

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. ϵ_1 **1a** śrīādināthāya cett.] anādināthāya ζ_1 ādiśanāthāya η_1 **1c** virājate cett.] vibhrā-jate $\pi_2\chi$ **rājasaudham** cett.] «rāja»saudham α_1 rājayogam $\alpha_3\eta_2\pi_\omega\chi$ **1d** āroḍhum cett.] ārūḍham ζ_1 **rohiṇīva** cett.] rohiṇī ca γ_1 rohiṇe ca π_1 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

राजयोगाभिधानसौधाधिरोहणाधिरोहिणी 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 α_1 . 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 *etad vimuktisopānam*, “this is the stairway to complete liberation”.

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

After bowing to the glorious guru, the Lord, the yogi Svātmārāma teaches the system of Haṭhayoga solely for [attaining] 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.*] dhimātā $\delta_1\delta_2\zeta_3$ 2d *haṭhavidyo cett.*] haṭhayogo η_2 3 om. ε_1 3a *bhrāntiā cett.*] bhrāntā $\alpha_1\zeta_1$ bhrāntvā $\delta_1\delta_2\pi_\omega$ matadhvānte *cett.*] matadhvāntai $\gamma_1\pi_2$ matam dhimāt α_2 manam dhāmti π_1 matam bhrāntam η_1 3b *mārgam* $\alpha_1\alpha_3\gamma_1\pi_1$] yogam $\alpha_2\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_2\pi_\omega\chi$ ajānatām *cett.*] ajānataḥ $\delta_1\delta_2\zeta_3$ 3c *dhatte cett.*] datte $\pi_1\pi_2$ kurve δ_2 3d *svātmārāmaḥ cett.*] svātmārāma $\pi_1\pi_\omega$ svātmārāma 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 *kr*.

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.] jānamte π_ω prasādataḥ cett.] prasīdati α₂ 5 om. ε₁ 5a śrīādinātha cett.] ādināthādi
η₁η₂ 5b śābarā α₁γ₁η₂π₂χ₁] śabarā α₂η₁ śāradā δ₁δ₂π₁ śāgarā π_ω sāgarā ζ₁ζ₃ bhairavāḥ cett.]
bhairavaḥ α₁α₂ 5c cauraṅgī cett.] coraṅgī α₂ζ₁ cauraṅgī δ₂ saraṅgī α₃ mīna cett.] mena
ζ₁ megha α₃ śīna δ₁ pāna α₂ 5d virūpākṣa cett.] virūpākṣaḥ α₁δ₁ vairūpākṣa ζ₁ bileśayāḥ
α₃γ₁δ₂ε₁ζ₃η₁η₂π₂π_ωχ₁] baleśayāḥ ζ₁ bileśyayaḥ π₁ savālikāḥ α₁^{pc}α₂δ₁ savālmikāḥ α₁^{ac}

[1.4]

❖ Testimonia

Haṭharatnāvalī 1.3

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

❖ Commentary

The word *athavā* ('or') is well attested but difficult to construe here. Brahmananda 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, Goranṭaka,
Surānanda, Siddhapāda and Carpaṭi, (6)

6 *om.* ε₁ **6a** *manthāna cett.*] manthāra δ₂ manthāno χ **bhairavo cett.**] bhairavā γ₁ **6b** *siddha cett.*] siddhi α₂ suddha η₁ śuddha η₂π₂χ **buddhaś ca cett.** incl. α₃] buddhiś ca α₁α₂π₂π_ω **kanthaḍiḥ** δ₁δ₂χ] kanthaḍiḥ γ₁ kanthaḍi α₂ζ₃π₁π₂π_ω kanthalī α₁η₁ kanthalīḥ ζ₁ kaṇḍalī α₃ kan-
dalī η₂ **6c** *om.* δ₁δ₂ **goraṇṭakaḥ em.**] goraṇṭaka α₁α₂ gorakṣakas α₃ koraṇṭakaḥ γ₁ζ₁π₂χ
koraṇḍakaḥ ζ₃ karaṇṭaka π₁ pauraṇṭakaḥ η₁η₂π_ω **surānandaḥ cett.**] surānanda α₂π₁π_ω sadā-
naṃda α₃ kṣurānaṃda α₁ **6d** *om.* δ₁δ₂ **siddhapādaś ca cett.**] śrīpādaś caiva ζ₃ **carpaṭiḥ**
γ₁ζ₃η₂χ] carpaṭi α₁π₁π_ω carpaṭi η₁π₂ sarpaṭi α₃ paryaṭi α₂ karpaṭiḥ ζ₁

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

Two manuscripts of the α and δ groups have the variant reading *virūpākṣaḥ savālikaḥ* (α₂δ₁) for *virūpākṣabileśayāḥ*. In another α manuscript, α₁, *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] koraṇṭakaḥ 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 *koraṇṭaka* 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 ॥

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

7 om. ε_1 **7a kaṇeri** $\alpha_2 \gamma_1 \eta_1 \pi_2$] kaṇeri α_1 kaṇerih ζ_1 ka[n]e.. α_3 kaṇerih ζ_3 kaṇeri $\eta_2 \pi_\omega \chi$ kariṇi δ_1 karaṇi δ_2 karoṭiḥ 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 $\delta_1 \delta_2 \eta_2 \pi_\omega$ caṇḍēśvaro 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

kāṇeri MA] karoṭiḥ HRĀ

kākacaṇḍīśvarāhvayaḥ HRĀ] kākacaṇḍīśvaro gajaḥ MA

❖ **Commentary**

It is possible that *pūjyapāda* is a respectful affix to the name Kāṇeri. 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. ε₁ **8a allama** α₃] alama α₁ allamaḥ ζ₁η₁η₂π_ωχ allumaḥ α₂ allasaḥ γ₁ allasa π₁ alasaḥ
π₂ amelleḥ ζ₃ suḥṣamaḥ δ₁δ₂ **8b ghodācolī** α₂ζ₃π₁π_ωχ] ghodācūli α₃γ₁ ghodāculi α₁ godācūli
π₂ ghoṭācolī δ₁ ghorācolī δ₂η₁η₂ _ gacoli ζ₁ **ca cett.**] ci α₃ sa δ₁ gha δ₂ **ṭiṇṭiṇiḥ** α₁δ₂χ]
tiṭiṇiḥ γ₁ ṭiṇṭiṇiḥ δ₁ ṭiṇṭiṇi π₁ ṭiṇṭaṇi«h» π₂ tiṇṭiṇi η₁η₂ ṭiṇcaṇi α₂ caṇcaṇiḥ ζ₁ ciṇciṇiḥ
ζ₃ ciṇciṇi π_ω caṇḍilaḥ α₃ **8c bhālukir** π₁] bhāluki α₁ bhāluki η₁η₂π₂χ bhānukin γ₁ tāluki α₂
vālukir δ₁δ₂ vāsuki α₃ vāsukir ζ₁π_ω vāsukir ζ₃ **nāgabodhaś ca** α₃γ₁η₁η₂π_ω] nāgarodhaś ca δ₁δ₂
nāgabodhiś ca ζ₁ζ₃π₁ nāgadevaś ca π₂χ namiodḍiśa α₁ nāma tuṇḍiśa α₂ **8d khaṇḍakāpālikas**
α₃δ₂η₂π₁π_ωχ] khaṇḍaṃ kāpālikas γ₁η₁ khaṇḍaḥ kāpālikas ζ₃ khaṇḍikaḥpālikas π₂ kaṇḍhaḥ
kāpālikas ζ₁ siddhaḥ kāpālikas α₁α₂ caṇḍikāpālikas δ₁

[1.8]

❖ Testimonia

Haṭharatnāvalī 1.83, *Mugdhāvabodhinī* 1.7.10

allamaḥ HRĀ] allama HRĀ v.l., āllamaḥ MA
ghodācolī MA] naiṭacūṭiś HRĀ
tiṇṭiṇiḥ 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. α₂), as though it were two names. However, manuscripts α₁, α₃ and others (e.g. <??>) do not have the *visarga* and write it as one name (i.e. *allamaprabhudevaś ca*). This is also the case in some manuscripts of the *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 α₁ and α₂ 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 α₃) and this name appears in other texts, e.g. Vajrapāṇi's *Laghutantraṭīkā*, p.45, where Khaṇḍakāpālika is the first of the 24 Vīras (*vīrāḥ khaṇḍakāpālikādāyaś 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 *kapālakhāṇḍakṛtakatībhūṣaṇā*. 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, *Mugdhābabodhinī* 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 *saṃsāratāpa cett.*] *saṃsārāśrama* π_{ω} *saṃsāraśrama* η_2 *aśeṣatāpa* $\pi_2\chi$ **10b** *saṃāśraya cett.*] *saṃāśrayo* η_1 *āśrayo'yam* $\eta_2\pi_{\omega}$ *saṃagrapra°* 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 (ṭho 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.**] *saṃasta* 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.

saṃāśrayamaṭho] *saṃāśrayahaṭho* 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 Brahmananda in *Ĵyotsnā* 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.*] gopyaṃ α₂π_ω yogo π₁ **yoginām cett.**] yoginām π_ω yoginā δ₁δ₂ζ₁χ **11b ic-**
chatām α₁α₂α₃γ₁ε₁ζ₃η₁η₂π_ω] icchatā δ₂ζ₁π₁π₂χ icchitā δ₁ **11d nirvīryā cett.**] nirvijā δ₁
nirvāryā η₂ **tu cett.** incl. α₃] ca α₁δ₁ζ₃ sā ζ₁

[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 δ_2 surāṣṭre π_1 12b nirupadrave cett.] kṣemabhadrade ζ_1 12c ekānta $\alpha_1\alpha_3\gamma_1\delta_1\delta_2\zeta_1\zeta_3\pi_1\pi_2$] ekānte $\alpha_2\varepsilon_1\eta_1\eta_2\pi_\omega\chi$ 12d yoginām $\alpha_1\alpha_3\varepsilon_1$] yoginā $\gamma_1\delta_1\delta_2\zeta_1\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ yogibhiḥ α_2

12 χ has धनुःप्रमाणपर्यन्तं शिलाग्निजलवर्जिते inserted between the two hemistiches.

[1.12]

❖ Testimonia

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

surājye YCM] surāṣṭre 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 प्राकारसंवेष्टितं
 प्रोक्तं योगमठस्य लक्षणमिदं सिद्धैर्हठाम्बासिभिः ॥ 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] piṭaṇaṁ α₃ paṭikaṁ π₂ piṭhikaṁ γ₁ piṭharaṁ δ₁δ₂^{ac} piṭhiraṁ δ₂^{pc} viṭakaṁ α₂ε₁ viṭapaṁ η₂π_ω vivaraṁ χ sahitāṁ η₁ **nīcā** *cett.*] nītā α₁^{pc} naṁcā γ₁ noccā π_ω **°yataṁ** *cett.*] yitaṁ δ₂η₂ yutaṁ η₁π₁ vṛtaṁ ζ₃ **13b** *sāndra* *cett.*] sārdra η₂π_ω sāpra α₁ lipta ζ₁ **lip-tam amalāṁ** α₃γ₁δ₁δ₂η₂π₂χ] liptavimalaṁ α₁α₂ε₁ζ₃π₁π_ω liptamavilaṁ η₁ sāndravimalaṁ ζ₁ **niḥśeṣa** *cett.*] nirdoṣa α₁η₂ **bādhohjjhitam** ε₁ζ₁η₁η₂π_ω] bodhojjhitam α₃ bādhārjjitaṁ π₁ vā-tojjhitam π₂ jantūjjhitam γ₁δ₁δ₂ζ₃χ jyamtyūpsitaṁ α₁ jamtūṣṇitaṁ α₂ **13c** *vedikūpa* *cett.*] vedakopa ε₁π₁ kūpavedi ζ₃ **ruciraṁ** α₁α₂γ₁ζ₃π₁π₂π_ωχ] racitaṁ δ₁δ₂ζ₁η₁η₂ ritaṁ ε₁

[1.13]

❖ Sources

Cf. *Dattātreyayogaśāstra* 54cd–57

सुशोभनं मठं कुर्यात्सूक्ष्मद्वारं तु निर्ब्रणं ॥
 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.] piṭharaṁ HRĀ, ghaṭitaṁ YCM
 mamaṇaṁ] mavilaṁ YCM v.l., vimalaṁ HRĀ YCM
 nātyuccanicāyataṁ HRĀ] nāpy uccanicāyitaṁ YCM
 bādhohjjhitam 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 potsherd 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 *Haṭhapradīpikā* 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 *Suśrutasaṃhitā* 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}α₃δ₁δ₂ζ₃π₁π₂χ₁] *samabhyaset* α₁^{ac}α₂γ₁ε₁ζ₁η₁η₂π_ω **15a** *atyāhāraḥ* γ₁δ₂ε₁η₁η₂π₂χ₁] *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* χ₁ *'niyamā* ζ₃ *nama* ζ₁ **15c** *janasaṅgaś ca cett.*] *janasaṅgaṃ* ca π₂ *janasaṅkara* ζ₁ **15d** *yogo vinaśyati cett.*] *yogā vinaśyati* γ₁ *yogaḥ prapaśyati* 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* HRĀ v.l. YBhD

janasaṅgaś ca YCM YBhD] *janasaṅgaṃ* ca HRĀ

yogo vinaśyati YBhD HRĀ] *yogaḥ prapaśyati* 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] ṣaṭśādhanaṃ 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** *dayārjavaṃ 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}] *hri 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 *Haṭhapradīpikā* (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** $\alpha_2\alpha_3\gamma_1\delta_2\varepsilon_1\eta_1\pi_1\chi$] āsanasthairyam $\alpha_1\delta_1\zeta_1\pi_2\pi_\omega$ āsane sthairyam ζ_3 āsanam tasmād η_2 17d **pāṭavam** $\alpha_1\alpha_3\varepsilon_1\zeta_1\eta_1\eta_2\pi_1\pi_\omega$] 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 कूर्ममुत्तानकूर्मकं । कुक्कुटाख्यं च मत्स्येन्द्र धनुरासनमेव च ॥
तथा पश्चिमतार्णं 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 śarīrasyopajāyate*). It appears that the less common term *aṅgapāṭavam* was changed to the more widely used notion of *aṅgalāghava*, perhaps early in the transmission, as the latter is attested by manuscripts in several early groups (i.e. γ , δ , and π).

[1.18]

जानूर्वोरन्तरे सम्य कृत्वा पादतले उभे ।

ऋजुकायः समासीनः स्वस्तिकं तत्प्रचक्षते ॥ १९ ॥

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

19 folio lost α₁ found before 1.17 ζ₁ 19a jānūrvor cett.] jāmtūrvo δ₁ antare cett.] antaram
γ₁ζ₁ samyak cett.] deśe ε₁ 19b ubhe cett.] śubhe γ₁ 19c rjukāyaḥ cett.] rjukāya α₂γ₁^{ac}η₁
rjuḥ kāya π_ω samāsīnaḥ cett.] samāsīnaḥ π_ω 19d tat cett.] taṃ α₃ ca α₂γ₁

❖ 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

Śāradātīlaka 25.12, *Vasiṣṭhasaṃhitā* 1.68, *Yogayājñavalkya* 3.3

antare ŚT YY] antaram VS

rjukāyaḥ YY] rjukāyo ŚT rjukāyas VS

samāsīnaḥ] sukhāsīnaḥ YY, tathāsīnaḥ VS, viśed yogī ST

❖ Testimonia

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

antare YCM] antaram HRĀ

pādatale YCM] padatale HRĀ

rjukāyaḥ YCM] rjukāya HRĀ

❖ Commentary

One might wonder how the soles of the feet could be placed between the knees and thighs. Brahmananda 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 savyenoru-jaṅghena pariṅgrhyādṛśyaṃ kṛtvā tathā savyaṃ pādāṅguṣṭhaṃ dakṣiṇenorujaṅghenādṛśyaṃ pariṅgrhya yathā ca pārṣṇibhyāṃ vṛṣaṇayor apīḍaṇaṃ tathā yenāste tat svastikaṃ 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 savyam cett.] savye η_1 samyak α_3 20d **gomukhaṃ** cett.] gomukhe δ_2 **gomukhaṃ yathā** $\alpha_3\delta_1\delta_2\varepsilon_1\zeta_3\eta_1\eta_2$] gomukhaṃ tathā π_ω gomukhaṃ bhavet α_2 gomukhākṛti χ gomukhākṛtiḥ $\gamma_1\pi_1\pi_2$

[1.20]

❖ Sources

Vasiṣṭhasaṃhitā 1.70, *Yogayājñavalkya* 3.5cd–3.6ab

niyojayet] niveṣayet VS YY

gomukhaṃ gomukhaṃ yathā YY] gomukhaṃ tat pracakṣate VS

Cf. *Ahīrbudhnyasaṃhitā* 31.45cd–46

उभयोरुगुल्फयोः कृत्वा पृष्ठपार्श्वबुभावपि ॥

व्युत्क्रमेणाथ पाणिभ्यां विन्यस्ताभ्यां विगृह्य च ।

पृष्ठगाभ्यां पदाङ्गुलावेतद्गोमुखमुच्यते ॥

❖ Testimonia

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

niyojayet HRĀ] niveṣayet YCM

gomukhaṃ yathā YCM] gomukhāsanam HRĀ

❖ Commentary

This posture first appears in some Vaiṣṇava *Samhitās* that predate the *Haṭhapradīpikā*, including the *Ahīrbudhnyasaṃhitā* and the *Vasiṣṭhasaṃhitā*, which is likely to have been the source of this verse. The position of the ankles is the same in all the source texts. The *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, Sakhalkar 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 saṁsthitam* $\eta_1\eta_2\pi_\omega$] *vinyasyoruṇi saṁsthitah* ε_1 *niveśyoruṇi saṁsthitam* 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 saṁsthitam* $\delta_1\delta_2\zeta_2\zeta_3$ *vinasyorasi saṁsthitah* ζ_1 **21c** *itarasmiṁs tathā cett.*] *itarasminn adhaś* α_3 **coruṃ cett.**] *coru* $\alpha_2\pi_1$ *corū* α_3 *corau* $\varepsilon_1\pi_2$ *cairuṃ* ζ_1 *coktaṃ* 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 विशेष्योगी वीरासनमितीरितम् ।

❖ Testimonia

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

vinyasyoruṇi saṁsthitam] *vinyasyoruṇi saṁsthitah* 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 saṁsthitam*. It seems that *saṁsthitam* must be understood with *ūruṃ* in the third *pāda* in the sense of *saṁsthāpya* (i.e. 'having placed').

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

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

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

22 folio lost α_1 22a **niṣpīḍya** $\alpha_3\eta_2$] nipīḍya ε_1 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.*] samāhitaṃ 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] etat 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.] saṃyojya $\delta_1 \delta_2$ 23d vyomasthaḥ cett.] °sthā α_2 °sthaṃ $\gamma_1 \pi_1 \pi_2 \chi$ kukkuṭāsanaṃ $\alpha_3 \gamma_1 \delta_1 \delta_2 \epsilon_1 \zeta_1 \zeta_3 \chi$] kukkuṭāsanaḥ $\alpha_3 \epsilon_1$ kurk(k)uṭāsanaṃ $\alpha_2 \eta_1 \eta_2 \pi_1 \pi_\omega$ kukkuṭāsanaṃ π_2

[1.23]

❖ Sources

Vasiṣṭhasaṃhitā 1.78, cf. *Ahīrbudhnyasaṃhitā* 31.38

susamsthāpya] samāsthāya VS, adhiṣṭhāya ABS

jānūrvor antare karau VS] jānvantaraviniḥsrtau ABS

niveśya bhūmau samsthāpya VS*u.l.*] bhūmau niveśya samsthāpya VS, karau bhūmau niveśyaitad ABS

vyomasthaḥ] vyomasthaṃ VS ABS

❖ Testimonia

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

susamsthāpya HRĀ] tu saṃyojya YCM YBhD

vyomasthaḥ HRĀ] vyomasthaṃ 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*[°] $\alpha_3 \gamma_1 \delta_1 \delta_2 \varepsilon_1 \zeta_1 \zeta_3 \chi$] kurk(k)uṭā $\alpha_2 \eta_1 \eta_2 \pi_1 \pi_\omega$ kukuṭā π_2 **band-**
hastho *cett.*] madhyastho η_2 vat kṛtvā η_1 **24b** *saṃbadhya* *cett.*] saṃbaṃdha $\alpha_2 \alpha_3$ saṃveṣṭa
 γ_1 saṃhṛtya π_2 **kandharām** *cett.*] kandharam $\alpha_3 \delta_1 \varepsilon_1 \pi_\omega$ kandaram ζ_1 **24c** *śete* $\alpha_2 \varepsilon_1 \zeta_1 \zeta_3 \eta_1 \eta_2$] śene π_ω sthite α_3 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 $\alpha_3 \delta_1 \delta_2 \varepsilon_1 \zeta_1 \zeta_3 \eta_1 \pi_2$ **24d** *kūrmakam* *cett.*] pūrvakam ζ_1

[1.24]

❖ **Testimonia**

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

saṃbadhya 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 *Haṭhapradīpikā*, 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 $\alpha_2\epsilon_1\zeta_1\zeta_3\pi_2$ ākarṣaṇāt kṛṣṭaṃ $\gamma_1\pi_1$ ākarṣaṇāt kaṣṭaṃ π_ω ākarṣaṇaṃ kuryād $\eta_2\chi$ 25d ucyate $\alpha_2\gamma_1\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$] īritam $\alpha_3\delta_1\delta_2\epsilon_1\zeta_1\zeta_3$

[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] īritam YCM YBhD

Cf. *Haṭhayogasaṃhitā* p. 21

धनुरासनम् ।

प्रसार्य पादौ भुवि दण्डरूपौ करौ च पृष्ठे धृतपादयुग्मौ ।

कृत्वा धनुस्तुल्यविवर्तिताङ्गं निगद्यते वै धनुरासनं तत् ॥ २५ ॥

❖ Commentary

We have adopted the reading *dhanurākṛṣaṇaṃ 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*: *dhanurākṛṣavat kṛṣṭaṃ dhanurāsanaṃ ucyate*.

A different version of *dhanurāsana* is described in the *Haṭhayogasaṃhitā*. 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 dhanurākṛṣaṇāsanaṃ 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 **dakṣapādam** *cett.*] dakṣapāda α_2 dakṣapādo α_3 dakṣapāda $\pi_1\pi_2$
 26b **jānor** $\gamma_1\eta_1\eta_2\chi$] jānvor $\alpha_2\alpha_3\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\pi_1\pi_2$ jāna ω **bahirveṣṭita** *cett.*] bahi«ḥsaṃ»ṣṭhita
 γ_1 **dakṣadoṣṇā** $\alpha_2\delta_1\delta_2\varepsilon_1\pi_2$] dakṣadorṣṇā π_1 dakṣadorbhyāṃ γ_1 vāmapādam $\eta_1\eta_2\pi_\omega\chi$ 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)

dakṣapādam HRĀ ν l. YCM YBhD] dakṣapādo HRĀ, dakṣapāda ω HRĀ ν 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 (*pragṛhya*) in the third verse quarter and the object (*dakṣpādam*) 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 *vāmapādam* 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-
 पिचण्डरुङ्गण्डलखण्डनास्त्रम् ।
 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 α_1 27a pīṭham cett.] pīṭho π_2 vīraṃ η_1 vīra ζ_1 jaṭhara cett.] jvalana π_ω vīra ζ_1 pracanḍa $\alpha_2\alpha_3\varepsilon_1\pi_1$] pracanḍam $\zeta_1\zeta_3\eta_1$ pravuddham γ_1 pravuddhau $\delta_1\delta_2$ pravṛddha η_2 prabodham π_2 pradiptaṃ π_ω pradiptim χ 27b picanḍa $\alpha_2\alpha_3\zeta_1$] vicanḍa $\varepsilon_1\pi_1$ viccanḍa η_1 pracanḍa $\gamma_1\delta_1\delta_2\eta_2\pi_2\pi_\omega\chi$ om. ζ_3 (khaṇḍaḍa is inserted between ruṇmaṇḍala and khaṇḍanāstram instead) ruṇ-/rugmaṇḍala cett.] rūrmaṇḍala η_1 rugmaṇḍana γ_1 ruk(!)māmaṇḍana ζ_1 khaṇḍanāstram cett.] khaṇḍanāmaṃ γ_1 khaṇḍalāsyam δ_1 khaṇḍitāstram δ_2 27d daṇḍa cett.] candra $\eta_2\chi$ kāya ζ_3 sthīratvaṃ cett.] sthīratvaṃ δ_1 ca dadāti cett.] dadāti $\alpha_2\gamma_1^{ac}$ pradadāti $\gamma_1^{pc}\delta_1$ vidadhāti δ_2 ca karoti α_3

[1.27]

❖ Testimonia

Haṭharatnāvalī 3.58, Yuktabhavadeva 6.20 (attrib. HP), Haṭhatattvakaumudī 7.8,

jaṭharapracanḍa HTK] jaṭharapradiptaṃ HRĀ, jaṭharapravṛddha YCM, jaṭharapravṛddhiṃ YCMv.L,
 jaṭharaprabuddham YBhD
 picanḍaruṇmaṇḍala] pracanḍaruṇmaṇḍala YCM YBhD, pracanḍarugmaṇḍala 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 *jaṭharah kaṭhine'pi syād adhasṭād api cādharaḥ*).

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 $\alpha_3\pi_2^{\text{bc}}$ **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 idaṃ HRĀ] 'bhyased idaṃ YCM, nyased idaṃ 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 पश्चिमतानमासनाग्र्यं
 पवनं पश्चिमवाहिनं करोति ।
 उदयं जठरानलस्य कुर्या-
 दुदरे कार्यमरोगतां 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 $\alpha_2\alpha_3\varepsilon_1\zeta_1\eta_1$] *tānam* $\gamma_1\delta_1\delta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$ *tāyām* α_1 **āsanāgryam** $\alpha_1\delta_2\varepsilon_1\zeta_3\eta_1\pi_2\pi_\omega\chi$] *āsanāgram* π_1 *āsanāśāgryam* η_2 *āsanākhyam* $\delta_1\zeta_1$ *āsanam* $\alpha_2\alpha_3$ *āyanam* γ_1 **29b paścima cett.**] *paścimā* δ_1 **vāhinam** *cett.* incl. α_3] *vāhanam* $\alpha_1\zeta_1\pi_\omega$ *vahena* α_2 **29c udayam cett.**] *udaram* $\alpha_3\pi_1$ **jātharānalasya cett.**] *jātharānilasya* δ_1 **29d 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 (*paścimaṇi*). Cf. the usages of *paścimamārga* in *Dattātreyaयोगशास्त्र* 140 and *Śivasamhitā* 3.110 (from which this verse is likely to be derived). Brahmānanda understands *paścima* as referring to the *Suṣūmnā* (*Jyotsnā* 1.29): *paścimavāhinam paścimena paścimamārgaṇa suṣūmnāmārgaṇa vahatiti 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 khaṁ ζ₁ ucchitaḥ ṣe α₂ utthitaś cet α₁ ucchritaś ca π₂ uthitasya π_ω °vothhitāṁgo α₃ **30d mayūram** α₁α₃ε₁η₁π₁π_ω] māyūram α₂γ₁δ₁δ₂ζ₁ζ₃η₂π₂χ] **piṭham** cett.] pāṭhaṁ α₂ pāṭhaṁ π₁ santaḥ δ₁δ₂

[1.30]

❖ Sources

Cf. *Vasiṣṭhasaṁhitā* 1.76–77

अवष्टभ्य धरां सम्यक्तलाभ्यां च करद्वयम् ।
 हस्तयोः कूर्परौ चापि स्थापयन्नाभिपार्श्वयोः ॥
 समुन्नतशिरःपादो दण्डवद्वयोस्त्रि संस्थितः ।
 मयूरासनमेतद्धि 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
 piṭham 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 *Vasiṣṭhasaṁhitā* (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 *Vasiṣṭhasaṁhitā*'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 *Vasiṣṭhasaṁhitā* 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* $\alpha\omega$ *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* α_1 γ_1 *abhavati* π_ω *na bhavati bhava* π_1 *na hi bhavati* π_2 (n)*ibhibhavati vadi* α_2 **31c** *bahukadaśanabhuktaṃ cett.*] *bahuḷam api* α_1 *ca bhuktaṃ* α_3 **bhasma** *cett.*] *tac* α_1 δ_1 **aśeṣaṃ** *cett.*] *aśeṣo* η_1 *vicitraṃ* ε_1 *avitraṃ* π_1 *iśutraṃ* ζ_1 *om.* π_2 **31d** *jaṭharāgnim cett.*] *jaṭharāgraṃ* ζ_1 *vaḍavājñim* 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* 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 *sādhanaṃ* $\alpha_1 \alpha_2 \gamma_1 \delta_1 \varepsilon_1 \zeta_1 \pi_1 \pi_2 \pi_\omega$] *kāraṃ* $\alpha_3 \delta_2 \zeta_3 \eta_1 \eta_2 \chi$

[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
sādhanaṃ YCM] *kāraṃ* YBhD

Cf. *Haṭharatnāvalī* 3.76

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

Cf. *Haṭhatattvakaumudī* 7.12

शवासनं हल्कुपितवातग्रन्थिविभेदकम् ।
सर्वासनश्रान्तिजिघृक्षमघ्नं योगिसौख्यदम् ॥

चतुराशीत्यासनानि शिवेन कथितानि तु ।
तेभ्यश्चतुष्कमादाय सारभूतं ब्रवीम्यहम् ॥ ३३ ॥

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

33a *caturāśītyāsanāni cett.*] *caturāśītyāsanāni* $\gamma_1\epsilon_1\chi$ *caturāśītyāsanebhya* π_1 **33b** *śivena kathitāni cett.*] *sarvāṇi kathitāni* ζ_1 *kathitāni śivena* π_2 *om.* π_1 **tu** $\alpha_1\alpha_3\epsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_2\pi_\omega$] *vai* $\gamma_1\delta_1\delta_2$ *ca* $\alpha_2\chi$ *om.* π_1 **33c** *tebhyaś catuṣkam ādāya cett.*] *tebhyaś catu_m ādāya* ζ_1 *caturāsanam* π_1 **33d** *bravīmī aham cett.*] *om.* π_1

[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*, *siṃha* and *bhadra*) because the *Śivasamhitā* follows 3.96 with teachings on the postures called *siddha*, *padma*, *paścimottāna* and *svastika*. The vocative here (*sakhe*) is also found in *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} patmāsanaṃ ε_1 bhadraṃ tathā δ_1 **siṃhaṃ** $\alpha_2\alpha_3\gamma_1\varepsilon_1\eta_1\eta_2\pi_2\pi_{\omega}\chi$] sihaṃ α_1 saiṃhaṃ $\zeta_1\zeta_3$ svasti π_1 padmaṃ δ_1 bhadrāṃ δ_2 **34b bhadrāṃ cett.]** siṃhaṃ $\delta_1\delta_2$ **ceti** $\gamma_1\delta_1\delta_2\eta_2\pi_1\pi_2\chi$] ce.. α_3 caiva $\alpha_1\alpha_2\eta_1$ caitac $\varepsilon_1\zeta_1\pi_{\omega}$ cātha ζ_3 **catuṣṭayam cett.]** catuṣkakam ζ_3 **34c tatrāpi ca sakhe** $\alpha_1\alpha_2\gamma_1\varepsilon_1\pi_1\pi_2\pi_{\omega}$] tatrāpi ca sukhe $\eta_1\eta_2\chi$ tatrāpi ca sukham ζ_3 tatrāpi sarveṣāṃ α_3 tathāpi bhadraṃ ca $\delta_1\delta_2$ tatra viśeṣeṇa ζ_1 **34d tiṣṭha** $\alpha_1\alpha_2\gamma_1\varepsilon_1\pi_1\pi_2\pi_{\omega}$] tiṣṭhat ζ_3 tiṣṭhet $\alpha_3\delta_1\delta_2\eta_1\eta_2\chi$ śreṣṭham ζ_1 **siddhāsane cett.]** siddhāsanaṃ α_3 siṃhāsane δ_1 padmāsanaṃ ζ_1 **sadā cett.]** tadā α_3

[1.34]

❖ Testimonia

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

siṃhaṃ HRĀ] bhadraṃ YCM
bhadrāṃ HRĀ] siṃhaṃ YCM
ca HRĀ] vai YCM
sakhe HRĀv.l.] tathā HRĀ, satve HRĀv.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-
न्मेद्रे 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 liberation, is called the adept's pose. (35)

prescript: *tatra siddhāsanam* α₁α₃η₂π₂χ] *atha siddhāsanam* α₂γ₁ *om.* δ₁δ₂ε₁ζ₁ζ₃η₁π₁
35a *sthānaka* α₃ε₁ζ₁ζ₃η₁η₂π_ωχ] *dvāraka* α₁α₂γ₁δ₁δ₂π₁π₂ °*m aṅghrimūla cett.*] *m aṅghrimūla*
δ₁ *mūlamaṅghri* η₂ *ghaṭitam cett.*] *puṭakam* ζ₁ *ḍṛḍham cett.*] *dhravam* ζ₁ζ₃
35b *me(n)dhre cett.*] *medhram* α₂π₁ *medhre* γ₁ *madhye* δ₁ *ekahrdayo* (cf. VM) *em.*] *ekahr-*
daye α₁γ₁ε₁ζ₁ *eka* + + + α₃ *eva hrdaye* α₂δ₁ζ₃η₂π₁χ *eva niyataṃ* δ₂π₂π_ω *āsyahrdaye* η₁ *dhṛtvā*
cett.] *kṛtvā* δ₂π₂π_ωχ *samaṃ cett.*] *hanuṃ* χ *vigraham cett.*] *susthiram* χ **35c** *paśyan*
α₁ε₁η₁η₂π₁π₂π_ω] *paśyad* γ₁ *paśyed* α₃δ₁δ₂ζ₁ζ₃χ *pārśve* α₂ **35d** *caitan* α₂γ₁ε₁η₂π₁π₂π_ω] *caitanya*
α₁ *ceto* α₃ *etan* δ₁δ₂ζ₁ζ₃η₁ *hy etan* χ *janakam cett.*] *jananam* α₂ζ₁

[1.35]

❖ Sources

Vivekamārtaṇḍa 7

athaikam ekahrdayo VM] *athaikadeśahrdayo* VMv.L., *athaikam eva niyataṃ* VMv.L., *athaikam eva*
niṣataṃ VMv.L., *athaikam eva hrdayaṃ* VMv.L., *athaikam ekahrdayaḥ* 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.
ekahrdayo] *ekahrdayaḥ* YCM, *eva niyataṃ* HRĀ *eva hrdaye* HRĀv.L.
dhṛtvā] *kṛtvā* HRĀ YCM
paśyan HRĀ] *paśyed* YCM
caitan HRĀ] *etan* YCM
kapāṭa HRĀ YCM] *kavāṭa* HRĀv.L.
janakam HRĀ] *nakaram* YCM

❖ Commentary

In the second verse quarter, the adopted reading *ekahrdayo* 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] matsammatam α_1 tat-sammatam ε_1 sammatam π_1 matsyamataṃ $\alpha_3 \zeta_1 \zeta_3$ matsyendramataṃ $\alpha_2 \gamma_1 \pi_2 \chi$

[1.36]

❖ Sources

Vasiṣṭhasaṃhitā 1.81, *Yogayājñavalkya* 3.14

ca nikṣipya YY] vinikṣipya VS

bhavet] 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 bhavet 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] muktāvāsanaṃ 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 गुप्तासनम्बु 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.*] *siddhāsanaṃ* $\delta_1\delta_2$ **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** *dvīsaptati cett.*] *dvisaptati* $\alpha_3\zeta_3$ **sahasreṣu cett.**] *sahasrāsu* ζ_3 *sahasrāṇām* χ **39d** *suṣuṃṇām* $\alpha_3\delta_1\delta_2\zeta_3\eta_2\pi_1\pi_2$] *sukhuṃṇām* γ_1 *suṣuṃṇā* $\alpha_2\zeta_1\eta_1$ *mnām* ϵ_1 *nāḍīnām* $\pi_\omega\chi$ **iva nāḍiṣu** $\alpha_3\gamma_1\delta_1\delta_2\epsilon_1\zeta_1\zeta_3\pi_1\pi_2$] *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] *siddhāsanaṃ* 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 *Haṭhayoga* (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 *śācticālana*.

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 *khecarī*, [and] no [means for the] dissolution [of mind] like the internal sound (*nāda*). (43)

42 folio lost α_1 42a om. $\zeta_1\zeta_2\pi_2$ **tathaika**^o cett.] athaika $\gamma_1\delta_1\delta_2\zeta_3$ **dr̥ḍham** $\alpha_2\alpha_3\delta_1\delta_2\varepsilon_1\pi_1\pi_\omega$] **dr̥ḍhe** $\zeta_3\eta_1\eta_2\chi$ **dr̥ḍhe** γ_1 42b om. $\zeta_1\zeta_2\pi_2$ **baddhe** cett.] baddha $\gamma_1\pi_1$ **siddhāsane** cett.] **simhāsane** δ_1 **padmāsana** π_1 **sadā** cett.] tadā γ_1 sati χ 42c om. π_2 43 folio lost α_1 om. π_ω 43a **nāsanam siddhasadr̥śam** cett.] **nāsanam siddhasadanam** ζ_1 na **cāsanam siddhasamam** $\eta_1\eta_2$ 43b **kumbhaḥ kevalopamaḥ** cett.] **kumbhako balopeta** π_1 **kumbhasadr̥śo** '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 Khecarī 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

dr̥ḍham YCM] baddhe YSS

evopayāyate YCM] evopadhiyate YSS

❖ Commentary

It seems likely that *dr̥ḍham* (rather than *dr̥ḍhe*) was originally intended in 1.42a because *dr̥ḍhataṛam*, which is not ambiguous, is used in 1.48a to qualify how *padmāsana* should be adopted, and *dr̥ḍham* 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 हृदम् ।
अङ्गुष्ठौ हृदये निधाय चिबुकं नासाग्रमालोकये-
देतद्ब्रह्माधिधिघातकारि 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* $\alpha_2\alpha_3\varepsilon_1\zeta_1\eta_1\pi_1\pi_\omega$] *dakṣo* $\gamma_1\delta_1\delta_2\zeta_3\pi_2\chi$ *jānvo* η_2 **paścimena** **vidhinā** *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* $\alpha_3\varepsilon_1$ **ālokayed** *cett.*] *ālokayan* ε_1 **44d** *vighātakāri em.*] *vighātakāra* α_2 *vivātakāri* π_1 *vināśakāri* $\alpha_3\varepsilon_1\zeta_1\eta_1\eta_2\chi$ *vināśakāya* π_2 *vināśanaṃ* π_ω *vināśaṃ āśu* γ_1 *vikāranāśa°* $\delta_1\delta_2$ **yaminām** *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] kumbhasadrśo 'nilaḥ HRĀv.l.

[1.44]

❖ Sources

Vivekamārtaṇḍa 8

vighātakāri yaminām] *vikārahāri yaminām* VM, *vighātahāri yaminām* VMv.l., *vikāranāśanakaraṃ* VMv.l., *vikāraṃdadamaṇaṃ* VMv.l., *vināśakāri yaminām* VMv.l.

❖ Testimonia

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

ca HRĀ] hi YCM

yāmyorūpari HRĀ] *dakṣorūpari* YCM

vighātakāri yaminām] *vināśakāri yaminām* 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* $\text{tu } \delta_2\varepsilon_1\zeta_1\eta_2\pi_2$ *matābhedhe* 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** $\alpha_2\alpha_3\delta_1\delta_2\varepsilon_1\zeta_3\eta_1\eta_2\pi_\omega$] *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** $\alpha_2\alpha_3\gamma_1\delta_1\delta_2\varepsilon_1\zeta_1\pi_1\pi_2\chi$] *caḥṣasy* ζ_3 *vakṣam* η_1 *vakṣa* $\eta_2\pi_\omega$ **46d** *āsthāpya* $\delta_1\delta_2\varepsilon_1$] *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 पूरयेद्दूरं 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 *khecarīmudrā*, in which the tongue lifts the root of the uvula, here called the ‘royal tooth’ (*rājadanta*, on the meaning of which see Mallinson 2007: 209 n. 258). However, Brahmānanda understands it differently (synonyms omitted for clarity):

राजदन्तानां 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 δ_1 **47d dhīmatā labhyate** $\alpha_1 \gamma_1 \delta_1 \delta_2 \epsilon_1 \eta_1 \eta_2 \pi_1 \pi_\omega \chi$] dhīmatā labhate α_2 dhīmatāṃ labhyate $\alpha_3 \pi_2$ labhyate dhīmatā $\zeta_1 \zeta_3$ **bhuvi** *cett.*] matiḥ α_2

kiñcidvivṛtavaktro dantair dantān asaṃspr̥śan r̥jukāyaḥ. 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 *Laghuyogavāsiṣṭha* V.6.155, which reads *tālumūlāntarāgnajihvā*, 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*’ (*tālumūlāntarāgnajihvamūlaḥ 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 ghaṇṭikām*). 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 *rājadantasthājihvāyām* at 3.22 indicate that he thought the *rājadanta* refers to the front teeth (*kutaḥ? yato dantānām rājāno rājadantā rājadanteṣu tiṣṭhatīti rājadantasthāḥ, rājadantasthā cāsau jihvā ca tasyām rājadantasthājihvāyām bandhaḥ, taduparibhāgasya sambandhaḥ śastah*).

[1.47]

❖ Sources

Dattātreya yogaśāstra 38, *Śivasamhitā* 3.105

proktaṃ DYŚv.l. ŚS] nāma DYŚ

dhīmatā DYŚ ŚS] dhīmatāṃ DYŚv.l.

bhuvi DYŚ] param ŚS, 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 α_1) $\alpha_1\alpha_2\gamma_1\varepsilon_1\pi_2\chi$] paścād uktam $\delta_1\delta_2\eta_1\eta_2\pi_\omega$ idam api $\zeta_1\zeta_2\zeta_3$
om. π_1 **matsammatam** $\alpha_1\zeta_2$] tatsammatam ε_1 matsyamamatam $\zeta_1\zeta_3\eta_1\eta_2\pi_\omega$ matsyendramamatam
 $\gamma_1\delta_1\delta_2\pi_2\chi$ matsimdraḥ α_2 om. π_1

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 प्रोच्चात्यन्पूरितं
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 protsālayaṇ η_1 protsārayaṇ $\delta_2\zeta_1\pi_2\chi$ protsārayet δ_1 prollāsaṇ η_2 pūritaṃ *cett.*] pūrayaṇ $\delta_1\eta_1$ pūrayet δ_2 48d *muñcan prāṇam upaiti* (upeti α_1) $\alpha_1\gamma_1\varepsilon_1\zeta_1\zeta_3\eta_1\pi_2$] 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.
proccālayaṇ VM] prodvārayaṃ VMv.l., proccālayet VMv.l., proccārayet VMv.l., prollāsayet VMv.l.,
proccārayaṇ VMv.l.
muñcan prāṇam upaiti bodhamatulaṃ śaktiprabhāvān naraḥ VM] prāṇam muṃcati bodham eti
śanakaiḥ proktaprabhāvād ataḥ VMv.l., pāṇam muṃcati bodham eti śanakaiḥ śaktiḥ prabhāvād
ataḥ VMv.l., prāṇam muṃcati yāti bodham amalāṃ śaktipradhānoditaḥ VMv.l., muñcan prāṇam
upaiti bodham atulaṃ śaktiprabhāvād ataḥ VMv.l., muñcan prāṇam upaiti bodham atulaṃ śak-
tiprabodhān naraḥ VMv.l., prāṇam 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
proccālayaṇ] proccālayat HRĀv.l., proccārayet HRĀ, protsārayet YCM
pūritaṃ HRĀ] pūrayet YCM
muñcan prāṇam upaiti bodham] muñcat prāṇam upaiti HRĀ, prāṇam muñcati bodham eti YCM
atulaṃ śakteḥ prabhāvān naraḥ HRĀ] niyataṃ śaktiprabodhodayaṭ YCM

❖ Commentary

पद्मासनस्थितो योगी नाडीद्वारेषु पूरयन् ।

मारुतं मारयेद्यस्तु स मुक्तो नात्र संशयः ॥ ४९ ॥

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

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

The text at end of the second verse quarter is uncertain. Later witnesses, including Brahmānanda, have *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
mārutaṃ 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. *pūrayen mukhe* in *Amarauḡha* 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 *Yogabija* (94–95).

In order to make sense of this verse we have understood *mārutaṃ* 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 simhāsanam cett.*] *atha simhāna* α₁ *simhāsanam* π₁ *simhāsana yathā* δ₁ *atha siddhāsan(!)* α₂ **50a** *ca cett.*] *tu* ζ₃ **50b** *sivanyāḥ cett.*] *sivānyāḥ* α₁ *sivinyāḥ* ζ₁π₁ *simanyāḥ* δ₁δ₂ **50c** *dakṣiṇe cett.*] *dakṣiṇam* ε₁π₁ *dakṣaṇe* π_ω *dakṣe* α₂ **gulphaṁ tu cett.**] *gulphaṁ* ca δ₁δ₂ *golphesu* π₁ *golphena* ε₁ **50d** *dakṣagulphaṁ cett.*] *dakṣiṇena* ε₁ **tu cett.**] *ca* δ₁δ₂η₁ *ta°* ε₁ **savyake cett.**] *savyakam* π₁ *guhyake* δ₁ *thetaram* ε₁ **51a** *ca jānvoḥ* γ₁π₁π₂π_ω] *ca jāhno* α₁ *ca jānu* α₃ *jānyo* α₂ *jānvos* ca δ₁δ₂ *jānvoḥ* su° ε₁ *tu jānvoḥ* ζ₁ζ₃η₁χ *tu jānunauḥ* η₂ **saṁsthāpya cett.**] *sthāpya* η₂ **51b** *svāṅguliḥ* α₁ζ₃η₁η₂π₁π_ωχ] *svāṅguli* α₃γ₁ε₁ζ₁π₂ *svāṅguliṁḥ* α₁ *saṁguli* α₂ *aṅguliḥ* δ₁ *aṅguli* δ₂ **saṁprasārya cett.**] *yaṁ prasārmya* γ₁ **51c** *vyātta cett.*] *vyāta* π_ω *vyālā* δ₁ **vaktro cett.**] *vaktrau* ζ₁ *vakro* π_ω **nirikṣeta cett.**] *nirikṣet* π_ω *nirikṣyeta* η₂ *nirikṣeya* γ₁ *nikṣipet* α₃ **51d** *nāsāgraṁ cett.*] *nāsāgra* γ₁η₂π_ω *nāsāgre* η₁ **susamāhitaḥ** δ₁δ₂ε₁ζ₁ζ₃π₁χ] *stusamāhitaḥ* γ₁ *tu samāhitaḥ* α₁α₂ *susamāhitam* α₃π₂ *nyastalocanaḥ* η₁η₂ *nyastalocanam* π_ω **52a** *etāt cett.*] *evaṁ* γ₁ **52b** *yogibhiḥ sadā cett.*] *muniṣṇāvaiḥ* δ₁δ₂ *yogipuṇḍāvaiḥ* χ **52c** *tritaya cett.*] *ṛṭṭiya* η₁ *trayasya* γ₁δ₁δ₂ζ₃ **saṁdhānam cett.**] *saṁdhāyī* ζ₁ **52d** *kurute cett.*] *sevate* ζ₁ **cāsanottamam cett.**] *vāsano°* α₁η₁π₁ *sādhano°* η₂

suggest that there may be one. The unusual enjambement accounts for many of the variants in the second line, with α₂ 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
 svāṅguliḥ saṃprasārya ca] svāṅguliś 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* $\gamma_1 \delta_2 \epsilon_1 \eta_1 \eta_2 \pi_2 \pi_\omega \chi$] 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* $\alpha_2 \alpha_3 \epsilon_1$ **53b** *om.* $\zeta_1 \pi_\omega$ **sivanyāḥ** $\alpha_1 \gamma_1 \epsilon_1 \zeta_3 \eta_1 \pi_2 \chi$] *sivanyā* $\alpha_2 \eta_2$ *sivinyāḥ* 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 **suniścalam** $\alpha_3 \delta_2 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_2 \chi$] *suniścalaḥ* $\alpha_1 \epsilon_1$ *suniścayam* α_2 *tsuniścalam* π_ω *stuniścalam* γ_1 *tu* *niścalam* ζ_1 *suniścitam* δ_1 **54b** *viśāpaham* $\alpha_1 \alpha_2 \alpha_3 \epsilon_1 \eta_2 \pi_1 \pi_\omega$] *vināśanam* $\gamma_1 \delta_1 \delta_2 \zeta_1 \zeta_3 \pi_2 \chi$ $\{\{vināśanam\}\}$ *viśāpaham* η_1 **54d** *idaṃ* *cett.*] *evaṃ* 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] kṣipān 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, *simhāsana*.

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 kumbhakaṃ citraṃ mudrākhyam karaṇam bhavet (cf. 1.56ab) α₁
55a **evam āsana** *cett.* pavanāsana ζ₁ **55b** **yogīndro** *cett.* yogemdro ζ₁ **vijitāśramaḥ**
 α₁α₂α₃δ₂ε₁ζ₁ζ₃π₁] vijitaḥ śramaḥ γ₁ vijiteśramaḥ δ₁ vijitāśramām π_ω vigatāśramaḥ 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/ḍi (with both vowel signs) ζ₁ nā α₂ nāḍikā χ **śuddhiṃ** δ₁δ₂ε₁ζ₃η₂π₁π_ωχ] śuddhi
 γ₁π₂ śvaddhiṃ η₁ śuddhiḥ syān α₁α₂ ṣu 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

vijitāśramaḥ YCM] vigatāśramaḥ 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 *bahuvrīhi* qualifying *mudrādi pavanakriyām* 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 ।
शिश्नोदरस्तायेह न देया वेषधारिणः ॥ ५५*२ ॥

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

55*1-2 included in $\eta_2\pi_2\pi_\omega\chi$ (found after 1.64 χ) 55*2a **veṣadhāraṇam** $\eta_2\pi_2\chi$] **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 **siddham** 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 DYS
etan na saṃśayaḥ] eva tu sāmkrte DYS
śiśnodararatāyeha] śiśnodarārtham yogasya DYS
na deyā] kathayā DYS

❖ 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] bodhombudhau 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

Vārāhitāntra 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 *Silhaṇa*, 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 Advayaśastrya'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 **pratītiḥ** 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 mitāhārī 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 *nāḍānusandhāna* 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

सुस्निग्धमधुराहारश्चतुर्थांशविवर्जितः ।

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 *Haṭhāradīpikā* 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 *Haṭhāradīpikā*, 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** *pīṇyāka cett.*] *paṇyaka* π_1 *pīṇyāka* α_2 *pinnāka* π_ω *om.* γ_1 **laśunā-/laśunādyam cett.**] *laśanādyam* α_2 *liśunādyam* ϵ_1 *laśanādyam* ζ_1 *laśunādy* π_1 **apa-thyam cett.**] *avarppam* π_1

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

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

अन्नेन 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 सर्षपश्चाह्लमुष्णं 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 caus-
 tic). 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 *śākapat-*
tra, 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 *Suśru-*
tasamhitā (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 *Haṭhāpradīpikā* 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* $\alpha_2\gamma_1\delta_1\epsilon_1\chi$] *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** $\gamma_1\epsilon_1\zeta_1\zeta_3\eta_1\eta_2\chi$] *uṣṇīkṛta* α_3 *uṣṇī* α_1 *ullikṛtaṃ* α_2 *uṣṇumkṛtaṃ* π_1 *asvikṛtaṃ* π_2 *uś-nakṛtaṃ* π_ω *uṣṇībhūtaṃ* $\delta_1\delta_2$ **rūkṣaṃ** *cett.*] *rūkṣa* η_1 *apramitaṃ* $\delta_1\delta_2$ **60b** **atilavaṇaṃ amlapṛktaṃ** *em.*] *atilavaṇāmlapṛktaṃ* γ_1 *atilavaṇādyapṛantaṃ* α_1 *atilavaṇādyaptataptaṃ* α_2 *atilavaṇādyam* *proktaṃ* ϵ_1 *atilavaṇaṃ amlayuktaṃ* χ *atilavaṇāmlayuktaṃ* π_2 *atilavaṇādiyuk-taṃ* $\zeta_3\pi_1$ *atilavaṇādiṇiprayuktaṃ* ζ_1 *atilavaṇaka[tu]prayukta* α_3 *atilavaṇādyuṣṇataṃ* η_1 *atilavaṇaṃ tilapiṇḍa* η_2 *atilavaṇaṃ tilaṃ piṇḍa* π_ω *atilavaṇasavapalala* δ_1 *atilavaṇāsavapalalaṃ* δ_2 **kadaśana** *cett.*] *kadaśanaṃ* $\epsilon_1\eta_2\pi_\omega$ **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 amlapṛktaṃ] *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 *utkaṭā* can mean pepper (e.g. *Rājanighaṇṭu* 5.16 *pārvati śailajā tāmṛā lambabijā tathotkaṭā*) and, according to Monier Williams, *utkaṭa* can refer to *Saccharum Sara* and *utkaṭā* 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 ।

वर्जयेद्गुर्जनप्रान्तं 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.* $\text{tailāmlalavaṇāni timtriṇi ś[o]kaṃ śad. ... nime } \alpha_3 \text{ tailāmlālōṇitīnikālikābhāi(?) } \eta_1$ **61a durjana cett.**] $\text{durjanaṃ } \pi_2 \text{ tarjana } \eta_1$ **prāntaṃ** $\alpha_1\alpha_3\zeta_1\pi_1\chi$] $\text{prātaṃ } \varepsilon_1\eta_1$ $\text{prāptaṃ } \alpha_2 \text{ prāpte } \pi_2 \text{ prītiṃ } \gamma_1\delta_1\delta_2\zeta_3\eta_2$ $\text{prīti } \pi_\omega$ **61b vahnistrī cett.**] $\text{vastrī } \delta_1$ **patha cett.**] $\text{pathya } \alpha_2\pi_\omega$ $\text{pathi } \chi$ $\text{madhu } \delta_1$ **61c prātaḥ cett.**] $\text{prāta } \alpha_1\alpha_2\delta_1\varepsilon_1\eta_1\eta_2$ **61d kleśavidhiṃ** $\alpha_1\alpha_3\gamma_1\varepsilon_1\zeta_1\zeta_3\pi_2\pi_\omega\chi$] $\text{kleśavidhis } \alpha_2\pi_1$ $\text{kleśādikaṃ } \delta_1\eta_1\eta_2$ $\text{kleśādhikaṃ } \delta_2$ **tathā cett.**] $\text{yathā } \delta_1$

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

[1.61]

❖ Testimonia

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

$\text{prāntaṃ HRĀv.l.] prāptaṃ HRĀv.l., prīti HRĀ, prītiṃ YCM YBhD}$
 $\text{tathā HRĀ YCM] tyajet YBhD}$

❖ Commentary

Manuscripts $\alpha_1\alpha_3\zeta_1\pi_1$ have the reading *durjanaprāntaṃ* (1.61a), which is the *lectio difficilior* in relation to *durjanaprītiṃ* ('the friendship of wicked people'). We have understood *durjanaprānta* in line with Brahmananda's gloss in *Īyotsnā* 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* δ_1 **yava** *cett.*] *java* $\alpha_2 \delta_1 \eta_1 \pi_2$ **ṣaṣṭika** $\delta_1 \delta_2 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_\omega$] *ṣaṣṭika* $\varepsilon_1 \pi_2 \chi$ *śāṣṭika* α_1 *śākdhikr(?)* α_2 *māṣikaṃ* γ_1 *piṣṭika* α_3 *piṣṭaka* ζ_1 **śobhanānnam** *cett.*] *śobhanānna* $\gamma_1 \pi_\omega$ *śobhanānnāni* η_1 **62b** *maṇḍa* $\alpha_1 \alpha_2 \gamma_1 \delta_1 \delta_2 \varepsilon_1 \pi_1 \pi_2$] *khaṇḍa* $\alpha_3 \zeta_1 \zeta_3 \eta_2 \chi$ *ṣaṃḍa* $\eta_1 \pi_\omega$ **navanīta** *cett.*] *navanīti* $\alpha_2 \eta_1$ *va«na»nīta* γ_1 **sitā** *cett.*] *śitā* η_1 *sudhā* ζ_1 **62c** *śuṇṭhī* *cett.*] *kuṇṭhī* ε_1 **paṭolaka** *cett.*] *paṭolika* $\zeta_1 \eta_1$ *paṭola* η_2 **phalādi ca** $\pi_1 \pi_2 \pi_\omega$] *phalādika* $\alpha_3 \gamma_1 \delta_1 \delta_2 \zeta_1 \chi$ *phalādi«ka»* α_1 *phalādi* α_2 *phalādiṣu* ζ_3 *phalāni* *ca* ε_1 *phalakādi* *ca* η_2 *phipalādika* η_1 **pañcaśākaṃ** *cett.*] *pacyaśākaṃ* α_1 *śākabhuktaṃ* η_2 **62d** *mudgādi* *cett.*] *mudgā* $\alpha_1 \zeta_3 \pi_\omega$ *mu_ di* π_2 **divyam** *cett.*] *cālpam* δ_1 **ca** *cett.*] *hri(?)* ζ_1 *om.* $\pi_1 \pi_\omega$ **yamindra** $\alpha_1 \alpha_2 \alpha_3 \varepsilon_1 \zeta_1 \eta_2 \pi_2 \pi_\omega \chi$] *yatindra* γ_1 *yavatindra* π_1 *munindra* $\delta_1 \delta_2 \zeta_3 \eta_1$

62 After this verse, γ_1 has the following verse:

सर्वशाकमचाक्षुष्यं चक्षुष्यं (*recte* चाक्षुष्यं) शाकपञ्चकम् । जीवन्ती वास्तु मत्स्याक्षी मेघनादः पुनर्नवा ॥;
 $\zeta_3 \pi_\omega$ have instead: क्षीरपर्णी च जीवन्ती मत्स्याक्षी च पुनर्नवा । मेघनादश्च पञ्चैते पञ्चशाकाः प्रकीर्तिताः ॥ (ζ_3 ;
क्षीरपर्णी च जैवन्ती मत्साक्षी च पुनर्नवा । मेघनादीति पञ्चैते 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 HRĀ v.l.
pañcaśākaṃ HRĀ YCM] *pañcaśāka* YBhD
mudgādi divyam HRĀ YBhD] *mudgādi cālpam* YCM
yamindra HRĀ] *yatindra* HRĀ v.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 *kośātākī*, 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.*] *prapoṣakaṁ* ζ_3 **63b** *'bhilaṣitaṁ* *cett.*] *bhiliṣitaṁ* α_1 *bhivāṁchitaṁ* α_2 *bhilakṣitaṁ* α_3 *bhilāṣitaṁ* η_1 **yo-gyam** *cett.*] *yonyaṁ* π_ω *bhojyaṁ* $\zeta_1\eta_1$ *divyaṁ* π_2 **bhojanam** *cett.*] *bhojanasam* η_2 **64a** *vṛd-dho'tivṛddho* *cett.*] *vṛddho* π *avṛddho* δ_2 *bhavatu vṛddho* $\alpha_3\epsilon_1$ **64b** *durbalo'pi vā* *cett.*] *durbalas tathā* $\eta_2\pi_2$ **64d** *sarvayogeṣv atandritaḥ* *cett.*] *sarvayogeṣu taṁdritaḥ* π_ω *sarvayogeṣu taṁtritā* α_2 *sarvaṁ yogi yateṁdriyaḥ* η_1

[1.63]

❖ Testimonia

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

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

sumadhuraṁ YCM YBhD] *samadhuraṁ* HRĀ

yogi bhojanam ācāret YCM YBhD] *caturthāṁśavivarjitam* | *śivārpitaṁ ca naivedyaṁ yogi bhojanam ācāret* HRĀ

❖ Commentary

The variants of 1.63a are all plausible: *mṛṣṭam*, *miṣṭam* and *iṣṭam*, although the last is made tautologous by *mano'bhilaṣitaṁ* 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

Dattātreyayogasāstra 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 *Haṭhpradīpikā* composed by the glorious lord
among yogis Svātmārāma.

65a pīṭhāni cett.] pīṭhādi ḍ₁ḍ₂ **kumbhakās** cett.] kuṃbhikāś 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 ḍ₁ḍ₂ sarve py ayaṃ
 γ₁ sarvāṇy api η₂π_ωχ **bhyāso** α₁α₂α₃γ₁ε₁ζ₃π₂π_ω] bhyāse η₁η₂χ bhyāsād ḍ₁ḍ₂π₁ bhyā ζ₁
65d phalāvadhi α₁α₂ζ₁ζ₃η₁^{pc}η₂π₁χ] phalāvadhiḥ α₃γ₁π₂π_ω] pathāvadhiḥ ε₁ yugāvadhi η₁^{ac} prasid-
 dhaye ḍ₁ḍ₂ **colophon:** śrīsvātmārāma α₂α₃π₁π₂π_ω] svātmārāma α₁γ₁ζ₁ζ₃η₁ ātmārāma η₂
 śrīśahajānadasaṃtānacīṣṭāmaṇisvātmārāma χ om. ḍ₁ḍ₂ε₁ **yogindra** α₃γ₁ζ₁ζ₃η₁η₂π₁π₂χ] yo-
 gendra π_ω mahāyogemdra α₁ om. α₂ḍ₁ḍ₂ε₁ **viracitāyāṃ** cett.] om. ḍ₁ḍ₂ε₁ ante **prathamō**
 add. āsanayogo nāma ḍ₂ζ₃ āsanavidhikathanaṃ nāma χ **prathamopadeśaḥ** cett.] prathama
 upadeśaḥ ζ₃η₂π₂ prathamō'dhyāyaḥ η₁

[1.65]

❖ Testimonia

Haṭharatnāvalī 1.17

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