

3.1

Translation: 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.

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 bhedaṁ ādāya bahuvacanam*). A similar comment occurs in the *Yogaprakāśikā* 5.1 (*yathā samastadvīpādisahitapṛthvī ādhāraḥ phaṇīndras tathā samastayogādhāraḥ kuṇḍalīty āha saśaileti*). The author of the *Haṭharatnāvalī* circumvented this issue by adopting the reading *dhātryāḥ*.

3.2

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

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

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

Testimonia:

Yogacintāmaṇi f. 72r (attrib. HP)

b: tadā] tathā YCM
c: tadā] tathā YCM
d: tadā] tathā YCM

Metre: Anuṣṭubh (a: na-vipulā)

3.4 heading

Translation: What is “the empty pathway”?

3.4

Translation: Suṣumnā, the empty pathway, the great path to the aperture of Brahman, the cremation ground, Śāmbhavī, and the middle path are synonyms.

Sources:

Cf. *Amrtasiddhi* 2.6

avadhūtīpadaṃ ke cic chmaśānaṃ ca mahāpatham/
ke cid vadanti ādhārāṃ suṣumnāṃ ca sarasvatīm//

Cf. *Dattātreya yogaśāstra* 109c–110b

mahāpathaṃ śmaśānaṃ ca suṣumnāpy ekam eva hi//
nāmnāṃ matāntare bhedaḥ phale bhedo na vidyate/

Testimonia:

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

suṣumnā YCM] prāṇasya YBhD
brahmarandhra] brahmarandhraṃ YCM, mahārandhraṃ YBhD
śmaśānaṃ YBhD] śmaśāni YCM
ekavācakāḥ YCM] ekavācakam YBhD

Metre: Anuṣṭubh (a: na-vipulā)

3.5

Translation: 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*.

Sources:

Śivasamhitā 4.22

Testimonia:

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

mudrābhyāsaṃ samācāret YBhD] mudrābhyāsaparo bhavet YCM

3.6

Translation: The great seal, the great lock, the great piercing, the sky-roving [seal], the *uḍḍiyāṇa* [lock], the root lock, then [the lock] called *jālandhara*, [...]

Sources:

Cf. *Śivasamhitā* 4.23

mahāmudrā mahābandho mahāvedhaś ca khecarī/
jālandharo mūlabandho viparītakṛtis tathā//

Testimonia:

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

mahāvedhaś ca khecarī YCM YBhD] mahāvedhas tṛṭiyakaḥ HRĀ
uḍḍiyāṇaṃ mūlabandhas] uḍḍiyāṇaṃ mūlabandho HRĀ YCM, uḍyāṇaṃ mūlabandhaś
ca YBhD
tato jālandharābhidaḥ] bandho jālandharābhidaḥ HRĀ YCM, bandho jālandharas
tathā YBhD

Metre: Anuṣṭubh (c: ra-vipulā)

3.7

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

Sources:

Cf. *Śivasamhitā* 4.24

uḍyāṇaṃ caiva vajrolī daśamaṃ śakticālanam/
idaṃ hi mudrādaśakaṃ mudrāṇāṃ uttamottamam//

Testimonia:

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

vajrolī HRĀ YBhD] tathā vai YCM
idaṃ mudrādaśakaṃ] sampradāyā khecarī sā HRĀ, etad dhi mudrānavakaṃ YCM,
idaṃ hi mudrādaśakaṃ YBhD
jarāmaraṇanāśanam] daśa mudrāḥ prakīrtitaḥ HRĀ, jarāmaraṇavarjitam YCM, mu-
drāṇāṃ 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’ (*karaṇa*) 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 mudrādaśakaṃ*, that refer to the techniques of this chapter as only *mudrās*, and this is consistent with 3.104.

Metre: Anuṣṭubh (c: na-vipulā)

3.8

Translation: 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,

[...]

Testimonia:*Yogacintāmaṇi* f. 72r (attrib. HP)divyam] samyag YBhD
sarvasiddhānāṃ YCM] sarvasiddhendra YBhD**3.9****Translation:** [...] should be carefully kept secret like a casket of gems [and] must not be spoken of to anyone, like sex with a respectable woman.**Testimonia:***Yogacintāmaṇi* f. 72r (attrib. HP), *Yuktabhavadēva* 7.177 (attrib. HP)

yathā ratnakaraṇḍakam YCM] jarāmarāṇanāśanam YBhD

3.9*1**Translation:** [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.**Sources:***Dattātreyayogaśāstra* 31c–32bvajrolīr] vajrolī DYŚ, vajrolīr DYŚv.l.
amarolī] amaroliś DYŚv.l., cāmarolī DYŚ
sahajolī DYŚ] sahajolis DYŚv.l.**3.10 heading****Translation:** Of these, the great seal (*mahāmudrā*) [is now taught]:**3.10****Translation:** [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.**Sources:***Amaraughā* 19

dhṛtvā A] kṛtvā Av.l.

Cf. *Amṛtasiddhi* 11.3yonim sampiḍya vāmena pādāmūlena yatnataḥ/
savyaṃ prasāritaṃ pādaṃ karābhyāṃ dhārayed dṛḍham//

Testimonia:

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

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

3.11

Translation: 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, [...]

Sources:

Amaraugha 20

Testimonia:

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

dhārayed YCM YBhD] pūrayed HRĀ

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

3.12

Translation: [...] so the goddess Kuṇḍalinī suddenly becomes straight. Then she becomes still in the vessel with two halves.

Sources:

Amaraugha 21

Testimonia:

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

sahasā YBhD] sahaḥ HRĀ YCM
 tathāsau YCM YBhD] tathā sā HRĀ
 maraṇāvasthā HRĀ YBhD] maraṇāvasthām YCM
 jāyate dvipuṭāśritā YBhD] jāyate dvipuṭāśritā HRĀ, harate dvipuṭāśrayām YCM (*em.*,
 dvipuṭā L, dvipuṭā 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 *Haṭha-pradīpikā* 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 *marāṇāvasthā* and *dvipuṭa* according to the alchemical metaphors of the *Amṛtasiddhi*. Later commentators take *dvipuṭa* as the two nostrils (e.g., *Yuktabhavadeva* 7.187, *dvināsāpuṭa*); the *iḍā* and *piṅgalā* channels (e.g., *Jyotsnā* 3.27, *puṭayor dvayam iḍāpiṅgalayor yugmam*); or the in and out flows of the breath (e.g., *Yogaprakāśikā* 5.16–17, *vāyor bahirnirgamanam antaḥpraveśa iti yat puṭadvayam tam*). How these commentators understood *asau māraṇāvasthā* is less clear. Brahmānanda seems to take it as the death of *prāṇa*, or in other words, the absence of the breath, in the two nostrils (*marāṇāvasthā jāyate kuṇḍalibodhe sati susumnāyām praviṣṭe prāṇe dvayor puṭayor prānaviyogāt*). Bhavadeva thought that Kuṇḍalinī, along with *prāṇa* and *apāna*, remains in the two nostrils while the breath is being held (*evaṃ vāyudhāraṇāyām kriyamāṇāyām vyākulā bhūtā kuṇḍalinī apānaprāṇābhyām saha nāsāpuṭadvayāśritā bhavati*). Others, such as Śivānanda and Bālakṛṣṇa, favour the reading *tadā sā marāṇāvasthām harate dvipuṭāśritām* (or *dvipuṭāśrayām*), which is present in group γ and δ manuscripts of the *Haṭha-pradīpikā*. Bālakṛṣṇa understands this to mean that the great seal destroys death (*marāṇāvasthām harate mahāmudreti bhāvaḥ*) but it could also mean that the awakened Kuṇḍalinī destroys death, which is usually dependent on the in and out breaths.

The form *rjvibhūtā* is non-Pāṇinian (it should be *rjūbhūtā*) but all witnesses have *rjvī* or variants thereof. α₁ 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

Translation: [The yogi] should then exhale very slowly, not quickly. This is the

great seal revealed by the great Siddhas.

Testimonia:

Yuktabhavadeva 181 (attrib. HP)

pradarśitā] pradṛśyate YBhD

3.14

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

Sources:

Amaraugha 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] mahākṣeśa 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.

3.15

Translation: 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.

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:

atrāyaṃ kramah/ ākuñcitavāmapādapārṣṇiṃ yonisthāne saṃyojya prasāri-
tadakṣiṇapādāṅguṣṭham ākuñcitatarjanībhyāṃ gṛhitvābhyāso vāmāṅge
'bhyāsaḥ/ asminn abhyāse pūrito vāyur vāmāṅge tiṣṭhati/ ākuñcita-
dakṣapādapārṣṇiṃ yonisthāne saṃyojya prasāritavāmapādāṅguṣṭham

ākuñcitatarjanībhyāṃ grhītvābhyāso dakṣāṅge 'bhyāsaḥ/ asminn abhyāse pūrito vāyur dakṣāṅge tiṣṭhati/

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.

3.16

Translation: [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.

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 nīrasāḥ HRĀ YCM] sarasaṃ nīrasaṃ ca vā YBhD

jīryate HRĀ] jīryati YCM YBhD

3.17

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

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

3.18

Translation: 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.

Sources:

Vivekamārtaṇḍa 63

Testimonia:

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

mahāsiddhikarī nṛṇām YBhD] jarāmṛtyuvināśinī HRĀ

Commentary: Two readings of the second quarter are well-attested: *jarāmṛtyuvināśinī* (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).

3.19 heading

Translation: Now, the great lock (*mahābandha*):

3.19

Translation: [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, [...]

Sources:

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

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

vāmorūpari dakṣiṇāṇ ca caraṇaṃ saṃsthāpya

Testimonia:

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

pārṣṇīm vāmasya pādasya HRĀ YCM] vāmāṅghripārṣṇibhāgena YLĀ, pārṣṇivāmasya pādasya YBhD

yonisthāne niyojayet HRĀ YCM YBhD] yonisthānaṃ 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*.

3.20

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

Sources:

Amaraugha 24

hṛdaye cibukaṃ] cibukaṃ hṛdaye A
nibhṛtya A] nibhṛtaṃ Av.l.

Testimonia:

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

pūrayitvā mukhe YCM] pūrayen mukhato HRĀ, pūrayitvā tato YLĀ, YBhD
dṛḍham HRĀ YLĀ YBhD] tathā YCM
nibhṛtya HRĀ] niṣpīḍya HRĀv.l., niḥpīḍya YLĀ YCM, niḥkṣipya 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 *catuspatha* in its teachings on *mahāmudrā*). Bhavadēvamiśra (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).

3.21

Translation: And he should exhale very gently. This is called the Great Lock.

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

Translation: [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.

Sources:

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

yathāśaktiā] yathāśakti DYŚ
 anilaṃ] iḍayā DYŚ
 savyāṅge ca] vāmāṅgena DYŚ
 dakṣiṇāṅge ca] dakṣiṇāṅgena DYŚ

Testimonia:

Yuktabhavadēva 7.192ab (attrib. HP)

yathāśaktiā] yathāśakti YBhD
 śanaiḥ] sudhiḥ YBhD

3.21*2

Translation: 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.

Sources:

Cf. *Vivekamārtaṇḍa* 126ab

sampīḍya rasanāgreṇa rājadantabīlaṃ mahat/

Cf. *Dattātreyayogaśāstra* 36

nāsāgre vinyased rājadantamūlaṃ ca jihvayā/
 uttābhya cibukaṃ vakṣasy āsthāpya pavanam śanaiḥ//

Testimonia:

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

visarjayet] vivarjayet YCM
 rājadantabīlaṃ] rājadantadvayaṃ YCM YBhD
 jihvayottambhayed YCM] jihvayonnamayed YBhD

Commentary: This verse expresses an alternative to the application of the chin lock in *mahābandha* mentioned in 3.20. It is found in all groups except 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*.

3.22

Translation: 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.

Testimonia:

Haṭharatnāvalī 2.45

amuṃ yogī mahābandhaṃ mahāsiddhipradāyakam] ayaṃ yogo mahābandhas sarvasiddhi-
pradāyakaḥ HRĀ

3.22*1

Translation: 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.

Testimonia:

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

3.23

Translation: And this [lock] initiates an upward flow in all the channels. It brings about a confluence at the Triveṇī [and] causes the mind to reach Kedāra.

Sources:

Amaraugha 25

Testimonia:

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

ca HRĀ] tu YCM, hi YBhD
ūrdhvaṃgativibodhakaḥ YBhD] ūrdhvagativibodhakaḥ HRĀ, ūrdhvaṃgamanarodhakaḥ
YCM

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

Triveṇī 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 *triveṇī* 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). Brahmānanda, who does not identify a location for Triveṇī, 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.

3.24

Translation: Like a beautiful and charming woman without a man, the great seal and the great lock are barren without the great piercing.

Sources:

Amaraugha 26

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

Cf. *Śivasamhitā* 4.47

mahāmudrāmahābandhau niṣphalau vedhavarjitaḥ/
tasmād yogī prayatnena karoti tritayaṃ kramāt//

Cf. *Amṛtasiddhi* 13.3

guṇarūpavatī nārī niṣphalā puruṣaṃ vinā/
mahāmudrāmahābandhau vinā vedhena niṣphalau//

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 [this video](#) (© Mark Robberds).

3.25 heading

Translation: Now the great piercing (*mahāvedha*):

3.25

Translation: 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.

Sources:

Cf. *Amaraugha* 27

punar āsphālayet kaṭyāṃ susthiraṃ kaṇṭhamudrayā/
 vāyūnāṃ gatim ārudhya kṛtvā pūrakakumbhakau//
 c ārudhya] āvṛtya, āśṛitya v.l.

Cf. *Śivasamhitā* 4.43

mahābandhasthito yogī kuṣṣim āpurya vāyūnā/
 sphicau samtāpayed dhīmān vedho 'yaṃ kīrtito mayā//

Testimonia:

Haṭharatnāvalī 2.48, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadēva* 7.198 (attrib. HP)

mahābandha HRĀ YBhD] mahābandhe YCM
 ekadhīḥ HRĀ] ekadhā YCM YBhD
 āvṛtya YCM YBhD] ākṛṣya HRĀ

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

3.26

Translation: 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.

Sources:

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

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

Testimonia:

Haṭharatnāvalī 2.51ab, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavedēva* 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.

3.27

Translation: 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?

Sources:

Amaraugha 30

saṃbandho] saṃbandhaṃ A, saṃbandhāj Av.l., saṃbandhā Av.l.
jāyate cāmṛtāya] jāniyād amṛtāya A

Testimonia:

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

saṃbandho YBhD] sandhānaṃ YCM
cāmṛtāya vai] cāmṛtāyate YCM, cāmṛtāya ca YBhD
samutpannā YCMv.l.YBhD] samutpannaṃ YCM
mrtyubhayaṃ kutaḥ YCM] vāyuṃ virecayet YBhD

Commentary: The α and γ groups have *saṃbandhāj*, 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 *saṃbandho*, which is supported by ζ₂, *Yuktabhavadeva* 7.200 and *Jyotsnā* 3.28, makes better sense but its meaning is not as clear as the formulation in the source text (i.e. *Amaraugha* 30).

The compound *mṛtāvasthā* (‘the state of death’) likely refers to a dead person in the sense that the yogi appears as if dead when the moon, sun and fire have united. In the version found in *Jyotsnā* 3.28 and ζ₃, η₁, η₂ and the *Yuktabhavadeva*, the final verse quarter has been rewritten to say that the yogi then exhales the breath (*tato vāyuṃ virecayet*). This implies that *mṛtāvasthā* is a breath retention (*kumbhaka*), which is apparent in Brahmananda’s explanation:

mṛtasya prāṇaviyuktasyāvasthā mṛtāvasthā samutpannā bhavati, idāpiñ-
galayoḥ prāṇasañcārābhāvāt/ tatas tadanantaram vāyuṃ virecayen
nāsikāpuṭābhyāṃ śanais tyajet/

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

3.28

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

Testimonia:

Cf. *Haṭharatnāvalī* 2.51cd

ayam eva mahāvedhaḥ siddhido ’bhyāsato bhavet//

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 Brahmānanda’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*.

3.29

Translation: This triad is a great secret that destroys old and death, increases [the body’s] fire and bestows the powers beginning with minimisation.

Sources:

Amaraugha 31

Testimonia:

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

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

3.30

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

Sources:

Amaraugha 32

caitad Av.I.] caiva A
saṃbhāra] sañcaya A

Testimonia:

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

saṃbhāra YCM YBhD] saṅghāta HRĀ
caitāt HRĀ] caiva YCM YBhD
saṃbhāvi] sandhāyī HRĀ YCM YBhD

3.31

Translation: 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.

Sources:

Amaraugha 33

ādiśet] ācāret A

Testimonia:

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

sādhane YCM] sādhanam YBhD

ādiśet] ācāret YBhD

3.32 heading

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

3.32

Translation: 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.

Testimonia:

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

kalāṃ krameṇa pravardhayet] kalāṃ krameṇa vardhayet HRĀ, jihvāṃ saṃvardhayet YCM, krameṇa jihvāṃ pravardhayet HTK

sā yāvad bhrūmadhyaṃ sprśati HTK] yāvad iyaṃ bhrūmadhye sprśati HRĀ, sā yāti yāvad bhrūmadhyaṃ sprśati hi HRĀ v.l., yāvad iyaṃ bhrūmadhyaṃ sprśati YCM

tadā khecarīśiddhiḥ YCM HTK] tadāṇi khecarīśiddhiḥ HRĀ

Commentary:

Various versions of this verse have been transmitted in *upagīti* (γ, δ), *gīti* (ε), *āryā* (η₂) and *anuṣṭubh* (π_ω) metres. We have adopted a version close to α₂, which has a slight metrical fault:

chedanacālanāṃ dohaiḥ kalā kramaṇa pravardhayet tāvat/

sā yāvad bhrūmadhyaṃ visati tadāṇi khecarīśiddhiḥ//

The emendation of *tadāṇi* 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 *Haṭhapradīpikā* (i.e., 1.60, 4.51 and 4.55), likely composed by the author, are in this metre. If this were the case, the verse may have read *kramād vardhayet*, which would scan correctly as *upagīti*. However, this reading is not attested by the manuscripts or testimonia that we have consulted.

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

Metre: Āryā

3.32*1

Translation:

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.

Sources:

Khecarīvidyā 1.46

samucchidet] samucchinet KhV

Testimonia:

Haṭharatnāvalī 2.136

samādāya tatas tena] samanāyāṃ tu jihvāyāṃ HRĀ

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

3.32*2

Translation: 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.

Sources:

Khecarīvidyā 1.47

3.32*3

Translation: [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.

Sources:

Khecarīvidyā 1.48

3.32*4

Translation: Then, knowing the rules of time and limit, the yogi should gradually pull upwards the tip of the tongue having wrapped it in cloth.

Sources:

Khecarīvidyā 1.49

3.32*5

Translation: The characteristics of the wrapped cloth are taught to be that it is one handspan in length, four fingers wide, soft [and] white.

Sources:

Yogabija 92

3.32*6

Translation: Then, in six months, after repeated drawing out [of the tongue], my dear, it increases [in length to reach upwards] between the eyebrows, obliquely to the ears,

Sources:

Khecarīvidyā 1.50

punaḥ] nitya KhV
vardheta] sābhyeti KhV

3.32*7

Translation: 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.

Sources:

Khecarīvidyā 1.51ab + 1.52ab

adhastāc] adhaś ca KhV

Metre: Anuṣṭubh (c: bha-vipulā)

3.32*8

Translation: 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.

Sources:

ab: cf. *Khecarīvidyā* 1.51cd; cd: *Khecarīvidyā* 1.53ab

saṃvatsarāṇām tu tṛtīyād] saṃvatsarāṇām tu tṛtīyād KhV
 tiṣṭhet paramavandite] tiṣṭhaty amaravandite KhV

3.32*9

Translation: 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.

Sources:

Khecarīvidyā 1.45

svatālumūlaṃ saṃghṛṣya] tālumūlaṃ samutkṛṣya KhV

Metre: Anuṣṭubh (a: ma-vipulā)

3.32*10

Translation: 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.

Sources:

ab: *Khecarīvidyā* 1.56cd

cd: cf. *Khecarīvidyā* 1.33cd

mastakākhyā mahācaṇḍā śikhivahnika vajrabhṛt//

Metre: Anuṣṭubh (c: ra-vipulā)

3.32*11

Translation: 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.

Sources:

Cf. *Khecarīvidyā* 1.34

pūrvabījayutā vidyā vyākhyātā hy atidurlabhā/
 ṣaḍaṅgavidyāṃ vakṣyāmi tayā ṣaṭsvavarabhinnayā//

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

Metre: Anuṣṭubh (c: ma-vipulā)

3.32*12

Translation: 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.

Metre: Rathoddhatā

3.32*13

Translation: 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.

Sources:

Khecarīvidyā 1.54

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

3.32*14

Translation: 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.

Sources:

Khecarīvidyā 1.55ab + 1.57ab

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

3.32*15

Translation: 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.

Metre: Śārdūlavikrīḍita

3.32*16

Translation: 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[†].

Sources:

Amaraughaśāsana 3.1–2

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

Metre: Sragdharā

3.32*17

Translation: [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.

3.32*18

Translation: And [if it is] like honey, he can recite lots of scriptures. [†]Sweetmeats and sugary morsels, lots of cooked food[†].

Sources:

Testimonia:

Commentary:

3.32*19

Translation: 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.

3.33

Translation: 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.

Sources:

Vivekamārtaṇḍa 47

Testimonia:

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

3.34

Translation: 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.

Sources:*Śivasamhitā* 3.91

kalām parāṇmukhīm kṛtvā] rasanām ūrdhvagām kṛtvā ŚS

Cf. *Jñānasāra* 2.6

rasanām ūrdhvagām kṛtvā kṣaṇārdham yadi tiṣṭhati/
 kṣaṇena mucyate yogī vyādhibhis tu jarādibhiḥ//
 kṣaṇārdham *em.*] kṣaṇādhvam *codex.*

Testimonia:*Yuktabhavadēva* 7.209 (attrib. HP)Cf. *Yogacintāmaṇi* f. 74r (attrib. HP)

kalām parāṇmukhīm kṛtvā tripathe parivartayet/
 sā bhavet khecarī mudrā vyomacakraṃ tad ucyate//
 rasanām ūrdhvagām kṛtvā kṣaṇārdham yadi tiṣṭhati/
 viṣayair mucyate yogī vyādhimṛtyujarādibhiḥ//

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).

3.34*1–2

Translation: [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.

3.35

Translation: For the yogi who knows *khecarīmudrā* there is no disease, death, sleep, hunger, thirst or fainting.

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 tṛṣā HRĀ YCM] tṛṣā kṣudhā YBhD

3.36

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

Sources:

Vivekamārtanḍa 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 mudrāṃ veti khecarīm HRĀ YCM] yasya mudrāsti khecarī YBhD

Commentary: The unusual passive form *lipyati*, which is found in α₂ and has been adopted, is widely attested in epic Sanskrit.

3.37

Translation: 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.

Sources:

Vivekamārtanḍa 50

tenaiṣā] tenaiṣa VM, teneyam VMv.l.
nāma mudrā VM] mudrā sarva VMv.l.

Testimonia:

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

gatā YCM] yataḥ YBhD
tenaiṣā YCM] teneyam YBhD
nāma mudrā YCM] mudrā sarva YBhD
namaskṛtā YBhD] niṣevitā YCM

3.38

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

Sources:

Vivekamārtanḍa 51

tasya na VMv.l.] na tasya VM

kāminyāśleṣitasya VMv.l.] kāminyāliṅgitasya VM

Testimonia:

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

tasya na] na tasya YCM YBhD

kāminyāśleṣitasya] kāminyāliṅgitasya YCM YBhD

3.39

Translation: 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].

Sources:

Vivekamārtaṇḍa 53

samprāpto yonimaṇḍalam] samprāptaś ca hutāśanam VM

vrajaty VMv.l.] gacchaty VM

hataḥ VM] tanam VMv.l., hṛtas VMv.l., kṛte VMv.l., kṛtaḥ VMv.l., tadā VMv.l., gatā VMv.l.

nibaddho VM] niruddho VMv.l.

Cf. *Śivasamhitā* 4.82

svakaṁ binduṁ ca sambodhya liṅgacālanam ācaret/

daivāc calati ced ūrdhvaṁ nibaddho yonimudrayā//

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 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 *khecarīmudrā*, so that the second line means ‘blocked by *yonimudrā*, semen goes up forcefully by the power [of *khecarīmudrā*].’ 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 *khecarī*.’ Such an interpretation suggests that *yonimudrā* blocks *bindu*’s downward course and *khecarī* 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, C₂ and P₄). 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 mantraśāstraprasiddhayety 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 *Haṭhayogasamhitā* (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 ḥamṣa*.

3.39*1

Translation:

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

kapālahakuhare jihvā kalāsamdhānavarjitā/
brahmarandhragatā nityaṃ tasya siddhir na dūrataḥ//
nityaṃ *em.*] nityāṃ *codex* • siddhir *em.*] siddhi *codex*

3.40

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

Sources:

Vivekamārtaṇḍa 125

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

Testimonia:

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

sthito bhūtvā] sthiro bhutvā YCM, sa medhāvī YBhD

3.41

Translation: 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.

Sources:

Vivekamārtaṇḍa 130

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

Testimonia:

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

tasya na YBhD] tam na ca YCM

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

3.42

Translation: 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.

Sources:

Vivekamārtaṇḍa 131

vartim ca VM] vartiva VMv.L., vartti ca VMv.L.

Testimonia:

Yogacintāmaṇi f. 74v (attrib. HP)

tailavartim] tailavarti YCM

tathā] nityam YCM

3.43

Translation: 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.

Testimonia:

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

itare kulaghātakāḥ] anye tu kulaghātakāḥ HRĀ, netarān kulaghātakān YCM

3.44

Translation: 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.

Testimonia:

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

3.45

Translation: The essence produced by the fire caused by the insertion of the tongue which flows from the moon is the liquor of the gods.

Testimonia:

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

vahninotpāditaḥ YCM] vahninotthāpitā HRĀ

3.46

Translation: 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.

Sources:

Vivekamārtaṇḍa 118

padmapattra] patrapadma VM
 niyamyā VM] nidhāya VMv.L., vidhāya VMv.L.
 cintayet VM] cālayet VMv.L.
 utkallolalakāḷajālaṃ VM] utkallolalakāḷākalaṃ VMv.L., utkallolajalākulaṃ VMv.L., utkallolajalāmṛtaṃ VMv.L., tat kallolalakāḷajālaṃ VMv.L., tat kallolajalākulaṃ VMv.L.
 ca vimalaṃ VM] suvimalaṃ VMv.L.
 dhārāmṛtaṃ] jivākulaṃ VMv.L., jihvākulaṃ VMv.L., dhārājalaṃ VMv.L.
 vapur VMv.L.] tanur VM

Testimonia:

Cf. *Haṭharatnāvalī* 2.150

utkallolalakāḷāmṛtaṃ ca vimalaṃ dhārāmṛtaṃ yaḥ pibet/
 nirdoṣaḥ sa mṛnālakomalatanur yogī ciraṃ jivati//

Yogacintāmaṇi f. 75r (attrib. HP), *Yuktabhavadeva* 7.217 (attrib. Gorakṣanātha), *Haṭhatattvakau-*
mudī 14.24 (attrib. HP)

mūrdhnaḥ YCM YBhD] ūrdhvaṃ HTK, mūrdhvaṃ HTK v.L.
padmapattra YCM] patrapadma YBhD HTK
vivare YCM YBhD] kuhare HTK
cintayet YBhD] cintayan YCM YBhD v.L.HTK
utkallola HTK] tatkalola YCM YBhD
ca vimalaṃ YCM] suvimalaṃ YBhD HTK
dhārāmṛtaṃ YBhD HTK] jihvākulaṃ YCM
vapūr 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 *Ĵyotsnā* 3.51, Brahmānanda notes that there is a variant *prāṇaiḥ* (‘by means of the breaths’), which is easier to understand than *prāṇāt*. He nonetheless accepts *prāṇāt* and understands it as being the means by which the nectar is obtained (*prāṇāt sādhanabhūtād avāptam*). He also understands the sixteen-petalled lotus to be the lotus in the throat, into which the nectar drips.

Metre: Śārdūlavikrīḍita

3.47

Translation: 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 eightfold powers, and attracts Siddha women.

Sources:

Vivekamārtaṇḍa 128

rasasyandini VM] rasaspandanī VM v.L., rasāsvādini VM v.L.
jarāntakaraṇaṃ VM v.L.] jaropaśamanaṃ VM, jarāpaharaṇaṃ VM v.L.
odīraṇaṃ VM] oḍgīraṇaṃ VM v.L., occāraṇaṃ VM v.L.
guṇavat] guṇitaṃ VM

Testimonia:

Yogacintāmaṇi f. 75r (attrib. HP), *Yuktabhavadeva* 7.218 (attrib. Gorakṣanātha), *Haṭhatattvakau-*
mudī 14.25 (attrib. HP)

anīsaṃ YCM YBhD] anilaṃ HTK
kaṭukātha] kaṭukāmla YCM YBhD HTK
sadṛśā] sadṛśaṃ YCM, sadṛśī YBhD, sadṛśāṃ HTK
tulyāthavā YBhD] tulyaṃ yadā YCM, tulyā tathā HTK
jarāntakaraṇaṃ YCM HTK] jarāmbutaraṇaṃ YBhD
oḍgīraṇaṃ YBhD HTK] oddhāraṇaṃ YCM

amaratvam YBhD HTK] iha siddhir YCM
 guṇavat HTK] guṇitā YCM, guṇitaṃ YBhD

Metre: Śārdūlavikrīḍita

3.48

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

Sources:

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

eka[m] sṛṣṭimayaṃ bijaṃ ek[ā] mudrā tu khecarī/
 dvāv etau jñāyate yena so pi śāntapade sthitam//

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

ekaṃ sṛṣṭimayaṃ bijaṃ ekā mudrā ca khecarī/
 dvāv ekaṃ yo vijānāti sa vai pūjyaḥ kulāgame//

Testimonia:

Haṭharatnāvalī 4.28, *Yogacintāmaṇi* f. 75r (attrib. HP), *Yuktabhavadeva* 7.219 (attrib. Gorakṣanāth)

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.

Metre: Mandākrāntā

3.49 heading

Translation: The root lock (*mūlabandha*):

3.49

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

Sources:

Vivekamārtaṇḍa 42

iṣyate] ucyate VM

Testimonia:

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

iṣyate] ucyate HRĀ YCM

3.50

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

Sources:

Gorakṣaśataka 53

adhogatiṃ GŚ] adhogaṭaṃ GŚv.l.
 ākuñcanaṇa taṃ GŚ] ākuñcane ca tat GŚv.l.
 mūlabandhaṃ hi yoginaḥ] mūlabandhaṃ tu yoginaḥ GŚ, mūlabandho yam ucyate
 GŚv.l.

Testimonia:

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

adhogatiṃ HRĀ] adhogaṭaṃ YCM
 vai ūrdhvaṃ HRĀ] ca tad ūrdhvaṃ YCM
 balāt HRĀ] haṭhāt YCM
 hi HRĀ] tu YCM

3.51

Translation: [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.

Sources:

Dattātreyayogaśāstra 144

vāyum DYŚv.l.] yonim (*em.*)

Cf. *Śārṅgadharapaddhati* 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’ (*vāyum ākuñcayet*) is odd (especially with *samīraṇaḥ* in the fourth *pāda*) and not found in other texts. Mallinson has adopted *yonim* for *vāyum* (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 δ manuscripts.

In the context of the root lock, *vāyum ākuñcayet* can be understood as an instruction to contract *apānavāyu*, which is mentioned in the previous verse (3.50a). Instructions to contract *apānavāyu* are found in other yoga texts, such as *Yogatārāvalī* 7b (*ākuñcanaiḥ śaśvad apānavāyoḥ*), *Śivasamhitā* 4.84cd (*apānavāyum ākuñcya balād...*), *Śivayogapradīpikā* 2.53ab (*athordhvamadyasthirabandhanābhyām ākuñcanād ūrdhvaṃ apānavāyoḥ*) and *Yuktabhavadēva* 7.297 (*ādharakamale sup-tāṃ cālayet kuṇḍaliṃ dṛḍhām/ apānavāyum ākr̥ṣya balād ākuñcya buddhimān*).

In *Īyotsnā* 3.63, Brahmānanda understands *vāyu* in this verse as *apāna* when he says that ‘one should contract the wind, *apāna*’ (*vāyum apānam ākuñcayed*), which he explains as, ‘one should pull it by contractions of the anus’ (*gudasyā-kuñcanenākarṣayet*). In the same vein, Bhavaddevamiśra glosses ‘pulling *apāna*’ (*apānākarṣaṇam*) as ‘contracting the anus’ (*gudākuñcanam*), when commenting on ‘having pulled *apānavāyu* and forcefully contracted it ...’ (*apānavāyū ākrṣya balād ākuñcya...*) in *Yuktabhavadēva* 297 and 301.

3.52

Translation: 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.

Sources:

Dattātreyayogaśāstra 145

gatvā yogasya DYŚ] gacchato yoga DYŚv.l.

yacchato DYŚ] gacchato DYŚv.l., kurute DYŚv.l., gachate 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 *Tāntrikābhidhānakośa* 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.

Metre: Anuṣṭubh (a: ra-vipulā)

3.53

Translation: *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.

Sources:

Vivekamārtanḍa 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

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

Sources:

Goraḥṣaṣataka 54

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

Testimonia:

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

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

3.55

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

Sources:

Goraḥṣaṣataka 55

pradīptas tu] pradīptena GŚ
dehajas GŚ] dehagas GŚ*v.l.*
tadā] tathā GŚ

Testimonia:

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

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

Commentary: The second verse quarter has been rewritten in α_1 and α_2 as *prāṇamūla-svarūpakam*, which is similar to τ_{11} (*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.

Metre: Anuṣṭubh (a: ra-vipulā)

3.56

Translation: Heated by that [blaze], the sleeping Kuṇḍalinī wakes up. Like a

snake struck by a stick, she hisses and becomes straight.

Sources:

Gorakṣaśataka 56

Testimonia:

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

samtaptā] satatam YCM
 samprabudhyate] samprabodhyate YCM
 daṇḍāhatā HRĀ] daṇḍāhata YCM
 niśvasya HRĀv.l.] niścitam HRĀ YCM
 vrajet YCM] iyāt HRĀ

3.57

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

Sources:

Gorakṣaśataka 57

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

Testimonia:

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

Metre: Anuṣṭubh (a: bha-vipulā; c: ra-vipulā)

3.58 heading

Translation: Now the Uḍḍiṃṇa lock:

3.58

Translation: Yogis say that this [lock] is called Uḍḍiṃṇa because the breath flies up (*uḍḍiṃṇate*) into Suṣumṇā when bound by it.

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*)

3.59

Translation: Because the great bird tirelessly flies up (*uḍyāṇam kurute*), [this

lock] is [called] ‘flying up’ (*uḍḍiyāṇam*). In it, the [root] lock is applied.

Sources:

Vivekamārtaṇḍa 43

aviśrāntaṃ (*em.*)] aviśrānta GŚv.l., aviśrānto GŚv.l.

Testimonia:

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

uḍyāṇaṃ] uḍḍinaṃ HRĀ YCM

tatra bandho vidhīyate] tatra bandho 'bhidhīyate HRĀ, mūlabandho 'bhidhīyate 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 ḍ group of the *Haṭhapradīpikā* witnesses has ‘the root [lock] is applied’ (*mūlaṃ vidhīyate*), 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 Cāraṇadāsa 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 *uḍḍinaṃ*, the usual form for the verbal noun from *uḍ-ḍi*.

3.60

Translation: [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.

Sources:

Vivekamārtaṇḍa 44, *Śivasamhitā* 4.73

paścimaṃ SŚ] paścime VM

ca VM] tu ŚŚ

uḍḍiyāṇo hy asau] uḍḍiyāṇo hy asau VM, uḍyāṇakhyo 'tra ŚŚ

Testimonia:

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

tāṇaṃ] tānaṃ 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*).

3.61

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

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

guruṇā sahaṃ proktaṃ vṛddho 'pi taruṇo bhavet/

bāhyodyānaṃ ca kurute bāhyālaṅkāravardhanam//

Commentary:

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

Metre: Anuṣṭubh (a: na-vipulā)**3.62**

Translation: [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.

Sources:*Dattātreyayogaśāstra* 142c–143b

adhaś cāpi DYŚv.L] ataḥ paścāt DYŚ

tānaṃ] tānaṃ DYŚ

abhyasan] abhyasen DYŚ

Cf. *Śivasamhitā* 4.72

nābher ūrdhvaṃ adhaś cāpi tānaṃ paścimam ācaret/

uḍyānabandha eṣaḥ syāt sarvaduḥkhaughanāśanaḥ//

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

adhaś cāpi] adho vāpi HRĀ YCM

tānaṃ] tānaṃ HRĀ YCM

abhyasan] abhyasen HRĀ YCM

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

nābher ūrdhvaṃ adhaś cāpi tānaṃ nirbharam ācaret/

uḍḍiyāno hy ayaṃ bandhaḥ sarvaduḥkhaughanāśanaḥ//

3.63

Translation: 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.

Sources:

Gorakṣaśataka 59c–60b

pādaḥ GŚv.l.] jānū (*em.*), jānu GŚv.l., prādaḥ 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), Bhavadēvaśāstra 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*)

ḍṛḍham āsanaṃ baddhvā gulphadeśasamīpe karābhyāṃ pādaḥ datvā
nābhisamīpasthaṃ kandaṃ pīḍayann udare paścimatāṇaṃ tathā kuryād
yathā vāyuḥ kuṅṣisandhiṃ na gacchaty evaṃ uḍḍiyāṇabandho jarāmṛ-
tyuvināśanaḥ sampadyate//

Holding the ankles with the hands and pressing the *kanda* with the feet is also the view of Brahmananda (*Jyotsnā* 3.114), who follows the *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 paścimatāṇa*) that presses the *kanda* in the navel.

Haṭhasaṅketacandrikā f. 36r

tathā cokaṃ haṭhapradīpikāyām/
sati vajrāsane pādaḥ karābhyāṃ dharayed ḍṛḍham/

gulphadeśasamīpe ca kandaṃ tatra nipīdayet// ...
 siddhāsane sthitvā hastābhyāṃ pādau gulphapradeśasamīpe dṛḍhaṃ
 dhṛtvā tunde nālotthāna[ṃ] sādhu vidhāya samāhitamanasā sudṛḍhamūla-
 bandhajālāndharabandhavatābhyāsinā sādhakena recakāḍau kuṃb-
 hakānte udare paścimatāne kriyamāṇe nitarāṃ tadā tatra nābhikan-
 danipīḍane paścimatānena sati nābhikandotthānāḍaya urdhvamukhā
 vikasitā viralā vimalā asaṃhatā vāyugrahasamarthā bhavanti tadā sakuṃb-
 hitaḥ prāṇavāyuh śānaiḥ[//]

3.64

Translation: [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.

Sources:

Gorakṣaśataka 60c–61b

tāṇam] tānam GŚ

Testimonia:

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

paścimaṃ YCM] paścime HSC

tāṇam] tānam YCM HSC

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

tundasamdhim] tundasiddhim YCM, kandasamdhim[ṃ] 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 tānam*) 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 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 *uḍḍiyāṇa* might affect the throat, as reported by Dr M. M. Gore (2005: 144). Drawing on x-ray experiments on *uḍḍiyāṇabandha* 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 *uḍḍiyāṇa*.

Metre: Anuṣṭubh (a: na-vipulā)

3.65

Translation: *Uḍḍiyāṇa* is the best of all the locks. When the *uḍḍiyāṇa* lock is firm, liberation becomes easy.

Testimonia:

Yogacintāmaṇi f. 76v (attrib. HP)

uttamo] hy uttamo YCM
 uḍḍiyāṇakaḥ] uḍḍiyāṇakaḥ YCM
 uḍḍiyāṇe] uḍḍiyāṇe YCM
 muktiḥ svābhāviki] mūlaḥ svābhāviko YCM

3.66 heading

Translation: Now the *jālandhara* lock:

3.66

Translation: [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.

Sources:

Dattātreyayogaśāstra 138

sthāpayec cibukaṃ ḍṛḍham DYŚ] sthāpayed ḍṛḍhayā dhiyā DYŚ^{v.l.}, sthāpayed ḍṛḍham icchayā DYŚ^{v.l.}
 bandho jālandharākhyo 'yaṃ] jālandharo bandha eṣa DYŚ

Testimonia:

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

cibukaṃ ḍṛḍham HRĀ] ḍṛḍham icchayā YCM
 amṛtavyayakāraḥ YCM] jarāmṛtyuvinaśakaḥ HRĀ

Commentary: Manuscripts of the α, δ, η and π groups have *sthāpayed ḍṛḍham 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.

Metre: Anuṣṭubh (a: na-vipulā)

3.67

Translation: 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.

Sources:*Vivekamārtaṇḍa* 45**Testimonia:***Haṭharatnāvalī* 2.66ef–2.67ab, *Yogacintāmaṇi* f. 77r (attrib. HP), *Yuktabhavadeva* 7.230 (attrib. Śivayoga)

badhnāti hi HRĀ YBhD] badhnātiha YCM
 adhogāminabhojalam YCM] nādho yāti nabhojalam HRĀ YBhD
 bandhaḥ HRĀ YBhD] proktaḥ YCM
 kaṇṭhaduḥkhaughanaśanaḥ YBhD] kaṇṭhasaṅkocane kṛte HRĀ, kaṇṭhe duḥkhaugh-
 anāśanaḥ YCM

3.68

Translation: 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.

Sources:*Vivekamārtaṇḍa* 46

pradhāvati VM] prakupyati VMv.L

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

pradhāvati] prakupyati YCM YBhD

3.69

Translation: By contracting the throat, [the yogi] firmly blocks the two channels. This should be known as the middle cakṛa, which binds [the mind to] the sixteen supports [in the body].

Sources:*Īṇānasāra* 2.4

saṅkocanenaiva] saṅkocanaṃ kṛtvā JS
 dṛḍham] dhruvam JS
 jñeyam] bhadre JS

Testimonia:*Yogacintāmaṇi* f. 77v (attrib. HP)Cf. *Haṭhayogasamhitā* p. 23

kaṇṭhasaṅkocanaṃ kṛtvā cibukaṃ hṛdaye nyaset/
 jālandhare kṛte bandhe ṣoḍaśādhārabandhanam//

Commentary: The import of the second line of this verse is obscure to us. In *Jyotsnā* 3.73, Brahmananda says that the middle cakṛa (*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 *Tāntrikābhidhānakośa* vol. 1 2000: 191.

3.70

Translation: 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.

Testimonia:

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

bandhatrayam idaṃ HRĀ YCM] idaṃ bandhatrayaṃ HTK
 mahāsiddhair niṣevitam] mahāsiddhaiś ca sevitaṃ HRĀ, mahāsiddhaniṣevitam YCM,
 marujjayasiddhadam HTK
 haṭha YCM] yoga HRĀ HTK
 sādhanam HRĀ HTK] sādhanam YCM
 yogino viduḥ HRĀ HTK] yoginām iti YCM

3.70*1

Translation: 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.

Sources:

Gorakṣaśataka 63 (see 2.46)

Testimonia:

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

3.71

Translation: [The yogi] should contract the place of the root and do the *uḍḍiyāṇa* [lock]. He should [then] block the Iḍā and Piṅgalā [channels] and make [the breath] flow in the rear pathway.

Testimonia:

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

samākuñcya HRĀ] samākṛṣya YCM
 uḍḍiyāṇam] uḍḍiyāṇam HRĀ, YCM

paścimaṃ pathaṃ HRĀ] paścime pathi YCM

3.72

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

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.

3.73 heading

Translation: Now, the inverted bodily position:

3.73

Translation: 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.

Sources:

Vivekamārtaṇḍa 115

Testimonia:

Haṭharatnāvalī 2.74, *Yogacintāmaṇi* f. 73r (attrib. HP), *Yuktabhavadēva* 7.236 (attrib. Gorakṣaṇāth)

ūrdhvaṃ nābhir HRĀ YBhD] ūrdhvanābhir YCM
ūrdhvaṃ bhānur HRĀ YBhD] ūrdhvaabhānur YCM
guruṇvākyena labhyate HRĀ] sarvavyādhivināśinī YCM, guruvaktreṇa gamyate YBhD

3.74

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

Sources:

Dattātreyayogaśāstra 146

karaṇi] karaṇam DYŚ
 vināśini] vināśanam DYŚ
 jaṭharāgnivivardhani] jaṭharāgnir vivardhate DYŚ

Testimonia:

Haṭharatnāvalī 2.75, *Yogacintāmaṇi* f. 78r (cd only) (attrib. Dattātreyā)
 vivardhani] vivardhini HRĀ, vivardhanam YCM

3.75

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

Sources:

Dattātreyayogaśāstra 147

sādhakasya tu] sāmkr̥te dhruvam DYŚ

Testimonia:

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

sādhakasya tu] sādakena vai HRĀ, sāmkr̥te dhruvam YCM
 agnir deham] deham agnir HRĀ, agnir dāham YCM
 dahet kṣaṇāt] dahet kramāt HRĀ, karoti vai YCM

Cf. *Yuktabhavadeva* 7.238

asyāṃ kriyamāṇāyāṃ sādhakasya bhakṣyaṃ bahulaṃ sampādyam
 anyathā pravṛddho jaṭharāṇalo dhātum dahatīti//

Commentary: Svātmārāma has removed the vocative from the *Dattātreyayogaśāstra*, changing *sāmkr̥te dhruvam* to *sādhakasya tu*.

Metre: Anuṣṭubh (c: na-vipulā)

3.76

Translation: 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.

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. *Yuktabhavadeva* 7.237

sa ca prathamadine kṣaṇamātram vidheyā dvitīyadine/ kiñcidadhikaṃ
kālam evaṃ yāmaparyantaṃ vidheyā/

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 *bahuvrīhi* compound.

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

3.77

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

Sources:

Dattātreyayogaśāstra 149c–150b

māsordhvaṃ na DYŚ] māsāṃ hi na DYŚv.l., māsāc 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. Gorakṣanātha)

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

Cf. *Haṭhatattvakaumudī* 14.3

ūrdhvaṇ pādo hy adhomastakaḥ syāt kṣaṇam
vāsare 'thādime 'bhyāsaṃ vṛddhyā dhayet/
evaṃ abhyāsato yāmamātram sadā
mr̥tyujit syāj jarājic ca ṣaṇmāsataḥ//

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*.

3.77*1

Translation: The sun devours whatever nectar flows from the divine moon. As a result, the body is afflicted by old age.

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??).

3.77*2

Translation: 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.

3.78 heading

Translation: Now *vajrolī*:

3.78

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

Sources:

Dattātreyayogaśāstra 152

yogoktair] yogokta DYŚ
vajrolīm] vajrolīm DYŚ
bhājanam] bhājanaḥ DYŚ, mān bhavet DYŚv.l.

Cf. *Śivasamhitā* 4.79

svecchayā vartamāno 'pi yogoktaniyamair vinā/
mukto bhaved gṛhastho 'pi vajrolyabhyāsayogataḥ//

Testimonia:

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

svasthaṃ yo vartamāno 'pi yogoktair niyamair vinā/
karaṇī viparītākhyā śrīnivāsena lakṣitā//

Cf. *Yogalakṣaṇāvalī* f. 31r

svecchayā vartamāno 'pi yogoktaniyamair vinā/
vajrolyabhyāsayogena yogī siddhim avāpnuyāt//

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

vajrolīm kathayiṣyāmi gopitām sarvayogibhiḥ/
tyaktayogoktaniyamā yayā sidhyanti yoginaḥ//

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:

atratyā vajrolī granthānte likhitā/ kramaprāptāpy atra tyaktā/ asād-
hāraṇaprāṇyanuṣṭheyatvāt tasyāḥ/

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

Translation: 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.

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
vaksye 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 Brahmānanda (*Jyotsnā* 3.84), the compound *vaśavartinī*, which we have translated as ‘an obedient woman,’ could be a wife (*vaśavartinī svādhīnā nārī vanitā*). In 3.82, the reading *bhāryābhage* in η_1 , η_2 and π_ω supports Brahmānanda’s view that the woman is the yogi’s wife.

3.80

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

Testimonia:

Haṭhayogasamhitā 53 (p. 39)

puruṣo vāpi nārī vā] puruṣo ’py athavā nārī HYS

Cf. *Haṭhatattvakaumudī* 16.4

apānamārgataḥ samyag ūrdhvakuñcanam abhyaset/
puruṣo vāpi nārī vā vajrolīsiddhibhājanam//
apānamārgato gudadeśena ūrdhvam upari kuñcanam saṃkocanam
ūrdhvam ākarṣaṇam vā abhyaset// iti//

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.

3.81

Translation: 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].

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

rasanālena phūtkāraṃ vāyoḥ sañcārakāraṇāt/
kuryāt śanaiḥ śanair yogī yāvac chaktiḥ prajāyate/

3.82

Translation: 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.

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

apānam ākuñcyā tato 'balenordhvaṃ dugdham ākṛṣṭividhikrameṇa/
samabhyasen niścalam alpaṃ alpaṃ bhage patadbindum athārdhvaṃ
āharet//

3.83

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

Sources:

Dattātreyayogaśāstra 167

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

Cf. *Amṛtasiddhi* 3.87cd

marāṇam bindupātena jīvanam bindudhāraṇāt//

Testimonia:

Haṭharatnāvalī 2.97cd-2.98ab, *Yuktabhavadēva* 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

3.84

Translation: 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?

Sources:

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

sugandhi yogino deham] yogino 'ṅge sugandhaḥ syāt DYŚ
jāyate] satatam DYŚ
sthīro] sthito VM

Testimonia:

Haṭharatnāvalī 2.112ab, *Haṭhayogasamhitā* p. 39

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

Cf. *Haṭhatattvakaumudī* 16.10

tathā coktam granthāntare –
calitam tu svakam bindum ūrdhvam ākuñcya rakṣayet/
sugandho yoginam dehe jāyate bindudhāraṇāt// iti//

Commentary: The omission of 3.84ab in the η group and δ_3 is likely to be the result of haplography (*bindudhāraṇāt* is repeated).

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

3.85

Translation: In men semen is dependent on the mind and life is dependent on semen, so semen and the mind should be carefully guarded.

Testimonia:

Haṭharatnāvalī 2.98

manāyattaṃ] cittāyattaṃ HRĀ YCM
manaś caiva HRĀ] ca śukraṃ 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 *manāyattaṃ*, assuming double *sandhi* from *manas-āyattam*.

3.86

Translation: 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.

Testimonia:

Haṭharatnāvalī 2.100cd (ab only)

svīyaṃ] rajo HRĀ, bijaṃ HYS
yogavān] yogavit HYS

3.86*1

Translation: This yoga succeeds for those who have merit, are fortunate, abide in truth, and are without jealousy, not for those who are jealous.

Sources:

Dattātreyayogaśāstra 176

matsara] mātṣarya DYS

Testimonia:

Haṭharatnāvalī 2.110, *Haṭhayogasaṃhitā* pp. 40–41

dhanyānām HRĀ] dhīrāṇām HYS
śālinām HRĀ] darśinām HYS

Metre: Anuṣṭubh (a: bha-vipulā; c: ma-vipulā)

3.87 heading

Translation: Now *sahajolī*:

3.87

Translation: *Sahajolī* and *amarolī* are varieties of *vajrolī*.

Sources:

Cf. *Dattātreyayogaśāstra* 31cd

vajrolir amaroliś ca sahajolis tridhā matā/

Cf. *Śivasamhitā* 4.95ab

sahajolyamarolī ca vajrolyā bhedato bhavet/

Testimonia:

Haṭharatnāvalī 2.113cd, *Haṭhayogasamhitā* p. 40

sahajoli cāmaroli HRĀ] sahajoliś cāmarolir HYS
eva bhedataḥ HRĀ] bheda eva te HYS

Commentary: These two *pādas* appear to stand apart and function as a heading introducing the practices of *sahajolī* 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.

Metre: Anuṣṭubh (a: ra-vipulā)

3.88

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

Sources:

Dattātreyayogaśāstra 182

jaleṣu bhasma nikṣipyā] tajjale bhasma saṃkṣipyā DYŚ, tajjale bhasmasāt kṣipyā DYŚ v.l.,
tajjale bhasma saddravyaṃ DYŚ v.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.

3.89

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

Sources:

Dattātreyayogaśāstra 183

sahajolir iyaṃ proktā | sahajolī ca saṃproktā DYŚ

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

Translation: This auspicious yoga bestows liberation even when pleasure has been enjoyed.

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.

3.90 heading

Translation: Now *amarolī*:

3.90

Translation: 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.

Testimonia:

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

pittolbaṇatvāt HRĀ v.l.HTK HYS] vihāya nityāṃ HRĀ
 prathamāṃ ca dhārāṃ HRĀ HTK] prathamāmbudhārāṃ HYS
 vihāya niḥsāratayāntyadhārāṃ HRĀ HTK] niṣevyate śītalamadhyadhārā HYS
 niṣevyate śītalamadhyadhārā HTK] niṣevyate śītalamadhyadhārāṃ HRĀ, vihāya niḥsāratayāntya-
 dhārāṃ HYS
 kāpālikaiḥ khaṇḍamatair amaryāḥ] kāpālikaiḥ khaṇḍamatair anarghyāṃ HRĀ, kāpā-
 likaiḥ khaṇḍamate 'maroli HTK, kāpālike khaṇḍamate 'maroli HYS

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

Metre: Upajāti

3.91

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

Sources:

Dattātreyayogaśāstra 180c–181b

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

Testimonia:

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

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

3.91*1

Translation: 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.

Sources:

Dattātreyayogaśāstra 169cd (cd only)

Testimonia:

Haṭhayogasaṃhitā 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 α₃ (and missing in α₁). They appear to have been borrowed from the *Dattātreyayogaśāstra*'s sec-

tion 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 *Hāthapradīpikā*.

3.91*2

Translation: Assuredly none of her menses is lost. The *nāda* in her body turns into *bindu*.

Sources:

Dattātreyayogaśāstra 174

tasyāḥ kiñ cid] tasyās tadā DYŚ

Testimonia:

Haṭharatnāvalī 2.108ab (cd only), *Hāthayogasamhitā* 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.

Metre: Anuṣṭubh (c: ma-vipulā)

3.91*3

Translation: The *bindu* and *rajas*, which are produced in her own body, become one through *vajrolī* and bring about complete perfection by means of practice.

Sources:

Dattātreyayogaśāstra 175

sarvasiddhiṃ prakurvataḥ] sarvasiddhiḥ prajāyate DYŚ

Testimonia:

Haṭharatnāvalī 2.108cd–109ab

svadehajau HRĀ] svadehagau HYS

sarvasiddhiṃ prakurvataḥ] yogasiddhiḥ kare sthitā HRĀ, sarvasiddhiṃ prayacchataḥ

HYS

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

3.92

Translation: 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*).

Sources:*Dattātreyayogaśāstra* 170ab (cd only)

ca] vā DYŚ

Testimonia:*Haṭhayogasamhitā* p. 42

ākuñcanenordhvaṃ] ākuñcanād ūrdhvaṃ HYS

atitānāgatajñānaṃ khecarī] atitānāgataṃ vetti khecarī HYS

Metre: Anuṣṭubh (c: na-vipulā)**3.93****Translation:** 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.**Sources:***Dattātreyayogaśāstra* 179

ayaṃ śubhakaro yogo] tasmād ayaṃ vakṣyamāṇo DYŚ

bhoge bhukte 'pi muktidaḥ DYŚ (*conj.*)] bhoge bhukte tv abhuktidaḥ DYŚv.L., bhogo

yogaś ca muktidaḥ DYŚv.L.

Testimonia:Cf. *Haṭharatnāvalī* 2.111

sarveṣāṃ eva yogānām ayaṃ yogaḥ śubhañkaraḥ/

tasmād ayaṃ variṣṭho 'sau bhuktimuktiphalapradāḥ//

Haṭhayogasamhitā p. 42

śubhakaro] puṇyakaro HYS

Metre: Anuṣṭubh (a: ra-vipulā)**3.93*1****Commentary:** This verse is not in α and γ, and seems like an unnecessary repetition of 3.100.**3.93*2 heading****Translation:** Now the Stimulation of the Goddess (*śakticālanam*):**3.93*2****Translation:** 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 Arundhati: these words are synonyms.

Testimonia:

Cf. *Haṭharatnāvalī* 2.125–127

phaṇī kuṇḍalinī nāgī cakrī vakrī sarasvatī/
 lalanā rasanā kṣatrī lalāṭī śaktiḥ śaṃkhinī//
 rajvī bhujaṅgī śeṣā ca kuṇḍalī sarpiṇī maṇiḥ/
 ādhāśaktiḥ kuṭilā karālī prāṇavāhinī//
 aṣṭavakrā ṣaḍādhārā vyāpinī kalanādhārā//
 kurīty evaṃ ca vikhyātāḥ śabdāḥ paryāyavācakāḥ//

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

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

Commentary: The α_3 manuscript has a significantly shorter and more coherent version of *śakticālana*. 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 α_1 (3.83–3.96) and α_2 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 *śakticālana* in the *Haṭhapradīpikā* as an opportunity to add material on *kuṇḍalinī*, in particular her location, shape, and soteriological importance.

Metre: Anuṣṭubh (a: bha-vipulā)

3.93*3

Translation: Just as one might use a key to force open a double door, so the yogi breaks open the door to liberation with Kuṇḍalinī.

Sources:

Vivekamārtaṇḍa 35

Testimonia:

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

3.93*4

Translation: The supreme goddess sleeps with her mouth covering the opening of the pathway by which the perfect place of Brahman is reached.

Sources:*Vivekamārtaṇḍa* 33**Testimonia:**

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

3.93*5

Translation: 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.

Sources:*Vivekamārtaṇḍa* 39

suptā mokṣāya yoginām VM] aṣṭadhā kuṇḍalikṛtā VMv.L., aṣṭadhā kuṇḍalākṛtiḥ VMv.L.,
śubhamokṣāpradāyini VMv.L., śubhā mokṣapradāyini VMv.L., aṣṭadhā kuṭīlikṛtā VMv.L.

Testimonia:

Yogacintāmaṇi f. 78v (attrib. *Haṭhayoga*), *Haṭhasaṅketacandrikā* f. 110r (attrib. HP)
kandordhvaṃ HSC] kandordhve YCM
śaktiḥ suptā HSC] śaktir buddhā YCM

3.93*6

Translation: [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.

Testimonia:Cf. *Haṭharatnāvalī* 2.124 (see HP 3.1)*Yogacintāmaṇi* f. 78v (attrib. *Haṭhayoga*)**Commentary:** This verse is similar to 3.1.**Metre:** Anuṣṭubh (a: ma-vipulā)**3.93*7**

Translation: Kuṇḍalinī is said to have a curved shape like a snake. The person who makes that goddess move is sure to be liberated.

Testimonia:*Yogacintāmaṇi* f. 78v–79r (attrib. *Haṭhayoga*)

3.94

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

Sources:

Cf. *Śivasamhitā* 5.169

gaṅgāyamunayor madhye vahaty eṣā sarasvatī/
tāsām tu saṁgame snātvā dhanyo yāti parām gatim//

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 ... gr̥hṇīyād vaśikuryāt tat tasyā vaśikaraṇam eva viṣṇor vyāpanalakṣanasya paramātmanah paramam kevalam ... padam svarūpam jñeyam*).

3.94*1

Translation: The Blessed Gaṅgā is the Idā [channel], the river Yamunā is Piṅgalā, [and] the young widow, the Sarasvatī, is between Idā and Piṅgalā.

Commentary: Verse 3.94*1, which has no known source, simply identifies the technical terms in 3.94, namely, *gaṅgā*, *yamunā* and *bālaraṇḍā* as *idā*, *piṅgalā* and *sarasvatī*. The verse appears to be missing in 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. **Sources:**

Cf. *Mahābhārata*, *Bhīṣmaparvan* 40.78 (supplementary verses 3A.41–42)

idā bhagavatī gaṅgā piṅgalā yamunā nadī/
tayor madhye tṛtīyā tu tat prayāgam anusmaret//

3.95

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

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

pucchaṃ YCM | pucche HRĀ
 abhiḥ HRĀ | abhi YCM

Metre: Anuṣṭubh (a: na-vipulā)**3.95*1**

Translation: 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.

Testimonia:*Yogacintāmaṇi* f. 79r (attrib. *Haṭhayoga*), *Yogalakṣnāvalī* f. 30v

pravistr̥tāsyaiṃ phaṇāvati sã | paristhitā caiva phaṇāvati sã YCM, vajrāsanasthā bhu-
 jagī praṅghya YLĀ
 sūryāt YLĀ | sauryā YCM
 paridhānayuktyā | paridhānamuktā YCM, paridhānayuktā YLĀ
 praṅghya tiryak paricālanīyā | praṅghya niryāti vicālitā sã YCM, pāyūṃ samākumcya
 ca cālanīyā YLĀ

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

tadvidhim āha/

paristhitā caiva phaṇāvati sã
 prātaś ca sāyaṃ praharārdhamātram/
 prapūrya sūryāt paridhānayuktā
 praṅghya tīrthāt paricālanīyā//

paridhān[a]yukteti dvādaśāṅgulapramitasitasūkṣmacaturāṅgulaviṣṭ-
 taśuddhavastrakhaṇḍena dṛḍhaṃ veṣṭatā sã prasiddhā [ph]aṇāvati suṣumṇāt-
 makā arundhati jihvaiva kuṇḍalinī// uktaṃ ca//

arundhati bhavēj jihvā dhruvo nāsāgramaṇḍalam iti//

tām jihvām lambikāyogenordhvaṃ tālvantarbhṛūmadhyadeśe vihitām
 tatas tīrthād bhrūmadhyāt praṅghya adhaḥ kṛtvā tasyā gurūpadiṣṭavart-
 manā cālanam vidheyam iti saṃketah[.] cālanam tu khecarī mudrā
 sādhanavad vidheyam[.] tīrtham bhrūmadhyah[.]

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 *sarasvatīcālana* in the *Gorakṣasataka* (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 *Gorakṣasataka*. 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 (*parid-*

hāna) as the technique of wrapping the tongue in a cloth and milking it (i.e. *saras-vaticālana* in the *Gorakṣaśataka*). This interpretation also makes sense of the next verse in the *Haṭhapradīpikā* (3.11), which describes the cloth.

Metre: Upajāti

3.95*2

Translation: 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.

Sources:

Cf. *Gorakṣaśataka* 20cd

dvādaśāṅguladairghyaṃ cāmbaraṃ caturaṅgulam

Testimonia:

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

dairghyaṃ YB] dīrgha YCM, dīrghaṃ
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 *caturaṅgulavistāraṃ* in the second verse quarter, and the current reading is probably a result of the metre.

3.96

Translation: Sitting in *vajrāsana*, the yogī should stimulate Kuṇḍalinī and immediately afterwards perform *bhastrī*. He quickly awakens Kuṇḍalinī.

Testimonia:

Yogabīja 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

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

Testimonia:

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

vaktra YCM] vartma YB

Cf. *Haṭhasaṅketacandrikā* f. 111r

bhānor ākuñcanaṃ kuryāt kuṇḍalīm cālayet svataḥ/
mṛtyuvakragatasyāpi tasya mṛtyu[bha]yaṃ kutaḥ//
asyārthaḥ sūryanāḍyākarṣaṇena vahneḥ prācuryaṃ tasmāj jvalanate-
jasā apānavāyavākarṣaṇena vā kuṇḍalyābodho bhavati[/] tasya śak-
ticālanakṛtābhyāsasya mṛtyubhayaṃ kuta iti[/]

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

3.97*1

Translation: 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].

Sources:

Amaraughasāsaṇa 6.1–2 (sic; a single *śārdūlavikriḍita* verse is numbered thus)

dakṣiṇa] paścima AŚ
vāhi] vāha AŚ
prāṇo] prāṇe AŚ
candrābhahparipūritāmṛtatanuḥ] candrāmbupratisāraṇaṃ sukṛtinaḥ AŚ
kāyās tathaḥ] kāyāḥ pathaḥ AŚ
vaśagān bhrūrandhra] vaśagaṃ bhūtvā sa AŚ
nāḍigaṇān] nāḍīśataṃ AŚ, nāḍigataṃ AŚv.L., nāḍigaṇaṃ AŚv.L.
tat kāyaṃ] tat kāryaṃ 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 kāyaṃ] taṃ kāyaṃ 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.

Metre: Śārdūlavikrīḍita

3.97*2

Translation: 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.

Testimonia:

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

bhastrīm HSC] bhastrām YCM
 śaṅkate yamaḥ YCM] śaṃphate manaḥ 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 *kumbhakas* 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*.

3.97*3

Translation: Then [the yogi] should practise *sūryabheda*, *ujjāyī* and also *śītālī*. Where is the god of death for the ascetic engaged in the practice in this way?

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.

Metre: Anuṣṭubh (a: ra-vipulā)

3.98

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

Sources:

Gorakṣaśataka 22c–23b

nirbhayaṃ] nirbhayaś GŚ, nirbharaś GŚv.l., nirbhayāc GŚv.l.
 cālanād asau] cālayed imām GŚ
 ākṛṣyate GŚ] ākarṣayet GŚv.l.
 suṣumnā kuṇḍalīgatā GŚ] suṣumnām kuṇḍalīgatām GŚv.l., suṣumnā kuṇḍaliyutā GŚv.l.

Cf. *Śivasamhitā* 4.109

gurūpadeśavidhinā tasya mṛtyubhayaṃ kutaḥ/
 muhūrtadvayaparyantaṃ vidhinā śakticālanam//

Testimonia:

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

nirbhayaṃ] nirbhītaś HRĀ, nirbhayaś YLĀ, nirbharam YCM
 cālanād asau] cālayed asau HRĀ, cālayed imām YLĀ, dhi vai YCM
 ūrdhvam ākṛṣyate HRĀ] ākṛṣya tau HRĀv.l.
 kuṇḍalī gatā HRĀv.l.] suṣumnām kuṇḍalīgatām HRĀ, suṣumnā kuṇḍaliyutā YLĀ

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

3.99

Translation: Extracted from Suṣumnā by this [practice], Kuṇḍalinī leaves it. As a result of this, *prāṇa* automatically enters Suṣumnā.

Sources:

Gorakṣaśataka 23c–24b

suṣumnāyāḥ samuddhṛtā] suṣumnāyā mukhaṃ dhruvam GŚ

Testimonia:

Haṭhatattvakaumudī 44.25

suṣumnāyāḥ samuddhṛtā] suṣumnāyā mukhaṃ dhruvam HTK

Metre: Anuṣṭubh (c: ma-vipulā)

3.100

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

Sources:

Gorakṣaśataka 26cd–27ab

garbhām arundhatīm] garbhām sarasvatīm GŚ
tasyāḥ] yasyāḥ GŚ

Testimonia:

Yogalakṣaṇāvalī f. 31r (attrib. *Gorakṣaśata*), *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 naśyaṃti niścitaṃ YLĀ

Cf. *Haṭharatnāvalī* 2.122

sūryeṇa pūrayed vāyuṃ sarasvatyās tu cālayet/
śabdagarbhācālanena yogī rogaiḥ pramucyate//

Commentary: In the *Gorakṣaśataka* (26cd–27ab), the source text, this verse occurs in a passage on *sarasvatīcālana*, which is the practice of moving the tongue (i.e. *sarasvatī*) by wrapping a cloth around it and tugging it in order to raise the lower end of the *Suṣumṇā*. In the *Gorakṣaśataka*, *Sarasvatī* is said to be another name for *Arundhatī* and, since the tongue is instrumental for speech and *sarasvatī* is the name of a Goddess identified with speech (*vāc*), the *Gorakṣaśataka*'s reading of *śabdagarbhām sarasvatīm* makes good sense. However, it seems that Svātmārāma has changed 3.100b to read *śabdagarbhām 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, *Yuktabhavadeva* 7.300, *Jyotsnā* 104, 119, *Yogaprakāśikā* 5.166).

3.101

Translation: 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.

Testimonia:

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

sa yogī siddhibhājanam HSC] sa yogī siddhibhājanaḥ HRĀ, śabdagarbhā tv arundhatī YLĀ

kālaṃ jayati lilayā HSC] mṛtyuṃ jayati lilayā HRĀ, tasya kālabhayaṃ na hi YLĀ

3.101*1

Translation: For the yogi who observes celibacy, always eats a healthy and measured diet, and practises with Kuṇḍalinī, success is seen after forty days (*maṇḍalāt*).

Testimonia:

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

vratasyaiva] ratasyaiva YCM, jatasyaiva HSC
hitamitāśinaḥ YCM] hitamitām śanaiḥ HSC

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

brahmacaryavratasyaiva kuṇḍalyabhyāsayoginaḥ//
maṇḍalād ṛśyate siddhir iti yogavido viduḥ//

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, 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

Translation: 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.

Testimonia:

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

tūttamāṅge] cottamāṅge YLĀ

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

abhyāsaniḥśṛtām cāndrīm vibhūtyā saha miśrayet[/]
taddhāraṇaṃ tūttamāṅge divyadrṣṭipradāyakam[/] 19
cāndrīm lalāṭacandrān niḥśṛtām abhyāse śramajātām gharmadhārām
tām vibhūtyā vimiśrayet/ tām uttamāṅge śirasi dhārayed asau sād-
hakasya divyadrṣṭipradā bhravatīty arthaḥ[/]

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

abhyāsān niḥśṛtām cāndrīm vibhūtyā saha miśrayet/
dhārayed uttamāṅgeṣu divyadrṣṭiḥ prajāyate//

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 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 (*lalāṭacandra*). In the *Yogaprakāśikā*, Bālakṛṣṇa glosses it simply as nectar (*sudhā*) (5.182). In the *Haṭhayogasamhitā* (p. 41) and *Jyotsnā* (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]).

Metre: Anuṣṭubh (c: ra-vipulā)

3.102*1

Translation: For purifying the seventy-two thousand channels, there is no method of cleansing without the practice of Kuṇḍalinī.

Testimonia:

Yogacintāmaṇi f. 79v (attrib. *Haṭhayoga*), *Yogalakṣaṇāvalī* f. 31r (attrib. *Gorakṣa-śataka*)

malaśodhane] malaśodhanam YCM, api śodhanam YLĀ
kutaḥ prakṣālanopāyaḥ YCM] asatkalpaṁ smṛtaṁ 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.

3.102*1 ending

Translation:

3.103

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

Testimonia:

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

tāsu yamināṁ 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 sarvasiddhīnām ekaikāpi kṣamaiva sā*).

3.104

Translation: 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.

Testimonia:

Haṭharatnāvalī 1.16

Commentary: The *Yogaprakāśikā* (5.186) interprets the similes in this verse as we have translated them, ‘Just as without a king [and] moon, the earth and night do not shine...’ (*yathā mahīpālaṃ candramasaṃ vinā pṛthvīniṣe na rājete...*). However, in *Jyotsnā* 3.126, Brahmānanda interprets the earth (*pṛthvī*) as *āsana* because both are connected by the quality of steadiness (*sthairyagūṇayogāt*), and the night (*nīśā*) 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.

Metre: Anuṣṭubh (c: na-vipulā)

3.105

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

Testimonia:

Haṭhasaṅketacandrikā f. 92v (attrib. HP)

mārutasya vidhiṃ sarvaṃ] mārutābhyasanaṃ kiṃ cin HSC
samabhyaset] samācāret HSC

3.106

Translation: By means of a yogi’s steady practice through postures, breath retentions and *mudrās*, his central channel, even though untraversed, becomes straight.

Testimonia:

Upāsanāsārasaṅgraha p. 36

khilāpi] iyaṃ 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 *Abhidhāna-*

cintāmaṇi (940), *khila* is defined as something uncultivated such as field (*kṣetrādyapra-hataṃ khilam*) or, as the *Amarapadavivṛti* (2.1.5) puts it, ‘not marked by a plough’ (*lāṅgalena na likhitam iti khilam*). In the context of *Haṭhapradīpikā* 3.106, qualifying *suṣumnā* with *khila* implies that the central channel has yet to be cultivated (i.e. traversed).

3.107

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

Commentary: We understand *rudrāṇi mudrā* to be a synonym of *sāmbhavī mudrā*, which is taught in the next chapter.

3.107*1

Translation: May [the yogi] who offers the traditional teaching of the *mudrās* be the guru, the master. He is none but the Lord himself.

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

Translation: 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.

Commentary: No version of this verse is entirely satisfactory. See the note on 3.107*1 for why it is in greyscale.

colophon

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