

Translation & philological commentary

2.1

Transl.: Now, when posture is firm, the disciplined yogi whose diet is wholesome and measured, should practise breath control according to the path taught by the teacher.

Sources:

Testimonia:

Haṭharatnāvalī 3.78

atha prāṇāyāmaḥ–
athāsane dṛḍhe yogī vaśī hitamitāśanaḥ ||
gurūpadiṣṭamārgeṇa prāṇāyāmān samabhyaset || 3.78 ||

Cf. Yogamārgaprakāśikā

athāsane dṛḍhībhūte suśobhanamaṭhe yadā |
guruṃ natvā śivaṃ caiva prāṇāyāmaṃ tato 'bhyaset || 47 ||

Comm.: *dṛḍho yogī* seems unlikely as *dṛḍha* usually qualifies a technique, the body, etc. The vulgate has *prāṇāyāmān*. Other witnesses have the plural *prāṇāyāmān* and this variation between singular and plural recurs through this chapter without a clear split among different branches of the stemma, so we have preferred what seem to us to be the better readings on semantic grounds. It is interesting that J10, J17 and N17 have *yogamārgaṃ* but it is unlikely that this was the original reading.

2.2

Transl.: When the wind moves, everything moves and, when it is still, everything is still. Therefore, the yogī obtains the motionless state because of restraining the breath.

Sources:

VM 71

cale vāte calaṃ sarvaṃ niścale niścal*am* tathā |
yogī sthāṇutvam āpnoti tato vāyuni*baṃ*dhanāt || 71 ||

Cf. Amanaska 92

citte calati saṃsāro 'cale mokṣaḥ prajāyate |
tasmāc cittaṃ sthīrikuryād audāsīnyaparāyaṇaḥ ||

Testimonia:

Yogacintāmaṇi

tathā ca skandapurāṇe–
cale vāte calaṃ cittaṃ niścalaṃ niścale tathā |
yogī sthāṇutvam āpnoti tato vāyuṃ nirodhayet ||

Haṭharatnāvalī

cale vāte calaṃ cittaṃ niścale niścalaṃ tathā ||
yogī sthāṇutvam āpnoti tato vāyuṃ nirundhayet || 3.79 ||

Comm.: Comment on *cittaṃ* instead of *sarvaṃ*. The latter is supported by the source and makes better sense as a general statement (i.e., when the wind moves, everything moves, etc.). The reading *citta* only seems to make sense if one understands *sthāṇutvam* as referring to *samādhi* (i.e., motionlessness of the mind). As far as we know, such a meaning of *sthāṇutvam* is not attested elsewhere. Nonetheless, Brahmānanda glosses *sthāṇutvam* as *kāṣṭhavat*, implying that it refers to *samādhi*. *vāyunibandanaṭ* makes better sense, but most witnesses have an optative verb. There was probably confusion over the ablative and optative in 2d and 3d. The optative verb works well in 3d.

2.3

Transl.: As long as the breath is situated in the body, there is said to be life. The emission of this is death. Therefore, one should stop the breath.

Sources:

VM 72

yāvad vāyuḥ sthito dehe tāvaj jīvitam ucyate
maraṇaṃ tasya niḥkrāntau tato vāyuṃ nirodhayet || 72 ||

Cf. Mṛgendratāntra 1.11.20cd–22ab

vyāpārād yasya ceṣṭante śārīrāḥ pañca vāyavaḥ || 1,11.20 ||
prāṇāpānād āyas te tu bhinnā vṛtter na vastutaḥ |
vṛtīm leśān nigadato bharadvāja nibodha me || 1,11.21 ||
vṛttiḥ praṇayanaṃ nāma yat taj jīvanam ucyate |

Testimonia:

Comm.: We should adopt *jīvitam* because the old witnesses of the VM have it and it is well attested among the old HP mss. However, both *jīvitam* and *jīvanam* are possible. Also, *nirundhayet* may have been the original reading that was changed to the more correct form of *nirodhayet* and later confused with the final pāda of the previous verse and changed to *nibandhayet*.

2.4

Transl.: When the channels are full of impurities, the breath does not go into the central channel. How would the state beyond the mind arise? How would perfection of the body be achieved?

Testimonia:

Haṭharatnāvalī 3.81

malākulāsu nāḍiṣu māruto naiva madhyagaḥ ||
katham syād unmanībhāvaḥ kāyasiddhiḥ katham bhavet || 3.81 ||

Comm.: The manuscripts are split between *kāyasiddhi* and *kāryasiddhi*. In the context of physical yoga, *kāyasiddhi* makes better sense, as *kāryasiddhi* can refer more generally to accomplishing anything.

2.5

Transl.: When entire network of channels, which is full of impurities, becomes pure, then the yogi becomes capable of holding the breath.

Sources:

VM 76

śuddhim eti yadā sarvaṃ nāḍīcakraṃ malākulam |
tadaiva jāyate yogī prāṇasaṃgrahaṇākṣamaḥ || 76 ||

On nāḍīcakra: Sārdhatrīśatikālottara 10.1

nāḍīcakraṃ paraṃ sūkṣmaṃ pravakṣyāmy anupūrvaśaḥ |
nābher adhaśtād yat kandaṃ aṅkurās tatra nirgatāḥ || 1 ||
dvāsaptatisahasrāṇi nābhimadhye vyavasthitāḥ |
tiryag ūrdhvaṃ adhaś caiva vyāptaṃ nābheḥ samantataḥ |
cakravatsamsthita nāḍyaḥ pradhānā daśa tāsu yāḥ |
idā ca piṅgalā caiva suṣumnā ca tṛtīyakā

Testimonia:

Yogacintāmaṇi

skandapurāṇe–
śuddhim eti yadā sarvaṃ nāḍīcakraṃ malākulam |

tadaiva jāyate yogī kṣamaḥ prāṇanibandhane ||

Comm.:

2.6

Transl.: Therefore, one should always practice breath [retention] with a pure mind, so that the impurities situated at the sides of Suṣuṃṇā wither away.

Sources:

Gorakṣaśataka 73cd–74ab

prāṇābhyāsaḥ tataḥ kāryo nityaṃ sattvāsthayā dhiyā |
suṣuṃṇāṃ layate cittaṃ na ca vāyuḥ pradhāvati ||

Testimonia:

Jyotsnā

prāṇāyāmaṃ tataḥ kuryān nityaṃ sātṭvikayā dhiyā |
yathā suṣuṃṇānāḍīsthā malāḥ śuddhiṃ prayānti ca || 6 ||

Yogakarmikā 137

prāṇāyāmaṃ tataḥ kuryānnityaṃ sātṭvikayā dhiyā || 137 ||
tathā suṣuṃṇāpārśvasthā malāḥ śodhaṃ prayānti hi |

Prāṇatoṣaṇī p.788

prāṇāyāmaṃ tataḥ kuryān nityaṃ sātṭvikayā dhiyā |
tathā suṣuṃṇāpārśvasthā malāḥ śoṣaṃ prayānti hi |

Comm.: There's a problem in the third pāda. Among the divergent readings, V19 conveys the idea that the impurities are in the central channel (*suṣuṃṇāntarasthā*), which is a ra-vipulā without the caesura after the 4th syllable). This is similar in sense to V2, which has the reading *suṣuṃṇāmadhyasthā*. This meaning was accepted by Brahmānanda. However, we are not aware of a reference in another text to impurities (*mala*) existing in the central channel. Therefore, we have adopted the reading of N23,J7 and A1, which states that the impurities are situated at the sides of Suṣuṃṇā, which would allude to the secondary channels of *iḍā* and *piṅgalā*.

The *ca* at the end of the 4th pāda suggests that two statements are being made in the second hemistich. The reading of V1 makes sense of the *ca*. However, the meaning of *suṣuṃṇā susnigdā* ('*suṣuṃṇā* becomes well-lubricated') seems implausible. It seems likely that *ca* was understood simply as a verse-filler.

2.7

Transl.: Seated in lotus pose, the yogi should breathe in the air through the moon channel,

hold according to his capacity and then breathe out through the sun channel.

Sources:

VM 77

baddhapadmāsano yogī prāṇaṃ candreṇa pūrayet |
dhārayitvā yathāśaktyā bhūyaḥ sūryeṇa recayet || 77 ||

Testimonia:

Yuktabhavadeva

baddhapadmāsano yogī prāṇaṃ candreṇa pūrayet |
dhārayitvā yathāśakti bhūyaḥ sūryeṇa recayet || 12 ||

Comm.:

2.8

Transl.: And having drawn the breath through the sun channel, he should gradually fill the abdomen. Having done the retention as prescribed, he should then exhale through the moon channel.

Sources:

VM 79

prāṇaṃ sūryeṇa cākṛṣya pūrayed udaraṃ śanaiḥ
vidhivat kumbhakaṃ kṛtvā punaś candreṇa recayet ||

Testimonia:

Yukabhavadeva

prāṇaṃ sūryeṇa cākṛṣya pūrayedudaraṃ śanaiḥ
kumbhayitvā vidhānena bhūyaś candreṇa recayet ||

Comm.: *udare* is well-attested (V1 and J10) but the verb needs an object so *udaraṃ* has been adopted.

2.9

Transl.: Having inhaled through the [channel] by which one exhales, one should hold it without discomfort. And then he exhales through the other [channel] gently, not forcefully.

Sources:

Cf. DYŚ 60–61

dhārayitvā yathāśakti recayed iḍayā śanaiḥ || 62 ||
yathā tyajet tathāpūrya dhārayed avirodhataḥ |

Testimonia:

Haṭharatnāvalī 3.85cd

yena tyajet tenāpūrya dhārayed avirodhataḥ ||

Comm.: The meaning of *avirodhataḥ* (‘without harm’) makes better sense in this context than *anirodhataḥ* (‘without cessation’). One might try to construe *anirodhataḥ* as ‘without stopping the breath’, but verse 2.7 clearly states that the breath should be held as long as possible (*yathāśakti*). According to the apparatus of the critical edition of the *Haṭharatnāvalī*, *avirodhataḥ* is well-attested in the transmission of this work.

2.10

Transl.: If [the yogi] takes in the breath by the moon channel, he should then exhale the restrained [breath] through the other. Having taken in the breath through the sun channel and held it, he should then exhale through the left. By this method of sun and moon, the multitudes of channels of yamis who are meditating on both orbs become pure after three months.

Sources:

VM 81

prāṇaṃ ced iḍayā pibet niyamitaṃ bhūyo ’nyayā recayet |
 pītvā piṅgalayā samīraṇaṃ alaṃ baddhvā tyajed vāmayā
 sūryācandramasor anena vidhinā bimbadvayaṃ dhyāyatām
 śuddhā nāḍigaṇā bhavanti yaminā māsatrāyād ūrdhvataḥ ||

Testimonia:

Yogacintāmaṇi

haṭhayoge ’pi—
 prāṇaṃ ced iḍayā piben niyamito bhūyo ’nyayā recayet
 pītvā piṅgalayā samīraṇaṃ atho baddhvā tyajed vāmayā |
 sūryācandramasor anena vidhinā bimbadvayaṃ dhyāyatām
 śuddhā nāḍigaṇā bhavanti yamināṃ māsatrāyād ūrdhvataḥ ||

Haṭharatnāvalī

prāṇaṃ ced iḍayā piben niyamitaṃ bhūyo ’nyayā recayet
 pītvā piṅgalayā samīraṇaṃ atho baddhvā tyajed vāmayā ||
 sūryācandramasor anena vidhinā bimbadvayaṃ dhyāyatām
 śuddhā nāḍigaṇā bhavanti yamināṃ māsatrāyād ūrdhvataḥ || 3.86 ||

Comm.: The reading *vidhinābhyāsaṃ* in the third pāda of various witnesses is unmetrical because it lacks the caesura.

2.11

Transl.: One should slowly practise retentions four times, at sunrise, midday, sunset and midnight, up to [a total of] eighty.

Sources:

Testimonia:

Haṭharatnāvalī 3.87

prātar madhyadine sāyam ardharātre ca kumbhakān ||
śanair aśītiparyantaṃ caturvāraṃ samabhyaset || 3.87 ||

Cf. DYŚ 63cd–65ab

evaṃ prātaḥ samāsinaḥ kuryād viṃśati kumbhakān || 63 ||
evaṃ madhyāhnasamaye kuryād viṃśati kumbhakān |
evaṃ sāyaṃ prakurvīta punar viṃśati kumbhakān || 64 ||
evam evārdharātre 'pi kuryād viṃśati kumbhakān |

Comm.: The *caturvāraṃ* is ambiguous, but the parallel verses in the DYŚ make it clear that twenty kumbhakas are to be practised four times a day. In his Jyotsnā, Brahmānanda understands it as eighty kumbhakas four times a day.

Note Brahmānanda's comment on *śanaiḥ* (i.e., gradually building up to 80 retentions).

2.12

Transl.: In the lowest cessation of the breath, sweating arises, in the average, shaking and in the highest [the yogi] rises up again again in lotus pose.

Sources:

Cf. VM 87

adhame ca ghano gharma kampo bhavati madhyame |
uttiṣṭhaty uttamo deho baddhapadmāsano muhuḥ ||

Testimonia:

Haṭharatnāvalī 3.88

kanīyasi bhavet svedaḥ kampo bhavati madhyame |
uttiṣṭhaty uttame prāṇarodhe padmāsane muhuḥ || 3.88 ||

Yogacintāmaṇi

kanīyasi bhavet svedaḥ kampo bhavati madhyame |
uttiṣṭhaty uttame prāṇarodhe padmāsanasthitaḥ ||

Comm.: The manuscripts diverge greatly in the second hemistich. All have *prāṇa* (instead of *deha* in the VM). J10 (and others) appear to say that the breaths rise up again and again

when one is seated in the lotus pose (*uttiṣṭhanty uttame prāṇā baddhe padmāsane muhuḥ*). However, this is a statement about the external signs that arise in *prāṇāyāma*. V1 seems to be stating that *padmāsana* rises up again and again in the highest stage of holding the breath (*uttiṣṭhaty uttame prāṇarodhe padmāsanaṃ muhuḥ*).

Confusion has arisen here from the verse being taken from the VM without its context, which is a classification of different levels of *prāṇāyāma*. Thus Svātmārāma needed to include *prāṇarodhe* meaning *prāṇāyāma* in order for the different adjectives to have something to agree with.

2.13

Transl.: The yogī should practise rubbing the limbs with the sweat produced by his exertion. Because of it, firmness and dexterity of the body arise.

Sources:

Cf. DYŚ 75

prasvedo jāyate pūrvaṃ mardanaṃ tena kārayet |
tato 'tidhāraṇād vāyoḥ krameṇaiva śanaiḥ śanaiḥ ||

Testimonia:

Haṭharatnāvalī 3.89

jalena śramajātena aṅgamardanaṃ ācaret |
dṛḍhatā laghutā cāpi tathā gātrasya jāyate || 3.89 ||

Cf. Śivasamhitā 3.46

svedaḥ samjāyate dehe yoginaḥ prathamodyame |
yadā samjāyate svedo mardanaṃ kārayet sudhīḥ |
anyathā vighrahe dhāturnaṣṭo bhavati yoginaḥ ||

Yogacintāmaṇi

jalena śramajātena gātramardanaṃ ācaret |
dṛḍhatā laghutā cāpi tena gātrasya jāyate ||

Comm.: See Śivasamhitā 3.46 on *mardana*. If it is not done, dhātus are lost from the body.

2.14

Transl.: At the beginning of the practice, food with milk and ghee is recommended. Then, when the practice has become well established, there is no need to adopt such regulations.

Sources:

Śivasamhitā 3.43

abhyāsakāle prathamam kuryāt kṣīrājyabhojanam

tato'bhyāse sthirībhūte na tādṛṇṇ niyamagrahaḥ 3.43

Testimonia:

Haṭharatnāvalī 1.24

abhyāsakāle prathame śastaṃ kṣīrādibhojanam |
tato 'bhyāse dṛḍhībhūte na tāvan niyamagrahaḥ ||

Comm.:

2.15

Transl.: Just as a lion, elephant and tiger should be tamed gradually, so the breath should be trained. Otherwise, it kills the practitioner.

Sources:

VM 101

yathā siṃho gajo vyāghro bhaved vaśyaḥ śanaiḥ śāneḥ |
anyathā hanti yāntāraṃ tathā vāyur asevitaḥ ||

Testimonia:

Haṭharatnāvalī 3.90

yathā siṃho gajo vyāghro bhaved vaśyaḥ śanaiḥ śanaiḥ ||
tathaiva sevito vāyur bhaved vaśyaḥ śanaiḥ śanaiḥ || 3.90 ||

Comm.: The second hemistich has been rewritten to express the same idea (and simile) in the VM, but the VM expresses it better.

2.16

Transl.: The end of all diseases is caused by prāṇāyāma as prescribed. As a result of inappropriate practice any disease can arise.

Sources:

VM 99

prāṇāyāmena yuktena sarvarogakṣayo bhavet |
ayuktābhyāsayogena sarvarogasamudbhavaḥ ||

Testimonia:

Comm.:

2.17

Transl.: Hiccups, wheezing, cough, pains in the head, ears and eyes and various [other]

diseases arise as a result of the breath going awry.

Sources:

VM 100

hikkā śvāś ca kāśaś ca śiraḥkarṇākṣivedanā |
bhavanti vividhā doṣāḥ pavanasya vyatikramāt ||

Testimonia:

Cf. Śivadharmottara 10.124

hikkāśvāsapraṭiśyāyaḥ karṇadantākṣivedanāḥ || 10.124 ||
mūkatā jaḍatā kāśaḥ śīrorogaḥ śramakṣaraḥ |
ityevamādayo doṣā jāyante vyutkrameṇa tu || 10.125 ||

Cf. Dharmaputrikā 10.265

kaphakoṣṭhe yadā vāyur granthir bhūtvāvaṭiṣṭhate |
hallāśahikkikāśvāśaśiraḥ śulādayo rujāḥ || 265 || [hṛllāsa-]
jāyante dhātuvaiṣamyāt tadā kuryāt pratikriyām |

Comm.:

2.18

Transl.: One should exhale correctly, inhale correctly and hold the breath correctly. Thus, one obtains success.

Sources:

VM 102

yuktaṃ yuktaṃ tyajed vāyuṃ yuktaṃ yuktaṃ ca pūrayet
yuktaṃ yuktaṃ ca badhnīyād evaṃ siddhim avāpnuyāt ||

Testimonia:

Haṭharatnāvalī

yuktaṃ yuktaṃ tyajed vāyuṃ yuktaṃ yuktaṃ prapūrayet ||
yuktaṃ yuktaṃ ca badhnīyād evaṃ siddhim avāpnuyāt || 3.93 ||

Comm.: V1 has *śuddhiṃ* (instead of *siddhim*) but this may be an error by someone who was anticipating the subject of the next verse.

2.19

Transl.: When the channels are pure, then external signs occur. Leanness and lustre of the body are certain to arise.

Sources:

Cf. DYŚ 67–68

yadā tu nāḍīśuddhiḥ syāt tadā cihnāni bāhyataḥ || 67 ||
 jāyante yogino dehe tāni vakṣyāmy aśeṣataḥ |
 śārīralaghutā dīptir jaṭharāgnivivardhanam || 68 ||
 kṛṣatvaṃ ca śārīrasya tadā jāyeta niścitam |

Testimonia:

Haṭharatnāvali

yadā tu nāḍīśuddhiḥ syāt tadā cihnāni bāhyataḥ ||
 kāyasya kṛṣatā kāntir jāyate tasya niścitam || 3.94 ||

Comm.: The idea that *prāṇāyāma* is done to purify the channels (*nāḍī*) can be found in discussions of *prāṇāyāma* in early Śaiva tantras. For example, the *Nayasūtra* of the *Niśvāsataṭṭvasaṃhitā* (4.110) and the *Svacchandatantra* (7.294cd–7.295ab) specifically refer to purifying the channels by inhaling through the left nostril and exhaling through the right (*apasavyena pūryeta savyenaiva virecayet | nāḍīsaṃśodhanaṃ caitan mokṣamārgaṭṭhasya ca*).

2.20

Transl.: Holding of the breath as long as one desires, stimulating the fire, causing the internal resonance to arise and freedom from disease occur when the channels are pure.

Sources:

VM 101

yatheṣṭaṃ dhāraṇā[ṃ] vāyor analasya pradīpanam |
 nādābhivyaktir ārogyaṃ jāyate nāḍīśodhanāt ||

Testimonia:

Cf. Vasiṣṭhasaṃhitā 2.68–69

nāḍīśuddhim avāpnoti prṭhak cihnopalakṣitām | 2.68ab
 śārīralaghutā dīptir jaṭharāgnivivardhanam || 2.68cd
 nādābhivyaktir ity etac cihnaṃ tacchuddhisūcakam | 2.69ab
 yāvad etāni saṃpaśyēt tāvad evaṃ samācāret || 2.69cd

Comm.:

2.21

Transl.: One who has an excess of fat and phlegm should initially practise the six therapeutic interventions. However, anyone else should not practise them when their humours are in balance.

Sources:

Testimonia:

Comm.: The J10 group also have a valid reading of *medaḥśleṣmādināśārthaṃ* and *anyathā*. However, the *pūrvam* in V1, J8 and V3 seems to fit the context the *ṣaṭkarma* as a preliminary practice for *prāṇāyāma*.

2.22

Transl.: Dhauti, basti, neti, trāṭaka, naulika and kapālabhāti. [Experts] says these are the six therapeutic interventions.

Sources:**Testimonia:**

Comm.: The issue with this verse is the spellings of the names of the techniques. Looking at the occurrences of each name in subsequent verses helps to establish this.

2.23

Transl.: These six interventions should be kept secret. Purifiers of the body, which bestow various good qualities, they are worshipped by the best yogis.

Sources:**Testimonia:****Comm.:****2.24**

Transl.: One should swallow a cloth that is four finger-breadths wide and has been soaked. Then one should draw it out. This has been taught as the action of dhauti.

Sources:**Testimonia:**

Satkarmasaṅgraha 56–58

atha dhautī mṛdulaṃ dhavalaṃ śuddhaṃ caturaṅgulavistr̥tam |
tithihastamitāyāmaṃ dhautīvastrasya lakṣaṇam || 56 || [tithi = 15]
toyasiktaṃ grased vastraṃ ghrāṇābhyāṃ vāyum utsrjan |

śanaiḥ sanais tu sakalaṃ punaḥ pratyāharec chanaiḥ ||
dhautikarmedam ākhyātaṃ yatra gaṅgādhidaivatam || 57 ||
kāsaśvāsaphīlakuṣṭhādināśam vahner māndyaṃ viṃśatiḥ śleṣarogān |
dūrīkuryāt karṇabādhir tam uccair dhautikarma pradiṭaṃ śaṅkareṇa || 58 ||

Yogacintāmaṇi

caturaṅgulavistāraṃ hastapañcadaśena tu |
svagurūktaparakāreṇa siktaṃ vastraṃ śanair graset |
punaḥ pratyāhared etad abhyāsād dhautikarmavit ||

Haṭharatnāvali

atha dhautiḥ–
viṃśaddhastapramāṇena dhautavastraṃ sudīrghitam |
caturaṅgulavistāraṃ siktaṃ caiva śanaiḥ graset || 1.37 ||
tataḥ pratyāharec caitad abhyāsād dhautir ucyaṭe |

Comm.: At this point, it seems that most mss. have added *pādas* on the length of the cloth and doing the practice according to the guru's teachings. These *pādas* are absent in many of the old manuscripts, including both V1, V19 and group 2, and the compound *hastapañcadaśena* does not seem to fit the syntax of the sentence. The other inserted *pāda* (i.e., *gurūpadiṣṭa*^a) appears to be a verse filler.

2.25

Transl.: Coughing, wheezing, splenitis and skin diseases, as well as the twenty phlegmatic diseases, undoubtedly disappear through the power of the dhauti technique.

Sources:

Testimonia:

Yogacintāmaṇi

kāsaśvāsaphīlakuṣṭhaṃ kapharogāś ca vidradhiḥ |
dhautikarmaprabhāvena prayānty eva na saṃśayaḥ ||

Haṭharatnāvali

kāsaśvāsaphīlakuṣṭhaṃ kapharogāś ca viṃśatiḥ |
dhautikarmaprabhāvena dhāvānty eva na saṃśayaḥ || 1.39 ||

Comm.: *dhāvānti* is a play on words, using a different root *dhāv*, “to run”, from that of *dhauti*, which is derived from *dhāv*, “to purify”. Look at lists of the 20 kapha roga (in āyurvedic texts) to see if they are different to those mentioned in 2.25a

2.26

Transl.: In water up to the navel, one adopts a squatting pose (*utkaṭa*) with a reed fixed in the anus. One should clench the base. This cleansing is bastikarma.

Sources:

Testimonia:

Yogacintāmaṇi

atha vasti |
nābhidaghne jale pāyunyaṣṭānālotkaṭāṣanaḥ |
ādharākuñcanaṃ kuryād abhyāsād vastikarmavit ||

Haṭharatnāvalī 1.45

nābhidaghne jale sthitvā pāyunāle sthitāṅguliḥ |
cakrīmārgaṇa jaṭharaṃ pāyunālena pūrayet || 1.45 ||
vicitrakaraṇīm kṛtvā nirbhītaḥ recayeḥ jalam |
yāvad balaṃ prapūryaiva kṣaṇaṃ sthitvā virecayet || 1.46 ||

Comm.:

2.27

Transl.: By the power of the basti technique, swelling, splenitis, stomach disorders and all diseases arising from wind, bile and phlegm are removed.

Sources:

Testimonia:

Haṭharatnāvalī

gulmaplīhodaraṃ vāpi vātapittakaphādikam |
bastikarmaṇābhāvena dhāvanty eva saṃśayaḥ || 1.48 ||

Yogacintāmaṇi

gulmodaraṃ cāpi vātaplīhapittakaphodbhavāḥ |
vastikarmaṇābhāvena bādhyante sakalāmayāḥ ||

Cf. Satkarmasaṅgraha 135

yāvan malā vīnaśyanti vātapittakaphodbhavāḥ |
trivāraṃ vā caturvāraṃ kṛtvā bastim virecayet || 135 ||
mahojasvī mahajjyotiḥ jaṭharāgniḥpradīpanam |
gulmaplīhodarādīnāṃ nāśanaṃ sukhavardhanam || 140 ||
vātapittakaphottānāṃ doṣāṇāṃ nāśanaṃ param |

kuṣṭhānām nāśanam cāpi bastisiddhe prajāyate || 141 ||

Comm.: The J10 group has °*bhavam*, which would qualify *gulmaṣṭhānām*.

Diwakar thinks that *gulmodara* and *plīhodara* should be read. Search āyurvedic commentaries on this. (homework)

2.28

Transl.: When practised repeatedly the jalabasti technique bestows purity of the bodily constituents, senses and mind, radiance, [and] stimulation of the digestive fire, and removes [excessive] accumulation of any humour.

Sources:

Testimonia:

Yogacintāmaṇi

dhātvindriyāntaḥkaraṇaprasādam
dadhyāc ca kāntiṃ dahanapradīptim |
aśeṣadoṣopacayaṃ nihanyād
abhyasyamānaṃ jalavastikarma ||

Haṭharatnāvalī

dhātvindriyāntaḥkaraṇaprasādam
dadyāc ca kāntiṃ dahanapradīptim |
aśeṣadoṣopacayaṃ nihanyād
abhyasyamānaṃ jalabastikarma || 1.49 ||

Cf. SKS

tiṣṭhed vaśī mitāhāraḥ sarvāṅgaṃ tena śudhyati |
dhātvindriyāntaḥkaraṇaprasādo dehalāghavam || 139 ||
mahojasvī mahajjyotir jaṭharāgniṣṭhānām |

Comm.:

2.29

Transl.: [The technique] which, after the apāna wind has been raised into the tube of the throat (i.e., oesophagus), ejects the contents of the stomach from the windpipe (which has been brought under control by cumulative practice) is called the elephant's action by experts of Haṭha.

Sources:

Testimonia:

Haṭharatnāvalī 1.51

udaragatapadārtham udvamanī
 pavanam apānam udīrya kaṇṭhanāle |
 kramapāricayatā tu vāyumārgē
 gajakaraṇīti nigadyate haṭhajñaiḥ || 1.51 ||

HTK 8.8

udaragatapadārthān udvamed eva nityam
 pavanagamanamārgāt kaṇṭhanālapraveśāt ||
 kramapāricayavaśyam syāc ca gargādayo hi
 gajakaraṇam itīha prahur āryā munīndrāḥ || 8 ||

Satkarmasaṅgraha 108–109

atha gajakaraṇī
 śuddham toyaṁ nārikelodbhavaṁ vā
 pītvākaṇṭham dugdhamīśraṁ jalaṁ vā |
 vāraṁ vāraṁ māṇibandhaṁ tu kurvan
 nodgāreṇa prakṣīped bhūmibhāge || 108 ||
 eṣā proktā kaphapittāmayeṣu
 medoghnīva kariṇī hastipūrvā || 109 ||

Comm.: The reference to the elephants in in the J10 group (as well as J8 and V19) appears to be explaining the name of this practice (i.e., ‘because the speed of the breath is like that of water [propelled] by elephants’). However, the syntax is not so easy to construe. The first half of the adopted reading (i.e., *kramapāricayavaśya*) is supported by V1 and group 2, and these witnesses preserve *mārga* at the end.

The vulgate and printed editions have a finite verb in the first hemistich and assume a plural subject (i.e., *yoginaḥ*) instead of the feminine singular present participle (agreeing with *gajakaraṇī*).

2.30

Transl.: [The yogi] should insert a thread which is handspan [long] and very smooth into the nasal passage. He takes it out through the mouth. This is called *neti* by the Siddhas.

Sources:**Testimonia:**

Yogacintāmaṇi

atha netī |

sūtram vitastisusnigdham nāsānāle praveśayet |
mukhān nirgamayet sā hi netī siddhair nigadyate ||

Cf. Haṭharatnāvalī 1.40–41

atha netikarma–
ākḥupucchākāranibham sūtram susnigdhanirmitam |
ṣaḍvitastimitam sūtram netisūtrasya lakṣanam || 1.40 ||
nāsānāle praviśyainam mukhān nirgamayet kramāt |
sūtrasyāntam prabaddhvā tu bhrāmayen nāsānālayoḥ |

Cf. SKS

atha netī
mṛdu ślakṣṇam sitam sūtram nāsānāle praveśayet |
mukhān nirgamayed dasrau cintayen netikā smṛtā || 67 ||

Comm.: The reading *mukhanirgamanād* is difficult to construe. It appears to a vague *nirvacana*. According to Turner’s Comparative and Etymological Dictionary (1966: 427, entry 7588), the word *netī* in Hindi refers to the cord of a churning stick and is cognate with the Sanskrit *netra*. The action of pulling the cord of a churning stick is similar to the way the thread can be pulled back and forth, from side to side, through the nostril and mouth. The reading *mukhān nirgamayec caiṣā* makes better sense in terms of describing the final part of the practise, but it may be a patch because the first hemistich has a finite verb and the *eṣā* must be construed with *netiḥ* in the fourth pāda. The same problem is in the reading V19 (*sāpi*).

2.31

Transl.: And neti purifies the skull, bestows divine sight and quickly cures a multitude of diseases that arise above the clavicles.

Sources:

Testimonia:

Yogacintāmaṇi

kapāśodhanī caiva divyadr̥ṣṭipradīpinī |
jatrūrdhvajātarogaughān jarayaty āśu netivit ||

Haṭharatnāvalī

kapāśodhinī kāryā divyadr̥ṣṭipradāyinī | [caiva -P]
jatrūrdhvajātarogaghñī jāyate netir uttamā || 1.42 ||

Comm.: V1 has *kāryā* in the first *pāda*, which is unnecessary because of the main verb in the final *pāda*. Therefore, *caiva* is easier to construe in the first *pāda*.

Different readings exist for the last pāda. Most witnesses have *netir āśu nihaṃti ca*. VI's *jayati sā tu sūtrikā* is possible. The variants with *netivit* seem implausible because of the epithets in the first hemistich, which require *neti* to be understood as the subject of the sentence.

2.32

Transl.: The focused [yogi] should look at a small focal point with unmoving gaze until tears fall. This is taught as trāṭaka by teachers.

Sources:

Testimonia:

Haṭharatnāvalī

nirīkṣya niścaladṛṣā sūkṣmalakṣyaṃ samāhitaḥ |
aśrusampātaparyantam ācāryais trāṭakam smṛtam || 1.54 ||

Yogacintāmaṇi

atha trāṭakam |
nirīkṣen niścaladṛṣā sūkṣmalakṣyaṃ samāhitaḥ |
aśruprapātaparyantam āryais tat trāṭakam matam ||

Comm.:

2.33

Transl.: It is the destroyer of eye diseases and the door [blocking] sloth and so forth. Trāṭaka should be carefully concealed just as chest of gold.

Sources:

Testimonia:

Yogacintāmaṇi

moṭaṇaṃ netrarogāṇāṃ tandrādīnāṃ kapāṭakam |
etac ca trāṭakam gopyaṃ yathā hāṭakapeṭakam ||

Haṭharatnāvalī

sphoṭaṇaṃ netrarogāṇāṃ tandrādīnāṃ kapāṭakam |
prayatnāt trāṭakam gopyaṃ yathā ratnasupeṭakam || 1.55 ||

Yuktabhavadeva 6.159

moṭakaṃ sarvarogāṇāṃ tandrādīnāṃ kapāṭanam ||
yatnatas trāṭakam gopyaṃ yathā hāṭakapeṭakam || 159 ||

Comm.: The reading *moṭakam* is found in V1 and the *Yuktabhavadēva*. We understand it to mean “destroyer”. Bohtlingk and Roth (s.v.) and Monier-Williams (s.v.) give medicinal pill as a possible meaning of *moṭaka* (cf. *modaka*) but it appears that this is mainly an inference drawn only from this verse, where the pill is merely a comparison. Several witnesses have *sphoṭanam* (‘destroying’), which is also possible. The reading *kapāṭakam* in pāda b is found in most of the witnesses and testimonia and we have adopted it accordingly. The context indicates that it must mean “blocker” (perhaps, in the sense of a door that blocks something), but we have not found any parallel usages of it in this sense.

2.34

Transl.: With the shoulders lowered, one should rotate the stomach to the left and right With speed of a rapid whirlpool. This is called Nauli by people from Gauḍa.

Sources:

Testimonia:

Yogacintāmaṇi

amandāvartavegena tundaṃ savyāpasavyayoḥ |
natāṃso bhrāmayed eṣā naulī yoge pracakṣate ||

Haṭharatnāvalī

atha nauliḥ–
amandāvartavegena tundaṃ savyāpasavyataḥ |
natāṃso bhrāmayed eṣā nauliḥ gauḍaiḥ praśasyate || 1.34 ||

Comm.: *āmandācakravegena* could mean the speed of a slightly slow wheel (Jürgen’s suggestion). But this is strange so we have adopted the usual metaphor of a fast moving whirlpool. The reading *gauḍaiḥ* is found in only two witnesses but none of the others makes sense apart from the *Jyotsnā*’s *siddhaiḥ* which is likely to be a correction.

2.35

Transl.: Nauli brings about the stimulation of sluggish bodily fire, digestion and the like, always brings bliss, and makes all humoural disorders and diseases wither away. Nauli is the best of all Haṭha practices.

Sources:

Testimonia:

HTK

mandāgnisandīpanapācanādisandhāyikānandakarī sadaiva |

aśeṣadoṣopacayaśoṣaṇīva haṭhakriyā 'sau jayatiha nauliḥ || 12 ||

Yogacintāmaṇi

mandāgnisaṃdīpanapācanāgnisaṃdhāyikānandakarī tathaiva |
aśeṣadoṣāmayaśoṣaṇī ca haṭhakriyāmaulir iyaṃ hi nauli ||

Haṭharatnāvali

tundāgnisaṃdīpanapācanādisandīpikānandakarī sadaiva |
aśeṣadoṣāmayaśoṣaṇī ca haṭhakriyāmaulir iyaṃ ca nauliḥ || 1.35 ||

Comm.: We should adopt *pācana* in the sense of digestion (cooking the food in the intestines). *āmaya* makes better sense in the third pāda, and *mala* might have crept in because of the association of this word with *śoṣiṇī*.

Most witnesses and the testimonia have *maulir iyaṃ* in the fourth pāda, which expresses the idea that *nauli* was thought to be the best of the *śaṭkarma*, and the assonance of *nauli* and *mauli* may have been intended. The reading of *mūlam iyaṃ* in V1 would suggest that *nauli* is necessary for the other practices, which does not seem to be the case.

2.36

Transl.: Like the bellows of a blacksmith, the inhalation and exhalation are fast. It is called kapālabhāti. It dries up all phlegmatic disorders.

Sources:

Testimonia:

Yogacintāmaṇi

atha kapālabhātī |
bhastreva lohakārāṇāṃ recapūrau asaṃbhramau |
kapālabhātī vikhyātā kaphadoṣaviśoṣiṇī ||

Haṭharatnāvali

atha kapālabhastrikā-
bhastrival lohakārāṇāṃ recapūrasasambhramau |
kapālabhastri vikhyātā sarvarogaviśoṣaṇī || 1.56 ||

Comm.: The term *bhātī* is derived from *bhastrī* (Turner 1966: 537, entry 9424). The 'skull bellows' is the implication of the name. The J10 group has *savyāpasavyataḥ* ('left and right') but this doesn't make sense as this version of the verse does not stipulate what is moving to the left and right.

2.37

Transl.: One whose excess weight, phlegm, fat, impurity and the like have been removed by the *ṣaṭkarma*, should then do *prāṇāyāma*. It is accomplished without exertion.

Sources:

Testimonia:

Yogacintāmaṇi

tathā cātmārāmaḥ—
ṣaṭkarmanirgatasthauyakaphamedogadādikaḥ |
prāṇāyāmaṃ tataḥ kuryād anāyāsena sidhyati ||

Comm.: Most witnesses support *ṣaṭkarmabhir gata°*, which is somewhat unconventional syntax. It seems more likely that it was corrected to *ṣaṭkarmanirgata°* than the latter being original. The variant reading °*ādhikaḥ* in the second *pāda* is inferior because one would assume that the *ṣaṭkarma* should remove all excess weight (*sthaulya*) and impurities (*mala*).

2.38

Transl.: Some teachers say that all the impurities are dried up by breath-controls alone and do not recommend any other practice.

Sources:

Testimonia:

Yogacintāmaṇi

prāṇāyāmair eva <2 syllables missing> praśuṣyanti malā iti |
keṣaṃ cid ācāryāṇām anya karma na saṃmatam iti ||

Comm.: The plural of *prāṇāyāma*, which we have translated here as ‘breath-controls’, probably refers to practising multiple repetitions of breath retentions with alternate nostril breathing. The verb *praśuṣyanti* is well attested and makes good sense in the context of *malas*. Many witnesses lower on the stemma have *malāśaya* (instead of *malā api* or *malā iti*) but this usually has the more specific meaning of bowels or bladder and so seems inappropriate in a general statement. The witnesses that have *malāśaya* also have the verb *pra+śudh*, which connotes that the place where the impurities accumulate is cleaned (rather than the impurities themselves).

2.39

Transl.:

Sources:**Testimonia:**

Haṭharatnāvalī

brahmādayo 'pi tridaśāḥ pavanābhyāsatatparaḥ ||
 abhūvan mṛtyurahitā tasmāt pavanam abhyaset || 3.82 ||

Comm.: *ṣaṭkarmayoga* is somewhat strange and this hemistich is omitted in V1. Perhaps, yoga was intended as 'method'. It seems likely that the second and fourth hemistiches (as found in V1) were original. *samanaska* is strange and difficult to construe (Jim thinks it might refer to death with the mind active as opposed to the preferable situation of dying while in samādhi). However, the verbs *abhuvann* and *amucann* make better sense. The third hemistich may be an attempt to rewrite the pāda to fix the problem of *samanaska*.

2.40

Transl.: So long as the breath is bound in the body, the mind without support, and one looks at the middle of the brow, where is the fear of death?

Sources:

VM 73

yāvad baddho marud dehe tāvac cittam nirāśrayam |
 yāvad dṛṣṭir bhruvor madhye tāvat kālabhayaṃ kutaḥ || 72 ||

Testimonia:

Yogacintāmaṇi

yāvad baddho marud dehe yāvad vṛttau nirāśrayam |
 yāvad dṛṣṭir bhruvor madhye tāvat kālabhayaṃ kutaḥ ||

Yuktabhavadēva 7.8

yāvad baddho maruddehe yāvaccittam nirāmayam |
 yāvaddṛṣṭarbhruvormadhye tāvat kālabhayaṃ kutaḥ ||

Comm.: The verb *paśyēt* in the third *pāda* is well attested among the manuscripts (V1, J10, etc.). However, it often occurs with *bhruvor madhye*, which is rather odd and suggests that the alternative reading *dṛṣṭir* was original. In fact, *dṛṣṭir* is supported by the manuscripts of the source text, the *Vivekamārtaṇḍa*, and the testimonia.

2.41

Transl.: When the network of channels has been purified by breath-controls as prescribed, the breath pierces and easily enters the mouth of suṣuṃṇā.

Sources:**Testimonia:**

Yogacintāmaṇi

haṭhapradīpikāyām—
 vividhaiḥ prāṇasaṃyāmaiḥ nāḍīcakre viśodhite |
 suṣumnāvadanaṃ bhitvā sukhād viśati mārutaḥ ||

Haṭharatnāvalī

vidhivat prāṇasaṃyāmaiḥ nāḍīcakre viśodhite |
 suṣumnāvadanaṃ bhitvā sukhād viśati mārutaḥ || 2.2 ||

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

2.42

Transl.: When the breath moves in the central channel, stillness of the mind arises. The mind's becoming very still is the 'mind beyond mind' (*manonmanī*) state.

Sources:**Testimonia:**

Yogacintāmaṇi

mārute madhyasaṃcāre manaḥsthairyaṃ prajāyate |
 yo manaḥsusthirībhāvaḥ saivāvasthā manonmanī ||

Haṭharatnāvalī

mārute madhyame jāte manaḥsthairyaṃ prajāyate |
 manasaḥ susthirībhāvaḥ saivāvasthā manonmanī || 2.3 ||

Comm.:**2.43**

Transl.: In order to achieve that, those who know [their] methods perform various retentions. As a result of the practice of the various different retentions, [the yogi] obtains various different results.

Sources:**Testimonia:**

YBD

tatsiddhaye vidhānājñāś citrān kurvanti kumbhakān ||
 vicitrakumbhakābhyāsād vicitrāṃ siddhim āpnuyāt || 92 ||

Comm.:

2.44

Transl.: Sūryabhedana, ujjāyī, sītākāra, [etc.] and kevala are the eight kumbhakas.

Sources:

Testimonia:

Yogacintāmaṇi

haṭhayoge—
 sūryabhedanam ujjāyī tathā sītākāraśītalī |
 bhastrikā bhramarī mūrccā sahitaṃ cāṣṭa kumbhakāḥ ||

Haṭharatnāvalī

sūryabhedanam ujjāyī tathā sītākāraśītalī |
 bhastrikā bhrāmarī mūrccā kevalaś cāṣṭakumbhakāḥ || 2.6 ||

Comm.: In the fourth *pāda*, the manuscripts of group 2 have *plāvanīty aṣṭa*, which makes good sense in so far as most manuscripts contain a verse on *plāvinīkumbhaka* as one of the kumbhakas. Furthermore, the alternative reading *kevalī/kevalaś*, which is supported by V1, J10, etc., is not consistent with the idea of *kevalakumbhaka* standing outside the category of *sahitakumbhaka*, as stated in 2.72–75. This idea of two types of kumbhaka is found in the source text from which Svātmārāma borrowed four of the kumbhakas, namely, the *Gorakṣaśataka*. Therefore, it seems likely the word *plāvinī* dropped out of some manuscripts. In fact, it may have been removed by some scribes because its heading is omitted in many witnesses. The reading in V19 and the *Yogacintāmaṇi* (*sahitāś cāṣṭa*) was probably an attempt to remove *kevalī/kevalaś* from the list.

2.45

Transl.: At the end of the inhalation, the lock called Jālandhara should be done. However, at the end of the retention and beginning of the exhalation, uḍḍiyāna should be done.

Sources:

Gorakṣaśataka 62ab

pūrākānte tu kartavyo bandho jālandharābhidhaḥ |

Gorakṣaśataka 58ab

kumbhakānte recakādu kartavyoḍḍiyanābhidhaḥ |

Testimonia:

Yogacintāmaṇī

pūrakānte tu kartavyo bandho jālandharābhidhaḥ |
kumbhakānte recakādaḥ kartavyas tūḍḍiyānakaḥ ||

Haṭharatnāvalī 2.7

pūrakānte tu kartavyo bandho jālandharābhidhaḥ |
kumbhakānte recakādaḥ kartavyas tūḍḍiyānakaḥ ||

Yuktabhavadeva 7.94

pūrakānte ca kartavyo bandho jālandharābhidhaḥ |
kumbhakānte recakādaḥ kartavyas tūḍḍiyānakaḥ ||

Comm.:**2.46**

Transl.: When the contraction of the throat has been applied, the breath goes into the central channel by quickly contracting below [the abdomen] and stretching back the middle [of the body].

Sources:

Yogabīja ?

Testimonia:

Yogacintāmaṇī

adhas tv ākuñcanenāśu kaṇṭhasaṅkocanena ca |
madhye paścimatānena syāt prāṇo brahmanāḍigaḥ ||

Comm.: *madhyapaścimatānena* is possible and well attested.

2.47

Transl.: Having raised up *apānavāyu*, one should move *prāṇa* down from the throat. The yogi is freed from old age and becomes sixteen years old.

Sources:**Testimonia:**

Yogacintāmaṇī

apānam ūrdhvam utthāpya prāṇam kaṇṭhād adho nayet |
yogī jarāvīmuktaḥ san vayasā ṣoḍaśo bhavet ||

Comm.:

2.48

Transl.: Now, piercing the sun— Having adopted vajrāsana on a comfortable mat, the yogi should gradually draw in the external air through the right nostril,

Sources:

Testimonia:

Yogacintāmaṇi

āsane sukhade yogī baddhavajrāsanas tataḥ |
dakṣanāḍyā samākṛṣya bahisthaṃ pavanaṃ śanaiḥ ||

Comm.: *āsane sukhade* is supported by the [different but parallel] reading in the Gorakṣa-śataka.

2.49

Transl.: [The yogi] does *kumbhaka* until the cessation [of the breath] as far as the tips of the hair and nails. The wise yogi should then exhale the breath slowly through the left nostril.

Sources:

Testimonia:

Yogacintāmaṇi

ākeśāgraṃ nakhāgraṃ ca śirodhāvadhi kumbhakam |
tataḥ śanaiḥ savyanāḍyā recayet pavanaṃ sudhīḥ ||

Yuktabhavadeva 7.99

ā keśād ā nakhāgrāc ca nirodhāvadhi kumbhayet |
tataḥ śanaiḥ savyanāḍyā recayet pavanaṃ sudhīḥ ||

Comm.: Refer to Brahmānanda’s commentary for an explanation of *ākeśāgraṃ nakhāgraṃ ca*. It seems that one should hold the breath within the body. If it escapes through the hair follicles or nails then it destroys the body. The ablative with *ā* (*a keśād nakhāgrāc ca*) is also well-attested (group 2 manuscripts), and it would mean the same.

Cf. BDhS 4.1.23

āvartayet sadā yuktaḥ prāṇāyāmān punaḥpunaḥ |
ā keśāntān nakhāgrāc ca tapas tapyata uttamam ||

nirodhāvadhi is not entirely clear, but all sources and the *Jyotsnā* agree on this reading. The problem is that to practise *kumbhaka* “up to cessation *nirodha*” seems to suggest that cessation is not of the physical breath (which by definition ceases in *kumbhaka*), but, if this explanation is not too far-reaching, of the *prāṇa* within the body.

Perhaps, *nirodhāvadhi* is referring to stopping the flow of *prāṇa* at the extremities of the body so that it does not damage the body by exiting through the hair follicles. This idea is alluded to in the following verse quoted in the *Jyotsnā*:

haṭhān niruddhaḥ prāṇo'yaṁ romakūpeṣu niḥsaret |
dehaṁ vidārayaty eṣa kuṣṭhādi janayaty api ||

2.50

Transl.: This purifies the skull, cures [imbalances] of vātadoṣa [and] gets rid of diseases caused by worms [so] should be done repeatedly. It is called the piercing of the sun.

Sources:

Gorakṣaśataka 35ab, 36ab

kapālaśodhane vāpi recayet pavanaṁ sudhiḥ |
tundasya vātadoṣaghnaḥ kṛmidoṣaṁ nihanti ca ||
punaḥ punar idaṁ kāryaṁ sūryābhedam udāhṛtam |

Testimonia:

Yogacintāmaṇi

kapālaśodhanaṁ vātadoṣaghnaṁ kṛmidoṣahṛt |
punaḥ punar idaṁ kuryāt sūryābhedanam uttamam ||

Haṭharatnāvalī 2.11cd–12

kapālaṁ śodhanaṁ cāpi recayet pavanaṁ śanaiḥ ||
[kapālaśodhanaṁ ... kṛmināśanaṁ – N,n1,n4]
āasyaṁ vātadoṣaghnaṁ kṛmikiṭaṁ nihanti ca |
punaḥ punar idaṁ kāryaṁ sūryābhedākhyakumbhakam ||

Comm.: The *Gorakṣaśataka* and *Yogacintāmaṇi* support *kṛmidoṣa*. The compound *sūryābheda* is metri causa. The J10 group and V19 have attempted to reinstate the name *sūryābheda*.

2.51

Transl.: Having closed the mouth, one should gradually draw in the breath through the nostrils so that it comes into contact with the throat as far as the chest and resonates.

Sources:

Gorakṣaśataka 36c–37b

mukhaṁ saṁyamya nāḍibhyāṁ ākṛṣya pavanaṁ śanaiḥ |
yathā lagati kaṇṭhāt tu hṛdayāvadhi sasvanam || [T kaṇṭhaṁ tu]

Testimonia:

Yogacintāmaṇi

mukhaṃ saṃyamyā nāḍibhyāṃ ākṛṣya pavanaṃ punaḥ |
yathā lagati hṛtkaṇṭhād dhṛdayāvadhi sasvanaḥ ||

Haṭharatnāvalī

mukhaṃ saṃyamyā nāḍibhyāṃ ākṛṣya pavanaṃ śanaiḥ | [nāsābhyāṃ J,n1,n4]
yathā lagati hṛtkaṇṭhaṃ hṛdayāvadhi svasvanaḥ || 2.13 ||

Comm.:**2.52**

Transl.: As before, he should hold the breath and then exhale through the *iḍā* channel. It cures diseases caused by phlegm in the throat and increases the body's fire.

Sources:

GŚ 37c–38b

pūrvavat kumbhayet prāṇaṃ recayed iḍayā tataḥ |
śīrṣotthitānalaharaṃ galaśleṣmaharaṃ paraṃ ||

Testimonia:

Yogacintāmaṇi

pūrvavat kumbhayet prāṇaṃ recayed iḍayā tataḥ |
śleṣmadoṣaharaṃ kaṇṭhe dehānalavivardhanaṃ ||

Haṭharatnāvalī

pūrvavat kumbhayet prāṇaṃ recayed iḍayā tataḥ |
gale śleṣmaharaṃ proktaṃ dehānalavivardhanaṃ || 2.14 ||

Comm.: In the second hemistich of this verse, many of the readings in the oldest manuscripts, such as *dehād analadīptivardhanaṃ* (V1), *dehānaladīptivardhanaṃ* (J10) and *dehe [']naladīptivi vardhanaṃ* (P28), are unlikely to be original because both the source and testimonia indicate that *Ujjāyī* is supposed to remove phlegm from the throat. These versions may have arisen from attempts to remove *kaṇṭhe* in the third *pāda*, which was thought to be hanging. Therefore, it seems that *kaṇṭhe dehānalavardhanaṃ* is the better reading and it is well attested among the manuscripts (including group 2).

2.53

Transl.: It cures diseases in the bodily constituents inside the network of nāḍīś, The retention called *ujjāyī* should be done by one moving or stationary.

Sources:

Gorakṣaśataka 38

nāḍijālodarādhātugatadoṣavināśanam |
gacchataḥ tiṣṭhataḥ kāryam ujjāyākhyam ca kumbhakam ||

Testimonia:

Yogacintāmaṇi

nāḍijālodarādhātugatadoṣavināśanam |
gacchataḥ tiṣṭhataḥ kāryam ujjāyākhyam ca kumbhakam ||

Haṭharatnāvalī 2.15

nāḍijālodarādhātugatadoṣavināśanam |
[nāḍijālodarādhātu- J,P; nāḍijālodaram dhātu- N, n1, n4]
gacchataḥ tiṣṭhataḥ kāryam ujjāyākhyam hi kumbhakam ||

Comm.: Nearly all the manuscripts have *nāḍijālodara*, which does not make sense in this context because it connotes that a disease or humoral imbalance (*doṣa*) exists in the disease ascites (*jālodara*). This problem is also present in the transmission of the source text for the verse, the *Gorakṣaśataka*. A solution can be found in some of the manuscripts of the *Haṭharatnāvalī*, which read *nāḍijālodarā* ('in the network of channels and stomach'). The other problem is °*darādhātu*°. In spite of Brahmānanda's efforts to explain it as °*dara*, ā, *dhātu*°, the ā before *dhātu*° appears to have been inserted for metri causa. We have adopted *nāḍijālodare* ('inside the network of channels'), which we understand to have been changed in the transmission to °*jālodara*, through confusion with the disease of a similar name.

For the compound *dhātudoṣa* see *Tantrāloka* 28.283cd, where worldly concepts are said to arise from it (*dhātudoṣāc ca saṃsārasaṃskārās te ...*), but it is also the source of physical disorders (*dhātudoṣakṛtaṃ mūrccā* ĪPV on 2.15).

Diwakar Acharya suggests that the name *ujjāyī* may be a Prakrit form from *uddhmāyī* from the verb *ud-dhmā*, "to blow out".

2.54

Transl.: Now śītkāra— He should constantly produce a *śīt* sound in the mouth and a flaring of the nostrils. By practising thus, one becomes a second god of love.

Sources:

Cf. Kaulajñānanirṇaya ??

cittan dadyāt tu vaktreṇa nāse dadyād vijṛmbhikā[m] ||
vācāsiddhir bhavaty evaṃ kāmadevo 'paraḥ priyaḥ |

Cf. BHU Ms. of the Jñānasāra

hikkā dadyāt sadā vaktre prāyaś caiva vijṛmbhikām ||

evamabhyasyamānas tu kāmadevo dvitīyakaḥ |

Prāṇatoṣiṇī (citing the Jñānasāra)

hikkāṃ dadyāt sadā vaktre ghrāṇaṇ caiva vijṛmbhate |
evam abhyāsayogena kāmadevo dvitīyakaḥ |

Testimonia:

Yogacintāmaṇi

sītkaṃ kuryāt tathā vaktre ghrāṇenaiva visarjayet |
evam abhyāsayogena kāmadevo dvitīyakaḥ ||

Haṭharatnāvalī 2.16

sītkaṃ kuryāt tathā vaktre ghrāṇenaiva visarjayet |
evam abhyāsayogena kāmadevo dvitīyakaḥ || 2.16 ||

Comm.: The source texts and V1 have *dadyāt* in the first *pāda*, which seems to be the lectio difficilior. Many of the old manuscripts have *kumbhaṃ* instead of *sītkaṃ*. The latter reading is supported by some manuscripts of the *Haṭhaṇḍapradīpikā*, the testimonia and the name of the *kumbhaka*, which is stated in 2.44 and the heading of this verse. Various readings for first *pāda* are also seen in the source texts, namely the *Kaulajñānanirṇaya* and *Jñānasāra*. There is also a discrepancy over *śīt* and *sīt*. The result of becoming a second god of love may be connected with the sound *sītākāra*, which is one of the sounds made during sex in *Kāmaśāstra* (ref?).

2.55

Transl.: Having become one among the circle of yoginis, he can bring about creation and destruction. Neither hunger nor thirst [nor] sleep nor indolence arise.

Sources:

Cf. Kaulajñānanirṇaya 7.18ab

yoginīgaṇasāmānyā sṛṣṭisamhārakārakaḥ |

Jñānasāra 13cd–14ab

yoginīgaṇasāmānyāḥ sṛṣṭisamhārakārakaḥ || 13 ||
na kṣudhā na ca tṛṇnidrā naiva murchā prajāyate |

Testimonia:

Yogacintāmaṇi

yoginīcakraśamsevyāḥ sṛṣṭisamhārakārakaḥ |
na kṣudhā na tṛṇnā nidrā tandrālasyaṃ na jāyate ||

Haṭharatnāvalī 2.17

yoginīcakraśamsevyāḥ sṛṣṭisamhārakārakaḥ |

na kṣudhā na tṛṣṣā nidrā naivālasyaṃ prajāyate || 2.17 ||

Yuktabhavadēva

yoginīcakrasāmānyaḥ sṛṣṭisthityantakāraḥ ||
na kṣudhā na tṛṣṣā nidrā nālasya ca prajāyate || 105 ||

Comm.: There are various possible readings for the first *pāda*, namely, *yoginīcakrasāmānyaḥ* ('one who is one among the circle of yoginīs'), *yoginīcakram āsādyā* ('having reached the circle of yoginīs') and *yoginīcakrasaṃsevyāḥ* ('one worshipped by the circle of yoginīs'). The first of these is closer to the source texts and is a cliché in Kaula literature.

2.56

Transl.: His body is as he wishes, and he is free from all afflictions. By this method, he truly becomes the lord of yogis in the region of the earth.

Sources:

Jñānasāra

bhavet svacchandadehas tu sarvopadravavarjitaḥ

Testimonia:

Yogacintāmaṇi

bhavet svachandadehas tu sarvopadravavarjitaḥ |
anena vidhinā yas tu yogīndro bhūmimaṇḍale ||

Haṭharatnāvalī

bhavet svacchandadehas tu sarvopadravavarjitaḥ |
anena vidhinā satyaṃ yogīndro bhāti bhūtale || 2.18 ||

Comm.: The aiśa compound *bhuvimaṇḍale*, which is attested at *Mañjuśrīmūlakalpa* 45.221, is likely the original reading here. The word *bhuvi* as the first member of a compound is attested elsewhere. The alternative *bhumi* is well-attested and so the change may have happened early in the transmission.

2.56*1

Transl.: One who always takes in the breath through the aperture at the roots of the tongue, undoubtedly becomes a receptacle of all *siddhis*.

Comm.: This verse appears to be a derivative of 2.57, and was not original to the text. Cf. *Siddhāntamuktāvalī*

jihvāmūlena randhreṇa yaḥ prāṇaṃ satataṃ pibet |
sa bhavet sarvasiddhānāṃ bhājanaṃ nātra saṃśayaḥ || 46 ||

2.57

Transl.: It has also been taught: He who regularly takes in the breath through the root of the tongue and palate, has all his diseases cured in half a year.

Sources:

Vivekamārtaṇḍa 120

rasanātālumūlena yaḥ prāṇam anilaṁ pibet |
abdārdhena bhavet tasya sarvarogaparikṣayaḥ ||

Śivasamhitā 3.80

rasanāṁ tālumūle yaḥ sthāpayitvā vipāścitaḥ |
pibet prāṇanilaṁ tasya rogāṇāṁ saṁkṣayo bhavet ||

Testimonia:

Yogacintāmaṇi

rasanātāluyogena yaḥ prāṇam satataṁ pibet |
abdārdhena bhavet tasya sarvarogaparikṣayaḥ ||

Ānandakanda 1.20.137

jihvayā tālumūlena prāṇam yaḥ pibati priye |
tasya ṣaṇmāsataḥ sarve rogā naśyanti yoginaḥ ||

Comm.: Verse 2.57 seems to be describing an alternative method of *śītkārakumbhaka*. It could have been included by Svātmārāma. The introductory phrase *uktaṁ ca* suggests that the teaching in this verse is consistent with what preceded it, but one would expect that it is another view (*matāntare*).

The compound *rasanātālumūlena* is difficult to understand. In his *Haṭhasaṅketacandrikā* (ref??), Sundaradeva seems to think that the external air strikes (which might thus make the sound *śīt*) the root of the tongue and palate and the upper part of the uvula (*atra mūhū (muḥu?) rasanātālumūlāhataṁ ghaṇṭikordhvabhāgāhataṁ bahiḥsthavāyuyam vidhāya pibed ity arthaḥ*). More helpful are the remarks of the commentator of the *Yogataṛaṅgiṇī*. He seems to think that a hole or cavity (*vivara*) is made by the root of the palate with the help of the tongue, and the yogi breathes through it (*evaṁ rasanātālumūlena rasanā jihvā tat-sahāyabhūtātālumūlena kṛtaṁ yad vivaraṁ, tena kṛtvā yaḥ yogi prāṇam anilaṁ prāṇavāyuyam pibet pūrayet, tasya yogino'bdārdhena ṣaṇmāsena sarvarogāṇāṁ nāśaḥ kṣayo bhavet || 39 |*).

This idea might have been intended with the parallel reading of the *Yogacintāmaṇi*: *rasanātāluyogena* ('by connecting the tongue and palate'). So, we have translated *rasanātālumūlena* as 'through the tongue and root of the palate'. It's a vague way of saying that the tongue is turned back to touch the root of the palate to make a hole that one breathes through (when the breath is taken in through the mouth). The *Kumbhakapaddhati* (137) states this more clearly:

rasanām unmukhīkṛtya sītākāraṃ kurvatā marut |
pīyante kumbhake yasmin nāsikābhyāṃ virecanam || [pīyate?]

And this idea is also expressed clearly in *Śivasamhitā* 3.80:

rasanām tālumūle yaḥ sthāpayitvā vipāścitaḥ |
pibet prāṇānilaṃ tasya rogānāṃ saṃkṣayo bhavet ||

The verse may derive from *Kauljñānanirṇaya* 6.19, which has *rasanā[ṃ] tālumūle tu kṛtvā vāyūṃ pibet....*

2.58

Transl.: Having drawn in the air through the tongue, the method of retention [is done] as before. The wise yogi gradually exhales through the nostrils.

Sources:

Gorakṣaśataka

jihvayā vāyūṃ ākṛṣya pūrvavat kuṃbhakād anu |
śanaḥ tu ghrāṇarandhrābhyāṃ recayed anilaṃ sudhīḥ ||

Testimonia:

Cf. Ānandakanda

kākacañcuvad āsyaṃ ca kṛtvā vāyūṃ sasūtkṛtam |
ādāya nāsārandhreṇa punastaṃ śvasanaṃ tyajet ||
śītalīkaraṇākhyo 'yaṃ yogas tu jvarapittahṛt |

Comm.:

2.59

Transl.: Diseases such as swelling, enlargement of the spleen and the like, and fever, [excess] bile, hunger and thirst; this retention called śītalī cures them.

Sources:

GŚ

gulmapliḥādikā doṣāḥ kṣayaṃ yānti pittaṃ jvaraṃ |
viśāṇi śītalī nāma kuṃbhako 'yaṃ nihanti ca

Testimonia:

Yogacintāmaṇi

gulmaplihodaraṃ cāpi vātapittaṃ kṣudhāṃ tṛṣāṃ |
viśāṇi śītalī nāma kuṃbhako vinihanti ca ||

Haṭharatnāvalī

gulmaplīhodaraṃ doṣaṃ jvarapittakṣudhātṛṣāḥ |
viṣāṇi śītalī nāma kumbhako 'yaṃ nihanti ca || 2.20 ||

Comm.:

2.60

Transl.: Now, bhastrikā— If [the yogi] places the soles of both feet on the thighs, the lotus pose, which destroys all bad deeds, duly arises.

Sources:

Gorakṣaśataka

ūrvor upari ced dhatte ubhe pādatale tathā |
padmāsaṇaṃ bhavet samyak sarvapāpaprāṇāśanam || 14 ||

Testimonia:

Yogacintāmaṇi

bhastrikā—
ūrvor upari saṃsthāpya ubhe pādatale tathā ||
padmāsaṇaṃ bhavet samyak sarvapāpaprāṇāśanam ||

Haṭharatnāvalī

atha bhastrikā—
recakaḥ pūrakaś caiva kumbhakaḥ praṇavātmakaḥ |
recako 'jasraniḥśvāsaḥ pūrakas tannirodhakaḥ |
samānaśaṃsthito yo 'sau kumbhakaḥ parikīrtitaḥ || 2.21 ||

Yuktabhavadeva

atha bhastrikā—
ūrvor upari cādhatte ubhe pādatale tathā ||
padmāsaṇaṃ bhavet samyak sarvapāpaprāṇāśanam || 110 ||

Comm.: The source text, the *Gorakṣaśataka*, has *ced* in the first pāda, and this has been dropped in nearly all of the available manuscripts of the *Haṭhaṇḍapīkā*, as well as the testimonia. It seems likely that *ced dhatte* was the reading adopted by Svātmārāma because the *ced* makes sense of the two finite verbs in the description. The first finite verb *dhatte* is also supported by some of the old manuscripts, such as V1 and J10. At some stage, the verse was changed to read *saṃsthāpya* to remove the awkward syntax posed by *saṃdhatte* and *vai dhatte*.

2.61

Transl.: Having adopted lotus pose correctly, the wise yogi whose neck and abdomen are

straight should close the mouth and exhale the breath through the nose effortfully.

Sources:

Gorakṣaśataka 41

tataḥ padmāsanam baddhvā samagrīvodaraḥ sudhīḥ |
mukhaṁ samyamya yatnena prāṇam ghrāṇena recayet |

Testimonia:

Yogacintāmaṇi

samyak padmāsanam baddhvā samagrīvodaraḥ sudhīḥ |
mukhaṁ samyamya yatnena prāṇam ghrāṇena recayet ||

Yuktabhavadeva

samyak padmāsanam baddhvā samagrīvodaraḥ śanaiḥ |
mukhaṁ samyamya yatnena prāṇam ghrāṇena recayet || 111 ||

Comm.:

2.62

Transl.: In such a way that [the breath] comes into contact with the chest and throat, and there is then a sound in the skull, he should quickly inhale a small amount of the breath as far as the heart lotus.

Sources:

Gorakṣaśataka 43

yathā lagati kaṇṭhāt tu kapāle sasvanam tataḥ
vegana pūrayet kiṃ cit hrtpadmāvadhi mārutam

Testimonia:

Yogacintāmaṇi

yathā lagati hrṭkaṇṭhe kapālāvadhi pūrayet |
vegana pūrayet samyag hrtpadmāvadhi mārutam ||

Yuktabhavadeva

yathā lagati hrṭkaṇṭhakapāleṣu ca sasvanam ||
vegana pūrayet kiñcit hrtpadmāvadhi mārutam || 112 ||

Comm.: First hemistich is tricky. None of the old mss preserve *sasvanam*, which is in the GŚ and makes good sense. All witnesses have *hrṭkaṇṭhe*, which we have understand as a dual accusative. One would expect *kapāla* to also be in the accusative, but we have understood it as a locative sg. with *sasvana*.

2.63

Transl.: Then, the yogi should exhale and inhale again and again. In the very same way as blacksmiths' bellows are operated forcefully, [...]

Sources:

Gorakṣaśataka 44

punar virecayet tadvat pūrayec ca punaḥ punaḥ |
yathaiva lohakārāṇām bhastrā vegena cālyate ||

Testimonia:

Yogacintāmaṇi

punar virecayet tadvat pūrayitvā punaḥ punaḥ |
yathaiva lohakārāṇām bhastrā vegena cālyate |

Haṭharatnāvalī

yathaiva lohakārāṇām bhastrī vegena cālyate |

YBD

punar virecayet tadvat pūrayec ca punaḥ punaḥ ||
yathaiva lohakārāṇām bhastrā vegena cālyate || 113 ||

Comm.: V1 reading of *lohakāreṇa* fits well with the passive verb, but it is the only witness to have this, and appears to be an attempt to improve what was probably the original reading *lohakārāṇām* (as attested by the group 2 manuscripts, the source and testimonia).

2.64

Transl.: [...] the wise [yogi] should move the breath in the body. When fatigue arises in the body, he should inhale by way of the sun

Sources:

Gorakṣaśataka 45

tathaiva svaśārīrasthaṃ cālyet pavanaṃ sudhīḥ |
yadā śramo bhaved dehe tadā sūryeṇa pūrayet |

Testimonia:

Yogacintāmaṇi

tathaiva svaśārīrasthaś cālyate pavano dhiyā |
yathā śramo bhaved dehe tathā vegena pūrayet |

Haṭharatnāvalī

tathaiva svaśārīrasthaṃ cālyet pavanaṃ sudhīḥ || 2.22 ||
yathā śramo bhaved dehe tathā sūryeṇa pūrayet |

YBD

tathaiva svaśārīrasthaṃ cālayet pavanaṃ dhiyā ||
 yadā śramo bhaved dehe tadā sūryeṇa recayet || 114 ||

Comm.: Most of the manuscripts support *dhiyā* but the manuscripts of the source text and the testimonia support *sudhīḥ*. Since the subject of the simile is *bhastrā*, one would expect the subject of *cālayet*, which must be different, to be stated (as is the case with *sudhīḥ*). Also, one would expect the instrumental of *dhi* to be qualified by some adjective, such as in the case of *sattvāsthayā dhiyā* (Gorakṣaśataka 74b) and *sāttvikayā dhiyā* (Haṭhapradīpikā 2.6b).

2.65

Transl.: in such a way that the abdomen is filled quickly by the breath and hold the nose firmly without using the middle and index fingers.

Sources:

Gorakṣaśataka 45cd–46ab

yathodaraṃ bhavet pūrṇaṃ pavanena tathā laghu |
 dhārayan nāsikā madhyaṃ tarjanībhyāṃ vinā dṛḍhaṃ |

Testimonia:

Yogacintāmaṇi

yathodaraṃ bhavet pūrṇaṃ pavanena tathā laghu |
 dhārayen nāsikāṃ madhyatarjanībhyāṃ vinā dṛḍham ||

Haṭharatnāvali

yathodaraṃ bhavet pūrṇaṃ pavanena tathā laghu || 2.23 ||
 dhārayen nāsikāṃ madhyātarjanībhyāṃ vinā dṛḍham | 23c madhyā] madhye vl

Comm.: Only two witnesses have *madhyātarjanībhyāṃ* and it is not well attested by the manuscripts of the source text and testimonia. To hold the nose without the middle and index fingers is consistent with the way alternate nostril breathing is done in modern yoga (ref??). However, the reading of many manuscripts suggests that the nose was held with only the index fingers of both hands (*nāsikāmadhye ... tathā*) or that the nose was held with all the fingers of both hands, except the index fingers (*nāsikāmadhye ... vinā*), which seems highly impracticable. It is likely that scribes changed *madhyātarjanībhyāṃ* to *madhye tarjanībhyāṃ* or *madhyaṃ tarjanībhyāṃ* because of the *pāda* break.

2.66

Transl.: Having done the retention as before, the yogi should exhale through the left channel. [Because] it removes [imbalances] in wind, bile and phlegm, increases the body's fire,

Sources:

Gorakṣaśataka

kumbhakaṃ pūrvavat kṛtvā recayed iḍayānilam
kaṇṭhotthitānalaharam śarīrāgnivivardhanam

Testimonia:

Yogacintāmaṇi

kumbhakaṃ pūrvavat kṛtvā recayed iḍayā tataḥ |
vātapittasleṣmaharam śarīrāgnivivardhanam ||

Haṭharatnāvalī

kumbhakaṃ pūrvavat kṛtvā recayed iḍayānilam || 2.24 |
vātapittasleṣmaharam śarīrāgnivivardhanam |

Comm.:**2.67**

Transl.: is an auspicious thunderbolt that awakens kuṇḍalinī, destroys bad deeds, bestows happiness, and destroys the blockage of phlegm, etc., situated at the mouth of the central channel,

Sources:

Gorakṣaśataka

kuṇḍalībodhakaṃ vajraṃ pāpaghnaṃ śubhadaṃ sukham |
brahmanāḍīmukhāntaḥsthakaphādyargalanāśanam ||

Testimonia:

Yogacintāmaṇi

kuṇḍalībodhanaṃ kuryāt pāpaghnaṃ sukhadaṃ śubham |
brahmanāḍīmukhe saṃsthaṃ kapāṭārgalanāśanam ||

Haṭharatnāvalī

brahmanāḍīmukhe saṃsthakaphādyargalanāśanam |

Yuktabhavadēva

kuṇḍalībodhanaṃ sarvadoṣaghnaṃ sukhadaṃ śubham ||
brahmanāḍīmukhāntasthakaphādyargalanāśanam || 117 ||

Comm.: The word *vipra* in V1 seems to be a mistake for *vajraṃ* in the *Gorakṣaśataka*.

Maybe comment on *pāpaghnaṃ* and *bhavaḥ*

The J10 group has rewritten this verse in the masc sg. with *kumbhaḥ*. And this is possible without the *viśeṣeṇaiva* [...] *kumbhakaṃ tv iḍayā* line. However, it seems that the

viśeṣeṇaiva line has dropped out because it is in the Gorakṣaśataka. Therefore, the neuter was probably original.

2.68

Transl.: [and] completely pierces the three knots that have arisen from the three *guṇas*, this retention called ‘the bellows’ in particular is to be done.

Sources:

Gorakṣaśataka

guṇatrayasamudbhūtagranthitrayavibhedanam || 48 ||
viśeṣeṇaiva kartavyaṃ bhastrākhyam kumbhakam tv idam

Testimonia:

Yogacintāmaṇi

samyaggātrasamudbhūtagranthitrayavibhedanam |
viśeṣeṇaiva kartavyaṃ bhastrākhyam kumbhakam tv idam ||

Haṭharatnāvalī

viśeṣeṇaiva kartavyaṃ bhastrākhyam kumbhakam tv idam || 2.25 ||

YBhD

samyaggātrasamudbhūtagranthitrayavibhedanam ||
viśeṣeṇaiva kartavyaṃ bhastrākhyam kumbhakam tv idam || 118 ||

Comm.:

2.69

Transl.: Now Bhrāmārī— The inhalation has a forceful noise and the sound of a male bee, and the exhalation has the sound of the female bee and is very slow. For the best yogis, as a result of practising thus, there arises in the mind an extraordinary blissful playfulness.

Testimonia:

Yogacintāmaṇi

bhramarī—
vegodghoṣam pūrakam bhṛṅganādam
bhṛṅgīnādam recakam mandamandam |
yogīndrāṇām nityam abhyāsayogāc
citta jāta kācid ānandalilā ||

Haṭharatnāvalī

atha bhrāmārī—
vegodghoṣam pūrakam bhṛṅganādam

bhṛṅgīnādaṃ recakaṃ mandamandaṃ |
 yogīndrāṇāṃ nityaṃ abhyāsayogāc
 citte jātā kā cid ānandalilā || 2.26 ||

YBD

atha bhrāmarī—
 vegodghoṣaṃ pūrakaṃ bhṛṅganādaṃ
 recakaṃ mandamandaṃ ||
 yogīndrāṇāmevamabhyāsayogāc
 citte jātā kācidānandalilā || 119

YPr.

bhrāmarīkumbhakaṃ lakṣayatatheti || vegena sañjāta udghoṣo yasmin pūrake
 taṃ bhṛṅganādātulyaṃ

HSC

vegākṛṣṭiṃ pūrakaṃ bhṛṅganādaṃ
 bhaṃgānādaṃ recakaṃ maṃdaṃ maṃdaṃ ||
 yogīndrāṇāṃ evaṃ abhyāsayogac
 cite jātā kā cid ānaṃdamūrchā ||
 vegodghoṣaṃ iti vā pāṭhaḥ ||

Kumbhakapaddhati

aliśabdayutaṃ vegāt pūrayet kumbhayet tataḥ |
 sāliśabdāc chanai rekāt bhrāmarīkumbhako munēḥ ||
 ānandalilāṃ kurute bhrāmarīkumbhako munēḥ || 169 ||

Gheraṇḍasaṃhitā 7.10–11

anilaṃ mandavegena bhrāmarīkumbhakaṃ caret |
 mandaṃ mandaṃ recayed vāyūṃ bhṛṅganādaṃ tato bhavet || 7.10 ||
 antaḥsthaṃ bhrāmarīnādaṃ śrutvā tatra mano nayet |
 samādhir jāyate tatra ānandaḥ so 'ham ity ataḥ || 7.11 ||

Comm.: The first hemistich needs a verb because *recaka* and *pūraka* are in the accusative and it is difficult to construe without one.

2.70

Transl.: Now mūrchā— Having deeply applied Jālandhara at the end of the inhalation, [the yogi] should exhale slowly. This [kumbhaka] called mūrchā gives the bliss of the fainting mind.

Sources:

Yogacintāmaṇi

mūrchā—
 pūrakānte gāḍhataṛaṃ bandho jālandharaḥ śanaīḥ |
 recayen mūrchanākhyo 'yaṃ manomūrchā sukhapradā ||

Haṭharatnāvali

atha mūrccā—
 pūrakānte gāḍhataṛaṃ baddhva jālandharaṃ śanaīḥ |
 recayen mūrccchanākhyo 'yaṃ manomūrccchā sukhapradā || 2.27 ||

YBD

atha mūrccchā—
 pūrakānte gāḍhataṛaṃ baddhvā jālandharaṃ śanaīḥ ||
 recayen mūrccchanākhyeyaṃ manomūrccchā sukhapradā || 120 ||

Kumbhakaṇṇapaddhati

āpūrya kumbhitaṃ prāṇaṃ badhvā jālandharaṃ śanaīḥ |
 recayen mūrccchanākumbho manomūrccchā sukhapradā || 170 ||

Comm.: The kumbhaka (retention) is not apparent in the description.

2.71

Transl.: Now Plāvinī— [The yogi] whose abdomen is completely filled by the breath of eructation, which has been internally inverted, floats easily like a lotus leaf even on deep water.

Testimonia:

[Not in Yogacintāmaṇi, Haṭharatnāvali]

Cf. Kumbhakaṇṇapaddhati 171

yatheṣṭaṃ pūrayed vāyuraṃ baddhe jālandhare dṛḍhe |
 hṛdi dhṛtvā jale suptvā plāvinīkumbhako bhavet || 171 ||

YBD

antaḥpravarttitādhāramārutāpūritodaraḥ ||
 payasy agādhe 'pi sukhāt plavate padmapatratvat ||
 ayameva plāvinī kumbhako'pi || 121 ||

Yogaprakāśikā

plāvanīkumbhakaṃ lakṣayati antariti ||
 antaḥsañcāritenāpānavāyūnā pūritamudaraṃ yasyeti vighrahaḥ ||

Comm.: We have understood *udgāramāruta* to refer to the breath of eructation, i.e. the nāga breath as described in e.g. *Vivekamārtanḍa* 36. We have adopted *payasy agādhe pi sukhām* in pāda c because *sukham* gives a better meaning and it is a bha-vipulā V19 and

P28, Yogacintāmaṇi and the Haṭharatnāvalī omit this verse and accordingly do not mention plāvinī in verse 44, substituting it with kevala.

2.72

Transl.: Now kevalakumbhaka— Prāṇāyāma is said to be threefold, with exhalation, inhalation, and retention. Retention is considered twofold: sahita and kevala.

Sources:

GŚ

prāṇaś ca dehajo vāyur āyāmaḥ kumbhakaḥ smṛtaḥ |
sa eva dvidiḥ proktaḥ sahitaḥ kevalas tathā ||

Vasiṣṭhasaṃhitā 3.2cd

prāṇāyāmas tribhiḥ prokto recapūrakakumbhakaiḥ || 2 ||

Testimonia:

YBD

atha kevalaḥ—
prāṇāyāmas tridhā prokto recapūrakakumbhakaiḥ ||
sahitaḥ kevalas ceti kumbhako dvidiḥ mataḥ || 122 ||

Comm.:

2.73

Transl.: The [kumbhaka] that one performs with exhalation and inhalation is sahita. One should practice sahita until kevala is perfected.

Sources:

Cf. DYŚ

sahito recapūrābhyāṃ tasmāt sahitakumbhakaḥ |

GŚ

yāvat kevalasiddhiḥ syāt tāvat sahitam abhyaset |

Vasiṣṭhasaṃhitā 3.28

virecyāpūrya yaṃ kuryāt sa vai sahitakumbhakaḥ
sahitaṃ kevalaṃ cātha kumbhakaṃ nityam abhyaset ||
yāvat kevalasiddhiḥ syāt tāvat sahitam abhyaset |

Yogayājñavalkya 6.31cd–32

recya cāpūrya yaḥ kuryāt sa vai sahitakumbhakaḥ ||
sahitaṃ kevalaṃ cātha kumbhakaṃ nityam abhyaset |

yāvat kevalasiddhiḥ syāt tāvat sahitam abhyaset ||

Testimonia:

Yogacintāmaṇi

ārecyāpūrya yat kuryāt sa vai sahitakumbhakaḥ |

YBD

recya vā pūrakaḥ kāryaḥ śanaiḥ sahitakumbhakaḥ ||
yāvat kevalasiddhiḥ syāt sahitam tāvad abhyaset || 123 ||

Comm.: The *Vasiṣṭhasaṃhitā*'s reading, which is not found in any of the HP mss, is the only one that makes sense of 2.73ab so has been adopted.

2.74

Transl.: Holding the breath comfortably without exhalation and inhalation is kevalakumbhaka. This is said to be [the true] prāṇāyāma.

Sources:

Vasiṣṭhasaṃhitā 3.27

recanaṃ pūraṇaṃ muktṛvā sukhaṃ yad vāyudhāraṇam |
prāṇāyāmo 'yam ity uktaḥ sa vai kevalakumbhakaḥ ||

Yogayājñavalkya 6.30cd–6.31ab

recakaṃ pūraṇaṃ muktṛvā sukhaṃ yad vāyudhāraṇam |
prāṇāyāmo 'yam ity uktaḥ sa vai kevalakumbhakaḥ ||

Testimonia:

Yogacintāmaṇi

recakaṃ pūraṇaṃ muktṛvā yat sukhaṃ vāyudhāraṇam |
prāṇāyāmo 'yam ity uktaḥ sa vai kevalakumbhakaḥ ||

Haṭharatnāvali

atha kevalaḥ—
recakaṃ pūraṇaṃ muktṛvā sukhaṃ yad vāyudhāraṇam |
prāṇāyāmo 'yam ity uktaḥ sa vai kevalakumbhakaḥ ||

YBD

recakaṃ pūraṇaṃ muktṛvā yad vāyudhāraṇam ||
prāṇāyāmo 'yam ity uktaḥ sa vai kevalakumbhakaḥ ||

Yogadīpikā 77cd–78ab

recakaṃ pūraṇaṃ muktṛvā susukhaṃ vāyudhāraṇam
prāṇāyāmoyam ityuktaḥ sa vai kevalakumbhakaḥ

Comm.: The relative pronoun is omitted in V1 and the J10 group, which have *vāyunirodhanam*. But the relative is needed to connect the description of kevalakumbhaka in the first hemistich to the last pāda (*sa vai kevalakumbhakaḥ*). On this verse see Sellmer ?date of article.

2.75

Transl.: When kevalakumbhaka without exhalation and inhalation is accomplished, there is nothing in the three worlds that is impossible for the yogi to achieve.

Sources:

Vasiṣṭhasaṃhitā 3.30

kevale kumbhake siddhe recapūraṇavarjite |
na tasya durlabhaṃ kiṃ cit triṣu lokeṣu vidyate |

DYŚ

kevale kumbhake siddhe recapūrakavarjite |
na tasya durlabhaṃ kiṃ cit triṣu lokeṣu vidyate || 74 ||

Testimonia:

Haṭharatnāvalī

kevale kumbhake siddhe recapūrakavarjite |
na tasya durlabhaṃ kiṃ cit triṣu lokeṣu vidyate ||

2.76

Transl.: He who is empowered by kevalakumbhaka undoubtedly attains [the ability to] hold the breath as long as he wants and the state of Rājayoga.

Testimonia:

Haṭharatnāvalī

śaktaḥ kevalakumbhena yatheṣṭaṃ vāyudhāraṇam |
etādṛśo rājayogo kathito nātra saṃśayaḥ || 2.30 ||

YBD

śaktaḥ kevalakumbhena yatheṣṭaṃ vāyudhāraṇam ||
rājayogapadaṃ samyak labhate nātra saṃśayaḥ || 126 ||

HTK

haṭhapradīpikāyām–
śaktaḥ kevalakumbhena yatheṣṭaṃ vāyudhāraṇe |
rājayogapadaṃ caiva labhate nātra saṃśayaḥ || 59 ||

Comm.:

2.77

Transl.: Rājayoga does not succeed without Haṭha nor Haṭha without Rājayoga. So, one should practise both until the niṣpatti [stage].

Sources:

Śivasamhitā 5.222

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |
na sidhyati tato yugmaṃ āniṣpatteḥ samabhyaset
[middle hemistich not in mss. I, III, IV, VII, IX, X, XII, XIV–XVI]
tasmāt pravartate yogī haṭhe sadgurumārgataḥ ||

Testimonia:

Yogacintāmaṇi

haṭhapradīpikāyām haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |
na sidhyati tato yugmaṃ manīṣy etau samabhyaset |
haṭhaṃ vinā rājayogaṃ rājayogaṃ vinā haṭham |
ye vai caranti tāt manye prayāsaphalavarjitān iti ||

Haṭharatnāvalī

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |
vyāptiḥ syād avinābhūtā śrīrājahaṭhayogayoḥ || 1.19 ||

YBD

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ ||
na sidhyati tato yugmaṃ āniṣpatteḥ samācaret || 127 ||

Śivayogadarpana

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |
na sidhyati tato yugmaṃ manīṣi tat samabhyaset || 6 ||

Comm.:

2.78

Transl.: At the end of exhaling the retained breath, one should make the mind supportless. One reaches the state of Rājayoga by practising thus.

Testimonia:

YBD

kumbhitaḥ prāṇarecānte kuryyāc cittaṃ nirāmayam ||
evamabhyāsayogena rājayogapadaṃ vrajet || 128 ||

HTK 44.60

kumbhitaḥ prāṇarecānte kuryyāc cittaṃ nirāśrayam |
 evamabhyāsayogena rājayogaṃ labhet punaḥ || 60 ||
 nirāśrayaṃ saṃkalparahitam ||

Yogaprakāśikā

tad eva visadayati kumbhakam iti || kevalakumbhakābhyāsenā cittaṃ dagdha-
 parṇavat nirvāsaṇaṃ bhavātītyarthaḥ || anyad vyākhyātam || 67 ||

Comm.:

2.79

Transl.: Because of a kumbhaka, kuṇḍalinī awakens; from the awakening of kuṇḍalinī, suṣūmnā becomes free of blockages and success in Haṭha arises.

Testimonia:

Yogacintāmaṇi

kumbhakāt kuṇḍalībodhaḥ kuṇḍalībodhato bhavet |
 anargalaḥ suṣūmnānto haṭhasiddhiś ca jāyate ||

YBD

kumbhakāt kuṇḍalībodhaḥ kuṇḍalībodhato bhavet ||
 anargalā suṣūmnā ca haṭhasiddhiś ca jāyate || 128 ||

HTK

kumbhakāt kuṇḍalībodhaḥ kuṇḍalībodhato bhavet |
 anargalā suṣūmnā ca haṭhasiddhiḥ prajāyate || iti || 61 ||
 kumbhakaprāṇāyāmāt bodho jāgaraṇaṃ | suṣūmnā anargalā bādhakarahitā
 bhavati | tato yogasiddhir bhavati iti ||

Comm.:

2.80

Transl.: Thinness of the body, healthy complexion, clarity of the internal resonance, very bright eyes, freedom from disease, mastery of semen, stimulation of the [body's] fire [and] purification of the channels are the signs of success in Haṭha.

Testimonia:

Yogacintāmaṇi

vapuḥkṛśatvaṃ vadane prasannatā
 nādasphuṭatvaṃ nayane sunirmale |
 arogitā bindujayo 'gnidīpanaṃ
 nāḍīviśuddhir haṭhasiddhilakṣaṇaṃ ||

YBD

vapuḥ kṛśatvaṃ vadane prasannatā
nādasphuṭatvaṃ nayane ca nirmale ||
arogatā bindujayo'gnidīpanaṃ
nāḍivīśuddhir haṭhasiddhilakṣaṇaṃ || 130 ||

Comm.: