

## Chapter 3

सशैलवनधात्रीणां यथाधारोऽहिनायकः ।  
सर्वेषां योगतन्त्राणां तथाधारो हि कुण्डली ॥ १ ॥

Just as the lord of snakes is the foundation of the regions of the earth along with their mountains and forests, so Kunḍalinī is the foundation of all systems of yoga. (1)

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**1a** *saśaila* *cett.*] saśaile π<sub>ω</sub> śaila α<sub>2</sub>    **vana** *cett.*] vane γ<sub>1</sub>    **dhātriṇām** *cett.*] dhātriṇām π<sub>1</sub>π<sub>2</sub>  
dhātriṇām α<sub>2</sub>    **1b** *'hināyakah* *cett.*] hi nāthakah α<sub>2</sub> himālayah γ<sub>2</sub>    **1c** *yoga* *cett.*] hatha π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>

[3.1]

### ❖ Testimonia

*Haṭharatnāvalī* 2.124, *Yogacintāmaṇi* f. 71v (attrib. HP)

dhātriṇām ] dhātryās tu HRĀ  
sarveṣām ] aśeṣa HRĀ

### ❖ Commentary

The plural *dhātriṇām* is hard to construe. Only this world has mountains and forests, but we want a plural for the comparison with *tantrānām*. Brahmānanda (*Jyotsnā* 3.1) understands *dhātriṇām* to refer to the different regions of the earth, even though the word (*dhātri*) is a single entity (*dhātryā ekatve 'pi deśabhedād bhedam ādāya bahuvacanam*). A similar comment occurs in the *Yogaprakāśikā* 5.1 (*yathā samastadvipādisahitapṛthvī ādhāraḥ phaṇindras tathā samastayogādhāraḥ kuṇḍalīty āha saśaileti*). The author of the *Haṭharatnāvalī* circumvented this issue by adopting the reading *dhātryāḥ*.

सुसा गुरुप्रसादेन यदा जागर्ति कुण्डली ।  
तदा सर्वाणि पद्मानि भिद्यन्ते ग्रन्थयोऽपि च ॥ २ ॥

When the sleeping Kuṇḍalinī awakens through the favour of the guru, then all the lotuses are pierced, and the knots too, [...] (2)

प्राणस्य शून्यपदवी तदा राजपथायते ।  
तदा चित्तं निरालम्बं तदा कालस्य वञ्चनम् ॥ ३ ॥

[...] the empty pathway becomes the royal highway for *prāṇa*, the mind becomes free of support, and death is cheated. (3)

**2a** *guruprasādena cett.*] gurūpadeśena δ₂ε₁    **2b** *yadā jāgarti kuṇḍalī α₁α₂ε₁ζ₃η₂π₁π₂ωχ]* yathā jāgarti kuṇḍali ζ₁ζ₂η₁π₂ bodhitā sukhadā bhavet γ₁γ₂δ₁δ₂    **2c** *tadā α₁γ₁γ₂ε₁ζ₃η₂π₁π₂π₂ωχ]* tathā α₂α₃δ₁ζ₁ζ₂η₁ tayā δ₂    **2d** *sarvāṇi padmāni cett.*] padmāni sarvāṇi η₂ pi sarvapadmāni δ₁    **3** ante *prāṇasya add. suṣumnā | ζ₃    **3a** *prāṇasya cett.*] prāṇasya α₂ prāṇamya ζ₂ prāṇavasya π₁ prāṇa π₂    **3b** *padavī cett.*] padavīm ζ₂ζ₃    **3b** om. (jump to *śūnyapadavī* in the next verse) ζ₁ζ₂ζ₃    **3c** *tadā α₁α₂γ₁γ₂ε₁η₂π₂ωχ]* tathā δ₁π₁π₂ tayā δ₂ yathā η₁    **3d** *rājapatḥāyate cett.*] rājapadāyate η₁ om. α₂ **3e** om. ζ₁ζ₂ζ₃    **3f** *tadā α₁α₂π₂^cγ₂ε₁η₂π₁π₂ωχ]* tathā π₂^cδ₁η₁ tayā δ₂ yadā γ₁    **3d** om. ζ₁ζ₂ζ₃    **3f** *tadā α₁α₂γ₁γ₂ε₁η₂π₁π₂π₂ωχ]* tathā δ₁η₁ tayā δ₂*

[3.2]

#### ❖ Sources

*Śivasamhitā* 4.21

#### ❖ Testimonia

*Yogacintāmanī* f. 71v (attrib. HP), *Yuktabhavadeva* 171 (attrib. HP)

yadā jāgarti kuṇḍali YBhD ] bodhitā sukhadā bhavet YCM

#### ❖ Commentary

The usual meaning of *jāgarti* would be “is wakeful” rather than “awakens”, which explains the variant *bodhitā*.

[3.3]

#### ❖ Testimonia

*Yogacintāmanī* f. 72r (attrib. HP)

**b:** tadā ] tathā YCM

**c:** tadā ] tathā YCM

**d:** tadā ] tathā YCM

शून्यपदवीति किम् ।

सुषुम्ना शून्यपदवी ब्रह्मरन्ध्रमहापथः ।  
इमशानं शाम्भवी मध्यमार्गश्चेत्येकवाचकाः ॥ ४ ॥

What is “the empty pathway”?

Suṣumṇā, the empty pathway, the great path to the aperture of Brahman, the cremation ground, Śāmbhavī, and the middle path are synonyms. (4)

**prescript:** śūnyapadavīti **kim** α₁γ₁γ₂ε₁π₁π₂] atha śūnyapadavīti kam δ₂ atha śūnyapadavim iti kim ucyate γ₂ punyapadavīti α₂ om. δ₁ζ₁ζ₂ζ₃η₁πωχ 4a om. ζ₁ζ₂ζ₃ 4b **randhra** α₂γ₁η₁] randhram cett. **pathah** α₃ζ₁ζ₃ε₁η₁η₂χ] patham α₂γ₁γ₂δ₁δ₂ζ₂π₁π₂πω pathāḥ α₁ 4c **śmaśānam** cett.] śmaśāne δ₁ śmaśānī γ₂δ₂ aiśānī γ₁ **madhya** α₁α₂α₃γ₁γ₂δ₁δ₂ζ₁ζ₃π₁χ] madhyam ε₁η₁η₂π₂πω madhye ζ₂ 4d **mārgas** **cety eka** cett.] margeś cetv eka ε₁ margeś cetv eva δ₂ mārge vety eka γ₁ mārgapratyeka ζ₂ **vācakāḥ** γ₂ε₁η₂χ] vācakā γ₁ vācakah α₁π₂ vācaka πω vācakam α₂δ₁δ₂ζ₁ζ₂ζ₃η₁π₁

[3.4]

#### ❖ Sources

Cf. *Amṛtasiddhi* 2.6

अवशूतीपदं के चिच्छमशानं च महापथम् ।  
के चिद्रदन्ति आधारं सुषुम्ना च सरस्वतीम् ॥

Cf. *Dattātreyayogaśāstra* 109c–110b

महापथं इमशानं च सुषुम्नायेकमेव हि ॥  
नाम्नां मतान्तरे भेदः फलं भेदो न विचरते ।

#### ❖ Testimonia

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

suṣumṇā YCM ] prāṇasya YBhD  
brahmaṇḍra ] brahmaṇḍra YCM, mahāraṇḍra YBhD  
śmaśānam YBhD ] śmaśānī YCM  
ekavācakah YCM ] ekavācakam YBhD

तस्मात्सर्वप्रयत्नेन प्रबोधयितुमीश्वरीम् ।  
ब्रह्मद्वारमुखे सुसां मुद्राभ्यासं समाचरेत् ॥ ५ ॥

Therefore, in order to do his utmost to awaken the goddess sleeping in front of the doorway of Brahman, [the yogi] should undertake the practice of *mudrā*. (5)

महामुद्रा महाबन्धो महावेदश्च खेचरी ।  
उड्डीयाणं मूलबन्धस्ततो जालन्धराभिधः ॥ ६ ॥

The great seal, the great lock, the great piercing, the sky-roving [seal], the *uddiyāṇa* [lock], the root lock, then [the lock] called *jālandhara*, [...] (6)

**5b prabodhayitum**  $\gamma_1\gamma_2\varepsilon_1\zeta_1\zeta_3\eta_2\chi]$  prabodhayitum  $\alpha_1$  prabodhayatum  $\alpha_2\zeta_2\eta_1\pi_2\pi_\omega$  prabodhay-  
atām  $\pi_1$  tām bodhayitum  $\delta_1\delta_2$  **iśvarīm**  $\alpha_1\gamma_2\delta_2\varepsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_2\chi]$  iśvarī  $\alpha_2\gamma_1\zeta_2\pi_\omega$  iśvaram  $\delta_1\pi_1$   
**5c dvāra cett.**] dvāram  $\pi_1$  dvāre  $\zeta_1\zeta_2$  **mukhe cett.**] mukha  $\gamma_1$  sukhe  $\zeta_1$  **suptām cett.**] suptā  
 $\alpha_3\varepsilon_1$  supto  $\pi_\omega$  **5d bhyāsam̄ samācaret**  $\alpha_1\zeta_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega\chi]$  bhyāse samācaret  $\alpha_2$  bhyāsam̄  
sadābhyaṣet  $\varepsilon_1$  bhyāṣena bodhayet  $\gamma_1\gamma_2\delta_1\delta_2\pi_2$  **6b om.**  $\delta_1$  **6c om.**  $\delta_1$  **uddiyāṇam̄**  $\alpha_1^{\text{pc}}\gamma_2\zeta_2]$   
uddiyāṇam̄  $\alpha_1^{\text{ac}}$  uddiyāṇam̄  $\gamma_1\delta_2\eta_2$  udiyāṇam̄  $\pi_2$  udiyāṇam̄  $\alpha_2\pi_\omega$  uddiyāṇo  $\eta_1$  uddhriyāṇam̄  $\pi_1$   
udyāṇam̄  $\chi$  udyāṇa  $\zeta_1\zeta_3$  odyāṇam̄  $\varepsilon_1$  **mūlabandhas**  $\pi_2]$  mūlabandhah  $\eta_2$  mūlabandha  $\pi_1\pi_\omega$   
mūlabandham̄  $\alpha_1$  mahābandham̄  $\alpha_2$  mūlabandho  $\gamma_1\gamma_2\delta_2$  mūlabandhaś ca  $\varepsilon_1\zeta_1\zeta_2\zeta_3\chi$  mūlaband-  
hāś ca  $\eta_1$  **6d tato**  $\alpha_1\alpha_2\zeta_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega]$  bandho  $\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\chi$  bandhā  $\gamma_1$  **jālandharā cett.**]  
jālāṁḍhara  $\alpha_1\pi_1$  jālāntarā  $\varepsilon_1$  jālamjarā  $\eta_1$

### [3.5]

#### ❖ Sources

*Śivasamṛhitā* 4.22

#### ❖ Testimonia

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

*mudrābhyāsam̄ samācaret* YBhD ] *mudrābhyāsaparo bhavet* YCM

### [3.6]

#### ❖ Sources

Cf. *Śivasamṛhitā* 4.23

महामुद्रा महाबन्धो महावेदश्च खेचरी ।  
जालन्धरे मूलबन्धो विपरीतकृतिस्तथा ॥

#### ❖ Testimonia

*Hatharatnāvalī* 2.32, *Yogacintāmaṇi* f. 72r (attrib. HP), *Yuktabhavadeva* 7.174 (attrib. HP)

*mahāvedhaś ca khecarī* YCM YBhD ] *mahāvedhas tṛṭiyakah* HRĀ

करणी विपरीताख्या वज्रोली शक्तिचालनम् ।  
इदं मुद्रादिदशकं जरामरणनाशनम् ॥ ७ ॥

[...] the bodily position called inverted, *vajroli* [and] the stimulation of the goddess: this group of ten *muḍrās* and other [practices] destroys old age and death. (7)

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**7a** *karaṇī cett.*] *karaṇam*  $\alpha_3\pi_1$  **viparītākhyā cett.**] *viparītākhyam*  $\alpha_3\zeta_2$  *viparītā syāt*  $\pi_1$  *viparitāni*  $\zeta_1$    **7b** *vajroli cett.*] *vajrālī*  $\alpha_1$  *varjālī*  $\zeta_1$  *vajroli*  $\zeta_3$  *vajro*  $\delta_1$    **7c** *om.*  $\pi_1$  **idam** *muḍrādi*  $\alpha_1\alpha_2$ ] *idam* *hi mudrā*  $\epsilon_1\chi$  *idam* *tu mudrā*  $\zeta_1\zeta_2$  *idam* *ca mudrā*  $\zeta_3\eta_1\eta_2\pi_\omega$  *etad dhi mudrā*  $\gamma_1\gamma_2\delta_1\delta_2\pi_2$    **7d** *om.*  $\pi_1$  **marāṇa cett.**] *marṇavi*  $\pi_\omega$  *maṇa*  $\gamma_1$  **nāśanam** *cett.*] *varjitam*  $\delta_1\delta_2$

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उद्धिनाम मूलबन्धस ] उद्धिनाम मूलबन्धो HRĀ YCM, उद्धिनाम मूलबन्धस ca YBhD  
ततो जालधराभिधह ] बन्धो जालधराभिधह HRĀ YCM, बन्धो जालधरास तथाय YBhD

[3.7]

#### ❖ Sources

Cf. *Śivasamhitā* 4.24

उड्यानं चैव वज्रोली दशमं शक्तिचालनम् ।  
इदं हि मुद्रादशकं मुद्राणामुत्तमोत्तमम् ॥

#### ❖ Testimonia

*Hṝtharatanāvalī* 2.33, *Yogacintāmaṇi* f. 72r (attrib. HP), *Yuktabhavadeva* 7.175 (attrib. HP)

vajroli HRĀ YBhD ] tathā vai YCM  
*idam* *mudrādidaśakam* ] sampradāyā khecarī sā HRĀ, etad dhi mudrānavakam YCM, *idam* *hi mudrādidaśakam* YBhD  
*jarāmaranānāśanam* ] daśa mudrāḥ prakīrtitāḥ HRĀ, *jarāmarāṇavarjitam* YCM, mudrāṇām uttamōmam YBhD

#### ❖ Commentary

The reading of  $\alpha$  *idam mudrādi*, is not attested by the other manuscript groups but it makes sense in so far as ‘locks’ (*bandha*) and ‘actions’ (*karāṇa*) figure among the ten techniques taught in this chapter. It is also consistent with the reference to *muḍrādi* in 1.55. However, most manuscripts have readings, such as *idam hi mudrādaśakam*, that refer to the techniques of this chapter as only *muḍrās*, and this is consistent with 3.104.

आदिनाथोदितं दिव्यमष्टशर्यप्रदायकम् ।  
वल्लभं सर्वसिद्धानां दुर्लभं मरुतामपि ॥ ८ ॥

It has been taught by Śiva, is divine, bestows the eight supramundane powers, is beloved of all the Siddhas, is difficult for even the gods to obtain, [...] (8)

गोपनीयं प्रयत्नेन यथा रत्नकरण्डकम् ।  
कस्यचिन्नैव वक्तव्यं कुलशीसुरतं यथा ॥ ९ ॥

[...] should be carefully kept secret like a casket of gems [and] must not be spoken of to anyone, like sex with a respectable woman. (9)

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**8ab** found after 3.9ab  $\zeta_3$     **8a** **ādinātho** *cett.*]  $\bar{a}diśvaro \delta_1\delta_2$     **divyam** *cett.*]  $saṛvam \eta_2$   
**8b** **pradāyakam** *cett.*] phalapradam  $\pi_2$     **8c** **siddhānām** *cett.*]  $siddhinām \alpha_1$   $vidyānām \alpha_3\zeta_3$   
**8d** **marutām** *cett.*] mahatām  $\pi_2$     **9c** **vaktavyam** *cett.*] vaktavyā  $\eta_1$  kartavyam  $\zeta_1\pi_\omega$     **9d** **ku-**  
**lastrisurataṁ** *cett.*] kulastrīsu ratam  $\eta_1$  kulastrīyasukham  $\pi_1$  kulastrīsukharatam  $\pi_\omega$     **yathā**  
*cett.*] tathā  $\alpha_2\eta_2$

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**9** In  $\alpha_3$ , this verse is followed by *Vivekamārtanda* 58 and *Hathapradīpikā* 3.17(c)d–18ab. 3.17cd is written at the correct place again, but 3.18 is omitted there. The confusion may be due to an eye-skip caused by *gopaniyam/yā prayatnena* in 3.9a and 3.18c.

### [3.8]

#### ❖ Testimonia

*Yogacintāmanī* f. 72r (attrib. HP)

divyam ] samyag YBhD  
sarvasiddhānām YCM ] sarvasiddhendra YBhD

### [3.9]

#### ❖ Testimonia

*Yogacintāmanī* f. 72r (attrib. HP), *Yuktabhavadeva* 7.177 (attrib. HP)

yathā ratnakaraṇḍakam YCM ] jarāmarājanāśanam YBhD

वज्रोलीरमरोली च सहजोली त्रिधा मताः ।  
एतेषां लक्षणं वक्ष्ये कर्तव्यं च विशेषतः ॥ ९\*१ ॥

[Together with] *amarolī* and *sahajolī*, *vajrolī* is considered to be threefold. I shall teach their characteristics and the details of how they should be performed. (9\*1)

तत्र महामुद्रा ।

पादमूलेन वामेन योनि संपीड्य दक्षिणम् ।  
पादं प्रसारितं धृत्वा कराभ्यां पूरयेन्मुखे ॥ १० ॥

Of these, the great seal (*mahāmudrā*) [is now taught]:

[The yogi] should press the perineum with the heel of the left foot, hold [the foot of] the extended leg with the hands and breathe in through the mouth. (10)

**9\*1** included in  $\eta_2\pi_2\pi_\omega$  **9\*1a** *vajrolīr* (*r* as a hiatus bridge)  $\eta_2\pi_\omega$ ] *vajrolī* tv  $\pi_2$  **amarolī**  $\pi_2$ ] *amaroliś*  $\pi_\omega$  *amaroliś*  $\eta_2$  **9\*1b** *sahajolī*  $\pi_2\pi_\omega$ ] *sahajolis*  $\eta_2$  **matāḥ**  $\pi_2$ ] *mataḥ*  $\eta_2$  *magah*  $\pi_\omega$  **9\*1c** *eteśāṁ*  $\eta_2\pi_\omega$ ] *etāśāṁ*  $\pi_2$  **prescript:** *tatra mahāmudrā*  $\alpha_2\epsilon_1\eta_1\eta_2\pi_1$ ] *tatha mahāmudrā*  $\pi_2$  *tatra mahāmudrā* *yathā*  $\zeta_1$  *atha mahāmudrā*  $\gamma_1\delta_2\zeta_2\pi_\omega$   $\chi$  *atha tatra mahāmudrā*  $\zeta_3$  *mahāmudrā*  $\delta_1$  *om.*  $\alpha_1\alpha_3\gamma_2$  **10b** *yonim* *cett.*] *yonī*  $\alpha_1\alpha_2\pi_\omega$  *yonīḥ*  $\zeta_2$  **sampīḍya dakṣinam** *cett.*] *pīḍya dakṣinam*  $\zeta_1\zeta_2$  *sampīḍyē* *kṣaṇam*  $\alpha_2$  **10c** *pādāṁ* *cett.*] *pāda*  $\alpha_2\eta_2$  *padāṁ*  $\pi_\omega$  *prasā*  $\circ$   $\chi$  **prasāritam** *cett.*] *prasāritam*  $\pi_\omega$  *prasāditam*  $\eta_1$  *ritam* *padāṁ*  $\chi$  **dhṛtvā**  $\gamma_2\delta_2\epsilon_1\zeta_3\eta_1\eta_2$ ] *kṛtvā*  $\alpha_1\alpha_2\gamma_1\delta_1\zeta_1\zeta_2\pi_1\pi_2\pi_\omega$   $\chi$  **10d** *pūrayen* *cett.*] *dhārayen*  $\eta_2$  *dhārayed*  $\chi$  **mukhe**  $\alpha_1\alpha_2\epsilon_1\zeta_2\pi_1\pi_\omega$ ] *mukham*  $\gamma_1\gamma_2\delta_1\zeta_1\zeta_3\eta_1\eta_2\pi_2$  *dṛḍham*  $\chi$

[3.9\*1]

#### ❖ Sources

*Dattātreyayogaśāstra* 31c–32b

*vajrolīr* ] *vajrolī* DYŚ, *vajrolīr* DYŚv.l.  
*amaroliś* ] *amaroliś* DYŚv.l., *cāmaroli* DYŚ  
*sahajoli* DYŚ ] *sahajolis* DYŚv.l.

[3.10]

#### ❖ Sources

*Amaraugha* 19

*dhṛtvā A* ] *kṛtvā Av.l.*

Cf. *Amṛtasiddhi* 11.3

योनि संपीड्य वामेन पादमूलेन यत्ततः ।

कण्ठे बन्धं समारोप्य धारयेद्वायुमूर्च्छतः ।  
यथा दण्डाहतः सर्पो दण्डाकारः प्रजायते ॥ ११ ॥

He should apply a lock to the throat and hold the breath in the upper [part of the body]. Just as a snake hit with a staff assumes the form of a staff, [...] (11)

**11a kanṭhe** *cett.*] kanṭha δ<sub>1</sub>ε<sub>1</sub>ζ<sub>2</sub>π<sub>ω</sub>   **bandham** α<sub>2</sub>α<sub>3</sub>γ<sub>2</sub>δ<sub>1</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>1</sub>χ] bandha γ<sub>1</sub>ε<sub>1</sub>η<sub>1</sub>π<sub>2</sub>π<sub>ω</sub> bandhaḥ ζ<sub>2</sub> bandhe δ<sub>2</sub> budha α<sub>1</sub>   **samāropya** *cett.*] °nam āropya ε<sub>1</sub>   **11b dhārayed** *cett.*] dhānayed δ<sub>1</sub>   **11c yathā** *cett.*] pathi η<sub>1</sub>   **danḍāhataḥ** α<sub>1</sub>α<sub>3</sub>ζ<sub>1</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>1</sub>π<sub>ω</sub>] danḍahataḥ 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>2</sub>η<sub>1</sub>π<sub>2</sub>χ   **11d danḍakāraḥ** *cett.*] danḍakāraḥ γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>   **prajāyate** *cett.*] prayujyate η<sub>1</sub>

सव्यं प्रसारितं पादं कराभ्यां धारयेद्वद्म् ॥

#### ❖ Testimonia

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

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

[3.11]

#### ❖ Sources

*Amaraugha* 20

#### ❖ Testimonia

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

dhārayed YCM YBhD ] pūrayed HRĀ

#### ❖ Commentary

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

ऋज्जीभूता तथा शक्तिः कुण्डली सहसा भवेत् ।  
तदासौ मरणावस्था जायते द्विपुटाश्रिता ॥ १२ ॥

[...] so the goddess Kunḍalinī suddenly becomes straight. Then she becomes still in the vessel with two halves. (12)

**12a** र्जविभृता  $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_1\eta_2\pi_1\chi$ ] र्जविभृत्वा  $\pi_2$  रुज्विभृत्वा  $\alpha_1\pi_\omega$  राज्विभृता  $\zeta_2$  राज्विभृता  $\alpha_2$  वा-  
ज्रिभृता  $\zeta_1$  r-bhūtrā  $\gamma_1$  **tathā** cett.] yathā  $\zeta_2$  **śaktih** cett.] śakti  $\delta_1\zeta_2\eta_1\pi_1\pi_\omega$  **12c** **tadāsau**  
 $\alpha_1\alpha_2\gamma_1\gamma_2\zeta_1\zeta_2\eta_1\pi_1\pi_2\pi_\omega$ ] tathāsau  $\delta_1\delta_2$  tadā sā  $\alpha_3\zeta_5\eta_2\chi$  tadā sa  $\varepsilon_1$  **maraṇā** cett.] maraṇā  $\zeta_1$   
maraṇā  $\eta_1$  maraṇā  $\pi_\omega$  maṇā  $\eta_2$  marasā  $\varepsilon_1$  **vasthā** cett.] vasthām  $\gamma_2\delta_1\delta_2\eta_1$  sthā  $\zeta_1$  **12d** **jay-**  
**ate** cett.] yāyate  $\zeta_1$  harate  $\gamma_1\gamma_2\delta_1\delta_2$  **dvipuṭā**  $\alpha_1\alpha_2\delta_1\delta_2\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ ] dvipuṭā  $\gamma_1$  nṛpuṭā  $\zeta_1\zeta_2$   
tripuṭā  $\alpha_3\zeta_3$  vapurā  $\gamma_2$  **śritā**  $\alpha_1\alpha_2\zeta_2\eta_2\pi_1\pi_\omega$ ] śrayī  $\gamma_1$  śrayām  $\gamma_2$  śrayā  $\delta_1\varepsilon_1\chi$  śrayah  $\alpha_3\delta_2$  [śr]i..  
 $\eta_1$  smṛtā  $\zeta_1$  sanām  $\zeta_3$  hi sā  $\pi_2$

[3.12]

#### ❖ Sources

*Amaraugha* 21

#### ❖ Testimonia

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

sahasā YBhD ] sahajā HRĀ YCM  
tathāsau YCM YBhD ] tathā sā HRĀ  
maraṇāvasthā HRĀ YBhD ] maraṇāvasthām YCM  
jāyate dvipuṭāśritā YBhD ] jāyate dvipuṭāśritā HRĀ, harate dvipuṭāśrayām YCM (em., dvipaṭā L,  
dvipadā N)

#### ❖ Commentary

This verse is taken from the *Amaraugha*, which uses the alchemical imagery of the *Amṛtasiddhi* to describe the stilling of Kunḍalinī in the central channel. Drawing on Hellwig 2009: 238–240, Mallinson and Szanto (2021: 21) note that “In alchemical texts *māraṇa* (“killing”) involves heating a substance and thereby changing its state, usually through calcination or oxidation, so that it becomes inert. In the *Amṛtasiddhi* *māraṇa* and other derivatives of the root *mr*, “die”, are used to denote the stilling or stopping of either the breath or Bindu.” Thus when Kunḍalinī is said to be in the state of *maraṇā* the meaning is that she is stilled. The *dvipuṭa* or “vessel with two halves” in which this occurs is the same as the *Amṛtasiddhi*’s *sampuṭa*, which, drawing on Hellwig (2009: 342), Mallinson and Szanto (2021: 22) say “consists of two *putas* joined together to form a sealed crucible for heating reagents without evaporation”. In the yoga of the *Amṛtasiddhi*, the bodily *sampuṭa* is formed by applying locks at the top and bottom of the central channel, i.e. constricting the perineal region and the throat. In the *Hathapradīpikā* it is formed by pressing the perineum with the heel and constricting the throat.

As Birch (2019: 971) notes, it is unlikely that later non-Buddhist authors understood *maraṇāvasthā* and *dvipuṭa* according to the alchemical metaphors of the *Amṛtasiddhi*. Later commentators take *dvipuṭa* as the two nostrils (e.g., *Yuktabhavadeva* 7.187, *dvināśpuṭa*); the *iḍā* and *piṅgalā* channels (e.g., *Jyotsnā* 3.27, *puṭayor dvayam iḍāpiṅgalayor yugmam*); or the in and out

ततः शनैः शनैरेव रेचयेत् तु वेगतः ।  
इयं खलु महामुद्रा महासिद्धौः प्रदर्शिता ॥ १३ ॥

[The yogi] should then exhale very slowly, not quickly. This is the great seal revealed by the great Siddhas. (13)

**13a** śanair eva cett.] śanair yeca  $\gamma_1$  breaks off after śanai  $\zeta_1$     **13b** recayen cett.] recaya  $\zeta_2$     **na**  
tu cett.] tanu  $\delta_2$  na ca  $\pi_\omega$  naiva  $\chi$     **13c** iyam̄ cett.] idam̄  $\pi_\omega$     **13d** siddhaiḥ cett.] siddhiḥ  $\zeta_2\zeta_3$   
pradarśitā  $\alpha_2\chi$ ] pradarśanā  $\alpha_1$  praśasyate  $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$  prajāyate  $\zeta_2$

**13**  $\zeta_1$  breaks off at pāda a. • The  $\delta$  group has a different verse order: 16 → 15 → 13 → 14.

flows of the breath (e.g., *Yogaprakāśikā* 5.16–17, *vāyor bahirnigamanam antaḥpraveśa iti yat puṭadvayam tam*). How these commentators understood *asau māraṇāvasthā* is less clear. Brahmananda seems to take it as the death of *prāṇa*, or in other words, the absence of the breath, in the two nostrils (*maraṇāvasthā jāyate kuṇḍalibodhe sati suṣumnāyām pravīṣṭe prāṇe dvayoh puṭayoh prāṇaviyogāt*). Bhavadeva thought that Kuṇḍalinī, along with *prāṇa* and *apāṇa*, remains in the two nostrils while the breath is being held (*evam vāyudhāraṇāyām kriyamāṇāyām vyākula bhūtā kuṇḍalinī apānaprāṇābhyaṁ saha nāsāpuṭadvayāśritā bhavati*). Others, such as Śivānanda and Bālakṛṣṇa, favour the reading *tadā sā maraṇāvasthāṁ harate dvipuṭāśritāṁ* (or *dvipuṭāśrayām*), which is present in group γ and δ manuscripts of the *Haṭhapradīpikā*. Bālakṛṣṇa understands this to mean that the great seal destroys death (*maraṇāvasthāṁ harate mahāmudreti bhāvah*) but it could also mean that the awakened Kuṇḍalinī destroys death, which is usually dependent on the in and out breaths.

The form *rjibhūtā* is non-Pāṇinian (it should be *rjūbhūtā*) but all witnesses have *rjvī* or variants thereof.  $\alpha_1$  has *rjvī bhūtvā* which is correct morphologically, but it does not make sense with *bhavet* in the next pāda and may be an attempt at correction by the scribe.

[3.13]

#### ❖ Testimonia

*Yuktabhavadeva* 181 (attrib. HP)

pradarśitā ] pradrśyate YBhD

महाक्लेशादयो दोषा जीर्यन्ते मरणादयः ।  
महामुद्रां च तेनैव वदन्ति विबुधोत्तमाः ॥ १४ ॥

Problems such as the great afflictions [and] death and so forth dissolve, and that is why the most wise call it the ‘great seal.’ (14)

**14a** *mahā cett.]* mahān  $\eta_2$  mahata  $\alpha_2$    **kleśādayo**  $\alpha_1\alpha_3\eta_1\eta_2\pi_2\pi_\omega\chi]$  kleśā yato  $\gamma_2$  kleśa yato  $\gamma_1$  kleśayatā  $\pi_1$  kleśā yathā  $\zeta_2$  kleśā yathā  $\zeta_3$  kleśā mahā  $\delta_1\delta_2$  rogā mahā  $\varepsilon_1$  kuśodayo  $\alpha_2$    **doṣā** *cett.]* doṣāḥ  $\eta_2\chi$  doṣā  $\gamma_2$  kleśā  $\varepsilon_1$  *om.*  $\alpha_2$    **14b jīryante**  $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\eta_1\pi_1\pi_2]$  jīryamte  $\zeta_3$  jāyante  $\zeta_2$  hīyante  $\alpha_1$  hriyamte  $\alpha_2$  kṣiyante  $\eta_2\pi_\omega\chi$    **14c** *om.*  $\delta_1\delta_2$    **mudrām**  $\varepsilon_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi]$  mudrā  $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\zeta_2\eta_1$    **ca cett.]** tu  $\alpha_1$    **tenaiva cett.]** tenai  $\gamma_1$  tenetām  $\zeta_3$    **14d** *om.*  $\delta_1\delta_2$    **vibudhottamāḥ cett.]** vibudhottamā  $\pi_1\pi_\omega$  vibudhottamāḥ  $\alpha_1\alpha_2$  vividhottamāḥ  $\gamma_2$

### [3.14]

#### ❖ Sources

*Amaraugha 22*

mahākleśādayo doṣā A ] mahārogā mahākleśā AvL.  
jīryante AvL ] bhidyante A

#### ❖ Testimonia

*Yogacintāmanī* f. 72v (attrib. *Skandapurāṇa*), *Yuktabhavadeva* 7.182 (attrib. HP)  
mahākleśādayo ] mahākleśā yato YCM YBhD  
tenaiva YCM ] tām eva YBhD

#### ❖ Commentary

This verse appears to be explaining the name of *mahāmudrā* through assonance with *mahākleśādayo*, *doṣā* and *maraṇādayah* in the first line.

चन्द्राङ्गे तु समभ्यस्य सूर्याङ्गे पुनरभ्यसेत् ।  
यावत्तुल्या भवेत्संख्या ततो मुद्रां विसर्जयेत् ॥ १५ ॥

After practising on the lunar side of the body, the yogi should then practise on the solar side. [The yogi] should finish practising the seal when the count is even. (15)

**15a** *candrāṅge cett.*] candrāṅge  $\eta_1$  candrāṁgam  $\zeta_2$  candrāṁśam  $\delta_1\delta_2$  camdrāṁśe  $\pi_1$  **tu** *cett.*] ca  $\eta_2$  **15b** *suryāṅge cett.*] sūryāṅge°  $\eta_1$  sūryāṁgam  $\zeta_2$  sūryāṁśam  $\delta_1\delta_2$  **punar abhyaset**  $\alpha_1\alpha_2\gamma_1\gamma_2\epsilon_1\eta_2\pi_1\pi_2\pi_\omega\chi]$  tu samabhyaset  $\delta_1\delta_2\zeta_2\zeta_3$  °su samabhyaset  $\eta_1$  **15c** *om.*  $\zeta_3$  **yāvat** *cett.*] ye ca  $\pi_1$  **tulyā** *cett.*] samkhyā  $\eta_2$  taylor  $\delta_1\delta_2$  **bhavet** *cett.*] bhavat  $\gamma_2\eta_1$  **samkhyā** *cett.*] samksā  $\zeta_2$  sāmyam  $\delta_1\delta_2$  tulyā  $\eta_2$  **15d** *om.*  $\zeta_3$  **visarjayet** *cett.*] visaryayet  $\delta_1$  vivarjayet  $\pi_1\pi_\omega$

[3.15]

#### ❖ Sources

*Vivekamārtanda* 60

#### ❖ Testimonia

*Yuktabhavadēva* 7.183 (attrib. HP)

candrāṅge tu ] candrāṅgena YBhD  
sūryāṅge punar abhyaset ] sūryāṅgenābhhyaset tataḥ YBhD

#### ❖ Commentary

The terms *candrāṅga* and *sūryāṅga* are unusual and not used in other yoga texts outside the context of *mahāmudrā*. In *Jyotsnā* 3.15, Brahmānanda glosses *candrāṅga* as *vāmāṅga* ('the left side of the body') and *sūryāṅga* as *dakṣāṅga* ('the right side of the body') and goes on to explain the sequence of practice as follows:

अत्रायं क्रमः । आकुचितवामपादपार्णि योनिस्थाने संयोज्य प्रसारितदक्षिणपादाङ्गमाकुचितर्जनीभ्यां गृहीत्वाभ्यासो वामाङ्गेऽभ्यासः । अस्मिन्ब्यासे पूरितो वायुर्वामाङ्गे तिष्ठति । आकुचितदक्षिणपादपार्णि योनिस्थाने संयोज्य प्रसारितवामपादाङ्गमाकुचितर्जनीभ्यां गृहीत्वाभ्यासो दक्षाङ्गेऽभ्यासः । अस्मिन्ब्यासे पूरितो वायुदक्षाङ्गे तिष्ठति ।

This is the sequence in the [practice]. Joining the heel of the bent left leg with the region of the perineum and holding the big toe of the extended right leg with index fingers curled [around it] is the practice, that is, the practice on the left side of the body (*vāmāṅga*). In this practice, the inhaled breath remains on the left side of the body. Joining the heel of the bent right leg with the region of the perineum and holding the big toe of the extended left leg with index fingers curled [around it] is the practice, that is, the practice on the right side of the body. In this practice, the inhaled breath remains on the right side of the body.

न हि पथ्यमपथ्यं वा रसाः सर्वेऽपि नीरसाः ।  
अपि भुक्तं विषं घोरं पीयूषमिव जीर्यते ॥ १६ ॥

[For the yogi who practises thus] there is no wholesome or unwholesome [food], and all flavours without exception become flavourless. Even terrible poison, when consumed, is digested like nectar. (16)

क्षयकुष्ठगुदावर्तगुल्माजीर्णपुरोगमाः ।  
तस्य दोषाः क्षयं यान्ति महासुद्रां तु योऽभ्यसेत् ॥ १७ ॥

Diseases such as consumption, skin afflictions, constipation, swelling and indigestion disappear for [the yogi] who practises the great seal. (17)

**16a** na hi pathyam apathyam vā cett.] nāpathyām na hi pathyam ca η₂ na hi madhyam vā ζ₂  
**16b** 'pi cett.] hi δ₁ **16c** api bhuktam cett.] api muktam γ₁ ahimuktam ζ₂ζ₃ api viṣam π₁  
 viṣam ghoram cett.] ghora bhuktam π₁ **16d** piyūṣam cett.] piyuṣam α₂πω iva cett.]  
 api π₁ jiryate cett.] jiryati γ₁γ₂ε₁χ jāyate α₂ **17 om.** π₁ **17a** kuṣṭha cett.] kuṣṭham α₂η₁  
 gudā cett.] mudā δ₁ζ₂ζ₃ **17b** gulmājirṇa α₁ζ₂ζ₃η₁η₂πωχ gulmajirṇa α₂δ₁δ₂ε₁π₂ gulmapliha  
 γ₁γ₂ purogamāḥ cett.] purogamā α₂πω jvarās tathā δ₁ jarādayah δ₂ **17c** tasya doṣāḥ cett.]  
 doṣāḥ sarve η₁η₂ **17d** tu yo'bhyaset cett.] ca yo bhyaset ζ₃π₂ yo«ma»bhyaset πω

### [3.16]

#### ❖ Sources

Vivekamārtanda 61

jiryate VMv.l. ] jiryati VM, jāyate VMv.l.

#### ❖ Testimonia

Hṝtharatanāvalī 2.40, Yogacintāmaṇi f. 73r (attrib. HP), Yuktabhavadeva 7.184 (attrib. HP)

rasāḥ sarve 'pi nīrasāḥ HRĀ YCM ] sarasaṁ nīrasaṁ ca vā YBhD  
 jiryate HRĀ ] jiryati YCM YBhD

### [3.17]

#### ❖ Sources

Vivekamārtanda 62

purogamāḥ ] jvaravyathāḥ VM  
 tasya doṣāḥ VM ] sarvarogāḥ VMv.l., rogāḥ tasya VMv.l.

#### ❖ Testimonia

Hṝtharatanāvalī 2.41, Yogacintāmaṇi f. 73r (attrib. HP), Yuktabhavadeva 7.185 (attrib. HP)

tasya doṣāḥ YCM ] doṣāḥ sarve HRĀ, tasya rogāḥ YBhD  
 tu HRĀ YBhD ] ca YCM

कथितेयं महासुद्रा महासिद्धिकरी नृणाम् ।  
गोपनीया प्रयत्नेन न देया यस्य कस्यचित् ॥ १८ ॥

This great seal which brings about the great *siddhi* for men has been taught. It should be carefully kept secret [and] not be given to all and sundry. (18)

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**18** *om. π<sub>1</sub>* **18ab** found after 3.9 α<sub>3</sub>   **18a** *kathiteyam* *cett.*] kathitoyam α<sub>2</sub>ζ<sub>2</sub>π<sub>ω</sub>   **18b** *mahāsid-dhikarī nṛṇām* α<sub>3</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>γ<sub>1</sub>η<sub>2</sub>π<sub>ω</sub>χ] jarāmr̥tyuvināśinī α<sub>1</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>π<sub>2</sub> nṛṇām mr̥tyuvināśinī α<sub>2</sub>   **18c** *om. α<sub>3</sub>* *gopaniyā* *cett.*] gopaniyam α<sub>2</sub>ζ<sub>2</sub>π<sub>ω</sub> gopaniyām η<sub>2</sub>   **18d** *om. α<sub>3</sub>* *deyā* *cett.*] deyam π<sub>ω</sub>

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[3.18]

#### ❖ Sources

*Vivekamārtanḍa* 63

#### ❖ Testimonia

*Hatharatnāvalī* 2.42, *Yuktabhavadeva* 7.186 (attrib. HP)

mahāsiddhikarī nṛṇām YBhD ] jarāmr̥tyuvināśinī HRĀ

#### ❖ Commentary

Two readings of the second quarter are well-attested: *jarāmr̥tyuvināśinī* (α<sub>1</sub> etc.) and *mahāsiddhikarī nṛṇām* (α<sub>3</sub> etc.). While the first reading is possible, the play on *mahāsiddhi* and *mahā-mudrā* seems more likely original, as seen in the source text, the *Vivekamārtanḍa* (without significant variants).

In *Jyotsnā* 3.18, Brahmānanda understands *mahāsiddhi* as referring to ‘great *siddhis*’, but in other works it can mean liberation (Mallinson 2012).

अथ महाबन्धः ।

पार्षिं वामस्य पादस्य योनिस्थाने नियोजयेत् ।  
वामोरूपरि संस्थाप्य दक्षिणं चरणं तथा ॥ १९ ॥

Now, the great lock (*mahābandha*):

[The yogi] should place the heel of the left foot on the perineal region. And he should put the right foot on the left thigh, [...] (19)

**prescript:** *om. π₁ atha cett.] om. γ₁γ₂ mahābandhaḥ cett.]* mahābandha α₁ζ₂πω mahāvedhaḥ δ₂ **19a** *pārṣṇīm* α₁α₃δ₁δ₂ε₁ζ₃η₁χ] pārṣṇī α₂γ₂ζ₂η₂π₁π₂πω yāsi γ₁ vāmasya cett.] bhāgena η₂ **19b** *niyojayed* cett.] yojayed ζ₂ **19c** *om. π₁* **19d** *om. π₁ dakṣinām* cett.] dakṣinām α₂πω dakṣinē δ₂

**19** 3.19c–3.20d are omitted in π₁ and ζ₂ζ₃, probably due to an eye-skip caused by *niyojayed* in 3.19b and 3.20d. In the latter manuscripts, however, the lines are inserted after 3.21\*2ab. It seems that they were supplied from a manuscript of the α or δ group, as they are followed by 3.21 in ζ₂.

### [3.19]

#### ❖ Sources

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

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

वामोरूपरि दक्षिणञ्च चरणं संस्थाप्य

#### ❖ Testimonia

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

pārṣṇīm vāmasya pādasya HRĀ YCM ] vāmāṅghripārṣṇibhāgena YLĀ, pārṣṇivāmasya pādasya YBhD  
yonisthāne niyojayed HRĀ YCM YBhD ] yonisthānam nipiḍayet YLĀ

#### ❖ Commentary

The seated position for *mahābandha* described in this verse is not in the *Amṛtasiddhi* (chapter 12) or *Amaraugha* (25cd–27). The *Amṛtasiddhi* instructs the same position for *mahāmudrā* and *mahābandha*, and the *Amaraugha* does not comment on the posture of *mahābandha*, implying that its posture is the same as *mahāmudrā*.

पूरयित्वा मुखे वायुं हृदये चिबुकं वृद्धम् ।  
निभृत्य योनिमाकुञ्च्य मनो मध्ये नियोजयेत् ॥ २० ॥

[...] inhale through the mouth, firmly put the chin on the chest, contract the perineum and fix the mind in the centre. (20)

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**20** *om.* π<sub>1</sub> **20a** *mukhe* α<sub>1</sub>α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>π<sub>2</sub>] *tato* ε<sub>1</sub>η<sub>1</sub>η<sub>2</sub>π<sub>ω</sub>χ *tathā* ζ<sub>2</sub>ζ<sub>3</sub> **vāyum** *cett.*] *vāyu* α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>π<sub>ω</sub> **20b** *cibukam* *cett.*] *sasvanam* ζ<sub>3</sub> *svasanam* ζ<sub>2</sub> **dr̥ham** *cett.*] *tathā* π<sub>2</sub> **20c** *nib-* *hṛtya* α<sub>1</sub>π<sub>ω</sub>] *nibhṛtam* π<sub>2</sub> *nivṛtya* ζ<sub>2</sub>ζ<sub>3</sub> *nipiḍya* δ<sub>2</sub>ε<sub>1</sub> *niś-/niḥpiḍya* γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>η<sub>1</sub>χ *nikṣipyā* η<sub>2</sub> *nitya* α<sub>2</sub> *ākuñcya* *cett.*] *samākuñcya* α<sub>2</sub> **20d** *mano* *cett.*] *tato* ζ<sub>3</sub>

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[3.20]

#### ❖ Sources

*Amaraugha* 24

hrdaye cibukam ] cibukam hṛdaye A  
nibhṛtya A ] nibhṛtam Av.l.

#### ❖ Testimonia

*Hatharatnāvalī* 2.44, *Yogalakṣanāvalī* f. 31v (attrib. HP), *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadeva* 7.191 (attrib. HP)

pūrayitvā mukhe YCM ] pūrayen mukhato HRĀ, pūrayitvā tato YLĀ, YBhD  
dr̥ham HRĀ YLĀ YBhD ] tathā YCM  
nibhṛtya HRĀ ] niśpiḍya HRĀ v.l., niḥpiḍya YLĀ YCM, nikṣipyā YBhD

#### ❖ Commentary

The referent of *madhye* is uncertain. The verse is derived from the *Amaraugha*, and the *Amṛtasiddhi* makes no mention of a place to focus the mind in its treatment of *mahābandha* (it does however instruct the yogi to place the mind at the *catuspatha* in its teachings on *mahāmudrā*). Bhavadevamiśra (7.196), Brahmānanda (3.20) and Bālakṛṣṇa (5.24) take it to mean the central channel. It could also plausibly mean the region between the chest and perineum, or perhaps the place between the eyebrows. At 3.23 this practice is said to make the mind reach Kedāra, which is sometimes located between the eyebrows (see Mallinson 2007: 214 n. 285; Birch 2019: 967 n. 57).

रेचयेत्त शनैरेव महाबन्धोऽयमुच्यते ॥ २१ ॥

And he should exhale very gently. This is called the Great Lock. (21)

धारयित्वा यथाशक्त्या रेचयेदनिलं शनैः ।  
सव्याङ्गे च समभ्यस्य दक्षाङ्गे च समभ्यसेत् ॥ २१\*१ ॥

[The yogi] should hold the breath as long as possible and exhale slowly. And having practised it on the left side, he should practise it on the right side. (21\*1)

**21** included in  $\alpha_1\alpha_2\alpha_3\delta_1\delta_2\zeta_2$    **21a** recayec ca śanair eva  $\alpha_1\alpha_2\delta_1\delta_2\zeta_2$ ] vased evam mahābandho  $\alpha_3$    **21b** mahābandho'yan ucyate  $\alpha_1\alpha_2\delta_1\delta_2\zeta_2$ ] recayec ca śanaiḥ śanaiḥ  $\alpha_3$    **21\*1a** dhāray-  
itvā cett.] cālayitvā  $\zeta_2$  yathāśaktvā  $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$ ] yathāśakti  $\gamma_1\gamma_2\eta_1\pi_2\chi$    **21\*1b** anilam  
cett.] aniśam  $\varepsilon_1$    **21\*1c** ca samabhyasya  $\gamma_2\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2$ ] tu samabhyasya  $\chi$  pūrvam abhyasya  
 $\pi_1\pi_2\pi_\omega$  om.  $\gamma_1$    **21\*1d** dakṣāṅge ca sam°  $\varepsilon_1\zeta_2$ ] dakṣināṅge sam°  $\zeta_3\eta_1\pi_2$  sam°  $\gamma_1$  dakṣāṅge punar  
 $\gamma_2\pi_\omega\chi$  dakṣināṅge punar  $\pi_1$  dakṣiṇe punar  $\eta_2$

**21\*1** included in  $\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$  as a substitute for 3.21. • 3.21\*1cd = 3.22cd.

[3.21]

#### ❖ Testimonia

Hatharatnāvalī 2.44cd

eva ] evam HRĀ

#### ❖ Commentary

This portion of the description of *mahābandha* has undergone various revisions in the manuscript groups. The shortest version appears in  $\alpha_1$  and  $\alpha_2$ , as well as the  $\delta$  group and the *Hatharatnāvalī*, all of which omit verses 3.21\*2 and 3.22\*1cd. We have adopted the  $\alpha$  version, as it seems that 3.21–22 were reworked in a major redaction of the whole work (for further discussion, see the introductory chapter by Mitsuyo Demoto).

[3.21\*1]

#### ❖ Sources

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

yathāśaktvā ] yathāśakti DYŚ  
anilam ] idayā DYŚ  
savyāṅge ca ] vāmāṅgena DYŚ  
dakṣināṅge ca ] dakṣināṅgena DYŚ

#### ❖ Testimonia

Yuktabhavadeva 7.192ab (attrib. HP)

yathāśaktvā ] yathāśakti YBhD  
śanaiḥ ] sudhiḥ YBhD

मतमत्र तु केषांचित् कण्ठबन्धं विसर्जयेत् ।  
राजदन्तबिलं तत्र जिह्वयोत्तम्भयेदिति ॥ २१\*२ ॥

With regard to this [practice] some are of the opinion that [the yogi] should leave out the throat lock, saying that he should lift up the opening at the uvula with the tongue instead. (21\*2)

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**21\*2** included in  $\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$     **21\*2a** *matam atra*  $\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\chi]$  *matam etat*  $\eta_1$  *matāntare*  $\pi_\omega$  *matārettamāntra*  $\eta_2$     **tu** *cett.*] *ca*  $\gamma_1\gamma_2$     **21\*2b** *kanṭhabandham* *cett.*] *kanṭhe* *bandham*  $\alpha_3\eta_2$  *kaṁḍhayam*  $\gamma_1$     *visarjayet*  $\alpha_3\varepsilon_1\zeta_2\zeta_3\pi_1\pi_\omega]$  *vivarjayet*  $\eta_1\eta_2\chi$  *tu* *varjayet*  $\gamma_1\gamma_2\pi_2$     **21\*2cd** found after 3.27  $\zeta_2\zeta_3$     **21\*2c** *rājadantabilam tatra*  $\varepsilon_1\pi_2]$  *rājadantabilam* *jatra*  $\pi_\omega$  *virājamti bilam* *tatra*  $\pi_1$  *rājadantabalam hamti*  $\zeta_2\zeta_3$  *rājadantadvayam* *tatra*  $\gamma_1\gamma_2$  *rājadantasthajihvāyā(m)*  $\eta_1\chi$  *rājadantasya jihvāyām*  $\eta_2$     **21\*2d** *jihvayottambhayed*  $\zeta_2\zeta_3\pi_2]$  *jihvayottambhaved*  $\gamma_1\gamma_2\pi_\omega$  *jihvayoktam bhajed*  $\varepsilon_1$  *jihvādam stambhayed*  $\pi_1$  *bandhaś ca stambhayed*  $\eta_1$  *bandhah śasto bhaved*  $\eta_2\chi$     **iti**  $\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi]$  *dhītah*  $\eta_2$  *dhi tat*  $\eta_1$

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[3.21\*2]

#### ❖ Sources

Cf. *Vivekamārtanda* 126ab

संपीड्य रसनाग्रेण राजदन्तबिलं महत् ।

Cf. *Dattātreyayogaśāstra* 36

नासाग्रे विन्यसेद्राजदन्तमूलं च जिह्वा ।  
उत्तम्य चित्रुकं वक्षस्यास्थाप्य पवनं शैः ॥

#### ❖ Testimonia

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

visarjayet ] vivarjayet YCM  
rajadantabilam ] rājadantadvayam YCM YBhD  
jihvayottambhayed YCM ] jihvayonnamayed YBhD

#### ❖ Commentary

This verse expresses an alternative to the application of the chin lock in *mahābandha* mentioned in 3.20. It is found in all groups except  $\alpha_1$  and  $\alpha_2$ , and the  $\delta$  group.

We do not find the idea of lifting up the *rājadantabila* with the tongue in other works, but *Vivekamārtanda* 126ab instructs the yogi to press it with the tip of the tongue and *Dattātreyayogaśāstra* 36 (found at *Hathapradīpikā* 1.46) instructs the yogi in *padmāsana* to lift up the ‘root of the uvula’ (*rājadantamūla*) with the tongue.

This verse occurs in the *Yogacintāmaṇi* in the middle of a quotation attributed to Īśvara. The other verses of the quoted passage are found in the *Śivasaṁhitā* (4.37–42), but the verse in question is not reported in the critical edition of the *Śivasaṁhitā* (2009). The verse is absent in another passage on *mahābandha* that the author of the *Yogacintāmaṇi* cites and attributes to the *Hathapradīpikā*.

अमुं योगी महाबन्धं महासिद्धिप्रदायकम् ।  
सव्याङ्गे च समभ्यस्य दक्षाङ्गे च समभ्यसेत् ॥ २२ ॥

After practising this Great Lock, which bestows great success, on the left side of the body, the yogi should practise it on the right side of the body. (22)

अयं खलु महाबन्धो महासिद्धिप्रदायकः ।  
कालपाशमहाबन्धविमोचनविचक्षणः ॥ २२\*१ ॥

This is truly the great lock: it bestows the great *siddhi* [and] is adept at loosening the great bond (*mahābandha*) that is the noose of time. (22\*1)

**22** included in  $\alpha_1\alpha_2\alpha_3$    **22a** *amum*  $\alpha_1$ ] *asam*  $\alpha_2$  *ayam*  $\alpha_3$    **yogī**  $\alpha_2$ ] *yoga*  $\alpha_1$  *yogo*  $\alpha_3$    **bandham**  $\alpha_1$ ] *bandho*  $\alpha_2$  *bandh.*  $\alpha_3$    **22b** *pradāyakam*  $\alpha_1$ ] *pradāyakah*  $\alpha_2$  *lost*  $\alpha_3$    **22c** *ca samabhyasya*  $\alpha_1$ ] *tu samabhyasya*  $\alpha_2$  *lost*  $\alpha_3$    **22d** *dakṣāṅge ca sam°*  $\alpha_1$ ] *dakṣācāmge sam°*  $\alpha_2$  *dakṣāṅge punar*  $\alpha_3$    **22\*1** included in  $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$    **22\*1a** *khalu* *cett.*] *kila*  $\eta_1\eta_2$    **bandho** *cett.*] *bandhah*  $\eta_2$    **22\*1b** *mahā* *cett.*] *sahā*  $\gamma_1$  *sarva*  $\eta_2$    **22\*1c** *pāśa* *cett.*] *pāśam*  $\gamma_1$    **bandha** *cett.*] *bandho*  $\gamma_1$  *baddho*  $\zeta_2$    **22\*1d** *vimocana* *cett.*] *mocayec* *ca*  $\pi_\omega$    **vicakṣanah** *cett.*]  $^{\circ}\eta\alpha$   $\pi_1$   $^{\circ}\eta\alpha$   $\pi_\omega$  *kṛtakṣayah*  $\alpha_3$

**22\*1** This verse is included in all manuscripts except  $\alpha_1\alpha_2\alpha_3$  as a substitute for 3.22. • The second half is also found in  $\alpha_2\alpha_3$ , most likely as a result of contamination. In  $\alpha_2$ , it is found between 3.22ab and cd. In  $\alpha_3$ , it can be supposed from the surviving letters that the text of the original version was followed by that of the expanded version.

### [3.22]

#### ❖ Testimonia

*Hatharatnāvalī* 2.45

amum् yogī mahābandham् mahāsiddhipradāyakam ] ayam् yogo mahābandhas sarvasiddhipradāya-  
kah HRĀ

### [3.22\*1]

#### ❖ Testimonia

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

अयं च सर्वनाडीनामूर्ध्यगतिविबोधकः ।  
त्रिवेणीसंगमं धत्ते केदारं प्रापयेन्मनः ॥ २३ ॥

And this [lock] initiates an upward flow in all the channels. It brings about a confluence at the Trivenī [and] causes the mind to reach Kedāra. (23)

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**23a** om.  $\alpha_2$  ca cett.] tu  $\gamma_1\gamma_2\delta_1\delta_2\chi$    **23b** om.  $\alpha_2$  ūrdhvam̄ cett.] ūrdhvva  $\alpha_1\eta_1\gamma_1$  gativibodhakah  $\alpha_1\zeta_3\eta_1\eta_2\pi_1\pi_\omega$ ] gatinibodhakah  $\zeta_2$  gatinirodhakah  $\chi$  gativiśodhanah  $\varepsilon_1$  gamanabodhakah  $\gamma_1\gamma_2\delta_1\delta_2\pi_2$    **23d** prāpayen cett.] prāpyate  $\alpha_2$  manah cett.] narah  $\alpha_2\varepsilon_1\eta_1$  naram  $\zeta_2$

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**23**  $\chi$  has a different verse order: 3.23ab → 3.22\*1 → 3.23cd.

[3.23]

#### ❖ Sources

*Amaraugha* 25

#### ❖ Testimonia

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

ca HRĀ ] tu YCM, hi YBhD  
ūrdhvamgativibodhakah YBhD ] ūrdhvagativibodhakah HRĀ, ūrdhvamgamanarodhakah YCM

#### ❖ Commentary

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

Trivenī and Kedāra are pilgrimage sites, the former at Prayāga where the Gaṅgā, Yamunā and subtle Sarasvatī meet, the latter in the Himālaya, near the source of the Gaṅgā. The bodily *triveṇī* is located in the navel or heart by earlier Śaiva works (Birch 2019: 967). Here it may be the same as the *trikūṭa* and located between the eyebrows (Mallinson 2007: 209 n. 259). Brahmanānda, who does not identify a location for Triveṇī, understands Kedāra to be between the eyebrows. In the *Khecarīvidyā* it is located on the back of the head above the nape of the neck (Mallinson 2007: 214 n. 285). For other references on the location of Kedāra, see Birch 2019: 967 n. 57.

रूपलावण्यसंपन्ना यथा स्त्री पुरुषं विना ।  
महासुद्रामहाबन्धौ निष्फलौ वेधवर्जितौ ॥ २४ ॥

Like a beautiful and charming woman without a man, the great seal and the great lock are barren without the great piercing. (24)

---

**24a** *lāvanya* *cett.*] lāvanya δ<sub>2</sub> yauvana ε<sub>1</sub> **sampannā** *cett.*] sampanū α<sub>2</sub> sampatti γ<sub>1</sub> samyuktā δ<sub>1</sub>  
**24b** *strī puruṣam* *cett.*] nārī patim δ<sub>1</sub> **24c** *om.* ζ<sub>3</sub> **mahābandhau** γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>π<sub>2</sub>χ] mahābandho  
α<sub>1</sub>α<sub>2</sub>γ<sub>1</sub>ζ<sub>2</sub>η<sub>2</sub>π<sub>1</sub>π<sub>ω</sub> mahābandha η<sub>1</sub> **24d** *om.* ζ<sub>3</sub> **niṣphalau** γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>η<sub>2</sub>π<sub>2</sub>χ] niṣphalo γ<sub>1</sub>π<sub>1</sub>  
niṣkalah α<sub>2</sub> niṣkalā α<sub>1</sub> mahābamdhā ζ<sub>2</sub> mahāvedha η<sub>1</sub>π<sub>ω</sub> **vedhavarjitaū** γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>π<sub>2</sub>χ] ved-  
havarjitah α<sub>2</sub>π<sub>1</sub> vedhavarttina α<sub>1</sub> vedhavarttitau η<sub>2</sub> vinā tathā ζ<sub>2</sub>η<sub>1</sub> vinānyathā π<sub>ω</sub>

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[3.24]

#### ❖ Sources

*Amaraugha* 26

bandhau niṣphalau vedhavarjitaū A ] bandho niṣphalo vedhavarjitaḥ Av.l.

Cf. *Śivasamhitā* 4.47

महासुद्रामहाबन्धौ निष्फलौ वेधवर्जितौ ।  
तस्माद्योगी प्रयत्नेन करोति त्रितयं क्रमात् ॥

Cf. *Amṛtasiddhi* 13.3

गुणरूपवती नारी निष्फला पुरुषं विना ।  
महासुद्रामहाबन्धौ विना वेधेन निष्फलौ ॥

#### ❖ Testimonia

*Hatharatnāvalī* 2.47, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhava deva* 7.197cd, 197ab (attrib. HP)

#### ❖ Commentary

This verse, which is from the *Amaraugha* and similar to verses in the *Amṛtasiddhi* and *Śivasamhitā*, is stating that the great seal, lock and piercing should be practised together. This can be done as a sequence as shown in the video available in the digital edition.

अथ महावेधः ।

महाबन्धस्थितो योगी कृत्वा पूरकमेकधीः ।  
वायूनां गतिमारुद्य निभृतं कण्ठमुद्रया ॥ २५ ॥

Now the great piercing (*mahāvedha*):

While in the great lock, the yogi should inhale, focus his mind and firmly block the flow of the bodily winds by means of the throat seal.  
(25)

**prescript:** *atha mahāvedhah*  $\zeta_3\eta_2\pi_\omega\chi]$  found before 3.24  $\delta_2\zeta_2\pi_2$  *atha vedhah*  $\varepsilon_1$  *mahāvedhah* (before 3.24)  $\gamma_1\gamma_2$  *iti mahābandhah*  $\eta_1$  *atha mahābandhah* (after 3.25ab)  $\alpha_2$  *om.*  $\alpha_1\delta_1\pi_1$   
**25a** *mahābandha*  $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_2\zeta_3\eta_1\chi]$  *mahābandhah* (followed by a double *dāṇḍa* and corrected to  $\circled{vedhah}$ )  $\gamma_2$  *mahābandho*  $\gamma_1\pi_1$  *mahāvedhe*  $\delta_1\delta_2\pi_2$  *mahāvedha*  $\eta_2\pi_\omega$  **sthito** *cett.*] *sthite*  $\gamma_1$  *sthitau*  $\eta_2$  **25b** *ekadhiḥ*  $\gamma_2\varepsilon_1\zeta_3\eta_1\eta_2\pi_2\chi]$  *ekadhi*  $\alpha_1$  *edhakī*  $\pi_1$  *ekadhā*  $\delta_1\zeta_2$  *ekadhaḥ*  $\alpha_3$  *eva dhiḥ*  $\gamma_1$  *eva dhī*  $\pi_\omega$  *eva vā*  $\delta_2$  *eva ca dhā*  $\alpha_2$  **25c** *vāyūnām*  $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\chi]$  *vāyunām*  $\eta_1$  *vāyunā*  $\alpha_1\alpha_2\alpha_3\gamma_1\zeta_2\eta_2\pi_2\pi_\omega$  **gatim āvṛtya** *cett.*] *gatim ākṛṣya*  $\alpha_2\gamma_1\zeta_3$  **25d** *mudrayā* *cett.*] *mudrāyā*  $\eta_2$

[3.25]

#### ❖ Sources

Cf. *Amaraugha* 27

पुनरास्फलयेत्कठ्यां सुस्थिरं कण्ठमुद्रया ।  
वायूनां गतिमारुद्य कृत्वा पूरककुम्भकौ ॥  
c ārudhya ] āvṛtya, āśritya v.l.

Cf. *Śivasamhitā* 4.43

महाबन्धस्थितो योगी कुक्षिमापुर्य वायुना ।  
स्फिचौ संतापयेद्वीमान्वेदो ऽयं कीर्तितो मया ॥

#### ❖ Testimonia

*Hatharatnāvalī* 2.48, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadeva* 7.198 (attrib. HP)

*mahābandha* HRĀ YBhD ] *mahābandhe* YCM  
*ekadhiḥ* HRĀ ] *ekadhā* YCM YBhD  
*āvṛtya* YCM YBhD ] *ākṛṣya* HRĀ

#### ❖ Commentary

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

समहस्तयुगो भूमौ स्फिजौ संताडयेच्छनैः ।  
पुटद्वयं समाक्रम्य वायुः स्फुरति सत्वरम् ॥ २६ ॥

With hands even on the ground, he should gently tap the buttocks [on the ground]. The breath enters the vessel of two halves and quickly flashes forth. (26)

**26a samahasta cett.]** samahāstā  $\alpha_1$  samahaste  $\gamma_1$  samahastā  $\eta_2$  samau hasta  $\pi_2$  nyastahasta  $\alpha_2$  **yugo**  $\gamma_1\delta_1\varepsilon_1\eta_2\pi_1\pi_\omega\chi]$  yugau  $\gamma_2\delta_2\zeta_3\eta_1\pi_2$  yuge  $\alpha_1\zeta_2$  yuga  $\alpha_2$  post **bhūmau** add. samapādayugas tataḥ | āndolanam̄ prakurvīta śarīrasya trimārgataḥ | punar āspālanaṁ kātyāṁ mahāmerau ca sādhakah | karau padadvaye krtvā  $\varepsilon_1$  **26b sphijau cett.]** sphicau  $\gamma_1\chi$  sphitau  $\pi_2$  dvijāt  $\zeta_2$  dvijā  $\zeta_3$  **samtādayec cett.]** sam[c/t]ālayec  $\eta_1$  nutādayec  $\zeta_3$  samjāyate  $\alpha_2$  **chanaiḥ cett.]** tataḥ  $\alpha_2$  **26c puṭadvayam cett.]** jaṅghādvayam  $\gamma_2$  jaṅghāyutādvayam  $\gamma_1$  **26d vāyuḥ**  $\gamma_2\delta_1\delta_2\eta_1\eta_2\pi_2\chi]$  vāyu  $\alpha_1\alpha_2\gamma_1\varepsilon_1\zeta_2\zeta_3\pi_1\pi_\omega$  **satvaram**  $\alpha_1\alpha_2\varepsilon_1\zeta_2\eta_2]$  ratvaram̄  $\pi_1$  tatvaram̄  $\pi_\omega$  tatparam̄  $\eta_1$  tatparah  $\pi_2$  madhyagah  $\gamma_1\gamma_2\delta_1\zeta_3\chi$  madhyamaḥ  $\delta_2$

**26** After this verse  $\gamma_1\gamma_2$  have an additional line: बन्धेनानेन योगीन्द्रः साधयेत्सर्वमीप्सितम् ! (= *Śivasamhitā* 4.42ab in the section on *mahābandha*)

[3.26]

#### ❖ Sources

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

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

#### ❖ Testimonia

*Hṝtharatnāvalī* 2.51ab, *Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavedeva* 7.199 (attrib. HP)

sama HRĀ YCM ] nyasta YBhD  
puṭadvayaṇ YCM ] jaṅghādvayaṇ YBhD  
samākramya YCM ] samākṛṣya YBhD  
satvaram̄ YBhD ] madhyagah YCM

#### ❖ Commentary

The term *puṭadvaya* is referring back to the *dvipuṭa* mentioned in verse 3.12. On the alchemical meaning and other interpretations by later commentators, see the note to 3.12.

सोमसूर्यग्निसंबन्धो जायते चामृताय वै ।  
मृतावस्था समुत्पन्ना ततो मृत्युभयं कुतः ॥ २७ ॥

And the union of the moon, sun and fire arises, which leads to immortality. The state of a dead person has arisen, so where is the fear of death? (27)

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**27a** sambandho  $\zeta_2\chi]$  sambandhā  $\eta_1\pi_\omega$  sambandhāj  $\alpha_1\alpha_2\gamma_1\gamma_2\varepsilon_1\eta_2\pi_1\pi_2$  samdhānam  $\delta_1\delta_2\zeta_3$   
**27b** cāmr̄tāya vai  $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1\chi]$  cāmr̄tāyate  $\gamma_1\gamma_2\zeta_2\zeta_3\pi_2$  vāmr̄tāyate  $\delta_1\delta_2$  cāmr̄tāye vaih  $\eta_1$  ca  
mr̄tāya vai  $\pi_\omega$  ca mr̄turjayah  $\eta_2$  **27c** mṛtāvasthā cett.] mṛtāmasti  $\gamma_1$  **27d** samutpannā cett.]  
samunnam «ta»t  $\alpha_3$  om.  $\gamma_1$  **27e** mṛtyubhayam kutah  $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\pi_1\pi_2\pi_\omega]$  vāyum vire-  
cayet  $\zeta_3\eta_1\eta_2\chi$  vāyum + + +  $\alpha_3$  vāyum nirundhayet kumbhakena  $\gamma_1$  post **kutah** add. ān-  
dolanāspālanau ca | mahāmudrāmahābandhādyor api karttavyam iti samprasāyah  $\varepsilon_1$

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[3.27]

#### ❖ Sources

*Amaraugha* 30

sambandho ] sambandham A, sambandhā Av.l., sambandhā Av.l.  
jayate cāmr̄tāya ] jāniyād amr̄tāya A

#### ❖ Testimonia

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

sambandho YBhD ] sandhānam YCM  
cāmr̄tāya vai ] cāmr̄tāyate YCM, cāmr̄tāya ca YBhD  
samutpannā YCMv.l. YBhD ] samutpannam YCM  
mṛtyubhayam kutah YCM ] vāyum virecayet YBhD

#### ❖ Commentary

The  $\alpha$  and  $\gamma$  groups have *sambandhāj*, which is possible but somewhat awkward (i.e. ‘because of the union of the moon, sun and fire, the state of a dead person, which has arisen, leads to immortality’). The adopted reading *sambandho*, which is supported by  $\zeta_2$ , *Yuktabhavadeva* 7.200 and *Jyotsnā* 3.28, makes better sense but its meaning is not as clear as the formulation in the source text (i.e. *Amaraugha* 30).

The compound *mṛtāvasthā* (‘the state of death’) likely refers to a dead person in the sense that the yogi appears as if dead when the moon, sun and fire have united. In the version found in *Jyotsnā* 3.28 and  $\zeta_3$ ,  $\eta_1$ ,  $\eta_2$  and the *Yuktabhavadeva*, the final verse quarter has been rewritten to say that the yogi then exhales the breath (*tato vāyum virecayet*). This implies that *mṛtāvasthā* is a breath retention (*kumbhaka*), which is apparent in Brahmananda’s explanation:

मृतस्य प्राणवियुक्तस्यावस्था मृतावस्था समुत्पन्ना भवति, इडापिङ्गलयोः प्राणसद्वाराभावात् । ततस्तदनन्तरं  
वायुं विरेचयेत्रासिकापुटाभ्यां श्वैरस्त्यजेत् ।

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

महावेधोऽयमभ्यासान्महासिद्धिप्रदायकः ।  
वलीपलितवेपन्नः सेव्यते साधकोत्तमैः ॥ २८ ॥

Through practice, this great piercing bestows the great *siddhi* [and] cures wrinkles, grey hair, and trembling. It is used by the best practitioners. (28)

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**28a** **mahāvedho** *cett.*] mahābañdho  $\zeta_3$  abhyāsān  $\alpha_1\alpha_2\gamma_2\delta_2\eta_2\pi_2\pi_\omega\chi_1$  abhyāsāt  $\gamma_1\pi_1$  anabhyāsān  $\delta_1$  abhyāso  $\eta_1$  abhyasto  $\varepsilon_1\zeta_2\zeta_3$  **28b** **mahā** *cett.*] sarva  $\gamma_1$  pradāyakah *cett.*] vidhāyakah  $\varepsilon_1$  **28c** **valī** *cett.*] valih  $\alpha_2$  vali  $\gamma_1\eta_1$  valita  $\eta_2$  palita *cett.*] palita  $\gamma_2$  vepa  $\chi_1$  vedha  $\alpha_1\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega$  vaidya  $\alpha_2$  vega  $\delta_1\delta_2$  bandha  $\eta_2$  ghnah *cett.*] ghnām  $\alpha_1\pi_\omega$  ghna  $\alpha_2\gamma_1$  **28d** **sādhakottamaih** *cett.*] sādhakottamam  $\pi_\omega$

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[3.28]

#### ❖ Testimonia

Cf. *Hatharatnāvalī* 2.51cd

अयमेव महावेधः सिद्धिदो ऽभ्यासतो भवेत् ॥

*Yogacintāmaṇi* f. 73v (attrib. HP), *Yuktabhavadeva* 7.201 (attrib. HP)

abhyāsān YCM ] abhyasto YBhD

#### ❖ Commentary

In the third verse quarter, the reading *vedhaghnaḥ* ('cures wounds?') found in  $\alpha$  and the other groups, with the exception of  $\delta$  (*vegaghnaḥ*), is odd as it does not seem related to the other two symptoms of old age (i.e. wrinkles and grey hair) that this *mudrā* can cure. Adopting Brahmananda's otherwise unattested reading, we have understood *vegaghnaḥ* to be a mistake for *vēpaghnaḥ*, 'cures trembling', which occurs in some manuscripts in the  $\delta_\omega$  (J<sub>1</sub>, J<sub>3</sub>, N<sub>16</sub>, N<sub>18</sub>) and  $\pi$  (N<sub>12</sub> contaminated) and  $\zeta$  (J<sub>14</sub> contaminated) groups, as well as the *Yogacintāmaṇi*, *Yuktabhavadeva*, and *Jyotsnā*.

एतत्रयं महागुह्यं जरामृत्युविनाशनम् ।  
वहिवृद्धिकरं चैव अणिमादिगुणप्रदम् ॥ २९ ॥

This triad is a great secret that destroys old and death, increases [the body's] fire and bestows the powers beginning with minimisation.  
(29)

अष्टधा क्रियते चैतद्यामे यामे दिने दिने ।  
पुण्यसंभारसंभावि पापौघमिदुरं सदा ॥ ३० ॥

It is practised eight times a day, every three hours. It always produces a wealth of merit and destroys an ocean of demerit. (30)

**29a etat trayam mahā cett.**] mahāmudrātrayam  $\zeta_3\eta_1$  mahavedhābhayaṁ  $\alpha_3$  **guhyam cett.**] guptam  $\delta_1\delta_2$  mudrā  $\eta_2$  **29b vināśanam cett.**] vināśinī  $\eta_2$  **29c vahni cett.**] buddhi  $\pi_2$  **caiva**  $\alpha_1\gamma_1\gamma_2\epsilon_1\pi_2]$  caivam  $\alpha_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega$  caiva hy  $\chi$  caitad  $\delta_1\delta_2$  **29d gunapradam cett.**] gaṇapradam  $\zeta_2$  gunapradī  $\gamma_1$  pradāyakam  $\alpha_2$  **30a aṣṭadhā cett.**] aṣṭādi  $\pi_2$  **caitad**  $\alpha_1\epsilon_1\pi_2]$  caiva  $\delta_1\delta_2\zeta_2\chi$  caivam  $\gamma_1\gamma_2\pi_1$  caikam  $\eta_1\eta_2\pi_\omega$  caika  $\zeta_3$  taitva  $\alpha_2$  **30b yāme yāme cett.**] yāmayāme  $\zeta_3$  yāmam yamām  $\eta_1$  yamair niyamai  $\alpha_2$  **30c punya cett.**] punyam  $\zeta_3$  puna  $\alpha_2$  sarva  $\eta_2$  **sambhāra**  $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\zeta_2\chi]$  saṃcaya  $\alpha_3\epsilon_1$  saṃcāra  $\eta_1\eta_2$  samsāra  $\zeta_3$  saṃdhāta  $\pi_1$  saṃdhāna  $\pi_2$  sahāra  $\pi_\omega$  om.  $\gamma_1$  **sambhāvi**  $\alpha_3\gamma_1\gamma_2\zeta_2\pi_\omega]$  sambhāvī  $\alpha_1\alpha_2$  sabhāvī  $\eta_1$  samdhāyi  $\zeta_3\pi_2\chi$  samdhāyī  $\eta_2$  samdāyī  $\epsilon_1$  samdhāra  $\pi_1$  sampādi  $\delta_1\delta_2$  **30d pāpaugha cett.**] pāprogha  $\gamma_2$  padhau \_ dhava  $\gamma_1$  **bhiduram** sadā cett.] bhidiram sadā  $\alpha_2$  vidhuram tathā  $\alpha_3$

[3.29]

#### ❖ Sources

*Amaraugha* 31

#### ❖ Testimonia

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

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

[3.30]

#### ❖ Sources

*Amaraugha* 32

caitad Avl. ] caiva A  
saṃbhāra ] saṅcaya A

#### ❖ Testimonia

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

saṃbhāra YCM YBhD ] saṅghāta HRĀ

सम्यक् शिक्षावतामेव स्वल्पं प्रथमसाधने ।  
वहि स्त्रीपथसेवानामादौ वर्जनमादिशेत् ॥ ३१ ॥

It is only for those who have received proper instruction. It is taught that they should [do it] a little in the first stage of the practice [and] that at the beginning they should avoid frequenting fire, women and roads. (31)

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**31a** śikṣāvatām cett.] śikṣavatā  $\pi_2$  śiṣyāvatām  $\alpha_2\zeta_2$  jijñāsatām  $\eta_2$  eva  $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\zeta_3\pi_1$ ] evam  $\alpha_1\varepsilon_1\zeta_2\eta_1\eta_2\pi_\omega\chi$  bhavyam  $\pi_2$  **31b** sādhane  $\alpha_2\gamma_1\delta_1\delta_2\zeta_2\zeta_3\eta_1\pi_1\pi_2$ ] sādhanaiḥ  $\alpha_1$  sādhanam  $\gamma_2\varepsilon_1\eta_2\pi_\omega\chi$  **31c** om. (cf. note on the prescript to 1.61)  $\chi$  **sevānām** cett.] sevācanām  $\zeta_2$  sevanām  $\eta_2$  sevanam  $\eta_1$  sevenam  $\gamma_1$  **31d** om.  $\chi$  ādiśet  $\alpha_1\alpha_2\zeta_2\zeta_3\eta_1\pi_1\pi_2$ ] ādr̄syet  $\pi_\omega$  ācaret  $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\eta_2$

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**31** After this verse,  $\gamma_1\gamma_2$  have three additional lines: महामुद्रा महाबन्धो महावेदश्च नित्यशः । एतत्रयं प्रयत्नेन चतुर्वर्ं करोति यः । षण्मासाभ्यन्तरे मृत्युं जयत्येव न संशयः ॥ (cf. *Śivasamhitā* 4.48)

caitāt HRĀ ] caiva YCM YBhD  
saṃbhāvi ] sandhāyi HRĀ YCM YBhD

[3.31]

#### ❖ Sources

*Amaraugha* 33

ādiśet ] ācaret A

#### ❖ Testimonia

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

sādhane YCM ] sādhanam YBhD

ādiśet ] ācaret YBhD

अथ खेचरी ।

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

नासनं सिद्धसदृशं न कुम्भं केवलोपमम् ।  
न खेचरीसमा मुद्रा न नादसदृशो लयः ॥ ३१\*१ ॥

There is no posture like *siddhāsana*, no breath-retention like *kevala*, no seal like *khecarī*, [and] no [means for the] dissolution [of mind] like the internal sound (*nāda*). (31\*1)

**prescript:** **atha cett.] om.**  $\gamma_1\gamma_2\delta_2$  **31\*1** included in  $\omega$  **31\*1b kumbham**  $\eta_{|\omega}^{pc}$ ] kumbha  $\eta_{\omega}^{ac}\pi_{\omega}$  kumbhaka  $\delta_{\omega}$  **kevalopamam**  $\eta_{|\omega}^{pc}$ ] kevalokanam  $\eta_{\omega}^{ac}\pi_{\omega}$  samonilam  $\delta_{\omega}$

**31\*1** = 1.43

छेदनचालनदोहैः कलां ऋमेण प्रवर्धयेत्तावत् ।  
सा यावद्भूमध्यं स्पृशति तदा खेचरीसिद्धिः ॥ ३२ ॥

By cutting, moving, and milking, [the yogi] should gradually lengthen the tongue until it touches the middle of the brows. Then the sky-roving [seal] is perfected. (32)

**32a chedana**  $\alpha_2\gamma_1\delta_1\delta_2\delta_\omega\epsilon_1\zeta_3\eta_1\pi_1\pi_\omega\chi]$  chedanam  $\eta_2\eta_\omega$  chedanaiś  $\pi_2$  bhedana  $\alpha_3$  vedana  $\zeta_2$  rasanā  $\gamma_2$  illeg.  $\alpha_1$  **cālanadohaiḥ**  $\gamma_2\delta_1\delta_2\delta_\omega\epsilon_1\zeta_3\eta_1\pi_1\chi]$  cālajadohaiḥ  $\gamma_1$  cālanam dohaiḥ  $\alpha_2$  cālanam̄ dohau  $\eta_2\eta_\omega\pi_\omega$  cālanair dāsyai  $\pi_2$  cāladohaiḥ  $\zeta_2$  pādanadoṣaiḥ  $\alpha_3$  illeg.  $\alpha_1$  **kalāṁ**  $\gamma_2\epsilon_1\zeta_2\eta_1\pi_1\pi_2\chi]$  kalān  $\gamma_1$  kalāḥ  $\alpha_1$  kalā  $\alpha_2\alpha_3\eta_\omega\pi_\omega$  kāla  $\eta_2$  jihvām̄  $\delta_1\delta_2\delta_\omega$  kramēṇā  $\zeta_3$  **kramēṇā**  $\alpha_1\epsilon_1\zeta_2\eta_1\eta_2\eta_\omega\pi_1\pi_2\pi_\omega]$  kramaṇā  $\alpha_2$  kramēṇāthā  $\chi$  jihvām̄  $\zeta_3$  tu  $\gamma_1\gamma_2$  vai  $\delta_1\delta_2$  om.  $\alpha_3\delta_\omega$  **pravardhayet**  $\alpha_2\epsilon_1\zeta_3\eta_1\eta_2\pi_1\pi_2\chi]$  samvardhayet  $\gamma_1\gamma_2\delta_\omega$  vardhayet  $\alpha_1\alpha_3\delta_1\delta_2\zeta_2\eta_\omega\pi_2\pi_\omega\chi$  **tāvat**  $\alpha_2\gamma_2\delta_1\delta_2\delta_\omega\epsilon_1\zeta_2\zeta_3\pi_1\pi_2\chi]$  tā «va» t  $\eta_2$  kramaśāḥ  $\alpha_3$  om.  $\alpha_1\gamma_1\eta_1\eta_\omega\pi_\omega$  **32b sā yāvad**  $\alpha_1\alpha_2\epsilon_1\zeta_3\eta_1\eta_2\pi_1\pi_2\chi]$  yāvad iyam̄  $\gamma_1\gamma_2\delta_1\delta_2\delta_\omega$  yāvad  $\eta_\omega\pi_\omega$  yā  $\alpha_3$  sā  $\zeta_2$  **bhrūmadhyam** cett.] bhrūmadhyā  $\delta_1\eta_1$  **spṛśati** cett. incl.  $\alpha_3$  sparsāti  $\gamma_1$  visati  $\alpha_2$  viśā  $\alpha_1$  **tadā khecarīsiddhiḥ**  $\gamma_1\gamma_2\delta_2\delta_\omega\zeta_3\eta_2\chi]$  tadānīm̄ khecarīsiddhiḥ (tadānī  $\alpha_2\pi_1\pi_2$ )  $\alpha_1\alpha_2\eta_\omega\pi_1\pi_2\pi_\omega$  tadānīm̄ hi khecarīsiddhiḥ  $\epsilon_1\zeta_2$  tadānī siddhiḥ  $\eta_1$  tadā khecarī bhavati  $\delta_1$

[3.32]

#### ❖ Testimonia

*Hatharatnāvalī* 2.141 (attrib. HP), *Yogacintāmaṇi* f. 74r (attrib. HP), *Hathatattvakaumudī* 14.18 (attrib. HP)

kalāṁ kramēṇā pravardhayet ] kalāṁ kramēṇā vardhayet HRĀ, jihvām̄ samvardhayet YCM, kramēṇā jihvām̄ pravardhayet HTK  
sā yāvad bhrūmadhyam̄ spṛśati HTK ] yāvad iyam̄ bhrūmadhye spṛśati HRĀ, sā yātī yāvad bhrū-  
madhyam̄ spṛśati hi HRĀ v.l., yāvad iyam̄ bhrūmadhyam̄ spṛśati YCM  
tadā khecarīsiddhiḥ YCM HTK ] tadānīm̄ khecarīsiddhiḥ HRĀ

#### ❖ Commentary

Various versions of this verse have been transmitted in *upagīti* ( $\gamma$ ,  $\delta$ ), *gīti* ( $\epsilon$ ), *āryā* ( $\eta_2$ ) and *anuṣṭubh* ( $\pi_\omega$ ) metres. We have adopted a version close to  $\alpha_2$ , which has a slight metrical fault:

छेदनचालनं दोहैः कला ऋमणं प्रवर्धयेत्तावत् ।  
सा यावद्भूमध्यं विसति तदानी खेचरीसिद्धिः ॥

The emendation of *tadānīm̄* to *tadā* renders the verse an *āryā*. The word *kramēṇā* is well attested by manuscripts of the  $\alpha$ ,  $\zeta$ ,  $\eta$  and  $\pi$  groups, which all have unmetered or corrupted versions.

It is possible that this verse was originally composed in the *upagīti* metre, as three other verses in the *Hathapradīpikā* (i.e., 1.60, 4.51 and 4.55), likely composed by the author, are in this metre. If this were the case, the verse may have read *kramād vardhayet*, which would scan correctly as *upagīti*. However, this reading is not attested by the manuscripts or testimonia that we have consulted.

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

सुहीपत्रनिभं शस्त्रं सुतीक्ष्णं स्निग्धनिर्मलम् ।  
समादाय ततस्तेन रोममात्रं समुच्छिदेत् ॥ ३२\*१ ॥

He should take a very sharp, well-oiled and clean blade resembling a leaf of the Snuhī plant and then cut away a hair's breadth [of the frenum] with it. (32\*1)

कृत्वा सैन्धवपथ्याभ्यां चूर्णिताभ्यां प्रघर्षयेत् ।  
पुनः सप्तदिने प्राप्ते रोममात्रं समुच्छिदेत् ॥ ३२\*२ ॥

After cutting, he should rub [the cut] with a powder of rock-salt and *pathyā*. After seven days he should again cut away a hair's breadth. (32\*2)

**32\*1** included in  $\zeta_3\omega\chi$  **32\*1a** *snuhi*  $\delta_\omega\chi]$  *snuhi*  $\zeta_3\eta_\omega$  *snuhi*  $\pi_\omega$  **32\*1d** *samucchidet*  $\pi_\omega$  *samucchinet*  $\zeta_3\eta_\omega\chi$  *samucchinidyāt*  $\delta_\omega$  **32\*2** included in  $\zeta_3\omega\chi$  **32\*2a** *kṛtvā*  $\zeta_3\omega]$  *tataḥ*  $\chi$  *saindhavapathyābhyaṁ*  $\chi]$  *saindhavapathyādi*  $\delta_\omega\eta_\omega\pi_\omega$  *saindhavapakṣyādi*  $\zeta_3$  **32\*2c** *samucchidet*  $\eta_\omega\pi_\omega]$  *samucchinet*  $\chi$  *punaḥ chidet*  $\zeta_3$  *samatthiyāt*  $\delta_\omega$

[3.32\*1]

#### ❖ Sources

*Khecarīvidyā* 1.46

*samucchidet* ] *samucchinet* KhV

#### ❖ Testimonia

*Hatharatnāvalī* 2.136

*samādāya tatas tena* ] *samanāyām* tu *jihvāyām* HRĀ

#### ❖ Commentary

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

[3.32\*2]

#### ❖ Sources

*Khecarīvidyā* 1.47

एवं ऋमेण षण्मासं नित्ययुक्तं समाचरेत् ।  
षण्मासाद्रसनामूलशिराबन्धं विनश्यति ॥ ३२\*३ ॥

[The yogi], constantly applying himself, should thus practise gradually for six months. After six months the binding tendon at the base of the tongue is destroyed. (32\*3)

अथ वागीश्वरीधामशिरो वस्त्रेण वेष्टयेत् ।  
शनैरुत्कर्षयेद्योगी कालवेलाविधानवित् ॥ ३२\*४ ॥

Then, knowing the rules of time and limit, the yogi should gradually pull upwards the tip of the tongue having wrapped it in cloth. (32\*4)

**32\*3** included in  $\zeta_3\omega\chi$    **32\*3a** *sanmāsam*  $\delta_\omega\eta_\omega\pi_\omega\chi$ ] *sanmāsān*  $\zeta_3$    **32\*3b** *nitya*  $\delta_\omega\zeta_3\eta_\omega\pi_\omega$ ]  
*nityam*  $\chi$    *yuktam*  $\zeta_3\eta_\omega\pi_\omega$ ] *yuktaḥ*  $\chi$  *muktam*  $\delta_\omega$    **32\*3c** *sanmāsād*  $\omega\chi$ ] *śanmāse*  $\zeta_3$    *mūla*  
 $\delta_\omega\eta_\omega\pi_\omega\chi$ ] *mūlam*  $\zeta_3$    **32\*3d** *śirābandham*  $\eta_\omega^{pc}$ ] *śirābandhaḥ*  $\zeta_3\chi$  *śarābandham*  $\eta_\omega^{ac}\pi_\omega$  *śarabandham*  
 $\delta_\omega$    **vinaśyati**  $\omega$ ] *pranaśyati*  $\zeta_3\chi$    **32\*4** included in  $\omega$

[3.32\*3]

❖ Sources

*Khecarīvidyā* 1.48

[3.32\*4]

❖ Sources

*Khecarīvidyā* 1.49

वितस्तिप्रमितं दैर्घ्यं विस्तारं चतुरङ्गुलम् ।  
मृदुलं धवलं प्रोक्तं वेष्टिताम्बरलक्षणम् ॥ ३२\*५ ॥

The characteristics of the wrapped cloth are taught to be that it is one handspan in length, four fingers wide, soft [and] white. (32\*5)

पुनः षण्मासमात्रेण नित्यसंकर्षणात्प्रिये ।  
भ्रूमध्यावधि वर्धते तिर्यक्कर्णबिलावधि ॥ ३२\*६ ॥

Then, in six months, after repeated drawing out [of the tongue], my dear, it increases [in length to reach upwards] between the eyebrows, obliquely to the ears, (32\*6)

**32\*5** included in ω **32\*5a** *pramitam* πωδω] *pratimam* ηω **dairghyam** ηωπω] *dairghye* δωπε *dairghya* δω<sup>ac</sup> **32\*5b** *caturaṅgulam* πωδω] *caturāṅgulam* ηω **32\*6** included in ω **32\*6b** *nitya em.*] *punaḥ* ηωπωδω

**32\*5** = 3.96\*2

[3.32\*5]

#### ❖ Sources

*Yogabīja* 92

[3.32\*6]

#### ❖ Sources

*Khecarīvidyā* 1.50

punaḥ ] nitya KhV  
vardheta ] sābhyaeti KhV

अधस्ताच्छिबुकं मूलं प्रयाति क्रमकारिता ।  
केशान्तमूर्धं क्रमति तिर्यकशङ्कावथि प्रिये ॥ ३२\*७ ॥

and downwards it is gradually made to reach the base of the chin.  
Upwards it easily reaches the hairline [and] sideways the temples,  
my dear. (32\*7)

पुनः संवत्सरादेवि द्वितीयाचैव लीलया ।  
ब्रह्मरन्धान्तमावृत्य तिष्ठेत्परमवन्दिते ॥ ३२\*८ ॥

And then, after the second year, o goddess, it easily covers the top  
of the aperture of Brahman, o she who is worshipped by the gods.  
(32\*8)

**32\*7** included in ω **32\*7a cibukam mūlam** δω] cibukam mūla ηω cibukamūla πω  
**32\*7c keśāntam ūrdhvam** em.] krośād ūrdhvam ca ηωπωδω **kramati** ηωπω] krāmati δω  
**32\*7d śaṅkhāvadhi** em.] samkhyāvadhi ηωπωδω **32\*8** included in ω **32\*8b dvitiyāc** em.]  
dvitiyā ηωπωδω

[3.32\*7]

#### ❖ Sources

*Khecarīvidyā* 1.51ab + 1.52ab  
adhaś ca KhV

[3.32\*8]

#### ❖ Sources

ab: cf. *Khecarīvidyā* 1.51cd; cd: *Khecarīvidyā* 1.53ab  
samvatsarāṇām tu ṣṛṭiyād ] samvatsarāṇām tu ṣṛṭiyād KhV  
tiṣṭhet paramavandite ] tiṣṭhaty amaravandite KhV

स्वतालुमूलं संघृष्य सप्तवासरमात्मवित् ।  
स्वगुरुक्तप्रकारेण मलं सर्वं विशोषयेत् ॥ ३२\*९ ॥

In the manner described by his guru, [every day] for seven days the knower of *ātman* should rub the base of his palate and remove all impurity. (32\*9)

अङ्गुल्यग्रेण संघृष्य जिह्वां तत्र निवेशयेत् ।  
शनैः शनैर्मस्तकाच्च महावत्रकपाटभित् ॥ ३२\*१० ॥

After rubbing there with the tip of his finger, he should insert his tongue. Very gradually it breaks the great adamantine doorway out of the head. (32\*10)

**32\*9** included in ω    **32\*9b** **ātmavit** em.] *ātmani* ηωπωδω    **32\*10** included in ω

[3.32\*9]

❖ Sources

*Khecarīvidyā* 1.45

svatālumūlam samghṛṣya ] tālumūlam samutkṛṣya KhV

[3.32\*10]

❖ Sources

ab: *Khecarīvidyā* 1.56cd

cd: cf. *Khecarīvidyā* 1.33cd

मस्तकारस्या महाचण्डा शिखिवद्विकवत्रभृत् ॥

पूर्वबीजयुतां विद्यां व्याख्यातामतिदुर्लभाम् ।  
अस्याः षडङ्गं कुर्वत तया षट्क्रमिन्नया ॥ ३२\*११ ॥

The yogi should practise the Vidyā that is extremely hard to obtain joined with the previously described seed syllable [and] its six limbs with it divided according to the six cakras. (32\*11)

खे निरस्तसकलक्रियाक्रमे  
या चितिश्वरति शाश्वतोदये ।  
सा शिवत्वसमवायकारिणी  
खेचरी च भवखेदहारिणी ॥ ३२\*१२ ॥

The mind which moves in the inert and eternally blessed void is the Khecarī [mind], the bringer of union with Śivahood [and] the remover of the suffering of existence. (32\*12)

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**32\*11** included in ω **32\*11a bija**  $\eta_\omega$ ] vīya  $\pi_\omega$  vīrya  $\delta_\omega$  **32\*12** included in ω **32\*12b yā** citiś carati em. (cf. Yoginihṛdaya)] yā citaś carati  $\eta_\omega$  yā cittaś carati  $\pi_\omega$  °na cittaś carati  $\delta_\omega$  **32\*12c samavāya**  $\eta_\omega\pi_\omega$ ] samavāyi  $\delta_\omega$  **kāriṇī**  $\eta_\omega\delta_\omega$ ] kariṇī  $\pi_\omega$  **32\*12d ca bhava**  $\eta_\omega\pi_\omega$ ] {{ca}} bhavati  $\delta_\omega$

[3.32\*11]

#### ❖ Sources

Cf. *Khecarīvidyā* 1.34

पूर्वबीजयुता विद्या व्याख्याता ह्यतिदुर्लभा ।  
षडङ्गविद्यां वक्ष्यामि तया षट्स्वरभिन्नया ॥

#### ❖ Commentary

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

[3.32\*12]

ऋमेणैव प्रकर्तव्याभ्यासेन वरवर्णिनि ।  
युगपद्धतते तस्य शरीरं विलयं ब्रजेत् ॥ ३२\*१३ ॥

It is to be brought about very gradually, through practice, o beautiful lady. The body of him who strives [for it] all at once is destroyed. (32\*13)

तस्माच्छनैः शनैः कार्योऽभ्यासो न युगपत्विये ।  
एवं वर्षत्रयं कृत्वा ब्रह्मद्वारं विशेषद्वम् ॥ ३२\*१४ ॥

Therefore [its] practice is to be done very gradually, not all at once, my dear. After practising in this way for three years, one is sure to enter the door of Brahman. (32\*14)

**32\*13** included in ω **32\*13a** *prakartavyā*  $\eta_{\omega}\pi_{\omega}$ ] *pravartavyā*  $\delta_{\omega}$  **32\*13b** *varavarṇini*  $\eta_{\omega}\pi_{\omega}$ ] *paravarṇini*  $\delta_{\omega}$  **32\*13c** *yataste*  $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{pc}$ ] *yatete*  $\delta_{\omega}^{ac}$  **32\*14** included in ω **32\*14c** *evam*  $\delta_{\omega}$ ] *eva*  $\eta_{\omega}\pi_{\omega}$  **32\*14d** *viśed*  $\eta_{\omega}\delta_{\omega}$ ] *biše*  $\pi_{\omega}$

[3.32\*13]

#### ❖ Sources

*Khecarīvidyā* 1.54

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

[3.32\*14]

#### ❖ Sources

*Khecarīvidyā* 1.55ab + 1.57ab

kāryo 'bhyāso na yugapat priye ] kāryam abhyāsam varavarṇini KhV  
viśet dhruvam ] pravīsyati KhV

षट्क्राणि विभिद्य शक्तिभुजर्गीं प्रोत्थाप्य मूलस्थितां  
 भित्वा ग्रन्थित्रयं च पश्चिमशिराप्राकाररूपं महत्।  
 नीत्वा प्राणमतः शिरोबिलमलं निर्मथ्य चित्तेन तत्  
 लिङ्गं यः पिबतीन्दुमण्डलगलन्मुक्तः स साक्षाच्छिवः ॥ ३२\*१५ ॥

He who pierces the six *cakras*, wakes up the snake-goddess situated at the Base, breaks through the great triad of knots which are like a defensive wall for the rear channel, then leads the breath to the opening in the head, churns that *linga* sufficiently with his mind and drinks [the *amṛta*] dripping from the orb of the moon, is liberated, Śiva himself in person. (32\*15)

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**32\*15** included in ω **32\*15a** *bhujagīṁ* η<sup>pc</sup>δ<sub>ω</sub>] *bhujamgī* η<sup>af</sup>π<sub>ω</sub> **protthāpya** η<sub>ω</sub>π<sub>ω</sub>] *protthāya* δ<sub>ω</sub> **32\*15d** *liṅgam* δ<sub>ω</sub>] *taliṅgam* η<sub>ω</sub>π<sub>ω</sub> **pibatī** δ<sub>ω</sub>] *pibate* η<sub>ω</sub>π<sub>ω</sub> **muktaḥ sa sākṣācchivah** η<sub>ω</sub>π<sub>ω</sub>] *muktaś ca sākṣācchivah* δ<sub>ω</sub>

नित्यं यस्तूर्ध्वजिह्वो यदि पिबति पुमान्सपधारामृतौधं  
 सुस्वादं शीतलाङ्गं दुरितभयहरं क्षुत्पिपासानिवारि ।  
 पिण्डस्थैर्यं हि तस्माद्भवति मृतपथा मृत्युरोगाद्भवन्ति  
 दौर्भाग्यं याति नाशं प्रसरति सकलं याति कालं भ्रमित्वा ॥ ३२\*१६ ॥

If a man has his tongue constantly up [in the aperture above the palate] and drinks the stream of *amṛta* with its seven flows, which is delicious, cool, removes trouble and danger [and] wards off hunger and thirst, then steadiness of the body arises, †death, disease and misfortune disappear ... death turns around and goes away<sup>†</sup>. (32\*16)

**32\*16** included in ω **32\*16a** *yas tūrdhvā*  $\eta_{\omega}\pi_{\omega}]$  *yasphūrja* δω **jihvo yadi**  $\eta_{\omega}]$  *jihvogradi* πω *jihvāgrayā* δω **taugham**  $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{pc}$  *tauccam* δω **32\*16b** *susvādām*  $\eta_{\omega}\pi_{\omega}]$  *su[kha]dam* δω **32\*16c** *mṛtāpathā* em.] *mṛtayathā*  $\eta_{\omega}\pi_{\omega}$  *mṛtam* *yathā* δω **bhavanti**  $\eta_{\omega}\pi_{\omega}]$  *bhavati* δω **32\*16d** *daurbhāgyam* δω *daurbhyāgyam*  $\eta_{\omega}\pi_{\omega}$  **kālam**  $\eta_{\omega}\pi_{\omega}]$  *kālo* δω

[3.32\*16]

❖ Sources

*Amaraughaśāsana* 3.1–2

❖ Commentary

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

तीक्ष्णं हरते व्याधिं कटुं कुष्ठनाशनम् ।  
घृतस्वादूपमं चैव अमरत्वं लभेद्गुवम् ॥ ३२\*१७ ॥

[If the taste is] sharp it removes disease; bitter it gets rid of skin problems; and [if it is] like ghee the yogi is sure to attain immortality. (32\*17)

मधुस्वादूपमं चैव शास्त्रमुद्विरते बहु ।  
†लङ्घण्डकखाद्यानि पक्वानानि अनेकशः† ॥ ३२\*१८ ॥

And [if it is] like honey, he can recite lots of scriptures. †Sweetmeats and sugary morsels, lots of cooked food†. (32\*18)

**32\*17** included in ω **32\*17a** **tīksnakam** δω] tīksnake ηωπω **32\*17d** **labhed** ηωπω] labhate δω **32\*18** included in ω **32\*18b** **udgirate** ηωπω] udgirati δω **bahu** ηωδω] bahuḥ πω **32\*18c** **laḍḍu** em.] laḍḍu ηωπωδω **ṣaṇḍaka** ηωπω] khaṇḍaka δω **khādyāni** em.] pādyāni ηωπω pādyāni δω **32\*18d** **pakvānnāni** ηωπω] pakvānnāny apy δω

[3.32\*17]

[3.32\*18]

❖ Sources

❖ Testimonia

❖ Commentary

दिव्यकलं रमेत्तिमुत्कृष्टो जायते ध्रुवम् ।  
तन्मयत्वमवाप्नोति कोशकारीव कीटकः ॥ ३२\*१९ ॥

He enjoys himself constantly for an age of the gods, is sure to be exalted, and attains identity with Brahman, like a silk worm making a cocoon. (32\*19)

कपालकुहरे जिह्वा प्रविष्टा विपरीतगा ।  
ध्रुवोरन्तर्गता दृष्टिमुद्रा भवति स्वेच्छा ॥ ३३ ॥

When the tongue is turned back and inserted into the cavity of the skull and the gaze is between the brows, the sky-roving seal arises. (33)

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**32\*19** included in ω **32\*19a** *ramen* ηωπω] kriḍen δω **32\*19d** *kośakārīva* δω] kauśakārīva πω kauśakārīva ηω **33** found before 3.32 χ **33a** *kuhare* cett.] vivare α2π1 **33b** *praviṣṭā viparītagā* cett.] pravi + + + + + α1 praviṣṭā viṣa«tam»tugā π2 **33c** *antargatā* cett.] amṛtagatā α1 madhagatā π1 madhye gatā π2 **drṣṭir** γ2δ1δ2ζ2η1η2π2πωχ] drṣṭi α1α2γ1ε1ζ3π1 **33d** *bhavati* cett.] bhavatu α3

[3.32\*19]

[3.33]

❖ Sources

*Vivekamārtanda* 47

❖ Testimonia

*Hatharatnāvalī* 2.138 (attrib. Dattātreya), *Yogacintāmaṇi* f. 75r (attrib. *Skandapurāṇa*), *Yuktabhavadeva* 7.207 (attrib. HP)

कलां पराङ्गुर्खीं कृत्वा क्षणार्थं यदि तिष्ठति ।  
क्षणेन मुच्यते योगी व्याधिमृत्युजरादिभिः ॥ ३४ ॥

If the yogi turns back the tongue and remains [like that] for half an instant, he is instantly freed from disease, death, old age and the like.  
(34)

कलां पराङ्गुर्खीं कृत्वा त्रिपथे परिवर्तयेत् ।  
सा भवेत्त्वेचरी मुद्रा व्योमचक्रं तदुच्यते ॥ ३४\*१ ॥  
रसनामूर्खगां कृत्वा क्षणार्थं यदि तिष्ठति ।  
क्षणेन मुच्यते योगी व्याधिमृत्युजरादिभिः ॥ ३४\*२ ॥

[The yogi] should roll back the tongue and turn it onto [the junction of] the three pathways. This is *khecarīmudrā*, [also] called the ‘cakra of space.’ If the yogi turns the tongue upwards and keeps it there for half a moment, he is instantly freed from disease, death, old age and the like. (34\*1-2)

**34** included in  $\alpha_2\alpha_3\gamma_1\gamma_2\eta_1\eta_2$  om.  $\alpha_1$    **34a** **kalām**  $\alpha_2\gamma_2\eta_1$ ] *kalā*  $\alpha_3\gamma_1$  *kālam*  $\eta_2$    **parāñ-mukhīm**  $\eta_1$ ] *parāñmukhī*  $\alpha_3\gamma_1\gamma_2\eta_2$  *pañmukhī*  $\alpha_2$    **kṛtvā**  $\alpha_3\eta_1$ ] *kṛtya*  $\eta_2$  *nītvā*  $\alpha_2\gamma_1\gamma_2$    **34b** *yadi*  $\alpha_3\gamma_1\gamma_2\eta_1$ ] *api*  $\alpha_2\eta_2$    **34c** **kṣaṇena**  $\alpha_3\gamma_2\eta_1\eta_2$ ] *kṣaṇe* [ca]  $\gamma_1$  *viṣaye*  $\alpha_2$    **yogī**  $\alpha_3\gamma_1\eta_1\eta_2$ ] *yogogī*  $\alpha_2$  *vyādhī*  $\gamma_2$    **34d** **vyādhimṛtyujarādibhiḥ**  $\alpha_3\gamma_1\eta_1\eta_2$ ] *vyādhimṛtyujarāpahe*  $\alpha_2$  *janmamṛtyujarādibhiḥ*  $\gamma_2$    **34\*1-2** included in  $\delta_1\delta_2\epsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$  (as a substitute for 3.34)   **34\*1a** **parāñmukhīm**  $\delta_1\delta_2\zeta_2\zeta_3\pi_1\chi$ ] *parāñmukhī*  $\epsilon_1\pi_\omega$  *avāñmukhī*  $\pi_2$    **34\*1b** **tripathe**  $\delta_1\delta_2\epsilon_1\zeta_3\pi_3\chi$ ] *tripatham*  $\zeta_2$  *tripatha*  $\pi_2$  *tripātha*  $\pi_1$    **parivartayet**  $\zeta_3$ ] *parivarjayet*  $\delta_1\zeta_2\pi_1\pi_2\pi_\omega$  *parivardhayet*  $\delta_2$  *paryojayet*  $\chi$  *ko prayojayet*  $\epsilon_1$    **34\*1c** **sā**  $\delta_1\delta_2\epsilon_1\zeta_2\zeta_3\pi_1\pi_2\chi$ ] *sām*  $\zeta_2$  *sa*  $\pi_\omega$    **34\*1d** **tad ucyate** *cett.*] *praśasyate*  $\epsilon_1$    **34\*2b** *yadi* *cett.*] *api*  $\chi$    **34\*2c** **kṣaṇena**  $\epsilon_1\zeta_2\zeta_3\pi_\omega$ ] *viṣayair*  $\delta_1\delta_2$  *viṣair*  $\nu^i$   $\pi_1\chi$  *duḥkhair*  $\nu^i$   $\pi_2$

### [3.34-34\*2]

#### ❖ Sources

*Śivasamhitā* 3.91

kalām parāñmukhīm kṛtvā ] rasanām ūrdhvagām kṛtvā ŠS

Cf. *Jñānasāra* 2.6

रसनामूर्खगां कृत्वा क्षणार्थं यदि तिष्ठति ।  
क्षणेन मुच्यते योगी व्याधिमृत्यु जरादिभिः ॥

*kṣaṇārdham em.*] *kṣaṇādhvam* *codex*.

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### ❖ Testimonia

*Yuktabhavadēva* 7.209 (attrib. HP)

Cf. *Yogacintāmaṇi* f. 74r (attrib. HP)

कलां पराङ्मुखीं कृत्वा त्रिपथे परिवर्तयेत् ।  
 सा भवेत्त्रिचरी मुद्रा व्योमचक्रं तदुच्यते ॥  
 रसनामूर्च्छगां कृत्वा क्षणार्थं यदि तिष्ठति ।  
 विषयमूर्च्छते योगी व्याधिमृत्युजरादिभिः ॥

### ❖ Commentary

Although 3.34 is absent in  $\alpha_1$ , it is in  $\alpha_2$  and  $\alpha_3$ , and also the  $\gamma$  and  $\eta$  groups. Other manuscripts have an additional line that gives *vyomacakra* as an alternative name for *khecarimudrā* (see, for example, the verses of the *Yogacintāmaṇi* cited in the testimonia). This alternative name does not occur in any of the source texts known to have been used by Svātmārāma, but it may have been inspired by the name *nabhomudrā*, which is what the *Vivekamārtanḍa* calls *khecarimudrā* (*Vivekamārtanḍa* 40).

न रोगो मरणं तस्य न निद्रा न क्षुधा तृष्णा ।  
न च मूर्धा भवेत्स्य यो मुद्रां वेत्ति खेचरीम् ॥ ३५ ॥

For the yogi who knows *khecarīmudrā* there is no disease, death, sleep, hunger, thirst or fainting. (35)

पीड्यते न स रोगेण न च लिप्यति कर्मणा ।  
बाध्यते न च कालेन यो मुद्रां वेत्ति खेचरीम् ॥ ३६ ॥

[The yogi] who knows *khecarīmudrā* is neither afflicted by disease, nor tainted by action, nor tormented by death. (36)

**35** found after 3.37 γ₂   **35a** **rogo** *cett.*] roga η₁ rogān η₂   **tasya** *cett.*] tandrā χ   **35b** **kṣudhā** τρṣā *cett.*] τρṣā kṣudhā δ₁π₂   **35c** **ca** *cett.*] bhra πω om. α₂   **bhavet** *cett.*] bhave η₂   **tasya** *cett.*] ta + α₁   **35d** **yo mudrāṁ vetti** *cett.*] illeg. α₁   **khecarīm** α₃γ₂δ₁δ₂ε₁ζ₂ζ₃η₁η₂χ] *khecarīm* α₁α₂γ₁π₁π₂πω   **36** om. γ₁γ₂δ₁δ₂ζ₂ζ₃   **36a** **pīdyate** α₁α₃ε₁π₁χ] pīḍam̄te α₂ bādhyate η₂π₂πω chādyate η₁   **sa** η₁η₂πωχ] ca α₁α₂α₃ε₁π₁π₂   **36b** **na ca lipyati** α₂π₁] na ca lipyata α₁ lipyate na ca α₃χ lipyate na sa ε₁η₁η₂π₂πω   **36c** **bādhyate** α₁ε₁η₁η₂π₁πωχ] bādhyate α₂ bādhyate α₃ khādyate π₂   **ca** α₁α₂α₃π₁] sa ε₁η₁η₂π₂πωχ   **36d** **yo mudrāṁ vetti** α₁α₂η₂π₁π₂πωχ] yasya mudrāsti ε₁η₁ **khecarīm** α₁η₂χ] *khecarīm* α₂ε₁η₁π₁π₂πω

[3.35]

#### ❖ Sources

*Vivekamārtanda* 48

tasya VMv.l. ] tandrā VM

#### ❖ Testimonia

*Hatharatnāvalī* 2.139 (attrib. Dattātreya), *Yogacintāmaṇi* f. 75v (attrib. Dattātreya), *Yuktabhava-deva* 7.210 (attrib. HP)

kṣudhā τρṣā HRĀ YCM ] τρṣā kṣudhā YBhD

[3.36]

#### ❖ Sources

*Vivekamārtanda* 49

na ca lipyati ] lipyate na ca VM  
ca kālena ] sa kālena VM

#### ❖ Testimonia

*Hatharatnāvalī* 2.140 (attrib. Dattātreya), *Yogacintāmaṇi* f. 75v (attrib. *Skandapurāṇa*), *Yuktabhava-deva* 7.211 (attrib. HP)

na ca lipyati ] lipyate na ca HRĀ, na ca lipyeta YCM, lipyate na sa YBhD  
ca kālena HRĀ ] sa kālena YCM YBhD  
yo mudrāṁ vetti *khecarīm* HRĀ YCM ] yasya mudrāsti *khecarīm* YBhD

चितं चरति खे यस्माजिहा चरति खे गता ।  
तैनैषा खेचरी नाम मुद्रा सिद्धैर्नमस्कृता ॥ ३७ ॥

Because the mind moves (*carati*) in the ether (*khe*) and the tongue moves (*carati*) in the cavity (*khe*), this seal is called sky-rover [and] is worshipped by the Siddhas. (37)

खेचर्या मुद्रितं येन विवरं लभ्यिकोर्ध्वतः ।  
तस्य न क्षरते बिन्दुः कामिन्याश्लेषितस्य च ॥ ३८ ॥

The yogi who has sealed the cavity above the uvula with *khecarī* does not lose his semen [even if] embraced by an amorous woman. (38)

**37** *om.* γ<sub>1</sub> **37a** *cittam* *cett.*] ci + α<sub>1</sub> citte δ<sub>1</sub> **carati khe** *cett.*] *illeg.* α<sub>1</sub> **yasmāj** *cett.*] + .āj α<sub>1</sub> yasyā α<sub>2</sub> yasyāt π<sub>ω</sub> **37b** *gatā* *cett.*] yadā π<sub>1</sub> **37c** *tenaiṣā* α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>π<sub>1</sub>χ] tenaiva ζ<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>ω</sub> teneyam γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>π<sub>2</sub> **nāma** α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>π<sub>1</sub>χ] mudrā *cett.* **37d** *mudrā* α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>π<sub>1</sub>χ] sarva γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>2</sub>π<sub>ω</sub> *illeg.* α<sub>3</sub> **siddhair namaskṛtā** *cett.*] siddhir nigadyate α<sub>3</sub> siddhair nirūpitā χ **38a** *khecaryā* *cett.*] khecaryām π<sub>ω</sub> **mudritam** *cett.*] mudratam α<sub>2</sub> mudritā α<sub>3</sub>π<sub>2</sub> **yena** *cett.*] ye tu π<sub>2</sub> **38b** *vivaram* *cett.*] vicaran/ram γ<sub>1</sub>π<sub>1</sub>π<sub>2</sub> **lambikordhvataḥ** *cett.*] lampikordhvataḥ δ<sub>2</sub> *illeg.* α<sub>1</sub> **38c** *tasya na* α<sub>2</sub>α<sub>3</sub>γ<sub>1</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] + [s]ya na α<sub>1</sub> na tasya γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>χ **binduh** *cett.*] *cittam* ε<sub>1</sub> **38d** *śleśitasya* *cett.*] samślitasya π<sub>1</sub> lingitasya γ<sub>1</sub>γ<sub>2</sub> lingitenā π<sub>2</sub>

**37** = X4.47

#### ❖ Commentary

The unusual passive form *lipyati*, which is found in α<sub>2</sub> and has been adopted, is widely attested in epic Sanskrit.

[3.37]

#### ❖ Sources

*Vivekamārtanda* 50

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

#### ❖ Testimonia

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

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

[3.38]

चलितोऽपि यदा विन्दुः संप्रासो योनिमण्डलम् ।  
व्रजत्यूर्ध्वं हतः शक्त्या निबद्धो योनिमुद्रया ॥ ३९ ॥

Even when semen has moved [down] and reached the region of the perineum, it moves upwards having been blocked by the perineal seal (*yonimudrā*) and struck by the goddess [Kuṇḍalinī]. (39)

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**39** found between 3.41ab and cd π₂   **39a** *calito cett.*] calato α₁ calitā γ₁ calate δ₁ patito π₂  
**yadā cett.**] yathā α₂ε₁   **39b** *samprāpto* α₁δ₂ε₁ζ₂ζ₃η₁π₁π₂χ] samprāptaś γ₁γ₂δ₁η₂πω samprāpte  
α₂ *yonimanḍalam* α₂ε₁ζ₃η₁χ] yogimamḍalam α₁ yonimamḍalam ζ₂ vahnimanḍalam π₁π₂ cāg-  
nimandalam η₂πω ca hutāśanam γ₁γ₂δ₁ pi hutāśanam δ₂   **39c** *vrajaty cett.*] vṛjamṛty α₁ vrajety  
α₂ jajaty γ₁ *ūrdhvam* cett.] ū + α₁ **hataḥ śaktyā em.** (cf. VM) hṛtaḥ śaktyā χ hatāchāntkā  
γ₁ haṭhāc chaktyā γ₂ε₁ζ₂ζ₃η₁η₂π₁π₂πω *illeg.* α₁α₃ haṭhāt saktyā α₂ hi tacchaktyā δ₂ hi tadbhuktyā  
δ₁   **39d** *nibaddho* α₂α₃ε₁ζ₂ζ₃π₁π₂χ] nibadhno η₁ niruddho γ₁γ₂δ₂ nirodho η₂πω viruddhe δ₁  
*illeg.* α₁ **yoni cett.**] yoga η₂π₁πω

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#### ❖ Sources

*Vivekamārtanda* 51

tasya na VMv.l. ] na tasya VM  
kāminyāśleśitasya VMv.l. ] kāminyāliṅgitasya VM

#### ❖ Testimonia

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

tasya na ] na tasya YCM YBhD  
kāminyāśleśitasya ] kāminyāliṅgitasya YCM YBhD

[3.39]

#### ❖ Sources

*Vivekamārtanda* 53

samprāpto yonimanḍalam ] samprāptaś ca hutāśanam VM  
vrajaty VMv.l. ] gacchaty VM  
hataḥ VM ] tanam VMv.l., hṛtas VMv.l., kṛte VMv.l., kṛtaḥ VMv.l., tadā VMv.l., gatā VMv.l.  
nibaddho VM ] niruddho VMv.l.

Cf. *Śivasamhitā* 4.82

स्वकं विन्दुं च संबोध्य लिङ्गचालनमाचरेत् ।  
दैवाच्चलति चेदूर्ध्वं निबद्धो योनिमुद्रया ॥

#### ❖ Testimonia

*Yogacintāmaṇi* f. 74v (attrib. HP), *Yuktabhavadeva* 7.278 (attrib. HP)

samprāpto yonimanḍalam ] samprāptaś ca hutāśanam YCM, samprāpte 'pi hutāśanam YBhD  
hataḥ śaktyā ] hi tacchaktyā YCM, haṭhāt śaktyā YBhD  
nibaddho YBhD ] niruddho YCM

#### ❖ Commentary

The third quarter of this verse has been subjected to much rewriting. Most of the collated

कपालकुहरे जिह्वा कलासंधानमुद्रया ॥ ३९\*१ ॥

(39\*1)

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**39\*1** included in  $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$     **39\*1b** **kalā**  $\alpha_2\alpha_3\varepsilon_1\zeta_3\pi_\omega]$  **kāla**  $\gamma_1\gamma_2\zeta_2$  **kālā**  
 $\alpha_1\kappa\tau vā\pi_1\pi_2$     **samdhāna**  $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega]$  **saṁdhāra**  $\zeta_2$  **saṁhāra**  $\gamma_1\gamma_2$     **mudrayā**  
 $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2]$  **varjitā**  $\pi_\omega$

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manuscripts, including  $\alpha_2$  ( $\alpha_1$  is illegible here and  $\alpha_3$  is missing this verse quarter), have the reading *haṭhāt śaktyā*. This reading only makes sense if one infers that *śaktyā* is referring to *khecarīmudrā*, so that the second line means ‘blocked by *yonimudrā*, semen goes up forcefully by the power [of *khecarīmudrā*]’. The reading *hi tacchaktyā* of  $\delta_2$  (and the *Yogacintāmani*), appears to be an attempt to render more clearly the meaning ‘by the power of *khecari*’. Such an interpretation suggests that *yonimudrā* blocks *bindu*’s downward course and *khecari* causes it to go upwards forcefully.

The oldest manuscript of the *Vivekamārtanda* (ms. no. 4110) has *hataḥ śaktyā*, which is attested by three *Hathapradipikā* manuscripts on lower branches of the stemma (i.e. B<sub>a</sub>, C<sub>2</sub> and P<sub>4</sub>). The participle *hataḥ* makes sense of the instrumental *śaktyā*, rendering the meaning ‘struck by Kunḍalinī’.

Alternatively, the word *hataḥ* (as well as the other variants *kṛtaḥ*, *kṛte*, and even *haṭhāt*) may derive from *hṛtaḥ*, which is attested by manuscripts of the *Jyotsnā*. The reading *hṛtaḥ śaktyā* renders the verse as saying that semen goes up, carried by Kunḍalinī.

In *Jyotsnā* 3.43, Brahmananda explains *yonimudrā* as essentially the contraction of the penis (*yonimudrayā medhrākuñcanarūpayā*). He may have had in mind the practice of contracting and drawing the urethra upwards, which is described below in the section on *vajrolimudrā* (*Hathapradipikā* 3.82). The author of the *Yogaprakāśikā* (5.66) states that *yonimudrā* is well known in treatises on mantra (*yonimudrayeti mantraśāstraprasiddhayety arthaḥ/ prasidhyayety ed.*). This is consistent with the *Śivasamhitā*’s discussion of *yonimudrā* (4.2, 5.12), where it is described as activating the perineum (*yoni*) by contracting it in order to bring about success in mantra repetition. Later compendiums on yoga reiterate the role of *yonimudrā* in mantra practice (e.g., the *Yogacintāmani* f. 65r, citing the *Pārameśvaratantra*, and *Hathatattvakaumudi* 33.12). The *Hathayogasamhitā* (43–48) teaches a different version of *yonimudrā* in its repertoire of twenty-five *mudrās*. In this work, *yonimudrā* is supposed to awaken Kunḍalinī and involves sitting in *siddhāsana*, blocking the ears, eyes, nose and mouth with the thumbs, index, middle and ring fingers respectively, uniting *prāṇa* and *apāna*, meditating on the six *cakras*, and repeating the mantra *hum hamṣa*.

[3.39\*1]

#### ❖ Commentary

Manuscripts of the main groups, including  $\alpha$ ,  $\gamma$  and  $\varepsilon$ , contain an additional line after 3.39 that is largely incoherent, aside from indicating that the tongue is in the cavity of the skull and that there is a *mudrā* for uniting the *kalās* (*kapālakuhare jihvā kalāsandhānamudrayā*). This line likely derives from a marginal note, the first half of which was probably explaining *ūrdhvajihvāḥ* in the next verse. The compound *kalāsandhānamudrayā* may have been added as some form of dittography or as a gloss on *yonimudrā*, which is not described elsewhere in the text. In a slightly

ऊर्ध्वजिह्वः स्थितो भूत्वा सोमपानं करोति यः ।  
मासार्थेन न संदेहो मृत्युं जयति योगवित् ॥ ४० ॥

The knower of yoga who remains with the tongue upwards and drinks Soma certainly conquers death in half a month. (40)

नित्यं सोमकलापूर्णं शरीरं यस्य योगिनः ।  
तक्षकेणापि दृष्टस्य विषं तस्य न सर्पति ॥ ४१ ॥

Poison does not enter the yogi whose body is constantly filled by [nectar from] the digits of the moon, even if he is bitten by Takṣaka. (41)

**40a** *ūrdhvā cett.*] ūrdhvam  $\alpha_2\alpha_3\zeta_2$  **jihvah**  $\gamma_2\delta_1\chi$ ] jihva  $\gamma_1\varepsilon_1$  jihvā  $\alpha_1\alpha_2\delta_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$  *sthito*  $\alpha_1\alpha_2\delta_2\varepsilon_1\eta_2\pi_\omega$ ] sthīro  $\gamma_1\gamma_2\delta_1\zeta_3\eta_1\pi_1\pi_2\chi$  *sito*  $\zeta_2$  **40b** *karoti yah* *cett.*] karoti sah  $\pi_2$  karo +  $\alpha_1$  **40c** *māśārdhena* *cett.*] māśād ūrddhve  $\varepsilon_1$  *illeg.*  $\alpha_1$  **na** *cett.*] tu  $\pi_2$  *illeg.*  $\alpha_1$  *om.*  $\delta_1$  **41** *om.*  $\alpha_1\alpha_2$  **41a** *pūrnām* *cett.*] pūrna  $\gamma_1\zeta_2\pi_1$  pūrṇe  $\eta_2$  **41b** *yoginah*  $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\zeta_2\pi_1\pi_2\chi$ ] yoginam  $\pi_\omega$  dehinaḥ  $\varepsilon_1\zeta_3\eta_1\eta_2$  **41c** *dṛṣṭasya*  $\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_2\pi_2\chi$ ] dṛṣṭasya  $\gamma_1\eta_1\pi_1\pi_\omega$  damṣṭrasya  $\zeta_2$  **41d** *viṣam tasya na* *cett.*] viṣeṇa na hi  $\alpha_3$  **sarpati** *cett.*] sparśati  $\pi_\omega$  piḍyate  $\alpha_3\gamma_1$

**41** After this verse,  $\pi_\omega$  has an additional line: तस्मादिदं प्रकुर्वति नित्ययुक्तः समाहितः ।

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

कपालकुहरे जिह्वा कलासंथानवर्जिता ।  
ब्रह्मरञ्गता नित्यं तस्य सिद्धिर्न दूरतः ॥  
nityam em. ] nityam codex • siddhir em. ] siddhi codex

[3.40]

#### ❖ Sources

*Vivekamārtanya* 125

sthito bhūtvā VM ] tato bhūtvā VMv.l., sthīram kṛtvā VMv.l., sthīram kṛtvā VMv.l.

#### ❖ Testimonia

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

sthito bhūtvā ] sthīro bhūtvā YCM, sa medhāvī YBhD

[3.41]

#### ❖ Sources

*Vivekamārtanya* 130

sarpati VMv.l. ] piḍayet VM, piḍyate VMv.l., bādhyaite VMv.l.

इन्धनानि यथा वहस्तैलवर्ति च दीपकः ।  
तथा सोमकलापूर्ण देही देहं न मुच्छति ॥ ४२ ॥

Just as fire does not leave its fuel nor light a wick in oil, so the embodied person does not leave a body filled by the [nectar from] digits of the moon. (42)

गोमांसं भक्षयेन्नित्यं पिबेदमरवारुणीम् ।  
कुलीनं तमहं मन्ये इतरे कुलघातकाः ॥ ४३ ॥

I consider he who regularly eats cow flesh and drinks the liquor of the gods to be of good family. Others are destroyers of the family. (43)

**42** found after 3.39  $\eta_2\pi_\omega$    **42b** tailavart(t)im̄  $\delta_1\delta_2\zeta_3\pi_\omega\chi]$  tailavart(t)i  $\alpha_1\zeta_2\pi_1$  tailavart(t)ī  $\gamma_1\gamma_2\eta_2\pi_2$  tailam̄ varttim̄  $\varepsilon_1$  tailavatti  $\alpha_2$  tailāvr̄tti  $\eta_1$  **ca** cett.] va  $\alpha_2\eta_1$  **dīpakah** cett.] dipakah  $\eta_1$    **42c** soma cett.] sarva  $\zeta_2$  **pūrṇam̄** cett.] pūrṇa  $\eta_2$  pūrṇo  $\gamma_2\zeta_2$    **42d** dehī deham̄  $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\eta_1\eta_2\pi_\omega\chi]$  deham̄ dehī  $\varepsilon_1\zeta_3\pi_2$  deha devam̄  $\alpha_2$  dehe dehim̄  $\pi_1$  illeg.  $\alpha_1$  **na muñcati**  $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\pi_1\chi]$  na mucyati  $\eta_2$  na mumucyati  $\zeta_3$  na mucyate  $\pi_2\pi_\omega$  + + ti  $\alpha_1$    **43a** gomāṁsaṁ cett.] gomāṁsa  $\gamma_2\eta_2$  gomāṁ  $\delta_1$    **43b** vārunīm̄ cett.] vārunī  $\alpha_2\zeta_2\zeta_3\pi_\omega$    **43c** tam cett.] tum  $\gamma_2$  **manye** cett.] vidyāṁ  $\pi_\omega$  vimdyāṁ  $\eta_2$    **43d** itare  $\alpha_1\alpha_3\varepsilon_1\eta_2\pi_2\pi_\omega\chi]$  tv itare  $\zeta_3\eta_1\pi_1$  cetare  $\zeta_2$  udhare  $\alpha_2$  netarān̄  $\gamma_1\gamma_2\delta_1\delta_2$  **ghātakāḥ** cett.] ghātakān̄  $\gamma_1\gamma_2\delta_1\delta_2$  bālakān̄  $\alpha_2$

**42** After this verse,  $\gamma_1\gamma_2\delta_1\delta_2$  have an additional line: रसना वेशयेदूर्ध्वं पिबेतत्सा(स)वितं जलम् ।

#### ❖ Testimonia

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

tasya na YBhD ] tam̄ na ca YCM

#### ❖ Commentary

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

[3.42]

#### ❖ Sources

*Vivekamārtanda* 131

vartim̄ ca VM] vartīva VMv.l., vartti ca VMv.l.

#### ❖ Testimonia

*Yogacintāmaṇi* f. 74v (attrib. HP)

tailavartim̄ ] tailavarti YCM  
tathā ] nityam̄ YCM

[3.43]

गोशब्देनोदिता जिह्वा तत्प्रवेशो हि तालुनि ।  
गोमांसभक्षणं ततु महापातकनाशनम् ॥ ४४ ॥

By the word ‘cow’ is meant the tongue, for its insertion into the palate is the eating of cow’s flesh, which destroys great sin. (44)

जिह्वाप्रवेशसंभूतवह्निनोत्पादितः खलु ।  
चन्द्रात्स्ववति यः सारः सा स्याद्मरवारुणी ॥ ४५ ॥

The essence produced by the fire caused by the insertion of the tongue which flows from the moon is the liquor of the gods. (45)

**44a** °*noditā jihvā cett.*] nāditā jihvā γ<sub>1</sub> *illeg.* α<sub>1</sub>   **44b** *tatpraveśo cett.*] + [t]praveśo α<sub>1</sub> tatpradeśo α<sub>2</sub> tatpraveśaś ε<sub>1</sub> tatrāvēśo π<sub>1</sub>   **hi cett.**] ha π<sub>1</sub> di γ<sub>1</sub> ca ε<sub>1</sub>   **44c** *gomāmsa cett.*] gomāmsam̄ α<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub> gomāsaṁ γ<sub>1</sub>   **bhakṣanam̄ cett.**] bhakṣaṇe α<sub>1</sub>   **vat tu cett.**] \_ rtu γ<sub>1</sub> tac ca ζ<sub>3</sub> caitat ζ<sub>2</sub> hy etan π<sub>2</sub>   **45 om.** ζ<sub>3</sub>η<sub>1</sub> (cd added in the margin sec. m. η<sub>1</sub>)   **45b** *vahninotpādītaḥ* γ<sub>2</sub>δ<sub>2</sub>ζ<sub>2</sub>χ] °tpādītaḥ α<sub>2</sub>π<sub>2</sub> °tpādītām̄ π<sub>1</sub> °tpādi + α<sub>1</sub> °nnāpitā π<sub>ω</sub> °ttāpito η<sub>2</sub> vam̄[n]inotpāpitaḥ α<sub>3</sub> vahnīś cothāpītōt ε<sub>1</sub> vahnīr utpādītah γ<sub>1</sub> hnīnotpādītām̄ δ<sub>1</sub>   **khalu** α<sub>2</sub>α<sub>3</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>ε<sub>1</sub>ζ<sub>2</sub>χ] kila δ<sub>2</sub> daram̄ η<sub>2</sub>π<sub>ω</sub> °bare π<sub>1</sub> surāḥ π<sub>2</sub> *illeg.* α<sub>1</sub>   **45c** *candrāt sravati* α<sub>3</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>π<sub>2</sub>π<sub>ω</sub>χ] candrā sravati α<sub>2</sub> candra sravati π<sub>1</sub> candrāt srjati ε<sub>1</sub> candrā dravati δ<sub>1</sub> + + + [t]i α<sub>1</sub>   **yah sārah** γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>η<sub>2</sub>π<sub>1</sub>χ] yah sāraḥ α<sub>3</sub>γ<sub>1</sub> yat sāram̄ α<sub>1</sub>ζ<sub>2</sub>π<sub>2</sub> yat sārah ε<sub>1</sub> ya sāram̄ α<sub>2</sub> yah sāram̄ tasmād idam prakurvīta nityayuktaḥ samāhitāḥ (the same as the line inserted after 3.41) π<sub>ω</sub>   **45d** *sā cett.*] sa δ<sub>2</sub> *amaravārunī cett.*] ammaवारुनी η<sub>2</sub>

**45** After this verse, ε<sub>1</sub> has *Gorakṣaśataka* 60–61.

#### ❖ Testimonia

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

itare kulaghātakāḥ ] anye tu kulaghātakāḥ HRĀ, netarān kulaghātakān YCM

[3.44]

#### ❖ Testimonia

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

[3.45]

#### ❖ Testimonia

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

vahninotpādītaḥ YCM ] vahninotthāpīta HRĀ

मूर्धः षोडशपञ्चगलितं प्राणादवासं हठा-  
दूर्धास्यो रसनां नियम्य विवरे शक्ति परां चिन्तयेत्।  
उत्कल्लोलकलाजलं च विमलं धारामृतं यः पिबे-  
निर्दोषः स मृणालकोमलवपुर्योगी चिरं जीवति ॥ ४६ ॥

With his face turned upwards and his tongue fixed in the aperture [of the skull], [the yogi] should visualise as the supreme *śakti* [the nectar] that is forcibly obtained from the breath having dripped from the head into the sixteen petals of the lotus. And the yogi who drinks the gushing nectar, the pure fluid [surging] from the [moon's] digits in waves, is free of disease, has a body as soft as lotus fibre, and lives a long time. (46)

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**46a** *mūrdhnah*  $\gamma_2\delta_1\delta_2\zeta_3\pi_\omega\chi$ ] mūrdhnah  $\eta_2$  mūrddhah  $\varepsilon_1$  mūrddham  $\alpha_2\zeta_2$  mūrddhvah  $\alpha_1$  mūrd-  
dhva  $\eta_1$  bhūrddhaḥ  $\gamma_1$  ūrdhvam  $\pi_1\pi_2$  **padmapattra**  $\alpha_1\gamma_2\delta_1\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega$ ] pattrapadma  $\alpha_2\delta_2\zeta_3\chi$   
patrapatra  $\zeta_2$  patra  $\gamma_1$  **hathād** *cett.*] hathām  $\pi_\omega$  **46b** *ūrdhvāsyo* *cett.*] ūrddhosyo  $\gamma_1$  vard-  
dhāsyo  $\pi_\omega$  **rasanām** *cett.*] rasanā  $\zeta_2$  ramanā  $\gamma_1$  **niyama**  $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\pi_2\chi$ ] niyasya  $\gamma_1\zeta_2$   
ca yāmya  $\eta_1$  vidhāya  $\eta_2\pi_\omega$  **vivare** *cett.*] vicare  $\gamma_1$  vivaram  $\delta_1\delta_2$  vidhivat  $\pi_2$  **śaktim** *cett.*]  
śaktih  $\gamma_2$  **cintayet** *cett.*] cintayat  $\gamma_1$  cintayan  $\alpha_3\delta_2\chi$  **46c** *utkallola*  $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega\chi$ ]  
uttakkallola  $\eta_2$  tatkallola  $\gamma_2\delta_1\delta_2$  taptalola  $\gamma_1$  hṛt[k]alola  $\alpha_3$  **kalājalam** *cett.*] karāmr̥tam  $\alpha_3$   
jalākulam  $\eta_2\pi_\omega$  **ca**  $\alpha_1\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\pi_1\pi_2\chi$ ] su  $\alpha_2\eta_2\pi_\omega$  ya  $\gamma_1$  *om.*  $\zeta_3$  **vimalam** *cett.*] vimala  
 $\alpha_1$  vimalā  $\pi_2$  **dhārāmr̥tam** *cett.*] dhārāmayam  $\chi$  **46d** *nirdoṣaḥ sa* *cett.*] nirdoṣam sa  $\alpha_2\eta_1\pi_1$   
nirdoṣo 'sya  $\zeta_2$  nidoṣaḥ ca  $\varepsilon_1$  nirvyādhīḥ sa  $\chi$  **komala** *cett.*] komale  $\gamma_1$  **vapur**  $\alpha_1\varepsilon_1\zeta_2\zeta_3\eta_1\pi_1\chi$ ]  
tanur  $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\eta_2\pi_2\pi_\omega$

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**46**  $\chi$  has a different verse order: 3.47 → 46 → 48\*2 → 48\*1 → 48.

[3.46]

#### ❖ Sources

*Vivekamārtanda* 118

padmapattra ] patrapadma VM  
niyama VM ] nidhāya VMv.l, vidhāya VMv.l.  
cintayet VM ] cālayet VMv.l.  
utkallolakalājalam VM ] utkallolakalākalam VMv.l, utkallolajalākulam VMv.l, utkallolajalāmr̥tam VMv.l,  
tat kallolakalājalam VMv.l, tat kallolajalākulam VMv.l.  
ca vimalam VM ] suvimalam VMv.l.  
dhārāmr̥tam ] jivākulam VMv.l, jihvākulam VMv.l, dhārājalam VMv.l.  
vapur VMv.l ] tanur VM

#### ❖ Testimonia

Cf. *Hṛ̥haratnāvalī* 2.150

उत्कल्लोलकलामृतं च विमलं धारामृतं यः पिबेत्।

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निर्दोषः स मुनालकोमलतचुर्योगी चिरं जीवति ॥

*Yogacintāmani* f. 75r (attrib. HP), *Yuktabhavadeva* 7.217 (attrib. Gorakṣanātha), *Hathatattvakaumudī* 14.24 (attrib. HP)

mūrdhnah YCM YBhD ] ūrdhvam HTK, mūrdhvam HTK v.l.  
 padmapattra YCM ] patrapadma YBhD HTK  
 vivare YCM YBhD ] kuhaře HTK  
 cintayet YBhD ] cintayan YCM YBhD v.l. HTK  
 utkallola HTK ] tatkallola YCM YBhD  
 ca vimalam YCM ] suvimalam YBhD HTK  
 dhārāmṛtam YBhD HTK ] jihvākulam YCM  
 vapur HTK ] tanur YCM YBhD  
 ciram YCM HTK ] param YBhD

#### ❖ Commentary

The meaning of *prāṇāt* ('from the breath') in the first verse quarter is not easy to understand without the context of this verse in the source text, the *Vivekamārtanda*. In the verse preceding this one in the *Vivekamārtanda* (117), the breath, on reaching the "great lotus", is said to turn into nectar (*amṛta*). In *Jyotsnā* 3.51, Brahmānanda notes that there is a variant *prāṇaiḥ* ('by means of the breaths'), which is easier to understand than *prāṇāt*. He nonetheless accepts *prāṇāt* and understands it as being the means by which the nectar is obtained (*prāṇāt sādhanabhūtād avāptam*). He also understands the sixteen-petalled lotus to be the lotus in the throat, into which the nectar drips.

चुम्बन्ती यदि लम्बिकाग्रमनिशं जिहा रसस्यन्दिनी  
 सक्षारा कटुकाथ दुधसदृशा मध्वाज्यतुल्याथवा ।  
 व्याधीनां हरणं जरान्तकरणं शास्त्रागमोदीरणं  
 तस्य स्याद्मरत्वमष्टगुणवत्सिद्धाङ्गनाकर्षणम् ॥ ४७ ॥

If the tongue, while oozing nectar and constantly kissing the tip of the uvula, is salty, pungent, like milk or the same as honey and ghee, diseases are eliminated for [the yogi], he stops ageing, can recite treatises and scriptures, attains immortality together with the eight-fold powers, and attracts Siddha women. (47)

**47a cumbantī** *cett.*] cubamti  $\alpha_2$  cubimti  $\alpha_1$  vipitīm  $\gamma_1$  **lambikāgram** *cett.*] laṁbakārgram  $\pi_1$  lampikāgram  $\delta_2$  **rasa** *cett.*] śirah  $\eta_2\pi_\omega$  **47b sakṣārā**  $\alpha_2\gamma_1\gamma_2\zeta_3\eta_1\pi_2\pi_\omega\chi]$  sā kṣārā  $\alpha_1\delta_1\delta_2\epsilon_1\zeta_2$  saksāra  $\eta_2$  sakṣiro°  $\pi_1$  **kaṭukātha**  $\alpha_1\alpha_2$ ] kaṭukāmla  $\gamma_2\delta_1\delta_2\zeta_3\chi$  vaṭukāmla  $\gamma_1$  kaṭukā ca  $\epsilon_1$  kaṭukāsa  $\eta_1$  kaṭukādya  $\eta_2\pi_\omega$  kaṭutikta  $\zeta_2$  + + tikta  $\alpha_3$  kaṭutyakta  $\pi_2$  °dakatikta  $\pi_1$  **dugdha** *cett.*] dagdha  $\pi_1$  dugdham  $\gamma_2$  du  $\gamma_1$  dhugdha  $\delta_1$  **sadr̄śā**  $\alpha_1\alpha_2\epsilon_1\gamma_1]$  sadṛśam  $\alpha_3$  sadṛśi  $\gamma_1\eta_2\pi_2\pi_\omega\chi$  sadṛśim  $\gamma_2$  sadṛśi  $\delta_1\delta_2$  lavaṇā  $\zeta_2\zeta_3$  lavano  $\pi_1$  **madhvājya** *cett.*] madhvādyā  $\eta_2\pi_\omega$  vaddhājya  $\zeta_2$  **tulyā** *cett.*] tulyam  $\eta_2\pi_\omega$  tulya  $\alpha_3$  **\*thavā**  $\alpha_2\gamma_1\gamma_2\delta_1\delta_2]$  tathā  $\alpha_1\zeta_2\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$  pradā  $\alpha_3$  sadā  $\epsilon_1$  savā  $\zeta_3$  **47c jarāntakaraṇam** *cett.*] jvarāntakaraṇam  $\delta_1$  jarāprāśamanam  $\pi_1\pi_2$  **śāstrāg-  
amodiraṇam**  $\alpha_1\epsilon_1\chi]$  śastrārthagamodiraṇam  $\alpha_2$  śāstrapramodiraṇam  $\gamma_1$  śāstrāgamodgīraṇam  $\gamma_2\zeta_3\eta_2\pi_2\pi_\omega$  śastrāmgamodgīraṇam  $\eta_1$  śāstrodgamodgīraṇam  $\pi_1$  śāstrāgamoddhāraṇam  $\delta_1\delta_2\zeta_2$  **47d tasya syād** *cett.*] tasyād  $\gamma_1$  syāt svādam  $\pi_1$  **amaratvam** *cett.*] amarakṣam  $\gamma_1$  aramatvam  $\pi_\omega$  iha siddhir  $\delta_1\delta_2$  **guṇavat**  $\alpha_1\alpha_2\epsilon_1\gamma_1\pi_1]$  guṇavat  $\zeta_3$  guṇitam  $\gamma_1\gamma_2\delta_1\zeta_2\eta_2\pi_2\pi_\omega\chi$  guṇitā  $\delta_2$  **siddhāṅganā**  $\alpha_2\delta_2\eta_1\epsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi]$  siddhāṅgaṇā (nā<sup>x</sup>  $\alpha_1$ )  $\alpha_1\gamma_1\delta_1\pi_\omega$  siddhāṅgāṇā  $\gamma_2$  **karṣaṇam** *cett.*] karṣaṇāḥ  $\alpha_2$  karṣaṇā  $\gamma_1$

**47** After this verse,  $\epsilon_1$  has 9 verses from the *Vivekamārtanda* (119–124, 126–127, and 129).

[3.47]

#### ❖ Sources

*Vivekamārtanda* 128

rasasyanidini VM ] rasaspandanī VMv.l, rasāsvādini VMv.l  
 jarāntakaraṇam VMv.l ] jaropāśamanam VM, jarāpaharaṇam VMv.l  
 odiraṇam VM ] odgīraṇam VMv.l, occāraṇam VMv.l  
 guṇavat ] guṇitam VM

#### ❖ Testimonia

*Yogacintāmani* f. 75r (attrib. HP), *Yuktabhavadēva* 7.218 (attrib. Gorakṣanātha), *Hāthatattva-  
kaumudi* 14.25 (attrib. HP)

aniśam YCM YBhD ] anilam HTK  
 kaṭukātha ] kaṭukāmla YCM YBhD HTK  
 sadṛśā ] sadṛśam YCM, sadṛśi YBhD, sadṛśam HTK

एकं सृष्टिमयं बीजमेका मुद्रा च खेचरी ।  
एको देवो निरालम्ब एकावस्था मनोन्मनी ॥ ४८ ॥

There is one seed [syllable], which contains creation, one *mudrā*, *khecarī*, one god, the unsupported, and one state, beyond mind. (48)

**48a** **ekam** *cett.*] ekām  $\pi_1$  evam  $\gamma_1$  sṛṣṭi *cett.*] dr̄ṣti  $\zeta_2$  mayam *cett.*] mataṁ  $\varepsilon_1$  midam  $\pi_2$  layam  $\zeta_2$  **48b** **ca** *cett.*] tu  $\zeta_2$  **48c** **devo** *cett.*] devā  $\gamma_1$  nirā°  $\alpha_1$  **nirālamba**  $\eta_1\pi_\omega\chi$ ] nirālambāś  $\gamma_2\delta_1\delta_2$  nirāśambaś  $\gamma_1$  nirālambo  $\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2$  nirālambam  $\alpha_3\gamma_2$  °lambo deva  $\alpha_1$  **48d** **ekā**  $\alpha_1\alpha_3\zeta_2\eta_1\eta_2\pi_2\pi_\omega\chi$ ] caikā  $\delta_1\delta_2$  cakā  $\gamma_1$  caisā  $\gamma_2$  hy ekā  $\alpha_2\varepsilon_1\zeta_3\pi_1$  °**vasthā** *cett.*] mudrā  $\pi_1$

**48** = X4.124 • After this verse,  $\eta_2\pi_\omega\chi$  have the same verse as X4.45. While  $\eta_2\pi_\omega$  have it also in chapter 4,  $\chi$  has it only here.

tulyāthavā YBhD ] tulyam yadā YCM, tulyā tathā HTK  
jarāntakaranaq YCM HTK ] jarāmbutaraṇaq YBhD  
odgiraṇaq YBhD HTK ] oddhāraṇam YCM  
amaratvam YBhD HTK ] iha siddhir YCM  
guṇavat HTK ] guṇitā YCM, guṇitaṇ YBhD

[3.48]

#### ❖ Sources

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

एक[ ] सृष्टिमयं बीजं एक[आ] मुद्रा तु खेचरी ।  
द्वावेतौ ज्ञायते येन सो पि शान्तपदे श्चितम् ॥

Cf. Quotation by Jayaratha *ad Tantraloka* 32.63, introduced with *yad āgamah*

एकं सृष्टिमयं बीजमेका मुद्रा च खेचरी ।  
द्वावेकं यो विजानाति स वै पूज्यः कुलागमे ॥

#### ❖ Testimonia

*Hatharatnāvalī* 4.28, *Yogacintāmaṇi* f. 75r (attrib. HP), *Yuktabhavadeva* 7.219 (attrib. Gorakṣanātha)

पाताले यद्विशति सुषिरं मेरुमूले तदस्मिन्  
 तत्त्वं चैतत्पवदति सुधीस्तन्मुखं निष्प्रगानाम् ।  
 चन्द्रात्सारः स्वति वपुषस्तेन मृत्युर्नराणां  
 तं बन्धीयात्सुकरणमृदा नान्यथा कायसिद्धिः ॥ ४८\*१ ॥

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**48\*1** included in all except  $\alpha_1\delta_1\delta_2$    **48\*1a pātāle yad viśati**  $\gamma_1\gamma_2$ ] pātālād yad viśati  $\pi_2$  pātāle yadvitayaḥ  $\varepsilon_1$  pātāle yadvitayu  $\pi_1$  pātāle yadvitanta  $\zeta_3$  pātāle yadvitadhaya  $\alpha_3$  pātāle yadinaya  $\zeta_2$  pātāle yadvita  $\eta_1$  yat prāleyam cāpihita  $\pi_\omega$  yat prāleyam pihita  $\alpha_2$  yat prāleya pihita  $\eta_2$  yat prāleyam prahita  $\chi$    **suśiram**  $\varepsilon_1\zeta_3\chi$ ] suśiram  $\pi_2$  sukhiram  $\gamma_1\gamma_2\eta_2\pi_\omega$  sukhire  $\alpha_2$  sukhiram  $\zeta_2$  stuśime  $\eta_1$  śubiram  $\pi_1$    **mūle tad asmin**  $\varepsilon_1\zeta_2\zeta_3\pi_1$ ] mūle tad asmi[m]s  $\eta_1$  mūle tad asti  $\pi_2$  mūle yad asti  $\gamma_2$  mūle yad asti  $\alpha_2$  mūle pakṣasti  $\gamma_1$  mūrdhni sthitam  $\eta_2$  mūrddhyataḥthyam  $\pi_\omega$  mūrdhāntarastham  $\chi$    **48\*1b tattvam caitat**  $\varepsilon_1\pi_1\pi_2$ ] tadvac caitat  $\gamma_1\gamma_2\zeta_2$  taddac caitat  $\zeta_3$  tasmiṁs tattvam  $\eta_2\pi_\omega\chi$  tasmitvam  $\alpha_2$  tattvam yat  $\eta_1$    **sudhīs** *cett.*] sudhās  $\gamma_1$    **tan mukham** *cett.*] tat sukham  $\pi_1\pi_2$    **48\*1c candrāt sārah**  $\gamma_1\gamma_2\varepsilon_1\eta_2\pi_\omega\chi$ ] candrāt sārah  $\zeta_3$  candrāt sāram  $\alpha_2\pi_2$  candraḥ sārah  $\zeta_2$  candrasāro[dha]  $\eta_1$  camṭtam prasāram  $\pi_1$    **sravati/śravati** *cett.*] grasati  $\pi_1$  rapati  $\gamma_1$  [sra]vaṇtyai  $\eta_1$    **vapusas** *cett.*] vapuṣes  $\eta_2$  vapayuṣes  $\pi_\omega$  vapuṣā  $\pi_1\pi_2$  *om.* (jumps to 3.66a)  $\zeta_3$    **tena** *cett.*] doṣa  $\pi_1$    **mṛtyur** *cett.*] mṛtyun  $\eta_2\pi_\omega$  *om.*  $\zeta_3$    **48\*1d** *om.*  $\zeta_3$    **tam** *cett.*] tad  $\alpha_3\gamma_2\chi$  tac  $\gamma_1$    **badhniyāt** *cett.*] cha\_yāt  $\gamma_1$    **sukaraṇamṛḍā**  $\alpha_2\pi_1\pi_2$ ] pakaraṇamṛḍā  $\zeta_2$  svakaraṇamṛṭam  $\alpha_3$  sukaraṇam amṛṭam  $\varepsilon_1$  kakaraṇam amṛṭam  $\eta_1$  sukaraṇam atho  $\eta_2\pi_\omega$  sukaraṇam adho  $\chi$  sukhakaram atho  $\gamma_2$  sukhakaraṇam artho  $\gamma_1$    **nānyathā** *cett.*] nāmarthā  $\gamma_1$    **kāya**  $\gamma_1\gamma_2\varepsilon_1\zeta_2\eta_2\pi_2\pi_\omega\chi$ ] kārya  $\alpha_2\alpha_3\eta_1\pi_1$

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**48\*1** = 4.9 •  $\pi_1\pi_2$  have this verse immediately after 3.38;  $\alpha_1\delta_1\delta_3$  have it in chapter 4 (4.9), and  $\alpha_2\alpha_3\gamma_1\gamma_2$  in both chapter 3 and 4.  $\delta_2$  omits it in both places.

[3.48\*1]

#### ❖ Commentary

For the translation and testimonia, as well as an explanation of the various places and versions of this verse in the text, see 4.9.

अथ मूलबन्धः ।

पार्षिभागेन संपीडय योनिमाकुच्येदुदम् ।  
अपानमूर्ध्वमाकृष्य मूलबन्धोऽयमिष्यते ॥ ४९ ॥

The root lock (*mūlabandha*):

When [the yogi] presses the perineum with part of the heel, clenches the anus and draws up *apāna*, it is called the root lock. (49)

**prescript:** *atha mūlabandhah cett.*] mūlabandhah γ₂δ₁ om. γ₁ζ₃   **49** om. ζ₃   **49a** pārṣṇi  
*cett.*] pādima γ₁   **49b** ākuñcayed *cett.*] ākumçaned α₁ ākum«cya +» γ₁   **gudam** *cett.*] dṛḍham  
α₃η₁η₂ «+ ta» γ₁   **49d** om. α₂   'b'yam iṣyate π₂πω] 'yam iṣyati π₁ mayiṣyate α₁ 'yam ucyate  
γ₁γ₂δ₁δ₂ε₁ζ₂η₁η₂ 'bhidhiyate χ illeg. α₃

**prescript:** In α₃, the description of Uddiyāñabandha (3.58–65) follows after this heading for Mūlabandha. Similarly, in πω and χ (and also some ηω manuscripts) Uddiyāñabandha is described before Mūlabandha, but with the correct heading each.

[3.49]

#### ❖ Sources

*Vivekamārtanda* 42  
iṣyate ] ucyate VM

#### ❖ Testimonia

*Hatharatnāvalī* 2.58, *Yogacintāmaṇi* f. 76r (attrib. HP)  
iṣyate ] ucyate HRĀ YCM

अधोगतिमपानं वै ऊर्ध्वं कुरुते बलात् ।  
आकुञ्चनेन तं प्राहुर्मूलबन्धं हि योगिनः ॥ ५० ॥

It forces the downward-moving *apāna* breath to move upwards by contraction [of the anus]. Yogis call that the root lock. (50)

**50** *om.* ζ<sub>3</sub>   **50a** *om.* α<sub>2</sub>   **adhogatim** ε<sub>1</sub>η<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] adhogatam α<sub>1</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>   **apānam**  
*vai* γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>χ] apānam vaiḥ α<sub>1</sub> apānam ca π<sub>ω</sub> apānam tu δ<sub>1</sub>δ<sub>2</sub> apānaivam η<sub>1</sub>   **50b** *om.*  
α<sub>2</sub>   **ūrdhvagam** *cett.*] mūrddhagam α<sub>1</sub> hy urdhvam̄gam π<sub>1</sub> kurddhagam ζ<sub>2</sub> vidyūrdhagam π<sub>ω</sub>  
**balat** α<sub>1</sub>ε<sub>1</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] haṭhat γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> havān ζ<sub>2</sub>   **50c** *om.* α<sub>2</sub>   **ākuñcanena** *cett.*] ākuñcyā  
tena η<sub>2</sub>   **tam** *cett.*] tu π<sub>2</sub>   **prāhur** *cett.*] grāhyam ζ<sub>2</sub>   **50d** **mūlabandham** *cett.*] mūlabandho  
η<sub>2</sub> mūlabandhā α<sub>2</sub> mūlo siddhim α<sub>3</sub>   **hi** α<sub>1</sub>α<sub>3</sub>ε<sub>1</sub>ζ<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>ω</sub>χ] tu γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>π<sub>1</sub>π<sub>2</sub> di α<sub>2</sub>

[3.50]

#### ❖ Sources

*Gorakṣaśataka* 53

adhogatim GŚ ] adhogatam GŚ v.l.

ākuñcanena tam GŚ ] ākuñcane ca tat GŚ v.l.

mūlabandham hi yoginah ] mūlabandham tu yoginah GŚ, mūlabandho yam ucyate GŚ v.l.

#### ❖ Testimonia

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

adhogatim HRĀ ] adhogatam YCM

vai ūrdhvagam HRĀ ] ca tad ūrdhvam̄ YCM

balat HRĀ ] haṭhat YCM

hi HRĀ ] tu YCM

गुदं पाण्या तु संपीड्य वायुमाकुञ्चयेद्वलात् ।  
वारं वारं यथा चोर्ध्वं समायाति समीरणः ॥ ५१ ॥

[The yogi] should press his anus with his heel and forcefully contract the [*apāna*] wind over and over again so that the breath goes upwards. (51)

**51** *om.*  $\zeta_3$  **51a** *gudam* *cett.*] gulpha  $\zeta_2$  pārṣṇī<sup>o</sup>  $\pi_2$  pārṣṇyā tu  $\alpha_1\alpha_2\delta_1\delta_2\varepsilon_1\eta_2\pi_1\pi_\omega\chi$ ] pārṣṇyā ca  $\zeta_2\eta_1$  [p]ārṣṇena  $\alpha_3$  pārṣṇī tu  $\gamma_2$  pādarmyām tu  $\gamma_1$  <sup>o</sup>nā gudam  $\pi_2$  sampīḍya *cett.*] āpiḍya  $\pi_2$  **51b** *vāyum*  $\tilde{a}^o$   $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\varepsilon_1\eta_1\eta_2\pi_2\pi_\omega\chi$ ] vāyunā  $\zeta_2\pi_1$  yonim  $\tilde{a}^o$   $\delta_1\delta_2$  **51c** *yathā*  $\alpha_1\varepsilon_1\zeta_2\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ ] tathā  $\alpha_2\gamma_1\gamma_2\delta_1\delta_2$

[3.51]

#### ❖ Sources

*Dattātreyayogaśāstra* 144

vāyum DYŚv.l.] yonim (*em.*)

Cf. *Śārṅgadharapaddhati* 4416

#### ❖ Testimonia

*Hatharatnāvalī* 2.60, *Yogacintāmaṇi* f. 76r (attrib. *Yogabīja*), *Yogabīja* 103 (south-Indian recension)

tu YCM, YB] ca HRĀ

#### ❖ Commentary

The instruction to ‘contract the wind’ (*vāyum ākuñcayet*) is odd (especially with *samīraṇah* in the fourth *pāda*) and not found in other texts. Mallinson has adopted *yonim* for *vāyum* (cf. *Hathapradipikā* 3.49b) in his edition of this verse in its source text, the *Dattātreyayogaśāstra*, which is not found in the manuscripts of that text but is in the *Hathapradipikā*’s δ manuscripts.

In the context of the root lock, *vāyum ākuñcayet* can be understood as an instruction to contract *apānavāyu*, which is mentioned in the previous verse (3.50a). Instructions to contract *apānavāyu* are found in other yoga texts, such as *Yogatārāvalī* 7b (*ākuñcanaiḥ śaśvad apānavāyoh*), *Śivasamhitā* 4.84cd (*apānavāyum ākuñcyā balād...*), *Śivayogapradipikā* 2.53ab (*athordhvamadhyasthirabandhanābhīmā ākuñcanād ūrdhvam apānavāyoh*) and *Yuktabhava-deva* 7.297 (*ādhārakamale suptām cālayet kuṇḍalīm dṛḍhām/ apānavāyum ākṛṣya balād ākuñcyā buddhimān*). In *Jyotsnā* 3.63, Brahmananda understands *vāyu* in this verse as *apāna* when he says that ‘one should contract the wind, *apāna*’ (*vāyum apānam ākuñcayed*), which he explains as, ‘one should pull it by contractions of the anus’ (*gudasyākuñcanenākarṣayet*). In the same vein, Bhavadevamiśra glosses ‘pulling *apāna*’ (*apānākarṣanam*) as ‘contracting the anus’ (*gudākuñcanam*), when commenting on ‘having pulled *apānavāyu* and forcefully contracted it ...’ (*apānavāyum ākṛṣya balād ākuñcyā...*) in *Yuktabhava-deva* 297 and 301.

प्राणापानौ नादबिन्दू मूलबन्धेन चैकताम् ।  
गत्वा योगस्य संसिद्धिं यच्छतो नात्र संशयः ॥ ५२ ॥

When *prāṇa* and *apāna* [and] *nāda* and *bindu* become united by means of the root lock they are sure to bestow complete success in yoga. (52)

**52** om.  $\zeta_3$    **52a** **nādabindū**  $\gamma_1\gamma_2\delta_1\delta_2\eta_1\pi_2\chi]$  nādabindu  $\alpha_1\alpha_2\varepsilon_1\zeta_2\eta_2\pi_1\pi_\omega$    **52b** **caikatām**  
*cett.] caikatā*  $\zeta_2\pi_2$  cakatam̄  $\gamma_1$  caikataḥ  $\pi_\omega$    **52c** **gatvā** *cett.] tato*  $\eta_2$  **samsiddhim**  
 $\alpha_1\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\eta_1\pi_2\pi_\omega\chi]$  samsiddhi π₁ samsiddhir α₂γ₁ζ₂ samsiddhyaiḥ η₂   **52d** **yacchato**  $\alpha_2\pi_\omega\chi]$   
yakṣyato π₂ yichato α₁ pracchato π₁ gacchato δ₁ε₁ζ₂ gacchate γ₂ gacchatā γ₁ prāpnōty e° η₁  
pamāta η₂ niścayo α₃ kurute δ₂   **nātra** *cett.] °va na* η₁ tra na η₂

[3.52]

#### ❖ Sources

*Dattātreyayogaśāstra* 145

gatvā yogasya DYŚ ] gacchato yoga DYŚv.l.  
yacchato DYŚ ] gacchato DYŚv.l., kurute DYŚv.l., gachate DYŚv.l.

#### ❖ Testimonia

*Haṭharatnāvalī* 2.61, *Yogacintāmaṇi* f. 76r (attrib. *Yogabīja*)

gatvā yogasya samsiddhim YCM ] gatau tadā yogasiddhim HRĀ  
yacchato nātra ] gacchato nātra YCM, prāpnōty eva na HRA

#### ❖ Commentary

Since the term *nāda* usually means ‘internal sound’ in Haṭha and Rājayoga texts, it is possible that *bindu* here was understood by some to have the tantric connotations of sonic and visual foci (Mallinson 2007: 219 n. 325) or two levels of sonic emanation in *mantroccāra*, where *nāda* is an unvoiced sound and *bindu* is the slightly coarser sound of inner murmuring (see *Tantrikābhidhānakōśa* vol. 3, 2013: 278–279). However, there is a passage in the *Amaraugha* (10–12) where *nāda* and *bindu* are paired and it is clear that *bindu* means generative fluid.

अपानप्राणयोरैक्यं क्षयो मूत्रपुरीषयोः ।  
युवा भवति वृद्धोऽपि सततं मूलबन्धनात् ॥ ५३ ॥

*Prāṇa* and *apāna* unite, urine and faeces diminish, [and] even an old man becomes young as a result of the continuous application of the root lock. (53)

अपाने चोर्ध्वे जाते संप्राप्ते वह्निमण्डलम् ।  
तदानलशिखा दीर्घा वर्धते वायुनाहता ॥ ५४ ॥

When *apāna* has turned upwards and reached the orb of fire, then the flame of the fire, fanned by the wind, grows tall. (54)

**53** *om.* ζ<sub>3</sub> **53a** °yor aikyam cett.] °yor aikya γ<sub>1</sub> °yor aikye η<sub>2</sub> **53b** kṣayo cett.] kṣayam α<sub>3</sub> kṣayān γ<sub>1</sub> **53d** bandhanāt cett.] bandhataḥ δ<sub>1</sub> **54** *om.* ζ<sub>3</sub> **54a** apāne cett.] apāna χ apānam̄ γ<sub>2</sub> π<sub>ω</sub> **cordhvage jāte** cett.] cordhvage yāte δ<sub>1</sub> cordhvam̄ āpāte η<sub>2</sub> ūrdhvage jāte χ **54b** samprāptē γ<sub>1</sub> γ<sub>2</sub> δ<sub>1</sub> δ<sub>2</sub> ε<sub>1</sub> ζ<sub>2</sub> π<sub>2</sub>] samprāptau π<sub>1</sub> samyāte π<sub>ω</sub> prayāte α<sub>1</sub> α<sub>2</sub> γ<sub>1</sub> η<sub>2</sub> χ **vahn-imāṇḍalam** α<sub>1</sub> γ<sub>2</sub> π<sub>1</sub> π<sub>ω</sub> χ] vahnimāṇḍale α<sub>2</sub> γ<sub>1</sub> δ<sub>1</sub> δ<sub>2</sub> ε<sub>1</sub> ζ<sub>2</sub> γ<sub>1</sub> π<sub>2</sub> nābhimāṇḍalam̄ η<sub>2</sub> **54c** tadānala cett.] tadānale ζ<sub>2</sub> tathānala α<sub>2</sub> δ<sub>2</sub> η<sub>2</sub> tathānale γ<sub>1</sub> **54d** vardhate vāyunāhatā α<sub>1</sub> α<sub>2</sub> γ<sub>1</sub> γ<sub>2</sub> ε<sub>1</sub> ζ<sub>2</sub> π<sub>1</sub> π<sub>ω</sub>] °hatāḥ π<sub>2</sub> °hataḥ α<sub>3</sub> bamḍhane vāyunāhatā δ<sub>1</sub> δ<sub>2</sub> kriyate vāyunāhatāḥ η<sub>2</sub> jāyate vāyunāhatā χ vāyunā preritā tathā γ<sub>1</sub>

**53** After this verse, γ<sub>1</sub> has an additional verse:

बन्धमूले येन तेन तेन विद्वा निवारितः । अजरामरतां याति यथा पञ्चमुखो हरः ॥

[3.53]

#### ❖ Sources

Vivekamārtanda 41

#### ❖ Testimonia

Hatharatnāvalī 2.62

#### ❖ Commentary

The diminishing of urine and faeces as a result of success in yoga is mentioned in the *Amanaska* (1.50c) and *Dattātreyayogaśāstra* (80a).

[3.54]

#### ❖ Sources

Gorakṣaśataka 54

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

#### ❖ Testimonia

ततो यातौ वह्यपानौ प्राणमुष्णस्वरूपकम् ।  
तेनात्यन्तप्रदीपस्तु ज्वलनो देहजस्तदा ॥ ५५ ॥

As a result, fire and *apāna* reach *prāṇa*, which is hot by nature. Then [*prāṇa*] makes the fire in the body extremely hot. (55)

**55** om.  $\zeta_3$  **55a** tato cett.]  $\gamma\ddot{\alpha}\tau\dot{\alpha}$   $\eta_1$   $\gamma\ddot{\alpha}\tau\dot{\alpha}$   $\varepsilon_1\pi_2]$   $\gamma\ddot{\alpha}\tau\dot{\alpha}$   $\alpha_2$   $y\ddot{\alpha}\tau\dot{\alpha}$   $\eta_1\pi_1\chi$   $y\ddot{\alpha}\tau\dot{\alpha}$   $\eta_2$   $yam\ddot{\alpha}\tau\dot{\alpha}$   $\alpha_3$   $y\ddot{\alpha}\tau\dot{\alpha}$   $\gamma\ddot{\alpha}\tau\dot{\alpha}$   $\alpha_1$   $j\ddot{\alpha}\tau\dot{\alpha}$   $\gamma_2\delta_1\delta_2$   $j\ddot{\alpha}\tau\dot{\alpha}$   $\gamma_1$   $j\ddot{\alpha}\tau\dot{\alpha}$   $\pi_\omega$  vahnim  $\zeta_2$  **vahnyapānau**  $\gamma_2\delta_1\delta_2\varepsilon_1\eta_1\pi_1\chi]$  vahnipānau  $\alpha_1$  vahnipātāu  $\alpha_2$  [m]ahnyapāne  $\alpha_3$  vahnīyonau  $\eta_2$  bāhyapānau  $\pi_2$  bāmdhapānau  $\gamma_1$  vardhapānai  $\pi_\omega$  apānai ca  $\zeta_2$  **55b prāṇam uṣṇa**  $\alpha_3\gamma_2\varepsilon_1\zeta_2\pi_1\pi_2\pi_\omega\chi]$  prāṇamura  $\gamma_1$  prāṇamukta  $\delta_1\delta_2$  prāṇamūla  $\alpha_1\alpha_2\eta_1\eta_2$  **svarūpakam** cett.] surūpakaṁ  $\varepsilon_1$  svarūpakah  $\eta_2$  svarūpaka॒  $\eta_1$  **55c tenātyanta**  $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\eta_1\pi_1\chi]$  tenātyantam  $\alpha_1$  tenābhya॒  $\pi_\omega$  tenābhya॒  $\eta_2$  tenāyamna  $\pi_2$  tenotyatam  $\alpha_2$  tailābhya॒  $\eta_2$  **pradīptas tu** cett.] pradīpas tu  $\eta_1$  pradāyas tu  $\alpha_2$  pradīptasau  $\varepsilon_1$  pradīpāsau  $\zeta_2$  **55d jvalano dehajas tadā**  $\alpha_1\alpha_2\varepsilon_1\pi_1\pi_\omega]$  jvalato dehatas tadā  $\pi_2$  jvalano dehajas tathā  $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\eta_1\chi$  kumto dehakṣayas tadā  $\eta_2$

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

samprāpte YCM ] prayāte HRĀ  
maṇḍalam ] maṇḍale HRĀ YCM  
tadānalaśikhā dirghā ] tathānalaśikhādīptir HRĀ, tathānalaśikhā dirghā YCM  
vardhate vāyunāhata YCM ] vāyunā preritā yathā HRĀ

[3.55]

#### ❖ Sources

*Gorakṣaśataka* 55

pradīptas tu ] pradīptena GŚ  
dehajas GŚ ] dehagas GŚv.l.  
tadā ] tathā GŚ

#### ❖ Testimonia

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

tato yātau YCM ] yātāyātau HRĀ  
prāṇam uṣṇasvarūpakam ] mūlarūpasvarūpakau HRĀ, prāṇam uktasvarūpakau YCM  
tenātyanta YCM ] tenābhya॒  $\eta_2$  HRĀ  
tadā ] tathā HRĀ YCM

#### ❖ Commentary

The second verse quarter has been rewritten in  $\alpha_1$  and  $\alpha_2$  as *prāṇamūlasvarūpakam*, which is similar to  $\eta_1$  (*prāṇamūlasvarūpakau*) and the *Hṝtharatnāvalī* (*mūlarūpasvarūpakau*). It is likely that *mūla* arose as a misreading of *uṣṇa*. References to *prāṇa* being hot by nature (and *apāna* being cold) occur in other works, such as the *Mokṣopāya* (6.85.111–112) and *Hṝhatattvakaumudi* (4.14, 41.2). The commentators Bālakṛṣṇa (*Yogaprakāśikā* 5.85) and Brahmānanda (*Jyotsnā* 3.67) accept the idea that *prāṇa* is hot by nature.

तेन कुण्डलिनी सुप्ता संतप्ता संप्रबुध्यते ।  
दण्डाहता भुजङ्गीव निश्वस्य ऋग्नुतां व्रजेत् ॥ ५६ ॥

Heated by that [blaze], the sleeping Kunḍalinī wakes up. Like a snake struck by a stick, she hisses and becomes straight. (56)

बिलं प्रविष्टेव ततो ब्रह्मनाङ्गन्तरं व्रजेत् ।  
तस्माच्चित्यं मूलबन्धः कर्तव्यो योगिभिः सदा ॥ ५७ ॥

Then, like [a snake] that has entered a hole, she goes into the channel of Brahman. So yogis should regularly practise the root lock. (57)

**56** om. ζ<sub>3</sub>   **56b** **samptaptā** cett.] satatam δ<sub>1</sub>δ<sub>2</sub>ζ<sub>2</sub>   **samprabudhyate** α<sub>1</sub>α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>η<sub>2</sub>π<sub>2</sub>χ] samprabudhyati η<sub>1</sub> samprabodhyate ζ<sub>2</sub> samabuddhyate π<sub>1</sub> sa prabudhyate π<sub>ω</sub> sā prabodhyate δ<sub>2</sub> sānubodhyate δ<sub>1</sub> buddhyate tadā ε<sub>1</sub>   **56d** **niśvasya** α<sub>1</sub>α<sub>3</sub>ε<sub>1</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>χ] niśvāsyā α<sub>2</sub> niḥsvāsyā π<sub>2</sub> viśvāsyā π<sub>ω</sub> niścītam γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>ζ<sub>2</sub> niścayād δ<sub>2</sub>   **rjutām vrajet** cett.] rujutām vrjet α<sub>1</sub> rujanām vrajet α<sub>2</sub> rujutām iyāt η<sub>2</sub>   **57** om. ζ<sub>3</sub>   **57a** om. δ<sub>1</sub>δ<sub>2</sub>   **praviṣṭeva** α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>γ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>η<sub>1</sub>χ] praviṣṭe ca γ<sub>1</sub>π<sub>1</sub>π<sub>2</sub> praviṣṭām ca π<sub>ω</sub> praviṣṭāś ca η<sub>2</sub>   **tato** cett.] to γ<sub>1</sub>   **57b** om. δ<sub>1</sub>δ<sub>2</sub>   **brahma** cett.] tha\_ γ<sub>1</sub>   **nādyantaram** cett.] nādyāntaram α<sub>2</sub>π<sub>2</sub> nādyantare η<sub>2</sub>   **57c** **nityam** cett.] nityo ζ<sub>2</sub>

[3.56]

❖ Sources

Gorakṣaśataka 56

❖ Testimonia

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

samptaptā ] satatam YCM  
samprabudhyate ] samprabodhyate YCM  
danḍāhatā HRĀ ] danḍāhata YCM  
niśvāsyā HRĀ v.l. ] niścītam HRĀ YCM  
vrajet YCM ] iyāt HRĀ

[3.57]

❖ Sources

Gorakṣaśataka 57

bilām ] bila GŚ, bila GŚ v.l., bilām GŚ v.l.  
praviṣṭeva ] praviṣṭe ca tato GŚ, praveśato yatra GŚ v.l.

❖ Testimonia

Hatharatnāvalī 2.65c-f, Yogacintāmaṇi f. 76v (attrib. Yogabīja)

अथोद्दीयाणम् ।

बद्धो येन सुषुम्नायां प्राणस्तद्वीयते यतः ।  
तस्मादुद्दीयणाख्योऽयं योगिभिः समुदाहृतः ॥ ५८ ॥

Now the Uddiyana lock:

Yogis say that this [lock] is called Uddiyana because the breath flies up (*uddiyate*) into Suṣumnā when bound by it. (58)

**prescript:** *athoddiyāṇam*  $\alpha_1$ ] *athoddiyāṇam*  $\pi_1$  *athoddiyāṇam*  $\pi_\omega$  *athoddiyāṇam*  $\alpha_2$  *athoddiyā-*  
*nam*  $\pi_2$  *iti mūlabandhah* | *atha odyāṇam*  $\varepsilon_1$  *athodyāṇabandhah*  $\eta_1$  *atha uddiyāṇabandhah*  $\zeta_2$   
*atha uddiyāṇabandhah*  $\delta_2$  *atha uddiyāṇabandhah*  $\gamma_1$  *atha uddiyāṇam* *bandhah*  $\eta_2$  *atha uddiyā-*  
*abandhah*  $\chi$  *uddiyāṇam* *bandhah*  $\gamma_2$  *om.*  $\delta_1\zeta_3$  **58 om.**  $\zeta_3$  **58a baddho**  $\alpha_1\gamma_2\delta_1\pi_2\pi_\omega\chi]$  *bandho*  
 $\alpha_2\delta_2\varepsilon_1\zeta_2\pi_1$  *ürdhvō*  $\eta_1\eta_2$  *vidrā*  $\gamma_1$  **yena suṣumnāyām** *cett.*] *yoni suṣumnāyām*  $\alpha_2$  *kṣitah*  
*suṣumnāyāḥ*  $\eta_2$  **58b prāṇas** *cett.*] *prāṇam*  $\zeta_2\eta_1\pi_2$  *prāṇa*  $\delta_2$  **tūḍḍiyate**  $\alpha_1\gamma_2\delta_1\eta_2\chi]$  *tūḍḍiy-*  
*ate*  $\alpha_1\gamma_2$  *taddiyate*  $\alpha_2$  *sūḍḍiyate*  $\varepsilon_1$  *tūdiyate*  $\pi_\omega$  *tudiyate*  $\gamma_1$  *uddiyate*  $\delta_2\zeta_2$  *kṛdiyate*  $\pi_1$  *uḍiy-*  
*ate*  $\pi_2$  *udyayate*  $\eta_1$  **58c tasmād** *cett.*] *tasmātu*  $\gamma_2$  *tasmāc ca*  $\eta_2$  **uddiyānākhyo** *m.c.*  $\varepsilon_1$ ]  
*uddiyānākhyo*  $\delta_1\delta_2\chi$  *uddiyānākhye*  $\alpha_1$  *uddiyānākhyo*  $\zeta_2$  *uddiyānākhyo*  $\eta_1$  *uddiyānākhyo*  $\gamma_2$   $\eta_2$   
*udiyanākhyo*  $\alpha_2\pi_1$  *udiyanākhye*  $\pi_\omega$  *udiyanākhyam*  $\pi_2$  *uddiyānākhyo*  $\gamma_1$  **'yam** *cett.*] *tad*  $\pi_2$  *om.*  
 $\eta_2$  **58d samudāhṛtaḥ** *cett.*] *samudāhṛtam*  $\zeta_2\pi_2\pi_\omega$

**58** Before this verse,  $\varepsilon_1$  has *Gorakṣaśataka* 57cd.

[3.58]

#### ❖ Sources

*Gorakṣaśataka* 58c–59b

baddho GŚ (em. from HP) ] vajro GŚv.l., bandho GŚv.l.  
yataḥ GŚ ] tataḥ GŚv.l.

#### ❖ Testimonia

*Haṭharatnāvalī* 2.53, *Yogacintāmaṇi* f. 76v (attrib. *Yogabija*)

उड्याणं कुरुते यस्मादविश्रान्तं महाखगः ।  
उड्डीयाणं तदेव स्यातत्र बन्धो विधीयते ॥ ५९ ॥

Because the great bird tirelessly flies up (*udyānam kurute*), [this lock] is [called] ‘flying up’ (*uddiyānam*). In it, the [root] lock is applied. (59)

**59** om.  $\zeta_3$  **59a** **udyānam**  $\alpha_1\gamma_2\varepsilon_1\pi_1$ ] *udyānām*  $\alpha_2$  *udyānam*  $\pi_2$  *uddinām*  $\pi_\omega$  *uddinām*  $\delta_1\delta_2\chi$  *uddiyānām*  $\alpha_3\gamma_1$  *uddiyānām*  $\gamma_1\gamma_2$  *uddiyānām*  $\zeta_2$  **kurute yasmād** *cett.*] *kryate yasmād*  $\gamma_2$  *kṛte yasmād*  $\zeta_2$  *tu kurute*  $\alpha_3$  **59b** **aviśrāntam**  $\delta_1\delta_2\varepsilon_1\zeta_2\gamma_1\eta_2\pi_2\pi_\omega\chi$ ] *aviśrānta*  $\alpha_1\alpha_2\pi_1$  *aviśrānto*  $\gamma_2$  *aviśrāmtā*  $\gamma_1$  *khaviśrāmtā*  $\alpha_3$  **59c** **uddiyānam**  $\alpha_1\zeta_2\eta_1$ ] *uddiyānām*  $\delta_1\delta_2$  *udiyānām*  $\alpha_2$  *oddiyānām*  $\varepsilon_1$  *uddiyānām*  $\gamma_2\eta_2$  *uddiyānām*  $\gamma_1$  *udiyānām*  $\pi_1\pi_\omega$  *udiyānām*  $\pi_2$  *uddiyānām*  $\chi$  **eva** *cett.*] *evam*  $\delta_1$  *evah*  $\zeta_2$  **59d** **tatra** *cett.*] *kṣetra*  $\eta_2$  *mūla*  $\delta_1\delta_2$  **bandho** *cett.*] *vedho*  $\alpha_2$  **vidhīyate**  $\alpha_2\gamma_2\pi_2$ ] *bhidhīyate*  $\alpha_1\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\eta_2\pi_1\pi_\omega\chi$  *nigadyate*  $\gamma_1$

[3.59]

#### ❖ Sources

*Vivekamārtanda* 43

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

#### ❖ Testimonia

*Hatharatnāvalī* 2.54, *Yogacintāmaṇi* f. 76v (attrib. *Yogabija*)

*udyānam* ] *uddinām* HRĀ YCM

*tatra bandho vidhīyate* ] *tatra bandho* 'bhidhīyate HRĀ, *mūlabandho* 'bhidhīyate YCM

#### ❖ Commentary

In the *Vivekamārtanda* this verse is preceded by a passage on *mūlabandha*, so the likely meaning of the fourth verse quarter is that (*mūla)bandha* is to be performed in this practice. The δ group of the *Hathapradīpikā* witnesses has ‘the root [lock] is applied’ (*mūlam vidhīyate*), which appears to be an attempt to clarify the meaning of the original verse.

The word *udyānam* in the first *pāda* is attested in manuscripts of the *Vivekamārtanda*, the source of this verse, and two manuscripts of the α group. This spelling is attested in several vernacular works (e.g., *Aṣṭāṅgayoga* of Caranādāsa 144, 275, 307–8, *Jogapradīpyaka* 588, 635, 686 etc.), as well as other Sanskrit yoga texts (e.g., *Yogatārāvalī* 6, *Dhyānabindūpaniṣat* 75 etc.). Other witnesses, including the *Jyotsnā*, have *uddinām*, the usual form for the verbal noun from *ud-dīlī*.

उदरे पश्चिमं ताणं नाभेरुर्ध्वं च कारयेत् ।  
उड्डीयाणो ह्यसौ बन्धो मृत्युमातङ्गकेसरी ॥ ६० ॥

[The yogi] should perform a rearward and upward stretching of the navel into the abdomen. That is the *uddiyāṇa* lock, a lion to the elephant of death. (60)

**60** *om.*  $\zeta_3$  **60a udare ... tānam]** paścimam tānam udare  $\varepsilon_1$  **udare** *cett.*] udarāt  $\pi_\omega$  **paścimam**  $\alpha_2\gamma_2\delta_2\eta_1\pi_1\pi_2\chi$ ] paścima  $\alpha_1\gamma_1\eta_2$  paścime  $\delta_1\zeta_2\pi_\omega$  **tānam**  $\alpha_1\alpha_2\zeta_2$ ] tānam  $\gamma_1\gamma_2\delta_1\delta_2\eta_1\eta_2\pi_2\chi$  tālam  $\pi_1$  bhāge  $\pi_\omega$  **60b ūrdhvam** *cett.*] ūrdhvē  $\eta_2$  **ca** *cett.*] tu  $\zeta_2\eta_2$  **60c** *om.*  $\pi_\omega$  **uddiyāno**  $\alpha_1\zeta_2$ ] uddiyāno  $\delta_2$  uddiyāno  $\alpha_3\varepsilon_1\eta_1$  uddiyāno  $\gamma_1\gamma_2\delta_1\eta_2$  uddiyāno  $\pi_1$  uddiyāno  $\pi_2$  uddiāno  $\alpha_2$  uddiyāno  $\chi$  **hy asau** *cett.*] hy ayam  $\delta_1$  hy asam  $\delta_2$  **60d** *om.*  $\pi_\omega$

[3.60]

#### ❖ Sources

*Vivekamārtanā* 44, *Śivasamhitā* 4.73

paścimam SS ] paścime VM  
ca VM ] tu SS  
uddiyāno hy asau ] uddiyāno hy asau VM, udyānākhyo 'tra SS

#### ❖ Testimonia

*Hṝtharatnāvalī* 2.55, *Yogacintāmaṇi* f. 76v (attrib. *Yogabija*)

tānam ] tānam HRĀ YCM  
ca kārayet ] ca dhārayet HRĀ, samācaret YCM  
uddiyāno ] uddiyāno HRĀ YCM

#### ❖ Commentary

The spelling *tāṇa* (where many witnesses have *tāna*) reflects vernacular pronunciation (see e.g., Molesworth 1857 s.v. *tāṇa*).

उड्डीयाणं तु सहजं गुरुणा कथितं सदा ।  
अभ्यसेदस्ततन्द्रस्तु वृद्धोऽपि तरुणो भवेत् ॥ ६१ ॥

Uddiyāna is easy, but it is always taught by a guru. Even an old person becomes young if they practise it tirelessly. (61)

**61** *om. ζ<sub>3</sub>* **61a** **uddiyānam** α<sub>1</sub>ζ<sub>2</sub>] uddiyānam δ<sub>2</sub> uddiyānam α<sub>2</sub>ε<sub>1</sub>η<sub>1</sub>π<sub>1</sub> uddiyānam γ<sub>2</sub>δ<sub>1</sub>η<sub>2</sub> uddiyānam γ<sub>1</sub> uddiyānam π<sub>ω</sub> uddiyānam π<sub>2</sub> uddiyānam χ **sahajam** *cett.*] sahasam π<sub>1</sub> yaḥ sahate γ<sub>2</sub> **61b** **guruṇā** *cett.*] guruṇām π<sub>ω</sub> **sadā** *cett.*] yathā γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> **61c** **abhyased/-set** *cett.*] abhyāsen γ<sub>1</sub> abhyāsyed α<sub>2</sub> abhyāsāt π<sub>ω</sub> abhyāsa° π<sub>2</sub> **astatandras tu** α<sub>2</sub>ε<sub>1</sub>] astatadras tu α<sub>1</sub> asvatamtras tu π<sub>1</sub> asya tamṛtrasya ζ<sub>2</sub> °tah svatantras tu π<sub>2</sub> tad atandras tu γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> na tamṛdas tu \_ γ<sub>1</sub> yo hy atandras tu η<sub>1</sub> satataṁ yas tu η<sub>2</sub>π<sub>ω</sub>χ **61d** **taruṇo bhavet** α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>ω</sub>] taruṇāyate γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>π<sub>2</sub>χ

[3.61]

#### ❖ Sources

*Dattātreayogaśāstra* 141c–142b

guruṇā DYŚ ] guṇaughāt DYŚ v.l.

#### ❖ Testimonia

*Yogacintāmanī* f. 76v (attrib. *Yogabīja*)

sadā ] yathā YCM

abhyased astatandras ] abhyaset tad atandras YCM

taruṇo bhavet ] taruṇāyate YCM

Cf. *Hatharatnāvalī* 2.56

गुरुणा सहजं प्रोक्तं वृद्धोऽपि तरुणो भवेत् ।

बाह्योऽयाणं च कुरुते बाह्यालङ्कारवर्घनम् ॥

#### ❖ Commentary

We have understood the first line to mean that even though the basics of the practice of *uddiyāna* are easy, it still needs to be taught by the guru. Witnesses of the γ and δ groups read *yathā* for *sadā*, perhaps as a deliberate substitution of the more difficult *sadā*, making the verse mean that *uddiyāna* is easy in the way that is taught by the guru.

नाभेरुद्धमधश्चापि ताणं कुर्यात्प्रयत्नतः ।  
षण्मासमध्यसन्मृत्युं जयत्येव न संशयः ॥ ६२ ॥

[The yogi] should carefully stretch [the region of the abdomen] above and below the navel. If he practises [like this] for six months, he is sure to conquer death. (62)

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**62** *om.*  $\zeta_3$  **62a** ante **nābher** add. pāṭhāntaram  $\pi_2$  **adhaś cāpi** *cett.*] adhastāpi  $\alpha_2$  adho vāpi  $\delta_1\delta_2$  adhahkāya  $\gamma_1$  avasthāpya  $\pi_2$  **62b tānam**  $\alpha_3\varepsilon_1\zeta_2\eta_1\pi_1\pi_\omega$ ] tānam  $\gamma_1\gamma_2\delta_1\delta_2\eta_2\pi_2\chi$  tāpyam  $\alpha_1$  tārunam  $\alpha_2$  **pryatnataḥ** *cett.*] ca yatnataḥ  $\eta_2$  **62c sanmāsam** *cett.*] sañmāsām  $\alpha_3$  sañmāsād  $\alpha_2$  yogī sam°  $\eta_1\eta_2$  **abhyasan**  $\alpha_1\gamma_1\gamma_2\eta_2\pi_1$ ] abhyasen  $\alpha_3\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\pi_\omega\chi$  ca samabhyan  $\pi_2$  vau mahā  $\alpha_2$  **mṛtyum** *cett.*] *om.*  $\pi_2$  **62d jayaty eva na samśayah** *cett.*] mūlam jayaty asamśayah  $\pi_2$

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[3.62]

#### ❖ Sources

*Dattātreyyogaśāstra* 142c–143b

adhaś cāpi DYŚ *v.l.* ] atah paścāt DYŚ  
tānam ] tānam DYŚ  
abhyasan ] abhyasen DYŚ

Cf. *Śivasamhitā* 4.72

नाभेरुद्धमधश्चापि तानं पश्चिमाचरेत् ।  
उड्यानवन्ध एषः स्यात्सर्वदुःखोघनाशनः ॥

#### ❖ Testimonia

*Hṝtharatanāvalī* 2.57, *Yogacintāmaṇi* f. 76v (attrib. *Yogabija*)

adhaś cāpi ] adho vāpi HRĀ YCM  
tānam ] tānam HRĀ YCM  
abhyasan ] abhyasen HRĀ YCM

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

नाभेरुद्धमधश्चापि तानं निर्भरमाचरेत् ।  
उड्यानगो ह्यं वन्धः सर्वदुःखोघनाशनः ॥

सति वज्रासने पादौ कराभ्यां धारयेद्वृद्धम् ।  
गुल्फदेशसमीपे च कन्दं तत्र प्रपीडयेत् ॥ ६३ ॥

Sitting in *vajrāsana*, [the yogi] should hold his feet firmly with his hands near the region of the ankles and press the bulb (*kanda*) there.  
(63)

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**63** *om.*  $\zeta_3$  found after 3.95\*2 χ    **63a** *vajrāsane cett.]* vajrāsanau  $\gamma_1$  vajrāsanam  $\alpha_1\pi_1$   
**63b** *karābhyaṁ cett.]* karā \_  $\gamma_1$  dhārayed  $\delta_2\varepsilon_1\zeta_2\pi_1\pi_2\chi]$  dhāraye  $\gamma_2\delta_1\pi_\omega$  sandhāraye  $\gamma_1$   
 dhārayam  $\eta_1$  dhārayad  $\eta_2$  kāraye  $\alpha_1\alpha_2$  **dr̥dham cett.]** dr̥dhe  $\gamma_1$     **63c** *deśa cett.]* deśe  $\alpha_2\delta_2\varepsilon_1\zeta_2$   
 deśam  $\alpha_1$  **samīpe ca**  $\alpha_1\gamma_1\gamma_2\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi]$  samipam ca  $\delta_2\zeta_2$  samipam tu  $\delta_1$  samityeva  $\alpha_2$   
**63d** *kandam cett.]* kam̥dham  $\delta_1$  kam̥tham  $\alpha_2\pi_1$  **tatra cett.]** tacca  $\eta_2\pi_\omega$  tava  $\alpha_1$  tasya  $\eta_1$   
**prapīḍayet**  $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\pi_1\pi_2\chi]$  prapīḍyate  $\alpha_1\eta_1\eta_2\pi_\omega$  pradāyate  $\alpha_2$

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[3.63]

#### ❖ Sources

*Gorakṣaśataka* 59c–60b

pādau GŚv.l. ] jānū (*em.*), jānu GŚv.l., prādau GŚv.l.

#### ❖ Testimonia

*Yogacintāmaṇi* f. 76v (attrib. HP)

kandam tatra ] udaram tat YCM

#### ❖ Commentary

In the *Hathapradipikā* this verse seems to instruct the yogi to press the bulb (*kanda*) with the feet while holding them with the hands. The adopted reading of the source text, the *Gorakṣaśataka*, which is only found in witness T (and there in the singular *jānu*, which has been emended to the dual *jānū* in Mallinson's edition) says that it is the knees that are to be held, which would still allow for the feet to press the bulb. In the *Yuktabhavadeva* (7.224), Bhavadevamiśra says that the bulb is near the navel and the legs are held near the ankles, suggesting that the bulb is pressed by using the hands to pull the feet into the lower abdomen.

*Yuktabhavadeva* 7.224 (commenting on *uddiyāñabandha*)

दृढमासनं बद्धा गुल्फदेशसमीपे कराभ्यां पादौ दत्त्वा नाभिसमीपस्थं कन्दं पीडयचुरुरे पश्चिमताणं तथा  
 कुर्याद्यथा वायुः कुक्षिसन्धिं न गच्छत्येवसुहियानवन्यो जरामृत्युविनाशनः सम्पद्यते ॥

Holding the ankles with the hands and pressing the *kanda* with the feet is also the view of Brahmananda (*Jyotsnā* 3.114), who follows the *Yogayājñinavalkya* (4.14, 4.16) in thinking that the place of the *kanda* is nine fingerbreadths above the middle of the body, which is two fingerbreadths above the anus (*Jyotsnā* 3.113).

In the *Hathasaṅketacandrikā* (f. 36r), Sundaradeva explains that the yogi presses the *kanda* in the navel by performing *uddiyāñabandha*, along with the root and chin locks, at the end of *kumbhaka* and the beginning of exhalation. It is thus the backward stretch in the abdomen (*udare paścimatāna*) that presses the *kanda* in the navel.

*Hathasaṅketacandrikā* f. 36r

पश्चिमं ताणमुदरे कारयेद्वृदये गले ।  
शनैः शनैर्यथा प्राणस्तुन्दसंविं न गच्छति ॥ ६४ ॥

[The yogi] should very gently stretch back his abdomen, chest and throat in such a way that the breath does not come into contact with the stomach. (64)

**64** *om. ζ<sub>3</sub>χ 64a paścimam tānam α<sub>2</sub>α<sub>3</sub>ε<sub>1</sub>η<sub>1</sub>π<sub>1</sub>] paścimam tānam γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>π<sub>2</sub> paścimatānam α<sub>1</sub>π<sub>ω</sub> udare cett.] udara γ<sub>1</sub> udaram ζ<sub>2</sub> upari η<sub>1</sub>η<sub>2</sub> 64b kārayed cett.] pīdayed η<sub>2</sub> dhṛdaye gale α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>γ<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] dhṛtaye gale ε<sub>1</sub> dhṛdaye gataih γ<sub>1</sub> udare hr̄di δ<sub>1</sub> cibukam hr̄di δ<sub>2</sub> vṛd-dhīdam śanaih ζ<sub>2</sub> 64c śanair yathā cett.] *om.* γ<sub>1</sub> prāṇas α<sub>1</sub>α<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>ω</sub>] prāṇās γ<sub>1</sub>γ<sub>2</sub> strāṇas α<sub>3</sub> prāṇam ζ<sub>2</sub>π<sub>2</sub> prāṇo η<sub>2</sub> 64d tūnda α<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>ε<sub>1</sub>ζ<sub>2</sub>π<sub>1</sub>π<sub>2</sub>] tūda η<sub>1</sub>π<sub>ω</sub> tamda γ<sub>1</sub> tadā δ<sub>2</sub> kamda α<sub>2</sub> nādi η<sub>2</sub> samdhīm α<sub>1</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>] samdhī α<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>π<sub>ω</sub> siddhīm π<sub>2</sub> na cett.] ca δ<sub>1</sub>δ<sub>2</sub> ni° η<sub>2</sub>*

**64** After this verse, ε<sub>1</sub> has *Gorakṣaśataka* 61ab.

तथा चोक्तं हठप्रदीपिकायाम् ।  
सति वत्रासने पादौ कराभ्यां धरयेद्वृद्धं ।  
गुल्फदेशसमीपे च कन्दं तत्र निर्पीडयेत् ॥ ...  
सिद्धासने स्थित्वा हस्ताभ्यां पादौ गुल्फप्रदेशसमीपे दृढं धृत्वा तुदे नालोथान् ] साधु विधाय समाहित-  
मनसा सुदृढमूलबन्धजालन्धरवन्धवताभ्यासिना साथकेन रेचकादौ कुंभकान्ते उदरे पश्चिमताने क्रियमाणे  
नितरां तदा तत्र नाभिकन्दन्नपीडने पश्चिमतानेन सति नाभिकन्दोथानाडय उर्ध्वमुखा विकसिता विरला  
विमला असंहता वायुग्रहसमर्था भवन्ति तदा सङ्कमितः प्राणवायुः शनैः [ ॥ ]

[3.64]

#### ❖ Sources

*Gorakṣaśataka* 60c–61b

tānam ] tānam GS

#### ❖ Testimonia

*Yogacintāmanī* f. 76v (attrib. HP), *Hathsaṅketacandrikā*, f. 36r–36v (attrib. HP)

paścimanī YCM ] paścime HSC

tānam ] tānam YCM HSC

kārayed dhṛdaye gale ] kārayec cibukam hr̄di YCM, ku[r]yac ca cibukam hr̄di HSC

tundasamdhīm ] tundasiddhīm YCM, kandasamdhī[m] HSC

#### ❖ Commentary

In 3.64b, the reading *gale* ('in the throat') is very well attested by manuscripts of the source text, the *Gorakṣaśataka*, and the *Hathapradipikā* (including all three α witnesses). Its meaning is not entirely clear to us as the 'backward stretch' (*paścimanī tānam*) usually occurs above and below the navel when the *uddiyāna* lock is applied, as stated above in verse 3.60. We have not seen the neck mentioned in this regard in any other premodern work, and the absence of *ca* suggests that *gale* may be a corruption. The alternative reading *cibukam hr̄di* in manuscripts

सर्वषामेव बन्धानासुतमो हुड्डियाणकः ।  
उड्डीयाणे द्वे बन्धे मुक्तिः स्वाभाविकी भवेत् ॥ ६५ ॥

*Uddiyāṇa* is the best of all the locks. When the *uddiyāṇa* lock is firm, liberation becomes easy. (65)

**65** om. ζ<sub>3</sub>   **65b** **uttamo** *cett.*] uttamam̄ ζ<sub>2</sub>   **hy uḍḍiyāṇakah** *m.c. α<sub>2</sub>ε<sub>1</sub>η<sub>1</sub>*] hy uḍḍiyāṇakah  
 α<sub>1</sub> hy uḍḍiyāṇakah γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>η<sub>2</sub>χ hy uḍḍiyāṇakah π<sub>1</sub>π<sub>ω</sub> hy uḍḍiyāṇakah π<sub>2</sub> hy uḍḍiyāṇakah ζ<sub>2</sub>  
**65c** **uḍḍiyāne** α<sub>1</sub>ζ<sub>2</sub>] uḍḍiyāne δ<sub>2</sub> uḍḍiyāne ε<sub>1</sub>η<sub>1</sub> uḍḍiyāne γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>η<sub>2</sub>χ uḍḍiyāne π<sub>1</sub>π<sub>ω</sub> uḍḍiyāne π<sub>2</sub>  
 uḍḍayāne α<sub>2</sub>   **dṛḍhe** *cett.*] kṛte γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>   **bandhe** *cett.*] baddhe π<sub>2</sub> jāte α<sub>2</sub>   **65d** **muktiḥ**  
 α<sub>1</sub>α<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>π<sub>1</sub>π<sub>ω</sub>χ] mukti ε<sub>1</sub> muktīm̄ η<sub>1</sub> mūlam̄ γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>π<sub>2</sub>   **svābhāvīkī** α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>η<sub>1</sub>π<sub>1</sub>π<sub>ω</sub>χ] svābhāvīki η<sub>2</sub> svābhāvikir α<sub>3</sub> svābhāvīkam̄ δ<sub>1</sub>δ<sub>2</sub>π<sub>2</sub> svabhāvikam̄ γ<sub>2</sub> bhāvikam̄ γ<sub>1</sub>

of the *Hathapradīpikā* on lower branches of the stemma and in the testimonia is a reference to *jalandharabandha* and appears to be a patch. It is possible that the practice of *uddiyāṇa* might affect the throat, as reported by Dr M. M. Gore (2005: 144). Drawing on x-ray experiments on *uddiyānabandha* conducted at the Kaivalyadhama Yoga Institute, the article mentions a sub-atmospheric (negative) pressure in visceral cavities, such as the oesophagus and stomach, as a physiological effect of applying *uddiyāṇa*.

[3.65]

#### ❖ Testimonia

*Yogacintāmanī* f. 76v (attrib. HP)

uttamo ] hy uttamo YCM  
 uḍḍiyāṇakah ] uḍḍiyāṇakah YCM  
 uḍḍiyāne ] uḍḍiyāne YCM  
 muktiḥ svābhāvīki ] mūlah svābhāviko YCM

अथ जालन्धरः ।

कण्ठमाकुञ्च्य हृदये स्थापयेदृढमिच्छया ।  
बन्धो जालन्धरास्योऽयममृताव्ययकारकः ॥ ६६ ॥

Now the *jalandhara* lock:

[The yogi] should contract the throat and firmly place the chin on the chest. This is the lock called *jalandhara*. It prevents loss of the nectar of immortality. (66)

**prescript:** *atha jālandharah em.*] *atha jālamdhara π₁ atha jālamdharam π₂ atha jālamdharaḥ α₁ atha jalāmdhara α₂ atha jālāntarahε₁ atha jālamdharabandhahδ₂η₁η₂π₂χ* *atha jālamdharibamdhahζ₂ atha nāśamdharabamdhahγ₁ jālamdharabandhahγ₂ om. δ₁ζ₃* **66a** *kaṇṭham ākuñcyā cett.*] *om. ζ₃* **66b** *sthāpayed/c cett.*] *om. γ₁ dṛḍham icchayā α₂α₃δ₁δ₂η₁η₂π₁π₂ω*] *dṛḍham icchayā α₁ dṛḍham icchatā ζ₂ dṛḍhaniścayā ε₁ dṛḍhaniścayatζ₃ cibukam dṛḍham γ₂π₂χ om. γ₁* **66c** *jālandharā cett.*] *jālamdharā α₁ε₁π₂ω* **66d** *amṛtāvyayakārakahζ₃]* *amṛtāvayakārakah α₁ amṛtāvaya + + α₃ amṛtavyayakārakahζ₂π₁π₂ω amṛtākhyopakārakah α₂ amṛtākṣayakārakah δ₁δ₂ mṛtyor mṛtyuh paro mṛtaḥ γ₁ mṛtyor mṛtyuh paro mataḥ γ₂ mṛtyumātamgakesarī π₂ mṛtyuñjayakaro mataḥ ε₁ jarāmṛtyuvināśakahη₁η₂χ*

**66** Before this verse, ε₁ has *Gorakṣaśataka* 61cd–62ab.

[3.66]

#### ❖ Sources

*Dattātreyayogaśāstra* 138

sthāpayec cibukam dṛḍham DYŚ ] sthāpayed dṛḍhayā dhiyā DYŚv.l., sthāpayed dṛḍham icchayā DYŚv.l.  
bandho jālandharākhyo 'yam ] jālandharo bandha eṣa DYŚ

#### ❖ Testimonia

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

cibukam dṛḍham HRĀ ] dṛḍham icchayā YCM  
amṛtāvyayakārakah YCM ] jarāmṛtyuvināśakah HRĀ

#### ❖ Commentary

Manuscripts of the α, δ, η and π groups have *sthāpayed dṛḍham icchayā* ('one should place it firmly as desired') in the second verse quarter, which is also well-attested in the transmission of the source text, the *Dattātreyayogaśāstra*. This reading seems secondary because, in a subsequent verse (3.68), contracting the throat is the main feature of *jālandharabandha*, so it seems contradictory to say that it may be done 'as one likes' in 3.66b.

बद्धाति हि शिराजालमधोगामिनभोजलम् ।  
ततो जालन्धरे बन्धः कण्ठदुःखौघनाशनः ॥ ६७ ॥

Because it binds all the channels in which the liquid from the void flows down, it is [called] the *jālandhara* lock. It gets rid of all problems in the throat. (67)

जालन्धरे कृते बन्धे कण्ठसंकोचलक्षणे ।  
न पीयूषं पतत्यग्नौ न च वायुः प्रधावति ॥ ६८ ॥

When the *jālandhara* lock is performed, its defining feature being the contraction of the throat, nectar does not fall in the fire and the breath does not escape. (68)

**67a** **badhnāti hi**  $\alpha_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi]$  badhnāti ha  $\gamma_1$  badhnātīha  $\gamma_2\delta_1\delta_2\varepsilon_1$  badhnāti  $\alpha_2$  **śirā**  $\gamma_2\delta_1\eta_2\pi_2\chi]$  śiro  $\alpha_2\gamma_1\delta_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega$  sīlā\*  $\alpha_1$  ratīrā  $\varepsilon_1$  **jālam** cett.] jālām  $\pi_\omega$  **67b** **adhogāmi** cett.] adhogāmī  $\gamma_1$  madhyegāmī  $\pi_\omega$  nādhāyāti  $\eta_1$  **67c** **jālandharo** cett.] jālāmdharo  $\alpha_1$  **67d** **kanṭha**  $\alpha_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi]$  kanṭhe  $\alpha_2\gamma_1\delta_1\delta_2\eta_1\eta_2$  **68a** **jālandhare** cett.] jālāmdhare  $\alpha_1\pi_\omega$  jālādhare  $\delta_1$  **68b** **lakṣaṇe** cett.] lakṣaṇam  $\alpha_2\alpha_3$  **68c** **pataty** cett.] pacaty  $\alpha_2$  prayāty  $\delta_1$  kṣaraty  $\gamma_1$  **68d** **pradhāvati** cett.] prakupyati  $\delta_1\delta_2\eta_1\chi$

[3.67]

#### ❖ Sources

Vivekamārtanā 45

#### ❖ Testimonia

*Hatharatnāvalī* 2.66ef–2.67ab, *Yogacintāmaṇi* f. 77r (attrib. HP), *Yuktabhavadeva* 7.230 (attrib. *Śivayoga*)

badhnāti hi HRĀ YBhD ] badhnātīha YCM  
adhogāminabhojalam YCM ] nādho yāti nabhojalam HRĀ YBhD  
bandhaḥ HRĀ YBhD ] proktah YCM  
kanṭhaduhkhaughanāśanah YBhD ] kanṭhasaṅkocane kṛte HRĀ, kanṭhe duḥkhaughanāśanah YCM

[3.68]

#### ❖ Sources

Vivekamārtanā 46

pradhāvati VM ] prakupyati VMv.l.

#### ❖ Testimonia

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

pradhāvati ] prakupyati YCM YBhD

कण्ठसंकोचनेनैव द्वे नाड्यौ स्तम्भयेदृढम् ।  
मध्यचक्रमिदं ज्ञेयं षोडशाधारबन्धनम् ॥ ६९ ॥

By contracting the throat, [the yogi] firmly blocks the two channels. This should be known as the middle cakra, which binds [the mind to] the sixteen supports [in the body]. (69)

**69a samkocanenaiva** *cett.*] samkocane caiva  $\pi_1$  samkocane dehe  $\eta_1$  **69b dve nāḍyau**  $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_2\chi]$  dve nāḍyo  $\pi_1$  dvau nāḍyau  $\alpha_1\zeta_2\gamma_{2c}$  dve nāḍyai  $\alpha_2$  dvināḍyau  $\pi_2$  \_nā\_  $\gamma_1$  nāḍyau ca  $\eta_1$  lac.  $\pi_\omega$  **stambhayed**  $\alpha_1\alpha_2\varepsilon_1\zeta_3\eta_1\eta_2\pi_1\pi_2\chi]$  stambhite  $\gamma_1\gamma_2\delta_1\delta_2\zeta_2$  lac.  $\pi_\omega$  **dṛḍham**  $\alpha_1\alpha_2\eta_1\eta_2\chi]$  dhruvam  $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\pi_1$  dhrvam  $\zeta_3$  dhuram  $\pi_2$  lac.  $\pi_\omega$  **69c om.**  $\eta_1$  **madhyacakram** *cett.*] madhyakram  $\gamma_1$  madhye cakram  $\pi_\omega$  madhyam cakram  $\eta_2$  *om.*  $\eta_1$  **jñeyam** *cett.*] ya  $\gamma_1$  *om.*  $\eta_1$  **69d om.**  $\eta_1$

[3.69]

#### ❖ Sources

*Jñānasāra* 2.4

samkocanenaiva ] saṅkocanam kṛtvā JS  
dṛḍham ] dhruvam JS  
jñeyam ] bhadre JS

#### ❖ Testimonia

*Yogacintāmaṇi* f. 77v (attrib. HP)

Cf. *Haṭhayogasamhitā* p. 23

कण्ठसङ्कोचनं कृत्वा चित्पुर्कं हृदये न्यसेत् ।  
जालन्धरे कृते बन्धे षोडशाधारबन्धनम् ॥

#### ❖ Commentary

The import of the second line of this verse is obscure to us. In *Jyotsnā* 3.73, Brahmānanda says that the middle cakra (*madhyacakra*) is *viśuddha* cakra. The main reason for this appears to be that this cakra is located in the throat and the *jālandhara* lock is a contraction of the throat. However, he also seems to connect the *viśuddha* cakra to the sixteen supports (*ṣoḍaśādhāra*) at the end of this verse, perhaps because this cakra has sixteen petals (as mentioned in 3.46). On the meaning of *ādhāra* in yogic contexts, see entry no. 3 in the *Tantrikābhidhānakōśa* vol. 1 2000: 191.

बन्धत्रयमिदं श्रेष्ठं महासिद्धैर्निषेवितम् ।  
सर्वेषां हठतन्त्राणां साधनं योगिनो विदुः ॥ ७० ॥

This triad of locks is the best [and] has been practised by the great Siddhas. Yogis know it to be a method of all systems of Haṭha. (70)

अधस्तात्कुञ्चनेनाशु कण्ठसंकोचने कृते ।  
मध्ये पश्चिमताणेन स्यात्प्राणो ब्रह्मनाडिगः ॥ ७०\*१ ॥

By immediately contracting the lower [part of the body] (i.e. by the root lock) when the neck has been contracted (i.e. by the *jālandhara* lock) and by stretching the abdomen backwards in the middle [of the body] (i.e. by the *uddiyāna* lock), the breath enters the channel of Brahman. (70\*1)

**70** *om.* δ<sub>1</sub>δ<sub>2</sub> found after 3.72 χ   **70b** **mahāsiddhair** α<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>] mahāsiddhaiś η<sub>1</sub>η<sub>2</sub>χ mahāsiddhe γ<sub>1</sub> mahāsiddha ε<sub>1</sub> mahāsiddhi α<sub>2</sub>α<sub>3</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub> mahāsiḥa π<sub>ω</sub>   **niṣevitam** α<sub>1</sub>α<sub>3</sub>γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] ca sevitam η<sub>1</sub>η<sub>2</sub>χ prajāyate α<sub>2</sub> pradāyakam̄ ζ<sub>3</sub>   **70c** **haṭha** α<sub>1</sub>α<sub>2</sub>γ<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] yoga γ<sub>1</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>   **70d** **sādhanam̄** cett.] sāranam̄ γ<sub>1</sub>   **70\*1** included in γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>η<sub>1</sub>η<sub>2</sub>   **70\*1a** **kuñcanenāśu** η<sub>1</sub>η<sub>2</sub>] kuñcanenaiva γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>   **70\*1b** **samkocane kṛte** η<sub>1</sub>η<sub>2</sub>] samkocanena ca γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>   **70\*1c** **madhye** ε<sub>1</sub>η<sub>1</sub>] madhya γ<sub>1</sub>γ<sub>2</sub>η<sub>2</sub>   **tāñena** ε<sub>1</sub>] tānena γ<sub>1</sub>γ<sub>2</sub>η<sub>1</sub>η<sub>2</sub>

**70\*1** α<sub>1</sub>α<sub>3</sub>ζ<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ have this verse as 2.46 in chapter 2; α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>ε<sub>1</sub>η<sub>1</sub>η<sub>2</sub> have it in both chapters 2 and 3 (α<sub>2</sub> is not collated here because it is obvious that the verse was inserted later. See the description of the manuscript in the introduction). δ<sub>1</sub>δ<sub>2</sub> omit it at both places.

### [3.70]

#### ❖ Testimonia

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

bandhatrayam idam HRĀ YCM ] idam bandhatrayam̄ HTK  
mahāsiddhair niṣevitam ] mahāsiddhaiś ca sevitam HRĀ, mahāsiddhaniṣevitam YCM, marujaya-susiddhadam HTK  
haṭha YCM ] yoga HRĀ HTK  
sādhanam̄ HRĀ HTK ] sādhane YCM  
yogino viduḥ HRĀ HTK ] yoginām̄ iti YCM

### [3.70\*1]

#### ❖ Sources

*Gorakṣaśataka* 63 (see 2.46)

#### ❖ Testimonia

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

मूलस्थानं समाकुञ्च्य उड्हीयाणं तु कारयेत् ।  
इडां च पिङ्गलं बद्धा वाहयेत्पश्चिमं पथम् ॥ ७१ ॥

[The yogi] should contract the place of the root and do the *uddiyāna* [lock]. He should [then] block the Idā and Piṅgalā [channels] and make [the breath] flow in the rear pathway. (71)

अनेनैव विधानेन सेवयेत्पवनालयम् ।  
ततो न जायते मृत्युर्जारारोगादिकं तथा ॥ ७२ ॥

By this method alone, the breath attains dissolution. Then death does not arise nor old age, disease and the like. (72)

**71a** om.  $\delta_1\delta_2\eta_2$  **samākuñcya**  $\alpha_1\alpha_2\epsilon_1\zeta_3\eta_1\pi_1\pi_2\pi_\omega\chi]$  samākṛṣya  $\gamma_1\gamma_2\zeta_2$  **71b** om.  $\delta_1\delta_2\eta_2$  **uddiyānam**  $\alpha_1\zeta_2]$  uddiyānam  $\alpha_2\epsilon_1\eta_1\pi_1$  uddiyānam  $\gamma_1\gamma_2\zeta_3\chi$  uddiyānam  $\pi_\omega$  uddiyānam  $\pi_2$  **71c** om.  $\eta_2$  **idām ca piṅgalām**  $\alpha_3\gamma_2\delta_1\delta_2\epsilon_1\zeta_3\pi_1\pi_\omega\chi]$  idā ca piṅgalā  $\alpha_1\gamma_1\zeta_2\pi_2$  ilā piṅgalām  $\eta_1$  idā piṅgalā  $\alpha_2$  **baddhvā** cett.] baddhā  $\zeta_2$  baddhvā  $\alpha_3$  **71d** om.  $\eta_2$  **paścimanam**  $\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\delta_2\zeta_2\eta_1\pi_2]$  paścimām  $\pi_1\pi_\omega$  paścimā  $\alpha_1\epsilon_1\zeta_3$  paścime  $\chi$  **patham** cett.] pathām  $\pi_1$  pathi  $\chi$  padam  $\alpha_3$  **72a** **anenaiva vidhānena** cett.] brahmasthānasthito rodhaḥ  $\eta_2$  **72b** **sevayet**  $\alpha_1\alpha_2\delta_1\delta_2\pi_1\pi_2\pi_\omega]$  śevayet  $\alpha_3$  vaśayet  $\zeta_2$  prayāti  $\gamma_1\gamma_2\epsilon_1\zeta_3\eta_1\eta_2\chi$  **pavanālayam**  $\alpha_1\alpha_2\delta_2\zeta_2\pi_1\pi_2]$  pavanā ++  $\alpha_3$  pavano layam  $\gamma_2\epsilon_2\zeta_3\eta_1\eta_2\pi_\omega\chi$  pavano lagam  $\gamma_1$  pavano nalam  $\epsilon_1$  paścimānalam  $\delta_1$  **72c** **mṛtyur** cett.] mṛtyu  $\delta_1\epsilon_1$  mṛtyum  $\gamma_1\pi_1$  **72d** **jarārogādikam**  $\gamma_1\gamma_2\delta_2\epsilon_1\zeta_2\eta_1\chi]$  jarārogādikas  $\alpha_1$  jarārogādikā  $\alpha_2\pi_1\pi_2\pi_\omega$  jarāmohādikam  $\zeta_3$  jvaro rogādikas  $\delta_1$  nāsyā jarādikam  $\eta_2$  **tathā** cett.] tadā  $\alpha_1$  vyathā  $\alpha_2$  kathā  $\pi_1\pi_2\pi_\omega$

[3.71]

#### ❖ Testimonia

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

samākuñcya HRĀ ] samākṛṣya YCM  
uddiyānam ] uddiyānam HRĀ, YCM  
paścimanam patham HRĀ ] paścime pathi YCM

[3.72]

#### ❖ Testimonia

*Hatharatnāvalī* 2.71, *Yogacintāmaṇi* f. 79v (attrib. HP)

sevayet YCM ] prayāti HRĀ  
pavano layam HRĀ ] pavanālayam YCM

#### ❖ Commentary

The  $\alpha$ ,  $\pi$  and delta groups have the reading *sevayet pavanālayam* as the second verse quarter of this verse. It renders the meaning, ‘by this method alone, one should honour the abode of the breath.’ As far as we know, the compound *pavanālaya* does not occur in other yoga texts. The

अथ विपरीतकरणी ।

ऊर्ध्वं नाभिरथस्तालुरूर्ध्वं भाजुरथः शशी ।  
करणी विपरीताख्या गुरुवाक्येन लम्यते ॥ ७३ ॥

Now, the inverted bodily position:

The navel is up, the palate down; the sun up, the moon down: the bodily position called “inverted” is obtained through the teaching of a guru. (73)

**prescript:** *atha cett.] om. γ₂δ₁χ   viparītakaraṇī γ₁γ₂δ₂ε₁ζ₃η₁η₂π₂π₉] viparītakaraṇīṁ α₁ α₁viparītakaraṇīयम् π₁ α₁viparītakaraṇाम् α₂ζ₂ om. δ₁χ 73a ūrdhvam̄ nābhīr α₁α₂γ₂δ₁δ₂ζ₂ζ₃η₁η₂π₉] ūrdhvānābhīr ε₁π₁ ūrdhvānābhōr γ₁ ūrdhvānābhēr χ ūrdhvam̄ nābhēr π₂ + + nābhēr α₃ adhas tālur α₂α₃δ₁ε₁ζ₂ζ₃η₂π₁π₂π₉] adhas tālu α₁γ₂η₁ adhas tāla δ₂ asāluktar γ₁ adhastālor χ 73b ūrdhvam̄ cett.] ūrdhvā α₂γ₁δ₁ ūrdhvō η₁ 73c om. δ₁ζ₂η₂π₁π₂ karaṇī viparītākhyā α₁γ₁γ₂δ₂ε₁η₁χ] karaṇī viparītāksam̄ α₂ karaṇām̄ viparītākhyā α₃ζ₃π₉ 73d om. δ₁ζ₂η₂π₁π₂ labhyate α₁γ₁ζ₃η₁π₉χ] lakṣate α₂ lakṣayet α₃ε₁ gamyate γ₂δ₂*

**73** γ₁γ₂δ₁δ₂ζ₂π₁π₂π₉χ have 3.77\*1–2 before this verse.

similar compound *prāṇālaya*) is mentioned in other yoga texts, such as the *Yogayājñavalkya* (4.52–53), but it refers to the locations in the body where *prāṇa* resides, as opposed to the other bodily winds.

[3.73]

#### ❖ Sources

*Vivekamārtanda* 115

#### ❖ Testimonia

*Hatharatnāvalī* 2.74, *Yogacintāmaṇi* f. 73r (attrib. HP), *Yuktabhavadēva* 7.236 (attrib. Gorakṣānātha)

ūrdhvam̄ nābhīr HRĀ YBhD ] ūrdhvānābhīr YCM  
ūrdhvam̄ bhānūr HRĀ YBhD ] ūrdhvābhanūr YCM  
guruvākyena labhyate HRĀ ] sarvavyādhivināśini YCM, guruvaktreṇa gamyate YBhD

करणी विपरीताख्या सर्वव्याधिविनाशिनी ।  
नित्यमभ्यासयुक्तस्य जठराग्निविवर्धनी ॥ ७४ ॥

The bodily position called “inverted” destroys all diseases. For [the yogi] who regularly engages in [its] practice, it increases the digestive fire. (74)

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**74a** om. χ **karanī** cett.] karanam  $\pi_1$  **viparītākhyā** cett.] viparītākhyam  $\pi_2$  viparītāksam  $\alpha_2\zeta_2$   
**74b** om. χ **vināśinī**  $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\eta_1\eta_2$ ] vināśanī  $\zeta_2\pi_1$  vināśanam  $\alpha_2\pi_2\pi_\omega$  **74c** **yuktasya**  
cett.] yogena  $\varepsilon_1$  saktasya  $\pi_1$  **74d** **vivardhani**  $\alpha_1\gamma_2\zeta_2\zeta_3\eta_1$ ] vivardhini  $\gamma_1\delta_1\delta_2\varepsilon_1\pi_1\chi$  vivardhanam  
 $\alpha_2\pi_2\pi_\omega$  pravardhini  $\eta_2$

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[3.74]

#### ❖ Sources

*Dattātreya yogaśāstra* 146

karanī ] karanam DYŚ  
vināśinī ] vināśanam DYŚ  
jaṭharāgnivardhani ] jaṭharāgnir vivardhate DYŚ

#### ❖ Testimonia

*Hatharatnāvalī* 2.75, *Yogacintāmaṇi* f. 78r (cd only) (attrib. Dattātreya)

vivardhani ] vivardhini HRĀ, vivardhanam YCM

आहारो बहुलस्तस्य संपाद्यः साधकस्य तु ।  
अल्पाहारो यदि भवेदग्निर्दहं दहेत्क्षणात् ॥ ७५ ॥

A lot of food should be provided for the practitioner. If the practitioner eats little, fire will quickly consume his body. (75)

**75b** **tu** cett.] ca  $\alpha_2\gamma_1\chi$     **75c** **alpāhāro**  $\alpha_1\alpha_2\alpha_3\varepsilon_1\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi]$  anāhāro  $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\zeta_3$     **yadi**  
**bhaved** cett.] nirāhārah  $\eta_2$     **75d** **agnir deham**  $\alpha_1\alpha_3\delta_1\delta_2\varepsilon_1\zeta_3\pi_\omega]$  agnideham  $\alpha_2\gamma_1\gamma_2\zeta_2\pi_1$  de-  
ham agnir  $\eta_1$  agnidāho  $\pi_2$  agnir dahan<sup>o</sup>  $\chi$  ksudhālasya  $\eta_2$     **dahet**  $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_1\pi_\omega]$  haret  
 $\alpha_3\zeta_3\pi_1$  bhavet  $\pi_2$   $^o$ ti tat  $\chi$  vaśe  $\eta_2$     **kṣanāt** cett. incl.  $\alpha_3]$  kramāt  $\alpha_1$  tataḥ  $\gamma_2$  bhavet  $\eta_2$

[3.75]

#### ❖ Sources

*Dattātreayogaśāstra* 147

sādhakasya tu ] sāmkṛte dhruvam DYŚ

#### ❖ Testimonia

*Hṝtharatanāvalī* 2.76, *Yogacintāmaṇi* f. 78r (attrib. Dattātreya)

sādhakasya tu ] sādhakena vai HRĀ, sāmkṛte dhruvam YCM  
agnir deham agnir HRĀ, agnir daham YCM  
dahet kṣanāt ] dahet kramāt HRĀ, karoti vai YCM

Cf. *Yuktabhāvadeva* 7.238

अस्यां क्रियमाणायां साधकस्य भक्ष्यं बहुलं सम्पाद्यमन्यथा प्रवृद्धो जाठरानलो धातुं दहतीति ॥

#### ❖ Commentary

Svātmārāma has removed the vocative from the *Dattātreayogaśāstra*, changing *sāmkṛte dhruvam* to *sādhakasya tu*.

अथःशिरश्वोर्ध्वपादः क्षणं स्यात्पथमे दिने ।  
क्षणाच्च किंचिदधिकमभ्यसेच्च दिने दिने ॥ ७६ ॥

On the first day [the yogi] should keep his head down and his feet up for a short while, and he should [then] practise for a little longer each day. (76)

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**76a** śira  $\alpha_1\alpha_3\delta_1\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$ ] śira  $\alpha_2\delta_2$  śirāś  $\chi$  śirā  $\gamma_1\gamma_2$  **cordhva** cett.] cordhvam  $\pi_\omega$  ūrdhva  $\gamma_1\gamma_2\delta_2$  **pādah**  $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\pi_2\chi$ ] pāda  $\gamma_1\zeta_2\pi_\omega$  pādau  $\eta_1\eta_2$  **76b** kṣaṇam syāt cett.] kṣiṇam syāt  $\delta_1$  lakṣaṇam  $\eta_2$  **dine** cett.] hani  $\delta_2$  **76c** om.  $\delta_1$  **kṣaṇāc ca**  $\alpha_1\varepsilon_1\zeta_3\eta_1\eta_2\pi_2\pi_\omega\chi$ ] kṣayāc ca  $\alpha_2$  kṣaṇāt tu  $\gamma_1\gamma_2$  kṣaṇādyam  $\pi_1$  kṣaṇārdha  $\zeta_2$  kṣaṇādardham  $\delta_2$  om.  $\delta_1$  **adhikam** cett.] apika  $\gamma_1$  om.  $\delta_1$  **76d** om.  $\delta_1$  **abhyasēc ca** cett.] abhyasetva  $\gamma_2$  bhyarccayec ca  $\gamma_1$  om.  $\delta_1$

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[3.76]

#### ❖ Sources

Dattātreyayogaśāstra 148c–149b  
adhaḥśirāś DYŚ ] adhaḥśiraś DYŚ v.l.

#### ❖ Testimonia

Hatharatnāvalī 2.77, Yogacintāmaṇi f. 78r (attrib. Dattātreya)

śirāś YCM ] śiraś HRĀ  
pādah HRĀ v.l. YCM ] pādau HRĀ

Cf. Yuktabhavadeva 7.237

स च पथमदिने क्षणमात्रं विषेया द्वितीयदिने । किञ्चिदधिकं कालमेवं यामपर्यन्तं विषेया ।

#### ❖ Commentary

It appears that the masculine stem form *śira* was widely understood in the *Hathapradipikā*'s transmission instead of the more common *śiras*, which would be rendered *śirāḥ* at the end of a *bahuvrihi* compound.

वलिश्च पलितं चैव षण्मासोर्ध्वं न दृश्यते ।  
याममात्रं तु यो नित्यमभ्यसेत्स तु कालजित् ॥ ७७ ॥

After six months grey hair and wrinkles disappear. [The yogi] who regularly practises for three hours conquers death. (77)

**77a** valiś ca  $\alpha_1\epsilon_1\gamma_1\pi_1\pi_2\pi_\omega$ ] vali  $\alpha_2$  valim ca  $\delta_2$  valitam  $\gamma_1\gamma_2\delta_1\zeta_2\zeta_3\eta_2\chi$  **palitam** cett.] palitaś  $\pi_1\pi_2$   
**77b** **ṣaṇmāsordhvam** na  $\chi$ ] ṣaṇmāsārdhān na  $\alpha_1\epsilon_1\zeta_3\pi_1\pi_2$  ṣaṇmāsārdham na  $\pi_\omega$  ṣaṇmāsārdhena  
 $\alpha_2\gamma_1\gamma_2\delta_2$  ṣaṇmāsārdheṇa  $\delta_1$  ṣaṇmāsārdhe ca  $\zeta_2$  ṣaṇmāsāt tu na  $\eta_1\eta_2$  **dr̥syate** cett.] naśyati  
 $\gamma_1\gamma_2\delta_1\delta_2\zeta_2$  **77c** **yāmamāṭram** **tu** cett.] yāmamāṭram ca  $\zeta_3$  māsatrayam tu  $\eta_2$  **nityam** cett.]  
gnibhyam  $\gamma_1$  **77d** **abhyaset** cett.] aset  $\delta_1$  **tu** cett.] su  $\gamma_2$  ca  $\zeta_2$  **kālajit** cett.] kālavit  $\zeta_2\eta_2$

[3.77]

#### ❖ Sources

*Dattātreayayogaśāstra* 149c–150b

māsordhvam na DYŚ ] māsām hi na DYŚv.l., māsāc ca na DYŚv.l.  
tu ] hi DYŚ  
kālajit DYŚ ] yogavit DYŚv.l.

#### ❖ Testimonia

*Hatharatnāvalī* 2.78, *Yogacintāmaṇi* f. 78r (attrib. Dattātreya), *Yuktabhavadeva* 7.238 (attrib. Gorakṣanātha)

valiś ca YCM ] valitam HRĀ YBhD  
māsordhvam na ] māsān na tu HRĀ, māsārdhe na YCM, māsārdhān na YBhD

Cf. *Hṛ̥thatattvakau mudī* 14.3

ऊर्ध्वपादो ह्यथोमस्तकः स्यात्क्षणं  
वासरे ऽथादिमे ऽभ्यासं वृद्ध्या ध्येत् ।  
एवमभ्यासतो याममात्रं सदा  
मृत्युजित्स्याज्जराजिच्च षण्मासतः ॥

#### ❖ Commentary

We have adopted the reading *ṣaṇmāsordhvam* in the second verse quarter. It is attested by manuscripts of the *Dattātreayayogaśāstra* (the source text) and the *Jyotsnā* (3.82). It makes good sense and explains the rather odd readings in  $\alpha$  and other manuscripts, *ṣaṇmāsārdham* and *ṣaṇmāsārdhe*. The  $\gamma$  and  $\delta$  groups have a different verb as well, *ṣaṇmāsārdhena naśyati*.

यत्किंचित्स्ववते चन्द्रादमृतं दिव्यरूपिणः ।  
तत्सर्वं ग्रसते सूर्यस्तेन पिण्डं जरायुतम् ॥ ७७\*१ ॥

The sun devours whatever nectar flows from the divine moon. As a result, the body is afflicted by old age. (77\*1)

तत्रास्ति करणं दिव्यं सूर्यस्य मुखबन्धनम् ।  
गुरुरूपदेशातो ज्ञेयं न तु शास्त्रार्थकोटिभिः ॥ ७७\*२ ॥

There is a divine bodily position for this, which blocks the mouth of the sun. It is to be known from the teaching of a guru and not through countless scriptural teachings. (77\*2)

**77\*1a** **savate** γ₂δ₁δ₂ε₁ζ₂π₂π₂χ] sravate π₁   **candraḥ** γ₂δ₁δ₂ε₁π₁π₂χ] candra π₂  
camdrāmn ζ₂ ced«am» γ₁   **77\*1b** **divyarūpiṇah** π₂χ] divyarūpiṇam̄ ε₁ζ₂ divyarūpiṇī π₁ di-  
vyarūpi ca γ₁γ₂δ₁δ₂ divyarūpagah π₂   **77\*1c** **grasate** cett.] savate π₁   **suryas** cett.] roho ζ₂  
**77\*1d** **piṇḍam̄** γ₂δ₁δ₂ζ₂π₂π₂χ] piṇḍam̄ γ₁ piṇḍa ε₁π₁ piṇḍo χ   **jarāyutam** ε₁π₁π₂π₂χ] jarāyutaḥ  
χ vināśi ca γ₁γ₂δ₂ζ₂ vinasayati δ₁   **77\*2b** **bandhanam** cett.] vañcanam χ   **77\*2c** **jñeyam̄** cett.]  
\_yam̄ γ₁   **77\*2d** **na tu** cett.] rttu γ₁   **śastrārtha** cett.] śastrāstra δ₂

**77\*1-2** included in γ₁γ₂δ₁δ₂ε₁ζ₂π₁π₂π₂χ]. The ε group has this pair of verses here, but the other manuscripts have it at the beginning of this section (before 3.73). The α group has it as 4.10–11 in chapter 4.

[3.77\*1-2]

#### ❖ Commentary

See 4.10–11, where these verses are also found.

The α group do not have 3.77\*1 and 3.77\*2 in the third chapter (but rather in the fourth) and other manuscripts omit them as well (notably the η group). For a discussion of these verses, see the introduction (add reference??).

अथ वत्रोली ।

स्वेच्छया वर्तमानोऽपि योगोक्तैर्नियमैर्विना ।  
वत्रोलीं यो विजानाति स योगी सिद्धिभाजनम् ॥ ७८ ॥

Now *vajroli*:

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

(78)

**prescript:** found after the first half of the next verse  $\eta_2\pi_2$  **78a** *svecchayā cett.*] sarvathā  $\varepsilon_1$  **78b** *yogoktair*  $\alpha_3\gamma_2\delta_1\varepsilon_2\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi]$  *yogoktair*  $\gamma_1$  *yogokta*  $\alpha_2\varepsilon_1\zeta_2\zeta_3$  *yogoktam*  $\alpha_1$  *niyamair*  $\delta_3$  *niyamair* *vinā cett.*] *vividhais tathā*  $\delta_3$  **78c** *vajrolim yo*  $\delta_1\zeta_3\eta_1\eta_2\pi_2\chi]$  *vajrolim yo*  $\varepsilon_1\varepsilon_2$  *vajroli* *yo*  $\alpha_2\gamma_1\gamma_2\delta_3\zeta_2\pi_\omega$  *vajrolir yo*  $\pi_1$  *vajrālī yo*  $\alpha_1$  **vijānāti cett.**] *bhijānāti*  $\gamma_1\gamma_2$  **78d** *siddhibhājanam cett.*] *°bhājanah*  $\gamma_1\varepsilon_1\varepsilon_2$  *siddhimān bhavet*  $\eta_2$

**78** Before this verse,  $\varepsilon_1\varepsilon_2$  have *Dattātreyayogaśāstra* 150.

[3.78]

#### ❖ Sources

*Dattātreyayogaśāstra* 152

*yogoktair* ] *yogokta* DYŚ  
*vajrolim* ] *vajrolim* DYŚ  
*bhājanam* ] *bhājanah* DYŚ, mān *bhavet* DYŚv.l.

Cf. *Śivasamhitā* 4.79

स्वेच्छया वर्तमानोऽपि योगोक्तैर्नियमैर्विना ।  
मुक्तो भवेद्गृहस्थोऽपि वत्रोल्यम्बासयोगतः ॥

#### ❖ Testimonia

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

स्वस्थं यो वर्तमानोऽपि योगोक्तैर्नियमैर्विना ।  
करणी विपरीतास्या श्रीनिवासेन लक्षिता ॥

Cf. *Yogalakṣaṇāvalī* f. 31r

स्वेच्छया वर्तमानोऽपि योगोक्तैर्नियमैर्विना ।  
वत्रोल्यम्बासयोगेन योगी सिद्धिमाप्नुयात् ॥

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

वत्रोलीं कथयिष्यामि गोपितां सर्वयोगिभिः ।  
त्यक्तयोगोक्तैर्नियमा यया सिद्धन्ति योगिनः ॥

तत्र वस्तुद्वयं वक्ष्ये दुर्लभं यस्य कस्यचित् ।  
क्षीरं चैकं द्वितीयं तु नारी च वशवर्तिनी ॥ ७९ ॥

I shall teach you two substances [needed] for it which are hard for just anyone to obtain. One is milk and the second is an obedient woman. (79)

**79a** *vastu cett.*] castu  $\alpha_1$  bheda  $\zeta_2$  vakṣ(y)e *cett.*] manye  $\gamma_2$  api  $\gamma_1$  **79b** *yasya kasya cett.*] yena kena  $\varepsilon_1 \varepsilon_2$  **cit** *cett.*] tu  $\zeta_3$  **79c** *caikam* *cett.*] caita  $\varepsilon_2$  caiva  $\gamma_2$  ekam  $\gamma_1 \gamma_2 \pi_2$  **tu** *cett.*] ca  $\varepsilon_1 \varepsilon_2$  **79d** **ca** *cett.*] vā  $\alpha_2$  tu  $\delta_3$

**79** After this verse,  $\varepsilon_1 \varepsilon_2$  have *Dattātreyayogaśāstra* 154cd–157cd.

#### ❖ Commentary

In manuscripts of the delta group, the *vajrolī* section is placed at the end of the work and the following comment is inserted at this place in the third chapter:

अत्रत्या वज्रोली ग्रन्थान्ते लिखिता । क्रमप्राप्त्यत्र त्यक्ता । असाधारणप्राण्यनुष्टेयत्वात्स्याः ।

*Vajrolī*, which is [usually] here, has been copied at the end of the text. Even though it comes here, it has been left out because it is to be practised [only] by special individuals.

[3.79]

#### ❖ Sources

*Dattātreyayogaśāstra* 153ab–154ab

yasya kasya cit ] yena kena cit DYŚ  
tu ] ca DYŚ

#### ❖ Testimonia

*Yuktabhavadeva* 7.241 (attrib. Gorakṣanātha), *Hṛthayogasamhitā* p. 39

tatra HYS ] atra YBhD  
vakṣye HYS ] manye YBhD  
caikam HYS ] ekam YBhD  
ca HYS ] sva YBhD

#### ❖ Commentary

On the possible referents of *kṣīra*, see Mallinson 2024 on *Dattātreyayogaśāstra* 154. According to Brahmānanda (*Jyotsnā* 3.84), the compound *vaśavartinī*, which we have translated as ‘an obedient woman,’ could be a wife (*vaśavartinī svādhinā nārī vanitā*). In 3.82, the reading *bhāryābhage* in  $\gamma_1$ ,  $\gamma_2$  and  $\pi_\omega$  supports Brahmānanda’s view that the woman is the yogi’s wife.

मेहनेन शैनैः सम्यगूर्ध्वाकुञ्चनमभ्यसेत् ।  
पुरुषो वापि नारी वा वज्रोलीसिद्धिभाष्यात् ॥ ८० ॥

[The yogi] should gently practise a full upward contraction through the urethra. Either a man or a woman may obtain success in *vajrolī*.  
(80)

**80a** mehanena  $\alpha_1\gamma_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_2\chi$ ] mehanīna  $\pi_1$  mehanaiva  $\gamma_1$  mohanena  $\delta_1$  mohanenā  $\delta_3$  meḍhrenena  $\pi_\omega$  memḍhrenā  $\eta_1$  mahānibham  $\eta_2$  hematene  $\alpha_2$  śanaiḥ cett.] sadā  $\delta_1$  hane  $\alpha_2$   
**80b** ūrdhvākuñcanam cett.] ūrdhvāmkuñcanam  $\pi_1$  ūrdhvakuñcanam  $\varepsilon_1$  ūrdhva kim̄canam  $\gamma_2$  kṛtvā kuñcanam  $\eta_2$  gudākuñcanam  $\eta_1$  **80c** vāpi nārī vā cett.] vāpi vā nārī  $\alpha_2\delta_3$  'py atha vā nārī  $\chi$  **80d** vajrolī cett.] vajrolim  $\delta_1\eta_1$  vajrolih  $\gamma_2$  siddhim āpnuyāt cett.] siddhibhājanam  $\gamma_2$  siddhibhājanah  $\gamma_1$

[3.80]

#### ❖ Testimonia

*Hathayogasamhitā* 53 (p. 39)

puruṣo vāpi nārī vā ] puruṣo 'py athavā nārī HYS

Cf. *Hathatattvakaumudi* 16.4

अपानमार्गतः सम्यगूर्ध्वकुञ्चनमभ्यसेत् ।  
पुरुषो वापि नारी वा वज्रोलीसिद्धिभाजनम् ॥  
अपानमार्गातो गुददेशेन ऊर्ध्वमुपरि कुञ्चनं संकोचनमूर्ध्वमाकर्षणं वा अभ्यसेत् ॥ इति ॥

#### ❖ Commentary

In the *Hathatattvakaumudi*, Sundaradeva states that this upward contraction of the urethra, which is the method by which fluids are drawn up it, is done in the region of *apānavāyū* and the anus. Brahmānanda states that this practice is done immediately after sex.

यत्ततः शरनालेन फूल्कारं वज्रकन्दरे ।  
शनैः शनैः प्रकुर्वीत वायुसंचारकारणात् ॥ ८१ ॥

Using a hollow stalk of bamboo grass, [the yogi] should carefully [and] very gently blow into the opening of the penis in order to make air move [into the urethra]. (81)

**81** *om.* γ<sub>1</sub>   **81a** *yatnataḥ cett.]* prayatnataḥ γ<sub>2</sub>η<sub>1</sub>η<sub>2</sub> prayatnāt π<sub>2</sub>   śaranālena α<sub>1</sub>α<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>  
ε<sub>1</sub>ε<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] śaranolena ζ<sub>2</sub> śatanāriṇām̄ ζ<sub>3</sub> śastanālena χ śironāle γ<sub>2</sub>η<sub>1</sub>η<sub>2</sub>   **81b** *phūtkāram̄*  
α<sub>1</sub>δ<sub>3</sub>ζ<sub>2</sub>η<sub>1</sub>χ] phutkāram̄ π<sub>ω</sub> pūtkāram̄ δ<sub>1</sub>ε<sub>1</sub>ζ<sub>3</sub> phūtkārah̄ γ<sub>2</sub>η<sub>2</sub> sphūtkāram̄ π<sub>2</sub> sūtkāram̄ ε<sub>2</sub> śaram̄  
tu π<sub>1</sub> leneram̄ α<sub>2</sub>   **vajra cett.]** kam̄bu γ<sub>2</sub>η<sub>2</sub>   **kandare** ζ<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] kandhare α<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>  
kandharet ε<sub>1</sub> kam̄haret α<sub>2</sub>ε<sub>2</sub>   **81c** *śanaiḥ cett.]* śanah̄ η<sub>2</sub>   **prakurvīta cett.]** prakurvam̄ti η<sub>2</sub>π<sub>2</sub>  
**81d** *vāyu cett.]* vāyoḥ π<sub>2</sub>   **kāraṇāt cett.]** dhāraṇāt ε<sub>1</sub>ε<sub>2</sub>

[3.81]

#### ❖ Sources

*Dattātreyyayogaśāstra* 165

yatnataḥ ] tatas tu DYŚ

#### ❖ Testimonia

*Hatharatnāvalī* 2.86–2.87 (attrib. HP), *Hathasaṅketacandrikā* f. 39r (attrib. HP)

yatnataḥ HRĀ ] yanritih̄ HSC

Cf. *Yuktabhavadeva* 7.248cd–249ab

रसनालेन फूल्कारं वायोः सञ्चारकारणात् ॥  
कुर्यात्शनैः शनैर्योगी यावच्छक्तिः प्रजायते ।

नार्या भगे पतद्विन्दुमध्यासेनोर्ध्वमाहरेत् ।  
चलितं च स्वकं बिन्दुमूर्ध्वमाकृष्य रक्षयेत् ॥ ८२ ॥

With practice, [the yogi] may draw up semen which is falling into a woman's vagina. And [even] if his own semen has moved [down], he may draw it upwards and retain it. (82)

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**82a** nāryā γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>ζ<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>] nārī α<sub>2</sub>χ māryā α<sub>1</sub> bhāryā η<sub>1</sub>η<sub>2</sub>π<sub>ω</sub> tato ε<sub>1</sub> bhage ε<sub>2</sub> **bhage** cett.] bhāge α<sub>1</sub>π<sub>1</sub> bhaga α<sub>2</sub> patat ε<sub>2</sub> **patad** cett.] pated γ<sub>2</sub> yad α<sub>2</sub> ca tad ζ<sub>2</sub> tato ε<sub>2</sub> **bindum** cett.] bindhuḥm π<sub>ω</sub> bindur η<sub>1</sub>η<sub>2</sub> vīryam ε<sub>1</sub>ε<sub>2</sub> **82b** āharet cett.] ācaret π<sub>1</sub> āruhet δ<sub>3</sub> **82c** om. δ<sub>1</sub>δ<sub>3</sub> **calitam** cett.] bhavitam π<sub>1</sub> **ca svakam** α<sub>1</sub>α<sub>2</sub>] tu svakam α<sub>3</sub>γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>π<sub>1</sub>π<sub>2</sub> tu sukam π<sub>ω</sub> ca nijam ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>χ patitam η<sub>1</sub> calitam η<sub>2</sub> **82d** om. δ<sub>1</sub>δ<sub>3</sub> **ūrdhvam** ākṛṣya rakṣayet cett. incl. α<sub>3</sub>] ūrdhvam ākṛ + + + α<sub>1</sub> ūrdhvam āhṛtya rakṣayet ζ<sub>3</sub> abhyāsenordhvam āharet ζ<sub>2</sub>

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[3.82]

#### ❖ Sources

Dattātreyayogaśāstra 166

nāryā bhage patadbindum ] tadbhage patitam bindum DYŚ  
svakam ] tathā DYŚ

#### ❖ Testimonia

Hātharatnāvalī 2.96cd–2.97ab, Hāthayogasamhitā p. 39

nāryā bhage ] nāryā bhagāt HRĀ, nāribhage HYS  
svakam ] nijam HRĀ HYS

Cf. Hāthasaṅketacandrikā f. 39r

अपानमाकुञ्ज्य ततो ऽबलेनोर्ध्वं दुग्धमाकृष्टिविधिकमेण ।  
समम्यसेन्निश्चलमल्पमल्पं भगे पतद्विन्दुमथार्ध्वमाहरेत् ॥

एवं तु रक्षयेद्विन्दुं मृत्युं जयति योगवित् ।  
मरणं बिन्दुपातेन जीवितं बिन्दुधारणात् ॥ ८३ ॥

[If] the knower of yoga preserves his semen thus, he conquers death. Death arises through the loss of semen and life from retaining semen. (83)

**83** folio lost  $\alpha_1$    **83a** *tu rakṣayed*  $\alpha_2\alpha_3\gamma_1\gamma_2\zeta_2\pi_1\pi_2\pi_\omega$ ] samrakṣayed  $\delta_1\delta_3\epsilon_1\epsilon_2\chi$  surakṣayed  $\zeta_3$  rakṣati yo  $\eta_1\eta_2$    **83b** *yogavit cett.*] tattvataḥ  $\epsilon_1\epsilon_2$    **83c** *om. δ<sub>1</sub>*   **bindu** *cett.*] bida  $\zeta_2$    **83d** *om. δ<sub>1</sub>*   **jīvitam**  $\alpha_2\delta_3\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_\omega$ ] jīvitum  $\pi_1$  jīvanam  $\gamma_2\pi_2\chi$  ji«vanam»  $\gamma_1$    **bindudhāraṇāt**  $\gamma_2\delta_3\zeta_2\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ ] bindurakṣaṇāt  $\epsilon_1\epsilon_2\zeta_3$  bamḍhasamgrahāt  $\alpha_2$  «bindudhāraṇam»  $\gamma_1$

[3.83]

#### ❖ Sources

*Dattātreayayogaśāstra* 167

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

Cf. *Amṛtasiddhi* 3.87cd

मरणं बिन्दुपातेन जीवनं बिन्दुधारणात् ॥

#### ❖ Testimonia

*Hathratnāvalī* 2.97cd-2.98ab, *Yuktabhavadeva* 252cd-253ab, *Hathayogasamhitā* p. 39

evam tu raksayed bindum ] evam samrakṣayed bindum HRĀ HYS, evam bindau sthire jāte YBhD  
yogavit HRĀ HYS ] sarvathā YBhD  
jīvitam HRĀ ] jīvanaṁ YBhD HYS

सुगन्धि योगिनो देहं जायते विन्दुधारणात् ।  
यावद्विन्दुः स्थिरो देहे तावन्मृत्युभयं कुतः ॥ ८४ ॥

As a result of the retention of semen, the yogi's body becomes fragrant. As long as semen is steady in the body then why fear death?  
(84)

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**84** folio lost  $\alpha_1$  **84a** om.  $\delta_3\eta_1\eta_2$  found after 3.85b  $\zeta_3$  **sugandhi**  $\alpha_2\gamma_1\gamma_2\delta_1\zeta_3\pi_1\pi_2\pi_\omega$ ] sugandham  $\varepsilon_1\varepsilon_2$  sugandho  $\zeta_2\chi$  **deham**  $\alpha_2\pi_1\pi_\omega$ ] dehe  $\delta_1\varepsilon_1\varepsilon_2\zeta_3\chi$  deho  $\gamma_1\gamma_2\zeta_2\pi_2$  **84b** om.  $\delta_3\varepsilon_1\eta_1\eta_2$  found after 3.85b  $\zeta_3$  **dhāraṇāt**  $\alpha_2\gamma_1\gamma_2\delta_1\varepsilon_2\zeta_2\pi_1\pi_\omega\chi$ ] rakṣanāt  $\zeta_3\pi_2$  **84c** om.  $\varepsilon_1$  **yāvad binduh**  $\gamma_1\delta_3\eta_2\chi$ ] yāvad bindu  $\alpha_2\alpha_3\gamma_2\delta_1\varepsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega$  **sthiro**  $\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\varepsilon_2\zeta_2\eta_1\eta_2\chi$ ] sthito  $\delta_3\zeta_3\pi_1\pi_2\pi_\omega$  **dehe**  $\alpha_3\delta_1\delta_3\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ ] deho  $\gamma_1\gamma_2$  hahe  $\alpha_2$  **84d mṛtyubhayam kutah**  $\alpha_3\delta_1\delta_3\varepsilon_1\varepsilon_2\eta_1\eta_2\pi_1\pi_2\pi_\omega$ ] kālabhayam kutah  $\alpha_2\gamma_1\gamma_2\zeta_2\chi$  jīvanam ucyate  $\zeta_3$

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[3.84]

#### ❖ Sources

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

sugandhi yogino deham ] yogino 'nge sugandhah syāt DYŚ  
jāyate ] satatam DYŚ  
sthiro ] sthito VM

#### ❖ Testimonia

*Hatharatnāvalī* 2.112ab, *Haṭhayogasamhitā* p. 39

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

Cf. *Haṭhatattvakaumudi* 16.10

तथा चोक्तं ग्रन्थान्तरे -  
चलितं तु स्वकं विन्दुमूर्च्छमाकुञ्च्य रक्षयेत् ।  
सुगन्धो योगिनां देहे जायते विन्दुधारणाद् ॥ इति ॥

#### ❖ Commentary

The omission of 3.84ab in the  $\eta$  group and  $\delta_3$  is likely to be the result of haplography (*bindu-dhāraṇāt* is repeated).

The readings *mṛtyubhayam* ( $\alpha_3$ ,  $\delta$ ,  $\varepsilon$ ,  $\eta$ ,  $\pi$ ) and *kālabhayam* ( $\alpha_2$ ,  $\gamma$ ) are well attested by the main manuscript groups, but *mṛtyubhayam* is in the important witnesses of the source text, the *Vivekamārtanda*.

मनायत्तं नृणां शुक्रं शुक्रायत्तं हि जीवितम् ।  
तस्माद्धुक्रं मनश्चैव रक्षणीयं प्रयत्नतः ॥ ८५ ॥

In men semen is dependent on the mind and life is dependent on semen, so semen and the mind should be carefully guarded. (85)

ऋतुमत्या रजोऽप्येवं स्वीयं बिन्दुं च रक्षयेत् ।  
मेद्रेणाकर्षयेदूर्ध्वं सम्यगभ्यासयोगवान् ॥ ८६ ॥

In this way a [the yogi] may also hold on to [both] the menses of a menstruating woman and his own semen. He who has mastered yoga through correct practice may draw up [both] through the urethra. (86)

**85** folio lost α<sub>1</sub>   **85a** *manāyattam* *em.*] anāyattam α<sub>3</sub> manomayam α<sub>2</sub> manodhinam π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub> cittāyattam γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>χ cittamattam γ<sub>1</sub> cintāyatnam ζ<sub>2</sub> **nṛṇām** *cett.*] tam nṛ α<sub>2</sub> bhavet π<sub>2</sub> **śukram** *cett.*] śuklam α<sub>3</sub>ε<sub>1</sub>ε<sub>2</sub>π<sub>ω</sub>   **85b** *śukrāyattam* α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>χ] śuklāyattam ε<sub>1</sub>ε<sub>2</sub> śuklāyataṁ π<sub>ω</sub> śuklā + α<sub>3</sub> śukrādhinam π<sub>1</sub>π<sub>2</sub> **hi** ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>ω</sub>] tu α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>π<sub>2</sub> ca δ<sub>3</sub>ζ<sub>3</sub>χ **jīvitam** *cett.*] jīvanaṁ γ<sub>2</sub>π<sub>2</sub>   **85c** *chukram* *cett.*] śuklam ε<sub>1</sub> tūrṇam ε<sub>2</sub> **manas** *caiva* *cett.*] manas caivam η<sub>1</sub> rajaś caiva η<sub>2</sub> rakṣanīyam δ<sub>3</sub>   **85d** *rakṣanīyam* *cett.*] yogibhiś ca δ<sub>3</sub>   **86** folio lost α<sub>1</sub>   **86a** *ṛtumatyā* *cett.*] bindumadhye δ<sub>1</sub>δ<sub>3</sub>η<sub>1</sub>η<sub>2</sub> **rajo** *cett.*] nijo π<sub>1</sub> 'py **evaṁ** *cett.*] py eva η<sub>2</sub> thevam π<sub>ω</sub> striyam π<sub>1</sub>   **86b** *svīyam* π<sub>1</sub>] viryam α<sub>2</sub> bijam δ<sub>1</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub> jīvam δ<sub>3</sub> striyā γ<sub>1</sub>γ<sub>2</sub> bimḍum ε<sub>2</sub>π<sub>2</sub> jayam π<sub>ω</sub> nijam χ **bindum** *cett.*] bindu η<sub>2</sub>π<sub>1</sub>π<sub>ω</sub> bijam ε<sub>2</sub> rakṣe π<sub>2</sub> **ca** α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>1</sub>π<sub>ω</sub>χ] tu ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>η<sub>1</sub>π<sub>2</sub> pra° δ<sub>3</sub> **rakṣayet** *cett.*] rakṣayan π<sub>ω</sub> yogavit π<sub>2</sub> tamṇnayet δ<sub>1</sub> °pālayet δ<sub>3</sub>   **86c** *meḍhrenā* γ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>η<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] meḍhrena α<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>ζ<sub>3</sub> memḍhraṇā π<sub>1</sub> meḍhrā γ<sub>1</sub> meḍhram ā ε<sub>2</sub> meḍhrām ā η<sub>2</sub> **karṣayed** *cett.*] karṣayad π<sub>ω</sub> kumcayed η<sub>2</sub>   **86d** *yogavān* α<sub>3</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>ω</sub>] yogataḥ γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>η<sub>1</sub> yogavit η<sub>2</sub>χ pāṭavāt α<sub>2</sub>π<sub>2</sub>

[3.85]

#### ❖ Testimonia

*Hatharatnāvalī* 2.98

manāyattam ] cittāyattam HRĀ YCM  
manas caiva HRĀ ] ca śukram ca YCM

#### ❖ Commentary

Both α<sub>2</sub> and α<sub>3</sub> indicate that *manas* instead of *citta* was the reading of the initial compound. Therefore, we have conjectured *manāyattam*, assuming double *sandhi* from *manas-āyattam*.

[3.86]

#### ❖ Testimonia

*Hatharatnāvalī* 2.100cd (ab only)

svīyam ] rajo HRĀ, bijam HYS  
yogavān ] yogavit HYS

अयं योगः पुण्यवतां धन्यानां तत्त्वशालिनाम् ।  
निर्मत्सराणां सिद्ध्येत न तु मत्सरशालिनाम् ॥ ८६\*१ ॥

This yoga succeeds for those who have merit, are fortunate, abide in truth, and are without jealousy, not for those who are jealous. (86\*1)

**सहजोली चामरोली वज्रोल्या एव भेदतः ॥ ८७ ॥**

*Sahajolī* and *amarolī* are varieties of *vajrolī*. (87)

**86\*1** included in all except  $\alpha_2\alpha_3$  folio lost  $\alpha_1$  pādas b and d are transposed  $\zeta_3$  found after 3.89  $\chi$   
**86\*1b** **dhanyānām** cett.] dhirāṇām  $\chi$  **śalinām**  $\gamma_2\delta_1\delta_3\epsilon_1\epsilon_2\zeta_3\eta_1\pi_1\pi_2]$  śalinām  $\zeta_2\pi_\omega$  sattinām  $\gamma_1$  darśinām  $\eta_2\chi$  **86\*1c** om.  $\delta_3$  **sidhyeta**  $\gamma_1\delta_1\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega]$  siddheta  $\gamma_2$  siddhet\*  $\eta_2$  vai sidhyen  $\chi$  siddhānām  $\pi_2$  **86\*1d** om.  $\delta_3$  **śalinām**  $\gamma_1\gamma_2\delta_1\epsilon_1\epsilon_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega\chi]$  śalinām  $\zeta_2$  śilinām  $\eta_2$  **87** om.  $\epsilon_1\epsilon_2$  folio lost  $\alpha_1$  **87a** ante **sahajolī** add. atha sahajolī  $\gamma_2\eta_2$  atha sahajolih  $\chi$  **sahajolī**  $\alpha_2\delta_1\delta_3\eta_1\eta_2\pi_2]$  sahajoliś  $\gamma_1\gamma_2\zeta_2\zeta_3\pi_\omega\chi$  sahajolāmś  $\pi_1$  sahajaś  $\alpha_3$  **cāmarolī**  $\alpha_2\delta_1\delta_3\pi_1\pi_2]$  cāmaroli  $\zeta_2\pi_\omega$  cāmarolir  $\zeta_3\chi$  vāmarolī  $\eta_2$  cāmarolī ca  $\eta_1$  cāmaroliś ca  $\gamma_1\gamma_2$  camaronauli  $\alpha_3$  **87b** **vajrolyā**  $\alpha_2\alpha_3\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega\chi]$  vajrolyante  $\delta_1\delta_3$  vajrolī  $\pi_2$  **eva bhedataḥ**  $\alpha_2\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega]$  ekabhedataḥ  $\eta_2$  bheda ekataḥ  $\chi$  prakirtitā  $\delta_1$  pracodyate  $\delta_3$

[3.86\*1]

#### ❖ Sources

*Dattātreyayogaśāstra* 176

matsara ] mātsarya DYŚ

#### ❖ Testimonia

*Hṝθaratanāvalī* 2.110, *Hṝθayogasamhitā* pp. 40–41

dhanyānām HRĀ ] dhirāṇām HYS  
śalinām HRĀ ] darśinām HYS

[3.87]

#### ❖ Sources

Cf. *Dattātreyayogaśāstra* 31cd

वज्रोलिरमरोलिश्च सहजोलिश्चिथा मता ।

Cf. *Śivasamhitā* 4.95ab

सहजोल्यमरोली च वज्रोल्या भेदतो भवेत् ।

#### ❖ Testimonia

*Hṝθaratanāvalī* 2.113cd, *Hṝθayogasamhitā* p. 40

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

जलेषु भस्म निक्षिप्य दग्धगोमयसंभवम् ।  
वत्रोलीमैथुनादूर्ध्वं स्त्रीपुंसोः स्वाङ्गलेपनम् ॥ ८८ ॥

After intercourse using *vajrolī*, the woman and man should put ash made from burnt cow dung in water [and] smear their bodies [with it...] (88)

**88** folio lost  $\alpha_1$     **88a**    *om.*  $\alpha_2\alpha_3\gamma_1\pi_1\pi_2\pi_\omega$     **jaleṣu bhasma**  $\gamma_2\delta_1\zeta_2\zeta_3\eta_1\eta_2]$  jale tu bhasma  $\varepsilon_1\varepsilon_2$  jale subhasma  $\chi$  jale bhasmani  $\delta_3$     **nikṣipya**  $\delta_1\delta_3\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\chi]$  niḥksipyā  $\gamma_2$     **88b**    *om.*  $\alpha_2\alpha_3\gamma_1\pi_1\pi_2\pi_\omega$     **dagdha**  $\gamma_2\delta_1\delta_3\varepsilon_1\zeta_3\eta_1\eta_2\chi]$  dagdham  $\zeta_2$  danda  $\varepsilon_2$     **sambhavam**  $\gamma_2\delta_1\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2\chi]$  sambhave  $\delta_3\varepsilon_2$     **88c maithunād** *cett.*] mithunād  $\zeta_3$  madhanād  $\varepsilon_2$     **88d stripuṁsoḥ**  $\gamma_2\varepsilon_2\zeta_2\eta_1\eta_2\chi]$  stripuṁso  $\alpha_2\varepsilon_1\pi_\omega$  puṁsostri  $\pi_1$  stripuṁsā  $\gamma_1$  stripuṁsau  $\zeta_3$  stripuṁsoś  $\delta_1\delta_3\pi_2$     **svāṅga**  $\alpha_2\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\eta_1\eta_2\pi_1\chi]$  svāṅgu  $\pi_\omega$  sāṅga  $\varepsilon_2$  cāṅga  $\delta_1\delta_3\pi_2$

#### ❖ Commentary

These two *pādas* appear to stand apart and function as a heading introducing the practices of *sahajolī* and *amarolī*, which are described in the verses that follow. Some manuscript groups other than  $\alpha$  and  $\pi$  insert separate headings for *sahajolī* and *amarolī*. However, since 3.87 introduces these practices, these additional headings are redundant and unlikely to be original.

[3.88]

#### ❖ Sources

*Dattātreyayogaśāstra* 182

jaleṣu bhasma nikṣipya ] tajjale bhasma saṁkṣipya DYŚ, tajjale bhasmasāt kṣipya DYŚv.l., tajjale bhasma saddravyam DYŚv.l.  
puṁsoḥ svāṅga ] puṁsor aṅga DYŚ

#### ❖ Testimonia

*Hatharatnāvalī* 2.114, *Haṭhayogasamhitā* p.40

jaleṣu bhasma ] jale subhasma HRĀ HYS  
puṁsoḥ svāṅga HYS ] puṁsor aṅga HRĀ

#### ❖ Commentary

Some manuscripts, including  $\alpha_2$  and  $\alpha_3$  (missing in  $\alpha_1$ ), omit 3.88ab. We have included it because in the *Dattātreyayogaśāstra*, the source of this verse, 3.88ab specifies the substance mentioned in 3.88cd that the man and woman are supposed to rub into their bodies after sexual intercourse.

In the *Dattātreyayogaśāstra*'s teaching on *sahajolī* (163 and 181–183) a rag is used to wipe up the residue of a mixture of semen and sweat that has been rubbed into the body, and then soaked in a paste of water and ash before being rubbed over the body.

The awkward plural *jaleṣu* in 3.88a was probably the result of Svātmārāma removing the pronoun from the compound *tajjale* in the *Dattātreyayogaśāstra*'s verse because it has no referent in the *Haṭhapradīpikā*'s compilation.

आसीनयोः सुखेनैव मुक्तव्यापारयोः क्षणम् ।  
सहजोलीरियं प्रोक्ता श्रद्धेया योगिभिः सदा ॥ ८९ ॥

[...] while sitting at complete ease, having just finished intercourse.  
This is called *sahajolī*. It is always to be trusted by yogis. (89)

अयं शुभकरो योगो भोगे भुक्तेऽपि मुक्तिदः ॥ ८९\*१ ॥

This auspicious yoga bestows liberation even when pleasure has been enjoyed. (89\*1)

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**89** folio lost  $\alpha_1$    **89a** *āśinayoh* *cett.*] anenaiva  $\zeta_3$    **sukhenaiva** *cett.*] mukhenaiva  
 $\eta_2$    **89b** *vyāpārayoh*  $\gamma_1\gamma_2\delta_3\varepsilon_2\zeta_3\eta_1\pi_1\pi_2\chi$ ] *vyāpārayo*  $\alpha_2\varepsilon_1\zeta_2\eta_2$  *vyāpāramo*  $\pi_\omega$  *vyāpārala<sup>o</sup>*  $\delta_1$   
**kṣanam**  $\alpha_2\delta_1\delta_3\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$ ] *kṣanāt*  $\gamma_1\gamma_2\varepsilon_1\chi$    **89c** *sahajolīr*  $\alpha_2\gamma_2\delta_1\delta_3\varepsilon_1\varepsilon_2\eta_1\eta_2\pi_1$ ] *saha-*  
*jolir*  $\gamma_1\zeta_2\zeta_3\pi\omega\chi$  *sahajolī*  $\pi_2$    **89d** *śraddheyā*  $\varepsilon_1\pi_1\pi\omega\chi$ ] *śraddhayā*  $\alpha_2\alpha_3\delta_1\delta_3\varepsilon_2\eta_1\pi_2$  *sādhayeyā*  $\eta_2$   
*siddhaye*  $\zeta_3$  *sevyyate*  $\gamma_1\gamma_2\zeta_2$    **89\*1** included in all except  $\alpha_2\alpha_3\gamma_1$  folio lost  $\alpha_1$    **89\*1b** *bhogē*  
 $\gamma_2\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_1\pi_\omega$ ] *bhogā*  $\zeta_2\eta_1\pi_2\chi$  *yoga*  $\delta_3$  *lac.*  $\delta_1$    **bhukte'pi**  $\gamma_2\zeta_3\eta_2\pi\omega$ ] *bhuktyapi*  $\varepsilon_1$  *yuktepi*  $\pi_1$   
*yukto'pi*  $\chi$  *yogepi*  $\pi_2$  *muktepi*  $\zeta_2$  *muktyapi*  $\varepsilon_2$  *muktivi<sup>o</sup>*  $\delta_3\eta_1$  *muktipra<sup>o</sup>*  $\delta_1$    **muktidah** *cett.*]  
*muktidā*  $\varepsilon_1$  *dāyakah*  $\delta_1$

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**89\*1** = 3.93cd

[3.89]

#### ❖ Sources

*Dattātreyayogaśāstra* 183

*sahajolir iyam proktā* ] *sahajolī ca samproktā DYŚ*

#### ❖ Testimonia

*Hatharatnāvalī* 2.115, *Hathayogasamhitā* p. 40

*kṣanam HRĀ* ] *kṣanāt HYS*

*sahajolir iyam* ] *sahajolir iyam HRĀ HYS*

*śraddheyā HYS* ] *kartavyā HRĀ*

#### ❖ Commentary

We have understood the *repha* in *sahajolīr iyam* as a hiatus bridge. Elsewhere the nominative of this name is found only as *sahajolī* or *sahajolih*.

[3.89\*1]

#### ❖ Testimonia

*Hathayogasamhitā* p. 40

*yoga* ] *yogi HYS*

*bhoge bhukte* ] *bhogayukto HYS*

#### ❖ Commentary

This line is absent in  $\alpha_2$ ,  $\alpha_3$  and  $\gamma_1$  (missing in  $\alpha_1$ ). It may have been adapted from *Dattātreyayogaśāstra* 179cd (*tasmād ayam vakṣyamāṇo bhoge bhukte 'pi muktidah*). Cf. 3.93cd.

पित्तोल्बणत्वात्पथमां च धारं  
 विहाय निःसारतयात्यधाराम् ।  
 निषेव्यते शीतलमध्यधारा  
 कापालिकैः खण्डमतैरमर्याः ॥ ९० ॥

Leaving out the first flow because of its excessive heat and the last flow because it is worthless, the cool middle flow of urine is used by Kāpālikas of the Khaṇḍa school. (90)

**90** *om.*  $\gamma_1\epsilon_1\epsilon_2$  folio lost  $\alpha_1$  **90a** ante **pittolbana**<sup>o</sup> add. atha amarolī  $\gamma_2\eta_2\chi$  āthamāroli  $\zeta_3$  tatrāmaroli  $\delta_1\delta_3$  **pittolbaṇatvāt**  $\alpha_2\alpha_3\delta_1\delta_3\zeta_3\eta_1\pi_1\pi_\omega\chi]$  pitvā anut  $\pi_2$  virttanatvādyat  $\zeta_2$  vihāya nityām  $\eta_2$  vihāya niv .. h  $\gamma_2$  **prathamām̄ ca**  $\alpha_2\zeta_2\zeta_3\eta_2\pi_1\pi_2]$  prathamam̄ ca  $\alpha_3\gamma_2$  prathamam̄ vi  $\pi_\omega$  prathamam̄  $\delta_1$  prathamāmbu  $\delta_3\eta_1\chi$  **dhārām̄ cett.]** dhārī  $\alpha_2$  *om.*  $\delta_1$  **90b** **niḥsāratayāntyā**  $\alpha_2\delta_1\zeta_3\eta_1\eta_2\pi_1\chi]$  niḥsārabhayāntyā  $\delta_3$  niḥsāralayāntyā  $\gamma_2$  niḥsārayāntyā  $\pi_\omega$  niḥsmāratayāntyā  $\zeta_2$  niḥsāratapām̄su  $\pi_2$  **90c** **niṣeṣvate** *cett.]* niṣevite  $\pi_2$  niṣeṣvate  $\eta_1\pi_1$  nikhyevyate  $\pi_\omega$  **dhārā**  $\alpha_2\zeta_2\zeta_3\eta_2\pi_1\pi_\omega\chi]$  dhārām̄  $\gamma_2\delta_3\eta_1\pi_2$  dhārāh  $\delta_1$  **90d** **kāpālikaiḥ**  $\alpha_2\delta_1\delta_3\zeta_2\pi_1\pi_\omega]$  kapālikaiḥ  $\gamma_2\zeta_3\eta_1\eta_2$  kapālakaiḥ  $\pi_2$  kāpālike  $\chi$  **khaṇḍamatair**  $\eta_1\pi_1\pi_2\pi_\omega]$  khaṇḍamatair  $\zeta_2$  khaṇḍamate  $\zeta_3\chi$  sadamatair  $\alpha_2$  kamthamathair  $\delta_1\delta_3$  kumthamatair  $\gamma_2\eta_2$  **amarayāḥ**  $\delta_1\delta_3\zeta_2]$  amaryā  $\alpha_2\pi_1\pi_2$  aryā  $\pi_\omega$  amedhyā  $\eta_1\eta_2$  amedhyām̄  $\gamma_2$  'marolī  $\chi$  'marolī  $\zeta_3$

**90**  $\gamma_2$  seems to have supplied this verse and the next one from a manuscript belonging to the  $\eta$  group.

[3.90]

#### ❖ Testimonia

*Hṝtharatnāvalī* 2.116, *Hṝthatattvakaumudī* 16.17, *Hṝthayogasamhitā* p. 41

pittolbaṇatvāt HRĀ v.l. HTK HYS ] vihāya nityām HRĀ  
 prathamām̄ ca dhārām̄ HRĀ HTK ] prathamāmbudhārām̄ HYS  
 vihāya niḥsāratayāntyādhārām HRĀ HTK ] niṣeṣvate śītalāmadhyadhārā HYS  
 niṣeṣvate śītalāmadhyadhārā HTK ] niṣeṣvate śītalāmadhyadhārām HRĀ, vihāya niḥsāratayāntyā  
 dhārām HYS  
 kapālikaiḥ khaṇḍamatair amaryāḥ ] kapālikaiḥ khaṇḍamatair anarghyām HRĀ, kapālikaiḥ khaṇḍa-  
 mate 'marolī HTK, kapālike khaṇḍamate 'marolī HYS

#### ❖ Commentary

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

अमरीं यः पिबेत्रित्यं नस्यं कुर्वन्दिने दिने ।  
वत्रोलीं चाभ्यसेदेवममरोलीति कथ्यते ॥ ९१ ॥

[The yogi] who regularly imbibes urine, taking it by the nose every day, practises *vajrolī* thus. This is called *amarolī*. (91)

**91** *om.*  $\gamma_1\varepsilon_1\varepsilon_2$  folio lost  $\alpha_1$    **91a** **amarīm**  $\gamma_2\delta_1\delta_3\eta_2\chi]$  amari  $\alpha_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega$  amarīm  $\pi_2$    **yah**  
 $\alpha_2\delta_1\delta_3\zeta_2\zeta_3$   $\pi_1\pi_2\pi_\omega\chi]$  ya[m]  $\eta_1$  yo  $\gamma_2\eta_2$    **piben** *cett.*] piban  $\delta_3$    **91b** **nasyam** **kurvan**  $\delta_1\pi_2\pi_\omega\chi]$   
naśyam kurvan  $\alpha_3\zeta_2\zeta_3$  nasam kurvan  $\delta_3$  trṣya kurvan  $\pi_1$  naśyam kuryād  $\eta_1$  nasya kuryā  $\alpha_2$  tasya  
kuryā  $\gamma_2$  tastham kuryād  $\eta_2$    **91c** **vajrolīm** **cā**  $\alpha_3\delta_1\delta_3]$  vajrolī cā  $\zeta_2\zeta_3\eta_1\pi_\omega$  vajrolī vā  $\pi_1$  vajrolim  
a  $\gamma_2\eta_2\chi$  vajrolī ka  $\pi_2$  vijroli sā  $\alpha_2$    **bhyased evam**  $\alpha_2\alpha_3]$  bhyasēc ceyam  $\delta_1\delta_3\zeta_2\zeta_3$  bhyaset seyam  
 $\pi_\omega$  bhyasevoyam  $\pi_1$  bhyasen nityam  $\eta_1$  bhyaset satve  $\gamma_2$  bhyasēc chattve  $\eta_2$  bhyaset samyak  $\chi$   
thyate seyam  $\pi_2$    **91d** **amaroliti** *cett.*] sāmaroliti  $\chi$  amarolī tu  $\alpha_2$  amarolīm tu  $\zeta_3$    **kathyate**  
*cett.*] kalpayet  $\zeta_3$  kasyate  $\eta_2$

**91** After this verse,  $\chi$  has 3.102.

[3.91]

#### ❖ Sources

*Dattātreyayogaśāstra* 180c–181b

abhyased evam ] abhyasēc ceyam DYŚ (*em.*), abhyasēc chrayam DYŚv.l., abhyaset yejam DYŚv.l.,  
abhyasēc caivam DYŚv.l.

#### ❖ Testimonia

*Hatharatnāvalī* 2.117, *Hathayogasamhitā* 65 (p.41)

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

पुंसो बिन्दुं समाकृष्य सम्यगभ्यासपाटवात् ।  
यदि नारी रजो रक्षेद्वत्रोल्या सा हि योगिनी ॥ ९१\*१ ॥

If a woman draws up the semen of a man through skillfulness in the correct practice and retains her menses by means of *vajrolī*, it is she who is a [true] yoginī. (91\*1)

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**91\*1** included in all except  $\alpha_2\alpha_3$  folio lost  $\alpha_1$    **91\*1a** *pum̄so*  $\gamma_1\delta_1\delta_3\epsilon_1\zeta_2\zeta_3\eta_2\pi_1\chi]$  *pum̄sor*  $\gamma_2\pi_2$   
*pum̄sāṁ*  $\epsilon_2\eta_1\pi_\omega$    **bindum**  $\gamma_2\delta_1\delta_3\epsilon_1\epsilon_2\eta_1\pi_2\chi]$  *bindu*  $\gamma_1\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$    **samākṛṣya**  $\gamma_1\gamma_2]$  *samākuñ-*  
*cya*  $\delta_1\delta_3\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$    **91\*1b** *pāṭavāt*  $\delta_1\delta_3\epsilon_2\zeta_3\eta_2\pi_1\pi_2\chi]$  *pāṭavān*  $\gamma_1\gamma_2\epsilon_1\zeta_2\pi_\omega$  *pāravān*  $\eta_1$   
**91\*1d** *vajrolyā*  $\gamma_2\epsilon_1\epsilon_2\zeta_2\eta_1\pi_1\pi_\omega\chi]$  *vajrolyāṁ*  $\delta_1$  *vajrolya*  $\delta_3$  *vajroli*  $\pi_2$  *vajroli*  $\zeta_3$  *samyoge*  $\eta_2$  *om.*  $\gamma_1$   
 $\gamma_1$  (jumps to 3.93b)   **sā hi**  $\epsilon_1\epsilon_2\pi_\omega]$  *saha*  $\gamma_2\zeta_2\pi_1\pi_2$  *sāpi*  $\delta_1\zeta_3\eta_1\chi$  *syāpi*  $\delta_3$  *cāpi*  $\eta_2$  *om.*  $\gamma_1$

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[3.91\*1]

#### ❖ Sources

*Dattātreyayogaśāstra* 169cd (cd only)

#### ❖ Testimonia

*Hathayogasamhitā* p. 41

*sā hi* ] *sā 'pi* HYS

#### ❖ Commentary

In the first verse quarter, the gerund *samākṛṣya* ( $\gamma$ ) has been adopted, instead of the better-attested *samākuñcya*, as it yields a more appropriate sense and is used similarly to *ākṛṣya* in 3.82.

Verses 3.91\*1–3 have been greyscaled because they are absent in  $\alpha_3$  (and missing in  $\alpha_1$ ). They appear to have been borrowed from the *Dattātreyayogaśāstra*'s section on *vajrolī*, perhaps with the intention of supplementing 3.92–93 by providing additional details on how a woman practises *vajrolī*. The verses are present in  $\alpha_2$  after verse 3.86ab where the verse quarter *vajrolyā saha yoginī* occurs twice (also at 3.92b), which suggests that the version of *vajrolī* in  $\alpha_2$  has been subject to further revision. The fact that 3.91\*1–3 are in groups  $\gamma$ ,  $\eta$  and  $\pi$  indicates that they were added early in the transmission of the *Hathapradīpikā*.

तस्या: किंचिद्रजो नाशं न गच्छति न संशयः ।  
तस्या: शरीरे नादस्तु बिन्दुतामेव गच्छति ॥ ९१\*२ ॥

Assuredly none of her menses is lost. The *nāda* in her body turns into *bindu*. (91\*2)

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**91\*2** included in all except  $\alpha_2\alpha_3\gamma_1$  folio lost  $\alpha_1$    **91\*2c** *om.*  $\gamma_2$    **tasyāḥ**  $\delta_1\delta_3\zeta_3\eta_1\eta_2\pi_1\pi_2\chi]$  *tasya*  $\varepsilon_1$  *tasmāt*  $\varepsilon_2$  *yasyāḥ*  $\zeta_2$  *asyāḥ*  $\pi_\omega$    **śarīre**  $\delta_1\varepsilon_1\zeta_2\eta_1\eta_2\pi_2\pi_\omega\chi]$  *śarīra*  $\delta_3\zeta_3$  *śarīre* *pi*  $\pi_1$  *tu* *jarja°*  $\varepsilon_2$    **nādas tu**  $\delta_3\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega]$  *nādas* *tat*  $\eta_2$  *nādātmā*  $\delta_1$  *nādaś ca*  $\chi$  *nāstu*  $\varepsilon_1$  °*re* *nādaḥ*  $\varepsilon_2$    **91\*2d** *om.*  $\gamma_2$    **bindutām eva**  $\delta_1\delta_3\zeta_2\zeta_3\eta_1\pi_1\pi_\omega\chi]$  *bindutām* *etra*  $\varepsilon_1$  *bindutām* *atra*  $\varepsilon_2$  *bindus* *tam* *eva*  $\eta_2$  *vyamjatām* *eva*  $\pi_2$

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[3.91\*2]

#### ❖ Sources

*Dattātreayayogaśāstra* 174

*tasyāḥ kiñ cid ] tasyāḥ tadā DYŚ*

#### ❖ Testimonia

*Hṛtharatanāvalī* 2.108ab (cd only), *Hṛthayogasamhitā* pp. 41–42

*nādas tu HRĀ ] nādaś ca HYS*

#### ❖ Commentary

On why this verse is in greyscale, see the note to 3.91\*1. On *nāda* and *bindu* see the note to 3.52.

स बिन्दुस्तद्रजश्वैव एकीभूय स्वदेहजौ ।  
वज्रोल्याभ्यासयोगेन सर्वसिद्धिं प्रकुर्वतः ॥ ९१\*३ ॥

The *bindu* and *rajas*, which are produced in her own body, become one through *vajroli* and bring about complete perfection by means of practice. (91\*3)

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**91\*3** included in all except  $\alpha_2\alpha_3\gamma_1$  folio lost  $\alpha_1$    **91\*3b ekī cett.]** hy ekī  $\delta_3$    **bhūya**  $\gamma_2\delta_1\delta_3\varepsilon_1\varepsilon_2\zeta_3\pi_2\pi_\omega\chi]$  bhūyah̄  $\zeta_2$  bhūtaḥ  $\eta_1\eta_2$  bhūta  $\pi_1$    **svadehajau**  $\gamma_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega]$  svadehajaiḥ  $\eta_2\pi_2$  svadehajam  $\delta_3$  saudehajam̄  $\delta_1$  svadehagau  $\chi$    **91\*3c vajrolyā**  $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega]$  vajroly-a°  $\gamma_2\delta_1\delta_3\chi$    **91\*3d sarva cett.]** sarvām̄  $\pi_2$    **siddhim**  $\gamma_2\delta_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_2\chi]$  siddhi  $\varepsilon_1\eta_1\pi_\omega$  siddhiḥ  $\delta_3\eta_2$    **prakurvataḥ**  $\varepsilon_2\zeta_2\zeta_3\pi_1]$  prakurvatā  $\varepsilon_1$  prakurvate  $\gamma_2\delta_1\delta_3$  prayacchataḥ  $\chi$  prayacchati  $\pi_2$  prajāyate  $\eta_1\eta_2\pi_\omega$

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[3.91\*3]

#### ❖ Sources

*Dattātreyyayogaśāstra* 175

sarvasiddhiḥ prakurvataḥ ] sarvasiddhiḥ prajāyate DYŚ

#### ❖ Testimonia

*Hatharatnāvalī* 2.108cd–109ab

svadehajau HRĀ ] svadehagau HYS

sarvasiddhiḥ prakurvataḥ ] yogasiddhiḥ kare sthitā HRĀ, sarvasiddhiḥ prayacchataḥ HYS

#### ❖ Commentary

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

रक्षेदाकुञ्चनेनोर्ध्वं या रजः सा हि योगिनी ।  
अतीतानागतं वेत्ति खेचरी च भवेद्ग्रुवम् ॥ ९२ ॥

It is she who preserves her menses by means of the upward contraction who is the [true] yogini. She knows the past and the future, and is sure to become a sky-rover (*khecarī*). (92)

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**92** folio lost  $\alpha_1$    **92ab** included in  $\alpha_2\alpha_3\gamma_2\eta_2\chi$  found betw. 3.91 and 3.91\*1  $\gamma_2$    **92a** *rakṣed ākuñ-canenordhvam em.*] rakṣe[d ā]kum̄cane .. +  $\alpha_3$  rakṣed ākum̄bhanonordham  $\alpha_2$  rakṣed ākuñcanād ūrdhvam  $\chi$  mehenākum̄canād ūrdhva  $\gamma_2$  meḍhrām ākum̄canād ūrdhvam  $\eta_2$    **92b**  $yā$  *rajaḥ sā hi yoginī  $\chi$ ]  $yā$  *rajaḥ* saha *yoginī*  $\alpha_2$  *rajasāpi* *hi yoginī*  $\eta_2$  *rajasāpi* *hi yogināḥ*  $\gamma_2$    **92c** *atitānā-gatam*  $\alpha_2\gamma_1\gamma_2\delta_1\delta_3\epsilon_1\epsilon_2\eta_1\eta_2\pi_1\pi_\omega\chi$ ] *atitānāgate*  $\pi_2$  *atitānāgatim*  $\zeta_3$  *atitānām gatim*  $\zeta_2$    **92d** *khe-carī ca*  $\alpha_2\gamma_1\gamma_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega\chi$ ] *khecarāś ca*  $\eta_2$  *khecarīm la°*  $\delta_3$  *khecarīm*  $\delta_1$    **bhaved dhru-vam**  $\gamma_1\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_2\pi_\omega\chi$ ] *bhave druvam*  $\alpha_2$  *bhaved* *dṛḍham*  $\pi_1$    *“bhate dhruvam*  $\delta_1\delta_3$  *prajāyate*  $\gamma_2$*

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[3.92]

#### ❖ Sources

*Dattātreyayogaśāstra* 170ab (cd only)  
ca ] vā DYŚ

#### ❖ Testimonia

*Hathayogaśaṁhitā* p. 42

ākuñcanenordhvam ] ākuñcanād ūrdhvam HYS  
atitānāgatajñānam khecarī ] atitānāgatam vetti khecarī HYS

देहसिद्धिं च लभते वज्रोल्यम्बासयोगतः ।  
अयं शुभकरो योगो भोगे भुक्तेऽपि मुक्तिदः ॥ ९३ ॥

And she attains perfection of the body as a result of the practice of *vajroli*. This auspicious yoga bestows liberation even when pleasure has been enjoyed. (93)

तस्मात्पुण्यवतामेव अयं योगः प्रसिध्यति ॥

(93\*1)

**93** *om.*  $\alpha_2$  folio lost  $\alpha_1$    **93a** *om.*  $\gamma_1$    **ca** *cett.]* tu  $\eta_1$    **labhate** *cett.]* labhyeta  $\pi_2$    **93b** *va-*  
*jrolyabhyāsa*  $\gamma_2\delta_1\delta_3\chi]$  *vajrolyabhyāsa*  $\gamma_1\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$    **93c** *om.*  $\gamma_1\gamma_2$    **ayam** *śub-*  
*hakaro* *yoga*  $\alpha_3]$  *ayam* *punyakaro* *yoga*  $\chi$  *yasmād* *ayam* *sādhakāya*  $\pi_1\pi_2\pi_\omega$  *tasmād* *ayam* *sād-*  
*hakāya*  $\delta_1\delta_3\varepsilon_1\varepsilon_2\zeta_2\zeta_3$  *tasmād* *ayam* *sādhako*’*yan*  $\eta_1$  *tasmād* *ayam* *sādhakānām*  $\eta_2$    **93d** *om.*  $\gamma_1\gamma_2$   
**bhoge** *bhukte’pi*  $\varepsilon_1\pi_1\chi]$  *bhoge* *bhukti* ‘*pi*»  $\pi_\omega$  *bhogabhukti*(*yogamukti ac*)*vi*°  $\delta_1$  *bhogayukto* *pi*  
 $\zeta_3$  *bhogayoge* *pi*  $\pi_2$  *bhoge* *mukte* *pi*  $\varepsilon_2$  *bhogamukte* *pi*  $\zeta_2$  *bhogamuktivi*°  $\alpha_3\delta_3\eta_1\eta_2$    **93\*1** included  
in all except  $\alpha_2\alpha_3\chi$  folio lost  $\alpha_1$    **93\*1a** **eva**  $\gamma_1\gamma_2\varepsilon_2\eta_2\pi_2]$  *evam*  $\delta_1\delta_3\varepsilon_1\zeta_2\zeta_3\eta_1\pi_1\pi_\omega$    **93\*1b** **ayam**  
**yogah**  $\gamma_1\gamma_2\varepsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_2\pi_\omega]$  *ayah* *yogah*  $\varepsilon_1$  *eṣa* *yogah*  $\delta_1\delta_3$  *yoga*’*yan* sa«*m*»  $\eta_2$

**93\*1**  $\gamma_1$  has a sub-colophon marking the end of chapter 3 after this verse, numbered 100 in this manuscript. Chapter 4 contains only 29 verses, which are the remaining verses of the usual chapter 3. Chapter 5 corresponds to the usual chapter 4. • In the  $\delta$  manuscripts, this verse is the final verse, since the Vajroli section has been moved to the end of the text.

[3.93]

#### ❖ Sources

*Dattātreyayogaśāstra* 179

ayam śubhakaro *yoga* ] *tasmād* *ayam* *vakṣyamāṇo* DYŚ  
bhoge bhukte ‘*pi* muktidah DYŚ (*conj.*) ] bhoge bhukte tv abhuktidah DYŚv.l., bhogo *yogaś ca* muk-  
tidah DYŚv.l.

#### ❖ Testimonia

Cf. *Hṝθaratnāvalī* 2.111

सर्वेषामेव योगानामयं योगः शुभङ्करः ।  
तस्मादयं वरिष्ठो ऽसौ भुक्तिमुक्तिफलप्रदः ॥

*Hathayogasamhitā* p. 42

śubhakaro ] *punyakaro* HYS

[3.93\*1]

#### ❖ Commentary

This verse is not in  $\alpha$  and  $\gamma$ , and seems like an unnecessary repetition of 3.100.

अथ शक्तिचालनम् ।

Now the Stimulation of the Goddess (*śakticālanam*):

कुटिलाङ्गी कुण्डलिनी भुजङ्गी शक्तिरीश्वरी ।  
कुण्डल्यरूपती चेति शब्दाः पर्यायवाचकाः ॥ ९३\*२ ॥

She whose body is bent (*kuṭilāṅgī*), she who is coiled (*kuṇḍalinī*), the female snake (*bhujaṅgī*), the power (*śakti*), the goddess (*iśvarī*), she who is coiled (*kunḍalī*) and Arundhati: these words are synonyms. (93\*2)

**prescript:** atha cett.] om. γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>ζ<sub>3</sub> śakticālanam cett.] śaktiyānam γ<sub>1</sub> śakti η<sub>2</sub> om. ζ<sub>3</sub> 93\*2 included in all except α<sub>2</sub>α<sub>3</sub> folio lost α<sub>1</sub> 93\*2a kuṭilāṅgī δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] kumḍalāṅgī γ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub> kundalīγ<sub>1</sub> 93\*2b śaktir iśvarī cett.] śaktir asvari γ<sub>1</sub> śaktir aiśvari δ<sub>1</sub> 93\*2c kundāly cett.] kuṭily δ<sub>1</sub>δ<sub>2</sub> arundhatī cett.] arumdhiti π<sub>1</sub> ā[ku]mdali η<sub>1</sub> āceti rum° η<sub>2</sub> ceti ε<sub>1</sub>ε<sub>2</sub>η<sub>1</sub>π<sub>1</sub>] veti π<sub>ω</sub> cati ζ<sub>2</sub> caiva ζ<sub>3</sub> caite π<sub>2</sub>χ devī γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> dhamti η<sub>2</sub> 93\*2d śabdāḥ paryāyavācakāḥ cett.] śabdāḥ paryāyavācakāḥ δ<sub>1</sub> śabdā cārvāk vācakāḥ π<sub>1</sub>

[3.93\*2]

#### ❖ Testimonia

Cf. *Hṝharatnāvalī* 2.125–127

फणी कुण्डलिनी नागी चक्री वक्री सरस्वती ।  
ललना रसना क्षत्री ललाटी शक्तिः शस्यिनी ॥  
रज्जी भुजङ्गी शेषा च कुण्डली सर्पिणी मणिः ।  
आपारशक्तिः कुटिला कराली प्राणवाहिनी ॥  
अष्टवक्रा पडाधारा व्यापिनी कलनाधरा ॥  
कुरीत्येवं च विस्वाताः शब्दाः पर्यायवाचकाः ॥

*Yogacintāmani* f. 78v (attrib. *Hathayoga*), *Yuktabhavadeva* 7.300 (attrib. *Śivayoga*)

kuṭilāṅgī YBhD ] kunḍalāṅgī YCM  
kundāly arundhatī YBhD ] kuṭilārundhatī YCM  
ceti ] devī YCM YBhD

#### ❖ Commentary

The α<sub>3</sub> manuscript has a significantly shorter and more coherent version of *śakticālana*. It omits six introductory verses, of which three are from the *Vivekamārtanā* or one of its longer recensions and three have no known source, including one that contains a list of synonyms for *kuṇḍalinī*. This section is missing in α<sub>1</sub> (3.83–3.96) and α<sub>2</sub> adds these verses (except 3.93\*6) after 3.96, which suggests that they have been inserted from elsewhere. Generally speaking, it appears that some redactors have taken the section on *śakticālana* in the *Hṝhapradipikā* as an opportunity to add material on *kuṇḍalinī*, in particular her location, shape, and soteriological importance.

उद्धाटयेत्कपाटं तु यथा कुञ्चिकया हठात् ।  
कुण्डलिन्या तथा योगी मोक्षद्वारं विभेदयेत् ॥ ९३\*३ ॥

Just as one might use a key to force open a double door, so the yogi breaks open the door to liberation with Kuṇḍalinī. (93\*3)

येन मार्गण गन्तव्यं ब्रह्मस्थानं निरामयम् ।  
मुखेनाच्छाद्य तद्वारं प्रसुता परमेश्वरी ॥ ९३\*४ ॥

The supreme goddess sleeps with her mouth covering the opening of the pathway by which the perfect place of Brahman is reached. (93\*4)

**93\*3** included in all except  $\alpha_2\alpha_3$  folio lost  $\alpha_1$  transposed with the next verse  $\zeta_2$   
**93\*3a** *udghāṭayet* *cett.*] *udghāṭayati*  $\zeta_2$    **tu** *cett.*] *om.*  $\zeta_2$    **93\*3b** *kuñcikayā* *cett.*] *kuñcukayā*  
 $\pi_2$    **93\*3d** *vibhedayet* *cett.*] *prabhedayet*  $\gamma_1$  *nirodhayet*  $\gamma_2$    **93\*4** included in all except  $\alpha_2\alpha_3$  folio lost  $\alpha_1$    **93\*4a** *mārgeṇa*  $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi]$  *dvārena*  $\gamma_1\gamma_2\delta_1\delta_2$    **93\*4b** *nirāmayam* *cett.*]  
*anāmayam*  $\varepsilon_1$    **93\*4c** *ācchādyā* *cett.*] *ākṣādyā*  $\delta_1$  *āvādyā*  $\zeta_2$    **taddvāram**  $\gamma_1\delta_2\eta_2]$  *tadvāram*  
 $\gamma_2\delta_1\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega\chi$  *tam dvāram*  $\pi_2$

[3.93\*3]

#### ❖ Sources

*Vivekamārtanda* 35

#### ❖ Testimonia

*Yogacintāmani* f. 78v (attrib. *Hṛdayoga*), *Haṭhasaṅketacandrikā* f. 110r (attrib. HP)

[3.93\*4]

#### ❖ Sources

*Vivekamārtanda* 33

#### ❖ Testimonia

*Yogacintāmani* f. 78v (attrib. *Hṛdayoga*), *Haṭhasaṅketacandrikā* f. 110r (attrib. HP)

*mārgeṇa HSC* ] *dvārena YCM*

कन्दोर्धं कुण्डली शक्तिः सुसा मोक्षाय योगिनाम् ।  
बन्धनाय च मूढानां यस्तां वेत्ति स योगवित् ॥ ९३\*५ ॥

The coiled goddess, who sleeps above the bulb [in the abdomen], leads to liberation for yogis and bondage for the deluded. He who knows her knows yoga. (93\*5)

अम्भोधिशैलद्वीपानामाधारः शेषकुण्डली ।  
अशेषयोगतन्त्राणामाधारः कुण्डली तथा ॥ ९३\*६ ॥

[Just as] the coiled serpent Ananta (*sēśakuṇḍalī*) is the foundation of the oceans, mountains and islands, so Kundalinī is the foundation of all systems of yoga. (93\*6)

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**93\*5** included in all except  $\alpha_2\alpha_3$  folio lost  $\alpha_1$    **93\*5a kandordhvam**  $\gamma_1\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_1$ ] kandordhva  $\varepsilon_2\pi_\omega$  kandordhve  $\delta_1\eta_1\eta_2\chi$  kandhordhve  $\delta_2$  kamṭhorddham̄  $\pi_2$    **93\*5b suptā**  $\varepsilon_1\varepsilon_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi$ ] buddhā  $\gamma_1\gamma_2\zeta_2$  buddhvā  $\delta_2$  baddhā  $\delta_1$    **93\*5c mūḍhānām** *cett.*] mūrkhanām  $\gamma_2$    **93\*6** included in all except  $\alpha_2\alpha_3\chi$  folio lost  $\alpha_1$    **93\*6a śailadvipānām**  $\gamma_1\gamma_2\varepsilon_1\varepsilon_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega$ ] śailordvagānām  $\pi_2$  plauladvipānām  $\zeta_2$  dvipaśailānām  $\delta_1\delta_2$    **93\*6b ādhāraḥ** *cett.*] ādharaḥ  $\gamma_2$  ādhāram̄  $\zeta_2$    **93\*6c om. η₁ tantrānām** *cett.*] jagatām  $\eta_2$    **93\*6d om. η₁ kūndali tathā** *cett.*] kūndali yathā  $\delta_1$  sēśakuṇḍali  $\zeta_3$

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[3.93\*5]

#### ❖ Sources

Vivekamārtanda 39

suptā moksāya yoginām VM ] aşṭadhā kumdalikṛtā VMv.l., aşṭadhā kundalākṛtiḥ VMv.l., śubha-mokṣāpradāyinī VMv.l., śubhā mokṣāpradāyinī VMv.l., aşṭadhā kutīlikṛtā VMv.l.

#### ❖ Testimonia

Yogacintāmani f. 78v (attrib. *Hathayoga*), *Hathasankecāndrikā* f. 110r (attrib. HP)

kandordhvam HSC ] kandordhve YCM  
śaktih suptā HSC ] śaktir buddhā YCM

[3.93\*6]

#### ❖ Testimonia

Cf. *Haṭharatnāvalī* 2.124 (see HP 3.1)

Yogacintāmani f. 78v (attrib. *Hathayoga*)

#### ❖ Commentary

This verse is similar to 3.1.

कुण्डली कुटिलाकारा सर्पवत्परिकीर्तिता ।  
सा शक्तिश्वालिता येन स मुक्तो नात्र संशयः ॥ ९३\*७ ॥

Kuṇḍalinī is said to have a curved shape like a snake. The person who makes that goddess move is sure to be liberated. (93\*7)

गङ्गायमुनयोर्मध्ये बालरण्डा तपस्विनी ।  
बलात्कारेण गृह्णीयात्तद्विष्णोः परमं पदम् ॥ ९४ ॥

Between the Gaṅgā and Yamunā is the wretched young widow. [The yogi] should forcefully take [her]. That is the supreme state of Viṣṇu. (94)

**93\*7** included in all except  $\alpha_2\alpha_3$  folio lost  $\alpha_1$    **93\*7a** **kutilakārā**  $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_2\pi_\omega\chi$ ] kumḍilākārā  $\zeta_3$  kumḍalākārā  $\eta_1$  kuṭilākārī  $\eta_2$    **94** folio lost  $\alpha_1$    **94a** **yamunayor** *cett.*] yamunāyor  $\eta_2\pi_\omega$    **94b** **bālaranḍā** *cett.*] bālaranḍām  $\pi_1\chi$  bālārundhā  $\varepsilon_1$    **tapasvinī** *cett.*] tapaścānī  $\delta_1$  tapasvinīm  $\chi$  sarasvatī  $\pi_1\pi_2$

**93\*7** = 4.62 • **93\*7** After this verse,  $\varepsilon_1\varepsilon_2$  have 4.61 and 63–64.

[3.93\*7]

#### ❖ Testimonia

*Yogacintāmanī* f. 78v–79r (attrib. *Hathayoga*)

[3.94]

#### ❖ Sources

Cf. *Śivasamhitā* 5.169

गङ्गायमुनयोर्मध्ये वहत्येषा सरस्वती ।  
तासां तु संगमे स्नात्वा धन्यो याति परां गतिम् ॥

#### ❖ Testimonia

*Yogacintāmanī* f. 79r (attrib. *Hathayoga*)

#### ❖ Commentary

The referent of *bālaranḍā tapasvinī* here is unclear. In some manuscripts this verse is followed by one (3.94\*1) in which *bālaranḍā* is identified as *sarasvatī*, which in the context of śakticālana could refer to the tongue. She could also be Kuṇḍalinī, who in 3.93\*5 is located at the navel, which is said to be the location of Viṣṇu (e.g. *Dhyānabindūpaniṣat* 28–30). In his commentary on this verse in the *Bodhasāra* (1906: 137), Divākara says that the seizing of Kuṇḍalinī itself is the highest state of Viṣṇu (... *bālaranḍām ... grhṇīyād vaśikuryāt tat tasyā vaśikaraṇam eva viṣṇor vyāpanalakṣaṇasya paramātmanah paramaṁ kevalaṁ ... padaṁ svarūpaṁ jñeyam*).

इडा भगवती गङ्गा पिङ्गला यमुना नदी ।  
इडापिङ्गलयोर्मध्ये बालरण्डा सरस्वती ॥ ९४\*१ ॥

The Blessed Gaṅgā is the Idā [channel], the river Yamunā is Piṅgalā, [and] the young widow, the Sarasvatī, is between Idā and Piṅgalā. (94\*1)

पुच्छं प्रगृह्ण भुजगीम् सुसामुद्रोधयेदभीः ।  
निद्रां विहाय सा ऋज्वी ऊर्ध्मुतिष्ठते हठात् ॥ ९५ ॥

Seizing her tail, the fearless [yogi] wakes the sleeping serpent. She shakes off sleep and is forced to stand up straight. (95)

**94\*1** included in  $\alpha_2\gamma_2\eta_1\eta_2\pi_2\pi_\omega\chi$     **94\*1c** *iḍāpiṅgalayor madhye*  $\gamma_2\eta_1\eta_2\pi_2\pi_\omega\chi$  (piṅgalāyor  $\eta_2\pi_\omega$ ) taylor madhye prayāgam tu  $\alpha_2$     **94\*1d** *bālaraṇḍā*  $\gamma_2\eta_1\eta_2\pi_2\pi_\omega\chi$ ] yas tam veda  $\alpha_2$  *sarasvatī*  $\gamma_2\eta_1\eta_2\pi_2\pi_\omega$ ] ca kundāli  $\chi$  sa vedavit  $\alpha_2$     **95** folio lost  $\alpha_1$     **95a** *puccham* *cett.*] pucche  $\epsilon_1\epsilon_2\eta_2\chi$     **pragṛhya**  $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi$ ] nigrhya  $\epsilon_1\epsilon_2\zeta_3$  grhya  $\eta_1$     **bhujagīm**  $\gamma_2\delta_1\delta_2\epsilon_1\epsilon_2\zeta_3\pi_2\chi$ ] bhujagī  $\alpha_2\zeta_2\pi_1$  bhujamgī  $\gamma_1\pi_\omega$  bhujamgīm  $\eta_2$  bhujamgīva  $\eta_1$     **95b** *ud-*  
*bodhayed/c*  $\alpha_2\gamma_2\delta_1\delta_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_2\pi_\omega\chi$ ] udyodhayem̄d  $\alpha_3$  udrodyamed  $\gamma_1$  udbdhoyed (sic!)  $\pi_1$     **abhiḥ**  $\alpha_3\gamma_1\gamma_2\epsilon_1\epsilon_2$ ] abhi  $\alpha_2\pi_1$  abhiḥ  $\zeta_2\zeta_3$  api  $\delta_1\delta_2$  ca tām  $\eta_1\eta_2\pi_2\pi_\omega\chi$  balāt  $\pi_2$     **95c** *rjvī*  $\gamma_1\gamma_2\delta_2\epsilon_1\epsilon_2\zeta_3\eta_1\eta_2$ ] rjvīm  $\alpha_3\delta_1\pi_2$  rjvīm  $\pi_1$  rujvīm  $\pi_\omega$  rajvi  $\zeta_2$  rajvām  $\alpha_2$  śaktir  $\chi$     **95d** *ūrdhvam* *cett.*] kurddham  $\zeta_2$     **uttiṣṭhate** *cett.*] ākṛṣyate  $\zeta_2$     **haṭhāt** *cett.*] kṣaṇāt  $\pi_2$

**94\*1** cf. the verse inserted after 4.77 in the manuscripts of the δ group.

### [3.94\*1]

#### ❖ Commentary

Verse 3.94\*1, which has no known source, simply identifies the technical terms in 3.94, namely, *gaṅgā*, *yamunā* and *bālaraṇḍā* as *iḍā*, *piṅgalā* and *sarasvatī*. The verse appears to be missing in  $\alpha_3$ , and a different version of it occurs in  $\alpha_2$ . The relevant folio is missing in  $\alpha_1$ . Nonetheless, the verse is absent in the most reliable manuscripts of the ε, γ, δ, and π groups, and so it is likely that it came into the text as a marginal note early in the transmission.

### [3.95]

#### ❖ Testimonia

*Hatharatnāvalī* 2.118, *Yogacintāmaṇi* f. 79r (attrib. HP)

puccham YCM ] pucche HRĀ  
abhiḥ HRĀ ] abhi YCM

प्रविस्तृतास्यैव फणावती सा  
 प्रातश्च सायं प्रहरार्धमात्रम् ।  
 प्रपूर्य सूर्यात्परिधानयुक्ता  
 प्रगृह्ण तिर्यक्परिचालनीया ॥ ९५\*१ ॥

The yogi should breathe in through the solar channel, take hold of the open-mouthed hooded [serpent] by wrapping a cloth around [her] and move her sideways for an hour and a half in the morning and evening. (95\*1)

**95\*1** included in all except  $\alpha_2\alpha_3\delta_2$  folio lost  $\alpha_1$    **95\*1a** **pravistṛtāsyāiva** *em.*] pravistṛtasyava  $\pi_1$  pavishthitasyaiva  $\varepsilon_1$  pathi sthitasyaiva  $\varepsilon_2$  paristhitasyaiva  $\zeta_3$  prṣṭhitasyaiva  $\pi_\omega$  paristhitī [sai]va  $\eta_1$  paristhitī caiva  $\gamma_1\gamma_2\delta_1\zeta_2\pi_2$  avasthitasya  $\eta_2$  avasthitī caiva  $\chi$  **phaṇāvatī sā** *cett.*] phaṇāvatī ye  $\varepsilon_1\varepsilon_2$  phaṇāryayāmṛtiyam  $\eta_2$    **95\*1b** **prātaś ca sāyam** *cett.*] prātaś ca sāyam  $\varepsilon_1$  prātas tu sāyam  $\zeta_3$  **mātram** *cett.*] rātram  $\pi_1\pi_\omega$    **95\*1c** **prapūrya**  $\gamma_2\delta_1\varepsilon_2\zeta_2\zeta_3\pi_\omega\chi$ ] prapūrvva  $\gamma_1$  prapūrya  $\varepsilon_1$  prasūrya  $\eta_1$  prasārya  $\eta_2\pi_1\pi_2$  **sūryāt**  $\gamma_1\gamma_2\varepsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_\omega\chi$ ] sūryo  $\varepsilon_1$  sauryā  $\delta_1$  sācāryya  $\pi_2$  ryāṣṇu  $\eta_2$  **paridhāna** *cett.*] paridhāya  $\pi_\omega$  mavidhāna  $\pi_1$  vidhāna  $\pi_2$  **yuktyā**  $\eta_2\pi_1\pi_2\chi$ ] yuktā  $\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\pi_\omega$  yuktām  $\varepsilon_1$  muktā  $\delta_1\varepsilon_2$    **95\*1d** **tiryak paricālanīyā**  $\varepsilon_2$ ] tiryak paracālanīyām  $\varepsilon_1$  niryāt paricālanīyā  $\pi_1\pi_\omega$  niryāt paricālanīyāt  $\zeta_2$  niryātya paricālanīyā  $\zeta_3$  niyāt\* pavicālinī sā  $\eta_1$  niryātya avicālinī sā  $\gamma_2\delta_1$  \*te yā paricālanīyā [ai]  $\eta_1$  nityām paricālanīyā  $\pi_2\chi$  paricālanīyā  $\eta_2$

[3.95\*1]

#### ❖ Testimonia

*Yogacintāmaṇi* f. 79r (attrib. *Hathayoga*), *Yogalakṣṇāvalī* f.30v

pravistṛtāsyāiva phaṇāvatī sā ] paristhitī caiva phaṇāvatī sā YCM, vajrāsanasthā bhujagī pragṛhya YLĀ

sūryāt YLĀ ] sauryā YCM

paridhānayuktyā ] paridhānamuktā YCM, paridhānayuktā YLĀ

pragṛhya tiryak paricālanīyā ] pragṛhya niryāti vicālītā sā YCM, pāyum samākuṃcyā ca cālāniyā YLĀ

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

तद्विधिमाह ।

परिस्थिता चैव फणावती सा

प्रातश्च सायं प्रहरार्धमात्रं ।

प्रपूर्य सूर्यात्परिधानयुक्ता

प्रगृह्ण तीर्थात्परिचालनीया ॥

परिधान् [अ]युक्तिं द्वादशाङ्कुलप्रमितसितसूक्ष्मचतुरङ्कुलविसृतशुद्धवश्वरण्डेन दृढं वेष्टता सा प्रसिद्धा

[कृ]अणावती सुषुम्णात्मका अरुन्धती जिह्वै कुण्डलिनी ॥ उक्तं च ॥

अरुन्धती भवेजिह्वा ध्रुवो नासाग्रमण्डलमिति ॥

तां जिह्वां लंबिकायोगेनोर्ध्वं तालवन्तर्भूमध्यदेशे विहितां ततस्तीर्थाङ्कुलमध्यात्पगृह्ण अथः कृत्वा तस्या गुरु

वितस्तिप्रमितं दैर्घ्यं विस्तारं चतुरङ्गुलम् ।  
मृदुलं धवलं प्रोक्तं वेष्टनाम्बरलक्षणम् ॥ ९५\*२ ॥

It is said that the characteristics of the cloth for wrapping around [the tongue] are that it is a handspan long, four fingerbreadths wide, soft and white. (95\*2)

**95\*2** included in all except  $\alpha_2\alpha_3$  folio lost  $\alpha_1$    **95\*2a** *vitastipramitam̄ dairghyam̄*  $\varepsilon_1\varepsilon_2\zeta_2\pi_\omega$ ] *vitastipramita-dairghyam̄*  $\zeta_3\gamma_1$  *vitastipramitam̄* *dīrgham̄*  $\gamma_1\gamma_2\delta_1\delta_2\eta_2\pi_2$  *vitastipramitam̄* *divyam̄*  $\pi_1$  *ūrdhvam̄* *vitastimātram̄* *tu*  $\chi$    **95\*2b** *vistāram̄*  $\gamma_1\delta_1\delta_2\zeta_3\gamma_1\eta_2\pi_2\pi_\omega$   $\chi]$  *vistāras̄*  $\varepsilon_1$  *vistāre*  $\gamma_2\varepsilon_2\zeta_2\pi_1$    **95\*2c** *mṛḍulam̄* *cett.]* *mṛḍalam̄*  $\varepsilon_1$  *mṛḍlam̄*  $\delta_1$    **95\*2d** *veṣṭanāmbara*  $\varepsilon_2\zeta_3\gamma_1\eta_2\pi_1]$  *veṣṭatāmbara*  $\pi_\omega$  *veṣṭitāmbara*  $\varepsilon_1\chi$  *veṣṭanāmbala*  $\gamma_2$  *veṣṭanāmba*  $\pi_2$  *vaṣṭanāmbara*  $\gamma_1\zeta_2$  *veṣṭanādhāra*  $\delta_1\delta_2$

**95\*2** = 3.32\*5 • After this verse, the ε manuscripts have three additional verses from unknown source (*kṛtvātha dohanam̄ ... gulphau karadvayāt*). • χ has 3.63 after this verse.

पदिष्ठवर्त्मना चालनं विधेयमिति संकेतः[ ।] चालनं तु खेचरी मुद्रा साधनवद्विधेयं[ ।] तीर्थं भ्रूमध्यः[ ।]

#### ❖ Commentary

Verses 3.95\*1-2 are absent in  $\alpha_2$  and  $\alpha_3$ . They introduce the idea of awakening *kūṇḍalinī* by moving the tongue with a cloth, which is a practice called *sarasvatīcālana* in the *Gorakṣāśataka* (16-25). These verses do not have a known source and are somewhat obscure unless one is aware of the more coherent explanation of this practice in the *Gorakṣāśataka*. In his *Hathasaṅketacandrikā* (see testimonia), Sundaradeva makes sense of this verse by equating the tongue with *Kūṇḍalinī*. This enables him to understand the reference to the cloth (*paridhāna*) as the technique of wrapping the tongue in a cloth and milking it (i.e. *sarasvatīcālana* in the *Gorakṣāśataka*). This interpretation also makes sense of the next verse in the *Hathapradipikā* (3.11), which describes the cloth.

[3.95\*2]

#### ❖ Sources

Cf. *Gorakṣāśataka* 20cd

द्वादशाङ्गुलदैर्घ्यं चाम्बरं चतुरङ्गुलम्

#### ❖ Testimonia

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

dairghyam̄ YB ] dīrgha YCM, dīrgham̄  
vistāram̄ YCM ] vistāre YB HYS  
proktam̄ YB YCM ] sūksmam̄ HYS  
āmbara YB HYS ] ādhāra YCM

#### ❖ Commentary

This verse was likely added to explain ‘by the method of the cloth’ (*paridhānayuktyā*) in the

वज्रासनस्थितो योगी चालयित्वा तु कुण्डलीम् ।  
कुर्यादनन्तरं भर्तीं कुण्डलीमाशु बोधयेत् ॥ ९६ ॥

Sitting in *vajrāsana*, the yogī should stimulate Kuṇḍalinī and immediately afterwards perform *bhastrī*. He quickly awakens Kuṇḍalinī. (96)

भानोराकुञ्चनं कुर्यात्कुण्डलीं चालयेत्ततः ।  
मृत्युवक्रगतस्यापि तस्य मृत्युभयं कुतः ॥ ९७ ॥

[The yogi] should contract the sun and then stimulate Kuṇḍalinī. Even if he were in the jaws of death, why would he fear death? (97)

**96** folio lost  $\alpha_1$    **96a** *vajrāsana* *cett.*] *vajrāsane*  $\pi_2\chi$    **96b** *cālayitvā* *cett.*] *vārayitvā*  $\pi_1$    **tu**  $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\epsilon_2\zeta_2\pi_1\pi_2\pi_\omega]$  ca  $\alpha_2\zeta_3\eta_2\chi$  *om.*  $\eta_1$    **96c** *ante kuryād add.* *sūryabhedāt*  $\gamma_1\delta_2$    *kuryād*  $\alpha_2\epsilon_1\epsilon_2\eta_1\eta_2\pi_1\pi_2\pi_\omega\chi]$  *sūryād*  $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\zeta_3$    *anantaram* *cett.*] *vanara*  $\gamma_1$    *bhastrīm*  $\epsilon_1\zeta_3\eta_2\pi_1]$  *bhastrī*  $\alpha_2\gamma_1\delta_1\delta_2\epsilon_2$  *bhasrī*  $\gamma_2$  *bhastrī*  $\zeta_2\pi_\omega$  *bhastrām*  $\pi_2\chi$  *illeg.*  $\eta_1$    **96d** *kuṇḍalim*  $\tilde{a}\tilde{s}u$  *bodhayet* *cett.*] *om.*  $\alpha_2$    **97a** *bhānor* *cett.*] *bhānur*  $\alpha_1$  *om.*  $\alpha_2$  *lost*  $\alpha_1$    *ākuñcanam* *kuryāt*  $\gamma_1\gamma_2\delta_2\epsilon_1\epsilon_2\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi]$  + + *canam* *kuryāt*  $\alpha_3$    *ākuñcanam* *puryāt*  $\delta_1$    *ākuñcanenaiva*  $\eta_2$    *ākuñcairvām*  $\eta_1$  *om.*  $\alpha_2$  *lost*  $\alpha_1$    **97b** *cālayet* *cett.* *incl.*  $\alpha_3$ ] *cālayan*  $\gamma_1$  *bodhayet*  $\alpha_1\alpha_2$    *tataḥ* *cett.*] *tadā*  $\eta_2$    **97c** *mṛtyu* *cett.*] *mṛtyor*  $\eta_2$    *vaktra* *cett.* *incl.*  $\alpha_3$ ] *vaktram*  $\epsilon_1\pi_\omega$  *vakra*  $\gamma_1$  *vajra*  $\alpha_2$

previous verse. One would expect to read *caturaigulavistāram* in the second verse quarter, and the current reading is probably a result of the metre.

[3.96]

#### ❖ Testimonia

*Yogabija* 111 (South Indian recension), *Yogacintāmaṇi* f. 79r (attrib. *Haṭhayoga*), *Haṭhasaṅketa-candrikā* f. 111r

*kuryād* YB ] *sūryād* YCM HSC

#### ❖ Commentary

*Bhastrī* or *bhastrikā kumbhaka* is taught at 2.60–68. The reference to *vajrāsana* may be pointing to the practice of *uddiyāṇa*, which was described earlier in the chapter and is supposed to awaken Kuṇḍalinī. The contraction of the sun mentioned in the next verse supports this.

[3.97]

#### ❖ Testimonia

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

*vaktra* YCM ] *vartma* YB

Cf. *Haṭhasaṅketa-candrikā* f. 111r

भानोराकुञ्चनं कुर्यात्कुण्डलीं चालयेत्स्वतः ।

नासादक्षिणमार्गवाहिपवनात्प्राणेऽतिदीर्घ्यकृते  
 चन्द्राम्भः परिपूरितामृततनुः प्राग्यण्टिकायास्तथा ।  
 सिद्धन्कालविशालवहिवशागान्वूरन्धनाडीगणान्  
 तत्कायं कुरुते पुनर्नवतरं जीर्णद्वुमस्कन्धवत् ॥ ९७\*१ ॥

When *prāṇa* has been greatly extended as a result of breath flowing through the path of the right nostril, [the yogi], with his body already immortal, filled with the nectar of the moon from the uvula in that way, sprinkling [with nectar] the network of channels at the aperture at [the centre of] the brow that have been subjugated by the mighty fire of time, makes his body completely new again like the trunk of a withered tree [when it regenerates]. (97\*1)

**97\*1** included in all except  $\alpha_1\alpha_2\alpha_3$  found after 3.101\*1 without commentary  $\chi$   
**97\*1a** **dakṣināmārgavāhi**  $\gamma_1\gamma_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_\omega\chi$  dakṣināvahimārga  $\pi_2$  paścimavartmavāhi  
 $\delta_1\delta_2$  da[ks̄]na[n]ā.. mārgeṇa  $\eta_1$  **pavanāt**  $\varepsilon_1\varepsilon_2\zeta_2\eta_1\eta_2\pi_1\pi_\omega\chi$  pavanot  $\zeta_3$  pavano  $\gamma_2\delta_1\delta_2\pi_2$   
 pavana  $\gamma_1$  **prāṇe**  $\gamma_1\delta_2$  prāṇo  $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega\chi$  ghrāṇe  $\gamma_2\pi_2$  ghrāṇo  $\delta_1$  'tidīrghikṛte  
*em.*]  $^kṛteś$   $\gamma_2$   $^kṛtaś$   $\delta_2\zeta_3\eta_1\chi$  tidīrghākṛtaś  $\gamma_1$  tidīrghākṛtiś  $\zeta_2\eta_2$  tirghikṛtiś ( $^kṛtaś pc?$ )  $\delta_1$   
 tidīrghī tataś  $\varepsilon_1$  pi dīrghikṛtaś  $\varepsilon_2\pi$ , dīrghikṛtaḥ  $\pi_\omega$  na dīrghikṛtaḥ  $\pi_2$  **97\*1b** **candrāmbhaḥ**  
 $\varepsilon_1\zeta_3\eta_1\eta_2\pi_2]$  candrābhāḥ  $\gamma_1\gamma_2\varepsilon_2\chi$  candrāntaḥ  $\delta_1\delta_2$  camdrāṁśat  $\pi_1$  camdrāṁgāt  $\pi_\omega$  camdrād[vā]  
**ζ₂ paripūritāṁrtatanuḥ**  $\gamma_1\gamma_2\varepsilon_1\varepsilon_2\zeta_2\eta_2\pi_1\pi_\omega\chi$  paripūratāṁrtatanuḥ  $\zeta_3$  paripūritāṁrtyutanuḥ  
 $\pi_\omega$  paripūritā .....,  $\eta_1$  paripūrya pūritatanuḥ  $\delta_1\delta_2$  **prāg cett.**] prā  $\delta_1\varepsilon_2\pi_2$  **ghanṭikāyāḥ**  
**tathā**  $\gamma_1\delta_1\delta_2\zeta_2\eta_2\pi_2]$   $^kāyāḥ$  pathā  $\pi_1$   $^kāyā$ [pa]thā  $\pi_\omega$   $^kāyā$  yadā  $\varepsilon_1$   $^kāyāś$  tataḥ  $\chi$   $^kāyāś$  tadā  
 $\gamma_2$   $^kāyāḥ$  sadā  $\varepsilon_2\zeta_3$  ...  $^kāyā$ ...  $\eta_1$  **97\*1c** **siñcan em.** (cf. *Amaraughaśāsana*) chindan  $\zeta_2\zeta_3$   
 chīndat  $\pi_1$  chāmdah  $\pi_2$  chinnat  $\eta_2\pi_2$  chittvā  $\chi$  bhīndan  $\gamma_2\delta_1\delta_2$  bhīdan  $\gamma_1$  {{bhi}}śandān  $\varepsilon_1$   
 binduh  $\varepsilon_2$  [pim]..  $\eta_1$  **viśāla cett.**] vīkāla  $\varepsilon_1$  **vahni cett.**] vadri  $\pi_1$  pāśa  $\zeta_3$  om.  $\gamma_1$  **vaśagān**  
 $\gamma_1\gamma_2\delta_2\eta_1\pi_\omega]$  vaśagāḥ  $\delta_1\zeta_3$  vaśagāt  $\varepsilon_1\varepsilon_2\eta_2$  vaśānān  $\zeta_2$  vaśagām  $\chi$  paramān  $\pi_1$  pavanān  $\pi_2$  **bhrū**  
*cett.*] bhū  $\zeta_3$  tū  $\gamma_1$  bhrū  $\pi_\omega$  ku  $\varepsilon_1$  prāg  $\eta_2$  **nādīgaṇān/gaṇāṁś cett.**] nādīgaṇāt  $\varepsilon_2\eta_2$   
 nādīguṇān  $\pi_1$  nādīgatam  $\chi$  nā..n  $\gamma_1$  **97\*1d** **tat**  $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_2\chi$  tam  $\gamma_1\gamma_2\delta_1\delta_2\eta_1\pi_1\pi_\omega$  **kāyam**  
*cett.*] kāryam  $\eta_2$  **jīrnā**  $\gamma_2\delta_1\varepsilon_2\pi_1\pi_2]$  jīrnām  $\delta_2\varepsilon_1\pi_\omega$  chimjīrnām  $\zeta_2$  chinna  $\eta_2\chi$  chinnam  $\zeta_3$  kr̄nta  
 $\eta_1$  bhasma  $\gamma_1$

मृत्युवक्रगतस्यापि तस्य मृत्यु[भ]यं कुतः ॥  
 अस्यार्थः सूर्यनाड्याकर्षणेन वहेः प्राचुर्यं तस्माज्जलनतेजसा अपानवाय्वाकर्षणेन वा कुण्डल्याबोधो भ  
 वति[ ] तस्य शक्तिचालनकृताभ्यासस्य मृत्युभयं कुत इति[ ] ॥

#### ❖ Commentary

In *Jyotsnā* 3.116, Brahmānanda understands *bhanor ākuñcanam* as a contraction of the navel. In contrast, Sundaradeva, in his *Hathasamketacandrikā* (see testimonia), interprets it as drawing *prāṇa* through the sun channel (*suryanādyākarṣana*), thereby intensifying the bodily fire.

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### ❖ Sources

*Amaraughaśāsana* 6.1–2 (sic; a single *śārdūlavikrīḍita* verse is numbered thus)

dakṣīṇa ] paścima AŚ  
 vāhi ] vāha AŚ  
 prāṇo ] prāṇe AŚ  
 candrābhahparipūritāṁrtatanuh ] candrāmbupratisāraṇāṁ sukṛtinah AŚ  
 kāyās tathah ] kāyāḥ pathah AŚ  
 vaśagān bhrūrandhra ] vaśagam bhūtvā sa AŚ  
 nādīganān ] nādīśataṁ AŚ, nādīgatam AŚv.l., nādīganam AŚv.l.  
 tat kāyam ] tat kāryam AŚ

### ❖ Testimonia

*Yogacintāmanī* f. 79r (attrib. *Hāthayoga*)

pavanāt ] pavano YCM  
 prāṇo ] ghrāṇe YCM  
 krte ] krtah YCM  
 kāyās tathah ] kāyāḥ tataḥ YCM  
 siñcan ] bhindan YCM  
 tat kāyam ] tam kāyan YCM

### ❖ Commentary

Verse 3.97\*1 is absent in the  $\alpha$  group. It is very close to a verse in the *Amaraughaśāsana*, which is likely to be its source, although the date of the *Amaraughaśāsana* is yet to be firmly established. This verse's import of rejuvenating the body by flooding it with nectar is not directly connected with those proceeding it. Its meaning is not clear in the published edition of the *Amaraughaśāsana* and we are not confident of the readings adopted in our edition nor the meaning of the verse.

कुण्डलीं चालयित्वा तु कुर्याद्भूर्णीं विशेषतः ।  
एवमभ्यसतो नित्यं यमिनः शङ्कते यमः ॥ ९७\*२ ॥

After stimulating Kunḍalinī, the yogi should perform *bhastrī* in particular. The god of death is afraid of the ascetic who regularly practises in this way. (97\*2)

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**97\*2** included in all except  $\alpha_1\alpha_2\alpha_3$  found after 3.101\*1 with the previous verse χ  
**97\*2a** *kunḍalim*  $\delta_1\delta_2\epsilon_2\eta_1\pi_1\pi_2\chi$ ] *kunḍali*  $\gamma_1\gamma_2\epsilon_1\zeta_2\zeta_3\pi_\omega$  *kunḍalim*  $\eta_2$  **\*tvā tu**  $\gamma_2\delta_1\delta_2\epsilon_1\epsilon_2\zeta_2\chi$ ]  $^{\circ}\text{tvātha}$   $\zeta_3\eta_2\pi_1\pi_2$   $^{\circ}\text{tvācca}$   $\gamma_1$   $^{\circ}\text{tvādhah}$   $\pi_\omega$  *illeg.*  $\eta_1$  **97\*2b** **kuryād bhastrīm**  $\delta_2\epsilon_1\epsilon_2\zeta_3\eta_1\pi_1$ ] *kuryād* *bhastrī*  $\delta_1\zeta_2\pi_\omega$  *kuryād* *bhastrām*  $\eta_2$  *bhasrī kuryād*  $\gamma_1\gamma_2$  *bhastrām kuryād*  $\pi_2\chi$  **97\*2c** **evam cett.**] *etad*  $\epsilon_1$  **abhyasato**  $\epsilon_2\zeta_3\chi$ ] *abhyāsato*  $\gamma_1\gamma_2\delta_1\epsilon_1\zeta_2\pi_2$  *abhyasyato*  $\delta_2\eta_2$  *abhyasyatām*  $\pi_1$  *abhyasyatā*  $\pi_\omega$  ... *syat.*  $\eta_1$  **97\*2d** **yaminaḥ śaṅkate yamaḥ** *cett.*] *yamir na kurute yamaḥ*  $\epsilon_2$  *yamino yamabhiḥ kutah* χ

[3.97\*2]

#### ❖ Testimonia

*Yogacintāmanī* f. 79r (attrib. *Hathayoga*), *Hṛthasaṅketacandrikā* f. 111v–112r

*bhastrīm* HSC ] *bhastrām* YCM

*śaṅkate yamaḥ* YCM ] *śamphate manah* HSC

#### ❖ Commentary

Verses 3.97\*2–3 are absent in the  $\alpha$  group and have no known source. They elaborate further on the instruction to practise *bhastrī kumbhaka* in 3.96. The practice of other *kumbhakas* for moving Kunḍalinī is mentioned in 3.97\*3.

The reading *abhyāsato* in 3.97\*2c, which is attested by manuscripts of the  $\gamma$  group and the testimonia, is possible but seems to be a corruption of the participle, *abhyasato*.

तदाभ्यसेत्सूर्यभेदमुज्जार्यो चापि शीतलीम् ।  
एवमभ्यासयुक्तस्य शमनो यमिनः कुतः ॥ ९७\*३ ॥

Then [the yogi] should practise *suryabhedā*, *ujjāyī* and also *śitalī*. Where is the god of death for the ascetic engaged in the practice in this way? (97\*3)

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**97\*3** included in all except  $\alpha_1\alpha_2\alpha_3\delta_2\chi$     **97\*3a** **tadābhyaṣet**  $\gamma_1\gamma_2\zeta_2\eta_1\pi_1\pi_\omega$ ] *tadābhyaṣyet*  $\eta_2$   
*tad abhyaset*  $\delta_1\zeta_3\pi_2$  *tathābhyaṣet*  $\varepsilon_1\varepsilon_2$     **sūryabhedam** *cett.*] *sūryabhedē*  $\zeta_3$     **97\*3b** **ujjāyīṁ**  
 $\gamma_1\gamma_2\varepsilon_1\varepsilon_2\eta_1\eta_2\pi_1\pi_2\pi_\omega$ ] *ujjāī*  $\zeta_2$  *ujjāyām*  $\zeta_3$  *ujrākhyām*  $\delta_1$     **cāpi** *cett.*] *vāpi*  $\zeta_3$  [vā]..  $\eta_1$  *api*  $\delta_1$   
**97\*3c** **yuktasya** *cett.*] *yogena*  $\eta_2$     **97\*3d** **śamano**  $\pi_2^{bc}\varepsilon_1\eta_2\pi_\omega$ ] *śamino*  $\pi_2^{bc}\zeta_2\eta_1\pi_1$  *śramas tu*  $\zeta_3$   
*yamas tu*  $\gamma_1\gamma_2\delta_1$  *yamino*  $\varepsilon_2$     **yaminah** *cett.*] *yamina*  $\pi_1$  *yaminam*  $\pi_\omega$     **kutah** *cett.*] *kva ca*  $\pi_2$

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[3.97\*3]

#### ❖ Testimonia

*Yogacintāmanī* f. 79r (attrib. *Hathayoga*)

cāpi YCM ] vāpi HSC  
 śamano ] yamas tu YCM HSC

#### ❖ Commentary

On why this verse is in greyscale, see the note to 3.97\*2.

मुहूर्तद्वयपर्यन्तं निर्भयं चालनादसौ ।  
ऊर्ध्वमाकृष्टे किञ्चित् सुषुम्णा कुण्डलीगता ॥ ९८ ॥

As a result of fearlessly moving [Kuṇḍalinī] for one hour 36 minutes (two *muhūrtas*), Suṣumṇā at Kuṇḍalinī is drawn up slightly. (98)

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**98a** om. δ<sub>2</sub>   **98b** om. δ<sub>2</sub>   **nirbhayam** η<sub>1</sub>η<sub>2</sub>χ] nirbhayaṁ ū<sub>2</sub> nirbhayaś α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub> nirbharam ū<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>   **cālanād asau** α<sub>1</sub>α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] calanād asau δ<sub>1</sub> calanādiṣu π<sub>1</sub> cālayet imām ε<sub>1</sub>ε<sub>2</sub> vā diśodiśa η<sub>2</sub>   **98c** om. δ<sub>1</sub>δ<sub>2</sub>   **ākṛṣyate** cett.] ākṛte ū<sub>3</sub>   **98d** om. δ<sub>1</sub>δ<sub>2</sub>   **suṣumṇā** **kundaligatā** α<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>] suṣumṇā kumḍaligataḥ α<sub>1</sub> + + + + da[ll]i[ga]taḥ α<sub>3</sub> suṣumṇām kumḍaligataḥ π<sub>ω</sub> suṣumṇām kumḍaligatām π<sub>1</sub> suṣumṇāgatakuṇḍali γ<sub>1</sub>γ<sub>2</sub>ζ<sub>3</sub>π<sub>2</sub> suṣumṇāyām samudgataḥ χ suṣumṇāyāḥ samuddhṛtaḥ η<sub>2</sub> om. η<sub>1</sub>

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[3.98]

#### ❖ Sources

*Gorakṣāśataka* 22c–23b

nirbhayaṁ ] nirbhayaś GŚ, nirbharaś GŚv.l., nirbhayāc GŚv.l.  
cālanād asau ] cālayed imām GŚ  
ākṛṣyate GŚ ] ākarsayet GŚv.l.  
suṣumṇā kundaligatā GŚ] suṣumṇām kundaligatām GŚv.l., suṣumṇā kundalīyutā GŚv.l.

Cf. *Śivasamhitā* 4.109

गुरुपदेशविधिना तस्य मृत्युभयं कुतः ।  
मुहूर्तद्वयपर्यन्तं विधिना शक्तिचालनम् ॥

#### ❖ Testimonia

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

nirbhayaṁ ] nirbhitaś HRĀ, nirbhayaś YLĀ, nirbharam YCM  
cālanād asau ] cālayed asau HRĀ, cālayed imām YLĀ, dhi vai YCM  
ūrdhvam ākṛṣyate HRĀ ] ākṛṣya tau HRĀv.l.  
kuṇḍali gatā HRĀv.l.] suṣumṇām kundaligatām HRĀ, suṣumṇā kundalīyutā YLĀ

#### ❖ Commentary

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

तेन कुण्डलिनी तस्याः सुषुम्णायाः समुद्रूता ।  
जहाति तस्मात्प्राणोऽयं सुषुम्णां ब्रजति स्वतः ॥ ९९ ॥

Extracted from Suṣumṇā by this [practice], Kuṇḍalinī leaves it. As a result of this, *prāṇa* automatically enters Suṣumṇā. (99)

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**99** *om.* δ<sub>1</sub>δ<sub>2</sub>   **99a** *tena kuṇḍalinī* *cett.*] *om.* η<sub>1</sub>   **tasyāḥ** α<sub>1</sub>γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>χ] tasyā α<sub>2</sub>ε<sub>1</sub>π<sub>ω</sub> tasyāt α<sub>3</sub> tasya ε<sub>2</sub> *om.* η<sub>1</sub>   **99b** **suṣumṇāyāḥ** γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>] suṣumṇāyā α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>ε<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ suṣumṇāyām ε<sub>2</sub>   **samuddhṛtā** α<sub>2</sub>α<sub>3</sub>γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>ω</sub>] samudbhutā α<sub>1</sub> mukham dhruvam π<sub>1</sub>π<sub>2</sub>χ mukham dr̥ham dhruvam ε<sub>1</sub> mukham dr̥ham ε<sub>2</sub>   **99c** **jahāti** *cett.*] na yāti η<sub>2</sub>   **99d** **svataḥ** ε<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>χ] svanah α<sub>1</sub>ζ<sub>2</sub>π<sub>1</sub>π<sub>ω</sub> svayam α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>π<sub>2</sub> sthitā ε<sub>2</sub> niścalah η<sub>2</sub>

[3.99]

❖ Sources

*Gorakṣaśataka* 23c-24b

suṣumṇāyāḥ samuddhṛtā ] suṣumṇāyā mukham dhruvam GS

❖ Testimonia

*Hṛ̥thatattvakau mudī* 44.25

suṣumṇāyāḥ samuddhṛtā ] suṣumṇāyā mukham dhruvam HTK

तस्मात्संचालयेन्नित्यं शब्दगर्भामरुन्धतीम् ।  
तस्याः संचालनेनैव योगी रोगैः प्रमुच्यते ॥ १०० ॥

Therefore [the yogi] should regularly make Arundhatī move, she who contains speech. By making her move the yogi is freed from diseases. (100)

**100 om.**  $\delta_1\delta_2$    **100a** *tasmāt cett.]* kasmāt  $\gamma_1$    **100b** *śabdagarbhām*  $\alpha_2\epsilon_1\epsilon_2\pi_1\pi_2\pi_\omega$ ] śabda-gamdhām  $\alpha_1$  .... dhām  $\eta_1$  śambhugarbhām  $\gamma_1\gamma_2\zeta_2\zeta_3$  suhasuptām  $\chi$  susasuptām  $\eta_2$  **arundhatīm** *cett.]* sarasvatīm  $\epsilon_1\epsilon_2\pi_1\pi_2$    **100c** *tasyāḥ*  $\alpha_1\alpha_2\zeta_3\pi_2\pi_\omega\chi$ ] tasyām  $\eta_2$  tasmāt  $\pi_1$  yasyāḥ  $\gamma_1\gamma_2\epsilon_1\epsilon_2\zeta_2$  [ya] ..  $\eta_1$  *samcālanenaiva*  $\alpha_1\alpha_2\pi_1\pi_2\pi_\omega\chi$ ] samcālanenāśu  $\gamma_1\gamma_2\epsilon_1\epsilon_2\zeta_3$  samcālayenāśu  $\zeta_2\eta_2$  .... lanen...  $\eta_1$    **100d** *rogaiḥ/rogair cett.]* [r]..air  $\gamma_1$  rogoḥ  $\pi_\omega$  rogāt  $\eta_2\pi_1$  **pramucyate**  $\alpha_1\alpha_2\epsilon_1\epsilon_2\eta_1\eta_2\pi_2\pi_\omega\chi$ ] pramūncati  $\pi_1$  vimucyate  $\gamma_1\gamma_2\zeta_2\zeta_3$

### [3.100]

#### ❖ Sources

*Gorakṣaśataka* 26cd–27ab

garbhām arundhatīm ] garbhām Sarasvatīm GS  
tasyāḥ ] yasyāḥ GS

#### ❖ Testimonia

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

garbhām arundhatīm HSC ] garbhām Sarasvatī YLĀ  
tasyāḥ ] asyāḥ YLĀ, yasyāḥ HSC  
cālanenaiva ] cālanenaivā YLĀ, cālanenāśu HSC  
yogī rogaḥ pramucyate HSC ] rogaḥ naśyānti niścitam YLĀ

Cf. *Haṭharatnāvalī* 2.122

सूर्येण पूरयेद्वायुं सरस्वत्यास्तु चालयेत् ।  
शब्दगर्भाचालनं योगी रोगैः प्रमुच्यते ॥

#### ❖ Commentary

In the *Gorakṣaśataka* (26cd–27ab), the source text, this verse occurs in a passage on *sarasvatī-cālana*, which is the practice of moving the tongue (i.e. *sarasvatī*) by wrapping a cloth around it and tugging it in order to raise the lower end of the Suṣumṇā. In the *Gorakṣaśataka*, Sarasvatī is said to be another name for Arundhatī and, since the tongue is instrumental for speech and *sarasvatī* is the name of a Goddess identified with speech (*vāc*), the *Gorakṣaśataka*'s reading of *śabdagarbhām* *sarasvatīm* makes good sense. However, it seems that Svātmārāma has changed 3.100b to read *śabdagarbhām* *arundhatīm* and has understood *arundhatī* as Kuṇḍalinī. This is affirmed in longer versions of the *Haṭhapradipikā* (3.93\*2) that contain a verse on synonyms of Kuṇḍalinī, which include Arundhatī. We are yet to find Arundhatī equated with Kuṇḍalinī in a text composed before the *Haṭhapradipikā* but this identification is found in subsequent compendiums and commentaries (e.g. *Yogacintāmaṇi* f. 78v, *Yuktabhavadeva* 7.300, *Jyotsnā* 104, 119, *Yogaprakāśikā* 5.166).

येन संचालिता शक्तिः स योगी सिद्धिभाजनम् ।  
किमत्र बहुनोक्तेन कालं जयति लीलया ॥ १०१ ॥

The yogi who has made Kuṇḍalinī move is worthy of success. There is no point in speaking at length about this. He easily conquers death. (101)

ब्रह्मचर्यव्रतस्यैव नित्यं हितमिताशिनः ।  
मण्डलादृश्यते सिद्धिः कुण्डल्यभ्यासयोगिनः ॥ १०१\*१ ॥

For the yogi who observes celibacy, always eats a healthy and measured diet, and practises with Kuṇḍalinī, success is seen after forty days (*maṇḍalāt*). (101\*1)

**101** *om.* δ<sub>1</sub>δ<sub>2</sub>   **101a** *samcālitā* *cett.*] samcalitā ζ<sub>2</sub> samcalatā α<sub>1</sub> sa cālitā γ<sub>2</sub>   **101b** *siddhi* *cett.*] siddha α<sub>3</sub> mukti γ<sub>1</sub>γ<sub>2</sub>   **bhājanam** *cett.*] bhājana α<sub>2</sub> bhājanah ε<sub>1</sub>ε<sub>2</sub>π<sub>2</sub> .. janah η<sub>1</sub>   **101d** *jayati* *cett.*] .. yalati η<sub>1</sub> vrajati η<sub>2</sub>   **101\*1** included in all except α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>δ<sub>2</sub>   **101\*1a** *brahmacaryavrata-syaiva* ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>π<sub>ω</sub>] \*ratasyaiva δ<sub>1</sub>η<sub>1</sub>χ \*rataś caiva ζ<sub>2</sub> brahmacaryāvatastaiva π<sub>1</sub> brahmacarye ca ta-syaiva γ<sub>2</sub> brahmacaryavratam π<sub>2</sub> brahmavatasyaiva γ<sub>1</sub> brahmadharmaratasyaiva η<sub>2</sub>   **101\*1b** *hitamitāśinah* γ<sub>2</sub>χ] \*śini π<sub>1</sub> \*śanah γ<sub>1</sub>δ<sub>1</sub>ε<sub>1</sub>ζ<sub>2</sub>π<sub>ω</sub>] \*śanam ε<sub>2</sub>π<sub>2</sub> \*śanaiḥ ζ<sub>3</sub> mitahitāśinah η<sub>2</sub> *illeg.* η<sub>1</sub>   **101\*1c** *maṇḍalad* γ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>π<sub>2</sub>χ] maṇḍalā γ<sub>1</sub>γ<sub>2</sub>π<sub>1</sub>π<sub>ω</sub> maṇḍalī δ<sub>1</sub> *illeg.* η<sub>1</sub>   **101\*1d** *kunḍalya*° γ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>π<sub>2</sub>χ] kunḍalyā δ<sub>1</sub>ζ<sub>2</sub>η<sub>2</sub>π<sub>ω</sub> kunḍalā π<sub>1</sub> kunḍali γ<sub>1</sub> *illeg.* η<sub>1</sub>   *yoginah* ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>π<sub>ω</sub>χ] yogataḥ γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>

### [3.101]

#### ❖ Testimonia

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

sa yogī siddhibhājanam HSC ] sa yogī siddhibhājanah HRĀ, śabdagarbhā tv arumdhati YLĀ  
kālam jayati lilayā HSC ] mr̄tyum jayati lilayā HRĀ, tasya kālabhayaṇ na hi YLĀ

### [3.101\*1]

#### ❖ Testimonia

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

vratasyaiva ] ratasyaiva YCM, jatasyaiva HSC  
hitamitāśinah YCM ] hitamitāṁ śanaiḥ HSC

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

ब्रह्मचर्यव्रतस्यैव कुण्डल्यभ्यासयोगिनः ॥  
मण्डलादृश्यते सिद्धिरिति योगविदो विदुः ॥

#### ❖ Commentary

अभ्यासनिःसृतां चान्द्रीं विभूत्या सह मिश्रयेत् ।  
तद्वारणं तूतमाङ्गे दिव्यदृष्टिप्रदायकम् ॥ १०२ ॥

The yogi should mix with ash the fluid of the moon emitted as a result of the practice. Wearing that [mixture] on the head bestows divine sight. (102)

**102** om. δ<sub>1</sub>δ<sub>2</sub> found after 3.91 χ    **102a** abhyāsa cett.] abhyāsān χ abhyāsā η<sub>2</sub> abhasā α<sub>2</sub> nihsṛtām ε<sub>1</sub>ζ<sub>3</sub>π<sub>2</sub>π<sub>ω</sub>] nihsṛtā η<sub>1</sub> nihsṛitām η<sub>2</sub> nisṛtām ε<sub>2</sub>π<sub>1</sub> nisṛtā α<sub>1</sub>α<sub>2</sub> nibhṛtām ζ<sub>2</sub> sahitam γ<sub>1</sub>γ<sub>2</sub> cāndrīm α<sub>1</sub>ζ<sub>2</sub>η<sub>2</sub>π<sub>2</sub>χ] cāndrī α<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>π<sub>ω</sub> cāndrīm ε<sub>1</sub>ε<sub>2</sub> cāmḍrām π<sub>1</sub> candram γ<sub>1</sub>γ<sub>2</sub>    **102b** miśrayet ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>χ] miśritām π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub> miśritām α<sub>2</sub> miśritām α<sub>1</sub> micchayet γ<sub>1</sub> mūrchatet γ<sub>2</sub> kārayet ε<sub>2</sub>    **102c** taddhāraṇām ζ<sub>2</sub>ζ<sub>3</sub>π<sub>2</sub>] taddhāraṇā γ<sub>1</sub>γ<sub>2</sub> tadvāraṇām π<sub>ω</sub> yadvāraṇām π<sub>1</sub> tad dh.... η<sub>1</sub> tad dhārayed α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub> tām dhārayed η<sub>2</sub> dhārayed ut<sup>o</sup> ε<sub>2</sub>χ    **tūttamāṅge** ζ<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] cottamāṅge γ<sub>2</sub> cottamāṅga γ<sub>1</sub> uttamāṅge α<sub>1</sub>α<sub>2</sub>ε<sub>1</sub>η<sub>2</sub> °tamāṅgena ε<sub>2</sub> °tamāṅgeṣu χ illeg. η<sub>1</sub>    **102d** divya cett.] dīrgha α<sub>3</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub> dr̄ṣtipradāyakam α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] dr̄ṣtipradāyinī γ<sub>1</sub>γ<sub>2</sub> dr̄ṣtipradāyinīm η<sub>2</sub> dr̄ṣṭih prajāyate η<sub>1</sub>χ

**102** After this verse, α<sub>2</sub> has an additional line: आसाम्यासनं पूर्वं प्रयुक्तं मनसा चरेत् ।

Verse 3.101\*1 has been omitted by α<sub>1</sub> and α<sub>3</sub>. It is in α<sub>2</sub> at the end of a block of verses (3.93\*2–5, 93\*7) that is excluded by α<sub>3</sub>. This block appears after 3.96 and appears to have been inserted from elsewhere. 3.101\*1 has no known source and appears to have been added as a general laudatory statement on the benefits of practising with Kuṇḍalinī.

The meaning of *mandalād* in 3.101\*1c is not clear. Brahmānanda understands it as a period of time (i.e. forty days) but we are yet to find this attested elsewhere.

[3.102]

#### ❖ Testimonia

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

tūttamāṅge ] cottamāṅge YLĀ

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

अभ्यासनिःसृतां चान्द्रीं विभूत्या सह मिश्रयेत्[ ।]

तद्वारणं तूतमांगे दिव्यदृष्टिप्रदायकं [ ॥ ] १९

चान्द्रीं ललाटचन्द्राच्चिःसृतां अभ्यासे श्रमजातां घर्मधारां तां विभूत्या विमिश्रयेत् । तामुत्तमांगे शिरसि धारयेदसौ साथकस्य दिव्यदृष्टिप्रदा भ्रवतीत्यर्थः[ । ]

Cf. *Hathayogaśaṁhitā* p. 41 (on *amaroli*)

अभ्यासाच्चिःसृतां चान्द्रीं विभूत्या सह मिश्रयेत् ।

धारयेदुत्तमाङ्गेषु दिव्यदृष्टिः प्रजायते ॥

#### ❖ Commentary

In the witnesses of the earliest reconstructable recensions of the *Hathapradīpikā*, including the α manuscripts, this verse occurs in the section on *śakticālana*. This is also the case in the *Yoga-lakṣaṇāvalī*, *Hathasaṅketacandrikā* and the longer recensions of the *Hathapradīpikā* with six

द्विसप्तिसहस्राणां नाडीनां मलशोधने ।  
कुतः प्रक्षालनोपायः कुण्डल्यभ्यसनाद्वते ॥ १०२\*१ ॥

For purifying the seventy-two thousand channels, there is no method of cleansing without the practice of Kuṇḍalinī. (102\*1)

इति शक्तिचालनम् ।

**102\*1** included in all except  $\alpha_1\alpha_2\alpha_3\pi_\omega$     **102\*1a** **dvi**  $\gamma_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_1\pi_2]$  dvā  $\gamma_1\delta_1\delta_2\chi$   
**102\*1b** **malaśodhane**  $\eta_2\chi]$  malaśodhanam  $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\pi_1\pi_2$     **102\*1c** **ku-**  
**tah**  $\delta_1\delta_2\epsilon_1\zeta_3\chi]$  kṛta  $\zeta_2$  gudah  $\gamma_2$  guda  $\eta_1\eta_2$  amtaḥ  $\pi_2$  amtam  $\pi_1$  ātma  $\epsilon_2$  om.  $\gamma_1$   
**prakṣālanopāyah**  $\gamma_2\delta_1\delta_2\epsilon_1\zeta_3\eta_2\chi]$  pāyam  $\epsilon_2\zeta_2\eta_1$  prakṣālano vāyuḥ  $\pi_2$  prajvālano vāyu  $\pi_1$  om.  
 $\gamma_1$     **102\*1d** **kunḍalyabhyasanād** ṛte  $\chi]$  kunḍalyabhyāsanād ṛte  $\epsilon_1\epsilon_2\zeta_2\zeta_3\pi_2$  kunḍalibhyāsanād  
 ate  $\pi_1$  kunḍalyabhyāsato vinā  $\gamma_2\delta_2$  kunḍalyābhyāsato vinā  $\gamma_1\delta_1$  kunḍalyabhyāsa iṣyate  $\eta_2$   
 ku ... [bhyā] .. [mā] ...  $\eta_1$     **postscript:** included in  $\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2$

and ten chapters. However, in the context of *śakticālana*, the referent of *cāndri* is unclear. It appears to be understood as some sort of lunar fluid. In his *Hathasanketacandrikā* (see the testimonia), Sundaradeva defines it as a flow of perspiration (*gharmadhārā*) that arises from exertion in the practice and is emitted from the moon in forehead (*lalāṭacandra*). In the *Yogaprakāśikā*, Bālakṛṣṇa glosses it simply as nectar (*sudhā*) (5.182). In the *Hathayogaśamhitā* (p. 41) and *Jyotisnā* (3.98), this verse is in the section on *amaroli*, which provides a clear referent of *cāndri* as the cool middle flow of urine (see 3.96 [3.90 in our edition]).

[3.102\*1]

#### ❖ Testimonia

*Yogacintāmani* f. 79v (attrib. *Hṛdayoga*), *Yogalakṣaṇāvalī* f. 31r (attrib. *Gorakṣaśataka*)

malaśodhane ] malaśodhanam YCM, api śodhanam YLĀ  
 kutah prakṣālanopāyah YCM ] asatkalpam smṛtam siddhaiḥ YLĀ  
 abhyasanād ṛte YLĀ ] abhyāsato vinā YCM

#### ❖ Commentary

This verse is omitted by the  $\alpha$  group. Its claim is not entirely consistent with the role of the *śaṭkarma*, which are cleansing techniques that do not require Kuṇḍalinī. It was likely added to the original text as a further laudatory statement on the practice of Kuṇḍalinī.

इति मुद्रा दश प्रोक्ता आदिनाथेन शंभुना ।  
एकैका तासु यमिनां महासिद्धिप्रदायिनी ॥ १०३ ॥

Thus have the ten *mudrās* been taught by Śiva Ādinātha. Each of them can bestow liberation for those who observe the rules. (103)

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**103a daśa** cett.] dabhā  $\alpha_1$  nava  $\delta_1\delta_2$     **103b ādināthena** cett.] hy ādināthena  $\varepsilon_1\varepsilon_2$     **103c ekaikā**  
**tāsu**  $\alpha_1\chi]$  ekaikam̄ tāsu  $\alpha_2\alpha_3$  ekaika tāsu  $\zeta_2\delta_2$  ekaiva tāsu  $\delta_1$  ekaikāpi su°  $\gamma_1\gamma_2$  karane sarva  
 $\varepsilon_1\varepsilon_2\zeta_3$  kāraṇe sarva  $\eta_2\pi_1$  kāraṇam̄ sarva  $\pi_2\pi_\omega$  k.... sarva  $\eta_1$     **yaminām**  $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\delta_2\zeta_2\chi]$  sid-  
dhānām̄  $\zeta_3\eta_1\eta_2$  siddhīnām̄  $\varepsilon_1\varepsilon_2\pi_1\pi_2\pi_\omega$     **103d mahāsiddhipradāyinī**  $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\chi]$  ^pradāyani  
 $\alpha_1\alpha_2$  ^pradā + +  $\alpha_3$  ekaikāpi kṣamaiva sā  $\varepsilon_1\varepsilon_2\zeta_3\eta_1\eta_2\pi_1\pi_2\pi_\omega$  ( $\eta_1$  partly illegible)

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**103** χ has a different verse order: 3.106 → 3.107 → 3.104 → 3.105 → 3.103

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[3.103]

❖ **Testimonia**

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

tāsu yaminām̄ YCM ] mukhyā syān HRĀ

❖ **Commentary**

Manuscripts of the ε, ζ, η, and π groups have a different reading for the second line; ‘each *mudrā* is capable of bringing about all powers’ (*karaṇe sarvasiddhīnām̄ ekaikāpi kṣamaiva sā*).

राजयोगं विना पृथ्वी राजयोगं विना निशा ।  
राजयोगं विना मुद्रा विचित्रापि न राजते ॥ १०४ ॥

Without a king the earth is not resplendent, without the moon the night does not sparkle, without Rājayoga even the wonderful [practice of] *mudrā* does not shine. (104)

मारुतस्य विधिं सर्वं मनोयुक्तं समभ्यसेत् ।  
इतरत्र न कर्तव्या मनोवृत्तिर्मनीषिणा ॥ १०५ ॥

[The yogi] should carry out all breath practice with his mind engaged. The wise man must not let his attention wander. (105)

**104a** *pr̥thvī* *cett.*] pr̥thvīm̄  $\eta_2\pi_1$  siddhī  $\zeta_3$  vr̥ddhi  $\zeta_2$     **104b** *niśā* *cett.*] niśām̄  $\eta_2$  ny-  
athā  $\gamma_1$     **104d** *rājate* *cett.*] śobhate  $\pi_2\chi$     **105** *om.*  $\delta_2$     **105a** *mārutasya vidhim̄* *cett.*] mārutābhya-  
sanam̄  $\varepsilon_1\zeta_3\eta_1$  mārutābhya-  
sanam̄  $\varepsilon_2\eta_2$     **105b** *sarvam̄* *cett.*] sarve  $\alpha_1$  sarvām̄  $\pi_2$  mano  
 $\alpha_2$  kiṁcin̄  $\eta_2$     **105b** *manoyuktam̄* *cett.*] sadā yuktam̄  $\alpha_2$     **105c** *samabhya-  
set* *cett.*] samācaret  $\eta_1\eta_2$   
**105d** *maniṣinā* *cett.*] maniṣinī  $\alpha_2$  maniṣinām̄  $\zeta_2\pi_\omega$  .. [nī] .. n̄.  $\eta_1$  tu yoginām̄  $\varepsilon_2$

[3.104]

❖ Testimonia

*Hṛ̥tharatnāvalī* 1.16

❖ Commentary

The *Yogaprakāśikā* (5.186) interprets the similes in this verse as we have translated them, ‘Just as without a king [and] moon, the earth and night do not shine..’ (*yathā mahipālam̄ can-  
dramasam̄ vina pr̥thvīniše na rājete...*). However, in *Jyotsnā* 3.126, Brahmānanda interprets the earth (*pr̥thvī*) as *āsana* because both are connected by the quality of steadiness (*sthairyaguṇayayo-  
gāt*), and the night (*niśā*) as breath retention (*kumbhaka*) because both are characterised by the absence of movement of people and wind (*prāṇasañcārbhāvalakṣaṇah*). Brahmānanda’s interpretation seems somewhat far-fetched.

[3.105]

❖ Testimonia

*Hṛ̥thasaṅketacandrikā* f. 92v (attrib. HP)

mārutasya vidhim̄ sarvam̄ ] mārutābhya-  
sanam̄ kiṁ cin HSC  
samabhya-  
set ] samācaret HSC

खिलापि मध्यमा नाडी दृढाभ्यासेन योगिनाम् ।  
आसनप्राणसंयाममुद्राभिः सरला भवेत् ॥ १०६ ॥

By means of a yogi's steady practice through postures, breath retentions and *mudrās*, his central channel, even though untraversed, becomes straight. (106)

उपासने विनिद्राणां राजयोगसमुद्रवत् ।  
रुद्राणी चापरा मुद्रा भद्रां सिद्धिं प्रयच्छति ॥ १०७ ॥

And for those who are tireless in their dedication, the peerless *mudrā* of Śiva bestows great perfection, like the ocean of Rājayoga. (107)

**106** om. δ<sub>2</sub>   **106a** *khilāpi* α<sub>1</sub>α<sub>2</sub>γ<sub>2</sub>δ<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] *sthirāpi* γ<sub>1</sub> *calāpi* ζ<sub>2</sub>ζ<sub>3</sub> *vilāpi* ε<sub>1</sub> *vināpi* η<sub>1</sub>η<sub>2</sub> *suṣumnā* ε<sub>2</sub> *iyam* tu χ *madhyamā* *cett.*] *madhyamām* η<sub>2</sub> *madhyanā*<sup>o</sup> π<sub>1</sub> *illeg.* η<sub>1</sub>   **nāḍī** *cett.*] ..dim<sup>o</sup> η<sub>1</sub> °dī ca π<sub>1</sub>   **106b** *yoginām* *cett.*] *yoginām* α<sub>1</sub> *yoginā* α<sub>2</sub>π<sub>1</sub>π<sub>2</sub> *yogināh* η<sub>2</sub>   **106c** *āsana* α<sub>1</sub>α<sub>2</sub>δ<sub>1</sub>ε<sub>2</sub>γ<sub>2</sub>π<sub>2</sub>π<sub>ω</sub>χ] *āsanā* π<sub>1</sub> *ānasa* ε<sub>1</sub> *āsanām* γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub> *samyāma* α<sub>1</sub>α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>1</sub>χ] *samyama* π<sub>ω</sub> *samyāmair* δ<sub>1</sub>π<sub>2</sub> *samyamair* η<sub>2</sub> *samyāme* π<sub>1</sub>   **106d** *saralā* *cett.*] *sakalā* α<sub>3</sub> *sabalā* ζ<sub>3</sub> *śavalā* ζ<sub>2</sub> *na calā* δ<sub>1</sub>   **107** om. δ<sub>2</sub>ζ<sub>2</sub>   **107a** *upāsane* α<sub>1</sub>α<sub>2</sub>] *upāsanam* γ<sub>1</sub>γ<sub>2</sub> *upāsana* α<sub>3</sub>δ<sub>1</sub> *abhyāse*.. η<sub>1</sub> *abhyāsesu* ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub> *abhyāsenā* η<sub>2</sub> *abhyāse* tu χ *vinidrāṇām* *cett.*] *pi* *nidrāṇām* α<sub>2</sub> *hi mudrāṇām* η<sub>2</sub>   **107b** *rājayoga* α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>] *rājayogaḥ* γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub> *anuddhṛta* η<sub>1</sub> *anuddhata* ζ<sub>3</sub> *anudbhūta* π<sub>2</sub> *anudruta* ε<sub>1</sub>π<sub>1</sub> *manudṛta* π<sub>ω</sub> *mano dhṛtvā* χ *atandrita* ε<sub>2</sub> *tad udeti* η<sub>2</sub> **107c** *samudravat* α<sub>1</sub>α<sub>3</sub>] *samudrakah* γ<sub>2</sub> *samūdakah* γ<sub>1</sub> *samudbhavān* α<sub>2</sub> *samāhnakah* δ<sub>1</sub> *samādhinām* ζ<sub>3</sub>η<sub>1</sub>π<sub>2</sub> *samādhinā* η<sub>2</sub>χ *samādhiṣu* ε<sub>1</sub>ε<sub>2</sub>π<sub>1</sub>π<sub>ω</sub>   **107d** om. α<sub>2</sub> *rudrāṇī* *cett.*] *mudrāṇām* η<sub>1</sub>η<sub>2</sub> **cāparā** α<sub>1</sub>ζ<sub>3</sub>η<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] *ca parā* α<sub>3</sub> *vā parā* χ *va parā* ε<sub>1</sub> *sāparā* γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>ε<sub>2</sub> om. α<sub>2</sub> *prayacchati* *cett.*] *prayakṣati* δ<sub>1</sub>

### [3.106]

#### ❖ Testimonia

*Upāsanāśārasaṅgraha* p. 36

khilāpi ] iyam tu USS

#### ❖ Commentary

The reading of *khilāpi* in the first verse quarter is unusual but well attested by the witnesses including the α group of manuscripts. In the *Abhidhānacintāmaṇi* (940), *khila* is defined as something uncultivated such as field (*kṣetrādyaprahataṁ khilam*) or, as the *Amarapadavivṛti* (2.1.5) puts it, 'not marked by a plough' (*lāngalena na likhitam iti khilam*). In the context of *Hathapradipikā* 3.106, qualifying *suṣumnā* with *khila* implies that the central channel has yet to be cultivated (i.e. traversed).

### [3.107]

#### ❖ Commentary

We understand *rudrāṇī mudrā* to be a synonym of *śāmbhavī mudrā*, which is taught in the next chapter.

उपदेशं हि मुद्राणां यो धर्ते सांप्रदायिकम् ।  
स एवास्तु गुरुः स्वामी साक्षादीश्वर एव सः ॥ १०७\*१ ॥

May [the yogi] who offers the traditional teaching of the *mudrās* be the guru, the master. He is none but the Lord himself. (107\*1)

तस्य वाक्यपरो मुद्रां योऽभ्यस्यति समाहितः ।  
अणिमादिगुणैः सोऽयं जायते कालवचकः ॥ १०७\*२ ॥

The yogi who has become intent on that [guru's] teaching and practises a *mudrā* with a focused mind cheats death with the powers beginning with minimisation. (107\*2)

**107\*1** included in all except  $\alpha_1\alpha_2\alpha_3$    **107\*1a upadeśam** *cett.*] upadeśe  $\eta_1$  upadeśo  $\zeta_2$    **107\*1b dhatte**  $\gamma_2\delta_1\delta_2\epsilon_1\epsilon_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega$ ] datte  $\zeta_3\chi$  dartte  $\gamma_1$  ..[tte]  $\eta_1$  **sāmpradāyikam**  $\delta_1\delta_2\epsilon_2\eta_1\eta_2\pi_1\pi_\omega\chi]$  °yikām  $\zeta_3$  °yikah  $\gamma_1\gamma_2$  °yakam  $\zeta_2$  °yakah  $\pi_2$  sāmparāyikam  $\epsilon_1$    **107\*1c evāstu**  $\gamma_2\delta_1\delta_2\epsilon_2\zeta_2\eta_1\pi_1]$  evastu  $\pi_\omega$  eva śri  $\zeta_3\eta_2\chi$  evavāca  $\gamma_1$  vāstava  $\pi_2$  **guruḥ svāmī**  $\gamma_2\delta_1\delta_2\zeta_2\zeta_3\pi_2\pi_\omega\chi]$  gurusvāmī  $\gamma_1\eta_1\eta_2$  gurusvāmī  $\epsilon_1\pi_1$  kuru svāmī  $\epsilon_2$    **107\*1d eva cett.**] esa  $\zeta_2$  **sah** *cett.*] ca  $\gamma_1$    **107\*2** included in all except  $\alpha_1\alpha_2\alpha_3\eta_1$    **107\*2a mudrāṁ**  $\epsilon_1\epsilon_2]$  bhūtvā  $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\chi$  nityam  $\zeta_2\eta_2\pi_1\pi_2\pi_\omega$    **107\*2b yo'bhyasyati**  $\delta_1\delta_2\epsilon_1\epsilon_2\zeta_3\pi_1]$  yo bhyasati  $\pi_2$  yo bhyaset su°  $\gamma_1$  yo bhyaset  $\gamma_2\zeta_2$  yomabhyaset  $\pi_\omega$  athābhyaśa  $\eta_2$  mudrābhyaśe  $\chi$    **107\*2c gunaiḥ so'yan**  $\epsilon_1\epsilon_2]$  gunaiḥ svaryam  $\gamma_1$  gunaiśvaryam  $\gamma_2\delta_1\delta_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega$  gunaiḥ sārdham  $\zeta_3$  gunaiḥ sārdham  $\chi$    **107\*2d jayate** *cett.*] jayate  $\epsilon_1$  labhate  $\eta_2\chi$    **vañcakah**  $\epsilon_1\zeta_2\zeta_3\eta_2\pi_2\pi_\omega]$  vañcakāḥ  $\pi_1$  vañcanāt  $\gamma_1\gamma_2$  vañcanam  $\delta_1\delta_2\epsilon_2\chi$

[3.107\*1]

#### ❖ Testimonia

*Upāsanāsārasaṅgraha* p. 40

evāstu guruḥ ] eva śriguruḥ USS

#### ❖ Commentary

Verses 3.107\*1–2 have no known source and are absent in the  $\alpha$  group. It is likely both were added to the original text as further praise of those practising the haṭhayogic *mudrās*.

[3.107\*2]

#### ❖ Commentary

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

इति श्रीस्वात्मारामयोगीन्द्रविरचितायां हठप्रदीपिकायां तृतीयोपदेशः ॥ ३ ॥

Thus ends the third chapter in the *Hathapradīpikā* composed by the glorious lord among yogis Svātmārāma.

**colophon:** śrīsvātmārāma  $\pi_\omega$ ] śrisadgurusvātmārāma  $\alpha_1$  svātmārāma  $\gamma_1\eta_1$  ātmārāma  $\eta_2$  śrīsa-hajānandasamṛtānacintāmaṇī(nā  $\zeta_3$ )svātmārāma  $\gamma_2\zeta_2\zeta_3$  °svā° (sic!)  $\pi_1$  om.  $\alpha_2\delta_1\delta_2\epsilon_1\epsilon_2\pi_2$  **yogīndra**  $\gamma_1\gamma_2\eta_2\pi_\omega$ ] yogemdra  $\alpha_1$  yoginā  $\zeta_2\zeta_3\eta_1$  om.  $\alpha_2\delta_1\delta_2\epsilon_1\epsilon_2\pi_1\pi_2$  **viracitāyām**  $\alpha_1\gamma_1\gamma_2\zeta_2\zeta_3\eta_1\eta_2\pi_\omega$ ] om.  $\alpha_2\delta_1\delta_2\epsilon_1\epsilon_2\pi_1\pi_2$  **hathapradīpikāyām**  $\alpha_1\gamma_2\delta_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_1\eta_2\pi_\omega$ ] śrihathapradipikāyām  $\alpha_2\pi_2$  hathayogavidyāyām  $\delta_1$  ha° (sic!)  $\pi_1$  om.  $\gamma_1$  ante **tr̥tiyo°** add. mudrāvidhānam  $\zeta_3$  **tr̥tiyopadeśah**  $\alpha_1\alpha_2\gamma_2\epsilon_1\epsilon_2\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$ ] tr̥tiya upadeśah  $\delta_1\delta_2$  tr̥tiyo dhyāyah  $\eta_1\eta_2$  caturthopadeśa  $\gamma_1$  (see note on 3.93\*1)