato*  $\alpha_1$  *pracchato*  $\pi_1$  *gacchato*  $\delta_1\epsilon_1\zeta_2$  *gacchate*  $\gamma_2$  *gacchatā*  $\gamma_1$  *prāpnaty*  $e^\circ$   $\eta_1$  *pamāta*  $\eta_2$  *niścayo*  $\alpha_3$  *kurute*  $\delta_2$  **nātra** *cett.]* *va na*  $\eta_1$  *tra na*  $\eta_2$

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[3.52]

#### ❖ Sources

*Dattātreayayogaśāstra* 145

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

#### ❖ Testimonia

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

gatvā yogasya samsiddhim YCM ] gatau tadā yogasiddhim HRĀ  
yacchato nātra ] gacchato nātra YCM, prāpnaty eva na HRĀ

#### ❖ Commentary

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

अपानप्राणयोरैक्यं क्षयो मूत्रपुरीषयोः ।  
युवा भवति वृद्धोऽपि सततं मूलबन्धनात् ॥ ५३ ॥

*Prāṇa* and *apāna* unite, urine and faeces diminish, [and] even an old man becomes young as a result of the continuous application of the root lock. (53)

अपाने चोर्ध्वगे जाते संप्राप्ते वह्निमण्डलम् ।  
तदानलशिखा दीर्घा वर्धते वायुनाहता ॥ ५४ ॥

When *apāna* has turned upwards and reached the orb of fire, then the flame of the fire, fanned by the wind, grows tall. (54)

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**53** *om.* ζ<sub>3</sub> **53a** °yor aikyam *cett.*] °yor aikya γ<sub>1</sub> °yor aikye η<sub>2</sub> **53b** kṣayo *cett.*] kṣayam α<sub>3</sub> kṣayān γ<sub>1</sub> **53d** bandhanāt *cett.*] bandhataḥī δ<sub>1</sub> **54** *om.* ζ<sub>3</sub> **54a** apāne *cett.*] apāna χ apānam̄ γ<sub>2</sub> π<sub>ω</sub> **54b** cordhvage jāte *cett.*] cordhvage yāte δ<sub>1</sub> cordhvam̄ āpāte η<sub>2</sub> ūrdhvage jāte χ samprāpte γ<sub>1</sub> γ<sub>2</sub> δ<sub>1</sub> δ<sub>2</sub> ε<sub>1</sub> ζ<sub>2</sub> π<sub>2</sub>] samprāptau π<sub>1</sub> samyāte π<sub>ω</sub> prayāte α<sub>1</sub> α<sub>2</sub> η<sub>1</sub> η<sub>2</sub> χ **vahn-** imāṇḍalam α<sub>1</sub> γ<sub>2</sub> π<sub>1</sub> π<sub>ω</sub> χ] vahnimāṇḍale α<sub>2</sub> γ<sub>1</sub> δ<sub>1</sub> δ<sub>2</sub> ε<sub>1</sub> ζ<sub>2</sub> η<sub>1</sub> π<sub>2</sub> nābhimāṇḍalam η<sub>2</sub> **54c** tadānala *cett.*] tadānale ζ<sub>2</sub> tathānala α<sub>2</sub> δ<sub>2</sub> η<sub>2</sub> tathānale η<sub>1</sub> **54d** vardhate vāyunāhatā α<sub>1</sub> α<sub>2</sub> γ<sub>1</sub> γ<sub>2</sub> ε<sub>1</sub> ζ<sub>2</sub> π<sub>1</sub> π<sub>ω</sub>] °hatāḥ π<sub>2</sub> °hataḥ α<sub>3</sub> bamdhane vāyunāhatā δ<sub>1</sub> δ<sub>2</sub> kriyate vāyunāhatāḥ η<sub>2</sub> jāyate vāyunāhatā χ vāyunā preritā tathā η<sub>1</sub>

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**53** After this verse, γ<sub>1</sub> has an additional verse:

बन्धमूलं येन तेन तेन विद्वां निवारितः । अजरामरतां याति यथा पञ्चमुखो हरः ॥

[3.53]

#### ❖ Sources

*Vivekamārtanda* 41

#### ❖ Testimonia

*Hṝtharatanāvalī* 2.62

#### ❖ Commentary

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

[3.54]

#### ❖ Sources

*Gorakṣaśataka* 54

maṇḍalam GŚ (*em.* from HP) ] maṇḍale GŚ v.l.  
tadānalaśikhā ] tato 'nalaśikhā GŚ

#### ❖ Testimonia

*Hṝtharatanāvalī* 2.63, *Yogacintāmaṇi* f. 76r (attrib. *Yogabija*)

ततो यातौ वह्यपानौ प्राणमुष्णस्वरूपकम् ।  
तेनात्यन्तप्रदीपस्तु ज्वलनो देहजस्तदा ॥ ५५ ॥

As a result, fire and *apāna* reach *prāṇa*, which is hot by nature. Then [*prāṇa*] makes the fire in the body extremely hot. (55)

**55** *om.* ζ<sub>3</sub> **55a tato cett.]** yātā γ<sub>1</sub> yātau ε<sub>1</sub>π<sub>2</sub>] yāttau α<sub>2</sub> yāto η<sub>1</sub>π<sub>1</sub>χ yāte η<sub>2</sub> yamtā α<sub>3</sub> yāmau α<sub>1</sub> jātāu γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> jātā γ<sub>1</sub> jāto π<sub>ω</sub> vahnim ζ<sub>2</sub> **vahnyapānau** γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>η<sub>1</sub>π<sub>1</sub>χ] vahnipānau α<sub>1</sub> vahnipātāu α<sub>2</sub> [m]ahnyapāne α<sub>3</sub> vahnionau η<sub>2</sub> bāhyapānau π<sub>2</sub> bāmdhapānau γ<sub>1</sub> vardhapānai π<sub>ω</sub> apānai ca ζ<sub>2</sub> **55b prāṇam uṣṇa** α<sub>3</sub>γ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] prāṇamura γ<sub>1</sub> prāṇamukta δ<sub>1</sub>δ<sub>2</sub> prāṇamūla α<sub>1</sub>α<sub>2</sub>η<sub>1</sub>η<sub>2</sub> **svarūpākam** cett.] surūpākam ε<sub>1</sub> svarūpākah η<sub>2</sub> svarūpākau η<sub>1</sub> **55c tenātyanta** γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>η<sub>1</sub>π<sub>1</sub>χ] tenātyantam α<sub>1</sub> tenābhyaṇta π<sub>ω</sub> tenābhyaṇtaḥ η<sub>2</sub> tenāyamna π<sub>2</sub> tenotyatam α<sub>2</sub> tailābhyaṇtaḥ ζ<sub>2</sub> **pradīptas tu** cett.] pradīpas tu η<sub>1</sub> pradāyas tu α<sub>2</sub> pradīptāsau ε<sub>1</sub> pradīpāsau ζ<sub>2</sub> **55d jvalano dehajas tadā** α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>π<sub>1</sub>π<sub>ω</sub>] jvalato dehatas tadā π<sub>2</sub> jvalano dehajas tathā γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>2</sub>η<sub>1</sub>χ kumto dehakṣayas tadā η<sub>2</sub>

samprāpte YCM ] prayāte HRĀ  
maṇḍalam ] maṇḍale HRĀ YCM  
tadānalaśikhā dirghā ] tathānalaśikhādīptir HRĀ, tathānalaśikhā dirghā YCM  
vardhate vāyunāhatā YCM ] vāyunā preritā yathā HRĀ

[3.55]

#### ❖ Sources

*Gorakṣaśataka* 55

pradīptas tu ] pradīptena GS  
dehajas GS ] dehagas GSv.l.  
tadā ] tathā GS

#### ❖ Testimonia

*Hṝtharatnāvalī* 2.64, *Yogacintāmaṇi* f. 76r–76v (attrib. *Yogabija*)

tato yātāu YCM ] yātāyātāu HRĀ  
prāṇam uṣṇasvarūpākam ] mūlarūpasvarūpākau HRĀ, prāṇam uktasvarūpākau YCM  
tenātyanta YCM ] tenābhyaṇtaḥ HRĀ  
tadā ] tathā HRĀ YCM

#### ❖ Commentary

The second verse quarter has been rewritten in α<sub>1</sub> and α<sub>2</sub> as *prāṇamūlasvarūpākam*, which is similar to η<sub>1</sub> (*prāṇamūlasvarūpākau*) and the *Hṝtharatnāvalī* (*mūlarūpasvarūpākau*). It is likely that *mūla* arose as a misreading of *uṣṇa*. References to *prāṇa* being hot by nature (and *apāna* being cold) occur in other works, such as the *Mokṣopāya* (6.85.111–112) and *Hṝthatattvakaumudi* (4.14, 41.2). The commentators Bālakṛṣṇa (*Yogaprakāśikā* 5.85) and Brahmānanda (*Jyotsnā* 3.67) accept the idea that *prāṇa* is hot by nature.

तेन कुण्डलिनी सुप्ता संतप्ता संप्रबुध्यते ।  
दण्डाहता भुजङ्गीव निश्वस्य ऋगुतां व्रजेत् ॥ ५६ ॥

Heated by that [blaze], the sleeping Kuṇḍalinī wakes up. Like a snake struck by a stick, she hisses and becomes straight. (56)

बिलं प्रविष्टेव ततो ब्रह्मनाङ्गन्तरं व्रजेत् ।  
तस्मान्तिर्वास्य मूलबन्धः कर्तव्यो योगिभिः सदा ॥ ५७ ॥

Then, like [a snake] that has entered a hole, she goes into the channel of Brahman. So yogis should regularly practise the root lock. (57)

**56** om. ζ<sub>3</sub>   **56b** **samtapta** cett.] satatam̄ δ<sub>1</sub>δ<sub>2</sub>ζ<sub>2</sub>   **samprabudhyate** α<sub>1</sub>α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>η<sub>2</sub>π<sub>2</sub>χ]  
samprabudhyate η<sub>1</sub> samprabodhyate ζ<sub>2</sub> samabuddhyate π<sub>1</sub> sa prabudhyate π<sub>ω</sub> sā prabodhyate  
δ<sub>2</sub> sānubodhyate δ<sub>1</sub> buddhyate tadā ε<sub>1</sub>   **56d** **niśvasya** α<sub>1</sub>α<sub>3</sub>ε<sub>1</sub>γ<sub>1</sub>η<sub>2</sub>π<sub>1</sub>χ] niśvāsyā α<sub>2</sub> niḥśvāsyā  
π<sub>2</sub> viśvāsyā π<sub>ω</sub> niścītam̄ γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>ζ<sub>2</sub> niścayād̄ δ<sub>2</sub>   **57** om. ζ<sub>3</sub>   **57a** om. δ<sub>1</sub>δ<sub>2</sub>   **praviṣṭeva** α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>γ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>η<sub>1</sub>χ] praviṣṭe ca  
vrajet α<sub>2</sub> rujutām̄ iyāt η<sub>2</sub>   **57b** om. δ<sub>1</sub>δ<sub>2</sub>   **brahma** cett.] tha \_  
γ<sub>1</sub>π<sub>1</sub>π<sub>2</sub> praviṣṭam̄ ca π<sub>ω</sub> praviṣṭāś ca η<sub>2</sub>   **tato** cett.] to γ<sub>1</sub>   **57c** om. δ<sub>1</sub>δ<sub>2</sub>   **nityam̄** cett.] nityo ζ<sub>2</sub>

[3.56]

#### ❖ Sources

Gorakṣaśataka 56

#### ❖ Testimonia

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

samtapta ] satatam̄ YCM  
samprabudhyate ] samprabodhyate YCM  
danḍāhatā HRĀ ] danḍāhata YCM  
niśvāsyā HRĀ v.l. ] niścītam̄ HRĀ YCM  
vrajet YCM ] iyāt HRĀ

[3.57]

#### ❖ Sources

Gorakṣaśataka 57

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

#### ❖ Testimonia

Hatharatnāvalī 2.65c-f, Yogacintāmaṇi f. 76v (attrib. *Yogabīja*)

अथोद्दीयाणम् ।

बद्धो येन सुषुम्नायां प्राणस्तद्वीयते यतः ।  
तस्मादुद्दीयणाख्योऽयं योगिभिः समुदाहृतः ॥ ५८ ॥

Now the Uddiyāna lock:

Yogis say that this [lock] is called Uddiyāna because the breath flies up (*uddiyate*) into Suṣumnā when bound by it. (58)

**prescript:** **atho**<sup>१</sup>**dīyāñam** α<sub>१</sub>] **athodīyāñām** π<sub>१</sub> **athoddiyāñām** π<sub>१</sub> **athodiyāñām** α<sub>२</sub> **athodiyāñām** π<sub>२</sub> iti mūlabandhaḥ | atha odyāñām ε<sub>१</sub> **athodiyāñabamdhah** η<sub>१</sub> atha uddiyāñabandhaḥ ζ<sub>२</sub> atha uddiyāñabandhaḥ δ<sub>२</sub> atha uddiyāñabandhaḥ γ<sub>१</sub> atha uddiyāñām bandhaḥ η<sub>२</sub> atha uddiyāñabandhaḥ χ uddiyāñām bandhaḥ γ<sub>२</sub> om. δ<sub>१</sub>ζ<sub>३</sub> **58** om. ζ<sub>३</sub> **58a** **baddho** α<sub>१</sub>γ<sub>२</sub>δ<sub>१</sub>π<sub>२</sub>π<sub>१</sub>χ] bandho α<sub>२</sub>δ<sub>२</sub>ε<sub>१</sub>ζ<sub>२</sub>π<sub>१</sub> ūrdhvo η<sub>१</sub>η<sub>२</sub> vidrā γ<sub>१</sub> **yena suṣumnāyām** cett.] yoni suṣumnāyām α<sub>२</sub> kṣitāḥ suṣumnāyāḥ η<sub>२</sub> **58b** **prāṇas** cett.] prāṇam ζ<sub>२</sub>η<sub>१</sub>π<sub>२</sub> prāṇa δ<sub>२</sub> **tūḍdīyate** α<sub>१</sub>γ<sub>२</sub>δ<sub>१</sub>η<sub>२</sub>χ] tuddiyate α<sub>१</sub>γ<sub>२</sub> taḍḍiyate α<sub>२</sub> sūḍḍiyate ε<sub>१</sub> tūḍiyate π<sub>१</sub> uddiyate δ<sub>२</sub>ζ<sub>२</sub> kṛdiyate π<sub>१</sub> udhiyate π<sub>२</sub> udhiyate η<sub>१</sub> **58c** **tasmād** cett.] tasmātu γ<sub>२</sub> tasmāc ca η<sub>२</sub> **uddiyāñākhyo** m.c. ε<sub>१</sub>] uddiyāñākhyo δ<sub>१</sub>δ<sub>२</sub>χ uddiyāñākhye α<sub>१</sub> uddiyāñākhyo ζ<sub>२</sub> uddiyāñākhyo η<sub>१</sub> uddiyāñākhyo γ<sub>२</sub>η<sub>२</sub> udhiyanākhyo α<sub>२</sub>π<sub>१</sub> udhiyanākhye π<sub>१</sub> udhiyanākhyam π<sub>२</sub> uddiyāñākhyo γ<sub>१</sub> 'yam cett.] tad π<sub>२</sub> om. η<sub>२</sub> **58d** **samudāhṛtaḥ** cett.] samudāhṛtam ζ<sub>२</sub>π<sub>२</sub>π<sub>१</sub>

**58** Before this verse, ε<sub>१</sub> has *Gorakṣaśataka* 57cd.

[3.58]

#### ❖ Sources

*Gorakṣaśataka* 58c–59b

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

#### ❖ Testimonia

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

उड्याणं कुरुते यस्मादविश्रान्तं महाखगः ।  
उड्डीयाणं तदेव स्यातत्र बन्धो विधीयते ॥ ५९ ॥

Because the great bird tirelessly flies up (*udyāṇam kurute*), [this lock] is [called] ‘flying up’ (*uddiyāṇam*). In it, the [root] lock is applied. (59)

**59** *om.* ζ<sub>3</sub>   **59a** **udyāṇam** α<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>π<sub>1</sub>] *udyānām* α<sub>2</sub> *udyānam* π<sub>2</sub> *uddinam* δ<sub>1</sub>δ<sub>2</sub>χ  
uddiyānām α<sub>3</sub>η<sub>1</sub> uddiyānām γ<sub>1</sub>η<sub>2</sub> uddiyānām ζ<sub>2</sub>   **kurute yasmād cett.**] kryate yasmād γ<sub>2</sub> kṛte  
yasmād ζ<sub>2</sub> tu kurute α<sub>3</sub>   **59b** **aviśrāntam** δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>2</sub>π<sub>ω</sub>χ] aviśrānta α<sub>1</sub>α<sub>2</sub>π<sub>1</sub> aviśrānto γ<sub>2</sub>  
aviśrāntā γ<sub>1</sub> khaviśrāntā α<sub>3</sub>   **59c** **uddiyāṇam** α<sub>1</sub>ζ<sub>2</sub>η<sub>1</sub>] uddiyānām δ<sub>1</sub>δ<sub>2</sub> uddiyānām α<sub>2</sub> oddiyānām  
ε<sub>1</sub> uddiyānām γ<sub>2</sub>η<sub>2</sub> uddiyānām γ<sub>1</sub> uddiyānām π<sub>1</sub>π<sub>ω</sub> uddiyānām π<sub>2</sub> uddiyānām χ   **eva cett.**] evam  
δ<sub>1</sub> evah ζ<sub>2</sub>   **59d** **tatra cett.**] kṣetra η<sub>2</sub> mūla δ<sub>1</sub>δ<sub>2</sub>   **bandho cett.**] vedho α<sub>2</sub>   **vidhīyate** α<sub>2</sub>γ<sub>2</sub>π<sub>2</sub>]  
bhidhiyate α<sub>1</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>ω</sub>χ nigadyate γ<sub>1</sub>

[3.59]

#### ❖ Sources

*Vivekamārtanda* 43

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

#### ❖ Testimonia

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

udyāṇam ] uddinam HRĀ YCM

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

#### ❖ Commentary

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

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

उदरे पश्चिमं ताणं नाभेरुर्ध्वं च कारयेत् ।  
उड्डीयाणो ह्यसौ बन्धो मृत्युमातङ्गकेसरी ॥ ६० ॥

[The yogi] should perform a rearward and upward stretching of the navel into the abdomen. That is the *uddiyāna* lock, a lion to the elephant of death. (60)

**60** *om.*  $\zeta_3$  **60a** *udare ... tāṇam]* paścimam̄ tāṇam udare  $\varepsilon_1$  **udare** *cett.]* udarāt  $\pi_\omega$  **paści-**  
**mam̄**  $\alpha_2\gamma_2\delta_2\eta_1\pi_1\pi_2\chi]$  paścima  $\alpha_1\gamma_1\eta_2$  paścime  $\delta_1\zeta_2\pi_\omega$  **tāṇam̄**  $\alpha_1\alpha_2\zeta_2]$  tāṇam̄  $\gamma_1\gamma_2\delta_1\delta_2\eta_1\eta_2\pi_2\chi$   
tālam̄  $\pi_1$  bhāge  $\pi_\omega$  **60b** **ūrdhvam̄** *cett.]* ūrdhvē  $\eta_2$  **ca** *cett.]* tu  $\zeta_2\eta_2$  **60c** *om.*  $\pi_\omega$   
**uddiyāno**  $\alpha_1\zeta_2]$  uddiyāno  $\delta_2$  uddiyāno  $\alpha_3\varepsilon_1\eta_1$  uddiyāno  $\gamma_1\gamma_2\delta_1\eta_2$  uddiyāno  $\pi_1$  uddiyāno  $\pi_2$  uddiyāno  
 $\alpha_2$  uddiyāno  $\chi$  **hy asau** *cett.]* hy ayam̄  $\delta_1$  hy asam̄  $\delta_2$  **60d** *om.*  $\pi_\omega$

[3.60]

#### ❖ Sources

*Vivekamārtanda* 44, *Sivasamhitā* 4.73

paściman̄ SS ] paścime VM  
ca VM ] tu SS  
uddiyāno hy asau ] uddiyāno hy asau VM, udyānākhyo 'tra SS

#### ❖ Testimonia

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

tāṇam̄ ] tāṇam̄ HRĀ YCM  
ca kārayet ] ca dhārayet HRĀ, samācaret YCM  
uddiyāno ] uddiyāno HRĀ YCM

#### ❖ Commentary

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

उड्डीयाणं तु सहजं गुरुणा कथितं सदा ।  
अभ्यसेदस्ततन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ॥ ६१ ॥

Uḍḍiyāṇa is easy, but it is always taught by a guru. Even an old person becomes young if they practise it tirelessly. (61)

**61** *om.*  $\zeta_3$    **61a** *uḍḍiyāṇam*  $\alpha_1\zeta_2$ ] uḍḍiyāṇam  $\delta_2$  uḍḍiyāṇam  $\alpha_2\varepsilon_1\eta_1\pi_1$  uḍḍiyāṇam  $\gamma_2\delta_1\eta_2$  uḍḍiyāṇam  $\gamma_1$  uḍḍiyāṇam  $\pi_\omega$  uḍḍiyāṇam  $\pi_2$  uḍḍiyāṇam  $\chi$  *sahajam* *cett.*] sahasam  $\pi_1$  yaḥ sahate  $\gamma_2$    **61b** *guruṇā* *cett.*] *guruṇām*  $\pi_\omega$  *sadā* *cett.*] *yathā*  $\gamma_1\gamma_2\delta_1\delta_2$    **61c** *abhyased/-set* *cett.*] abhyāsen  $\gamma_1$  abhyāsyed  $\alpha_2$  abhyāsāt  $\pi_\omega$  abhyāsā°  $\pi_2$  *astatandras tu*  $\alpha_2\varepsilon_1$ ] astatadras tu  $\alpha_1$  asvatāṁtras tu  $\pi_1$  asya tamtrasya  $\zeta_2$  °tah svatantras tu  $\pi_2$  tad atandras tu  $\gamma_2\delta_1\delta_2$  na tamdras tu  $\gamma_1$  yo hy atandras tu  $\eta_1$  satatam yas tu  $\eta_2\pi_\omega\chi$    **61d** *taruṇo bhavet*  $\alpha_1\alpha_2\varepsilon_1\zeta_2\eta_1\eta_2\pi_1\pi_\omega$ ] taruṇāyate  $\gamma_1\gamma_2\delta_1\delta_2\pi_2\chi$

[3.61]

#### ❖ Sources

*Dattātreayayogaśāstra* 141c–142b  
*guruṇā* DYŚ ] *gunaughāt* DYŚ v.l.

#### ❖ Testimonia

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

*sadā* ] *yathā* YCM  
*abhyased* *astatandras* ] *abhyaset* *tad atandras* YCM  
*taruṇo bhavet* ] *taruṇāyate* YCM

Cf. *Hatharatnāvalī* 2.56

गुरुणा सहजं प्रोक्तं वृद्धोऽपि तरुणो भवेत् ।  
बाह्योऽग्न्याणं च कुरुते बाह्यालङ्कारवर्घनम् ॥

#### ❖ Commentary

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

नाभेरूर्ध्वमधश्चापि ताणं कुर्यात्प्रयत्नतः ।  
षण्मासमध्यसन्मृत्युं जयत्येव न संशयः ॥ ६२ ॥

[The yogi] should carefully stretch [the region of the abdomen] above and below the navel. If he practises [like this] for six months, he is sure to conquer death. (62)

**62** om.  $\zeta_3$  **62a** ante **nābhēr** add. pāthāntaram  $\pi_2$  **adhaś cāpi cett.**] adhastāpi  $\alpha_2$  adho vāpi  $\delta_1\delta_2$  adhaḥkāya  $\eta_1$  avasthāpya  $\pi_2$  **62b tānam**  $\alpha_3\varepsilon_1\zeta_2\eta_1\pi_1\pi_\omega$ ] tānam  $\gamma_1\gamma_2\delta_1\delta_2\eta_2\pi_2\chi$  tāpyam  $\alpha_1$  tāruṇam  $\alpha_2$  **prayatnataḥ cett.**] ca yatnataḥ  $\eta_2$  **62c ṣaṇmāsām**  $cett.$ ] ṣaṇmāsām  $\alpha_3$  ṣaṇmāsād  $\alpha_2$  yogī sam°  $\eta_1\eta_2$  **abhyasan**  $\alpha_1\gamma_1\gamma_2\eta_2\pi_1$ ] abhyasen  $\alpha_3\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\pi_\omega\chi$  ca samabhyan  $\pi_2$  vau mahā  $\alpha_2$  **mṛtyum**  $cett.$ ] om.  $\pi_2$  **62d jayaty eva na samśayah**  $cett.$ ] mūlam jayaty asamśayah  $\pi_2$

[3.62]

#### ❖ Sources

*Dattātreyayogaśāstra* 142c–143b

adhaś cāpi DYŚ v.l. ] atah paścāt DYŚ  
tānam ] tānam DYŚ  
abhyasan ] abhyasen DYŚ

Cf. *Śivasamhitā* 4.72

नाभेरूर्ध्वमधश्चापि तानं पश्चिममाचरेत् ।  
उड्डियानवन्ध एषः स्यात्सर्वदुःखौघनाशनः ॥

#### ❖ Testimonia

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

adhaś cāpi ] adho vāpi HRĀ YCM  
tānam ] tānam HRĀ YCM  
abhyasan ] abhyasen HRĀ YCM

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

नाभेरूर्ध्वमधश्चापि तानं निर्भरमाचरेत् ।  
उड्डियानो ह्यायं बन्धः सर्वदुःखौघनाशनः ॥

सति वज्रासने पादौ कराभ्यां धारयेद्वृद्धम् ।  
गुल्फदेशसमीपे च कन्दं तत्र प्रपीडयेत् ॥ ६३ ॥

Sitting in *vajrāsana*, [the yogi] should hold his feet firmly with his hands near the region of the ankles and press the bulb (*kanda*) there.  
(63)

**63** *om.*  $\zeta_3$  found after 3.95\*2 χ    **63a** *vajrāsane cett.]* vajrāsanau  $\gamma_1$  vajrāsanam  $\alpha_1\pi_1$   
**63b** *karābhyaṁ cett.]* karā\_  $\gamma_1$  **dhārayed**  $\delta_2\varepsilon_1\zeta_2\pi_1\pi_2\chi]$  dhāraye  $\gamma_2\delta_1\pi_\omega$  sandhāraye  $\gamma_1$   
 dhārayam  $\eta_1$  dhārayad  $\eta_2$  kāraye  $\alpha_1\alpha_2$  **dṛḍham cett.]** dṛḍhe  $\gamma_1$     **63c** *deśa cett.]* deśe  $\alpha_2\delta_2\varepsilon_1\zeta_2$   
 deśam  $\alpha_1$  **samīpe ca**  $\alpha_1\gamma_1\gamma_2\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi]$  samīpam̄ ca  $\delta_2\zeta_2$  samīpam̄ tu  $\delta_1$  samityeva  $\alpha_2$   
**63d** *kandam cett.]* kamḍham̄  $\delta_1$  kamṭham̄  $\alpha_2\pi_1$  **tatra cett.]** tacca  $\eta_2\pi_\omega$  tava  $\alpha_1$  tasya  $\eta_1$   
**prapīḍayet**  $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\pi_1\pi_2\chi]$  prapīḍyate  $\alpha_1\eta_1\eta_2\pi_\omega$  pradāyate  $\alpha_2$

[3.63]

#### ❖ Sources

*Gorakṣāśataka* 59c–60b

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

#### ❖ Testimonia

*Yogacintāmaṇi* f. 76v (attrib. HP)

kandam̄ tatra ] udaram̄ tat YCM

#### ❖ Commentary

In the *Hathapradīpikā* this verse seems to instruct the yogi to press the bulb (*kanda*) with the feet while holding them with the hands. The adopted reading of the source text, the *Gorakṣāśataka*, which is only found in witness T (and there in the singular *jānu*, which has been emended to the dual *jānū* in Mallinson’s edition) says that it is the knees that are to be held, which would still allow for the feet to press the bulb. In the *Yuktabhavadeva* (7.224), Bhavadevamīśra says that the bulb is near the navel and the legs are held near the ankles, suggesting that the bulb is pressed by using the hands to pull the feet into the lower abdomen.

*Yuktabhavadeva* 7.224 (commenting on *uddiyāñabandha*)

दृढमासनं बद्धा गुल्फदेशसमीपे कराभ्यां पादौ दत्वा नाभिसमीपथं कन्दं पीडयतुर्दे पश्चिमताणं तथा  
 कुर्याद्यथा वायुः कुक्षिसन्धिं न गच्छत्येवसुहियानवन्यो जरामृत्युविनाशनः सम्पद्यते ॥

Holding the ankles with the hands and pressing the *kanda* with the feet is also the view of Brahmananda (*Jyotsnā* 3.114), who follows the *Yogayājñinavalkya* (4.14, 4.16) in thinking that the place of the *kanda* is nine fingerbreadths above the middle of the body, which is two fingerbreadths above the anus (*Jyotsnā* 3.113).

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

*Hathasaṅketacandrikā* f. 36r

पश्चिमं ताणमुदरे कारयेद्वृदये गले ।  
शनैः शनैर्यथा प्राणस्तुन्दसंविं न गच्छति ॥ ६४ ॥

[The yogi] should very gently stretch back his abdomen, chest and throat in such a way that the breath does not come into contact with the stomach. (64)

**64** *om. ζ<sub>3</sub>X 64a paścimam̄ tānam̄ α<sub>2</sub>α<sub>3</sub>ε<sub>1</sub>η<sub>1</sub>π<sub>1</sub>] paścimam̄ tānam̄ γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>π<sub>2</sub> paścimatānam̄ α<sub>1</sub>π<sub>ω</sub> udare cett.] udara γ<sub>1</sub> udaram̄ ζ<sub>2</sub> upari η<sub>1</sub>η<sub>2</sub> 64b kārayed cett.] pīdayed η<sub>2</sub> dhṛdaye gale α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>γ<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] dhṛtaye gale ε<sub>1</sub> dhṛdaye gataih̄ γ<sub>1</sub> udare hr̄di δ<sub>1</sub> cibukam̄ hr̄di δ<sub>2</sub> vrdh-dhādam̄ śanaih̄ ζ<sub>2</sub> 64c śanair yathā cett.] *om.* γ<sub>1</sub> prāṇas α<sub>1</sub>α<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>η<sub>1</sub>π<sub>1</sub>π<sub>ω</sub>] prāṇāś γ<sub>1</sub>γ<sub>2</sub> strānas α<sub>3</sub> prānām̄ ζ<sub>2</sub>π<sub>2</sub> prāno η<sub>2</sub> 64d tunda α<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>η<sub>2</sub>π<sub>2</sub>] tuda η<sub>1</sub>π<sub>ω</sub> tamda γ<sub>1</sub> tada δ<sub>2</sub> kamḍa α<sub>2</sub> nādi η<sub>2</sub> samḍhim̄ α<sub>1</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>η<sub>1</sub>π<sub>1</sub>] samḍhi α<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>π<sub>ω</sub> siddhim̄ π<sub>2</sub> na cett.] ca δ<sub>1</sub>δ<sub>2</sub> ni° η<sub>2</sub>*

**64** After this verse, ε<sub>1</sub> has *Gorakṣaśataka* 61ab.

तथा चोक्तं हठप्रदीपिकायाम् ।  
सति वत्रासने पादौ कराभ्यां धरयेद्वृदं ।  
गुल्फदेशसमीपे च कन्दं तत्र निर्विडयेत् ॥ ...  
सिद्धासने स्थित्वा हस्ताभ्यां पादौ गुल्फदेशसमीपे दृढं धृत्वा तुन्दे नालोत्थान् ] साधु विशाय समाहित-  
मनसा सुदृढमूलबन्धजालन्धरवन्धवताभ्यासिना साधकेन रेचकादौ कुंभकान्ते उदरे पश्चिमताने क्रियमाणे  
नितरं तदा तत्र नाभिकन्दनिर्विडने पश्चिमतानेन सति नाभिकन्दोत्थानाडय उर्ध्वमुखा विकसिता विरला  
विमला असंहता वायुग्रहसमर्था भवन्ति तदा सकुंभितः प्राणवायुः शनैः [ ॥ ]

[3.64]

#### ❖ Sources

*Gorakṣaśataka* 60c–61b

tānam̄ ] tānam̄ GŚ

#### ❖ Testimonia

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

paściman̄ YCM ] paścime HSC

tānam̄ ] tānam̄ YCM HSC

kārayed dhṛdaye gale ] kārayec cibukam̄ hr̄di YCM, ku[r]yac ca cibukam̄ hr̄di HSC

tundasamḍhim̄ ] tundasiddhim̄ YCM, kandasamḍhi[m̄] HSC

#### ❖ Commentary

In 3.64b, the reading *gale* ('in the throat') is very well attested by manuscripts of the source text, the *Gorakṣaśataka*, and the *Hathapradīpikā* (including all three α witnesses). Its meaning is not entirely clear to us as the 'backward stretch' (*paściman̄ tānam̄*) usually occurs above and below the navel when the *uddiyāṇa* lock is applied, as stated above in verse 3.60. We have not seen the neck mentioned in this regard in any other premodern work, and the absence of *ca* suggests that *gale* may be a corruption. The alternative reading *cibukam̄ hr̄di* in manuscripts

सर्वषामेव बन्धानासुत्तमो हृद्दियाणकः ।  
उड्डीयाणे द्वे बन्धे मुक्तिः स्वाभाविकी भवेत् ॥ ६५ ॥

*Uddiyāṇa* is the best of all the locks. When the *uddiyāṇa* lock is firm, liberation becomes easy. (65)

**65** *om.*  $\zeta_3$    **65b** *uttamo* *cett.*] *uttamam*  $\zeta_2$    **hy uddiyānakah** *m.c.*  $\alpha_2\epsilon_1\eta_1$ ] *hy uddiyānakah*  
 $\alpha_1$  *hy uddiyānakah*  $\gamma_1\gamma_2\delta_1\delta_2\eta_2\chi$  *hy udīyānakah*  $\pi_1\pi_\omega$  *hy udīyānakah*  $\pi_2$  *hy uddiyānakam*  $\zeta_2$   
**65c** *uddiyāne*  $\alpha_1\zeta_2$ ] *uddiyāne*  $\delta_2$  *uddiyāne*  $\epsilon_1\eta_1$  *uddiyāne*  $\gamma_1\gamma_2\delta_1\eta_2\chi$  *udiyāne*  $\pi_1\pi_\omega$  *udiyāne*  $\pi_2$   
*uddayāne*  $\alpha_2$    **dṛḍhe** *cett.*] *kṛte*  $\gamma_1\gamma_2\delta_1\delta_2$    **bandhe** *cett.*] *baddhe*  $\pi_2$  *jāte*  $\alpha_2$    **65d** *muktiḥ*  
 $\alpha_1\alpha_2\zeta_2\eta_2\pi_1\pi_\omega\chi]$  *mukti*  $\epsilon_1$  *muktīm*  $\eta_1$  *mūlam*  $\gamma_1\gamma_2\delta_1\delta_2\pi_2$    **svābhāviki**  $\alpha_1\alpha_2\epsilon_1\zeta_2\eta_1\pi_1\pi_\omega\chi]$  *svābhāvaki*  $\eta_2$  *svābhāvikir*  $\alpha_3$  *svābhāvikam*  $\delta_1\delta_2\pi_2$  *svabhāvikam*  $\gamma_2$  *bhāvikam*  $\gamma_1$

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

[3.65]

#### ❖ Testimonia

*Yogacintāmani* f. 76v (attrib. HP)

*uttamo* ] *hy uttamo* YCM  
*uddiyānakah* ] *uddiyānakah* YCM  
*uddiyāne* ] *uddiyāne* YCM  
*muktiḥ svābhāviki* ] *mūlah svābhāviko* YCM

अथ जालन्धरः ।

कण्ठमाकुञ्च्य हृदये स्थापयेदृढमिच्छ्या ।  
बन्धो जालन्धरास्योऽयममृताव्ययकारकः ॥ ६६ ॥

Now the *jalandhara* lock:

[The yogi] should contract the throat and firmly place the chin on the chest. This is the lock called *jalandhara*. It prevents loss of the nectar of immortality. (66)

**prescript:** *atha jālandharah em.*] atha jālamdhara  $\pi_1$  atha jālamdharam  $\pi_\omega$  atha jālāmdharaḥ  $\alpha_1$  atha jalāmdhara  $\alpha_2$  atha jālāntarah  $\varepsilon_1$  atha jālamdharabandhah  $\delta_2\eta_1\eta_2\pi_2\chi$  atha jālamdharibamdhah  $\zeta_2$  atha nāśamdharabamdhah  $\gamma_1$  jālamdharabandhah  $\gamma_2$  om.  $\delta_1\zeta_3$  **66a** *kaṇṭham ākuñcya* cett.] om.  $\zeta_3$  **66b** *sthāpayed/c* cett.] om.  $\gamma_1$  *dṛḍham icchayā*  $\alpha_2\alpha_3\delta_1\delta_2\eta_1\eta_2\pi_1\pi_\omega$ ] dṛḍham icchayā  $\alpha_1$  dṛḍham icchatā  $\zeta_2$  dṛḍhaniścayā  $\varepsilon_1$  dṛḍhaniścayāt  $\zeta_3$  cibukam dṛḍham  $\gamma_2\pi_2\chi$  om.  $\gamma_1$  **66c** *jālandharā* cett.] jālamdhara  $\alpha_1\varepsilon_1\pi_\omega$  **66d** *amṛtāvyayakārakah*  $\zeta_3$ ] amṛtāvayakārakah  $\alpha_1$  amṛtāvaya + +  $\alpha_3$  amṛtāvayayakārakah  $\zeta_2\pi_1\pi_\omega$  amṛtākhyopakārakah  $\alpha_2$  amṛtāksayakārakah  $\delta_1\delta_2$  mṛtyor mṛtyuh paro mṛtaḥ  $\gamma_1$  mṛtyor mṛtyuh paro mataḥ  $\gamma_2$  mṛtyumātamgakesarī  $\pi_2$  mṛtyuñjayakaro mataḥ  $\varepsilon_1$  jarāmṛtyuvināśakah  $\eta_1\eta_2\chi$

**66** Before this verse,  $\varepsilon_1$  has *Gorakṣaśataka* 61cd–62ab.

[3.66]

#### ❖ Sources

*Dattātreyayogaśāstra* 138

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

#### ❖ Testimonia

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

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

#### ❖ Commentary

Manuscripts of the  $\alpha$ ,  $\delta$ ,  $\eta$  and  $\pi$  groups have *sthāpayed dṛḍham icchayā* ('one should place it firmly as desired') in the second verse quarter, which is also well-attested in the transmission of the source text, the *Dattātreyayogaśāstra*. This reading seems secondary because, in a subsequent verse (3.68), contracting the throat is the main feature of *jālandharabandha*, so it seems contradictory to say that it may be done 'as one likes' in 3.66b.

बद्धाति हि शिराजालमधोगामिनभोजलम् ।  
ततो जालन्धरे बन्धः कण्ठदुःखौघनाशनः ॥ ६७ ॥

Because it binds all the channels in which the liquid from the void flows down, it is [called] the *jālandhara* lock. It gets rid of all problems in the throat. (67)

जालन्धरे कृते बन्धे कण्ठसंकोचलक्षणे ।  
न पीयूषं पतत्यग्नौ न च वायुः प्रधावति ॥ ६८ ॥

When the *jālandhara* lock is performed, its defining feature being the contraction of the throat, nectar does not fall in the fire and the breath does not escape. (68)

**67a** *badhnāti hi*  $\alpha_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi]$  *badhnāti ha*  $\gamma_1$  *badhnātīha*  $\gamma_2\delta_1\delta_2\varepsilon_1$  *badhnāti*  $\alpha_2$  *śirā*  $\gamma_2\delta_1\eta_2\pi_2\chi]$  *śiro*  $\alpha_2\gamma_1\delta_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega$  *sīlā\**  $\alpha_1$  *ratīrā*  $\varepsilon_1$  *jālam cett.*] *jālām*  $\pi_\omega$  **67b** *adhogāmi cett.*] *adhogāmī*  $\gamma_1$  *madhyegāmī*  $\pi_\omega$  *nādhāyātī*  $\eta_1$  **67c** *jālandharo cett.*] *jālāmdharo*  $\alpha_1$  **67d** *kanṭha*  $\alpha_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi]$  *kanṭhe*  $\alpha_2\gamma_1\delta_1\delta_2\eta_1\eta_2$  **68a** *jālandhare cett.*] *jālāmdhare*  $\alpha_1\pi_\omega$  *jālādhare*  $\delta_1$  **68b** *lakṣaṇe cett.*] *lakṣaṇam*  $\alpha_2\alpha_3$  **68c** *pataty cett.*] *pacaty*  $\alpha_2$  *prayāty*  $\delta_1$  *kṣaraty*  $\gamma_1$  **68d** *pradhāvati cett.*] *prakupyati*  $\delta_1\delta_2\eta_1\chi$

[3.67]

#### ❖ Sources

*Vivekamārtanḍa* 45

#### ❖ Testimonia

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

badhnāti hi HRĀ YBhD ] badhnātīha YCM  
adhogāminabhojalam YCM ] nādho yāti nabhojalam HRĀ YBhD  
bandhāḥ HRĀ YBhD ] proktāḥ YCM  
kanṭhaduhkhaughanāśanāḥ YBhD ] kanṭhasaṅkocane kṛte HRĀ, kanṭhe duḥkhaughanāśanāḥ YCM

[3.68]

#### ❖ Sources

*Vivekamārtanḍa* 46

pradhāvati VM ] prakupyati VMv.l.

#### ❖ Testimonia

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

pradhāvati ] prakupyati YCM YBhD

कण्ठसंकोचनेनैव द्वे नाड्यौ स्तम्भयेदृढम् ।  
मध्यचक्रमिदं ज्ञेयं षोडशाधारबन्धनम् ॥ ६९ ॥

By contracting the throat, [the yogi] firmly blocks the two channels.  
This should be known as the middle cakra, which binds [the mind  
to] the sixteen supports [in the body]. (69)

**69a** samkocanenaiva *cett.*] samkocane caiva  $\pi_1$  samkocane dehe  $\eta_1$    **69b** dve nādyau  
 $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_2\chi]$  dve nādyo  $\pi_1$  dvau nādyau  $\alpha_1\zeta_2$   $\gamma_2\text{pc}$  dve nādyai  $\alpha_2$  dvinādyau  $\pi_2$  \_nā\_  $\gamma_1$   
nādyau ca  $\eta_1$  lac.  $\pi_\omega$  **stambhayed**  $\alpha_1\alpha_2\varepsilon_1\zeta_3\eta_1\eta_2\pi_1\pi_2\chi]$  stambhite  $\gamma_1\gamma_2\delta_1\delta_2\zeta_2$  lac.  $\pi_\omega$  **dṛḍham**  
 $\alpha_1\alpha_2\eta_1\eta_2\chi]$  dhruvam  $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\pi_1$  dhrvam  $\zeta_3$  dhuram  $\pi_2$  lac.  $\pi_\omega$    **69c** om.  $\eta_1$  **madhyacakram** *cett.*] madhyakram  $\gamma_1$  madhye cakram  $\pi_\omega$  madhyam cakram  $\eta_2$  om.  $\eta_1$  **jñeyam** *cett.*] ya  $\gamma_1$  om.  $\eta_1$    **69d** om.  $\eta_1$

[3.69]

#### ❖ Sources

*Jñānasāra* 2.4

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

#### ❖ Testimonia

*Yogacintāmani* f. 77v (attrib. HP)

Cf. *Hathayogasamhitā* p. 23

कण्ठसङ्कोचनं कृत्वा चिबुकं हृदये न्यसेत् ।  
जालन्धरे कृते बन्धे षोडशाधारबन्धनम् ॥

#### ❖ Commentary

The import of the second line of this verse is obscure to us. In *Jyotsnā* 3.73, Brahmānanda says that the middle cakra (*madhyacakra*) is *viśuddha* cakra. The main reason for this appears to be that this cakra is located in the throat and the *jālandhara* lock is a contraction of the throat. However, he also seems to connect the *viśuddha* cakra to the sixteen supports (*ṣoḍaśadhāra*) at the end of this verse, perhaps because this cakra has sixteen petals (as mentioned in 3.46). On the meaning of *ādhāra* in yogic contexts, see entry no. 3 in the *Tantrikābhidhānakōśa* vol. 1 2000: 191.

बन्धत्रयमिदं श्रेष्ठं महासिद्धैर्निषेवितम् ।  
सर्वषां हठतन्त्राणां साधनं योगिनो विदुः ॥ ७० ॥

This triad of locks is the best [and] has been practised by the great Siddhas. Yogis know it to be a method of all systems of Haṭha. (70)

अधस्तात्कुञ्चनेनाशु कण्ठसंकोचने कृते ।  
मध्ये पश्चिमताणेन स्यात्प्राणो ब्रह्मनाडिगः ॥ ७०\*१ ॥

By immediately contracting the lower [part of the body] (i.e. by the root lock) when the neck has been contracted (i.e. by the *jalandhara* lock) and by stretching the abdomen backwards in the middle [of the body] (i.e. by the *uddiyāna* lock), the breath enters the channel of Brahman. (70\*1)

**70** *om.* δ<sub>1</sub>δ<sub>2</sub> found after 3.72 χ   **70b** **mahāsiddhair** α<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>] mahāsiddhaiś η<sub>1</sub>η<sub>2</sub>χ mahāsiddhe γ<sub>1</sub> mahāsiddha ε<sub>1</sub> mahāsiddhi α<sub>2</sub>α<sub>3</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub> mahāsiḥa π<sub>ω</sub>   **niṣevitam** α<sub>1</sub>α<sub>3</sub>γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] ca sevitam η<sub>1</sub>η<sub>2</sub>χ prajāyate α<sub>2</sub> pradāyakam̄ ζ<sub>3</sub>   **70c** **haṭha** α<sub>1</sub>α<sub>2</sub>γ<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] yoga γ<sub>1</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>   **70d** **sādhanam̄** *cett.*] sāranam̄ γ<sub>1</sub>   **70\*1** included in γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>η<sub>1</sub>η<sub>2</sub>   **70\*1a** **kuñcanenāśu** η<sub>1</sub>η<sub>2</sub>] kuñcanenaiva γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>   **70\*1b** **samkocane krte** η<sub>1</sub>η<sub>2</sub>] samkocanena ca γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>   **70\*1c** **madhye** ε<sub>1</sub>η<sub>1</sub>] madhya γ<sub>1</sub>γ<sub>2</sub>η<sub>2</sub>   **tānena** ε<sub>1</sub>] tānena γ<sub>1</sub>γ<sub>2</sub>η<sub>1</sub>η<sub>2</sub>

**70\*1** α<sub>1</sub>α<sub>3</sub>ζ<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ have this verse as 2.46 in chapter 2; α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>η<sub>1</sub>η<sub>2</sub> have it in both chapters 2 and 3 (α<sub>2</sub> is not collated here because it is obvious that the verse was inserted later. See the description of the manuscript in the introduction). δ<sub>1</sub>δ<sub>2</sub> omit it at both places.

### [3.70]

#### ❖ Testimonia

*Haṭharatnāvalī* 2.68, *Yogacintāmaṇi* f. 77v (attrib. HP), *Haṭhatattvakaumudī* 15.24

bandhatrayam idam HRĀ YCM ] idam bandhatrayam̄ HTK  
mahāsiddhair niṣevitam ] mahāsiddhaiś ca sevitam HRĀ, mahāsiddhaniṣevitam YCM, marujjaya-susiddhadam HTK  
hatha YCM ] yoga HRĀ HTK  
sādhanam̄ HRĀ HTK ] sādhane YCM  
yogino viduh HRĀ HTK ] yoginām̄ iti YCM

### [3.70\*1]

#### ❖ Sources

*Gorakṣaśataka* 63 (see 2.46)

#### ❖ Testimonia

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

मूलस्थानं समाकुञ्च्य उड्हीयाणं तु कारयेत् ।  
इडां च पिङ्गलं बद्धा वाहयेत्पश्चिमं पथम् ॥ ७१ ॥

[The yogi] should contract the place of the root and do the *uddiyāna* [lock]. He should [then] block the Idā and Piṅgalā [channels] and make [the breath] flow in the rear pathway. (71)

अनेनैव विधानेन सेवयेत्पवनालयम् ।  
ततो न जायते मृत्युर्जरारोगादिकं तथा ॥ ७२ ॥

By this method alone, the breath attains dissolution. Then death does not arise nor old age, disease and the like. (72)

**71a** om. δ<sub>1</sub>δ<sub>2</sub>η<sub>2</sub> samākuñcya α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] samākṛṣya γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub> **71b** om. δ<sub>1</sub>δ<sub>2</sub>η<sub>2</sub> uddiyānam α<sub>1</sub>ζ<sub>2</sub>] uddiyānam α<sub>2</sub>ε<sub>1</sub>η<sub>1</sub>π<sub>1</sub> uddiyānam γ<sub>1</sub>γ<sub>2</sub>ζ<sub>3</sub>χ uddiyānam π<sub>ω</sub> uddiyānam π<sub>2</sub> **71c** om. η<sub>2</sub> idām ca piṅgalām α<sub>3</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>ω</sub>χ] idā ca piṅgalā α<sub>1</sub>γ<sub>1</sub>ζ<sub>2</sub>π<sub>2</sub> ilā piṅgalām η<sub>1</sub> idā piṅgalā α<sub>2</sub> baddhvā cett.] baddhā ζ<sub>2</sub> bamdhvā α<sub>3</sub> **71d** om. η<sub>2</sub> paścimam α<sub>2</sub>α<sub>3</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>2</sub>η<sub>1</sub>π<sub>2</sub>] paścimām π<sub>1</sub>π<sub>ω</sub> paścimā α<sub>1</sub>ε<sub>1</sub>ζ<sub>3</sub> paścime χ patham cett.] pathām π<sub>1</sub> pathi χ padam α<sub>3</sub> **72a** anenaiva vidhānena cett.] brahmasthānasthito rodhaḥ η<sub>2</sub> **72b** sevayet α<sub>1</sub>α<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] sevayet α<sub>3</sub> vaśayet ζ<sub>2</sub> prayāti γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>χ pavanālayam α<sub>1</sub>α<sub>2</sub>δ<sub>2</sub>ζ<sub>2</sub>π<sub>1</sub>π<sub>2</sub>] pavanā + + α<sub>3</sub> pavano layam γ<sub>2</sub>ε<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>ω</sub>χ pavano lagam γ<sub>1</sub> pavano nalam ε<sub>1</sub> paścimānalām δ<sub>1</sub> **72c** mṛtyur cett.] mṛtyu δ<sub>1</sub>ε<sub>1</sub> mṛtyum γ<sub>1</sub>π<sub>1</sub> **72d** jarārogādikam γ<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>η<sub>1</sub>χ] jarārogādikas α<sub>1</sub> jarārogādikā α<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub> jarāmohādikam ζ<sub>3</sub> jvaro rogādikas δ<sub>1</sub> nāsyā jarādikam η<sub>2</sub> **tathā** cett.] tādā α<sub>1</sub> vyathā α<sub>2</sub> kathā π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>

[3.71]

#### ❖ Testimonia

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

samākuñcya HRĀ ] samākṛṣya YCM  
uddiyānam ] uddiyānam HRĀ, YCM  
paściman patham HRĀ ] paścime pathi YCM

[3.72]

#### ❖ Testimonia

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

sevayet YCM ] prayāti HRĀ  
pavano layam HRĀ ] pavanālayam YCM

#### ❖ Commentary

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

अथ विपरीतकरणी ।

ऊर्ध्वं नाभिरथस्तालुरूर्ध्वं भाजुरथः शशी ।  
करणी विपरीताख्या गुरुवाक्येन लम्यते ॥ ७३ ॥

Now, the inverted bodily position:

The navel is up, the palate down; the sun up, the moon down: the bodily position called “inverted” is obtained through the teaching of a guru. (73)

**prescript:** *atha cett.] om. γ₂δ₁χ    viparitakaranī γ₁γ₂δ₂ε₁ζ₃η₁η₂π₂π₉] viparitakaranī*  
 $\alpha_1$  *viparitakaranīyam π₁ viparitakaraṇam α₂ζ₂ om. δ₁χ* **73a** **ūrdhvam** *nābhīr*  
 $\alpha_1\alpha_2$   $\gamma_2\delta_1\delta_2\zeta_2\zeta_3\eta_1\eta_2\pi_9]$  *ūrdhvānābhīr ε₁π₁ ūrdhvānābhōr γ₁ ūrdhvānābhēr χ ūrdhvām nābhēr*  
 $\pi_2 +$  + *nābhēr α₃ adhas tālur α₂α₃δ₁ε₁ζ₂ζ₃η₂π₁π₂π₉]* *adhas tālu α₁γ₂γ₁ adhas tāla δ₂ asāluktar*  
 $\gamma_1$  *adhaṣṭālor χ* **73b** **ūrdhvam** *cett.] ūrdhva α₂γ₁δ₁ ūrdhvo η₁* **73c** *om. δ₁ζ₂η₂π₁π₂ karanī*  
**viparitākhyā**  $\alpha_1\gamma_1\gamma_2\delta_2\epsilon_1\eta_1\chi]$  *karanī viparitākṣam α₂ karaṇam viparitākhyam α₃ζ₃π₉* **73d**  
*om. δ₁ζ₂η₂π₁π₂ labhyate α₁γ₁ζ₃η₁π₉χ]* *lakṣate α₂ lakṣayet α₃ε₁ gamyate γ₂δ₂*

**73**  $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\pi_1\pi_2\pi_9\chi$  have 3.77\*1-2 before this verse.

[3.73]

#### ❖ Sources

*Vivekamārtanda* 115

#### ❖ Testimonia

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

ūrdhvām nābhīr HRĀ YBhD ] ūrdhvānābhīr YCM

ūrdhvām bhānūr HRĀ YBhD ] ūrdhvabhānūr YCM

guruvākyena labhyate HRĀ ] sarvavyādhivināśīni YCM, guruvaktreṇa gamyate YBhD

करणी विपरीताख्या सर्वव्याधिविनाशिनी ।  
नित्यमभ्यासयुक्तस्य जठराग्निविवर्धनी ॥ ७४ ॥

The bodily position called “inverted” destroys all diseases. For [the yogi] who regularly engages in [its] practice, it increases the digestive fire. (74)

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**74a** om. χ **karaṇī** cett.] karaṇam  $\pi_1$  **viparitākhyā** cett.] viparitākhyam  $\pi_2$  viparitākṣam  $\alpha_2\zeta_2$   
**74b** om. χ **vināśinī**  $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_1\eta_2$ ] vināśani  $\zeta_2\pi_1$  vināśanam  $\alpha_2\pi_2\pi_\omega$  **74c** **yuktasya** cett.] yogena  $\varepsilon_1$  saktasya  $\pi_1$  **74d** **vivardhanī**  $\alpha_1\gamma_2\zeta_2\zeta_3\eta_1$ ] vivardhini  $\gamma_1\delta_1\delta_2\varepsilon_1\pi_1\chi$  vivardhanam  $\alpha_2\pi_2\pi_\omega$  pravardhini  $\eta_2$

[3.74]

#### ❖ Sources

*Dattātreyayogaśāstra* 146

karaṇī ] karaṇam DYŚ  
 vināśinī ] vināśanam DYŚ  
 jatharāgnivivardhani ] jatharāgnir vivardhate DYŚ

#### ❖ Testimonia

*Hṝtharatnāvalī* 2.75, *Yogacintāmaṇi* f. 78r (cd only) (attrib. Dattātreyā)

vivardhanī ] vivardhini HRĀ, vivardhanam YCM

आहारो बहुलस्तस्य संपाद्यः साधकस्य तु ।  
अल्पाहारो यदि भवेदग्निर्देहं द्वेष्ट्वश्चात् ॥ ७५ ॥

A lot of food should be provided for the practitioner. If the practitioner eats little, fire will quickly consume his body. (75)

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**75b** **tu** *cett.*] ca  $\alpha_2\gamma_1\chi$     **75c** **alpāhāro**  $\alpha_1\alpha_2\alpha_3\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi]$  anāhāro  $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\zeta_3$     **yadi**  
**bhaved** *cett.*] nirāhārah  $\eta_2$     **75d** **agnir deham**  $\alpha_1\alpha_3\delta_1\delta_2\varepsilon_1\zeta_3\pi_\omega]$  agnideham  $\alpha_2\gamma_1\gamma_2\zeta_2\pi_1$  de-  
 ham agnir  $\eta_1$  agnidāho  $\pi_2$  agnir *daha*°  $\chi$  kṣudhālasya  $\eta_2$     **dahet**  $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\pi_\omega]$  *haret*  
 $\alpha_3\zeta_3\pi_1$  *bhavet*  $\pi_2$  *ti tat*  $\chi$  *vaše*  $\eta_2$     **kṣanāt** *cett.* incl.  $\alpha_3]$  *kramāt*  $\alpha_1$  *tataḥ*  $\gamma_2$  *bhavet*  $\eta_2$

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[3.75]

#### ❖ Sources

*Dattātreyayogaśāstra* 147

sādhakasya tu ] sāmkṛte dhruvam DYŚ

#### ❖ Testimonia

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

sādhakasya tu ] sādhakena vai HRĀ, sāmkṛte dhruvam YCM  
 agnir deham ] deham agnir HRĀ, agnir dāhaṇ YCM  
 dahet kṣanāt ] dahet kramāt HRĀ, karoti vai YCM

Cf. *Yuktabhavadēva* 7.238

अस्यां क्रियमाणायां साधकस्य भक्ष्यं बहुलं सम्पाद्यमन्यथा प्रवृद्धो जाठरानलो धातुं दृष्टीति ॥

#### ❖ Commentary

Svātmārāma has removed the vocative from the *Dattātreyayogaśāstra*, changing *sāmkṛte dhruvam* to *sādhakasya tu*.

अधःशिरश्चोर्ध्वपादः क्षणं स्यात्पथमे दिने ।  
क्षणाच्च किञ्चिदधिकमभ्यसेच्च दिने दिने ॥ ७६ ॥

On the first day [the yogi] should keep his head down and his feet up for a short while, and he should [then] practise for a little longer each day. (76)

**76a** śira α₁α₃δ₁ε₁ζ₂ζ₃η₁η₂π₁π₂π₉] śira α₂δ₂ śirāś χ śirā γ₁γ₂   **cordhva** cett.] cordhvam̄ π₉ ūrdhva γ₁γ₂δ₂   **pādah** α₁α₂α₃γ₂δ₁δ₂ε₁ζ₃π₁π₂χ] pāda γ₁ζ₂π₉ pādau η₁η₂   **76b** kṣaṇam̄ syāt cett.] kṣīṇam̄ syāt δ₁ lakṣaṇam̄ η₂   **dine** cett.] hani δ₂   **76c** om. δ₁   **kṣaṇāc ca** α₁ε₁ζ₃η₁η₂π₂π₉χ] kṣayāc ca α₂ kṣaṇāt tu γ₁γ₂ kṣaṇādyam̄ π₁ kṣaṇārdha ζ₂ kṣaṇādardham̄ δ₂ om. δ₁   **adhikam** cett.] apika γ₁ om. δ₁   **76d** om. δ₁   **abhyasēc ca** cett.] abhyasetva γ₂ bhyarcayec ca γ₁ om. δ₁

[3.76]

#### ❖ Sources

Dattātreyayogaśāstra 148c–149b  
adhaḥśirāś DYŚ ] adhaḥśiraś DYŚ v.l.

#### ❖ Testimonia

Hṝtharatnāvalī 2.77, Yogacintāmaṇi f. 78r (attrib. Dattātreya)

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

Cf. Yuktabhavadeva 7.237

स च प्रथमदिने क्षणमात्रं विवेया द्वितीयदिने । किञ्चिदधिकं कालमेवं यामपर्यन्तं विवेया ।

#### ❖ Commentary

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

वलिश्च पलितं चैव षण्मासोर्ध्वं न दृश्यते ।  
याममात्रं तु यो नित्यमभ्यसेत्स तु कालजित् ॥ ७७ ॥

After six months grey hair and wrinkles disappear. [The yogi] who regularly practises for three hours conquers death. (77)

**77a** valiś ca  $\alpha_1\epsilon_1\gamma_1\pi_1\pi_2\pi_\omega$ ] vali  $\alpha_2$  valim ca  $\delta_2$  valitam  $\gamma_1\gamma_2\delta_1\zeta_2\zeta_3\eta_2\chi$  **palitam** cett.] palitaś  $\pi_1\pi_2$   
**77b** ṣaṇmāsordhvam na  $\chi$ ] ṣaṇmāsārdhān na  $\alpha_1\epsilon_1\zeta_3\pi_1\pi_2$  ṣaṇmāsārdham na  $\pi_\omega$  ṣaṇmāsārdhena  
 $\alpha_2\gamma_1\gamma_2\delta_2$  sanmāsārdhena  $\delta_1$  sanmāsārdhe ca  $\zeta_2$  sammāsāt tu na  $\eta_1\eta_2$  **drśyate** cett.] naśyati  
 $\gamma_1\gamma_2\delta_1\delta_2\zeta_2$  **77c** yāmamātrām tu cett.] yāmamātrām ca  $\zeta_3$  māsatrayam tu  $\eta_2$  **nityam** cett.]  
gnibhyam  $\gamma_1$  **77d** abhyaset cett.] aset  $\delta_1$  **tu** cett.] su  $\gamma_2$  ca  $\zeta_2$  **kālajit** cett.] kālavit  $\zeta_2\eta_2$

[3.77]

#### ❖ Sources

*Dattātreayayogaśāstra* 149c–150b

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

#### ❖ Testimonia

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

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

Cf. *Haṭhatattvakaumudī* 14.3

ऊर्ध्वपादो ह्योमस्तकः स्यात्क्षणं  
वासरे ऽथादिमे ऽभ्यासं बृद्ध्या धयेत् ।  
एवमयासतो याममात्रं सदा  
मृत्युजित्स्याज्जरजिच्च षण्मासतः ॥

#### ❖ Commentary

We have adopted the reading *ṣaṇmāsordhvam* in the second verse quarter. It is attested by manuscripts of the *Dattātreayayogaśāstra* (the source text) and the *Jyotsnā* (3.82). It makes good sense and explains the rather odd readings in  $\alpha$  and other manuscripts, *ṣaṇmāsārdhān*, *ṣaṇmāsārdham* and *ṣaṇmāsārdhe*. The  $\gamma$  and  $\delta$  groups have a different verb as well, *ṣaṇmāsārdhena naśyati*.

यत्किंचित्स्ववते चन्द्रादमृतं दिव्यरूपिणः ।  
तत्सर्वं ग्रसते सूर्यस्तेन पिण्डं जरायुतम् ॥ ७७\*१ ॥

The sun devours whatever nectar flows from the divine moon. As a result, the body is afflicted by old age. (77\*1)

तत्रास्ति करणं दिव्यं सूर्यस्य मुखबन्धनम् ।  
गुरुपदेशतो ज्ञेयं न तु शास्त्रार्थकोटिभिः ॥ ७७\*२ ॥

There is a divine bodily position for this, which blocks the mouth of the sun. It is to be known from the teaching of a guru and not through countless scriptural teachings. (77\*2)

**77\*1a** **sravate** γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>π<sub>2</sub>π<sub>ω</sub>χ] sravanam̄ γ<sub>1</sub> sevate π<sub>1</sub>   **candrād** γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>π<sub>1</sub>π<sub>2</sub>χ] candra π<sub>ω</sub> camdrām̄n̄ ζ<sub>2</sub> ced«am» γ<sub>1</sub>   **77\*1b** **divyarūpiṇah** π<sub>2</sub>χ] divyarūpiṇam̄ ε<sub>1</sub>ζ<sub>2</sub> divyarūpiṇī π<sub>1</sub> divyarūpi ca γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> divyarūpagah π<sub>ω</sub>   **77\*1c** **grasate** cett.] sravate π<sub>1</sub>   **sūryas** cett.] roho ζ<sub>2</sub>   **77\*1d** **pīḍam** γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>2</sub>π<sub>2</sub>π<sub>ω</sub>] pīḍam̄ γ<sub>1</sub> pīḍa ε<sub>1</sub>π<sub>1</sub> pīḍo χ   **jarāyutam** ε<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] jarāyutah χ vinaśi ca γ<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub>ζ<sub>2</sub> vinasyati δ<sub>1</sub>   **77\*2b** **bandhanam** cett.] vañcanam̄ χ   **77\*2c** **jñeyam** cett.] \_yam̄ γ<sub>1</sub>   **77\*2d** **na tu** cett.] rttu γ<sub>1</sub>   **śāstrārtha** cett.] śāstrāstra δ<sub>2</sub>

**77\*1-2** included in γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ. The ε group has this pair of verses here, but the other manuscripts have it at the beginning of this section (before 3.73). The α group has it as 4.10–11 in chapter 4.

[3.77\*1-2]

#### ❖ Commentary

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

The α group do not have 3.77\*1 and 3.77\*2 in the third chapter (but rather in the fourth) and other manuscripts omit them as well (notably the η group). For a discussion of these verses, see the introduction (add reference??).

अथ वत्रोली ।

स्वेच्छया वर्तमानोऽपि योगोक्तैर्नियमैर्विना ।  
वत्रोलीं यो विजानाति स योगी सिद्धिभाजनम् ॥ ७८ ॥

Now *vajrolī*:

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

(78)

**prescript:** found after the first half of the next verse  $\eta_2\pi_2$    **78a** *svecchayā cett.] sarvathā ε₁*  
**78b** *yogoktair α₃γ₂δ₁ε₂η₁η₂π₁π₂π₉χ₁]* *yogoktair γ₁ yogokta α₂ε₁ζ₂ζ₃ yogoktam α₁ niyamair δ₃*  
*niyamair vinā cett.] vividhais tathā δ₃*   **78c** *vajrolim̄ yo δ₁ζ₃η₁η₂π₂χ₁ vajrolim̄ yo ε₁ε₂ vajrolī*  
*yo α₂γ₁γ₂δ₃ζ₂π₉ vajrolir yo π₁ vajrāli yo α₁ vijānāti cett.] bhijānāti γ₁γ₂*   **78d** *siddhibhā-*  
*janam cett.]* <sup>o</sup>*bhājanah γ₁ε₁ε₂ siddhimān bhavet η₂*

**78** Before this verse, ε₁ε₂ have *Dattātreyayogaśāstra* 150.

[3.78]

#### ❖ Sources

*Dattātreyayogaśāstra* 152

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

Cf. *Śivasamhitā* 4.79

स्वेच्छया वर्तमानोऽपि योगोक्तनियमैर्विना ।  
मुक्तो भवद्वृहस्थोऽपि वत्रोल्यभ्यासयोगतः ॥

#### ❖ Testimonia

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

स्वस्थं यो वर्तमानोऽपि योगोक्तनियमैर्विना ।  
करणी विपरीताख्या श्रीनिवासेन लक्षिता ॥

Cf. *Yogalakṣaṇāvalī* f. 31r

स्वेच्छया वर्तमानोऽपि योगोक्तनियमैर्विना ।  
वत्रोल्यभ्यासयोगेन योगी सिद्धिमवामुयात् ॥

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

वत्रोलीं कथयिष्यामि गोपितां सर्वयोगिभिः ।  
त्यक्तयोगोक्तनियमा यथा सिद्ध्यन्ति योगिनः ॥

#### ❖ Commentary

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

तत्र वस्तुद्वयं वक्ष्ये दुर्लभं यस्य कस्यचित् ।  
क्षीरं चैकं द्वितीयं तु नारी च वशवर्तिनी ॥ ७९ ॥

I shall teach you two substances [needed] for it which are hard for just anyone to obtain. One is milk and the second is an obedient woman. (79)

**79a** *vastu cett.*] castu  $\alpha_1$  bheda  $\zeta_2$  **vakṣ(y)e** *cett.*] manye  $\gamma_2$  api  $\gamma_1$  **79b** *yasya kasya cett.*] yena kena  $\varepsilon_1 \varepsilon_2$  **cit** *cett.*] tu  $\zeta_3$  **79c** *caikam* *cett.*] caita  $\varepsilon_2$  caiva  $\eta_2$  ekam  $\gamma_1 \gamma_2 \pi_2$  **tu** *cett.*] ca  $\varepsilon_1 \varepsilon_2$  **79d** **ca** *cett.*] vā  $\alpha_2$  tu  $\delta_3$

**79** After this verse,  $\varepsilon_1 \varepsilon_2$  have *Dattātreyayogaśāstra* 154cd–157cd.

अत्रत्या वज्रोली ग्रन्थान्ते लिखिता । क्रमप्राप्तवत्र त्यक्ता । असाधारणप्राण्यनुष्ठेयत्वात्तस्याः ।

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

[3.79]

#### ❖ Sources

*Dattātreyayogaśāstra* 153ab-154ab

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

#### ❖ Testimonia

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

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

#### ❖ Commentary

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

मेहनेन शैनैः सम्यगूर्ध्वाकुञ्चनमभ्यसेत् ।  
पुरुषो वापि नारी वा वज्रोलीसिद्धिमाप्नुयात् ॥ ८० ॥

[The yogi] should gently practise a full upward contraction through the urethra. Either a man or a woman may obtain success in *vajrolī*. (80)

**80a mehanena**  $\alpha_1\gamma_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_2\chi$ ] mehanīna  $\pi_1$  mehanaiva  $\gamma_1$  mohanena  $\delta_1$  mohanenā  $\delta_3$  meḍhrenena  $\pi_\omega$  meḍhreṇa  $\eta_1$  mahānibham̄  $\eta_2$  hematene  $\alpha_2$  **śanaiḥ** cett.] sadā  $\delta_1$  hane  $\alpha_2$   
**80b ūrdhvākuñcanam** cett.] ūrdhvām̄kuñcanam  $\pi_1$  ūrdhvakuñcanam  $\varepsilon_1$  ūrdhva kim̄canam  $\gamma_2$  kṛtvā kuñcanam  $\eta_2$  gudākuñcanam  $\eta_1$  **80c vāpi nārī vā** cett.] vāpi vā nārī  $\alpha_2\delta_3$  'py atha vā nārī  $\chi$  **80d vajrolī** cett.] vajrolim̄  $\delta_1\eta_1$  vajrolih̄  $\gamma_2$  **siddhim apnuyāt** cett.] siddhibhājanam  $\gamma_2$  siddhibhājanah̄  $\gamma_1$

[3.80]

#### ❖ Testimonia

*Hṛdayogasamhitā* 53 (p. 39)

puruṣo vāpi nārī vā ] puruṣo 'py athavā nārī HYS

Cf. *Hṛhatattvakaumudī* 16.4

अपानमार्गतः सम्यगूर्ध्वकुञ्चनमभ्यसेत् ।  
पुरुषो वापि नारी वा वज्रोलीसिद्धिभाजनम् ॥  
अपानमार्गतो गुददेशेन ऊर्ध्वमुपरि कुञ्चनं संकोचनमूर्ध्वमाकर्षणं वा अभ्यसेत् ॥ इति ॥

#### ❖ Commentary

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

यत्ततः शरनालेन फूल्कारं वज्रकन्दरे ।  
शनैः शनैः प्रकुर्वीत वायुसंचारकारणात् ॥ ८१ ॥

Using a hollow stalk of bamboo grass, [the yogi] should carefully [and] very gently blow into the opening of the penis in order to make air move [into the urethra]. (81)

**81** *om.* γ<sub>1</sub> **81a** *yatnataḥ cett.]* prayatnataḥ γ<sub>2</sub>η<sub>1</sub>η<sub>2</sub> prayatnāt π<sub>2</sub> **śaranālena** α<sub>1</sub>α<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub> ε<sub>1</sub>ε<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] śaranolena ζ<sub>2</sub> śatanārīṇām̄ ζ<sub>3</sub> śastanālena χ śironāle γ<sub>2</sub>η<sub>1</sub>η<sub>2</sub> **81b** **phūtkāram** α<sub>1</sub>δ<sub>3</sub>ζ<sub>2</sub>η<sub>1</sub>χ] phutkāram̄ π<sub>ω</sub> pūtkāram̄ δ<sub>1</sub>ε<sub>1</sub>ζ<sub>3</sub> phūtkārah̄ γ<sub>2</sub>η<sub>2</sub> sphūtkāram̄ π<sub>2</sub> sūtkāram̄ ε<sub>2</sub> śaram̄ tu π<sub>1</sub> leneram̄ α<sub>2</sub> **vajra** *cett.]* kambu γ<sub>2</sub>η<sub>2</sub> **kandare** ζ<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] kandhare α<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>η<sub>1</sub>η<sub>2</sub> kandharet ε<sub>1</sub> kamharet α<sub>2</sub>ε<sub>2</sub> **81c** **śanaiḥ** *cett.]* śanah̄ η<sub>2</sub> **prakurvīta** *cett.]* prakurvam̄ti η<sub>2</sub>π<sub>2</sub> **81d** **vāyu** *cett.]* vāyoh̄ π<sub>2</sub> **kāraṇāt** *cett.]* dhāraṇāt̄ ε<sub>1</sub>ε<sub>2</sub>

[3.81]

#### ❖ Sources

*Dattātreyayogaśāstra* 165

yatnataḥ ] tatas tu DYŚ

#### ❖ Testimonia

*Haṭharatnāvalī* 2.86–2.87 (attrib. HP), *Haṭhasaṅketacandrikā* f. 39r (attrib. HP)

yatnataḥ HRĀ ] yanritih HSC

Cf. *Yuktabhavadeva* 7.248cd–249ab

रसनालेन फूल्कारं वायोः सञ्चारकारणात् ॥  
कुर्याद्वनैः शनैर्योगी यावच्छक्तिः प्रजायते ।

नार्या भगे पतद्विन्दुमभ्यासेनोर्धमाहरेत् ।  
चलिं च स्वकं बिन्दुमूर्ध्वमाकृष्य रक्षयेत् ॥ ८२ ॥

With practice, [the yogi] may draw up semen which is falling into a woman's vagina. And [even] if his own semen has moved [down], he may draw it upwards and retain it. (82)

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**82a** nāryā γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>ζ<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>] nārī α<sub>2</sub>χ māryā α<sub>1</sub> bhāryā η<sub>1</sub>η<sub>2</sub>π<sub>ω</sub> tato ε<sub>1</sub> bhage ε<sub>2</sub> **bhage** cett.] bhāge α<sub>1</sub>π<sub>1</sub> bhaga α<sub>2</sub> patat ε<sub>2</sub> **patad** cett.] pated γ<sub>2</sub> yad α<sub>2</sub> ca tad ζ<sub>2</sub> tato ε<sub>2</sub> **bindum** cett.] bindhuḥm π<sub>ω</sub> bindur η<sub>1</sub>η<sub>2</sub> vīryam ε<sub>1</sub>ε<sub>2</sub> **82b** āharet cett.] ācaret π<sub>1</sub> āruhet δ<sub>3</sub> **82c** om. δ<sub>1</sub>δ<sub>3</sub> **calitam** cett.] bhavitaṁ π<sub>1</sub> **ca svakam** α<sub>1</sub>α<sub>2</sub>] tu svakam α<sub>3</sub>γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>π<sub>1</sub>π<sub>2</sub> tu sukaṁ π<sub>ω</sub> ca nijam ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>χ patitaṁ η<sub>1</sub> calitam η<sub>2</sub> **82d** om. δ<sub>1</sub>δ<sub>3</sub> **ūrdhvam** ākṛṣya rakṣayet cett. incl. α<sub>3</sub>] ūrdhvam ākṛ + + + α<sub>1</sub> ūrdhvam āhṛtya rakṣayet ζ<sub>3</sub> abhyāsenordhvam āharet ζ<sub>2</sub>

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[3.82]

#### ❖ Sources

*Dattātreyayogaśāstra* 166

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

#### ❖ Testimonia

*Hṝtharatnāvalī* 2.96cd–2.97ab, *Hṝthayogasamhitā* p. 39

nāryā bhage ] nāryā bhagāt HRĀ, nāribhage HYS  
svakam ] nijam HRĀ HYS

Cf. *Hṝhasaṅketacandrikā* f. 39r

अपानमाकृञ्च्य ततो ऽबलेनोर्ध्वं दुग्धमाकृष्टिविधिकमेण ।  
समभ्यसेत्रिश्वलमल्पमल्पं भगे पतद्विन्दुमथार्धमाहरेत् ॥

एवं तु रक्षयेद्विन्दुं मृत्युं जयति योगवित् ।  
मरणं बिन्दुपातेन जीवितं बिन्दुधारणात् ॥ ८३ ॥

[If] the knower of yoga preserves his semen thus, he conquers death. Death arises through the loss of semen and life from retaining semen. (83)

**83** folio lost  $\alpha_1$    **83a** **tu rakṣayed**  $\alpha_2\alpha_3\gamma_1\gamma_2\zeta_2\pi_1\pi_2\pi_\omega$ ] samrakṣayed  $\delta_1\delta_3\varepsilon_1\varepsilon_2\chi$  surakṣayed  $\zeta_3$  rakṣati yo  $\eta_1\eta_2$    **83b** **yogavit** *cett.*] tatvataḥ  $\varepsilon_1\varepsilon_2$    **83c** *om.*  $\delta_1$    **bindu** *cett.*] bida  $\zeta_2$    **83d** *om.*  $\delta_1$    **jīvitam**  $\alpha_2\delta_3\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_\omega$ ] jīvitum  $\pi_1$  jīvanam  $\gamma_2\pi_2\chi$  ji«vanam»  $\gamma_1$    **bindudhāraṇāt**  $\gamma_2\delta_3\zeta_2\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ ] bindurakṣanāt  $\varepsilon_1\varepsilon_2\zeta_3$  bamdhasamgrahāt  $\alpha_2$  «bindudhāraṇam»  $\gamma_1$

[3.83]

#### ❖ Sources

*Dattātreayayogaśāstra* 167

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

Cf. *Amṛtasiddhi* 3.87cd

मरणं बिन्दुपातेन जीवनं बिन्दुधारणात् ॥

#### ❖ Testimonia

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

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

सुगन्धि योगिनो देहं जायते विन्दुधारणात् ।  
यावद्विन्दुः स्थिरो देहे तावन्मृत्युभयं कुतः ॥ ८४ ॥

As a result of the retention of semen, the yogi's body becomes fragrant. As long as semen is steady in the body then why fear death?  
(84)

**84** folio lost  $\alpha_1$  **84a** om.  $\delta_3\eta_1\eta_2$  found after 3.85b  $\zeta_3$  **sugandhi**  $\alpha_2\gamma_1\gamma_2\delta_1\zeta_3\pi_1\pi_2\pi_\omega$ ] sugandham  $\varepsilon_1\varepsilon_2$  sugandho  $\zeta_2\chi$  **deham**  $\alpha_2\pi_1\pi_\omega$ ] dehe  $\delta_1\varepsilon_1\varepsilon_2\zeta_3\chi$  deho  $\gamma_1\gamma_2\zeta_2\pi_2$  **84b** om.  $\delta_3\varepsilon_1\eta_1\eta_2$  found after 3.85b  $\zeta_3$  **dhāraṇāt**  $\alpha_2\gamma_1\gamma_2\delta_1\varepsilon_2\zeta_2\pi_1\pi_\omega\chi$ ] rakṣanāt  $\zeta_3\pi_2$  **84c** om.  $\varepsilon_1$  **yāvad** **binduh**  $\gamma_1\delta_3\eta_2\chi$ ] yāvad bindu  $\alpha_2\alpha_3\gamma_2\delta_1\varepsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega$  **sthiro**  $\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\varepsilon_2\zeta_2\eta_1\eta_2\chi$ ] sthito  $\delta_3\zeta_3\pi_1\pi_2\pi_\omega$  **dehe**  $\alpha_3\delta_1\delta_3\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ ] deho  $\gamma_1\gamma_2$  hahe  $\alpha_2$  **84d** **mṛtyubhayam** **kutah**  $\alpha_3\delta_1\delta_3\varepsilon_1\varepsilon_2\eta_1\eta_2\pi_1\pi_2\pi_\omega$ ] kālabhayam kutah  $\alpha_2\gamma_1\gamma_2\zeta_2\chi$  jīvanam ucyate  $\zeta_3$

### [3.84]

#### ❖ Sources

*Dattātreayogaśāstra* 86cd (ab only), *Vivekamārtanda* 52ad (cd only)

sugandhi yogino deham ] yogino 'nge sugandhaḥ syāt DYŚ  
jāyate ] satatam DYŚ  
sthiro ] sthito VM

#### ❖ Testimonia

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

sugandhi ] sugandhir HRĀ, sugandho HYS  
deham ] dehe HRĀ HYS  
mṛtyubhayam ] kālabhayaṁ HYS

Cf. *Hathatattvakaumudi* 16.10

तथा चोक्तं ग्रन्थान्तरे -  
चलितं तु स्वकं विन्दुमूर्च्छमाकुञ्च्य रक्षयेत् ।  
सुगन्धो योगिनां देहे जायते विन्दुधारणाद् ॥ इति ॥

#### ❖ Commentary

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

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

मनायत्तं नृणां शुक्रं शुक्रायत्तं हि जीवितम् ।  
तस्माद्धुक्रं मनश्चैव रक्षणीयं प्रयत्नतः ॥ ८५ ॥

In men semen is dependent on the mind and life is dependent on semen, so semen and the mind should be carefully guarded. (85)

ऋतुमत्या रजोऽप्येवं स्वीयं बिन्दुं च रक्षयेत् ।  
मेद्रेणाकर्षयेदूर्ध्वं सम्यगभ्यासयोगवान् ॥ ८६ ॥

In this way a [the yogi] may also hold on to [both] the menses of a menstruating woman and his own semen. He who has mastered yoga through correct practice may draw up [both] through the urethra. (86)

**85** folio lost  $\alpha_1$    **85a** *manāyattam* *em.*]  $\alpha_3$  manomayam  $\alpha_2$  manodhinam  $\pi_1\pi_2\pi_\omega$  cittāyattam  $\gamma_2\delta_1\delta_3\epsilon_1\epsilon_2\zeta_3\eta_1\eta_2\chi$  cittamattam  $\gamma_1$  cintāyatnam  $\zeta_2$  **nṛṇām** *cett.*] tam nr  $\alpha_2$  bhavet  $\pi_2$  **śukram** *cett.*] śuklam  $\alpha_3\epsilon_1\epsilon_2\pi_\omega$    **85b** *sukrāyattam*  $\alpha_2\gamma_1\gamma_2\delta_1\delta_3\zeta_2\zeta_3\eta_1\eta_2\chi]$  śuklāyattam  $\epsilon_1\epsilon_2$  śuklāyataṁ  $\pi_\omega$  śuklā +  $\alpha_3$  śukrādhīnam  $\pi_1\pi_2$  **hi**  $\epsilon_1\epsilon_2\zeta_2\eta_1\eta_2\pi_1\pi_\omega]$  tu  $\alpha_2\gamma_1\gamma_2\delta_1\pi_2$  ca  $\delta_3\zeta_3\chi$  **jivitam** *cett.*] jīvanam  $\gamma_2\pi_2$    **85c** *chukram* *cett.*] śuklam  $\epsilon_1$  tūrṇam  $\epsilon_2$  **manaś caiva** *cett.*] manaś caivam  $\eta_1$  rajaś caiva  $\eta_2$  rakṣanīyam  $\delta_3$    **85d** *rakṣanīyam* *cett.*] yogibhiś ca  $\delta_3$    **86** folio lost  $\alpha_1$    **86a** *ṛtumatyā* *cett.*] bindumadhye  $\delta_1\delta_3\eta_1\eta_2$  **rajo** *cett.*] nijo  $\pi_1$  **'py evam** *cett.*] py eva  $\eta_2$  thevam  $\pi_\omega$  striyam  $\pi_1$    **86b** *svīyam*  $\pi_1]$  viryam  $\alpha_2$  bijam  $\delta_1\epsilon_1\zeta_2\zeta_3\eta_1\eta_2$  jīvam  $\delta_3$  striyā  $\gamma_1\gamma_2$  bindum  $\epsilon_2\pi_2$  jayaṁ  $\pi_\omega$  nijaṁ  $\chi$  **bindum** *cett.*] bindu  $\eta_2\pi_1\pi_\omega$  bijam  $\epsilon_2$  rakṣe  $\pi_2$  **ca**  $\alpha_2\gamma_1\gamma_2\delta_1\zeta_3\eta_2\pi_1\pi_\omega\chi]$  tu  $\epsilon_1\epsilon_2\zeta_2\eta_1\pi_2$  pra°  $\delta_3$  **rakṣayet** *cett.*] rakṣayan  $\pi_\omega$  yogavit  $\pi_2$  tamnnayet  $\delta_1$  °pālayet  $\delta_3$    **86c** *medhrenā*  $\gamma_2\epsilon_1\zeta_2\eta_1\pi_2\pi_\omega\chi]$  meḍhreṇā  $\alpha_2\delta_1\delta_3\zeta_3$  memdhraṇā  $\pi_1$  medhrā  $\gamma_1$  medhram ā  $\epsilon_2$  medhrām ā  $\eta_2$  **karṣayed** *cett.*] karsayad  $\pi_\omega$  kumcayed  $\eta_2$    **86d** *yogavān*  $\alpha_3\epsilon_1\epsilon_2\zeta_2\zeta_3\pi_1\pi_\omega]$  yogataḥ  $\gamma_1\gamma_2\delta_1\delta_3\eta_1$  yogavit  $\eta_2\chi$  pāṭavāt  $\alpha_2\pi_2$

[3.85]

#### ❖ Testimonia

*Hṝtharatanāvalī* 2.98

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

#### ❖ Commentary

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

[3.86]

#### ❖ Testimonia

*Hṝtharatanāvalī* 2.100cd (ab only)

svīyam ] rajo HRĀ, bijam HYS  
yogavān ] yogavit HYS

अयं योगः पुण्यवतां धन्यानां तत्त्वशालिनाम् ।  
निर्मत्सराणां सिद्ध्येत न तु मत्सरशालिनाम् ॥ ८६\*१ ॥

This yoga succeeds for those who have merit, are fortunate, abide in truth, and are without jealousy, not for those who are jealous. (86\*1)

सहजोली चामरोली वज्रोल्या एव भेदतः ॥ ८७ ॥

*Sahajolī* and *amarolī* are varieties of *vajrolī*. (87)

**86\*1** included in all except  $\alpha_2\alpha_3$  folio lost  $\alpha_1$  pādas b and d are transposed  $\zeta_3$  found after 3.89 χ  
**86\*1b** *dhanyānām* cett.] dhīrānām χ *śalinām*  $\gamma_2\delta_1\delta_3\varepsilon_1\varepsilon_2\zeta_3\eta_1\pi_1\pi_2]$  śalinām  $\zeta_2\pi_\omega$  sattinām  $\gamma_1$  darśinām  $\eta_2$  χ **86\*1c** om.  $\delta_3$  *sidhyeta*  $\gamma_1\delta_1\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega]$  siddheta  $\gamma_2$  siddhet\*  $\eta_2$  vai sidhyen χ siddhānām  $\pi_2$  **86\*1d** om.  $\delta_3$  *śalinām*  $\gamma_1\gamma_2\delta_1\varepsilon_1\varepsilon_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega$  χ] śalinām  $\zeta_2$  śilinām  $\eta_2$  **87** om.  $\varepsilon_1\varepsilon_2$  folio lost  $\alpha_1$  **87a** ante *sahajolī* add. atha sahajoli  $\gamma_2\eta_2$  atha sahajoliḥ χ *sahajolī*  $\alpha_2\delta_1\delta_3\eta_1\eta_2\pi_2]$  sahajoliḥ  $\gamma_1\gamma_2\zeta_2\zeta_3\pi_\omega$  χ sahajolāmś  $\pi_1$  sahajaś  $\alpha_3$  *cāmarolī*  $\alpha_2\delta_1\delta_3\pi_1\pi_2]$  cāmaroli  $\zeta_2\pi_\omega$  cāmarolir  $\zeta_3$  χ vāmaroli  $\eta_2$  cāmaroli ca  $\eta_1$  cāmaroliś ca  $\gamma_1\gamma_2$  camaronauli  $\alpha_3$  **87b** *vajrolyā*  $\alpha_2\alpha_3\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega$  χ] vajrolyante  $\delta_1\delta_3$  vajroli  $\pi_2$  *eva bhedataḥ*  $\alpha_2\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega]$  ekabhedataḥ  $\eta_2$  bheda ekataḥ χ prakīrtitā  $\delta_1$  pracodyate  $\delta_3$

[3.86\*1]

#### ❖ Sources

*Dattātreyayogaśāstra* 176

matsara J mātsarya DYS

#### ❖ Testimonia

*Hatharatnāvalī* 2.110, *Hathayogasamhitā* pp. 40–41

dhanyānām HRĀ ] dhīrānām HYS

śalinām HRĀ ] darśinām HYS

[3.87]

#### ❖ Sources

Cf. *Dattātreyayogaśāstra* 31cd

वज्रोलिरमरोलिश्च सहजोलिश्चिधा मता ।

Cf. *Śivasamhitā* 4.95ab

सहजोल्यमरोली च वज्रोल्या भेदतो भवेत् ।

#### ❖ Testimonia

*Hatharatnāvalī* 2.113cd, *Hathayogasamhitā* p. 40

sahajoli cāmaroli HRĀ ] sahajoliś cāmarolir HYS

eva bhedataḥ HRĀ ] bheda eva te HYS

#### ❖ Commentary

These two *pādas* appear to stand apart and function as a heading introducing the practices of *sa-*

जलेषु भस्म निक्षिप्य दग्धगोमयसंभवम् ।  
वत्रोलीमैथुनादूर्ध्वं स्त्रीपुंसोः स्वाङ्गलेपनम् ॥ ८८ ॥

After intercourse using *vajrolī*, the woman and man should put ash made from burnt cow dung in water [and] smear their bodies [with it...] (88)

**88** folio lost  $\alpha_1$    **88a**   om.  $\alpha_2\alpha_3\gamma_1\pi_1\pi_2\pi_\omega$    **jaleṣu bhasma**  $\gamma_2\delta_1\zeta_2\zeta_3\eta_1\eta_2\chi]$  jale tu  
bhasma  $\epsilon_1\epsilon_2$  jale subhasma  $\chi$  jale bhasmani  $\delta_3$    **nikṣipya**  $\delta_1\delta_3\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2\chi]$  nikṣipya  
 $\gamma_2$    **88b**   om.  $\alpha_2\alpha_3\gamma_1\pi_1\pi_2\pi_\omega$    **dagdha**  $\gamma_2\delta_1\delta_3\epsilon_1\zeta_3\eta_1\eta_2\chi]$  dagdham  $\zeta_2$  danḍa  $\epsilon_2$    **sambhavam**  $\gamma_2\delta_1\epsilon_1\zeta_2\zeta_3\eta_1\eta_2\chi]$  sambhave  $\delta_3\epsilon_2$    **88c** **maithunād** cett.] mithunād  $\zeta_3$  madhanād  $\epsilon_2$   
**88d** **strīpumsoḥ**  $\gamma_2\epsilon_2\zeta_2\eta_1\eta_2\chi]$  strīpumso  $\alpha_2\epsilon_1\pi_\omega$  pumsostrī  $\pi_1$  strīpumsā  $\gamma_1$  strīpumsau  $\zeta_3$   
strīpumsos  $\delta_1\delta_3\pi_2$    **svāṅga**  $\alpha_2\gamma_1\gamma_2\epsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\chi]$  svāṅgu  $\pi_\omega$  sāṅga  $\epsilon_2$  cāṅga  $\delta_1\delta_3\pi_2$

*hajoli* and *amarolī*, which are described in the verses that follow. Some manuscript groups other than  $\alpha$  and  $\pi$  insert separate headings for *sahajolī* and *amarolī*. However, since 3.87 introduces these practices, these additional headings are redundant and unlikely to be original.

[3.88]

#### ❖ Sources

*Dattātreyayogaśāstra* 182

jaleṣu bhasma nikṣipya ] tajjale bhasma saṃkṣipya DYŚ, tajjale bhasmasāt kṣipya DYŚv.l., tajjale  
bhasma saddṛavyam DYŚv.l.  
pumsoḥ svāṅga ] pumso arṅga DYŚ

#### ❖ Testimonia

*Hatharatnāvalī* 2.114, *Hathayogasamhitā* p.40

jaleṣu bhasma ] jale subhasma HRĀ HYS  
pumsoḥ svāṅga HYS ] pumsoś cāṅga HRĀ

#### ❖ Commentary

Some manuscripts, including  $\alpha_2$  and  $\alpha_3$  (missing in  $\alpha_1$ ), omit 3.88ab. We have included it because in the *Dattātreyayogaśāstra*, the source of this verse, 3.88ab specifies the substance mentioned in 3.88cd that the man and woman are supposed to rub into their bodies after sexual intercourse.

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

The awkward plural *jaleṣu* in 3.88a was probably the result of Svātmārāma removing the pronoun from the compound *tajjale* in the *Dattātreyayogaśāstra*'s verse because it has no referent in the *Hathapradīpikā*'s compilation.

आसीनयोः सुखेनैव मुक्तव्यापारयोः क्षणम् ।  
सहजोलीरियं प्रोक्ता श्रद्धेया योगिभिः सदा ॥ ८९ ॥

[...] while sitting at complete ease, having just finished intercourse.  
This is called *sahajolī*. It is always to be trusted by yogis. (89)

अयं शुभकरो योगो भोगे भुक्तेऽपि मुक्तिदः ॥ ८९\*१ ॥

This auspicious yoga bestows liberation even when pleasure has been enjoyed. (89\*1)

**89** folio lost  $\alpha_1$    **89a** *āśinayoh* *cett.*] anenaiva  $\zeta_3$    **sukhenaiva** *cett.*] mukhenaiva  
 $\eta_2$    **89b** *vyāpārayoh*  $\gamma_1\gamma_2\delta_3\varepsilon_2\zeta_3\eta_1\pi_1\pi_2\chi$ ] *vyāpārayo*  $\alpha_2\varepsilon_1\zeta_2\eta_2$  *vyāpāramo*  $\pi_\omega$  *vyāpārala*<sup>o</sup>  $\delta_1$   
*kṣanām*  $\alpha_2\delta_1\delta_3\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$ ] *kṣanāt*  $\gamma_1\gamma_2\varepsilon_1\chi$    **89c** *sahajolīr*  $\alpha_2\gamma_2\delta_1\delta_3\varepsilon_1\varepsilon_2\eta_1\eta_2\pi_1$ ] *sahajolir*  $\gamma_1\zeta_2\zeta_3\pi_\omega\chi$  *sahajoli*  $\pi_2$    **89d** *śraddheyā*  $\varepsilon_1\pi_1\pi_\omega\chi$ ] *śraddhayā*  $\alpha_2\alpha_3\delta_1\delta_3\varepsilon_2\eta_1\pi_2$  *sādhyeyā*  $\eta_2$   
*siddhaye*  $\zeta_3$  *sevyyate*  $\gamma_1\gamma_2\zeta_2$    **89\*1** included in all except  $\alpha_2\alpha_3\gamma_1$  folio lost  $\alpha_1$    **89\*1b** *bhogē*  
 $\gamma_2\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_1\pi_\omega$ ] *bhoga*  $\zeta_2\eta_1\pi_2\chi$  *yoga*  $\delta_3$  *lac.*  $\delta_1$    **bhukte'pi**  $\gamma_2\zeta_3\eta_2\pi_\omega$ ] *bhuktyapi*  $\varepsilon_1$  *yuktepi*  $\pi_1$   
*yukto'pi*  $\chi$  *yogepi*  $\pi_2$  *muktepi*  $\zeta_2$  *muktyapi*  $\varepsilon_2$  *muktivī*<sup>o</sup>  $\delta_3\eta_1$  *muktipra*<sup>o</sup>  $\delta_1$    **muktidāḥ** *cett.*]  
*muktidā*  $\varepsilon_1$  *dāyakah*  $\delta_1$

**89\*1** = 3.93cd

[3.89]

#### ❖ Sources

*Dattātreyayogaśāstra* 183

*sahajolir iyam proktā* ] *sahajolī ca samproktā* DYŚ

#### ❖ Testimonia

*Hṛ̥tharatanāvalī* 2.115, *Haṭhayogasamhitā* p. 40

*kṣanām HRĀ* ] *kṣanāt* HYS

*sahajolir iyam* ] *sahajolir iyam HRĀ* HYS

*śraddheyā* HYS ] *kartavyā HRĀ*

#### ❖ Commentary

We have understood the *repha* in *sahajolir iyam* as a hiatus bridge. Elsewhere the nominative of this name is found only as *sahajoli* or *sahajolih*.

[3.89\*1]

#### ❖ Testimonia

*Haṭhayogasamhitā* p. 40

*yogo* ] *yogi* HYS

*bhoge bhukte* ] *bhogayukto* HYS

#### ❖ Commentary

This line is absent in  $\alpha_2$ ,  $\alpha_3$  and  $\gamma_1$  (missing in  $\alpha_1$ ). It may have been adapted from *Dattātreyayogaśāstra* 179cd (*tasmād ayam vakṣyamāno bhogē bhukte'pi muktidāḥ*). Cf. 3.93cd.

पित्तोल्बणत्वात्पथमां च धारं  
 विहाय निःसारतयात्यधाराम् ।  
 निषेव्यते शीतलमध्यधारा  
 कापालिकैः खण्डमतैरमर्याः ॥ ९० ॥

Leaving out the first flow because of its excessive heat and the last flow because it is worthless, the cool middle flow of urine is used by Kāpālikas of the Khanḍa school. (90)

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**90** *om.*  $\gamma_1\varepsilon_1\varepsilon_2$  folio lost  $\alpha_1$  **90a** ante **pittolbaṇa**<sup>°</sup> *add.* atha amarolī  $\gamma_2\eta_2\chi$  āthamāroli  $\zeta_3$  tatrāmarolī  $\delta_1\delta_3$  **pittolbaṇatvāt**  $\alpha_2\alpha_3\delta_1\delta_3\zeta_3\eta_1\pi_1\pi_\omega\chi]$  pitvā anut  $\pi_2$  virttanatvādyat  $\zeta_2$  vihāya nityām  $\eta_2$  vihāya nīv.. h  $\gamma_2$  **prathamām ca**  $\alpha_2\zeta_2\zeta_3\eta_2\pi_1\pi_2]$  prathamam ca  $\alpha_3\gamma_2$  prathamam vi  $\pi_\omega$  prathamāmī  $\delta_1$  prathamāmbu  $\delta_3\eta_1\chi$  **dhārām** *cett.*] dhārī  $\alpha_2$  *om.*  $\delta_1$  **90b** **niḥsāratayāntya**  $\alpha_2\delta_1\zeta_3\eta_1\eta_2\pi_1\chi]$  niḥsārabhayāntya  $\delta_3$  niḥsāralayāntya  $\gamma_2$  niḥsārayāntya  $\pi_\omega$  niḥsmāratayāntya  $\zeta_2$  niḥsāratapāmīsu  $\pi_2$  **90c** **niṣevyate** *cett.*] niṣevite  $\pi_2$  niṣevyate  $\eta_1\pi_1$  nikhyevyate  $\pi_\omega$  **dhārā**  $\alpha_2\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi]$  dhārām  $\gamma_2\delta_3\eta_1\pi_2$  dhārāh  $\delta_1$  **90d** **kāpālikaiḥ**  $\alpha_2\delta_1\delta_3\zeta_2\pi_1\pi_\omega]$  kapālikaiḥ  $\gamma_2\zeta_3\eta_1\eta_2$  kapālakaiḥ  $\pi_2$  kāpālike  $\chi$  **khanḍamatair**  $\eta_1\pi_1\pi_2\pi_\omega]$  khaṇḍamatair  $\zeta_2$  khaṇḍamate  $\zeta_3\chi$  saḍamatair  $\alpha_2$  kāmṭhamataḥair  $\delta_1\delta_3$  kumṭhamatair  $\gamma_2\eta_2$  **amarayāḥ**  $\delta_1\delta_3\zeta_2]$  amaryā  $\alpha_2\pi_1\pi_2$  aryā  $\pi_\omega$  amedhyā  $\eta_1\eta_2$  amedhyām  $\gamma_2$  'maroli  $\chi$  'maroli  $\zeta_3$

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**90**  $\gamma_2$  seems to have supplied this verse and the next one from a manuscript belonging to the  $\eta$  group.

[3.90]

#### ❖ Testimonia

*Hatharatnāvalī* 2.116, *Hathatattvakaumudi* 16.17, *Hathayogasamhitā* p. 41

pittolbaṇatvāt HRĀ *v.l.* HTK HYS ] vihāya nityām HRĀ  
 prathamām ca dhārām HRĀ HTK ] prathamāmbudhārām HYS  
 vihāya niḥsāratayāntya dhārām HRĀ HTK ] niṣevyate śītalamadhyadhārā HYS  
 niṣevyate śītalamadhyadhārā HTK ] niṣevyate śītalamadhyadhārām HRĀ, vihāya niḥsāratayāntya  
 dhārām HYS  
 kāpālikaiḥ khaṇḍamatair amaryāḥ ] kāpālikaiḥ khaṇḍamatair anarghyām HRĀ, kāpālikaiḥ khaṇḍa-  
 mate 'maroli HTK, kāpālike khaṇḍamate 'maroli HYS

#### ❖ Commentary

We understand 'Kāpālikas of the Khanḍa school' (*kāpālikair khanḍamataih*) to be referring to followers of the Khaṇḍakāpālika who is mentioned in the list of siddhas given at 1.5–9, *pace* Marcinkowska-Rosól and Sellmer (2021: 105–108) who understand *khanḍamataih* to mean 'whose doctrine is defective'.

अमरिं यः पिबेत्रित्यं नस्यं कुर्वन्दिने दिने ।  
वत्रोलीं चाभ्यसेदेवममरोलीति कथ्यते ॥ ९१ ॥

[The yogi] who regularly imbibes urine, taking it by the nose every day, practises *vajrolī* thus. This is called *amarolī*. (91)

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**91** *om.* γ<sub>1</sub>ε<sub>1</sub>ε<sub>2</sub> folio lost α<sub>1</sub>   **91a** **amarīm** γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>η<sub>2</sub>χ] amari α<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>1</sub>π<sub>ω</sub> amarim π<sub>2</sub>   **yah**  
α<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>ζ<sub>2</sub>ζ<sub>3</sub> π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] ya[m] η<sub>1</sub> yo γ<sub>2</sub>η<sub>2</sub>   **piben** *cett.*] piban δ<sub>3</sub>   **91b** **nasyam kurvan** δ<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ]  
naśyam kurvan α<sub>3</sub>ζ<sub>2</sub>ζ<sub>3</sub> nasam kurvan δ<sub>3</sub> trṣya kurvan π<sub>1</sub> naśyam kuryād η<sub>1</sub> nasya kuryā α<sub>2</sub> tasya  
kuryā γ<sub>2</sub> tastham̄ kuryād η<sub>2</sub>   **91c** **vajrolīm cā** α<sub>3</sub>δ<sub>1</sub>δ<sub>3</sub>] vajrolī cā ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>ω</sub> vajrolī vā π<sub>1</sub> vajrolīm  
a γ<sub>2</sub>η<sub>2</sub>χ vajrolī ka π<sub>2</sub> vijrolī sā α<sub>2</sub>   **bhyased evam** α<sub>2</sub>α<sub>3</sub>] bhyasēc ceyam δ<sub>1</sub>δ<sub>3</sub>ζ<sub>2</sub>ζ<sub>3</sub> bhyaset seyam  
π<sub>ω</sub> bhyasevoyam π<sub>1</sub> bhyasēn nityam η<sub>1</sub> bhyaset satve γ<sub>2</sub> bhyasēc chattve η<sub>2</sub> bhyaset samyak χ  
thyate seyam π<sub>2</sub>   **91d** **amaroliti** *cett.*] sāmaroliti χ amarolī tu α<sub>2</sub> amaro!im tu ζ<sub>3</sub>   **kathyate**  
*cett.*] kalpayet ζ<sub>3</sub> kasyate η<sub>2</sub>

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**91** After this verse, χ has 3.102.

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[3.91]

#### ❖ Sources

*Dattātreyayogaśāstra* 180c–181b

abhyased evam ] abhyasēc ceyam DYŚ (*em.*), abhyasēc chrayam DYŚv.l., abhyaset yejam DYŚv.l.,  
abhyasēc caivam DYŚv.l.

#### ❖ Testimonia

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

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

पुंसो बिन्दुं समाकृष्य सम्यगभ्यासपाटवात् ।  
यदि नारी रजो रक्षेद्वत्रोल्या सा हि योगिनी ॥ ९१\*१ ॥

If a woman draws up the semen of a man through skillfulness in the correct practice and retains her menses by means of *vajrolī*, it is she who is a [true] yoginī. (91\*1)

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**91\*1** included in all except  $\alpha_2\alpha_3$  folio lost  $\alpha_1$     **91\*1a** *pum̄so*  $\gamma_1\delta_1\delta_3\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\chi]$  *pum̄sor*  $\gamma_2\pi_2$   
*pum̄sāṁ*  $\varepsilon_2\eta_1\pi_\omega$     **bindum**  $\gamma_2\delta_1\delta_3\varepsilon_1\varepsilon_2\eta_1\pi_2\chi]$  *bindu*  $\gamma_1\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$     **samākṛṣya**  $\gamma_1\gamma_2]$  *samākuñ-*  
*cya*  $\delta_1\delta_3\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$     **91\*1b** *pāṭavāt*  $\delta_1\delta_3\varepsilon_2\zeta_3\eta_2\pi_1\pi_2\chi]$  *pāṭavān*  $\gamma_1\gamma_2\varepsilon_1\zeta_2\pi_\omega$  *pāravān*  $\eta_1$   
**91\*1d** *vajrolyā*  $\gamma_2\varepsilon_1\varepsilon_2\zeta_2\eta_1\pi_1\pi_\omega\chi]$  *vajrolyām*  $\delta_1$  *vajrolya*  $\delta_3$  *vajroli*  $\pi_2$  *vajroli*  $\zeta_3$  *samyoge*  $\eta_2$  *om.*  $\gamma_1$   
 $\gamma_1$  (jumps to 3.93b)    **sā hi**  $\varepsilon_1\varepsilon_2\pi_\omega]$  *saha*  $\gamma_2\zeta_2\pi_1\pi_2$  *sāpi*  $\delta_1\zeta_3\eta_1\chi$  *syāpi*  $\delta_3$  *cāpi*  $\eta_2$  *om.*  $\gamma_1$

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[3.91\*1]

#### ❖ Sources

*Dattātreyayogaśāstra* 169cd (cd only)

#### ❖ Testimonia

*Hathayogasamhitā* p. 41

*sā hi* ] *sā 'pi* HYS

#### ❖ Commentary

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

Verses 3.91\*1–3 have been greyscaled because they are absent in  $\alpha_3$  (and missing in  $\alpha_1$ ). They appear to have been borrowed from the *Dattātreyayogaśāstra*'s section on *vajrolī*, perhaps with the intention of supplementing 3.92–93 by providing additional details on how a woman practises *vajrolī*. The verses are present in  $\alpha_2$  after verse 3.86ab where the verse quarter *vajrolyā saha yoginī* occurs twice (also at 3.92b), which suggests that the version of *vajrolī* in  $\alpha_2$  has been subject to further revision. The fact that 3.91\*1–3 are in groups  $\gamma$ ,  $\eta$  and  $\pi$  indicates that they were added early in the transmission of the *Hathapradīpikā*.

तस्याः किंचिद्रजो नाशं न गच्छति न संशयः ।  
तस्याः शरीरे नादस्तु बिन्दुतामेव गच्छति ॥ ९१\*२ ॥

Assuredly none of her menses is lost. The *nāda* in her body turns into *bindu*. (91\*2)

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**91\*2** included in all except  $\alpha_2\alpha_3\gamma_1$  folio lost  $\alpha_1$    **91\*2c** *om.*  $\gamma_2$    **tasyāḥ**  $\delta_1\delta_3\zeta_3\eta_1\eta_2\pi_1\pi_2\chi]$  *tasya*  $\varepsilon_1$  *tasmāt*  $\varepsilon_2$  *yasyāḥ*  $\zeta_2$  *asyāḥ*  $\pi_\omega$    **śarīre**  $\delta_1\varepsilon_1\zeta_2\eta_1\eta_2\pi_2\pi_\omega\chi]$  *śarīra*  $\delta_3\zeta_3$  *śarīre* *pi*  $\pi_1$  *tu* *jarja°*  $\varepsilon_2$   
**nādas tu**  $\delta_3\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega]$  *nādas* *tat*  $\eta_2$  *nādātmā*  $\delta_1$  *nādaś* *ca*  $\chi$  *nāstu*  $\varepsilon_1$  *°re* *nādaḥ*  $\varepsilon_2$    **91\*2d**  
*om.*  $\gamma_2$    **bindutām eva**  $\delta_1\delta_3\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega\chi]$  *bindutām* *etra*  $\varepsilon_1$  *bindutām* *atra*  $\varepsilon_2$  *bindus* *tam* *eva*  $\eta_2$   
*vyamjatām* *eva*  $\pi_2$

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[3.91\*2]

#### ❖ Sources

*Dattātreyayogaśāstra* 174

*tasyāḥ kiñ cid ] tasyāś tadā DYŚ*

#### ❖ Testimonia

*Hatharatnāvalī* 2.108ab (cd only), *Hathayogasamhitā* pp. 41–42

*nādas tu HRĀ ] nādaś ca HYS*

#### ❖ Commentary

On why this verse is in greyscale, see the note to 3.91\*1. On *nāda* and *bindu* see the note to 3.52.

स बिन्दुस्तद्रजश्वैव एकीभूय स्वदेहजौ ।  
वज्रोल्याभ्यासयोगेन सर्वसिद्धिं प्रकुर्वतः ॥ ९१\*३ ॥

The *bindu* and *rajas*, which are produced in her own body, become one through *vajrolī* and bring about complete perfection by means of practice. (91\*3)

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**91\*3** included in all except  $\alpha_2\alpha_3\gamma_1$  folio lost  $\alpha_1$    **91\*3b** **ekī** cett.] hy ekī  $\delta_3$    **bhūya**  $\gamma_2\delta_1\delta_3\epsilon_1\epsilon_2\zeta_3\pi_2\pi_\omega\chi]$  bhūyah̄  $\zeta_2$  bhūtaḥ  $\eta_1\eta_2$  bhūta  $\pi_1$    **svadehajau**  $\gamma_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega]$  svadehajaiḥ  $\eta_2\pi_2$  svadehajam  $\delta_3$  sadehyam  $\delta_1$  svadehagau  $\chi$    **91\*3c** **vajrolyā**  $\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega]$  vajroly-a°  $\gamma_2\delta_1\delta_3\chi$    **91\*3d** **sarva** cett.] sarvāṁ  $\pi_2$    **siddhim**  $\gamma_2\delta_1\epsilon_2\zeta_2\zeta_3\pi_1\pi_2\chi]$  siddhi  $\epsilon_1\eta_1\pi_\omega$  siddhilīḥ  $\delta_3\eta_2$    **prakurvataḥ**  $\epsilon_2\zeta_2\zeta_3\pi_1]$  prakurvatā  $\epsilon_1$  prakurvate  $\gamma_2\delta_1\delta_3$  prayacchataḥ  $\chi$  prayacchati  $\pi_2$  prajāyate  $\eta_1\eta_2\pi_\omega$

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[3.91\*3]

#### ❖ Sources

*Dattātreyayogaśāstra* 175

    sarvasiddhim prakurvataḥ ] sarvasiddhiḥ prajāyate DYŚ

#### ❖ Testimonia

*Hatharatnāvalī* 2.108cd–109ab

    svadehajau HRĀ ] svadehagau HYS

    sarvasiddhim prakurvataḥ ] yogasiddhiḥ kare sthitā HRĀ, sarvasiddhim prayacchataḥ HYS

#### ❖ Commentary

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

रक्षेदाकुञ्चनेनोर्ध्वं या रजः सा हि योगिनी ।  
अतीतानागतं वेत्ति खेचरी च भवेद्ग्रुवम् ॥ ९२ ॥

It is she who preserves her menses by means of the upward contraction who is the [true] yoginī. She knows the past and the future, and is sure to become a sky-rover (*khecarī*). (92)

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**92** folio lost  $\alpha_1$  **92ab** included in  $\alpha_2\alpha_3\gamma_2\eta_2\chi$  found betw. 3.91 and 3.91\*1  $\gamma_2$  **92a** **rakṣed ākuñ-canenordhvam** *em.*] rakṣe[d ā]kumcane .. +  $\alpha_3$  rakṣed ākuñbhanonordham  $\alpha_2$  rakṣed ākuñcanād ūrdhvam  $\chi$  mehenākumcanād ūrdhva  $\gamma_2$  meḍhrām ākuñcanād ūrdhvam  $\eta_2$  **92b** yā rajaḥ sa hi yoginī  $\chi$ ] yā rajaḥ saha yoginī  $\alpha_2$  rajasāpi hi yoginī  $\eta_2$  rajasāpi hi yogināḥ  $\gamma_2$  **92c** atītānāgataṁ  $\alpha_2\gamma_1\gamma_2\delta_1\delta_3\epsilon_1\epsilon_2\eta_1\eta_2\pi_1\pi_\omega\chi$ ] atītānāgate  $\pi_2$  atītānāgatim  $\zeta_3$  atītānām gatim  $\zeta_2$  **92d** **khecarī ca**  $\alpha_2\gamma_1\gamma_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega\chi$ ] khecarāś ca  $\eta_2$  khecarīm la<sup>o</sup>  $\delta_3$  khecarīm  $\delta_1$  **bhaved dhruvam**  $\gamma_1\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_2\pi_\omega\chi$ ] bhavē druvam  $\alpha_2$  bhaved dṛḍham  $\pi_1$  °bhate dhruvam  $\delta_1\delta_3$  prajāyate  $\gamma_2$

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[3.92]

#### ❖ Sources

*Dattātreyayogaśāstra* 170ab (cd only)

ca ] vā DYŚ

#### ❖ Testimonia

*Hathayogasamhitā* p. 42

ākuñcanenordhvam ] ākuñcanād ūrdhvam HYS  
atītānāgatajñānam khecarī ] atītānāgataṁ vetti khecarī HYS

देहसिद्धिं च लभते वज्रोल्यभ्यासयोगतः ।  
अयं शुभकरो योगो भोगे भुक्तेऽपि मुक्तिदः ॥ ९३ ॥

And she attains perfection of the body as a result of the practice of *vajrolī*. This auspicious yoga bestows liberation even when pleasure has been enjoyed. (93)

तस्मात्पुण्यवतामेव अयं योगः प्रसिध्यति ॥

(93\*1)

**93** *om.*  $\alpha_2$  folio lost  $\alpha_1$     **93a** *om.*  $\gamma_1$     **ca** *cett.] tu*  $\eta_1$     **labhate** *cett.] labhyeta*  $\pi_2$     **93b** *va-*  
*jrolyabhyāsa*  $\gamma_2\delta_1\delta_3\chi]$  *vajrolyābhyaśā*  $\gamma_1\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$     **93c** *om.*  $\gamma_1\gamma_2$     **ayam** *śub-*  
**hakaro** **yoga**  $\alpha_3$  *ayam* *punyakaro* *yoga*  $\chi$  *yasmād* *ayam* *sādhakāya*  $\pi_1\pi_2\pi_\omega$  *tasmād* *ayam* *sādh-*  
*hakāya*  $\delta_1\delta_3\varepsilon_1\varepsilon_2\zeta_2\zeta_3$  *tasmād* *ayam* *sādhako'**yam*  $\eta_1$  *tasmād* *ayam* *sādhakānām*  $\eta_2$     **93d** *om.*  $\gamma_1\gamma_2$   
**bhoge** **bhukte'***pi*  $\varepsilon_1\pi_1\chi]$  *bhoge* *bhukti* «*pi*»  $\pi_\omega$  *bhogabhukti*(*yogamukti ac*)*vi*°  $\delta_1$  *bhogayukto*  $\pi$   
 $\zeta_3$  *bhogayoge* *pi*  $\pi_2$  *bhoge* *mukte* *pi*  $\varepsilon_2$  *bhogamukte* *pi*  $\zeta_2$  *bhogamuktivi*°  $\alpha_3\delta_3\eta_1\eta_2$     **93\*1** included  
in all except  $\alpha_2\alpha_3\chi$  folio lost  $\alpha_1$     **93\*1a** **eva**  $\gamma_1\gamma_2\varepsilon_2\eta_2\pi_2]$  *evam*  $\delta_1\delta_3\varepsilon_1\zeta_2\zeta_3\eta_1\pi_1\pi_\omega$     **93\*1b** **ayam**  
**yogah**  $\gamma_1\gamma_2\varepsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega]$  *ayah* *yogah*  $\varepsilon_1$  *eṣa* *yogah*  $\delta_1\delta_3$  *yogo'**yam* *sa*«*m*»  $\eta_2$

**93\*1**  $\gamma_1$  has a sub-colophon marking the end of chapter 3 after this verse, numbered 100 in this manuscript. Chapter 4 contains only 29 verses, which are the remaining verses of the usual chapter 3. Chapter 5 corresponds to the usual chapter 4. • In the  $\delta$  manuscripts, this verse is the final verse, since the Vajroli section has been moved to the end of the text.

[3.93]

#### ❖ Sources

*Dattātreyayogaśāstra* 179

*ayam śubhakaro* *yogo* ] *tasmād* *ayam* *vakṣyamāṇo* DYŚ  
*bhoge* *bhukte'**pi* *muktidaḥ* DYŚ (*conj.*) ] *bhoge* *bhukte* *tv abhuktidaḥ* DYŚv.l., *bhogo* *yogaś* *ca* *muk-*  
*tidaḥ* DYŚv.l.

#### ❖ Testimonia

Cf. *Hṝtharatnāvalī* 2.111

सर्वधार्मेव योगानामयं योगः शुभद्वारः ।  
तस्माद्यं वरिष्ठो ऽसौ भुक्तिमुक्तिफलप्रदः ॥

*Hṝthayogasamhitā* p. 42

*śubhakaro* ] *punyakaro* HYS

[3.93\*1]

#### ❖ Commentary

This verse is not in  $\alpha$  and  $\gamma$ , and seems like an unnecessary repetition of 3.100.

अथ शक्तिचालनम् ।

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

कुटिलाङ्गी कुण्डलिनी भुजङ्गी शक्तिरीश्वरी ।  
कुण्डल्यरूप्ती चेति शब्दाः पर्यायवाचकाः ॥ ९३\*२ ॥

She whose body is bent (*kuṭilāṅgī*), she who is coiled (*kundalinī*), the female snake (*bhujaṅgī*), the power (*śakti*), the goddess (*iśvari*), she who is coiled (*kundalī*) and Arundhatī: these words are synonyms. (93\*2)

**prescript:** atha cett.] om. γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>ζ<sub>3</sub> śakticālanam cett.] śaktiyānam γ<sub>1</sub> śakti η<sub>2</sub> om. ζ<sub>3</sub> 93\*2 included in all except α<sub>2</sub>α<sub>3</sub> folio lost α<sub>1</sub> 93\*2a **kuṭilāṅgī** δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] kumḍalāṅgī γ<sub>2</sub>ζ<sub>3</sub> kundalīγ<sub>1</sub> 93\*2b **śaktir iśvarī** cett.] śaktir asvari γ<sub>1</sub> śaktir aiśvari δ<sub>1</sub> 93\*2c **kunḍaly** cett.] kuṭily δ<sub>1</sub>δ<sub>2</sub> **arundhatī** cett.] aruṇḍhiti π<sub>1</sub> ā[ku]ṁḍali η<sub>1</sub> aceti rum<sup>o</sup> η<sub>2</sub> ceti ε<sub>1</sub>ε<sub>2</sub>η<sub>1</sub>π<sub>1</sub>] veti π<sub>ω</sub> cati ζ<sub>2</sub> caiva ζ<sub>3</sub> caite π<sub>2</sub>χ devī γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> dhamti η<sub>2</sub> 93\*2d **śabdāḥ paryāyavācakāḥ** cett.] śabdāḥ paryāyavācakāḥ δ<sub>1</sub> śabdā cārvāk vācakāḥ π<sub>1</sub>

[3.93\*2]

#### ❖ Testimonia

Cf. *Hṛṣikātānāvalī* 2.125–127

फणी कुण्डलिनी नागी चक्री वक्ती सरस्ती ।  
लल्ना रसना क्षत्री ललाटी शक्तिः शंखिनी ॥  
रज्जी भुजङ्गी शेषा च कुण्डली सर्पिणी मणिः ।  
आधारशक्तिः कुटिला करली प्राणवाहिनी ॥  
अष्टवक्ता षडाधारा व्यापिनी कलनाधरा ॥  
कुरीत्येवं च विस्त्याताः शब्दाः पर्यायवाचकाः ॥

*Yogacintāmaṇi* f. 78v (attrib. *Hṛṣikātānāvalī*, *Yuktabhava* 7.300 (attrib. *Śivayoga*)

kuṭilāṅgī YBhD ] kundalāṅgī YCM  
kunḍaly arundhatī YBhD ] kuṭilārundhatī YCM  
ceti ] devi YCM YBhD

#### ❖ Commentary

The α<sub>3</sub> manuscript has a significantly shorter and more coherent version of *śakticālana*. It omits six introductory verses, of which three are from the *Vivekamārtanya* or one of its longer recensions and three have no known source, including one that contains a list of synonyms for *kundalinī*. This section is missing in α<sub>1</sub> (3.83–3.96) and α<sub>2</sub> adds these verses (except 3.92\*6) after 3.96, which suggests that they have been inserted from elsewhere. Generally speaking, it appears that some redactors have taken the section on *śakticālana* in the *Hṛṣapradipikā* as an opportunity to add material on *kundalinī*, in particular her location, shape, and soteriological importance.

उद्धाटयेत्कपाटं तु यथा कुञ्चिकया हठात् ।  
कुण्डलिन्या तथा योगी मोक्षद्वारं विभेदयेत् ॥ ९३\*३ ॥

Just as one might use a key to force open a double door, so the yogi breaks open the door to liberation with Kuṇḍalinī. (93\*3)

येन मार्गेण गन्तव्यं ब्रह्मस्थानं निरामयम् ।  
मुखेनाच्छाद्य तद्वारं प्रसुप्ता परमेश्वरी ॥ ९३\*४ ॥

The supreme goddess sleeps with her mouth covering the opening of the pathway by which the perfect place of Brahman is reached. (93\*4)

**93\*3** included in all except  $\alpha_2\alpha_3$  folio lost  $\alpha_1$  transposed with the next verse  $\zeta_2$   
**93\*3a** *udghātayet cett.*] udghātayati  $\zeta_2$  **tu** *cett.*] om.  $\zeta_2$  **93\*3b** *kuñcikayā cett.*] kumçukayā  
 $\pi_2$  **93\*3d** *vibhedayet cett.*] prabhedayet  $\gamma_1$  nirodhayet  $\gamma_2$  **93\*4** included in all except  $\alpha_2\alpha_3$  folio lost  $\alpha_1$  **93\*4a** *mārgeṇa*  $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ ] dvāreṇa  $\gamma_1\gamma_2\delta_1\delta_2$  **93\*4b** *nirāmayam* *cett.*] anāmayam  $\varepsilon_1$  **93\*4c** *ācchādyā cett.*] ākṣādyā  $\delta_1$  āvādyā  $\zeta_2$  **taddvāram**  $\gamma_1\delta_2\eta_2$ ] tadvāram  $\gamma_2\delta_1\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega\chi$  tam dvāram  $\pi_2$

[3.93\*3]

#### ❖ Sources

*Vivekamārtanda* 35

#### ❖ Testimonia

*Yogacintāmani* f. 78v (attrib. *Hṛdayoga*), *Hṛhasaṅketacandrikā* f. 110r (attrib. HP)

[3.93\*4]

#### ❖ Sources

*Vivekamārtanda* 33

#### ❖ Testimonia

*Yogacintāmani* f. 78v (attrib. *Hṛdayoga*), *Hṛhasaṅketacandrikā* f. 110r (attrib. HP)

mārgeṇa HSC ] dvāreṇa YCM

कन्दोर्ध्वं कुण्डली शक्तिः सुसा मोक्षाय योगिनाम् ।  
बन्धनाय च मूढानां यस्तां वेत्ति स योगवित् ॥ ९३\*५ ॥

The coiled goddess, who sleeps above the bulb [in the abdomen], leads to liberation for yogis and bondage for the deluded. He who knows her knows yoga. (93\*5)

अम्भोधिशैलद्वीपानामाधारः शेषकुण्डली ।  
अशेषयोगतन्त्राणामाधारः कुण्डली तथा ॥ ९३\*६ ॥

[Just as] the coiled serpent Ananta (*śeṣakuṇḍalī*) is the foundation of the oceans, mountains and islands, so *Kuṇḍalinī* is the foundation of all systems of yoga. (93\*6)

**93\*5** included in all except  $\alpha_2\alpha_3$  folio lost  $\alpha_1$    **93\*5a** *kandordhvam*  $\gamma_1\gamma_2\epsilon_1\zeta_2\zeta_3\pi_1$ ] *kandordhvva*  $\epsilon_2\pi_\omega$  *kandordhve*  $\delta_1\eta_1\eta_2\chi$  *kandhordhve*  $\delta_2$  *kaṁthordddham*  $\pi_2$    **93\*5b** *suptā*  $\epsilon_1\epsilon_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ ] *buddhā*  $\gamma_1\gamma_2\zeta_2$  *buddhvā*  $\delta_2$  *baddhā*  $\delta_1$    **93\*5c** *mūḍhānām* *cett.*] *mūrkhanām*  $\gamma_2$    **93\*6** included in all except  $\alpha_2\alpha_3\chi$  folio lost  $\alpha_1$    **93\*6a** *śailadvipānām*  $\gamma_1\gamma_2\epsilon_1\epsilon_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega$ ] *śailordvagānām*  $\pi_2$  *plauladvipānām*  $\zeta_2$  *dvipaśailānām*  $\delta_1\delta_2$    **93\*6b** *ādhārah* *cett.*] *ādharaḥ*  $\gamma_2$  *ādhāram*  $\zeta_2$    **93\*6c** *om.*  $\eta_1$    **tantrānām** *cett.*] *jagatām*  $\eta_2$    **93\*6d** *om.*  $\eta_1$    **kuṇḍali tathā** *cett.*] *kuṇḍali yathā*  $\delta_1$  *šeṣakuṇḍalī*  $\zeta_3$

### [3.93\*5]

#### ❖ Sources

*Vivekamārtanda* 39

*suptā* mokṣāya yoginām VM ] aşṭadhā kuṇḍalikṛtā VMv.l., aşṭadhā kuṇḍalākṛtiḥ VMv.l., śubha-mokṣāpradāyinī VMv.l., śubhā mokṣāpradāyinī VMv.l., aşṭadhā kuṭilikṛtā VMv.l.

#### ❖ Testimonia

*Yogacintāmaṇi* f. 78v (attrib. *Hṛdayoga*), *Hṛhasaṅketacandrikā* f. 110r (attrib. HP)

*kandordhvam* HSC ] *kandordhve* YCM  
*śaktih* *suptā* HSC ] *śaktir buddhā* YCM

### [3.93\*6]

#### ❖ Testimonia

Cf. *Hṛharatnāvalī* 2.124 (see HP 3.1)

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

#### ❖ Commentary

This verse is similar to 3.1.

कुण्डलीं कुटिलाकारा सर्पवत्परिकीर्तिं ।  
सा शक्तिश्वालिता येन स मुक्तो नात्र संशयः ॥ ९३\*७ ॥

Kuṇḍalinī is said to have a curved shape like a snake. The person who makes that goddess move is sure to be liberated. (93\*7)

गङ्गायमुनयोर्मध्ये बालरण्डा तपस्विनी ।  
बलात्कारेण गृहीयात्तद्विष्णोः परमं पदम् ॥ ९४ ॥

Between the Gaṅgā and Yamunā is the wretched young widow. [The yogi] should forcefully take [her]. That is the supreme state of Viṣṇu. (94)

**93\*7** included in all except  $\alpha_2\alpha_3$  folio lost  $\alpha_1$    **93\*7a** **kuṭilākārā**  $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_2\pi_\omega\chi$ ] kumḍilākārā  $\zeta_3$  kumḍalākārā  $\eta_1$  kuṭilākārī  $\eta_2$    **94** folio lost  $\alpha_1$    **94a** **yamunayor** *cett.*] yamunayor  $\eta_2\pi_\omega$    **94b** **bālaraṇḍā** *cett.*] bālaraṇḍām  $\pi_1\chi$  bālārundhā  $\varepsilon_1$    **tapasvinī** *cett.*] tapaścānī  $\delta_1$  tapasvinīm  $\chi$  sarasvatī  $\pi_1\pi_2$

**93\*7** = 4.62 • **93\*7** After this verse,  $\varepsilon_1\varepsilon_2$  have 4.61 and 63–64.

[3.93\*7]

#### ❖ Testimonia

*Yogacintāmaṇi* f. 78v–79r (attrib. *Hṛthayoga*)

[3.94]

#### ❖ Sources

Cf. *Śivasamhitā* 5.169

गङ्गायमुनयोर्मध्ये वहत्येषा सरस्वती ।  
तासां तु संगमे स्नात्वा धन्यो याति परं गतिम् ॥

#### ❖ Testimonia

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

#### ❖ Commentary

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

इडा भगवती गङ्गा पिङ्गला यमुना नदी ।  
इडापिङ्गलयोर्मध्ये बालरण्डा सरस्वती ॥ ९४\*१ ॥

The Blessed Gaṅgā is the Idā [channel], the river Yamunā is Pingalā, [and] the young widow, the Sarasvatī, is between Idā and Piṅgalā. (94\*1)

पुच्छं प्रगृह्ण भुजगीम् सुप्तामुद्दोधयेदभीः ।  
निद्रां विहाय सा क्रज्जी ऊर्ध्वसुत्तिष्ठते हठात् ॥ ९५ ॥

Seizing her tail, the fearless [yogi] wakes the sleeping serpent. She shakes off sleep and is forced to stand up straight. (95)

**94\*1** included in  $\alpha_2\gamma_2\eta_1\eta_2\pi_2\pi_\omega\chi$     **94\*1c** **idāpiṅgalayor madhye**  $\gamma_2\eta_1\eta_2\pi_2\pi_\omega\chi$  (pimgalāyor  $\eta_2\pi_\omega$ ) taylor madhye prayāgam tu  $\alpha_2$     **94\*1d** **bālaraṇḍā**  $\gamma_2\eta_1\eta_2\pi_2\pi_\omega\chi$ ] yas tam veda  $\alpha_2$  **sarasvatī**  $\gamma_2\eta_1\eta_2\pi_2\pi_\omega$ ] ca kundalī  $\chi$  sa vedavit  $\alpha_2$     **95** folio lost  $\alpha_1$     **95a** **puccham** cett.] pucche  $\varepsilon_1\varepsilon_2\eta_2\chi$     **pragṛhya**  $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi$ ] nigṛhya  $\varepsilon_1\varepsilon_2\zeta_3$  gr̥hya  $\eta_1$     **bhujagīm**  $\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_3\pi_2\chi$ ] bhujagi  $\alpha_2\zeta_2\pi_1$  bhujamgī  $\gamma_1\pi_\omega$  bhujamgīm  $\eta_2$  bhujamgīva  $\eta_1$     **95b** **ud-**  
**bodhayed/c**  $\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_2\pi_\omega\chi$ ] udyodhayemd  $\alpha_3$  udrodyamed  $\gamma_1$  udbdhoyed (sic!)  $\pi_1$     **abhiḥ**  $\alpha_3\gamma_1\gamma_2\varepsilon_1\varepsilon_2$ ] abhiḥ  $\alpha_2\pi_1$  abhiḥ  $\zeta_2\zeta_3$  api  $\delta_1\delta_2$  ca tām  $\eta_1\eta_2\pi_\omega\chi$  balāt  $\pi_2$     **95c** **rjvī**  $\gamma_1\gamma_2\delta_2\varepsilon_1\varepsilon_2\zeta_3\eta_1\eta_2$ ] rjvīm  $\alpha_3\delta_1\pi_2$  rjvīm  $\pi_1$  rujvīm  $\pi_\omega$  rajvī  $\zeta_2$  rajvām  $\alpha_2$  saktir  $\chi$     **95d** **ūrdhvam** cett.] kurddham  $\zeta_2$     **uttisṭhate** cett.] ākṛṣyate  $\zeta_2$     **hathāt** cett.] kṣanāt  $\pi_2$

**94\*1** cf. the verse inserted after 4.77 in the manuscripts of the δ group.

[3.94\*1]

#### ❖ Commentary

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

[3.95]

#### ❖ Testimonia

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

puccham YCM ] pucche HRĀ  
abhiḥ HRĀ ] abhi YCM

प्रविस्तृतास्यैव फणावती सा  
 प्रातश्च सायं प्रहरार्थमात्रम् ।  
 प्रपूर्य सूर्यात्परिधानयुक्त्या  
 प्रगृह्ण तीर्थात्परिचालनीया ॥ ९५\*१ ॥

The yogi should breathe in through the solar channel, take hold of the open-mouthed hooded [serpent] by wrapping a cloth around [her] and move her sideways for an hour and a half in the morning and evening. (95\*1)

**95\*1** included in all except  $\alpha_2\alpha_3\delta_2$  folio lost  $\alpha_1$    **95\*1a** **pravistṛtāsyai**va *em.*] pravistṛtasyava  $\pi_1$  pavisthitasyaiva  $\varepsilon_1$  pathi sthitasyaiva  $\varepsilon_2$  paristhitasyaiva  $\zeta_3$  prṣṭhitasyaiva  $\pi_\omega$  paristhitā [sai]  $\eta_1$  paristhitā caiva  $\gamma_1\gamma_2\delta_1\zeta_2\pi_2$  avasthitasya  $\eta_2$  avasthitā caiva  $\chi$  **phanāvatī sā** *cett.*] phanāvatī ye  $\varepsilon_1\varepsilon_2$  phanāryayām̄tiyam  $\eta_2$    **95\*1b** **prātaś ca sāyam** *cett.*] prānaś ca sāyam  $\varepsilon_1$  prātas tu sāyam  $\zeta_3$  **mātram** *cett.*] rātram  $\pi_1\pi_\omega$    **95\*1c** **prapūrya**  $\gamma_2\delta_1\varepsilon_2\zeta_2\zeta_3\pi_\omega\chi]$  prapūrvva  $\gamma_1$  prapūrya  $\varepsilon_1$  prasūrya  $\eta_1$  prasārya  $\eta_2\pi_1\pi_2$  **sūryāt**  $\gamma_1\gamma_2\varepsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega\chi]$  sūryo  $\varepsilon_1$  sauryā  $\delta_1$  sācāryya  $\pi_2$  ryāṣṇut  $\eta_2$  **paridhāna** *cett.*] paridhāya  $\pi_\omega$  mavidhāna  $\pi_1$  vidhāna  $\pi_2$  **yuktyā**  $\eta_2\pi_1\pi_2\chi]$  yuktā  $\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\pi_\omega$  yuktām̄  $\varepsilon_1$  muktā  $\delta_1\varepsilon_2$    **95\*1d** **tiryak paricālanīyā**  $\varepsilon_2]$  tiryā paracālanīyām̄  $\varepsilon_1$  niryāt paricālanīyā  $\pi_1\pi_\omega$  niryāt paricālanīyāt  $\zeta_2$  niryātya paricālanīyā  $\zeta_3$  niyāt\* pavicālinī sā  $\gamma_1$  niryāty avicālinī sā  $\gamma_2\delta_1$  \*te  $\gamma_1$  paricālanīyāt  $\eta_1$  nityam̄ paricālanīyā  $\pi_2\chi$  paricālanīyā  $\eta_2$

[3.95\*1]

#### ❖ Testimonia

*Yogacintāmaṇi* f. 79r (attrib. *Hṛdayoga*), *Yogalakṣnāvalī* f.30v

pravistṛtāsyai phanāvatī sā ] paristhitā caiva phanāvatī sā YCM, vajrāsanasthā bhujagī pragṛhya  
 YLĀ  
 sūryāt YLĀ ] sauryā YCM  
 paridhānayuktyā ] paridhānamuktā YCM, paridhānayuktā YLĀ  
 pragṛhya tiryak paricālanīyā ] pragṛhya niryāti vicālitā sā YCM, pāyum samākumcyā ca cālanīyā  
 YLĀ

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

तद्विधिमाह ।  
 परिस्थिता चैव फणावती सा  
 प्रातश्च सायं प्रहरार्थमात्रं ।  
 प्रपूर्य सूर्यात्परिधानयुक्ता  
 प्रगृह्ण तीर्थात्परिचालनीया ॥  
 परिधान[अ]युक्तेति द्वादशाङ्कुलप्रमितसितसूक्ष्मचतुरङ्गुलविसतशुद्धवस्त्रवण्डेन दृढं वेष्टता सा प्रसिद्धा  
 [फ]अणावती सुषुम्णात्मका अरुन्धती जिह्वैव कुण्डलिनी ॥ उक्तं च ॥  
 अरुन्धती भवेजिह्वा ध्रुवो नासाग्रमण्डलमिति ॥  
 तां जिह्वां लंबिकायेगेनोर्व ताल्वन्तर्भूमध्यदेशो विहितां ततस्तीर्थाङ्गुलमध्यात्पगृह्ण अथः कृत्वा तस्या गुरु  
 पदिष्ठर्वत्मना चालनं विवेयमिति संकेतः[ ॥] चालनं तु स्वेच्छा मुद्रा साधनवद्विधेयं[ ॥] तीर्थं भूमध्यः[ ॥]

वितस्तिप्रमितं दैर्घ्यं विस्तारं चतुरङ्गुलम् ।  
मृदुलं धवलं प्रोक्तं वेष्टनाम्बरलक्षणम् ॥ ९५\*२ ॥

It is said that the characteristics of the cloth for wrapping around [the tongue] are that it is a handspan long, four fingerbreadths wide, soft and white. (95\*2)

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**95\*2** included in all except  $\alpha_2\alpha_3$  folio lost  $\alpha_1$    **95\*2a** *vitastipramitam dairghyam*  $\varepsilon_1\varepsilon_2\zeta_2\pi_\omega$ ] *vitastipramita-dairghyam*  $\zeta_3\eta_1$  *vitastipramitam dīrgham*  $\gamma_1\gamma_2\delta_1\delta_2\eta_2\pi_2$  *vitastipramitam divyam*  $\pi_1$  *ūrdhvam vitastimātram tu*  $\chi$    **95\*2b** *vistāram*  $\gamma_1\delta_1\delta_2\zeta_3\eta_1\eta_2\pi_2\pi_\omega$ ] *vistāras*  $\varepsilon_1$  *vistāre*  $\gamma_2\varepsilon_2\zeta_2\pi_1$    **95\*2c** *mṛḍulam cett.*] *mṛḍalam*  $\varepsilon_1$  *mṛḍlam*  $\delta_1$    **95\*2d** *veṣṭanāmbara*  $\varepsilon_2\zeta_3\eta_1\eta_2\pi_1$ ] *veṣṭatāmbara*  $\pi_\omega$  *veṣṭitāmbara*  $\varepsilon_1\chi$  *veṣṭanāmbala*  $\gamma_2$  *veṣṭanāmba*  $\pi_2$  *vaṣṭanāmbara*  $\gamma_1\zeta_2$  *veṣṭanādhāra*  $\delta_1\delta_2$

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**95\*2** = 3.32\*5 • After this verse, the  $\varepsilon$  manuscripts have three additional verses from unknown source (*kṛtvātha dohanam ... gulphau karadvayāt*). •  $\chi$  has 3.63 after this verse.

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#### ❖ Commentary

Verses 3.95\*1–2 are absent in  $\alpha_2$  and  $\alpha_3$ . They introduce the idea of awakening *kundalinī* by moving the tongue with a cloth, which is a practice called *sarasvatīcālana* in the *Gorakṣaśataka* (16–25). These verses do not have a known source and are somewhat obscure unless one is aware of the more coherent explanation of this practice in the *Gorakṣaśataka*. In his *Hathasaṅketacandrikā* (see testimonia), Sundaradeva makes sense of this verse by equating the tongue with *Kundalinī*. This enables him to understand the reference to the cloth (*paridhāna*) as the technique of wrapping the tongue in a cloth and milking it (i.e. *sarasvatīcālana* in the *Gorakṣaśataka*). This interpretation also makes sense of the next verse in the *Hāṭhapradīpikā* (3.11), which describes the cloth.

[3.95\*2]

#### ❖ Sources

Cf. *Gorakṣaśataka* 20cd

द्वादशाङ्गुलदैर्घ्यं चाम्बरं चतुरङ्गुलम्

#### ❖ Testimonia

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

dairghyam YB ] dīrgha YCM, dīrgham

vistāram YCM ] vistāre YB HYS

proktam YB YCM ] sūkṣmam HYS

āmbara YB HYS ] ādhāra YCM

#### ❖ Commentary

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

वत्रासनस्थितो योगी चालयित्वा तु कुण्डलीम् ।  
कुर्यादनन्तरं भर्तीं कुण्डलीमाशु बोधयेत् ॥ ९६ ॥

Sitting in *vajrāsana*, the yogī should stimulate Kuṇḍalinī and immediately afterwards perform *bhastrī*. He quickly awakens Kuṇḍalinī. (96)

भानोराकुञ्चनं कुर्यात्कुण्डलीं चालयेत्ततः ।  
मृत्युवक्रगतस्यापि तस्य मृत्युभयं कुतः ॥ ९७ ॥

[The yogi] should contract the sun and then stimulate Kuṇḍalinī. Even if he were in the jaws of death, why would he fear death? (97)

**96** folio lost α<sub>1</sub>   **96a** *vajrāsana* *cett.*] *vajrāsane* π<sub>2</sub>χ   **96b** *cālayitvā* *cett.*] *vārayitvā* π<sub>1</sub>   **tu** γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] ca α<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ *om.* η<sub>1</sub>   **96c** *ante kuryād add. sūryabhedāt* γ<sub>1</sub>δ<sub>2</sub>   *kuryād* α<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] *sūryād* γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>   *anantaram* *cett.*] *vanara* γ<sub>1</sub>   *bhastrīm* ε<sub>1</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>1</sub>] *bhastrī* α<sub>2</sub>γ<sub>1</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>2</sub> *bhasrī* γ<sub>2</sub> *bhastrī* ζ<sub>2</sub>π<sub>ω</sub> *bhastrām* π<sub>2</sub>χ *illeg.* η<sub>1</sub>   **96d** *kunḍalim* āśa *bodhayet* *cett.*] *om.* α<sub>2</sub>   **97a** *bhānor* *cett.*] *bhānūr* π<sub>1</sub> *om.* α<sub>2</sub> *lost* α<sub>1</sub>   ākuñcanām *kuryāt* γ<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] + *canam* *kuryāt* α<sub>3</sub> ākuñcanām *puryāt* δ<sub>1</sub> ākuñcanenaiva η<sub>2</sub> ākuñnaivam̄ η<sub>1</sub> *om.* α<sub>2</sub> *lost* α<sub>1</sub>   **97b** *cālayet* *cett. incl.* α<sub>3</sub>] *cālayan* γ<sub>1</sub> *bodhayet* α<sub>1</sub>α<sub>2</sub>   *tataḥ* *cett.*] *tadā* η<sub>2</sub>   **97c** *mṛtyu* *cett.*] *mṛtyor* η<sub>2</sub>   *vaktra* *cett. incl.* α<sub>3</sub>] *vaktram* ε<sub>1</sub>π<sub>ω</sub> *vakra* γ<sub>1</sub> *vajra* α<sub>2</sub>

[3.96]

#### ❖ Testimonia

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

*kuryād* YB ] *sūryād* YCM HSC

#### ❖ Commentary

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

[3.97]

#### ❖ Testimonia

*Yogabīja* 83 (South Indian recension), *Yogacintāmaṇi* f. 79r (attrib. *Hathayoga*)

*vaktra* YCM ] *vartma* YB

Cf. *Hathasaṅketacandrikā* f. 111r

भानोराकुञ्चनं कुर्यात्कुण्डलीं चालयेत्स्वतः ।  
मृत्युवक्रगतस्यापि तस्य मृत्यु[भ]यं कुतः ॥  
अस्यार्थः सूर्यनाड्याकर्षणे वह्नेः प्राचुर्यं तस्माज्वलनतेजसा अपानवाय्वाकर्षणे वा कुण्डल्याबोधो भवति[ ।] तस्य शक्तिचालनकृताभ्यासस्य मृत्युभयं कुत इति[ ॥]

नासादक्षिणमार्गवाहिपवनात्प्राणेऽतिदीर्घ्यकृते  
 चन्द्राम्भःपरिपूरितामृततनुः प्राग्यणिकायास्तथा ।  
 सिञ्चन्कालविशालवहिवशगान्मूरञ्चनाडीगणान्  
 तत्कायं कुरुते पुर्नवतरं जीर्णद्वुमस्कन्धवत् ॥ ९७\*१ ॥

When *prāṇa* has been greatly extended as a result of breath flowing through the path of the right nostril, [the yogi], with his body already immortal, filled with the nectar of the moon from the uvula in that way, sprinkling [with nectar] the network of channels at the aperture at [the centre of] the brow that have been subjugated by the mighty fire of time, makes his body completely new again like the trunk of a withered tree [when it regenerates]. (97\*1)

**97\*1** included in all except  $\alpha_1\alpha_2\alpha_3$  found after 3.101\*1 without commentary X  
**97\*1a** **dakṣināmārgavāhi** γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>1</sub>π<sub>ω</sub>χ] dakṣinavāhimārga π<sub>2</sub> paścimavartmaवाहि δ<sub>1</sub>δ<sub>2</sub> da[ksi]na[n]ā..mārgeṇa η<sub>1</sub> **pavanat** ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>ω</sub>χ] pavanot ζ<sub>3</sub> pavano γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>π<sub>2</sub> pavana γ<sub>1</sub> **prāne** γ<sub>1</sub>δ<sub>2</sub>] prāṇo ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>ω</sub>χ ghrāṇe γ<sub>2</sub>π<sub>2</sub> ghrāṇo δ<sub>1</sub> **'tidirghikṛte** em.] °kṛteś γ<sub>2</sub> °kṛtaś δ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>χ tidirghākṛtaś γ<sub>1</sub> tidirghākṛtiś ζ<sub>2</sub>η<sub>2</sub> tirghikṛtiś ('kṛtaś pc?) δ<sub>1</sub> tidirghī tataś ε<sub>1</sub> pi dirghikṛtaś ε<sub>2</sub>π<sub>1</sub> dirghikṛtaḥ π<sub>ω</sub> na dirghikṛtaḥ π<sub>2</sub> **97\*1b** **candrāmbhaḥ** ε<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>2</sub>] candrābhāḥ γ<sub>1</sub>γ<sub>2</sub>ε<sub>2</sub>χ] candrāntaḥ δ<sub>1</sub>δ<sub>2</sub> camdrāmśat π<sub>1</sub> camdrāmgat π<sub>ω</sub> camdrād[vā] ζ<sub>2</sub> **paripūritāṁṛtatanuh** γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>χ] paripūratāṁṛtatanuh ζ<sub>3</sub> paripūritāṁṛtyutananuh π<sub>ω</sub> paripūritā..... η<sub>1</sub> paripūrya pūritatanuh δ<sub>1</sub>δ<sub>2</sub> **prāg** cett.] prā δ<sub>1</sub>ε<sub>2</sub>π<sub>2</sub> **ghanṭikāyāś** tathā γ<sub>1</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>π<sub>2</sub>] °kāyāḥ pathā π<sub>1</sub> °kāyā[pa]thā π<sub>ω</sub> °kāyā yadā ε<sub>1</sub> °kāyās tataḥ χ °kāyās tadā γ<sub>2</sub> °kāyāḥ sadā ε<sub>2</sub>ζ<sub>3</sub> .... kāyā.... η<sub>1</sub> **97\*1c** **siñcan** em. (cf. *Amaraughaśāsana*) chindan ζ<sub>2</sub>ζ<sub>3</sub> chimdat π<sub>1</sub> chandah π<sub>2</sub> chinnat η<sub>2</sub>π<sub>ω</sub> chittvā χ bhindan γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> bhidan γ<sub>1</sub> {{bhi}}śandan ε<sub>1</sub> binduh ε<sub>2</sub> [piṁ].... η<sub>1</sub> **viśāla** cett.] vikāla ε<sub>1</sub> **vahni** cett.] vadri π<sub>1</sub> pāśa ζ<sub>3</sub> om. γ<sub>1</sub> **vaśagān** γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>η<sub>1</sub>π<sub>ω</sub>] vaśagā δ<sub>1</sub>ζ<sub>3</sub> vaśagāt ε<sub>1</sub>ε<sub>2</sub>η<sub>2</sub> vaśānān ζ<sub>2</sub> vaśagam χ paramān π<sub>1</sub> pavanān π<sub>2</sub> **bhrū** cett.] bhū ζ<sub>3</sub> tū γ<sub>1</sub> bhr̄m π<sub>ω</sub> ku ε<sub>1</sub> prāg η<sub>2</sub> **nādīgaṇān/gaṇāṁś** cett.] nādīgaṇāt ε<sub>2</sub>η<sub>2</sub> nādīguṇān π<sub>1</sub> nādīgatam χ nā\_n γ<sub>1</sub> **97\*1d** **tat** ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>2</sub>χ] tam γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>η<sub>1</sub>π<sub>1</sub>π<sub>ω</sub> **kāyam** cett.] kāryam η<sub>2</sub> **jirṇa** γ<sub>2</sub>δ<sub>1</sub>ε<sub>2</sub>π<sub>1</sub>π<sub>2</sub>] jirṇam δ<sub>2</sub>ε<sub>1</sub>π<sub>ω</sub> chimjirṇam ζ<sub>2</sub> chinna η<sub>2</sub>χ chinnam ζ<sub>3</sub> kṛnta η<sub>1</sub> bhasma γ<sub>1</sub>

#### ❖ Commentary

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

[3.97\*1]

#### ❖ Sources

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

dakṣiṇa ] paścima AS

vāhi ] vāha AS

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prāṇo ] prāṇe AŚ  
 candrābhahparipūritāmr̥tatanuh ] candrāmbupratisāraṇāṁ sukṛtinah AŚ  
 kāyās tathah ] kāyāḥ pathah AŚ  
 vaśagān bhrūrandhra ] vaśagam bhūtvā sa AŚ  
 nādīganān ] nādīśataṁ AŚ, nādīgatam AŚv.l., nādīganam AŚv.l.  
 tat kāyam ] tat kāryam AŚ

#### ❖ Testimonia

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

pavanāt ] pavano YCM  
 prāṇo ] ghrāṇe YCM  
 krte ] krtah YCM  
 kāyās tathah ] kāyās tataḥ YCM  
 siñcan ] bhindan YCM  
 tat kāyam ] tam kāyan YCM

#### ❖ Commentary

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

कुण्डलीं चालयित्वा तु कुर्याद्भूर्णीं विशेषतः ।  
एवमभ्यसतो नित्यं यमिनः शङ्कते यमः ॥ ९७\*२ ॥

After stimulating Kunḍalinī, the yogi should perform *bhastrī* in particular. The god of death is afraid of the ascetic who regularly practises in this way. (97\*2)

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**97\*2** included in all except  $\alpha_1\alpha_2\alpha_3$  found after 3.101\*1 with the previous verse  $\chi$   
**97\*2a** *kunḍalīm*  $\delta_1\delta_2\epsilon_2\eta_1\pi_1\pi_2\chi]$  *kunḍalī*  $\gamma_1\gamma_2\epsilon_1\zeta_2\zeta_3\pi_\omega$  *kunḍalīm*  $\eta_2$  **\*tvā tu**  $\gamma_2\delta_1\delta_2\epsilon_1\epsilon_2\zeta_2\chi]$   
 $^{\circ}\text{tvātha} \zeta_3\eta_2\pi_1\pi_2$   $^{\circ}\text{tvācca} \gamma_1$   $^{\circ}\text{tvādhah} \pi_\omega$  *illeg.*  $\eta_1$  **97\*2b** *kuryād bhastrīm*  $\delta_2\epsilon_1\epsilon_2\zeta_3\eta_1\pi_1]$  *kuryād*  
*bhastrī*  $\delta_1\zeta_2\pi_\omega$  *kuryād bhastrām*  $\eta_2$  *bhasrī kuryād*  $\gamma_1\gamma_2$  *bhastrām kuryād*  $\pi_2\chi$  **97\*2c** *evam cett.]*  
*etad*  $\epsilon_1$  **abhyasato**  $\epsilon_2\zeta_3\chi]$  *abhyāsato*  $\gamma_1\gamma_2\delta_1\epsilon_1\zeta_2\pi_2$  *abhyasyatām*  $\delta_2\eta_2$  *abhyasyatām*  $\pi_1$  *abhyasy-*  
*atā*  $\pi_\omega$  ... *syat.*  $\eta_1$  **97\*2d** *yaminaḥ śaṅkate yamaḥ* *cett.]* *yamir na kurute yamaḥ*  $\epsilon_2$  *yamino*  
*yamabhiḥ* *kutah*  $\chi$

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[3.97\*2]

#### ❖ Testimonia

*Yogacintāmanī* f. 79r (attrib. *Haṭhayoga*), *Haṭhasaṅketacandrikā* f. 111v–112r

*bhastrīm* HSC ] *bhastrām* YCM

*śaṅkate yamaḥ* YCM ] *śamphate manah* HSC

#### ❖ Commentary

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

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

तदाभ्यसेत्सूर्यभेदमुजार्यो चापि शीतलीम् ।  
एवमभ्यासयुक्तस्य शमनो यमिनः कुतः ॥ ९७\*३ ॥

Then [the yogi] should practise *suryabhedā*, *ujjāyī* and also *śītalī*. Where is the god of death for the ascetic engaged in the practice in this way? (97\*3)

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**97\*3** included in all except  $\alpha_1\alpha_2\alpha_3\delta_2\chi$    **97\*3a** **tadābhyaṣet**  $\gamma_1\gamma_2\zeta_2\eta_1\pi_1\pi_\omega$ ] tadābhyaṣyet  $\eta_2$  tad abhyaset  $\delta_1\zeta_3\pi_2$  tathābhyaṣet  $\varepsilon_1\varepsilon_2$    **sūryabhedam** *cett.*] sūryabhede  $\zeta_3$    **97\*3b** **ujjāyīṁ**  $\gamma_1\gamma_2\varepsilon_1\varepsilon_2\eta_1\eta_2\pi_1\pi_2\pi_\omega$ ] *ujjāī*  $\zeta_2$  *ujjāyām*  $\zeta_3$  *ujrākhyām*  $\delta_1$    **cāpi** *cett.*] *vāpi*  $\zeta_3$  [vā]..  $\eta_1$  *api*  $\delta_1$    **97\*3c** **yuktasya** *cett.*] *yogena*  $\eta_2$    **97\*3d** **śamano**  $\pi_2^{\text{bc}}\varepsilon_1\eta_2\pi_\omega$ ] *śamino*  $\pi_2^{\text{ac}}\zeta_2\eta_1\pi_1$  *śramas tu*  $\zeta_3$  *yamas tu*  $\gamma_1\gamma_2\delta_1$  *yamino*  $\varepsilon_2$    **yaminaḥ** *cett.*] *yamina*  $\pi_1$  *yaminam*  $\pi_\omega$    **kutah** *cett.*] *kva ca*  $\pi_2$

[3.97\*3]

#### ❖ Testimonia

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

cāpi YCM ] *vāpi* HSC  
śamano ] *yamas tu* YCM HSC

#### ❖ Commentary

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

मुहूर्तद्वयपर्यन्तं निर्भयं चालनादसौ ।  
ऊर्ध्वमाकृष्टे किञ्चित् सुषुम्णा कुण्डलीगता ॥ ९८ ॥

As a result of fearlessly moving [Kuṇḍalinī] for one hour 36 minutes (two *muhūrtas*), Suṣumnā at Kuṇḍalinī is drawn up slightly. (98)

**98a** om. δ<sub>2</sub>   **98b** om. δ<sub>2</sub>   **nirbhayaṁ** η<sub>1</sub>η<sub>2</sub>χ] nirbhayaṁś ζ<sub>2</sub> nirbhayaś α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub> nirbharam γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>   **cālanād asau** α<sub>1</sub>α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] calanād asau δ<sub>1</sub> calanādiṣu π<sub>1</sub> cālayet imām ε<sub>1</sub>ε<sub>2</sub> vā diśodisā η<sub>2</sub>   **98c** om. δ<sub>1</sub>δ<sub>2</sub>   **ākṛṣyate** cett.] ākṛte ζ<sub>3</sub>   **98d** om. δ<sub>1</sub>δ<sub>2</sub>   **suṣumṇā** **kunḍaligatā** α<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>] suṣumṇā kumḍaligataḥ α<sub>1</sub> + + + da[ll]i[ga]taḥ α<sub>3</sub> suṣumṇām kumḍaligataḥ π<sub>ω</sub> suṣumṇām kumḍaligatām π<sub>1</sub> suṣumṇāgatakuṇḍali γ<sub>1</sub>γ<sub>2</sub>ζ<sub>3</sub>π<sub>2</sub> suṣumṇāyāṁ samudgataḥ χ suṣumṇāyāḥ samuddhṛtaḥ η<sub>2</sub> om. η<sub>1</sub>

[3.98]

#### ❖ Sources

*Gorakṣaśataka* 22c–23b

nirbhayaṁ ] nirbhayaś GS, nirbharaś GSv.l, nirbhayāc GSv.l.  
cālanād asau ] cālāyed imām GS  
ākṛṣyate GS ] ākarṣayet GSv.l.  
suṣumṇā kunḍaligatā GS] suṣumṇām kunḍaligatām GSv.l, suṣumṇā kunḍaliyutā GSv.l.

Cf. *Śivasamhitā* 4.109

गुरुपदेशविधिना तस्य मृत्युभयं कुतः ।  
मुहूर्तद्वयपर्यन्तं विधिना शक्तिचालनम् ॥

#### ❖ Testimonia

*Haṭharatnāvalī* 2.121, *Yogacintāmaṇi* f. 79r (ab only) (attrib. *Haṭhayoga*)

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

#### ❖ Commentary

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

तेन कुण्डलिनी तस्याः सुषुम्णायाः समुदूता ।  
जहाति तस्मात्प्राणोऽयं सुषुम्णां ब्रजति स्वतः ॥ ९९ ॥

Extracted from Suṣumṇā by this [practice], Kuṇḍalinī leaves it. As a result of this, *prāṇa* automatically enters Suṣumṇā. (99)

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**99** *om.* δ<sub>1</sub>δ<sub>2</sub>   **99a** *tena kuṇḍalinī* *cett.*] *om.* η<sub>1</sub>   **tasyāḥ** α<sub>1</sub>γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>χ] *tasyā* α<sub>2</sub>ε<sub>1</sub>π<sub>ω</sub>  
*tasyāt* α<sub>3</sub> *tasya* ε<sub>2</sub> *om.* η<sub>1</sub>   **99b** **suṣumṇāyāḥ** γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>] *suṣumṇāyā* α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>ε<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ  
*suṣumṇāyām* ε<sub>2</sub>   **samuddhṛtā** α<sub>2</sub>α<sub>3</sub>γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>ω] *samudbhutā* α<sub>1</sub> *mukham* *dhruvam* π<sub>1</sub>π<sub>2</sub>χ  
*mukham* *dṛḍham* *dhruvam* ε<sub>1</sub> *mukham* *dṛḍham* ε<sub>2</sub>   **99c** **jahāti** *cett.*] *na yāti* η<sub>2</sub>   **99d** **svataḥ**  
ε<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>χ] *svanah* α<sub>1</sub>ζ<sub>2</sub>π<sub>1</sub>π<sub>ω</sub> *svayam* α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>π<sub>2</sub> *sthitā* ε<sub>2</sub> *niścalah* η<sub>2</sub>

### [3.99]

#### ❖ Sources

*Gorakṣaśataka* 23c-24b

suṣumṇāyāḥ samuddhṛtā ] suṣumṇāyā mukham dhruvam GŚ

#### ❖ Testimonia

*Haṭhatattvakau mudī* 44.25

suṣumṇāyāḥ samuddhṛtā ] suṣumṇāyā mukham dhruvam HTK

तस्मात्संचालयेन्नित्यं शब्दगर्भामरुन्धतीम् ।  
तस्याः संचालनेनैव योगी रोगैः प्रमुच्यते ॥ १०० ॥

Therefore [the yogi] should regularly make Arundhatī move, she who contains speech. By making her move the yogi is freed from diseases. (100)

**100 om.** δ<sub>1</sub>δ<sub>2</sub>   **100a** *tasmāt cett.*] kasmāt γ<sub>1</sub>   **100b** *śabdagarbhām* α<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] śabda-gamdhām α<sub>1</sub> .... dhām γ<sub>1</sub> śambhugarbhām γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub> sukhasuptām χ suṣasuptām η<sub>2</sub> **arundhatim** *cett.*] sarasvatīm ε<sub>1</sub>ε<sub>2</sub>π<sub>1</sub>π<sub>2</sub>   **100c** *tasyāḥ* α<sub>1</sub>α<sub>2</sub>ζ<sub>3</sub>π<sub>2</sub>π<sub>ω</sub>χ] tasyām η<sub>2</sub> *tasmāt* π<sub>1</sub> yasyāḥ γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub> [ya] .. η<sub>1</sub> **samcālanenaiva** α<sub>1</sub>α<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] samcālanenāśu γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub> samcālayenāśu ζ<sub>2</sub>η<sub>2</sub> ... lanen.. η<sub>1</sub>   **100d** *rogaiḥ/rogair cett.*] [r]. .air γ<sub>1</sub> rogoḥ π<sub>ω</sub> rogāt η<sub>2</sub>π<sub>1</sub> **pramucyate** α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>2</sub>π<sub>ω</sub>χ] pramum̄cati π<sub>1</sub> vimucyate γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>

### [3.100]

#### ❖ Sources

*Gorakṣaśataka* 26cd–27ab

garbhām arundhatim ] garbhām sarasvatīm GŚ  
tasyāḥ ] yasyāḥ GŚ

#### ❖ Testimonia

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

garbhām arundhatim HSC ] garbhām sarasvatī YLĀ  
tasyāḥ ] asyāḥ YLĀ, yasyāḥ HSC  
cālanenaiva ] cālanenaivam YLĀ, cālanenāśu HSC  
yogi rogaḥ pramucyate HSC ] roga naśyam̄ti niścitam YLĀ

Cf. *Hṛtharatnāvalī* 2.122

सूर्येण पूरयेद्वायुं सरस्वत्यास्तु चालयेत् ।  
शब्दगर्भाचालनेन योगी रोगैः प्रमुच्यते ॥

#### ❖ Commentary

In the *Gorakṣaśataka* (26cd–27ab), the source text, this verse occurs in a passage on *sarasvatī-cālana*, which is the practice of moving the tongue (i.e. *sarasvatī*) by wrapping a cloth around it and tugging it in order to raise the lower end of the Suṣumṇā. In the *Gorakṣaśataka*, Sarasvatī is said to be another name for Arundhatī and, since the tongue is instrumental for speech and *sarasvatī* is the name of a Goddess identified with speech (*vāc*), the *Gorakṣaśataka*'s reading of *śabdagarbhām sarasvatīm* makes good sense. However, it seems that Svātmārāma has changed 3.100b to read *śabdagarbhām arundhatim* and has understood *arundhati* as Kunḍalinī. This is affirmed in longer versions of the *Hṛthapradīpikā* (3.93\*2) that contain a verse on synonyms of Kunḍalinī, which include Arundhatī. We are yet to find Arundhatī equated with Kunḍalinī in a text composed before the *Hṛthapradīpikā* but this identification is found in subsequent compendiums and commentaries (e.g. *Yogacintāmaṇi* f. 78v, *Yuktabhavadeva* 7.300, *Jyotsnā* 104, 119, *Yogaprakāśikā* 5.166).

येन संचालिता शक्तिः स योगी सिद्धिभाजनम् ।  
किमत्र बहुनोक्तेन कालं जयति लीलया ॥ १०१ ॥

The yogi who has made Kuṇḍalinī move is worthy of success. There is no point in speaking at length about this. He easily conquers death. (101)

ब्रह्मचर्यव्रतस्यैव नित्यं हितमिताशिनः ।  
मण्डलादृश्यते सिद्धिः कुण्डल्यभ्यासयोगिनः ॥ १०१\*१ ॥

For the yogi who observes celibacy, always eats a healthy and measured diet, and practises with Kuṇḍalinī, success is seen after forty days (*māṇḍalāt*). (101\*1)

**101** om. δ<sub>1</sub>δ<sub>2</sub>    **101a** *samcālītā* *cett.*] samcalitā ζ<sub>2</sub> samcalatā α<sub>1</sub> sa cālitā γ<sub>2</sub>    **101b** *siddhi* *cett.*] siddha α<sub>3</sub> mukti γ<sub>1</sub>γ<sub>2</sub>    **bhājanam** *cett.*] bhājana α<sub>2</sub> bhājanah ε<sub>1</sub>ε<sub>2</sub>π<sub>2</sub> .. janahη<sub>1</sub>    **101d** *jayati* *cett.*] .. yalati η<sub>1</sub> vrajati η<sub>2</sub>    **101\*1** included in all except α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>δ<sub>2</sub>    **101\*1a** *brahmacaryavrata-syaiva* ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>π<sub>ω</sub>] °rasyaiva δ<sub>1</sub>η<sub>1</sub>χ °rataś caiva ζ<sub>2</sub> brahmacaryāvatastaiva π<sub>1</sub> brahmacarye ca tasyaiva γ<sub>2</sub> brahmacaryavratam π<sub>2</sub> brahmavatasyaiva γ<sub>1</sub> brahmadharmaṛasasyaiva η<sub>2</sub>    **101\*1b** *hitamitāśinah* γ<sub>2</sub>χ] °sini π<sub>1</sub> °sanah γ<sub>1</sub>δ<sub>1</sub>ε<sub>1</sub>ζ<sub>2</sub>π<sub>ω</sub> °sanam ε<sub>2</sub>π<sub>2</sub> °sanaih ζ<sub>3</sub> mitahitāśinah η<sub>2</sub> illeg. η<sub>1</sub>    **101\*1c** *māṇḍalād* γ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>π<sub>2</sub>χ] māṇḍalā γ<sub>1</sub>γ<sub>2</sub>π<sub>1</sub>π<sub>ω</sub> māṇḍali δ<sub>1</sub> illeg. η<sub>1</sub>    **101\*1d** *kunḍalya*° γ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>π<sub>2</sub>χ] kunḍalyā δ<sub>1</sub>ζ<sub>2</sub>η<sub>2</sub>π<sub>ω</sub> kunḍalā π<sub>1</sub> kunḍali γ<sub>1</sub> illeg. η<sub>1</sub>    *yoginah* ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>π<sub>ω</sub>χ] yogataḥ γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>

### [3.101]

#### ❖ Testimonia

*Hatharatnāvalī* 2.123, *Yogalakṣaṇāvalī* (f. 31r) (attrib. *Gorakṣāśata*), *Hṛthasaṅketacandrikā* f. 112r (attrib. HP)

sa yogī siddhibhājanam HSC ] sa yogī siddhibhājanah HRĀ, śabdagarbhā tv arumdhati YLĀ  
kālām jayati līlāy HSC ] mrtyum jayati līlāy HRĀ, tasya kālabhayam na hi YLĀ

### [3.101\*1]

#### ❖ Testimonia

*Yogacintāmanī* f. 79r (attrib. *Hathayoga*), *Hṛthasaṅketacandrikā* f. 112r–112v (attrib. HP)

vratasyaiva ] ratasyaiva YCM, jatasyaiva HSC  
hitamitāśinah YCM ] hitamitām śanaih HSC

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

ब्रह्मचर्यव्रतस्यैव कुण्डल्यभ्यासयोगिनः ॥  
मण्डलादृश्यते सिद्धिरिति योगविदो विदुः ॥

#### ❖ Commentary

Verse 3.101\*1 has been omitted by α<sub>1</sub> and α<sub>3</sub>. It is in α<sub>2</sub> at the end of a block of verses (3.93\*2–5,

अभ्यासनिःसृतां चान्द्रीं विभूत्या सह मिश्रयेत् ।  
तद्वारणं तूतमाङ्गे दिव्यदृष्टिप्रदायकम् ॥ १०२ ॥

The yogi should mix with ash the fluid of the moon emitted as a result of the practice. Wearing that [mixture] on the head bestows divine sight. (102)

**102** *om.*  $\delta_1\delta_2$  found after 3.91 χ    **102a abhyāsa cett.]** abhyāsān χ abhyāsā  $\eta_2$  abhasā  $\alpha_2$  niḥśrtām  $\epsilon_1\zeta_3\pi_2\pi_\omega\chi]$  niḥśrtā  $\eta_1$  niḥśritām  $\eta_2$  niṣṛtām  $\epsilon_2\pi_1$  niṣṛtā  $\alpha_1\alpha_2$  nibhṛtām  $\zeta_2$  sahitām  $\gamma_1\gamma_2$  cāndrīm  $\alpha_1\zeta_2\eta_2\pi_2\chi]$  cāndrī  $\alpha_2\zeta_3\eta_1\pi_\omega$  cāndrim  $\epsilon_1\epsilon_2$  cāṇdrām  $\pi_1$  candraṁ  $\gamma_1\gamma_2$     **102b miśrayet**  $\epsilon_1\zeta_2\zeta_3\eta_1\eta_2\chi]$  miśritām  $\alpha_2$  miśritām  $\alpha_1$  micchayet  $\gamma_1$  mūrchayet  $\gamma_2$  kārayet  $\epsilon_2$  **102c taddhāraṇam**  $\zeta_2\zeta_3\pi_2]$  taddhāraṇā  $\gamma_1\gamma_2$  tadvāraṇam  $\pi_\omega$  yadvāraṇam  $\pi_1$  tad dh.....  $\eta_1$  tad dhārayed  $\alpha_1\alpha_2\epsilon_1$  tām dhārayed  $\eta_2$  dhārayed ut°  $\epsilon_2\chi$  **tūttamāṅge**  $\zeta_2\zeta_3\pi_1\pi_2\pi_\omega]$  cottamāṅge  $\gamma_2$  cottamāṅga  $\gamma_1$  uttamāṅge  $\alpha_1\alpha_2\epsilon_1\eta_2$  °tamāṅgena  $\epsilon_2$  °tamāṅgeṣu χ *illeg.*  $\eta_1$     **102d divya cett.]** dirgha  $\alpha_3\pi_1\pi_2\pi_\omega$  **dr̥ṣṭipradāyakam**  $\alpha_1\alpha_2\alpha_3\epsilon_1\epsilon_2\zeta_2\zeta_3\pi_1\pi_2\pi_\omega]$  dr̥ṣṭipradāyinī  $\gamma_1\gamma_2$  dr̥ṣṭipradāyinī  $\eta_2$  dr̥ṣṭih prajāyate  $\eta_1\chi$

**102** After this verse,  $\alpha_2$  has an additional line: आसनाभ्यासनं पूर्वा प्रयुक्तां मनसा चरेत् ।

93\*7) that is excluded by  $\alpha_3$ . This block appears after 3.96 and appears to have been inserted from elsewhere. 3.101\*1 has no known source and appears to have been added as a general laudatory statement on the benefits of practising with Kunḍalinī.

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

### [3.102]

#### ❖ Testimonia

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

tūttamāṅge ] cottamāṅge YLĀ

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

अभ्यासनिःसृतां चान्द्रीं विभूत्या सह मिश्रयेत्[ । ]

तद्वारणं तूतमांगे दिव्यदृष्टिप्रदायक[ ॥ ] १९

चान्द्रीं ललाटचन्द्राच्चिःसृतां अभ्यासे श्रमजातां धर्मधारां तां विभूत्या विमिश्रयेत् । तामुत्तमांगे शिरसि धारयेदसौ साथकाय दिव्यदृष्टिप्रदा भ्रवतीत्यर्थः[ । ]

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

अभ्यासाच्चिःसृतां चान्द्रीं विभूत्या सह मिश्रयेत् ।

धारयेदुत्तमाङ्गे दिव्यदृष्टिः प्रजायते ॥

#### ❖ Commentary

In the witnesses of the earliest reconstructable recensions of the *Hathapradipikā*, including the  $\alpha$  manuscripts, this verse occurs in the section on *śakticālana*. This is also the case in the *Yogalakṣaṇāvalī*, *Hathasaṅketacandrikā* and the longer recensions of the *Hathapradipikā* with six and ten chapters. However, in the context of *śakticālana*, the referent of *cāndri* is unclear. It

द्विसप्तिसहस्राणां नाडीनां मलशोधने ।  
कुतः प्रक्षालनोपायः कुण्डल्यभ्यसनादते ॥ १०२\*१ ॥

For purifying the seventy-two thousand channels, there is no method of cleansing without the practice of Kuṇḍalinī. (102\*1)

इति शक्तिचालनम् ।

**102\*1** included in all except  $\alpha_1\alpha_2\alpha_3\pi_\omega$     **102\*1a** *dvi*  $\gamma_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2]$  dvā  $\gamma_1\delta_1\delta_2\chi$   
**102\*1b** *malaśodhane*  $\eta_2\chi]$  malaśodhanam  $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_2$     **102\*1c** *ku-*  
*taḥ*  $\delta_1\delta_2\varepsilon_1\zeta_3\chi]$  kṛta  $\zeta_2$  gudah  $\gamma_2$  guda  $\eta_1\eta_2$  amtaḥ  $\pi_2$  amtaṁ  $\pi_1$  ātma  $\varepsilon_2$  om.  $\gamma_1$   
*prakṣālanopāyah*  $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_2\chi]$  pāyam  $\varepsilon_2\zeta_2\eta_1$  prakṣālano vāyuḥ  $\pi_2$  prajvālano vāyu  $\pi_1$  om.  
 $\gamma_1$     **102\*1d** *kundalyabhyasanād* rte  $\chi]$  kuṇḍalyabhyāsanād rte  $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_2$  kuṇḍalibhyāsanād  
 ate  $\pi_1$  kuṇḍalyabhyāsato vinā  $\gamma_2\delta_2$  kuṇḍalyabhyāsato vinā  $\gamma_1\delta_1$  kuṇḍalyabhyāsa iṣyate  $\eta_2$   
 ku ... [bhyā] .. [mā] ....  $\eta_1$     **postscript:** included in  $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2$

appears to be understood as some sort of lunar fluid. In his *Hathasaṅketacandrikā* (see the testimonia), Sundaradeva defines it as a flow of perspiration (*gharmadhārā*) that arises from exertion in the practice and is emitted from the moon in forehead (*lalātacandra*). In the *Yogaprakāśikā*, Bālakṛṣṇa glosses it simply as nectar (*sudhā*) (5.182). In the *Hṛdayogaśaṁhitā* (p. 41) and *Jyot-snā* (3.98), this verse is in the section on *amaroli*, which provides a clear referent of *cāndri* as the cool middle flow of urine (see 3.96 [3.90 in our edition]).

[3.102\*1]

#### ❖ Testimonia

*Yogacintāmani* f. 79v (attrib. *Hṛdayoga*), *Yogalakṣaṇāvalī* f. 31r (attrib. *Gorakṣaśataka*)

malaśodhane ] malaśodhanam YCM, api śodhanam YLĀ  
 kutaḥ prakṣālanopāyah YCM ] asatkalpaṁ smṛtam siddhaiḥ YLĀ  
 abhyasanād rte YLĀ ] abhyāsato vinā YCM

#### ❖ Commentary

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

इति मुद्रा दश प्रोक्ता आदिनाथेन शंभुना ।  
एकैका तासु यमिनां महासिद्धिप्रदायिनी ॥ १०३ ॥

Thus have the ten *mudrās* been taught by Śiva Ādinātha. Each of them can bestow liberation for those who observe the rules. (103)

**103a daśa** *cett.*] dabhā  $\alpha_1$  nava  $\delta_1\delta_2$     **103b ādināthena** *cett.*] hy ādināthena  $\varepsilon_1\varepsilon_2$     **103c ekaikā**  
**tāsu**  $\alpha_1\chi]$  ekaikam tāsu  $\alpha_2\alpha_3$  ekaika tāsu  $\zeta_2\delta_2$  ekaiva tāsu  $\delta_1$  ekaikāpi su°  $\gamma_1\gamma_2$  karaṇe sarva  
 $\varepsilon_1\varepsilon_2\zeta_3$  karaṇe sarva  $\gamma_2\pi_1$  karaṇam sarva  $\pi_2\pi_\omega$  k. .... sarva  $\eta_1$     **yaminām**  $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\delta_2\zeta_2\chi]$  sid-  
dhānām  $\zeta_3\eta_1\eta_2$  siddhānām  $\varepsilon_1\varepsilon_2\pi_1\pi_2\pi_\omega$     **103d mahāsiddhipradāyinī**  $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\chi]$  pradāyanī  
 $\alpha_1\alpha_2$  + +  $\alpha_3$  ekaikāpi kṣamaiva sā  $\varepsilon_1\varepsilon_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$  ( $\eta_1$  partly illegible)

**103**  $\chi$  has a different verse order: 3.106 → 3.107 → 3.104 → 3.105 → 3.103

[3.103]

❖ **Testimonia**

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

tāsu yaminām YCM ] mukhyā syān HRĀ

❖ **Commentary**

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

राजयोगं विना पृथ्वी राजयोगं विना निशा ।  
राजयोगं विना मुद्रा विचित्रापि न राजते ॥ १०४ ॥

Without a king the earth is not resplendent, without the moon the night does not sparkle, without Rājayoga even the wonderful [practice of] mudrā does not shine. (104)

मारुतस्य विधिं सर्वं मनोयुक्तं समभ्यसेत् ।  
इतरत्र न कर्तव्या मनोबृत्तिर्मनीषिणा ॥ १०५ ॥

[The yogi] should carry out all breath practice with his mind engaged. The wise man must not let his attention wander. (105)

**104a** pr̥thvī cett.] pr̥thvīm  $\eta_2\pi_1$  siddhī  $\zeta_3$  vṛddhi  $\zeta_2$  **104b** niśā cett.] niśām  $\eta_2$  nyathā  $\gamma_1$  **104d** rājate cett.] śobhate  $\pi_2\chi$  **105** om.  $\delta_2$  **105a** mārutasya vidhim cett.] mārutābhyanam  $\varepsilon_1\zeta_3\eta_1$  mārutābhyanam  $\varepsilon_2\eta_2$  **sarvam** cett.] sarve  $\alpha_1$  sarvām  $\pi_2$  mano  $\alpha_2$  kimcin  $\eta_2$  **105b** manoyuktam cett.] sadā yuktam  $\alpha_2$  **samabhyaset** cett.] samācaret  $\eta_1\eta_2$  **105d** maniṣinā cett.] maniṣinī  $\alpha_2$  maniṣinām  $\zeta_2\pi_\omega$  .. [nī] .. n̄.  $\eta_1$  tu yoginām  $\varepsilon_2$

[3.104]

❖ Testimonia

Hatharatnāvalī 1.16

❖ Commentary

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

[3.105]

❖ Testimonia

Hathasaṅketacandrikā f. 92v (attrib. HP)

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

खिलापि मध्यमा नाडी दृढाभ्यासेन योगिनाम् ।  
आसनप्राणसंयाममुद्राभिः सरला भवेत् ॥ १०६ ॥

By means of a yogi's steady practice through postures, breath retentions and *mudrās*, his central channel, even though untraversed, becomes straight. (106)

उपासने विनिद्रणां राजयोगसमुद्रवत् ।  
रुद्राणी चापरा मुद्रा भद्रां सिद्धिं प्रयच्छति ॥ १०७ ॥

And for those who are tireless in their dedication, the peerless *mudrā* of Śiva bestows great perfection, like the ocean of Rājayoga. (107)

**106** om. δ<sub>2</sub> **106a** khilāpi α<sub>1</sub>α<sub>2</sub>γ<sub>2</sub>δ<sub>1</sub>π<sub>1</sub>π<sub>ω</sub>] sthirāpi γ<sub>1</sub> calāpi ζ<sub>2</sub>ζ<sub>3</sub> vilāpi ε<sub>1</sub> vināpi η<sub>1</sub>η<sub>2</sub> suṣumnā ε<sub>2</sub> iyam tu χ madhyamā cett.] madhyamām η<sub>2</sub> madhyana° π<sub>1</sub> illeg. η<sub>1</sub> nāḍī cett.] ..dimη<sub>1</sub> °dī ca π<sub>1</sub> **106b** yoginām cett.] yoginām α<sub>1</sub> yoginā α<sub>2</sub>π<sub>1</sub>π<sub>2</sub> yogināh η<sub>2</sub> **106c** āśana α<sub>1</sub>α<sub>2</sub>δ<sub>1</sub>ε<sub>2</sub>γ<sub>2</sub>π<sub>2</sub>π<sub>ω</sub>χ] āsanā π<sub>1</sub> ānasa ε<sub>1</sub> āsanām γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub> samyāma α<sub>1</sub>α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>χ] samyama π<sub>ω</sub> samyāmair δ<sub>1</sub>π<sub>2</sub> samyamair η<sub>2</sub> samyāme π<sub>1</sub> **106d** saralā cett.] sakalā α<sub>3</sub> sa-balā ζ<sub>3</sub> śavalā ζ<sub>2</sub> na calā δ<sub>1</sub> **107** om. δ<sub>2</sub>ζ<sub>2</sub> **107a** upāsane α<sub>1</sub>α<sub>2</sub>] upāsanam γ<sub>1</sub>γ<sub>2</sub> upāsana α<sub>3</sub>δ<sub>1</sub> abhyāse.. η<sub>1</sub> abhyāsesu ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub> abhyāsenā η<sub>2</sub> abhyāse tu χ vinidrāṇām cett.] pi-nidrāṇām α<sub>2</sub> hi mudrāṇām η<sub>2</sub> **107b** rājayoga α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>] rājayogah γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub> anuddhṛita η<sub>1</sub> anudhata ζ<sub>3</sub> anudbhūta π<sub>2</sub> anudruta ε<sub>1</sub>π<sub>1</sub> manudṛta π<sub>ω</sub> mano dhṛtvā χ atandrita ε<sub>2</sub> tad udeti η<sub>2</sub> **107c** samudravat α<sub>1</sub>α<sub>3</sub>] samudrakah γ<sub>2</sub> samūḍakah γ<sub>1</sub> samudbhavān α<sub>2</sub> samāhnakah δ<sub>1</sub> samādhinām ζ<sub>3</sub>η<sub>1</sub>π<sub>2</sub> samādhinā η<sub>2</sub>χ samādhisu ε<sub>1</sub>ε<sub>2</sub>π<sub>1</sub>π<sub>ω</sub> **107d** om. α<sub>2</sub> rudrāṇī cett.] mudrāṇām η<sub>1</sub>η<sub>2</sub> cāparā α<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] ca parā α<sub>3</sub> vā parā χ va parā ε<sub>1</sub> sāparā γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>ε<sub>2</sub> om. α<sub>2</sub> **107d** om. α<sub>2</sub> bhadrām cett. incl. α<sub>3</sub>] bhavām γ<sub>1</sub> mudrām π<sub>1</sub> sadā α<sub>1</sub> om. α<sub>2</sub> prayacchati cett.] prayakṣati δ<sub>1</sub>

[3.106]

#### ❖ Testimonia

Upāsanāśārasaṅgraha p. 36

khilāpi ] iyam tu USS

#### ❖ Commentary

The reading of *khilāpi* in the first verse quarter is unusual but well attested by the witnesses including the α group of manuscripts. In the *Abhidhānacintāmaṇi* (940), *khila* is defined as something uncultivated such as field (*kṣetrādyaprahataṁ khilam*) or, as the *Amarapadavivṛti* (2.1.5) puts it, 'not marked by a plough' (*lāṅgalena na likhitam iti khilam*). In the context of *Hathapradipikā* 3.106, qualifying *suṣumnā* with *khila* implies that the central channel has yet to be cultivated (i.e. traversed).

[3.107]

#### ❖ Commentary

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

उपदेशं हि मुद्राणां यो धत्ते सांप्रदायिकम् ।  
स एवास्तु गुरुः स्वामी साक्षादीश्वर एव सः ॥ १०७\*१ ॥

May [the yogi] who offers the traditional teaching of the *mudrās* be the guru, the master. He is none but the Lord himself. (107\*1)

तस्य वाक्यपरो मुद्रां योऽभ्यस्यति समाहितः ।  
अणिमादिगुणैः सोऽयं जायते कालवच्छकः ॥ १०७\*२ ॥

The yogi who has become intent on that [guru's] teaching and practises a *mudrā* with a focused mind cheats death with the powers beginning with minimisation. (107\*2)

**107\*1** included in all except  $\alpha_1\alpha_2\alpha_3$    **107\*1a** **upadeśam** *cett.*] upadeśe  $\eta_1$  upadeśo  
 $\zeta_2$    **107\*1b** **dhatte**  $\gamma_2\delta_1\delta_2\epsilon_1\epsilon_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega$ ] datte  $\zeta_3\chi$  dartte  $\gamma_1$  .. [tte]  $\eta_1$  **sāmpradāyikam**  
 $\delta_1\delta_2\epsilon_2\eta_1\eta_2\pi_1\pi_\omega\chi]$   $\circ$ yikām  $\zeta_3$   $\circ$ yikāḥ  $\gamma_1\gamma_2$   $\circ$ yakām  $\zeta_2$   $\circ$ yakāḥ  $\pi_2$  sāmparāyikam  $\epsilon_1$    **107\*1c** **evāstu**  
 $\gamma_2\delta_1\delta_2\epsilon_1\epsilon_2\zeta_2\eta_1\pi_1]$  evāstu  $\pi_\omega$  eva śrī  $\zeta_3\eta_2\chi$  evavāca  $\gamma_1$  vāstava  $\pi_2$  **guruḥ svāmi**  
 $\gamma_2\delta_1\delta_2\zeta_2\zeta_3\pi_2\pi_\omega\chi]$  gurusvāmī  $\gamma_1\eta_1\eta_2$  gurusvāmī  $\epsilon_1\pi_1$  kuru svāmī  $\epsilon_2$    **107\*1d** **eva** *cett.*] eṣa  
 $\zeta_2$  **sah** *cett.*] ca  $\gamma_1$    **107\*2** included in all except  $\alpha_1\alpha_2\alpha_3\eta_1$    **107\*2a** **mudrāṁ**  $\epsilon_1\epsilon_2$ ] bhūtvā  
 $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\chi$  nityam  $\zeta_2\eta_2\pi_1\pi_2\pi_\omega$    **107\*2b** **yo'bhyasyati**  $\delta_1\delta_2\epsilon_1\epsilon_2\zeta_3\pi_1]$  yo bhyasati  $\pi_2$  yo bhyaset  
 $\text{su}^\circ \gamma_1$  yo bhyaseta  $\gamma_2\zeta_2$  yomabhyaset  $\pi_\omega$  athābhyaśa  $\eta_2$  mudrābhyaśe  $\chi$    **107\*2c** **gunaiḥ so'yan**  
 $\epsilon_1\epsilon_2]$  gunaiḥ svaryam  $\gamma_1$  gunaiśvaryam  $\gamma_2\delta_1\delta_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega$  gunai sārdham  $\zeta_3$  gunaiḥ sārdham  $\chi$   
**107\*2d** **jāyate** *cett.*] jayate  $\epsilon_1$  labhate  $\eta_2\chi$  **vañcakah**  $\epsilon_1\zeta_2\zeta_3\eta_2\pi_2\pi_\omega]$  vañcakāḥ  $\pi_1$  vañcanāt  
 $\gamma_1\gamma_2$  vañcanam  $\delta_1\delta_2\epsilon_2\chi$

[3.107\*1]

#### ❖ Testimonia

*Upāsanāśārasaṅgraha* p. 40

evāstu guruḥ ] eva śrīguruḥ USS

#### ❖ Commentary

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

[3.107\*2]

#### ❖ Commentary

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

इति श्रीस्वात्मारामयोगीन्द्रविरचितायां हठप्रदीपिकायां तृतीयोपदेशः ॥ ३ ॥

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

**colophon:** śrīsvātmārāma  $\pi_\omega$ ] śrisadgurusvātmārāma  $\alpha_1$  svātmārāma  $\gamma_1\eta_1$  ātmārāma  $\eta_2$  śrīsa-hajānandasamṛtānacintāmaṇi(nā  $\zeta_3$ )svātmārāma  $\gamma_2\zeta_2\zeta_3$  °svā° (sic!)  $\pi_1$  om.  $\alpha_2\delta_1\delta_2\epsilon_1\epsilon_2\pi_2$  **yogīndra**  $\gamma_1\gamma_2\eta_2\pi_\omega$ ] yogemdra  $\alpha_1$  yoginā  $\zeta_2\zeta_3\eta_1$  om.  $\alpha_2\delta_1\delta_2\epsilon_1\epsilon_2\pi_1\pi_2$  **viracitāyām**  $\alpha_1\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\eta_2\pi_\omega$ ] om.  $\alpha_2\delta_1\delta_2\epsilon_1\epsilon_2\pi_1\pi_2$  **hathapradīpikāyām**  $\alpha_1\gamma_2\delta_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_\omega$ ] śrihathapradipikāyām  $\alpha_2\pi_2$  hathayogavidyāyām  $\delta_1$  ha° (sic!)  $\pi_1$  om.  $\gamma_1$  ante **tr̄tiyo°** add. mudrāvidhānam  $\zeta_3$  **tr̄tiyopadeśah**  $\alpha_1\alpha_2\gamma_2\epsilon_1\epsilon_2\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$ ] tr̄tiya upadeśah  $\delta_1\delta_2$  tr̄tiyo dhyāyah  $\eta_1\eta_2$  caturthopadeśa  $\gamma_1$  (see note on 3.93\*1)