

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)

1a saśaila cett.] saśaile π_{ω} śaila α_2 **vana** cett.] vane γ_1 **dhātrīṇām** cett.] dhātrīṇām $\pi_1\pi_2$
dhātrīṇām α_2 **1b** 'hināyakaḥ cett.] hi nāthakaḥ α_2 himālayaḥ γ_2 **1c** yoga cett.] haṭha $\pi_1\pi_2\pi_{\omega}$

[3.1]

❖ Testimonia

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

dhātrīṇām] dhātryās tu HRĀ
sarveṣām] aśeṣa HRĀ

❖ Commentary

The plural *dhātrīṇām* 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 *dhātrīṇām* to refer to the different regions of the earth, even though the world (*dhātrī*) is a single entity (*dhātryā ekatve 'pi deśabhedād bhedam ādāya bahuvacanam*). A similar comment occurs in the *Yogaparakāśikā* 5.1 (*yathā samastadvīpādisahitapṛthvī ādhāraḥ phaṇīndras tathā samastayogādhāraḥ kuṇḍalīty āha saśaileti*). The author of the *Haṭharatnāvalī* circumvented this issue by adopting the reading *dhātryāḥ*.

सुप्ता 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 ḍ₂ε₁ **2b** *yadā jāgarti kuṇḍalī* α₁α₂ε₁ζ₃η₂π₁π_ωχ] *yathā jāgarti kuṇḍalī* ζ₁ζ₂η₁π₂ *bodhitā sukhadā bhavet* γ₁γ₂ḍ₁ḍ₂ **2c** *tadā* α₁γ₁γ₂ε₁ζ₃η₂π₁π₂π_ωχ] *tathā* α₂α₃ḍ₁ζ₁ζ₂η₁ *tayā* ḍ₂ **sarvāṇi padmāni cett.**] *padmāni sarvāṇi* η₂ *pi sarvapadmāni* ḍ₁ **3** *ante prāṇasya add. suṣumnā* | ζ₃ **3a** *prāṇasya cett.*] *prāṇasya* α₂ *prāṇamya* ζ₂ *prāṇavasya* π₁ *prāṇa* π₂ **padavī cett.**] *padavīm* ζ₂ζ₃ **3b** *om.* (jump to *śūnyapadavī* in the next verse) ζ₁ζ₂ζ₃ **tadā** α₁α₂γ₁γ₂ε₁η₂π_ωχ] *tathā* ḍ₁π₁π₂ *tayā* ḍ₂ *yathā* η₁ **rājapathāyate cett.**] *rājapadāyate* η₁ *om.* α₂ **3c** *om.* ζ₁ζ₂ζ₃ **tadā** α₁α₂π₂^{bc}γ₂ε₁η₂π₁π_ωχ] *tathā* π₂^{ac}ḍ₁η₁ *tayā* ḍ₂ *yadā* γ₁ **3d** *om.* ζ₁ζ₂ζ₃ **tadā** α₁α₂γ₁γ₂ε₁η₂π₁π₂π_ωχ] *tathā* ḍ₁η₁ *tayā* ḍ₂

[3.2]

❖ Sources

Śivasamhitā 4.21

❖ Testimonia

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

Yogacintāmaṇi f. 72r (attrib. HP)

b: *tadā*] *tathā* YCM

c: *tadā*] *tathā* YCM

d: *tadā*] *tathā* YCM

शून्यपदवीति किम् ।

सुषुम्णा 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. δ₁ζ₁ζ₂ζ₃η₁π_ωχ 4a om. ζ₁ζ₂ζ₃ 4b randhra α₂γ₁η₁] randhram cett. pathaḥ α₃ζ₁ζ₃ε₁η₁η₂χ] patham α₂γ₁γ₂δ₁δ₂ζ₂π₁π₂π_ω pathāḥ α₁ 4c śmaśānam cett.] śmaśāne δ₁ śmaśānī γ₂δ₂ aiśānī γ₁ madhya α₁α₂α₃γ₁γ₂δ₁δ₂ζ₁ζ₃π₁χ] madhyam ε₁η₁η₂π₂π_ω madhye ζ₂ 4d mārگاś cety eka cett.] mārگاś cety eka ε₁ mārگاś cety eva δ₂ mārगे vety eka η₁ mārगapratyeka ζ₂ vācakāḥ γ₂ε₁η₂χ] vācakā γ₁ vācakaḥ α₁π₂ vācaka π_ω vācakam α₂δ₁δ₂ζ₁ζ₂ζ₃η₁π₁

[3.4]

❖ Sources

Cf. *Amṛtasiddhi* 2.6

अवधूतीपदं के चिच्छमशानं च महापथम् ।

के चिद्वदन्ति आधारां सुषुम्णां च सरस्वतीम् ॥

Cf. *Dattātreyayogaśāstra* 109c–110b

महापथं श्मशानं च सुषुम्णाप्येकमेव हि ॥

नाम्नां मतान्तरे भेदः फले भेदो न विद्यते ।

❖ Testimonia

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

suṣumṇā YCM] prāṇasya YBhD

brahmarandhra] brahmarandhram YCM, mahārandhram YBhD

śmaśānam YBhD] śmaśānī YCM

ekavācakāḥ YCM] ekavācakam YBhD

तस्मात्सर्वप्रयत्नेन प्रबोधयितुमीश्वरीम् ।

ब्रह्मद्वारमुखे सुप्तां 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 महावेधश्च खेचरी ।

उड्डीयाणं मूलबन्धस्ततो जालन्धराभिधः ॥ ६ ॥

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

5b *prabodhayitum* $\gamma_1\gamma_2\varepsilon_1\zeta_1\zeta_3\eta_2\chi$] *prabodhayitum* α_1 *prabodhayatum* $\alpha_2\zeta_2\eta_1\pi_2\pi_\omega$ *prabodhay-*
atām π_1 *tām* *bodhayitum* $\delta_1\delta_2$ **iśvarīm** $\alpha_1\gamma_2\delta_2\varepsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_2\chi$] *iśvarī* $\alpha_2\gamma_1\zeta_2\pi_\omega$ *iśvaram* $\delta_1\pi_1$
5c *dvāra cett.*] *dvāram* π_1 *dvāre* $\zeta_1\zeta_2$ **mukhe cett.**] *mukha* γ_1 *sukhe* ζ_1 **suptām cett.**] *suptā*
 $\alpha_3\varepsilon_1$ *supto* π_ω **5d** *bhyāsaṃ samācāret* $\alpha_1\zeta_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega\chi$] *bhyāse samācāret* α_2 *bhyāsaṃ*
sadābhyaset ε_1 *bhyāseṇa bodhayet* $\gamma_1\gamma_2\delta_1\delta_2\pi_2$ **6b** *om.* δ_1 **6c** *om.* δ_1 **uḍḍiyāṇam** $\alpha_1^{\text{pc}}\gamma_2\zeta_2$] *uḍḍiyāṇam*
 α_1^{c} *uḍḍiyāṇam* $\gamma_1\delta_2\eta_2$ *uḍḍiyāṇam* π_2 *uḍḍiyāṇam* $\alpha_2\pi_\omega$ *uḍḍiyāṇo* η_1 *uddhriyāṇam* π_1
uḍḍiyāṇam χ *uḍḍiyāṇa* $\zeta_1\zeta_3$ *oḍḍiyāṇam* ε_1 **mūlabandhas** π_2] *mūlabandhaḥ* η_2 *mūlabandha* $\pi_1\pi_\omega$
mūlabandham α_1 *mahābandham* α_2 *mūlabandho* $\gamma_1\gamma_2\delta_2$ *mūlabandhaś ca* $\varepsilon_1\zeta_1\zeta_2\zeta_3\chi$ *mūlaband-*
hāś ca η_1 **6d** *tato* $\alpha_1\alpha_2\zeta_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega$] *bandho* $\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\chi$ *bandhā* γ_1 **jālandharā cett.**] *jālāṃdharā*
 $\alpha_1\pi_1$ *jālāntarā* ε_1 *jālāṃjarā* η_1

[3.5]

❖ Sources

Śivasamhitā 4.22

❖ Testimonia

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

mudrābhyāsaṃ samācāret YBhD] *mudrābhyāsaparo bhavet* YCM

[3.6]

❖ Sources

Cf. *Śivasamhitā* 4.23

महामुद्रा महाबन्धो महावेधश्च खेचरी ।

जालन्धरो मूलबन्धो विपरीतकृतिस्तथा ॥

❖ Testimonia

Haṭhatratnāvalī 2.32, *Yogacintāmaṇi* f. 72r (attrib. HP), *Yuktabhavadēva* 7.174 (attrib. HP)

mahāvedhaś ca khecarī YCM YBhD] *mahāvedhas tṛtiyakāḥ* HRĀ

uḍḍiyāṇam mūlabandhas] *uḍḍiyāṇam mūlabandho* HRĀ YCM, *uḍḍiyāṇam mūlabandhaś ca* YBhD

tato jālandharābhidhaḥ] *bandho jālandharābhidhaḥ* 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 *karāṇi cett.*] *karāṇam* $\alpha_3\pi_1$ **viparītākhyā cett.**] *viparītākhyam* $\alpha_3\zeta_2$ *viparītā* syāt π_1 *viparītāni* ζ_1 **7b** *vajroli cett.*] *vajrāli* α_1 *varjāli* ζ_1 *vajroli* ζ_3 *vajro* δ_1 **7c** *om.* π_1 **idaṃ mudrādi** $\alpha_1\alpha_2$] *idaṃ hi mudrā* $\varepsilon_1\chi$ *idaṃ tu mudrā* $\zeta_1\zeta_2$ *idaṃ 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.* π_1 **marāṇa cett.**] *marṇavi* π_ω *maṇa* γ_1 **nāśanam cett.**] *varjitaṃ* $\delta_1\delta_2$

[3.7]

❖ Sources

Cf. *Śivasamhitā* 4.24

उड्यानं चैव वज्रोली दशमं शक्तिचालनम् ।
इदं हि मुद्रादशकं मुद्राणामुत्तमोत्तमम् ॥

❖ Testimonia

Haṭharatnāvalī 2.33, *Yogacintāmaṇi* f. 72r (attrib. HP), *Yuktabhavadēva* 7.175 (attrib. HP)

vajroli HRĀ YBhD] *tathā vai* YCM

idaṃ mudrādidaśakam] *sampradāyā khecarī sā* HRĀ, *etad dhi mudrānavakam* YCM, *idaṃ hi mudrādaśakam* YBhD

jarāmarāṇanāśanam] *daśa mudrāḥ prakīrtitāḥ* HRĀ, *jarāmarāṇavarjitaṃ* YCM, *mudrāṇām uttamomam* YBhD

❖ Commentary

The reading of α *idaṃ mudrādi*, is not attested by the other manuscript groups but it makes sense in so far as ‘locks’ (*bandha*) and ‘actions’ (*karāṇa*) 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 *idaṃ hi mudrādaśakam*, that refer to the techniques of this chapter as only *mudrās*, and this is consistent with 3.104.

आदिनाथोदितं दिव्यमष्टैश्वर्यप्रदायकम् ।

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)

8ab found after 3.9ab ζ₃ **8a** ādinātho cett.] ādiśvaro ḍ₁ḍ₂ **divyam** cett.] sarvaṃ η₂
8b pradāyakam cett.] phalapradam π₂ **8c** siddhānām cett.] siddhīnām α₁ vidyānām α₃ζ₃
8d marutām cett.] mahatām π₂ **9c** vaktavyam cett.] vaktavyā η₁ kartavyam ζ₁π_ω **9d** kulastrīsuratam cett.] kulastrīṣu ratam η₁ kulastrīyasukham π₁ kulastrīasukharatam π_ω **yathā** cett.] tathā α₂η₂

9 In α₃, this verse is followed by *Vivekamārtaṇḍa* 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 *gopāṇīyam/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), *Yuktabhavadeva* 7.177 (attrib. HP)

yathā ratnakaraṇḍakam YCM] jarāmaraṇāśanam 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 vajrolīr** (*r* as a hiatus bridge) $\eta_2\pi_\omega$] vajrolī tv π_2 **amarolī** π_2] amarolīś π_ω amarolīś η_2 **9*1b sahajolī** $\pi_2\pi_\omega$] sahajolīś η_2 **matāḥ** π_2] mataḥ η_2 magah π_ω **9*1c eteṣāṃ** $\eta_2\pi_\omega$] etāsāṃ π_2 **prescript: tatra mahāmudrā** $\alpha_2\varepsilon_1\eta_1\eta_2\pi_1$] tatha mahāmu-
drā π_2 tatra mahāmudrā yathā ζ_1 atha mahāmudrā $\gamma_1\delta_2\zeta_2\pi_\omega\chi$ atha tatra mahāmudrā ζ_3 mahā-
mudrā δ_1 om. $\alpha_1\alpha_3\gamma_2$ **10b yoniṃ cett.**] yoni $\alpha_1\alpha_2\pi_\omega$ yoniḥ ζ_2 **sampīḍya dakṣiṇam cett.**] pīḍya dakṣiṇam $\zeta_1\zeta_2$ sampīḍya kṣaṇam α_2 **10c pādaṃ cett.**] pāda $\alpha_2\eta_2$ padaṃ π_ω prasā° χ **prasāritam cett.**] prasāritam π_ω prasāditam η_1 °ritam padaṃ χ **dhṛtvā** $\gamma_2\delta_2\varepsilon_1\zeta_3\eta_1\eta_2$] kṛtvā $\alpha_1\alpha_2\gamma_1\delta_1\zeta_1\zeta_2\pi_1\pi_2\pi_\omega\chi$ **10d pūrayen cett.**] dhārayen η_2 dhārayed χ **mukhe** $\alpha_1\alpha_2\varepsilon_1\zeta_2\pi_1\pi_\omega$] mukham $\gamma_1\gamma_2\delta_1\delta_2\zeta_1\zeta_3\eta_1\eta_2\pi_2$ dṛḍham χ

[3.9*1]

❖ Sources

Dattātreyayogaśāstra 31c–32b

vajrolīr] vajrolī DYŚ, vajrolīr DYŚv.l.
amarolī] amarolīś DYŚv.l., cāmarolī DYŚ
sahajolī DYŚ] sahajolīś DYŚv.l.

[3.10]

❖ Sources

Amaraughā 19

dhṛtvā A] kṛtvā Av.l.

Cf. *Amṛtasiddhi* 11.3

योनिं संपीड्य वामेन पादमूलेन यत्नतः ।
सव्यं प्रसारितं पादं कराभ्यां धारयेद्दृढम् ॥

कण्ठे बन्धं समारोप्य धारयेद्वायुमूर्ध्वतः ।

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 *kaṇṭhe cett.*] *kaṇṭha* δ₁ε₁ζ₂π_ω **bandham** α₂α₃γ₂δ₁ζ₁ζ₃η₂π₁χ] *bandha* γ₁ε₁η₁π₂π_ω *bandhaḥ* ζ₂ *bandhe* δ₂ *budha* α₁ **samāropya cett.**] °nam āropya ε₁ **11b** *dhārayed cett.*] *dhānayed* δ₁ **11c** *yathā cett.*] *pathi* η₁ **daṇḍāhataḥ** α₁α₃ζ₁ζ₃η₂π₁π_ω] *daṇḍahataḥ* α₂γ₁γ₂δ₁δ₂ε₁ζ₂η₁π₂χ **11d** *daṇḍākāraḥ cett.*] *daṇḍākāraḥ* γ₁γ₂ε₁ζ₂ **prajāyate cett.**] *prayujyate* η₁

❖ Testimonia

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

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

[3.11]

❖ Sources

Amaraughā 20

❖ Testimonia

Haṭharatnāvalī 2.37cd–38ab, *Yogacintāmaṇi* f. 73r (attrib. HP), *Yuktabhavadēva* 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 *Yuktabhavadēva* 7.187, Bhavadēvamiśra clarifies this by saying, ‘one should hold it higher than the heart’ (*hrdayād ūrdhvato dhārayet*).

ऋज्वीभूता 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 rjvībhūtā $\gamma_2 \delta_1 \delta_2 \epsilon_1 \zeta_3 \eta_1 \eta_2 \pi_1 \chi$] rjvībhūtvā π_2 rujvībhūtvā $\alpha_1 \pi_\omega$ rajvībhūtā ζ_2 rajvībhū α_2 va-
jribhūtā ζ_1 r_bhūtrā γ_1 **tathā** *cett.*] yathā ζ_2 **śaktiḥ** *cett.*] śakti $\delta_1 \zeta_2 \eta_1 \pi_1 \pi_\omega$ **12c tadāsau**
 $\alpha_1 \alpha_2 \gamma_1 \gamma_2 \zeta_1 \zeta_2 \eta_1 \pi_1 \pi_2 \pi_\omega$] tathāsau $\delta_1 \delta_2$ tadā sā $\alpha_3 \zeta_3 \eta_2 \chi$ tadā sa ϵ_1 **marāṇā** *cett.*] marāṇa ζ_1
marāṇī η_1 ramaṇā π_ω maṇā η_2 marasā ϵ_1 **vasthā** *cett.*] vasthām $\gamma_2 \delta_1 \delta_2 \eta_1$ sthā ζ_1 **12d jāy-**
ate *cett.*] yāyate ζ_1 harate $\gamma_1 \gamma_2 \delta_1 \delta_2$ **dvipuṭā** $\alpha_1 \alpha_2 \delta_1 \delta_2 \epsilon_1 \eta_1 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] dvipūtā γ_1 nrpuṭā $\zeta_1 \zeta_2$
tripuṭā $\alpha_3 \zeta_3$ vapurā γ_2 **śrītā** $\alpha_1 \alpha_2 \zeta_2 \eta_2 \pi_1 \pi_\omega$] śrayī γ_1 śrayām γ_2 śrayā $\delta_1 \epsilon_1 \chi$ śrayaḥ $\alpha_3 \delta_2$ [śr]i..
 η_1 smṛtā ζ_1 sanām ζ_3 hi sā π_2

[3.12]

❖ Sources

Amaraugha 21

❖ Testimonia

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

sahasā YBhD] sahaṇā HRĀ YCM

tathāsau YCM YBhD] tathā sā HRĀ

marāṇāvasthā HRĀ YBhD] marāṇāvasthām YCM

jāyate dvipuṭāśrītā YBhD] jāyate dvipuṭāśrītā HRĀ, harate dvipuṭāśrayām YCM (*em.*, dvipaṭā L, dvipadā N)

❖ Commentary

This verse is taken from the *Amaraugha*, which uses the alchemical imagery of the *Amṛtasiddhi* to describe the stilling of Kuṇḍalinī in the central channel. Drawing on Hellwig 2009: 238–240, Mallinson and Szanto (2021: 21) note that “In alchemical texts *māraṇa* (“killing”) involves heating a substance and thereby changing its state, usually through calcination or oxidation, so that it becomes inert. In the *Amṛtasiddhi māraṇa* and other derivatives of the root *mṛ*, “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 *marāṇa* 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 *saṃpuṭa*, which, drawing on Hellwig (2009: 342), Mallinson and Szanto (2021: 22) say “consists of two *puṭas* joined together to form a sealed crucible for heating reagents without evaporation”. In the yoga of the *Amṛtasiddhi*, the bodily *saṃpuṭa* 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 *Haṭhapradīpikā* 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 *marāṇā-vasthā* and *dvipuṭa* according to the alchemical metaphors of the *Amṛtasiddhi*. Later commentators take *dvipuṭa* as the two nostrils (e.g., *Yuktabhavadēva* 7.187, *dvīnāsāpuṭa*); the *idā* and *piṅgalā* channels (e.g., *Jyotsnā* 3.27, *puṭayor dvayam idāpiṅgalayor yugmam*); or the in and out

ततः शनैः शनैरेव रेचयेन्न तु वेगतः ।
इयं खलु महामुद्रा महासिद्धैः प्रदर्शिता ॥ १३ ॥

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

13a śanair eva cett.] śanair yeca γ_1 breaks off after śanai ζ_1 **13b** recayen cett.] recaya ζ_2 **na tu** cett.] tanu δ_2 na ca π_ω naiva χ **13c** iyam cett.] idam π_ω **13d** siddhaiḥ cett.] siddhiḥ $\zeta_2\zeta_3$ **pradarśitā** $\alpha_2\chi$] pradarśanā α_1 praśasyate $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$ prajāyate ζ_2

13 ζ_1 breaks off at pāda a. • The δ group has a different verse order: 16 → 15 → 13 → 14.

flows of the breath (e.g., *Yogapraśāṅgikā* 5.16–17, *vāyor bahirnirgamanam antaḥpraveśa iti yat puṭadvayam tam*). How these commentators understood *asau mārāṇāvasthā* 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 (*mārāṇāvasthā jāyate kuṇḍalībodhe sati suṣumnāyām praviṣṭe prāṇe dvayoḥ puṭayoḥ prāṇaviyogāt*). Bhavadēva thought that Kuṇḍalinī, along with *prāṇa* and *apāna*, remains in the two nostrils while the breath is being held (*evam vāyudhāraṇāyām kriyamāṇāyām vyākulā bhūtā kuṇḍalinī apānaprāṇābhyām saha nāsāpuṭadvayāśritā bhavati*). Others, such as Śivānanda and Bālakṛṣṇa, favour the reading *tadā sāmārāṇāvasthām harate dvipuṭāśritām* (or *dvipuṭāśrayām*), which is present in group γ and δ manuscripts of the *Haṭhapradīpikā*. Bālakṛṣṇa understands this to mean that the great seal destroys death (*mārāṇāvasthām 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_1 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] pradrśyate 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 η_2 mahata α_2 **kleśādayo** $\alpha_1\alpha_3\eta_1\eta_2\pi_2\pi_\omega\chi]$ kleśā yato γ_2 kleśa yato γ_1 kleśāyatā π_1 kleśā yathā ζ_2 kleśa yathā ζ_3 kleśā mahā $\delta_1\delta_2$ rogā mahā ϵ_1 kuśodayo α_2 **doṣā cett.]** doṣāḥ $\eta_2\chi$ doṣa γ_2 kleśā ϵ_1 *om.* α_2 **14b jīryante** $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\eta_1\pi_1\pi_2]$ jīyamte ζ_3 jāyante ζ_2 hiyante α_1 hriyamte α_2 kṣiyante $\eta_2\pi_\omega\chi$ **14c om.** $\delta_1\delta_2$ **mudrām** $\epsilon_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi]$ mudrā $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\zeta_2\eta_1$ **ca cett.]** tu α_1 **tenaiva cett.]** tenai γ_1 tenetām ζ_3 **14d om.** $\delta_1\delta_2$ **vibudhottamāḥ cett.]** vibudhottamā $\pi_1\pi_\omega$ vibudhottamaḥ $\alpha_1\alpha_2$ vividhottamāḥ γ_2

[3.14]

❖ Sources

Amaraughā 22

mahākṣeśādayo doṣā A] mahārogā mahākṣeśā Av.l.
jīryante Av.l.] bhidyante A

❖ Testimonia

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

mahākṣeśādayo] mahākṣeśā yato YCM YBhD
tenaiva YCM] tām eva YBhD

❖ Commentary

This verse appears to be explaining the name of *mahāmudrā* through assonance with *mahākṣeśādayo*, *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.*] cāndrāṅge η_1 candrāṅgaṃ ζ_2 candrāṅsaṃ $\delta_1\delta_2$ caṇdrāṅśe π_1 **tu** *cett.*] ca η_2 **15b sūryāṅge** *cett.*] sūryāṅge° η_1 sūryāṅgaṃ ζ_2 sūryāṅsaṃ $\delta_1\delta_2$ **punar abhyaset** $\alpha_1\alpha_2\gamma_1\gamma_2\varepsilon_1\eta_2\pi_1\pi_2\pi_\omega\chi$] tu samabhyaset $\delta_1\delta_2\zeta_2\zeta_3$ °ṣu samabhyaset η_1 **15c om.** ζ_3 **yāvat** *cett.*] ye ca π_1 **tulyā** *cett.*] saṃkhyā η_2 tayor $\delta_1\delta_2$ **bhavet** *cett.*] bhavat $\gamma_2\eta_1$ **saṃkhyā** *cett.*] saṃkṣā ζ_2 sāmyaṃ $\delta_1\delta_2$ tulyā η_2 **15d om.** ζ_3 **visarjayet** *cett.*] visaryayet δ_1 vivarjayet $\pi_1\pi_\omega$

[3.15]

❖ Sources

Vivekamārtaṇḍa 60

❖ Testimonia

Yuktabhavadeva 7.183 (attrib. HP)

candrāṅge tu] candrāṅgena YBhD

sūryāṅge punar abhyaset] sūryāṅgenābhyaset tataḥ YBhD

❖ Commentary

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

अत्रायं क्रमः । आकुञ्चितवामपादपार्श्वं योनिस्थाने संयोज्य प्रसारितदक्षिणपादाङ्गुष्ठमाकुञ्चिततर्जनीभ्यां गृहीत्वाभ्यासो वामाङ्गेऽभ्यासः । अस्मिन्नभ्यासे पूरितो वायुर्वामाङ्गे तिष्ठति । आकुञ्चितदक्षपादपार्श्वं योनिस्थाने संयोज्य प्रसारितवामपादाङ्गुष्ठमाकुञ्चिततर्जनीभ्यां गृहीत्वाभ्यासो दक्षाङ्गेऽभ्यासः । अस्मिन्नभ्यासे पूरितो वायुर्दक्षाङ्गे 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.] nāpathyāṃ na hi pathyaṃ ca ṛ₂ na hi madhyaṃ vā
 ζ₂ **16b** 'pi cett.] hi ḍ₁ **16c** api bhuktaṃ cett.] api muktaṃ γ₁ ahimuktaṃ ζ₂ζ₃ api viṣaṃ
 π₁ **viṣaṃ ghoraṃ cett.]** ghora bhuktaṃ π₁ **16d** piyūṣaṃ cett.] piyūṣaṃ α₂π_ω **iva cett.]**
 api π₁ **jīryate cett.]** jīryati γ₁γ₂ε₁χ jāyate α₂ **17** om. π₁ **17a** kuṣṭha cett.] kuṣṭhaṃ α₂ṛ₁
gudā cett.] mudā ḍ₁ζ₂ζ₃ **17b** gulmājirṇa α₁ζ₂ζ₃ṛ₁ṛ₂π_ωχ] gulmajirṇa α₂ḍ₁ḍ₂ε₁π₂ gulmapliha
 γ₁γ₂ **purogamāḥ cett.]** purogamā α₂π_ω jvarās tathā ḍ₁ jarādayaḥ ḍ₂ **17c** tasya doṣāḥ cett.]
 doṣāḥ sarve ṛ₁ṛ₂ **17d** tu yo'bhyaset cett.] ca yo bhyaset ζ₃π₂ yo«ma»bhyaset π_ω

[3.16]

❖ Sources

Vivekamārtaṇḍa 61

jīryate VMv.l.] jīryati VM, jāyate VMv.l.

❖ Testimonia

Haṭharatnāvalī 2.40, *Yogacintāmaṇi* f. 73r (attrib. HP), *Yuktabhavadēva* 7.184 (attrib. HP)

rasāḥ sarve 'pi nirasāḥ HRĀ YCM] sarasaṃ nirasam ca vā YBhD

jīryate HRĀ] jīryati YCM YBhD

[3.17]

❖ Sources

Vivekamārtaṇḍa 62

purogamāḥ] jvaravyathāḥ VM

tasya doṣāḥ VM] sarvarogāḥ VMv.l., rogās tasya VMv.l.

❖ Testimonia

Haṭharatnāvalī 2.41, *Yogacintāmaṇi* f. 73r (attrib. HP), *Yuktabhavadēva* 7.185 (attrib. HP)

tasya doṣāḥ YCM] doṣāḥ sarve HRĀ, tasya rogāḥ YBhD

tu HRĀ YBhD] ca YCM

कथितेयं महामुद्रा 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.* π_1 **18ab** found after 3.9 α_3 **18a** *kathiteyaṃ cett.*] *kathitoyaṃ* $\alpha_2\zeta_2\pi_\omega$ **18b** *mahāsiddhikarī nṛṇām* $\alpha_3\epsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_\omega\chi$] *jarāmrtyuvinaśinī* $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\pi_2$ *nṛṇām mrtyuvinaśinī* α_2 **18c** *om.* α_3 **gopaniyā cett.**] *gopaniyaṃ* $\alpha_2\zeta_2\pi_\omega$ *gopaniyāṃ* η_2 **18d** *om.* α_3 **deyā cett.**] *deyaṃ* π_ω

[3.18]

❖ Sources

Vivekamārtaṇḍa 63

❖ Testimonia

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

mahāsiddhikarī nṛṇām YBhD] *jarāmrtyuvinaśinī* HRĀ

❖ Commentary

Two readings of the second quarter are well-attested: *jarāmrtyuvinaśinī* (α_1 etc.) and *mahāsiddhikarī nṛṇām* (α_3 etc.). While the first reading is possible, the play on *mahāsiddhi* and *mahāmudrā* seems more likely original, as seen in the source text, the *Vivekamārtaṇḍa* (without significant variants).

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

अथ महाबन्धः ।

पार्श्वि 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.* π_1 **atha** *cett.*] *om.* $\gamma_1\gamma_2$ **mahābandhaḥ** *cett.*] *mahābandha* $\alpha_1\zeta_2\pi_\omega$ *mahāved-*
haḥ δ_2 **19a pārṣṇim** $\alpha_1\alpha_3\delta_1\delta_2\varepsilon_1\zeta_3\eta_1\chi$] *pārṣṇi* $\alpha_2\gamma_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega$ *yāṣi* γ_1 **vāmasya** *cett.*] *bhā-*
gena η_2 **19b niyojayet** *cett.*] *yojayet* ζ_2 **19c** *om.* π_1 **19d** *om.* π_1 **dakṣiṇam** *cett.*] *dakṣaṇam* $\alpha_2\pi_\omega$ *dakṣiṇe* δ_2

19 3.19c–3.20d are omitted in π_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 α or δ group, as they are followed by 3.21 in ζ_2 .

[3.19]

❖ Sources

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

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

वामोरूपरि दक्षिणञ्च चरणं संस्थाप्य

❖ Testimonia

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

pārṣṇim vāmasya pādasya HRĀ YCM] *vāmāṅghripārṣṇibhāgena* YLĀ, *pārṣṇivāmasya pādasya* YBhD
yonisthāne niyojayet HRĀ YCM YBhD] *yonisthānam nipīdayet* YLĀ

❖ Commentary

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

पूरयित्वा मुखे वायुं हृदये चिबुकं दृढम् ।
निभृत्य योनिमाकुञ्च्य 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.* π_1 **20a mukhe** $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\delta_2\pi_2$] tato $\varepsilon_1\eta_1\eta_2\pi_\omega\chi$ tathā $\zeta_2\zeta_3$ **vāyum** *cett.*] vāyu $\alpha_2\gamma_1\gamma_2\pi_\omega$ **20b cibukam** *cett.*] sasvanam ζ_3 svasanam ζ_2 **dr̥ḍham** *cett.*] tathā π_2 **20c nibhṛtya** $\alpha_1\pi_\omega$] nibhṛtam π_2 nivṛtya $\zeta_2\zeta_3$ nipīḍya $\delta_2\varepsilon_1$ niṣ-/niḥpīḍya $\gamma_1\gamma_2\delta_1\eta_1\chi$ niḥṣipya η_2 nitya α_2 **ākuñcyā** *cett.*] samākuñcyā α_2 **20d mano** *cett.*] tato ζ_3

[3.20]

❖ Sources

Amaraugha 24

hṛdaye cibukam] cibukam hṛdaye A
nibhṛtya A] nibhṛtam Av.l.

❖ Testimonia

Haṭharatnāvalī 2.44, *Yogalakṣanāvalī* f. 31v (attrib. HP), *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktābhavadeva* 7.191 (attrib. HP)

pūrayitvā mukhe YCM] pūrayen mukhato HRĀ, pūrayitvā tato YLĀ, YBhD
dr̥ḍham HRĀ YLĀ YBhD] tathā YCM
nibhṛtya HRĀ] niṣpīḍya HRĀ v.l., niḥpīḍya YLĀ YCM, niḥṣipya YBhD

❖ Commentary

The referent of *madhye* is uncertain. The verse is derived from the *Amaraugha*, and the *Amṛtasiddhi* makes no mention of a place to focus the mind in its treatment of *mahābandha* (it does however instruct the yogi to place the mind at the *catuṣpatha* in its teachings on *mahāmudrā*). Bhavadevamiśra (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).

रेचयेच्च 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 evaṃ mahābandho α_3 **21b** *mahābandho'yam ucyate* $\alpha_1\alpha_2\delta_1\delta_2\zeta_2$] *recayec ca śanaiḥś śanaiḥ* α_3 **21*1a** *dhāray-
itvā cett.*] *cālayitvā* ζ_2 **yathāśaktyā** $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$] *yathāśakti* $\gamma_1\gamma_2\eta_1\pi_2\chi$ **21*1b** *anilaṃ
cett.*] *aniśaṃ* ε_1 **21*1c** *ca samabhyasya* $\gamma_2\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2$] *tu samabhyasya* χ *pūrvam abhyasya* $\pi_1\pi_2\pi_\omega$ *om.* γ_1 **21*1d** *dakṣāṅge ca sam°* $\varepsilon_1\zeta_2$] *dakṣiṇāṅge sam°* $\zeta_3\eta_1\pi_2$ *sam°* γ_1 *dakṣāṅge punar* $\gamma_2\pi_\omega\chi$ *dakṣiṇāṅge punar* π_1 *dakṣiṇe punar* η_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

Haṭharatnāvalī 2.44cd

eva] evaṃ HRĀ

❖ Commentary

This portion of the description of *mahābandha* has undergone various revisions in the manuscript groups. The shortest version appears in α_1 and α_2 , as well as the δ group and the *Haṭharatnāvalī*, all of which omit verses 3.21*2 and 3.22*1cd. We have adopted the α 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

Dattātreya yogaśāstra 62cd (*padmāsana*), 134cd (*mahāmudrā*)

yathāśaktyā] *yathāśakti* DYŚ

anilaṃ] *iḍayā* DYŚ

savyāṅge ca] *vāmāṅgena* DYŚ

dakṣiṇāṅge ca] *dakṣiṇāṅgena* DYŚ

❖ Testimonia

Yuktabhavadēva 7.192ab (attrib. HP)

yathāśaktyā] *yathāśakti* YBhD

śanaiḥ] *sudhiḥ* YBhD

मतमत्र तु केषांचित् कण्ठबन्धं विसर्जयेत् ।
राजदन्तबिलं तत्र जिह्वोत्तम्भयेदिति ॥ 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)

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* η_1 *matāntare* π_ω *matārettamaṃtra* η_2 *tu cett.*] *ca* $\gamma_1 \gamma_2$ **21*2b** *kaṇṭhabandhaṃ cett.*] *kaṇṭhe bandhaṃ* $\alpha_3 \eta_2$ *kaṃḍhayaṃ* γ_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** *rājadantabīlaṃ tatra* $\varepsilon_1 \pi_2$] *rājadantabīlaṃ ja-tra* π_ω *virājaṃti bīlaṃ tatra* π_1 *rājadantabālaṃ haṃti* $\zeta_2 \zeta_3$ *rājadantadvayaṃ tatra* $\gamma_1 \gamma_2$ *rājadan-tasthajihvāyā(m)* $\eta_1 \chi$ *rājadantasya jihvāyāṃ* η_2 **21*2d** *jihvayottambhayed* $\zeta_2 \zeta_3 \pi_2$] *jihvayot-tambhaved* $\gamma_1 \gamma_2 \pi_\omega$ *jihvayoktaṃ bhajed* ε_1 *jihvādaṃ staṃbhayed* π_1 *bandhaḥ ca staṃbhayed* η_1 *bandhaḥ śasto bhaved* $\eta_2 \chi$ **iti** $\gamma_1 \gamma_2 \varepsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] *dhitāḥ* η_2 *dhi tat* η_1

[3.21*2]

❖ Sources

Cf. *Vivekamārtaṇḍa* 126ab

संपीड्य रसनाग्रेण राजदन्तबिलं महत् ।

Cf. *Dattātreyayogaśāstra* 36

नासाग्रे विन्यसेद्राजदन्तमूलं च जिह्वया ।

उत्तम्य चिबुकं वक्षस्यास्थाप्य पवनं शनैः ॥

❖ Testimonia

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

visarjayet] *vivarjayet* YCM

rājadantabīlaṃ] *rājadantadvayaṃ* YCM YBhD

jihvayottambhayed YCM] *jihvayonnamayad* 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 α_1 and α_2 , and the δ group.

We do not find the idea of lifting up the *rājadantabīla* with the tongue in other works, but *Vivekamārtaṇḍa* 126ab instructs the yogi to press it with the tip of the tongue and *Dattātreyayogaśāstra* 36 (found at *Haṭhapradīpikā* 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 *Haṭhapradīpikā*.

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** amuṃ α_1] asaṃ α_2 ayaṃ α_3 yogī α_2] yoga α_1 yogo α_3 bandhaṃ α_1] bandho α_2 bandh. α_3 **22b** pradāyakam α_1] pradāyakaḥ α_2 lost α_3 **22c** ca samabhyasya α_1] tu samabhyasya α_2 lost α_3 **22d** dakṣāṅge ca sam° α_1] dakṣacāṅge sam° α_2 dakṣāṅge punar α_3 **22*1** included in $\Upsilon_1\Upsilon_2\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ **22*1a** khalu cett.] kila $\eta_1\eta_2$ bandho cett.] bandhaḥ η_2 **22*1b** mahā cett.] sahā Υ_1 sarva η_2 **22*1c** pāśa cett.] pāśaṃ Υ_1 bandha cett.] bandho Υ_1 baddho ζ_2 **22*1d** vimocana cett.] mocayec ca π_ω vicakṣaṇaḥ cett.] °ṇa π_1 °ṇaṃ π_ω kṛtakṣayaḥ α_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 α_2 , it is found between 3.22ab and cd. In α_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

Haṭharatnāvalī 2.45

amuṃ yogī mahābandhaṃ mahāsiddhipradāyakam] ayaṃ yogo mahābandhas sarvasiddhipradāyakaḥ HRĀ

[3.22*1]

❖ Testimonia

Yogacintāmaṇi f. 73v (attrib. HP), *Yuktabhavadēva* 7.193 (attrib. HP)

अयं च सर्वनाडीनामूर्ध्वगतिविबोधकः ।

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.* α_2 **ca** *cett.*] $\text{tu } \gamma_1 \gamma_2 \delta_1 \delta_2 \chi$ **23b** *om.* α_2 **ūrdhvam** *cett.*] $\text{ūrdhva } \alpha_1 \eta_1 \gamma_1$ **gativibod-**
hakah $\alpha_1 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_\omega$] $\text{gatinibodhakah } \zeta_2$ $\text{gatinirodhakah } \chi$ $\text{gativīśodhanaḥ } \varepsilon_1$ $\text{gamanabodhakah } \gamma_1 \gamma_2 \delta_1 \delta_2 \pi_2$ **23d** **prāpayen** *cett.*] $\text{prāpyate } \alpha_2$ **manaḥ** *cett.*] $\text{naraḥ } \alpha_2 \varepsilon_1 \eta_1$ $\text{naram } \zeta_2$

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

[3.23]

❖ Sources

Amarauḡha 25

❖ Testimonia

Haṭharatnāvalī 2.46, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadēva* 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 (*Amarauḡha* 25) and all *Haṭhapradīpikā* witnesses except the *Jyotsnā* (where the line is found earlier). While the *Amarauḡhaprabodha* has the reading *ūrdhvamgativīśodhanaḥ* (‘purification of the upward flow’), the *Amṛtasiddhi* (12.14) states that the chin-lock prevents the upward flow (*ūrdhvamgatinirodhakah*) in all the channels. The *Amarauḡha* 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). Brahmanānda, 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 ।

महामुद्रामहाबन्धौ निष्फलौ वेधवर्जितौ ॥ २४ ॥

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

24a *lāvaṇya cett.*] *lāvaṇa* δ₂ *yauvana* ε₁ **saṃpannā cett.**] *saṃpanū* α₂ *saṃpattī* γ₁ *saṃyuktā* δ₁
24b *strī puruṣaṃ cett.*] *nārī patiṃ* δ₁ **24c** *om.* ζ₃ **mahābandhau** γ₂δ₁δ₂ε₁π₂χ] *mahābandho*
 α₁α₂γ₁ζ₂η₂π₁π_ω *mahābandha* η₁ **24d** *om.* ζ₃ **niṣphalau** γ₂δ₁δ₂ε₁η₂π₂χ] *niṣphalo* γ₁π₁
niṣkalaḥ α₂ *niṣkalā* α₁ *mahābandha* ζ₂ *mahāvedha* η₁π_ω **vedhavarjitaḥ** γ₁γ₂δ₁δ₂ε₁π₂χ] *ved-*
havarjitaḥ α₂π₁ *vedhavarttina* α₁ *vedhavarttitaḥ* η₂ *vinā tathā* ζ₂η₁ *vinānyathā* π_ω

[3.24]

❖ Sources

Amaraugha 26

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

Cf. *Śivasamhitā* 4.47

महामुद्रामहाबन्धौ निष्फलौ वेधवर्जितौ ।

तस्माद्योगी प्रयत्नेन करोति त्रितयं क्रमात् ॥

Cf. *Amṛtasiddhi* 13.3

गुणरूपवती नारी निष्फला पुरुषं विना ।

महामुद्रामहाबन्धौ विना वेधेन निष्फलौ ॥

❖ Testimonia

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

❖ Commentary

This verse, which is from the *Amaraugha* and similar to verses in the *Amṛtasiddhi* and *Śivasamhitā*, is stating that the great seal, lock and piercing should be practised together. This can be done as a sequence as shown in 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 mahāvedhaḥ* ζ₃η₂π_ωχ] found before 3.24 δ₂ζ₂π₂ *atha vedhaḥ* ε₁ mahāvedhaḥ (before 3.24) γ₁γ₂ iti mahābandhaḥ η₁ *atha mahābandhaḥ* (after 3.25ab) α₂ *om.* α₁δ₁π₁ **25a** *mahābandha* α₁α₂α₃ε₁ζ₂ζ₃η₁χ] *mahābandhaḥ* (followed by a double daṇḍa and corrected to °vedhaḥ) γ₂ mahābandho γ₁π₁ mahāvedhe δ₁δ₂π₂ mahāvedha η₂π_ω **sthito** *cett.*] sthite γ₁ sthithau η₂ **25b** *ekadhiḥ* γ₂ε₁ζ₃η₁η₂π₂χ] *ekadhī* α₁ *edhakī* π₁ *ekadhā* δ₁ζ₂ *ekadhaḥ* α₃ *eva dhīḥ* γ₁ *eva dhī* π_ω *eva vā* δ₂ *eva ca dhā* α₂ **25c** *vāyūnām* γ₂δ₁δ₂ε₁ζ₃π₁χ] *vāyunaṁ* η₁ *vāyunā* α₁α₂α₃γ₁ζ₂η₂π₂π_ω **gatim āvṛtya** *cett.*] *gatim ākṛṣya* α₂γ₁ζ₃ **25d** *mudrayā* *cett.*] *mudrāyā* η₂

[3.25]

❖ Sources

Cf. *Amaraugha* 27

पुनरास्फालयेत्कट्यां सुस्थिरं कण्ठमुद्रया ।

वायूनां गतिमारुह्य कृत्वा पूरककुम्भकौ ॥

c ārudhya] āvṛtya, āśṛitya v.l.

Cf. *Śivasamhitā* 4.43

महाबन्धस्थितो योगी कुक्षिमापुर्य वायुना ।

स्फिचौ संतापयेद्धीमान्वेधो ऽयं कीर्तितो मया ॥

❖ Testimonia

Haṭhāratnāvalī 2.48, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadēva* 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), Brahmananda glosses it as *nīścalam* (‘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 α_1 samahaste γ_1 samahastā η_2 samau hasta π_2 nyastahasta α_2
yugo $\gamma_1\delta_1\epsilon_1\eta_2\pi_1\pi_\omega\chi$] yugau $\gamma_2\delta_2\zeta_3\eta_1\pi_2$ yuge $\alpha_1\zeta_2$ yuga α_2 post **bhūmau** *add.* samapādayugas
 tataḥ | āndolanam prakurvīta śārīrasya trimārgataḥ | punar āsphālanam katyām mahāmerau ca
 sādhaḥ | karau padadvaye kṛtvā ϵ_1 **26b sphijau cett.]** sphicau $\gamma_1\chi$ sphītau π_2 dvijāt ζ_2 dvijā
 ζ_3 **saṃtādayec cett.]** saṃ[c/t]ālayec η_1 nutādayec ζ_3 saṃjāyate α_2 **chanaiḥ cett.]** tataḥ
 α_2 **26c puṭadvayaṃ cett.]** jaṃghādvayaṃ γ_2 jaṃghāyūṭadvayaṃ γ_1 **samākramya cett.]**
 samākṛṣya $\alpha_2\gamma_2$ ākṛṣya γ_1 atikramya χ **26d vāyuh** $\gamma_2\delta_1\delta_2\eta_1\eta_2\pi_2\chi$] vāyu $\alpha_1\alpha_2\gamma_1\epsilon_1\zeta_2\zeta_3\pi_1\pi_\omega$
satvaram $\alpha_1\alpha_2\epsilon_1\zeta_2\eta_2$] ratvaram π_1 tatvaram π_ω tatparam η_1 tatparaḥ π_2 madhyagaḥ $\gamma_1\gamma_2\delta_1\zeta_3\chi$
 madhyamaḥ δ_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, *Dattātreyayogaśāstra* 136ab

samahastayugo A] mahābandhasthito DYŚ

sphicau saṃtādayec chanaiḥ DYŚ] samapādayugas tathā A

samākramya Av.l.] samākṛṣya A

❖ Testimonia

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

sama HRĀ YCM] nyasta YBhD

puṭadvayaṃ YCM] jaṃghādvayaṃ 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 saṁbandho ζ₂χ] sambandhā η₁π_ω sambandhāj α₁α₂γ₁γ₂ε₁η₂π₁π₂ saṁdhānam δ₁δ₂ζ₃
27b cāmṛtāya vai α₁α₂α₃ε₁π₁χ] cāmṛtāyate γ₁γ₂ζ₂ζ₃π₂ vāmṛtāyate δ₁δ₂ cāmṛtāye vaih η₁ ca
 mṛtāya vai π_ω ca mṛturjayaḥ η₂ **27c mṛtāvasthā cett.**] mṛtāmasthā γ₁ **samutpannā cett.**] samunnam«ta»t α₃ om. γ₁ **27d mṛtyubhayam kutaḥ** α₁α₂γ₂δ₁δ₂ε₁ζ₂π₁π₂π_ω] vāyum virecayet ζ₃η₁η₂χ vāyum + + + + α₃ vāyum nirundhayet kumbhakena γ₁ post **kutaḥ add.** ān-
 doḷanāspḥālanau ca | mahāmudrāmahābandhādyor api karttavyam iti saṁprasāyaḥ ε₁

[3.27]

❖ Sources

Amarauḥa 30

saṁbandho] saṁbandham A, saṁbandhāj Av.l., saṁbandhā Av.l.
 jāyate cāmṛtāya] jāniyād amṛtāya A

❖ Testimonia

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

saṁbandho YBhD] sandhānam YCM
 cāmṛtāya vai] cāmṛtāyate YCM, cāmṛtāya ca YBhD
 samutpannā YCMv.l. YBhD] samutpannam YCM
 mṛtyubhayam kutaḥ YCM] vāyum virecayet YBhD

❖ Commentary

The α and γ groups have *saṁbandhāj*, 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 *saṁbandho*, which is supported by ζ₂, *Yuktabhavadēva* 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. *Amarauḥa* 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 ζ₃, η₁, η₂ and the *Yuktabhavadēva*, the final verse quarter has been rewritten to say that the yogi then exhales the breath (*tato vāyum virecayet*). This implies that *mṛtāvasthā* is a breath retention (*kumbhaka*), which is apparent in Brahmānanda’s explanation:

मृतस्य प्राणवियुक्तस्यावस्था मृतावस्था समुत्पन्ना भवति, इडापिङ्गलयोः प्राणसञ्चाराभावात् । ततस्तदनन्तरं वायुं विरेचयेन्नासिकापुटार्थं शनैस्त्वजेत् ।

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 *iḍā* and *piṅgalā* channels. Then, immediately after that [state], [the yogi] exhales the breath, [that is,] he gradually releases it through the nostrils.

महावेधोऽयमभ्यासान्महासिद्धिप्रदायकः ।

वलीपलितवेपघ्नः 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.*] mahābaṃdho ζ₃ **abhyāsān** α₁α₂γ₂δ₂η₂π₂π_ωχ] abhyāsāt γ₁π₁ anabhyāsān δ₁ abhyāso η₁ abhyasto ε₁ζ₂ζ₃ **28b** mahā *cett.*] sarva γ₁ **pradāyakaḥ** *cett.*] vidhāyakaḥ ε₁ **28c** valī *cett.*] valiḥ α₂ vali γ₁η₁ valīta η₂ **palita** *cett.*] palīta γ₂ **vepa** χ] vedha α₁γ₁γ₂ε₁ζ₂ζ₃η₁π₁π₂π_ω vaidya α₂ vega δ₁δ₂ bandha η₂ **ghnaḥ** *cett.*] ghnaṃ α₁π_ω ghna α₂γ₁ **28d** sādhakottamaiḥ *cett.*] sādhakottamaṃ π_ω

[3.28]

❖ Testimonia

Cf. *Haṭharatnāvalī* 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 α and the other groups, with the exception of δ (*vegaghnaḥ*), is odd as it does not seem related to the other two symptoms of old age (i.e. wrinkles and grey hair) that this *mudrā* can cure. Adopting Brahmananda’s otherwise unattested reading, we have understood *vegaghnaḥ* to be a mistake for *vepaghnaḥ*, ‘cures trembling’, which occurs in some manuscripts in the δ_ω (J₁, J₃, N₁₆, N₁₈) and π (N₁₂ contaminated) and ζ (J₁₄ contaminated) groups, as well as the *Yogacintāmaṇi*, *Yuktabhavadeva*, and *Jyotsnā*.

एतत्त्रयं महागुह्यं जरामृत्युविनाशनम् ।

वह्निवृद्धिकरं 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 पापौघभिदुरं 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 ζ₃η₁ mahavedhābhayaṃ α₃ guhyaṃ cett.] guptaṃ δ₁δ₂ mudrā η₂ **29b** vināśanam cett.] vināśinī η₂ **29c** vahni cett.] buddhi π₂ caiva α₁γ₁γ₂ε₁π₂] caivam α₂ζ₂ζ₃η₁η₂π₁π_ω caiva hy χ caitad δ₁δ₂ **29d** guṇapradam cett.] gaṇapradam ζ₂ guṇapradī γ₁ pradāyakam α₂ **30a** aṣṭadhā cett.] aṣṭādi π₂ caitad α₁ε₁π₂] caiva δ₁δ₂ζ₂χ caivam γ₁γ₂π₁ caikam η₁η₂π_ω caika ζ₃ taitva α₂ **30b** yāme yāme cett.] yāmayāme ζ₃ yāmaṃ yamāṃ η₁ yamair niyamai α₂ **30c** puṇya cett.] puṇyam ζ₃ puna α₂ sarva η₂ saṃbhāra α₁α₂γ₂δ₁δ₂ζ₂χ] saṃcaya α₃ε₁ saṃcāra η₁η₂ saṃsāra ζ₃ saṃdhāta π₁ saṃdhāna π₂ saḥāra π_ω om. γ₁ **saṃbhāvi** α₃γ₁γ₂ζ₂π_ω] saṃbhāvi α₁α₂ sabhāvi η₁ saṃdhāyi ζ₃π₂χ saṃdhāyi η₂ saṃdhāyi ε₁ saṃdhāra π₁ saṃpādi δ₁δ₂ **30d** pāpaugha cett.] pāprogha γ₂ padhau _ dhava γ₁ **bhiduraṃ sadā** cett.] bhiduraṃ sadā α₂ vidhuraṃ tathā α₃

[3.29]

❖ Sources

Amaraugha 31

❖ Testimonia

Haṭharatnāvalī 2.52, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadēva* 7.204 (attrib. HP)

etat trayam HRĀ YCM] bandhatrayam YBhD
mahāguhyaṃ HRĀ YBhD] mahāguptam YCM
caiva YCM YBhD] caiva hy HRA

[3.30]

❖ Sources

Amaraugha 32

caitad Av.l.] caiva A
saṃbhāra] saṃcaya A

❖ Testimonia

Haṭharatnāvalī 2.49, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadēva* 7.205 (attrib. HP)

saṃbhāra YCM YBhD] saṅghāta HRĀ
caitad HRĀ] caiva YCM YBhD
saṃbhāvi] sandhāyi HRĀ YCM YBhD

सम्यक्शिक्षावतामेव स्वल्पं प्रथमसाधने ।
वह्निस्त्रीपथसेवानामादौ 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)

31a śikṣāvātām cett.] śikṣavātā π₂ śiṣyāvātām α₂ζ₂ jijñāsātām η₂ **eva** α₂γ₁γ₂δ₁δ₂ζ₃π₁] evaṃ α₁ε₁ζ₂η₁η₂π_ωχ bhavyaṃ π₂ **31b sādhanā** α₂γ₁δ₁δ₂ζ₂ζ₃η₁π₁π₂] sādhanaiḥ α₁ sādhanam γ₂ε₁η₂π_ωχ **31c om.** (cf. note on the prescript to 1.61) χ **sevānām cett.]** sevācanām ζ₂ sevānām η₂ sevānam η₁ sevenam γ₁ **31d om.** χ **ādiśet** α₁α₂ζ₂ζ₃η₁π₁π₂] ādṛśyet π_ω ācāret γ₁γ₂δ₁δ₂ε₁η₂

31 After this verse, γ₁γ₂ have three additional lines: महामुद्रा महाबन्धो महावेधश्च नित्यशः । एतच्चयं प्रयत्नेन चतुर्वारं करोति यः । षण्मासाम्यन्तरे मृत्युं जयत्येव न संशयः ॥ (cf. *Sivasamhitā* 4.48)

[3.31]

❖ Sources

Amaraughā 33

ādiśet] ācāret A

❖ Testimonia

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

sādhane YCM] sādhanam YBhD

ādiśet] ācāret 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.* $\Upsilon_1\Upsilon_2\delta_2$ **31*1** included in ω **31*1b** **kumbhaṃ** η_{ω}^{pc}] kumbha $\eta_{\omega}^{ac}\pi_{\omega}$ kumbhaka δ_{ω} **kevalopamam** η_{ω}^{pc}] kevalokanam $\eta_{\omega}^{ac}\pi_{\omega}$ samonilam δ_{ω}

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 $\alpha_2 \gamma_1 \delta_1 \delta_2 \delta_\omega \epsilon_1 \zeta_3 \eta_1 \pi_1 \pi_\omega \chi$] chedanam $\eta_2 \eta_\omega$ chedanais π_2 bhedana α_3 vedana ζ_2 rasanā γ_2 *illeg.* α_1 **cālanadohaiḥ** $\gamma_2 \delta_1 \delta_2 \delta_\omega \epsilon_1 \zeta_3 \eta_1 \pi_1 \chi$] cālajadohaiḥ γ_1 cālanam do-
haiḥ α_2 cālanam dohau $\eta_2 \eta_\omega \pi_\omega$ cālanair dāsyai π_2 cāladohaiḥ ζ_2 pādanadoṣaiḥ α_3 *illeg.* α_1
kalām $\gamma_2 \epsilon_1 \zeta_2 \eta_1 \pi_1 \pi_2 \chi$] kalan γ_1 kalāḥ α_1 kalā $\alpha_2 \alpha_3 \eta_\omega \pi_\omega$ kāla η_2 jihvām $\delta_1 \delta_2 \delta_\omega$ krameṇa
 ζ_3 **krameṇa** $\alpha_1 \epsilon_1 \zeta_2 \eta_1 \eta_2 \eta_\omega \pi_1 \pi_2 \pi_\omega$] kramaṇa α_2 krameṇātha χ jihvām ζ_3 tu $\gamma_1 \gamma_2$ vai $\delta_1 \delta_2$
om. $\alpha_3 \delta_\omega$ **pravardhayet** $\alpha_2 \epsilon_1 \zeta_3 \eta_1 \eta_2 \pi_1$] samvardhayet $\gamma_1 \gamma_2 \delta_\omega$ 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»t η_2 kramaśaḥ α_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 iyaṃ $\gamma_1 \gamma_2 \delta_1 \delta_2 \delta_\omega$ yāvad $\eta_\omega \pi_\omega$ yā α_3 sā ζ_2 **bhrūmadhyam cett.**] bhrūmadhya $\delta_1 \eta_1$ **spṛśati cett.** *incl.* α_3] sparśati γ_1 visati α_2 viśa α_1 **tadā khecarīsiddhiḥ**
 $\gamma_1 \gamma_2 \delta_2 \delta_\omega \zeta_3 \eta_2 \chi$] tadānīm khecarīsiddhiḥ (tadānī $\alpha_2 \pi_1 \pi_2$) $\alpha_1 \alpha_2 \eta_\omega \pi_1 \pi_2 \pi_\omega$ tadānīm hi khecarīsiddhiḥ
 $\epsilon_1 \zeta_2$ tadānī siddhiḥ η_1 tadā khecarī bhavati δ_1

[3.32]

❖ Testimonia

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

kalām krameṇa pravardhayet] kalām krameṇa vardhayet HRĀ, jihvām samvardhayet YCM, krameṇa
jihvām pravardhayet HTK
sā yāvad bhrūmadhyam sprśati HTK] yāvad iyaṃ bhrūmadhye sprśati HRĀ, sā yāti yāvad bhrū-
madhyam sprśati hi HRĀ v.l., yāvad iyaṃ bhrūmadhyam sprśati YCM
tadā khecarīsiddhiḥ YCM HTK] tadānīm khecarīsiddhiḥ HRĀ

❖ Commentary

Various versions of this verse have been transmitted in *upagīti* (γ , δ), *gīti* (ϵ), *āryā* (η_2) and *anuṣṭubh* (π_ω) metres. We have adopted a version close to α_2 , which has a slight metrical fault:

छेदनचालनं दोहैः कला क्रमेण प्रवर्धयेत्तावत् ।

सा यावद्भूमध्यं विसति तदानी खेचरीसिद्धिः ॥

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

It is possible that this verse was originally composed in the *upagīti* metre, as three other verses in the *Haṭhāpradīpikā* (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 pravardhayet*, 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 *Ṣyotsnā* 3.33 and 3.37.

सुहीपत्तनिभं शस्त्रं सुतीक्ष्णं स्निग्धनिर्मलम् ।
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 प्राप्ते 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 ζ₃ωχ **32*1a snuhī** δ_ωχ] snuhi ζ₃η_ω śnuhi π_ω **32*1d samucchidet** π_ω] samucchinet ζ₃η_ωχ samucchimdyāt δ_ω **32*2** included in ζ₃ωχ **32*2a kṛtvā** ζ₃ω] tataḥ χ **pathyābhyām** χ] pathyādi δ_ωη_ωπ_ω pakṣyādi ζ₃ **32*2c samucchidet** η_ωπ_ω] samucchinet χ punaḥ chidet ζ₃ samutthiyāt δ_ω

[3.32*1]

❖ Sources

Khacarīvidyā 1.46

samucchidet] samucchinet KhV

❖ Testimonia

Haṭharatnāvalī 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 *khacarīmudrā* 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 Chuneekar 1999: 459).

[3.32*2]

❖ Sources

Khacarīvidyā 1.47

एवं क्रमेण 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)

32*3 included in $\zeta_3\omega\chi$ **32*3a** $\text{\textcircled{\scriptsize{sa}}}\text{\textcircled{\scriptsize{ṇ}}}\text{\textcircled{\scriptsize{m}}}\text{\textcircled{\scriptsize{ā}}}\text{\textcircled{\scriptsize{s}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{ṣ}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{m}}}$ $\delta_\omega\eta_\omega\pi_\omega\chi$] $\text{\textcircled{\scriptsize{sa}}}\text{\textcircled{\scriptsize{ṇ}}}\text{\textcircled{\scriptsize{m}}}\text{\textcircled{\scriptsize{ā}}}\text{\textcircled{\scriptsize{s}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{n}}}$ ζ_3 **32*3b** **nitya** $\delta_\omega\zeta_3\eta_\omega\pi_\omega$] $\text{\textcircled{\scriptsize{n}}}\text{\textcircled{\scriptsize{i}}}\text{\textcircled{\scriptsize{y}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{ṃ}}}$ χ **yuktaṃ** $\zeta_3\eta_\omega\pi_\omega$] $\text{\textcircled{\scriptsize{y}}}\text{\textcircled{\scriptsize{u}}}\text{\textcircled{\scriptsize{k}}}\text{\textcircled{\scriptsize{t}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{ḥ}}}$ χ $\text{\textcircled{\scriptsize{m}}}\text{\textcircled{\scriptsize{u}}}\text{\textcircled{\scriptsize{k}}}\text{\textcircled{\scriptsize{t}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{ṃ}}}$ δ_ω **32*3c** $\text{\textcircled{\scriptsize{sa}}}\text{\textcircled{\scriptsize{ṇ}}}\text{\textcircled{\scriptsize{m}}}\text{\textcircled{\scriptsize{ā}}}\text{\textcircled{\scriptsize{s}}}\text{\textcircled{\scriptsize{ā}}}\text{\textcircled{\scriptsize{d}}}$ $\omega\chi$] $\text{\textcircled{\scriptsize{sa}}}\text{\textcircled{\scriptsize{ṇ}}}\text{\textcircled{\scriptsize{m}}}\text{\textcircled{\scriptsize{ā}}}\text{\textcircled{\scriptsize{s}}}\text{\textcircled{\scriptsize{e}}}$ ζ_3 **mūla** $\delta_\omega\eta_\omega\pi_\omega\chi$] $\text{\textcircled{\scriptsize{m}}}\text{\textcircled{\scriptsize{ū}}}\text{\textcircled{\scriptsize{l}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{ṃ}}}$ ζ_3 **32*3d** $\text{\textcircled{\scriptsize{ś}}}\text{\textcircled{\scriptsize{ī}}}\text{\textcircled{\scriptsize{r}}}\text{\textcircled{\scriptsize{ā}}}\text{\textcircled{\scriptsize{b}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{n}}}\text{\textcircled{\scriptsize{d}}}\text{\textcircled{\scriptsize{h}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{ṃ}}}$ $\eta_\omega^{\text{\textcircled{\scriptsize{pc}}}}$] $\text{\textcircled{\scriptsize{ś}}}\text{\textcircled{\scriptsize{ī}}}\text{\textcircled{\scriptsize{r}}}\text{\textcircled{\scriptsize{ā}}}\text{\textcircled{\scriptsize{b}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{n}}}\text{\textcircled{\scriptsize{d}}}\text{\textcircled{\scriptsize{h}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{ḥ}}}$ $\zeta_3\chi$ $\text{\textcircled{\scriptsize{ś}}}\text{\textcircled{\scriptsize{ā}}}\text{\textcircled{\scriptsize{r}}}\text{\textcircled{\scriptsize{ā}}}\text{\textcircled{\scriptsize{b}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{n}}}\text{\textcircled{\scriptsize{d}}}\text{\textcircled{\scriptsize{h}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{ṃ}}}$ $\eta_\omega^{\text{\textcircled{\scriptsize{ac}}}}\pi_\omega$ $\text{\textcircled{\scriptsize{ś}}}\text{\textcircled{\scriptsize{ā}}}\text{\textcircled{\scriptsize{r}}}\text{\textcircled{\scriptsize{ā}}}\text{\textcircled{\scriptsize{b}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{n}}}\text{\textcircled{\scriptsize{d}}}\text{\textcircled{\scriptsize{h}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{ṃ}}}$ δ_ω **vinaśyati** ω] $\text{\textcircled{\scriptsize{p}}}\text{\textcircled{\scriptsize{r}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{n}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{ś}}}\text{\textcircled{\scriptsize{y}}}\text{\textcircled{\scriptsize{a}}}\text{\textcircled{\scriptsize{t}}}\text{\textcircled{\scriptsize{i}}}$ $\zeta_3\chi$ **32*4** included in ω

[3.32*3]

❖ Sources

Khacarīvidyā 1.48

[3.32*4]

❖ Sources

Khacarīvidyā 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 वर्धेत 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 eye-brows, obliquely to the ears, (32*6)

32*5 included in ω **32*5a** **pramitaṃ** $\pi_{\omega}\delta_{\omega}$] **pratimaṃ** η_{ω} **dairghyaṃ** $\eta_{\omega}\pi_{\omega}$] **dairghye** δ_{ω}^{pc} **dairghya** δ_{ω}^{ac} **32*5b** **caturaṅgulaṃ** $\pi_{\omega}\delta_{\omega}$] **caturāṅgulaṃ** η_{ω} **32*6** included in ω **32*6b** **nitya** *em.*] **punaḥ** $\eta_{\omega}\pi_{\omega}\delta_{\omega}$

32*5 = 3.96*2

[3.32*5]

❖ Sources

Yogabija 92

[3.32*6]

❖ Sources

Khcarīvidyā 1.50

punaḥ] nitya KhV
vardheta] sābhyeti KhV

अधस्ताच्चिबुकं मूलं प्रयाति क्रमकारिता ।
 केशान्तमूर्ध्वं क्रमति तिर्यक्शङ्खावधि 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 ।
 ब्रह्मरन्धान्तमावृत्य 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 cibukaṃ mūlaṃ δ_ω] cibukaṃ mūla η_ω cibukamūla π_ω
 32*7c keśāntam ūrdhvaṃ em.] krośād ūrdhvaṃ ca η_ωπ_ωδ_ω kramati η_ωπ_ω] krāmati δ_ω
 32*7d śaṅkhāvadhi em.] saṅkhyāvadhi η_ωπ_ωδ_ω 32*8 included in ω 32*8b dvitīyāc em.]
 dvitīyā η_ωπ_ωδ_ω

[3.32*7]

❖ Sources

Khacarīvidyā 1.51ab + 1.52ab
 adhastāc] adhaś ca KhV

[3.32*8]

❖ Sources

ab: cf. *Khacarīvidyā* 1.51cd; cd: *Khacarīvidyā* 1.53ab
 saṃvatsarāṇām tu tṛtīyād] saṃvatsarāṇām tu tṛtīyād 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

svatālumūlaṃ saṃghṛṣya] tālumūlaṃ samutkṛṣya KhV

[3.32*10]

❖ Sources

ab: *Khecarīvidyā* 1.56cd

cd: cf. *Khecarīvidyā* 1.33cd

मस्तकाख्या महाचण्डा शिखिवह्निकवज्रभृत् ॥

पूर्वबीजयुतां विद्यां व्याख्यातामतिदुर्लभाम् ।

अस्याः षडङ्गं कुर्वीत तया षट्क्रभिन्नया ॥ 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 चित्तिश्चरति 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** *bīja* η_ω] vīya π_ω vīrya δ_ω **32*12** included in ω **32*12b** *yā citiś carati* *em.* (cf. Yoginīhṛdaya)] yā citaś carati η_ω yā cittaś carati π_ω °ṇa cittaś carati δ_ω **32*12c** *samavāya* η_ωπ_ω] samavāyi δ_ω **kāriṇī** η_ωδ_ω] kariṇī π_ω **32*12d** *ca bhava* η_ωπ_ω] {{ca}} bhavati δ_ω

[3.32*11]

❖ Sources

Cf. *Khecarīvidyā* 1.34

पूर्वबीजयुता विद्या व्याख्याता ह्यतिदुर्लभा ।
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]

क्रमेणैव प्रकर्तव्याभ्यासेन वरवर्णिनि ।
युगपद्यतते 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 विशेद्भुवम् ॥ 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 δ_{ω} **32*13b** varavarṇini $\eta_{\omega}\pi_{\omega}$] paravarṇini δ_{ω} **32*13c** yatate $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{pc}$] yatete δ_{ω}^{ac} **32*14** included in ω **32*14c** evaṃ δ_{ω}] eva $\eta_{\omega}\pi_{\omega}$ **32*14d** viśed $\eta_{\omega}\delta_{\omega}$] biśe π_{ω}

[3.32*13]

❖ Sources

Khcarīvidyā 1.54

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

[3.32*14]

❖ Sources

Khcarīvidyā 1.55ab + 1.57ab

kāryo 'bhyāso na yugapat priye] kāryam abhyāsaṃ varavarṇini KhV
viśet dhruvam] praviśyati KhV

षट्चक्राणि विभिद्य शक्तिभुजगीं प्रोत्थाप्य मूलस्थितां
 भित्त्वा 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 *liṅga* sufficiently with his mind and drinks [the *amṛta*] dripping from the orb of the moon, is liberated, Śiva himself in person. (32*15)

32*15 included in ω 32*15a **bhujagīm** η^{pc}δ_ω] bhujaṃgī η^{ac}π_ω **protthāpya** η_ωπ_ω] protthāya
 δ_ω 32*15d **liṅgaṃ** δ_ω] taliṅgaṃ η_ωπ_ω **pibatī** δ_ω] pibate η_ωπ_ω **muktaḥ sa sāksācchivaḥ**
 η_ωπ_ω] muktaś ca sāksācchivaḥ δ_ω

नित्यं यस्तूर्ध्वजिह्वो यदि पिबति पुमान्सप्तधारामृतौघं
 सुस्वादं 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, †death, disease and misfortune disappear ... death turns around and goes away†. (32*16)

32*16 included in ω **32*16a** yas tūrdhva ηωπω] yasphūrja δω jihvo yadi ηω] jihvogradi
 πω jihvāgrayā δω taugham ηωπωδω^{pc}] tauccam δω^{ac} **32*16b** susvādam ηωπω] su[kha]dam
 δω **32*16c** mṛtapathā em.] mṛtayathā ηωπω mṛtam yathā δω bhavanti ηωπω] bhavati δω
32*16d daurbhāgyam δω] daurbhyāgyam ηωπω kālam ηωπω] kālo δω

[3.32*16]

❖ Sources

Amaraughasāsana 3.1–2

❖ Commentary

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

तीक्ष्णकं हरते व्याधिं कटुकं कुष्ठनाशनम् ।
घृतस्वादूपमं चैव अमरत्वं लभेद्भुवम् ॥ 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 ।
†लङ्घुषण्डकखाद्यानि पक्वान्नि अनेकशः† ॥ ३२*१८ ॥

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

32*17 included in ω 32*17a **tikṣṇakam** δ_ω] tikṣṇake η_ωπ_ω 32*17d **labhed** η_ωπ_ω] labhate δ_ω 32*18 included in ω 32*18b **udgirate** η_ωπ_ω] udgirati δ_ω **bahu** η_ωδ_ω] bahuḥ π_ω 32*18c **laḍḍu** *em.*] laḍu η_ωπ_ωδ_ω **ṣaṇḍaka** η_ωπ_ω] khaṇḍaka δ_ω **khādyāni** *em.*] pādyāni η_ωπ_ω pādyāni δ_ω 32*18d **pakvānnāni** η_ωπ_ω] pakvānnāny apy δ_ω

[3.32*17]

[3.32*18]

❖ Sources

❖ Testimonia

❖ Commentary

दिव्यकल्पं रमेन्नित्यमुत्कृष्टो 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 ।
भ्रुवोरन्तर्गता दृष्टिर्मुद्रा भवति खेचरी ॥ 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* δ_{ω} **32*19d** *kośakārīva* δ_{ω}] *kauśakārīva* π_{ω} *kauṣṭakārīva* η_{ω} **33** found before 3.32 χ **33a** *kuhare* *cett.*] *vivare* $\alpha_2\pi_1$ **33b** *praviṣṭā viparītagā* *cett.*] *pravi* + + + + + α_1 *praviṣṭā viṣa«taṃ»tugā* π_2 **33c** *antargatā* *cett.*] *aṃtagatā* α_1 *madhagatā* π_1 *madhye gatā* π_2 **dr̥ṣṭir** $\gamma_2\delta_1\delta_2\zeta_2\eta_1\eta_2\pi_2\pi_{\omega}\chi$] *dr̥ṣṭi* $\alpha_1\alpha_2\gamma_1\epsilon_1\zeta_3\pi_1$ **33d** *bhavati* *cett.*] *bhavatu* α_3

[3.32*19]

[3.33]

❖ Sources

Vivekamārtaṇḍa 47

❖ Testimonia

Haṭharatnāvalī 2.138 (attrib. Dattātreyā), *Yogacintāmaṇi* f. 75r (attrib. *Skandapurāṇa*), *Yukta-bhavadēva* 7.207 (attrib. HP)

कलां पराङ्मुखीं कृत्वा क्षणार्धं 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 पराङ्मुखीं कृत्वा त्रिपथे परिवर्तयेत् ।
सा भवेत्खेचरी मुद्रा व्योमचक्रं तदुच्यते ॥ ३४*१ ॥
रसनामूर्ध्वगां कृत्वा क्षणार्धं 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.* α_1 **34a** *kalām* $\alpha_2\gamma_2\eta_1$] *kalā* $\alpha_3\gamma_1$ *kālam* η_2 **parāṇ-**
mukhīm η_1] *parāṇmukhī* $\alpha_3\gamma_1\gamma_2\eta_2$ *paṇmukhī* α_2 **kṛtvā** $\alpha_3\eta_1$] *kṛtya* η_2 *nītvā* $\alpha_2\gamma_1\gamma_2$ **34b** *yadi*
 $\alpha_3\gamma_1\gamma_2\eta_1$] *api* $\alpha_2\eta_2$ **34c** *kṣaṇena* $\alpha_3\gamma_2\eta_1\eta_2$] *kṣaṇe* [ca] γ_1 *viṣaye* α_2 **yogī** $\alpha_3\gamma_1\eta_1\eta_2$] *yogogī* α_2
vyādhi γ_2 **34d** *vyādhimṛtyujarādibhiḥ* $\alpha_3\gamma_1\eta_1\eta_2$] *vyādhimṛjarāpahe* α_2 *janmamṛtyujarādib-*
hiḥ γ_2 **34*1–2** included in $\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$ (as a substitute for 3.34) **34*1a** *parāṇmukhīm*
 $\delta_1\delta_2\zeta_2\zeta_3\pi_1\chi$] *parāṇmukhī* $\varepsilon_1\pi_\omega$ *avāṇmukhī* π_2 **34*1b** *tripathe* $\delta_1\delta_2\varepsilon_1\zeta_3\pi_\omega\chi$] *tripatham* ζ_2 *tri-*
patha π_2 *tripātha* π_1 **parivartayet** ζ_3] *parivarjayet* $\delta_1\zeta_2\pi_1\pi_2\pi_\omega$ *parivardhayet* δ_2 *pariyojayet* χ
ko prayojayet ε_1 **34*1c** *sā* $\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\chi$] *sām* ζ_2 *sa* π_ω **34*1d** *tad ucyate* *cett.*] *praśasyate*
 ε_1 **34*2b** *yadi* *cett.*] *api* χ **34*2c** *kṣaṇena* $\varepsilon_1\zeta_2\zeta_3\pi_\omega$] *viṣayair* $\delta_1\delta_2$ *viṣair* vi° $\pi_1\chi$ *duḥkhair* vi°
 π_2

[3.34–34*2]

❖ Sources

Śivasamhitā 3.91

kalām parāṇmukhīm kṛtvā] rasanām ūrdhvagām kṛtvā ŚS

Cf. Jñānasāra 2.6

रसनामूर्ध्वगां कृत्वा क्षणार्धं यदि तिष्ठति ।
क्षणेन मुच्यते योगी व्याधिभिस्तु जरादिभिः ॥
kṣaṇārdham em.] kṣaṇārdhvam codex.

❖ **Testimonia**

Yuktabhavadeva 7.209 (attrib. HP)

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

कलां पराङ्मुखीं कृत्वा त्रिपथे परिवर्तयेत् ।
 सा भवेत्खेचरी मुद्रा व्योमचक्रं तदुच्यते ॥
 रसनामूर्ध्वगां कृत्वा क्षणार्धं यदि तिष्ठति ।
 विषयैर्मुच्यते योगी व्याधिमृत्युजरादिभिः ॥

❖ **Commentary**

Although 3.34 is absent in α_1 , it is in α_2 and α_3 , and also the γ and η groups. Other manuscripts have an additional line that gives *vyomacakra* as an alternative name for *khecarīmudrā* (see, for example, the verses of the *Yogacintāmaṇi* cited in the testimonia). This alternative name does not occur in any of the source texts known to have been used by Svātmārāma, but it may have been inspired by the name *nabhomudrā*, which is what the *Vivekamārtaṇḍa* calls *khecarīmudrā* (*Vivekamārtaṇḍa* 40).

न रोगो मरणं तस्य न निद्रा न क्षुधा तृषा ।
न च मूर्छा भवेत्तस्य 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 γ_2 **35a** rogo cett.] roga η_1 rogān η_2 tasya cett.] tandrā χ **35b** kṣudhā trṣā cett.] trṣā kṣudhā $\delta_1\pi_2$ **35c** ca cett.] bhra π_ω om. α_2 bhavet cett.] bhava η_2 tasya cett.] ta + α_1 **35d** yo mudrām veti cett.] illeg. α_1 **khecarīm** $\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2\chi$] khecarī $\alpha_1\alpha_2\gamma_1\pi_1\pi_2\pi_\omega$ **36** om. $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\zeta_3$ **36a** piḍyate $\alpha_1\alpha_3\varepsilon_1\pi_1\chi$] piṇḍamte α_2 bādhyate $\eta_2\pi_2\pi_\omega$ chādyate η_1 sa $\eta_1\eta_2\pi_\omega\chi$] ca $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1\pi_2$ **36b** na ca lipyati $\alpha_2\pi_1$] na ca lipyata α_1 lipyate na ca $\alpha_3\chi$ lipyate na sa $\varepsilon_1\eta_1\eta_2\pi_2\pi_\omega$ **36c** bādhyate $\alpha_1\varepsilon_1\eta_1\eta_2\pi_1\pi_\omega\chi$] badhyate α_2 bhidyate α_3 khādyate π_2 ca $\alpha_1\alpha_2\alpha_3\pi_1$ sa $\varepsilon_1\eta_1\eta_2\pi_2\pi_\omega\chi$ **36d** yo mudrām veti $\alpha_1\alpha_2\eta_2\pi_1\pi_2\pi_\omega\chi$] yasya mudrāsti $\varepsilon_1\eta_1$ **khecarīm** $\alpha_1\eta_2\chi$] khecarī $\alpha_2\varepsilon_1\eta_1\pi_1\pi_2\pi_\omega$

[3.35]

❖ Sources

Vivekamārtaṇḍa 48

tasya VMv.l.] tandrā VM

❖ Testimonia

Haṭharatnāvalī 2.139 (attrib. Dattātreyā), *Yogacintāmaṇi* f. 75v (attrib. Dattātreyā), *Yuktabhavadēva* 7.210 (attrib. HP)

kṣudhā trṣā HRĀ YCM] trṣā kṣudhā YBhD

[3.36]

❖ Sources

Vivekamārtaṇḍa 49

na ca lipyati] lipyate na ca VM

ca kālena] sa kālena VM

❖ Testimonia

Haṭharatnāvalī 2.140 (attrib. Dattātreyā), *Yogacintāmaṇi* f. 75v (attrib. *Skandapurāṇa*), *Yuktabhavadēva* 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 mudrām veti khecarīm HRĀ YCM] yasya mudrāsti khecarī YBhD

चित्तं चरति खे यस्माज्जिह्वा चरति खे गता ।
तेनैषा 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 कामिन्याश्चेषितस्य च ॥ ३८ ॥

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

37 *om.* γ_1 **37a** *cittam cett.*] $ci + \alpha_1$ *citte* δ_1 **carati khe cett.**] *illeg.* α_1 **yasmāj cett.**] $+ .āj$ α_1 *yasyā* α_2 *yasyāt* π_ω **37b** *gatā cett.*] *yadā* π_1 **37c** *tenaiṣā* $\alpha_1\alpha_2\epsilon_1\zeta_3\pi_1\chi$] *tenaiva* $\zeta_2\eta_1\eta_2\pi_\omega$ *teneyam* $\gamma_2\delta_1\delta_2\pi_2$ **nāma** $\alpha_1\alpha_2\epsilon_1\zeta_3\pi_1\chi$] *mudrā cett.* **37d** *mudrā* $\alpha_1\alpha_2\epsilon_1\zeta_3\pi_1\chi$] *sarva* $\gamma_2\delta_1\delta_2\zeta_2\eta_1\eta_2\pi_2\pi_\omega$ *illeg.* α_3 **siddhair namaskṛtā cett.**] *siddhir nigadyate* α_3 *siddhair nirūpitā* χ **38a** *khecaryā cett.*] *khecaryām* π_ω **mudritam cett.**] *mudrataṃ* α_2 *mudritā* $\alpha_3\pi_2$ **yena cett.**] *ye tu* π_2 **38b** *vivaram cett.*] *vicaran/ram* $\eta_1\pi_1\pi_2$ **lambikordhvataḥ cett.**] *lampikordhvataḥ* δ_2 *illeg.* α_1 **38c** *tasya na* $\alpha_2\alpha_3\gamma_1\epsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$] $+ [s]ya$ na α_1 *na tasya* $\gamma_2\delta_1\delta_2\chi$ **binduḥ cett.**] *cittam* ϵ_1 **38d** *śleṣitasya cett.*] *saṃślitasya* π_1 *liṅgitasya* $\gamma_1\gamma_2$ *liṅgitena* π_2

37 = X4.47

❖ Commentary

The unusual passive form *lipyati*, which is found in α_2 and has been adopted, is widely attested in epic Sanskrit.

[3.37]

❖ Sources

Vivekamārtaṇḍa 50

tenaiṣā] *tenaiva* VM, *teneyam* VMv.l.

nāma mudrā VM] *mudrā sarva* VMv.l.

❖ Testimonia

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

gatā YCM] *yataḥ* YBhD

tenaiṣā YCM] *teneyam* YBhD

nāma mudrā YCM] *mudrā sarva* YBhD

namaskṛtā YBhD] *niṣevitā* YCM

[3.38]

चलितोऽपि यदा बिन्दुः संप्राप्तो 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 π_2 **39a calito** *cett.*] calato α_1 calitā γ_1 calate δ_1 patito π_2 **yadā** *cett.*] yathā $\alpha_2 \varepsilon_1$ **39b samprāpto** $\alpha_1 \delta_2 \varepsilon_1 \zeta_2 \zeta_3 \eta_1 \pi_1 \pi_2 \chi$] samprāptaś $\gamma_1 \gamma_2 \delta_1 \eta_2 \pi_\omega$ samprāpte α_2 **yonimaṇḍalam** $\alpha_2 \varepsilon_1 \zeta_3 \eta_1 \chi$] yogimaṇḍalam α_1 yonimaṇḍalam ζ_2 vahnimaṇḍalam $\pi_1 \pi_2$ cāg-nimaṇḍalam $\eta_2 \pi_\omega$ ca hutāśanam $\gamma_1 \gamma_2 \delta_1$ pi hutāśanam δ_2 **39c vrajaty** *cett.*] vṛjamty α_1 vrajety α_2 jajaty γ_1 **ūrdhvam** *cett.*] ū + α_1 **hataḥ śaktyā** *em.* (cf. VM)] hṛtaḥ śaktyā χ hatāchantkā γ_1 haṭhāc chaktyā $\gamma_2 \varepsilon_1 \zeta_2 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_2 \pi_\omega$ *illeg.* $\alpha_1 \alpha_3$ haṭhāt saktyā α_2 hi tacchaktyā δ_2 hi tadbhuktyā δ_1 **39d nibaddho** $\alpha_2 \alpha_3 \varepsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_2 \chi$] nibadhno η_1 niruddho $\gamma_1 \gamma_2 \delta_2$ nirodho $\eta_2 \pi_\omega$ viruddhe δ_1 *illeg.* α_1 **yonī** *cett.*] yoga $\eta_2 \pi_1 \pi_\omega$

❖ Sources

Vivekamārtaṇḍa 51

tasya na VMv.l.] na tasya VM
 kāmīnyāśleṣitasya VMv.l.] kāmīnyāliṅgitasya VM

❖ Testimonia

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

tasya na] na tasya YCM YBhD
 kāmīnyāśleṣitasya] kāmīnyāliṅgitasya YCM YBhD

[3.39]

❖ Sources

Vivekamārtaṇḍa 53

samprāpto yonimaṇḍalam] samprāptaś ca hutāśanam VM
 vrajaty VMv.l.] gacchaty VM
 hataḥ VM] tanaḥ 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

स्वकं बिन्दुं च संबोध्य लिङ्गचालनमाचरेत् ।
 दैवाच्चलति चेदूर्ध्वं निबद्धो योनिमुद्रया ॥

❖ Testimonia

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

samprāpto yonimaṇḍalam] 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** $\alpha_2 \alpha_3 \varepsilon_1 \zeta_3 \pi_\omega$ **kālā** $\gamma_1 \gamma_2 \zeta_2$ **kālā**
 α_1 $kṛtvā$ $\pi_1 \pi_2$ **saṃdhāna** $\alpha_1 \alpha_2 \alpha_3 \varepsilon_1 \zeta_3 \pi_1 \pi_2 \pi_\omega$ **saṃdhāra** ζ_2 **saṃhāra** $\gamma_1 \gamma_2$ **mudrayā**
 $\alpha_1 \alpha_2 \alpha_3 \gamma_1 \gamma_2 \varepsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_2$ **varjitā** π_ω

manuscripts, including α_2 (α_1 is illegible here and α_3 is missing this verse quarter), have the reading *haṭhāt śaktyā*. This reading only makes sense if one infers that *śaktyā* is referring to *khecārimudrā*, so that the second line means ‘blocked by *yonimudrā*, semen goes up forcefully by the power [of *khecārimudrā*].’ The reading *hi tacchaktyā* of δ_2 (and the *Yogacintāmaṇi*), appears to be an attempt to render more clearly the meaning ‘by the power of *khecārī*.’ Such an interpretation suggests that *yonimudrā* blocks *bindu*’s downward course and *khecārī* causes it to go upwards forcefully.

The oldest manuscript of the *Vivekamārtaṇḍa* (ms. no. 4110) has *hataḥ śaktyā*, which is attested by three *Haṭhapradīpikā* manuscripts on lower branches of the stemma (i.e. B_a , C_2 and P_4). The participle *hataḥ* makes sense of the instrumental *śaktyā*, rendering the meaning ‘struck by Kuṇḍalinī.’

Alternatively, the word *hataḥ* (as well as the other variants *kṛtaḥ*, *kṛte*, and even *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 Kuṇḍalinī.

In *Jyotsnā* 3.43, Brahmānanda explains *yonimudrā* as essentially the contraction of the penis (*yonimudrayā meḍhrākuñcanarūpayā*). He may have had in mind the practice of contracting and drawing the urethra upwards, which is described below in the section on *vajrolimudrā* (*Haṭhapradīpikā* 3.82). The author of the *Yogaprakāśikā* (5.66) states that *yonimudrā* is well known in treatises on mantra (*yonimudrayeti mantrasāstraprasiddhayety arthaḥ/ prasidhyayety ed.*). This is consistent with the *Śivasamhitā*’s discussion of *yonimudrā* (4.2, 5.12), where it is described as activating the perineum (*yonī*) 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 *Haṭhatattvakaumudī* 33.12). The *Haṭhayogasaṃhitā* (43–48) teaches a different version of *yonimudrā* in its repertoire of twenty-five *mudrās*. In this work, *yonimudrā* is supposed to awaken Kuṇḍalinī and involves sitting in *siddhāsana*, blocking the ears, eyes, nose and mouth with the thumbs, index, middle and ring fingers respectively, uniting *prāṇa* and *apāna*, meditating on the six *cakras*, and repeating the mantra *hum hamsa*.

[3.39*1]

❖ Commentary

Manuscripts of the main groups, including α , γ and ε , 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* (*kapālahukhare jihvā kalāsandhānamudrayā*). This line likely derives from a marginal note, the first half of which was probably explaining *ūrdhvajihvaḥ* in the next verse. The compound *kalāsaṃdhānamudrayā* may have been added as some form of dittography or as a gloss on *yonimudrā*, which is not described elsewhere in the text. In a slightly

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 दष्टस्य 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 ūrdhva cett.] ūrdhvaṃ $\alpha_2\alpha_3\zeta_2$ **jihvaḥ** $\gamma_2\delta_1\chi$] jihva $\gamma_1\varepsilon_1$ jihvā $\alpha_1\alpha_2\delta_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$
sthito $\alpha_1\alpha_2\delta_2\varepsilon_1\eta_2\pi_\omega$] sthiro $\gamma_1\gamma_2\delta_1\zeta_3\eta_1\pi_1\pi_2\chi$ sito ζ_2 **40b karoti yaḥ** cett.] karoti saḥ π_2 karo + +
 α_1 **40c māsārdhena** cett.] māsād ūrdhve ε_1 illeg. α_1 **na** cett.] tu π_2 illeg. α_1 om. δ_1 **41**
om. $\alpha_1\alpha_2$ **41a pūrṇam** cett.] pūrṇa $\gamma_1\zeta_2\pi_1$ pūrṇe η_2 **41b yoginaḥ** $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\zeta_2\pi_1\pi_2\chi$] yogi-
naṃ π_ω dehinaḥ $\varepsilon_1\zeta_3\eta_1\eta_2$ **41c daṣṭasya** $\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_2\pi_2\chi$] dṛṣṭasya $\gamma_1\eta_1\pi_1\pi_\omega$ daṣṭasya ζ_2
41d viṣaṃ tasya na cett.] viṣeṇa na hi α_3 **sarpati** cett.] sparśati π_ω piḍyate $\alpha_3\gamma_1$

41 After this verse, π_ω has an additional line: तस्मादिदं प्रकुर्वीत नित्ययुक्तः समाहितः ।

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

कपालकुहरे जिह्वा कलासंधानवर्जिता ।

ब्रह्मरन्ध्रगता नित्यं तस्य सिद्धिर्न दूतः ॥

nityaṃ em.] nityāṃ codex • siddhir em.] siddhi codex

[3.40]

❖ Sources

Vivekamārtaṇḍa 125

sthito bhūtvā VM] tato bhūtvā VMv.L, sthiraṃ kṛtvā VMv.L, sthiraṃ kṛtvā VMv.L

❖ Testimonia

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

sthito bhūtvā] sthiro bhutvā YCM, sa medhāvi YBhD

[3.41]

❖ Sources

Vivekamārtaṇḍa 130

sarpati VMv.L] piḍayet VM, piḍyate VMv.L, bādhyate VMv.L

इन्धनानि यथा वह्नितैलवर्ति च दीपकः ।

तथा सोमकलापूर्णं देही देहं न मुञ्चति ॥ 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 भक्षयेन्नित्यं 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)iṃ* $\delta_1\delta_2\zeta_3\pi_\omega\chi$] *tailavart(t)i* $\alpha_1\zeta_2\pi_1$ *tailavart(t)i* $\gamma_1\gamma_2\eta_2\pi_2$ *tailaṃ varttiṃ* ε_1 *tailavatti* α_2 *tailāvṛtti* η_1 **ca** *cett.*] *va* $\alpha_2\eta_1$ **dīpakaḥ** *cett.*] *dīpikaḥ* η_1 **42c** **soma** *cett.*] *sarva* ζ_2 **pūrṇaṃ** *cett.*] *pūrṇa* η_2 *pūrṇo* $\gamma_2\zeta_2$ **42d** **dehī** *dehaṃ* $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\eta_1\eta_2\pi_\omega\chi$] *dehaṃ* *dehī* $\varepsilon_1\zeta_3\pi_2$ *deha devaṃ* α_2 *dehe* *dehiṃ* π_1 *illeg.* α_1 **na** *muñcati* $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\pi_1\chi$] *na mucyati* η_2 *na muṃcyati* ζ_3 *na mucyate* $\pi_2\pi_\omega$ + + + *ti* α_1 **43a** **gomāmsaṃ** *cett.*] *gomāmsa* $\gamma_2\eta_2$ *gomāṃ* δ_1 **43b** **vāruṇīm** *cett.*] *vāruṇī* $\alpha_2\zeta_2\zeta_3\pi_\omega$ **43c** **tam** *cett.*] *tum* γ_2 **manyē** *cett.*] *vidyāṃ* π_ω *viṃdyāṃ* η_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* ζ_2 *udhare* α_2 *netarān* $\gamma_1\gamma_2\delta_1\delta_2$ **ghātakāḥ** *cett.*] *ghātakān* $\gamma_1\gamma_2\delta_1\delta_2$ *bālākān* α_2

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

❖ Testimonia

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

tasya na YBhD] *taṃ* 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

Vivekamārtaṇḍa 131

varttiṃ ca VM] *vartiva* VMv.L, *vartti* ca VMv.L

❖ Testimonia

Yogacintāmaṇi f. 74v (attrib. HP)

tailavarttiṃ] *tailavarti* YCM

tathā] *nityaṃ* YCM

[3.43]

गोशब्देनोदिता जिह्वा तत्प्रवेशो हि तालुनि ।
गोमांसभक्षणं तत्तु 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 स्यादमरवारुणी ॥ 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 tatpradeśo α₂ tatpraveśaś ε₁ tatrāveśo π₁ **hi** cett.] ha π₁ di γ₁ ca ε₁ **44c** gomāṃsa cett.] gomāṃsaṃ α₂ζ₂ζ₃η₁ gomāsaṃ γ₁ **bhakṣaṇaṃ** 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** vahninotpāditāḥ γ₂δ₂ζ₂χ] °tpāditā α₂π₂ °tpāditāṃ π₁ °tpādi + α₁ °nnāpitā π_ω °ttāpito η₂ vaṃh[n]inotāpitaḥ α₃ vahniś cotthāpitot ε₁ vahnir utpāditāḥ γ₁ hninotpāditāḥ δ₁ **khalu** α₂α₃γ₁γ₂δ₁ε₁ζ₂χ] kila δ₂ daram η₂π_ω °bare π₁ surāḥ π₂ illeg. α₁ **45c** candrāt sravati α₃γ₁γ₂δ₂ζ₂η₂π₂π_ωχ] candrā sravati α₂ candra sravati π₁ candrāt srjati ε₁ candrā dravati δ₁ + + + + [t]i α₁ **yaḥ sārāḥ** γ₂δ₁δ₂η₂π₁χ] yaḥ sārā α₃γ₁ yat sārāṃ α₁ζ₂π₂ yat sārāḥ ε₁ ya sārāṃ α₂ yaḥ sārāṃ tasmād idam prakurvita nityayuktaḥ samāhitaḥ (the same as the line inserted after 3.41) π_ω **45d** sā cett.] sa δ₂ **amaravāruṇī** cett.] amāvaruṇī η₂

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

❖ Testimonia

Haṭharatnāvalī 2.158, *Yogacintāmaṇi* f. 74v (attrib. HP)

itare kulaghātakāḥ] anye tu kulaghātakāḥ HRĀ, netarān kulaghātakān YCM

[3.44]

❖ Testimonia

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

[3.45]

❖ Testimonia

Haṭharatnāvalī 2.159, *Yogacintāmaṇi* f. 75r (attrib. HP)

vahninotpāditāḥ YCM] vahninotthāpitā HRĀ

मूर्ध्निः षोडशपद्मपक्षगलितं प्राणादवासं हठा-
 दूर्ध्वास्यो रसनां नियम्य विवरे शक्तिं परां चिन्तयेत् ।
 उत्कल्लोलकलाजलं च विमलं धारामृतं यः पिबे-
 त्त्रिदोषः 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 mürdhnaḥ $\gamma_2\delta_1\delta_2\zeta_3\pi_\omega\chi$] mürdhneḥ η_2 mürddhaḥ ε_1 mürddhaṃ $\alpha_2\zeta_2$ mürddhvaḥ α_1 mürddhva η_1 bhürddhaḥ γ_1 ürdhvaṃ $\pi_1\pi_2$ **padmapattra** $\alpha_1\gamma_2\delta_1\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega$] pattrapadma $\alpha_2\delta_2\zeta_3\chi$ patrapatra ζ_2 patra γ_1 **haṭhād cett.**] haṭhām π_ω **46b ürdhvāsyo cett.**] ürdhdhoso γ_1 varddhāsyō π_ω **rasanām cett.**] rasanā ζ_2 ramanā γ_1 **niyamya** $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\pi_2\chi$] niyasya $\gamma_1\zeta_2$ ca yāmya η_1 vidhāya $\eta_2\pi_\omega$ **vivare cett.**] vicare γ_1 vivaraṃ $\delta_1\delta_2$ vidhivat π_2 **śaktim cett.**] śaktiḥ γ_2 **cintayet cett.**] cintayat γ_1 cintayan $\alpha_3\delta_2\chi$ **46c utkallola** $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega\chi$] uttakallola η_2 tatkalola $\gamma_2\delta_1\delta_2$ taptalola γ_1 hr̥t[k]alola α_3 **kalājalam cett.**] karāmṛtaṃ α_3 jalākulaṃ $\eta_2\pi_\omega$ **ca** $\alpha_1\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\pi_1\pi_2\chi$] su $\alpha_2\eta_2\pi_\omega$ ya γ_1 *om.* ζ_3 **vimalaṃ cett.**] vimala α_1 vimalā π_2 **dhārāmṛtaṃ cett.**] dhārāmayam χ **46d nirdoṣaḥ sa cett.**] nirdoṣaṃ sa $\alpha_2\eta_1\pi_1$ nirdoṣo 'sya ζ_2 nidoṣaḥ ca ε_1 nirvyādhiḥ sa χ **komala cett.**] komale γ_1 **vapur** $\alpha_1\varepsilon_1\zeta_2\zeta_3\eta_1\pi_1\chi$] tanur $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\eta_2\pi_2\pi_\omega$

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

[3.46]

❖ Sources

Vivekamārtaṇḍa 118

padmapattra] patrapadma VM
 niyamya VM] nidhāya VMv.L., vidhāya VMv.L.
 cintayet VM] cālayet VMv.L.
 utkalolalakājalam VM] utkalolalakālalam VMv.L., utkalolajalākulaṃ VMv.L., utkalolajalāmṛtaṃ VMv.L., tat kallolalakājalam VMv.L., tat kallolajalākulaṃ VMv.L.
 ca vimalaṃ VM] suvimalaṃ VMv.L.
 dhārāmṛtaṃ] jīvākulaṃ VMv.L., jihvākulaṃ VMv.L., dhārājalam VMv.L.
 vapur VMv.L.] tanur VM

❖ Testimonia

Cf. *Haṭharatnāvalī* 2.150

उत्कल्लोलकलामृतं च विमलं धारामृतं यः पिबेत् ।

निर्दोषः स मृनालकोमलतुर्योगी चिरं जीवति ॥

Yogacintāmaṇi f. 75r (attrib. HP), *Yuktabhavadēva* 7.217 (attrib. Gorakṣanātha), *Haṭhatattva-kaumudī* 14.24 (attrib. HP)

mūrdhnaḥ YCM YBhD] ūrdhvaṃ HTK, mūrdhvaṃ HTKv.l.
 padmapattra YCM] patrapadma YBhD HTK
 vivare YCM YBhD] kuhare HTK
 cintayet YBhD] cintayan YCM YBhDv.l. HTK
 utkallola HTK] tatkalola YCM YBhD
 ca vimalaṃ YCM] suvimalaṃ YBhD HTK
 dhārāmṛtaṃ YBhD HTK] jihvākulaṃ YCM
 vapur HTK] tanur YCM YBhD
 ciraṃ YCM HTK] paraṃ 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 *Vivekamārtaṇḍa*. In the verse preceding this one in the *Vivekamārtaṇḍa* (117), the breath, on reaching the "great lotus", is said to turn into nectar (*amṛta*). In *Jyotsnā* 3.51, Brahmananda 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 जिह्वा रसस्यन्दिनी
 सक्षारा कटुकाथ दुग्धसदृशा मध्वाज्यतुल्याथवा ।
 व्याधीनां हरणं जरान्तकरणं शास्त्रागमोदीरणं
 तस्य स्यादमरत्वमष्टगुणवत्सिद्धाङ्गनाकर्षणम् ॥ 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 cumbanti *cett.*] cubamti α_2 cubimti α_1 vipitiṃ γ_1 **lambikāgram** *cett.*] lambakārgam π_1 lampikāgram δ_2 **rasa** *cett.*] śiraḥ $\eta_2\pi_\omega$ **47b sakṣārā** $\alpha_2\gamma_1\gamma_2\zeta_3\eta_1\pi_2\pi_\omega\chi$] sā kṣārā $\alpha_1\delta_1\delta_2\epsilon_1\zeta_2$ sakṣārā η_2 sakṣīro° π_1 **kaṭukātha** $\alpha_1\alpha_2$] kaṭukāmla $\gamma_2\delta_1\delta_2\zeta_3\chi$ vaṭukāmla γ_1 kaṭukā ca ϵ_1 kaṭukāsa η_1 kaṭukādyā $\eta_2\pi_\omega$ kaṭutikta ζ_2 ++tikta α_3 kaṭutyakta π_2 °dakatikta π_1 **dugdha** *cett.*] dagdha π_1 dugdham γ_2 du γ_1 dhugdha δ_1 **sadrśā** $\alpha_1\alpha_2\epsilon_1\eta_1$] sadrśam α_3 sadrśī $\gamma_1\eta_2\pi_2\pi_\omega\chi$ sadrśim γ_2 sādṛśī $\delta_1\delta_2$ lavaṇā $\zeta_2\zeta_3$ lavaṇo π_1 **madhvājya** *cett.*] madhvādyā $\eta_2\pi_\omega$ vaddhājya ζ_2 **tulyā** *cett.*] tulyam $\eta_2\pi_\omega$ tulya α_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 α_3 sadā ϵ_1 savā ζ_3 **47c jarāntakaraṇam** *cett.*] jvarāntakaraṇam δ_1 jarāpraśamaṇam $\pi_1\pi_2$ **śāstrāg- amodiraṇam** $\alpha_1\epsilon_1\chi$] śāstrārthagamodiraṇam α_2 śāstrapramodiraṇam γ_1 śāstrāgamodgīraṇam $\gamma_2\zeta_3\eta_2\pi_2\pi_\omega$ śāstrāṅgamodgīraṇam η_1 śāstrodgamodgīraṇam π_1 śāstrāgamoddhāraṇam $\delta_1\delta_2\zeta_2$ **47d tasya syād** *cett.*] tasyād γ_1 syāt svādam π_1 **amaratvam** *cett.*] amarakṣam γ_1 aramat- vam π_ω iha siddhir $\delta_1\delta_2$ **guṇavat** $\alpha_1\alpha_2\epsilon_1\eta_1\pi_1$] guṇāvat ζ_3 guṇitaṃ $\gamma_1\gamma_2\delta_1\zeta_2\eta_2\pi_2\pi_\omega\chi$ guṇitā δ_2 **siddhāṅganā** $\alpha_2\delta_2\eta_1\epsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi$] siddhāṅgaṇā (nā° α_1) $\alpha_1\gamma_1\delta_1\pi_\omega$ siddhāṅganā γ_2 **karṣaṇam** *cett.*] karṣaṇaḥ α_2 karṣaṇā γ_1

47 After this verse, ϵ_1 has 9 verses from the *Vivekamārtaṇḍa* (119–124, 126–127, and 129).

[3.47]

❖ Sources

Vivekamārtaṇḍa 128

rasasyandini VM] rasaspandani VMv.l., rasāsvādinī VMv.l.
 jarāntakaraṇam VMv.l.] jaropaśamaṇam VM, jarāpaharaṇam VMv.l.
 odiraṇam VM] odgīraṇam VMv.l., occāraṇam VMv.l.
 guṇavat] guṇitaṃ VM

❖ Testimonia

Yogacintāmaṇi f. 75r (attrib. HP), *Yuktabhavadēva* 7.218 (attrib. Gorakṣanātha), *Haṭhatattva- kaumudī* 14.25 (attrib. HP)

anīṣam YCM YBhD] anilaṃ HTK
 kaṭukātha] kaṭukāmla YCM YBhD HTK
 sadrśā] sadrśam YCM, sadrśī YBhD, sadrśam HTK
 tulyāthavā YBhD] tulyam 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*, *khecari*, one god, the unsupported, and one state, beyond mind. (48)

48a ekam *cett.*] ekām π_1 evaṃ γ_1 **sṛṣṭi** *cett.*] drṣṭi ζ_2 **mayam** *cett.*] maṭaṃ ε_1 midam π_2 layam ζ_2 **48b ca** *cett.*] tu ζ_2 **48c devo** *cett.*] devā γ_1 nirā° α_1 **nirālamba** $\eta_1\pi_\omega\chi$] nirālam-
baś $\gamma_2\delta_1\delta_2$ nirāśambaś γ_1 nirālambo $\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2$ nirālambaṃ $\alpha_3\eta_2$ °lambo deva α_1 **48d ekā**
 $\alpha_1\alpha_3\zeta_2\eta_1\eta_2\pi_2\pi_\omega\chi$] caikā $\delta_1\delta_2$ cakā γ_1 caiṣā γ_2 hy ekā $\alpha_2\varepsilon_1\zeta_3\pi_1$ °**vasthā** *cett.*] mudrā π_1

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, χ has it only here.

jarāntakaraṇaṃ YCM HTK] jarāmbutaraṇaṃ YBhD
odgīraṇaṃ YBhD HTK] oddhāraṇaṃ YCM
amaratvam YBhD HTK] iha siddhir YCM
guṇavat HTK] guṇitā YCM, guṇitaṃ YBhD

[3.48]

❖ Sources

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

एक[] सृष्टिमयं बीजं एक[आ] मुद्रा तु खेचरी ।
द्वावेतौ ज्ञायते येन सोऽपि शान्तपदे स्थितम् ॥

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

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

❖ Testimonia

Haṭharatnāvalī 4.28, *Yogacintāmaṇi* f. 75r (attrib. HP), *Yuktabhavadēva* 7.219 (attrib. Gorakṣa-nātha)

पाताले यद्विशति सुषिरं मेरुमूले तदस्मिन्
 तत्त्वं चैतत्प्रवदति सुधीस्तन्मुखं निम्नगानाम् ।
 चन्द्रात्सारः स्रवति वपुषस्तेन मृत्युर्नराणां
 तं बध्नीयात्सुकरणमृदा 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* π_2 *pātāle yadvitayaḥ* ε_1 *pātāle yadvitayu* π_1 *pātāle yadvitanta* ζ_3 *pātāle yadvitadhaya* α_3 *pātāle yadinaya* ζ_2 *pātāle yadvita* η_1 *yat prāleyaṃ cāpihita* π_ω *yat prāleyaṃ pihita* α_2 *yat prāleya pihita* η_2 *yat prāleyaṃ prahita* χ **suṣiraṃ** $\varepsilon_1\zeta_3\chi$] *suśiraṃ* π_2 *sukhiraṃ* $\gamma_1\gamma_2\eta_2\pi_\omega$ *sukhire* α_2 *sukhiraṃ* ζ_2 *stuṣime* η_1 *śubiraṃ* π_1 **mūle tad asmin** $\varepsilon_1\zeta_2\zeta_3\pi_1$] *mū tad asmi[m]s* η_1 *mūle tad asti* π_2 *mūle yad asti* γ_2 *mūle yad asti* α_2 *mūle pakṣasti* γ_1 *mūrdhni sthitaṃ* η_2 *mūrdhyataḥṭhyaṃ* π_ω *mūrdhāntarasthaṃ* χ **48*1b** *tattvaṃ caitat* $\varepsilon_1\pi_1\pi_2$] *tadvac caitat* $\gamma_1\gamma_2\zeta_2$ *taddac caitat* ζ_3 *tasmiṃs tattvaṃ* $\eta_2\pi_\omega\chi$ *tasmitvaṃ* α_2 *tatvaṃ yat* η_1 **sudhīs** *cett.*] *sudhās* γ_1 **tan mukhaṃ** *cett.*] *tat sukhaṃ* $\pi_1\pi_2$ **48*1c** *candrāt sārāḥ* $\gamma_1\gamma_2\varepsilon_1\eta_2\pi_\omega\chi$] *candrā sārāḥ* ζ_3 *candrāt sārāṃ* $\alpha_2\pi_2$ *candraḥ sārāḥ* ζ_2 *candrasāro[dha]* η_1 *caṃtaṃ prasārāṃ* π_1 **sravati/śravati** *cett.*] *grasati* π_1 *rapati* γ_1 *[sra]vaṃtyai* η_1 **vapuṣas** *cett.*] *vapuṣe* η_2 *vapayuṣe* π_ω *vapuṣā* $\pi_1\pi_2$ *om.* (jumps to 3.66a) ζ_3 **tena** *cett.*] *doṣa* π_1 **mṛtyur** *cett.*] *mṛtyun* $\eta_2\pi_\omega$ *om.* ζ_3 **48*1d** *om.* ζ_3 **taṃ** *cett.*] *tad* $\alpha_3\gamma_2\chi$ *tac* γ_1 **badhnīyāt** *cett.*] *cha_yāt* γ_1 **sukaraṇamṛdā** $\alpha_2\pi_1\pi_2$] *pakaraṇamṛdā* ζ_2 *svakaraṇamṛtaṃ* α_3 *sukaraṇam amṛtaṃ* ε_1 *kakaraṇam amṛtaṃ* η_1 *sukaraṇam atho* $\eta_2\pi_\omega$ *sukaraṇam adho* χ *sukhakaram atho* γ_2 *sukhakaraṇam artho* γ_1 **nānyathā** *cett.*] *nāmarthā* γ_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. δ_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 ।

पार्ष्णिभागेन संपीड्य योनिमाकुञ्चयेद्बुद्धम् ।

अपानमूर्ध्वमाकृष्य 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 mūlabandhaḥ cett.*] *mūlabandhaḥ* $\gamma_2\delta_1$ *om.* $\gamma_1\zeta_3$ **49** *om.* ζ_3 **49a** *pārṣṇi cett.*] *pādima* γ_1 **49b** *ākūñcayed cett.*] *ākūñcaned* α_1 *ākūñ*«cya +» γ_1 **gudam** *cett.*] *ḍṛḍham* $\alpha_3\eta_1\eta_2$ «+ta» γ_1 **49d** *om.* α_2 **'yam iṣyate** $\pi_2\pi_\omega$] *'yam iṣyati* π_1 *mayiṣyate* α_1 *'yam ucyate* $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\eta_2$ *'bhidhiyate* χ *illeg.* α_3

prescript: In α_3 , the description of Uḍḍiyāṇabandha (3.58–65) follows after this heading for Mūlabandha. Similarly, in π_ω and χ (and also some η_ω manuscripts) Uḍḍiyāṇabandha is described before Mūlabandha, but with the correct heading each.

[3.49]

❖ Sources

Vivekamārtaṇḍa 42

iṣyate] *ucyate* VM

❖ Testimonia

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

iṣyate] *ucyate* HRĀ YCM

अधोगतिमपानं वै ऊर्ध्वगं 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)

50 *om.* ζ₃ **50a** *om.* α₂ **adhogatim** ε₁η₁π₁π₂π_ωχ] *adhogatam* α₁γ₁γ₂δ₁δ₂ζ₂η₂ **apānaṃ**
vai γ₁γ₂ε₁ζ₂η₂π₁π₂χ] *apānaṃ vaiḥ* α₁ *apānaṃ ca* π_ω *apānaṃ tu* δ₁δ₂ *apānaivam* η₁ **50b** *om.*
α₂ **ūrdhvagaṃ** *cett.*] *mūrdhdhagaṃ* α₁ *hy urdhvaṃgaṃ* π₁ *kurddhagaṃ* ζ₂ *vidyūrdhagaṃ* π_ω
balāt α₁ε₁η₁η₂π₁π₂π_ωχ] *haṭhāt* γ₁γ₂δ₁δ₂ *havān* ζ₂ **50c** *om.* α₂ **ākuñcana** *cett.*] *ākuñcya*
tēna η₂ **taṃ** *cett.*] *tu* π₂ **prāhur** *cett.*] *grāhyaṃ* ζ₂ **50d mūlabandhaṃ** *cett.*] *mūlabandho*
η₂ *mūlabandhā* α₂ *mūlo siddhiṃ* α₃ **hi** α₁α₃ε₁ζ₂η₁η₂π_ωχ] *tu* γ₁γ₂δ₁δ₂π₁π₂ *di* α₂

[3.50]

❖ Sources

Gorakṣaśataka 53

adhogatim GŚ] *adhogatam* GŚv.l.

ākuñcana taṃ GŚ] *ākuñcane* ca tat GŚv.l.

mūlabandhaṃ hi yoginaḥ] *mūlabandham* tu yoginaḥ GŚ, *mūlabandho* yam ucyate GŚv.l.

❖ Testimonia

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

adhogatim HRĀ] *adhogatam* YCM

vai ūrdhvagaṃ HRĀ] *ca tad ūrdhvaṃ* YCM

balāt HRĀ] *haṭhāt* YCM

hi HRĀ] *tu* YCM

गुदं पाण्यां तु संपीड्य वायुमाकुञ्चयेद्बलात् ।

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. ζ₃ 51a gudam cett.] gulpha ζ₂ pārṣṇi° π₂ pārṣṇyā tu α₁α₂δ₁δ₂ε₁η₂π₁π_ωχ] pārṣṇyā ca ζ₂η₁ [p]ārṣṇena α₃ pārśnī tu γ₂ pādarmyām tu γ₁ °nā gudam π₂ sampīḍya cett.] āpīḍya π₂ 51b vāyūm ā° α₁α₂α₃γ₁γ₂ε₁η₁η₂π₂π_ωχ] vāyūnā ζ₂π₁ yonim ā° δ₁δ₂ 51c yathā α₁ε₁ζ₂η₁η₂π₁π₂π_ωχ] tathā α₂γ₁γ₂δ₁δ₂

[3.51]

❖ Sources

Dattātreyayogaśāstra 144

vāyūm DYŚv.l.] yonim (em.)

Cf. *Śārngadharaḥapaddhati* 4416

❖ Testimonia

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

tu YCM, YB] ca HRĀ

❖ Commentary

The instruction to ‘contract the wind’ (*vāyūm ākuñcayet*) is odd (especially with *samīraṇaḥ* in the fourth *pāda*) and not found in other texts. Mallinson has adopted *yonim* for *vāyūm* (cf. *Haṭhapradīpikā* 3.49b) in his edition of this verse in its source text, the *Dattātreyayogaśāstra*, which is not found in the manuscripts of that text but is in the *Haṭhapradīpikā*’s 8 manuscripts.

In the context of the root lock, *vāyūm ākuñcayet* can be understood as an instruction to contract *apānavāyu*, which is mentioned in the previous verse (3.50a). Instructions to contract *apānavāyu* are found in other yoga texts, such as *Yogatārāvalī* 7b (*ākuñcanaiḥ śaśvad apānavāyoḥ*), *Śivasamhitā* 4.84cd (*apānavāyūm ākuñcya balād...*), *Śivayogapradīpikā* 2.53ab (*athordhvamadhyasthirabandhanābhyām ākuñcanād ūrdhvam apānavāyoḥ*) and *Yuktabhava-deva* 7.297 (*ādhārakamale suptām cālayet kuṇḍaliṃ drḍhām/ apānavāyūm ākr̥ṣya balād ākuñcya buddhimān*). In *Jyotsnā* 3.63, Brahmānanda understands *vāyu* in this verse as *apāna* when he says that ‘one should contract the wind, *apāna*’ (*vāyūm apānam ākuñcayed*), which he explains as, ‘one should pull it by contractions of the anus’ (*gudasyākuñcanenākarṣayet*). In the same vein, Bhavadevamīśra glosses ‘pulling *apāna*’ (*apānākarṣaṇam*) as ‘contracting the anus’ (*gudākuñcanam*), when commenting on ‘having pulled *apānavāyu* and forcefully contracted it ...’ (*apānavāyūm ākr̥ṣya balād ākuñcya...*) in *Yuktabhava-deva* 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)

52 om. ζ₃ 52a nādabindū γ₁γ₂δ₁δ₂η₁π₂χ] nādabindu α₁α₂ε₁ζ₂η₂π₁π_ω 52b caikatām cett.] caikatā ζ₂π₂ cakataṃ γ₁ caikataḥ π_ω 52c gatvā cett.] tato η₂ saṃsiddhiṃ α₁α₃γ₂δ₁δ₂ε₁η₁π₂π_ωχ] saṃsiddhi π₁ saṃsiddhir α₂γ₁ζ₂ saṃsiddhyaiḥ η₂ 52d yacchato α₂π_ωχ] yakṣyato π₂ yichato α₁ pracchato π₁ gacchato δ₁ε₁ζ₂ gacchate γ₂ gacchatā γ₁ prāpnoty e° η₁ pamāta η₂ niścayo α₃ kurute δ₂ nātra cett.] °va na η₁ tra na η₂

[3.52]

❖ Sources

Dattātreyayogaśāstra 145

gatvā yogasya DYŚ] gacchato yoga DYŚv.l.

yacchato DYŚ] gacchato DYŚv.l., kurute DYŚv.l., gacchate DYŚv.l.

❖ Testimonia

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

gatvā yogasya saṃsiddhiṃ YCM] gatau tadā yogasiddhiṃ HRĀ

yacchato nātra] gacchato nātra YCM, prāpnoty eva na HRĀ

❖ Commentary

Since the term *nāda* usually means ‘internal sound’ in *Haṭha* 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-bhidhānakośa* vol. 3, 2013: 278–279). However, there is a passage in the *Amaraughā* (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)

53 om. ζ₃ **53a** °yor aikya γ₁ °yor aikye η₂ **53b** kṣayo cett.] kṣayaṃ α₃ kṣayān γ₁ **53d** bandhanāt cett.] bandhataḥ δ₁ **54** om. ζ₃ **54a** apāne cett.] apāna χ apānaṃ γ₂ π_ω **cordhvage jāte cett.]** cordhvage yāte δ₁ cordhvam āpāte η₂ ūrdhvage jāte χ **54b samprāpte** γ₁ γ₂ δ₁ δ₂ ε₁ ζ₂ π₂] samprāptau π₁ samyāte π_ω prayāte α₁ α₂ η₁ η₂ χ **vahnimaṇḍalam** α₁ γ₂ π₁ π_ω χ] vahnimaṇḍale α₂ γ₁ δ₁ δ₂ ε₁ ζ₂ η₁ π₂ nābhimaṇḍalam η₂ **54c tadānala cett.]** tadānala ζ₂ tathānala α₂ δ₂ η₂ tathānala η₁ **54d vardhate vāyunāhatā** α₁ α₂ γ₁ γ₂ ε₁ ζ₂ π₁ π_ω] °hataḥ π₂ °hataḥ α₃ baṃdhane vāyunāhatā δ₁ δ₂ kriyate vāyunāhatāḥ η₂ jāyate vāyunāhatā χ vāyunā preritā tathā η₁

53 After this verse, γ₁ has an additional verse:

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

[3.53]

❖ Sources

Vivekamārtaṇḍa 41

❖ Testimonia

Haṭharatnāvalī 2.62

❖ Commentary

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

[3.54]

❖ Sources

Goraṁśaśataka 54

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

❖ Testimonia

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

ततो यातौ वह्न्यपानौ प्राणमुष्णस्वरूपकम् ।
तेनात्यन्तप्रदीप्तस्तु 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. ζ₃ 55a tato cett.] yātā η₁ yātau ε₁π₂] yāttau α₂ yāto η₁π₁χ yāte η₂ yaṃtā α₃
yāmau α₁ jātau γ₂δ₁δ₂ jātā γ₁ jāto π_ω vahnim ζ₂ vahnyapānau γ₂δ₁δ₂ε₁η₁π₁χ] vahnipā-
nau α₁ vahnipātau α₂ [m]ahnyapāne α₃ vahniyonau η₂ bāhyapānau π₂ baṃdhapānau γ₁ vard-
hapānai π_ω apānai ca ζ₂ 55b prāṇam uṣṇa α₃γ₂ε₁ζ₂π₁π₂π_ωχ] prāṇamura γ₁ prāṇamukta
δ₁δ₂ prāṇamūla α₁α₂η₁η₂ svarūpakam cett.] surūpakam ε₁ svarūpakah η₂ svarūpakau η₁
55c tenātyanta γ₁γ₂δ₁δ₂ε₁η₁π₁χ] tenātyantaṃ α₁ tenābhyanta π_ω tenābhyantaḥ η₂ tenāyaṃna
π₂ tenotyataṃ α₂ tailābhyantaḥ ζ₂ pradiptas tu cett.] pradīpas tu η₁ pradāyas tu α₂ pradip-
tāsau ε₁ pradipāsau ζ₂ 55d jvalano dehajas tadā α₁α₂ε₁π₁π_ω] jvalato dehataḥ tadā π₂ jvalano
dehajas tathā γ₁γ₂δ₁δ₂ζ₂η₁χ kuṃto dehaḥsayas tadā η₂

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

[3.55]

❖ Sources

Gorakṣaśataka 55

pradiptas tu] pradiptena GŚ
dehajas GŚ] dehajas GŚv.l.
tadā] tathā GŚ

❖ Testimonia

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

tato yātau YCM] yātāyātau HRĀ
prāṇam uṣṇasvarūpakam] mūlarūpasvarūpakau HRĀ, prāṇam uktaṣvarūpakau YCM
tenātyanta YCM] tenābhyantaḥ HRĀ
tadā] tathā HRĀ YCM

❖ Commentary

The second verse quarter has been rewritten in α₁ and α₂ as *prāṇamūlasvarūpakam*, which is similar to η₁ (*prāṇamūlasvarūpakau*) and the *Haṭharatnāvalī* (*mūlarūpasvarūpakau*). 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 *Haṭhatattvakaumudī* (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 निश्चस्य ऋजुतां 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 ब्रह्मनाड्यन्तरं व्रजेत् ।
तस्मान्नित्यं 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. ζ₃ 56b saṃtaptā cett.] satataṃ ḍ₁ḍ₂ζ₂ saṃprabudhyate α₁α₂γ₁γ₂η₂π₂χ] saṃprabudhyati η₁ saṃprabodhyate ζ₂ samabuddhyate π₁ sa prabudhyate π_ω sā prabodhyate ḍ₂ sānubodhyate ḍ₁ buddhyate tadā ε₁ 56d niśvasya α₁α₃ε₁η₁η₂π₁χ] niśvāsyā α₂ niḥśvasyā π₂ viśvasyā π_ω niścitaṃ γ₁γ₂ḍ₁ζ₂ niścayād ḍ₂ rjutāṃ vrajet cett.] rujutāṃ vrjet α₁ rujanāṃ vrajet α₂ rijutāṃ iyāt η₂ 57 om. ζ₃ 57a om. ḍ₁ḍ₂ praviṣṭeva α₁α₂α₃γ₂ε₁ζ₂η₁χ] praviṣṭe ca γ₁π₁π₂ praviṣṭaṃ ca π_ω praviṣṭaś ca η₂ tato cett.] to γ₁ 57b om. ḍ₁ḍ₂ brahma cett.] tha_ γ₁ nāḍyāntaraṃ cett.] nāḍyāntaraṃ α₂π₂ nāḍyāntare η₂ 57c nityaṃ cett.] nityo ζ₂

[3.56]

❖ Sources

Gorakṣaśataka 56

❖ Testimonia

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

saṃtaptā] satataṃ YCM
saṃprabudhyate] saṃprabodhyate YCM
daṇḍāhatā HRĀ] daṇḍāhata YCM
niśvasya HRĀv.l.] niścitaṃ HRĀ YCM
vrajet YCM] iyāt HRĀ

[3.57]

❖ Sources

Gorakṣaśataka 57

bilaṃ] bile GŚ, bila GŚv.l., bilaṃ GŚv.l.
praviṣṭeva] praviṣṭe ca tato GŚ, praveśato yatra GŚv.l.

❖ Testimonia

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

अथोद्धीयाणम् ।

बद्धो येन सुषुम्णायां प्राणस्तद्धीयते यतः ।

तस्मादुद्धीयणाख्योऽयं योगिभिः समुदाहृतः ॥ ५८ ॥

Now the Uḍḍiṃyaṇa lock:

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

prescript: athoḍḍiṃyāṇam α_1] athoḍiṃyāṇam π_1 athoḍḍiṃyāṇam π_ω athoḍiṃyāṇam α_2 athoḍiṃyā-
nam π_2 iti mūlabandhaḥ | atha oḍyāṇam ε_1 athoḍyāṇabandhaḥ η_1 atha uḍḍiṃyāṇabandhaḥ ζ_2
atha uḍḍiṃyāṇabandhaḥ δ_2 atha uḍḍiṃyāṇabandhaḥ γ_1 atha uḍḍiṃyāṇam bandhaḥ η_2 atha uḍḍiṃyā-
nabandhaḥ χ uḍḍiṃyāṇam bandhaḥ γ_2 om. $\delta_1\zeta_3$ **58** om. ζ_3 **58a baddho** $\alpha_1\gamma_2\delta_1\pi_2\pi_\omega\chi$] bandho
 $\alpha_2\delta_2\varepsilon_1\zeta_2\pi_1$ ūrdhvo $\eta_1\eta_2$ vidrā γ_1 **yena suṣuṃṇāyām cett.]** yoni suṣuṃṇāyām α_2 kṣitaḥ
suṣuṃṇāyāḥ η_2 **58b prāṇas cett.]** prāṇam $\zeta_2\eta_1\pi_2$ prāṇa δ_2 **tūḍḍiyate** $\alpha_1\gamma_2\delta_1\eta_2\chi$] tūḍḍi-
ate $\alpha_1\gamma_2$ tadḍiyate α_2 sūḍḍiyate ε_1 tūḍiyate π_ω tudiyate γ_1 uḍḍiyate $\delta_2\zeta_2$ kṛḍiyate π_1 uḍi-
ate π_2 uḍyayate η_1 **58c tasmād cett.]** tasmātu γ_2 tasmāc ca η_2 **uḍḍiṃyāṇākhyo m.c.** ε_1]
uḍḍiṃyāṇākhyo $\delta_1\delta_2\chi$ uḍḍiṃyāṇākhye α_1 uḍḍiṃyāṇākhyo ζ_2 uḍḍiṃyāṇākhyo η_1 uḍḍiṃyāṇākhyo $\gamma_2\eta_2$
uḍḍiṃyāṇākhyo $\alpha_2\pi_1$ uḍiṃyāṇākhye π_ω uḍiṃyāṇākhyam π_2 uḍḍiṃyāṇākhyo γ_1 **'yam cett.]** tad π_2 om.
 η_2 **58d samudāhṛtaḥ cett.]** samudāhṛtaḥ $\zeta_2\pi_2\pi_\omega$

58 Before this verse, ε_1 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

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

उड्याणं कुरुते यस्मादविश्रान्तं महारखगः ।
उड्डीयाणं तदेव स्यात्तत्र बन्धो विधीयते ॥ ५९ ॥

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

59 om. ζ₃ 59a uḍyāṇaṃ α₁γ₂ε₁π₁] uḍyāṇāṃ α₂ uḍyāṇaṃ π₂ uḍiṇaṃ π_ω uḍḍiṇaṃ δ₁δ₂χ uḍḍiyāṇaṃ α₃η₁ uḍḍiyāṇaṃ γ₁η₂ uḍḍiyāṇaṃ ζ₂ kurute yasmād cett.] kṛyate yasmād γ₂ kṛte yasmād ζ₂ tu kurute α₃ 59b aviśrāntaṃ δ₁δ₂ε₁ζ₂η₁η₂π₂π_ωχ] aviśrānta α₁α₂π₁ aviśrānto γ₂ aviśrāntā γ₁ khaviśrāntā α₃ 59c uḍḍiyāṇaṃ α₁ζ₂η₁] uḍḍiyāṇaṃ δ₁δ₂ uḍiyāṇaṃ α₂ oḍḍiyāṇaṃ ε₁ uḍḍiyāṇaṃ γ₂η₂ uḍḍiyāṇaṃ γ₁ uḍiyāṇaṃ π₁π_ω uḍiyāṇaṃ π₂ uḍḍiyāṇaṃ χ eva cett.] evaṃ δ₁ evaḥ ζ₂ 59d tatra cett.] kṣetra η₂ mūla δ₁δ₂ bandho cett.] vedho α₂ vidhiyate α₂γ₂π₂] bhidhiyate α₁δ₁δ₂ε₁ζ₂η₁η₂π₁π_ωχ nigadyate γ₁

[3.59]

❖ Sources

Vivekamārtaṇḍa 43

aviśrāntaṃ (em.)] aviśrānta GŚv.L., aviśrānto GŚv.L.

❖ Testimonia

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

uḍyāṇaṃ] uḍḍiṇaṃ HRĀ YCM

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

❖ Commentary

In the *Vivekamārtaṇḍa* 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 *Haṭhapradīpikā* witnesses has ‘the root [lock] is applied’ (*mūlaṃ vidhiyate*), which appears to be an attempt to clarify the meaning of the original verse.

The word *uḍyāṇaṃ* in the first *pāda* is attested in manuscripts of the *Vivekamārtaṇḍa*, 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, *Jogapradīpyaka* 588, 635, 686 etc.), as well as other Sanskrit yoga texts (e.g., *Yogatārāvalī* 6, *Dhyānabindūpaniṣat* 75 etc.). Other witnesses, including the *Jyotsnā*, have *uḍḍiṇaṃ*, the usual form for the verbal noun from *uḍ-ḍi*.

उदरे पश्चिमं ताणं नाभेरूर्ध्वं 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 *uḍḍiyāṇa* lock, a lion to the elephant of death. (60)

60 om. ζ₃ 60a udare ... tāṇaṃ] paścimaṃ tāṇaṃ udare ε₁ udare cett.] udarāt π_ω paścimaṃ α₂γ₂δ₂η₁π₁π₂χ] paścima α₁γ₁η₂ paścime δ₁ζ₂π_ω tāṇaṃ α₁α₂ζ₂] tāṇaṃ γ₁γ₂δ₁δ₂η₁η₂π₂χ tālaṃ π₁ bhāge π_ω 60b ūrdhvaṃ cett.] ūrdhve η₂ ca cett.] tu ζ₂η₂ 60c om. π_ω uḍḍiyāṇo α₁ζ₂] uḍḍiyāṇo δ₂ uḍḍiyāṇo α₃ε₁η₁ uḍḍiyāṇo γ₁γ₂δ₁η₂ uḍḍiyāṇo π₁ uḍḍiyāṇo π₂ uḍḍāṇo α₂ uḍḍiyāṇo χ hy asau cett.] hy ayaṃ δ₁ hy asam δ₂ 60d om. π_ω

[3.60]

❖ Sources

Vivekamārtaṇḍa 44, *Śivasamhitā* 4.73

paścimaṃ SŚ] paścime VM

ca VM] tu ŚS

uḍḍiyāṇo hy asau] uḍḍiyāṇo hy asau VM, uḍḍyānākhyo 'tra ŚS

❖ Testimonia

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

tāṇaṃ] tāṇaṃ HRĀ YCM

ca kārayet] ca dhārayet HRĀ, samācāret YCM

uḍḍiyāṇo] uḍḍiyāṇo HRĀ YCM

❖ Commentary

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

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

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

61 om. ζ₃ 61a uddīyāṇam α₁ζ₂] uddīyāṇam δ₂ uddīyāṇam α₂ε₁η₁π₁ uddīyāṇam γ₂δ₁η₂ ud-
diyāṇam γ₁ uddīyāṇam π_ω uddīyāṇam π₂ uddīyāṇam χ sahajam cett.] sahasam π₁ yaḥ sahate
γ₂ 61b gurunā cett.] gurūṇām π_ω sadā cett.] yathā γ₁γ₂δ₁δ₂ 61c abhyased/-set cett.]
abhyāsen γ₁ abhyāsyed α₂ abhyāsāt π_ω abhyāsa° π₂ astatandras tu α₂ε₁] astatandras tu α₁ as-
vatamtras tu π₁ asya tamtrasya ζ₂ °taḥ svatantras tu π₂ tad atandras tu γ₂δ₁δ₂ na tamdras tu _ γ₁
yo hy atandras tu η₁ satatam yas tu η₂π_ωχ 61d taruṇo bhavet α₁α₂ε₁ζ₂η₁η₂π₁π_ω] taruṇāyate
γ₁γ₂δ₁δ₂π₂χ

[3.61]

❖ Sources

Dattātreyayogaśāstra 141c–142b

guruṇā DYŚ] guṇaughāt DYŚv.l.

❖ Testimonia

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

sadā] yathā YCM

abhyased astatandras] abhyaset tad atandras YCM

taruṇo bhavet] taruṇāyate YCM

Cf. *Haṭharatnāvalī* 2.56

गुरुणा सहजं प्रोक्तं वृद्धो ऽपि तरुणो भवेत् ।
बाह्योऽद्यापि च कुरुते बाह्यालङ्कारवर्धनम् ॥

❖ Commentary

We have understood the first line to mean that even though the basics of the practice of *uddīyāṇa* 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 *uddīyāṇa* is easy in the way that is taught by the guru.

नाभेरूर्ध्वमधश्चापि ताणं कुर्यात्प्रयत्नतः ।

षण्मासमभ्यसन्मृत्युं 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. ζ₃ 62a ante nābher add. pāthāntaram π₂ adhaś cāpi cett.] adhastāpi α₂ adho vāpi δ₁δ₂ adhaḥkāya η₁ avasthāpya π₂ 62b tāṇaṃ α₃ε₁ζ₂η₁π₁π_ω] tāṇaṃ γ₁γ₂δ₁δ₂η₂π₂χ tāpyaṃ α₁ tāruṇaṃ α₂ prayatnataḥ cett.] ca yatnataḥ η₂ 62c ṣaṇmāsam cett.] ṣaṇmāsām α₃ ṣaṇmāsād α₂ yogī sam° η₁η₂ abhyasan α₁γ₁γ₂η₂π₁] abhyasen α₃δ₁δ₂ε₁ζ₂η₁π_ωχ ca samabhyān π₂ vau mahā α₂ mṛtyuṃ cett.] om. π₂ 62d jayaty eva na saṃśayaḥ cett.] mūlaṃ jayaty asaṃśayaḥ π₂

[3.62]

❖ Sources

Dattātreyayogaśāstra 142c–143b

adhaś cāpi DYŚv.l.] atah paścāt DYŚ

tāṇaṃ] tāṇaṃ DYŚ

abhyasan] abhyasen DYŚ

Cf. *Śivasamhitā* 4.72

नाभेरूर्ध्वमधश्चापि तानं पश्चिममाचरेत् ।

उड्यानबन्ध एषः स्यात्सर्वदुःखौघनाशनः ॥

❖ Testimonia

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

adhaś cāpi] adho vāpi HRĀ YCM

tāṇaṃ] tāṇaṃ HRĀ YCM

abhyasan] abhyasen HRĀ YCM

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

नाभेरूर्ध्वमधश्चापि तानं निर्भरमाचरेत् ।

उड्डियानो ह्ययं बन्धः सर्वदुःखौघनाशनः ॥

सति वज्रासने पादौ कराभ्यां धारयेद्बुद्धम् ।
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. ζ₃ found after 3.95*2 χ 63a *vajrāsane cett.*] vajrāsana₁ vajrāsana₁ α₁π₁
63b *karābhyāṃ cett.*] karā₁ _ γ₁ dhārayed δ₂ε₁ζ₂π₁π₂χ] dhāraye γ₂δ₁π_ω sandhāraye γ₁
dhāraya₁ η₁ dhārayad η₂ kāraye α₁α₂ dṛḍham *cett.*] dṛḍhe γ₁ 63c *deśa cett.*] deśe α₂δ₂ε₁ζ₂
deśa₁ α₁ samīpe ca α₁γ₁γ₂ε₁η₁η₂π₁π₂π_ωχ] samīpa₁ ca δ₂ζ₂ samīpa₁ tu δ₁ samityeva α₂
63d *kandaṃ cett.*] kaṇḍha₁ δ₁ kaṇḍha₁ α₂π₁ tatra *cett.*] tacca η₂π_ω tava α₁ tasya η₁
prapīdayet α₃γ₁γ₂δ₁δ₂ε₁ζ₂π₁π₂χ] prapīdayate α₁η₁η₂π_ω pradāyate α₂

[3.63]

❖ Sources

Gorakṣaśataka 59c–60b

pāda₁ GŚv.l.] jānū (*em.*), jānu GŚv.l., prāda₁ GŚv.l.

❖ Testimonia

Yogacintāmaṇi f. 76v (attrib. HP)

kandaṃ tatra] udaraṃ tat YCM

❖ Commentary

In the *Haṭhapradīpikā* 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 *Gorakṣaśataka*, 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 *Yuktabhavadēva* (7.224), Bhavadēvamiśra 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.

Yuktabhavadēva 7.224 (commenting on *uḍḍiyāṇabandha*)

दृढमासनं बद्ध्वा गुल्फदेशसमीपे कराभ्यां पादौ दत्त्वा नाभिसमीपस्थं कन्दं पीडयन्नुदरे पश्चिमताणं तथा
कुर्याद्यथा वायुः कुक्षिसन्धिं न गच्छत्येवमुड्डियानबन्धो जरामृत्युविनाशनः सम्पद्यते ॥

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

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

Haṭhasaṅketacandrikā f. 36r

पश्चिमं ताणमुदरे कारयेद्बद्धये गले ।

शनैः शनैर्यथा प्राणस्तुन्दसंधिं 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.* $\zeta_3 \chi$ **64a** *paścimaṃ tāṇam* $\alpha_2 \alpha_3 \varepsilon_1 \eta_1 \pi_1$] *paścimaṃ tāṇam* $\gamma_1 \gamma_2 \delta_1 \delta_2 \zeta_2 \eta_2 \pi_2$ *paścimatāṇam* $\alpha_1 \pi_\omega$ **udare** *cett.*] *udara* γ_1 *udaraṃ* ζ_2 *upari* $\eta_1 \eta_2$ **64b** *kārayed* *cett.*] *pīḍayed* η_2 **dhṛdaye** *gale* $\alpha_1 \alpha_2 \alpha_3 \gamma_2 \eta_1 \eta_2 \pi_1 \pi_2 \pi_\omega$] *dhṛtaye* *gale* ε_1 *dhṛdaye* *gataiḥ* γ_1 *udare* *hṛdi* δ_1 *cibukaṃ* *hṛdi* δ_2 *vṛd-* *dhidaṃ śānaiḥ* ζ_2 **64c** *śānair yathā* *cett.*] *om.* γ_1 **prāṇas** $\alpha_1 \alpha_2 \delta_1 \delta_2 \varepsilon_1 \eta_1 \pi_1 \pi_\omega$] *prāṇās* $\gamma_1 \gamma_2$ *strāṇas* α_3 *prāṇam* $\zeta_2 \pi_2$ *prāṇo* η_2 **64d** *tunda* $\alpha_1 \gamma_2 \delta_1 \varepsilon_1 \zeta_2 \pi_1 \pi_2$] *tuda* $\eta_1 \pi_\omega$ *taṃda* γ_1 *tadā* δ_2 *kaṃda* α_2 *nāḍi* η_2 **saṃdhiṃ** $\alpha_1 \gamma_1 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \eta_1 \pi_1$] *saṃdhi* $\alpha_2 \zeta_2 \eta_2 \pi_\omega$ *siddhiṃ* π_2 **na** *cett.*] *ca* $\delta_1 \delta_2$ *ni°* η_2

64 After this verse, ε_1 has *Gorakṣaśataka* 61ab.

तथा चोक्तं हठप्रदीपिकायाम् ।

सति वज्रासने पादौ कराभ्यां धरयेद्बद्धं ।

गुल्फदेशसमीपे च कन्दं तत्र निपीडयेत् ॥ ...

सिद्धासने स्थित्वा हस्ताभ्यां पादौ गुल्फप्रदेशसमीपे बद्धं धृत्वा तुन्दे नालोत्थान[] साधु विधाय समाहित-
मनसा सुदृढमूलबन्धजालन्धरबन्धवताभ्यासिना साधकेन रेचकादौ कुंभकान्ते उदरे पश्चिमताने क्रियमाणे
नितरां तदा तत्र नाभिकन्दनिपीडने पश्चिमतानेन सति नाभिकन्दोत्थानाडय उर्ध्वमुखा विकसिता विरला
विमला असंहता वायुग्रहसमर्था भवन्ति तदा सकुंभितः प्राणवायुः शनैः[॥]

[3.64]

❖ Sources

Gorakṣaśataka 60c–61b

tāṇam] *tāṇam* GŚ

❖ Testimonia

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

paścimaṃ YCM] *paścime* HSC

tāṇam] *tāṇam* YCM HSC

kārayed *dhṛdaye* *gale*] *kārayec* *cibukaṃ* *hṛdi* YCM, *ku[r]yac* *ca* *cibukaṃ* *hṛdi* HSC

tundasam̐dhiṃ] *tundasiddhiṃ* YCM, *kandasam̐dhi[m̐]* 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’ (*paścimaṃ tāṇam*) usually occurs above and below the navel when the *uḍḍiyāṇa* 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 *cibukaṃ hṛdi* in manuscripts

सर्वेषामेव बन्धानामुत्तमो ह्युद्धियाणकः ।
उद्धियाणे दृढे 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. ζ_3 65b *uttamo cett.*] *uttamaṃ* ζ_2 hy *uddiyāṇakaḥ* m.c. $\alpha_2 \varepsilon_1 \eta_1$] hy *uddiyāṇakaḥ* α_1 hy *uddiyāṇakaḥ* $\gamma_1 \gamma_2 \delta_1 \delta_2 \eta_2 \chi$ hy *uddiyāṇakaḥ* $\pi_1 \pi_\omega$ hy *uddiyāṇakaḥ* π_2 hy *uddiyāṇakaṃ* ζ_2 65c *uddiyāṇe* $\alpha_1 \zeta_2$] *uddiyāṇe* δ_2 *uddiyāṇe* $\varepsilon_1 \eta_1$ *uddiyāṇe* $\gamma_1 \gamma_2 \delta_1 \eta_2 \chi$ *uddiyāṇe* $\pi_1 \pi_\omega$ *uddiyāṇe* π_2 *uddiyāṇe* α_2 *dṛḍhe cett.*] *kṛte* $\gamma_1 \gamma_2 \delta_1 \delta_2$ *bandhe cett.*] *baddhe* π_2 *jāte* α_2 65d *muktiḥ* $\alpha_1 \alpha_2 \zeta_2 \eta_2 \pi_1 \pi_\omega \chi$] *mukti* ε_1 *muktiṃ* η_1 *mūlaṃ* $\gamma_1 \gamma_2 \delta_1 \delta_2 \pi_2$ *svābhāviki* $\alpha_1 \alpha_2 \varepsilon_1 \zeta_2 \eta_1 \pi_1 \pi_\omega \chi$] *svābhāvaki* η_2 *svābhāvikir* α_3 *svābhāvikam* $\delta_1 \delta_2 \pi_2$ *svābhāvikam* γ_2 *bhāvikam* γ_1

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

[3.65]

❖ Testimonia

Yogacintāmaṇi f. 76v (attrib. HP)

uttamo] hy *uttamo* YCM
uddiyāṇakaḥ] *uddiyāṇakaḥ* YCM
uddiyāṇe] *uddiyāṇe* YCM
muktiḥ *svābhāviki*] *mūlaḥ* *svābhāviko* YCM

अथ जालन्धरः ।

कण्ठमाकुञ्च्य हृदये स्थापयेद्दृढमिच्छया ।

बन्धो जालन्धराख्योऽयममृताव्ययकारकः ॥ ६६ ॥

Now the *jālandhara* lock:

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

prescript: *atha jālandharah* *em.*] *atha jālaṃdhara* π_1 *atha jālaṃdharam* π_ω *atha jālaṃdharah* α_1 *atha jālaṃdhara* α_2 *atha jālāntarah* ε_1 *atha jālaṃdharabandhaḥ* $\delta_2\eta_1\eta_2\pi_2\chi$ *atha jālaṃdharibandhaḥ* ζ_2 *atha nāṣaṃdharabandhaḥ* γ_1 *jālaṃdharabandhaḥ* γ_2 *om.* $\delta_1\zeta_3$ **66a** *kaṇṭham ākuñcya cett.*] *om.* ζ_3 **66b** *sthāpayed/c cett.*] *om.* γ_1 **ṛḍḍham icchayā** $\alpha_2\alpha_3\delta_1\delta_2\eta_1\eta_2\pi_1\pi_\omega$] *ṛḍḍham icchayā* α_1 *ṛḍḍham icchatā* ζ_2 *ṛḍḍhaniścayā* ε_1 *ṛḍḍhaniścayāt* ζ_3 *cibukaṃ ṛḍḍham* $\gamma_2\pi_2\chi$ *om.* γ_1 **66c** *jālandharā cett.*] *jālaṃdharā* $\alpha_1\varepsilon_1\pi_\omega$ **66d** *amṛtāvayakāraḥ* ζ_3] *amṛtāvayakāraḥ* α_1 *amṛtāvayaya* $+++$ α_3 *amṛtavyayakāraḥ* $\zeta_2\pi_1\pi_\omega$ *amṛtākhyopakāraḥ* α_2 *amṛtākṣayakāraḥ* $\delta_1\delta_2$ *mṛtyor mṛtyuḥ paro mṛtaḥ* γ_1 *mṛtyor mṛtyuḥ paro mataḥ* γ_2 *mṛtyumātamgakesarī* π_2 *mṛtyuñjayakaro mataḥ* ε_1 *jarāmṛtyuvināśakaḥ* $\eta_1\eta_2\chi$

66 Before this verse, ε_1 has *Gorakṣaśataka* 61cd–62ab.

[3.66]

❖ Sources

Dattātreyayogaśāstra 138

sthāpayec cibukaṃ ṛḍḍham DYS] *sthāpayed ṛḍḍhayā dhiyā* DYŚvL, *sthāpayed ṛḍḍham icchayā* DYŚvL

bandho jālandharākhyo 'yaṃ] *jālandharo bandha eṣa* DYS

❖ Testimonia

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

cibukaṃ ṛḍḍham HRĀ] *ṛḍḍham icchayā* YCM
amṛtāvayakāraḥ YCM] *jarāmṛtyuvināśakaḥ* HRĀ

❖ Commentary

Manuscripts of the α , δ , η and π groups have *sthāpayed ṛḍḍham 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.

बध्नाति हि शिराजालमधोगामिनभोजलम् ।
ततो जालन्धरो 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 γ_1 badhnātiha $\gamma_2 \delta_1 \delta_2 \varepsilon_1$ badhnāti α_2 **śirā** $\gamma_2 \delta_1 \eta_2 \pi_2 \chi$] śiro $\alpha_2 \gamma_1 \delta_2 \zeta_2 \zeta_3 \eta_1 \pi_1 \pi_\omega$ śilā* α_1 ratirā ε_1 **jālam cett.**] jālam π_ω **67b adhogāmi cett.**] adhogāmi γ_1 madhyegāmi π_ω nādhāyāti η_1 **67c jālandharo cett.**] jālamdharo α_1 **67d kaṇṭha** $\alpha_1 \gamma_2 \varepsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] kaṇṭhe $\alpha_2 \gamma_1 \delta_1 \delta_2 \eta_1 \eta_2$ **68a jālandhare cett.**] jālamdhare $\alpha_1 \pi_\omega$ jāldhare δ_1 **68b lakṣaṇe cett.**] lakṣaṇam $\alpha_2 \alpha_3$ **68c pataty cett.**] pataty α_2 prayāty δ_1 kṣaraty γ_1 **68d pradhāvati cett.**] prakupyati $\delta_1 \delta_2 \eta_1 \chi$

[3.67]

❖ Sources

Vivekamārtaṇḍa 45

❖ Testimonia

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

badhnāti hi HRĀ YBhD] badhnātiha YCM

adhogāminabhojalam YCM] nādhō yāti nabhojalam HRĀ YBhD

bandhaḥ HRĀ YBhD] proktaḥ YCM

kaṇṭhaduḥkhaughanāśanaḥ YBhD] kaṇṭhasaṅkocane kṛte HRĀ, kaṇṭhe duḥkhaughanāśanaḥ YCM

[3.68]

❖ Sources

Vivekamārtaṇḍa 46

pradhāvati VM] prakupyati VMv.l.

❖ Testimonia

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

pradhāvati] prakupyati YCM YBhD

कण्ठसंकोचनेनैव द्वे नाड्यौ स्तम्भयेद्दृढम् ।
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 *saṃkocanenaiva cett.*] *saṃkocane caiva* π_1 *saṃkocane dehe* η_1 **69b** *dve nāḍyau* $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_2\chi$] *dve nāḍyo* π_1 *dvau nāḍyau* $\alpha_1\zeta_2$ γ_{2pc} *dve nāḍyai* α_2 *dvināḍyau* π_2 $_n\tilde{a}$ γ_1 *nāḍyau ca* η_1 *lac.* π_ω **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.* π_ω **dṛḍham** $\alpha_1\alpha_2\eta_1\eta_2\chi$] *dhruvam* $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\pi_1$ *dhṛvaṃ* ζ_3 *dhuram* π_2 *lac.* π_ω **69c** *om.* η_1 **madhya-**
cakram cett.] *madhyakram* γ_1 *madhye cakram* π_ω *madhyaṃ cakram* η_2 *om.* η_1 **jñeyam cett.**] *ya* γ_1 *om.* η_1 **69d** *om.* η_1

[3.69]

❖ Sources

Jñānasāra 2.4

saṃkocanenaiva] *saṃkocanaṃ kṛtvā* JS
dṛḍham] *dhruvam* JS
jñeyam] *bhadre* JS

❖ Testimonia

Yogacintāmaṇi f. 77v (attrib. HP)

Cf. *Haṭhayogasaṃhitā* 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, Brahmananda 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 (*ṣoḍaśādhāra*) 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 *Tāntrikābhidhānaśāstra* vol. 1 2000: 191.

बन्धत्रयमिदं श्रेष्ठं महासिद्धैर्निषेवितम् ।

सर्वेषां 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 *jālandhara* lock) and by stretching the abdomen backwards in the middle [of the body] (i.e. by the *uḍḍiyāṇa* lock), the breath enters the channel of Brahman. (70*1)

70 *om.* $\delta_1\delta_2$ found after 3.72 χ **70b** *mahāsiddhair* $\alpha_1\gamma_2\zeta_2$] *mahāsiddhaiś* $\eta_1\eta_2\chi$ *mahāsiddhe* γ_1 *mahāsiddha* ε_1 *mahāsiddhi* $\alpha_2\alpha_3\zeta_3\pi_1\pi_2$ *mahāsiha* π_ω **niṣevitam** $\alpha_1\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_2\pi_1\pi_2\pi_\omega$] *ca sevitaṃ* $\eta_1\eta_2\chi$ *prajāyate* α_2 *pradāyakam* ζ_3 **70c** *haṭha* $\alpha_1\alpha_2\gamma_2\pi_1\pi_2\pi_\omega\chi$] *yoga* $\gamma_1\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2$ **70d** *sādhanaṃ* *cett.*] *sāraṇaṃ* γ_1 **70*1** included in $\gamma_1\gamma_2\varepsilon_1\eta_1\eta_2$ **70*1a** *kuñcanaenāśu* $\eta_1\eta_2$] *kuñcanaenaiva* $\gamma_1\gamma_2\varepsilon_1$ **70*1b** *saṃkocane kṛte* $\eta_1\eta_2$] *saṃkocanena* *ca* $\gamma_1\gamma_2\varepsilon_1$ **70*1c** *madhye* $\varepsilon_1\eta_1$] *madhya* $\gamma_1\gamma_2\eta_2$ **tāṇena** ε_1] *tānena* $\gamma_1\gamma_2\eta_1\eta_2$

70*1 $\alpha_1\alpha_3\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$ have this verse as 2.46 in chapter 2; $\alpha_2\gamma_1\gamma_2\varepsilon_1\eta_1\eta_2$ have it in both chapters 2 and 3 (α_2 is not collated here because it is obvious that the verse was inserted later. See the description of the manuscript in the introduction). $\delta_1\delta_2$ omit it at both places.

[3.70]

❖ Testimonia

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

bandhatrayaṃ idaṃ HRĀ YCM] *idaṃ bandhatrayaṃ* HTK

mahāsiddhair niṣevitaṃ] *mahāsiddhaiś ca sevitaṃ* HRĀ, *mahāsiddhaniṣevitaṃ* YCM, *marujjaya-susiddhadam* HTK

haṭha YCM] *yoga* HRĀ HTK

sādhanaṃ HRĀ HTK] *sādhane* YCM

yogino viduḥ HRĀ HTK] *yogināṃ iti* YCM

[3.70*1]

❖ Sources

Goraṅśaśataka 63 (see 2.46)

❖ Testimonia

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

मूलस्थानं समाकुञ्च्य उड्डीयाणं तु कारयेत् ।

इडां च पिङ्गलां बद्ध्वा वाहयेत्पश्चिमं पथम् ॥ ७१ ॥

[The yogi] should contract the place of the root and do the *uḍḍiyāṇa* [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. $\delta_1\delta_2\eta_2$ **samākuñcya** $\alpha_1\alpha_2\epsilon_1\zeta_3\eta_1\pi_1\pi_2\pi_\omega\chi$] **samākṛṣya** $\gamma_1\gamma_2\zeta_2$ **71b** om. $\delta_1\delta_2\eta_2$ **uḍḍiyāṇam** $\alpha_1\zeta_2$] **uḍḍiyāṇam** $\alpha_2\epsilon_1\eta_1\pi_1$ **uḍḍiyāṇam** $\gamma_1\gamma_2\zeta_3\chi$ **uḍḍiyāṇam** π_ω **uḍḍiyāṇam** π_2 **71c** om. η_2 **iḍā ca piṅgalā** $\alpha_3\gamma_2\delta_1\delta_2\epsilon_1\zeta_3\pi_1\pi_\omega\chi$] **iḍā ca piṅgalā** $\alpha_1\gamma_1\zeta_2\pi_2$ **iḍā piṅgalā** η_1 **iḍā piṅgalā** α_2 **baddhvā cett.**] **baddhā** ζ_2 **baṁdhvā** α_3 **71d** om. η_2 **paścimam** $\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\delta_2\zeta_2\eta_1\pi_2$] **paścimam** $\pi_1\pi_\omega$ **paścimā** $\alpha_1\epsilon_1\zeta_3$ **paścime** χ **patham cett.**] **patham** π_1 **pathi** χ **padam** α_3 **72a anenaiva vidhānena cett.**] **brahmasthānasthito rodhaḥ** η_2 **72b sevayet** $\alpha_1\alpha_2\delta_1\delta_2\pi_1\pi_2\pi_\omega$] **sevayet** α_3 **vaśayet** ζ_2 **prayāti** $\gamma_1\gamma_2\epsilon_1\zeta_3\eta_1\eta_2\chi$ **pavanālayam** $\alpha_1\alpha_2\delta_2\zeta_2\pi_1\pi_2$] **pavanā** + + α_3 **pavano layam** $\gamma_2\epsilon_2\zeta_3\eta_1\eta_2\pi_\omega\chi$ **pavano laḡam** γ_1 **pavano nalam** ϵ_1 **paścimānalam** δ_1 **72c mṛtyur cett.**] **mṛtyu** $\delta_1\epsilon_1$ **mṛtyum** $\gamma_1\pi_1$ **72d jarārogādikaṁ** $\gamma_1\gamma_2\delta_2\epsilon_1\zeta_2\eta_1\chi$] **jarārogādikaḥ** α_1 **jarārogādikaḥ** $\alpha_2\pi_1\pi_2\pi_\omega$ **jarāmohādikaṁ** ζ_3 **jvaro rogādikaḥ** δ_1 **nāśya jarādikaṁ** η_2 **tathā cett.**] **tadā** α_1 **vyathā** α_2 **kathā** $\pi_1\pi_2\pi_\omega$

[3.71]

❖ Testimonia

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

samākuñcya HRĀ] samākṛṣya YCM
uḍḍiyāṇam] uḍḍiyāṇam HRĀ, YCM
paścimam patham HRĀ] paścime pathi YCM

[3.72]

❖ Testimonia

Haṭharatnāvalī 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 *prāṇālaya* is mentioned in other yoga texts, such as the *Yogayājñavalkya* (4.52–53), but it refers to the locations in the body where *prāṇa* resides, as opposed to the other bodily winds.

अथ विपरीतकरणी ।

ऊर्ध्वं नाभिरधस्तालुर्ध्वं भानुरधः शशी ।

करणी विपरीताख्या गुरुवाक्येन लभ्यते ॥ 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.* $\gamma_2\delta_1\chi$ **viparītakaraṇī** $\gamma_1\gamma_2\delta_2\varepsilon_1\zeta_3\eta_1\eta_2\pi_2\pi_\omega$] *viparītakaraṇīm* α_1 *viparītakaraṇīyaṃ* π_1 *viparītakaraṇaṃ* $\alpha_2\zeta_2$ *om.* $\delta_1\chi$ **73a** **ūrdhvaṃ nābhir** $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\zeta_2\zeta_3\eta_1\eta_2\pi_\omega$] *ūrdhvanābhir* $\varepsilon_1\pi_1$ *ūrdhvanābhor* γ_1 *ūrdhvanābher* χ *ūrdhvaṃ nābher* π_2 $++$ *nābher* α_3 **adhas tālur** $\alpha_2\alpha_3\delta_1\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$] *adhas tālu* $\alpha_1\gamma_2\eta_1$ *adhas tāla* δ_2 *asāluktar* γ_1 *adhastālor* χ **73b** **ūrdhvaṃ cett.**] *ūrdhva* $\alpha_2\gamma_1\delta_1$ *ūrdhvo* η_1 **73c** *om.* $\delta_1\zeta_2\eta_2\pi_1\pi_2$ **karaṇī viparītakhyā** $\alpha_1\gamma_1\gamma_2\delta_2\varepsilon_1\eta_1\chi$] *karaṇī viparītakṣaṃ* α_2 *karaṇaṃ viparītakhyāṃ* $\alpha_3\zeta_3\pi_\omega$ **73d** *om.* $\delta_1\zeta_2\eta_2\pi_1\pi_2$ **labhyate** $\alpha_1\gamma_1\zeta_3\eta_1\pi_\omega\chi$] *lakṣate* α_2 *lakṣayet* $\alpha_3\varepsilon_1$ *gamyate* $\gamma_2\delta_2$

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

[3.73]

❖ Sources

Vivekamārtaṇḍa 115

❖ Testimonia

Haṭharatnāvalī 2.74, *Yogacintāmaṇi* f. 73r (attrib. HP), *Yuktabhavadēva* 7.236 (attrib. Gorakṣa-nātha)

ūrdhvaṃ nābhir HRĀ YBhD] *ūrdhvanābhir* YCM

ūrdhvaṃ bhānur HRĀ YBhD] *ūrdhvaḥbhānur* YCM

guruṃvākyena labhyate HRĀ] *sarvavyādhivināśinī* YCM, *guruṃvaktreṇa 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)

74a om. χ **karaṇī** cett.] karaṇam π_1 **viparītākhyā** cett.] viparītākhyam π_2 viparītākṣam $\alpha_2\zeta_2$
74b om. χ **vināśinī** $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_1\eta_2$] vināśanī $\zeta_2\pi_1$ vināśanam $\alpha_2\pi_2\pi_\omega$ **74c** **yuktasya**
 cett.] yogena ε_1 saktasya π_1 **74d** **vivardhanī** $\alpha_1\gamma_2\zeta_2\zeta_3\eta_1$] vivardhinī $\gamma_1\delta_1\delta_2\varepsilon_1\pi_1\chi$ vivardhanam
 $\alpha_2\pi_2\pi_\omega$ pravardhinī η_2

[3.74]

❖ Sources

Dattātreyayogaśāstra 146

karaṇī] karaṇam DYŚ

vināśinī] vināśanam DYŚ

jaṭharāgnivivardhanī] jaṭharāgnir vivardhate DYŚ

❖ Testimonia

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

vivardhanī] vivardhinī HRĀ, vivardhanam YCM

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

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

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 η_2 **75d** agnir deham $\alpha_1\alpha_3\delta_1\delta_2\varepsilon_1\zeta_3\pi_\omega$] agnideham $\alpha_2\gamma_1\gamma_2\zeta_2\pi_1$ deham agnir η_1 agnidāho π_2 agnir daha° χ kṣudhālasya η_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 π_2 °ti tat χ vaśe η_2 **kṣaṇāt** cett. incl. α_3] kramāt α_1 tataḥ γ_2 bhavet η_2

[3.75]

❖ Sources

Dattātreyayogaśāstra 147

sādhakasya tu] sāmṛte dhruvam DYŚ

❖ Testimonia

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

sādhakasya tu] sādakena vai HRĀ, sāmṛte dhruvam YCM

agnir deham] deham agnir HRĀ, agnir dāham YCM

dahet kṣaṇāt] dahet kramāt HRĀ, karoti vai YCM

Cf. *Yuktabhavadēva* 7.238

अस्यां क्रियमाणायां साधकस्य भक्ष्यं बहुलं सम्पाद्यमन्यथा प्रवृद्धो जाठरानलो धातुं दहतीति ॥

❖ Commentary

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

अधःशिरश्चोर्ध्वपादः क्षणं स्यात्प्रथमे 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 $\alpha_1\alpha_3\delta_1\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$] śira $\alpha_2\delta_2$ śirās χ śirā $\gamma_1\gamma_2$ **cordhva** *cett.*] cordhvaṃ π_ω ūrdhva $\gamma_1\gamma_2\delta_2$ **pādaḥ** $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\pi_2\chi$] pāda $\gamma_1\zeta_2\pi_\omega$ pādaḥ $\eta_1\eta_2$ **76b kṣaṇam syāt** *cett.*] kṣaṇam syāt δ_1 lakṣaṇam η_2 **dine** *cett.*] hani δ_2 **76c** *om.* δ_1 **kṣaṇāc ca** $\alpha_1\varepsilon_1\zeta_3\eta_1\eta_2\pi_2\pi_\omega\chi$] kṣayāc α_2 kṣaṇāt *tu* $\gamma_1\gamma_2$ kṣaṇādyam π_1 kṣaṇārdha ζ_2 kṣaṇādardham δ_2 *om.* δ_1 **adhikam** *cett.*] apika γ_1 *om.* δ_1 **76d** *om.* δ_1 **abhyasec ca** *cett.*] abhyasetva γ_2 bhyarccayec γ_1 *om.* δ_1

[3.76]

❖ Sources

Dattātreyayogaśāstra 148c–149b

adhaḥśirās DYŚ] adhaḥśirās DYŚ v.l.

❖ Testimonia

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

śirās YCM] śirās HRĀ

pādaḥ HRĀ v.l. YCM] pādaḥ HRĀ

Cf. *Yuktabhavadēva* 7.237

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

❖ Commentary

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

वल्लिश्च 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 valis ca $\alpha_1 \varepsilon_1 \eta_1 \pi_1 \pi_2 \pi_\omega$] vali α_2 valim ca δ_2 valitaṃ $\gamma_1 \gamma_2 \delta_1 \zeta_2 \zeta_3 \eta_2 \chi$ **palitaṃ** cett.] palitaś $\pi_1 \pi_2$
77b ṣaṇmāsordhvaṃ na χ] ṣaṇmāsārdhān na $\alpha_1 \varepsilon_1 \zeta_3 \pi_1 \pi_2$ ṣaṇmāsārdhaṃ na π_ω ṣaṇmāsārdhena
 $\alpha_2 \gamma_1 \gamma_2 \delta_2$ ṣaṇmāsārdhena δ_1 ṣaṇmāsārdhe ca ζ_2 ṣaṇmāsāt tu na $\eta_1 \eta_2$ **drśyate** cett.] naśyati
 $\gamma_1 \gamma_2 \delta_1 \delta_2 \zeta_2$ **77c yāmamātram tu** cett.] yāmamātram ca ζ_3 māsatrayaṃ tu η_2 **nityam** cett.]
gnibhyam γ_1 **77d abhyaset** cett.] aset δ_1 **tu** cett.] su γ_2 ca ζ_2 **kārajit** cett.] kālavit $\zeta_2 \eta_2$

[3.77]

❖ Sources

Dattātreyayogaśāstra 149c–150b

māsordhvaṃ na DYŚ] māsāṃ hi na DYŚv.l., māsac ca na DYŚv.l.
tu] hi DYŚ
kārajit DYŚ] yogavit DYŚv.l.

❖ Testimonia

Haṭharatnāvalī 2.78, *Yogacintāmaṇi* f. 78r (attrib. Dattātreyā), *Yuktabhavadēva* 7.238 (attrib. Go-rakṣanātha)

valis ca YCM] valitaṃ HRĀ YBhD
māsordhvaṃ na] māsān na tu HRĀ, māsārdhe na YCM, māsārdhān na YBhD

Cf. *Haṭhatattvakaumudī* 14.3

ऊर्ध्वपादो ह्यधोमस्तकः स्यात्क्षणं
वासरे ऽथादिमे ऽभ्यासं वृद्ध्या धयेत् ।
एवमभ्यासतो याममात्रं सदा
मृत्युजित्स्याज्जराजिच्च षण्मासतः ॥

❖ Commentary

We have adopted the reading *ṣaṇmāsordhvaṃ* in the second verse quarter. It is attested by manuscripts of the *Dattātreyayogaśāstra* (the source text) and the *Jyotsnā* (3.82). It makes good sense and explains the rather odd readings in α and other manuscripts, *ṣaṇmāsārdhān*, *ṣaṇmāsārdhaṃ* and *ṣaṇmāsārdhe*. The γ and δ groups have a different verb as well, *ṣaṇmāsārdhena naśyati*.

यत्किञ्चित्स्वते 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 ।
गुरूपदेशतो 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 $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\pi_2\pi_\omega\chi$] sravanam γ_1 sevate π_1 **candrād** $\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_2\chi$] candra π_ω caṇḍrāṇ ζ_2 ced«am» γ_1 **77*1b divyarūpiṇaḥ** $\pi_2\chi$] divyarūpiṇam $\varepsilon_1\zeta_2$ divyarūpiṇi π_1 divyarūpi ca $\gamma_1\gamma_2\delta_1\delta_2$ divyarūpagah π_ω **77*1c grasate cett.**] sravate π_1 **sūryas cett.**] roho ζ_2 **77*1d piṇḍam** $\gamma_2\delta_1\delta_2\zeta_2\pi_2\pi_\omega$] piḍam γ_1 piṇḍa $\varepsilon_1\pi_1$ piṇḍo χ **jarāyutam** $\varepsilon_1\pi_1\pi_2\pi_\omega$] jarāyutaḥ χ vināśi ca $\gamma_1\gamma_2\delta_2\zeta_2$ vinasyati δ_1 **77*2b bandhanam cett.**] vañcanam χ **77*2c jñeyam cett.**] _yam γ_1 **77*2d na tu cett.**] rtu γ_1 **śāstrārtha cett.**] śāstrāstra δ_2

77*1–2 included in $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\pi_1\pi_2\pi_\omega\chi$. 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 वज्रोली ।

स्वेच्छया वर्तमानोऽपि योगोक्तैर्नियमैर्विना ।

वज्रोलीं 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.*] $\text{sarvathā } \varepsilon_1$
78b *yogoktair* $\alpha_3\gamma_2\delta_1\varepsilon_2\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$] *yogoktair* γ_1 *yogokta* $\alpha_2\varepsilon_1\zeta_2\zeta_3$ *yogoktaṃ* α_1 *niyamair* δ_3
niyamair vinā cett.] *vividhais tathā* δ_3 **78c** *vajrolīm yo* $\delta_1\zeta_3\eta_1\eta_2\pi_2\chi$] *vajrolīm yo* $\varepsilon_1\varepsilon_2$ *vajrolī*
yo $\alpha_2\gamma_1\gamma_2\delta_3\zeta_2\pi_\omega$ *vajrolir yo* π_1 *vajrālī yo* α_1 **vijānāti cett.**] *bhijānāti* $\gamma_1\gamma_2$ **78d** *siddhibhā-*
janam cett.] *‘bhājanah* $\gamma_1\varepsilon_1\varepsilon_2$ *siddhimān bhavet* η_2

78 Before this verse, $\varepsilon_1\varepsilon_2$ have *Dattātreyayogaśāstra* 150.

[3.78]

❖ Sources

Dattātreyayogaśāstra 152

yogoktair] *yogokta* DYŚ

vajrolīm] *vajrolīm* DYŚ

bhājanam] *bhājanah* DYŚ, *mān bhavet* DYŚv.l.

Cf. *Śivasamhitā* 4.79

स्वेच्छया वर्तमानो ऽपि योगोक्तनियमैर्विना ।

मुक्तो भवेद्दृष्टो ऽपि वज्रोलीभ्यासयोगतः ॥

❖ Testimonia

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

स्वस्थं यो वर्तमानो ऽपि योगोक्तैर्नियमैर्विना ।

करणी विपरीताख्या श्रीनिवासेन लक्षिता ॥

Cf. *Yogalakṣaṇāvalī* f. 31r

स्वेच्छया वर्तमानो ऽपि योगोक्तनियमैर्विना ।

वज्रोलीभ्यासयोगेन योगी सिद्धिमवाप्नुयात् ॥

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

वज्रोलीं कथयिष्यामि गोपितां सर्वयोगिभिः ।

त्यक्तयोगोक्तनियमा यया सिध्यन्ति 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 α_1 bheda ζ_2 **vakṣ(y)e** cett.] manye γ_2 api γ_1 **79b** *yasya kasya* cett.] yena kena $\varepsilon_1\varepsilon_2$ **cit** cett.] tu ζ_3 **79c** *caikaṃ* cett.] caita ε_2 caiva η_2 ekaṃ $\gamma_1\gamma_2\pi_2$ **tu** cett.] ca $\varepsilon_1\varepsilon_2$ **79d** *ca* cett.] vā α_2 tu δ_3

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

अत्रत्या वज्रोली ग्रन्थान्ते लिखिता । क्रमप्राप्तप्यत्र 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

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

tatra HYS] atra YBhD
vakṣye HYS] manye YBhD
caikaṃ HYS] ekaṃ YBhD
ca HYS] sva YBhD

❖ Commentary

On the possible referents of *kṣīra*, see Mallinson 2024 on *Dattātreyayogaśāstra* 154. According to Brahmananda (*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 η_1 , η_2 and π_ω supports Brahmananda’s view that the woman is the yogi’s wife.

मेहनेन शनैः सम्यगूर्ध्वकुञ्चनमभ्यसेत् ।
 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 $\alpha_1\gamma_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_2\chi$] mehanina π_1 mehanaiva γ_1 mohanena δ_1 mohanenā δ_3 medhrena π_ω memdhrena η_1 mahānibhaṃ η_2 hematene α_2 **śanaiḥ** *cett.*] sadā δ_1 hane α_2
80b ūrdhvākuñcanam *cett.*] ūrdhvāmkuñcanam π_1 ūrdhvakuñcanam ε_1 ūrdhva kiṃcanam γ_2 kṛtvā kuñcanam η_2 gudākuñcanam η_1 **80c vāpi nārī vā** *cett.*] vāpi vā nārī $\alpha_2\delta_3$ 'py atha vā nārī χ **80d vajrolī** *cett.*] vajrolīm $\delta_1\eta_1$ vajrolīḥ γ_2 **siddhim āpnuyāt** *cett.*] siddhibhājanam γ_2 siddhibhājanaḥ γ_1

[3.80]

❖ Testimonia

Haṭhayogasamhitā 53 (p. 39)

puruṣo vāpi nārī vā] puruṣo 'py athavā nārī HYS

Cf. *Haṭhatattvakaumudī* 16.4

अपानमार्गतः सम्यगूर्ध्वकुञ्चनमभ्यसेत् ।

पुरुषो वापि नारी वा वज्रोलीसिद्धिभाजनम् ॥

अपानमार्गतो गुददेशेन ऊर्ध्वमुपरि कुञ्चनं संकोचनमूर्ध्वमाकर्षणं वा अभ्यसेत् ॥ इति ॥

❖ Commentary

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

यत्नतः शरनालेन फूत्कारं 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.* Υ_1 **81a** *yatnataḥ cett.*] prayatnataḥ $\Upsilon_2\eta_1\eta_2$ prayatnāt π_2 **śaranālena** $\alpha_1\alpha_2\delta_1\delta_3$ $\varepsilon_1\varepsilon_2\pi_1\pi_2\pi_\omega$] śaranolena ζ_2 śatanārīṇām ζ_3 śastanālena χ śironāle $\Upsilon_2\eta_1\eta_2$ **81b** *phūtkāraṃ* $\alpha_1\delta_3\zeta_2\eta_1\chi$] phutkāraṃ π_ω pūtkāraṃ $\delta_1\varepsilon_1\zeta_3$ phūtkāraḥ $\Upsilon_2\eta_2$ sphūtkāraṃ π_2 sūtkāraṃ ε_2 śaraṃ tu π_1 leneraṃ α_2 **vajra cett.**] kaṃbu $\Upsilon_2\eta_2$ **kandare** $\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$] kandhare $\alpha_1\Upsilon_2\delta_1\delta_3\eta_1\eta_2$ kandharet ε_1 kaṃharet $\alpha_2\varepsilon_2$ **81c** *śanaiḥ cett.*] śanaḥ η_2 **prakurvīta cett.**] prakurvāṃti $\eta_2\pi_2$ **81d** *vāyu cett.*] vāyoh π_2 **kāraṇāt cett.**] dhāraṇāt $\varepsilon_1\varepsilon_2$

[3.81]

❖ Sources

Dattātreyayogaśāstra 165
yatnataḥ] tatas tu DYŚ

❖ Testimonia

Haṭharatnāvalī 2.86–2.87 (attrib. HP), *Haṭhasaṅketacandrikā* f. 39r (attrib. HP)
yatnataḥ HRĀ] yantritaḥ HSC
Cf. *Yuktabhavadēva* 7.248cd–249ab

रसनालेन फूत्कारं वायोः संचारकारणात् ॥
कुर्यात्शनैः शनैर्योगी यावच्छक्तिः प्रजायते ।

नार्या भगे पतद्विन्दुमभ्यासेनोर्ध्वमाहरेत् ।

चलितं 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)

82a nāryā $\gamma_1 \gamma_2 \delta_1 \delta_3 \zeta_2 \zeta_3 \pi_1 \pi_2$] nārī $\alpha_2 \chi$ mār्या α_1 bhāryā $\eta_1 \eta_2 \pi_\omega$ tato ε_1 bhage ε_2 **bhage** *cett.*] bhāge $\alpha_1 \pi_1$ bhaga α_2 patat ε_2 **patad** *cett.*] pated γ_2 yad α_2 ca tad ζ_2 tato ε_2 **bindum** *cett.*] binduḥm π_ω bindur $\eta_1 \eta_2$ vīryam $\varepsilon_1 \varepsilon_2$ **82b** āharet *cett.*] ācaret π_1 āruhet δ_3 **82c** *om.* $\delta_1 \delta_3$ **calitaṃ** *cett.*] bhavitaṃ π_1 **ca svakaṃ** $\alpha_1 \alpha_2$] tu svakaṃ $\alpha_3 \gamma_1 \gamma_2 \zeta_2 \pi_1 \pi_2$ tu sukaṃ π_ω ca nijaṃ $\varepsilon_1 \varepsilon_2 \zeta_3 \chi$ patitaṃ η_1 calitaṃ η_2 **82d** *om.* $\delta_1 \delta_3$ **ūrdhvam ākṛṣya rakṣayet** *cett.* incl. α_3] ūrdhvam ākṛ + + + + α_1 ūrdhvam āhṛtya rakṣayet ζ_3 abhyāsenordhvam āharet ζ_2

[3.82]

❖ Sources

Dattātreyayogaśāstra 166

nāryā bhage patadbindum] tadbhage patitaṃ bindum DYŚ
svakaṃ] tathā DYŚ

❖ Testimonia

Haṭharatnāvalī 2.96cd–2.97ab, *Haṭhayogasamhitā* p. 39

nāryā bhage] nāryā bhagāt HRĀ, nāribhage HYS
svakaṃ] nijaṃ HRĀ HYS

Cf. *Haṭhasaṅketacandrikā* f. 39r

अपानमाकुञ्च्य ततो ऽबलेनोर्ध्वं दुग्धमाकृष्टिविक्रमेण ।
समभ्यसेन्निश्चलमल्पमल्पं 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 α_1 **83a tu rakṣayed** $\alpha_2\alpha_3\gamma_1\gamma_2\zeta_2\pi_1\pi_2\pi_\omega$] samrakṣayed $\delta_1\delta_3\epsilon_1\epsilon_2\chi$ surakṣayed ζ_3
rakṣati yo $\eta_1\eta_2$ **83b yogavit cett.**] tattvataḥ $\epsilon_1\epsilon_2$ **83c om.** δ_1 **bindu cett.**] bida ζ_2 **83d**
om. δ_1 **jīvitam** $\alpha_2\delta_3\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_\omega$] jīvitum π_1 jīvanam $\gamma_2\pi_2\chi$ jī«vanam» γ_1 **bindudhāraṇāt**
 $\gamma_2\delta_3\zeta_2\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$] bindurakṣaṇāt $\epsilon_1\epsilon_2\zeta_3$ baṇdhasaṃgrahāt α_2 «bindudhāraṇam» γ_1

[3.83]

❖ Sources

Dattātreyayogaśāstra 167

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

Cf. *Amṛtasiddhi* 3.87cd

मरणं बिन्दुपातेन जीवनं बिन्दुधारणात् ॥

❖ Testimonia

Haṭhratnāvalī 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 बिन्दुधारणात् ।
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 α_1 **84a** *om.* $\delta_3 \eta_1 \eta_2$ found after 3.85b ζ_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 ζ_3 **dhāraṇāt** $\alpha_2 \gamma_1 \gamma_2 \delta_1 \varepsilon_2 \zeta_2 \pi_1 \pi_\omega \chi$] rakṣaṇāt $\zeta_3 \pi_2$ **84c** *om.* ε_1 **yāvad binduḥ** $\gamma_1 \delta_3 \eta_2 \chi$] 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 α_2 **84d** **mṛtyubhayaṃ kutaḥ** $\alpha_3 \delta_1 \delta_3 \varepsilon_1 \varepsilon_2 \eta_1 \eta_2 \pi_1 \pi_2 \pi_\omega$] kālābhayaṃ kutaḥ $\alpha_2 \gamma_1 \gamma_2 \zeta_2 \chi$ jīvanam ucyate ζ_3

[3.84]

❖ Sources

Dattātreyayogaśāstra 86cd (ab only), *Vivekamārtaṇḍa* 52ad (cd only)

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

❖ Testimonia

Haṭharatnāvalī 2.112ab, *Haṭhayogasamhitā* p. 39

sugandhi] sugandhir HRĀ, sugandho HYS
deham] dehe HRĀ HYS
mṛtyubhayaṃ] kālābhayaṃ HYS

Cf. *Haṭhatattvakaumudī* 16.10

तथा चोक्तं ग्रन्थान्तरे –
चलितं तु स्वकं बिन्दुमूर्ध्वमाकुञ्च्य रक्षयेत् ।
सुगन्धो योगिनां देहे जायते बिन्दुधारणाद् ॥ इति ॥

❖ Commentary

The omission of 3.84ab in the η group and δ_3 is likely to be the result of haplography (*bindu-dhāraṇāt* is repeated).

The readings *mṛtyubhayaṃ* (α_3 , δ , ε , η , π) and *kālābhayaṃ* (α_2 , γ) are well attested by the main manuscript groups, but *mṛtyubhayaṃ* is in the important witnesses of the source text, the *Vivekamārtaṇḍa*.

मनायत्तं नृणां शुक्रं शुक्रायत्तं हि जीवितम् ।

तस्माद्भुक्तं 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 स्त्रीयं बिन्दुं च रक्षयेत् ।

मेद्रेणाकर्षयेद्ध्वं सम्यग्भ्यासयोगवान् ॥ 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 α_1 **85a manāyattam** *em.*] anāyattam α_3 manomayam α_2 manodhīnam $\pi_1\pi_2\pi_\omega$ cittāyattam $\gamma_2\delta_1\delta_3\epsilon_1\epsilon_2\zeta_3\eta_1\eta_2\chi$ cittamatam γ_1 cintāyatnam ζ_2 **nṛṇām** *cett.*] tam nṛ α_2 bhavet π_2 **śukram** *cett.*] śuklam $\alpha_3\epsilon_1\epsilon_2\pi_\omega$ **85b śukrāyattam** $\alpha_2\gamma_1\gamma_2\delta_1\delta_3\zeta_2\zeta_3\eta_1\eta_2\chi$] śuklāyattam $\epsilon_1\epsilon_2$ śuklāyatam π_ω śuklā + α_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 $\delta_3\zeta_3\chi$ **jīvitam** *cett.*] jīvanam $\gamma_2\pi_2$ **85c chukram** *cett.*] śuklam ϵ_1 tūrnam ϵ_2 **manas caiva** *cett.*] manas caivam η_1 rajaś caiva η_2 rakṣaṇīyam δ_3 **85d rakṣaṇīyam** *cett.*] yogibhiś ca δ_3 **86** folio lost α_1 **86a rtumatyā** *cett.*] bindumadhye $\delta_1\delta_3\eta_1\eta_2$ **rajo** *cett.*] nijo π_1 **'py evam** *cett.*] py eva η_2 thevam π_ω strijam π_1 **86b svīyam** π_1] vīryam α_2 bijam $\delta_1\epsilon_1\zeta_2\zeta_3\eta_1\eta_2$ jīvam δ_3 striyā $\gamma_1\gamma_2$ bindum $\epsilon_2\pi_2$ jayam π_ω nijam χ **bindum** *cett.*] bindu $\eta_2\pi_1\pi_\omega$ bijam ϵ_2 rakṣe π_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° δ_3 **rakṣayet** *cett.*] rakṣayan π_ω yogavit π_2 tamnnayet δ_1 pālayet δ_3 **86c meḍhreṇā** $\gamma_2\epsilon_1\zeta_2\eta_1\pi_2\pi_\omega\chi$] meḍhreṇa $\alpha_2\delta_1\delta_3\zeta_3$ meḍhṛaṇā π_1 meḍhṛā γ_1 meḍhram ā ϵ_2 meḍhṛām ā η_2 **karṣayed** *cett.*] karṣayad π_ω kuṃcayed η_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

Haṭharatnāvalī 2.98

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

❖ Commentary

Both α_2 and α_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

Haṭharatnāvalī 2.100cd (ab only)

svīyam] rajo HRĀ, bijam HYS
yogavān] yogavit HYS

अयं योगः पुण्यवतां धन्यानां तत्त्वशालिनाम् ।
निर्मत्सरणां सिध्येत 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 α_1 pādas b and d are transposed ζ_3 found after 3.89 χ **86*1b** *dhanyānām* cett.] *dhīrānām* χ **śālinām** $\gamma_2\delta_1\delta_3\epsilon_1\epsilon_2\zeta_3\eta_1\pi_1\pi_2$] *śālinām* $\zeta_2\pi_\omega$ *sattinām* γ_1 *darśinām* $\eta_2\chi$ **86*1c** om. δ_3 **sidhyeta** $\gamma_1\delta_1\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega$] *siddheta* γ_2 *siddhet** η_2 *vai* *sidhyen* χ *siddhānām* π_2 **86*1d** om. δ_3 **śālinām** $\gamma_1\gamma_2\delta_1\epsilon_1\epsilon_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega\chi$] *śālinām* ζ_2 *śilinām* η_2 **87** om. $\epsilon_1\epsilon_2$ folio lost α_1 **87a** ante *sahajolī* *add.* *atha* *sahajolī* $\gamma_2\eta_2$ *atha* *sahajoliḥ* χ **sahajolī** $\alpha_2\delta_1\delta_3\eta_1\eta_2\pi_2$] *sahajoliś* $\gamma_1\gamma_2\zeta_2\zeta_3\pi_\omega\chi$ *sahajolāms* π_1 *sahajaś* α_3 **cāmarolī** $\alpha_2\delta_1\delta_3\pi_1\pi_2$] *cāmarolī* $\zeta_2\pi_\omega$ *cāmarolir* $\zeta_3\chi$ *vāmarolī* η_2 *cāmarolī* *ca* η_1 *cāmaroliś* *ca* $\gamma_1\gamma_2$ *camaronaulī* α_3 **87b** *vajrolyā* $\alpha_2\alpha_3\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega\chi$] *vajrolyante* $\delta_1\delta_3$ *vajrolī* π_2 **eva bhedataḥ** $\alpha_2\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega$] *ekabhedataḥ* η_2 *bheda* *ekataḥ* χ *prakīrtitā* δ_1 *pracodyate* δ_3

[3.86*1]

❖ Sources

Dattātreyayogaśāstra 176

matsara] mātṣarya DYS

❖ Testimonia

Haṭharatnāvalī 2.110, *Haṭhayogasamhitā* pp. 40–41

dhanyānām HRĀ] *dhīrānām* HYS

śālinām HRĀ] *darśinām* HYS

[3.87]

❖ Sources

Cf. *Dattātreyayogaśāstra* 31cd

वज्रोलीरमरोलिश्च सहजोलिखिधा मता ।

Cf. *Śivasamhitā* 4.95ab

सहजोल्यामरोली च वज्रोल्या भेदतो भवेत् ।

❖ Testimonia

Haṭharatnāvalī 2.113cd, *Haṭhayogasamhitā* p. 40

sahajolī cāmarolī 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 ।

वज्रोलीमैथुनादूर्ध्वं 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 α_1 **88a** *om.* $\alpha_2\alpha_3\gamma_1\pi_1\pi_2\pi_\omega$ **jaleṣu bhasma** $\gamma_2\delta_1\zeta_2\zeta_3\eta_1\eta_2$] jale tu bhasma $\epsilon_1\epsilon_2$ jale subhasma χ jale bhasmani δ_3 **nikṣipya** $\delta_1\delta_3\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2\chi$] niḥkṣipya γ_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 ζ_2 daṇḍa ϵ_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 ζ_3 madhanād ϵ_2 **88d strīpuṃsoḥ** $\gamma_2\epsilon_2\zeta_2\eta_1\eta_2\chi$] strīpuṃso $\alpha_2\epsilon_1\pi_\omega$ puṃsostrī π_1 strīpuṃsā γ_1 strīpuṃsau ζ_3 strīpuṃsoś $\delta_1\delta_3\pi_2$ **svāṅga** $\alpha_2\gamma_1\gamma_2\epsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\chi$] svāṅgu π_ω sāṅga ϵ_2 cāṅga $\delta_1\delta_3\pi_2$

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

[3.88]

❖ Sources

Dattātreyayogaśāstra 182

jaleṣu bhasma nikṣipya] tajjale bhasma saṃkṣipya DYŚ, tajjale bhasmasāt kṣipya DYŚv.L, tajjale bhasma saddravyaṃ DYŚv.L.
puṃsoḥ svāṅga] puṃsor aṅga DYŚ

❖ Testimonia

Haṭharatnāvalī 2.114, *Haṭhayogasamhitā* p.40

jaleṣu bhasma] jale subhasma HRĀ HYS
puṃsoḥ svāṅga HYS] puṃsoś cāṅga HRĀ

❖ Commentary

Some manuscripts, including α_2 and α_3 (missing in α_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 *Haṭhapradīpikā*'s compilation.

आसीनयोः सुखेनैव मुक्तव्यापारयोः क्षणम् ।

सहजोलिरियं 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 α_1 **89a** *āsīnayoḥ cett.*] anenaiva ζ_3 **sukhenaiva cett.**] mukhenaiva η_2 **89b** *vyāpārayoḥ* $\gamma_1\gamma_2\delta_3\varepsilon_2\zeta_3\eta_1\pi_1\pi_2\chi$] vyāpārayo $\alpha_2\varepsilon_1\zeta_2\eta_2$ vyāpāramo π_ω vyāpārāla° δ_1 **kṣaṇam** $\alpha_2\delta_1\delta_3\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$] kṣaṇāt $\gamma_1\gamma_2\varepsilon_1\chi$ **89c** *sahajolir* $\alpha_2\gamma_2\delta_1\delta_3\varepsilon_1\varepsilon_2\eta_1\eta_2\pi_1$] saha-jolir $\gamma_1\zeta_2\zeta_3\pi_\omega\chi$ sahajolī π_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 η_2 siddhaye ζ_3 sevyate $\gamma_1\gamma_2\zeta_2$ **89*1** included in all except $\alpha_2\alpha_3\gamma_1$ folio lost α_1 **89*1b** *bhoge* $\gamma_2\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_1\pi_\omega$] bhoga $\zeta_2\eta_1\pi_2\chi$ yoga δ_3 lac. δ_1 **bhukte'pi** $\gamma_2\zeta_3\eta_2\pi_\omega$] bhuktyapi ε_1 yuktepi π_1 yukto'pi χ yogepi π_2 muktepi ζ_2 muktyapi ε_2 muktivi° $\delta_3\eta_1$ muktipra° δ_1 **muktidaḥ cett.**] muktidā ε_1 dāyakaḥ δ_1

89*1 = 3.93cd

[3.89]

❖ Sources

Dattātreyayogaśāstra 183

sahajolir iyaṃ proktā] sahajolī ca samproktā DYS

❖ Testimonia

Haṭharatnāvalī 2.115, *Haṭhayogasamhitā* p. 40

kṣaṇam HRĀ] kṣaṇāt HYS

sahajolir iyaṃ] sahajolir iyaṃ HRĀ HYS

śraddheyā HYS] kartavyā HRĀ

❖ Commentary

We have understood the *repha* in *sahajolir iyaṃ* as a hiatus bridge. Elsewhere the nominative of this name is found only as *sahajolī* or *sahajoliḥ*.

[3.89*1]

❖ Testimonia

Haṭhayogasamhitā p. 40

yogo] yogī HYS

bhoge bhukte] bhogayukto HYS

❖ Commentary

This line is absent in α_2 , α_3 and γ_1 (missing in α_1). It may have been adapted from *Dattātreyayogaśāstra* 179cd (*tasmād ayaṃ vakṣyamāṇo bhoge bhukte 'pi muktidaḥ*). Cf. 3.93cd.

पित्तोल्बणत्वात्प्रथमां च धारां
 विहाय निःसारतयान्त्यधाराम् ।
 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 Khaṇḍa school. (90)

90 *om.* $\gamma_1 \epsilon_1 \epsilon_2$ folio lost α_1 **90a** ante **pittolbaṇa°** *add.* atha amaroli $\gamma_2 \eta_2 \chi$ āthamāroli ζ_3 tatrāmaroli $\delta_1 \delta_3$ **pittolbaṇatvāt** $\alpha_2 \alpha_3 \delta_1 \delta_3 \zeta_3 \eta_1 \pi_1 \pi_\omega \chi$] pītvā aṇut π_2 virtṭaṇatvādyat ζ_2 vihāya nityāṃ η_2 vihāya nīv .. ḥ γ_2 **prathamām ca** $\alpha_2 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_2$] prathamam ca $\alpha_3 \gamma_2$ prathamam vi π_ω prathamām δ_1 prathamāmbu $\delta_3 \eta_1 \chi$ **dhārām** *cett.*] dhārī α_2 *om.* δ_1 **90b niḥsāratayāntya** $\alpha_2 \delta_1 \zeta_3 \eta_1 \eta_2 \pi_1 \chi$] niḥsārabhayāntya δ_3 niḥsāralayāntya γ_2 niḥsārayāntya π_ω niḥsmāratayāntya ζ_2 niḥsāratapāmsu π_2 **90c niṣevyate** *cett.*] niṣevite π_2 niḥsevvyate $\eta_1 \pi_1$ nikhyevvyate π_ω **dhārā** $\alpha_2 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_\omega \chi$] dhārām $\gamma_2 \delta_3 \eta_1 \pi_2$ dhārāḥ δ_1 **90d kāpālikaiḥ** $\alpha_2 \delta_1 \delta_3 \zeta_2 \pi_1 \pi_\omega$] kāpālikaiḥ $\gamma_2 \zeta_3 \eta_1 \eta_2$ kāpālakaiḥ π_2 kāpālike χ **khaṇḍamatair** $\eta_1 \pi_1 \pi_2 \pi_\omega$] khaṇḍamitair ζ_2 khaṇḍamate $\zeta_3 \chi$ ṣaḍamatair α_2 kaṃṭhamatḥair $\delta_1 \delta_3$ kuṃṭhamatair $\gamma_2 \eta_2$ **amaryāḥ** $\delta_1 \delta_3 \zeta_2$] amaryā $\alpha_2 \pi_1 \pi_2$ aryā π_ω amedhyā $\eta_1 \eta_2$ amedhyām γ_2 'maroli χ 'maroli ζ_3

90 γ_2 seems to have supplied this verse and the next one from a manuscript belonging to the η group.

[3.90]

❖ Testimonia

Haṭharatnāvalī 2.116, *Haṭhatattvakaumudī* 16.17, *Haṭhayogasaṃhitā* p. 41

pittolbaṇatvāt HRĀ_{v.l.} HTK HYS] vihāya nityāṃ HRĀ
 prathamām ca dhārām HRĀ HTK] prathamāmbudhārām HYS
 vihāya niḥsāratayāntyadhārām 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 Khaṇḍa school' (*kāpālikair khaṇḍamataiḥ*) to be referring to followers of the Khaṇḍakāpālika who is mentioned in the list of siddhas given at 1.5–9, *pace* Marcinkowska-Rosół and Sellmer (2021: 105–108) who understand *khaṇḍamataiḥ* to mean 'whose doctrine is defective'.

अमरीं यः पिबेन्नित्यं नस्यं कुर्वन्दिने दिने ।
वज्रोलीं चाभ्यसेदेवममरोलीति कथ्यते ॥ ९१ ॥

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

91 om. $\gamma_1 \varepsilon_1 \varepsilon_2$ folio lost α_1 **91a** amarīm $\gamma_2 \delta_1 \delta_3 \eta_2 \chi$] amarī $\alpha_2 \zeta_2 \zeta_3 \eta_1 \pi_1 \pi_\omega$ amarīm π_2 yah $\alpha_2 \delta_1 \delta_3 \zeta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] ya[m] η_1 yo $\gamma_2 \eta_2$ **piben cett.**] piban δ_3 **91b** nasyam kurvan $\delta_1 \pi_2 \pi_\omega \chi$] naśyam kurvan $\alpha_3 \zeta_2 \zeta_3$ naśam kurvan δ_3 tṛśya kurvan π_1 naśyam kuryād η_1 nasya kuryā α_2 tasya kuryā γ_2 tastham kuryād η_2 **91c** vajrolīm cā $\alpha_3 \delta_1 \delta_3$] vajrolī cā $\zeta_2 \zeta_3 \eta_1 \pi_\omega$ vajrolī vā π_1 vajrolīm a $\gamma_2 \eta_2 \chi$ vajrolī ka π_2 vijrolī sā α_2 **bhyased evam** $\alpha_2 \alpha_3$] bhyasec ceyam $\delta_1 \delta_3 \zeta_2 \zeta_3$ bhyaset seyam π_ω bhyasevoyam π_1 bhyasen nityam η_1 bhyaset satve γ_2 bhyasec chattve η_2 bhyaset samyak χ thyate seyam π_2 **91d** amarolīti cett.] sāmarolīti χ amarolī tu α_2 amarolīm tu ζ_3 **kathyate cett.**] kalpayet ζ_3 kasyate η_2

91 After this verse, χ has 3.102.

[3.91]

❖ Sources

Dattātreyayogaśāstra 180c–181b

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

❖ Testimonia

Haṭharatnāvalī 2.117, *Haṭhayogasamhitā* 65 (p.41)

kuryād HRĀ] kurvan HYS

abhyased evam] abhyasen nityam HRĀ, abhyaset samyag HYS

पुंसो बिन्दुं समाकृष्य सम्यग्भ्यासपाटवात् ।
यदि नारी रजो रक्षेद्वज्रोल्या 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)

91*1 included in all except $\alpha_2\alpha_3$ folio lost α_1 **91*1a** **pumso** $\gamma_1\delta_1\delta_3\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\chi$] **pum̐sor** $\gamma_2\pi_2$ **pum̐sām** $\varepsilon_2\eta_1\pi_\omega$ **binduṃ** $\gamma_2\delta_1\delta_3\varepsilon_1\varepsilon_2\eta_1\pi_2\chi$] **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** η_1 **91*1d** **vajrolyā** $\gamma_2\varepsilon_1\varepsilon_2\zeta_2\eta_1\pi_1\pi_\omega\chi$] **vajrolyām** δ_1 **vajrolya** δ_3 **vajroli** π_2 **vajroli** ζ_3 **saṃyoge** η_2 **om.** γ_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** δ_3 **cāpi** η_2 **om.** γ_1

[3.91*1]

❖ Sources

Dattātreyayogaśāstra 169cd (cd only)

❖ Testimonia

Haṭhāyogasaṃhitā p. 41

sā hi] sā 'pi HYS

❖ Commentary

In the first verse quarter, the gerund *samākṛṣya* (γ) has been adopted, instead of the better-attested *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 α_3 (and missing in α_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 α_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 α_2 has been subject to further revision. The fact that 3.91*1–3 are in groups γ , η and π indicates that they were added early in the transmission of the *Haṭhapradīpikā*.

तस्याः किञ्चिद्रजो 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)

91*2 included in all except $\alpha_2\alpha_3\gamma_1$ folio lost α_1 **91*2c** *om.* γ_2 **tasyāḥ** $\delta_1\delta_3\zeta_3\eta_1\eta_2\pi_1\pi_2\chi]$ tasya ε_1 tasmāt ε_2 yasyāḥ ζ_2 asyāḥ π_ω **śarīre** $\delta_1\varepsilon_1\zeta_2\eta_1\eta_2\pi_2\pi_\omega\chi]$ śarīra $\delta_3\zeta_3$ śarīre π_1 tu jarja° ε_2 **nādas tu** $\delta_3\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega]$ nādas tat η_2 nādātmā δ_1 nādaś ca χ nāstu ε_1 °re nādaḥ ε_2 **91*2d** *om.* γ_2 **bindutām eva** $\delta_1\delta_3\zeta_2\zeta_3\eta_1\pi_1\pi_\omega\chi]$ bindutām etra ε_1 bindutām atra ε_2 bindus tam eva η_2 vyamjatām eva π_2

[3.91*2]

❖ Sources

Dattātreyayogaśāstra 174

tasyāḥ kiñ cid] tasyās tadā DYŚ

❖ Testimonia

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

nādas tu HRĀ] nādaś ca HYS

❖ Commentary

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

स बिन्दुस्तद्रजश्चैव 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)

91*3 included in all except $\alpha_2\alpha_3\gamma_1$ folio lost α_1 **91*3b** *ekī cett.*] hy $\text{ekī } \delta_3$ **bhūya** $\gamma_2\delta_1\delta_3\varepsilon_1\varepsilon_2\zeta_3\pi_2\pi_\omega\chi$] **bhūyaḥ** ζ_2 **bhūtaḥ** $\eta_1\eta_2$ **bhūta** π_1 **svadehajau** $\gamma_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega$] **svadehajaiḥ** $\eta_2\pi_2$ **svadehajam** δ_3 **sadehajam** δ_1 **svadehagau** χ **91*3c vajrolyā** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$] **vajroly-a°** $\gamma_2\delta_1\delta_3\chi$ **91*3d sarva cett.**] **sarvām** π_2 **siddhiṃ** $\gamma_2\delta_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_2\chi$] **siddhi** $\varepsilon_1\eta_1\pi_\omega$ **siddhiḥ** $\delta_3\eta_2$ **prakurvataḥ** $\varepsilon_2\zeta_2\zeta_3\pi_1$] **prakurvata** ε_1 **prakurvate** $\gamma_2\delta_1\delta_3$ **prayacchataḥ** χ **prayacchati** π_2 **prajāyate** $\eta_1\eta_2\pi_\omega$

[3.91*3]

❖ Sources

Dattātreyayogaśāstra 175

sarvasiddhiṃ prakurvataḥ] sarvasiddhiḥ prajāyate DYŚ

❖ Testimonia

Haṭharatnāvalī 2.108cd–109ab

svadehajau HRĀ] svadehagau HYS

sarvasiddhiṃ prakurvataḥ] yogasiddhiḥ kare sthita HRĀ, sarvasiddhiṃ 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 भवेद्भुवम् ॥ 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 (*khecari*). (92)

92 folio lost α_1 92ab included in $\alpha_2\alpha_3\gamma_2\eta_2\chi$ found betw. 3.91 and 3.91*1 γ_2 92a rakṣed ākuñcanenordhvam em.] rakṣe[d ā]kuṃcane .. + α_3 rakṣed ākuṃbhanonordham α_2 rakṣed ākuñcanād ūrdhvam χ mehenākumcanād ūrdhva γ_2 meḍhrām ākuṃcanād ūrdhvam η_2 92b yā rajaḥ sā hi yoginī χ] yā rajaḥ saha yoginī α_2 rajasāpi hi yoginī η_2 rajasāpi hi yoginaḥ γ_2 92c atitānāgatam $\alpha_2\gamma_1\gamma_2\delta_1\delta_3\epsilon_1\epsilon_2\eta_1\eta_2\pi_1\pi_\omega\chi$] atitānāgate π_2 atitānāgatiṃ ζ_3 atitānām gatiṃ ζ_2 92d khecari ca $\alpha_2\gamma_1\gamma_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega\chi$] khecaraś ca η_2 khecariṃ la° δ_3 khecariṃ δ_1 bhaved dhruvam $\gamma_1\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_2\pi_\omega\chi$] bhaved dhruvam α_2 bhaved dṛḍham π_1 °bhate dhruvam $\delta_1\delta_3$ prajāyate γ_2

[3.92]

❖ Sources

Dattātreyayogaśāstra 170ab (cd only)

ca] vā DYŚ

❖ Testimonia

Haṭhayogasamhitā p. 42

ākuñcanenordhvam] ākuñcanād ūrdhvam HYS

atitānāgatajñānam khecari] atitānāgatam vetti khecari HYS

देहसिद्धिं च लभते वज्रोत्यभ्यासयोगतः ।

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.* α₂ folio lost α₁ **93a** *om.* γ₁ **ca** *cett.*] tu η₁ **labhate** *cett.*] labhyeta π₂ **93b** **vajrolyabhyāsa** γ₂δ₁δ₃χ] vajrolyābhyāsa γ₁ε₁ε₂ζ₂ζ₃η₁η₂π₁π₂π_ω **93c** *om.* γ₁γ₂ **ayaṃ śubhakaro yogo** α₃] ayaṃ puṇyakaro yogo χ yasmād ayaṃ sādhaḥkāya π₁π₂π_ω tasmād ayaṃ sādhaḥkāya δ₁δ₃ε₁ε₂ζ₂ζ₃ tasmād ayaṃ sādhaḥko'yaṃ η₁ tasmād ayaṃ sādhaḥkānāṃ η₂ **93d** *om.* γ₁γ₂ **bhoge bhukte'pi** ε₁π₁χ] bhoge bhukti «pi» π_ω bhogabhukti(yogamukti *ac*)vi° δ₁ bhogayukto pi ζ₃ bhogayoge pi π₂ bhoge mukte pi ε₂ bhogamukte pi ζ₂ bhogamuktivi° α₃δ₃η₁η₂ **93*1** included in all except α₂α₃χ folio lost α₁ **93*1a eva** γ₁γ₂ε₂η₂π₂] evam δ₁δ₃ε₁ζ₂ζ₃η₁π₁π_ω **93*1b ayaṃ yogah** γ₁γ₂ε₂ζ₂ζ₃η₁π₁π₂π_ω] ayaḥ yogah ε₁ eṣa yogah δ₁δ₃ yogo'yaṃ sa«ṃ» η₂

93*1 γ₁ 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 δ manuscripts, this verse is the final verse, since the Vajrolī section has been moved to the end of the text.

[3.93]

❖ Sources

Dattātreyayogaśāstra 179

ayaṃ śubhakaro yogo] tasmād ayaṃ vakṣyamāṇo DYŚ

bhoge bhukte 'pi muktidaḥ DYŚ (*conj.*)] bhoge bhukte tv abhuktidaḥ DYŚ_{v.l.}, bhogo yogaś ca muktidaḥ DYŚ_{v.l.}

❖ Testimonia

Cf. *Haṭharatnāvalī* 2.111

सर्वेषामेव योगानामयं योगः शुभङ्करः ।

तस्मादयं वरिष्ठो ऽसौ भुक्तिमुक्तिफलप्रदः ॥

Haṭhayogasamhitā p. 42

śubhakaro] puṇyakaro HYS

[3.93*1]

❖ Commentary

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

अथ शक्तिचालनम् ।

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

कुटिलाङ्गी कुण्डलिनी भुजङ्गी शक्तिरीश्वरी ।

कुण्डल्यरुन्धती चेति शब्दाः पर्यायवाचकाः ॥ ९३*२ ॥

She whose body is bent (*kuṭilāṅgī*), she who is coiled (*kuṇḍalinī*), the female snake (*bhujāṅgī*), the power (*śakti*), the goddess (*īśvarī*), she who is coiled (*kuṇḍalī*) and Arundhatī: these words are synonyms. (93*2)

prescript: *atha cett.*] *om.* γ₁γ₂δ₁ζ₃ **śakticālanam** *cett.*] śaktiyānam γ₁ śakti η₂ *om.* ζ₃ **93*2** included in all except α₂α₃ folio lost α₁ **93*2a kuṭilāṅgī** δ₁δ₂ε₁ε₂η₁η₂π₁π₂π_ωχ] kuṇḍalāṅgī γ₂ζ₂ζ₃ kundalīgī γ₁ **93*2b śaktir īśvarī** *cett.*] śaktir asvarī γ₁ śaktir aiśvarī δ₁ **93*2c kuṇḍaly** *cett.*] kuṭily δ₁δ₂ **arundhati** *cett.*] aruṇḍhīti π₁ ā[ku]ṇḍalī η₁ āceti rum° η₂ **ceti** ε₁ε₂η₁π₁] veti π_ω cati ζ₂ caiva ζ₃ caite π₂χ devī γ₁γ₂δ₁δ₂ dhamti η₂ **93*2d śabdāḥ paryāyavācakāḥ** *cett.*] śabdāḥ paryāyavācakāḥ δ₁ śabdā cārvāk vācakāḥ π₁

[3.93*2]

❖ Testimonia

Cf. *Haṭharatnāvalī* 2.125–127

फणी कुण्डलिनी नागी चक्री वक्री सरस्वती ।
ललना रसना क्षत्री ललाटी शक्तिः शंखिनी ॥
रज्जी भुजङ्गी शेषा च कुण्डली सर्पिणी मणिः ।
आधारशक्तिः कुटिला कराली प्राणवाहिनी ॥
अष्टवक्रा षडाधारा व्यापिनी कलनाधरा ॥
कुरीत्येवं च विख्याताः शब्दाः पर्यायवाचकाः ॥

Yogacintāmaṇi f. 78v (attrib. *Haṭhayoga*), *Yuktabhavadēva* 7.300 (attrib. *Śivayoga*)

kuṭilāṅgī YBhD] kuṇḍalāṅgī YCM
kuṇḍaly arundhati YBhD] kuṭilārundhati YCM
ceti] devī YCM YBhD

❖ Commentary

The α₃ manuscript has a significantly shorter and more coherent version of *śakticālanā*. It omits six introductory verses, of which three are from the *Vivekamārtaṇḍa* or one of its longer recensions and three have no known source, including one that contains a list of synonyms for *kuṇḍalinī*. This section is missing in α₁ (3.83–3.96) and α₂ adds these verses (except 3.93*6) after 3.96, which suggests that they have been inserted from elsewhere. Generally speaking, it appears that some redactors have taken the section on *śakticālanā* in the *Haṭhapradīpikā* as an opportunity to add material on *kuṇḍalinī*, 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 तद्द्वारं 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 α_1 transposed with the next verse ζ_2
93*3a *udghāṭayet cett.*] *udghāṭayati* ζ_2 **tu** *cett.*] *om.* ζ_2 **93*3b** *kuñcikayā cett.*] *kuṁcukayā*
 π_2 **93*3d** *vibhedayet cett.*] *prabhedayet* γ_1 *nirodhayet* γ_2 **93*4** included in all except $\alpha_2\alpha_3$ fo-
 lio lost α_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* ε_1 **93*4c** *ācchādyā cett.*] *ākṣādyā* δ_1 *āvādyā* ζ_2 **tadvāraṁ** $\gamma_1\delta_2\eta_2$] *tadvāraṁ*
 $\gamma_2\delta_1\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega\chi$ *taṁ dvāraṁ* π_2

[3.93*3]

❖ Sources

Vivekamārtaṇḍa 35

❖ Testimonia

Yogacintāmaṇi f. 78v (attrib. *Haṭhayoga*), *Haṭhasaṅketacandrikā* f. 110r (attrib. HP)

[3.93*4]

❖ Sources

Vivekamārtaṇḍa 33

❖ Testimonia

Yogacintāmaṇi f. 78v (attrib. *Haṭhayoga*), *Haṭhasaṅketacandrikā* f. 110r (attrib. HP)
mārgeṇa HSC] *dvāreṇa* YCM

कन्दोर्ध्वं कुण्डली शक्तिः सुप्ता 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 α_1 **93*5a kandordhvam** $\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_1$] kandordhva
 $\varepsilon_2\pi_\omega$ kandordhve $\delta_1\eta_1\eta_2\chi$ kandhordhve δ_2 kamṭhorddham π_2 **93*5b suptā** $\varepsilon_1\varepsilon_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$] buddhā
 $\gamma_1\gamma_2\zeta_2$ buddhvā δ_2 baddhā δ_1 **93*5c mūḍhānām cett.**] mūrkhānām γ_2 **93*6** included
in all except $\alpha_2\alpha_3\chi$ folio lost α_1 **93*6a śailadvipānām** $\gamma_1\gamma_2\varepsilon_1\varepsilon_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega$] śailordvagānām π_2
plauladvipānām ζ_2 dvīpaśailānām $\delta_1\delta_2$ **93*6b ādharaḥ cett.**] ādharaḥ γ_2 ādhāram ζ_2 **93*6c**
om. η_1 **tantrānām cett.**] jagatām η_2 **93*6d** *om.* η_1 **kuṇḍalī tathā cett.**] kuṇḍalī yathā δ_1
śeṣakuṇḍalī ζ_3

[3.93*5]

❖ Sources

Vivekamārtaṇḍa 39

suptā mokṣāya yoginām VM] aṣṭadhā kuṇḍalikṛtā VMv.L., aṣṭadhā kuṇḍalakṛtiḥ VMv.L., śubha-
mokṣāpradāyini VMv.L., śubhā mokṣāpradāyini VMv.L., aṣṭadhā kuṭilikṛtā VMv.L.

❖ Testimonia

Yogacintāmaṇi f. 78v (attrib. *Haṭhayoga*), *Haṭhasaṅketacandrikā* f. 110r (attrib. HP)

kandordhvam HSC] kandordhve YCM
śaktiḥ suptā HSC] śaktir buddhā YCM

[3.93*6]

❖ Testimonia

Cf. *Haṭharatnāvalī* 2.124 (see HP 3.1)

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

❖ Commentary

This verse is similar to 3.1.

कुण्डली कुटिलाकारा सर्पवत्परिकीर्तिता ।
सा शक्तिश्चालिता 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 बालरुण्डा तपस्विनी ।
बलात्कारेण गृह्णीयात्तद्विष्णोः 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 α_1 **93*7a** kuṭilākārā $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_2\pi_\omega\chi$] kuṇḍilākārā ζ_3 kuṇḍalākārā η_1 kuṭilākārī η_2 **94** folio lost α_1 **94a** yamunayor cett.] yamunāyor $\eta_2\pi_\omega$ **94b** bālaraṇḍā cett.] bālaraṇḍām $\pi_1\chi$ bālārundhā ε_1 **tapasvinī** cett.] tapaścānī δ_1 tapasvinīm χ 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. *Haṭhayoga*)

[3.94]

❖ **Sources**

Cf. *Śivasamhitā* 5.169

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

❖ **Testimonia**

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

❖ **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 ... padaṁ svarūpaṁ jñeyam*).

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

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

पुच्छं प्रगृह्य भुजगीम् सुप्तामुद्रोधयेदभीः ।
निद्रां विहाय सा ऋज्वी ऊर्ध्वमुत्तिष्ठते 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* $\gamma_2 \eta_1 \eta_2 \pi_2 \pi_\omega \chi$ (piṅgalāyor $\eta_2 \pi_\omega$)] taylor madhye prayāgaṃ tu α_2 **94*1d** *bālarāṇḍā* $\gamma_2 \eta_1 \eta_2 \pi_2 \pi_\omega \chi$] yas taṃ veda α_2 *sarasvatī* $\gamma_2 \eta_1 \eta_2 \pi_2 \pi_\omega$] ca kuṇḍalī χ sa vedavit α_2 **95** folio lost α_1 **95a** *pucchaṃ cett.*] pucche $\varepsilon_1 \varepsilon_2 \eta_2 \chi$ **pragr̥hya** $\alpha_2 \gamma_1 \gamma_2 \delta_1 \delta_2 \zeta_2 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] nigṛhya $\varepsilon_1 \varepsilon_2 \zeta_3$ gr̥hya η_1 **bhujagīm** $\gamma_2 \delta_1 \delta_2 \varepsilon_1 \varepsilon_2 \zeta_3 \pi_2 \chi$] bhujagī $\alpha_2 \zeta_2 \pi_1$ bhujagmī $\gamma_1 \pi_\omega$ bhujagmīm η_2 bhujagmīva η_1 **95b** *udbodhayed/c* $\alpha_2 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \eta_1 \eta_2 \pi_2 \pi_\omega \chi$] udyodhayemḍ α_3 udrodhyamed γ_1 udbdhoyed (sic!) π_1 **abhiḥ** $\alpha_3 \gamma_1 \gamma_2 \varepsilon_1 \varepsilon_2$] abhi $\alpha_2 \pi_1$ abhiḥ $\zeta_2 \zeta_3$ api $\delta_1 \delta_2$ ca tām $\eta_1 \eta_2 \pi_\omega \chi$ balāt π_2 **95c** *rjvī* $\gamma_1 \gamma_2 \delta_2 \varepsilon_1 \varepsilon_2 \zeta_3 \eta_1 \eta_2$] rjvīm $\alpha_3 \delta_1 \pi_2$ rijvīm π_1 rujvīm π_ω rajvī ζ_2 rajvām α_2 śaktir χ **95d** *ūrdhvam cett.*] kurddham ζ_2 **uttiṣṭhate cett.**] ākr̥ṣyate ζ_2 **haṭhāt cett.**] kṣaṇāt π_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 *bālarāṇḍā* as *idā*, *piṅgalā* and *sarasvatī*. The verse appears to be missing in α_3 , and a different version of it occurs in α_2 . The relevant folio is missing in α_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

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

pucchaṃ YCM] pucche HRĀ
abhiḥ HRĀ] abhi YCM

प्रविस्तृतास्यैव फणावती सा
 प्रातश्च सायं प्रहरार्धमात्रम् ।
 प्रपूर्य सूर्यात्परिधानयुक्त्या
 प्रगृह्य तिर्यक्परिचालनीया ॥ 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 α_1 **95*1a** *pravistṛtāsyai* *em.*] *pravistṛtasya* π_1 *pavistṛtasya* ϵ_1 *pathi sthitasya* ϵ_2 *paristṛtasya* ζ_3 *prṣṭistṛtasya* π_ω *paristṛtā* [sai] ν η_1 *paristṛtā* *ca* $\gamma_1\gamma_2\delta_1\zeta_2\pi_2$ *avastṛtasya* η_2 *avastṛtā* *ca* χ **95*1b** *prātaś ca sāyaṃ* *cett.*] *prāṇaś ca sāyaṃ* ϵ_1 *prātaś tu sāyaṃ* ζ_3 **mātram** *cett.*] *rātraṃ* $\pi_1\pi_\omega$ **95*1c** *prapūrya* $\gamma_2\delta_1\epsilon_2\zeta_2\zeta_3\pi_\omega\chi$] *prapūrvva* γ_1 *prapūjya* ϵ_1 *prasūrya* η_1 *prasārya* $\eta_2\pi_1\pi_2$ **sūryāt** $\gamma_1\gamma_2\epsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega\chi$] *sūryo* ϵ_1 *sauryā* δ_1 *sācārya* π_2 *ryāṣṇut* η_2 **paridhāna** *cett.*] *paridhāya* π_ω *mavidhāna* π_1 *vidhāna* π_2 **yuktyā** $\eta_2\pi_1\pi_2\chi$] *yuktā* $\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\pi_\omega$ *yuktām* ϵ_1 *muktā* $\delta_1\epsilon_2$ **95*1d** *tiryak paricālanīyā* ϵ_2] *tirya paracālanīyām* ϵ_1 *niryāt paricālanīyā* $\pi_1\pi_\omega$ *niryāt paricālanīyāt* ζ_2 *niryātya paricālanīyā* ζ_3 *niyāt* pavicālinī sā* γ_1 *niryāty avicālinī sā* $\gamma_2\delta_1$ **te yā paricālanīy[ai]* η_1 *nityaṃ paricālanīyā* $\pi_2\chi$ *paricālanīyā* η_2

[3.95*1]

❖ Testimonia

Yogacintāmaṇi f. 79r (attrib. *Haṭhayoga*), *Yogalakṣṇāvalī* f. 30v

pravistṛtāsyai *phaṇāvati sā*] *paristṛtā* *ca* *phaṇāvati sā* YCM, *vajrāsanasthā* *bhujagī* *pragr̥hya* YLĀ
sūryāt YLĀ] *sauryā* YCM
paridhānayuktyā] *paridhānamuktā* YCM, *paridhānayuktā* YLĀ
pragr̥hya *tiryak paricālanīyā*] *pragr̥hya* *niryāti vicālitā sā* YCM, *pāyauṃ samākum̐cya* *ca cālanīyā* YLĀ

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

तद्विधिमाह ।

परिस्थिता चैव फणावती सा

प्रातश्च सायं प्रहरार्धमात्रं ।

प्रपूर्य सूर्यात्परिधानयुक्ता

प्रगृह्य तीर्थात्परिचालनीया ॥

परिधान[अ]युक्तेति द्वादशाङ्गुलप्रमितसितसूक्ष्मचतुरङ्गुलविस्तृतशुद्धवस्त्रखण्डेन दृढं वेष्टता सा प्रसिद्धा [फ]अणावती सुषुम्णात्मका अरुन्धती जिह्वैव कुण्डलिनी ॥ उक्तं च ॥

अरुन्धती भवेज्जिह्वा ध्रुवो नासाग्रमण्डलमिति ॥

तां जिह्वां लंबिकायोगेनोर्ध्वं ताल्वन्तर्भ्रूमध्यदेशे विहितां ततस्तीर्थाद्भ्रूमध्यात्प्रगृह्य अधः कृत्वा तस्या गुरु पदिष्टवर्त्मना चालनं विधेयमिति संकेतः[।] चालनं तु खेचरी मुद्रा साधनवद्विधेयं[।] तीर्थं भ्रूमध्यः[।]

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)

95*2 included in all except $\alpha_2 \alpha_3$ folio lost α_1 **95*2a** vitastipramitaṃ dairghyaṃ $\varepsilon_1 \varepsilon_2 \zeta_2 \pi_\omega$] vitastipramita-dairghyaṃ $\zeta_3 \eta_1$ vitastipramitaṃ dirghaṃ $\gamma_1 \gamma_2 \delta_1 \delta_2 \eta_2 \pi_2$ vitastipramitaṃ divyaṃ π_1 ūrdhvaṃ vitastimātraṃ tu χ **95*2b** vistāraṃ $\gamma_1 \delta_1 \delta_2 \zeta_3 \eta_1 \eta_2 \pi_2 \pi_\omega \chi$] vistāraś ε_1 vistāre $\gamma_2 \varepsilon_2 \zeta_2 \pi_1$ **95*2c** mṛdulaṃ cett.] mṛddalaṃ ε_1 mṛlaṃ δ_1 **95*2d** veṣṭanāmbara $\varepsilon_2 \zeta_3 \eta_1 \eta_2 \pi_1$] veṣṭatāmbara π_ω veṣṭitāmbara $\varepsilon_1 \chi$ veṣṭanāmbala γ_2 veṣṭanāmba π_2 vaṣṭanāmbara $\gamma_1 \zeta_2$ veṣṭanādhāra $\delta_1 \delta_2$

95*2 = 3.32*5 • After this verse, the ε manuscripts have three additional verses from unknown source (*kṛtvātha dohanaṃ ... gulphau karadvayāt*). • χ has 3.63 after this verse.

❖ Commentary

Verses 3.95*1–2 are absent in α_2 and α_3 . They introduce the idea of awakening *kuṇḍalinī* by moving the tongue with a cloth, which is a practice called *sarasvaticālana* 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 *Haṭhasaṅketacandrikā* (see testimonia), Sundaradeva makes sense of this verse by equating the tongue with Kuṇḍalinī. 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. *sarasvaticālana* in the *Gorakṣaśataka*). This interpretation also makes sense of the next verse in the *Haṭhapradīpikā* (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*), *Haṭhayogasaṃhitā* p. 44

dairghyaṃ YB] dirgha YCM, dirghaṃ
vistāraṃ YCM] vistāre YB HYS
proktaṃ YB YCM] sūkṣmaṃ 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 *caturāṅgulavistāraṃ* in the second verse quarter, and the current reading is probably a result of the metre.

वज्रासनस्थितो योगी चालयित्वा तु कुण्डलीम् ।
कुर्यादनन्तरं भस्त्रीं 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 α₁ 96a *vajrāsana cett.*] vajrāsane π₂χ 96b *cālayitvā cett.*] vārayitvā π₁ tu γ₁γ₂δ₁δ₂ε₁ε₂ζ₂π₁π₂π_ω] ca α₂ζ₃η₂χ om. η₁ 96c ante *kuryād add.* sūryabhedāt γ₁δ₂ *kuryād* α₂ε₁ε₂η₁η₂π₁π₂π_ωχ] sūryād γ₁γ₂δ₁δ₂ζ₂ζ₃ *anantaram cett.*] vanara γ₁ *bhastrīm* ε₁ζ₃η₂π₁] *bhastrī* α₂γ₁δ₁δ₂ε₂ *bhasrī* γ₂ *bhastrī* ζ₂π_ω *bhastrām* π₂χ *illeg.* η₁ 96d *kuṇḍalīm āśu bodhayet cett.*] om. α₂ 97a *bhānor cett.*] bhānur π₁ om. α₂ lost α₁ *ākuñcanam kuryāt* γ₁γ₂δ₂ε₁ε₂ζ₂ζ₃π₁π₂π_ωχ] ++ canam kuryāt α₃ ākuñcanam puryāt δ₁ ākuñcanenaiva η₂ ākuna-
nacaivam η₁ om. α₂ lost α₁ 97b *cālayet cett. incl. α₃*] cālayan γ₁ bodhayet α₁α₂ *tataḥ cett.*] tadā η₂ 97c *mṛtyu cett.*] mṛtyor η₂ *vaktra cett. incl. α₃*] vaktram ε₁π_ω vakra γ₁ vajra α₂

[3.96]

❖ Testimonia

Yogabija 111 (South Indian recension), *Yogacintāmaṇi* f. 79r (attrib. *Haṭhayoga*), *Haṭhasaṅketacandrikā* f. 111r

kuryād YB] sūryād YCM HSC

❖ Commentary

Bhastrī or *bhastrikā kumbhaka* is taught at 2.60–68. The reference to *vajrāsana* may be pointing to the practice of *uḍḍiyāṇa*, 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

Yogabija 83 (South Indian recension), *Yogacintāmaṇi* f. 79r (attrib. *Haṭhayoga*)

vaktra YCM] vartma YB

Cf. *Haṭhasaṅketacandrikā* f. 111r

भानोराकुञ्चनं कुर्यात्कुण्डलीं चालयेत्स्वतः ।

मृत्युवक्रगतस्यापि तस्य मृत्यु[भ]यं कुतः ॥

अस्यार्थः सूर्यनाड्याकर्षणेन बहेः प्राचुर्यं तस्माज्ज्वलनतेजसा अपानवाय्वाकर्षणेन वा कुण्डल्याबोधो भवति ।। तस्य शक्तिचालनकृताभ्यासस्य मृत्युभयं कुत इति ।।

नासादक्षिणमार्गवाहिपवनात्प्राणेऽतिदीर्घाकृते
चन्द्राम्भःपरिपूरितामृततनुः प्राग्घण्टिकायास्तथा ।
सिञ्चन्कालविशालवह्निवशगान्भूरन्ध्रनाडीगणान्
तत्कायं कुरुते पुनर्नवतरं जीर्णद्रुमस्कन्धवत् ॥ 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 χ
97*1a *dakṣiṇamārgavāhi* $\gamma_1\gamma_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_\omega\chi$] *dakṣiṇavāhimārga* π_2 *paścimavartmavāhi*
 $\delta_1\delta_2$ *da[kṣi]ṇa[n]ā..mārgeṇa* η_1 *pavanāt* $\varepsilon_1\varepsilon_2\zeta_2\eta_1\eta_2\pi_1\pi_\omega\chi$] *pavanot* ζ_3 *pavano* $\gamma_2\delta_1\delta_2\pi_2$
pavana γ_1 *prāṇe* $\gamma_1\delta_2$] *prāṇo* $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega\chi$ *ghrāṇe* $\gamma_2\pi_2$ *ghrāṇo* δ_1 *'tidirghikṛte*
em.] **kṛteś* γ_2 **kṛtaś* $\delta_2\zeta_3\eta_1\chi$ *tidirghākṛtaś* γ_1 *tidirghākṛtiś* $\zeta_2\eta_2$ *tirghikṛtiś* (**kṛtaś pc?*) δ_1
tidirghi tataś ε_1 *pi dirghikṛtaś* $\varepsilon_2\pi_1$ *dirghikṛtaḥ* π_ω *na dirghikṛtaḥ* π_2 **97*1b** *candrāmbhaḥ*
 $\varepsilon_1\zeta_3\eta_1\eta_2\pi_2$] *candrāmbhaḥ* $\gamma_1\gamma_2\varepsilon_2\chi$ *candrāntaḥ* $\delta_1\delta_2$ *caṇḍrāṁśāt* π_1 *caṇḍrāṁgāt* π_ω *caṇḍrād[vā]*
 ζ_2 **paripūrītāmṛtatanuḥ** $\gamma_1\gamma_2\varepsilon_1\varepsilon_2\zeta_2\eta_2\pi_1\pi_2\chi$] *paripūrītāmṛtatanuḥ* ζ_3 *paripūrītāmṛtyutanuḥ*
 π_ω *paripūrītā.....* η_1 *paripūrya pūrītatanuḥ* $\delta_1\delta_2$ *prāg cett.*] *prā* $\delta_1\varepsilon_2\pi_2$ *ghaṇṭikāyās*
tathā $\gamma_1\delta_1\delta_2\zeta_2\eta_2\pi_2$] **kāyāḥ pathā* π_1 **kāyā[pa]thā* π_ω **kāyā yadā* ε_1 **kāyās tataḥ* χ **kāyās tadā*
 γ_2 **kāyāḥ sadā* $\varepsilon_2\zeta_3$ *...kāyā....* η_1 **97*1c** *siñcan* *em.* (cf. *Amarauḡhaśāsana*)] *chindan* $\zeta_2\zeta_3$
chimdat π_1 *chaṇḍaḥ* π_2 *chinnat* $\eta_2\pi_\omega$ *chittvā* χ *bhindaṇ* $\gamma_2\delta_1\delta_2$ *bhidaṇ* γ_1 *{[bhi]}śandan* ε_1
binduḥ ε_2 *[piṃ]..* η_1 *viśāla cett.*] *vikāla* ε_1 *vahni cett.*] *vadri* π_1 *pāśa* ζ_3 *om.* γ_1 *vaśagān*
 $\gamma_1\gamma_2\delta_2\eta_1\pi_\omega$] *vaśagā* $\delta_1\zeta_3$ *vaśagāt* $\varepsilon_1\varepsilon_2\eta_2$ *vaśanān* ζ_2 *vaśagaṃ* χ *paramān* π_1 *pavanān* π_2 *bhrū*
cett.] *bhū* ζ_3 *tū* γ_1 *bhrṃ* π_ω *ku* ε_1 *prāg* η_2 *nāḍigaṇān/gaṇāms cett.*] *nāḍigaṇāt* $\varepsilon_2\eta_2$
nāḍigaṇān π_1 *nāḍigataṃ* χ *nā_n* γ_1 **97*1d** *tat* $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_2\chi$] *taṃ* $\gamma_1\gamma_2\delta_1\delta_2\eta_1\pi_1\pi_\omega$ *kāyaṃ*
cett.] *kāyaṃ* η_2 *jirṇa* $\gamma_2\delta_1\varepsilon_2\pi_1\pi_2$] *jirṇaṃ* $\delta_2\varepsilon_1\pi_\omega$ *chimjirṇaṃ* ζ_2 *chinna* $\eta_2\chi$ *chinnaṃ* ζ_3 *kṛnta*
 η_1 *bhasma* γ_1

❖ Commentary

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

[3.97*1]

❖ Sources

Amarauḡhaśāsana 6.1–2 (sic; a single *sārdūlavikrīḍita* verse is numbered thus)

dakṣiṇa] paścima AŚ
vāhi] vāha AŚ

prāṇo] prāṇe AŚ
 candrābhahparipūritāmṛtatanuḥ] candrāmbupratisāraṇaṃ sukr̥tinaḥ AŚ
 kāyās tathaḥ] kāyāḥ pathaḥ AŚ
 vaśagān bhrūrandhra] vaśagaṃ bhūtvā sa AŚ
 nāḍigaṇān] nāḍisatam AŚ, nāḍigatam AŚ*v.l.*, nāḍigaṇam AŚ*v.l.*
 tat kāyam] tat kāryam AŚ

❖ Testimonia

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

pavanāt] pavano YCM
 prāṇo] ghrāṇe YCM
 kṛte] kṛtaḥ YCM
 kāyās tathaḥ] kāyās tataḥ YCM
 siñcan] bhindan YCM
 tat kāyam] tam kāyam YCM

❖ Commentary

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

कुण्डलीं चालयित्वा तु कुर्याद्भस्त्रीं विशेषतः ।

एवमभ्यसतो नित्यं यमिनः शङ्कते यमः ॥ ९७*२ ॥

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

97*2 included in all except $\alpha_1\alpha_2\alpha_3$ found after 3.101*1 with the previous verse χ
97*2a kuṇḍaliṃ $\delta_1\delta_2\varepsilon_2\eta_1\pi_1\pi_2\chi$] kuṇḍalī $\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_\omega$ kuṇḍaliṃ η_2 °tvā tu $\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\chi$] °tvātha $\zeta_3\eta_2\pi_1\pi_2$ °tvācca γ_1 °tvādhah π_ω illeg. η_1 **97*2b kuryād bhastrīm** $\delta_2\varepsilon_1\varepsilon_2\zeta_3\eta_1\pi_1$] kuryād bhastrī $\delta_1\zeta_2\pi_\omega$ kuryād bhastrām η_2 bhasrī kuryād $\gamma_1\gamma_2$ bhastrām kuryād $\pi_2\chi$ **97*2c evam cett.**] etad ε_1 **abhyasato** $\varepsilon_2\zeta_3\chi$] abhyāsato $\gamma_1\gamma_2\delta_1\varepsilon_1\zeta_2\pi_2$ abhyasyato $\delta_2\eta_2$ abhyasyatām π_1 abhyasyatā π_ω ... syat. η_1 **97*2d yaminaḥ śaṅkate yamaḥ cett.**] yamir na kurute yamaḥ ε_2 yamino yamabhiḥ kutaḥ χ

[3.97*2]

❖ Testimonia

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

bhastrīm HSC] bhastrām YCM

śaṅkate yamaḥ YCM] śaṃphate manah HSC

❖ Commentary

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

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

तदाभ्यसेत्सूर्यभेदमुज्जायीं चापि शीतलीम् ।

एवमभ्यासयुक्तस्य शमनो यमिनः कुतः ॥ ९७*३ ॥

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

97*3 included in all except $\alpha_1\alpha_2\alpha_3\delta_2\chi$ **97*3a** *tadābhyaset* $\gamma_1\gamma_2\zeta_2\eta_1\pi_1\pi_\omega$] *tadābhyasyet* η_2
tad abhyaset $\delta_1\zeta_3\pi_2$ tathābhyaset $\varepsilon_1\varepsilon_2$ **sūryabhedam** *cett.*] *sūryabhede* ζ_3 **97*3b** *ujjāyīm*
 $\gamma_1\gamma_2\varepsilon_1\varepsilon_2\eta_1\eta_2\pi_1\pi_2\pi_\omega$] *ujjāi* ζ_2 *ujjāyām* ζ_3 *ujrākhyām* δ_1 **cāpi** *cett.*] *vāpi* ζ_3 [vā].. η_1 *api* δ_1
97*3c *yuktasya* *cett.*] *yogena* η_2 **97*3d** *śamano* $\pi_2^{\text{pc}}\varepsilon_1\eta_2\pi_\omega$] *śamino* $\pi_2^{\text{ac}}\zeta_2\eta_1\pi_1$ *śramas tu* ζ_3
yamas tu $\gamma_1\gamma_2\delta_1$ *yamino* ε_2 **yaminaḥ** *cett.*] *yamina* π_1 *yaminam* π_ω **kutaḥ** *cett.*] *kva ca* π_2

[3.97*3]

❖ **Testimonia**

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

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 ।

ऊर्ध्वमाकृष्यते 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_2 **98b** om. δ_2 **nirbhayaṃ** $\eta_1\eta_2\chi$] nirbhayaṃś ζ_2 nirbhayaś $\alpha_1\alpha_2\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_2\pi_\omega$ nirbharaṃ $\gamma_1\gamma_2\delta_1$ **cālanād asau** $\alpha_1\alpha_2\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\pi_2\pi_\omega\chi$] calanād asau δ_1 calanādiṣu π_1 cālayet imāṃ $\varepsilon_1\varepsilon_2$ vā diśodiśa η_2 **98c** om. $\delta_1\delta_2$ **ākṛṣyate** cett.] ākṛte ζ_3 **98d** om. $\delta_1\delta_2$ **suṣumnā kuṇḍaligatā** $\alpha_2\varepsilon_1\varepsilon_2\zeta_2$] suṣumnā kuṇḍaligataḥ α_1 + + + + ḍa[l]i[ga]taḥ α_3 suṣumnāṃ kuṇḍaligatā π_ω suṣumnāṃ kuṇḍaligatām π_1 suṣumnāgatakunḍalī $\gamma_1\gamma_2\zeta_3\pi_2$ suṣumnāyāṃ samudgatā χ suṣumnāyāḥ samuddhṛtaḥ η_2 om. η_1

[3.98]

❖ Sources

Gorakṣaśataka 22c–23b

nirbhayaṃ] nirbhayaś GŚ, nirbharaś GŚv.l., nirbhayāc GŚv.l.

cālanād asau] cālayed imāṃ GŚ

ākṛṣyate GŚ] ākarṣayet GŚv.l.

suṣumnā kuṇḍaligatā GŚ] suṣumnāṃ kuṇḍaligatām GŚv.l., suṣumnā kuṇḍaliyutā GŚv.l.

Cf. *Śivasamhitā* 4.109

गुरुपदेशविधिना तस्य मृत्युभयं कुतः ।

मुहूर्तद्वयपर्यन्तं विधिना शक्तिचालनम् ॥

❖ Testimonia

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

nirbhayaṃ] nirbhitaś HRĀ, nirbhayaś YLĀ, nirbharaṃ YCM

cālanād asau] cālayed asau HRĀ, cālayed imāṃ YLĀ, dhi vai YCM

ūrdhvaṃ ākṛṣyate HRĀ] ākṛṣya tau HRĀv.l.

kuṇḍalī gatā HRĀv.l.] suṣumnāṃ kuṇḍaligatām HRĀ, suṣumnā kuṇḍaliyutā YLĀ

❖ Commentary

As noted in our introduction, Svātmārāma appears not to have understood the practice of *śakticālena* 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 समुद्धृता ।
जहाति तस्मात्प्राणोऽयं सुषुम्णां व्रजति स्वतः ॥ ९९ ॥

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

99 *om.* ḍ₁ḍ₂ **99a** *tena kuṇḍalinī cett.] om.* ṛ₁ **tasyāḥ** α₁γ₁γ₂ζ₂ζ₃η₂π₁π₂χ] tasyā α₂ε₁π_ω
tasyāt α₃ tasya ε₂ *om.* ṛ₁ **99b** *suṣuṃṇāyāḥ* γ₁γ₂ζ₂ζ₃η₁η₂] suṣuṃṇāyā α₁α₂α₃ε₁π₁π₂π_ωχ
suṣuṃṇāyām ε₂ **samuddhṛtā** α₂α₃γ₁γ₂ζ₂ζ₃η₁η₂π_ω] samudbhutā α₁ mukhaṃ dhruvam π₁π₂χ
mukhaṃ dṛḍhaṃ dhruvam ε₁ mukhaṃ dṛḍhaṃ ε₂ **99c** *jahāti cett.] na yāti* ṛ₂ **99d** *svataḥ*
ε₁ζ₃η₁χ] svanaḥ α₁ζ₂π₁π_ω svayam α₂γ₁γ₂π₂ sthitā ε₂ niścalaḥ ṛ₂

[3.99]

❖ Sources

Gorakṣaśataka 23c-24b

suṣuṃṇāyāḥ samuddhṛtā] suṣuṃṇāyā mukhaṃ dhruvam GŚ

❖ Testimonia

Haṭhatattvakaumudī 44.25

suṣuṃṇāyāḥ samuddhṛtā] suṣuṃṇāyā mukhaṃ 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.* ḍ₁ḍ₂ **100a** *tasmāt cett.*] kasmāt γ₁ **100b** *śabdagarbhām* α₂ε₁ε₂π₁π₂π_ω] śabda-
gamdhām α₁ dhām η₁ śambhugarbhām γ₁γ₂ζ₂ζ₃ suhasuptām χ suśasuptām η₂ **arund-**
hatīm cett.] sarasvatīm ε₁ε₂π₁π₂ **100c** *tasyāḥ* α₁α₂ζ₃π₂π_ωχ] tasyām η₂ tasmāt π₁ yasyāḥ
γ₁γ₂ε₁ε₂ζ₂ [ya].. η₁ **saṃcālanenaiva** α₁α₂π₁π₂π_ωχ] saṃcālanenāśu γ₁γ₂ε₁ε₂ζ₃ saṃcālayenāśu
ζ₂η₂ lanen. .. η₁ **100d** *rogaiḥ/rogair cett.*] [r]. .air γ₁ rogoḥ π_ω rogāt η₂π₁ **pramucyate**
α₁α₂ε₁ε₂η₁η₂π₂π_ωχ] pramuṃcati π₁ vimucyate γ₁γ₂ζ₂ζ₃

[3.100]

❖ Sources

Goraḥśaśataka 26cd–27ab

garbhām arundhatīm] garbhām sarasvatīm GŚ
tasyāḥ] yasyāḥ GŚ

❖ Testimonia

Yogalakṣaṇāvalī f. 31r (attrib. *Goraḥśaśata*), *Haṭhasaṅketacandrikā* f. 112r (attrib. HP)

garbhām arundhatīm HSC] garbhām sarasvatī YLĀ
tasyāḥ] asyāḥ YLĀ, yasyāḥ HSC
cālanenaiva] cālanenaivaṃ YLĀ, cālanenāśu HSC
yogī rogaiḥ pramucyate HSC] rogā naśyamti niścitaṃ YLĀ

Cf. *Haṭharatnāvalī* 2.122

सूर्येण पूरयेद्वायुं सरस्वत्यास्तु चालयेत् ।
शब्दगर्भाच्चालनेन योगी रोगैः प्रमुच्यते ॥

❖ Commentary

In the *Goraḥśaśataka* (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 *Suṣuṃṇā*. In the *Goraḥśaśataka*, *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 *Goraḥśaśataka*'s reading of *śabdagarbhām sarasvatīm* makes good sense. However, it seems that Svātmārāma has changed 3.100b to read *śabdagarbhām arundhatīm* and has understood *arundhatī* as Kuṇḍalinī. This is affirmed in longer versions of the *Haṭhapradīpikā* (3.93*2) that contain a verse on synonyms of Kuṇḍalinī, which include *Arundhatī*. We are yet to find *Arundhatī* equated with Kuṇḍalinī in a text composed before the *Haṭhapradīpikā* but this identification is found in subsequent compendiums and commentaries (e.g. *Yogacintāmaṇi* f. 78v, *Yuktabhavadēva* 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 ।
मण्डलाद्दृश्यते 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 (*maṇḍalāt*). (101*1)

101 om. $\delta_1\delta_2$ **101a** *saṃcālītā cett.*] *saṃcalitā* ζ_2 *saṃcalatā* α_1 *sa cālītā* γ_2 **101b** *siddhi cett.*] *siddha* α_3 *mukti* $\gamma_1\gamma_2$ **bhājanam cett.**] *bhājana* α_2 *bhājanaḥ* $\epsilon_1\epsilon_2\pi_2$.. *janaḥ* η_1 **101d** *jayati cett.*] .. *yajati* η_1 *vrajati* η_2 **101*1** included in all except $\alpha_1\alpha_2\alpha_3\delta_2$ **101*1a** *brahmacaryavratasyaiva* $\epsilon_1\epsilon_2\zeta_3\pi_\omega$] *°ratasyaiva* $\delta_1\eta_1\chi$ *°rataś caiva* ζ_2 *brahmacaryāvatastaiva* π_1 *brahmacarye ca tasyaiva* γ_2 *brahmacaryavratam* π_2 *brahmavatasyaiva* γ_1 *brahmadharmaratasyaiva* η_2 **101*1b** *hitamitāśinaḥ* $\gamma_2\chi$] *°śini* π_1 *°śanaḥ* $\gamma_1\delta_1\epsilon_1\zeta_2\pi_\omega$ *°śanaṃ* $\epsilon_2\pi_2$ *°śanaḥ* ζ_3 *mitahitāśinaḥ* η_2 *illeg.* η_1 **101*1c** *maṇḍalād* $\gamma_2\epsilon_1\epsilon_2\zeta_2\zeta_3\pi_2\chi$] *maṇḍalā* $\gamma_1\eta_2\pi_1\pi_\omega$ *maṇḍalī* δ_1 *illeg.* η_1 **101*1d** *kuṇḍalya°* $\gamma_2\epsilon_1\epsilon_2\zeta_3\pi_2\chi$] *kuṇḍalyā* $\delta_1\zeta_2\eta_2\pi_\omega$ *kuṇḍalā* π_1 *kuṇḍali* γ_1 *illeg.* η_1 **yoginaḥ** $\epsilon_1\epsilon_2\zeta_2\zeta_3\pi_\omega\chi$] *yogataḥ* $\gamma_1\gamma_2\delta_1\eta_1\eta_2\pi_1\pi_2$

[3.101]

❖ Testimonia

Haṭharatnāvalī 2.123, *Yogalakṣaṇāvalī* (f. 31r) (attrib. *Gorakṣaśata*), *Haṭhasaṅketacandrikā* f. 112r (attrib. HP)

sa yogī siddhibhājanam HSC] sa yogī siddhibhājanaḥ HRĀ, śabdagarbhā tv arumḍhati YLĀ
kālaṃ jayati līlayā HSC] mṛtyuṃ jayati līlayā HRĀ, tasya kālabhayam na hi YLĀ

[3.101*1]

❖ Testimonia

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

vratasyaiva] ratasyaiva YCM, jatasyaiva HSC
hitamitāśinaḥ YCM] hitamitā śanaḥ HSC

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

ब्रह्मचर्यव्रतस्यैव कुण्डल्यभ्यासयोगिनः ॥
मण्डलाद्दृश्यते सिद्धिरिति योगविदो विदुः ॥

❖ Commentary

Verse 3.101*1 has been omitted by α_1 and α_3 . It is in α_2 at the end of a block of verses (3.93*2–5,

अभ्यासनिःसृतां चान्द्रीं विभूत्या सह मिश्रयेत् ।

तद्वारणं तूत्तमाङ्गे 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* η_2 *abhasā* α_2 **niḥsṛtām** $\epsilon_1\zeta_3\pi_2\pi_\omega\chi$] *niḥsṛtā* η_1 *niḥsṛitām* η_2 *nisṛtām* $\epsilon_2\pi_1$ *nisṛtā* $\alpha_1\alpha_2$ *nibhṛtām* ζ_2 *sahitam* $\gamma_1\gamma_2$ **cāndrīm** $\alpha_1\zeta_2\eta_1\eta_2\chi$] *cāndrī* $\alpha_2\zeta_3\eta_1\pi_\omega$ *cāndrīm* $\epsilon_1\epsilon_2$ *cāndrām* π_1 *candram* $\gamma_1\gamma_2$ **102b** *miśrayet* $\epsilon_1\zeta_2\zeta_3\eta_1\eta_2\chi$] *miśritām* $\pi_1\pi_2\pi_\omega$ *miśritam* α_2 *miśritam* α_1 *micchayet* γ_1 *murchayet* γ_2 *kārayet* ϵ_2 **102c** *taddhāraṇam* $\zeta_2\zeta_3\pi_2$] *taddhāraṇā* $\gamma_1\gamma_2$ *tadvāraṇam* π_ω *yadvāraṇam* π_1 *tad dh.* η_1 *tad dhārayed* $\alpha_1\alpha_2\epsilon_1$ *tām dhārayed* η_2 *dhārayed ut°* $\epsilon_2\chi$ **tūttamāṅge** $\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$] *cottamāṅge* γ_2 *cottamāṅga* γ_1 *uttamāṅge* $\alpha_1\alpha_2\epsilon_1\eta_2$ °*tamāṅgena* ϵ_2 °*tamāṅgeṣu* χ *illeg.* η_1 **102d** *divya cett.*] *dirgha* $\alpha_3\pi_1\pi_2\pi_\omega$ **dr̥ṣṭipradāyakam** $\alpha_1\alpha_2\alpha_3\epsilon_1\epsilon_2\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$] *dr̥ṣṭipradāyini* $\gamma_1\gamma_2$ *dr̥ṣṭipradāy-* *iniṃ* η_2 *dr̥ṣṭiḥ prajāyate* $\eta_1\chi$

102 After this verse, α_2 has an additional line: आसनाभ्यासनं पूर्वा प्रयुक्तां मनसा चरेत् ।

93*7) that is excluded by α_3 . This block appears after 3.96 and appears to have been inserted from elsewhere. 3.101*1 has no known source and appears to have been added as a general laudatory statement on the benefits of practising with Kuṇḍalinī.

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

[3.102]

❖ Testimonia

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

tūttamāṅge] cottamāṅge YLĀ

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

अभ्यासनिःसृतां चान्द्रीं विभूत्या सह मिश्रयेत्[]

तद्वारणं तूत्तमाङ्गे दिव्यदृष्टिप्रदायकं[] ॥ १९

चान्द्रीं ललाटचन्द्रान्निःसृतां अभ्यासे श्रमजातां घर्मधारां तां विभूत्या विमिश्रयेत् । तामुत्तमाङ्गे शिरसि धारयेदसौ साधकस्य दिव्यदृष्टिप्रदा भवतीत्यर्थः[]

Cf. *Haṭhayogasaṃhitā* p. 41 (on *amarolī*)

अभ्यासान्निःसृतां चान्द्रीं विभूत्या सह मिश्रयेत् ।

धारयेदुत्तमाङ्गेषु दिव्यदृष्टिः प्रजायते ॥

❖ Commentary

In the witnesses of the earliest reconstructable recensions of the *Haṭhapradīpikā*, including the α manuscripts, this verse occurs in the section on *śakticālana*. This is also the case in the *Yogalakṣaṇāvalī*, *Haṭhasaṅketacandrikā* and the longer recensions of the *Haṭhapradīpikā* with six and ten chapters. However, in the context of *śakticālana*, the referent of *cāndrī* is unclear. It

द्विसप्ततिसहस्राणां नाडीनां मलशोधने ।
कुतः प्रक्षालनोपायः कुण्डल्यभ्यसनादृते ॥ 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 ζ_2 gudaḥ γ_2 guda $\eta_1\eta_2$ aṃtaḥ π_2 aṃtaṃ π_1 ātma ε_2 om. γ_1
prakṣālanopāyaḥ $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_2\chi]$ °pāyaṃ $\varepsilon_2\zeta_2\eta_1$ prakṣālano vāyuh π_2 prajvālano vāyu π_1 om.
 γ_1 **102*1d kuṇḍalyabhyasanād ṛte** $\chi]$ kuṇḍalyabhyāsanaḍ ṛte $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_2$ kuṇḍalibhyāsanaḍ
ate π_1 kuṇḍalyabhyāsato vinā $\gamma_2\delta_2$ kuṇḍalyābhyāsato vinā $\gamma_1\delta_1$ kuṇḍalyabhyāsa iṣyate η_2
ku... [bhyā] ..[mā] ... η_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 *Haṭhasaṅketacandrikā* (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 *Yogaparakāśikā*, Bālakṛṣṇa glosses it simply as nectar (*sudhā*) (5.182). In the *Haṭhayogasaṃhitā* (p. 41) and *Jyot-snā* (3.98), this verse is in the section on *amarolī*, which provides a clear referent of *cāndrī* as the cool middle flow of urine (see 3.96 [3.90 in our edition]).

[3.102*1]

❖ Testimonia

Yogacintāmaṇi f. 79v (attrib. *Haṭhayoga*), *Yogalakṣaṇāvalī* f. 31r (attrib. *Goraḥśasātaka*)

malaśodhane] malaśodhanam YCM, api śodhanam YLĀ
kutaḥ prakṣālanopāyaḥ YCM] asatkalpaṃ smṛtaṃ siddhaiḥ YLĀ
abhyasanād ṛte YLĀ] abhyāsato vinā YCM

❖ Commentary

This verse is omitted by the α group. Its claim is not entirely consistent with the role of the *ṣaṭkarma*, 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 α_1 nava $\delta_1\delta_2$ **103b** *ādināthena cett.*] hy ādināthena $\varepsilon_1\varepsilon_2$ **103c** *ekaikā tāsū* $\alpha_1\chi$] ekaikaṃ tāsū $\alpha_2\alpha_3$ ekaika tāsū $\zeta_2\delta_2$ ekaiva tāsū δ_1 ekaikāpi su° $\gamma_1\gamma_2$ karaṇe sarva $\varepsilon_1\varepsilon_2\zeta_3$ kāraṇe sarva $\eta_2\pi_1$ kāraṇaṃ sarva $\pi_2\pi_\omega$ k... sarva η_1 **yaminām** $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\delta_2\zeta_2\chi$] *siddhānām* $\zeta_3\eta_1\eta_2$ *siddhinām* $\varepsilon_1\varepsilon_2\pi_1\pi_2\pi_\omega$ **103d** *mahāsiddhipradāyini* $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\chi$] °*pradāyani* $\alpha_1\alpha_2$ °*pradā* + + α_3 ekaikāpi kṣamaiva sã $\varepsilon_1\varepsilon_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$ (η_1 partly illegible)

103 χ has a different verse order: 3.106 → 3.107 → 3.104 → 3.105 → 3.103

[3.103]

❖ Testimonia

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

tāsū 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 sarvasiddhinām ekaikāpi kṣamaiva sã*).

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 मनोवृत्तिर्मनीषिणा ॥ 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* ζ_3 *vṛddhī* ζ_2 **104b** *niśā cett.*] *niśām* η_2 *ny-athā* γ_1 **104d** *rājate cett.*] *śobhate* $\pi_2\chi$ **105** *om.* δ_2 **105a** *mārutasya vidhiṃ cett.*] *mārutābhyasanam* $\varepsilon_1\zeta_3\eta_1$ *mārutābhyāsanam* $\varepsilon_2\eta_2$ **sarvaṃ cett.**] *sarve* α_1 *sarvām* π_2 *mano* α_2 *kiṃcin* η_2 **105b** *manoyuktaṃ cett.*] *sadā yuktaṃ* α_2 **samabhyaset cett.**] *samācaret* $\eta_1\eta_2$ **105d** *manīṣiṇā cett.*] *manīṣiṇī* α_2 *manīṣiṇām* $\zeta_2\pi_\omega$.. [nī] .. η . η_1 *tu yoginām* ε_2

[3.104]

❖ **Testimonia**

Haṭharatnāvalī 1.16

❖ **Commentary**

The *Yogaparakāśikā* (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 mahipālaṃ candramasaṃ vinā pr̥thvīniśe na rājete...*). However, in *Jyotsnā* 3.126, Brahmānanda interprets the earth (*pr̥thvī*) as *āsana* because both are connected by the quality of steadiness (*sthairyaguṇayogāt*), 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**

Haṭhasaṅketacandrikā f. 92v (attrib. HP)

mārutasya vidhiṃ sarvaṃ] *mārutābhyasanam* *kiṃ 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 विनिद्राणां 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.* ḍ₂ **106a** *khilāpi* α₁α₂γ₂ḍ₁π₁π₂π_ω] *sthirāpi* γ₁ *calāpi* ζ₂ζ₃ *vilāpi* ε₁ *vināpi* η₁η₂ *suṣumnā* ε₂ *iyam tu* χ **madhyamā** *cett.*] *madhyamām* η₂ *madhyana°* π₁ *illeg.* η₁ **nāḍī** *cett.*] ..ḍīm η₁ °ḍī *ca* π₁ **106b** *yoginām* *cett.*] *yoginām* α₁ *yoginā* α₂π₁π₂ *yoginaḥ* η₂ **106c** *āsana* α₁α₂ḍ₁ε₂η₂π₂π_ω] *āsanā* π₁ *ānasa* ε₁ *āsanam* γ₁γ₂ζ₂ζ₃η₁ **saṃyāma** α₁α₂γ₁γ₂ε₁ε₂ζ₂ζ₃η₁] *saṃyama* π_ω *saṃyāmair* ḍ₁π₂ *saṃyamair* η₂ *saṃyāme* π₁ **106d** *saralā* *cett.*] *sakalā* α₃ *sabalā* ζ₃ *śavalā* ζ₂ *na calā* ḍ₁ **107** *om.* ḍ₂ζ₂ **107a** *upāsane* α₁α₂] *upāsanam* γ₁γ₂ *upāsana* α₃ḍ₁ *abhyāse*.. η₁ *abhyāseṣu* ε₁ε₂ζ₃π₁π₂π_ω *abhyāsena* η₂ *abhyāse tu* χ **vinidrāṇām** *cett.*] *pi nidrāṇām* α₂ *hi mudrāṇām* η₂ **107b** *rājayoga* α₁α₂α₃] *rājayogaḥ* γ₁γ₂ḍ₁ *anuddhṛta* η₁ *anuddhata* ζ₃ *anudbhūta* π₂ *anudruta* ε₁π₁ *manudṛta* π_ω *mano dhṛtvā* χ *atandrita* ε₂ *tad udeti* η₂ **samudravat** α₁α₃] *samudrakaḥ* γ₂ *samūdakaḥ* γ₁ *samudbhavān* α₂ *samāhnakaḥ* ḍ₁ *samādhinām* ζ₃η₁π₂ *samādhinā* η₂χ *samādhīṣu* ε₁ε₂π₁π_ω **107c** *om.* α₂ **rudrāṇī** *cett.*] *mudrāṇām* η₁η₂ **cāparā** α₁ζ₃η₁η₂π₁π₂π_ω] *ca parā* α₃ *vā parā* χ *va parā* ε₁ *sāparā* γ₁γ₂ḍ₁ε₂ *om.* α₂ **107d** *om.* α₂ **bhadraṃ** *cett.* incl. α₃] *bhavām* γ₁ *mudrām* π₁ *sadā* α₁ *om.* α₂ **prayacchati** *cett.*] *prayakṣati* ḍ₁

[3.106]

❖ Testimonia

Upāsanāsārasaṅgraha p. 36

khilāpi] *iyam tu* USS

❖ Commentary

The reading of *khilāpi* in the first verse quarter is unusual but well attested by the witnesses including the α group of manuscripts. In the *Abhidhānacintāmaṇi* (940), *khila* is defined as something uncultivated such as field (*kṣetrādyaprahataṃ khilam*) or, as the *Amarapadavivṛti* (2.1.5) puts it, ‘not marked by a plough’ (*lāṅgalena na likhitam iti khilam*). In the context of *Haṭhpradīpikā* 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 कालवच्चक्रः ॥ 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 η_1 upadeśo ζ_2 **107*1b** *dhatte* $\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega$] datte $\zeta_3\chi$ darte γ_1 ..[tte] η_1 **sāṃpradāyikam** $\delta_1\delta_2\varepsilon_2\eta_1\eta_2\pi_1\pi_\omega\chi$] °yikām ζ_3 °yikaḥ $\gamma_1\gamma_2$ °yakam ζ_2 °yakaḥ π_2 sāṃparāyikam ε_1 **107*1c** *evāstu* $\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\eta_1\pi_1$] evastu π_ω eva śrī $\zeta_3\eta_2\chi$ evavāca γ_1 vāstava π_2 **guruḥ svāmī** $\gamma_2\delta_1\delta_2\zeta_2\zeta_3\pi_2\pi_\omega\chi$] gurusvāmī $\gamma_1\eta_1\eta_2$ gurusvāmī $\varepsilon_1\pi_1$ kuru svāmī ε_2 **107*1d** *eva cett.*] eṣa ζ_2 **saḥ cett.**] ca γ_1 **107*2** included in all except $\alpha_1\alpha_2\alpha_3\eta_1$ **107*2a** *mudrām* $\varepsilon_1\varepsilon_2$] 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* $\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_3\pi_1$] yo bhyasati π_2 yo bhyaset su° γ_1 yo bhyaseta $\gamma_2\zeta_2$ yomabhyaset π_ω athābhyāsa η_2 mudrābhyāse χ **107*2c** *guṇaiḥ so'yam* $\varepsilon_1\varepsilon_2$] guṇaiḥ svaryam γ_1 guṇaiśvāryam $\gamma_2\delta_1\delta_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega$ guṇai sārđham ζ_3 guṇaiḥ sārđham χ **107*2d** *jāyate cett.*] jāyate ε_1 labhate $\eta_2\chi$ **vañcakāḥ** $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_2\pi_\omega$] vañcakāḥ π_1 vañcanāt $\gamma_1\gamma_2$ vañcanam $\delta_1\delta_2\varepsilon_2\chi$

[3.107*1]

❖ Testimonia

Upāsanāsārasaṅgraha p. 40

evāstu guruḥ] eva śrīguruḥ USS

❖ Commentary

Verses 3.107*1–2 have no known source and are absent in the α group. It is likely both were added to the original text as further praise of those practising the haṭhayogic *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 *Haṭhapradīpikā* composed by the glorious lord among yogis Svātmārāma.

colophon: śrīsvātmārāma π_ω] śrīsadgurusvātmārāma α_1 svātmārāma $\gamma_1\eta_1$ ātmārāma η_2 śrīsa-
hajānandasamṭānacintāmaṇi(nā ζ_3)svātmārāma $\gamma_2\zeta_2\zeta_3$ °svā° (sic!) π_1 om. $\alpha_2\delta_1\delta_2\varepsilon_1\varepsilon_2\pi_2$ **yogīn-**
dra $\gamma_1\gamma_2\eta_2\pi_\omega$] yogendrapra α_1 yoginā $\zeta_2\zeta_3\eta_1$ om. $\alpha_2\delta_1\delta_2\varepsilon_1\varepsilon_2\pi_1\pi_2$ **viracitāyām** $\alpha_1\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\eta_2\pi_\omega$]
om. $\alpha_2\delta_1\delta_2\varepsilon_1\varepsilon_2\pi_1\pi_2$ **haṭhapradīpikāyām** $\alpha_1\gamma_2\delta_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_\omega$] śrīhaṭhapradīpikāyām $\alpha_2\pi_2$
haṭhayogavidyāyām δ_1 ha° (sic!) π_1 om. γ_1 ante **tṛtīyo°** add. mudrāvidhānam ζ_3 **tṛtīy-**
opadeśaḥ $\alpha_1\alpha_2\gamma_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$] tṛtīya upadeśaḥ $\delta_1\delta_2$ tṛtīyo dhyāyaḥ $\eta_1\eta_2$ caturthopadeśa γ_1
(see note on 3.93*1)