

Chapter 2

अथासने दृढे योगी वशी हितमिताशनः ।

गुरूपदिष्टमार्गेण प्राणायामं समभ्यसेत् ॥ १ ॥

Now, when [his] posture is steady, the disciplined yogi whose diet is good and measured should practise breath control in the way taught by [his] teacher. (1)

1a *athāsane cett.*] athāsāna γ_1 haṭhāsane η_1 **dr̥dhe** $\alpha_1\alpha_2\gamma_2\varepsilon_1\zeta_3\eta_2\pi_2\chi$] dr̥dho $\eta_1\pi_1\pi_\omega$ dr̥dha γ_1 dr̥dham δ_1 dahe ζ_1 vaśī δ_2 **1b** *vaśī cett.*] vajrī ζ_1 dr̥dham δ_2 **hitamitāśanaḥ cett.**] hitasikāśanaḥ γ_1 mitahitāśanaḥ δ_2 bhūtamitāśanaḥ ζ_1 **1c** *gurūpadiṣṭa cett.*] gurūpadeśa $\delta_1\delta_2\pi_2$ **1d** *prāṇāyāmam* $\alpha_1\alpha_3\delta_1\delta_2\eta_1$] prāṇāyāmān $\alpha_2\gamma_2\varepsilon_1\zeta_1\zeta_3\pi_1\pi_2\chi$ prāṇāyāmi γ_1 prāṇāyāmo π_ω yogamārgam η_2 **samabhyaset cett.**] sadābhyaset δ_1 samācāret ζ_3

1 After this verse α_3 has an additional verse:

आसने सम्यगासीनो वामेनापूर्य चोदरं । कुम्भकेन त्रिरावृत्य दक्षिणेन विरेचयेत् ॥

[2.1]

❖ Testimonia

Haṭharatnāvalī 3.78, *Haṭhatattvakaumudī* 36.1 (attrib. *Yogacandrikā*)

prāṇāyāmam] prāṇāyāmān HRĀ HTK

❖ Commentary

Many manuscripts of the ε , γ , ζ and π groups, as well as the *Jyotsnā* (2.1), have the plural *prāṇāyāmān* in 2.1d. The plural is possible here as it could refer to multiple repetitions of the basic alternate nostril breath control technique taught at 2.7–11, or to the different techniques of retention (*kumbhaka*) taught later in the chapter. The variation between singular and plural recurs through this chapter, and we have followed the α_1 readings, which make good sense. In this case, since the verse is introducing the topic of breath control, the more general sense of the singular is appropriate.

चले वाते चलं सर्वं निश्चले दृढबन्धनम् ।
योगी स्थाणुत्वमाप्नोति ततो वायुनिबन्धनात् ॥ २ ॥

When the wind is moving, everything moves [and] when it is still, [everything] is firmly fixed, so the yogi attains motionlessness through restraining the breath. (2)

2a vāte *cett.*] citte π_ω **calaṃ** $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\eta_1\eta_2\pi_1\chi$] cale $\alpha_1\alpha_2\pi_2$ calet $\varepsilon_1\zeta_1$ calat π_ω **sar-**
vaṃ $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_1\zeta_3\eta_1\pi_\omega$] cittam $\gamma_1\gamma_2\delta_1\delta_2\eta_2\pi_1\pi_2\chi$ **2b niṣcale** *cett.*] niṣcalaṃ π_1 **dr̥ḍhaband-**
hanam $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\zeta_1\eta_1\pi_1\pi_2$] niṣcalaṃ tathā $\delta_1\delta_2\eta_2\pi_\omega$ niṣcalaṃ bhavet $\varepsilon_1\zeta_3\chi$ **2c sthāṇutvam**
cett.] sthāṇutvam $\alpha_2\gamma_1$ sthānatvam $\zeta_1\pi_2$ **2d vāyu** $\alpha_3\zeta_1\pi_1\pi_\omega$] vāyuṃ $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_1\eta_2\pi_2\chi$
nibandhanāt $\alpha_1\alpha_3\zeta_1\pi_\omega$] nibandhayet $\varepsilon_1\eta_1\pi_1$ nirundhayet $\alpha_2\eta_2$ nirūdhayet γ_1 nirodhayet
 $\gamma_2\delta_1\delta_2\zeta_3\pi_2\chi$

[2.2]

❖ Sources

Vivekamārtaṇḍa 71

dr̥ḍhabandhanam] niṣcalaṃ tathā VM

Cf. *Amanaska* 2.92

चित्ते चलति संसारो ऽचले मोक्षः प्रजायते ।
तस्माच्चित्तं स्थिरीकुर्यादौदासीन्यपरायणः ॥

❖ Testimonia

Haṭharatnāvalī 3.79, *Yogacintāmaṇi* f. 17r (attrib. *Skandapurāṇa*)

niṣcale dr̥ḍhabandhanam] niṣcale niṣcalaṃ tathā HRĀ, niṣcalaṃ niṣcale tathā YCM

❖ Commentary

In the second verse quarter we have adopted the reading *dr̥ḍhabandhanam* found in most of the α , γ and π manuscripts over that found in the source text, *niṣcalaṃ tathā*, which is also found in some δ , η and π manuscripts and testimonia. We thus understand it to be the result of a deliberate change by Svātmārāma.

As noted by Brahmānanda, in addition to its primary meaning of immobility, *sthāṇutvam* can also mean the state of being Śiva, for whom Sthāṇu is another name.

यावद्वायुः स्थितो देहे तावज्जीवितमुच्यते ।
मरणं तस्य निष्क्रान्तिस्ततो वायुं निबन्धयेत् ॥ ३ ॥

As long as breath is found in the body, there is said to be life. Its leaving is death, so one should restrain the breath. (3)

मलाकुलासु नाडीषु मारुतो नैव मध्यगः ।
कथं स्यादुन्मनीभावः कायसिद्धिः कथं भवेत् ॥ ४ ॥

When the channels are full of impurities, the breath does not go into the middle. How would the state beyond mind occur? How would perfection of the body arise? (4)

3a vāyuh $\gamma_2\delta_2\zeta_1\eta_1\chi$] vāyu $\alpha_1\alpha_2\alpha_3\gamma_1\delta_1\epsilon_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega$ **sthito** *cett.*] sthiro α_2 **3b** jīvitam $\alpha_2\gamma_2\delta_1\delta_2\epsilon_1\zeta_1\eta_2\pi_\omega$] jītavim α_1 jīvitim π_1 jīvitvam ζ_3 jīvanam $\gamma_1\eta_1\pi_2\chi$ **3c** niṣ-/niḥkrāntis *cett.* incl. α_3] niṣkrānti $\pi_1\pi_\omega$ niḥkrāntaṃ α_1 niḥkrāntaṃs α_2 niṣkrānto η_2 **3d** tato *cett.*] tasmād η_2 **nibandhayet** $\alpha_3\epsilon_1\zeta_1\eta_1\pi_1\pi_2\pi_\omega$] nibaṃdhanāt α_1 nirundhayet $\alpha_2\gamma_1\eta_2$ nirodhayet $\gamma_2\delta_1\delta_2\zeta_3\chi$ **4a** malākulāsu *cett.*] mālākusuma η_1 **4d** kāyasiddhiḥ $\alpha_1\alpha_2\alpha_3\epsilon_1\zeta_3\eta_1\pi_2\pi_\omega$] kāyaśuddhiḥ $\gamma_1\gamma_2$ kāryasiddhiḥ $\delta_1\delta_2\zeta_1\eta_2\pi_1\chi$

[2.3]

❖ Sources

Vivekamārtaṇḍa 72

niṣkrāntis] niṣkrāntau VM

nibandhayet] nirodhayet VM

❖ Testimonia

Haṭharatnāvalī 3.80, Yuktabhavadēva 11.150

tāvaj jīvitam ucyate HRĀ] tāvad dehaṃ na muñcati YBhD

nibandhayet] nirodhayet HRĀ, nirundhayet YBhD

[2.4]

❖ Testimonia

Haṭharatnāvalī 3.81

शुद्धिमेति यदा सर्वं नाडीचक्रं मलाकुलम् ।
तदैव जायते योगी प्राणसंग्रहणे क्षमः ॥ ५ ॥

Only when the entire impure network of channels is cleansed is the yogi able to control the breath. (5)

प्राणाभ्यासं ततः कुर्यान्नित्यं सात्त्विकया धिया ।
यथा सुषुम्णा सुस्वस्था मलाः शोषं प्रयान्ति च ॥ ६ ॥

Therefore [the yogi] should regularly practise breath [retention] with a resolute mind, so that the Suṣumṇā is in good condition and the impurities dry up. (6)

5a śuddhim eti cett.] śuddhimati γ_1 śuddham eti π_2 susiddhemiti α_2 **yadā cett.]** yathā π_ω sadā η_1 **5b cakram cett.]** cakra $\gamma_1 \zeta_1 \pi_2 \pi_\omega$ **malākulam cett.]** manākulam ζ_1 **5c tadaiva cett.]** tadeva $\alpha_1 \alpha_3 \zeta_3$ **5d prāṇa° ... kṣamaḥ]** kṣamaḥ prāṇanirodhane α_2 **saṁgrahaṇe** $\alpha_1 \gamma_1 \gamma_2 \varepsilon_1 \zeta_1 \zeta_3 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$ **6a prāṇābhyāsaṁ cett.]** prāṇāyāmaṁ $\delta_1 \delta_2 \chi$ **6c yathā cett.]** yāsthā α_1 yadā $\alpha_3 \varepsilon_1$ **suṣumṇā susvasthā** (°mnā) $\alpha_2 \alpha_3 \varepsilon_1$ π_1 **suṣumṇā susvasthā** α_1 π_ω **suṣumṇā sustakcya** π_1 **suṣumṇā susnigdā** (gdha ζ_3) $\zeta_3 \eta_1$ **suṣumṇāḥ snigdā** ζ_1 **suṣumṇāpārśvasthā** $\gamma_1 \gamma_2 \pi_2$ **suṣumṇāntarasthā** $\delta_1 \delta_2$ **sukham avasthāya** η_2 **suṣumṇānādisthā** χ **6d malāḥ śoṣaṁ** $\gamma_1 \gamma_2 \delta_2 \varepsilon_1 \zeta_1 \eta_1 \eta_2$ $\alpha_1 \alpha_2 \delta_1 \pi_2$ **malāś coṣaṁ** α_3 **malāśoṣaṁ** ζ_3 **malāt soṣaṁ** π_ω **malāḥ śuddhim** χ **nirmalā bhava°** π_1 **prayānti ca cett.]** °ti śodhitā π_1

[2.5]

❖ Sources

Vivekamārtaṇḍa 76

❖ Testimonia

Yogacintāmaṇi f. 90r (attrib. *Skandapurāṇa*), *Yuktabhavedeva* 7.11

[2.6]

❖ Sources

Cf. *Goraṁśaśataka* 73cd–74ab

प्राणाभ्यासस्ततः कार्यो नित्यं सत्त्वाश्रया धिया ।
सुषुम्णां लयते चित्तं न च वायुः प्रधावति ॥

❖ Testimonia

Yogakarṇikā 58 (attrib. HP)

prāṇābhyāsaṁ] prāṇāyāmaṁ YK
yathā suṣumṇā susvasthā] suṣumṇā cāntarāsthā YK

बद्धपद्मासनो योगी प्राणं चन्द्रेण पूरयेत् ।
धारयित्वा यथाशक्त्या पुनः सूर्येण रेचयेत् ॥ ७ ॥

Seated in the lotus pose, the yogi should fill himself up with air via the moon [channel], hold it for as long as he can, then expel it through the sun [channel]. (7)

प्राणं सूर्येण चाकृष्य पूरयेदुदरं शनैः ।
विधिवत्कुम्भकं कृत्वा पुनश्चन्द्रेण रेचयेत् ॥ ८ ॥

And, drawing the breath through the sun [channel], he should gradually fill the abdomen. Having performed the retention as prescribed, he should then exhale through the moon [channel]. (8)

7a padmāsano cett.] padmāsane ζ₃ padmāsana γ₁ **7b** pūrayet cett.] dhārayet δ₁ recayet π₂ **7c** śaktyā α₁ε₁ζ₁ζ₃] śakti γ₂δ₁δ₂η₁π₁χ śaktiḥ α₂γ₁π₂π_ω yuktyā η₂ **7d** punaḥ α₁α₂γ₁γ₂δ₁δ₂π₁π₂π_ω] bhūyaḥ α₃ε₁ζ₁ζ₃η₁η₂χ **8a** cākṛṣya cett.] vāṣṭhavya γ₁ **8b** udaraṃ cett.] udayaṃ α₃ udare η₁η₂ **8c** vidhivat cett.] vividhaṃ π₁ vidhidṛk π₂ **kṛtvā** cett.] kuryāt δ₁δ₂

[2.7]

❖ Sources

Vivekamārtaṇḍa 77

punaḥ] bhūyaḥ VM

❖ Testimonia

Haṭharatnāvalī 3.84ab, *Yuktabhavadēva* 7.12

yathāśakti] yathāśaktyā YBhD

[2.8]

❖ Sources

Vivekamārtaṇḍa 79

❖ Testimonia

Haṭharatnāvalī 3.84cd–85ab, *Yuktabhavadēva* 7.14

vidhivat kumbhakaṃ kṛtvā HRĀ] kumbhayitvā vidhānena YBhD

येन त्यजेत्तेन पूर्य धारयेद्विरोधतः ।

रेचयेच्च ततोऽन्येन शनैरेव न वेगतः ॥ ९ ॥

[The yogi] should inhale through the [channel] by which he has exhaled and hold [the breath] without discomfort. And then he should exhale through the other [channel] slowly, not quickly. (9)

9a yena tyajet cett.] yena tyaje $\alpha_1\gamma_2$ yetayet γ_1 **tena pūrya** $\alpha_1\delta_2\varepsilon_1\zeta_1\eta_1\pi_\omega$] tenāpūrya $\alpha_2\delta_1\eta_2$ tena pītṡā $\gamma_1\gamma_2\pi_2\chi$ tena pūrvam $\zeta_3\pi_1$ **9b avirodhataḥ** ζ_3] anirodhataḥ $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega$ anirodhitaḥ ζ_1 anirodhanataḥ γ_1 atirodhataḥ χ **9c recayec ca cett.**] recayeta ζ_1 recayatvā γ_2 pūrayec ca δ_2 **'nyena cett.**] nyona π_1 yena ε_1 **9d śanair eva na vegataḥ cett.**] śanairaca-
vanegataḥ γ_1 śanaiḥ pavanam ekataḥ $\delta_1\delta_2\zeta_3$

[2.9]

❖ Sources

Dattātreyayogaśāstra 63ab

yena tyajet tena pūrya] yayā tyajet tayāpūrya DYS

❖ Testimonia

Haṭharatnāvalī 3.85cd

tena pūrya] tenāpūrya HRĀ

❖ Commentary

The meaning of *avirodhataḥ* ('without harm/discomfort') makes better sense in this context than *anirodhataḥ* ('without cessation'). One might try to construe *anirodhataḥ* as 'without stopping the breath,' but verse 2.7 clearly states that the breath should be held as long as possible (*yathāśakti*). According to the apparatus of the critical edition of the *Haṭharatnāvalī*, *avirodhataḥ* is well-attested for the parallel line. In addition, *avirodhataḥ* is found (and also *virodhahinam*) in a passage of the *Haṭhatattvakaumudī* (36.6–9) that appears to have been loosely based on *Haṭhapradīpikā* 2.7–9.

प्राणं चेदिडया पिबेन्नियमितं भूयोऽन्यया रेचयेत्
पीत्वा पिङ्गलया समीरणमलं बद्धा त्यजेद्दामया ।
सूर्याचन्द्रमसोरनेन विधिना बिम्बद्वयं ध्यायतां
शुद्धा नाडिगणा भवन्ति यमिनां मासत्रयादूर्ध्वतः ॥ १० ॥

If [the yogi] breathes in through Iḍā, he should then exhale the restrained [breath] through the other [channel, i.e. Piṅgalā]. He should inhale through Piṅgalā, hold the breath sufficiently long and release it through the left [channel]. The channels of ascetics meditating on the two orbs of the sun and moon using this method are purified after three months. (10)

10a ced iḍayā cett.] ced iḍiyā π₂ ceḍiyā α₁ caṇḍiyā γ₁ ceḍikayā ζ₃ ceṇḍriyayā α₂ **piben cett.]** piban α₃ **niyamitaṃ cett.]** nimitaṃ γ₁ parimitaṃ π_ω **bhūyo cett.]** bhūyā π_ω 'nyayā α₁ α₂ α₃ γ₂ ε₁ ζ₁ ζ₃ η₂ π₂ χ] nyathā γ₁ δ₁ δ₂ η₁ π₁ π_ω **recayet cett.]** _yet γ₁ **10b samīraṇam alaṃ α₁] samīraṇajalaṃ π₁ samīraṇam atho α₂ α₃ γ₁ γ₂ δ₁ δ₂ ζ₁ ζ₃ η₁ η₂ π₂ π_ω χ py apānam anilaṃ ε₁ bad-dhvā tyajed vāmayā cett.]** badhvāsanāḥ sarvadā π₂ **10c sūryācandramasor a° cett.]** lac. π₂ **anena vidhinā cett.]** aṇena vidhinā π_ω ane vidhinā γ₁ aṇe δ₁ lac. π₂ **bimbadvayaṃ dhyāyatām α₁ δ₂ ε₁ η₂] °tā δ₁ °taḥ π_ω bhyāsaṃ samātanvatām/tā/taṃ α₂ α₃ ζ₁ ζ₃ bhyāsaṃ sadātanvatām γ₁ γ₂ χ 'bhyāsamātatvatam η₁ bhyāsā samāsatvayāt π₁ bhyāsaṃ sadā tatvatām π₂ 10d nāḍigaṇā cett.]** nāḍiguṇā ζ₁ **māsatrayād cett.]** māsadvayād δ₁

[2.10]

❖ Sources

Vivekamārtaṇḍa 81

❖ Testimonia

Haṭharatnāvalī 3.86, *Yogacintāmaṇi* f. 90v (attrib. *Haṭhayoga*), *Yuktabhavadēva* 7.16 (attrib. *Gorakṣanātha*)

alaṃ YBhD] atho HRĀ YCM

प्रातर्मध्यदिने सायमर्धरात्रे च कुम्भकान् ।
शनैरशीतिपर्यन्तं चतुर्वारं समभ्यसेत् ॥ ११ ॥

[The yogi] should gently practise [twenty] retentions four times [a day], at sunrise, midday, sunset and midnight, making a total of eighty. (11)

11a prātar madhyaṃdine cett.] °dina ḍ₂ prātaḥ sāyaṃ ca π₂ sāyam ardha
α₃ḍ₁ḍ₂ε₁ζ₃η₁η₂π_ωχ] sāyam addha α₁ sāyamadhyam α₂ sāyaṃ madhya γ₂ζ₁π₁ soyamadhyā γ₁
madhyāhne π₂ **11b** rātre ca α₁α₃γ₂ḍ₁ḍ₂η₁η₂π₁π_ωχ] rātra ca γ₁ rātreṇa ε₁ rātrau ca α₂ζ₁ζ₃
niśīthe caiva π₂ **kumbhakān** cett.] kumbhakāt γ₁π_ω **11c** aśīti cett.] amībhiḥ ḍ₁ **paryan-**
taṃ cett.] paryante α₁ paryeca α₂

11 After this verse the ḍ manuscripts have an additional verse:

इडया पिव षोडशभिः पवनं । कुरु षष्टिचतुष्टयमन्तगतम् (ḍ₁; °मन्तरगम् ḍ₂ḍ₃) ।
त्यज पिङ्गलया शनकैः शनकैः । दशभिर्दशभिर्दशभिर्द्व्यधिकैः ॥ (metre: toṭaka)

[2.11]

❖ Testimonia

Haṭharatnāvalī 3.87, *Yogacintāmaṇi* f. 90v (attrib. *Haṭhayoga*)

madhyaṃdine YCM] madhyadine HRĀ

❖ Commentary

This verse is summarizing the following passage in the *Dattātreyayogaśāstra* (63cd–65ab):

एवं प्रातः समासीनः कुर्याद्विंशति कुम्भकान् ॥ ६३ ॥

एवं मध्याह्नसमये कुर्याद्विंशति कुम्भकान् ।

एवं सायं प्रकुर्वीत पुनर्विंशति कुम्भकान् ॥ ६४ ॥

एवमेवार्धरात्रे ऽपि कुर्याद्विंशति कुम्भकान् ।

Without reference to the *Dattātreyayogaśāstra*, the meaning of the second half of the verse is ambiguous because it could be understood as saying that the yogi should practise up to eighty retentions four times a day. In his *Jyotsnā* (2.11), Brahmānanda understands it this way, and takes *śanaiḥ* to mean ‘gradually’ building up to the eighty retentions. In the parallel verses in the *Dattātreyayogaśāstra*, however, it is clear that twenty retentions are to be practised four times a day.

कनीयसि भवेत्स्वेदः कम्पो भवति मध्यमे ।
उत्तिष्ठत्युत्तमे प्राणरोधे पद्मासने मुहुः ॥ १२ ॥

In the lesser cessation of the breath sweating arises, in the middle [cessation], shaking, and in the highest [the yogi] repeatedly rises up in the lotus pose. (12)

12a kaniyasi bhavet $\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\delta_2\zeta_3\pi_2\chi$] kaniyasī bhavet $\alpha_1\pi_1$ kaniyase bhavet $\zeta_1\eta_1$ adhamē jāyate η_2 adhyame jāyate π_ω **svedaḥ cett.**] svadaḥ α_1 svedaṃ η_1 bhedaḥ α_3 **12b kampo cett.**] kube ε_1 **12c uttiṣṭhaty cett.**] uttiṣṭhamty η_2 uttānaṃ π_2 uttame χ **uttame cett.**] cottame π_2 sthānam ā° χ **prāṇa** $\alpha_1\gamma_1\gamma_2\delta_2\varepsilon_1\zeta_1\zeta_3\pi_2\pi_\omega$] prāṇam $\eta_1\pi_1$ prāṇā $\alpha_3\eta_2$ prāṇo δ_1 prāṇe α_2 °pnoti χ **12d rodhe** $\alpha_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\eta_1\pi_1\pi_2$] rodhī α_3 rodha α_2 rāvai γ_1 baddhe $\eta_2\pi_\omega$ tato χ **padmāsane** $\delta_1\eta_2\pi_2$] padmāsanam $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_1\zeta_3\eta_1\pi_1\pi_\omega$ padmāsana δ_2 padmāsano $\gamma_1\gamma_2$ vāyumu nibam° χ **muhuḥ cett.** incl. α_3] mahuḥ $\alpha_1\pi_1$ viduḥ η_1^{ac} sthite $\delta_1\delta_2$ °dhayet χ

[2.12]

❖ Sources

Cf. *Vivekamārtaṇḍa* 87

अधमे च घनो घर्मः कम्पो भवति मध्यमे ।
उत्तिष्ठत्युत्तमे देहो बद्धपद्मासनो मुहुः ॥

❖ Testimonia

Haṭharatnāvalī 3.88, *Yogacintāmaṇi* f. 90v (attrib. *Haṭhayoga*)

padmāsane muhuḥ HRĀ] padmāsanasthitaḥ YCM

❖ Commentary

The manuscript readings diverge greatly in the second line. In the third verse quarter, all of the manuscripts have *prāṇa* in some form (instead of *deha* as found in the source text, the *Vivekamārtaṇḍa*). The α manuscript, along with some of the ε , ζ , η and π manuscripts, seems to state that it is *padmāsana* that rises up again and again in the highest stage of holding the breath (*uttiṣṭhaty uttame prāṇarodhe padmāsanam muhuḥ*). We have adopted a similar reading but with *padmāsane* (δ_1 and π_2) because it makes better sense that the yogi rises up while seated in lotus pose. Another version is seen in η_2 , which appears to say that the breaths rise up again and again when one is seated in the lotus pose (*uttiṣṭhanty uttame prāṇā baddhe padmāsane muhuḥ*). However, the verse is about the external signs that might arise in *prāṇāyāma* rather than internal processes. Such confusion has arisen because the verse was taken from the *Vivekamārtaṇḍa* without its context, which is a classification of different levels of *prāṇāyāma*, so Svātmārāma needed to include *prāṇarodhe* meaning *prāṇāyāma* in order for the different adjectives to have something with which to agree, and he did so despite the infelicity of *prāṇarodhe* crossing the *pāda* break.

जलेन श्रमजातेन गात्रमर्दनमाचरेत् ।

दृढता लघुता चापि तेन गात्रस्य जायते ॥ १३ ॥

[The yogi] should rub the limbs with the sweat produced through exertion. As a result the body becomes firm and lithe. (13)

13a śrama cett. śrava π_{ω} **jātena cett.** jālena π_1 pātena δ_1 **13c laghutā cett.** khalutā ϵ_1
luyutā ζ_1 **cāpi** $\gamma_2\delta_2\epsilon_1\zeta_1\zeta_3\eta_2\pi_{\omega}$ vāpi $\alpha_3\gamma_1\delta_1\eta_1\pi_1$ yāti α_1 nena α_2 caiva $\pi_2\chi$

[2.13]

❖ Sources

Cf. *Dattātreyayogaśāstra* 75

प्रस्वेदो जायते पूर्व मर्दनं तेन कारयेत् ।
ततो ऽतिधारणाद्वायोः क्रमेणैव शनैः शनैः ॥

Cf. *Śivasamhitā* 3.46

स्वेदः संजायते देहे योगिनः प्रथमोद्यमे ।
यदा संजायते स्वेदो मर्दनं कारयेत्सुधीः ।
अन्यथा विग्रहे धातुर्नष्टो भवति योगिनः ॥

❖ Testimonia

Haṭharatnāvalī 3.89, *Yogacintāmaṇi* f. 90v (attrib. *Haṭhayoga*)

aṅga] gātra HRĀ YCM
tena YCM] tathā HRĀ

❖ Commentary

Śivasamhitā 3.46 adds that if this practice is not done, the body's constituents (*dhātus*) are lost.

अभ्यासकाले प्रथमे शस्तं क्षीराज्यभोजनम् ।

ततोऽभ्यासे दृढीभूते न तादृङ्गियमग्रहः ॥ १४ ॥

At the beginning of the practice, food with milk and ghee is recommended. After that, when the practice has become well established, there is no need to adopt such regulations. (14)

यथा सिंहो गजो व्याघ्रो भवेद्वश्यः शनैः शनैः ।

तथैव सेवितो वायुरन्यथा हन्ति साधकम् ॥ १५ ॥

Just as a lion, an elephant [or] a tiger is tamed gradually, so the breath is cultivated [gradually], otherwise it kills the practitioner. (15)

14a *abhyāsakāle prathame cett.*] *abhyāsakāle prathamam* $\delta_1 \delta_2 \zeta_3 \pi_2$ **14b** *kṣīrājya cett.* incl. α_3] *kṣīrāṇna* $\alpha_1 \alpha_2$ **14c** *'bhyāse cett.*] *bhyāsaiḥ* ζ_1 *bhyāsa* η_1 **dṛḍhībhūte cett.] *sthiribhūte* $\zeta_1 \zeta_3 \eta_1 \eta_2$ **14d** *tādṛṅ cett.*] *tathā* $\gamma_1 \gamma_2 \pi_2$ **niyama cett.] *'niyama* γ_1 *niyamo* η_2 **grahaḥ cett.] *śramaḥ* η_1 **15** found between 2.9 and 2.10 π_2 **15b** *vaśyaḥ* $\alpha_1 \delta_1 \delta_2 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_\omega \chi$] *vaśya* $\alpha_2 \alpha_3$ *vaśyam* $\gamma_1 \gamma_2 \varepsilon_1 \zeta_1 \pi_2$ **15c** *tathaiva cett.*] *tathāva°* π_1 **sevito cett.] *sevite* ε_1 *veśito* α_3 *saṃcito* δ_2 *°rodhito* π_1 **15d** *hanti cett.*] *hṛdi* γ_1********

[2.14]

❖ Sources

Śivasamhitā 3.43

prathame śastam] *prathamam kuryāt ŚS*
dṛḍhī] *sthirī ŚS*

❖ Testimonia

Haṭharatnāvalī 1.24, *Yuktabhavadēva* 4.27 (attrib. *Śivayoga*)

kṣīrājya] *kṣīrādi HRĀ YBhD*

[2.15]

❖ Sources

Cf. *Vivekamārtaṇḍa* 101

यथा सिंहो गजो व्याघ्रो भवेद्वश्यः शनैः शनैः ।

अन्यथा हन्ति यन्तारं तथा वायुरसेवितः ॥

❖ Testimonia

Haṭharatnāvalī 3.90, *Yuktabhavadēva* 7.28 (attrib. *Gorakṣanātha*)

anyathā hanti sādhakam] *bhaved vaśyaḥ śanaiḥ śanaiḥ HRĀ YBhD*

❖ Commentary

The second line of this verse has been rewritten to express the same idea (and simile) as that found in *Vivekamārtaṇḍa* 101, but the author of the *Vivekamārtaṇḍa* expresses it more clearly.

प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत् ।
अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भवः ॥ १६ ॥

All diseases are destroyed by correct *prāṇāyāma*. As a result of incorrect practice any disease may arise. (16)

16b kṣayo bhavet cett.] parikṣayaḥ ḍ₁ḍ₂ε₁ **16d roga cett.]** vyādhi ḍ₁ḍ₂ illeg. η₁

[2.16]

❖ Sources

Vivekamārtaṇḍa 99

❖ Testimonia

Haṭharatnāvalī 3.90, *Yogacintāmaṇi* ff. 91v–92r (attrib. *Skandapurāṇa*), *Yuktabhavadēva* 7.26 (attrib. Gorakṣanātha)

rogakṣayo bhavet HRĀ] vyādhikṣayo bhavet YCM, rogasya samkṣayaḥ YBhD
rogasamudbhavaḥ HRĀ] vyādhisamudbhavaḥ YCM, rogasya sambhavaḥ YBhD

हिक्का श्वासश्च कासश्च शिरःकर्णाक्षिवेदनाः ।
भवन्ति विविधा दोषाः पवनस्य व्यतिक्रमात् ॥ १७ ॥

Hiccups, wheezing, cough, pains in the head, ears and eyes: various diseases arise as a result of the breath going awry. (17)

17a śvāsaś ca kāsaś ca cett.] «svāsasa» kāsaś ca π₂ svāsas tathā kāsaḥ ḍ₁ kāsas tathā śvāsaḥ ḍ₂
17b śiraḥkarnākṣi cett.] śiraḥkarnākṣa π₁ jvaraḥ karnākṣi ζ₁ζ₃ karṇanāsākṣi ḍ₁ **vedanāḥ**
cett.] vedanaḥ α₁ vedanā α₂π₂π_ω **17c** doṣāḥ α₁γ₁γ₂ε₁ζ₁ζ₃η₁] doṣā ḍ₁π₁π₂π_ω dāṣā η₂ rogāḥ
α₂ḍ₂χ **17d** vyatikramāt cett.] prakopanāt ḍ₁ prakopataḥ χ

[2.17]

❖ Sources

Vivekamārtaṇḍa 100

❖ Testimonia

Haṭharatnāvalī 3.92, *Yogacintāmaṇi* f. 92r (attrib. *Skandapurāṇa*), *Yuktabhavadēva* 7.27 (attrib. *Gorakṣanātha*)

kāsaś ca HRĀ YCM] tathā kāsaḥ YBhD
vedanāḥ HRĀ YCM] vedanā YBhD
doṣāḥ] rogāḥ HRĀ YCM YBhD

❖ Commentary

This verse has parallels in verses on the illnesses caused by incorrect breathing in earlier Śivadharm works:

Śivadharmottara 10.124cd–125

हिक्काश्वासप्रतिश्यायः कर्णदन्ताक्षिवेदनाः ॥
मूकता जडता कासः शिरोरोगः श्रमक्षरः ।
इत्येवमादयो दोषा जायन्ते व्युत्क्रमेण तु ॥

Dharmaputrikā 10.265–266ab

कफकोष्ठे यदा वायुर्ग्रन्थिर्भूत्वावतिष्ठते ।
हृल्लासहिक्काश्वासशिरःशूलादयो रुजाः ॥
जायन्ते धातुवैषम्यात्तदा कुर्यात्प्रतिक्रियां ।

युक्तं युक्तं त्यजेद्वायुं युक्तं युक्तं च पूरयेत् ।
युक्तं युक्तं च बध्नीयादेवं शुद्धिमवाप्नुयात् ॥ १८ ॥

[The yogi] should exhale correctly, inhale correctly and hold the breath correctly. [His channels] thus become purified. (18)

यदा तु नाडीशुद्धिः स्यात्तदा चिह्नानि बाह्यतः ।
कायस्य कृशता कान्तिस्तथा जायेत निश्चितम् ॥ १९ ॥

When the channels are pure, signs occur externally. Leanness and lustre of the body are certain to arise. (19)

18 transposed with the next verse π_2 **18b** *pūrayet cett.*] dhorayet α_2 sevayet η_2 **18c** *ca cett.*] *om.* π_ω **18d** *evam cett.*] itthaṃ $\delta_1\delta_2$ **śuddhim avāpnuyāt** $\alpha_1\alpha_2\alpha_3\epsilon_1\zeta_1\eta_1\pi_1$] *siddhim avāpnuyāt* $\gamma_1\gamma_2\zeta_3\eta_2\pi_2\pi_\omega\chi$ *sidhyati yogavit* $\delta_1\delta_2$ **19a** *tu nāḍīśuddhiḥ cett.*] *tu nāḍī śuddhā* π_2 *nāḍīśuddhiḥ* $\delta_1\delta_2$ **19b** *tadā cett.*] *tathā* χ **cihnāni bāhyataḥ cett.**] *cittaṃ nirākulam* $\delta_1\delta_2$ **19c** *kṛṣatā cett.*] *kṛṣatām* π_ω *kṛtā* α_1 *kriyate* η_2 *illeg.* η_1 **kāntis cett.**] *illeg.* η_1 **19d** *tathā cett.*] *tadā* $\alpha_2\epsilon_1\chi$ **jāyeta cett.**] *jāyata* $\alpha_1\pi_1$ *jāyetsu* π_2 **niścitam cett.**] *niścitā* α_1 *niścayaṃ* ϵ_1 *niścalaṃ* η_1

[2.18]

❖ Sources

Vivekamārtaṇḍa 102

śuddhim] *siddhim* VM

❖ Testimonia

Haṭharatnāvalī 3.93, *Yogacintāmaṇi* f. 92v (attrib. *Skandapurāṇa*), *Yuktabhavadēva* 7.29 (attrib. *Gorakṣanātha*)

ca pūrayet YCM] *prapūrayet* HRĀ, *tu pūrayet* YBhD

ca badhniyād HRĀ YCM] *tu badhniyād* YBhD

evam śuddhim avāpnuyāt] *evam siddhim avāpnuyāt* HRĀ YBhD, *itthaṃ siddhyati yogavit* YCM

[2.19]

❖ Sources

Cf. *Dattatreyayogaśāstra* 67cd–69ab

यदा तु नाडीशुद्धिः स्यात्तदा चिह्नानि बाह्यतः ॥

जायन्ते योगिनो देहे तानि वक्ष्याम्यशेषतः ।

शरीरलघुता दीप्तिर्जठराग्निविवर्धनम् ॥

कृशत्वं च शरीरस्य तदा जायेत निश्चितम् ।

❖ Testimonia

Haṭharatnāvalī 3.94, *Yogacintāmaṇi* f. 90v (attrib. *Hathayoga*)

यथेष्टं धारणं वायोरनलस्य प्रदीपनम् ।

नादाभिव्यक्तिरोग्यं जायते नाडिशोधनात् ॥ २० ॥

The ability to hold the breath as long as one desires, stimulation of the [digestive] fire, manifestation of the inner sound [and] freedom from disease occur as a result of purifying the channels. (20)

20 *om.* $\zeta_1 \zeta_2$ **20a** *yatheṣṭam* $\alpha_2 \delta_1 \delta_2 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_2 \chi$] *yatheṣṭa* $\alpha_1 \gamma_1 \gamma_2 \pi_\omega$ *tatheṣṭa* $\alpha_3 \varepsilon_1$ **dhāraṇam** *cett.*] *dhāraṇa* γ_1 **vāyor** *cett.*] *vāyur* π_ω **20b** *anāśasya* *cett.*] *anāśasya* α_2 *aṇāśasya* $\eta_2 \pi_\omega$ *aṇāśasya* δ_1 **20d** *nāḍi* *cett.*] *nāḍi* *unm.* $\eta_2 \pi_\omega$ **śodhanāt** *cett.*] *śoṣanāt* γ_1 *śodhane* $\eta_1 \eta_2$

tu HRĀ] vi YCM

kāntis tathā jāyeta] kāntir jāyate tasya HRĀ, kāntis tadā jāyeta YCM

❖ Commentary

The idea that alternate nostril breathing is done to purify the channels can be found in early Śaiva tantras; see e.g. the *Nayasūtra* of the *Niśvāsātattvasaṃhitā* (4.110) and the *Svacchanda-tantra* (7.294cd–7.295ab). The latter verse is as follows:

अपसव्येन पूर्यत सव्येनैव विरेचयेत् ।
नाडीसंशोधनं चैतन्मोक्षमार्गपथस्य च ॥

[2.20]

❖ Sources

Vivekamārtaṇḍa 101

❖ Testimonia

Haṭharatnāvalī 3.95, *Yogacintāmaṇi* f. 90v (attrib. *Skandapurāṇa*), *Yuktabhavadēva* 7.17 (attrib. *Gorakṣanātha*)

jāyate nāḍīśodhanāt HRĀ YBhD] bhaven nāḍīśodhanāt YCM

❖ Commentary

Similar signs arising from the purification of the channels are mentioned in the *Vasiṣṭhasaṃhitā* (2.68–69) and subsequent works related to it:

नाडीशुद्धिमवाप्नोति पृथक्चिह्नोपलक्षिताम् ।
शरीरलघुता दीप्तिर्जठराग्निविवर्धनम् ॥
नादाभिव्यक्तिरित्येतच्चिह्नं तच्छुद्धिसूचकम् ।
यावदेतानि संपश्येत्तावदेवं समाचरेत् ॥

मेदःश्लेष्माधिकः पूर्व षट्कर्माणि समाचरेत् ।

अन्यस्तु नाचरेत्तानि दोषाणां समभावतः ॥ २१ ॥

A person who has an excess of fat and phlegm should first practise the six therapeutic interventions, but anyone else, because their humours are in balance, should not practise them. (21)

21 *om.* $\zeta_1 \zeta_2$ **21a** *medaḥ* $\gamma_2 \delta_1 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_2$] *meda* $\alpha_1 \alpha_2 \varepsilon_1 \pi_\omega \chi$ *medā* γ_1 *medhaḥ* δ_2 **śleṣmādhikāḥ pūrvaṃ** $\alpha_1 \alpha_2 \gamma_1 \gamma_2 \varepsilon_1 \pi_1 \pi_2 \pi_\omega \chi$] *śoṣādikam pūrvaṃ* η_1 *śleṣmādināśārthaṃ* η_2 *śleṣmanivṛtyarthaṃ* $\delta_1 \delta_2 \zeta_3$ **21c** *anyas tu* $\alpha_1 \alpha_2 \alpha_3 \gamma_2 \varepsilon_1 \eta_1 \pi_1 \pi_2 \pi_\omega \chi$] *anyathā* $\delta_1 \delta_2 \zeta_3 \eta_2$ *abhyastā* γ_1 **21d** *samabhāvataḥ* $\alpha_1 \varepsilon_1 \zeta_3 \eta_2 \pi_1 \pi_\omega \chi$] *samabhāvanāt* α_2 *samabhāgataḥ* $\gamma_1 \pi_2$ *samabhyāgataḥ* γ_2 *samatāyataḥ* $\delta_1 \delta_2$ *apy abhāvataḥ* η_1

[2.21]

❖ Testimonia

Yogacintāmaṇi f. 8v (attrib. Ātmārāma), *Yuktabhavadēva* 7.147 (attrib. HP)

śleṣmādhikāḥ pūrvaṃ] śleṣmanivṛtyarthaṃ YCM, śleṣmādisampūrṇaḥ YBhD
 anyas tu YBhD] anyathā YCM
 samabhāvataḥ] samatā yataḥ YCM, samabhāgikāḥ YBhD

धौती बस्तिर्नितिश्चैव त्राटकं लौलिकं तथा ।

कपालभातिश्चैतानि षड्कर्माणि प्रचक्षते ॥ २२ ॥

Dhautī, basti, nīti, trāṭaka, laulī and *kapālabhātī*: these are said to be the six [therapeutic] techniques. (22)

कर्मषट्कमिदं गोप्यं घटशोधनकारकम् ।

विचित्रगुणसंधायि पूज्यते योगिपुंगवैः ॥ २३ ॥

This set of six techniques should be kept secret. Bringing about purification of the body [and] bestowing various good qualities, it is worshipped by the best yogis. (23)

22a dhautī $\alpha_1\alpha_2\delta_1\delta_2\epsilon_1\epsilon_2\zeta_3\eta_2\pi_1$] dhautir $\gamma_1\gamma_2\zeta_1\pi_2\pi_\omega\chi$ dhauti η_1 **bastir/s/s** $\alpha_1\alpha_3\gamma_1\gamma_2\eta_2\pi_2\pi_\omega\chi$] basti $\alpha_2\eta_1\pi_1$ basti $\delta_1\delta_2\epsilon_1\zeta_3$ bastya ζ_1 vanti ϵ_2 **nitiś caiva** ϵ_2] nitaiś caiva α_2 nīti caiva α_1 nṛtiś caiva ϵ_1 nyati ceti ζ_1 neti ceti ζ_3 ca nitiś ca α_3 ca netiś ca η_2 tathā nitiś π_1 tathā netiś $\gamma_1\gamma_2\pi_2\chi$ tathā neti η_1 tathā neti $\delta_1\delta_2\pi_\omega$ **22b trāṭakam** $\alpha_1\gamma_2\epsilon_1\epsilon_2\eta_1\eta_2\pi_2\pi_\omega\chi$] trāṭikam $\alpha_2\delta_2\zeta_3$ troṭakam $\alpha_3\gamma_1$ toṭakī δ_1 trāṭanam ζ_1 trāṭanam π_1 **laulikam** $\alpha_1\epsilon_2$] nauli α_2 naulikam $\alpha_3\eta_1\eta_2\chi$ naulikā $\gamma_1\gamma_2\epsilon_1\pi_1\pi_2\pi_\omega$ nolikī δ_1 nālikam δ_2 nakulī ζ_1 nākulī ζ_3 **22c bhātīś** $\alpha_3\gamma_1\epsilon_1\epsilon_2\chi$] bhāti $\alpha_1\alpha_2\zeta_1\zeta_3\eta_1\pi_1$ bhātī $\gamma_2\delta_2\pi_2\pi_\omega$ bhāthī η_2 bhāvī δ_1 **caitāni** *cett.*] vijñeyā δ_1 **22d pracakṣate** *cett.*] samācaret π_2 **23a karmaṣaṭkam** *cett.*] ṣaṭkakarmam π_2 ṣaṭkarmakam ϵ_1 ṣaṭkarmam $\alpha_2\eta_2$ **23b kārakam** *cett.* incl. α_3] kāraṇam $\alpha_1\alpha_2\delta_1$ **23c saṃdhāyī** $\alpha_2\gamma_2\zeta_1\zeta_3\pi_1\chi$] saṃdhāyī $\alpha_1\gamma_1\epsilon_1\eta_1\eta_2\pi_\omega$ saṃdhāyā α_3 saṃdhāya π_2 saṃdhoyi δ_1 saṃjñopi δ_2 **23d yogi** *cett.*] yoga $\alpha_2\zeta_1$ muni δ_2

[2.22]

❖ Testimonia

Haṭharatnāvalī 1.27, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhavadēva* 7.148 (attrib. HP)

dhauti bastir nitiś caiva] dhautir bastis tathā netis HRĀ, dhauti basti tathā neti YCM, dhautir bastiś ca netiś ca YBhD

laulikam] naulikam HRĀ YCM YBhD

kapālabhātīś caitāni] kapālabhātir etāni HRĀ, kapālabhātī caitāni YCM YBhD

❖ Commentary

Manuscripts across all the groups contain many different spellings of the names of these techniques. As well as the requirements of the metre, the spellings we have favoured take into account the occurrences of each name in subsequent verses.

[2.23]

❖ Testimonia

Haṭharatnāvalī 1.28, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhavadēva* 7.149 (attrib. HP)

karmaṣaṭkam YCM YBhD] karmāṣṭakam HRĀ

vicitrāguṇasaṃdhāyī pūjyate yogipuṃgavaiḥ YCM] kasya cin naiva vaktavyam kulastrisuratam yathā HRĀ, vicitrāguṇasaṃdhāyī kriyate yogibhiḥ sadā YBhD

तत्र धौती ।

चतुरङ्गुलविस्तारं सिक्तं वस्त्रं शनैर्ग्रसेत् ।

ततः प्रत्याहरेच्चैतदुखालं धौतिकर्म तत् ॥ २४ ॥

Among them is *dhautī*:

[The yogi] should slowly swallow a moistened cloth four finger-breadths in width and then draw it out. This ejection [of it] from the mouth is the *dhautī* technique. (24)

prescript: **tatra** $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\varepsilon_1\eta_1\pi_1\pi_2\chi$] **atha** $\delta_2\eta_2\pi_\omega$ **atha tatra** ζ_3 *om.* $\delta_1\zeta_1$ **dhautī** $\alpha_1\alpha_2\gamma_1\gamma_2\delta_2\zeta_3\pi_1\pi_\omega$] **dhautiḥ** $\eta_1\eta_2\chi$ **dhauti** ε_1 **dhautikā** π_2 *om.* $\delta_1\zeta_1$ **24a caturaṅgula cett.**] **caturaṅgala** δ_2 **caturāṅgula** η_2 **caturaṅlu** δ_1 $+++$ **gula** α_1 **vistāraṃ cett.**] **vistīrṇaṃ** ζ_3 **post vistāraṃ add.** **hastapañcadaśena** **tu gurūpadiṣṭamārgēṇa** $\eta_2\pi_\omega$ **hastapañcadaśena** **tu gurūpadeśamārgēṇa** π_2 **hastapañcadaśāyataṃ** **gurūpadiṣṭamārgēṇa** χ **24b siktaṃ cett.**] **sikta** ε_1 **śaktaṃ** ζ_1 **sitaṃ** δ_2 **sita** ζ_3 **sveta** π_1 **24c tataḥ cett.**] **punaḥ** $\delta_1\delta_2\chi$ **pratyāharec/d cett.**] **hārec** π_ω **haraṃ** η_1 **caitad cett.**] **etad** $\alpha_1\delta_1\delta_2$ **24d ukhālaṃ** = **uṣālaṃ** $\alpha_2\zeta_1$] **hukhāla** α_1 **ukhālata** π_ω **duḥkhaḥam** π_1 **prakṣālyam** π_2 **vikhyātaṃ** ε_1 **udgāraṃ** $\alpha_3\eta_1$ **uditam** $\zeta_3\eta_2\chi$ **utthānaṃ** $\gamma_1\gamma_2$ **abhyāsād** $\delta_1\delta_2$ **tat** $\alpha_2\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_3\eta_1\pi_1\pi_2\chi$] **tah** π_ω **kṛt** $\alpha_1\zeta_1\eta_2$ **vit** $\delta_1\delta_2$

24 After this verse α_3 has an additional verse:

विंशतिहस्तप्रमाणेन धौति दीर्घं समाचरेत् । नित्यमभ्यासयुक्तस्य जटराग्निप्र + + + ॥

[2.24]

❖ Testimonia

Cf. *Haṭharatnāvalī* 1.37–38ab

अथ धौतिः—

विंशद्वस्तप्रमाणेन धौतवस्त्रं सुदीर्घितम् ।

चतुरङ्गुलविस्तारं सिक्तं चैव शनैः ग्रसेत् ॥

ततः प्रत्याहरेच्चैतदभ्यासाद्भौतिरुच्यते ।

Yogacintāmaṇi f. 71r (attrib. HP), *Yuktabhavadēva* 7.150 (attrib. HP)

tataḥ pratyāharec caitad YBhD] punaḥ pratyāhared etad YCM

ukhālaṃ] ākṣālaṃ YBhD, abhyāsād YCM

dhautikarma tat YBhD] dhautikarmavit YCM

Cf. *Satkarmasaṅgraha* 56–57

अथ धौती ।

मृदुलं धवलं शुद्धं चतुरङ्गुलविस्तृतम् ।

तिथिहस्तमितायामं धौतीवस्त्रस्य लक्षणम् ॥

तोयसिक्तं ग्रसेद्वस्त्रं घ्राणाभ्यां वायुमुत्सृजन् ।

शनैः शनैस्तु सकलं पुनः प्रत्याहरेच्छनैः ।

धौतीकर्मदमाख्यातं यत्र गङ्गाधिदैवतम् ॥

कासश्वासप्लीहकुष्ठं कफरोगाश्च विंशतिः ।
धौतीकर्मप्रभावेन धावन्त्येव न संशयः ॥ २५ ॥

Coughing, wheezing, splenitis and skin diseases, as well as the twenty phlegmatic diseases, are sure to flee through the power of the *dhautī* technique. (25)

25a *kāsaśvāsa cett.*] *śvāsaḥ kāsaḥ* η_2 **pliha** *cett.*] *plihā* η_1 **kuṣṭhaṃ** $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\delta_2\zeta_3\eta_2$
 $\pi_1\pi_\omega\chi$] *kuṣṭha* $\gamma_1\zeta_1\eta_1\pi_2$ *kuṣṭhāḥ* ε_1 **25b** *kapha cett.*] *śleṣmā* ζ_1 **rogāś ca cett.**] *rogaś ca*
 $\alpha_3\delta_2$ *rogāś ca* γ_1 **viṃśatiḥ** $\gamma_1\delta_1\varepsilon_1\zeta_1\eta_1\eta_2\pi_2\chi$] *viṃśati* $\alpha_1\alpha_2\gamma_2\pi_1\pi_\omega$ *vidradhiḥ* δ_2 *dvagṛjaḥ* α_3
25c *dhautī* $\alpha_1\delta_1\delta_2\pi_1\pi_\omega$] *dhauti* $\alpha_2\gamma_1\gamma_2\varepsilon_1\zeta_1\eta_1\eta_2\pi_2\chi$ *dhauta* ζ_3 **prabhāvena cett.**] *prasādena*
 π_2 **25d** *dhāvanty eva* $\alpha_3\varepsilon_1\zeta_1\pi_\omega$] *dhāvamte ca* α_2 *dhāvaty eva* η_1 *bhavanty eva* α_1 *prayānty eva*
 $\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2\chi$ *śudhyanty eva* η_2 *naśyante nā*° ζ_3 **na cett.**] °tra ζ_3

❖ Commentary

The reading *ukhālam* which we have adopted in the fourth *pāda* is a vernacular term for vomiting which is found in the α recension but has been changed in some witnesses to more Sanskritic forms, such as *udgāram* and *prakṣālyam*.

Many manuscripts, including several of those collated (i.e., η_2 , π_2 and π_ω), and the *Jyotsnā* (2.24), add two verse quarters stating that the length of the cloth is fifteen cubits (*hastapañcadaśena tu*) and that the practice should be performed according to the guru's teachings (*gurūpadiṣṭamārgena*). These additions are absent from the α , γ and ζ groups. Moreover, the compound *hastapañcadaśena* does not fit the syntax of the sentence, while the *pāda* referring to the guru's teaching is a cliché that was probably inserted as a verse filler when with the *pāda* on the length of the cloth was added.

[2.25]

❖ Testimonia

Haṭharatnāvalī 1.39, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhavadēva* 7.151 (attrib. HP)

kāsaśvāsaplihakūṣṭhaṃ HRĀ YCM] *plihā śvāsaś ca kuṣṭhaṃ ca* YBhD
viṃśatiḥ HRĀ YBhD] *vidradhiḥ* YCM
dhāvanty HRĀ] *prayānty* YCM, *gacchanty* YBhD

Cf. *Satkarmasaṅgraha* 58

कासश्वासप्लीहकुष्ठदिनाशम्
वह्नेर्मन्त्रं विंशतिः श्लेष्मरोगान् ।
दूरीकुर्यात्कर्णबोधितमुच्चै-
धौतीकर्म प्रदितं शङ्करेण ॥

❖ Commentary

The verb *dhāvanti* is a play on words, using a different root *dhāv*, “run”, from that of *dhauti*, which is related to *dhāv*, “purify”.

Twenty phlegmatic diseases are enumerated at *Carakasamhitā sūtrasthāna* 20.17, a chapter on major diseases (*mahārōgāḥ*).

अथ बस्तिकर्म ।

नाभिदग्ने जले पायुन्यस्तनालोत्कटासनः ।

आधाराकुञ्चनं कुर्यात् पखालं बस्तिकर्म तत् ॥ २६ ॥

Now the *basti* technique.

Squatting in water up to the navel with a reed inserted in the anus, [the yogi] should contract the perineal region. The [resultant] flushing is the *basti* technique. (26)

prescript: *om.* δ_1 **bastikarma** (*vasti*^o) $\alpha_1 \gamma_1 \gamma_2 \varepsilon_1 \eta_1 \pi_1$ *vastikarmaḥ* α_3 *vastikarma* $\zeta_3 \pi_2$ *bastinikarma* ζ_1 *vastikarmaprabhāvaḥ* α_2 *vasti* $\eta_2 \pi_\omega$ *vastī* δ_2 *bastiḥ* χ **26a nābhidaghne** $\delta_1 \delta_2 \zeta_3 \eta_2$] *°daghna* $\varepsilon_1 \zeta_1 \pi_1 \pi_2 \pi_\omega \chi$ *°dadhna* $\gamma_1 \gamma_2$ *°dagdha* $\alpha_1 \eta_1$ *°magma* α_3 *hr̥dyagraha* α_2 **pāyu** $\alpha_1 \gamma_1 \gamma_2 \delta_1 \delta_2 \eta_1 \eta_2 \pi_\omega$] *pāya* π_1 *pāyum* π_2 *pāyur* ζ_1 *pāyau* $\varepsilon_1 \chi$ *vāyu* ζ_3 *vāyum* α_3 *vāyuh* α_2 **26b nyas-tanālo cett.** incl. α_3] *nyastanāla* α_1 *nyastālo* ζ_3 *ranyanālo* α_2 **26c ādhārā cett.**] *ādhāra* $\alpha_3 \zeta_1 \pi_2$ *ārādha* ε_1 *apānā* ζ_3 **26d pakhālam** π_ω] *pākhālam* α_1 *paṣālam* α_2 *pāṣalam* ζ_1 *prakṣālam* $\gamma_1 \pi_1$ *prakṣālā* α_3 *prakṣāled* π_2 *prakhyātam* γ_2 *kṣālanam* $\zeta_3 \eta_1 \eta_2 \chi$ *pavālam* ε_1 *apānād* $\delta_1 \delta_2$ **bastikarma tat cett.**] *bastikarma* «ta»t γ_2 *vastikarmavit* $\delta_1 \delta_2$

[2.26]

❖ Testimonia

Cf. *Haṭharatnāvalī* 1.45–47

नाभिदग्ने जले स्थित्वा पायुनाले स्थिताङ्गुलिः ।
चक्रिमार्गेण जठरं पायुनालेन पूरयेत् ॥
विचित्रकरणीं कृत्वा निर्भीतः रेचयेज्जलम् ।
यावद्बलं प्रपूर्वैव क्षणं स्थित्वा विरेचयेत् ॥
घटीत्रयं न भोक्तव्यं बस्तिमभ्यसता ध्रुवम् ।
निवातभूमौ सन्तिष्ठेद्वशी हितमिताशनः ॥

Yogacintāmaṇi f. 71r (attrib. HP), *Yuktabhavadēva* 7.152 (attrib. HP)

pāyu YCM] *pāyau* YBhD

pakhālam *bastikarma tat*] *abhyāsād vastikarmavit* YCM, *kṣālanam* *bastikarma tat* YBhD

Cf. *Satkarmasaṅgraha* 132

नौलीक्रियासुसंपन्नस्त्यक्तमूत्रमलः सुधीः ।
जानुदग्ने जले कुर्याद्वस्तिं बस्तिविधानवित् ॥

❖ Commentary

The reading *pakhālam* that we have adopted in the fourth *pāda* is found in α_2 and π_ω and is close to the reading of α_1 . It reflects vernacular usage as found in the old Hindi *Aṣṭāṅgayoga* of Caranādāsa (6.71ab). Some other witnesses have the Sanskritised form *prakṣālam*, which is very rare in Sanskrit sources, while others have the more common *kṣālanam*.

गुल्मप्लीहोदरं चापि वातपित्तकफोद्भवाः ।
बस्तिकर्मप्रभावेन वार्यन्ते सकलामयाः ॥ २७ ॥

By the power of the *basti* technique, swelling, splenitis, stomach disorders and all diseases arising from wind, bile and phlegm are removed. (27)

27b °bhavāḥ cett.] bhavaḥ α₁δ₂ bhavaṃ η₂π_ω 27c basti cett.] vasti π_ω 27d vāryante α₁α₂α₃γ₁γ₂δ₁δ₂ε₁π₁π₂] dhāryante ζ₁ śīryante ζ₃ kṣīyante η₂π_ωχ jāyate η₁ sakalāmayāḥ cett.] sakalā malāḥ γ₁γ₂η₂π_ω

[2.27]

❖ Testimonia

Haṭharatnāvalī 1.48, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhavadēva* 7.153 (attrib. HP)

gulmaplihodaraṃ cāpi YBhD] gulmaplihodaraṃ vāpi HRĀ, gulmodaraṃ cāpi vāta YCM
vātapittakaphodbhavāḥ YBhD] vātapittakaphādikam HRĀ, plihapittakaphodbhavāḥ YCM
vāryante sakalāmayāḥ] dhāvanty eva na saṃśayaḥ HRĀ, bādhyante sakalāmayāḥ YCM, naśyanti
sakalāmayāḥ YBhD

Cf. *Satkarmasaṅgraha* 135, 140–141

यावन्मला विनश्यन्ति वातपित्तकफोद्भवाः ।
त्रिवारं वा चतुर्वारं कृत्वा बस्तिं विरेचयेत् ॥
महोजस्वी महज्ज्योतिर्जठराग्निप्रदीपनम् ।
गुल्मप्लीहोदरादीनां नाशनं सुखवर्धनम् ॥
वातपित्तकफोत्थानां दोषाणां नाशनं परं ।
कुष्ठानां नाशनं चापि बस्तिसिद्धे प्रजायते ॥

❖ Commentary

We have assumed that the compound *gulmaplihodara* is referring generally to swelling (*gulma*), spleen disorders (*plihan*) and stomach diseases (*udara*), but the terms *gulma* and *plihodara* can refer to more specific diseases. In *Suśrutasaṃhitā*, *uttaratantra* 42.4, *gulma* is defined as a movable or immovable round lump (*granthi*) that might arise between the heart and lower abdomen (*basti*) and can grow or shrink:

हृदस्त्योरन्तरे ग्रन्थिः संचारी यदि वा ऽचलः ।
चयापचयवान्मृतः स गुल्म इति कीर्तितः ॥

The compound *plihodara* is the name of a specific disease, which is defined in the *Suśrutasaṃhitā* (*nidānasthāna* 7.14–15) as enlargement of the spleen (*plihābhivṛddhi*) so *gulmaplihodara* might be referring more specifically to abdominal lumps and splenomegaly.

धात्विन्द्रियान्तःकरणप्रसादं
 दद्याच्च कान्तिं दहनप्रदीप्तिम् ।
 अशेषदोषोपचयं निहन्या-
 दभ्यस्यमानं जलवस्तिकर्म ॥ २८ ॥

When practised repeatedly, the water *basti* technique bestows purity of the bodily constituents, senses and mind, radiance, [and] stimulation of the digestive fire, and removes [excessive] accumulation of all humours. (28)

28a °ntaḥkaraṇa cett.] ntaḥkaraṇaṃ $\gamma_1 \zeta_3^{ac} \pi_1$ mttamkaruṇa α_3 **prasādaṃ** cett.] prasādanam δ_1 prasādaram π_1 prabhāvaṃ ε_1 **28b kantiṃ** cett.] kanti $\alpha_2 \pi_1 \pi_\omega$ kābhiṃ γ_1 **pradiptim** $\alpha_1^{ic} \gamma_1 \gamma_2 \delta_2 \varepsilon_1 \zeta_3 \eta_1 \eta_2 \pi_2 \chi$] pradiptaṃ $\alpha_1^{ic} \alpha_2 \zeta_1 \pi_\omega$ pradipti π_1 praptaṃ α_3 pradipanaṃ δ_1 **28c doṣopacayaṃ** cett.] doṣāpacayaṃ $\varepsilon_1 \pi_1 \pi_\omega$ doṣaprabhavaṃ δ_1 **28d abhyasya** cett.] abhyāsyā α_2 abhyāsa η_1 **jala** cett.] ja η_2 **karma** cett.] om. δ_1

[2.28]

❖ Testimonia

Haṭharatnāvalī 1.49, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhavadēva* 7.154 (attrib. HP)

prasādaṃ HRĀ YCM] prabodhaṃ YBhD
 dadyāc ca HRĀ] dadhyāc ca YCM, dadāti YBhD

Cf. *Satkarmasaṅgraha* 139–140ab

तिष्ठेद्वशी मिताहारः सर्वाङ्गं तेन शुध्यति ।
 धात्विन्द्रियान्तःकरणप्रसादो देहलाघवम् ॥
 महोजस्वी महज्ज्योतिर्जठराग्निप्रदीपनम् ।

उदरगतपदार्थमुद्धमन्ती
 पवनमपानमुदीर्य कण्ठनाले ।
 क्रमपरिचयवश्यवायुमार्गा-
 द्गजकरणीति निगद्यते हठज्ञैः ॥ २९ ॥

Raising the *apāna* wind into the throat and ejecting the contents of the stomach from the oesophagus, which has been brought under control by cumulative practice, is called the elephant technique (*gajakaraṇī*) by experts in Haṭha. (29)

29 om. $\delta_1\delta_2\epsilon_1$ found after 2.25 $\zeta_1\zeta_3\eta_1\eta_2\pi_\omega$ found after 2.38 χ 29a **udvamanti** $\alpha_1\pi_1\pi_\omega$] ud-
 vamenti χ udvamante $\zeta_1\zeta_3$ udvavanti η_2 udvahanti $\gamma_1\gamma_2\eta_1$ udvahanti π_2 uddhanaṃti α_2 udb-
 havanti α_3 29b **kaṇṭhanāle** *cett.*] kaṇṭhanālet π_ω kaṇjāle π_1 29c **kramapariçayavaśya**
 $\alpha_1\gamma_1\gamma_2\eta_1\pi_1\chi$] °vaśyā $\alpha_2\pi_2$ °paricita° ζ_3 °parijita° ζ_1 karibhir iva jalasya $\eta_2\pi_\omega$ **vāyumārgād** α_3]
 vāyumārgā α_1 vāyumārgaṃ α_2 vāyumārgo ζ_3 vāyuh | go ζ_1 vāyuryo η_1 vāyuvegāt $\eta_2\pi_\omega$ nāḍimārgā
 π_1 nāḍimārgā $\gamma_2\pi_2$ mārga γ_1 nāḍicakrā χ 29d **gajakaraṇīti** $\alpha_2\gamma_2\zeta_3\eta_1\chi$] gjakaraṇī _ γ_1 ga-
 jakareṇiti α_3 gjakaraṇīti π_2 najakaraṇīti π_1 gjakaraṇīti α_1 gjakaraṇīti ζ_1 jalakaraṇīti η_2 jalaga-
 jakaraṇī π_ω

[2.29]

❖ Testimonia

Haṭharatnāvalī 1.51, *Yuktabhavadēva* 7.154 (attrib. HP)

vāśyavāyūmārgād] yatas tu vāyūmārgē HRĀ, vāśyavāyūmārgā YBhd

Cf. *Haṭhatattvakaumudī* 8.8

उदरगतपदार्थानुद्धमेदेव नित्यं
 पवनगमनमार्गात्कण्ठनालप्रवेशात् ।
 क्रमपरिचयवश्यं स्याच्च गर्गादयो हि
 गजकरणमितीह प्राहुरार्या मुनीन्द्राः ॥

Cf. *Satkarmasaṅgraha* 108–109

अथ गजकरणी
 शुद्धं तोयं नारिकेलोद्भवं वा
 पीत्वाकण्ठं दुग्धमिश्रं जलं वा ।
 वारं वारं माणिबन्धं तु कुर्वन्
 नोद्धारेण प्रक्षिपेद्भूमिभागे ॥
 एषा प्रोक्ता कफपित्तामयेषु
 मेदोघ्नीव करिणी हस्तिपूर्वा ॥

❖ Commentary

Manuscripts η_2 and π_ω have an alternative reading for the third verse quarter that explains the name of the practice: it is called the elephant technique ‘because the speed of the breath is

अथ नीतिः ।

सूत्रं वितस्तिस्तुब्धं नासानाले प्रवेशयेत् ।

मुखाग्निर्गमयेच्चैषा नीतिः सिद्धैर्निगद्यते ॥ ३० ॥

Now *nīti*.

[The yogi] should insert a thread that has been stiffened for one handspan [in length] into the nasal passage and take it out through the mouth. This is called *nīti* by the Siddhas. (30)

prescript: *om.* $\delta_1 \epsilon_1 \zeta_1$ **nītiḥ** α_1] *nīti* $\alpha_3 \pi_1$ *nīti* α_2 *netiḥ* $\gamma_2 \chi$ *neti* $\gamma_1 \delta_2 \pi_\omega$ *neti* η_1 *netikarma* $\zeta_3 \eta_2$ *netikarma* π_2 **30a sustabdhām** $\alpha_1 \alpha_2 \epsilon_1 \pi_1$] *saṁstabdhīm* α_3 *susnigdham* $\gamma_1 \gamma_2 \delta_1 \delta_2 \zeta_1 \zeta_3 \eta_1 \eta_2 \pi_2 \pi_\omega \chi$ **30c mukhān nirgamayec** $\pi_1 \pi_2$ *mu nirgamayai* α_2 *mukhaś ca nirgamec* γ_1 *mukhān nirgamanād* ζ_3 *mukhanirgamanād* $\eta_1 \eta_2$ **caiṣā cett.**] *sā hi* δ_2 *sāpi* δ_1 *eva* $\eta_1 \eta_2$ **30d nītiḥ** ϵ_1] *nīti* $\alpha_1 \alpha_2 \pi_1$ *nīti* ζ_1 *netiḥ* $\gamma_2 \eta_2 \chi$ *neti* $\gamma_1 \eta_1 \pi_2$ *neti* $\delta_1 \delta_2 \pi_\omega$ *noti* ζ_3 **siddhair cett.**] *siddhir* γ_1 *siddher* ζ_1 *siddhau* ζ_3 *siddhair* π_1

like that of water [propelled] by elephants' (*karibhir iva jalasya vāyuvēgāt*). The syntax of this reading is not so easy to construe with the rest of the verse, which suggests that it was not original. The reading we have adopted (*kramaparicayavaśya...*) is attested by manuscripts of the most important groups and the same witnesses preserve *mārga* (rather than *vega*).

[2.30]

❖ Testimonia

Yogacintāmaṇi ff. 71r–71v (attrib. HP), *Yuktabhavadēva* 7.156 (attrib. HP)

nirgamayec caiṣā nītiḥ] *nirgamayet sā hi neti* YCM, *nirgamayed eṣā netiḥ* YBhD

Cf. *Haṭhatratnāvalī* 1.40–41

अथ नेतिकर्म

आखुपुच्छाकारनिभं सूत्रं सुस्निग्धनिर्मितम् ।

षड्वितस्तिमितं सूत्रं नेतिसूत्रस्य लक्षणम् ॥

नासानाले प्रविश्येनं मुखाग्निर्गमयेत्क्रमात् ।

सूत्रस्यान्तं प्रवद्धा तु भ्रामयेच्चासनालयोः ।

Cf. *Satkarmasaṅgraha* 67

अथ नेती

मृदु श्लक्ष्णं सितं सूत्रं नासानाले प्रवेशयेत् ।

मुखाग्निर्गमयेदस्त्रौ चिन्तयेच्चेतिका स्मृता ॥

❖ Commentary

In this verse and the next the α witnesses read *nīti/nītiḥ* for the name of this practice. These and related terms are found in various north Indian vernaculars with meanings appropriate for a practice in which a string is pulled back and forth through the nose and mouth. In modern

कपालशोधनी चैव दिव्यदृष्टिप्रदायिनी ।

जत्रूर्ध्वजातरोगौघं जयत्याशु सती नितिः ॥ ३१ ॥

The excellent *niti* [technique] purifies the skull, bestows divine sight and quickly cures a multitude of diseases that arise above the collar-bone. (31)

31a śodhanī cett.] śodhinī π₂ śodhanā η₂ **caiva** γ₁γ₂δ₁δ₂π₂χ] kamṭhyā α₃ε₁ζ₁ kamṭhād ζ₃ kamṭhā α₂ kamṭhām π₁ vaṭyā α₁ kavyā π_ω kāryā η₁η₂ **31b** pradāyini cett.] pradāyanī γ₁ **31c** jatrūrdhva ε₁ζ₁ζ₃π₁π₂χ] jatrūrdhvaṃ π_ω jatūrdhvaṃ γ₂ ja _ ddha γ₁ jānūrdhva δ₁η₁ yattūrdhva η₂ hanūrdhva α₁ hanudhva α₂ kamṭhordhvaṃ α₃ jarayā δ₂ **rogaugham** α₃γ₂ε₁ζ₃π₁π₂π_ωχ] rogogham α₁γ₁ rogaugha η₁ rogaughā η₂ rogaughān δ₁δ₂ rogagham ζ₁ rogādyam α₂ **31d** jayaty āśu satī nitiḥ ε₂] jayety āśu satī niti α₁ jāyaty āśu śatir nitiḥ α₂ jayabhyāśca satī natī γ₁ jayaty āśu satī neti γ₂ jayanty āśu satī nitiḥ ε₁ jayaty āśuṃ niti satī ζ₁ janayaty āśu satī natī π₁ jayaty āśu sunetikā π₂ jayaty āśu sa netivit δ₁δ₂ jayati sā tu sūtrikā η₁ neti jayati satvaram ζ₃ netir āśu nihanti ca η₂χ netir āśu nihanti ca π_ω + + + + [ja]yaṃti ca α₃

colloquial Bengali, *niti* can mean the string used to spin a top and is likely to be connected with *netā/netā* which means a small piece of cloth. In modern Hindi and Gujarati *netī* means the cord of a churning stick and is cognate with Sanskrit *netra* (Turner 1966: 427, entry 7588). In Old Hindi *netā* can have the same meaning or be a kind of silk cloth (Callewaert s.v.). In Oriya *netā* means “a kind of silk cloth worn by girls” (Praharaj s.v.). We thank Lubomír Ondračka for alerting us to several of these references.

The Hindi form of the name for this practice, *netī*, is very well established nowadays, but Svātmārāma’s original readings in this and the following verse were clearly *niti* and *niti* (vowel length was perhaps not important in the vernacular from which the name was taken). This is confirmed not just by α’s readings at 2.30d but also by 2.31d where only the short first vowel of *niti* works metrically (some witnesses have rewritten the *pāda* in order to use the spelling *netī*). We might thus surmise that, like *lauṭī*, the practice, or at least its name, was taught to Svātmārāma by Gauḍas, because it is only from Bengal that we have evidence of the use of the form *niti*.

[2.31]

❖ Testimonia

Haṭharatnāvalī 1.42, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadēva* 7.156 (attrib. HP)

śodhani YCM] śodhini HRĀ YBhD

caiva YCM YBhD] kāryā HRĀ

rogaugham] rogagham HRĀ, rogaughān YCM, yogādyaiḥ YBhD

jayaty āśu satī nitiḥ] jāyate netir uttamā HRĀ, jarayaty āśu netivit YCM, jayaty eva suniścitam YBhD

❖ Commentary

We have adopted the reading *caiva* in the first verse quarter, which is attested by manuscripts of the γ, δ and π groups and is easy to construe. α₁ and α₂ have *vaṭyā* and *kaṃṭhā* respectively, which may derive from *kaṃṭhyā* (α₃, ε₁, ζ₁), but none of these readings makes sense here. η₁ and η₂ have *kāryā*, which is unnecessary because of the main verb in the final verse quarter.

अथ त्राटकम् ।

निरीक्षेत्रिश्चलदृशा सूक्ष्मलक्ष्यं समाहितः ।

अश्रुसंपातपर्यन्तमाचार्यैस्त्राटकं मतम् ॥ ३२ ॥

Now *trāṭaka*:

Concentrating, [the yogi] should look at a small focal point with his gaze fixed until tears fall. Teachers consider this to be [called] *trāṭaka*. (32)

prescript: *atha cett.*] a ζ_1 *om.* δ_1 **trāṭakam** *cett.*] *troṭakam* α_3 *traṭakam* γ_2 *trāṭam* η_1 *om.* δ_1 **32a nirikṣen** *cett.*] *nirikṣye* ζ_1 *nirikṣya* η_2 **niścala** *cett.*] *niścālā* γ_1 *nirmala* δ_1 **dṛśā** *cett.*] *dṛṣṭyā* $\alpha_2\eta_2$ **32b sūkṣma** *cett.*] *sūkṣmaṃ* $\zeta_3\eta_2$ **lakṣyaṃ** $\alpha_3\delta_1\delta_2\epsilon_1\eta_2\chi$] *lakṣaṃ* $\alpha_2\gamma_1\gamma_2\zeta_3\pi_1\pi_2\pi_\omega$ *lakṣa* $\alpha_1\eta_1$ *lakṣmaṃ* ζ_1 **32d ācāryais** *cett.*] *āryais* γ_2 *āryais* *tu* δ_2 *ācāret* η_1 *toṭakam* δ_1 **trāṭakam** *cett.*] *troṭakam* ζ_1 *trāṭikam* ζ_3 *yogināṃ* δ_1 **matam** $\alpha_1\alpha_2\delta_1\delta_2\pi_1$] *smṛtaṃ* $\alpha_3\gamma_1\gamma_2\epsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_2\pi_\omega\chi$

Most witnesses, including the *ḥyotsnā*, read *jatrūrdhva* in the third verse quarter, which is generally understood as ‘above the collar bones’ or, as Brahmananda says, the area above the shoulder joints (*jatruṇoḥ skandhasandhyor ūrdhvam uparibhāge*). On problems concerning the interpretation of *jatru*, see Meulenbeld 1974: 465. We have adopted *jatrūrdhva* against the reading of α_1 and α_2 , *hanūrdhva*, ‘above the jaw’, and α_3 , *kaṇṭhordhva*, ‘above the throat’.

[2.32]

❖ Testimonia

Haṭharatnāvalī 1.54, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadēva* 7.158 (attrib. HP)

nirikṣen YCM] *nirikṣya* HRĀ, *vikṣeta* YBhD
sūkṣmalakṣyaṃ HRĀ YCM] *sulakṣyaṃ* ca YBhD
sampāta HRĀ YBhD] *prapāta* YCM
ācāryais HRĀ YBhD] *āryais* tat YCM
matam YCM] *smṛtam* HRĀ YBhD

Cf. *Satkarmasaṅgraha* 40cd–41ab

अथ त्राटकम्

सूक्ष्मलक्ष्ये दृशौ स्थाप्य निर्निमेषश्चिरं भवेत् ।

अश्रुसम्पातपर्यन्तं कर्म त्राटकमीरितम् ॥

मोटकं नेत्ररोगाणां तन्द्रादीनां कपाटकम् ।
यत्नतस्त्राटकं गोप्यं यथा हाटकपेटकम् ॥ ३३ ॥

The destroyer of eye diseases and the door [shutting out] sloth and so forth, *trāṭaka* should be carefully kept secret, like a chest of gold.
(33)

33a moṭakam $\delta_2 \varepsilon_1 \eta_1$] modakam α_1 movanam α_3 mocakam $\alpha_2 \zeta_1 \zeta_3$ mocanam $\gamma_1 \gamma_2 \chi$ meṭakam π_1 totakam δ_1 trāṭakam π_2 sphoṭanam $\eta_2 \pi_\omega$ **netrarogāṇām cett.**] netrarogam ca π_1 **33b tan-drādinām** $\alpha_1 \alpha_2 \gamma_2 \delta_1 \varepsilon_1 \zeta_1 \zeta_3 \eta_1 \pi_2 \chi$] tandrādinām $\gamma_1 \pi_\omega$ tamdrādinām α_3 tamdrādīn π_1 tandrāṇām ca η_2 nidrādinām δ_2 **kapāṭakam** $\alpha_2 \gamma_1 \gamma_2 \delta_2 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] kavāṭakam $\alpha_1 \alpha_3 \varepsilon_1$ ca pāṭanam δ_1 ca pāṭavam ζ_1 ca pāṭakam ζ_3 gapāṭavam η_1 **33c yatnatas cett.**] prayatnatas η_1 prayatnāt $\eta_2 \pi_\omega$ etac ca $\delta_1 \delta_2$ **trāṭakam cett.**] totakam δ_1 tuṭakam ζ_1

[2.33]

❖ Testimonia

Haṭharatnāvalī 1.55, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadēva* 6.159 (attrib. HP)

moṭakam YBhD] sphoṭanam HRĀ, moṭanam YCM
kapāṭakam HRĀ YCM] kapāṭanam YBhD
yatnatas YBhD] prayatnāt HRĀ, etac ca YCM
hāṭakapetakam YCM YBhD] ratnasupeṭakam HRĀ

Cf. *Satkarmasaṅgraha* 41cd–42ab

अथ त्राटकम्
वङ्गलाविकरणस्थे ऽस्मिन्नन्तर्ज्योतिः प्रकाश्यते ।
नेत्ररोगास्तथा तन्द्रा नश्यन्तीत्याह धूर्जतिः ॥

❖ Commentary

The witnesses have many different readings for the first word of this verse. The α manuscripts are split between *modaka* (α_1), *mocaka* (α_2) and *movana* (α_3). Of these, *modaka* is the most likely, if it is understood as a medicinal pill. However this meaning is rare, even in medical literature, as *modaka* is generally used to refer to a small sweet. We have adopted *moṭakam*, which is attested by δ_2 , ε_1 and η_1 , as well as the *Yuktabhavadēva*, and which we understand to mean “destroyer” (*muṭa pramardane*, *Dhātupāṭha* 1.346). Bohtlingk and Roth (s.v.) and Monier-Williams (s.v.) give medicinal pill as a possible meaning of *moṭaka* (cf. *modaka*) but it appears that this is mainly an inference drawn only from this verse, where the pill is merely a comparison. Several witnesses have *sphoṭanam* (‘destroying’), which is also possible.

The reading *kapāṭakam* in the second verse quarter is found in most of the witnesses and testimonia and we have adopted it accordingly. The context indicates that it means “shutter” (in the sense of shutting out something), but we have not found any parallel usages of it in this sense.

अथ लौली ।

अमन्दावर्तवेगेन तुन्दं सव्यापसव्यतः ।

नतांसो भ्रमयेद्देवा लौली गौडैः प्रशस्यते ॥ ३४ ॥

Now *laulī*:

With the shoulders lowered, [the yogi] should rotate the stomach to the left and right with the speed of a rapid whirlpool. This is called *laulī* by people from Gauḍa. (34)

prescript: *om.* δ_1 **laulī** α_1] *naulī* $\alpha_2 \gamma_2 \eta_1 \pi_2 \pi_\omega$ *noli* π_1 *naurī* γ_1 *naulīḥ* $\alpha_3 \varepsilon_1 \varepsilon_2 \chi$ *naukuli* ζ_1 *naulikam* δ_2 *naulikarmma* ζ_3 *neulikarmma* η_2 **34a** *amandā cett.*] *amandya* γ_2 *āmandā* $\alpha_3 \zeta_3 \pi_\omega$ *āmanda* η_1 **varta** *cett.*] *vatta* $\alpha_3 \zeta_1$ *cakra* η_1 **34b** *tundaṃ* $\gamma_2 \varepsilon_1 \zeta_3 \pi_1 \pi_\omega \chi$] *tudaṃ* $\alpha_1 \alpha_2 \pi_2$ *tum-* *dum* γ_1 *tundat* η_2 *tumḍaṃ* $\alpha_3 \zeta_1$ *tundeḥ* δ_2 *tulyaṃ* δ_1 *gudaṃ* η_1 **savyataḥ** *cett.*] *savyayoḥ* $\alpha_2 \delta_1 \delta_2$ **34c** *natāṃso/śo* $\alpha_2 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \zeta_1 \eta_1 \pi_1 \chi$] *natāso* α_1 *natāṃśur* π_2 *naśnātso* γ_1 *satāṃśo* π_ω *śataśo* $\zeta_3 \eta_2$ **bhramayed** $\alpha_1 \alpha_3 \zeta_1 \pi_\omega$] *bhrāmayed* $\gamma_2 \delta_2 \zeta_3 \eta_1 \eta_2 \pi_2 \chi$ *bhrāmayad* ε_1 *bhāmayad* γ_1 *bhā-* *vayed* α_2 *trabhaved* π_1 *bhyasayed* δ_1 **eṣā** *cett.*] *doṣā* α_2 *doṣāḥ* π_1 *oṣā* ζ_3 **34d** *laulī* α_1] *naulī* $\alpha_2 \gamma_1 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \zeta_1 \zeta_3 \eta_2 \pi_2 \pi_\omega$ *niḷi* α_3 *noli* π_1 *naulir* ε_2 *naulīḥ* χ *lokai* η_1 **gauḍaiḥ** $\gamma_2 \varepsilon_1 \pi_1$] *gaulaiḥ* $\alpha_1 \eta_2$ *gauraiḥ* π_2 *golaiḥ* α_3 *goli* η_1 *gauḍiḥ* γ_1 *gauliḥ* ζ_1 *maulaiḥ* π_ω *naulī* α_2 *yoge* $\delta_1 \delta_2 \zeta_3$ *siddhaiḥ* χ **praśasyate** *cett.*] *prasyate* α_2 *pradṛśyate* ζ_3 *pracakṣate* $\delta_1 \delta_2$ *pracakṣyate* χ

[2.34]

❖ Testimonia

Hatharatnāvalī 1.34, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadēva* 6.162 (attrib. HP)

savyataḥ HRĀ YBhD] *savyayoḥ* YBhD

bhramayed] *bhrāmayed* HRĀ YCM YBhD

laulī gauḍaiḥ praśasyate] *naulir gauḍaiḥ praśasyate* HRĀ YBhD, *naulī yoge pracakṣate* YCM

Cf. *Satkarmasaṅgraha* 110cd–111

अथ लौली

अमन्दावर्तवेगेन जठरं दक्षवामयोः ।

चालयेच्छंभुना प्रोक्तं तत्र लक्ष्म्यधिदेवता ।

बाह्वनौलिरियं प्रोक्ता जठरानलदीपिनी ॥

❖ Commentary

We have adopted α_1 's readings of *laulī* and *laulika* as the name of this practice in verses 2.34–35 and 2.22 respectively. The vast majority of manuscripts, including α_2 , and the most important testimonia support *naulī* or *naulīḥ* but the names *laulika* and *laulikī* do occur in some more recent works, such as the *Hathayogasamhitā* (p. 4), *Gheraṇḍasamhitā* (1.12), *Yogasārasaṅgraha* (pp. 54–55) and *Yogakarṇikā* (p. 56). The root *lul*, “roll”, provides an etymology for *laulī* and the change to *naulī* can be explained by the similarity in Bengali scripts of *la* and *na* (we thank Lubomír Ondračka for this observation).

A video of Mahant Bālyogī Rām Bālak Dās performing *laulī* at Dīrghesvar Mahādev, U.P. is available in the digital edition.

तुन्दाग्निसंदीपनपाचनादि-
 संधायिकानन्दकरी सदैव ।
 अशेषदोषामयशोषणी च
 हठक्रियामौलिरियं च लौली ॥ ३५ ॥

Laulī brings about stimulation of the fire in the stomach, [good] digestion and so forth, always brings bliss, and makes all humoural disorders and diseases disappear. This *laulī* is the best of all Haṭha techniques. (35)

35a tundāgni $\epsilon_1\pi_2$] tuṃḍāgni ζ_1 tuṃḍāṣṭi α_1 tuṃḍdaṣṭi α_2 muṃḍāgni γ_1 maṃḍāgni $\alpha_3\gamma_2\delta_1\delta_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega\chi$ **pācanādi** $\alpha_1\alpha_2\gamma_2\epsilon_1\zeta_3\pi_2\pi_\omega\chi$] pāvanādi $\gamma_1\eta_1$ pāvakādi η_2 pācanāni ζ_1 pācanāni π_1 pācanāgni δ_1 pācanāgniḥ δ_2 **35b samdhāyikā** $\gamma_1\gamma_2\delta_1\pi_2\chi$] saṃdhāyākā $\alpha_1\alpha_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega$ saṃdhāyākā ϵ_1 saṃdhāyikā ζ_1 saṃdhānakā α_3 sandhādhikā δ_2 **sadaiva cett.**] tathaiva $\delta_1\delta_2$ **35c doṣāmaya cett.**] doṣāmala $\eta_1\eta_2\pi_\omega$ **śoṣaṇī cett.**] śoṣiṇī $\delta_1\eta_1$ śodhaṇī γ_1 śodhīṇī γ_2 **ca cett.**] va η_1 yā γ_1 **35d maulir iyaṃ ca** $\alpha_1\alpha_3\gamma_1\gamma_2\epsilon_1\pi_1\pi_2\chi$] maulir iyaṃ hi $\alpha_2\delta_1\delta_2\zeta_3$ mūlam iyaṃ hi $\zeta_1\eta_1$ ‘sau jayatiḥa η_2 jayaṃtiḥa π_ω **laulī** α_1] maulī α_2 tauḷiḥ α_3 ḷauḷiḥ ζ_3 naulī $\gamma_1\delta_1\eta_1\eta_2\pi_1\pi_2\pi_\omega$ nauliḥ $\gamma_2\epsilon_1\epsilon_2\zeta_1\chi$ nāli δ_2

35 After this verse α_3 has an additional verse:

तिव्रावर्तनवत् नोपम यथा सव्यापसव्यक्रमं ।
 कुर्यादर्थविलूनमानशतमासं साधनापेक्षतः ।
 उद्यद्दिपनलांछनाणि गणकं सानंदशोभावहं ।
 नाना + + विघातकारि हठविद्या मौलि + . पैलिकं ॥

[2.35]

❖ Testimonia

Haṭharatnāvalī 1.35, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadēva* 7.163 (attrib. HP), *Haṭha-tattvakaumudī* 8.12

tundāgni HRĀ] mandāgni YCM YBhD HTK
 ādisaṃdhāyikā HTK] ādisandīpikā HRĀ, āgnisandhāyikā YCM, adisandhāvanā YBhD
 sadaiva HRĀ YBhD HTK] tathaiva YCM
 śoṣaṇī ca HRĀ] śoṣiṇī ca YCM, śoṣaṇīyaṃ YBhD, śoṣaṇīva HTK
 maulir iyaṃ ca laulī] maulir iyaṃ ca naulī HRĀ, maulir iyaṃ hi naulī YCM, maulir iyaṃ hi nauliḥ YBhD, sau jayatiḥa nauliḥ HTK

❖ Commentary

Manuscripts α_1 and α_2 , ϵ_1 , ζ_1 and π_2 have *tundāgni* (or a very similar reading) in the first verse quarter. This reading is also supported by all of the manuscripts collated for the published edition of the *Haṭharatnāvalī*. The compound *tundāgni* is rare in Sanskrit literature but it was likely used here because the term *tunda* appears in the previous verse, which explains how *laulī* is done. The compound *tundāgni* is synonymous with *udarāgni*, *jaṭharāgni*, *śarīrāgni* etc., which are commonly used in yoga texts to refer to the body's digestive fire. The alternative reading *mandāgni* ('sluggish fire') is reasonably common in contexts of stimulating poor digestion, and may have been introduced early in the transmission to replace the more unusual *tundāgni*.

अथ कपालभातिः ।

भस्त्रावल्लोहकारस्य रेचपूरौ सुसंभ्रमौ ।

कपालभातिर्विख्याता कफदोषविशोषिणी ॥ ३६ ॥

Now *kapālabhāti*:

Very rapid inhalation and exhalation like the bellows of a blacksmith is called *kapālabhāti*, the skull bellows. It dries up imbalances of phlegm. (36)

prescript: *om.* δ_1 **atha** *cett.*] *om.* ζ_3 **kapālabhātiḥ** $\alpha_3\chi$] *kapālabhāti* $\alpha_1\epsilon_1\zeta_1$ *kapālabhāti* $\gamma_1\gamma_2\delta_2\eta_1\pi_2$ *kapālibhāti* α_2 *kapālabhātiḥ* π_1 *bhāthī* π_ω *kapālabhātikarma* ζ_3 *kapālabhāthikarma* η_2 **36** *om.* ζ_1 **36a bhastrāval** $\gamma_2\zeta_2\zeta_3\chi$] *bhastraval* $\alpha_1\alpha_2$ *bhastrāhaval* γ_1 *bhastrāva* π_ω *bhastrā* ca π_1 *bhastreva* $\delta_1\delta_2\epsilon_1\pi_2$ *bhastriva* α_3 [*bha*] *strariva* η_1 *lohakārasya* η_2 **lohakārasya** *cett.*] *lohakāraś* ca α_3 *lohakārāṇaṃsya* α_2 *lohakārāṇaṃ* $\delta_1\delta_2$ *bhastrivat* η_2 **36b recapūrau** *cett.*] *recapūro* $\alpha_1\alpha_2$ *recapūra* $\epsilon_1\eta_1$ *kuryāt savyā* η_2 **susaṃbhramau** $\alpha_1\alpha_2\alpha_3\zeta_2\zeta_3\eta_1\pi_\omega$] *sasaṃbhramau* $\gamma_1\gamma_2\delta_1\pi_1\pi_2\chi$ *sasaṃbhramam* δ_2 *kasambhramā* ϵ_1 *pasavyataḥ* η_2 **36c bhātir** $\alpha_3\epsilon_1\zeta_2\zeta_3\chi$] *bhāti* $\alpha_1\gamma_1$ *bhāti* $\gamma_2\delta_1\delta_2\eta_1\pi_1\pi_2\pi_\omega$ *bhātā* α_2 *bhāthī* η_2 **vikhyātā** *cett.*] *vikhyāto* α_3 *vikṣātaṃ* α_2 *vijñeyā* δ_1 *ity eṣā* $\zeta_2\zeta_3$ **36d kaphadoṣa** *cett.*] *kaphaśoṣa* $\delta_1\delta_2$ *kaphāmaya* $\eta_2\pi_\omega$ **viśoṣiṇī** $\alpha_1\zeta_2\eta_1$] *viśoṣaṇī* $\alpha_2\alpha_3\gamma_1\gamma_2\zeta_3\eta_2\pi_\omega\chi$ *viśoṣaṇā* π_1 *viśodhinī* π_2 *vināśiṇī* ϵ_1 *visarpiṇī* $\delta_1\delta_2$

Most witnesses and the testimonia have *maulir iyaṃ* in the fourth verse quarter, which expresses the idea that *lauḷī* was thought to be the best of the *ṣaṭkarma*, and the assonance of *lauḷī* and *maulī* may have been intended. The alternative reading of *mūlam iyaṃ* in ζ_1 and η_1 would suggest that *lauḷī* is necessary for the other practices, which does not seem to be the case because, according to *Haṭhpradīpikā* 2.21, the *ṣaṭkarmas* are more like therapeutic interventions.

[2.36]

❖ Testimonia

Haṭharatnāvalī 1.56, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadēva* 7.163 (attrib. HP)

atha kapālabhātiḥ YBhD] atha kapālabhāstrikā HRĀ, atha kapālabhāti YCM
recapūrau YCM YBhD] recapūra HRĀ
susaṃbhramau HRĀ] sasaṃbhramau YCM YBhD
bhātir YBhD] bhāti YCM, bhastrī HRĀ
kaphadoṣa YCM YBhD] sarvaroga HRĀ

Cf. *Satkarmasaṅgraha* 50cd–51

अथ भस्त्रा
लोहकारस्य भस्त्रेव रेचपूरौ तु वेगतः ॥
पुनः पुनः प्रकुर्वीत स्थिरमूर्ध्ना प्रयत्नतः ।
स्थिरभस्त्रेति च ख्यात योगिनां सिद्धिदायका ॥

❖ Commentary

The word *bhāti* is derived from *bhastrī* (Turner 1966: 537, entry 9424).

षट्कर्मभिर्गतस्थौल्यकफमेदोमलादिकः ।

प्राणायामं ततः कुर्यादनायासेन सिध्यति ॥ ३७ ॥

The person whose excess weight, phlegm, fat, impurities and the like have been removed by the six techniques should then perform breath-control. It is perfected without effort. (37)

37a *ṣaṭkarmabhir gata* $\alpha_1 \gamma_1 \varepsilon_1 \zeta_1 \eta_2 \pi_2 \pi_\omega$] *ṣaṭkarmabhir gataṃ* γ_2 *ṣaṭkarmābhigata* π_1 *ṣaṭkonābhigataṃ* α_2 *ṣaṭkarmanirgata* $\delta_1 \zeta_3 \eta_1 \chi$ °*nirgatā* α_3 °*nirata* δ_2 **sthauilya** $\alpha_1 \gamma_1 \delta_1 \delta_2 \zeta_1 \zeta_3 \pi_2 \pi_\omega \chi$] *sthauilyaṃ* $\alpha_2 \varepsilon_1 \eta_1 \eta_2 \pi_1$ *sthauilyaḥ* γ_2 *sālyā* α_3 **37b** *kapha cett.*] *kaphā* γ_1 *kathaṃ* ε_1 **medo cett.**] *bhedo* η_1 *doṣa* $\alpha_2 \chi$ **malādikaḥ** $\alpha_1 \delta_2 \zeta_1 \zeta_3 \pi_2 \pi_\omega \chi$] *malādikaṃ* $\alpha_2 \varepsilon_1 \pi_1$ *malādhikaḥ* $\alpha_3 \delta_1$ *balādhikaḥ* η_2 *malādhike* η_1 *malojhitaḥ* γ_1 *malojitaḥ* γ_2 **37d** *śidhyati cett.*] *śudhyati* $\alpha_1 \delta_1 \pi_\omega$ *śusidhyateḥ* α_2

η_2 and other manuscripts have *kuryāt savyāpasavyataḥ* ('left and right') instead of *recapūrau sasambhramau*. Although one might infer that *savyāpasavyataḥ* is referring to performing the skull bellows breathing alternately through the left and right nostrils, it appears to be a secondary reading because there is no indication of what is moving to the left and right. Such a method of alternate nostril breathing is explained as a variation of *kapālabhāti* in the *Haṭhayogasamhitā* (p. 14):

इडया पूरयेद्वायुं रेचयेत्पिङ्गलाख्यया ।
पिङ्गलया पूरयित्वा पुनश्चन्द्रेण रेचयेत् ।
पूरकं रेचकं कृत्वा वेगेन न तु चालयेत् ॥

In the second verse quarter, we have adopted the reading of the α manuscripts, *susambhramau* ('great speed'). The compound *susambhrama* is not attested elsewhere as an adjective, whereas the alternative reading *sasambhrama* ('fast') is commonly used. We have retained *susambhramau* because it seems grammatically possible and is also well attested by other manuscript groups.

[2.37]

❖ Testimonia

Haṭharatnāvalī 1.60, *Yogacintāmaṇi* f. 8v (attrib. Ātmārāma), *Yuktabhavadēva* 7.165 (attrib. HP)

ṣaṭkarmabhir YBhD] *karmāṣṭabhir* HRĀ, *ṣaṭkarmanir* YCM
sthauilya YCM] *sthauilyaṃ* HRĀ YBhD
malādikaḥ] *malādikaṃ* HRĀ, *gadādikaḥ* YCM, *malātigaḥ* YBhD

प्राणायामैरेव सर्वे प्रशुष्यन्ति मला इति ।

आचार्याणां तु केषांचिदन्यत्कर्म न संमतम् ॥ ३८ ॥

Some teachers say that all impurities are dried up by means of breath-controls alone and do not recommend any other practice. (38)

ब्रह्मादयोऽपि त्रिदशाः पवनाभ्यासतत्पराः ।

अभूवन्नन्तकभयात्तस्मात्पवनमभ्यसेत् ॥ ३९ ॥

Even Brahmā and the other gods became devoted to breath practice through fear of death, so one should perform breath practice. (39)

38a *prāṇāyāmair eva cett.*] *prāṇāyāmena vai* ζ₁ζ₃η₁ *prāṇāyāmaiḥ sukhāt* η₂ **sarve** *cett.*] *sarveḥ* α₂ *sarvaiḥ* α₃δ₂ **38b** *praśuṣyanti cett.*] *praśukhyanti* δ₁ *praśuddhyati* η₂ **malā iti** α₁α₂γ₁γ₂δ₂ε₁π₁π₂χ] *malā api* δ₁ζ₁ζ₃ *malāṃnapi* η₁ *malāśayā* π_ω *malāśayaḥ* η₂ *matoda iti* α₃ **38c** *tu cett.*] *tya* ε₁ *ca* ζ₃ **38d** *anyat karma cett.* incl. α₃] *anyakarma* α₁α₂γ₁δ₂ **39a** *brahmā-dayo’pi tridaśāḥ cett.*] *ṣaṭkarmayogam āpnoti* η₂ **39b** *pavanābhyāsatatparāḥ cett.*] *’parāḥ* η₂ *prāṇāyāmaparāyaṇāḥ* ε₁ **39c** *abhūvann antakabhayāt* α₁α₂α₃γ₂ζ₁π₁π₂π_ωχ] *abhavan taṃ-takabhayāt* γ₁ *abhavanty abhayāt* ε₁ *samanaskāntakabhayāt* η₁ *sumanaskāntako bhavyaḥ* η₂ *tena siddhiṃ gatās te ca* (te na δ₂) δ₁δ₂ζ₃ **39d** *pavanam cett.*] *praṇavam* η₁

[2.38]

❖ **Testimonia**

Yogacintāmaṇi ff. 8v–9r (attrib. Ātmārāma), *Yuktabhavadēva* 7.166 (attrib. HP)

sarve YBhD] *sarvaiḥ* YCM

iti YBhD] *yataḥ* *iti* YCM

karma YBhD] *krama* YCM

❖ **Commentary**

The plural of *prāṇāyāma*, which we have translated here as ‘breath-controls’, probably refers to practising multiple repetitions of breath retentions with alternate nostril breathing.

[2.39]

❖ **Testimonia**

Haṭharatnāvalī 3.82, *Haṭhatattvakaumudī* 8.19

abhūvann antakabhayāt] *abhūvan mṛtyurahiṭā* HRĀ, *tena siddhiṃ gatā yoge* HTK

❖ **Commentary**

Brahmā is said to have become devoted to *prāṇāyāma* because of his fear of death in the *Viveka-mārtaṇḍa* (74), a text known to Svātmārāma.

यावद्वद्बो मरुद्देहे यावच्चित्तं निराश्रयम् ।
यावद्वीक्षा भ्रुवोर्मध्ये तावत्कालभयं कुतः ॥ ४० ॥

So long as the breath is bound in the body, so long as the mind is without support, so long as the gaze is on the middle of the brow, where is the fear of death? (40)

40b *yāvac cittam cett.*] tāvac cittam $\delta_1\delta_2\zeta_3\eta_1$ **nirāśrayam cett.**] nirāmayam $\delta_1\delta_2$ nirākulaṃ χ **40c** *yāvad/yāvat cett.*] jāvat η_2 yāt ζ_1 yā δ_1 **vikṣā em.**] vikṣam α_3 vikṣed $\alpha_1\alpha_2\varepsilon_1$ dikṣe γ_2 īkṣ(y)et $\pi_1\pi_2$ icched γ_1 paśyed $\zeta_1\zeta_3\eta_1\eta_2\pi_\omega$ drṣṭir $\delta_1\delta_2\chi$ **madhye cett.** incl. α_3] madhyam $\alpha_1\gamma_2\eta_2\pi_1$ **40d** *kāla cett.*] kālam η_1 post **kutaḥ add.** bahvāmāyo pi nāpnoti pavanābhyāsata-parah/ samanaskomṭakabhayaṃ tasmāt pavanam abhyaset// (cf. 2.39). ζ_3

[2.40]

❖ Sources

Vivekamārtaṇḍa 73

vikṣā VM] drṣṭir VMv.l.

❖ Testimonia

Yogacintāmaṇi f. 92r (attrib. *Skandapurāṇa*), *Yuktabhavadēva* 7.8 (attrib. Gorakṣanātha)

cittam YBhD] vṛttau YCM

vikṣā] drṣṭir YCM YBhD

❖ Commentary

We have adopted the reading *vikṣā* in the third verse quarter, which is an emendation of α_1 and α_2 's *vikṣed*. The verb *vikṣed* is likely an error as the other *yāvat* clauses have been written as nominal phrases. The reading *vikṣā* occurs in the same verse of the six-chapter version of the *Vivekamārtaṇḍa*, which sometimes preserves old readings of that text.

विधिवत्प्राणसंयामैर्नाडीचक्रे विशोधिते ।

सुषुम्णावदनं भित्त्वा सुखाद्विशति मारुतः ॥ ४१ ॥

When the network of channels has been purified by breath-controls as prescribed, the breath pierces the mouth of Suṣuṃṇā and enters it with ease. (41)

मारुते मध्यसंचारे मनःस्थैर्यं प्रजायते ।

यो मनःसुस्थिरीभावः सैवावस्था मनोन्मनी ॥ ४२ ॥

When the breath moves in the middle, stillness of the mind arises. The mind's becoming very still is the 'mind beyond mind' (*manon-manī*) state. (42)

41a saṃyāmair cett.] saṃyāmye η_2 saṃyāme π_ω **41b** nāḍī cett.] nāḍi $\alpha_1\alpha_3\pi_\omega$ nārī π_2 **cakre** cett.] cakro γ_2 cakraṃ ζ_1 krīva γ_1 **viśodhite** cett.] viśodhayet α_3 **41c** bhittvā cett.] om. ϵ_1 **41d** sukhād cett.] mukhād $\delta_1\delta_2\eta_1$ **42a** mārute cett.] māruto $\alpha_3\delta_1\pi_2$ maruto δ_2 **saṃcāre** cett.] saṃcārān α_3 **42c** manāḥsusthirībhāvaḥ cett.] manāḥsusthirābhāvaḥ $\alpha_2\gamma_1$ nasaḥsthirībhāva π_2 **42d** saivāvasthā manonmanī cett.] saiṣāḥ $\delta_1\delta_2\pi_2$ γ_2 ditto. saivāvasthonmanī matā π_1

[2.41]

❖ Testimonia

Haṭharatnāvalī 2.2, *Yogacintāmaṇi* f. 18r (attrib. HP)

vidhivat HRĀ] vividhaiḥ YCM

❖ Commentary

The compound *prāṇasaṃyāmaiḥ* ('breath-controls') should be understood here as a synonym for *prāṇāyāmaiḥ* as found in 2.38 (on which see the note on this verse).

[2.42]

❖ Testimonia

Haṭharatnāvalī 2.3, *Yogacintāmaṇi* f. 18a (attrib. HP)

madhyasaṃcāre YCM] madhyame jāte HRĀ

yo manāḥ YCM] manasaḥ HRĀ

तत्सिद्धये विधानज्ञश्चित्रान्कुर्वीत कुम्भकान् ।
विचित्रकुम्भकाभ्यासाद्विचित्रां सिद्धिमाप्नुयात् ॥ ४३ ॥

In order to achieve that, he who knows [their] methods should perform various retentions. As a result of the practice of the various retentions, he obtains various results. (43)

43a tatsiddhaye *cett.*] tatsiddhayo ζ_1 tatsādhana π_2 **vidhānajñāś** $\alpha_1 \alpha_3 \delta_1 \pi_1$] vidhānajñāś $\gamma_1 \gamma_2 \zeta_1 \zeta_3 \chi$ vidhānajñā $\alpha_2 \varepsilon_1 \eta_1 \pi_\omega$ vidhānajñō $\delta_2 \eta_2$ vidhijñās tu π_2 **43b citrān** *cett.*] viśan δ_2 **kurvīta** $\alpha_3 \delta_1 \delta_2 \pi_1$] avita α_1 kurvanti $\alpha_2 \gamma_2 \varepsilon_1 \zeta_1 \zeta_3 \eta_1 \eta_2 \pi_2 \pi_\omega \chi$ kurvati γ_1 **43c vicitrakumbhakābhyāsād** *cett.*] citrakumbhakābhyād ε_1 kumbhakābhyāsāvvicitrām γ_1 *om.* $\delta_1 \delta_2$ **43d vicitrām siddhim āpnuyāt** *cett.*] vicitrām gatim āpnuyāt α_2 vicitrāṇim āpnuyāt η_1 yogasiddhim avāpnuyāt γ_1 *om.* $\delta_1 \delta_2$

[2.43]

❖ **Testimonia**

Haṭharatnāvalī 2.4, *Yuktabhavadēva* 7.92 (attrib. *Yājñavalkyagītā*)

jñāś citrān] jñāḥ sadā HRĀ, jñāś citrān YBhD
kurvīta HRĀ] kurvanti YBhD

❖ **Commentary**

The majority of witnesses, including α_2 , have a plural subject (*vidhānajñāḥ*) and verb (*kurvanti*) in the first line. We have adopted the singular, which is attested by α_1 , α_3 and manuscripts of the *Haṭharatnāvalī*, because it corresponds with the singular subject of the second line.

सूर्यभेदनमुज्जायी तथा सीत्का च शीतली ।

भस्त्रिका भ्रमरी मूर्छा केवलश्चाष्ट कुम्भकाः ॥ ४४ ॥

Sūryabhedana, ujjāyī, sītkā, śītalī, bhastrikā, bhramarī, mūrchā and *kevala*: these are the eight *kumbhakas*. (44)

44a ante *sūryabhedanam* *add.* atha kumbhakabhedāḥ χ **44b** *tathā sītkā ca śītalī* (śītkā) α₁α₃] *tathā sīt-/śītkāśītalī* γ₁γ₂δ₁δ₂ε₁ζ₃η₁η₂π₂π_ω *tathā śītkāśītalā* ζ₁π₁ *tathā satkāśītalā* α₂ *sītkārī śītalī* *tathā* χ **44c** *bhastrikā* *cett.*] *bhastrī* ca δ₁ **bhramarī** α₁α₂α₃γ₂δ₁ζ₁η₂π₁π₂] *bhrāmārī* γ₁δ₂ε₁ζ₃η₁π_ωχ **44d** *kevalāś* α₁ε₁η₂π_ω] *kāṃbalāś* α₂ *ke«va»lā°* α₃ *kevalī* η₁ *plāvanī* γ₂ζ₁ζ₃π₁ *plāvinī* χ *prāvati* γ₁ *pratvanī* π₂ *sahitāś* δ₁δ₂ **cāṣṭa** α₁δ₁δ₂ε₁η₁η₂π_ω] °*ty aṣṭa* γ₁γ₂ζ₁ζ₃π₁π₂χ *catha* α₂ °*ny aṣṭa* α₃ **kumbhakāḥ** *cett.*] *kumbhakaḥ* γ₁ε₁ *kumbhikā* π₁ *kumbhakā* π_ω *kumbhakān* η₁

[2.44]

❖ **Testimonia**

Haṭharatnāvalī 2.6, *Yogalakṣaṇāvalī* f. 32r (attrib. HP), *Yogacintāmaṇi* f. 101r (attrib. *Haṭhayoga*), *Yuktabhavadēva* 7.93 (attrib. HP)

ujjāyī YCM YBhD] ujjayī HRĀ YLĀ
 tathā sītkā ca śītalī YLĀ] tathā sītkāśītalī HRĀ YCM, sītkārī śītalī tathā YBhD
 bhramarī YCM] bhrāmārī HRĀ YLĀ YBhD
 kevalāś HRĀ] kevalāś YLĀ YBhD, sahitam YCM

❖ **Commentary**

On the occurrence of *plāvanī* in this list in many manuscript groups, including the *Ĵyotsnā*, see the note on verse 2.71.

पूरकान्ते तु कर्तव्यो बन्धो जालन्धराभिधः ।

कुम्भकान्ते रेचकादौ कर्तव्यस्तूडियाणकः ॥ ४५ ॥

At the end of the inhalation, the lock called *jālandhara* is to be performed, while at the end of the retention and beginning of the exhalation, *uḍḍiyāṇa* is to be performed. (45)

45a *tu cett.*] ca α_2 **45b** *jālandharā cett.*] jālāṃdharā $\alpha_1\pi_1$ jālāntarā ε_1 **bhidhaḥ cett.] vidhaḥ δ_1 vadhiḥ α_2 **45c** *recakādaḥ cett.*] cakādaḥ ca η_1 **45d** *kartavyas cett.*] kartavyaṃs η_2 **tū° cett.] tu $\alpha_1\varepsilon_1\pi_2\pi_\omega$ ta γ_1 °**ḍḍiyāṇakaḥ m.c.** $\alpha_3\varepsilon_1\zeta_1\eta_1\pi_1\pi_\omega$] ḍiyāṇakaḥ $\alpha_1\alpha_2$ ḍḍiyāṇakaḥ $\gamma_2\delta_1\delta_2\eta_2\chi$ ḍiyāṇakaḥ $\zeta_3\pi_2$ hiyāṇakaḥ γ_1****

[2.45]

❖ Sources

Gorakṣaśataka 62ab, 58ab

kartavyas tūḍḍiyāṇakaḥ] kartavyoḍḍiyaṇābhidhaḥ GŚ

❖ Testimonia

Haṭharatnāvalī 2.7, *Yogacintāmaṇi* f. 80r (attrib. *Yogabija*), *Yuktabhavadēva* 7.94 (attrib. HP)

tu HRĀ YCM] ca YBhD

❖ Commentary

The term *uḍḍiyāṇa* is spelt various ways among manuscripts of the *Haṭhapradīpikā* and other texts. Generally speaking, the α group have *uḍḍiyāṇa*, π *uḍḍiyāṇa*, γ and δ *uḍḍiyāṇa* and the *Jyotsnā uḍḍiyāṇa*. Other spellings, such as *uḍyāṇa* and *uḍiyāṇa*, also occur. We have adopted the spelling of α except in cases where the metre of a verse requires otherwise, as in 2.45d (*uḍḍiyāṇakaḥ*). As noted by Sanderson (2007: 265), diverse spellings of the place by the same name occur, including Uḍḍiyāna, Oḍḍiyāna, U/Oḍiyāna, U/Oḍyāna, or U/Oḍḍayana.

अधस्तात्कुञ्चनेनाशु कण्ठसंकोचने कृते ।
मध्ये पश्चिमताणेन स्यात्प्राणो ब्रह्मनाडिगः ॥ ४६ ॥

By quickly contracting the lower region when the throat has been constricted and stretching back the middle [of the body] the breath goes into the channel of Brahman. (46)

46 *om.* $\delta_1\delta_2$ **46a** *adhastāt* $\alpha_3\varepsilon_1\eta_1\eta_2\pi_2\chi$] *adhastā* $\alpha_1\pi_1\pi_\omega$ *adhasta* γ_1 *adhasthāt* $\gamma_2\zeta_1$ *adhastvāt* ζ_3 *adhamān* α_2 **kuñcanenāśu** *cett.*] *kuñcanenāśuṃ* π_2 *kuṃbhakenāśu* ζ_1 *kuṃbhakenāśaṃ* α_3 **46c** *madhye* *cett.*] *madhya* $\gamma_1\eta_2\pi_\omega$ **tāṇena** $\alpha_1\alpha_2\alpha_3\varepsilon_1\eta_1\pi_\omega$] *tānena* $\gamma_1\gamma_2\zeta_3\eta_2\pi_1\pi_2\chi$ *tāṇa* ζ_1 **46d** *syāt* *cett.*] *sthāt* ζ_1 **brahma** *cett.*] *madhya* $\eta_2\pi_\omega$ **nāḍigaḥ** *cett.*] *nāḍigataḥ* ζ_1 *nāḍikām* π_2 *nābhirāt* γ_1

46 = 3.70*1

[2.46]

❖ **Sources**

Goraṁśasāṭaka 62cd–63ab

kuñcanenāśu] kuñcanenaiva GŚ

❖ **Testimonia**

Haṭharatnāvalī 2.8, *Yogabīja* 110 (southern recension), *Yogacintāmaṇi* f. 80r (attrib. *Yogabīja*), *Yuktabhavadēva* 7.95 (attrib. HP)

adhastāt HRĀ YB YBhD] *adhas tv* YCM

kocane kṛte HRĀ YB YBhD] *kocanena ca* YCM

❖ **Commentary**

As is clear in the source text, the *Goraṁśasāṭaka*, the three techniques alluded to here are *mūla-bandha*, *jālandharabandha* and *uḍḍiānabandha* respectively (on which see chapter three).

The stem form *brahma* is found in various compounds in the text. We understand it to refer to Brahman, the absolute, in all instances other than *brahmagranthi*, where we take it to mean the deity Brahmā. See Mallinson 2007: 205 n. 240.

अपानमूर्ध्वमुत्थाप्य प्राणं कण्ठादधो नयेत् ।
योगी जराविमुक्तः सन् षोडशो वयसा भवेत् ॥ ४७ ॥

The yogi should raise up *apānavāyu* and lead *prāṇa* down from the throat. Freed from ageing, he becomes sixteen years old. (47)

तत्र सूर्यभेदनम् ।

आसने सुखदे योगी बद्धा वज्रासनं ततः ।
दक्षनाड्या समाकृष्य बहिःस्थं पवनं शनैः ॥ ४८ ॥
आ केशाग्राक्षराग्राच्च निरोधावधि कुम्भयेत् ।
ततः शनैः सव्यनाड्या रेचयेत्पवनं सुधीः ॥ ४९ ॥

Of these [breath retentions], piercing the sun [is now taught]:

The yogi should sit in *vajrāsana* on a comfortable mat, then slowly draw in external air through the right nostril, and hold the breath as far as the tips of the hair and nails until cessation [of the breath].

47a utthāpya *cett.*] *uddāpya* α₃ *āsthāpya* η₁ **47b kaṇṭhād adho** *cett.*] *kaṇṭham adho* α₂ *kaṇṭhe tathom* α₃ **nayet** *cett.* incl. α₃] *nayan* α₁ζ₁ *yenayat* γ₁ *jayet* ζ₃ **47c yogī** *cett.*] *yogo* δ₁δ₂ *yogaṃ* γ₁ **vimuktaḥ san** α₁α₃γ₂δ₁δ₂ε₁π₁π₂π_ωχ] *viyuktaḥ san* γ₁ *vimuktaḥ sa* ζ₁ *vimukta saḥ* ζ₃ *vimuktasyā* α₂ *vimuktaś ca* η₂ *bhimuktaś ca* η₁ **47d ṣoḍaśo vayasā** *cett.*] *ṣoḍaśo vayasā* π₁ *ṣoḍaśe vayasā* δ₂ *ṣoḍaśābdavayo* η₂ *ṣoḍaśābdavayā* χ **prescript: tatra** α₁α₃γ₁γ₂ε₁π₁π₂] *atha* η₁η₂π_ωχ *atha tatra* ζ₃ *om.* α₂δ₁δ₂ζ₁ **sūryabhedanam** *cett.*] *sūryabhedanī* γ₁ *sūryābheda* π₁ *sūryabheda* α₂ *om.* δ₁δ₂ **48a āsane sukhade yogī** *cett.*] *āsane sukhadaṃ yogī* α₃ *āsane sukhado yogī* α₂π_ω *athāsane sukhād eva* η₂ **48b baddhvā** *cett.*] *baddhā* η₂π_ω *bhaddrām* α₃ **vajrāsanam** *cett.* (*gloss siddhāsanaṃ* π₁ *mg*)] *vīsanam* ζ₁ *mudrāsamaṃ* η₂π_ω *caivāsanaṃ* χ **tataḥ** *cett.*] *muniḥ* δ₂ *sudhī* ζ₁ **48c nāḍyā** *cett.*] *nāḍyāḥ* γ₁δ₂ *nāḍyām* ζ₁ζ₃ **48d bahiḥstham** *cett.*] *bastham* ca π₁ **49a ā keśāgrān** ε₁η₂π_ω] *ā keśāgrā* α₁α₂π₁ *ā keśāgra* ζ₁ *ā keśāgram* δ₁δ₂η₁ *ā keśād ā* γ₁γ₂π₂χ *ā keśāc* ca ζ₃ *ā keśam ā* α₃ **nakhāgrāc** ca γ₁γ₂ε₁ζ₃η₂π₁π₂χ] *nakhāgrās* ca α₁ *nakhāvañva* α₂ *nakhāgram* ca α₃δ₁δ₂ζ₁π_ω *nakhā...* η₁ **49b nirodhāvadhi** α₁α₂α₃γ₁ε₁ζ₃η₂π₁π₂π_ωχ] *nirodhāvidhi* γ₂ *nirovadhi* ζ₁ *niruddh[o]vadhi* η₁ *śirodhyavadhi* δ₁δ₂ **kumbhayet** *cett.*] *kumbhayan* α₁ *kumbhakān* δ₁η₁^{ac} *kumbhakam* δ₂ **49c tataḥ** *cett.*] *om.* γ₁ **nāḍyā** *cett.*] *nāḍyā* ca η₂ **49d sudhīḥ** α₃γ₁γ₂ε₁ζ₁ζ₃η₁π₂] *sudhī* α₁α₂π₁ *śuddhī* π_ω *śanaiḥ* δ₂η₂χ *punaḥ* δ₁

[2.47]

❖ Testimonia

Haṭharatnāvalī 2.9, *Yogacintāmaṇi* f. 80r (attrib. *Yogabīja*), *Yuktabhavadēva* 7.96 (attrib. HP)
jarāvimuktaḥ san YCM | jarāvimuktaḥ syāt HRĀ, jarāvinirmuktaḥ YbHD

The wise man should then exhale the breath slowly through the left nostril. (48–49)

[2.48–49]

❖ Sources

Cf. *Gorakṣaśataka* 33–34ab

पवित्रे नात्युच्चनीचे ह्यासने सुखदे शुभे ।
बद्धा वज्रासनं कृत्वा सरस्वत्याश्च चालनम् ॥
दक्षनाड्यां समाकृष्य बहिष्ठं पवनं शनैः ।

❖ Testimonia

Yogacintāmaṇi f. 101v (attrib. *Yogabīja*), *Yuktabhavadēva* 7.98–99 (attrib. HP)

baddhvā vajrāsanaṃ] baddhavajrāsanaś YCM, baddhvā padmāsanaṃ YBhD
ā keśāgrān nakhāgrāc ca] ā keśāgrān nakhāgrāc ca YCM, ā keśād ā nakhāgrāc ca YBhD
nirodhāvadhi kumbhayet YBhD] śirodhāvadhi kumbhakam YCM

Cf. *Yogalakṣaṇāvali* f. 32r (attrib. HP)

बद्धवज्रासनो दक्षनाड्याकृष्यानिलं शनैः ।
आ नखाग्रालकाग्रान्तं कुम्भयित्वा यथासुखम् ।
सव्यनाड्या ततो मन्दं रेचयेत्पवनं सुधीः ॥

❖ Commentary

An antecedent to the idea of *prāṇāyāma* affecting the whole body (i.e. as far as the tips of the hair and nails) occurs in the *Baudhāyanadharmasūtra* (4.1.23):

आवर्तेत्येसदा युक्तः प्राणायामान्नुनः पुनः ।
आ केशान्तान्नखाग्रान् तपस्तप्यत उत्तमम् ॥

[The yogi] who is constantly engaged [in practice] should repeat breath retentions again and again. Extreme heat burns as far as the tips of the hair and nails.

The meaning of *nirodhāvadhi* is not entirely clear, but all sources and the *Jyotsnā* (2.49) agree on this reading. The original reading may well have been *virodhāvadhi*, “until it is uncomfortable”, which makes better sense but we have decided not to emend accordingly. The problem with *nirodhāvadhi* is that to practise *kumbhaka* “up to cessation (*nirodha*)” seems to suggest that cessation is not that of the physical breath, which by definition ceases in *kumbhaka*, but of the vital wind (*prāṇa*) within the body. By citing a verse from an unnamed text, Brahmananda seems to understand this verse as saying that the breath should very carefully (*atiprayatnena*) be held as far as the extremities of the body so that it does not damage the body by exiting through the hair follicles:

हठाच्चिरुद्धः प्राणो ऽयं रोमकूपेषु निःसरेत् ।
देहं विदारयत्येष कुष्ठादि जनयत्यपि ॥

When the breath has been stopped forcefully, it flows out through the hair follicles. This destroys the body and also causes skin diseases and the like.

कपालशोधनं वातदोषघ्नं कृमिदोषहम् ।

पुनः पुनरिदं कार्यं सूर्यभेदमुदाहृतम् ॥ ५० ॥

This purifies the skull, cures [imbalances] of the wind humour [and] gets rid of diseases caused by worms [so] should be done repeatedly. It is called the piercing of the sun. (50)

50a śodhanaṃ cett.] śodha ḍ₁ **50b** doṣaghnaṃ cett.] doghnaṃ π_ω śoṣaghnaṃ ζ₁ **doṣa-**
ham ε₁ζ₁ζ₃π₁π_ω] doṣajam α₁ doṣajamḥam α₂ doṣahṛt γ₁γ₂ḍ₁ḍ₂π₂χ toharam ṛ₁ nāśanam
ṛ₂ **50c** kāryam α₁α₂ε₁ζ₃ṛ₁π₁π₂χ] kārya ζ₁π_ω kuryāt γ₁γ₂ḍ₁ḍ₂ sūrya ṛ₂ **50d** sūryab-
hedam udāhṛtam α₁α₂α₃ε₁ζ₃ṛ₁π₁π₂π_ω] sūryabhedanam udāhṛtam ζ₁ sūryabhedanam uttamam
γ₁γ₂ḍ₁ḍ₂χ bhedanam samudāhṛtam ṛ₂

[2.50]

❖ Sources

Cf. *Gorakṣaśataka* 35–36ab

कपालशोधने वापि रेचयेत्पवनं सुधीः ।
तुन्दस्य वातदोषघ्नः कृमिदोषं निहन्ति च ॥
पुनः पुनरिदं कार्यं सूर्यभेदमुदाहृतम् ।

❖ Testimonia

Cf. *Haṭharatnāvalī* 2.11cd–12

कपालं शोधनं चापि रेचयेत्पवनं शनैः ॥
आलस्यं वातदोषघ्नं कृमिकीटं निहन्ति च ।
पुनः पुनरिदं कार्यं सूर्यभेदाख्यकुम्भकम् ॥

11cd kapālaṃ ... śanaīḥ HRĀ] kapālaśodhanaṃ vātadoṣaghnaṃ kṛmināśanaṃ HRĀ v.l.

Yogalakṣaṇāvalī f. 32r (attrib. HP) (ab only), *Yogacintāmaṇi* f. 101v (attrib. *Yogabīja*), *Yuktabhava-*
deva 7.100 (attrib. HP)

vāta YCM YBhD] caitad YLĀ
doṣaghnaṃ YCM YBhD] vātaghnaṃ YLĀ
ham YBhD] nut YLĀ, hṛt YCM
udāhṛtam YBhD] uttamam YCM

❖ Commentary

Both *doṣaham* and *doṣahṛt* are well attested and possible. We have favoured the former because the α reading (*doṣajam*) appears to be a corruption of it, and *ha* is from the same root as the verb in the source text (i.e. *nihanti*).

अथोज्जायी ।

मुखं संयम्य नाडीभ्यामाकृष्य पवनं शनैः ।

यथा लगति कण्ठात्तु हृदयावधि सस्वनम् ॥ ५१ ॥

Now *ujjāyī*:

[The yogi] should close the mouth and gradually draw in the breath through the nostrils so that it comes into contact [with the region] from the throat to the chest and makes a sound. (51)

prescript: *athojjāyī* α₁ε₁ζ₃η₁π₁π₂π_ωχ] *atha ujjāyī* α₃ζ₁η₂ *ujjāyī* γ₁γ₂δ₂ *ujjāi* δ₁ *jāi* α₂
51a *saṃyamya cett.*] *saṃnamya* η₁ *saṃkocca* α₃ ***nāḍibhyām*** α₂γ₁γ₂ε₁π₂χ] *nāḍibhyām* α₁π₁
nāsābhyām α₃δ₁δ₂ζ₁ζ₃η₁η₂π_ω **51b** *śanaiḥ cett.*] *tataḥ* δ₁ *punaḥ* δ₂ **51c** *yathā cett.*] *yadā*
η₁η₂ ***lagati cett.***] *lagatu* π₂ *galati* ζ₃ *ragati* γ₁ ***kaṇṭhāt tu*** α₁α₂δ₂ζ₁ζ₃η₂π₁π₂χ] *kaṇṭhe* tu γ₁γ₂
kaṇṭhāntar δ₁ *kaṇṭhāntaṃ* π_ω *kaṇṭhādīṃ* α₃ *hṛtkaṇṭhe* η₁ (*lagaty*) *asuḥ* *kaṇṭha* ε₁ **51d** ***hr-***
dayāvadhi cett.] *hṛtpadmāvadhi* η₂π₂ ***sasvanam cett.***] *sasvanī* π₁ *niḥsvanam* π₂ *sausanam* η₁
śodhanam η₂

[2.51]

❖ Sources

Gorakṣaśataka 36c–37b

❖ Testimonia

Haṭhatratnāvalī 2.13, *Yogalakṣaṇāvalī* f. 32r (attrib. HP), *Yogacintāmaṇi* f. 101v (attrib. *Yogabīja*),
Yuktabhavadēva 7.101 (attrib. HP)

saṃyamya HRĀ YLĀ YCM] *niyamya* YBhD
nāḍibhyām HRĀ YCM YBhD] *nāsābhyām* YLĀ
kaṇṭhāt tu YBhD] *hṛtkaṇṭhaṃ* HRĀ, *hṛtkaṇṭhe* HRĀv.l., *kaṇṭhe* su YLĀ, *kaṇṭhe* suḥ YLĀv.l.,
hṛtkaṇṭhād YCM
sasvanam YLĀ YCM] *sasvanaḥ* HRĀ, *pūraṇam* YBhD

Cf. *Haṭhatattvakaumudī* 10.7

अथोज्जायी कुम्भकः

आस्यं संयम्य नासापुटयुगसुषिराभ्यां समाकृष्य वायुं

मन्दं मन्दं यथासौ लगति गलतटादाहृदन्तः सशब्दः ।

रुद्धा केशावस्त्राग्रावधि पवनममुं रेचयेद्गामनाड्या

प्रोक्तोज्जायीति कुम्भः कफगददलनो दीप्तिकृज्जाठराग्रे ॥

❖ Commentary

The use of *lagati* without a locative or direct object (as found in the source text, the *Gorakṣa-śataka*) is supported by the paraphrase of the verse in the *Haṭhatattvakaumudī* (10.7). Most witnesses (including α) have the phrase *kaṇṭhāt tu hṛdayāvadhi*, which we have understood to have the sense of a locative as it specifies the place within the body where the contact occurs.

पूर्ववत्कुम्भयेत्प्राणं रेचयेदिडया ततः ।
 श्लेष्मदोषहरं कण्ठे देहानलविवर्धनम् ॥ ५२ ॥

As before, he should hold the breath and then exhale through Iḍā.
 [Because] it cures disorders caused by phlegm in the throat and in-
 creases the body's fire, [...] (52)

52a *pūrvavat cett.*] pūrve ca γ_1 pūrvatu π_2 **kumbhayet cett.**] kumbhayan $\delta_1\delta_2$ **prāṇaṃ**
cett.] prāṇān $\zeta_1\zeta_3\eta_2$ prāṇāt η_1 **52b** *recayed iḍayā cett.*] recayediyā δ_1 **tataḥ cett.**] tratat
 γ_2 **52c** *śleṣma cett.*] śleṣmā η_2 śreṣmā γ_1 śleṣā π_2 gale ϵ_1 **doṣaharaṃ cett.**] śleṣmādidō° ϵ_1
kaṇṭhe cett.] kaṇṭha δ_1 dehām ζ_1 dehād η_1 dehā η_2 °saghnaṃ ϵ_1 **52d** *dehānalavivardhanam*
 $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\zeta_3\pi_1\pi_2\chi$] dehānale vivardhanam α_1 dehanaṃlavibaṃdhanam α_2 dāvānalavivardhanam
 π_6 dehāvaladiptivivardhanam α_3 analaṃ dipavardhanam ζ_1 analadiptivardhanam η_1 °naladipti-
 vivardhanam η_2

[2.52]

❖ Sources

Cf. *Gorakṣaśataka* 37c–38b

पूर्ववत्कुम्भयेत्प्राणं रेचयेदिडया ततः ।
 शीर्षोत्थितानलहरं गलश्लेष्महरं परम् ॥

❖ Testimonia

Haṭharatnāvalī 2.14, *Yogalakṣaṇāvalī* f. 32r (attrib. HP), *Yogacintāmaṇi* f. 102r (attrib. *Yogabīja*),
Yuktabhavadēva 7.102 (attrib. HP)

śleṣmadoṣaharaṃ kaṇṭhe YCM] gale śleṣmaharaṃ proktaṃ HRĀ, śleṣmadoṣaharaṃ caitad YLĀ,
 śleṣmadoṣaharaṃ dehā YBhD
 dehānalavivardhanam HRĀ YCM] dhāturogavināśanam YLĀ, naladiptipravardhanam YBhD

†नाडीजलोदरा†धातुगतदोषविनाशनम् ।

गच्छतस्तिष्ठतः कार्यमुज्जाय्याख्यं तु कुम्भकम् ॥ ५३ ॥

[and] cures diseases in the channels, fluids, stomach, and as far as all the bodily constituents, the retention called *ujjāyī* should be done when [the yogi] is moving or remaining still. (53)

53a *nāḍījalodarā* $\varepsilon_1 \zeta_1 \eta_1 \pi_1 \chi$] *nāḍījalodaro* α_1 *nāḍījalalodarā* α_2 *nāḍījalāmdaram* α_3 *nāḍījalodaram* $\gamma_1 \delta_1 \delta_2 \zeta_3$ *nāḍījalodara* π_2 *nāḍījalodari* γ_2 *nāḍījalodare* $\eta_2 \pi_\omega$ **dhātu** *cett.*] *dhātum* (dhautam pc) α_3 **53b** *gataḍoṣa* $\alpha_1 \gamma_2 \delta_2 \varepsilon_1 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] *gataḍoṣā* γ_1 *gadadoṣa* α_2 *galaroga* α_3 *gataroga* $\zeta_1 \eta_1$ *śataroga* ζ_3 *śatadoṣa* δ_1 **53c** *gacchataṣ ṭiṣṭhataḥ* $\alpha_1 \alpha_2 \alpha_3 \delta_1 \varepsilon_1 \zeta_1 \eta_1 \pi_1 \pi_2 \pi_\omega$] *gacchatā ṭiṣṭhatā* $\gamma_1 \gamma_2 \delta_2 \zeta_3 \eta_2 \chi$ **kāryam** *cett.*] *kāryām* $\alpha_1 \varepsilon_1$ *kāya* ζ_1 **53d** *ujjāyākhyaṃ tu* χ] *ujjāyākhyaṃ tu* $\alpha_1 \alpha_2 \gamma_2 \delta_1 \zeta_1 \zeta_3 \eta_1 \pi_2$ *ujjāyākhyaṃ ca* δ_2 *urjjāvyākhyaṃ tu* π_1 *ujjāyāhavya* γ_1 *ujhā* $\{h\}$ *yyākyāyat tu* α_3 *ujjākhyam kumbha*° ε_1 *kuru vikhyāta* $\eta_2 \pi_\omega$ **kumbhakam** *cett.*] *kumbhakaḥ* π_ω *kaṃ tv idam* ε_1

[2.53]

❖ Sources

Gorakṣaśataka 38

tu] ca GŚ

❖ Testimonia

Haṭharatnāvalī 2.15, *Yogacintāmaṇi* f. 102r (attrib. *Yogabīja*), *Yuktabhavadēva* 7.103 (attrib. HP)

jalodarā YBhD] *jālodarā* HRĀ, *jalodara* HRĀ v.l. YCM, *jalodaram* HRĀ v.l.

vināśanam HRĀ YCM] *nivāraṇam* YBhD

gacchataṣ ṭiṣṭhataḥ YCM] *gacchatā ṭiṣṭhatā* HRĀ YBhD

ujjāyākhyaṃ tu kumbhakam] *ujjāyākhyaṃ hi kumbhakam* HRĀ, *ujjāyākhyaṃ ca kumbhakam* YCM, *ujjākhyam kumbhakam tv idam* YBhD

Cf. *Yogalakṣaṇāvalī* f. 32r (attrib. HP)

देहानलोद्दीप्तिकरं जलोदरविघातकृत् ।

गच्छता तिष्ठता कार्यश्चोज्जाय्याख्यस्तु कुम्भकः ॥

❖ Commentary

Nearly all the manuscripts have *nāḍījalodarādhātu*, which is difficult to understand because of *jala* (‘water’) in this context and *ā+dhātu* within the compound. This reading is also present in the transmission of the source text for the verse, the *Gorakṣaśataka*, and most of the testimonia. Given the strength of the evidence, we have adopted the reading and understood it as a list of things in which diseases (*doṣa*) may occur. This is consistent with Brahmananda’s explanation (*Jyotsnā* 2.53). He explains *ā+dhātu* as *samantāt ... dhātavaḥ* (‘the bodily constituents altogether’).

Two later sources attempt to solve these problems. Some of the manuscripts of the *Haṭharatnāvalī* read *nāḍījālo* (‘in the network of channels’), which makes better sense than *nāḍījalo*, as *jala* usually means water rather than bodily fluid. Brahmananda understands *jala* as water that has been drunk (*pitam udakam*), which seems far-fetched as the site of a disease. Two old

अथ सीत्का ।

सीत्कां दद्यात्सदा वक्त्रे घ्राणे चैव विजृम्भिकाम् ।

एवमभ्यासयोगेन कामदेवो द्वितीयकः ॥ ५४ ॥

Now *sītkā*:

[The yogi] should continuously make *sīt* sound in the mouth and flare his nostrils. By practising in this way he becomes a second god of love. (54)

prescript: *atha cett.*] *om.* $\gamma_1 \gamma_2 \delta_1 \delta_2$ **sītkā** $\varepsilon_1 \zeta_1$] *sitkā* α_1 *sītakā* η_1 *śītkāraḥ* $\gamma_1 \delta_2$ *sitkāraḥ* α_3 *śītkāra* π_ω *śīkāra* γ_2 *śītkāraṃ* π_2 *sītkārī* $\alpha_2 \zeta_3 \chi$ *śītakarākarma* η_2 *śīghrā* π_1 *om.* δ_1 **54a sīt-/śītkām** $\alpha_1 \alpha_3 \gamma_2 \delta_2 \varepsilon_1 \zeta_3 \pi_1 \pi_2 \chi$] *satkāṃ* ζ_1 *sātkā* α_2 *sītkīm* δ_1 *dhītkām* (?) γ_1 *kumbhaṃ* $\eta_2 \pi_\omega$ *om.* η_1 **dadyāt** $\alpha_1 \alpha_2 \alpha_3 \varepsilon_1 \zeta_1 \zeta_3 \eta_1 \pi_1$] *kuryāt* $\gamma_1 \gamma_2 \delta_1 \delta_2 \eta_2 \pi_2 \pi_\omega \chi$ **sadā** $\alpha_1 \alpha_2 \alpha_3 \varepsilon_1 \zeta_1 \zeta_3 \eta_1 \eta_2 \pi_1 \pi_\omega$] *tathā* $\gamma_1 \gamma_2 \delta_1 \delta_2 \pi_2 \chi$ **vaktre cett.**] *vaktrāt* η_2 *dakre* γ_1 **54b ghrāṇe caiva** $\alpha_1 \varepsilon_1 \eta_1 \pi_1 \pi_2 \pi_\omega$] *ghrāṇe cātha* $\zeta_1 \zeta_3$ *ghrāṇenaiva* $\alpha_3 \gamma_2 \delta_1 \delta_2 \eta_2 \chi$ *prāṇenaiva* γ_1 *prāṇa caiva* α_2 **vijṛmbhikām** $\alpha_1 \alpha_2 \delta_1 \varepsilon_1 \zeta_3 \eta_1 \pi_1 \pi_2 \chi$] *vijṛmbhikām* γ_1 *vijāmbhikām* γ_2 *vijāmbhakām* ζ_1 *vijṛmbhitām* α_3 *vijṛmbhitām* $\eta_2 \pi_\omega$ *visarjayet* δ_2 **54c evam abhyāsa cett.**] *evam abhyāsaṃ* η_1 **yogena cett.**] *yoge tu* π_1 **54d kāmadevo dvitīyakaḥ cett.**] *kāmadeva ivāparaḥ* δ_2

manuscripts have *dare dhātu*, which avoids the need to read *darādhātu*. If one were to conjecture *nāḍījālodare*, the line would mean, ‘it cures diseases of the bodily constituents inside the network of channels.’

For the idea of *doṣas* being in *dhātus* see *Tantrāloka* 28.283cd, where Abhinavagupta says that worldly concepts arise as a result (*dhātudoṣāc ca saṃsārasaṃskārās te ...*). In the *Īśvara-pratyabhijñānavimarśinī* Abhinavagupta notes that they are also the source of physical disorders (*dhātudoṣakṛtaṃ mūrccā* ĪPV on 2.15).

The name *ujjāyī* may be a Prakrit form of *uddhmāyī* from the verb *ud-dhmā*, “to blow out”. We thank Diwakar Acharya for this suggestion.

[2.54]

❖ Sources

Cf. *Kaulajñānanirṇaya* 14.54

चित्तन्दद्यातु वक्त्रेण नासे दद्याद्विजृम्भिका[म्] ।
वाचासिद्धिर्भवत्येव कामदेवो ऽपरः प्रियः ॥

Cf. *Jñānasāra* 2.13

हिक्का दद्यात्सदा वक्त्रे प्रायश्चैव विजृम्भिकाम् ।
एवमभ्यस्यमानस्तु कामदेवो द्वितीयकः ॥

Cf. *Prāṇatoṣiṇī* (part 6) p. 851 (citing the *Jñānasāra*)

हिक्कां दद्यात्सदा वक्त्रे घ्राणश्चैव विजृम्भते ।
एवमभ्यासयोगेन कामदेवो द्वितीयकः ॥

योगिनीचक्रसामान्यः सृष्टिसंहारकारकः ।

न क्षुधा न तृषा निद्रा नैवालस्यं प्रजायते ॥ ५५ ॥

He joins the circle of yoginīs and brings about creation and destruction. Neither hunger nor thirst [nor] sleep nor indolence arise. (55)

55 found immediately after 2.53 α_2 **55a** *yoginī cett.*] *yoginām* π_1 **cakrasāmānyaḥ** $\alpha_1\alpha_3\pi_1$] *cakrasāmānya* $\alpha_2\epsilon_1\zeta_1\pi_6$ *cakrasaṃmānyaḥ* χ *cakram āsādyā* $\eta_1\eta_2$ *cakrasevyas tu* $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\pi_2$ **55d** *naivālasyaṃ cett.*] *niṃdrālasyaṃ* π_1 **prajāyate cett.**] *tu jāyate* $\zeta_1\zeta_3$ *tu jāyete* η_2 *na jāyate* π_1

❖ Testimonia

Haṭharatnāvalī 2.16, *Yogacintāmaṇi* f. 101v (attrib. *Haṭhayoga*), *Yuktabhavadēva* 7.104 (attrib. HP)

dadyāt sadā YBhD] kuryāt tathā HRĀ YCM
ghrāṇe caiva YBhD] ghrāṇenaiva HRĀ YCM
vijṛṃbhikām YBhD] visarjayet HRĀ YCM

Cf. *Yogalakṣaṇāvalī* f. 32r (attrib. HP)

सीत्कां दद्यात्सदा वक्त्रे घ्राणे चैव विजृम्भिताम् ।
एवमभ्यसतो न क्षुत्तृद्वालस्यादि जायते ॥

❖ Commentary

There is division between *śītkām* and *sītkām* in all the manuscript groups of the *Haṭhapradīpikā* (note that the likely reading in the source texts was *hikkām*). The result of becoming a second god of love may be connected with the sound *sīt*, which is said to be made during sex in the *Kāmasūtra* (2.7.4–19).

This verse's source texts are from Kaula tantric milieus and this is reflected in the result of becoming one with the circle of yoginīs mentioned in the next verse.

[2.55]

❖ Sources

Jñānasāra 2.13cd–14ab

cakra] guṇa JS
trṣā] ca trṣ JS
naivālasyaṃ] naiva murchā JS

Cf. *Kaulajñānanirṇaya* 7.18ab

योगिनीगणसामान्याः सृष्टिसंहारकारकः ।

❖ Testimonia

Haṭharatnāvalī 2.17, *Yogacintāmaṇi* f. 101v (attrib. *Haṭhayoga*), *Yuktabhavadēva* 7.105 (attrib. HP)

sāmānyaḥ YBhD] saṃsevyāḥ HRĀ YCM
saṃhārakārakaḥ HRĀ YCM] sthityantakārakaḥ YBhD
trṣā HRĀ YBhD] trṣṇā YCM

भवेत्स्वच्छन्ददेशश्च सर्वोपद्रववर्जितः ।

अनेन विधिना सत्यं योगीन्द्रो भुविमण्डले ॥ ५६ ॥

His body is as he wishes, and he is free from all misfortune. By means of this technique, he truly becomes a lord of yogis in the world. (56)

56a svacchanda *cett.*] $sattvaṃ\ ca\ \chi$ **dehaś ca** $\alpha_1\alpha_2\varepsilon_1\zeta_1\zeta_3\eta_2\pi_2\pi_\omega$] $dehas\ tu\ \gamma_1\gamma_2\delta_1\delta_2$ $dehasya\ \alpha_3\chi$ $dehastha\ \pi_1\ dehaṃ\ ca\ \eta_1$ **56b varjitaḥ** *cett.*] $vivarjitaḥ\ \pi_\omega$ **56c satyaṃ** $\alpha_1\alpha_2\alpha_3\varepsilon_1\eta_1\eta_2\pi_2\pi_\omega\chi$] $nityaṃ\ \zeta_1\zeta_3\pi_1\ yas\ tu\ \gamma_1\gamma_2\delta_1\delta_2$ **56d yogīndro** *cett.*] $yogiṃdro\ \pi_\omega\ yogēmdro\ \alpha_2\zeta_1\ yogibhyo\ \varepsilon_1$ **bhuvī** $\alpha_3\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega$] $bhūmi\ \alpha_1\alpha_2\gamma_2\delta_1\zeta_1\zeta_3\chi$ $bhumi\ \delta_2\ muni\ \gamma_1$

naivālasyaṃ HRĀ] tandrālasyaṃ YCM, nālasya ca YBhD
prajāyate HRĀ YBhD] na jāyate YCM

[2.56]

❖ Sources

Jñānasāra 2.14cd–15ab

dehaś ca] dehas tu JS
satyaṃ] devi JS

Cf. *Śivasamhitā* 3.94

अनेनैव विधानेन योगीन्द्रो ऽवनिमण्डले ।
भवेत्स्वच्छन्दचारी च सर्वोपत्परिवर्जितः ॥

❖ Testimonia

Haṭharatnāvalī 2.18, *Yogacintāmaṇi* f. 101v (attrib. *Haṭhayoga*), *Yuktabhavadeva* 7.106 (attrib. HP)

dehaś ca YBhD] dehas tu HRĀ YCM, dehaḥ syāt HRĀv.l., dehasyāt HRĀv.l.
satyaṃ HRĀ YBhD] yas tu YCM
bhuvimaṇḍale YBhD] bhāti bhūtale HRĀ, bhūmimaṇḍale YCM

❖ Commentary

The aiśa compound *bhuvimaṇḍale*, which is attested at *Mañjuśrīmūlakalpa* 45.221, is likely the original reading here. The alternative *bhūmi* is well-attested and so the change may have happened early in the transmission.

एवमेव उक्तं च ।

रसनातालुमूलेन यः प्राणं सततं पिबेत् ।

अब्दार्धेन भवेत्तस्य सर्वरोगपरिक्षयः ॥ ५७ ॥

And the very same has been taught [as follows]:

He who continuously takes in the breath through the tongue and the root of the palate has all his diseases cured in half a year. (57)

prescript: **evam eva uktaṃ ca** $\alpha_1 \varepsilon_1 \eta_1$] **evam eva uktaṃ** ζ_1 **evam eva tad uktaṃ** π_1 **uktaṃ ca** η_2 **uktaṃ** π_ω **evam evoktaṃ gorakṣakaḥ** (evam evoktaṃ ca *dittography*) α_3 **gorakṣeṇaivam evoktaṃ** ζ_3 *om.* $\alpha_2 \gamma_1 \gamma_2 \delta_1 \delta_2 \pi_2 \chi$ **57 om.** χ **57a mūlena cett.]** **mūlaṃ ca** α_2 **yogena** $\gamma_1 \gamma_2 \pi_2$ **57b prāṇaṃ cett.]** **prāṇa** $\eta_2 \pi_\omega$ **prāṇaḥ** γ_1 **57c abarddhena cett.]** **abdordhena** α_3 **abardarddhe** π_1 **57d sarvarogaparikṣayaḥ cett.]** **parikṣayaḥ** η_1 **sarvāṃgasusthirakriyaṃ** η_2

57 Before the headline, $\zeta_3 \eta_2$ have an additional verse:

रसनातालुयोगेन (ζ_3 ; सत्यामूलेन रन्ध्रेण η_2) यः प्राणं सततं पिबेत् । स भवेत्सर्वसिद्धीनां भाजनं नात्र संशयः ॥ (cf. 2.57)

[2.57]

❖ Sources

Vivekamārtaṇḍa 120

satataṃ] anilaṃ VM

Cf. *Kaulajñānanirṇaya* 6.19

रसनातालुमूले तु कृत्वा वायुं पिबेच्छनैः ।
षण्मासादभ्यसेद्वेति महारोगैः प्रमुच्यते ॥

❖ Testimonia

Yogacintāmaṇi f. 101v (attrib. *Hāṭhayaoga*), *Yuktabhavadeva* 7.107 (attrib. *Gorakṣanātha*)

mūlena YBhD] yogena YCM

Cf. *Ānandakanda* 1.20.137

जिह्वाया तालुमूलेन प्राणं यः पिबति प्रिये ।
तस्य षण्मासतः सर्वे रोगा नश्यन्ति योगिनः ॥

❖ Commentary

The compound *rasanātālumūlena* is difficult to understand. In his *Hāṭhasaṅketacandrikā* (f. 79r–79v), Sundaradeva says that the external air strikes the root of the tongue and palate and the upper part of the uvula (*atra muhū (mūhū codex) rasanātālumūlāhataṃ ghaṇṭikordhva-bhāgāhataṃ bahiḥsthavāyumuṃ vidhāya pibed ity arthaḥ*). More helpful are the remarks of the commentator of the *Yogataranṅgiṇī* (2.39). He says that a hole or cavity (*vivara*) is made by the root of the palate with the help of the tongue. The yogi breathes through it (*evam rasanātālumūlena rasanā jihvā tatsahāyabhūtātālumūlena kṛtaṃ yad vivaraṃ, tena kṛtvā*

अथ शीतली ।

जिह्वया वायुमाकृष्य पूर्ववत्कुम्भनादनु ।

शनैस्तु घ्राणरन्ध्राभ्यां रेचयेदनिलं सुधीः ॥ ५८ ॥

Now *śitalī*:

The wise man should draw in air through the tongue and after retaining the breath as before gradually exhale through the nostrils.
(58)

prescript: *atha śitalī cett.*] *atha śitalā* α_2 *tathā śitalī* η_2 *śitalī* $\gamma_1\gamma_2$ *om.* δ_1 **58a** *jihvayā cett.*] *jihvāyā* α_2 *jihvāyām* α_3 *jihvā* η_1 **58b** *pūrvavat cett.*] *pūrvam* *ca* η_2 *pūrve* *ce* α_2 **kumbhanād** **anu** $\alpha_1\epsilon_1\epsilon_2\pi_1$] *kumbhanād* *agu* α_2 *kumbhakād* *anu* $\gamma_2\delta_1\delta_2\zeta_1\zeta_3\pi_2$ *kumbhakādane* γ_1 *kumbhasādhanaṁ* $\eta_1\eta_2\pi_\omega\chi$ *kumbhayet* *tataḥ* α_3 **58c** *śanais tu cett.*] *śanaiḥ* *su* ζ_3 *śanakair* χ **ghrāṇa** *cett.*] *prāṇa* η_2 **58d** *anilaṁ cett.*] *pavanaṁ* χ **sudhīḥ** $\gamma_2\delta_1\delta_2\epsilon_1\pi_2\chi$] *sudhī* $\alpha_1\alpha_2\gamma_1\pi_1\pi_\omega$ *śanaiḥ* $\alpha_3\zeta_1\eta_1\eta_2$ *tataḥ* ζ_3

yah yogī prāṇam anilaṁ prāṇavāyūṁ pibet pūrayet, tasya yogino 'bdārdhena ṣaṇmāsena sarvarogāṇāṁ nāśaḥ kṣayo bhavet/).

The idea of breathing through a hole between the root of the palate and tongue might have been intended by the parallel reading of the *Yogacintāmaṇi*: *rasanātāluyogena* ('by joining the tongue and palate'). We have thus translated *rasanātālumūlena* as 'through the tongue and root of the palate'. It could also imply that the tongue is turned up and back to touch the root of the palate to make a hole that one breathes through (when the breath is taken in through the mouth). The *Kumbhakapaddhati* (137ab) states this more clearly:

रसनामुन्मुखीकृत्य सीत्कारं कुर्वता मरुत् ।

[The yogi] turns the tongue upwards and takes in the breath while making a *sīt* sound.

A similar practice is also described in *Śivasamhitā* 3.80:

रसनां तालुमूले यः स्थापयित्वा विपश्चितः ।

पिबेत्प्राणानिलं तस्य रोगाणां संक्षयो भवेत् ॥

When the wise [yogi] places the tongue at the root of the palate and takes in the Prāṇa breath, his diseases are cured.

[2.58]

❖ Sources

Gorakṣaśataka 39cd–40ab

kumbhanād] kumbhakād GŚ

Cf. *Vivekamārtaṇḍa* 139

काकचञ्चुवदास्येन शीतलं सलिलं पिबेत् ।

गुल्मप्लीहादिकान्दोषान् ज्वरं पित्तं क्षुधां तृषाम् ।

विषाणि शीतली नाम कुम्भकोऽयं निहन्ति च ॥ ५९ ॥

This retention called *śitalī* cures diseases such as swelling and enlargement of the spleen, fever, [excess] bile, hunger and thirst. (59)

59a plihādikān $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1\pi_2\pi_\omega\chi$] plihodaram $\gamma_1\gamma_2\delta_1\delta_2$ plihodarān $\zeta_1\zeta_3$ śleṣmādayo η_2 śleṣmādikā η_1 **doṣān** $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega$] doṣā η_1 doṣāḥ η_2 rogān $\zeta_1\chi$ cāpi $\gamma_1\gamma_2\delta_2$ vāpi δ_1 **59b jvaram** $\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\zeta_1\pi_1\pi_2\chi$] jvalam $\alpha_1\gamma_1$ jvara $\zeta_3\eta_2\pi_\omega$ jvarā η_1 jvarān α_3 **pittam cett.**] pitta $\eta_1\eta_2\pi_\omega$ cāpi $\delta_1\delta_2$ **kṣudhām** $\alpha_3\delta_1\varepsilon_1\pi_1\pi_2\chi$] kṣudhā $\alpha_1\alpha_2\gamma_1\gamma_2\delta_2\eta_1\eta_2\pi_\omega$ kṣayam ζ_1 kṣaya ζ_3 **trṣām cett.**] trṣā $\alpha_2\eta_1\eta_2\pi_\omega$ trṣām δ_2 **59c viṣāṇi** $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_1\zeta_3\pi_1\chi$] etāni $\eta_1\eta_2\pi_\omega$ nāśini π_2 vidhivat $\delta_1\delta_2$ **59d kumbhako'yam cett.**] kumbhakeyā δ_1 kumbhikeyam χ kumbhako α_1 **nihanti ca** $\alpha_1\alpha_2\gamma_1\gamma_2\varepsilon_1\eta_2\pi_1\pi_2\pi_\omega$] nihanti hi $\alpha_3\zeta_1\zeta_3\eta_1\chi$ nirantaram δ_1 nigadyate δ_2

प्राणं प्राणविधानज्ञो योगी भवति निर्जरः ॥

❖ Testimonia

Haṭharatnāvalī 2.19, *Yogacintāmaṇi* f. 102v (attrib. *Yogabīja*), *Yuktabhavadēva* 7.108 (attrib. *Gorakṣanātha*)

kumbhanād] kumbhakād HRĀ YCM YBhD

śanaś tu ghrāṇārāndhrābhyām YCM YBhD] śanair aśitiparyantam HRĀ

Cf. *Ānandakanda* 1.20.135–136ab

काकचक्षुवदास्यं च कृत्वा वायुं समूत्कृतम् ।

आदाय नासारन्ध्रेण पुनस्तं श्वसनं त्यजेत् ॥

शीतलीकरणाख्यो ऽयं योगस्तु ज्वरपित्तहृत् ।

[2.59]

❖ Sources

Gorakṣaśataka 41

gulmapliḥādikān doṣān] gulmapliḥādikā doṣāḥ GŚ

jvaram pittaṁ kṣudhām trṣām] kṣayam yānti pittaṁ jvaram GŚ

❖ Testimonia

Haṭharatnāvalī 2.20, *Yogacintāmaṇi* ms. L, f. 70r (attrib. *Yogabīja*), *Yuktabhavadēva* 7.109 (attrib. *Gorakṣanātha*)

gulmapliḥādikān doṣān YBhD] gulmaplihodaram doṣam HRĀ, gulmaplihodaram cāpi YCM

jvaram pittaṁ kṣudhām trṣām YBhD] jvarapittakṣudhātṛṣāḥ HRĀ, vātapittaṁ kṣudhām trṣām

viṣāṇi HRĀ YCM] anyāś ca YBhD

'yam nihanti HRĀ YBhD] vinihanti YCM

❖ Commentary

An antecedent to a cooling practice involving the tongue can be found in the *Kaulajñānanirṇaya* (6.23–24), which mentions a point between the two front teeth that is cool to touch with the tongue:

अथ भस्त्रिका ।

ऊर्वोरुपरि चेद्धते उभे पादतले तथा ।

पद्मासनं भवेत्सम्यक् सर्वपापप्रणाशनम् ॥ ६० ॥

Now *bhastrikā*:

If [the yogi] places the soles of both feet on the thighs, the lotus pose, which destroys all bad deeds, duly arises. (60)

prescript: *atha bhastrikā cett.*] *atha bhastrikā* ε_1 *atha bhastikā* δ_2 *bhastikā* γ_1 *bhasrikā* γ_2 *om.* δ_1 **60a** *ūrvoor cett.*] *jānvor* ε_1 **ced dhatte** $\alpha_1\alpha_2\varepsilon_1\zeta_1$] *vai dhatte* $\eta_2\pi_\omega$ *veddhamte* π_1 *saṃdhatte* $\alpha_3\eta_1$ *saṃsthāpya* $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\pi_2\chi$ **60b** *ubhe cett.*] *śubhe* χ *yathā* α_3 **tathā** *cett.*] *yadā* $\alpha_1\alpha_2$ *sadā* π_ω *ubhe* $\alpha_3\chi$ **60c** *samyak cett.*] *satya* α_3 *etat* $\varepsilon_1\pi_2\chi$

द्वैराजदन्तमध्यस्थं बिन्दुरूपं व्यवस्थितम् ।

अमृतं तं विजानीयाद्वलीपलितनाशनम् ॥

शीतलस्पर्शसंस्थाने रसनां कृत्वा तु बुद्धिमान् ।

वलीपलितनिर्मुक्तः सर्वव्याधिविवर्जितः ॥

There is a point located between the two ‘royal teeth’ (*rājadanta*). One should know this to be [the place of] nectar that destroys wrinkles and grey hair. Putting the tongue in the place cool to the touch, the wise man becomes free of wrinkles and grey hair and devoid of all diseases.

We wish to thank Shaman Hatley for the reference and translation.

[2.60]

❖ Sources

Gorakṣaśataka 14

❖ Testimonia

Yogacintāmaṇi f. 102r (attrib. *Yogabīja*), *Yuktabhavadēva* 7.110 (attrib. *Gorakṣanātha*)

ced dhatte] *saṃsthāpya* YCM, *cādhate* YBhD

सम्यक्पद्मासनं बद्ध्वा समग्रीवोदरः सुधीः ।
मुखं संयम्य यत्नेन प्राणं घ्राणेन रेचयेत् ॥ ६१ ॥

Having correctly adopted the lotus pose, with his neck and torso straight the wise man should close the mouth and forcefully exhale the breath through the nose [...] (61)

यथा लगति हृत्कण्ठकपाले श्वसनं ततः ।
वेगेन पूरयेत्किञ्चित् हृत्पद्मावधि मारुतम् ॥ ६२ ॥

[...] in such a way that the breath comes into contact with the chest, throat, and skull. He should then quickly inhale a small amount of breath as far as the heart lotus. (62)

61a *samyak cett.*] tataḥ ϵ_1 **61b** *sama cett.*] same η_1 *samyak* α_2 °*odaraḥ sudhīḥ cett.*] °*odaraṃ sudhī* $\alpha_1\alpha_2\pi_1$ °*odara śudhī* π_ω **61c** *mukhaṃ cett.*] sukhāṃ γ_1 *saṃyamya cett.*] saṃ-jamya δ_1 *niyamya* ϵ_1 **61d** *prāṇaṃ cett.*] ghrāṇaṃ δ_1 *recayet cett.*] pūrayet α_3 **62a** *yathā cett.*] yadā $\delta_1\eta_1\eta_2\pi_\omega$ yadvā γ_1 *lagati cett.*] galati ζ_3 *hṛtkanṭha* $\alpha_1\alpha_2\epsilon_1\zeta_1\pi_1\pi_2$] hṛkanṭhaṃ γ_1 hṛtkanṭhe $\alpha_3\gamma_2\delta_1\delta_2\zeta_3\eta_1\eta_2\pi_\omega\chi$ **62b** *kapāle* $\alpha_1\alpha_3\zeta_1\eta_1$] kapāla $\gamma_1\eta_2$ kapālā° $\gamma_2\delta_1\delta_2\zeta_3\pi_2\chi$ kap-ola α_2 kapolaṃ $\epsilon_1\pi_1$ kapole π_ω *śvasanaṃ tataḥ* α_1] svāsanam tataḥ π_ω saśvanam tataḥ α_2 sasvanam tataḥ $\zeta_1\pi_1$ syarśanam tataḥ η_2 nisvanam tataḥ α_3 ca samantataḥ η_1 sasvaro marut ϵ_1 °*vadhi sasvanam* $\gamma_1\gamma_2\chi$ °*vadhi niḥsvanam* π_2 °*vadhi pūrayet* $\delta_1\delta_2\zeta_3$ **62c** *kiṃcit cett.*] samyak $\gamma_1\gamma_2\delta_1\delta_2$ cāpi χ **62d** *hṛt cett.*] syāt δ_1 *mārutam cett.*] mārutaḥ π_ω kevalam ζ_3

61 After this verse η_2 has an additional line: अथैव स्वशरीरस्थं चालयेत्पवनं स्थली (cf. 2.64ab).

[2.61]

❖ Sources

Gorakṣaśataka 41cd–42ab

samyak] tataḥ GŚ

❖ Testimonia

Yogacintāmaṇi f. 102r (attrib. *Yogabīja*), *Yuktabhavadēva* 7.111 (attrib. *Gorakṣanātha*)

sudhīḥ YCM] śanaiḥ YBhD

[2.62]

❖ Sources

Gorakṣaśataka 42cd–43ab

hṛtkanṭha] kanṭhāt tu GŚ

śvasanaṃ] sasvanam GŚ

❖ Testimonia

पुनर्विचयेत्तद्वत्पूरयेच्च पुनः पुनः ।

यथैव लोहकाराणां भस्त्रा वेगेन चाल्यते ॥ ६३ ॥

He should then exhale and inhale in this way over and over again.
In the very same way as blacksmiths' bellows (*bhastrā*) are operated
forcefully, [...] (63)

तथैव स्वशरीरस्थं चालयेत्पवनं धिया ।

यदा श्रमो भवेद्देहे तदा सूर्येण पूरयेत् ॥ ६४ ॥

[... the yogi] should attentively move the breath in his body. When
fatigue arises in the body he should inhale through the sun [channel]
[...] (64)

63a virecayet *cett.*] virecanam π_{ω} **63b pūrayec ca** $\alpha_1\alpha_2\alpha_3\varepsilon_1\eta_2\pi_1\pi_2\pi_{\omega}\chi$] pūrayed vā $\zeta_1\zeta_3\eta_1$
pūrayitvā $\gamma_1\gamma_2\delta_2$ pūraitvā δ_1 **punaḥ punaḥ** *cett.*] punas tataḥ δ_2 **63c lohakārāṇām** *cett.*] lohakārasya ε_1 lohakāreṇa $\eta_1\chi$ **64a sthaṁ** *cett.*] sthaś δ_1 **64b cālayet** *cett.*] cāyet η_2 cālyate $\gamma_1\gamma_2\delta_1\delta_2$ **pavanam** *cett.*] pavano δ_1 **dhiyā** *cett.*] yathā δ_1 śanaiḥ η_2 sthali π_{ω} **64c yadā** *cett.*] yathā $\alpha_3\delta_1\delta_2$ tathā ζ_1 **śramo** *cett.*] kramo ζ_1 **64d tadā** *cett.*] tathā $\alpha_3\delta_1\delta_2\varepsilon_1\eta_1$ **pūrayet** *cett.*] recayet ζ_3

Yogacintāmaṇi f. 102r (attrib. *Yogabīja*), *Yuktabhavadēva* 7.112 (attrib. Gorakṣaṇātha)

kaṇṭhakapāle śvasanam tataḥ] kaṇṭhe kapālāvadhi pūrayet YCM, kaṇṭhakapāleṣu ca sasvanam
YBhD

kiñ cit YBhD] samyag YCM

❖ Commentary

Apart from α_1 , the reading *śvasanam* is not well attested. We have adopted it because it provides a plausible subject for the verb *lagati* (i.e. ‘breath comes into contact with’). Most manuscripts, as well as the *Īyotsnā*, have *sasvanam* (‘with sound’), which requires that one infer that the breath is the subject.

[2.63]

❖ Sources

Gorakṣaśataka 43cd–44ab

❖ Testimonia

Haṭharatnāvalī 2.22ab (cd only)

pūrayec ca YBhD] pūrayitvā YCM

bhastrā HRĀ v.l. YCM YBhD] bhastrī HRĀ

[2.64]

❖ Sources

Gorakṣaśataka 44cd–45ab

यथोदरं भवेत्पूर्णं पवनेन तथा लघु ।

धारयेन्नासिकां मध्यातर्जनीभ्यां विना दृढम् ॥ ६५ ॥

[...] in such a way that the abdomen is filled by the breath, and hold the nose quickly [and] firmly without using the middle and index fingers. (65)

65a yathodaram $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_2\chi$] yadodaram α_3 athodaram $\zeta_1\zeta_3\eta_1\eta_2\pi_\omega$ **bhavet cett.**] labhet α_1 yadā $\zeta_1\zeta_3$ **65b pavanena cett.**] anilena χ **tathā cett.**] tadā $\alpha_3\zeta_1$ yathā $\eta_1\pi_1$ **laghu cett.**] laghuḥ $\alpha_2\eta_2\pi_2\pi_\omega$ **65c dhārayen cett.**] dhāvayen ζ_1 dhārayan $\gamma_1\eta_1$ **nāsikām** $\delta_2\pi_1\pi_\omega\chi$] nāmikām γ_2 nāsikā $\alpha_1\alpha_2\alpha_3\delta_1\varepsilon_1\zeta_1\zeta_3\eta_2\pi_2$ nāsikā $\gamma_1\eta_1$ **madhyā** $\gamma_2\delta_2\zeta_3\chi$] madhyam $\alpha_1\alpha_3\varepsilon_1$ madhyām ζ_1 madhya π_1 madhye $\alpha_2\gamma_1\eta_1\eta_2\pi_2\pi_\omega$ mādhyāt δ_1 **65d tarjanibhyām cett.**] tarjanabhyām γ_1 aṅgulibhyām $\eta_1\eta_2$ **vinā cett.**] tathā η_2

❖ Testimonia

Haṭharatnāvalī 2.22cd–23ab, *Yogacintāmaṇi* f. 102r (attrib. *Yogabīja*), *Yuktabhavadēva* 7.114 (attrib. Gorakṣanātha)

sthām cālayet pavanam HRĀ YBhD] sthāś cālyate pavano YCM
dhiyā YCM YBhD] sudhiḥ HRĀ
yadā YBhD] yathā HRĀ YCM
tadā YBhD] tathā HRĀ YCM
sūryeṇa pūrayet HRĀ] vegena pūrayet YCM, sūryeṇa recayet YBhD

[2.65]

❖ Sources

Gorakṣaśataka 45cd–46ab

dhārayen] dhārayan GŚ
nāsikām GŚ (*em.*)] nāsikā GŚv.l.
madhyā GŚ (*em.*)] madhyam GŚv.l., madhye GŚv.l.

❖ Testimonia

Haṭharatnāvalī 2.23cd–24ab, *Yogacintāmaṇi* f. 102r (attrib. *Yogabīja*), *Yuktabhavadēva* 7.115 (attrib. Gorakṣanātha)

nāsikām madhyā HRĀ] nāsikām madhya YCM, nāsikāmadhye YBhD HRĀv.l.

❖ Commentary

Only three of the collated witnesses (γ_2 , ζ_3 and δ_2) have *madhyāt tarjanibhyām* (‘with the middle and index fingers’) and this reading is not well attested by the manuscripts of the source text and testimonia. To hold the nose without the middle and index fingers is consistent with the way alternate nostril breathing is done in modern yoga (e.g. Iyengar 1991: 443–444) as well as in some ritual manuals, as for instance in Sāhib Kaula’s *Śyāmāpaddhati*: *dakṣānāmākaniṣṭhābhyām vāmaṃ puṭaṃ ca niruddhya* (see Hanneder: forthcoming). However, the reading of many manuscripts suggests that the nose was held by all the fingers of both hands, except the index fingers (*nāsikāmadhye tarjanibhyām vinā*), which seems highly impracticable, or that the nose was held by only the index fingers of both hands (*nāsikāmadhye tarjanibhyām tathā*).

कुम्भकं पूर्ववत्कृत्वा रेचयेदिदयानिलम् ।
वातपित्तश्लेष्महरं शरीराग्निविवर्धनम् ॥ ६६ ॥

[The yogi] should hold the breath as before then exhale through Iḍā. [Because] it removes [imbalances] in wind, bile and phlegm, increases the body's fire, [...] (66)

66a kumbhakaṃ pūrvavat *cett.* incl. α_3] kumbhakaṃ pūrakam $\alpha_1\eta_1\eta_2$ vidhivat kumbhakaṃ χ
66b iḍayānilam $\alpha_1\alpha_2\alpha_3\gamma_2\varepsilon_1\zeta_3\eta_2\pi_1\pi_2\chi$] iḍayānalām π_{ω} idayānilam γ_1 ekayānilam $\zeta_1\eta_1$ iḍayā
 tataḥ $\delta_1\delta_2$ **66c vātapittaśleṣmaharam** *cett.*] kaphapittānilaharam ε_1 **66d vivardhanam**
cett.] pravardhanam η_1 vivajitam δ_1

It is likely that scribes changed *madhyātarjanībhyām* to *madhye tarjanībhyām* or *madhyaṃ tarjanībhyām* because of the *pāda* break.

[2.66]

❖ Sources

Gorakṣaśataka 46cd–47ab

vātapittaśleṣmaharam] kaṇṭhotthitānalaharam GŚ

❖ Testimonia

Haṭharatnāvalī 2.24cd–25ab, *Yogacintāmaṇi* f. 102r (attrib. *Yogabija*), *Yuktabhavadeva* 7.116 (attrib. Gorakṣanātha)

iḍayānilam HRĀ] iḍayā tataḥ YCM, iḍayā śanaiḥ YBhD

कुण्डलीबोधकं वक्रभावघ्नं सुखदं शुभम् ।

ब्रह्मनाडीमुखे संस्थकफाद्यर्गलनाशनम् ॥ ६७ ॥

[...] awakens Kuṇḍalinī, stops her from being coiled, bestows happiness, is auspicious, and destroys the blockage of phlegm etc., situated at the mouth of the central channel,[...] (67)

67a bodhakam $\alpha_1\alpha_3\varepsilon_1\zeta_1\zeta_3\eta_1\chi$] bodhakaḥ $\eta_2\pi_\omega$ bodhanam $\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2$ nodha α_2 **vakra** ε_1] cakra π_1 cakram $\alpha_1\alpha_2$ [va]ktram α_3 vipra $\zeta_1\eta_1$ sarva ζ_3 kṣipram χ kuryāt $\gamma_1\gamma_2\delta_1\delta_2$ karttur π_2 kumbho $\eta_2\pi_\omega$ **67b bhāvaghnam** $\alpha_1\alpha_3\varepsilon_1\zeta_1\pi_1$] bhavaghnām $\eta_1\pi_2$ bhāvaḥ α_2 pāpaghnām $\gamma_2\delta_1\delta_2$ pāpapuṁ γ_1 pavanam χ doṣaghnām ζ_3 rogaghnāḥ $\eta_2\pi_\omega$ **sukhadaṁ** *cett.*] sukhadaḥ $\eta_2\pi_\omega$ śubhadaḥ δ_2 supada α_2 **śubham** *cett.*] śubhaḥ $\eta_2\pi_\omega$ tathā δ_1 hitam χ **67c mukhe saṁstha** $\alpha_3\zeta_3\eta_1\pi_1\pi_\omega\chi$] mukhe saṁstham $\alpha_1\delta_2\zeta_1\pi_2$ sukhe saṁstham δ_1 mukhe saṁsthaḥ η_2 mukham saṁstha α_2 mukhāntastha ε_1 mukhamtastha γ_1 mukhāmtatstha γ_2 **67d kaphādyargala** *cett.*] kapāṭārgala $\varepsilon_1\pi_1$ kapāṭergala η_1 kaphaughagala π_2 kaphāvāta α_3 **nāśanam** *cett.*] nāśanaḥ η_2

[2.67]

❖ Sources

Goraṁśaśataka 47cd–48ab

vakra] vajram GŚ

bhāva] pāpa GŚ

sukhadaṁ śubham] śubhadaṁ sukham GŚ

mukhe saṁstha] mukhāntastha GŚ

❖ Testimonia

Haṭharatnāvalī 2.25cd (cd only), *Yogacintāmaṇi* f. 102r (attrib. *Yogabīja*), *Yuktabhavadēva* 7.117 (attrib. *Goraṁśanātha*)

bodhakam] bodhanam YCM, bodhanam YBhD

vakra] kuryāt YCM, sarva YBhD

bhāva] pāpa YCM, doṣa YBhD

mukhe saṁstha HRĀ] mukhe saṁstham YCM, mukhāntastha YBhD

kaphādyargala HRĀ YBhD] kapāṭārgala YCM

❖ Commentary

In the first verse quarter, we have adopted *vakra* (ε_1), which is close to the reading of the α group (i.e. *cakram*). In compound with *bhāvaghnam* (α_1 , α_3 etc.) and following the awakening of Kuṇḍalinī, *vakra* makes good sense. According to the manuscripts available to us, the reading of the *Goraṁśaśataka* (*vajram*) is not in the transmission of the *Haṭhapradīpikā*.

गुणत्रयसमुद्भूतग्रन्थित्रयविभेदकम् ।

विशेषणैव कर्तव्यं भस्त्राख्यं कुम्भकं त्विदम् ॥ ६८ ॥

[...and] pierces the three knots that have arisen from the three *guṇas*, it is particularly important to perform this retention called ‘the bellows’ (*bhastrā*). (68)

68a *guṇatraya* *em.* (ζ_3 in margine)] *samyaggātra* $\alpha_1\alpha_3\eta_1\zeta_1\pi_1\chi$ *samyagātra* $\gamma_2\pi_\omega$ *saṃmyagrātra* γ_1 *samyagāntra* ε_1 *samyānmatra* ζ_3 *samyaggātre* $\alpha_2\delta_1\delta_2$ *samyagbhastrā* η_2 *samyagantaḥ* π_2 **68b** *vibhedakam* *cett.*] *vibhedanam* $\alpha_3\varepsilon_1\pi_2$ *vibhedakaḥ* η_2 **68c** *om.* $\eta_1\eta_2$ **68d** *om.* $\eta_1\eta_2$ **tv** *idam* $\alpha_1\gamma_2\delta_2\varepsilon_1\pi_1\pi_2\pi_\omega\chi$] *svidam* γ_1 *cidam* α_2 *svayam* $\zeta_1\zeta_3$ *param* δ_1

[2.68]

❖ Sources

Gorakṣaśataka 48cd–49ab

❖ Testimonia

Haṭharatnāvalī 2.25cd (cd only), *Yogacintāmaṇi* f. 102r–102v (attrib. *Yogabīja*), *Yuktabhavadēva* 7.118 (attrib. *Gorakṣanātha*), *Haṭhasaṅketacandrikā* f. 80v (attrib. *Gorakṣanātha*)

guṇatraya HSC] *samyaggātra* YCM YBhD
vibhedakam HSC] *vibhedanam* YCM YBhD
tv idam HRĀ YCM YBhD] *svayam* HSC

❖ Commentary

In the first verse quarter, nearly all of the manuscripts, including the α group, have *gātrasamudbhūta* or *gātrasamudbhūtam* (‘arisen in the limbs/body’). Both are rather meaningless here. In the first case, the three knots are in the central channel rather than the body. In the second case, it is redundant to say that the breath retention has arisen in the body. It is possible that *samyaggātra* is a corruption of *guṇatraya*, which is attested by the manuscripts of the source text, the *Gorakṣaśataka*, two of the available manuscripts of the *Haṭhapradīpikā* (N_{21} , Bo_1) and the *Haṭhasaṅketacandrikā*. In the *Gorakṣaśataka*, it is stated clearly that each of the knots arises from one of the three *guṇas*: *brahmagranthi* from *rajas* (78cd), *viṣṇugranthi* from *sattva* (79cd) and *rudragranthi* from *tamas* (80cd). With the verses on *bhastrā* from the *Gorakṣaśataka* having been extracted without the context of the knots and *guṇas*, the meaning of *guṇatrayasamudbhūtagranthitraya* (‘the three knots that have arisen from the three *guṇas*’) appears to have been forgotten early in the transmission of the *Haṭhapradīpikā* and the compound altered as a result. Alternatively it could be that Svātmārāma deliberately changed the compound in order to remove the reference to the *granthis* being produced from the *guṇas*.

अथ भ्रमरी ।

वेगोद्धोषं पूरकं भृङ्गनादं
भृङ्गीनादं रेचकं मन्दमन्दम् ।
योगीन्द्राणामेवमभ्यासयोगा-
च्चित्ते जाता काचिदानन्दमूर्च्छा ॥ ६९ ॥

Now *bhramarī*:

Forcibly loud inhalation with the sound of a male bee; very slow exhalation with the sound of a female bee: as a result of practising thus, there arises in the minds of the best yogis a certain blissful stupefaction. (69)

prescript: *atha cett.*] *om.* $\gamma_1\gamma_2\delta_1$ **bhramarī** $\alpha_1\alpha_2\gamma_2\varepsilon_1\eta_2\pi_1\pi_2$] *bhramarī* $\gamma_1\delta_2\zeta_1\zeta_3\eta_1\pi_\omega\chi$ *om.* δ_1 **69a** *vegodghoṣaṃ* $\alpha_3\varepsilon_1\pi_1\pi_2$] *vegodghokhaṃ* δ_1 *vegoghoṣaṃ* $\alpha_1\gamma_2$ *vegodveṣaṃ* $\delta_2\zeta_1$ *vegādghoṣaṃ* $\eta_2\chi$ *vegāghoṣaṃ* π_ω *veṣoghaisaṃ* α_2 *vegairghoṣaṃ* η_1 *vegāgho* γ_1 *vegākṛṣṭaṃ* ζ_3 **pūrakam cett.**] *pūrayet* η_2 **bhṛṅganādaṃ cett.**] *bhṛṅginādaṃ* α_2 *bhṛṅginādaṃ* α_3 *maṇdamaṇdaṃ* δ_1 *om.* γ_1 **69b** *recakaṃ cett.*] *recayet* η_2 **mandamandaṃ cett.**] *mandaṃ* $\alpha_1\pi_1$ **69c** *yogīndrāṇāṃ cett.*] *yogēṇdrāṇāṃ* $\alpha_1\zeta_1$ **evam abhyāsa cett.**] *nityam abhyāsa* $\gamma_2\delta_2$ *nityabhyāsa* γ_1 **yogāc cett.**] *yogāś* η_2 *yogā* π_ω *yogī sā* π_1 **69d** *jāta cett.*] *yāte* α_2 *yātā* δ_1 *jāte* η_1 *jāto* π_ω *bhūyāt* ε_1 **kācid cett.**] *kvacid* ζ_1 *kiṃcid* α_2 *cid* π_ω **mūrchā** $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_1\pi_\omega$] *lilā* $\gamma_1\gamma_2\delta_1\delta_2\pi_2\chi$

[2.69]

❖ Testimonia

Haṭhatratnāvalī 2.26, *Yogacintāmaṇi* f. 101v (attrib. *Haṭhayoga*), *Yuktabhavadēva* 7.119 (attrib. *Gorakṣaṇātha*), *Haṭhasaṅketacandrikā* f. 80v

vegodghoṣaṃ HRĀ YCM YBhD] *vegākṛṣṭiṃ* HSC
evam YBhD HSC] *nityam* HRĀ YCM
mūrchā HRĀ v.l. HSC] *lilā* HRĀ YCM YBhD

Cf. *Kumbhakapaddhati* 169

अलिशब्दयुतं वेगात्पूरयेत्कुम्भयेत्ततः ।
सालिशब्दाच्छनै रेकात्भ्रमरीकुम्भको मुनेः ॥
आनन्दलीलां कुरुते भ्रमरीकुम्भको मुनेः ॥ १६९ ॥

Cf. *Gheraṇḍasaṃhitā* 7.10–11

अनिलं मन्दवेगेन भ्रमरीकुम्भकं चरेत् ।
मन्दं मन्दं रेचयेद्वायुं भृङ्गनादं ततो भवेत् ॥
अन्तःस्थं भ्रमरीनादं श्रुत्वा तत्र मनो नयेत् ।
समाधिर्जायते तत्र आनन्दः सो ऽहमित्यतः ॥

अथ मूर्च्छा ।

पूरकान्ते गाढतरं बद्धा जालन्धरं शनैः ।

रेचयेन्मूर्च्छनाख्येयं मनोमूर्च्छा सुखप्रदा ॥ ७० ॥

Now *mūrchā*:

At the end of inhalation [the yogi] should tightly apply the *jālan-dhara* [lock] and exhale slowly. This loss of consciousness, which is called *mūrchanā*, gives pleasure. (70)

prescript: *om.* δ_1 **mūrchā** $\alpha_1 \gamma_1 \gamma_2 \delta_2 \varepsilon_1 \pi_1 \pi_2 \pi_\omega \chi$] *mūrchanākumbhakaṃ* $\zeta_1 \eta_1 \eta_2$ *mūrchākumbhakaḥ* ζ_3 *bhramarī(!)* α_2 **70** *om.* $\zeta_1 \zeta_2$ **70a gāḍhataraṃ** $\gamma_1 \gamma_2 \delta_1 \varepsilon_2 \zeta_3 \eta_1 \chi$] *bāḍhataraṃ* $\alpha_3 \varepsilon_1$ *bāṃḍhataraṃ* α_1 *gāṭhataraṃ* α_2 *ghaṭataraṃ* π_2 *ḍṛḍhataraṃ* δ_2 *ḍṛḍhaṃ* *badhvā* π_1 *bahutaraṃ* $\eta_2 \pi_\omega$ **70b baddhvā** *cett.*] *baṃdho* $\delta_1 \delta_2$ *baṃdhaṃ* π_1 **jālandharaṃ** *cett.*] *jālāmdharaṃ* $\alpha_1 \alpha_2 \pi_1$ *jālāmdhare* γ_1 *jālāmdharaḥ* $\delta_1 \delta_2$ **70c °khyeyam** $\alpha_1 \gamma_1 \gamma_2 \delta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] *kseyam* α_2 *khyo'yam* $\alpha_3 \delta_1 \varepsilon_1 \eta_1$ *stho'yam* η_2 **70d mano** *cett.*] *mahā* ε_1 **pradā** $\alpha_1 \alpha_2 \gamma_2 \delta_1 \delta_2 \zeta_3 \pi_1 \pi_2 \chi$] *pradaḥ* $\alpha_3 \varepsilon_1 \eta_2 \pi_\omega$ *pradaṃ* η_1 *prajā* γ_1

❖ Commentary

In the first two *pādas* we are understanding the usually masculine *pūraka* and *recaka* to be neuter nominatives. When explaining this verse, Brahmānanda (*Jyotsnā* 2.68) supplies the gerund *kṛtvā* with *pūrakam* and *kuryāt* with *recakam*, but it is unlikely that the author of the verse intended this.

The compound *vegodghoṣaṃ* is rather unusual. We have understood it according to the commentator Bālakṛṣṇa's gloss: 'an inhalation in which sound is produced by force' (*vegena sañjāta udghoṣo yasmin pūrake*).

Witnesses of the γ and δ branches of the stemma, and Brahmānanda, have *ānandalilā* instead of *ānandamūrchā*, perhaps in order to avoid the repetition of *mūrchā*, which is also found in the following verse.

[2.70]

❖ Testimonia

Haṭharatnāvalī 2.27, *Yogacintāmaṇi* f. 101v (attrib. *Haṭhayoga*), *Yuktabhavadēva* 7.120 (attrib. *Goraṣṇātha*)

baddhvā jālandharaṃ HRĀ YBhD] bandho jālandharaḥ YCM
ākhyeyam YBhD] ākhyo 'yam HRĀ YCM

❖ Commentary

The *jālandhara* lock is explained at 3.66–69.

अन्तःप्रवर्तितोद्गारमारुतापूरितोदरः ।

पयस्यगाधेऽपि सुखात् प्लवते पद्मपत्रवत् ॥ ७१ ॥

इति प्लावनीकुम्भकम् ।

With his abdomen completely filled with the wind of eructation, which has been turned inwards, [the yogi] floats easily even in deep water, like a lotus leaf. (71)

71 om. $\delta_1\delta_2$ **71a** ante **antaḥ** add. atha plāvanī $\pi_1\pi_2$ atha plāvinī χ atha plāvanīkumbhakaḥ ζ_3 **antaḥ** cett.] ataḥ γ_2 aṁta $\alpha_2\pi_1$ anna ζ_1 atha η_1 **pravartitodgāra** $\alpha_1\gamma_2\varepsilon_1\zeta_1\pi_1\pi_2$] pravartitādgāra γ_1 pravartitodāra χ pravartitodhāra π_ω pravartitādhāra $\zeta_3\eta_2$ pravartitādhāraṁ α_3 pravṛttatodgāra α_2 prakṛtitodāra η_1 **71b** mārutā cett.] māruti γ_1 mārute η_1 māruta π_ω marudā α_3 **71c** payasy agādhe'pi sukhāt $\alpha_1\varepsilon_1\zeta_1\pi_1\pi_2\chi$] payasy agāyapi śuṣā α_2 payasy agādhe ti sukhāt ζ_3 payasy agādhe pi sukhāṁ γ_2 yadyasyagādhe pi sukhāṁ γ_1 payasvī gādha pi kṣāt η_1 sāksāt payasy agādhe pi $\eta_2\pi_\omega$ **71d** plavate $\alpha_1\alpha_2\varepsilon_1\zeta_1\zeta_3\eta_1\pi_1\pi_2\chi$] plavato $\eta_2\pi_\omega$ labhate $\gamma_1\gamma_2$ **padma** cett.] yapa γ_1 **patravat** cett.] vat sadā ζ_3 **postscript:** included in $\alpha_1\alpha_2\zeta_1\zeta_2$ **iti** $\zeta_1\zeta_2$] om. $\alpha_1\alpha_2$

[2.71]

❖ Testimonia

Yuktabhavadēva 7.121 (attrib. Gorakṣanātha)

vartitodgāra] vartitādhāra YBhD

Cf. *Kumbhakapaddhati* 171

यथेष्टं पूरयेद्वायुं बद्धे जालन्धरे दृढे ।

हृदि धृत्वा जले सुखा प्लाविनीकुम्भको भवेत् ॥

❖ Commentary

Although the important manuscript groups, including α , have this verse on *plāvanī* (sometimes spelt *plāvinī*), there is substantial evidence to suggest that *plāvanī* was incorporated into the *Haṭhpradīpikā* and its group of eight breath retentions (*kumbhaka*) sometime after the text was initially composed. Firstly, in most manuscript groups, the name *plāvanī* is absent from the list of *kumbhakas* in 2.44. The better-attested reading, supported by α , includes *kevala* as the eighth *kumbhaka* and omits *plāvanī*. Furthermore, most of the principal testimonia, namely the *Haṭharatnāvalī*, *Yogalakṣaṇāvalī* and *Yuktabhavadēva*, likewise include *kevalakumbhaka* and omit *plāvanī* in the list of eight *kumbhakas*. Secondly, the heading *atha plāvanī* is absent from the α group and many other manuscripts. Instead, the α manuscripts have *iti plāvanīkumbhakaṁ* after the verse on *plāvanī*, which is not consistent with the other *kumbhaka* descriptions. Thus, *plāvanī* was probably not part of the text composed by Svātmārāma and was introduced at an early stage in the transmission of the *Haṭhpradīpikā*.

We have understood *udgāramāruta* to refer to the breath of eructation, i.e. the *nāga* breath as described in e.g. *Vivekamārtaṇḍa* 36.

अथ केवलकुम्भकम् ।

प्राणायामस्त्रिधा प्रोक्तो रेचपूरककुम्भकैः ।

सहितः केवलश्चेति कुम्भको द्विविधो मतः ॥ ७२ ॥

Now *kevalakumbhaka*:

Breath control is said to be threefold, with exhalation, inhalation, and retention. Retention is considered to be twofold: *sahita* and *kevala*. (72)

prescript: *om.* $\delta_1\chi$ **kevalakumbhakam** $\alpha_1\alpha_2\zeta_1\eta_1\pi_1\pi_2$] *kevalakumbhaka* π_ω *kevalakumbhakaḥ* $\alpha_3\epsilon_1\eta_2$ *kevalaḥ* ζ_3 *sahitaḥ* $\gamma_1\gamma_2$ *sahitaṃ* δ_2 **72** *om.* ζ_1 **72a** **prāṇāyāmas** *cett.* *incl.* α_3] *prāṇāyāmās* η_1 *prāṇāyāma* $\alpha_1\alpha_2$ **prokto** *cett.* *incl.* α_3] *proktā* $\alpha_1\gamma_1\eta_1$ *prokte* α_2 **72b** **reca** *cett.* *incl.* α_3] *recaka* $\gamma_2\eta_2\pi_\omega$ *recakaḥ* α_2 **pūra** *cett.* *incl.* α_3] *pūra* α_2 *kumbhaka* δ_1 **kumbhakaiḥ** *cett.* *incl.* α_3] *kumbhakamkaiḥ* α_2 *kumbhakau* $\gamma_1\gamma_2$ *kumbhakāḥ* η_1 *pūrakaiḥ* δ_1 **72c** **sahitaḥ** *cett.*] *sajātaṃ* α_3 **kevalaś ceti** *cett.*] *kevalaṃ ceti* $\alpha_3\eta_1$ *kevalastreti* γ_2 *kevalaś caiva* π_2 **72d** **dvididho** *cett.*] *dvididhā* $\alpha_3\zeta_2\eta_1$

[2.72]

❖ Sources

Vasiṣṭhasaṃhitā 3.2cd (ab only)

Cf. *Gorakṣaśataka* 29

प्राणश्च देहजो वायुरायामः कुम्भकः स्मृतः ।

स एव द्विविधः प्रोक्तः सहितः केवलस्तथा ॥

❖ Testimonia

Yuktabhavadēva 7.122 (attrib. Gorakṣanātha)

Cf. *Yogalakṣaṇāvalī* f. 32r (attrib. HP)

प्राणायामस्त्रिधा प्रोक्तो रेचपूरककुम्भकैः ।

बहिर्विरेचनं वायोरुदराद्रेचकः स्मृतः ।

बाह्यादापूरणं वायोरुदरे पूरकः स्मृतः ।

संपूर्णकुम्भद्वयोर्धारणं कुम्भको भवेत् ।

सहितः केवलश्चेति कुम्भको द्विविधो मतः ॥

❖ Commentary

The import of the name *sahita*, “accompanied”, is that *kumbhaka* is accompanied by inhalation and exhalation, and of *kevala*, “isolated”, that it is not.

रेच्य चापूर्य यः कार्यः स वै सहितकुम्भकः ।
यावत्केवलसिद्धिः स्यात्तावत्सहितमभ्यसेत् ॥ ७३ ॥

The [breath retention] which is done with exhalation and inhalation is the *sahita* [breath retention]. [The yogi] should practice *sahita* until *kevala* is perfected. (73)

73a *om.* ζ₁χ **recya cāpūrya yaḥ kāryaḥ** ε₁] recāpūrya yet kāryaḥ α₂ reco vā pūrakāḥ kāryaḥ π₁ recakāḥ pūravat kāryaḥ α₁ recakāḥ pūrakāḥ kāryaḥ π_ω recakāḥ pūrakāḥ kārya ἡ₂ recakāḥ pūrakāḥ kāryaḥ η₁ virecya pūrakāḥ kāryaḥ π₂ recakāḥ pūrakāḥ kuryāt α₃ζ₃ recayet pūrakāḥ kuryāt γ₁γ₂ζ₂ ārecyāpūrya yat kuryāt δ₁ ārecya pūrya yat kuryāt δ₂ *om.* ζ₁χ **73b** *om.* ζ₁χ **sa vai** α₁δ₁δ₂ε₁η₁] sa ve α₂ savyai ζ₂ sa«r»vvai η₂ saiva π₂ śanaiḥ γ₁γ₂ζ₃π₁π_ω *om.* ζ₁χ **sahitakumbhakaḥ** cett.] sahitakumbhakaiḥ π₁ saṃyatakumbhakaḥ ζ₃ *om.* ζ₁χ **73c** **siddhiḥ** cett.] śuddhiḥ δ₁η₂ **73d** **tāvat sahitam** α₃γ₁γ₂δ₁δ₂ε₁η₁π₁π₂π_ω] tāvat sahitasam η₂ sahitam tāvad α₁α₂ζ₁ζ₂ζ₃χ

[2.73]

❖ Sources

Vasiṣṭhasaṃhitā 3.28ab and 28ef, *Yogayājñavalkya* 6.31cd and 32cd

recya cāpūrya yaḥ YY] virecya pūrya yaḥ VS, recya vāpūrya yat VS_{v.l.}, ārecyāpūrya yaḥ VS_{v.l.}

Cf. *Dattātreyayogaśāstra* 66ab

सहितो रेचपूर्यायां तस्मात्सहितकुम्भकः ।

Cf. *Gorakṣasāṭaka* 30ab

यावत्केवलसिद्धिः स्यात्तावत्सहितमभ्यसेत् ।

❖ Testimonia

Yogacintāmaṇi f. 96v (attrib. Yājñavalkya), *Yuktabhavadēva* 7.123 (attrib. Gorakṣanātha)

recya cāpūrya yaḥ kāryaḥ] sahitam kevalam vātha YCM, recya vā pūrakāḥ kāryaḥ YBhD
sa vai sahitakumbhakaḥ] kumbhakaḥ nityam abhyaset YCM, śanaiḥ sahitakumbhakaḥ YBhD

❖ Commentary

In the first *pāda*, we have adopted a reading similar to that of the *Vasiṣṭhasaṃhitā*, which is very close to that of δ₁ (*ārecyāpūrya yat kuryāt*) and δ₃ (*ārecyāpūrya yaḥ kuryāt*) and similar to α₂'s hypometrical reading (*recapūrya y[a]t kāryaḥ*). It appears that the relative pronoun dropped out of the first verse quarter early in the transmission of the *Hāṭhapradīpikā* and scribes have tried in various ways to restore some sense, with several emending to *recakāḥ pūrakāḥ kāryaḥ*. Cf. Marcinowska-Rosól & Sellmer 2021, p. 102f.

रेचकं पूरकं मुक्त्वा सुखं यद्वायुधारणम् ।
प्राणायामोऽयमित्युक्तः स वै केवलकुम्भकः ॥ ७४ ॥

Holding the breath comfortably without exhalation and inhalation is *kevalakumbhaka*. This is said to be [the true] breath control. (74)

केवले कुम्भके सिद्धे रेचपूरकवर्जिते ।
न तस्य दुर्लभं किञ्चित्त्रिषु लोकेषु विद्यते ॥ ७५ ॥

When breath retention is mastered on its own, without exhalation and inhalation, nothing in the three worlds is impossible for [the yogi]. (75)

74a *pūrakam cett.*] kumbhakam π₂ **muktvā** α₂α₃ε₁ζ₁ζ₃η₁η₂π₁π₂χ] muktā π₁ muktaṃ π_ω tyaktvā α₁γ₁γ₂δ₁δ₂ **74b** *sukham cett.*] mukham γ₁ sukhād η₁η₂ **yad vāyudhāraṇam cett.**] vāyunirodhanam η₁η₂ saṃdhāya dhāraṇām ζ₁ **74d** *sa vai cett.*] sarvaiḥ ζ₁ sarve α₁α₂ sacet α₃ **kumbhakaḥ cett.**] kumbhaka π_ω kumbhakā α₁ kumbhakam π₁ kumbhataḥ γ₁ **75a** *kevale kumbhake cett.*] kumbhake kevale ζ₃χ **siddhe cett.**] siddho π_ω siddhi η₁π₁ śiṣva α₂ **75b** *reca cett.*] recaḥ γ₂ recaka α₁η₂π_ω recake α₃ **pūra** γ₁γ₂δ₁δ₂ε₁η₂π₁π₂χ] pūra α₁α₂α₃ζ₃η₁π_ω pūre ζ₁ **varjite** α₁γ₁γ₂δ₁δ₂ε₁η₂π₁π₂χ] vivarjite α₂α₃ζ₃η₁ vivarjitam π_ω vivarjayet ζ₁ **75d** *lokeṣu cett.*] kāleṣu η₂

[2.74]

❖ Sources

Vasiṣṭhasaṃhitā 3.27, *Yogayājñavalkya* 6.30cd–6.31ab

❖ Testimonia

Haṭharatnāvalī 2.28, *Yogacintāmaṇi* f. 94v (attrib. ‘tājñāḥ’), *Yuktabhavadeva* 7.124 (attrib. Gorakṣanātha)

sukham yad HRĀ YBhD] yat sukham YCM

❖ Commentary

On this verse, see Marcinkowska-Rosół and Sellmer 2020: 102–105.

[2.75]

❖ Sources

Dattātreyayogaśāstra 74, *Vasiṣṭhasaṃhitā* 3.30

❖ Testimonia

Haṭharatnāvalī 2.29, *Yogacintāmaṇi* f. 97r (attrib. Yājñavalkya), *Yuktabhavadeva* 7.125 (attrib. Gorakṣanātha)

शक्तः केवलकुम्भेन यथेष्टं वायुधारणम् ।
राजयोगपदं चैव लभते नात्र संशयः ॥ ७६ ॥

He who is capable of *kevalakumbhaka* undoubtedly attains [the ability to] hold the breath as long as he wants and the state of Rājayoga.
(76)

76a śaktaḥ $\alpha_1 \gamma_1 \varepsilon_1 \zeta_3 \eta_1 \pi_2 \chi$] *saktaḥ* γ_2 śakta π_1 *saktaḥ* ζ_1 śakti $\alpha_2 \alpha_3$ śuddha $\delta_1 \eta_2 \pi_\omega$ śuddhaḥ δ_2 **kevalakumbhena** *cett.*] kevale kumbhake γ_1 cet kevale kuṃbhe π_1 **76b yatheṣṭaṃ** *cett.*] yathoktaṃ $\delta_1 \delta_2$ **dhāraṇam** *cett.* incl. α_3] dhāraṇe $\alpha_1 \varepsilon_1 \zeta_3$ dhāraṇāt $\zeta_1 \chi$ **76c yoga** *cett.*] yogaṃ π_ω yogo π_1 **padaṃ** *cett.*] phalaṃ ζ_1 **caiva** *cett.*] caivaṃ $\alpha_2 \eta_1$ cāpi χ samyak $\gamma_1 \gamma_2$ **76d labhate** *cett.*] labhyate $\zeta_1 \eta_1 \eta_2 \pi_2$

[2.76]

❖ Testimonia

Haṭharatnāvalī 2.30, *Yuktabhavadēva* 7.126 (attrib. Gorakṣanātha), *Haṭhatattvakaumudī* 44.59 (attrib. HP)

dhāraṇam HRĀ YBhD] vāyudhāraṇe HTK

rājayogapadaṃ caiva labhate HTK] etādṛśo rājayogo kathito HRĀ, rājayogapadaṃ samyak labhate YBhD

हठं विना राजयोगो राजयोगं विना हठः ।
न सिध्यति ततो युग्ममा निष्पत्तेः समभ्यसेत् ॥ ७७ ॥

Rājayoga does not succeed without Haṭha nor Haṭha without Rāja-
yoga so one should practise them both together until [the] *niṣpatti*
[stage]. (77)

77c *yugmam cett.*] yogam ζ_3 **77d** *ā niṣpatteḥ* $\delta_1 \delta_2 \varepsilon_1 \zeta_1 \eta_1 \eta_2 \pi_2 \pi_\omega \chi$] *niṣpatteḥ* α_1 *ā niṣpatti* $\gamma_1 \gamma_2$
ā niṣpaśe π_1 *ā nipatre* α_2 *ubhayor api* ζ_3 **samabhyaset** *cett.*] *cābhyaset* ζ_3

77 = 4.29

[2.77]

❖ **Testimonia**

Yogacintāmaṇi f. 21r (attrib. HP), *Yuktabhavadēva* 7.127 (attrib. Gorakṣanātha)

ā niṣpatteḥ YBhD] *manīṣy etau* YCM
samabhyaset YCM] *samācaret* YBhD

Cf. *Haṭharatnāvalī* 1.19

हठं विना राजयोगो राजयोगं विना हठः ।
व्याप्तिः स्यादविनाभूता श्रीराजहठयोगयोः ॥

Cf. *Śivasamhitā* 5.222

हठं विना राजयोगो राजयोगं विना हठः ।
न सिध्यति ततो युग्ममा निष्पत्तेः समभ्यसेत् ।
तस्मात्प्रवर्तते योगी हठे सद्गुरुमार्गतः ॥

[middle line not in mss. I, III, IV, VII, IX, X, XII, XIV–XVI]

❖ **Commentary**

On the *niṣpatti* stage see 4.26–28.

कुम्भितप्राणरेचान्ते कुर्याच्चित्तं निराश्रयम् ।

एवमभ्यासयोगेन राजयोगपदं व्रजेत् ॥ ७८ ॥

At the end of exhaling the retained breath, [the yogi] should make the mind supportless. By practising in this way he reaches the state of Rājayoga. (78)

कुम्भकात्कुण्डलीबोधः कुण्डलीबोधतो भवेत् ।

अनर्गला सुषुम्णा च हठसिद्धिश्च जायते ॥ ७९ ॥

As a result of retaining the breath, Kuṇḍalinī awakens; as a result of the awakening of Kuṇḍalinī, Suṣumṇā becomes free of blockages and success in Haṭha arises. (79)

78a kumbhita ζ₁π₁] kumbhitaḥ α₁γ₁ζ₃ kumbhataḥ γ₂ kumbhata π_ω kumbhaka α₂δ₁η₂χ kumbhakaḥ ε₁η₁ kumbhaṃ δ₂ tad etat π₂ **recānte** cett.] ..cānte η₂ recakānte δ₂ rodhānte χ **78b** nirāśrayam cett.] nirāmayam η₂π₁π_ω **78c** om. δ₁ **78d** om. δ₁ **yoga** cett.] yogaṃ ζ₃π₁π_ω **padam** cett.] labhat ζ₃ **vrajat** α₁α₂α₃ε₁η₁η₂π₁π₂π_ωχ] labhet γ₁γ₂δ₂ζ₁ punaḥ ζ₃ **79** found before 2.77 χ **79a** kumbhakāt cett. incl. α₃] kumbhakān α₁η₂ kumbhakā α₂ kuṃbhikā π₁ **bodhaḥ** cett.] bodhaṃ η₁ bodha α₂ bodhau γ₁ bodho ζ₃π_ω **79b** bodhato cett.] bodhito η₁ **79c** anargalā cett.] anargala ζ₁ **suṣumṇā ca** cett.] sukhāmnā ca ζ₁ sukhumnāto δ₁ suṣumṇāto δ₂ suṣumṇāyām η₁ **79d** ante haṭhasiddhi add. viśed vāyus tato balāt γ₁ **ca jāyate** cett.] prajāyate ζ₁ζ₃π_ω

78 Before this verse, γ₁γ₂ have an additional verse:
कुम्भकाद्धर्षते वायुस्ततोऽग्निश्च प्रवर्धते । बुद्धा कुण्डलिनी तस्मात्सैव द्वारं प्रयच्छति ॥

[2.78]

❖ Testimonia

Yuktabhavadēva 7.128 (attrib. Gorakṣanātha), *Haṭhatattvakaumudī* 44.60 (attrib. HP)

kumbhita] kumbhitaḥ YBhD HTK

nirāśrayam HTK] nirāmayam YBhD

rājayogapadam vrajat YBhD] rājayogaṃ labhet punaḥ HTK

❖ Commentary

The reading *kumbhitaḥ*, which is attested by α₁ and the testimonia, does not make sense here because the subject must be the yogi (*prānaḥ* would be unmetrical). In other texts, the word *kumbhita* is used to qualify the breath and means ‘retained’ (e.g. *Yogabija* 94, *Kumbhakapaddhati* 127, *Yuktabhavadēva* 8.32 etc.).

[2.79]

❖ Testimonia

Yogacintāmaṇi f. 97a (attrib. Haṭhayoga), *Yuktabhavadēva* 7.129 (attrib. Gorakṣanātha), *Haṭha-*

वपुःकृशत्वं वदने प्रसन्नता
 नादस्फुटत्वं नयने च निर्मले ।
 आरोग्यता बिन्दुजयोऽग्निदीपनं
 नाडीषु शुद्धिर्हठसिद्धिलक्षणम् ॥ ८० ॥

Thinness of the body, clear complexion, clarity of the inner sound, bright eyes, freedom from disease, mastery of semen, stimulation of the [body's] fire and purification of the channels are the signs of success in Haṭha. (80)

इति श्रीस्वात्मारामयोगीन्द्रविरचितायां हठप्रदीपिकायां द्वितीयोपदेशः ॥ २ ॥

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

80a vadane *cett.*] vadana $\delta_1\delta_2\pi_1$ vane η_1 **80b nāda** *cett.*] nādaḥ π_ω post **sphuṭat-vaṃ** *add.* ca γ_1 **ca nirmale** $\alpha_1\alpha_2\alpha_3\zeta_1\zeta_3\eta_1\eta_2$] sunirmale $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\pi_2\pi_\omega\chi$ sucanirmmale π_1 **80c ārogyatā** $\alpha_1\alpha_2\alpha_3\eta_1\eta_2\pi_1\pi_\omega$] arogyatā π_2 arogitā $\gamma_1\delta_1\delta_2$ ārogitā γ_2 arogatā $\varepsilon_1\zeta_1\chi$ ārogatā ζ_3 **dīpanaṃ** *cett.*] dipakaṃ η_1 **80d nāḍiṣu śuddhir** $\zeta_1\eta_2\pi_1\pi_\omega$] nāḍiṣu siddhir $\alpha_1\eta_1$ nāḍiṣu $_ddhaṃ$ α_2 nāḍiṣuśuddhir $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\chi$ nāḍiṣuśuddhe π_2 **siddhi** *cett.*] siddha α_1 yoga η_1 **colophon: śrīsvātmārāmayogīndra** $\gamma_1\zeta_3\pi_\omega$] śrīsadgurusvātmārāmayogendra α_1 svātmārāmayogendra ζ_1 ātmārāmayogīndra η_2 svātmārāma η_1 śrīśahajānandasantānacintāmaṇi-svātmārāmayogīndra γ_2 śrīsvā° (*sic!*) π_1 *om.* $\alpha_2\delta_1\delta_2\varepsilon_1\pi_2\chi$ **viracitāyāṃ** $\alpha_1\alpha_3\gamma_1\gamma_2\zeta_1\zeta_3\eta_1\eta_2\pi_\omega$] *om.* $\alpha_2\delta_1\delta_2\varepsilon_1\pi_1\pi_2\chi$ **haṭhapradīpikāyāṃ** *cett.*] śrīhaṭhapradīpikāyāṃ α_2 ha° (*sic!*) π_1 ante **dvitīyo°** *add.* haṭhakarmasādhano nāma ζ_3 **dvitīyopadeśaḥ** $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_3\pi_1\pi_\omega\chi$] dvitīya upadeśaḥ $\delta_2\zeta_1$ dvitīyo yam upadeśaḥ δ_1 upadeśaḥ π_2 dvitīyodhyāyaḥ $\eta_1\eta_2$

tattvakaumudī 44.61

anargalā suṣumṇā ca YBhD HTK] anargalaḥ suṣumṇānto YCM

[2.80]

❖ Testimonia

Haṭharatnāvalī 1.59, *Yogacintāmaṇi* f. 111v (attrib. HP), *Yuktabhavadeva* 7.129 (attrib. Gorakṣa-nātha)

ca nirmale HRĀ YBhD] sunirmale YCM
 arogyatā] arogatā HRĀ YBhD, arogitā YCM
 nāḍiṣu śuddhir HRĀ] nāḍiṣuśuddhir YCM, YBhD