

Chapter 1

श्रीआदिनाथाय नमोऽस्तु तस्मै
येनोपदिष्टा हठयोगविद्या ।
विराजते प्रोन्नतराजसौध-
मारोढुमिच्छोरधिरोहिणीव ॥ १ ॥

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

1 om. ε₁ **1a** śrīādināthāya cett.] anādināthāya ζ₁ ādiśanāthāya η₁ **1c** virājate cett.] vibhrā-jate π₂χ **rājasaudham** cett.] «rāja»saudham α₁ rājayogam α₃η₂π_ωχ **1d** āroḍhum cett.] ārūḍham ζ₁ **rohiṇīva** cett.] rohiṇī ca γ₁ rohiṇe ca π₁ roha eva π_ω

[1.1]

❖ Testimonia

Yogasārasaṅgraha p. 54, *Gheraṇḍasaṃhitā* 1.1

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

Cf. *Bhāvanāpuruṣottama* pp. 99–100

राजयोगाभिधानसौधधिरौहणाधिरोहिणी हठविद्या ॥

❖ Commentary

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

The reading *rājasaudham* in the third verse quarter is well attested by the manuscripts, including α₁. However, the most common reading in manuscripts on the lower branches of the stemma is *rājayogam*, which was accepted by Brahmānanda in *Jyotsnā* 1.1 (see below). It appears that some scribes have made a concerted effort to replace words like *saudha*, *vidyā* and *mārga* with *yoga* in the opening verses of the text (see also 1.2d and 1.3b), even at the expense of the poetic imagery.

In light of the variants, which have led to our critical edition, Brahmānanda's choices and interpretation of the second half cannot be upheld. This is Brahmānanda's version and the relevant portion of his commentary:

श्रीआदिनाथाय नमोऽस्तु तस्मै
येनोपदिष्टा हठयोगविद्या ।

विभ्राजते प्रोन्नतराजयोगम्
आरोढुमिच्छोरधिरोहिणीव ॥ 1.1 ॥

Our choice of *virājate* in the third verse quarter reflects the relevant manuscripts and rhymes with the following *rāja*-. The difference in meaning is negligible.

The main problem in Brahmananda's interpretation is his choice of *-rājayogaṃ* over *-rāja-saudhaṃ*, which he explains as follows:

राजयोगश्च सर्ववृत्तिनिरोधलक्षणोऽसम्प्रज्ञातयोगः । तमिच्छोर्मुमुक्षोरधिरोहिणीव अधिरुह्यतेऽनयेत्यधि-
रोहिणी निःश्रेणीव विभ्राजते विशेषेण भ्राजते शोभते । यथा प्रोन्नतसौधमारोढुमिच्छोरधिरोहिण्यनायासेन
सौधप्रापिका भवति एवं हठप्रदीपिकापि प्रोन्नतराजयोगमारोढुमिच्छोरनायासेन राजयोगप्रापिका भवतीति
उपमालङ्कारः । इन्द्रवज्राख्यं वृत्तम् ।

Rājayoga is the yoga without cognition (*asamprajñāta*) defined [by Patañjali] as the stopping of all movements of the mind. To a liberation seeker desiring this, [the science of Haṭhayoga] shines like a ladder. Just as a ladder leads someone desiring to ascend to a lofty terrace easily to the terrace, in the same way also the *Haṭhapradīpikā* leads someone desiring the lofty Rājayoga easily to Rājayoga. [In this verse] the trope is a comparison. The metre is Indravajrā.

The interpretation makes good sense: Haṭhayoga leads effortlessly to Rājayoga, just as a ladder leads one to a high terrace. And the comparison as outlined by Brahmananda has all the elements deemed necessary by Sanskritic poetology:

1. Particle expressing a comparison (*upamāvācaka*): *iva*
2. Standard of comparison (*upamāna*): ladder leading to the terrace (*saudhaprāpikā adhirohiṇī*)
3. Thing that is compared (*upameya*): *Haṭhapradīpikā* that leads to Rājayoga (*rājayoga-prāpikā haṭhapradīpikā*)
4. Common quality (*samānadharmā*): Effortlessness (*anāyāsena*)

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

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

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

भ्रान्त्या बहुमतध्वान्ते राजमार्गमजानताम् ।
हठप्रदीपिकां धत्ते स्वात्मारामः कृपाकरः ॥ ३ ॥

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

2 om. ϵ_1 **2b yoginā** cett.] dhīmātā $\delta_1\delta_2\zeta_3$ **2d haṭhavidyo** cett.] haṭhayogo η_2 **3 om.**
 ϵ_1 **3a bhrāntyā** cett.] bhrāntā $\alpha_1\zeta_1$ bhrāntvā $\delta_1\delta_2\pi_\omega$ **matadhwānte** cett.] matadhwāntai
 $\gamma_1\pi_2$ matam dhīmāt α_2 manam dhānti π_1 matam bhrāntam η_1 **3b mārgam** $\alpha_1\alpha_3\gamma_1\pi_1$] yogam
 $\alpha_2\delta_1\delta_2\epsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_2\pi_\omega\chi$ **ajānatām** cett.] ajānataḥ $\delta_1\delta_2\zeta_3$ **3c dhatte** cett.] datte $\pi_1\pi_2$ kurve
 δ_2 **3d svātmārāmaḥ** cett.] svātmārāma $\pi_1\pi_\omega$ svātmārame γ_1 **kṛpākaraḥ** cett.] kṛtāpara α_2
 kṛpāparaḥ δ_1 kṣamākaraḥ η_2 prakāśyate π_ω

[1.3]

❖ Testimonia

Haṭharatnāvalī 1.4

rājamārgam HRĀ_{v.l.}] rājayogam HRĀ
 haṭhapradīpikāṃ dhatte] kevalam rājayogāya HRĀ
 svātmārāmaḥ kṛpākaraḥ] haṭhavidyopadiśyate HRĀ

❖ Commentary

Most witnesses (including α_2) have *rājayogam ajānatām* (‘for those ignorant of Rājayoga’) in 1.3b. The reading *rājamārgam ajānatām* (α_1 and α_3), ‘for those unable to find the royal highway’, is more appropriate to the metaphor of being lost in darkness.

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

हठविद्यां हि मत्स्येन्द्रगोरक्षाद्या विजानते ।

स्वात्मारामोऽथवा योगी जानीते तत्प्रसादतः ॥ ४ ॥

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

श्रीआदिनाथमत्स्येन्द्रशाबरानन्दभैरवाः ।

चौरङ्गीमीनगोरक्षविरूपाक्षबिलेशयाः ॥ ५ ॥

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

4 om. ε₁ 4a haṭhavidyāṃ cett.] °vidyā α₂γ₁η₁ °vidyo α₁ matsyendra cett.] tachamdra γ₁
4b gorakṣādyā vijānate cett. incl. α₃] gorakṣādyā virājate α₁ gorakṣādiṣu rājate α₂ 4c svāt-
mārāmo cett.] svātmārāmas α₃ ātmārāmo δ₁δ₂ζ₁ 4d 'thavā cett.] tathā α₃ mahā ζ₁ jānīte
cett.] jānaṃte π_ω prasādataḥ cett.] prasīdati α₂ 5 om. ε₁ 5a śrīādinātha cett.] ādināthādi
η₁η₂ 5b śābarā α₁γ₁η₂π₂χ] śabarā α₂η₁ śaradā δ₁δ₂π₁ śāgarā π_ω sāgarā ζ₁ζ₃ bhairavāḥ cett.]
bhairavaḥ α₁α₂ 5c cauraṅgī cett.] coraṅgī α₂ζ₁ caurāṅgī δ₂saraṅgī α₃ mīna cett.] mena
ζ₁ megha α₃ śīna δ₁pāna α₂ 5d virūpākṣa cett.] virūpākṣaḥ α₁δ₁vairūpākṣa ζ₁ bileśayāḥ
α₃γ₁δ₂ε₁ζ₃η₁η₂π₂π_ωχ] baleśayāḥ ζ₁ bileśyayaḥ π₁savālikaḥ α₁^{pc}δ₁savālmikaḥ α₁^c

[1.4]

❖ Testimonia

Haṭharatnāvalī 1.3

matsyendragorakṣādyā] gorakṣamatsyendrādyā HRĀ
svātmārāmo' thavā yogī] ātmārāmo 'pi jānīte HRĀ
jānīte tat prasādataḥ] śrīnivāsa tathā svayam HRĀ

❖ Commentary

The word *athavā* ('or') is well attested but difficult to construe here. Brahmānanda understands it as a conjunction (*athavāśabdaḥ samuccaye*), and this is how we have interpreted it. The variant *mahāyogī* in ζ₁ and other manuscripts (ε₂J₄J₁₁Ko) is probably an attempt to remove the difficulty of understanding *athavā*. One could emend to *tathā* in light of the attested reading *yathā* (δ₃) but this would be a bold intervention given the weight of evidence supporting *'thavā*.

[1.5]

❖ Testimonia

Haṭharatnāvalī 1.80

cauraṅgi] śāraṅgi HRĀ

❖ Commentary

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

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

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

6 om. ε_1 **6a** *manthāna cett.*] manthāra δ_2 manthāno χ **bhairavo cett.**] bhairavā γ_1 **6b** *siddha cett.*] siddhi α_2 suddha η_1 śuddha $\eta_2\pi_2\chi$ **buddhaś ca cett.** incl. α_3] buddhiś ca $\alpha_1\alpha_2\pi_2\pi_\omega$ **kanthaḍiḥ** $\delta_1\delta_2\chi$] kanthaḍiḥ γ_1 kanthaḍi $\alpha_2\zeta_3\pi_1\pi_2\pi_\omega$ kanthalī $\alpha_1\eta_1$ kanthaliḥ ζ_1 kaṃḍali α_3 kandaḷi η_2 **6c** om. $\delta_1\delta_2$ **goraṇṭakaḥ** em.] goramṭaka $\alpha_1\alpha_2$ gorakṣakas α_3 korāṇṭakaḥ $\gamma_1\zeta_1\pi_2\chi$ koramḍakaḥ ζ_3 karamṭaka π_1 pauraṇṭakaḥ $\eta_1\eta_2\pi_\omega$ **surānandaḥ** cett.] surānanda $\alpha_2\pi_1\pi_\omega$ sadānaṃda α_3 kṣurānaṃda α_1 **6d** om. $\delta_1\delta_2$ **siddhapādaś ca cett.**] śrīpādaś caiva ζ_3 **carpaṭiḥ** $\gamma_1\zeta_3\eta_2\chi$] carpaṭi $\alpha_1\pi_1\pi_\omega$ carpaṭi $\eta_1\pi_2$ sarpaṭi α_3 paryaṭi α_2 karpaṭiḥ ζ_1

same, but they are differentiated in later Tibetan and Indian lists of siddhas (Mallinson 2019: 273 n. 35).

Two manuscripts of the α and δ groups have the variant reading *virūpākṣaḥ savālikaḥ* ($\alpha_2\delta_1$) for *virūpākṣaḥ śaṅgāyāḥ*. In another α manuscript, α_1 , *savālikaḥ* was corrected to *savālmikaḥ*, perhaps in an effort to restore a name similar to Vālmiki, the celebrated author of the *Rāmāyaṇa*.

[1.6]

❖ Testimonia

Haṭharatnāvalī 1.81, *Mugdhāvabodhinī* 1.7.8

kanthaḍiḥ] kandalī HRĀ, kanthaḍi MA

goraṇṭakaḥ] korāṇṭakaḥ MA, korandakaḥ HRĀ, gonandaka HRĀ v.l.

carpaṭiḥ] carpaṭi HRĀ MA

❖ Commentary

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

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

कणेरी पूज्यपादश्च नित्यनाथो निरञ्जनः ।

कपाली बिन्दुनाथश्च काकचण्डीश्वराह्वयः ॥ ७ ॥

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

7 om. ε_1 **7a kaṇerī** $\alpha_2 \gamma_1 \eta_1 \pi_2$] kaṇerī α_1 kaṇerīḥ ζ_1 ka[ṇ]e.. α_3 kāṇerīḥ ζ_3 kānerī $\eta_2 \pi_\omega \chi$ kariṇī δ_1 karaṇī δ_2 kāroṭiḥ π_1 **pūjya cett.**] pūrya η_1 pūrva $\zeta_1 \eta_2$ pūla α_2 **7b nityanātho cett.**] bilvanātho $\delta_1 \delta_2$ dhvaninātho η_2 **7d caṇḍīśvarāhvayaḥ** $\gamma_1 \zeta_1 \zeta_3 \eta_1 \pi_2 \chi$] caṇḍīśvarādayaḥ $\delta_1 \delta_2 \eta_2 \pi_\omega$ caṇḍeśvaro gayaḥ α_1 caṇḍīśvaro gayaḥ α_3 caṇḍīśvaro gajaḥ α_2 caṇḍīśvaro mayaḥ π_1

[1.7]

❖ Testimonia

Haṭharatnāvalī 1.82, *Mugdhāvbodhinī* 1.7.9

kāṇerī MA] karotiḥ HRĀ

kākacaṇḍīśvarāhvayaḥ HRĀ] kākacaṇḍīśvaro gajaḥ MA

❖ Commentary

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

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

अल्लमप्रभुदेवश्च घोडाचोली च टिण्टिणिः ।

भालुकिर्नागबोधश्च खण्डकापालिकस्तथा ॥ ८ ॥

Allamaprabhudeva, Ghodācolī, Ṭiṇṭiṇi, Bhāluki and Nāgabodha and Khaṇḍakāpālika. (8)

8 *om.* ε_1 **8a allama** α_3] alama α_1 allamaḥ $\zeta_1 \eta_1 \eta_2 \pi_\omega \chi$ allumaḥ α_2 allasaḥ γ_1 allasa π_1 alasaḥ π_2 amelleḥ ζ_3 suḥṣamaḥ $\delta_1 \delta_2$ **8b ghoḍācolī** $\alpha_2 \zeta_3 \pi_1 \pi_\omega \chi$] ghoḍācūlī $\alpha_3 \gamma_1$ ghoḍāculī α_1 goḍācūlī π_2 ghoṭācolī δ_1 ghorācolī $\delta_2 \eta_1 \eta_2$ _gacoli ζ_1 **ca cett.**] ci α_3 sa δ_1 gha δ_2 **ṭiṇṭiṇiḥ** $\alpha_1 \delta_2 \chi$] tiṭiṇiḥ γ_1 ṭiṇṭiṇiḥ δ_1 ṭiṇṭiṇi π_1 ṭiṇṭaṇi«h» π_2 ṭiṇṭiṇī $\eta_1 \eta_2$ ṭiṇcaṇī α_2 caṇcaṇiḥ ζ_1 ciṇciṇiḥ ζ_3 ciṇciṇī π_ω caṇḍilaḥ α_3 **8c bhālukur** π_1] bhāluki α_1 bhāluki $\eta_1 \eta_2 \pi_2 \chi$ bhānukin γ_1 tāluki α_2 vālukur $\delta_1 \delta_2$ vāsuki α_3 vāsukir $\zeta_1 \pi_\omega$ vāsukir ζ_3 **nāgabodhaś ca** $\alpha_3 \gamma_1 \eta_1 \eta_2 \pi_\omega$] nāgarodhaś ca $\delta_1 \delta_2$ nāgabodhiś ca $\zeta_1 \zeta_3 \pi_1$ nāgadevaś ca $\pi_2 \chi$ namioḍḍiśa α_1 nāma tuṇḍiśa α_2 **8d khaṇḍakāpālikas** $\alpha_3 \delta_2 \eta_2 \pi_1 \pi_\omega \chi$] khaṇḍaṃ kāpālikas $\gamma_1 \eta_1$ khaṇḍaḥ kāpālikas ζ_3 khaṇḍikaḥpālikas π_2 kaṇḍhaḥ kāpālikas ζ_1 siddhaḥ kāpālikas $\alpha_1 \alpha_2$ caṇḍikāpālikas δ_1

[1.8]

❖ Testimonia

Haṭharatnāvalī 1.83, *Mugdhāvabodhinī* 1.7.10

allamaḥ HRĀ] allama HRĀ v.l., āllamaḥ MA
ghoḍācolī MA] naiṭacūtiś HRĀ
ṭiṇṭiṇiḥ HRĀ] ṭiṇṭiṇi MA
nāgabodhaś HRĀ] nāgadevaś MA
khaṇḍa HRĀ] khaṇḍi MA

❖ Commentary

The name Allamaprabhudeva (sometimes Allama Prabhu Deva or Allama Prabhudeva in secondary literature) is frequently transmitted as *allamaḥ prabhudevaḥ* (Cf. α_2), as though it were two names. However, manuscripts α_1 , α_3 and others (e.g. <??>) do not have the *visarga* and write it as one name (i.e. *allamaprabhudevaś ca*). This is also the case in some manuscripts of the *Haṭharatnāvalī* (P,T,t1 in Gharote 2009: 35 n. 8).

The names Nāgabodha, Nāgabodhi, Nāradeva, Nāgadeva all seem possible in 1.8c. The reading *nāgabodhaś ca* is attested across several primary groups of manuscripts.

The α_1 and α_2 reading of *siddhaḥ kāpālikas* is an exception among the manuscripts and seems too vague to be referring to someone within a lineage. Khaṇḍakāpālika is well attested by the remaining manuscripts (including α_3) and this name appears in other texts, e.g. Vajrapāṇi's *Laghutantraṭīkā*, p. 45, where Khaṇḍakāpālika is the first of the 24 Viras (*virāḥ khaṇḍakāpālikādayaś caturviṃsatīḥ*). It is likely to refer to an ascetic who carries a broken skull. *Mat-syendrasaṃhitā* 33.2 mentions a practice for which one needs a *khaṇḍakapāla* and in the *Sam-varamaṇḍala* of the *Niṣpannayogāvalī*, p.26, Vajravārāhi is *kapālakhaṇḍakṛtakatāḥbhūṣaṇā*. The compound *khaṇḍakāpālika* is found at *Kathāsaritsāgara* 18.2.6, but there *khaṇḍa* is being used in a derogatory sense (18.2.15 refers to the same character as a *duṣṭakāpālika*).

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

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

9 om. ε_1 9b prabhāvataḥ cett.] prasādataḥ $\gamma_1 \pi_1 \pi_2 \pi_{\omega}$ 9c kāla cett.] kāra α_1 kā π_1 9d brahmāṇḍeṣu $\alpha_1 \alpha_2 \delta_1 \zeta_3 \pi_1$] brahmāṇḍe tu π_{ω} brahmāṇḍe vi° $\alpha_3 \gamma_1 \delta_2 \eta_1 \eta_2 \pi_2 \chi$ brahmāṇḍam vi° ζ_1

[1.9]

❖ Testimonia

Haṭharatnāvalī 1.84, *Mugdhāvbodhinī* 1.7.11, *Haṭhatattvakaumudī* 17.24

ityādayo mahāsiddhā MA HRĀ] ūrdhvaṃretahprabhāvena HTK
haṭhayogaprabhāvataḥ] haṭhayogaprasādataḥ HRĀ, rasabhogaprasādataḥ MA, sanakādyā ma-
harṣayaḥ HTK
brahmāṇḍeṣu caranti] brahmāṇḍe vicaranti HRĀ, trilokyāṃ vicaranti MA, yathecchaṃ viharanti
HTK

❖ Commentary

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

संसारतापतप्तानां समाश्रयमठो हठः ।

अशेषयोगजगतामाधारकमठो हठः ॥ १० ॥

Haṭha is a hut of refuge for those who are burnt by the scorching torment of transmigration. Haṭha is the tortoise that supports the worlds of all yogas. (10)

10a *samsāratāpa cett.*] *samsāraśrama* π_{ω} *samsāraśrama* η_2 *aśeṣatāpa* $\pi_2\chi$ **10b** *samāśraya cett.*] *samāśrayo* η_1 *āśrayo'yam* $\eta_2\pi_{\omega}$ *samagrapra°* α_1 **maṭho haṭhaḥ** $\gamma_1\delta_2\zeta_1\pi_2\chi$] *maho haṭhaḥ* $\alpha_2\pi_1$ *maṭho ṭhahaḥ* ε_1 *mato haṭhaḥ* δ_1 *mato (tho pc) ha..* α_3 *mahāmaṭhaḥ* ζ_3 *haṭho maṭhaḥ* η_1 *haṭho mataḥ* $\eta_2\pi_{\omega}$ *°thamo haṭhaḥ* α_1 **10c** *om.* $\alpha_1\alpha_2\alpha_3$ **aśeṣa cett.**] *samasta* ζ_1 **jagatām** $\gamma_1\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\eta_2$] *jagatīm* η_1 *jāyunām* π_1 *yuktānām* $\pi_2\pi_{\omega}\chi$ **10d** *om.* $\alpha_1\alpha_2\alpha_3$ **ādhāra cett.**] *ād-hāraḥ* $\delta_1\eta_2\pi_{\omega}$ *ādhārai* δ_2 **kamaṭho haṭhaḥ cett.**] *kahaṭho maṭhaḥ* η_1

[1.10]

❖ **Testimonia**

Yogasārasaṅgraha, p. 53.

samāśrayamaṭho] *samāśrayahaṭho* YSS

❖ **Commentary**

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

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

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

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

[1.11]

❖ **Testimonia**

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

haṭhavidyā ŚS] haṭhavidyā YCM
yoginām] yoginā ŚS, YCM
icchatām] icchatā ŚS, YCM
tu YCM] ca ŚS

❖ **Commentary**

Either the singular or plural of *yogin* could be read here. The singular is well attested among the testimonia, but the manuscript transmission favours the plural.

सुराज्ये धार्मिके देशे सुभिक्षे निरुपद्रवे ।

एकान्तमठिकामध्ये स्थातव्यं हठयोगिनाम् ॥ १२ ॥

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

12a *surājye cett.*] svarājye ḍ₂ surāṣṭre π₁ **12b** *nirupadrave cett.*] kṣemabhadrade ζ₁ **12c** *ekānta* α₁α₃γ₁ḍ₁ḍ₂ζ₁ζ₃π₁π₂] ekānte α₂ε₁η₁η₂π_ωχ **12d** *yoginām* α₁α₃ε₁] yoginā γ₁ḍ₁ḍ₂ζ₁ζ₃η₁η₂π₁π₂π_ωχ yogibhiḥ α₂

12 χ has धनुःप्रमाणपर्यन्तं शिलाग्निलवर्जिते inserted between the two hemistiches.

[1.12]

❖ Testimonia

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

surājye YCM] surāṣṭe HRĀ

ekānta HRĀ] ekānte YCM

❖ Commentary

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

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

अल्पद्वारमरन्ध्रगर्तपिटकं नात्युच्चनीचायतं
 सम्यग्गोमयसान्द्रलिप्तममलं निःशेषबाधोज्झितम् ।
 बाह्ये मण्डपवेदिकूपरुचिरं प्राकारसंवैष्टितं
 प्रोक्तं योगमठस्य लक्षणमिदं सिद्धैर्हठाभ्यासिभिः ॥ १३ ॥

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

13a *alpadvāram arandhra cett.*] ākalpadvā«ra»raṁdhra γ₁ alpadvāram aruṁ«dha» ζ₁ **piṭakaṁ** α₁ζ₁ζ₃π₁] piṭanam α₃ paṭikaṁ π₂ piṭhikaṁ γ₁ piṭharam δ₁δ₂^{ac} piṭhiram δ₂^{pc} viṭakaṁ α₂ε₁ viṭapaṁ η₂π_ω vivaram χ sahitam η₁ **nīcā cett.**] nītā α₁^{pc} naṁcā γ₁ noccā π_ω **°yataṁ cett.**] yitaṁ δ₂η₂ yutaṁ η₁π₁ vṛtaṁ ζ₃ **13b** *sāndra cett.*] sāndra η₂π_ω sāpra α₁ lipta ζ₁ **lip-tam amalaṁ** α₃γ₁δ₁δ₂η₂π₂χ] liptavimalaṁ α₁α₂ε₁ζ₃π₁π_ω liptamavilaṁ η₁ sāndravimalaṁ ζ₁ **niḥśeṣa cett.**] nirdoṣa α₁η₂ **bādhohjhitam** ε₁ζ₁η₁η₂π_ω] bodhohjhitam α₃ bādhārjjitaṁ π₁ vā-tojjhitam π₂ jantūjjhitam γ₁δ₁δ₂ζ₃χ jyaṁtyūpsitaṁ α₁ jaṁtūṣṇitaṁ α₂ **13c** *vedikūpa cett.*] vedakopa ε₁π₁ kūpavedi ζ₃ **ruciraṁ** α₁α₂γ₁ζ₃π₁π₂π_ωχ] racitaṁ δ₁δ₂ζ₁η₁η₂ ricitam ε₁

[1.13]

❖ Sources

Cf. *Dattātreyayogaśāstra* 54cd–57

सुशोभनं मठं कुर्यात्सूक्ष्मद्वारं तु निर्घणं ॥
 सुष्ठु लिप्तं गोमयेन सुधया वा प्रयत्नतः ।
 मत्कुणैर्मशकैर्भूतैर्वर्जितं च प्रयत्नतः ॥
 दिने दिने सुसम्पृष्टं सम्मार्जन्या ह्यतन्द्रितः ।
 वासितं च सुगन्धेन धूपितं गुग्गुलादिभिः ॥
 मलमूत्रादिभिर्वर्गेरष्टादशभिरेव च ।
 वर्जितं द्वारसम्पन्नं वस्त्रावरणमेव वा ॥

❖ Testimonia

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

piṭakaṁ HRĀ v.l.] piṭharam HRĀ, ghaṭitaṁ YCM
 mamaṁ] mavilaṁ YCM v.l., vimalaṁ HRĀ YCM
 nātyuccanicāyataṁ HRĀ] nāpy uccanicāyitaṁ YCM
 bādhohjhitam HRĀ] jantūjjhitam YCM
 vedikūparuciraṁ HRĀ] kūpavediracitaṁ YCM

❖ Commentary

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

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

The manuscripts preserve many different readings at the end of the compound beginning with *arandhragarta*. We have adopted *piṭaka*, which usually means “a basket” but can also mean “a boil or blister,” because it is well attested and might here refer to bumps on the floors or walls that would make them uneven. Another possibility is *piṭharaṃ*, which can have the sense of potsherds and would here mean that the hut should be free of rubbish on the floor. One would expect a word for a defect in a hut that is similar to, but not the same as, cracks (*randhra*) and holes (*garta*). For this reason, the reading *vivaraṃ* looks like a patch, as its meaning does not add anything to *randhragarta*. The reading *viṭapaṃ* (‘the young branch of a tree or creeper’) attested in some manuscripts of the *Haṭhāpradīpikā* is difficult to construe in this context unless it was intended to refer to creepers or branches that might invade or encroach upon the hut.

Manuscripts of several groups, namely ε, η, and π, have *bādhōjjitaṃ*, whereas γ, δ and the *Yogacintāmaṇi* have the more easily understood reading of *jantūjjhitaṃ* (‘free from creatures’). The α group is split on this, with α₃ (*bodhōjjhitaṃ*) closer to *bādhōjjhitaṃ* and α₁ (*jyaṃtyūpsitaṃ*) and α₂ (*jaṃtūṣṇitaṃ*) closer to *jantūjjhitaṃ*. We have adopted the more unusual reading of *bādhōjjhitaṃ* with the support of a similar description of a hut in *Suśrutasamhitā* 6.17.67 (*grhe nirābādhe*).

एवंविधे मटे स्थित्वा सर्वचिन्ताविवर्जितः ।

गुरुपदिष्टमार्गेण योगमेव सदाभ्यसेत् ॥ १४ ॥

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

अत्याहारः प्रयासश्च प्रजल्पोऽनियमग्रहः ।

जनसङ्गश्च लौल्यं च षड्विर्योगो विनश्यति ॥ १५ ॥

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

14b *vivarjitaḥ cett.*] *vivarjite* ζ₁π₁ **14c** *gurūpadiṣṭa cett.*] *gurūpadeṣṭa* ε₁ *gurūpadeśa* π₂ **14d** *yogam eva cett.*] *yogam evaṃ* α₂ζ₁η₁η₂ *yogamārgaṃ* π_ω **sadābhyaset** α₁^{ac} α₃δ₁δ₂ζ₃π₁π₂χ] *samabhyaset* α₁^c α₂γ₁ε₁ζ₁η₁η₂π_ω **15a** *atyāhāraḥ* γ₁δ₂ε₁η₁η₂π₂χ] *atyāhāra* α₂ζ₃π₁ *alpāhāro* α₁ *alpāhāra* δ₁ *ātmāhāraḥ* π_ω *natyāhāsaḥ* ζ₁ a[t].++ α₃ **prayāsaś ca cett.**] *prayāsaś* cā δ₁ *prayāsasya* α₂ *pravāsaś* ca α₁γ₁ *illeg.* α₃ **15b** *niyama cett.* (The *avagraha* was added by the editors)] *niyama* χ *'niyamā* ζ₃ *nama* ζ₁ **15c** *janasaṅgaś ca cett.*] *janasaṅgaṃ* ca π₂ *janasaṅkara* ζ₁ **15d** *yogo vinaśyati cett.*] *yogā vinaśyati* γ₁ *yogaḥ prāṇaśyati* η₁ *yogaś* ca naśyati η₂

[1.14]

❖ Sources

Cf. *Amanaska* 2.15

एवंविधं गुरुं लब्ध्वा सर्वचिन्ताविवर्जितः ।

स्थित्वा मनोहरे देशे योगमेव समभ्यसेत् ॥

❖ Testimonia

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

[1.15]

❖ Testimonia

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

'niyamagrahaḥ HRĀ YCM] *niyamāgrahaḥ* HRĀv.l. YBhD

janasaṅgaś ca YCM YBhD] *janasaṅgaṃ* ca HRĀ

yogo vinaśyati YBhD HRĀ] *yogaḥ prāṇaśyati* YCM

Cf. *Jyotsnā* 1.15

शीतोदकेन प्रातःस्नाननक्तभोजनफलाहारादिरूपनियमस्य ग्रहणं नियमग्रहः ।

Yogaprakāśikā 1.48

नियमाग्रहः वक्ष्यमाणनियमापरिपालनं

❖ Commentary

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

उत्साहात्साहसाद्वैर्यात्संतोषात्तत्त्वदर्शनात् ।

जनसङ्गपरित्यागात्षड्विर्योगः प्रसिध्यति ॥ १६ ॥

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

16a utsāhāt/n *cett.*] utsāha $\alpha_2\pi_\omega$ utsāho α_3 **sāhasād** $\gamma_1\delta_1\delta_2\chi$] niścayād $\alpha_1\varepsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_1\pi_\omega$ niścayā α_2 niścalo α_3 niyamād π_2 **dhairyāt** $\gamma_1\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\pi_1\pi_2\chi$] dhairyā $\alpha_1\alpha_2\pi_\omega$ dhairyam α_3 vairyāt $\eta_1\eta_2$ **16b samtoṣāt tattvadarśanāt** ε_1] tattvajñānāc ca darśanāt $\alpha_1\zeta_1\zeta_3\eta_1\eta_2\pi_1\pi_\omega$ tattvajñānārthadarśanāt α_2 tattvajñānārthadarśanam α_3 tattvajñānāc ca niścayāt $\gamma_1\chi$ tattvajñānād viniścayāt $\delta_1\delta_2$ tattvajñānaviniścayāt π_2 **16c jana** *cett.*] nija γ_1 **parityāgāt** *cett.*] parityāgāḥ α_3 **16d yogaḥ prasidhyati** *cett.*] yogo prasidhyati $\alpha_2\delta_1$ yogas tu sidhyati $\eta_1\eta_2$

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

[1.16]

❖ Sources

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

utsāhāt] utsāhān JA YB ŚDhU, utsāho DhP
 sāhasād] niścayo DhP, niścayād JA YB ŚDhU
 dhairyāt JA YB ŚDhU] dhairyam DhP
 samtoṣāt JA YB ŚDhU] santoṣas DhP
 darśanāt YB ŚDhU] darśanam DhP, niścayāt JA
 janasaṅgaparityāgāt] muner janapadatyāgād JA YB ŚDhU, kratūnām copasaṃhārah DhP
 ṣaḍbhir yogaḥ prasidhyati JA YB ŚDhU] ṣaṭśādhnam iti smṛtam DhP

❖ Testimonia

Yogacintāmaṇi f. 49r (attrib. HP)

samtoṣāt tattvadarśanāt] tatvajñānād viniścayāt YCM

Cf. *Haṭharatnāvalī* 1.78:

उत्साहान्निश्चयाद्वैर्यात्तत्त्वज्ञानार्थदर्शनात् ।
 बिन्दुस्थैर्यान्मिताहाराजनसङ्गविवर्जनात् ॥
 निद्रात्यागाजितश्वासात्पीठस्थैर्यादनालसात् ।
 गुर्वाचार्यप्रसादाच्च एभिर्योगस्तु सिध्यति ॥

a niścayād] niścālād- P,T

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

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

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

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

16*1 included in ω **16*1c dayārjavam** *em.*] dayārjava $\eta_{\omega}\pi_{\omega}$ devārcanaṃ δ_{ω} **16*2** included in ω **16*2c siddhānta** $\delta_{\omega}\eta_{\omega}$] siddhāntaṃ π_{ω} **16*2d hrīr matīś ca** δ_{ω}^{pc}] hrī matīś ca $\delta_{\omega}^{ac}\pi_{\omega}$ hrī matī ca η_{ω}

❖ Commentary

α and several other groups of manuscripts have *tattvajñānārthadarśanāt* (as found in *Bhagavadgītā* 13.11), *tattvajñānāc ca darśanāt* or something very similar in the second *pāda* of the verse, but *darśanāt* (α_1) by itself is problematic: a vision of what? The early sources of this verse, in particular the *Śivadharmottara*, indicate that the second verse quarter read as *santoṣāt tattvadarśanāt*, which makes much better sense of the word *darśanāt* so we have adopted that reading.

It should also be noted that the word *tattva* could have a more specific meaning in the *Hathapradīpikā* (4.32–33) as Svātmārāma states that it is a synonym of *samādhi*. In other yoga texts, it can sometimes refer to the practices of yoga (e.g. *tritattva* in *Amṛtasiddhi* 13.12, 14.2–3) or, more generally, to the highest reality or truth (e.g. *Amanaska* 1.2, 1.20–21, 2.17 etc.).

हठस्य प्रथमाङ्गत्वादासनं पूर्वमुच्यते ।

तत्कुर्यादासनं स्थैर्यमारोग्यं चाङ्गपाटवम् ॥ १७ ॥

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

वसिष्ठाद्यैश्च मुनिभिर्मत्स्येन्द्राद्यैश्च योगिभिः ।

अङ्गीकृतान्यासनानि कथ्यन्ते कानिचिन्मया ॥ १८ ॥

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

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

18 After this verse ϵ_1 has two additional verses:

स्वस्तिकं गोमुखं पद्मं कूर्मसुत्तानकूर्मकं ।
कुक्कुटाख्यं च मत्स्येन्द्रं धनुरासनमेव च ॥
तथा पश्चिमताणं च मयूरं सिद्धसंज्ञकं ।
सिंहं भद्रं बद्धपद्ममित्याद्यं बहुधासनं ॥

[1.17]

❖ Testimonia

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

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

❖ Commentary

The reading *aṅgapāṭavam* is attested among many of the early manuscripts, including the α group. Although this compound rarely appears in other yoga texts, a similar term, *śarīrapāṭava*, occurs in the *Śivasamhitā* (2.35) as one of the benefits bestowed by digestive fire (*vaiśvānarāgni*), which indicates that the word *pāṭava* was used in relation to the body and the benefits of yoga. The compound *aṅgapāṭava* seems to imply the optimal functioning of the body. The variant reading, *aṅgalāghava* ('lightness of the limbs' or 'dexterity') is more common in yoga texts and similar formulations occur even in works known to Svātmārāma, such as the *Dattātreyayogaśāstra* (*śarīralaghutā*) and the *Amanaska* ([...] *laghutvam ca śarīrasyopapāyate*). It appears that the less common term *aṅgapāṭavam* was changed to the more widely used notion of *aṅgalāghava*, perhaps early in the transmission, as the latter is attested by manuscripts in several early groups (i.e. γ , δ , and π).

[1.18]

जानूर्वोरन्तरे सम्यक्त्वा पादतले उभे ।

ऋजुकायः समासीनः स्वस्तिकं तत्प्रचक्षते ॥ १९ ॥

Placing the soles of both feet well between the knees and thighs
[and] sitting up with the body straight: they call that the auspicious
pose (*svastikāsana*). (19)

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

❖ Testimonia

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

kathyante] lakṣyante HRĀ, vakṣyante YCM

❖ Commentary

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

[1.19]

❖ Sources

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

antare ŚT YY] antaram VS

ṛjukāyaḥ YY] ṛjukāyo ŚT ṛjukāyas VS

samāsinaḥ] sukhāsinaḥ YY, tathāsinaḥ VS, viśed yogī ST

❖ Testimonia

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

antare YCM] antaram HRĀ

pādatale YCM] padatale HRĀ

ṛjukāyaḥ YCM] ṛjukāya HRĀ

❖ Commentary

One might wonder how the soles of the feet could be placed between the knees and thighs. Brahmānanda explains that the region of the shank near the knee should be understood by the word ‘knee’ in this verse (*atra jānuśabdena jānusamnihito jaṅghāpradeśo grāhyaḥ jānusamnihito jaṅghāpradeśaḥ*). This is consistent with the earliest known description of *svastikāsana*, found in the *Pātañjalayogaśāstravivaraṇa* (2.46), which states that the big toe of one foot is tucked in between the shank and thigh of the other so it is not seen (*dakṣiṇaṃ pādāṅguṣṭhaṃ savyenorujaṅghena pariṅgrhyādrśyaṃ kṛtvā tathā tathā savyaṃ pādāṅguṣṭhaṃ dakṣiṇenorujaṅghenādrśyaṃ pariṅgrhya yathā ca pārśṇibhyāṃ vṛṣaṇayor apīḍanaṃ tathā yenāste tat svastikam āsanam*). For a discussion of *svastikāsana* in the Pātañjalayoga tradition, see Maas 2018: 68–69. The descriptions of *svastikāsana* in early Śaiva Tantras do not mention the inserting of the toes between the knees and thighs (see Goodall 2004: 348–350, fn. 371).

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

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

20 folio lost α_1 om. ζ_1 **20a** *dakṣiṇa cett.*] *dakṣaṇa* π_ω *dakṣa* α_2 **20b** *prṣṭha cett.*] *prṣṭhi* π_2 *niyojayet cett.*] *tu* *yojayet* π_1 **20c** *'pi cett.*] *ca* $\gamma_1\delta_2$ *tu* δ_1 **20d** *gomukhaṃ cett.*] *gomukhe* δ_2 *gomukhaṃ yathā* $\alpha_3\delta_1\delta_2\varepsilon_1\zeta_3\gamma_1\eta_2$] *gomukhaṃ tathā* π_ω *gomukhaṃ bhavet* α_2 *gomukhākṛti* χ *gomukhākṛtiḥ* $\gamma_1\pi_1\pi_2$

[1.20]

❖ Sources

Vaiṣiṭhasaṃhitā 1.70, *Yogayājñavalkya* 3.5cd–3.6ab

niyojayet] *niveśayet* VS YY

gomukhaṃ gomukhaṃ yathā YY] *gomukhaṃ tat pracakṣate* VS

Cf. *Ahīrbudhnyasaṃhitā* 31.45cd–46

उभयोरुगुल्फयोः कृत्वा पृष्ठपार्श्वबुभावपि ॥

व्युत्क्रमेणाथ पाणिभ्यां विन्यस्ताभ्यां विगृह्य च ।

पृष्ठगाभ्यां पदाङ्गुष्ठावेतद्गोमुखमुच्यते ॥

❖ Testimonia

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

niyojayet HRĀ] *niveśayet* YCM

gomukhaṃ yathā YCM] *gomukhāsanam* HRĀ

❖ Commentary

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

एकं पादमथैकस्मिन्विन्यस्योरुणि संस्थितम् ।
इतरस्मिंस्तथा चोरुं वीरासनमितीरितम् ॥ २१ ॥

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

21 folio lost α_1 21a *ekaṃ cett.*] *eka* $\delta_1\zeta_3$ *athaikasmin* $\alpha_3\eta_1$] *tathaikasmin* $\alpha_2\gamma_1\varepsilon_1\zeta_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$ *yathaikasmin* $\delta_1\delta_2$ 21b *vinyasyoruṇi samsthitam* $\eta_1\eta_2\pi_\omega$] *vinyasyoruṇi samsthitah* ε_1 *niveśyoruṇi samsthitam* α_3 *vinyased ūruṇi sthitam* $\gamma_1\pi_1$ *vinyased ūruṇi sthitah* π_2 *vinyased ūruṇi sthiram* χ *vinyaser upari sthitam* α_2 *vinyased ūru samsthitam* $\delta_1\delta_2\zeta_2\zeta_3$ *vinasyorasi samsthitah* ζ_1 21c *itarasmimś tathā cett.*] *itarasminn adhaś* α_3 *coruṃ cett.*] *coru* $\alpha_2\pi_1$ *corū* α_3 *corau* $\varepsilon_1\pi_2$ *cairum* ζ_1 *coktam* δ_2 *ce..* δ_1 21d *vīrāsanam cett.*] *patmāsanam* ε_1 *itiritam cett.*] *iti smṛtam* $\alpha_2\delta_2$ *udāhṛtam* $\alpha_3\varepsilon_1$

[1.21]

❖ Sources

Vasiṣṭhasaṃhitā 1.72, *Yogayājñavalkya* 3.8

vinyasyoruṇi YY] *vinyasyorau VS*
tathā coruṃ YY] *tathaivoruṃ VS*
itiritam VS] *udāhṛtam YY*

Cf. *Śāradātilakatantra* 25.15cd–16ab

एकं पादमथः कृत्वा विन्यस्योरौ तथेतरम् ॥
ऋजुकायो विशेषोगी वीरासनमितीरितम् ।

❖ Testimonia

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

vinyasyoruṇi samsthitam] *vinyasyoruṇi samsthitah YCM*, *vinyased ūruṇi sthiram HRĀ*, *vinyased ūruṇi sthitam HRĀv.l.*
itiritam HRĀ] *udāhṛtam YCM*

❖ Commentary

Although most witnesses have *tathā* in 1.21a, the word *atha* has been accepted because it is attested by α_3 and η_1 , the sources and the testimonia. It appears to be verse filler here rather than indicating a temporal sequence of actions. Svātmārāma borrowed the verse on *vīrāsana* from the *Vasiṣṭhasaṃhitā*, the redactor of which appears to have adapted its first line from a description of this posture in the *Śāradātilakatantra*. This would explain the rather strange syntax of the *Vasiṣṭhasaṃhitā*'s version, in which *adhaḥ kṛtvā* was changed to *athaikasmin*, and *tathetaram* became *ca samsthitam*. It seems that *samsthitam* must be understood with *ūruṃ* in the third *pāda* in the sense of *samsthāpya* (i.e. 'having placed').

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

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

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

22 folio lost α_1 22a **niṣpīḍya** $\alpha_3\eta_2$] nipīḍya ϵ_1 niyamyā $\alpha_2\delta_1\delta_2\pi_1$ nirudhya $\gamma_1\pi_2\chi$ nibadhya $\zeta_1\zeta_3\eta_1$ nibaddhi π_ω 22b **samāhitaḥ** *cett.*] samāhitam π_ω samādhinā α_2 22c **kūrmāsanaṃ** *cett.*] yogāsanaṃ $\gamma_1\pi_1\pi_2$ 22d **iti** *cett.*] sarve π_2

[1.22]

❖ Sources

Vasiṣṭhasaṃhitā 1.80, *Ahīrbudhnyasaṃhitā* 31.35

niṣpīḍya] nipīḍya ABS, nirudhya VSkūrmāsanaṃ bhaved etad VS] etad kūrmāsanaṃ proktaṃ ABSiti
yogavido viduḥ VS] yogasiddhikaraṃ param ABS

❖ Commentary

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

The word *vyutkrameṇa* describes the position of the ankles. Its basic meaning is 'against the normal direction.' In *āsana* descriptions it usually means 'crossed' (see e.g. *Vasiṣṭhasaṃhitā* 1.71), which is how we have understood it here. It could also mean 'turned out': if the yogi is in a kneeling-type position, turning the feet out would bring the ankles together, blocking the perineal area. See *Yoga Mīmāṃsā*, vol. 8, no. 2 (1965: 29–30) for a discussion of *vyutkrameṇa* and the position of the ankles in *kūrmāsana*, and vol. 8, no. 2, figures 3–6 for photographs of a practitioner performing this *āsana*.

पद्मासनं सुसंस्थाप्य जानूर्वोरन्तरे करौ ।

निवेश्य भूमौ संस्थाप्य व्योमस्थः कुक्कुटासनम् ॥ २३ ॥

[The yogi] correctly assumes the lotus pose, inserts the hands between the knees and thighs, places [the hands] on the ground, and remains in the air. This is the wild cock pose (*kukkuṭāsana*). (23)

23 folio lost α_1 23a su $\alpha_3 \gamma_1 \delta_1 \epsilon_1 \pi_1 \pi_2 \pi_\omega$] tu $\delta_2 \zeta_1 \zeta_3 \eta_1 \eta_2 \chi$ stu α_2 samsthāpya cett.] samyojya $\delta_1 \delta_2$ 23d vyomasthaḥ cett.] °sthā α_2 °stham $\gamma_1 \pi_1 \pi_2 \chi$ kukkuṭāsanaṁ $\alpha_3 \gamma_1 \delta_1 \delta_2 \epsilon_1 \zeta_1 \zeta_3 \chi$] kukkuṭāsanaḥ $\alpha_3 \epsilon_1$ kurk(k)uṭāsanaṁ $\alpha_2 \eta_1 \eta_2 \pi_1 \pi_\omega$ kukkuṭāsanaṁ π_2

[1.23]

❖ Sources

Vasiṣṭhasaṁhitā 1.78, cf. *Ahīrbudhnyasaṁhitā* 31.38

susamsthāpya] samāsthāya VS, adhiṣṭhāya ABS

jānūrvor antare karau VS] jānvantaraviniḥsṛtau ABS

niveśya bhūmau samsthāpya VSv.l.] bhūmau niveśya samsthāpya VS, karau bhūmau niveśyaitad ABS

vyomasthaḥ] vyomastham VS ABS

❖ Testimonia

Haṭharatnāvalī 3.73, *Yogacintāmaṇi* f. 84r (attrib. HP), *Yuktabhavadēva* 6.16 (attrib. HP)

susamsthāpya HRĀ] tu samyojya YCM YBhD

vyomasthaḥ HRĀ] vyomastham YCM YBhD

❖ Commentary

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

कुक्कुटासनबन्धस्थो दोभ्यां संबध्य कन्धराम् ।
 शेते कूर्मवदुत्तान एतदुत्तानकूर्मकम् ॥ २४ ॥

While in the wild cock pose, [the yogi] binds the neck with the hands
 and lies [on his back] upturned like a tortoise. This is the upturned
 tortoise (*uttānakūrmaka*). (24)

24 folio lost α_1 **24a** kukkuṭā° $\alpha_3 \gamma_1 \delta_1 \delta_2 \epsilon_1 \zeta_1 \zeta_3 \chi$] kurk(k)uṭā $\alpha_2 \eta_1 \eta_2 \pi_1 \pi_\omega$ kukkuṭā π_2 **band-**
hastho *cett.*] madhyastho η_2 vat kṛtvā η_1 **24b** sambadhya *cett.*] sambamḍha $\alpha_2 \alpha_3$ samveṣṭa
 γ_1 samhṛtya π_2 **kandharām** *cett.*] kandharam $\alpha_3 \delta_1 \epsilon_1 \pi_\omega$ kandaram ζ_1 **24c** śete $\alpha_2 \epsilon_1 \zeta_1 \zeta_3 \eta_1 \eta_2$] śene π_ω sthite α_3 sthitaḥ $\gamma_1 \pi_1$ sthitvā π_2 bhavet $\delta_1 \delta_2 \chi$ **kūrmavad** *cett.*] °cad π_1 °rad π_ω **ut-**
tāna $\alpha_2 \gamma_1 \eta_2 \pi_1 \pi_\omega \chi$] uttānam $\alpha_3 \delta_1 \delta_2 \epsilon_1 \zeta_1 \zeta_3 \eta_1 \pi_2$ **24d** kūrmakam *cett.*] pūrvakam ζ_1

[1.24]

❖ Testimonia

Haṭharatnāvalī 3.74, *Yogacintāmaṇi* f. 84r (attrib. HP), *Yuktabhavadēva* 6.17 (attrib. HP)

sambadhya YCM] sambadhya HRĀ YBhD
 uttāna etad] uttānam etad HRĀ YCM YBhD

❖ Commentary

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

पादाङ्गुष्ठौ तु पाणिभ्यां गृहीत्वा श्रवणावधि ।

धनुराकर्षणं कृत्वा धनुरासनमुच्यते ॥ २५ ॥

Clasping the big toes with the hands and performing the action of drawing a bow as far as the ear is called the bow pose (*dhanurāsana*).
(25)

25 folio lost α_1 25a tu cett.] ca $\delta_1\delta_2$ pāṇibhyāṃ cett.] bāhubhyāṃ $\eta_1\eta_2$ 25b śravaṇāvadhi
cett.] śravaṇāvadhiḥ $\alpha_2\pi_1\pi_2$ śravaṇāvadhiṃ η_1 śravaṇāvidhi π_ω 25c ākarṣaṇaṃ kṛtvā $\delta_1\delta_2$]
ākarṣaṇaṃ kṛṣṭaṃ α_3 ākarṣaṇaḥ kṛṣṭaṃ η_1 ākarṣaṇākṛṣṭaṃ $\alpha_2\varepsilon_1\zeta_1\pi_2$ ākarṣaṇāt kṛṣṭaṃ $\gamma_1\pi_1$
ākarṣaṇāt kaṣṭaṃ π_ω ākarṣaṇaṃ kuryād $\eta_2\chi$ 25d ucyate $\alpha_2\gamma_1\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$] iritaṃ $\alpha_3\delta_1\delta_2\varepsilon_1\zeta_1\pi_2$

[1.25]

❖ Testimonia

Haṭharatnāvalī 3.51, *Yogacintāmaṇi* f. 84r (attrib. HP), *Yuktabhavadēva* 6.18 (attrib. HP)

tu HRĀ YBhD] ca YCM

ākarṣaṇaṃ kṛtvā HRĀ YCM YBhD] ākarṣaṇākṛṣṭaṃ HRĀ v.l.

ucyate HRĀ] iritaṃ YCM YBhD

Cf. *Haṭhayogasamhitā* p. 21

धनुरासनम् ।

प्रसार्य पादौ भुवि दण्डरूपौ करौ च पृष्ठे श्रुतपादयुग्मौ ।

कृत्वा धनुस्तुल्यविवर्तिताङ्गं निगद्यते वै धनुरासनं तत् ॥ २५ ॥

❖ Commentary

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

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

One manuscript of the *Haṭhapradīpikā* (ms. no. 30051, f. 2v), which was consulted but not collated for this edition, has a scribal comment stating that *dhanurāsana* should be done continuously (*anavarata*) on the left and right sides (*tatra ekam dhanurākarṣaṇāsanaṃ āsanaṃ savyāpasavyapādahastābhyāṃ [abhy]ased anavaratam*). This would make *dhanurāsana* a dynamic practice as shown in [this video](#).

वामोरुमूलार्पितदक्षपादं
 जानोर्बहिर्वेष्टितदक्षदोष्णा ।
 प्रगृह्य तिष्ठेत्परिवर्तिताङ्गः
 श्रीमत्स्यनाथोदितमासनं स्यात् ॥ २६ ॥

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

26 folio lost α_1 **26a dakṣapādaṃ** *cett.*] dakṣapādaṃ α_2 dakṣapādo α_3 dakṣapāda $\pi_1\pi_2$
26b jānor $\gamma_1\eta_1\eta_2\chi$] jānvor $\alpha_2\alpha_3\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\pi_1\pi_2$ jānaur π_ω **bahirveṣṭita** *cett.*] bahi«ḥsaṃ»ṣṭhita
 γ_1 **dakṣadoṣṇā** $\alpha_2\delta_1\delta_2\varepsilon_1\pi_2$] dakṣadorsṇā π_1 dakṣadorbhyāṃ γ_1 vāmapādaṃ $\eta_1\eta_2\pi_\omega\chi$ vā-
 madoṣṇā $\alpha_3\zeta_3$ vāmodoṣṇi ζ_1 **26c parivartitāṅgaḥ** *cett.*] pariveṣṭitāṅga α_2 parimarditāṅgaḥ
 $\delta_1\delta_2$ paribharjitāṅgaḥ ε_1 **26d śrīmatsyanātho** *cett.*] śrīmatsyadinātho π_ω matsyemdranātho
 α_3

[1.26]

❖ Testimonia

Haṭharatnāvalī 3.57, *Yogacintāmaṇi* f. 84r (attrib. HP), *Yuktabhavadēva* 6.19 (attrib. HP)

dakṣapādaṃ HRĀv.l. YCM YBhD] dakṣapādo HRĀ, dakṣapādaṃ HRĀv.l.
 jānor] jānvor HRĀ YCM YBhD
 tiṣṭhet HRĀ YCM] tiṣṭhan YBhD

❖ Commentary

In the second verse quarter, most of the manuscript groups have a compound with *doṣṇā* at the end, as seen also in the *Yogacintāmaṇi*, *Haṭharatnāvalī* and *Yuktabhavadēva*. The instrumental ending ('with the hand') works well with the gerund (*pragrhya*) in the third verse quarter and the object (*dakṣapādaṃ*) in the first quarter. This reading indicates that the right foot is held by the hand of the arm that is wrapped around the outside of the left leg, which would be the right hand (*dakṣadoṣṇā*) rather than the left (*vāmodoṣṇā*), as shown in [Figure 1](#).

α_3 and most manuscripts of the *Haṭharatnāvalī* have *dakṣapādo* in the first *pāda*. This reading yields the same meaning as the adopted one if read with *vāmapādaṃ* in the second. However, α_3 and manuscripts of the *Haṭharatnāvalī* read *vāmodoṣṇā*, which is not good because it leaves the gerund without an object.

The version of this verse in *Jyotsnā* (1.26), which is supported by some manuscripts in two important groups, π and η , has two objects of the gerund, namely the left and right feet, without an instrumental or conjunctive particle. In his commentarial remarks, Brahmānanda proposes that the left foot is grasped by the right hand and the right foot by the left foot, as seen in [Figure 2](#).

मत्स्येन्द्रपीठं जठरप्रचण्ड-
 पिचण्डरुक्मण्डलखण्डनास्त्रम् ।
 अभ्यासतः कुण्डलिनीप्रबोधं
 दण्डस्थिरत्वं च ददाति पुंसाम् ॥ २७ ॥

Matsyendra's seat is a missile for destroying the many chronic and painful diseases of the stomach; through practice it brings about in men the awakening of Kuṇḍalinī and steadiness of the spine. (27)

27 folio lost α₁ 27a pīṭham cett.] pīṭho π₂ vīraṃ η₁ vīra ζ₁ jaṭhara cett.] jvalana π_ω vīra ζ₁ pracaṇḍa α₂α₃ε₁π₁] pracaṇḍam ζ₁ζ₃η₁ pravuddham γ₁ pravuddhau δ₁δ₂ pravṛddha η₂ prabodham π₂ pradiptam π_ω pradiptim χ 27b picaṇḍa α₂α₃ζ₁] vicaṇḍa ε₁π₁ vicaṇḍa η₁ pracaṇḍa γ₁δ₁δ₂η₂π₂π_ωχ om. ζ₃ (khaṇḍaḍa is inserted between ruṇmaṇḍala and khaṇḍanāstram instead) ruṇ-/rugmaṇḍala cett.] rūmaṇḍala η₁ rugmaṇḍana γ₁ ruk(!)māṇḍana ζ₁ khaṇḍanāstram cett.] khaṇḍanāmaṃ γ₁ khaṇḍalāsyam δ₁ khaṇḍitāstram δ₂ 27d daṇḍa cett.] candra η₂χ kāya ζ₃ sthīratvaṃ cett.] sthīratvaṃ δ₁ ca dadāti cett.] dadāti α₂γ₁^{ac} pradadāti γ₁^{pc}δ₁ vidadhāti δ₂ ca karoti α₃

[1.27]

❖ Testimonia

Haṭharatnāvalī 3.58, *Yuktabhavadēva* 6.20 (attrib. HP), *Haṭhatattvakaumudī* 7.8,

jaṭharapracāṇḍa HTK] jaṭharapradīptam HRĀ, jaṭharapravṛddha YCM, jaṭharapravṛddhiṃ YCMv.l,
 jaṭharaprabuddham YBhD
 picaṇḍaruṇmaṇḍala] pracaṇḍaruṇmaṇḍala YCM YBhD, pracaṇḍarugmaṇḍala HRĀ, ruṇ-
 maṇḍalakhaṇḍana HTK
 abhyāsataḥ HRĀ YCM HTK] abhyasataṃ YBhD
 daṇḍa HRĀ HTK YBhD] daṇḍe YCM
 ca dadāti HRĀ HTK YBhD] pradadāti YCM

❖ Commentary

Here we understand *jaṭhara*, which usually refers to the stomach, to mean “tough” or “persistent” (cf. *Amarakośa* 3.3.740 *jaṭharaḥ kaṭhine'pi syād adhastād api cādharah*).

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

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

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

28 folio lost α_1 **28b dorbhyām** *cett.*] dvābhyām $\eta_2\pi_\omega$ **padāgra** *cett.* incl. α_3] padāgryau α_2 karābhyām $\eta_2\pi_\omega$ ca pāda $\delta_1\delta_2$ **28c deśo** *cett.*] deśe $\pi_2^{\text{ac}}\pi_\omega$ deśaḥ $\alpha_3\pi_2^{\text{c}}$ **28d vased** $\alpha_2\gamma_1\varepsilon_1\zeta_1\eta_1\pi_1\pi_2\pi_\omega\chi$] 'bhyased $\delta_1\delta_2$ bhaved ζ_3 paśyed α_3 d (two syllables omitted) η_2 **tānam āhuḥ** $\alpha_2\alpha_3\varepsilon_1$] tānam āhuḥ $\gamma_1\delta_1\delta_2\eta_2\pi_1\pi_2\pi_\omega\chi$ tānabandhaḥ $\zeta_1\eta_1$ tānabandhaḥ ζ_3

[1.28]

❖ Sources

Cf. *Śivasamhitā* 3.108

प्रसार्य चरणद्वन्द्वं परस्परसुसंयुतम् ।
 स्वपाणिभ्यां दृढं धृत्वा जानूपरि शिरो न्यसेत् ॥

❖ Testimonia

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

dorbhyām HRĀ YBhD] dvābhyām HRĀ v.l., YCM
 padāgradvitayam HRĀ] ca pādadvitayam YCM YBhD, karābhyām dvitayam HRĀ v.l.
 lalāṭadeśo HRĀ YCM] lalāṭapaṭṭo YBhD
 vased idam HRĀ] 'bhyased idam YCM, nyased idam YBhD

❖ Commentary

The reading *dorbhyām padāgradvitayam* is well attested but is somewhat strange because *dos* usually means 'the arm' rather than the hands. The variant *dvābhyām karābhyām dvitayam*, "with both hands", appears to be an attempt to remove *dorbhyām*, but it introduces the problem of the toes not being mentioned.

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

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

29a *tānam* $\alpha_2\alpha_3\epsilon_1\zeta_1\eta_1$] *tānam* $\gamma_1\delta_1\delta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$ *tāyām* α_1 *āsanāgryam* $\alpha_1\delta_2\epsilon_1\zeta_3\eta_1\pi_2\pi_\omega\chi$] *āsanāgraṃ* π_1 *āsanāśāgryam* η_2 *āsanākhyam* $\delta_1\zeta_1$ *āsanam* $\alpha_2\alpha_3$ *āyanam* γ_1 **29b** *paścima cett.*] *paścimā* δ_1 *vāhinam* *cett.* incl. α_3] *vāhanam* $\alpha_1\zeta_1\pi_\omega$ *vahena* α_2 **29c** *udayam cett.*] *udaram* $\alpha_3\pi_1$ *jaṭharānalasya cett.*] *jaṭharānilasya* δ_1 **29d** *kārśyam cett.*] *kāryam* γ_1 *kṛśyam* π_ω *arogatām* $\alpha_1\alpha_2\alpha_3\zeta_1\zeta_3\eta_1^{\text{pc}}\pi_1\pi_2\chi$] *alogatām* γ_1 *arogitām* $\delta_1\eta_1^{\text{ac}}\eta_2$ *arogīṇam* δ_2 *arogyatām* π_ω

[1.29]

❖ Sources

Cf. *Śivasamhitā* 3.109–110

आसनाग्र्यमिदं प्रोक्तं जठरानलदीपनम् ।
 देहावसादहरणं पश्चिमोत्तानसंज्ञकम् ॥
 य एतदासनं श्रेष्ठं प्रत्यहं साधयेत्सुधीः ।
 वायुः पश्चिममार्गेण तस्य संचरति ध्रुवम् ॥

❖ Testimonia

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

arogatām HRĀ] *arogitām* YCM

❖ Commentary

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

धरामवष्टभ्य करस्थलाभ्यां
 तत्कूर्परस्थापितनाभिपार्श्वः ।
 उच्चासनो दण्डवदुत्थितः खे
 मयूरमेतत्प्रवदन्ति पीठम् ॥ ३० ॥

Supporting oneself on the ground with both palms, the elbows placed on either side of the navel, lifted up into the air in a raised posture [as straight] as a stick: they call this posture the peacock. (30)

30a karasthalābhyām α₃ε₁ζ₁] karadvayābhyām α₁α₂ζ₃ karadvayena γ₁η₁η₂π₁π₂π_ωχ] punaḥ karābhyām δ₁ puraḥ karābhyām δ₂ **30b kūrpara** ζ₁ζ₃η₁η₂π₁π₂χ] kurpara α₁γ₁π_ω karpara α₂ korpara ε₁ kurpare δ₁δ₂ **pārśvaḥ** cett.] pārśve α₂δ₁δ₂π_ω **30c uccāsano** cett.] uccāsana α₁ uccāsane ζ₃ taccāsanaḥ δ₁δ₂ **daṇḍavad** cett.] daṇḍa i° α₃ **utthitaḥ khe** γ₁δ₁δ₂ε₁ζ₃η₁η₂π₁χ] utthitaḥ khaḥ ζ₁ ucchitaḥ ṣe α₂ utthitaś cet α₁ ucchritaś ca π₂ uthitasya π_ω °votthitāṅgo α₃ **30d mayūram** α₁α₃ε₁η₁π₁π_ω] māyūram α₂γ₁δ₁δ₂ζ₁ζ₃η₂π₂χ] **pīṭham** cett.] pāṭham α₂ pāṭham π₁ santaḥ δ₁δ₂

[1.30]

❖ Sources

Cf. *Vasiṣṭhasaṃhitā* 1.76–77

अवष्टभ्य धरां सम्यक्तलाभ्यां च करद्वयम् ।
 हस्तयोः कूर्परौ चापि स्थापयन्नाभिपार्श्वयोः ॥
 समुन्नतशिरःपादो दण्डवद्वयोस्त्रि संस्थितः ।
 मयूरासनमेतद्भिः सर्वपापविनाशनम् ॥

76b ca karadvayam] karayor dvayoh

❖ Testimonia

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

karasthalābhyām] karadvayena HRĀ, punaḥ karābhyām YCM
 kūrpara] kūrpare HRĀ YCM
 uccāsano HRĀ] tadāsane YCM
 pīṭham HRĀ] santaḥ YCM
 mayūram HRĀ YCM] māyūram HRĀ v.l.

❖ Commentary

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

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

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

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

31a *rogān āśu cett.*] rogān asu π_ω rogān śvāsa ζ_1 rogāśca α_2 doṣān āśu η_2 **gulmo** *cett.*] gulpho γ_1 gulphau α_1 **31b** *abhibhavati ca* $\alpha_3 \delta_1 \delta_2 \varepsilon_1 \zeta_1 \eta_1 \eta_2 \chi$] abhibhavati $\alpha_1 \zeta_3$ abhavati ca γ_1 abhavati π_ω na bhavati bhava π_1 na hi bhavati ca π_2 (n)ibhibhavati vadi ca α_2 **31c** *bahukadaśanabhuktaṃ cett.*] bahulaṃ api ca bhuktaṃ α_3 **bhasma** *cett.*] tac ca δ_1 **aśeṣaṃ** *cett.*] aśeṣo η_1 vicitraṃ ε_1 avitraṃ π_1 isutraṃ ζ_1 *om.* π_2 **31d** *jaṭharāgniṃ cett.*] jaṭharāgraṃ ζ_1 vaḍavājñiṃ π_ω **jārayet** *cett.*] jīrayet α_1 jīryate α_3 jvālayet η_2

[1.31]

❖ **Testimonia**

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

aśeṣaṃ YCM] vicitraṃ HRĀ

jārayet YCM] jīryate HRĀ

उत्तानं शववद्भूमौ शयनं तु शवासनम् ।
सर्वासनश्रान्तिहरं चित्तविश्रान्तिसाधनम् ॥ ३२ ॥

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

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

[1.32]

❖ Sources

Cf. *Dattātreyayogaśāstra* 24cd

उत्तानशववद्भूमौ शयनं चोक्तमुत्तमम् ॥

❖ Testimonia

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

śayanaṃ tu śavāsanam YBhD] *śavāsanam idam smṛtam* YCM
sarvāsana] *śavāsanam* YCM YBhD
sāadhanam YCM] *kāraṇam* YBhD

Cf. *Haṭharatnāvalī* 3.76

अश्रान्तिमं शवासनम्
प्रसार्य हस्तपादौ च विश्रान्त्या शयनं तथा ।
सर्वासनश्रमहरं शयितं तु शवासनम् ॥

Cf. *Haṭhatattvakaumudī* 7.12

शवासनं हल्कुपितवातग्रन्थिविभेदकम् ।
सर्वासनश्रान्तिजिथृत्श्रमघ्नं योगिसौख्यदम् ॥

चतुराशीत्यासनानि शिवेन कथितानि तु ।
तेभ्यश्चतुष्कमादाय सारभूतं ब्रवीम्यहम् ॥ ३३ ॥

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

33a *caturāśityāsanāni cett.*] *caturāśityāsanāni* γ₁ε₁χ *caturāśityāsanebhya* π₁ **33b** *śivena kathitāni cett.*] *sarvāṇi kathitāni* ζ₁ *kathitāni śivena* π₂ *om.* π₁ **tu** α₁α₃ε₁ζ₁ζ₃η₁η₂π₂π_ω] *vai* γ₁δ₁δ₂ *ca* α₂χ *om.* π₁ **33c** *tebhyaś catuṣkam ādāya cett.*] *tebhyaś catu*_m *ādāya* ζ₁ *caturāsanam* π₁ **33d** *bravīmy aham cett.*] *om.* π₁

[1.33]

❖ Sources

Śivasamhitā 3.96

śivena kathitāni tu] santi nānāvidhāni ca ŚS
sārabhūtaṃ] mayoktāni ŚS

Cf. *Vivekamārtaṇḍa* 5

चतुराशीतिलक्षणामेकैकं समुदाहृतं ।
अतः शिवेन पीठानां षोडशोऽनं शतं कृतम् ॥

❖ Testimonia

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

tu HRĀ] vai YCM

❖ Commentary

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

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

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

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

34a padmaṃ tathā cett.] padmaṃ yathā π_ω patmāsanam ε₁ bhadrāṃ tathā δ₁ **siṃhaṃ**
α₂α₃γ₁ε₁η₁η₂π₂π_ωχ] sihaṃ α₁ siṃhaṃ ζ₁ζ₃ svasti π₁ padmaṃ δ₁ bhadrāṃ δ₂ **34b** bhadrāṃ
cett.] siṃhaṃ δ₁δ₂ **ceti** γ₁δ₁δ₂η₂π₁π₂χ] ce.. α₃ caiva α₁α₂η₁ caitac ε₁ζ₁π_ω cātha ζ₃
catuṣṭayam cett.] catuṣkakaṃ ζ₃ **34c** tatrāpi ca sakhe α₁α₂γ₁ε₁π₁π₂π_ω] tatrāpi ca sukhe η₁η₂χ
tatrāpi ca sukhaṃ ζ₃ tatrāpi sarveṣāṃ α₃ tathāpi bhadrāṃ ca δ₁δ₂ tatra viśeṣeṇa ζ₁ **34d** tiṣṭha
α₁α₂γ₁ε₁π₁π₂π_ω] tiṣṭhat ζ₃ tiṣṭhet α₃δ₁δ₂η₁η₂χ śreṣṭhaṃ ζ₁ **siddhāsane** cett.] siddhāsanam α₃
siṃhāsane δ₁ padmāsanam ζ₁ **sadā** cett.] tadā α₃

[1.34]

❖ Testimonia

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

siṃhaṃ HRĀ] bhadrāṃ YCM
bhadrāṃ HRĀ] siṃhaṃ YCM
ca HRĀ] vai YCM
sakhe HRĀ v.l.] tathā HRĀ, satve HRĀ v.l., padmaṃ YCM
tiṣṭha] tiṣṭhet HRĀ YCM

❖ Commentary

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

तत्र सिद्धासनम् ।

योनिस्थानकमङ्गिमूलघटितं कृत्वा दृढं विन्यसे-
न्मद्रे पादमथैकमेकहृदयो धृत्वा समं विग्रहम् ।
स्थाणुः संयमितेन्द्रियोऽचलदृशा पश्यन् भ्रुवोरन्तरं
चैतन्मोक्षकपाटभेदजनकं सिद्धासनं प्रोच्यते ॥ ३५ ॥

Now, the adept's pose (*siddhāsana*).

[The yogi] should put the heel at the perineum, firmly place the [other] foot on the penis, focus the mind, hold the body erect and [re-
main] motionless, his senses restrained, gazing between the brows
with his eyes unmoving. This, which breaks open the door to liber-
ation, is called the adept's pose. (35)

prescript: *tatra siddhāsanam* $\alpha_1\alpha_3\eta_2\pi_2\chi$] *atha siddhāsanam* $\alpha_2\gamma_1$ *om.* $\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\eta_1\pi_1$
35a *sthānaka* $\alpha_3\varepsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_\omega\chi$] *dvāraka* $\alpha_1\alpha_2\gamma_1\delta_1\delta_2\pi_1\pi_2$ °*m aṅghrimūla cett.*] *m aṅghrimūlā*
 δ_1 *mūlamaṅghri* η_2 *ghaṭitaṃ cett.*] *puṭakaṃ* ζ_1 *dr̥ḍhaṃ cett.*] *dhruvaṃ* $\zeta_1\zeta_3$
35b *me(n)dhre cett.*] *medhram* $\alpha_2\pi_1$ *medhre* γ_1 *madhye* δ_1 *ekahr̥dayo* (cf. VM) *em.*] *ekahr̥-*
daye $\alpha_1\gamma_1\varepsilon_1\zeta_1$ *eka* ++ + α_3 *eva hr̥daye* $\alpha_2\delta_1\zeta_3\eta_2\pi_1\chi$ *eva niyataṃ* $\delta_2\pi_2\pi_\omega$ *āsyahr̥daye* η_1 *dhṛtvā*
cett.] *kṛtvā* $\delta_2\pi_2\pi_\omega\chi$ *samaṃ cett.*] *hanuṃ* χ *vigrahaṃ cett.*] *susthiraṃ* χ **35c** *paśyan*
 $\alpha_1\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega$] *paśyad* γ_1 *paśyed* $\alpha_3\delta_1\delta_2\zeta_1\zeta_3\chi$ *pārśve* α_2 **35d** *caitan* $\alpha_2\gamma_1\varepsilon_1\eta_2\pi_1\pi_2\pi_\omega$] *caitanya*
 α_1 *ceto* α_3 *etan* $\delta_1\delta_2\zeta_1\zeta_3\eta_1$ *hy etan* χ *janakaṃ cett.*] *jananaṃ* $\alpha_2\zeta_1$

[1.35]

❖ Sources

Vivekamārtaṇḍa 7

athaikam ekahr̥dayo VM] *athaikadeśahr̥dayo* VMv.l., *athaikam eva niyataṃ* VMv.l., *athaikam eva*
niṣataṃ VMv.l., *athaikam eva hr̥dayaṃ* VMv.l., *athaikam ekahr̥dayaḥ* VMv.l.
dhṛtvā VM] *kṛtvā* VMv.l.
paśyan VM] *paśyed* VMv.l., *paśyad* VMv.l.

❖ Testimonia

Haṭharatnāvalī 3.25, *Yogacintāmaṇi* f. 84v–85r (attrib. *Pavanayogasaṅgraha*)

yonisthānakam HRĀ YCM] *yonidvārakam* HRĀv.l.
ekahr̥dayo] *ekahr̥dayaḥ* YCM, *eva niyataṃ* HRĀ *eva hr̥daye* HRĀv.l.
dhṛtvā] *kṛtvā* HRĀ YCM
paśyan HRĀ] *paśyed* YCM
caitan HRĀ] *etan* YCM
kapāṭa HRĀ YCM] *kavāṭa* HRĀv.l.
janakaṃ HRĀ] *nakaraṃ* YCM

❖ Commentary

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

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

मतान्तरे तु ।

मेद्रादुपरि निक्षिप्य सव्यगुल्फं तथोपरि ।

गुल्फान्तरं च निक्षिप्य सिद्धासनमिदं भवेत् ॥ ३६ ॥

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

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

पूर्वोक्तमेव मत्संमतम् ।

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

prescript: *matāntare tu* $\alpha_1 \gamma_1 \varepsilon_1 \eta_2 \pi_2 \chi$] *matāntare* $\alpha_3 \zeta_1 \zeta_3 \eta_1 \pi_1 \pi_\omega$ *matāntaram* α_2 *matsamtare* ζ_2 *matsyendraḥ*] *matāntaram tu* δ_1 *etan matsyendramataṃ matāntare tu* δ_2 **36a** *nikṣipya* $\alpha_1 \alpha_3 \pi_1 \pi_\omega$] *niḥkṣipya* η_2 *vinyasya* $\alpha_2 \gamma_1 \delta_1 \delta_2 \varepsilon_1 \zeta_1 \zeta_3 \eta_1 \pi_2 \chi$ **36b** *savya* $\alpha_1 \alpha_2 \alpha_3 \gamma_1 \varepsilon_1 \zeta_1 \eta_2 \pi_1 \pi_2 \pi_\omega$] *savyaṃ* $\zeta_3 \chi$ *savyaṃ tu* η_1 *vāma* $\delta_1 \delta_2$ **36c** *ca cett.*] *tu* η_1 *nikṣipya cett.*] *niḥkṣipya* η_2 *vikṣipya* α_2 *vinyasya* δ_1 **36d** *idaṃ cett.*] *iti* δ_2 **postscript:** *om.* $\delta_1 \delta_2 \eta_1 \eta_2 \pi_\omega$ **pūrvoktam** *eva* $\alpha_1 \alpha_2 \gamma_1 \varepsilon_1 \zeta_1 \zeta_2 \zeta_3 \pi_1 \pi_2 \chi$] *pūrvam evoktam etan* α_3 **matsammatam** ζ_2] *matsamaṃtaṃ* α_1 *tat-sammatam* ε_1 *sammatam* π_1 *matsyamataṃ* $\alpha_3 \zeta_1 \zeta_3$ *matsyendramatam* $\alpha_2 \gamma_1 \pi_2 \chi$

[1.36]

❖ Sources

Vasiṣṭhasaṃhitā 1.81, *Yogayājñavalkya* 3.14

ca *nikṣipya* YY] *vinikṣipya* VS

bhavaṭ] *smṛtam* VS, *tu* vā YY

❖ Testimonia

Haṭharatnāvalī 3.26, *Yogacintāmaṇi* f. 85r (attrib. *Pavanayogasaṅgraha*)

nikṣipya] *niḥkṣipya* HRĀ, *vinyasya* YCM

ca *niḥkṣipya* HRĀ] *tu* *vinyasya* YCM

siddhāsanam idaṃ bhavaṭ YCM] *siddhāḥ siddhāsanam viduḥ* HRĀ

❖ Commentary

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

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

Some call this the adept's pose (*siddhāsana*), others know it as the thunderbolt pose (*vajrāsana*), a few say it is the pose of the liberated (*muktāsana*) and some call it the secret pose (*guptāsana*). (37)

37a etat cett.] esmin α_2 kecit δ_1 iti δ_2 **37b** anye cett.] anyathā α_1 **37c** muktāsanaṃ cett. incl. α_3] muktāsanaṃ δ_1 guptāsanaṃ $\alpha_1\alpha_2$ **vadanty eke** cett.] vadanty anye $\delta_1\delta_2\epsilon_1$ **37d** guptāsanaṃ cett. incl. α_3] muktāsanaṃ $\alpha_1\alpha_2$

[1.37]

❖ Testimonia

Haṭharatnāvalī 3.27

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

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

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

सिद्धासनम्बुनु, गोन्दरु वज्रासनम्बनियु ।
गोन्दरु मुक्तासनम्बनियु, गोन्दरु गुल्बासनम् ॥

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

कोन्दरु सिद्धासनमनि
कोन्दरु वज्रासनमनि कोनियादुदुरी
पोन्दग दीनिनि मरियोक
कोन्दरु गुप्तासनम् कोन्दु महात्मा

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

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

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

38a yameṣv iva cett.] yameṣv eva $\eta_1\eta_2$ yameṣu ca π_2 **mitāhāram** cett.] mitāhāra $\eta_1\pi_\omega$ mitāhārah η_2 **38b** ahimsām $\delta_1\delta_2\zeta_3\pi_2\chi$] ahimsā $\alpha_2\alpha_3\epsilon_1\zeta_1\eta_1\eta_2\pi_1\pi_\omega$ nahimsām γ_1 **niyameṣv iva** cett.] niyameṣu ca $\eta_1\pi_2$ **38c** ekaṃ cett.] eke $\delta_2\zeta_3$ evaṃ δ_1 eva α_2 **38d** siddhāḥ siddhāsanam viduḥ cett.] siddham si[ddh]. viduḥ α_3 etat siddhāsanam viduḥ π_2 siddhāsanam idaṃ viduḥ δ_1 om. δ_2

[1.38]

❖ Sources

Cf. *Dattātreyayogaśāstra* 33

लघ्वाहारस्तु तेष्वेको मुख्यो भवति नापरे ।
अहिंसा नियमेष्वेको मुख्यो भवति नापरे ॥ ३३ ॥

❖ Testimonia

Yogacintāmaṇi f. 85r (attrib. HP)

yameṣv iva] niyameṣu YCM
mitāhāram] mitāharo YCM
ahimsām niyameṣv iva] yathāhimsā yameṣv iva YCM
ekaṃ] evaṃ YCM
siddhāḥ siddhāsanam viduḥ] siddhāsanam idaṃ viduḥ YCM

चतुराशीतिपीठेषु सिद्धमेव सदा भजेत् ।

द्वासप्ततिसहस्रेषु सुषुम्णामिव नाडिषु ॥ ३९ ॥

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

39 folio lost α_1 **39a** *caturāśītipīṭheṣu cett.*] *catura°* $\gamma_1\chi$ *om.* δ_2 **39b** *siddham eva cett.*] *siddhāsanam* $\delta_1\delta_2$ **sadā bhajet** ε_1] *sadā bhavet* α_2 *sadā paṭhet* α_3 *sadābhyaset* $\gamma_1\delta_1\delta_2\zeta_1\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ **39c** *dvāsaptati cett.*] *dvisaptati* $\alpha_3\zeta_3$ **sahasreṣu cett.**] *sahasrāsu* ζ_3 *sahasrāṇām* χ **39d** *suṣuṃṇām* $\alpha_3\delta_1\delta_2\zeta_3\eta_2\pi_1\pi_2$] *sukhumṇām* γ_1 *suṣuṃṇā* $\alpha_2\zeta_1\eta_1$ *mnām* ε_1 *nāḍīnām* $\pi_\omega\chi$ **iva nāḍiṣu** $\alpha_3\gamma_1\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\pi_1\pi_2$] *iva nāḍikā* η_1 *eva nāḍiṣu* η_2 *ca nāḍiṣu* α_2 *malaśodhanam* $\pi_\omega\chi$

[1.39]

❖ **Testimonia**

Yogacintāmaṇi f. 85r (attrib. HP), *Yogasārasaṅgraha* p. 9 (attrib. *Yogasāramañjarī*)

siddham eva YSS] *siddhāsanam* YCM

sadā bhajet] *samabhyaset* YCM YSS

❖ **Commentary**

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

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

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

प्राणानिले सावधानं बद्धे केवलकुम्भके ।
 उत्पद्यते निरायासात्स्वयमेवोन्मनी यथा ॥ ४१ ॥

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

40 folio lost α₁ 40a ātmadhyāyī cett.] ātmadhyāyī ζ₃ ātmadhyāna α₂ mitāhārī cett.] mitāhāro δ₁δ₂ζ₁ 40c °bhyāsād cett.] °bhyāsā α₂ζ₁ °bhyāse α₃ °bhyānād δ₁ 40d yogī cett.] yoge α₃ yoga ζ₃ niṣṭattim āpnuyāt cett. incl. α₃] niṣṭattim avāpnuyāt unm. η₂ siddhim avāpnuyāt α₂π_ω 40e śramadair bahubhiḥ α₂α₃γ₁ε₁π₁π₂] śramādaḥ bahubhiḥ η₁ samastair bahubhiḥ ζ₁ samastabahubhiḥ ζ₃ śramadairghyādibhiḥ δ₁δ₂ kim ādyair bahubhiḥ η₂π_ω kim anyair bahubhiḥ χ 40f kim syāt α₂γ₁δ₁δ₂ζ₃π₂] kim vā α₃ sadā ε₁η₁η₂π_ω kim sadā π₁ yadā ζ₁ siddhe χ siddhāsane sati cett.] siddhāsane satya π_ω siddhāsane sthite γ₁π₂ siddhisādhanaḥ π₁ 41 folio lost α₁ 41a prāṇānile cett.] prāṇānale π_ω sāvadhānam α₂α₃γ₁δ₂ε₁ζ₁η₁η₂π₁] °ne δ₁π₂π_ωχ °no ζ₃ 41b baddhe δ₁δ₂ε₁ζ₃η₁η₂π₂χ] baddhvai γ₁ baṁdhaḥ ζ₁ badha π₁ baṁdhe π_ω siddh. α₃ yuṁye α₂ kevalakumbhake δ₁δ₂ε₁ζ₃η₁η₂χ] kevalakumbhakaḥ α₂α₃ζ₁π₁π_ω kevalakumbhataḥ γ₁π₂ 41c utpadyate cett.] utpadyamte η₁π₂π_ω 41d svayam evonmanī cett.] om. (eye-skip) π₂ yathā cett.] pathaḥ ε₁ tathā η₁ kalā χ om. π₂

[1.40]

❖ Testimonia

Yogacintāmaṇi f. 85r (attrib. HP), Yogasārasaṅgraha p. 9 (attrib. Yogasāramañjarī)

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

❖ Commentary

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

[1.41]

❖ Testimonia

तथैकस्मिन्नेव दृढं बद्धे सिद्धासने सदा ।
बन्धत्रयमनायासात्स्वयमेवोपजायते ॥ ४२ ॥

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

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

There is no posture like *siddhāsana*, no breath-retention like *kevala*, no seal like *khecari*, [and] no [means for the] dissolution [of mind] like the internal sound (*nāda*). (43)

42 folio lost α_1 42a om. $\zeta_1 \zeta_2 \pi_2$ **tathaika**^o cett.] *athaika* $\gamma_1 \delta_1 \delta_2 \zeta_3$ **dṛḍham** $\alpha_2 \alpha_3 \delta_1 \delta_2 \varepsilon_1 \pi_1 \pi_\omega$] *dṛḍhe* $\zeta_3 \eta_1 \eta_2 \chi$ *dṛdhe* γ_1 42b om. $\zeta_1 \zeta_2 \pi_2$ **baddhe** cett.] *baddha* $\gamma_1 \pi_1$ **siddhāsane** cett.] *siṃhāsane* δ_1 *padmāsana* π_1 **sadā** cett.] *tadā* γ_1 *sati* χ 42c om. π_2 43 folio lost α_1 om. π_ω 43a **nāsanam siddhasaḍṛśam** cett.] *nāsanam siddhasadanam* ζ_1 *na cāsanaṃ siddhasamaṃ* $\eta_1 \eta_2$ 43b **kumbhaḥ kevalopamaḥ** cett.] *kumbhako balopeta* π_1 *kumbhasaḍṛśo'nilaḥ* $\eta_1 \eta_2$ 43d **nāda** cett.] *nādaḥ* $\eta_1 \pi_1$ *nādāt* α_3

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

Yogacintāmaṇi f. 85r (attrib. HP)

sāvadhānam] *sāvadhāne* YCM

utpadyate] *utpatsyate* YCM

[1.42]

❖ Testimonia

Yogacintāmaṇi f. 85r (attrib. HP), *Yogasārasaṃgraha* p. 9

tathaikasminn YSS] *athaikasminn* YCM

dṛḍham YCM] *baddhe* YSS

evopayāyate YCM] *evopadhiyate* YSS

❖ Commentary

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

[1.43]

❖ Sources

Śivasamhitā 5.47

na kumbhaḥ] *na kumbha* ŚS

अथ पद्मासनम् ।

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

Now the lotus pose (*padmāsana*).

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

prescript: *atha padmāsanaṃ cett.*] tathā padmāsanaṃ η_1 padmāsanaṃ $\delta_1\pi_1$ *om.* ζ_1 **44** folio lost α_1 **44a** *dakṣiṇaṃ cett.*] dakṣaṇaṃ $\alpha_2\pi_\omega$ vidakṣiṇaṃ δ_1 **ca** *cett.*] hi $\gamma_1\delta_1\delta_2\pi_2$ *om.* α_3 **tathā** *cett.*] tato π_ω **44b** *yāmyo* $\alpha_2\alpha_3\epsilon_1\zeta_1\eta_1\pi_1\pi_\omega$] dakṣo $\gamma_1\delta_1\delta_2\zeta_3\pi_2\chi$ jānvo η_2 **paścimena** *vidhinaṃ cett.*] tasya bandhanavidhau π_ω **dhṛtvā** *cett.*] vṛttā α_2 prṣṭe π_ω **44c** *aṅguṣṭhau* *cett.*] aṅguṣṭho γ_1 aṅguṣṭhe ϵ_1 **hṛdaye** *cett.*] hṛdayaṃ $\alpha_3\epsilon_1$ **ālokayed** *cett.*] ālokayaṃ ϵ_1 **44d** *vighātakāri em.*] vighātakāra α_2 vivātakāri π_1 vināśakāri $\alpha_3\epsilon_1\zeta_1\zeta_3\eta_1\eta_2\chi$ vināśakāya π_2 vināśanaṃ π_ω vināśam āśu γ_1 vikāranāśa° $\delta_1\delta_2$ **yamināṃ** *cett.*] nāmimaṃ α_2 janakaṃ γ_1 °nakaraṃ $\delta_1\delta_2$

kevalopamaḥ] sadṛśaṃ balam ŚS

❖ Testimonia

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

kumbhaḥ kevalopamaḥ HRĀ YCM] kumbhasadṛśo 'nilaḥ HRĀv.L.

[1.44]

❖ Sources

Vivekamārtaṇḍa 8

vighātakāri yamināṃ] vikārahāri yamināṃ VM, vighātahāri yamināṃ VMv.L., vikāranāśanakaraṃ VMv.L., vikārakamḍadamaṇaṃ VMv.L., vināśakāri yamināṃ VMv.L.

❖ Testimonia

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

ca HRĀ] hi YCM

yāmyorūpari HRĀ] dakṣorūpari YCM

vighātakāri yamināṃ] vināśakāri yamināṃ HRĀ, vikāranāśanakaraṃ YCM

मतान्तरे ।

उत्तानौ चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः ।

ऊरुमध्ये तथोत्तानौ पाणी कृत्वा ततो दृशौ ॥ ४५ ॥

नासाग्रे विन्यसेद्राजदन्तमूलं च जिह्वा ।

उत्तम्य चिबुकं वक्षस्यास्थाप्य पवनं शनैः ॥ ४६ ॥

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

Carefully put the upturned feet on the thighs and the upturned hands in the middle of the thighs, fix the eyes on the tip of the nose, raise the root of the uvula with the tongue, place the chin on the chest, gently [draw in] the breath [...]. (45–46)

prescript: *matāntare* $\alpha_2\alpha_3\zeta_2\eta_1\pi_1\pi_\omega\chi$] *matāntaram* γ_1 *matāntara* ζ_3 *matāntare* $\text{tu } \delta_2\epsilon_1\zeta_1\eta_2\pi_2$ *matabhede* δ_1 **45** folio lost α_1 **45b** *prayatnataḥ cett.*] *vidhānataḥ* δ_1 **45c** *tathottānau cett.*] *tathauttānau* $\alpha_2\delta_1\eta_2$ **45d** *pāṇi cett.*] *pāṇim* $\eta_2\pi_2$ **tato dṛśau cett.**] *tato dṛśai* π_ω *tato dṛśe* α_2 *tu tādṛśau* $\delta_1\delta_2$ **46** folio lost α_1 **46a** *nāsāgre cett.*] *nāsagre* δ_1 **vinyased cett.**] *vinyasya* π_ω **rāja** $\alpha_2\alpha_3\gamma_1\delta_1\delta_2\eta_2\pi_1\chi$] *rājan* ϵ_1 *rājā* ζ_1 *dṛṣṭim* $\zeta_3\eta_1$ *dṛṣṭi* π_ω *lac.* π_2 **46b** *mūlaṃ cett.*] *mūle* $\delta_1\delta_2\pi_2\chi$ **ca** $\alpha_2\alpha_3\delta_1\delta_2\epsilon_1\zeta_3\eta_1\eta_2\pi_\omega$] *tu* $\gamma_1\zeta_1\pi_1\pi_2\chi$ **46c** *uttabhya* $\alpha_2\gamma_1\zeta_1\eta_2$] *uttambhya* $\delta_1\delta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega\chi$ *unnamya* ϵ_1 **vakṣasy** $\alpha_2\alpha_3\gamma_1\delta_1\delta_2\epsilon_1\zeta_1\pi_1\pi_2\chi$] *caḥ* ζ_3 *vakṣam* η_1 *vakṣa* $\eta_2\pi_\omega$ **46d** *āsthāpya* $\delta_1\delta_2\epsilon_1$] *utthāpya* $\gamma_1\chi$ *utthāya* π_2 *utthāyot* ζ_1 *otthāpya* ζ_3 *osthāpyot* $\alpha_2\pi_1$ *sthāpayet* $\eta_1\eta_2\pi_\omega$ *ākṛṣya* α_3

[1.45–46]

❖ Sources

Dattātreyayogaśāstra 35–37

उत्तानौ चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः ।

ऊरुमध्ये तथोत्तानौ पाणी कृत्वा ततो दृशौ ॥

नासाग्रे विन्यसेद्राजदन्तमूलं च जिह्वा ।

उत्तम्य चिबुकं वक्षस्यास्थाप्य पवनं शनैः ॥

यथाशक्त्या समाकृष्य पूरयेदुदरं शनैः ।

यथाशक्त्यैव पश्चात्तु रेचयेत्पवनं शनैः ॥

vakṣasy *DYŚ*] *vakṣe* *ŚS* *DYŚv.L.*, *vakṣaḥ* *DYŚv.L.*, *vakṣya* *DYŚv.L.*

āsthāpya *DYŚ*] *saṃsthāpya* *ŚS*, *DYŚv.L.*, *āsthāya* *DYŚv.L.*, *sthāpayet* *DYŚv.L.*, *vakṣastha* *DYŚv.L.*

Cf. *Śivasamhitā* 3.102–104

उत्तानौ चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः ।

ऊरुमध्ये तथोत्तानौ पाणी कृत्वा तु तादृशौ ॥

नासाग्रे विन्यसेद्वृष्टिं राजदन्तं च जिह्वा ।

उत्तम्य चिबुकं वक्षे संस्थाप्य पवनं शनैः ॥
 यथाशक्त्या समाकृष्य पूरयेदुदरं शनैः ।
 यथाशक्त्यैव पश्चात्तु रेचयेदनिरोधतः ॥

❖ Testimonia

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

ūrusaṁsthau prayatnataḥ YCM] ūrvoḥ saṁsthāpya yatnataḥ HRĀ
 ca HRĀ] tu YCM
 vakṣasyāsthāpya] vakṣaḥ saṁsthāpya HRĀ, vakṣasya utthāpya YCM

❖ Commentary

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

The manuscript readings with *vakṣa sthāpayet* (π_ω and η_2) or something similar (η_1) do not offer a solution to the incomplete syntax and do not indicate that Svātmārāma rewrote *Dattātreyayogaśāstra* 36 so that he could omit *Dattātreyayogaśāstra* 37. (The readings *osthāpyot* (α_2 and π_1) and *otthāpya* (ζ_3) are surprising and are perhaps Middle Indic forms in which Sanskrit *ava-* becomes *o-*.) In the absence of evidence that Svātmārāma included *Dattātreyayogaśāstra* 37 or wrote a coherent version of *Haṭhapradīpikā* 1.46, we have made sense of *pavanaṁ śanaiḥ* by adding “[draw in]” in our translation.

Brahmānanda’s comment on the statement, ‘having raised the root of the uvula with the tongue’ (*rājadantamūlaṁ ca jihvayā uttabhya*) in 1.46 is worth noting. In the context of Haṭhayoga, one would assume this statement to be referring to a type of *khecariṁmudrā*, in which the tongue lifts the root of the uvula, here called the ‘royal tooth’ (*rājadanta*, on the meaning of which see Mallinson 2007: 209 n. 258). However, Brahmānanda understands it differently (synonyms omitted for clarity):

राजदन्तानां दंष्ट्राणां सव्यदक्षिणभागे स्थितानां मूले उभे मूलस्थाने जिह्वा उत्तम्य ऊर्ध्वं स्तम्भयित्वा ।
 गुरुमुखादवगन्तव्योऽयं जिह्वाबन्धः ।

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

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

इदं पद्मासनं प्रोक्तं सर्वव्याधिविनाशनम् ।

दुर्लभं येन केनापि धीमता लभ्यते भुवि ॥ ४७ ॥

This is called the lotus pose [and] it cures all diseases. It is difficult for just anyone to accomplish; it is accomplished by a wise person [here] on earth. (47)

47a proktaṃ *cett.*] praktaṃ ḍ₁ **47d dhīmatā labhyate** α₁γ₁ḍ₁ḍ₂ḍ₃η₁η₂π₁π_ωχ] dhīmatā labhate α₂ dhīmatāṃ labhyate α₃π₂ labhyate dhīmatā ζ₁ζ₃ **bhuvi** *cett.*] matiḥ α₂

kiñcidvivṛtavaktro dantair dantān asaṃsprśan rjukāyaḥ. For similar references in tantric and other works see Mallinson 2007: 17–24.).

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

Furthermore, the haṭhayogic *khecarīmudrā* has been described in manifold ways. Usually the tongue is said to be inserted into the cavity above the palate but in some cases it is placed at the uvula. Thus the tenth-century *Mokṣopāya* (V.55.14c) says that the tongue rests at the ‘source of the palate’ (*tālumūlatalāgnajihvā*) and the commentary, the *Saṃsāratarāṇi*, on the parallel passage in *Laghuyogavāsīṣṭha* V.6.155, which reads *tālumūlāntarālagnejihvā*, explains that this means that the tongue is to be placed in the middle of the two regions of the palate, and that this is the *nabhomudrā*, alias ‘*khecarī*’ (*tālumūlāntarālagnejihvamūlaḥ tālumūlayoḥ kākudamūladeśayoḥ āntare lagnam ālagnam jihvāmūlam yasyety anena nabhomudrā darśitā/ yā hi khecarīty ucyate*).

A little later in the *Mokṣopāya* (V.78.24ab) it is made clear that one should reach the uvula, ‘at the root of the palate’ (*tālumūlagatāṃ yatnāj jihvayākramya ghaṇṭikāṃ*). In view of this background we must conclude that the author of the *Jyotsnā* was probably not aware of the yogic meaning of *rājadanta* and has tried his best to make sense of the passage, echoing the idea of the two roots of the palate (although his text is not talking about the palate), but then referring to the instruction of the teacher for practical details, probably noticing that his literal interpretation is somewhat opaque. In addition to his commentary on 1.46 (translated above), Brahmananda’s comments on *rājadantasthajihvāyām* at 3.22 indicate that he thought the *rājadanta* refers to the front teeth (*kutaḥ? yato dantānāṃ rājāno rājadantā rājadanteṣu tiṣṭhatīti rājadantasthāḥ, rājadantasthā cāsau jihvā ca tasyāṃ rājadantasthajihvāyām bandhaḥ, taduparibhāgasya sambandhaḥ śastah*).

[1.47]

❖ Sources

Dattātreya yogaśāstra 38, *Śivasamhitā* 3.105

proktaṃ DYŚv.l. ŚŚ] nāma DYŚ

dhīmatā DYŚ ŚŚ] dhīmatāṃ DYŚv.l.

bhuvi DYŚ] param ŚŚ, yadi DYŚv.l., hi vai DYŚv.l.

❖ Testimonia

पश्चादुक्तमेव मत्संमतम् ।

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

postscript: paścād uktam eva (evā α₁) α₁α₂γ₁ε₁π₂χ] paścād uktam δ₁δ₂η₁η₂π_ω idam api ζ₁ζ₂ζ₃
 om. π₁ **matsaṃmatam** α₁ζ₂] tatsaṃmataṃ ε₁ matsyamataṃ ζ₁ζ₃η₁η₂π_ω matsyendramataṃ
 γ₁δ₁δ₂π₂χ matsiṃdraḥ α₂ om. π₁

Haṭharatnāvalī 3.38, *Yogacintāmaṇi* f. 85v (attrib. Dattātreyā)

❖ **Commentary**

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

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

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

A man should put his hands together in a bowl shape, very firmly assume *padmāsana*, place the chin tight on the chest and meditation in the mind. Raising the *apāna* breath over and over again [and] releasing the inhaled *prāṇa*, he attains unequalled knowledge through the power of the goddess [Kuṇḍalinī]. (48)

48 om. π_1 48a *kṛtvā cett.*] dhṛtvā $\delta_1\delta_2$ karau *cett.*] om. γ_1 tu *cett.*] tha α_3 ca $\delta_1\delta_2$ 48b *saṃnidhāya cett.*] saṃvidhāya $\eta_1\eta_2$ nidhāya $\alpha_1\alpha_3$ dhyānaṃ *cett.*] dhyāyaṃś χ ca *tac cett.*] tataś η_1 cetasi *cett.*] cepsitaṃ η_2 48c *proccālayan* ϵ_1] proccāla + α_3 proccārayaṃ α_1 procāraṇa α_2 proccārayet $\gamma_1\zeta_3$ procārayet π_ω protsālayan η_1 protsārayaṇ $\delta_2\zeta_1\pi_2\chi$ protsārayet δ_1 prolāsayaṇ η_2 pūritam *cett.*] pūrayaṇ $\delta_1\eta_1$ pūrayet δ_2 48d *muñcan prāṇam upaiti* (*upeti* α_1) $\alpha_1\gamma_1\epsilon_1\zeta_1\zeta_3\eta_1\pi_2$] muṃcet prāṇam upaiti α_3 muñcat prāṇam upaiti $\eta_2\pi_\omega$ muccaṃta prāṇapum-saiti α_2 nyañcan prāṇam upaiti χ prāṇaṃ muñcati yāti $\delta_1\delta_2$ prabhāvān naraḥ *cett.*] prabhāvād ataḥ η_2 prabhāvodayāt $\delta_1\delta_2$

[1.48]

❖ Sources

Vivekamārtaṇḍa 36

baddhvā tu] baddhvātha VM
dhyānaṃ VMv.l.] dhyāyaṃś VM
cetasi VM] cetasaṃ VMv.l.
proccālayan VM] prodvārayaṃ VMv.l., proccālayet VMv.l., proccārayet VMv.l., prolāsayet VMv.l.,
proccārayaṇ VMv.l.
muñcan prāṇam upaiti bodhamatulaṃ śaktiprabhāvān naraḥ VM] prāṇaṃ muṃcati bodham eti śanakaiḥ proktaprabhāvād ataḥ VMv.l., pāṇaṃ muṃcati bodham eti śanakaiḥ śaktiḥ prabhāvād ataḥ VMv.l., prāṇaṃ muṃcati yāti bodham amalaṃ śaktipradhānoditaḥ VMv.l., muṃcan prāṇam upaiti bodham atulaṃ śaktiprabhāvād ataḥ VMv.l., muñcan prāṇam upaiti bodham atulaṃ śaktiprabodhān naraḥ VMv.l., prāṇaṃ muñcati bodhameti śanakaiḥ śaktiprabodhān naraḥ VMv.l., muñcan prāṇam upaiti bodham akhilāṃ śaktiṃ prabhāvād ataḥ VMv.l.

❖ Testimonia

Haṭharatnāvalī 3.39, *Yogacintāmaṇi* f. 79v

baddhvā tu HRĀ] badhvā ca YCM
proccālayan] proccālayat HRĀv.l., proccārayet HRĀ, protsārayet YCM
pūritam HRĀ] pūrayet YCM
muñcan prāṇam upaiti bodham] muñcat prāṇam upaiti HRĀ, prāṇaṃ muñcati bodham eti YCM
atulaṃ śakteḥ prabhāvān naraḥ HRĀ] niyataṃ śaktiprabodhodayāt YCM

❖ Commentary

पद्मासनस्थितो योगी नाडीद्वारेषु पूरयन् ।

मारुतं मारयेद्यस्तु स मुक्तो नात्र संशयः ॥ ४९ ॥

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

49a *padmāsana cett.*] padmāsane α₃η₂χ **49b** *dvāreṣu cett.*] dvāreṣa π_ωχ **pūrayan** α₃ε₁ζ₃η₂] pūrayet α₁α₂γ₁δ₁δ₂ε₂ζ₁η₁π₁π₂π_ω pūritam χ **49c** *mārutam cett.*] māruto ζ₁ **mārayed yas tu** α₂] dhārayed yas tu δ₁δ₂ζ₃χ mriyate yas tu α₁α₃ε₁ζ₁ dhriyate yas tu ε₂ nayate yas tu π₁π₂ niyatham yas tu γ₁ pīvyate yas tu π_ω pīyate yas tu η₁ yas tu pibati η₂ **49d** *mukto cett.*] śakto α₂

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

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

[1.49]

❖ Testimonia

Haṭharatnāvalī 3.40, *Yogacintāmaṇi* f. 85v (attrib. Dattātreyā), *Dhyānabindūpaniṣat* 70

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

❖ Commentary

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

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

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

अथ सिंहासनम् ।

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् ।
 दक्षिणे सव्यगुल्फं तु दक्षगुल्फं तु सव्यके ॥ ५० ॥
 हस्तौ च जान्वोः संस्थाप्य स्वाङ्गुलीः संप्रसार्य च ।
 व्यात्तवक्रो निरीक्षेत नासाग्रं सुसमाहितः ॥ ५१ ॥
 सिंहासनं भवेदेतत्पूजितं योगिभिः सदा ।
 बन्धत्रितयसंधानं कुरुते चासनोत्तमम् ॥ ५२ ॥

prescript: *atha siṃhāsanam cett.*] *atha siṃhāna* α_1 *siṃhāsanam* π_1 *siṃhāsana yathā* δ_1 *atha siddhāsan(!)* α_2 **50a** *ca cett.*] *tu* ζ_3 **50b** *siṃvanyāḥ cett.*] *siṃvanyāḥ* α_1 *siṃvinyāḥ* $\zeta_1\pi_1$ *siṃmanyāḥ* $\delta_1\delta_2$ **50c** *dakṣiṇe cett.*] *dakṣiṇam* $\varepsilon_1\pi_1$ *dakṣaṇe* π_ω *dakṣe* α_2 **gulpham tu cett.**] *gulpham* *ca* $\delta_1\delta_2$ *golphesu* π_1 *gulphena* ε_1 **50d** *dakṣagulpham cett.*] *dakṣiṇena* ε_1 **tu cett.**] *ca* $\delta_1\delta_2\eta_1$ *ta°* ε_1 **savyake cett.**] *savyakam* π_1 *guhyake* δ_1 *°thetaram* ε_1 **51a** *ca jānvoḥ* $\gamma_1\pi_1\pi_2\pi_\omega$] *ca jāhno* α_1 *ca jānu* α_3 *jānyo* α_2 *jānvoś* *ca* $\delta_1\delta_2$ *jānvoḥ* *su°* ε_1 *tu jānvoḥ* $\zeta_1\zeta_3\eta_1\chi$ *tu jānunauḥ* η_2 **saṃsthāpya cett.**] *sthāpya* η_2 **51b** *svāṅgulīḥ* $\alpha_1\zeta_3\eta_1\eta_2\pi_1\pi_\omega\chi$] *svāṅgulī* $\alpha_3\gamma_1\varepsilon_1\zeta_1\pi_2$ *svāmṅgulimḥ* α_1 *saṅgulī* α_2 *aṅgulīḥ* δ_1 *aṅgulī* δ_2 **saṃprasārya cett.**] *yam prasārmya* γ_1 **51c** *vyātta cett.*] *vyāta* π_ω *vyālā* δ_1 **vaktro cett.**] *vaktrau* ζ_1 *vakro* π_ω **nirīkṣeta cett.**] *nirīkṣet* π_ω *nirīkṣyeta* η_2 *nirīkṣeya* γ_1 *nikṣipet* α_3 **51d** *nāsāgram cett.*] *nāsāgra* $\gamma_1\eta_2\pi_\omega$ *nāsāgre* η_1 **susamāhitaḥ** $\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\pi_1\chi$] *stusamāhitaḥ* γ_1 *tu samāhitaḥ* $\alpha_1\alpha_2$ *susamāhitaṃ* $\alpha_3\pi_2$ *nyastalocanaḥ* $\eta_1\eta_2$ *nyastalocanam* π_ω **52a** *etat cett.*] *evam* γ_1 **52b** *yogibhiḥ sadā cett.*] *munipuṅgavaiḥ* $\delta_1\delta_2$ *yogipuṅgavaiḥ* χ **52c** *tritaya cett.*] *ṭṭīya* η_1 *trayasya* $\gamma_1\delta_1\delta_2\zeta_3$ **saṃdhānam cett.**] *saṃdhāyī* ζ_1 **52d** *kurute cett.*] *sevate* ζ_1 **cāsanottamam cett.**] *vāsano°* $\alpha_1\eta_1\pi_1$ *sādhano°* η_2

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

Now, the lion's pose (*siṃhāsana*).

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

[1.50–52]

❖ Sources

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

dakṣiṇe] dakṣiṇaṃ VS YY SS
 savyagulphaṃ tu] savyagulphena VS YY SS
 dakṣagulphaṃ tu savyake] dakṣiṇenetaretaram VS, dakṣiṇena tathetaram YY, vāmaṃ dakṣiṇagul-
 phataḥ SS
 hastau ca jānvoḥ YY SS] hastau jānau ca VS
 svāṅgulīḥ saṃprasārya ca] svāṅgulīś ca prasārya ca VS YY SS
 vyāttavaktro VS YY] nāsāgraṃ ca SS
 nirikṣeta VS SS] nirikṣet YY
 nāsāgraṃ susamāhitaḥ VS YY] bhavet siṃhāsanaṃ hi tat SS

❖ Testimonia

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

dakṣiṇe HRĀ] dakṣiṇaṃ YCM
 savyagulphaṃ tu] savyagulphaṃ ca HRĀ, savyagulphena YCM
 dakṣagulphaṃ tu savyake] dakṣiṇe tu tathetaram HRĀ, dakṣiṇena tathetaram YCM
 ca jānvoḥ saṃsthāpya] tu jānvoḥ saṃsthāpya HRĀ, jānūpari sthāpya YCM
 susamāhitaḥ YCM] tu samāhitaḥ HRĀ
 pūjitaṃ YCM] sevitaṃ HRĀ
 bandhatritayasamsthānaṃ kurute cāsanottamaṃ HRĀ] om. YCM

❖ Commentary

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

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

अथ भद्रासनम् ।

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् ।

पार्श्वपादौ च पाणिभ्यां दृढं बद्धा सुनिश्चलम् ॥ ५३ ॥

भद्रासनं भवेदेतत्सर्वव्याधिविषापहम् ।

गोरक्षासनमित्याहुरिदं वै सिद्धयोगिनः ॥ ५४ ॥

Now, the friendly pose (*bhadrāsana*).

[The yogi] should put both ankles at the sides of the perineal seam below the scrotum. By firmly and very steadily holding the sides of the feet with the hands, the friendly pose arises, which cures all diseases and poisons. Yogis of the Siddha tradition call it Gorakṣa's pose (*gorakṣāsana*). (53–54)

prescript: *atha bhadraśanam* $\gamma_1 \delta_2 \varepsilon_1 \eta_1 \eta_2 \pi_2 \pi_\omega \chi$] found betw. 1.52ab and cd α_3 *atha bhadraṃ* δ_1 *om.* $\alpha_1 \alpha_2 \zeta_1 \zeta_3 \pi_1$ **53a** *om.* $\zeta_1 \pi_\omega$ **ca** *cett.*] *tu* $\alpha_2 \alpha_3 \varepsilon_1$ **53b** *om.* $\zeta_1 \pi_\omega$ **sīvanyāḥ** $\alpha_1 \gamma_1 \varepsilon_1 \zeta_3 \eta_1 \pi_2 \chi$] *sīvanyā* $\alpha_2 \eta_2$ *sīvinyāḥ* π_1 *sīmanyāḥ* $\delta_1 \delta_2$ *sebhanāḥ* α_3 **53c** **pārśva** *cett.*] *pārśve* $\delta_1 \delta_2 \zeta_3$ *pārśvau* ζ_1 **53d** **baddhvā** *cett.*] *baddhaṃ* δ_1 **sunīścalam** $\alpha_3 \delta_2 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_2 \chi$] *sunīścalaḥ* $\alpha_1 \varepsilon_1$ *sunīścayam* α_2 *tsunīścalam* π_ω *stunīścalam* γ_1 *tu* *nīścalam* ζ_1 *sunīścitam* δ_1 **54b** **viśāpaham** $\alpha_1 \alpha_2 \alpha_3 \varepsilon_1 \eta_2 \pi_1 \pi_\omega$] *vināśanam* $\gamma_1 \delta_1 \delta_2 \zeta_1 \zeta_3 \pi_2 \chi$ $\{\{vināśanam\}\}$ *viśāpaham* η_1 **54d** **idaṃ** *cett.*] *evam* γ_1 **vai siddhayoginaḥ** *cett.*] *te siddhayoginaḥ* π_1 *siddhāś ca yoginaḥ* π_2

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

[1.53–54]

❖ Sources

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

kṣipet YY] kṣīpan VS

❖ Testimonia

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

❖ Commentary

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

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

एवमासनबन्धेषु योगीन्द्रो विजितश्रमः ।

अथाभ्यसेन्नाडिशुद्धिं मुद्रादिपवनक्रियाम् ॥ ५५ ॥

When the great yogi does not tire from adopting the *āsanas* in this way, he should practise the breath techniques with seals and so forth, from which purification of the channels arises. (55)

55 ante **evam** *add.* asanaṃ kuṃbhakam citraṃ mudrākhyam karaṇam bhavet (cf. 1.56ab) α₁
55a **evam āsana** *cett.*] pavanāsana ζ₁ **55b** **yogīndro** *cett.*] yogemdro ζ₁ **vijitaśramaḥ**
 α₁α₂α₃δ₂ε₁ζ₁ζ₃π₁] vijitaḥ śramaḥ γ₁ vijiteśramaḥ δ₁ vijitaśramām π_ω vigataśramaḥ η₁η₂π₂χ
55c **athābhyāsen** γ₁δ₁δ₂η₂π₁π₂] athābhyāsen α₂ε₁ athābhy[ā]s. α₃ athābhyase ζ₁ athābhyāse
 ζ₃ athābhyāsaṃ π_ω athābhyā.e η₁ abhyāsen χ abhyāse α₁ **nāḍi** α₁α₃γ₁δ₁δ₂ε₁ζ₃η₁π₁π₂π_ω] nāḍi
unm. η₂ nāḍi/di (with both vowel signs) ζ₁ nā α₂ nāḍikā χ **śuddhiṃ** δ₁δ₂ε₁ζ₃η₂π₁π_ωχ] śuddhi
 γ₁π₂ śvaddhiṃ η₁ śuddhiḥ syān α₁α₂ śu ζ₁ **55d** **mudrādi** *cett.*] mudrayā δ₂ subaddhvā δ₁
kriyām δ₁δ₂η₁η₂π₁π₂χ] kriyāḥ α₁ε₁ζ₁ζ₃ kriyā α₂γ₁π_ω

[1.55]

❖ Testimonia

Yogacintāmaṇi f. 85v (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 23r

bandheṣu YCM] bandhastho HSC

vijitaśramaḥ YCM] vigataśramaḥ HSC

athābhyāsen nāḍiśuddhiṃ] athābhyāsen nāḍiśuddhiṃ HSC (*em.*), athābhyāsen nāhiśuddhi HSC,

abhyāsen nāḍiśuddhiṃ ca YCM

mudrādi HSC] mudrayā YCM

❖ Commentary

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

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

Success arises for one engaged in practice. How can it arise for one who has no practice? Success in yoga does not arise by merely reading scriptures. (55*1)

न वेषधारणं सिद्धेः कारणं न च तत्कथा ।
क्रियैव कारणं सिद्धेः सत्यमेतन्न संशयः ।
शिश्नोदररतायेह न देया वेषधारिणः ॥ ५५*२ ॥

Wearing a robe does not bring about success, nor does talking [about yoga]. Practice alone is the cause of success. This is true, there is no doubt. In this system, [the practice] should not be given to one who wears robes and is devoted to sex and food. (55*2)

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

[1.55*1-2]

❖ Sources

Dattātreyayogaśāstra 42cd-43ab, 46-47ab

yogasiddhiḥ] kā cit siddhiḥ DYŚ
etan na saṃśayaḥ] eva tu saṃkṛte DYŚ
śiśnodararatāyeha] śiśnodarārthaṃ yogasya DYŚ
na deyā] kathayā DYŚ

❖ Commentary

1.55*1-2 are omitted from the α , γ , δ and ζ groups, so it is likely these verses were not in the earliest versions of the *Haṭhāradīpikā*. In fact, it appears that both were added (perhaps initially as marginal notes) to elaborate on the word *kriyā* in 1.55d. Both verses are similar to verses from the *Dattātreyayogaśāstra* (cited as the source). However, only the first half of *Dattātreyayogaśāstra* 47 is given in these later versions of the *Haṭhāradīpikā*, resulting in a near-nonsensical line. Also, the syntax of 1.55.2ef is corrupt. One has to emend to *deyā* to make sense of it. These verses (except 1.55.2ef) appear in the *Jyotsnā* (1.65-66), but towards the end of chapter one.

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

Did this empty bubble we call the universe dissolve or arise in me,
the pure ocean of awakening? Where does [this] veil of doubt come
from? (55*3)

55*3 included in $\delta_1\delta_2$ 55*3a mayi δ_2] miyi δ_1 bodhāmbudhau δ_2] bodhoṃbudhau δ_1
55*3b budbudah δ_1] budbudah δ_2 55*3c pralīna δ_1] praline δ_2

[1.55*3]

❖ Sources

Tattvaratnāvalī 24

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

❖ Testimonia

Vārāhitantra p. 158

मयि बोधीबुधो स्वस्थे तुच्छो यं विश्वबुद्बुदः ।
मलीन उदितो वेति विकल्पावसरः कुतः ॥

❖ Commentary

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

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

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

Realisation from scripture, realisation from one's own guru, realisation from oneself, and the cessation of mind; all these methods have been combined and taught by the wise in this tradition. (55*4)

55*4 included in $\delta_1\delta_2$ 55*4a *pratitiḥ* δ_2] *prītaḥ* δ_1 55*4b 'pi *rodhaḥ* *em.*] 'pi *bodhaḥ* $\delta_1\delta_2$
 55*4c *samuccitāni* δ_1] *samuddhṛtāni* δ_2

[1.55*4]

❖ **Testimonia**

Yogacintāmaṇi f. 48v (attrib. HP)

manaso' pi *rodhaḥ*] manaso *nirodhaḥ* YCM

❖ **Commentary**

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

The reading in the *Yogacintāmaṇi* 'cessation of mind' (*manaso nirodhaḥ*) is better than *manaso 'pi bodhaḥ* (the δ reading) in a yogic context.

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

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

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

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

56 om. η_1 56a kumbhakaṃ cett.] kumbhakaś $\varepsilon_1 \eta_2 \pi_\omega$ citraṃ cett.] citra $\gamma_1 \zeta_1$ citro ε_1 56b mudrākhyam cett. incl. α_3] mudrāśyaṃ γ_1 mudrādi $\alpha_2 \eta_2 \pi_\omega$ karaṇam tathā cett.] karaṇādikaṃ α_3 karaṇāni ca η_2 pavanakriyā $\alpha_2 \pi_\omega$ 56d °m abhyāsā° cett.] m abhyāsya $\delta_1 \pi_2$ syābhyāsā π_ω °nukramo haṭhe $\alpha_2 \gamma_1 \varepsilon_1 \zeta_3 \eta_2 \pi_2 \pi_\omega \chi$] nukramo haṭhaḥ $\alpha_1 \pi_1$ nukramo haṭho ζ_1 dukrame haṭhe α_3 nukrameṇa tu $\delta_1 \delta_2$ 57a mitāhāri cett.] mitāhāro $\delta_1 \delta_2 \varepsilon_1$ 57b yogī $\alpha_1 \alpha_2 \alpha_3 \delta_1 \delta_2 \varepsilon_1 \zeta_1 \eta_1 \pi_1$] tyāgī $\gamma_1 \zeta_3 \eta_2 \pi_2 \pi_\omega \chi$ 57c siddho cett.] siddhir α_1 siddhi $\alpha_2 \alpha_3 \pi_1$ siddhīn η_2 57d kāryā cett.] kārya $\gamma_1^{ac} \pi_\omega$ kāryo π_2 vicāraṇā cett.] vicāraṇāt η_2 vicāraṇe π_2

[1.56]

❖ Testimonia

Yogacintāmaṇi f. 111v (attrib. HP)

°nukramo haṭhe] °nukrameṇa ca YCM

❖ Commentary

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

This verse is similar to 1.65, which has *mudrādikaraṇāni ca*, so perhaps it was through confusion with 1.65 that the same reading is found in some witnesses of 1.56. It seems that each of the four auxiliaries (*aṅga*) of Haṭhayoga is being referred to in the singular (hence *āsanam*), whereas in 1.65 the plural is used (i.e. *pīṭhāni*) which is why we have adopted the reading *citraṃ* [...] *karaṇam tathā*.

[1.57]

❖ Sources

Vivekamārtaṇḍa 38

yogī] tyāgī VMv.l.

❖ Testimonia

सुस्निग्धमधुराहारश्चतुर्थाशिविवर्जितः ।

भुज्यते शिवसंप्रीत्यै मिताहारः स उच्यते ॥ ५८ ॥

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

58a āhāraś α₃γ₁δ₁δ₂ε₁ζ₁ζ₃χ] āhāra α₁α₂π₁π₂ āhāraṃ π_ω āhāra«h» η₁ āhāraḥ η₂
58b caturthāṃśa cett.] caturthāśa γ₁ **vivarjitaḥ** cett.] vivarjita π₁ vivarjitam π_ω **58c** śi-
 vasamprītyai cett.] śivasamprītya η₁ yama ca prokto α₂ **58d** mitāhāraḥ cett.] mitāhārī γ₁
 sa ucyate cett.] samucyate η₁π_ω

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

yogī HRĀ v.l.] tyāgī HRĀ YCM

❖ Commentary

The readings *tyāgī* and *yogī* are both well attested in *Haṭhapradīpikā* 1.57b. The confusion between the two appears to have started early in the transmission of the *Vivekamārtaṇḍa*. The occurrence of *tyāgī* in *Vivekamārtaṇḍa* 37 may be a dittographical type of mistake because the word *tyāgī* is in the previous line of that work. But it is more difficult to determine whether Svātmārāma used a manuscript of the *Vivekamārtaṇḍa* with *tyāgī* or *yogī* in verse 37. Since the best α manuscript has *yogī*, as well as η₁ and many others, we have tentatively adopted it bearing in mind that it was changed early in the transmission of the *Haṭhapradīpikā*, most likely by a scribe who knew the reading of *tyāgī* in a manuscript of the *Vivekamārtaṇḍa*.

[1.58]

❖ Sources

Gorakṣaśataka 12cd–13ab

❖ Testimonia

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

samprītyai YBhD] samprītyā YCU

bhujyate YBhD] bhuñjate YCU

mitāhāraḥ YBhD] mitāhārī YCU

❖ Commentary

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

The expression ‘lacking a fourth part’ (*caturthāṃśavivarjitaḥ*) is somewhat vague but probably refers to the idea of leaving a quarter of one’s stomach empty, which is stated more clearly in the *Dharmaputrikā* 1.51–52:

षट्सोपेतसुस्निग्धस्वादुसान्द्रसुगन्धिना ।

उदरस्यार्धभागन्तु भोजनेन प्रपूरयेत् ॥

पानीयेन चतुर्भागं तच्छेषं शून्यमिष्यते ।

वायोः संचारदानार्थमाहारनियमः स्मृतः ॥

कद्वम्लतीक्ष्णलवणोष्णहरीतशाक-
 सौवीरतैलतिलसर्षपमत्स्यमद्यम् ।
 आजादिमांसदधितक्रकुलत्थकोल-
 पिण्याकहिङ्गुलशुनाद्यमपथ्यमाहुः ॥ ५९ ॥

Pungent, sour, bitter, salty and hot foods, horseradish, sour gruel, [sesame] oil, sesame and mustard seeds, fish and intoxicating drink, flesh of goats and so forth, curds, diluted buttermilk, poor man's pulse, jujube fruit, the leftover paste of oily seeds, asafoetida, garlic and the like: they say that [such food] is unwholesome. (59)

59a *kaṭvāmla cett.*] *kaṭvāmla* $\eta_1 \pi_\omega \chi$ *kaṭkāṃmla* α_2 **tiṅṣṇa cett.**] *tikta* $\alpha_3 \delta_1$ **harita** $\alpha_1 \alpha_3 \delta_1 \delta_2 \epsilon_1 \zeta_1 \eta_1 \eta_2 \chi$ *hārita* $\alpha_2 \zeta_3$ *harita* $\gamma_1 \pi_2 \pi_\omega$ *hārahārita* π_1 **śāka cett.**] *śākaṃ* $\eta_1 \pi_\omega$ **59b** *tila cett.*] *illeg.* η_1 *om.* $\gamma_1 \pi_2$ **sarṣapa cett.**] *sarpiṣa* π_1 **matsyamadyam** $\delta_1 \zeta_3 \eta_2 \pi_\omega$] *machyamadyā* α_1 *matsyamadyam* δ_2 *matsyamadyāḥ* ζ_1 *tsyamagham* η_1 *madyamatsā* α_2 *madyamatsyān* $\alpha_3 \gamma_1 \pi_2 \chi$ *madyamatsyāḥ* $\epsilon_1 \pi_1$ **59c** *ājādi m.c.* $\zeta_1 \chi$] *ājādi* $\gamma_1 \zeta_3 \pi_1$ *ājīvi* α_1 *ajādhi* α_2 *ājāvi* $\delta_2 \epsilon_1 \eta_2$ *ajāvi* $\delta_1 \eta_1 \pi_\omega$ *ajavya* π_2 **māṃsa cett.**] *māsaṃ* η_1 *māmsaṃ* ζ_3 **kulattha** $\alpha_1 \gamma_1 \delta_2 \zeta_1 \zeta_3 \eta_2 \pi_2 \chi$] *kulastha* ϵ_1 *ku-latha* $\delta_1 \pi_\omega$ *kalatha* π_1 *kulatthya* η_1 *kulittha* α_2 *kuluddha* α_3 **kola** $\alpha_1 \alpha_2 \delta_1 \delta_2 \epsilon_1 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] *kela* ζ_1 *kodra* $\alpha_3 \eta_2$ *koṣṇā* η_1 *kāla* γ_1 **59d** *piṇyāka cett.*] *paṇyaka* π_1 *piṇyāka* α_2 *pinnāka* π_ω *om.* γ_1 **laśunā-/laśunādyam cett.**] *laśanādyam* α_2 *liśunādyam* ϵ_1 *laśanādyam* ζ_1 *laśunādy* π_1 **apathyam cett.**] *avarppam* π_1

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

And, as noted by Brahmānanda in *Īyotsnā* 1.58, this idea also occurs in the *Aṣṭāṅgahr-dayasaṃhitā* (*Sūtrasthāna* 8.46cd–47ab):

अत्रेन कुक्षेर्द्वावंशौ पानेनैकं प्रपूरयेत् ।
 आश्रयं पवनादीनां चतुर्थमवशेषयेत् ॥

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

[1.59]

❖ Sources

Cf. DYŚ 70ab

लवणं सर्षपश्चाङ्गमुष्णं रूक्षं च तीक्ष्णकम् ।

❖ Testimonia

Haṭharatnāvalī 1.72, *Yogacintāmaṇi* f. 54v (attrib. HP), *Yuktabhavadēva* 4.18 (attrib. HP), *Haṭha-tattvakaumudī*

tikṣṇa HRĀ YCM HTK] tikta YBhD
 haritaśāka YCM HTK YBhD] haritaśākam HRĀ
 matsyamadyam HRĀ YCM HTK] madyamatsyāḥ YBhD
 ajādimāmsa HRĀ YCM] ajāvimāmsa YBhD HTK
 kola YCM YBhD HTK] kodra HRĀ

❖ Commentary

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

Cakra mentions as a variant: *katvamlalavaṇakṣāra* (pungent, acid, saline and caustic). Cakra remarks that the term ‘hot’ (*uṣṇa*) denotes hot on touch when it occurs the first time, and hot with regard to potency when it occurs for the second time.

The compound *haritaśāka* in 1.59a is spelt *haritaśāka* in other works. The spelling *harita* was probably adopted for metrical reasons. In some Nighaṇṭus, *haritaśāka* is glossed as horseradish (*śigru*).

Rājanighaṇṭu 7.26

शिशुहरितशाकश्च शाकपत्रः सुपत्रकः ।

Sauśrutānighaṇṭu 75ab

शिशुको हरितशाकश्च मतो वै मूलपत्रकः ।

Brahmānanda’s understanding of *haritaśāka* as *pattraśāka* is probably wrong if *pattraśāka* was intended as ‘leafy vegetables.’ But he may have used the term *pattraśāka* in the sense of horseradish (*śigru*) as the dictionary notes that *pattraśāka* is probably equivalent to *śākapattra*, which is mentioned in *Rājanighaṇṭu* 7.26 (above).

The term *sauvīra* (1.59b) probably means sour gruel. Brahmānanda glosses *sauvīra* as *kāñjika*, which is ‘fermented rice water.’ On *sauvīra*, Meulenbeld (1974: 516–517) says ‘*sauvīra* is sour gruel made from barley and wheat.’ The process of making it is described in the *Suśrutasaṃhitā* (1.44.35–40ab) as follows:

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

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

अञ्जनं यामुनं कृष्णं नादेयं मेचकं तथा
 स्रोतोऽं दृक्पदं नीलं सौवीरं च सुवीरजम् ॥

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

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

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

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

In the compound *ājādimāṃsa* (1.59c), the adjective *āja* is required for the metre, so variants beginning with *aja* can be dismissed. Another well-attested reading is *ājāvimāṃsa*. Although this was probably read as ‘goat and sheep flesh,’ *āvi* is not attested as an adjective of sheep, so this reading was probably not original. Moreover, only *ājādimāṃsa* makes good sense. Diwakar Acharya believes that the prohibition of goat flesh and fish in this verse suggests it derives from the North East of India.

The term *kulattha* means a kind of pulse, translated by Dominik Wujastyk (1998: 77) as ‘poor man’s pulse.’

The word *kola* is a name for *Zizyphus Jujuba* MILL. (Nadkarni 1926: 919–920). It is also known as *badara*. This is how Brahmānanda understands it in *Jyotsnā* 1.59 (*kolaṃ kolyāḥ phalaṃ badaram*). According to Nadkarni, the fruit of the wild variety is very acid and astringent. It is believed to purify the blood and assist digestion. The bark is astringent and a simple remedy for diarrhoea. The root is useful as a decoction in fever and delirium. There are references to *kola* being pungent, though this does not seem to indicate sufficiently why *kola* is mentioned separately in the *Haṭhapradīpikā* as an unwholesome food. Diwakar Acharya has informed us that *kola* can refer to a type of banana in some parts of India.

According to Sharma (1982: 69), *piṇyāka* is ‘the remnant paste of oily seeds after pressing out the oil content.’ This can then be made into a cake with a strong flavour, which may account for its inclusion in this list of unwholesome foods (we thank Diwakar Acharya for this information).

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

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

भोजनमहितं विद्यात्पुनरप्युष्णीकृतं रूक्षम् ।
 अतिलवणमम्लपृक्तं कदशनशाकोत्कटं दुष्टम् ॥ ६० ॥

One should know food to be unfit if it has been reheated, is dry, too salty or sour, contains an excess of leafy vegetables that are hard to chew, [or] is spoiled. (60)

60a *vidyāt* $\alpha_2 \gamma_1 \delta_1 \varepsilon_1 \chi$] *vidyā* ζ_1 *vimdyāt* $\alpha_1 \alpha_3 \delta_2 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_2 \pi_\omega$ **punar apy cett.**] *punar* $\alpha_3 \delta_1 \delta_2 \zeta_1$ **uṣṇīkṛtaṃ** $\gamma_1 \varepsilon_1 \zeta_1 \zeta_3 \eta_1 \eta_2 \chi$] *uṣṇīkṛta* α_3 *uṣṇi* α_1 *ullikṛtaṃ* α_2 *uṣṇumkṛtaṃ* π_1 *asvikṛtaṃ* π_2 *uś-nakrataṃ* π_ω *uṣṇibhūtaṃ* $\delta_1 \delta_2$ **rūkṣaṃ cett.**] *rūkṣa* η_1 *apramitaṃ* $\delta_1 \delta_2$ **60b** **atilavaṇaṃ amlaprṛtaṃ** *em.*] *atilavaṇāmlaprṛtaṃ* γ_1 *atilavaṇādyapṛantaṃ* α_1 *atilavaṇādyaptataptam* α_2 *atilavaṇādyam* *proktaṃ* ε_1 *atilavaṇaṃ amlayuktaṃ* χ *atilavaṇāmlayuktaṃ* π_2 *atilavaṇādiyuk-taṃ* $\zeta_3 \pi_1$ *atilavaṇādiṇayuktaṃ* ζ_1 *atilavaṇaka[ṭu]* *prayukta* α_3 *atilavaṇādyuṣṇataṃ* η_1 *atilavaṇaṃ tilapiṇḍa* η_2 *atilavaṇaṃ tilaṃ piṇḍa* π_ω *atilavaṇasavapalala* δ_1 *atilavaṇāsavapalalaṃ* δ_2 **kadaśana cett.**] *kadaśanaṃ* $\varepsilon_1 \eta_2 \pi_\omega$ **śākotkaṭaṃ cett.**] *śākātkaṭa* π_ω *śokātkaṭa* η_1 *śākokṣadaṃ* γ_1 **duṣṭaṃ** $\alpha_2 \gamma_1 \zeta_1 \zeta_3 \eta_1 \pi_2$] *duṣṭi* π_1 *duṣṇaṃ* α_1 *drṣṭaṃ* α_3 *ruṣṭaṃ* ε_1 *varjyaṃ* $\delta_1 \delta_2 \chi$ *varjjaṃ* η_2 *varjitaṃ* π_ω

[1.60]

❖ Testimonia

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

rūkṣaṃ HSC] *tathā* YCM

atilavaṇaṃ amlaprṛtaṃ] *atilavaṇaṃ sapalaṃ vā* YCM, *atilavaṇādikayuktaṃ* HSC

kadaśanaśākotkaṭaṃ duṣṭaṃ HSC] *prasitaṃ śākotkaṭaṃ varjyaṃ* YCM

❖ Commentary

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

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

There are various possible meanings of *utkaṭa*. According to some Nighaṇṭus, the word *utkaṭa* can mean pepper (e.g. *Rājanighaṇṭu* 5.16 *pārvatī śailajā tāmṛā lambabījā tathotkaṭā*) and, according to Monier Williams, *utkaṭa* can refer to *Saccharum Sara* and *utkaṭa* also to *Laurus Cassia* (cinnamon).

However, *utkaṭa* can be an adjective that means ‘abounding in’ at the end of a compound. Since this verse consists of many adjectives describing food that is unwholesome, it is likely that *kadaśanaśākotkaṭaṃ* was intended as an adjectival *tatpuruṣa*, in which case it means ‘[food] full of vegetables’ *śākotkaṭa* that are ‘bad food’ or, perhaps, ‘bad eating’ (*kadaśana*) in the sense of hard to chew.

तथा हि गोरक्षवचनम् ।

वर्जयेद्दुर्जनप्रान्तं वह्निस्त्रीपथसेवनम् ।

प्रातःस्नानोपवासादिकायक्लेशविधिं तथा ॥ ६१ ॥

In the same vein there is a saying by Goraksa:

One should avoid places near bad people, frequenting fire, women and roads, and observances which harm the body, such as early morning bathing and fasting. (61)

prescript: *om.* $\delta_1\delta_2\zeta_1\zeta_3$ found between 1.61–62 α_3 **tathā hi** $\alpha_3\gamma_1\pi_1\pi_2\pi_\omega\chi$] **tathā** $\alpha_1\alpha_2\eta_1\eta_2$ post **gorakṣavacanam** *add.* $\text{tailāmlalavaṇāni timtriṇi ś[o]kaṃ śad... nime}$ α_3 $\text{tailāmlālōṇitīnikālikābhāi(?)}$ η_1 **61a durjana cett.**] durjanaṃ π_2 tarjana η_1 **prāntaṃ** $\alpha_1\alpha_3\zeta_1\pi_1\chi$] prātaṃ $\varepsilon_1\eta_1$ prāptaṃ α_2 prāpte π_2 prītiṃ $\gamma_1\delta_1\delta_2\zeta_3\eta_2$ prīti π_ω **61b vahnistrī cett.**] vāstrī δ_1 **patha cett.**] pathya $\alpha_2\pi_\omega$ pathi χ madhu δ_1 **61c prātaḥ cett.**] prāta $\alpha_1\alpha_2\delta_1\varepsilon_1\eta_1\eta_2$ **61d kleśavidhiṃ** $\alpha_1\alpha_3\gamma_1\varepsilon_1\zeta_1\zeta_3\pi_2\pi_\omega\chi$] kleśavidhis $\alpha_2\pi_1$ kleśādikaṃ $\delta_1\eta_1\eta_2$ kleśādhikaṃ δ_2 **tathā cett.**] yathā δ_1

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

[1.61]

❖ Testimonia

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

prāntaṃ HRĀv.l.] prāptaṃ HRĀv.l., prīti HRĀ, prītiṃ YCM YBhD
 tathā HRĀ YCM] tyajet YBhD

❖ Commentary

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

गोधूमशालियवषष्टिकशोभनान्नं
क्षीराज्यमण्डनवनीतसितामधूनि ।
शुण्ठीपटोलकफलादि च पञ्चशाकं
मुद्गादि दिव्यमुदकं च यमीन्द्रपथ्यम् ॥ ६२ ॥

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

62a godhūma cett.] godhūmā ḍ₁ yava cett.] java α₂ḍ₁η₁π₂ ṣaṣṭika ḍ₁ḍ₂ζ₃η₁η₂π₁π_ω] ṣaṣṭika ε₁π₂χ ṣaṣṭika α₁ śākdhikr(?) α₂ māṣikaṃ γ₁ piṣṭika α₃ piṣṭaka ζ₁ śobhanānna γ₁π_ω śobhanānnāni η₁ **62b** maṇḍa α₁α₂γ₁ḍ₁ḍ₂ε₁π₁π₂] khaṇḍa α₃ζ₁ζ₃η₂χ ṣaṃḍa η₁π_ω **navanīta** cett.] navanīti α₂η₁ va«na»nīta γ₁ **sitā** cett.] śitā η₁ sudhā ζ₁ **62c** śuṇṭhī cett.] kuṇṭhī ε₁ **paṭolaka** cett.] paṭolika ζ₁η₁ paṭola η₂ **phalādi ca** π₁π₂π_ω] phalādika α₃γ₁ḍ₁ḍ₂ζ₁χ phalādi«ka» α₁ phalādi α₂ phalādiṣu ζ₃ phalāni ca ε₁ phalakādi ca η₂ phipalādika η₁ **pañ-caśākaṃ** cett.] pacyaśākaṃ α₁ śākabhuktaṃ η₂ **62d** mudgādi cett.] mudgā α₁ζ₃π_ω mu_di π₂ **divyam** cett.] cālpam ḍ₁ **ca** cett.] hri(?) ζ₁ *om.* π₁π_ω **yamindra** α₁α₂α₃ε₁ζ₁η₂π₂π_ωχ] yatindra γ₁ yavatimdra π₁ munindra ḍ₁ḍ₂ζ₃η₁

62 After this verse, γ₁ has the following verse:

सर्वशाकमचाक्षुष्यं चक्षुष्यं (recte चाक्षुष्यं) शाकपञ्चकम् । जीवन्ती वास्तु मत्स्याक्षी मेघनादः पुनर्नवा ॥;
ζ₃π_ω have instead: क्षीरपर्णी च जीवन्ती मत्स्याक्षी च पुनर्नवा । मेघनादश्च पथैते पञ्चशाकाः प्रकीर्तिताः ॥ (ζ₃;
क्षीरवर्णी च जैवन्ती मत्साषी च पुनर्नवा । मेघनादीति पथैते शाकनाम प्रकीर्तिता ॥ π_ω)

[1.62]

❖ Testimonia

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

ṣaṣṭika HRĀ] ṣaṣṭika YCM YBhD
maṇḍana HRĀ YCM] khaṇḍana YBhD
phalādi ca YBhD] phalapatraja HRĀ, phalādika YCM HRĀv.l.
pañcaśākaṃ HRĀ YCM] pañcaśāka YBhD
mudgādi divyam HRĀ YBhD] mudgādi cālpam YCM
yamindra HRĀ] yatindra HRĀv.l., munindra YCM YBhD

❖ Commentary

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

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

cucumerina LINN. ('snake gourd').

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

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

सर्वशाकमचाक्षुष्यं चाक्षुष्यं शाकपञ्चकम् ।
जीवन्ती वास्तुमत्स्याक्षी मेघनादः पुनर्नवाः ॥ इति ॥

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

पञ्चशाकस्तु-
क्षीरपर्णी च जीवन्ती मत्स्याक्षी च पुनर्नवा
मेघनादश्चेति बुधैः पञ्चशाकः प्रकीर्तितः ॥ इति ॥

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

बालशाकं कालशाकं तथा पटोलपत्रकम् ।
पञ्चशाकं प्रशंसीयाद्वास्तूकं हिलमोचिकां ॥

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

दिव्योदकं खरारि स्यादाकाशसलिलं तथा ।
व्योमोदकं चान्तरिक्षजलं चेष्वभिधाह्वयम् ॥

मृष्टं सुमधुरं स्निग्धं गव्यं धातुप्रपोषणम् ।

मनोऽभिलषितं योग्यं योगी भोजनमाचरेत् ॥ ६३ ॥

The yogi should eat food that is sweet, delicious, unctuous, contains cow products, nourishes the bodily constituents, is desired by the mind and is appropriate. (63)

युवा वृद्धोऽतिवृद्धो वा व्याधितो दुर्बलोऽपि वा ।

अभ्यासात्सिद्धिमाप्नोति सर्वयोगेष्वतन्द्रितः ॥ ६४ ॥

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

63a *mṛṣṭam* $\alpha_1\alpha_3\epsilon_1\zeta_3\eta_1$] *miṣṭam* $\alpha_2\gamma_1\zeta_1\pi_1\pi_2\pi_\omega$ *iṣṭam* $\delta_1\eta_2$ *puṣṭam* χ *uṣṇam* δ_2 **sumadhu-ram** *cett.*] *sumadhu* α_1 *samudhuram* α_2 *samadhuram* $\delta_1\zeta_3\pi_\omega$ **prapoṣaṇam** *cett.*] *prapoṣakaṇ* ζ_3 **63b** *'bhilaṣitam* *cett.*] *bhiliṣitam* α_1 *bhivāṃchitam* α_2 *bhilakṣitam* α_3 *bhilāṣitam* η_1 **yo-gyam** *cett.*] *yonyaṃ* π_ω *bhojyam* $\zeta_1\eta_1$ *divyam* π_2 **bhojanam** *cett.*] *bhojanasam* η_2 **64a** *vṛd-dho'tivṛddho* *cett.*] *vṛddho* π *avṛddho* δ_2 *bhavatu vṛddo* $\alpha_3\epsilon_1$ **64b** *durbalopī vā* *cett.*] *dur-balas tathā* $\eta_2\pi_2$ **64d** *sarvayogeṣv atandritaḥ* *cett.*] *sarvayogeṣu taṃdritaḥ* π_ω *sarvayogeṣu taṃtritā* α_2 *sarvaṃ yogī yatamḍriyaḥ* η_1

[1.63]

❖ Testimonia

Haṭharatnāvalī 1.75, *Yogacintāmaṇi* f. 54v (attrib. HP), *Yuktabhavadeva* 4.23 (attrib. Śivayoga)

mṛṣṭam] *śreṣṭham* HRĀ YBhD, *piṣṭam* YCM

sumadhuram YCM YBhD] *samadhuram* HRĀ

yogī bhojanam ācāret YCM YBhD] *caturthāṃśavivarjitam* | *śivārpitam* *ca naivedyam* *yogī bhojanam ācāret* HRĀ

❖ Commentary

The variants of 1.63a are all plausible: *mṛṣṭam*, *miṣṭam* and *iṣṭam*, although the last is made tautologous by *mano'bhilaṣitam* in 16.3c. Both *mṛṣṭam* and *miṣṭam* are well attested by manuscripts of important groups and there is hardly any difference in their meaning in this context. We have adopted *mṛṣṭam* as it is supported by α_1 and α_3 .

[1.64]

❖ Sources

Dattātreyayogaśāstra 40

yuvā vṛddho] *yuvāvastho* DYŚ

'ti] *'pi* DYŚ

durlabho 'pi vā] *vā śanaiḥ śanaiḥ* DYŚ

❖ Testimonia

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

vṛddho 'tivṛddho vā] *bhavati vṛddho 'pi* HRĀ, *bālo 'tivṛddho vā* YCM

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

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

इति श्रीस्वात्मारामयोगीन्द्रविरचितायां हठप्रदीपिकायां प्रथमोपदेशः ॥ १ ॥

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

65a pīṭhāni *cett.*] pīṭhādi δ₁δ₂ **kumbhakāś** *cett.*] kumbhikāś α₂π₁ kumbhakaś ζ₃^{ac}η₂π_ω
citrā *cett.*] citro ε₁ citraṃ η₂ citra π₁ **65b** divyāni *cett.*] mudrādi η₁η₂ **65c** sarvo'pi
ca α₁ε₁ζ₁ζ₃η₁π₂] sarvā pi ca α₂ sarve pi ca π₁ sarvo pi α₃ sarvo pi hi δ₁δ₂ sarve py ayaṃ
γ₁ sarvāṇy api η₂π_ωχ **bhyāso** α₁α₂α₃γ₁ε₁ζ₃π₂π_ω] bhyāse η₁η₂χ bhyāsād δ₁δ₂π₁ bhyā ζ₁
65d phalāvadhi α₁α₂ζ₁ζ₃η₁^{pc}η₂π₁χ] phalāvadhiḥ α₃γ₁π₂π_ω pathāvadhiḥ ε₁ yugāvadhi η₁^{ac} prasid-
dhaye δ₁δ₂ **colophon: śrīsvātmārāma** α₂α₃π₁π₂π_ω] svātmārāma α₁γ₁ζ₁ζ₃η₁ ātmārāma η₂
śrīśahajānadasaṃtānacimṭāmaṇisvātmārāma χ *om.* δ₁δ₂ε₁ **yogīndra** α₃γ₁ζ₁ζ₃η₁η₂π₁π₂χ] yo-
gendra π_ω mahāyogendra α₁ *om.* α₂δ₁δ₂ε₁ **viracitāyām** *cett.*] *om.* δ₁δ₂ε₁ ante **prathamō**
add. āsanayogo nāma δ₂ζ₃ āsanavidhikathanam nāma χ **prathamopadeśaḥ** *cett.*] prathama
upadeśaḥ ζ₃η₂π₂ prathamō'dhyāyaḥ η₁

[1.65]

❖ Testimonia

Haṭharatnāvalī 1.17

sarvo 'pi] sāṅgo 'pi HRĀ
phalāvadhi] phalārthadaḥ HRĀ