

## Chapter 2

अथासने दृढे योगी वशी हितमिताशनः ।  
गुरुपदिष्टमार्गं प्राणायामं समन्वयेत् ॥ 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<sub>1</sub> ḥathāsane η<sub>1</sub> dr̄dhe α<sub>1</sub>α<sub>2</sub>γ<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>2</sub>χ] dr̄dho η<sub>1</sub>π<sub>1</sub>π<sub>ω</sub> dr̄dha γ<sub>1</sub> dr̄dham δ<sub>1</sub> dahe ζ<sub>1</sub> vaśi δ<sub>2</sub> **1b** vaśi cett.] vajrī ζ<sub>1</sub> dr̄dham δ<sub>2</sub> hitamitāśanah cett.] hitasikāśanah γ<sub>1</sub> mitahitāśanah δ<sub>2</sub> bhūtamitāśanah ζ<sub>1</sub> **1c** gurūpadiṣṭa cett.] gurūpadeśa δ<sub>1</sub>δ<sub>2</sub>π<sub>2</sub> **1d** prāṇāyāmam̄ α<sub>1</sub>α<sub>3</sub>δ<sub>1</sub>δ<sub>2</sub>η<sub>1</sub>] prāṇāyāmān̄ α<sub>2</sub>γ<sub>2</sub>ε<sub>1</sub>ζ<sub>1</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>χ prāṇāyāmī γ<sub>1</sub> prāṇāyāmo π<sub>ω</sub> yogamārgam̄ η<sub>2</sub> samabhyaset cett.] sadābh�aset δ<sub>1</sub> samācaref ζ<sub>3</sub>

**1** After this verse α<sub>3</sub> has an additional verse:

आसने सम्यगासीनो वामेनापूर्य चोदरं । कुम्भकेन त्रिरावृत्य दक्षिणेन विरेचयेत् ॥

[2.1]

### ❖ Testimonia

*Hṝtharatnāvalī* 3.78, *Hṝthatattvakaumudī* 36.1 (attrib. *Yogacandrikā*)

prāṇāyāmam̄ ] prāṇāyāmān̄ HRĀ HTK

### ❖ Commentary

Many manuscripts of the ε, γ, ζ and π groups, as well as the Jyotsnā (2.1), have the plural *prāṇāyāmān̄* 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<sub>1</sub> 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 दृढवन्धनम् ।  
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)

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**2a** vāte cett.] citte π<sub>ω</sub> calam̄ γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>χ] cale α<sub>1</sub>α<sub>2</sub>π<sub>2</sub> calet ε<sub>1</sub>ζ<sub>1</sub> calat π<sub>ω</sub> sar-  
vam̄ α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>ε<sub>1</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>ω</sub>] cittam̄ γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>χ **2b** niścale cett.] niścalam̄ π<sub>1</sub> dṛḍhaband-  
hanam̄ α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>γ<sub>1</sub>γ<sub>2</sub>ζ<sub>1</sub>η<sub>1</sub>π<sub>1</sub>π<sub>2</sub>] niścalam̄ tathā δ<sub>1</sub>δ<sub>2</sub>η<sub>2</sub>π<sub>ω</sub> niścalam̄ bhavet ε<sub>1</sub>ζ<sub>3</sub>χ **2c** sthāṇutvam̄  
cett.] sthāṇutvam̄ α<sub>2</sub>γ<sub>1</sub> sthānatvam̄ ζ<sub>1</sub>π<sub>2</sub> **2d** vāyu α<sub>3</sub>ζ<sub>1</sub>π<sub>1</sub>π<sub>ω</sub>] vāyum̄ α<sub>1</sub>α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>2</sub>χ  
**nibandhanāt** α<sub>1</sub>α<sub>3</sub>ζ<sub>1</sub>π<sub>ω</sub>] nibandhayet ε<sub>1</sub>η<sub>1</sub>π<sub>1</sub> nirundhayet α<sub>2</sub>η<sub>2</sub> nirūdhayet γ<sub>1</sub> nirodhayet  
γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>3</sub>π<sub>2</sub>χ

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[2.2]

#### ❖ Sources

Vivekamārtanda 71

dṛḍhabandhanam ] niścalam̄ tathā VM

Cf. Amanaska 2.92

चित्ते चलति संसारे ऽचले मोक्षः प्रजायते ।  
तस्माच्चित्तं स्थिरीकुर्यादौदासीन्यपरायणः ॥

#### ❖ Testimonia

Hatharatnāvalī 3.79, Yogacintāmaṇi f. 17r (attrib. Skandapurāṇa)

niścale dṛḍhabandhanam ] niścale niścalam̄ tathā HRĀ, niścalam̄ niścale tathā YCM

#### ❖ Commentary

In the second verse quarter we have adopted the reading *dṛḍhabandhanam* found in most of the α, γ and π manuscripts over that found in the source text, *niścalam̄ 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* γ₂δ₂ζ₁η₁χ₁] *vāyu* α₁α₂α₃γ₁δ₁ε₁ζ₃η₂π₁π₂πω    **sthito** *cett.*] *sthiro* α₂    **3b** *jīvitam*  
 α₂γ₂δ₁δ₂ε₁ζ₁η₂π₀] *jitavim* α₁ *jīvitim* π₁ *jīvitvam* ζ₃ *jivanam* γ₁η₁π₂χ    **3c** *niṣ-/niḥkrāntis*  
*cett.* incl. α₃] *niṣkrānti* π₁πω *niḥkrāmtam* α₁ *niḥkrāmtams* α₂ *niṣkrānto* η₂    **3d** *tato* *cett.*] *tasmād*  
 η₂    **nibandhayet** α₃ε₁ζ₁η₁π₁π₂πω] *nibamḍhanāt* α₁ *nirundhayet* α₂γ₁η₂ *nirodhayet* γ₂δ₁δ₂ζ₃χ  
**4a** *malākulāsu* *cett.*] *mālākusuma* η₁    **4d** *kāyasiddhiḥ* α₁α₂α₃ε₁ζ₃η₁π₂πω] *kāyaśuddhiḥ* γ₁γ₂  
*kāryasiddhiḥ* δ₁δ₂ζ₁η₂π₁χ

[2.3]

#### ❖ Sources

*Vivekamārtanda* 72

niṣkrāntis ] niṣkrāntau VM  
 nibandhayet ] nirodhayet VM

#### ❖ Testimonia

*Hatharatnāvalī* 3.80, *Yuktabhavadēva* 11.150

tāvaj jīvitam ucyate HRĀ ] tāvad deham na muñcati YBhD  
 nibandhayet ] nirodhayet HRĀ, nirundhayet YBhD

[2.4]

#### ❖ Testimonia

*Hatharatnāvalī* 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 कुर्याच्चित्यं सात्त्विकया धिया ।  
यथा सुषुम्णा सुखस्था मला: शोषं प्रयान्ति च ॥ ६ ॥

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

**5a** śuddhim eti cett.] śuddhimati γ<sub>1</sub> śuddham eti π<sub>2</sub> susiddhemiti α<sub>2</sub> **yadā** cett.] yathā π<sub>ω</sub> sadā η<sub>1</sub> **5b** cakram cett.] cakra γ<sub>1</sub>ζ<sub>1</sub>π<sub>2</sub>π<sub>ω</sub> **malākulam** cett.] manākulam ζ<sub>1</sub> **5c** tadaiva cett.] tadeva α<sub>1</sub>α<sub>3</sub>ζ<sub>3</sub> **5d** prāṇa° ... **kṣamah]** kṣamaḥ prāṇanirodhane α<sub>2</sub> **samgrahaṇe** α<sub>1</sub>γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] samgrahaṇa α<sub>3</sub>η<sub>1</sub> samrodhane δ<sub>1</sub>δ<sub>2</sub> **6a** prāṇābhyaśam cett.] prāṇāyāmaṁ δ<sub>1</sub>δ<sub>2</sub>χ **6c** yathā cett.] yāsthā α<sub>1</sub> yadā α<sub>3</sub>ε<sub>1</sub> **suṣumṇā susvasthā** ('mnā) α<sub>2</sub>α<sub>3</sub>ε<sub>1</sub>] suṣumnā susvasthā α<sub>1</sub> suṣumnāṁ susvasthā π<sub>ω</sub> suṣumnā sustakcyā π<sub>1</sub> suṣumnā susnigdhā (gdha ζ<sub>3</sub>) ζ<sub>3</sub>η<sub>1</sub> suṣumṇāḥ snigdhā ζ<sub>1</sub> suṣumṇāpārśvasthā γ<sub>1</sub>γ<sub>2</sub>π<sub>2</sub> suṣumṇāntarasthā δ<sub>1</sub>δ<sub>2</sub> sukham avasthāya η<sub>2</sub> suṣumṇānādiṣṭhā χ **6d** malāḥ śoṣam γ<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>1</sub>η<sub>1</sub>η<sub>2</sub>] malāḥ śoṣam α<sub>1</sub>α<sub>2</sub>δ<sub>1</sub>π<sub>2</sub> malāś coṣam α<sub>3</sub> malaśoṣam ζ<sub>3</sub> malāt soṣam π<sub>ω</sub> malāḥ śuddhim χ nirmalā bhava° π<sub>1</sub> **prayānti ca** cett.] °ti śodhitā π<sub>1</sub>

[2.5]

❖ Sources

Vivekamārtanda 76

❖ Testimonia

Yogacintāmanī f. 90r (attrib. Skandapurāna), Yuktabhavedeva 7.11

[2.6]

❖ Sources

Cf. Gorakṣaśataka 73cd–74ab

प्राणाभ्यासस्तः कार्यो नित्यं सत्त्वास्थया धिया ।  
सुषुम्णां ल्यते चित्तं न च वायुः प्रधावति ॥

❖ Testimonia

Yogakarṇikā 58 (attrib. HP)

prāṇābhyaśam ] prāṇāyāmaṁ YK  
yathā suṣumnā susvasthā ] suṣumnā cāntarālasthā 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  $\zeta_3$  padmāsanā  $\gamma_1$    **7b** pūrayet cett.] dhārayet  $\delta_1$  re-  
cayet  $\pi_2$    **7c** śaktyā  $\alpha_1\epsilon_1\zeta_1\zeta_3$ ] śakti  $\gamma_2\delta_1\delta_2\eta_1\pi_1\chi$  śaktih  $\alpha_2\gamma_1\pi_2\pi_\omega$  yuktyā  $\eta_2$    **7d** punah  
 $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2\pi_\omega$ ] bhūyah  $\alpha_3\epsilon_1\zeta_1\zeta_3\eta_1\eta_2\chi$    **8a** cākṛṣya cett.] vāsthavya  $\gamma_1$    **8b** udaram  
cett.] udayaṁ  $\alpha_3$  udare  $\eta_1\eta_2$    **8c** vidhivat cett.] vividham  $\pi_1$  vidhidṛk  $\pi_2$    kṛtvā cett.] kuryāt  
 $\delta_1\delta_2$

[2.7]

#### ❖ Sources

Vivekamārtanā 77

punah ] bhūyah VM

#### ❖ Testimonia

Hatharatnāvalī 3.84ab, Yuktabhavadeva 7.12

yathāśakti ] yathāśaktyā YBhD

[2.8]

#### ❖ Sources

Vivekamārtanā 79

#### ❖ Testimonia

Hatharatnāvalī 3.84cd–85ab, Yuktabhavadeva 7.14

vidhivat kumbhakam kṛtvā HRĀ ] kumbhayitvā vidhānenā YBhD

येन त्यजेतेन पूर्य धारयेदविरोधतः ।  
रेचयेच 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  $\gamma_1$  **tena pūrya**  $\alpha_1\delta_2\epsilon_1\zeta_1\eta_1\pi_\omega$ ] tenāpūrya  $\alpha_2\delta_1\eta_2$  tena pītvā  $\gamma_1\gamma_2\pi_2\chi$  tena pūrvam  $\zeta_3\pi_1$  **9b** *avirodhataḥ*  $\zeta_3$ ] anirodhataḥ  $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\epsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega$  anirodhitaḥ  $\zeta_1$  anirodhanataḥ  $\gamma_1$  atirodhataḥ  $\chi$  **9c** *recayec ca cett.*] recayeta  $\zeta_1$  recayatvā  $\gamma_2$  pūrayec ca  $\delta_2$  **'nyena cett.**] nyona  $\pi_1$  yena  $\epsilon_1$  **9d** *śanair eva na vegataḥ cett.*] śanairaca-vanegatam  $\gamma_1$  śanaiḥ pavanam ekataḥ  $\delta_1\delta_2\zeta_3$

[2.9]

#### ❖ Sources

*Dattātreyayogaśāstra* 63ab

tena tyajet tena pūrya ] yayā tyajet tayāpūrya DYŚ

#### ❖ Testimonia

*Hṝtharatnāvalī* 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 *Hṝtharatnāvalī*, *avirodhataḥ* is well-attested for the parallel line. In addition, *avirodhataḥ* is found (and also *virodhahinam*) in a passage of the *Hṝthatattvakaumudī* (36.6–9) that appears to have been loosely based on *Hṝthapradīpikā* 2.7–9.

प्राणं चेदिडया पिबेन्नियमितं भूयोऽन्यया रेचयेत्  
 पीत्वा पिङ्गल्या समीरणमलं बद्धा त्यजेद्वामया ।  
 सूर्याचन्द्रमसोरनेन विधिना बिष्वद्वयं ध्यायतां  
 शुद्धा नाडिगणा भवन्ति यमिनां मासत्रयादूर्ध्वतः ॥ १० ॥

If [the yogi] breathes in through Idā, 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)

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**10a** **ced iḍayā cett.**] **ced** iḍiyā π₂ **cediyā** α₁ **caṇdiyā** γ₁ **ceḍikayā** ζ₃ **ceṇdriyayā** α₂ **piben** **cett.**] **pib**an α₃ **niyamitam** **cett.**] **nimitam** γ₁ **parimitam** πω **bhūyo** **cett.**] **bhūyā** πω **'nyayā** α₁α₂α₃γ₂ε₁ζ₁ζ₃η₂π₂χ] **nyathā** γ₁δ₁δ₂η₁π₁πω **recayet** **cett.**] **\_yet** γ₁ **10b** **samīraṇam** **alam** α₁] **samīranajalam** π₁ **samīraṇam** **atho** α₂α₃γ₁γ₂δ₁δ₂ζ₁ζ₃η₁η₂π₂πωχ **py apānam anilaṁ ε₁ bad-dhvā tyajed vāmayā cett.**] **badhvāsanah** **sarvadā** π₂ **10c** **sūryācandramasor a° cett.**] **lac.** π₂ **anena vidhinā cett.**] **añena** **vidhinā** πω **ane** **vidhinā** γ₁ **ane** δ₁ **lac.** π₂ **bimbadvayam dhyāyatām** α₁δ₂ε₁η₂] **taḥ** δ₁ **taḥ** πω **bhyāsam** **samātanvatām/tā/tam** α₂α₃ζ₁ζ₃ **bhyāsam** **sadātanvatām** γ₁γ₂χ **'bhyāsamātatvatām** η₁ **bhyāsā** **samāsatvayāt** π₁ **bhyāsam** **sadā tatvatām** π₂ **10d** **nāḍigaṇā cett.**] **nāḍiguṇā** ζ₁ **māsatrayād** **cett.**] **māsatvayād** δ₁

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## [2.10]

### ❖ Sources

Vivekamārtanya 81

### ❖ Testimonia

Hatharatnāvalī 3.86, Yogacintāmaṇi f. 90v (attrib. Haṭhayoga), Yuktabhavadeva 7.16 (attrib. Gorakṣanātha)

alam YBhD ] **atho** HRA YCM

प्रातर्मध्यंदिने 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 madhyam̄dine cett.] °dina δ₂ prātaḥ sāyam ca π₂ sāyam ardha  
 $\alpha_3\delta_1\delta_2\varepsilon_1\zeta_3\eta_1\eta_2\pi_\omega\chi]$  sāyam addha α₁ sāyamadhyam α₂ sāyam madhya γ₂ζ₁π₁ soyamadhyā γ₁  
 madhyāhne π₂   **11b** rātre ca α₁α₃γ₂δ₁δ₂η₁η₂π₁πωχ] rātra ca γ₁ rātrenā ε₁ rātrau ca α₂ζ₁ζ₃  
 niśithe caiva π₂ kumbhakān cett.] kumbhakāt γ₁πω   **11c** aśīti cett.] amibhiḥ δ₁ paryan-  
 tam cett.] paryante α₁ paryeca α₂

**11** After this verse the δ manuscripts have an additional verse:

इडया पिव षोडशमि: पवनं । कुरु षष्ठिचतुर्थमन्तगतम् (δ₁; ○मन्तरगम् δ₂δ₃) ।  
त्वज पिङ्गलया शनकैः शनकैः । दशभिर्दशभिर्दशभिर्दशयैः ॥ (metre: toṭaka)

### [2.11]

#### ❖ Testimonia

Hṝθaratnāvalī 3.87, Yogacintāmaṇi f. 90v (attrib. Hṝθayoga)

madhyam̄dine YCM ] madhyadine HRĀ

#### ❖ Commentary

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

एवं प्रातः समासीनः कुर्याद्विशति कुम्भकान् ॥ ६३ ॥  
 एवं मध्याह्नसमये कुर्याद्विशति कुम्भकान् ।  
 एवं सायं प्रकुर्वति पुनर्विशति कुम्भकान् ॥ ६४ ॥  
 एवमेवार्धरात्रे ऽपि कुर्याद्विशति 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), Brahmananda 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)

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**12a** **kanīyasi bhavet**  $\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\delta_2\zeta_3\pi_2\chi$ ] kanīyasi bhavet  $\alpha_1\pi_1$  kanīyase bhavet  $\zeta_1\eta_1$  adhame jāyate  $\eta_2$  adhyame jāyate  $\pi_\omega$  **svedah** *cett.*] svadah  $\alpha_1$  svedam  $\eta_1$  bhedah  $\alpha_3$  **12b kampo** *cett.*] kube  $\varepsilon_1$  **12c uttiṣṭhaty** *cett.*] uttiṣṭhamty  $\eta_2$  uttānam  $\pi_2$  uttame  $\chi$  **uttame** *cett.*] cottame  $\pi_2$  sthānam  $\text{a}^\circ \chi$  **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  $\delta_1$  prāṇe  $\alpha_2$  °pnoti  $\chi$  **12d rodhe**  $\alpha_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_1\zeta_3\eta_1\pi_1\pi_2$ ] rodhi  $\alpha_3$  rodha  $\alpha_2$  rāvai  $\gamma_1$  baddhe  $\eta_2\pi_\omega$  tato  $\chi$  **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  $\delta_2$  padmāsano  $\gamma_1\gamma_2$  vāyum niban̄  $\chi$  **muhuḥ** *cett.* incl.  $\alpha_3$ ] muhuḥ  $\alpha_1\pi_1$  viduh  $\eta_1^{\text{ac}}$  sthite  $\delta_1\delta_2$  °dhayet  $\chi$

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### [2.12]

#### ❖ Sources

Cf. *Vivekamārtanda* 87

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

#### ❖ Testimonia

*Hṝtharatanāvalī* 3.88, *Yogacintāmaṇi* f. 90v (attrib. *Hṝthayoga*)

padmāsane muhuḥ HRĀ ] padmāsanasthitā 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 *Vivekamārtanda*). The  $\alpha$  manuscript, along with some of the  $\varepsilon$ ,  $\zeta$ ,  $\eta$  and  $\pi$  manuscripts, seems to state that it is *padmāsana* that rises up again and again in the highest stage of holding the breath (*uttiṣṭhaty uttame prānarodhe padmāsanam muhuḥ*). We have adopted a similar reading but with *padmāsane* ( $\delta_1$  and  $\pi_2$ ) because it makes better sense that the yogi rises up while seated in lotus pose. Another version is seen in  $\eta_2$ , which appears to say that the breaths rise up again and again when one is seated in the lotus pose (*uttiṣṭhaty uttame prāṇa 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 *Vivekamārtanda* without its context, which is a classification of different levels of *prāṇāyāma*, so Svātmārāma needed to include *prānarodhe* meaning *prāṇāyāma* in order for the different adjectives to have something with which to agree, and he did so despite the infelicity of *prānarodhe* 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  $\pi_\omega$     **jātena** cett.] jālena  $\pi_1$  pātena  $\delta_1$     **13c** laghutā cett.] khalutā  $\varepsilon_1$   
luyutā  $\zeta_1$     **cāpi**  $\gamma_2 \delta_2 \varepsilon_1 \zeta_1 \zeta_3 \eta_2 \pi_\omega$ ] vāpi  $\alpha_3 \gamma_1 \delta_1 \eta_1 \pi_1$  yāti  $\alpha_1$  nena  $\alpha_2$  caiva  $\pi_2 \chi$

[2.13]

#### ❖ Sources

Cf. *Dattātreyayogaśāstra* 75

प्रख्येदो जायते पूर्वं मर्दनं तेन कारयेत् ।  
ततो ऽतिधारणाद्वायोः क्रमेणैव शनैः शनैः ॥

Cf. *Śivasamhitā* 3.46

स्वेदः संजायते देहे योगिनः प्रथमोद्यमे ।  
यदा संजायते स्वेदो मर्दनं कारयेत्सुधीः ।  
अन्यथा विघ्रहे धातुर्नष्टे भवति योगिनः ॥

#### ❖ Testimonia

*Hatharatnāvalī* 3.89, *Yogacintāmaṇi* f. 90v (attrib. *Hathayoga*)

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 तावद्विग्नियमग्रहः ॥ 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 prathamam̄ δ₁δ₂ζ₃π₂    **14b** kṣirājya cett. incl. α₃]  
kṣirānna α₁α₂    **14c** bhyāse cett.] bhyāsaiḥ ζ₁ bhyāsa η₁    dr̄dhībhūte cett.] sthiribhūte  
ζ₁ζ₃η₁η₂    **14d** tādr̄n cett.] tathā γ₁γ₂π₂    niyama cett.] 'niyama γ₁ niyamo η₂    grahah  
cett.] śramaḥ η₁    **15** found between 2.9 and 2.10 π₂    **15b** vaśyah α₁δ₁δ₂ζ₃η₁η₂π₁π₁χ ] vaśya  
α₂α₃ vaśyam̄ γ₁γ₂ε₁ζ₁π₂    **15c** tathaiva cett.] tathāvā° π₁    sevito cett.] sevite ε₁ veśito α₃  
sam̄cito δ₂ °rodhito π₁    **15d** hanti cett.] hr̄di γ₁

[2.14]

#### ❖ Sources

*Śivasamhitā* 3.43

prathame śastam ] prathamam̄ kuryāt ŠS  
dr̄dhī ] sthirī ŠS

#### ❖ Testimonia

*Hatharatnāvalī* 1.24, *Yuktabhavadeva* 4.27 (attrib. *Śivayoga*)

kṣirājya ] kṣirādi HRĀ YBhD

[2.15]

#### ❖ Sources

Cf. *Vivekamārtanda* 101

यथा सिंहो गजो व्याघ्रो भवेद्वश्यः शनैः शनैः ।  
अन्यथा हन्ति यन्तारं तथा वायुरसेवितः ॥

#### ❖ Testimonia

*Hatharatnāvalī* 3.90, *Yuktabhavadeva* 7.28 (attrib. Gorakṣanātha)

anyathā hanti sādhakam ] bhaved vaśyah śanaiḥ śanaiḥ HRĀ YBhD

#### ❖ Commentary

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  $\delta_1\delta_2\varepsilon_1$     **16d** **roga** *cett.*] vyādhi  $\delta_1\delta_2$  *illeg.*  $\eta_1$

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

[2.16]

#### ❖ Sources

*Vivekamārtanda* 99

#### ❖ Testimonia

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

rogakṣayo bhavet HRĀ ] vyādhikṣayo bhavet YCM, rogasya saṃkṣayah 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 δ₁ kāsas tathā śvāsaḥ δ₂  
**17b** śirahkarṇākṣi cett.] śirahkarṇākṣa π₁ jvarāḥ karṇākṣi ζ₁ζ₃ karṇanāsākṣi δ₁ **vedanāḥ** cett.] vedanāḥ α₁ vedanā α₂π₂πω    **17c** doṣāḥ α₁γ₁γ₂ε₁ζ₁ζ₃γ₁] doṣā δ₁π₁π₂πω dāṣā η₂ rogāḥ α₂δ₂χ    **17d** vyatikramāt cett.] prakopanāt δ₁ prakopataḥ χ

[2.17]

#### ❖ Sources

Vivekamārtanda 100

#### ❖ Testimonia

Hatharatnāvalī 3.92, Yogacintāmaṇi f. 92r (attrib. Skandapurāṇa), Yuktabhavadeva 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 Śiva-dharma works:

Śivadharmanṭara 10.124cd–125

हिक्काश्वासप्रतिश्यायः कर्णदत्ताक्षिवेदनाः ॥  
मूकता जडता कासः शिरेरोगः अमक्षरः ।  
इत्येवमादयो दोषा जायन्ते व्युत्क्रमेण तु ॥

Dharmaputrikā 10.265–266ab

कफकोषे यदा वायुर्गन्धिभूत्यावतिष्ठते ।  
हल्लासहिक्काश्वासशिरःशूलादयो रुजाः ॥  
जायन्ते धातुवैषम्यातदा कुर्यात्प्रतिक्रियां ।

युक्तं युक्तं त्वजेद्वायुं युक्तं युक्तं च पूरयेत् ।  
युक्तं युक्तं च बन्धीयादेवं शुद्धिमवामुयात् ॥ १८ ॥

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

यदा तु नाडीशुद्धिः स्यात्दा 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<sub>2</sub>   **18b** *pūrayet cett.*] dhorayet α<sub>2</sub> sevayet η<sub>2</sub>   **18c ca** *cett.*] *om.* π<sub>ω</sub>   **18d evam cett.**] ittham δ<sub>1</sub>δ<sub>2</sub> śuddhim avāpnuyāt α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>ε<sub>1</sub>ζ<sub>1</sub>η<sub>1</sub>π<sub>1</sub>] siddhim avāpnuyāt γ<sub>1</sub>γ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>2</sub>π<sub>ω</sub>χ sidhyati yogavit δ<sub>1</sub>δ<sub>2</sub>   **19a tu nāḍīśuddhiḥ cett.**] tu nāḍī śuddhā π<sub>2</sub> nāḍīviśuddhiḥ δ<sub>1</sub>δ<sub>2</sub>   **19b tadā cett.**] tathā χ cihñāni bāhyataḥ *cett.*] cittam nirākulam δ<sub>1</sub>δ<sub>2</sub>   **19c krśatā cett.**] krśatām π<sub>ω</sub> krtā α<sub>1</sub> kriyate η<sub>2</sub> *illeg.* η<sub>1</sub> kāntis *cett.*] *illeg.* η<sub>1</sub>   **19d tathā cett.**] tadā α<sub>2</sub>ε<sub>1</sub>χ jāyeta *cett.*] jāyata α<sub>1</sub>π<sub>1</sub> jāyetsu π<sub>2</sub> niścītam *cett.*] niścītā α<sub>1</sub> niścayam ε<sub>1</sub> niścalam η<sub>1</sub>

### [2.18]

#### ❖ Sources

Vivekamārtaṇḍa 102  
śuddhim ] siddhim VM

#### ❖ Testimonia

Hatharatnāvalī 3.93, Yogacintāmaṇi f. 92v (attrib. *Skandapurāṇa*), Yuktabhavadeva 7.29 (attrib. Gorakṣanātha)

ca pūrayet YCM ] prapūrayet HRĀ, tu pūrayet YBhD  
ca badhnīyād HRĀ YCM ] tu badhnīyād YBhD  
evam śuddhim avāpnuyāt ] evam siddhim avāpnuyāt HRĀ YBhD, ittham siddhyati yogavit YCM

### [2.19]

#### ❖ Sources

Cf. *Dattātreyayogaśāstra* 67cd–69ab

यदा तु नाडीशुद्धिः स्यात्दा चिह्नानि बाह्यतः ॥  
जायन्ते योगिनो देहे तानि वक्ष्याम्यशेषतः ।  
शरीरलघुता दीसिजठराग्रिविवर्धनम् ॥  
कृशत्वं च शरीरस्य तदा जायेत निश्चितम् ।

#### ❖ Testimonia

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

यथेष्टं धारणं वायोरनलस्य प्रदीपनम् ।  
नादाभिव्यक्तिरारोग्यं 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)

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**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.*] *dhāraṇo*  $\gamma_1$  **vāyor** *cett.*] *vāyur*  $\pi_\omega$  **20b** *analasya* *cett.*] *anilasya*  $\alpha_2$  *aṇalasya*  $\eta_2\pi_\omega$  *aṇasya*  $\delta_1$  **20d** *nāḍi* *cett.*] *nāḍi* *unm.*  $\eta_2\pi_\omega$  **śodhanāt** *cett.*] *śoṣanāt*  $\gamma_1$  *śodhane*  $\eta_1\eta_2$

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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 *Niśvāsatattvasaṃhitā* (4.110) and the *Svacchandatantra* (7.294cd–7.295ab). The latter verse is as follows:

अपसव्येन पूर्येत सव्येनैव विरेचयेत् ।  
नाडीसंशोधनं चैतन्मोक्षमागर्पथस्य च ॥

[2.20]

#### ❖ Sources

*Vivekamārtaṇḍa* 101

#### ❖ Testimonia

*Hatharatnāvalī* 3.95, *Yogacintāmaṇi* f. 90v (attrib. *Skandapurāṇa*), *Yuktabhavadeva* 7.17 (attrib. *Gorakṣanātha*)

jāyate nāḍīśodhanāt HRĀ YBhD ] bhaven nāḍīviśodhanāt 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:

नाडीशुद्धिमवामोति पृथक्विच्छ्रौपलक्षिताम् ।  
शरीरलघुता दीसिर्जठराग्निविवर्घनम् ॥  
नादाभिव्यक्तिरित्येतच्छ्रौपलक्षिताम् ।  
यावदतानि संपर्शयेतावदेवं समाचरेत् ॥

मेदःश्लेष्माधिकः पूर्वं षड्गर्माणि 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)

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**21** *om.*  $\zeta_1\zeta_2$  **21a medah**  $\gamma_2\delta_1\zeta_3\eta_1\eta_2\pi_1\pi_2]$  *meda*  $\alpha_1\alpha_2\varepsilon_1\pi_\omega\chi$  *medā*  $\gamma_1$  *medhaḥ*  $\delta_2$  **śleṣmād-**  
**hikah** **pūrvam**  $\alpha_1\alpha_2\gamma_1\gamma_2\varepsilon_1\pi_1\pi_2\pi_\omega\chi]$  *śoṣadikam* *pūrvam*  $\eta_1$  *śleṣmādināśārtham*  $\eta_2$  *śleṣmanivṛt-*  
*yarthaṁ*  $\delta_1\delta_2\zeta_3$  **21c anyas tu**  $\alpha_1\alpha_2\alpha_3\gamma_2\varepsilon_1\gamma_1\pi_1\pi_2\pi_\omega\chi]$  *anyathā*  $\delta_1\delta_2\zeta_3\eta_2$  *abhyastā*  $\gamma_1$  **21d sam-**  
**abhāvataḥ**  $\alpha_1\varepsilon_1\zeta_3\eta_2\pi_1\pi_\omega\chi]$  *samatāvanāt*  $\alpha_2$  *samatābhāgataḥ*  $\gamma_1\pi_2$  *samatābhāgataḥ*  $\gamma_2$  *samatāy-*  
*ataḥ*  $\delta_1\delta_2$  *apy abhāvataḥ*  $\eta_1$

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[2.21]

❖ **Testimonia**

*Yogacintāmani* f. 8v (attrib. Ātmārāma), *Yuktabhavadeva* 7.147 (attrib. HP)

śleṣmādhikah pūrvam ] śleṣmanivṛtyarthaḥ YCM, śleṣmādisampūrṇah YBhD  
 anyas tu YBhD ] anyathā YCM  
 samabhāvataḥ ] samatā yataḥ YCM, samabhāgikah YBhD

धौती र्वस्तिर्नितश्चैव ब्राटकं लौलिकं तथा ।  
कपालभातिश्चैतानि षट्कर्माणि प्रचक्षते ॥ २२ ॥

*Dhautī, basti, nīti, trātaka, laulī and kapālabhāti:* 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  $\eta_1$    **bastir/s/s**  $\alpha_1\alpha_3\gamma_1\gamma_2\eta_2\pi_2\pi_\omega\chi]$   
*basti*  $\alpha_2\eta_1\pi_1$  *bastī*  $\delta_1\delta_2\epsilon_1\zeta_3$  *bastya*  $\zeta_1$  *vanti*  $\epsilon_2$    **nitiś caiva**  $\epsilon_2]$  *nitaiś caiva*  $\alpha_2$  *nīti caiva*  $\alpha_1$  *nṛtiś*  
*caiva*  $\epsilon_1$  *nyati ceti*  $\zeta_1$  *neti ceti*  $\zeta_3$  *ca nītiś ca*  $\alpha_3$  *ca netiś ca*  $\eta_2$  *tathā nītiś*  $\pi_1$  *tathā netiś*  $\gamma_1\gamma_2\pi_2\chi$   
*tathā neti*  $\eta_1$  *tathā neti*  $\delta_1\delta_2\pi_\omega$    **22b** *trātakam*  $\alpha_1\gamma_2\epsilon_1\epsilon_2\eta_1\eta_2\pi_2\pi_\omega\chi]$  *trātikam*  $\alpha_2\delta_2\zeta_3$  *troṭakam*  
 $\alpha_3\gamma_1$  *toṭaki*  $\delta_1$  *trātanam*  $\zeta_1$  *trātanam*  $\pi_1$    **laulikam**  $\alpha_1\epsilon_2]$  *nauli*  $\alpha_2$  *naulikam*  $\alpha_3\eta_1\eta_2\chi$  *naulikā*  
 $\gamma_1\gamma_2\epsilon_1\pi_1\pi_2\pi_\omega$  *noliki*  $\delta_1$  *nālikam*  $\delta_2$  *nakuli*  $\zeta_1$  *nākuli*  $\zeta_3$    **22c** *bhātiś*  $\alpha_3\gamma_1\epsilon_1\epsilon_2\chi]$  *bhāti*  $\alpha_1\alpha_2\zeta_1\zeta_3\eta_1\pi_1$   
*bhāti*  $\gamma_2\delta_2\pi_2\pi_\omega$  *bhāthī*  $\eta_2$  *bhāvī*  $\delta_1$    **caitāni** *cett.]* *vijñeyā*  $\delta_1$    **22d** *pracakṣate* *cett.]* *samācaret*  
 $\pi_2$    **23a** *karmaṣṭakam* *cett.]* *ṣaṭkakarmam*  $\pi_2$  *ṣaṭkarmakam*  $\epsilon_1$  *ṣaṭkarmam*  $\alpha_2\eta_2$    **23b** *kārakam*  
*cett. incl.*  $\alpha_3$  *kāraṇam*  $\alpha_1\alpha_2\delta_1$    **23c** *samdhāyī*  $\alpha_2\gamma_2\zeta_1\zeta_3\pi_1\chi]$  *samdhāyī*  $\alpha_1\gamma_1\epsilon_1\eta_1\eta_2\pi_\omega$  *samdhāyā*  
 $\alpha_3$  *samdhāya*  $\pi_2$  *samdhoyi*  $\delta_1$  *samjñopi*  $\delta_2$    **23d** *yogi* *cett.]* *yoga*  $\alpha_2\zeta_1$  *muni*  $\delta_2$

[2.22]

#### ❖ Testimonia

*Hatharatnāvalī* 1.27, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhavadeva* 7.148 (attrib. HP)

dhautī bastir nītiś caiva ] dhautir bastis tathā netis HRĀ, dhautī bastī tathā netī YCM, dhautir bastiś  
 ca netiś ca YBhD  
 laulikam ] naulikam HRĀ YCM YBhD  
 kapālabhātiś caitāni ] kapālabhātīr 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

*Hatharatnāvalī* 1.28, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhavadeva* 7.149 (attrib. HP)

karmaṣṭakam YCM YBhD ] karmāṣṭakam HRĀ  
 vicitraguṇasamdhāyī pūjyate yogipungavaiḥ YCM ] kasya cin naiva vaktavyam kulastrisuratam  
 yathā HRĀ, vicitraguṇasandhāyī kriyate yogibhiḥ sadā YBhD

तत्र धौती ।

चतुरङ्गुलविस्तारं सिक्तं वस्त्रं शनैर्ग्रसेत् ।  
ततः प्रत्याहरेचैतदुखालं 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 α₁α₂α₃γ₁γ₂ε₁η₁π₁π₂χ]* atha δ₂η₂πω̄ atha *tatra ζ₃ om.* δ₁ζ₁ **dhautī** *α₁α₂γ₁γ₂δ₂ζ₃π₁πω̄]* *dhautih η₁η₂χ dhauti ε₁ dhautikā π₂ om.* δ₁ζ₁ **24a caturaṅgula cett.]** *caturaṅgala δ₂ caturāṅgula η₂ caturamlu δ₁ + + gula α₁ vistāram cett.]* *vistirnam ζ₃ post vistāram add.* *hastapañcadaśena tu gurūpadīṣṭamārgena η₂πω̄ hastapañcadaśena tu gurūpadēśamārgena π₂ hastapañcadaśayatam gurūpadīṣṭamārgena χ 24b siktam cett.]* *sikta ε₁ śaktam ζ₁ sitam δ₂ sita ζ₃ sveta π₁ 24c tataḥ cett.]* *punaḥ δ₁δ₂χ pratyāharec/d cett.]* *hārec πω̄ haram η₁ caitad cett.] etad α₁δ₁δ₂ 24d ukhālam = uṣālam α₂ζ₁]* *hukhāla α₁ ukhālatā πω̄ duḥkhahām π₁ prakṣalyam π₂ vikhyātam ε₁ udgāram α₂η₁ uditam ζ₃η₂χ utthānam γ₁γ₂ abhyāsād δ₁δ₂ tat α₂α₃γ₁γ₂ε₁ζ₃η₁π₁π₂χ]* *taḥ πω̄ kṛt α₁ζ₁η₂ vit δ₁δ₂*

**24** After this verse α₃ has an additional verse:  
विशतिहस्तप्रमाणेन धौति दीर्घं समाचरेत् । नित्यमध्यासयुक्तस्य जटराश्चिप्र + + + ॥

[2.24]

#### ❖ Testimonia

Cf. *Haṭharatnāvalī* 1.37–38ab

अथ धौतिः—  
विशद्वस्तप्रमाणेन धौतवस्त्रं सुदीर्घितम् ।  
चतुरङ्गुलविस्तारं सिक्तं चैव शनैः ग्रसेत् ॥  
ततः प्रत्याहरेचैतदभ्यासाद्वैतिरुच्यते ।

*Yogacintāmani* f. 71r (attrib. HP), *Yuktabhavadeva* 7.150 (attrib. HP)

tataḥ pratyāharec caitad YBhD ] punah pratyāhared etad YCM  
ukhālam ] ākṣālam YBhD, abhyāsād YCM  
dhautikarma tat YBhD ] dhautikarmavit YCM

Cf. *Satkarmasaṅgraha* 56–57

अथ धौती ।  
मृदुलं धवलं शुद्धं चतुरङ्गुलविस्तृतम् ।  
तिथिहस्तमितायां धौतीवस्त्रस्य लक्षणम् ॥  
तोयसिक्तं ग्रसेद्वस्त्रं ग्राणाभ्यां वायुसुत्सृजन् ।  
शनैः शनैस्तु सकलं पुनः प्रत्याहरेच्छनैः ।

कासश्वासस्थीहकुष्ठं 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  $\eta_2$  plīha cett.] plīha  $\eta_1$  kuṣṭham  $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\delta_2\zeta_3\eta_2$   $\pi_1\pi_\omega\chi$  kuṣṭha  $\gamma_1\zeta_1\eta_1\pi_2$  kuṣṭhāḥ  $\varepsilon_1$  **25b** kapha cett.] ślesmā  $\zeta_1$  rogāś ca cett.] rogaś ca  $\alpha_3\delta_2$  rogāṁś ca  $\gamma_1$  vimśatiḥ  $\gamma_1\delta_1\varepsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_2\chi$  vimśati  $\alpha_1\alpha_2\gamma_2\pi_1\pi_\omega$  vidradhiḥ  $\delta_2$  dvagrīḥ  $\alpha_3$  **25c** dhautī  $\alpha_1\delta_1\delta_2\pi_1\pi_\omega$  dhautī  $\alpha_2\gamma_1\gamma_2\varepsilon_1\zeta_1\eta_1\eta_2\pi_2\chi$  dhauta  $\zeta_3$  prabhāvena cett.] prasādena  $\pi_2$  **25d** dhāvanti eva  $\alpha_3\varepsilon_1\zeta_1\pi_\omega$  dhāvante ca  $\alpha_2$  dhāvaty eva  $\eta_1$  bhavanty eva  $\alpha_1$  prayānty eva  $\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2\chi$  śudhyanty eva  $\eta_2$  naśyante nā°  $\zeta_3$  na cett.] °tra  $\zeta_3$

धौतीकर्मदमास्यातं यत्र गङ्गाधिदैवतम् ॥

#### ❖ Commentary

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

Many manuscripts, including several of those collated (i.e.,  $\eta_2$ ,  $\pi_2$  and  $\pi_\omega$ ), 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 (*gurūpadīṣṭamārgēṇa*). These additions are absent from the  $\alpha$ ,  $\gamma$  and  $\zeta$  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

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

kāsaśvāsaplihakuṣṭham HRĀ YCM ] plīha śvāsaś ca kuṣṭham ca YBhD  
vimśatiḥ HRĀ YBhD ] vidradhiḥ YCM  
dhāvanti HRĀ ] prayānty YCM, gacchānti YBhD

Cf. *Satkarmasaṅgraha* 58

कासश्वासस्थीहकुष्ठादिनाशम्  
वह्नमान्दं विंशतिः श्लेषरोगान् ।  
दरीकुर्यात्कर्णवार्थितमुच्चे-  
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 *Carakasaṅhitā sūtrasthāna* 20.17, a chapter

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<sub>1</sub> **bastikarma** (vasti°) α<sub>1</sub>γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>η<sub>1</sub>π<sub>1</sub>] vastikarmah α<sub>3</sub> vastikarma ζ<sub>3</sub>π<sub>2</sub> bastinikarma ζ<sub>1</sub> vastikarmaprabhāvah α<sub>2</sub> vasti η<sub>2</sub>π<sub>ω</sub> vastī δ<sub>2</sub> bastih χ **26a** **nābhidaghne** δ<sub>1</sub>δ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>] °daghna ε<sub>1</sub>ζ<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ °dadhna γ<sub>1</sub>γ<sub>2</sub> °dagdha α<sub>1</sub>η<sub>1</sub> °magma α<sub>3</sub> hr̥dyagraha α<sub>2</sub> pāyu α<sub>1</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>ω</sub>] pāya π<sub>1</sub> pāyūm π<sub>2</sub> pāyur ζ<sub>1</sub> pāyau ε<sub>1</sub>χ vāyu ζ<sub>3</sub> vāyūm α<sub>3</sub> vāyuḥ α<sub>2</sub> **26b** nyastanālo cett. incl. α<sub>3</sub>] nyastanāla α<sub>1</sub> nyastālo ζ<sub>3</sub> ranyanālo α<sub>2</sub> **26c** ādhārā cett.] ādhāra α<sub>3</sub>ζ<sub>1</sub>π<sub>1</sub> ārādha ε<sub>1</sub> apānā ζ<sub>3</sub> **26d** **pakhālam** π<sub>ω</sub>] pākhālam α<sub>1</sub> paśalam α<sub>2</sub> pāśalam ζ<sub>1</sub> prakṣālam γ<sub>1</sub>π<sub>1</sub> prakṣālā α<sub>3</sub> prakṣālēd π<sub>2</sub> prakhyātām γ<sub>2</sub> kṣālanām ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>χ pavālam ε<sub>1</sub> apānād δ<sub>1</sub>δ<sub>2</sub> **bastikarma tat** cett.] bastikarma «ta»t γ<sub>2</sub> vastikarmavit δ<sub>1</sub>δ<sub>2</sub>

on major diseases (*mahārogāḥ*).

[2.26]

#### ❖ Testimonia

Cf. *Hatharatnāvalī* 1.45–47

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

*Yogacintāmanī* f. 71r (attrib. HP), *Yuktabhavadeva* 7.152 (attrib. HP)

pāyu YCM ] pāyau YBhD  
pakhālam̄ bastikarma tat ] abhyāsād vastikarmavit YCM, kṣālanām̄ bastikarma tat YBhD

Cf. *Satkarmasaṅgraha* 132

नौलीक्रियामुसंपन्नस्त्यक्तमूत्रमलः सुधीः ।  
जानुदग्ने जले कुर्याद्विस्ति बस्तिविधानवित् ॥

#### ❖ Commentary

The reading *pakhālam* that we have adopted in the fourth *pāda* is found in α<sub>2</sub> and π<sub>ω</sub> and is close to the reading of α<sub>1</sub>. It reflects vernacular usage as found in the old Hindi *Aṣṭāṅgayoga* of Caraṇadāsa (6.71ab). Some other witnesses have the Sanskritised form *prakṣālam*, which is very rare in Sanskrit sources, while others have the more common *kṣālanām*.

गुल्मझीहोदरं चापि वातपित्तकफोङ्गवाः ।  
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.] bhavah  $\alpha_1\delta_2$  bhavam  $\eta_2\pi_\omega$*    **27c** *basti cett.] vastī  $\pi_\omega$*    **27d** *vāryante*  
 $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\pi_1\pi_2]$  *dhāryante  $\zeta_1$  śiryante  $\zeta_3$  kṣiyante  $\eta_2\pi_\omega\chi$  jāyate  $\eta_1$  sakalāmayāḥ cett.]*  
*sakalā malāḥ  $\gamma_1\gamma_2\eta_2\pi_\omega$*

[2.27]

#### ❖ Testimonia

*Hṝtharatanāvalī* 1.48, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhavadeva* 7.153 (attrib. HP)

gulmaplihodaram cāpi YBhD ] gulmaplihodaram vāpi HRĀ, gulmodaram cāpi vāta YCM  
vātapiṭṭakaphodbhavāḥ YBhD ] vātapiṭṭakaphādikam HRĀ, plihapiṭṭakaphodbhavāḥ YCM  
vāryante sakalāmayāḥ ] dhāvany eva na saṃśayah HRĀ, bādhyan te sakalāmayāḥ YCM, naśyanti  
sakalāmayāḥ YBhD

Cf. *Satkarmasangraha* 135, 140–141

यावन्मला विनश्यन्ति वातपित्तकफोङ्गवाः ।  
त्रिवारं वा चतुर्वारं कृत्वा बस्तिं विरेचयेत् ॥  
महोजस्ती महज्यातिर्जठराग्निप्रदीपनम् ।  
गुल्मझीहोदरादीनां 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 (*plihā*) 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:

हृदस्त्वोरन्तरे ग्रन्थिः संचारी यदि वा उच्चलः ।  
चयापचयवान्वृत्तः 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 (*plihābhivrddhi*) so *gulmaplihodara* might be referring more specifically to abdominal lumps and splenomegaly.

धात्विन्द्रियान्तःकरणप्रसादं  
 दद्याच्च कान्तिं दहनप्रदीप्तिम् ।  
 अशोषदोषोपचयं निहन्या-  
 दभ्यस्यमानं जलबस्तिकर्म ॥ 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)

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**28a** °ntahkaranya cett.] ntahkaranaṁ γ<sub>1</sub>ζ<sup>ac</sup><sub>3</sub>π<sub>1</sub> mttamkaruna α<sub>3</sub> prasādam̄ cett.] prasādanam δ<sub>1</sub> prasādaram π<sub>1</sub> prabhāvam ε<sub>1</sub> **28b** kāntim̄ cett.] kānti α<sub>2</sub>π<sub>1</sub>π<sub>ω</sub> kābhīm̄ γ<sub>1</sub> pradīptim̄ α<sub>1</sub><sup>pc</sup>γ<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>2</sub>χ] pradiptam α<sub>1</sub><sup>ac</sup>α<sub>2</sub>ζ<sub>1</sub>π<sub>ω</sub> pradīpti π<sub>1</sub> praptam α<sub>3</sub> pradipanam δ<sub>1</sub> **28c** doṣopacayam̄ cett.] doṣapacayam ε<sub>1</sub>π<sub>1</sub>π<sub>ω</sub> doṣaprabhavam δ<sub>1</sub> **28d** abhyasya cett.] abhyāsyā α<sub>2</sub> abhyāsa η<sub>1</sub> jala cett.] ja η<sub>2</sub> karma cett.] om. δ<sub>1</sub>

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[2.28]

❖ Testimonia

*Hṝtharatanāvalī* 1.49, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhava* 7.154 (attrib. HP)

prasādaṁ HRĀ YCM ] prabodhaṁ YBhD  
 dadyāc ca HRĀ ] dadhyāc ca YCM, dadāti YBhD

Cf. *Satkarmasangraha* 139–140ab

तिष्ठेद्वशी मिताहारः सर्वाङ्गं तेन शुद्ध्यति ।  
 धात्विन्द्रियान्तःकरणप्रसादो देहलाघवम् ॥  
 महोजस्त्री महज्यातिर्जठराप्लिप्रदीपनम् ।

उदरगतपदार्थसुद्रमन्ती  
 पवनमपानसुदीर्य कण्ठनाले ।  
 क्रमपरिचयवश्यवायुमार्गा-  
 द्रुजकरणीति निगद्यते हठञ्जैः ॥ 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 *Hatha*. (29)

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**29** *om.* δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub> found after 2.25 ζ<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>ω</sub> found after 2.38 χ **29a** *udvamanti* α<sub>1</sub>π<sub>1</sub>π<sub>ω</sub>] *udvamanti* χ *udvamante* ζ<sub>1</sub>ζ<sub>3</sub> *udvavantī* η<sub>2</sub> *udvahantī* γ<sub>1</sub>γ<sub>2</sub>η<sub>1</sub> *udvahanti* π<sub>2</sub> *uddhanam̄ti* α<sub>2</sub> *udbhavanti* α<sub>3</sub> **29b** *kaṇṭhanāle* *cett.*] *kaṇṭhanālet* π<sub>ω</sub> *kamjāle* π<sub>1</sub> **29c** *kramaparicayavaśya* α<sub>1</sub>γ<sub>1</sub>γ<sub>2</sub>η<sub>1</sub>π<sub>1</sub>χ] °*vaśyā* α<sub>2</sub>π<sub>2</sub> °*paricita*° ζ<sub>3</sub> °*parijita*° ζ<sub>1</sub> *karibhir* iva *jalasya* η<sub>2</sub>π<sub>ω</sub> °*vāyumārgād* α<sub>3</sub>] *vāyumārgā* α<sub>1</sub> *vāyumārgam* α<sub>2</sub> *vāyumārgo* ζ<sub>3</sub> *vāyuḥ* | go ζ<sub>1</sub> *vāyuryo* η<sub>1</sub> *vāyuvegāt* η<sub>2</sub>π<sub>ω</sub> *nāḍimārgā* π<sub>1</sub> *nāḍimārgā* γ<sub>2</sub>π<sub>2</sub> *mārga* γ<sub>1</sub> *nāḍicakrā* χ **29d** *gajakaranīti* α<sub>2</sub>γ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>χ] *gajakaranī*—γ<sub>1</sub> *gajakareṇīti* α<sub>3</sub> *gajakariṇīti* π<sub>2</sub> *najakariṇīti* π<sub>1</sub> *gajakarṇīti* α<sub>1</sub> *gajakanīti* ζ<sub>1</sub> *jalakariṇīti* η<sub>2</sub> *jalagajakarṇī* π<sub>ω</sub>

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[2.29]

#### ❖ Testimonia

*Hatharatnāvalī* 1.51, *Yuktabhavadeva* 7.154 (attrib. HP)

वास्यवायुमार्गाद् ] यतस तु वायुमार्गे HRĀ, वास्यवायुमार्गा YBhD

Cf. *Hathatattvakaumudi* 8.8

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

Cf. *Satkarmasaṅgraha* 108–109

अथ गजकरणी  
 शुद्धं तोयं नारिकेलोद्रवं वा  
 पीत्वाकण्ठं दुग्धमिश्रं जलं वा ।  
 वारं वारं माणिबन्धं तु कुर्वन्  
 नोद्वारेण प्रक्षिपेद्विभागे ॥  
 एषा प्रोक्ता कफोषितामयेषु  
 मेदोद्वीव करिणी हस्तिपूर्वी ॥

#### ❖ Commentary

Manuscripts η<sub>2</sub> and π<sub>ω</sub> 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 वितस्तिसुस्तब्धं नासानाले प्रवेशयेत् ।  
मुखाच्चिर्गमयेचैषा 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. δ<sub>1</sub>ε<sub>1</sub>ζ<sub>1</sub> nītiḥ ε<sub>1</sub>] nīti α<sub>3</sub>π<sub>1</sub> nīti α<sub>2</sub> netī γ<sub>2</sub>χ netī γ<sub>1</sub>δ<sub>2</sub>π<sub>ω</sub> netī η<sub>1</sub> netikarma ζ<sub>3</sub>η<sub>2</sub> netikarma π<sub>2</sub> 30a sustabdham̄ α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>π<sub>1</sub>] samstabdhim̄ α<sub>3</sub> susnigdham̄ γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>2</sub>π<sub>ω</sub>χ 30c mukhān nirgamayec/yed α<sub>1</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>π<sub>ω</sub>χ] mukhā nirgamayec γ<sub>2</sub>ζ<sub>1</sub> mukhaṁ nirgamayeś α<sub>3</sub> mukhe nirgamayec π<sub>1</sub>π<sub>2</sub> mu nirgamayai α<sub>2</sub> mukhaś ca nirgamec γ<sub>1</sub> mukhān nirgamanād ζ<sub>3</sub> mukhanirgamanād η<sub>1</sub>η<sub>2</sub> caiṣā cett.] sā hi δ<sub>2</sub> sāpi δ<sub>1</sub> eva η<sub>1</sub>η<sub>2</sub> 30d nītiḥ ε<sub>1</sub>] nīti α<sub>1</sub>α<sub>2</sub>π<sub>1</sub> nīti ζ<sub>1</sub> netī γ<sub>2</sub>η<sub>2</sub>χ netī γ<sub>1</sub>η<sub>1</sub>π<sub>2</sub> netī δ<sub>1</sub>δ<sub>2</sub>π<sub>ω</sub> notī ζ<sub>3</sub> siddhair cett.] siddhir γ<sub>1</sub> siddher ζ<sub>1</sub> siddhau ζ<sub>3</sub> śuddhair π<sub>1</sub>*

like that of water [propelled] by elephants' (*karibhir iva jalasya vāyuvegāt*). 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 *vēga*).

[2.30]

#### ❖ Testimonia

*Yogacintāmani* ff. 71r–71v (attrib. HP), *Yuktabhavadeva* 7.156 (attrib. HP)

nirgamayec caiṣā nītiḥ ] nirgamayet sā hi netī YCM, nirgamayed eşā netī YBhD

Cf. *Hatharatnāvalī* 1.40–41

अथ नेतिकम्  
आख्युपुच्छाकारनिभं सूत्रं सुस्थिग्थनिर्मितम् ।  
षट्ड्वितस्तिमितं सूत्रं नेतिसुत्रस्य लक्ष्णम् ॥  
नासानाले प्रविश्यैनं मुखाच्चिर्गमयेत्क्रमात् ।  
सूत्रस्थानं प्रवद्धा तु भामयेत्रासनालयोः ।

Cf. *Satkarmasangraha* 67

अथ नेती  
मृदु श्वक्षणं सितं सूत्रं नासानाले प्रवेशयेत् ।  
मुखाच्चिर्गमयेदसौ चिन्तयेतिका 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 ।  
जत्रूर्ध्वजातरोगौं 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 collarbone. (31)

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**31a** śodhanī *cett.*] śodhinī  $\pi_2$  śodhanā  $\eta_2$  caiva  $\gamma_1\gamma_2\delta_1\delta_2\pi_2\chi]$  kamthyā  $\alpha_3\varepsilon_1\zeta_1$  kamthād  $\zeta_3$  kamthā  $\alpha_2$  kamthām  $\pi_1$  vatyā  $\alpha_1$  kavyā  $\pi_\omega$  kāryā  $\eta_1\eta_2$  **31b** pradāyini *cett.*] pradāyani  $\gamma_1$  **31c** jatrūrdhvā  $\varepsilon_1\zeta_1\zeta_3\pi_1\pi_2\chi]$  jatrūrdhvam  $\pi_\omega$  jatūrdhvam  $\gamma_2$  ja\_ddha  $\gamma_1$  jānūrdhvā  $\delta_1\eta_1$  yattūrdhvā  $\eta_2$  hanūrdhvā  $\alpha_1$  hanudhvā  $\alpha_2$  kamthordhvam  $\alpha_3$  jarayā  $\delta_2$  rogaugham  $\alpha_3\gamma_2\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega\chi]$  rogoaghām  $\alpha_1\gamma_1$  rogaughā  $\eta_1$  rogaughām  $\delta_1\delta_2$  rogaghnam  $\zeta_1$  rogādyam  $\alpha_2$  **31d** jayaty āśu satī nitiḥ  $\varepsilon_2$ ] jayety āśu satī niti  $\alpha_1$  jāyatā āśu śatir nitil  $\alpha_2$  jayabhyāśca satī natī  $\gamma_1$  jayaty āśu satī neti  $\gamma_2$  jayanty āśu satī nitiḥ  $\varepsilon_1$  jayaty āśum nitī satī  $\zeta_1$  janayaty āśu satī natī  $\pi_1$  jayaty āśu sunetikā  $\pi_2$  jayaty āśu sa netivit  $\delta_1\delta_2$  jayati sā tu sūtrikā  $\eta_1$  neti jayati satvaram  $\zeta_3$  netir āśu nihanti ca  $\eta_2\chi$  netir āśu nihanti ca  $\pi_\omega$  + + + [ja]yamti ca  $\alpha_3$

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colloquial Bengali, *niti* can mean the string used to spin a top and is likely to be connected with *neta/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 *neta* can have the same meaning or be a kind of silk cloth (Callewaert s.v.). In Oriya *neta* means “a kind of silk cloth worn by girls” (Prahraj 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 *nīti* (vowel length was perhaps not important in the vernacular from which the name was taken). This is confirmed not just by  $\alpha$ ’s readings at 2.30d but also by 2.31d where only the short first vowel of *nīti* works metrically (some witnesses have rewritten the *pāda* in order to use the spelling *netī*). We might thus surmise that, like *laulī*, 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 *nīti*.

[2.31]

#### ❖ Testimonia

*Hṝtharatanāvalī* 1.42, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadeva* 7.156 (attrib. HP)

śodhanī YCM ] śodhini HRĀ YBhD  
caiva YCM YBhD ] kāryā HRĀ  
rogaugham ] rogaghni 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  $\gamma$ ,  $\delta$  and  $\pi$  groups and is easy to construe.  $\alpha_1$  and  $\alpha_2$  have *vatyā* and *kamthā* respectively, which may derive from *kanthā* ( $\alpha_3$ ,  $\varepsilon_1$ ,  $\zeta_1$ ), but none of these readings makes sense here.  $\eta_1$  and  $\eta_2$  have *kāryā*, which is unnecessary because of the main verb in the final verse quarter.

अथ त्राटकम् ।

निरीक्षेन्निश्वलदृशा सूक्ष्मलक्ष्यं समाहितः ।  
अशुसंपातपर्यन्तमाचार्यैत्त्राटकं 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<sub>1</sub> om. δ<sub>1</sub> trāṭakam cett.] trotakam α<sub>3</sub> traṭakam γ<sub>2</sub> trāṭam η<sub>1</sub> om. δ<sub>1</sub> 32a nirikṣen cett.] nirikṣye ζ<sub>1</sub> nirikṣya η<sub>2</sub> niścalā cett.] niścalā γ<sub>1</sub> nirmala δ<sub>1</sub> dr̄ṣā cett.] dr̄ṣtyā α<sub>2</sub> η<sub>2</sub> 32b sūkṣma cett.] sūkṣmam ζ<sub>3</sub> η<sub>2</sub> lakṣyam α<sub>3</sub> δ<sub>1</sub> δ<sub>2</sub> ε<sub>1</sub> η<sub>2</sub> χ] lakṣam α<sub>2</sub> γ<sub>1</sub> γ<sub>2</sub> ζ<sub>3</sub> π<sub>1</sub> π<sub>2</sub> π<sub>ω</sub> lakṣa α<sub>1</sub> η<sub>1</sub> lakṣmam ζ<sub>1</sub> 32d ācāryais cett.] āryais γ<sub>2</sub> āryais tu δ<sub>2</sub> ācaret η<sub>1</sub> toṭakam δ<sub>1</sub> trāṭakam cett.] troṭakam ζ<sub>1</sub> trāṭikam ζ<sub>3</sub> yoginām δ<sub>1</sub> matam α<sub>1</sub> α<sub>2</sub> δ<sub>1</sub> δ<sub>2</sub> π<sub>1</sub>] smṛtam α<sub>3</sub> γ<sub>1</sub> γ<sub>2</sub> ε<sub>1</sub> ζ<sub>1</sub> ζ<sub>3</sub> η<sub>1</sub> η<sub>2</sub> π<sub>2</sub> π<sub>ω</sub> χ

Most witnesses, including the *Jyotsnā*, read *jatrūrdhva* in the third verse quarter, which is generally understood as ‘above the collar bones’ or, as Brahmānanda says, the area above the shoulder joints (*jatruṇoh skandhasandhyor ūrdhvam uparibhāge*). On problems concerning the interpretation of *jatru*, see Meulenbeld 1974: 465. We have adopted *jatrūrdhva* against the reading of α<sub>1</sub> and α<sub>2</sub>, *hanūrdhva*, ‘above the jaw’, and α<sub>3</sub>, *kaṇṭhordhva*, ‘above the throat’.

[2.32]

#### ❖ Testimonia

*Hātharatnāvalī* 1.54, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadeva* 7.158 (attrib. HP)

nirikṣen YCM ] nirikṣya HRĀ, vikṣeta YBhD  
sūkṣmalakṣyam HRĀ YCM ] sulakṣyam ca YBhD  
sampāta HRĀ YBhD ] prapāta YCM  
ācāryais HRĀ YBhD ] āryais tat YCM  
matam YCM ] smṛtam HRA YBhD

Cf. *Satkarmasangraha* 40cd–41ab

अथ त्राटकम्  
सूक्ष्मलक्ष्ये दृशौ स्थाप्य निर्निमेषथिरं भवेत् ।  
अशुसंपातपर्यन्तं कर्म त्राटकमीरितम् ॥

मोटकं नेत्ररोगाणां तन्द्रादीनां कपाटकम् ।  
यत्नतस्थाटकं 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* δ<sub>2</sub>ε<sub>1</sub>η<sub>1</sub>] modakam α<sub>1</sub> movanam α<sub>3</sub> mocakam α<sub>2</sub>ζ<sub>1</sub>ζ<sub>3</sub> mocanam γ<sub>1</sub>γ<sub>2</sub>χ metakam π<sub>1</sub> totakam δ<sub>1</sub> trāṭakam π<sub>2</sub> sphotonam η<sub>2</sub>π<sub>ω</sub> **neṭrarogānām** cett.] netrarogam ca π<sub>1</sub> **33b** **tan-**  
**drādīnām** α<sub>1</sub>α<sub>2</sub>γ<sub>2</sub>δ<sub>1</sub>ε<sub>1</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>2</sub>χ] tandrādīnām γ<sub>1</sub>π<sub>ω</sub> tamrādīnām α<sub>3</sub> tamdrādīn π<sub>1</sub> tandrāṇām  
ca η<sub>2</sub> nidrādīnām δ<sub>2</sub> **kapāṭakam** α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] kavāṭakam α<sub>1</sub>α<sub>3</sub>ε<sub>1</sub> ca pāṭanam δ<sub>1</sub> ca  
pāṭavam ζ<sub>1</sub> ca pāṭakam ζ<sub>3</sub> gapāṭavam η<sub>1</sub> **33c** **yatnatas** cett.] prayatnatas η<sub>1</sub> prayatnāt η<sub>2</sub>π<sub>ω</sub>  
etac ca δ<sub>1</sub>δ<sub>2</sub> **trāṭakam** cett.] totakam δ<sub>1</sub> tuṭakam ζ<sub>1</sub>

[2.33]

#### ❖ Testimonia

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

moṭakam YBhD ] sphotonam HRĀ, moṭanam YCM  
kapāṭakam HRĀ YCM ] kapāṭanam YBhD  
yatnatas YBhD ] prayatnāt HRĀ, etac ca YCM  
hāṭakapeṭakam YCM YBhD ] ratnasupeṭakam HRĀ

Cf. *Satkarmasaṅgraha* 41cd–42ab

अथ त्राटकम्  
वड्लाविकरणस्थे उम्मिन्नतज्ज्ञातिः 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<sub>1</sub>), *mocaka* (α<sub>2</sub>) and *movana* (α<sub>3</sub>). 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<sub>2</sub>, ε<sub>1</sub> and η<sub>1</sub>, as well as the *Yuktabhavadēva*, and which we understand to mean “destroyer” (*muṭa pramardane*, *Dhāṭupāṭha* 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 *sphotonam* (“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 भ्रमयेदेषा 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 Gaudā. (34)

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**prescript:** *om.* δ<sub>1</sub> **laulī** α<sub>1</sub>] nauli α<sub>2</sub>γ<sub>2</sub>η<sub>1</sub>π<sub>2</sub>π<sub>ω</sub> noli π<sub>1</sub> nauरी γ<sub>1</sub> nauलिह α<sub>3</sub>ε<sub>1</sub>ε<sub>2</sub>χ nauकुलि ζ<sub>1</sub> nauलिकम δ<sub>2</sub> nauलिकर्ममा ζ<sub>3</sub> nauलिकर्ममा η<sub>2</sub> **34a** amandā cett.] amandya γ<sub>2</sub> āmandā α<sub>3</sub>ζ<sub>3</sub>π<sub>ω</sub> āmanda η<sub>1</sub> **varta** cett.] vatta α<sub>3</sub>ζ<sub>1</sub> cakra η<sub>1</sub> **34b** tundam γ<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>ω</sub>χ] tudam α<sub>1</sub>α<sub>2</sub>π<sub>2</sub> tum-dum γ<sub>1</sub> tundat η<sub>2</sub> tumदम α<sub>3</sub>ζ<sub>1</sub> tundeh δ<sub>2</sub> tulyam δ<sub>1</sub> gudam η<sub>1</sub> **savyataḥ** cett.] savyayoh α<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> **34c** natāṁśo/śo α<sub>2</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>1</sub>η<sub>1</sub>π<sub>1</sub>χ] natāśo α<sub>1</sub> natāṁśur π<sub>2</sub> naśnātso γ<sub>1</sub> satāṁśo π<sub>ω</sub> śataśo ζ<sub>3</sub>η<sub>2</sub> **bhramayed** α<sub>3</sub>ζ<sub>1</sub>π<sub>ω</sub>] bhrāmayed γ<sub>2</sub>δ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>2</sub>χ bhrāmayad ε<sub>1</sub> bhāmayad γ<sub>1</sub> bhā-vayed α<sub>2</sub> trabhaved π<sub>1</sub> bhyasayed δ<sub>1</sub> **esā** cett.] doṣā α<sub>2</sub> doṣāḥ π<sub>1</sub> oṣā ζ<sub>3</sub> **34d** laulī α<sub>1</sub>] nauलि α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>2</sub>π<sub>ω</sub> nili α<sub>3</sub> noli π<sub>1</sub> nauलिह ε<sub>2</sub> nauलिह χ lokai η<sub>1</sub> **gauḍaiḥ** γ<sub>2</sub>ε<sub>1</sub>π<sub>1</sub>] gaulaiḥ α<sub>1</sub>η<sub>2</sub> gauraiḥ π<sub>2</sub> goलaiḥ α<sub>3</sub> goलi γ<sub>1</sub> gaudiḥ γ<sub>1</sub> gauliḥ ζ<sub>1</sub> maulaiḥ π<sub>ω</sub> nauलि α<sub>2</sub> yoge δ<sub>1</sub>δ<sub>2</sub>ζ<sub>3</sub> siddhaiḥ χ **praśasyate** cett.] prasasyate α<sub>2</sub> pradṛsyate ζ<sub>3</sub> pracakṣate δ<sub>1</sub>δ<sub>2</sub> pracakṣyate χ

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[2.34]

#### ❖ Testimonia

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

savyataḥ HRĀ YBhD ] savyayoh YBhD  
bhramayed ] bhrāmayed HRĀ YCM YBhD  
lauli gauḍaiḥ praśasyate ] nauलिह gauḍaiḥ π<sub>2</sub> praśasyate HRĀ YBhD, nauलि yoge pracakṣate YCM

Cf. *Satkarmasaṅgraha* 110cd–111

अथ नौली  
अमन्दावर्तवेगेन जठरं दक्षवामयोः ।  
चालयेच्छेसुना प्रोक्तं तत्र लक्ष्यविदेवता ।  
वाह्नौलिरियं प्रोक्ता जठरानलदीपिनी ॥

#### ❖ Commentary

We have adopted α<sub>1</sub>'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<sub>2</sub>, and the most important testimonia support *nauli* or *nauliḥ* but the names *laulika* and *laulikī* do occur in some more recent works, such as the *Hathayogasamhitā* (p. 4), *Gheraṇḍasamhitā* (1.12), *Yogaśārasaṅgraha* (pp. 54–55) and *Yogakarṇikā* (p. 56). The root *lul*, “roll”, provides an etymology for *lauli* and the change to *nauli* can be explained by the similarity in Bengali scripts of *la* and *na* (we thank Lubomír Ondračka for this observation).

A video of Mahant Bālyogi Rām Bālak Dās performing *laulī* at Dīrgheśvar 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 *Hatha* techniques. (35)

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**35a** **tundāgni** ε<sub>1</sub>π<sub>2</sub>] tumdāgni ζ<sub>1</sub> tumdāsti α<sub>1</sub> tumddāsti α<sub>2</sub> muṇḍāgni γ<sub>1</sub> maṇḍāgni α<sub>3</sub>γ<sub>2</sub>δ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>ω</sub>χ **pācanādi** α<sub>1</sub>α<sub>2</sub>γ<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>π<sub>2</sub>π<sub>ω</sub>χ] pāvanādi γ<sub>1</sub>η<sub>1</sub> pāvakādi η<sub>2</sub> pācanāni ζ<sub>1</sub> pācanāni π<sub>1</sub> pācanāgni δ<sub>1</sub> pācanāgnih δ<sub>2</sub> **35b** **samdhayikā** γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>π<sub>2</sub>χ] samdhāyakā α<sub>1</sub>α<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>ω</sub> samdāyakā ε<sub>1</sub> samdāyikā ζ<sub>1</sub> samdāhanakā α<sub>3</sub> sandhādhikā δ<sub>2</sub> **sadaiva** cett.] tathaiva δ<sub>1</sub>δ<sub>2</sub> **35c** **doṣāmaya** cett.] doṣāmala η<sub>1</sub>η<sub>2</sub>π<sub>ω</sub> **śoṣanī** cett.] śoṣinī δ<sub>1</sub>η<sub>1</sub> śoṣanī γ<sub>1</sub> śoṣdhinī γ<sub>2</sub> **ca** cett.] va η<sub>1</sub> yā γ<sub>1</sub> **35d** **maulir iyam ca** α<sub>1</sub>α<sub>3</sub>γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>π<sub>1</sub>π<sub>2</sub>χ] maulir iyam hi α<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>3</sub> mūlam iyam hi ζ<sub>1</sub>η<sub>1</sub> \*sau jayatiha γ<sub>2</sub> jayamtiha π<sub>ω</sub> **laulī** α<sub>1</sub>] maulī α<sub>2</sub> taulīh α<sub>3</sub> laulīh ζ<sub>3</sub> nauī γ<sub>1</sub>δ<sub>1</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub> nauīh γ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>1</sub>χ nāli δ<sub>2</sub>

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**35** After this verse α<sub>3</sub> has an additional verse:

तित्रावर्तनवतं नोपम यथा सव्यापसव्यक्रमं । कुर्यादर्थविलूनमानशतमासं साधनापेक्ष्टः ।  
 उद्याहिपनलांछनानि गणकं सानंदशोभावहं । नाना + + विधातकारि हठविद्या मौलि + . औलिकं ॥

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[2.35]

#### ❖ Testimonia

*Hatharatnāvalī* 1.35, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadeva* 7.163 (attrib. HP), *Hathatattvakaumudī* 8.12

tundāgni HRĀ ] mandāgni YCM YBhD HTK  
 ādisamdhāyikā HTK ] ādisandipikā HRĀ, āgnisandhāyikā YCM, adisandhāvanā YBhD  
 sadaiva HRĀ YBhD HTK ] tathaiva YCM  
 śoṣanī ca HRĀ ] śoṣinī ca YCM, śoṣānyam YBhD, śoṣanīva HTK  
 maulir iyam ca laulī ] maulir iyam ca nauī HRĀ, maulir iyam hi nauī YCM, maulir iyam hi nauīh YBhD, sau jayatiha nauīh HTK

#### ❖ Commentary

Manuscripts α<sub>1</sub> and α<sub>2</sub>, ε<sub>1</sub>, ζ<sub>1</sub> and π<sub>2</sub> 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 *Hatharatnāvalī*. 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*, *jāṭharāgni*, *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 ।

भूत्वावल्लोहकारस्य रेचपूरौ सुसंभ्रमौ ।  
कपालभातिविरव्याता 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<sub>1</sub> atha cett.] om. ζ<sub>3</sub> kapālabhātiḥ α<sub>3</sub>χ]* kapālabhāti α<sub>1</sub>ε<sub>1</sub>ζ<sub>1</sub> kapālabhāti γ<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub>γ<sub>1</sub>π<sub>2</sub> kapālibhāti α<sub>2</sub> kapālabhātiḥ π<sub>1</sub> bhāthī π<sub>ω</sub> kapālabhātikarma ζ<sub>3</sub> kapālabhātikarma η<sub>2</sub>

**36** *om. ζ<sub>1</sub> 36a bhastrāval γ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>χ]* bhastraval α<sub>1</sub>α<sub>2</sub> bhastrāhaval γ<sub>1</sub> bhastrāva π<sub>ω</sub> bhastrā ca π<sub>1</sub> bhastreva δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>π<sub>2</sub> bhastrīva α<sub>3</sub> [bha]strarīva η<sub>1</sub> lohakārasya η<sub>2</sub> **36b recapūrau cett.]** recapūro α<sub>1</sub>α<sub>2</sub> recapūra ε<sub>1</sub>η<sub>1</sub> kuryāt savyā° η<sub>2</sub> **susambhramau α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>ω</sub>]** susambhramau γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>π<sub>1</sub>π<sub>2</sub>χ sasambhramam δ<sub>2</sub> °kasambhramā ε<sub>1</sub> °pasavyatalā η<sub>2</sub> **36c bhātiḥ α<sub>3</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>χ]** bhāti α<sub>1</sub>γ<sub>1</sub> bhāti γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>γ<sub>1</sub>π<sub>1</sub>π<sub>2</sub>ω bhātā α<sub>2</sub> bhāthī η<sub>2</sub> **vikhyātā cett.]** vikhyāto α<sub>3</sub> vikṣātaṃ α<sub>2</sub> vijñeyā δ<sub>1</sub> ity eṣā ζ<sub>2</sub>ζ<sub>3</sub> **36d kaphadoṣa cett.]** kaphadoṣa δ<sub>1</sub>δ<sub>2</sub> kaphāmaya η<sub>2</sub>π<sub>ω</sub> **viśoṣinī α<sub>1</sub>ζ<sub>2</sub>η<sub>1</sub>]** viśoṣanī α<sub>2</sub>α<sub>3</sub>γ<sub>1</sub>γ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>ω</sub>χ viśoṣanā π<sub>1</sub> viśodhinī π<sub>2</sub> vināśinī ε<sub>1</sub> visarpinī δ<sub>1</sub>δ<sub>2</sub>

Most witnesses and the testimonia have *maulir iyam* in the fourth verse quarter, which expresses the idea that *laulī* was thought to be the best of the *ṣatkarma*, and the assonance of *laulī* and *mauli* may have been intended. The alternative reading of *mūlam iyam* in ζ<sub>1</sub> and η<sub>1</sub> would suggest that *laulī* is necessary for the other practices, which does not seem to be the case because, according to *Hathapradipikā* 2.21, the *ṣatkarmas* are more like therapeutic interventions.

[2.36]

#### ❖ Testimonia

*Hatharatnāvalī* 1.56, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadeva* 7.163 (attrib. HP)

atha kapālabhātiḥ YBhD ] atha kapālabhastrikā HRĀ, atha kapālabhāti YCM  
recapūrau YCM YBhD ] recapūra HRĀ  
susambhramau HRĀ ] sasambhramau YCM YBhD  
bhāti YBhD ] bhāti YCM, bhasti HRĀ  
kaphadoṣa YCM YBhD ] sarvaroga HRĀ

Cf. *Satkarmasaṅgraha* 50cd–51

अथ भूत्वा  
लोहकारस्य भूत्वे रेचपूरौ तु वेगतः ॥  
पुनः पुनः प्रकुर्वीत स्थिरमूर्त्या प्रयत्नतः ।  
स्थिरमर्थेति च स्व्यात योगिनां सिद्धिदायका ॥

#### ❖ Commentary

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 gatam  $\gamma_2$  ṣaṭkarmābhigata  $\pi_1$  ṣaṭkoṇab-  
higatam  $\alpha_2$  ṣaṭkarmanirgata  $\delta_1\zeta_3\eta_1\chi$  °nirgatā  $\alpha_3$  °nirata  $\delta_2$  **sṭhaulya**  $\alpha_1\gamma_1\delta_1\delta_2\zeta_1\zeta_3\pi_2\pi_\omega\chi$ ]  
sthauylam  $\alpha_2\varepsilon_1\eta_1\eta_2\pi_1$  sthauylah  $\gamma_2$  sālyā  $\alpha_3$  **37b kapha cett.**] kaphā  $\gamma_1$  katham  $\varepsilon_1$  **medo cett.**]  
bhedo  $\eta_1$  doṣa  $\alpha_2\chi$  **malādikah**  $\alpha_1\delta_2\zeta_1\zeta_3\pi_2\pi_\omega\chi$ ] malādikam  $\alpha_2\varepsilon_1\pi_1$  malādhikah  $\alpha_3\delta_1$  balādhikah  
 $\eta_2$  malādhike  $\eta_1$  malojhitah  $\gamma_1$  malojitah  $\gamma_2$  **37d sidhyati cett.**] śudhyati  $\alpha_1\delta_1\pi_\omega$  śusidhyateh  
 $\alpha_2$

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

$\eta_2$  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 *Hāṭhayogaśaṁhitā* (p. 14):

इडया पूर्येद्वायुं रेचयेत्पिङ्गलारूप्यया ।  
पिङ्गलया पूर्यित्वा पुनश्चन्द्रेण रेचयेत् ।  
पूरकं रेचकं कृत्वा वेरेन न तु चालयेत् ॥

In the second verse quarter, we have adopted the reading of the  $\alpha$  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

*Hāṭharatnāvalī* 1.60, *Yogacintāmaṇi* f. 8v (attrib. Ātmārāma), *Yuktabhavadeva* 7.165 (attrib. HP)

ṣaṭkarmabhir YBhD ] karmāṣṭabhir HRĀ, ṣaṭkarmanir YCM  
sthauyla YCM ] sthauylam HRĀ YBhD  
malādikah ] malādikam HRĀ, gadādikah YCM, malātigah YBhD

प्राणायामैरेव सर्वं 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 ।  
अभूवन्नतकभयात्तस्मात्पवनमभ्यस्ते ॥ 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 ζ<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub> prāṇāyāmaiḥ sukhāt η<sub>2</sub> **sarve cett.**] sarvēḥ α<sub>2</sub> sarvaiḥ α<sub>3</sub>δ<sub>2</sub> **38b** *praśuṣyanti cett.*] praśukhyanti δ<sub>1</sub> praśuddhyati η<sub>2</sub> **malā iti** α<sub>1</sub>α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub>ε<sub>1</sub>π<sub>1</sub>π<sub>2</sub>χ] malā api δ<sub>1</sub>ζ<sub>1</sub>ζ<sub>3</sub> malāmnapi η<sub>1</sub> malāśayā π<sub>ω</sub> malāśayah η<sub>2</sub> matoda iti α<sub>3</sub> **38c tu cett.**] tya ε<sub>1</sub> ca ζ<sub>3</sub> **38d anyat karma cett.**] incl. α<sub>3</sub>] anyakarma α<sub>1</sub>α<sub>2</sub>γ<sub>1</sub>δ<sub>2</sub> **39a brahmā-dayo'pi tridaśāḥ cett.**] ṣaṭkarmayogam āpnoti η<sub>2</sub> **39b pavanābhyaśatatparāḥ cett.**] °parāḥ η<sub>2</sub> prāṇāyāmaparāyānāḥ ε<sub>1</sub> **39c abhūvann antakabhayāt** α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>γ<sub>2</sub>ζ<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] abhavan tam-takabhayāt γ<sub>1</sub> abhavanty abhayāt ε<sub>1</sub> sumanaskāntakabhayāt η<sub>1</sub> sumanaskāntako bhavyāḥ η<sub>2</sub> tena siddhim gatās te ca (te na δ<sub>2</sub>) δ<sub>1</sub>δ<sub>2</sub>ζ<sub>3</sub> **39d pavanam cett.**] prāṇavam η<sub>1</sub>

[2.38]

#### ❖ Testimonia

*Yogacintāmani* ff. 8v–9r (attrib. Ātmārāma), *Yuktabhavadeva* 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

*Hatharatnāvalī* 3.82, *Hathatattvakaumudi* 8.19

abhūvann antakabhayāt ] abhūvan mṛtyurahitā HRĀ, tena siddhim gatā yoge HTK

#### ❖ Commentary

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

यावद्द्वृग्मो मरुदेहे यावचित्तं 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)

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**40b** yāvac cittam cett.] tāvac cittam δ<sub>1</sub>δ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>    nirāśrayam cett.] nirāmayam δ<sub>1</sub>δ<sub>2</sub> nirākulam  
 χ    **40c** yāvad/yāvat cett.] jāvat η<sub>2</sub> yāt ζ<sub>1</sub> yā δ<sub>1</sub>    vīkṣā em.] vīksam α<sub>3</sub> vīkṣed α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub> dīkṣe  
 γ<sub>2</sub> īkṣ(y)et π<sub>1</sub>π<sub>2</sub> icched γ<sub>1</sub> paśyed ζ<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>ω</sub> dr̄stir δ<sub>1</sub>δ<sub>2</sub>χ    **madhye** cett. incl. α<sub>3</sub>] madhyam  
 α<sub>1</sub>γ<sub>2</sub>η<sub>2</sub>π<sub>1</sub>    **40d** kāla cett.] kālam η<sub>1</sub> post **kutah** add. bahvāmaya pi nāpnoti pavanābhyaśat-  
 paraḥ/ samanaskomtakabhayaṁ tasmāt pavanam abhyaset// (cf. 2.39). ζ<sub>3</sub>

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### [2.40]

#### ❖ Sources

Vivekamārtanda 73

vīkṣā VM ] dr̄stir VM v.l.

#### ❖ Testimonia

Yogacintāmanī f. 92r (attrib. *Skandapurāṇa*), Yuktabhavadeva 7.8 (attrib. Gorakṣanātha)

cittam YBhD ] vṛttau YCM  
 vīkṣā ] dr̄stir YCM YBhD

#### ❖ Commentary

We have adopted the reading *vīkṣā* in the third verse quarter, which is an emendation of α<sub>1</sub> and α<sub>2</sub>'s *vīkṣed*. The verb *vīkṣed* is likely an error as the other *yāvat* clauses have been written as nominal phrases. The reading *vīkṣā* occurs in the same verse of the six-chapter version of the *Vivekamārtanda*, which sometimes preserves old readings of that text.

विधिवत्प्राणसंयामैर्नाडीचक्रे विशोधिते ।  
सुषुम्नावदनं भित्त्वा सुखाद्विशति मारुतः ॥ ४१ ॥

When the network of channels has been purified by breath-controls as prescribed, the breath pierces the mouth of Suṣumnā 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** *samyāmair* cett.] samyamye  $\eta_2$  samyame  $\pi_\omega$    **41b** *nādī* cett.] nādī  $\alpha_1\alpha_3\pi_\omega$  nārī  $\pi_2$    **cakre** cett.] cakro  $\gamma_2$  cakram̄  $\zeta_1$  krīva  $\gamma_1$    **viśodhite** cett.] viśodhayet  $\alpha_3$    **41c** *bhittvā* cett.] *om.*  $\varepsilon_1$    **41d** *sukhād* cett.] mukhād  $\delta_1\delta_2\eta_1$    **42a** *mārute* cett.] māruto  $\alpha_3\delta_1\pi_2$  maruto  $\delta_2$    **samcāre** cett.] samcārān  $\alpha_3$    **42c** *manahsusthirībhāvah* cett.] manahsusthirābhāvah  $\alpha_2\gamma_1$  nasahsthirībhāva  $\pi_2$    **42d** *saivāvasthā manonmanī* cett.] saiṣā°  $\delta_1\delta_2\pi_2$   $\gamma_2$ dittogr. saivāvasthonmanī matā  $\pi_1$

## [2.41]

## ❖ Testimonia

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

vidhivat HRĀ ] vividhaiḥ YCM

## ❖ Commentary

The compound *prāṇasamyāmaiḥ* ('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

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

madhyasamcāre YCM ] madhyame jāte HRĀ  
yo manah YCM ] manasah HRĀ

तत्सिद्धये विधानज्ञश्चित्रान्कुर्वति कुम्भकान् ।  
विचित्रकुम्भकाभ्यासाद्विचित्रां सिद्धिमाप्नयात् ॥ 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)

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**43a tatsiddhaye cett.]** tatsiddhayo  $\zeta_1$  tatsādhana  $\pi_2$  **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  $\pi_2$  **43b citrān cett.]** viśan  $\delta_2$  **kurvīta**  $\alpha_3\delta_1\delta_2\pi_1]$  avita  $\alpha_1$  kurvanti  $\alpha_2\gamma_2\varepsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_2\pi_\omega\chi$  kurvati  $\gamma_1$  **43c vicitrakumbhakābhyaśād cett.]** citrakumbhakābhyaśād  $\varepsilon_1$  kumbhakābhyaśāvvicitrām  $\gamma_1$  om.  $\delta_1\delta_2$  **43d vicitrām siddhim āpnuyāt cett.]** vicitrām gatim āpnuyāt  $\alpha_2$  vicitrānim āpnuyāt  $\eta_1$  yogasiddhim avāpnuyāt  $\gamma_1$  om.  $\delta_1\delta_2$

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[2.43]

#### ❖ Testimonia

*Hatharatnāvalī* 2.4, *Yuktabhavadeva* 7.92 (attrib. *Yājñavalkyagītā*)

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

#### ❖ Commentary

The majority of witnesses, including  $\alpha_2$ , have a plural subject (*vidhānajñāḥ*) and verb (*kurvanti*) in the first line. We have adopted the singular, which is attested by  $\alpha_1$ ,  $\alpha_3$  and manuscripts of the *Hatharatnāvalī*, because it corresponds with the singular subject of the second line.

सूर्यभेदनमुज्जायी तथा सीत्का च शीतली ।  
भस्त्रिका भ्रमरी मूर्छा केवलश्वाष कुम्भकाः ॥ ४४ ॥

*Suryabhedana, 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 sit-/śītkāraśitalī γ₁γ₂δ₁δ₂ε₁ζ₃η₁η₂π₂πω tathā śītkāraśitalā ζ₁π₁ tathā satkāraśitalā α₂ sītkāri śītalī tathā χ   **44c bhastrikā** cett.] bhastri ca δ₁   **bhramarī** α₁α₂α₃γ₂δ₁ζ₁η₂π₁π₂] bhrāmarī γ₁δ₂ε₁ζ₃η₁πωχ   **44d kevalaś** α₁ε₁η₂πω] kāmbalāś α₂ ke«va»lā° α₃ kevali η₁ plāvani γ₂ζ₁ζ₃π₁ plāvini χ prāvatī γ₁ pratvanī π₂ sahitāś δ₁δ₂   **cāṣṭa** α₁δ₁δ₂ε₁η₁η₂πω] °ty aṣṭa γ₁γ₂ζ₁ζ₃π₁π₂χ catha α₂ °ny aṣṭa α₃   **kumbhakāḥ** cett.] kumbhakāḥ γ₁ε₁ kumbhikā π₁ kumbhakā πω kumbhakān η₁

[2.44]

#### ❖ Testimonia

*Hatharatnāvalī* 2.6, *Yogalakṣaṇāvalī* f. 32r (attrib. HP), *Yogacintāmaṇi* f. 101r (attrib. *Hathayoga*), *Yuktabhavadeva* 7.93 (attrib. HP)

ujjāyī YCM YBhD ] ujjāyī HRĀ YLĀ  
tathā sītkā ca śītalī YLĀ ] tathā śītkāraśitalī HRĀ YCM, sītkāri śītalī tathā YBhD  
bhramarī YCM ] bhrāmarī HRĀ YLĀ YBhD  
kevalaś HRĀ ] kevalaś YLĀ YBhD, sahitam YCM

#### ❖ Commentary

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

पूरकान्ते तु कर्तव्यो बन्धो जालंधराभिधः ।  
कुम्भकान्ते रेचकादौ कर्तव्यस्तूड्डियाणकः ॥ 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, *uddiyāṇa* is to be performed. (45)

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**45a** **tu** *cett.*] ca  $\alpha_2$     **45b** **jālamdhara** *cett.*] jālamdhara  $\alpha_1\pi_1$  jālāntarā  $\varepsilon_1$     **bhidhah** *cett.*] vidhah  $\delta_1$  vadhiḥ  $\alpha_2$     **45c** **recakādau** *cett.*] cakādau ca  $\eta_1$     **45d** **kartavyas** *cett.*] kartavyamṣ  $\eta_2$     **tū**° *cett.*] tu  $\alpha_1\varepsilon_1\pi_2\pi_\omega$  ta  $\gamma_1$     °**d̄diyāṇakah** *m.c.*  $\alpha_3\varepsilon_1\zeta_1\eta_1\pi_1\pi_\omega$ ] diyāṇakah  $\alpha_1\alpha_2$  d̄diyāṇakah  $\gamma_2\delta_1\delta_2\gamma_2\chi$  diyāṇakah  $\zeta_3\pi_2$  hiyāṇakah  $\gamma_1$

[2.45]

#### ❖ Sources

*Gorakṣaśataka* 62ab, 58ab

kartavyas tūddiyāṇakah ] kartavyoddiyāṇābhidhah GŚ

#### ❖ Testimonia

*Hatharatnāvalī* 2.7, *Yogacintāmani* f. 80r (attrib. *Yogabija*), *Yuktabhavadeva* 7.94 (attrib. HP)  
tu HRĀ YCM ] ca YBHD

#### ❖ Commentary

The term *uddiyāṇa* is spelt various ways among manuscripts of the *Hathapradīpikā* and other texts. Generally speaking, the  $\alpha$  group have *uddiyāṇa*,  $\pi$  *uddiyāṇa*,  $\gamma$  and  $\delta$  *uddiyāṇa* and the *Jyotsnā* *uddiyāṇa*. Other spellings, such as *udyāṇa* and *udiyāṇa*, also occur. We have adopted the spelling of  $\alpha$  except in cases where the metre of a verse requires otherwise, as in 2.45 (*uddiyāṇakah*). As noted by Sanderson (2007: 265), diverse spellings of the place by the same name occur, including *Uḍdiyāṇa*, *Oḍdiyāṇa*, *U/Odyāṇa*, or *U/Oḍḍayana*.

अधस्ताल्कुञ्चनेनाशु 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)

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**46** *om.* δ<sub>1</sub>δ<sub>2</sub>   **46a** *ad hastāt* α<sub>3</sub>ε<sub>1</sub>η<sub>1</sub>η<sub>2</sub>π<sub>2</sub>χ] *ad hastāt* α<sub>1</sub>π<sub>1</sub>π<sub>ω</sub> *ad hastāt* γ<sub>1</sub> *ad hastāt* γ<sub>2</sub>ζ<sub>1</sub> *ad hastāt* γ<sub>2</sub>ζ<sub>1</sub> *ad hastāt* γ<sub>2</sub>ζ<sub>1</sub> *adhamān* α<sub>2</sub>   **kuñcanenāśu** *cett.*] *kuñcanenāśum* π<sub>2</sub> *kuñbhakenāśu* ζ<sub>1</sub> *kuñbhakenāśam* α<sub>3</sub>   **46c** *madhye* *cett.*] *madhya* γ<sub>1</sub>η<sub>2</sub>π<sub>ω</sub>   **tāñena** α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>ε<sub>1</sub>η<sub>1</sub>π<sub>ω</sub>] *tāñena* γ<sub>1</sub>γ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>χ *tāñā* ζ<sub>1</sub>   **46d** *syāt* *cett.*] *sthāt* ζ<sub>1</sub>   **brahma** *cett.*] *madhya* η<sub>2</sub>π<sub>ω</sub>   **nāḍigah** *cett.*] *nāḍigataḥ* ζ<sub>1</sub> *nāḍikām* π<sub>2</sub> *nābhīrāt* γ<sub>1</sub>

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**46** = 3.70\*1

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[2.46]

#### ❖ Sources

*Gorakṣaśataka* 62cd–63ab

kuñcanenāśu ] kuñcanenaiva GS

#### ❖ Testimonia

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

*ad hastāt* HRĀ YB YBhD ] *adhas tv* YCM  
*kocane kṛte* HRĀ YB YBhD ] *kocanena ca* YCM

#### ❖ Commentary

As is clear in the source text, the *Gorakṣaśataka*, the three techniques alluded to here are *mūlabandha*, *jālandharabandha* and *uddiyānabandha* 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 *brahmagrānthis*, where we take it to mean the deity Brahmā. See Mallinson 2007: 205 n. 240.

अपानमूर्खमुत्थाप्य 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 वत्रासनं ततः ।  
दक्षनाड्या समाकृष्ट्य बहिःस्थं पवनं शनैः ॥ ४८ ॥  
आ केशाग्रान्तखाग्राच्च 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 α<sub>3</sub> āsthāpya η<sub>1</sub>   **47b kanṭhād adho cett.**] kamṭham adho α<sub>2</sub> kamṭhe tathom α<sub>3</sub>   **nayet cett. incl. α<sub>3</sub>**] nayan α<sub>1</sub>ζ<sub>1</sub> yenayat γ<sub>1</sub> jayet ζ<sub>3</sub>   **47c yogī cett.**] yogo δ<sub>1</sub>δ<sub>2</sub> yogam γ<sub>1</sub>   **vimuktah san α<sub>1</sub>α<sub>3</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ]** viyuktaḥ san γ<sub>1</sub> vimuktah sa ζ<sub>1</sub> vimukta sah ζ<sub>3</sub> vimuktasyā α<sub>2</sub> vimuktā ca η<sub>2</sub> bhimuktā ca η<sub>1</sub>   **47d ṣoḍaśo vayasā cett.**] ṣoḍaśo vayasi π<sub>1</sub> ṣoḍaśe vayasā δ<sub>2</sub> ṣoḍaśābdavayo η<sub>2</sub> ṣoḍaśābdavayā χ   **prescript: tatra α<sub>1</sub>α<sub>3</sub>γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>π<sub>1</sub>π<sub>2</sub>]** atha η<sub>1</sub>η<sub>2</sub>π<sub>ω</sub>χ atha tatra ζ<sub>3</sub> om. α<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>1</sub>   **sūryabhedanam cett.**] sūryabhedani γ<sub>1</sub> sūryābhedi π<sub>1</sub> sūryabhedā α<sub>2</sub> om. δ<sub>1</sub>δ<sub>2</sub>   **48a āsane sukhade yogī cett.**] āsane sukhadām yogī α<sub>3</sub> āsane sukhado yogī α<sub>2</sub>π<sub>ω</sub> athāsane sukhād eva η<sub>2</sub>   **48b baddhvā cett.**] baddhā η<sub>2</sub>π<sub>ω</sub> bhaddrām α<sub>3</sub>   **vajrāsanam cett.**] (gloss siddhāsanam π<sub>1 mg</sub>) vīsanam ζ<sub>1</sub> mudrāsamam η<sub>2</sub>π<sub>ω</sub> caivāsanam χ   **tataḥ cett.**] muniḥ δ<sub>2</sub> sudhī ζ<sub>1</sub>   **48c nādyā cett.**] nādyāḥ γ<sub>1</sub>δ<sub>2</sub> nādyām ζ<sub>1</sub>ζ<sub>3</sub>   **48d bahiḥstham cett.**] bastham ca π<sub>1</sub>   **49a ā keśāgrān ε<sub>1</sub>γ<sub>2</sub>π<sub>ω</sub>]** ā keśāgrā α<sub>1</sub>α<sub>2</sub>π<sub>1</sub> ā keśāgra ζ<sub>1</sub> ā keśāgram δ<sub>1</sub>δ<sub>2</sub>η<sub>1</sub> ā keśād ā γ<sub>1</sub>γ<sub>2</sub>π<sub>2</sub>χ ā keśāc ca ζ<sub>3</sub> ā keśām ā α<sub>3</sub>   **nakhāgrāc ca γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>γ<sub>2</sub>π<sub>1</sub>π<sub>2</sub>χ]** nakhāgrāś ca α<sub>1</sub> nakhāvāṇī α<sub>2</sub> nakhāgram ca α<sub>3</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>1</sub>π<sub>ω</sub> nakhā... η<sub>1</sub>   **49b nirodhāvadhi α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>γ<sub>1</sub>ε<sub>1</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ]** nirodhāvidhi γ<sub>2</sub> nirovadhi ζ<sub>1</sub> niruddh[o]vadhi η<sub>1</sub> śirodhayavadhi δ<sub>1</sub>δ<sub>2</sub>   **kumbhayet cett.**] kumbhayan α<sub>1</sub> kumbhakān δ<sub>1</sub>η<sub>1</sub><sup>ac</sup> kumbhakam δ<sub>2</sub>   **49c tataḥ cett.**] om. γ<sub>1</sub>   **nādyā cett.**] nādyā ca η<sub>2</sub>   **49d sudhīḥ α<sub>3</sub>γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>2</sub>]** sudhī α<sub>1</sub>α<sub>2</sub>π<sub>1</sub> śuddhī π<sub>ω</sub> śanaiḥ δ<sub>2</sub>η<sub>2</sub>χ punaḥ δ<sub>1</sub>

[2.47]

#### ❖ Testimonia

*Hatharatnāvalī* 2.9, *Yogacintāmaṇi* f. 80r (attrib. *Yogabija*), *Yuktabhavadeva* 7.96 (attrib. HP)

jarāvimuktah san YCM ] jarāvimuktah syāt HRA, jarāvinirmuktah 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 वत्रासनं कृत्वा सरस्वत्याश्च चालनम् ॥  
दक्षनाड्यां समाकृष्य बहिष्ठं पवनं शनैः ।

❖ Testimonia

*Yogacintāmaṇi* f. 101v (attrib. *Yogabija*), *Yuktabhavadeva* 7.98–99 (attrib. HP)

baddhvā vajrāsanam ] baddhavajrāsanas YCM, baddhvā padmāsanam YBhD  
ā keśāgrān nakhāgrāc ca ] ā keśāgram nakhāgram ca YCM, ā keśād ā nakhāgrāc ca YBhD  
nirodhāvadhi kumbhayet YBhD ] śirodhāvadhi kumbhakam YCM

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

बद्धवत्रासनो दक्षनाड्याकृष्यानिलं शनैः ।  
आ नस्वायालकाग्रान्तं 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 *Baudhāyanadharmaśāstra* (4.1.23):

आवत्येत्सदा युक्तः प्राणायामान्पुनः पुनः ।  
आ केशान्तान्तस्वाग्राच्च 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, Brahmānanda 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:

हठान्त्रिरुद्धः प्राणो ऽयं रोमकूपेषु निःसरेत् ।  
देहं विदारयत्येष कुष्टादि 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 वातदोषग्नं कृमिदोषहम् ।  
पुनः पुनरिदं कार्यं सूर्यभेदसुदाहृतम् ॥ 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** śodhanam cett.] śodha δ<sub>1</sub>   **50b** doṣaghnam cett.] doghnām π<sub>ω</sub> śoṣaghnam ζ<sub>1</sub>   **doṣaham** ε<sub>1</sub>ζ<sub>1</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>ω</sub>] doṣajam α<sub>1</sub> doṣajamham α<sub>2</sub> doṣahṛt γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>π<sub>2</sub>χ toharamη<sub>1</sub> nāśanamη<sub>2</sub>   **50c** kāryam α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>1</sub>π<sub>2</sub>χ] kārya ζ<sub>1</sub>π<sub>ω</sub> kuryāt γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> sūrya η<sub>2</sub>   **50d** sūryabhedam udāhṛtam α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>ε<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] sūryabhedanam udāhṛtam ζ<sub>1</sub> sūryabhedanam uttamamη<sub>1</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>χ bhedanam samudāhṛtamη<sub>2</sub>

[2.50]

#### ❖ Sources

Cf. Gorakṣaśataka 35–36ab

कपालशोधने वापि रेचयेत्पवनं सुधीः ।  
तुन्दस्य वातदोषग्नः कृमिदोषं निहन्ति च ॥  
पुनः पुनरिदं कार्यं सूर्यभेदसुदाहृतम् ।

#### ❖ Testimonia

Cf. Haṭharatnāvali 2.11cd–12

कपालं शोधनं चापि रेचयेत्पवनं शनैः ॥  
आलस्यं वातदोषग्नं कृमिकीटं निहन्ति च ।  
पुनः पुनरिदं कार्यं सूर्यभेदस्यकुम्भकम् ॥

11cd kapālam ... śanaiḥ HRĀ ] kapālaśodhanam vātadoṣaghnam kṛmināśanam HRĀv.

Yogalakṣaṇāvali f. 32r (attrib. HP) (ab only), Yogacintāmaṇi f. 101v (attrib. Yogabīja), Yuktabhavadeva 7.100 (attrib. HP)

vāta YCM YBhD ] caitad YLĀ  
doṣaghnam YCM YBhD ] vātaghnām 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 कण्ठात् 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)

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**prescript:** atho<sup>jjāyī</sup> α<sub>1</sub>ε<sub>1</sub>ζ<sub>1</sub>η<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ο</sub>χ<sub>1</sub>] atha ujjāyī α<sub>3</sub>ζ<sub>1</sub>η<sub>2</sub> ujjāyī γ<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub> ujjāī δ<sub>1</sub> jāī α<sub>2</sub>  
**51a samyamya cett.**] samnāmya η<sub>1</sub> samkocca α<sub>3</sub> nādībhām α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>π<sub>2</sub>χ<sub>1</sub>] nādībhām α<sub>1</sub>π<sub>1</sub>  
 nāsābhām α<sub>3</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>ω</sub> **51b śanaiḥ cett.**] tatah δ<sub>1</sub> punah δ<sub>2</sub> **51c yathā cett.**] yadā  
 η<sub>1</sub>η<sub>2</sub> lagati cett.] lagatu π<sub>2</sub> galati ζ<sub>3</sub> ragati γ<sub>1</sub> kanṭhāt tu α<sub>1</sub>α<sub>2</sub>δ<sub>2</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>χ<sub>1</sub>] kanṭhe tu γ<sub>1</sub>γ<sub>2</sub>  
 kanṭhāntar δ<sub>1</sub> kanṭhāntam π<sub>ω</sub> kanṭhādīm α<sub>3</sub> hṛtkaṇṭhe η<sub>1</sub> (lagaty) asuh kaṇṭha ε<sub>1</sub> **51d hr-**  
**dayāvadhi cett.**] hṛtpadmāvadhi η<sub>2</sub>π<sub>2</sub> sasvanam cett.] sasvanī π<sub>1</sub> niḥsvanam π<sub>2</sub> sausanam η<sub>1</sub>  
 śodhanam η<sub>2</sub>

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[2.51]

#### ❖ Sources

*Gorakṣaśataka* 36c–37b

#### ❖ Testimonia

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

samyamya HRĀ YLĀ YCM ] niyamya YBhD  
 nādībhām HRĀ YCM YBhD ] nāsābhām YLĀ  
 kanṭhāt tu YBhD ] hṛtkaṇṭham HRĀ, hṛtkaṇṭhe HRĀ v.l., kanṭhe su YLĀ, kanṭhe suh YLĀ v.l.,  
 hṛtkaṇṭhād YCM  
 sasvanam YLĀ YCM ] sasvanaḥ HRĀ, pūraṇam YBhD

Cf. *Hṛthatattvakaumudī* 10.7

अथोज्जायी कुम्भः:  
 आस्यं संयम्य नासापुरुयग्नुषिराम्यां समाकृष्य वायुं  
 मन्दं मन्दं यथासौ लगति गलतादाहृदन्तः सशब्दः ।  
 रुद्धा केशाच्चर्याग्रावधि पवनममुं रेच्येद्वामनाङ्गा  
 प्रोक्तोज्जायीति कुम्भः कफगददलनो दीपिकृज्ञाठराग्नेः ॥

#### ❖ Commentary

The use of *lagati* without a locative or direct object (as found in the source text, the *Gorakṣaśataka*) is supported by the paraphrase of the verse in the *Hṛthatattvakaumudī* (10.7). Most witnesses (including α) have the phrase *kanṭhāt 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 Idā.  
[Because] it cures disorders caused by phlegm in the throat and increases the body's fire, [...] (52)

**52a** *pūrvavat* *cett.*] pūrve ca γ<sub>1</sub> pūrvatu π<sub>2</sub> **kumbhayet** *cett.*] kumbhayan δ<sub>1</sub>δ<sub>2</sub> **prāṇam** *cett.*] prāṇān ζ<sub>1</sub>ζ<sub>2</sub>η<sub>2</sub> prānāt η<sub>1</sub> **52b** *recayed iḍayā* *cett.*] recayediqyā δ<sub>1</sub> **tataḥ** *cett.*] tratat γ<sub>2</sub> **52c** *śleṣma* *cett.*] śleṣmā η<sub>2</sub> śreṣmā γ<sub>1</sub> śleṣā π<sub>2</sub> gale ε<sub>1</sub> **doṣaharam** *cett.*] śleṣmādido° ε<sub>1</sub> **kanṭhe** *cett.*] kantha δ<sub>1</sub> dehām ζ<sub>1</sub> dehād η<sub>1</sub> dehā η<sub>2</sub> ṣaghnam ε<sub>1</sub> **52d** *dehānalavivardhanam* γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>1</sub>π<sub>1</sub>π<sub>2</sub>χ] dehānale vivardhanam α<sub>1</sub> dehanamlavibamdhānam α<sub>2</sub> dāvānalavivardhanam π<sub>ω</sub> dehāvaladīptivivardhanam α<sub>3</sub> analam dipavardhanam ζ<sub>1</sub> analadīptivardhanam η<sub>1</sub> nalađipti-vivardhanam η<sub>2</sub>

[2.52]

#### ❖ Sources

Cf. *Gorakṣasataka* 37c–38b

पूर्ववत्कुम्भयेत्प्राणं रेचयेदिडया ततः ।  
शीर्षोत्थतानलहरं गलश्लेष्महरं परम् ॥

#### ❖ Testimonia

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

śleṣmadoṣaharam kanṭhe YCM ] gale śleṣmaharam proktam HRĀ, śleṣmadoṣaharam caitad YLĀ,  
śleṣmadoṣaharam dehā YBhD  
dehānalavivardhanam HRĀ YCM ] dhāturogavināśanam YLĀ, nalađiptipravardhanam YBhD

†नाडीजलोदरा†धातुगतदोषविनाशनम् ।  
गच्छतस्तिष्ठतः कार्यमुज्जायास्वं 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** nādījalodarā ε<sub>1</sub>ζ<sub>1</sub>η<sub>1</sub>π<sub>1</sub>χ] nādījalodaro α<sub>1</sub> nādījalalodarā α<sub>2</sub> nādījālamdaram α<sub>3</sub> nādījalodaram γ<sub>1</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>3</sub> nādījalodara π<sub>2</sub> nādījalodari γ<sub>2</sub> nādījalodare η<sub>2</sub>π<sub>ω</sub> **dhātu** *cett.*] dhātum (dhau-tam pc) α<sub>3</sub> **53b** gatadoṣa α<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub>ε<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] gatadoṣā γ<sub>1</sub> gadadoṣa α<sub>2</sub> galaroga α<sub>3</sub> gataroga ζ<sub>1</sub>η<sub>1</sub> śataroga ζ<sub>3</sub> śatadoṣa δ<sub>1</sub> **53c** gacchatas tiṣṭhatah α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>δ<sub>1</sub>ε<sub>1</sub>ζ<sub>1</sub>η<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] gacchatā tiṣṭhatā γ<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ **kāryam** *cett.*] kāryām α<sub>1</sub>ε<sub>1</sub> kāya ζ<sub>1</sub> **53d** ujjāyyākhyam tu χ] ujjāyyākhyam tu α<sub>1</sub>α<sub>2</sub>γ<sub>2</sub>δ<sub>1</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>2</sub> ujjāyyākhyam ca δ<sub>2</sub> urjjārvyākhyam tu π<sub>1</sub> ujjāyāhravya γ<sub>1</sub> ujhā{{h}}yyākhyayat tu α<sub>3</sub> ujjākyam kumbha<sup>o</sup> ε<sub>1</sub> kuru vikhyāta η<sub>2</sub>π<sub>ω</sub> **kumbhakam** *cett.*] kumbhakaḥ π<sub>ω</sub> kam tv idam ε<sub>1</sub>

[2.53]

#### ❖ Sources

*Gorakṣaśataka* 38

tu ] ca GŚ

#### ❖ Testimonia

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

jalodarā YBhD ] jālodarā HRĀ, jalodara HRĀ v.l. YCM, jalodaram HRĀ v.l.  
vināśanam HRA YCM ] nivāraṇam YBhD  
gacchatas tiṣṭhatah YCM ] gacchatā tiṣṭhatā HRĀ YBhD  
ujjāyyākhyam tu kumbhakam ] ujjāyyākhyam hi kumbhakam HRĀ, ujjāyyākhyam ca kumbhakam  
YCM, ujjākyam kumbhakam tv idam YBhD

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

देहानलोकीसिकरं जलोदरविघातकृत् ।  
गच्छता तिष्ठता कार्यश्चोज्जायास्वस्तु कुम्भकः ॥

#### ❖ Commentary

Nearly all the manuscripts have *nādījalodarādhātu*, 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 Brahmānanda's explanation (*Jyotsnā* 2.53). He explains *ā+dhātu* as *samantā ... dhātavaḥ* ('the bodily constituents altogether').

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

अथ सीत्का ।

सीत्कां दद्यात्सदा वक्रे ग्राणे 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. γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> sītkā ε<sub>1</sub>ζ<sub>1</sub>] sitkā α<sub>1</sub> sitkāη<sub>1</sub> sitkārah γ<sub>1</sub>δ<sub>2</sub> sitkārah α<sub>3</sub> sitkāra π<sub>ω</sub> sīkāra γ<sub>2</sub> sītkāram π<sub>2</sub> sitkārī α<sub>2</sub>ζ<sub>3</sub>χ sītakarākarma η<sub>2</sub> sīghrā π<sub>1</sub> om. δ<sub>1</sub> 54a sīt-/sītkām α<sub>1</sub>α<sub>3</sub>γ<sub>2</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>χ] satkām ζ<sub>1</sub> sātkā α<sub>2</sub> sitkīm δ<sub>1</sub> dhitkām(?) γ<sub>1</sub> kumbhamη<sub>2</sub>π<sub>ω</sub>. η<sub>1</sub> dadyāt α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>ε<sub>1</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>1</sub>] kuryāt γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>η<sub>2</sub>π<sub>2</sub>π<sub>ω</sub>χ sadā α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>ε<sub>1</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>ω</sub>] tathā γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>π<sub>2</sub>χ vaktre cett.] vaktrātη<sub>2</sub> dakre γ<sub>1</sub> 54b ghrāne caiva α<sub>1</sub>ε<sub>1</sub>η<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] ghrāne cātha ζ<sub>1</sub>ζ<sub>3</sub> ghrānenaiava α<sub>3</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>η<sub>2</sub>χ prānenaiava γ<sub>1</sub> prāna caiva α<sub>2</sub> vijrmbhikām α<sub>1</sub>α<sub>2</sub>δ<sub>1</sub>ε<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>1</sub>π<sub>2</sub>χ] vijrmbhikām γ<sub>1</sub> vijam̄bhikām γ<sub>2</sub> vijam̄bhikām ζ<sub>1</sub> vijrmbhītām α<sub>3</sub> vijrmbhītām η<sub>2</sub>π<sub>ω</sub> visarjayet δ<sub>2</sub> 54c evam abhyāsa cett.] evam abhyāsam η<sub>1</sub> yogena cett.] yoge tu π<sub>1</sub> 54d kāmadevo dvitīyakah cett.] kāmadeva ivāparah δ<sub>2</sub>*

manuscripts have *dare dhātu*, which avoids the need to read *darādhātu*. If one were to conjecture *nādījālodare*, 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 (*dhātudoṣac ca saṃsārasaṃskārās te ...*). In the *Īśvara-pratyabhijñāvimarśinī* Abhinavagupta notes that they are also the source of physical disorders (*dhātudoṣaṅkṛtam mūrcchā* ĪPV on 2.15).

The name *ujjāyi* 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. *Kaulajñānananirṇaya* 14.54

चित्तन्दद्यातु वक्रेण नासे दद्याद्विजृम्भिका[म्] ।  
वाचासिद्विर्भवत्येव कामदेवो उपरः प्रियः ॥

Cf. *Jñānasāra* 2.13

हिक्का दद्यात्सदा वक्रे ग्राणैव विजृम्भिकाम् ।  
एवमभ्यस्यमानस्तु कामदेवो द्वितीयकः ॥

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

हिक्का दद्यात्सदा वक्रे ग्राणैव विजृम्भते ।  
एवमभ्यासयोगेन कामदेवो द्वितीयकः ॥

योगिनीचक्रसामान्यः सृष्टिसंहारकारकः ।  
न क्षुधा न तृष्णा 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)

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**55** found immediately after 2.53  $\alpha_2$     **55a** *yoginī cett.*] yoginām  $\pi_1$     **cakrasāmānyah**  $\alpha_1\alpha_3\pi_1$ ] cakrasāmānya  $\alpha_2\epsilon_1\zeta_1\pi_\omega$  cakrasāmānyah  $\chi$  cakram āśādyā  $\eta_1\eta_2$  cakrāsevyas tu  $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\pi_2$     **55d** *naivālasyam* *cett.*] nimdrālasyam  $\pi_1$     **prajāyate** *cett.*] tu jāyate  $\zeta_1\zeta_3$  tu jāyete  $\eta_2$  na jāyate  $\pi_1$

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#### ❖ Testimonia

*Hatharatnāvalī* 2.16, *Yogacintāmaṇi* f. 101v (attrib. *Hṛdayoga*), *Yuktabhavadeva* 7.104 (attrib. HP)

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

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

सीत्कां दद्यात्सदा वक्रे ग्राणे चैव विजृमिताम् ।  
एवमध्यसतो न क्षुत्तद्वालस्यादि जायते ॥

#### ❖ Commentary

There is division between *śitkām* and *sitkām* in all the manuscript groups of the *Hathapradipikā* (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 *sit*, 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  
tṛṣā ] ca tr̄ṇ JS  
naivālasyam ] naiva murchā JS

Cf. *Kaulajñānanirṇaya* 7.18ab

योगिनीगणसामान्याः सृष्टिसंहारकारकः ।

#### ❖ Testimonia

*Hatharatnāvalī* 2.17, *Yogacintāmaṇi* f. 101v (attrib. *Hṛdayoga*), *Yuktabhavadeva* 7.105 (attrib. HP)

sāmānyah YBhD ] samsevyah HRĀ YCM  
samhārakārakah HRĀ YCM ] sthityantakārakah YBhD  
tṛṣā HRĀ YBhD ] tr̄ṣṇā YCM

भवेत्स्वच्छन्ददेहश्च 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.] sattvam ca χ dehaś ca α₁α₂ε₁ζ₁ζ₃η₂π₂π₉] dehas tu γ₁γ₂δ₁δ₂ dehasya α₃χ dehastha π₁ deham ca η₁   **56b** varjitaḥ cett.] vivarjitaḥ π₉   **56c** satyam α₁α₂α₃ε₁η₁η₂π₂π₉χ] nityam ζ₁ζ₃π₁ yas tu γ₁γ₂δ₁δ₂   **56d** yogindro cett.] yogimdro π₉ yogemdro α₂ζ₁ yogibhyo ε₁ bhuvi α₃ε₁η₁η₂π₁π₂π₉] bhūmi α₁α₂γ₂δ₁ζ₁ζ₃χ bhumi δ₂ muni γ₁

naivālasyam HRĀ ] tandrālasyam YCM, nālasya ca YBhD  
prajāyate HRĀ YBhD ] na jāyate YCM

[2.56]

#### ❖ Sources

Jñānasāra 2.14cd–15ab

dehaś ca ] dehas tu JS  
satyam ] devi JS

Cf. Śivasaṃhitā 3.94

अनेनैव विधानेन योगीन्द्रो ऽवनिमण्डले ।  
भवेत्स्वच्छन्दचारी च सर्वोपत्परिवर्जितः ॥

#### ❖ Testimonia

Hatharatnāvalī 2.18, Yogacintāmaṇi f. 101v (attrib. *Hathayoga*), Yuktabhavadeva 7.106 (attrib. HP)

dehaś ca YBhD ] dehas tu HRĀ YCM, dehaḥ syāt HRĀ v.l., dehasyāt HRĀ v.l.  
satyam HRĀ YBhD ] yas tu YCM  
bhuvimanḍale YBhD ] bhāti bhūtale HRĀ, bhūmimanḍale YCM

#### ❖ Commentary

The aiśa compound *bhuvimanḍale*, 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 भवेत्स्य 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 uktam ca  $\alpha_1\epsilon_1\eta_1$ ] evam eva uktam  $\zeta_1$  evam eva tad uktam  $\pi_1$  uktam ca  $\eta_2$  uktam  $\pi_\omega$  evam evoktam gorakṣakah (evam evoktam ca *dittography*)  $\alpha_3$  gorakṣenaivam evoktam  $\zeta_3$  om.  $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\pi_2\chi$  57 om.  $\chi$  57a mūlena cett.] mūlam ca  $\alpha_2$  yogena  $\gamma_1\gamma_2\pi_2$  57b prāṇam cett.] prāna  $\eta_2\pi_\omega$  prāṇāḥ  $\gamma_1$  57c abdārdhena cett.] abdordhena  $\alpha_3$  abardārddhe  $\pi_1$  57d sar-varogaparikṣayah cett.] parikṣayah  $\eta_1$  sarvāṅgasusthirakriyam  $\eta_2$

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

रसनातालुयोगेन ( $\zeta_3$ ; सत्यामूलेन रस्त्रेण  $\eta_2$ ) यः प्राणं सततं पिबेत् । स भवेत्सर्वसिद्धीनां भाजनं नात्र संशयः ॥ (cf. 2.57)

[2.57]

#### ❖ Sources

Vivekamārtanda 120

satatam ] anilam VM

Cf. Kaulajñānanirṇaya 6.19

रसनातालुले तु कृत्वा वायुं पिबेच्छनैः ।  
षण्मासाद्यसेद्विं महारोगैः प्रमुच्यते ॥

#### ❖ Testimonia

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

mūlena YBhD ] yogena YCM

Cf. Ānandakanda 1.20.137

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

#### ❖ Commentary

The compound *rasanātālumūlena* is difficult to understand. In his *Hṛdasanketacandrikā* (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* (*muhū* codex) *rasanātālumūlāhatam* *ghanṭikordhvabhāgāhatam* *bahiḥstavāyūm* *vidhāya pibed ity arthah*). More helpful are the remarks of the commentator of the *Yogatarāṅgiṇī* (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 tatsahāyabhūtatālumūlena kṛtaṁ yad vivaraṁ, tena kṛtvā*

अथ शीतली ।

जिह्वा वायुमाकृष्य पूर्ववत्कुम्भनादन् ।  
शैनैस्तु ग्राणरन्ध्राभ्यां रेचयेदनिलं सुधीः ॥ ५८ ॥

Now *sītalī*:

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 sītalī cett.]* atha sītalā  $\alpha_2$  tathā sītali  $\eta_2$  sītali  $\gamma_1\gamma_2$  om.  $\delta_1$  **58a jihvayā cett.]** jihvayā  $\alpha_2$  jihvāyām  $\alpha_3$  jihvā  $\eta_1$  **58b pūrvavat cett.]** pūrvam ca  $\eta_2$  pūrve ce  $\alpha_2$  **kumbhanād anu**  $\alpha_1\epsilon_1\epsilon_2\pi_1$ ] kumbhanād agu  $\alpha_2$  kumbhakād anu  $\gamma_2\delta_1\delta_2\zeta_1\zeta_3\pi_2$  kumbhakādane  $\gamma_1$  kumbhasādhanam  $\eta_1\eta_2\pi_1\chi$  kumbhayet tatah  $\alpha_3$  **58c śanais tu cett.]** śanaiḥ su  $\zeta_3$  śanakair  $\chi$  **ghrāna** cett.] prāṇa  $\eta_2$  **58d anilam cett.]** pavanam  $\chi$  **sudhiḥ**  $\gamma_2\delta_1\delta_2\epsilon_1\pi_2\chi$ ] sudhī  $\alpha_1\alpha_2\gamma_1\pi_1\pi_2$  śanaiḥ  $\alpha_3\zeta_1\eta_1\eta_2$  tataḥ  $\zeta_3$

*yah yogi prāṇam anilam prāṇavāyum pibet pūrayet, tasya yogino 'bdārdhena ṣaṇmāsenā sar-varogānām nāśāḥ 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:

रसनामुखीकृत्य सीत्करं 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 *Śivasaṃhitā* 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 GS

Cf. *Vivekamārtanda* 139

काकचब्बुवदास्येन शीतलं सलिलं पिबेत् ।

गुल्मस्तीहादिकान्दोषान् ज्वरं पित्तं क्षुधां तृष्णम् ।  
विषाणि शीतली नाम कुम्भकोऽयं निहन्ति च ॥ ५९ ॥

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

**59a plīhādikān**  $\alpha_1\alpha_2\alpha_3\epsilon_1\pi_1\pi_2\pi_\omega\chi]$  plihodaram  $\gamma_1\gamma_2\delta_1\delta_2$  plihodarān  $\zeta_1\zeta_3$  ślesmādayo  $\eta_2$  ślesmādikā  $\eta_1$  **doṣān**  $\alpha_1\alpha_2\alpha_3\epsilon_1\zeta_3\pi_1\pi_2\pi_\omega]$  doṣā  $\eta_1$  doṣāḥ  $\eta_2$  rogān  $\zeta_1\chi$  cāpi  $\gamma_1\gamma_2\delta_2$  vāpi  $\delta_1$   
**59b jvaraṁ**  $\alpha_2\gamma_2\delta_1\delta_2\epsilon_1\zeta_1\pi_1\pi_2\chi]$  jvalam  $\alpha_1\gamma_1$  jvara  $\zeta_3\eta_2\pi_\omega$  jvaraḥ  $\eta_1$  jvarān  $\alpha_3$  **pittam** *cett.*] pitta  $\eta_1\eta_2\pi_\omega$  cāpi  $\delta_1\delta_2$  **kṣudhām**  $\alpha_3\delta_1\epsilon_1\pi_1\pi_2\chi]$  kṣudhā  $\alpha_1\alpha_2\gamma_1\gamma_2\delta_2\eta_1\eta_2\pi_\omega$  kṣayam  $\zeta_1$  ksaya  
**59c viṣāni**  $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\epsilon_1\zeta_1\zeta_3\pi_1\chi]$  etāni  $\eta_1\eta_2\pi_\omega$  nāśinī  $\pi_2$  vidhivat  $\delta_1\delta_2$  **59d kumbhako'yaṁ** *cett.*] kumbhakeyā  $\delta_1$  kumbhikeyam  $\chi$  kumbhako  $\alpha_1$  **nihanti ca**  $\alpha_1\alpha_2\gamma_1\gamma_2\epsilon_1\eta_2\pi_1\pi_2\pi_\omega]$  nihanti hi  $\alpha_3\zeta_1\zeta_3\eta_1\chi$  nirantaram  $\delta_1$  nigadyate  $\delta_2$

प्राणं प्राणविधानज्ञो योगी भवति निर्जरः ॥

#### ❖ Testimonia

*Hatharatnāvalī* 2.19, *Yogacintāmaṇi* f. 102v (attrib. *Yogabīja*), *Yuktabhavadeva* 7.108 (attrib. *Gorakṣanātha*)

kumbhanād ] kumbhakād HRĀ YCM YBhD  
 śanais tu ghrāṇārandhrābhyaṁ YCM YBhD ] śanair aśītiparyantam HRĀ

Cf. *Ānandakanda* 1.20.135–136ab

काकचबुवदास्यं च कृत्वा वायुं ससूक्ततम् ।  
 आदाय नासासर्वेण पुनस्तं श्वसनं त्यजेत् ॥  
 शीतलीकरणास्योऽयं योगस्तु ज्वरपित्तहत् ।

[2.59]

#### ❖ Sources

*Gorakṣaśataka* 41

gulmaplīhādikān doṣān ] gulmaplīhādikā doṣāḥ GŚ  
 jvaraṁ pittam kṣudhām trṣām ] kṣayam yānti pittam jvaraṁ GŚ

#### ❖ Testimonia

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

gulmaplīhādikān doṣān YBhD ] gulmaplīhodaram doṣām HRĀ, gulmaplīhodaram cāpi YCM  
 jvaraṁ pittam kṣudhām trṣām YBhD ] jvarapittakṣudhātṛṣāḥ HRĀ, vātapiṭṭam kṣudhām trṣām  
 viṣāni HRĀ YCM ] anyāṁś 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 ।

ऊर्वारुपरि चेद्गते 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 bhrastrikā ε₁ atha bhastikā δ₂ bhastikā γ₁ bhasrikā γ₂ om.  
 δ₁   **60a** ūrvor cett.] jānvor ε₁   **ced dhatte** α₁α₂ε₁ζ₁] vai dhatte η₂π₂ veddhamte π₁ samdhatte  
 α₃η₁ samsthāpya γ₁γ₂δ₁δ₂ζ₃π₂χ   **60b** ubhe cett.] śubhe χ yathā α₃   **tathā** cett.] yadā α₁α₂  
 sadā π₂ ubhe α₃χ   **60c** samyak cett.] satya α₃ etat ε₁π₂χ

द्वौराजदन्तमध्यस्थं विन्दुरूपं 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

*Yogacintāmani* f. 102r (attrib. *Yogabīja*), *Yuktabhavadeva* 7.110 (attrib. Gorakṣanātha)  
 ced dhatte ] samsthāpya YCM, cādhatte YBhD

सम्यकपद्मासनं बद्धा 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 पूरयेत्किंचित् 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.]** tatah ε<sub>1</sub>   **61b sama cett.]** same η<sub>1</sub> samyak α<sub>2</sub> °odaraḥ sudhīḥ cett.] °odaram sudhī α<sub>1</sub>α<sub>2</sub>π<sub>1</sub> °odara śudhī π<sub>ω</sub>   **61c mukham cett.]** sukham γ<sub>1</sub> samyamya cett.] sam-jamya δ<sub>1</sub> niyamya ε<sub>1</sub>   **61d prāṇam cett.]** ghrānam δ<sub>1</sub> recayet cett.] pūrayet α<sub>3</sub>   **62a yathā cett.]** yadā δ<sub>1</sub>η<sub>1</sub>η<sub>2</sub>π<sub>ω</sub> yadvā γ<sub>1</sub> lagati cett.] galati ζ<sub>3</sub> hṛtkaṇṭha α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>ζ<sub>1</sub>π<sub>1</sub>π<sub>2</sub>] hr̥kaṇṭham γ<sub>1</sub> hṛtkaṇṭhe α<sub>3</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>ω</sub>χ   **62b kapāle α<sub>1</sub>α<sub>3</sub>ζ<sub>1</sub>η<sub>1</sub>] kapāla γ<sub>1</sub>η<sub>2</sub> kapālā° γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>3</sub>π<sub>2</sub>χ kap-**ola α<sub>2</sub> kapolam ε<sub>1</sub>π<sub>1</sub> kapole π<sub>ω</sub> śvasanam̄ tataḥ α<sub>1</sub>] svāsanam̄ tataḥ π<sub>ω</sub> saśvanam̄ tataḥ α<sub>2</sub> sasvanam̄ tataḥ ζ<sub>1</sub>π<sub>1</sub> syarśanam̄ tataḥ η<sub>2</sub> nisvanam̄ tataḥ α<sub>3</sub> ca samantataḥ η<sub>1</sub> sasvaro marut ε<sub>1</sub> °vadhi sasvanam̄ γ<sub>1</sub>γ<sub>2</sub>χ °vadhi niḥsvanam̄ π<sub>2</sub> °vadhi pūrayet δ<sub>1</sub>δ<sub>2</sub>ζ<sub>3</sub>   **62c kiṁcit cett.]** samyak γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> cāpi χ   **62d hṛt cett.]** syāt δ<sub>1</sub> mārutam̄ cett.] mārutah π<sub>ω</sub> kevalam̄ ζ<sub>3</sub>

**61** After this verse η<sub>2</sub> has an additional line: अथैव स्वशरीरस्थं चालयेत्पवनं स्थली (cf. 2.64ab).

## [2.61]

### ❖ Sources

Gorakṣaśataka 41cd–42ab

samyak ] tataḥ GŚ

### ❖ Testimonia

Yogacintāmanī f. 102r (attrib. *Yogabīja*), Yuktabhavadeva 7.111 (attrib. Gorakṣanātha)

sudhīḥ YCM ] śanaiḥ YBhD

## [2.62]

### ❖ Sources

Gorakṣaśataka 42cd–43ab

hṛtkaṇṭha ] kaṇṭhāt tu GŚ  
śvasanam̄ ] sasvanam̄ GŚ

### ❖ Testimonia

पुनविरचयेत्तद्वूरयेच पुनः पुनः ।  
यथैव लोहकाराणां भस्मा 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 सूर्यण् 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* πω  **63b** *pūrayec ca* α₁α₂α₃ε₁η₂π₁π₂πωχ] *pūrayed vā* ζ₁ζ₃η₁  
pūrayitvā γ₁γ₂δ₂ pūraītvā δ₁ *punah punah cett.*] *punas tataḥ* δ₂  **63c** *lohakārānām cett.*]  
lohakārasya ε₁ lohakāreṇa η₁χ  **64a** *sthām cett.*] *sthaś* δ₁  **64b** *cālayet cett.*] *cāyat* η₂ cālyate  
γ₁γ₂δ₁δ₂ **pavanam cett.**] *pavano* δ₁ **dhiyā cett.**] *yathā* δ₁ śanaiḥ η₂ sthalī πω  **64c** *yadā cett.*]  
*yathā* α₃δ₁δ₂ *tathā* ζ₁ **śramo cett.**] *kramo* ζ₁  **64d** *tadā cett.*] *tathā* α₃δ₁δ₂ε₁η₁ **pūrayet cett.**] *recayet* ζ₃

*Yogacintāmanī* f. 102r (attrib. *Yogabija*), *Yuktabhavadeva* 7.112 (attrib. Gorakṣanātha)

kanṭhapāle śvasanam tataḥ ] kanṭhe kapālavadhi pūrayet YCM, kanṭhapāleśu ca sasvanam  
YBhD  
kiñ cit YBhD ] samyag YCM

#### ❖ Commentary

Apart from α₁, 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 *Jyotsnā*, have *sasvanam* ('with sound'), which requires that one infer that the breath is the subject.

[2.63]

#### ❖ Sources

*Gorakṣaśataka* 43cd–44ab

#### ❖ Testimonia

*Hatharatnāvalī* 2.22ab (cd only)

pūrayec ca YBhD ] pūrayitvā YCM  
bhastrā HRĀ v.l. YCM YBhD ] bhastrī HRĀ

[2.64]

#### ❖ Sources

यथोदरं भवेत्पूर्णं पवनेन तथा लघु ।  
धारयेन्नासिकं मध्यार्तजनीभ्यां 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)

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**65a** *yathodaram*  $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_2\chi]$  yadodaram  $\alpha_3$  athodaram  $\zeta_1\zeta_3\eta_1\eta_2\pi_\omega$  **bhavet** *cett.*] labhet  $\alpha_1$  yadā  $\zeta_1\zeta_3$  **65b** *pavanena* *cett.*] anilena  $\chi$  **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  $\zeta_1$  dhārayan  $\gamma_1\eta_1$  **nāsikāṁ**  $\delta_2\pi_1\pi_\omega\chi]$  nāmikāṁ  $\gamma_2$  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**  $\gamma_2\delta_2\zeta_3\chi]$  madhyāṁ  $\alpha_1\alpha_3\varepsilon_1$  madhyāṁ  $\zeta_1$  madhya  $\pi_1$  madhye  $\alpha_2\gamma_1\eta_1\eta_2\pi_2\pi_\omega$  madhyāt  $\delta_1$  **65d** *tarjanībhāyāṁ* *cett.*] tarjanabhyāṁ  $\gamma_1$  aṅgulibhāyāṁ  $\eta_1\eta_2$  **vinā** *cett.*] tathā  $\eta_2$

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*Gorakṣaśataka* 44cd–45ab

#### ❖ Testimonia

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

sthaṇ cālyet pavanāṁ HRĀ YBhD ] sthaś cālyate pavano YCM  
dhiyā YCM YBhD ] sudhiḥ HRĀ  
yadā YBhD ] yathā HRĀ YCM  
tadā YBhD ] tathā HRĀ YCM  
sūryena pūrayet HRĀ ] vegena pūrayet YCM, sūryena recayet YBhD

[2.65]

#### ❖ Sources

*Gorakṣaśataka* 45cd–46ab

dhārayen ] dhārayan GŚ  
nāsikāṁ GŚ (em.) ] nāsikā GŚ v.l.  
madhyā GŚ (em.) ] madhyāṁ GŚ v.l., madhye GŚ v.l.

#### ❖ Testimonia

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

nāsikāṁ madhyā HRĀ ] nāsikāṁ madhya YCM, nāsikāmadhye YBhD HRĀ v.l.

#### ❖ Commentary

Only three of the collated witnesses ( $\gamma_2$ ,  $\zeta_3$  and  $\delta_2$ ) have *madhyātarjanībhāyāṁ* ('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: dakṣānāmākaniṣṭābhāyāṁ vāmaṇ puṭam 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

कुम्भकं पूर्ववत्कृत्वा रेचयेदिडयानिलम् ।  
वातपित्तश्लेष्महरं शरीराश्चिविवर्धनम् ॥ ६६ ॥

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

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**66a** *kumbhakam pūrvavat* *cett.* incl.  $\alpha_3$ ] kumbhakam pūrakam  $\alpha_1\eta_1\eta_2$  vidhivat kumbhakam  $\chi$   
**66b** *iḍayānilam*  $\alpha_1\alpha_2\alpha_3\gamma_2\varepsilon_1\zeta_3\eta_2\pi_1\pi_2\chi]$  iḍayānilalam  $\pi_\omega$  idayānilam  $\gamma_1$  ekayānilam  $\zeta_1\eta_1$  iḍayātataḥ  $\delta_1\delta_2$     **66c** *vātapittaśleṣmaharam* *cett.*] kaphapittānilaharam  $\varepsilon_1$     **66d** *vivardhanam* *cett.*] pravardhanam  $\eta_1$  vivajitam  $\delta_1$

the index fingers (*nāsikāmadhye tarjanībhyaṁ vinā*), which seems highly impracticable, or that the nose was held by only the index fingers of both hands (*nāsikāmadhye tarjanībhyaṁ tathā*). It is likely that scribes changed *madhyātarjanībhyaṁ* to *madhye tarjanībhyaṁ* or *madhyam tarjanībhyaṁ* because of the *pāda* break.

[2.66]

#### ❖ Sources

*Gorakṣaśataka* 46cd–47ab

*vātapittaśleṣmaharam* ] kanṭhotthitānalaharam GS

#### ❖ Testimonia

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

iḍayānilam HRĀ ] iḍayā tataḥ YCM, iḍayā śanaiḥ YBhD

कुण्डलीबोधकं वक्रभावन्नं सुखदं शुभम् ।  
ब्रह्मनाडीमुखे संस्थकफार्द्यर्गलनाशनम् ॥ 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*  $\alpha_1\alpha_3\varepsilon_1\zeta_1\zeta_3\eta_1\chi]$  bodhakah  $\eta_2\pi_\omega$  bodhanam  $\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2$  nodha  $\alpha_2$  **vakra**  $\varepsilon_1$ ] cakra  $\pi_1$  cakram  $\alpha_1\alpha_2$  [va]ktram  $\alpha_3$  vipra  $\zeta_1\eta_1$  sarva  $\zeta_3$  kṣipram  $\chi$  kuryāt  $\gamma_1\gamma_2\delta_1\delta_2$  karttur  $\pi_2$  kumbho  $\eta_2\pi_\omega$  **67b** *bhāvaghnam*  $\alpha_1\alpha_3\varepsilon_1\zeta_1\pi_1]$  bhavaghnam  $\eta_1\pi_2$  bhāvadām  $\alpha_2$  pāpaghnām  $\gamma_2\delta_1\delta_2$  pāpapūm  $\gamma_1$  pavanam  $\chi$  doṣaghnam  $\zeta_3$  rogaghnah  $\eta_2\pi_\omega$  **sukhadam** *cett.*] sukhadaḥ  $\eta_2\pi_\omega$  śubhadām  $\delta_2$  supada  $\alpha_2$  **śubham** *cett.*] śubhah  $\eta_2\pi_\omega$  tathā  $\delta_1$  hitam  $\chi$  **67c** *mukhe* **samsthā**  $\alpha_3\zeta_3\eta_1\pi_1\pi_\omega\chi]$  mukhe samsthām  $\alpha_1\delta_2\zeta_1\pi_2$  sukhe samsthām  $\delta_1$  mukhe samsthāḥ  $\eta_2$  mukham samsthā  $\alpha_2$  mukhāntastha  $\varepsilon_1$  mukhamtaṣṭha  $\gamma_1$  mukhāṁtaṣṭha  $\gamma_2$  **67d** *kaphād-yargala* *cett.*] kapāṭārgala  $\varepsilon_1\pi_1$  kapāṭergala  $\eta_1$  kaphaughagala  $\pi_2$  kaphāvāta  $\alpha_3$  **nāśanam** *cett.*] nāśanah  $\eta_2$

[2.67]

#### ❖ Sources

*Gorakṣaśataka* 47cd–48ab

vakra ] vajram GS  
bhāva ] pāpa GS  
sukhadam śubham ] śubhadām sukham GS  
mukhe samsthā ] mukhāntaṣṭha GS

#### ❖ Testimonia

*Hatharatnāvalī* 2.25cd (cd only), *Yogacintāmaṇi* f. 102r (attrib. *Yoga bija*), *Yuktabhava deva* 7.117 (attrib. Gorakṣanātha)

bodhakam ] bodhanam YCM, bodhanam YBhD  
vakra ] kuryāt YCM, sarva YBhD  
bhāva ] pāpa YCM, dosa YBhD  
mukhe samsthā HRĀ ] mukhe samsthām YCM, mukhāntastha YBhD  
kaphādyargala HRĀ YBhD ] kapāṭārgala YCM

#### ❖ Commentary

In the first verse quarter, we have adopted *vakra* ( $\varepsilon_1$ ), which is close to the reading of the  $\alpha$  group (i.e. *cakram*). In compound with *bhāvaghnam* ( $\alpha_1$ ,  $\alpha_3$  etc.) and following the awakening of Kuṇḍalinī, *vakra* makes good sense. According to the manuscripts available to us, the reading of the *Gorakṣaśataka* (*vajram*) is not in the transmission of the *Haṭhapradīpikā*.

गुणत्रयसमुद्भूतत्रयविभेदकम् ।  
विशेषेनैव कर्तव्यं भन्नाख्यं 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** *gunatraya em.* ( $\zeta_3$  in margin)] samyaggātra  $\alpha_1\alpha_3\eta_1\zeta_1\pi_1\chi$  samyaggātra  $\gamma_2\pi_\omega$  sammyagrātra  $\gamma_1$  samyagāntra  $\varepsilon_1$  samyañimātra  $\zeta_3$  samyaggātre  $\alpha_2\delta_1\delta_2$  samyagbhastrā  $\eta_2$  samyagantah  $\pi_2$  samudbhūta  $\gamma_1\varepsilon_1\zeta_1\pi_2\pi_\omega\chi$ ] samudbhūtam  $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\delta_2\zeta_3\eta_1$  samudbhūto  $\eta_2$  sadbhūta  $\pi_1$   
**68b** *vibhedakam cett.*] vibhedanam  $\alpha_3\varepsilon_1\pi_2$  vibhedakah  $\eta_2$  **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  $\gamma_1$  cidam  $\alpha_2$  svayam  $\zeta_1\zeta_3$  param  $\delta_1$

## [2.68]

### ❖ Sources

*Gorakṣaśataka* 48cd–49ab

### ❖ Testimonia

*Hatharatnāvalī* 2.25cd (ed only), *Yogacintāmaṇi* f. 102r–102v (attrib. *Yogabija*), *Yuktabhavadeva* 7.118 (attrib. Gorakṣanātha), *Hṛthasāṅketacandrikā* f. 80v (attrib. Gorakṣanātha)

gunatraya 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  $\alpha$  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 *gunatraya*, which is attested by the manuscripts of the source text, the *Gorakṣaśataka*, two of the available manuscripts of the *Hathapradīpikā* (N<sub>21</sub>, Bo<sub>1</sub>) and the *Hṛthasāṅketacandrikā*. In the *Gorakṣaśataka*, it is stated clearly that each of the knots arises from one of the three *guṇas*: *brahmagrānthis* from *rajas* (78cd), *viṣṇugrānthis* from *sattva* (79cd) and *rudragrānthis* 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 *gunatrayasamudbhūtagrānthis* (‘the three knots that have arisen from the three *guṇas*’) appears to have been forgotten early in the transmission of the *Hathapradīpikā* 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 *grānthis* being produced from the *guṇas*.

अथ भ्रमरी ।

वेगोद्वाषं पूरकं भृज्जनादं  
भृज्जीनादं रेचकं मन्दमन्दम् ।  
योगीन्द्राणामेवमभ्यासयोगा-  
चिते जाता काचिदानन्दमूढी ॥ ६९ ॥

Now *bhramari*:

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. γι₁γ₂δ₁   bhramari α₁α₂γ₂ε₁η₂π₁π₂]* bhrāmarī γ₁δ₂ζ₁ζ₃η₁π₂χ *om.*  
 $\delta_1$  **69a vegodghoṣam**  $\alpha_3\epsilon_1\pi_1\pi_2]$  vegodghokham  $\delta_1$  vegoghoṣam  $\alpha_1\gamma_2$  vegodveṣam  $\delta_2\zeta_1$  vegād  
 ghosam  $\eta_2\chi$  vegāgħoṣam  $\pi_\omega$  veṣogħaiṣam  $\alpha_2$  vegair għoṣam  $\eta_1$  vegāgħo  $\gamma_1$  vegākṛṣṭam  $\zeta_3$   
**pūrakam** *cett.] pūrayet η₂   bhr̥nganādām cett.] bhr̥mginādām α₂ bhr̥mginādām α₃* mam-  
 damāndām  $\delta_1$  *om. γι₁* **69b recakam** *cett.] recayet η₂   mandamandam cett.] mandam α₁π₁*  
**69c yogindrāṇām** *cett.] yogemdrāṇām α₁ζ₁   evam abhyāsa cett.] nityam abhyāsa γ₂δ₂ nityab-  
 hyāsa γ₁   yogāc cett.] yogās η₂ yogā π₂ π₁   **69d jātā cett.]** yāte α₂ yātā δ₁ jātē η₁  
 jāto π₂ bhūyāt ε₁   kācid cett.] kvacid ζ₁ kiṃcid α₂ cid π₂   **mūrčhā**  $\alpha_1\alpha_2\alpha_3\epsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_1\pi_\omega$   
 lilā  $\gamma_1\gamma_2\delta_1\delta_2\pi_2\chi$*

[2.69]

❖ Testimonia

*Hatharatnāvalī* 2.26, *Yogacintāmaṇi* f. 101v (attrib. *Haṭhayoga*), *Yuktabhavadeva* 7.119 (attrib. Gorakṣanātha), *Haṭhasaṅketacandrikā* f. 80v

vegodghoṣam HRĀ YCM YBhD ] vegākṛṣṭim HSC  
 evam YBhD HSC ] nityam HRĀ YCM  
 mūrčhā HRĀ v.l. HSC ] lilā HRĀ YCM YBhD

Cf. *Kumbhakapaddhati* 169

अलिशब्दयुतं वेगात्पूरयेत्कुम्भयेत्तः ।  
 सालिशब्दाच्छनै रेकात्प्रामरीकुम्भको मुनेः ॥  
 आनन्दलीलां कुरुते प्रामरीकुम्भको मुनेः ॥ १६९ ॥

Cf. *Gheraṇḍasamhitā* 7.10–11

अनिलं मन्दवेगेन भ्रामरीकुम्भकं चरेत् ।  
 मन्दं मन्दं रेचयेद्वायुं भृज्जनादं ततो भवेत् ॥  
 अन्तःस्थं भ्रमरीनादं श्रुत्वा तत्र मनो नयेत् ।  
 समाधिजीयते तत्र आनन्दः सो ऽहमित्यतः ॥

अथ मूर्छा ।

पूरकान्ते गाढतरं बद्धा जालंधरं शनैः ।  
रेचयेन्मूर्छनारव्येयं मनोमूर्छा सुखप्रदा ॥ ७० ॥

Now *mūrchā*:

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

**prescript:** om. δ<sub>1</sub>   **mūrchā** α<sub>1</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub>ε<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] mūrchanākumbhakam̄ ζ<sub>1</sub>η<sub>1</sub>η<sub>2</sub> mūrchākumbhakah̄ ζ<sub>3</sub> bhramari(!) α<sub>2</sub>   **70** om. ζ<sub>1</sub>ζ<sub>2</sub>   **70a** gādhataram̄ γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>χ] bādhataoram̄ α<sub>3</sub>ε<sub>1</sub> bāmḍhataram̄ α<sub>1</sub> gāthataoram̄ α<sub>2</sub> ghaṭataoram̄ π<sub>2</sub> dṛḍhataram̄ δ<sub>2</sub> dṛḍham̄ badhvā π<sub>1</sub> bahutaram̄ η<sub>2</sub>π<sub>ω</sub>   **70b** baddhvā cett.] bamḍho δ<sub>1</sub>δ<sub>2</sub> bamḍham̄ π<sub>1</sub>   **jālamḍharam̄** cett.] jālāmḍharam̄ α<sub>1</sub>α<sub>2</sub>π<sub>1</sub> jālamḍhare γ<sub>1</sub> jālamḍharaḥ δ<sub>1</sub>δ<sub>2</sub>   **70c** °khyeyam̄ α<sub>1</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] kṣeyam̄ α<sub>2</sub> khyo'yam̄ α<sub>3</sub>δ<sub>1</sub>ε<sub>1</sub>η<sub>1</sub> stho'yam̄ η<sub>2</sub>   **70d** mano cett.] mahā ε<sub>1</sub>   **pradā** α<sub>1</sub>α<sub>2</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>χ] pradah̄ α<sub>3</sub>ε<sub>1</sub>η<sub>2</sub>π<sub>ω</sub> pradam̄ η<sub>1</sub> prajā γ<sub>1</sub>

#### ❖ Commentary

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

The compound *vegodghoṣam̄* 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 udghoso 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

*Hatharatnāvalī* 2.27, *Yogacintāmaṇi* f. 101v (attrib. *Hṛdayoga*), *Yuktabhavadeva* 7.120 (attrib. Gorakṣanātha)

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

#### ❖ Commentary

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

अन्तःप्रवर्तितोद्वारमारुतापूरितोदरः ।  
पयस्यगाधेऽपि सुखात् फ्लवते पद्मपत्रवत् ॥ ७१ ॥  
इति षावनीकुम्भकम् ।

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. δ<sub>1</sub>δ<sub>2</sub>   **71a** ante **antah** add. atha plāvanī π<sub>1</sub>π<sub>2</sub> atha plāvinī χ atha plāvanikum̄bhakah ζ<sub>3</sub> **antah** cett.] atah γ<sub>2</sub> am̄ta α<sub>2</sub>π<sub>1</sub> anna ζ<sub>1</sub> atha η<sub>1</sub> **pravartitodgāra** α<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>ζ<sub>1</sub>π<sub>1</sub>π<sub>2</sub>] pravartitādgāra γ<sub>1</sub> pravartitodāra χ pravartitodhāra π<sub>ω</sub> pravartitādhāra ζ<sub>3</sub>η<sub>2</sub> pravartitādhāram α<sub>3</sub> pravṛttatodgāra α<sub>2</sub> prakṛtitodāra η<sub>1</sub>   **71b** **mārutā** cett.] māruti γ<sub>1</sub> mārute η<sub>1</sub> māruta π<sub>ω</sub> marudā α<sub>3</sub>   **71c** **payasy agādhe'pi sukhāt** α<sub>1</sub>ε<sub>1</sub>ζ<sub>1</sub>π<sub>1</sub>π<sub>2</sub>χ] payasy agāyapi śuṣā α<sub>2</sub> payasy agādhe ti sukhāt ζ<sub>3</sub> payasy agādhe pi sukhām̄ γ<sub>2</sub> yadyasyagādhe pi sukhām̄ γ<sub>1</sub> payasvī gādha pī kṣat̄ η<sub>1</sub> sāksat̄ payasy agādhe pi η<sub>2</sub>π<sub>ω</sub>   **71d** **plavate** α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>1</sub>π<sub>2</sub>χ] plavato η<sub>2</sub>π<sub>ω</sub> labhate γ<sub>1</sub>γ<sub>2</sub> **padma** cett.] yapa γ<sub>1</sub> **patravat** cett.] vat sadā ζ<sub>3</sub> **postscript:** included in α<sub>1</sub>α<sub>2</sub>ζ<sub>1</sub>ζ<sub>2</sub> **iti** ζ<sub>1</sub>ζ<sub>2</sub>] om. α<sub>1</sub>α<sub>2</sub>

[2.71]

#### ❖ Testimonia

*Yuktabhavadēva* 7.121 (attrib. Gorakṣanātha)

vartitodgāra ] varttitādhāra YBhD

Cf. *Kumbhakapaddhati* 171

यथेष्टं पूर्येद्वयुं बद्धे जालन्धरे द्वे ।  
हादि धृत्वा जले सुखा षावनीकुम्भको 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 *Hathapradipikā* 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 *Hatharatnāvalī*, *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 plāvanīkumbhakam* 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 *Hathapradipikā*.

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

अथ केवलकुम्भकम् ।

प्राणायामस्थिधा प्रोक्तो रेचपूरककुम्भकैः ।  
सहितः केवलश्वेति 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. δ<sub>1</sub>χ kevalakumbhakam α<sub>1</sub>α<sub>2</sub>ζ<sub>1</sub>η<sub>1</sub>π<sub>1</sub>π<sub>2</sub>] kevalakumbhaka π<sub>ω</sub> kevalakumbhakāḥ α<sub>3</sub>ε<sub>1</sub>η<sub>2</sub> kevalāḥ ζ<sub>3</sub> sahitāḥ γ<sub>1</sub>γ<sub>2</sub> sahitam δ<sub>2</sub> 72 om. ζ<sub>1</sub> 72a prāṇāyāmas cett. incl. α<sub>3</sub>] prāṇāyāmāś η<sub>1</sub> prāṇāyāma α<sub>1</sub>α<sub>2</sub> prokto cett. incl. α<sub>3</sub>] proktā α<sub>1</sub>γ<sub>1</sub>η<sub>1</sub> prokte α<sub>2</sub> 72b reca cett. incl. α<sub>3</sub>] recaka γ<sub>2</sub>η<sub>2</sub>π<sub>ω</sub> recakah α<sub>2</sub> pūraka cett. incl. α<sub>3</sub>] pūra α<sub>2</sub> kumbhaka δ<sub>1</sub> kumbhakaiḥ cett. incl. α<sub>3</sub>] kumbhakāṁkaiḥ α<sub>2</sub> kumbhakau γ<sub>1</sub>γ<sub>2</sub> kumbhakāḥ η<sub>1</sub> pūrakaiḥ δ<sub>1</sub> 72c sahitāḥ cett.] sajātam α<sub>3</sub> kevalāś ceti cett.] kevalam ceti α<sub>3</sub>η<sub>1</sub> kevalastreti γ<sub>2</sub> kevalāś caiva π<sub>2</sub> 72d dvividho cett.] dvividhā α<sub>3</sub>ζ<sub>2</sub>η<sub>1</sub>*

[2.72]

#### ❖ Sources

*Vasiṣṭhasaṃhitā* 3.2cd (ab only)

Cf. *Gorakṣaśātaka* 29

प्राणश्च देहजो वायुरायामः कुम्भकः स्मृतः ।  
स एव द्विविधः प्रोक्तः सहितः केवलस्तथा ॥

#### ❖ Testimonia

*Yuktabhavadeva* 7.122 (attrib. Gorakṣanātha)

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

प्राणायामस्थिधा प्रोक्तो रेचपूरककुम्भकैः ।  
बहिविरचनं वायोरुदराद्रेचकः स्मृतः ।  
वाह्यादापूरणं वायोरुदरे पूरकः स्मृतः ।  
संपूर्णकुम्भवद्वायोर्वरणं कुम्भको भवेत् ।  
सहितः केवलश्वेति 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)

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**73a** *om.* ζ<sub>1</sub>χ **recya cāpūrya yaḥ kāryah** ε<sub>1</sub>] recāpūrya yet kāryah α<sub>2</sub> reco vā pūrakah kāryah π<sub>1</sub> recakah pūrvavat kāryah α<sub>1</sub> recakah pūrakah kāryam π<sub>ω</sub> recakah pūrakah kārya η<sub>2</sub> recakah pūrakam kāryam γ<sub>1</sub> virecyāpūrya yat kuryāt δ<sub>1</sub> ārecya pūrya yat kuryāt δ<sub>2</sub> *om.* ζ<sub>1</sub>χ **73b** *om.* ζ<sub>1</sub>χ **sa vai** α<sub>1</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>η<sub>1</sub>] sa ve α<sub>2</sub> savyai ζ<sub>2</sub> sa«r»vvai η<sub>2</sub> saiva π<sub>2</sub> śanaiḥ γ<sub>1</sub>γ<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>ω</sub> *om.* ζ<sub>1</sub>χ **sahitakumbhakah** *cett.*] sahitakumbhakaiḥ π<sub>1</sub> samyatakumbhakah ζ<sub>3</sub> *om.* ζ<sub>1</sub>χ **73c** **siddhiḥ** *cett.*] śuddhiḥ δ<sub>1</sub>η<sub>2</sub> **73d** **tāvat sahitam** α<sub>3</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>η<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] tāvat sahitasam η<sub>2</sub> sahitam tāvad α<sub>1</sub>α<sub>2</sub>ζ<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>χ

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[2.73]

#### ❖ Sources

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

recya cāpūrya yaḥ YY ] virecyāpūrya yam VS, recya vāpūrya yat VSv.l., ārecyāpūrya yaḥ VSv.l.

Cf. *Dattātreyayogaśāstra* 66ab

सहितो रेचपूराभ्यां तस्मात्सहितकुम्भकः ।

Cf. *Gorakṣaśataka* 30ab

यावत्केवलसिद्धिः स्यात्तावत्सहितमभ्यसेत् ।

#### ❖ Testimonia

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

recya cāpūrya yaḥ kāryah ] sahitam kevalam vātha YCM, recya vā pūrakah kāryah YBhD  
sa vai sahitakumbhakah ] kumbhakam nityam abhyaset YCM, śanaiḥ sahitakumbhakah YBhD

#### ❖ Commentary

In the first *pāda*, we have adopted a reading similar to that of the *Vasiṣṭhasaṃhitā*, which is very close to that of δ<sub>1</sub> (*ārecyāpūrya yat kuryāt*) and δ<sub>3</sub> (*ārecyāpūrya yaḥ kuryāt*) and similar to α<sub>2</sub>'s hypometrical reading (*recapūrya y[a]t kāryah*). It appears that the relative pronoun dropped out of the first verse quarter early in the transmission of the *Hathapradipikā* and scribes have tried in various ways to restore some sense, with several emending to *recakah pūrakah kāryah*. Cf. Marcinowska-Rosól & Sellmer 2021, p. 102f.

रेचकं पूरकं मुत्तवा 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 किंचित्तिषु 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  $\pi_2$  **muktvā**  $\alpha_2\alpha_3\varepsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_1\pi_2\chi]$  muktā  $\pi_1$  muktam  $\pi_\omega$  tyaktvā  $\alpha_1\gamma_1\gamma_2\delta_1\delta_2$  **74b** **sukham** *cett.*] mukham  $\gamma_1$  sukhād  $\eta_1\eta_2$  **yad vāyudhāraṇam** *cett.*] vāyunirodhanam  $\eta_1\eta_2$  samdhāya dhāraṇām  $\zeta_1$  **74d** **sa vai** *cett.*] sarvaiḥ  $\zeta_1$  sarve  $\alpha_1\alpha_2$  sacet  $\alpha_3$  **kumbhakah** *cett.*] kumbhaka  $\pi_\omega$  kumbhakā  $\alpha_1$  kumbhakam  $\pi_1$  kumbhataḥ  $\gamma_1$  **75a** **kevale** **kumbhake** *cett.*] kumbhake kevale  $\zeta_3\chi$  **siddhe** *cett.*] siddho  $\pi_\omega$  siddhi  $\eta_1\pi_1$  śisva  $\alpha_2$  **75b** **reca** *cett.*] recah  $\gamma_2$  recaka  $\alpha_1\eta_2\pi_\omega$  recake  $\alpha_3$  **pūraka**  $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\eta_2\pi_1\pi_2\chi]$  pūra  $\alpha_1\alpha_2\alpha_3\zeta_3\eta_1\pi_\omega$  pūre  $\zeta_1$  **varjite**  $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\eta_2\pi_1\pi_2\chi]$  vivarjite  $\alpha_2\alpha_3\zeta_3\eta_1$  vivarjitam  $\pi_\omega$  vivarjayet  $\zeta_1$  **75d** **lokeṣu** *cett.*] kāleṣu  $\eta_2$

[2.74]

❖ Sources

*Vasiṣṭhasaṃhitā* 3.27, *Yogayājñavalkya* 6.30cd–6.31ab

❖ Testimonia

*Hatharatnāvalī* 2.28, *Yogacintāmaṇi* f. 94v (attrib. ‘*tajjñāḥ*’), *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

*Hatharatnāvalī* 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** śaktah  $\alpha_1\gamma_1\varepsilon_1\zeta_3\eta_1\pi_2\chi$ ] saktah  $\gamma_2$  śakta  $\pi_1$  saktam  $\zeta_1$  śakti  $\alpha_2\alpha_3$  śuddha  $\delta_1\eta_2\pi_\omega$  śuddhaḥ  
 $\delta_2$  kevalakumbhena cett.] kevale kumbhake  $\gamma_1$  cet kevale kumbhe  $\pi_1$  **76b** yatheṣṭam  
cett.] yathoktam  $\delta_1\delta_2$  dhāraṇam cett. incl.  $\alpha_3$ ] dhāraṇe  $\alpha_1\varepsilon_1\zeta_3$  dhāraṇāt  $\zeta_1\chi$  **76c** yoga cett.]  
yogam  $\pi_\omega$  yogo  $\pi_1$  padam cett.] phalam  $\zeta_1$  caiva cett.] caivam  $\alpha_2\eta_1$  cāpi  $\chi$  samyak  $\gamma_1\gamma_2$   
**76d** labhate cett.] labhyate  $\zeta_1\eta_1\eta_2\pi_2$

[2.76]

#### ❖ Testimonia

*Hatharatnāvalī* 2.30, *Yuktabhavadeva* 7.126 (attrib. Gorakṣanātha), *Haṭhatattvakaumudī* 44.59  
(attrib. HP)

dhāraṇam HRĀ YBhD ] vāyudhāraṇe HTK  
rājayogapadaṁ caiva labhate HTK ] etādṛśo rājayogo kathito HRĀ, rājayogapadaṁ 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)

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**77c** *yugmam cett.*] yogam  $\zeta_3$    **77d** ā *niṣpatteḥ*  $\delta_1\delta_2\varepsilon_1\zeta_1\eta_1\eta_2\pi_2\pi_\omega\chi$ ] *niṣpatteḥ*  $\alpha_1$  ā *niṣpatti*  $\gamma_1\gamma_2$   
ā *niṣpaśe*  $\pi_1$  ā *nipatre*  $\alpha_2$  *ubhaya* *api*  $\zeta_3$    **samabhyaset** *cett.*] *cābhya**set*  $\zeta_3$

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**77** = 4.29

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[2.77]

#### ❖ Testimonia

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

ā *niṣpatteḥ* YBhD ] maniṣy etaū YCM  
samabhyaset YCM ] samācāret YBhD

Cf. *Haṭharatnāvalī* 1.19

हठं विना राजयोगो राजयोगं विना हठः ।  
व्यासिः स्यादविनाभूता श्रीराजहठयोगयोः ॥

Cf. *Śivasaṃhitā* 5.222

हठं विना राजयोगो राजयोगं विना हठः ।  
न सिध्यति ततो युग्ममा निष्पत्तेः समभ्यसेत् ।  
तस्मात्पर्ते 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 कुर्याच्चितं निराश्रयम् ।  
एवमभ्यासयोगेन राजयोगपदं ब्रजेत् ॥ 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 ।  
अर्नगला सुषुम्णा च हठसिद्धिं जायते ॥ ७९ ॥

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

**78a** kumbhitaḥ  $\zeta_1\pi_1]$  kumbhitah  $\alpha_1\gamma_1\zeta_3$  kumbhataḥ  $\gamma_2$  kumbhata  $\pi_\omega$  kumbhaka  $\alpha_2\delta_1\eta_2\chi$  kumbhakah  $\varepsilon_1\eta_1$  kumbham  $\delta_2$  tad etat  $\pi_2$  **recānte cett.**] .. cānte  $\eta_2$  recakānte  $\delta_2$  rodhānte  $\chi$  **78b** nirāśrayam **cett.**] nirāmayam  $\eta_2\pi_1\pi_\omega$  **78c** om.  $\delta_1$  **78d** om.  $\delta_1$  **yoga cett.**] yogam  $\zeta_3\pi_1\pi_\omega$  **padam cett.**] labhat  $\zeta_3$  **vrajet**  $\alpha_1\alpha_2\alpha_3\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi]$  labhet  $\gamma_1\gamma_2\delta_2\zeta_1$  punah  $\zeta_3$  **79** found before 2.77  $\chi$  **79a** kumbhakāt **cett.** incl.  $\alpha_3]$  kumbhakān  $\alpha_1\eta_2$  kumbhakā  $\alpha_2$  kumbhikā  $\pi_1$  **bodhah** **cett.**] bodham  $\eta_1$  bodha  $\alpha_2$  bodhau  $\gamma_1$  bodho  $\zeta_3\pi_\omega$  **79b** **bodhato cett.**] bodhito  $\eta_1$  **79c** anargalā **cett.**] anargala  $\zeta_1$  **suṣumṇā ca cett.**] sukhāmnā ca  $\zeta_1$  sukhumnāto  $\delta_1$  suṣumṇāto  $\delta_2$  suṣumṇāyām  $\eta_1$  **79d** ante **haṭhasiddhi add.** viśed vāyus tato balāt  $\gamma_1$  **ca jāyate cett.**] prajāyate  $\zeta_1\zeta_3\pi_\omega$

**78** Before this verse,  $\gamma_1\gamma_2$  have an additional verse:  
कुम्भकाद्वर्थते वायुसततोऽग्निश्च प्रवर्थते । बुद्धा कुण्डलिनी तस्मात्सेव द्वारं प्रयच्छति ॥

[2.78]

#### ❖ Testimonia

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

kumbhitaḥ ] kumbhitah YBhD HTK  
nirāśrayam HTK ] nirāmayam YBhD  
rājayogapadam vrajet YBhD ] rājayogam labhet punah HTK

#### ❖ Commentary

The reading *kumbhitaḥ*, which is attested by  $\alpha_1$  and the testimonia, does not make sense here because the subject must be the yogi (*prānah* would be unmetrical). In other texts, the word *kumbhita* is used to qualify the breath and means ‘retained’ (e.g. *Yogabīja* 94, *Kumbhakapaddhati* 127, *Yuktabhavadeva* 8.32 etc.).

[2.79]

#### ❖ Testimonia

वपुःकृशत्वं वदने प्रसन्नता  
 नादस्फुटत्वं नयने च निर्मले ।  
 आरोग्यता बिन्दुजयोऽग्निदापनं  
 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 श्रीख्वात्मारामयोगीन्द्रविरचितायां 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  $\eta_1$    **80b nāda cett.]** nādah  $\pi_\omega$  post **sphuṭat-**  
**vam̄ add. ca**  $\gamma_1$    **ca nirmale**  $\alpha_1\alpha_2\alpha_3\zeta_1\zeta_3\eta_1\eta_2$ ] sunirmale  $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\pi_2\pi_\omega\chi$  suanirrmmale  $\pi_1$   
**80c ārogyatā**  $\alpha_1\alpha_2\alpha_3\eta_1\eta_2\pi_1\pi_\omega$ ] arogyatā  $\pi_2$  arogatā  $\gamma_1\delta_1\delta_2$  ārogatā  $\gamma_2$  arogatā  $\epsilon_1\zeta_1\chi$  āro-  
 gatā  $\zeta_3$  **dipanam̄ cett.]** dipakam̄  $\eta_1$    **80d nādiṣu śuddhir**  $\zeta_1\eta_2\pi_1\pi_\omega$ ] nādiṣu siddhir  $\alpha_1\eta_1$   
 nādiṣu \_ ddham̄  $\alpha_2$  nādiṣiśuddhir  $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\zeta_3\chi$  nādiṣiśuddhe  $\pi_2$  **siddhi cett.]** siddha  $\alpha_1$   
 yoga  $\eta_1$    **colophon:** **śrīsvātmārāmayogīndra**  $\gamma_1\zeta_3\pi_\omega$ ] śrisadgurusvātmārāmayogendra  $\alpha_1$   
 svātmārāmayogendra  $\zeta_1$  ātmārāmayogīndra  $\eta_2$  svātmārāma  $\eta_1$  śrisahajānandasantānacintāmaṇi-  
 svātmārāmayogīndra  $\gamma_2$  śrīsvā°(sic!)  $\pi_1$  om.  $\alpha_2\delta_1\delta_2\epsilon_1\pi_2\chi$  **viracitāyam̄**  $\alpha_1\alpha_3\gamma_1\gamma_2\zeta_1\zeta_3\eta_1\eta_2\pi_\omega$ ] om.  
 $\alpha_2\delta_1\delta_2\epsilon_1\pi_1\pi_2\chi$  **haṭhapradīpikāyām̄ cett.]** śrihaṭhapradīpikāyām̄  $\alpha_2$  ha°(sic!)  $\pi_1$  ante  
**dvitiyō**° add. haṭhakarmasādhano nāma  $\zeta_3$  **dvitiyopadeśah**  $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\epsilon_1\zeta_3\pi_1\pi_\omega\chi$ ] dvitiya  
 upadeśah  $\delta_2\zeta_1$  dvitiyo yam upadeśah  $\delta_1$  upadeśah  $\pi_2$  dvitiyodhyāyah  $\eta_1\eta_2$

*Yogacintāmaṇi* f. 97a (attrib. *Haṭhayoga*), *Yuktabhavadeva* 7.129 (attrib. Gorakṣanātha), *Haṭha-*  
*tattvakaumudī* 44.61

anargalā suṣumnā ca YBhD HTK ] anargalah suṣumnānto YCM

[2.80]

#### ❖ Testimonia

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

ca nirmale HRĀ YBhD ] sunirmale YCM  
 arogyatā ] arogatā HRĀ YBhD, arogatā YCM  
 nādiṣu śuddhir HRĀ ] nādiṣiśuddhir YCM, YBhD