

Translation & philological commentary

1.1

Transl.: Homage to the glorious Ādinātha by whom the system of Haṭhayoga was taught. It shines forth like a ladder for one desirous of climbing to the lofty terrace of the royal palace.

Testimonia:

Cf. Yogasārasaṃgraha, p. 54.

*sadādināthāya namo'stu tubhyaṃ yenopadiṣṭā haṭhayogavidyā |
virājate pronnatarājayogam āroḍhum icchoradhirohinīva ||*

Gheraṇḍasaṃhitā 1.1

*ādīśvarāya praṇamāmi tasmai yenopadiṣṭā haṭhayogavidyā |
virājate pronnatarājayogam āroḍhum icchor adhirohinīva ||*

Comm.: The reading *rājasaudha* is preferable for poetical reasons, as explained in Hanneder 2020, p. 128–130. Also, the *Jyotsnā* explains that the *alaṃkāra* here is a comparison (*upamā*), which consists of four elements: (1) a particle expressing the comparison (*iva*), (2) the object compared (*upameya*), i.e., the *haṭhayogavidyā* leading to Rājayoga (*rājayogaprāpikā*), (3) the property compared, that is, effortlessness (*anāyāsena*) and, most importantly, (4) an image to compare with, which in this case is *rājasaudha*. This idea is confirmed by Brahmānanda, when he sums up and completes the poetical details as: *yathā pronnatasaudham āroḍhum icchor adhirohinī anāyāsena saudhaprāpikā bhavati evaṃ haṭhadīpikāpi pronnatarājayogam āroḍhum icchor anāyāsena rājayogaprāpikā bhavatīti upamālaṅkāraḥ*.

The Sanskrit poetics explain that when some elements of a comparison remains unexpressed we get an incomplete (*lupta*) comparison. Often words like *iva* or *yathā* are missing or the common property, but if we read *rājayoga* we lose the *upamāna* (i.e., *rājasaudha*). One part of the comparison should not be missing. But from the perspective of *alaṃkāraśāstra* the verse has a problem that has surely caused the dilemma: it either leaves the *upameya* or the *upamāna* incomplete. Brahmānanda has mentioned both *yathā adhirohinī saudhaprāpikā bhavati evaṃ haṭhadīpikā rājayogaprāpikā bhavati*, but had to supply

rājasaudha, while his text reads *rājayoga*. But to have the *upameya* in the text is odd. Even Brahmānanda could only know of the image (*rājasaudha*) from the alternative reading he did not accept. However, it seems likely that the author would have included the *upamāna* in the text, as in our critical text, so that the reader would know that the upper terrace of the palace is an image for *rājayoga*. It is further likely that the substitution of *rājayoga* for *rājasaudha* was the result of the tendency to insert the word *yoga* in the opening verses of the text wherever possible, even where it does not fit, as can be seen in 1.2d (*haṭhayogopadiśyate*) and 1.3b (*rājayogam ajānatām*). In the latter case the poetical image has also been lost.

The metre of 1.1 is Indravajrā

1.2

Transl.: Having bowed to the glorious guru, the Lord, the yogi Svātmārāma has taught the system of Haṭhayoga solely for [attaining] Rājayoga.

Comm.: The reading *yogopadiśyate* (J7,J10,N17,W4, etc.) is only possible if one accepts that double *sandhi* is a feature of the style of composition, which it is not. Moreover, this reading appears to have resulted from an attempt to replace the word *vidyā* with *yoga* in the opening verses of the text.

1.3

Transl.: The compassionate Svātmārāma holds the Lamp on Haṭha for those who are ignorant of the royal path because of wandering in the darkness of many opinions.

Testimonia:

Haṭharatnāvalī 1.4

bhrāntiā bahumatadhvānte rājayogam ajānatām |
kevalam rājayogāya haṭhavidyopadiśyate ||

Comm.: Most witnesses have *rājayogam ajānatām* (‘for those ignorant of Rājayoga’) in 1.3b. While this reading is well attested by the manuscripts transmission of the *Haṭhapradīpikā* and some manuscripts of the *Haṭharatnāvalī* (note that P,T,t1 of the critical edition [Gharote 2009: 5 n. 2] have *rājamārgam ajānataḥ*), the reading of a royal path (*rājamārgam*) is consistent with the metaphor of people wandering from a path in the darkness and, therefore, most probably authorial.

In 1.1d both *krpākaraḥ* and *kṣamākaraḥ* are attested. The former is preserved by the V1 and group 2 whereas the latter by some manuscripts of the delta group. Since the context is the author helping yogis who have strayed from the royal path, *krpākara* makes better sense. As Brahmānanda notes, this compound can be understood as one who is compassionate

(*kṛpā + kara*) or one who is a mine (i.e., a rich source) of compassion (*kṛpā + ākara*). In the Devanagari transmission, the *kṣa* of *kṣamākaraḥ* may have arisen as a mistake for *kṛ*.

1.4

Transl.: In fact, Matsyendra, Gorakṣa and other [perfected yogis] knew the system of Haṭha, and the yogi Svātmārāma knows it owing to their favour.

Testimonia:

Haṭharatnāvali 1.3 (Post-15th Century)

haṭhavidyāṃ hi gorakṣamatsyendrādya vijānate |
ātmārāmo 'pi jānīte śrīnivāsaś tathā svayam ||

Comm.: The word *athavā* ('or') is difficult to construe here. Brahmānanda understands it as conjunction (*athavāśabdaḥ samuccaye*), and this is how we have interpreted it. The variant *mahāyogī* in group 4c (G5, J4, J11, Ko, P15) avoids this difficulty, but is probably an attempt to remove the difficulty of understanding *athavā*. One could emend to *tathā* but this would be a bold intervention given the weight of evidence supporting *'thavā*.

1.5

Transl.: The glorious Ādinātha, Matsyendra, Śābara, Ānandabhairava, Caurāṅgī, Mīna, Gorakṣa, Virūpākṣa, Bileśaya,

Testimonia:

Haṭharatnāvali 1.80

śrīādināthamatsyendraśābarānandabhairavāḥ |
śāraṅgīmīnagorakṣavirūpākṣabileśayāḥ ||

Comm.: In Śaiva texts which predate the haṭha corpus, Mīnānātha and Matsyendra are one and the same, but they are differentiated in later Tibetan and Indian lists of siddhas (Mallinson 2019:273 n.35).

1.6

Transl.: Manthānabhairava, Siddhabuddha, and Kanthaḍi, Korāṇṭaka, Surānanda, Siddhapāda, Carpaṭi.

Testimonia:

Haṭharatnāvali 1.81

manthānabhairavo yogī siddhabuddhaś ca kandaḷi |
korandakaḥ surānandaḥ siddhipādaś ca carpaṭi ||

Caturbhujā Misra's Mugdhāvabodhinī (1.7.8) on the Rasahṛdayatantra

manthānabhairavo yogī siddhabuddhaś ca kanthaḍī |
korāṇṭakaḥ surānandaḥ siddhapādaś ca carpaṭī ||

Comm.: Many manuscripts preserve the reading *paurāṇṭaka*. We have accepted *korāṇṭaka* because this name is associated with the *Haṭhābhyāsapaddhati*. This reading is well attested by various manuscripts of the *Haṭhāpradīpikā*, including those of group 2, as well as those of the *Haṭharatnāvalī* (Gharote 2009: 35 n. 3), which also attest *gonandaka*. Also, *Goraṇṭakuḍu* is the name of a disciple of Gorakṣanātha in the *Navanāthacaritramu* (Jones 2017:194 n.3). The compound *siddhapāda* could be a respectful affix. However, it seems unlikely here because it would cross the *pāda* break.

1.7

Transl.: Kānerī, Pūjyapāda, Nityanātha, Nirañjana, Kapālī, Bindunātha, and the one named Kākacaṇḍīśvara.

Testimonia:

Haṭharatnāvalī 1.82

karotiḥ pūjyapādaś ca nityanātho nirañjanaḥ |
kapālī bindunāthaś ca kākacaṇḍīśvarāhvayaḥ ||

Caturbhuja Misra's Mugdhābabodhinī on the Rasahrdayatantra

kaṇerī pūjyapādaśca nityanātho nirañjanaḥ |
kapālī bindunāthaśca kākacaṇḍīśvaro gajaḥ |

Comm.: It is possible that *pūjyapāda* could be a respectful affix to the name Kānerī. The variant *dhvaninātha* may have resulted from a transposition of the first two syllables of *nityanātha*.

1.8

Transl.: Allamaprabhudeva, Ghoḍācolī, Ṭiṇṭiṇī, Bhālukī and Nāgabodha and Khaṇḍakāpālika.

Testimonia:

Haṭharatnāvalī 1.83

allamaḥ prabhudevaś ca naiṭacūṭiś ca ṭiṇṭiṇiḥ |
bhālukir nāgabodhaś ca khaṇḍakāpālikas tathā ||

Caturbhuja Misra's Mugdhābabodhinī on the Rasahrdayatantra

āllamaḥ prabhudevaś ca ghoḍācolī ca ṭiṇṭiṇiḥ |
bhālukir nāgadevaś ca khaṇḍī kāpālikas tathā ||

Comm.: The name Alāmaprabhudeva (sometimes Allama Prabhu Deva or Allama Prabhudeva in secondary literature) is largely transmitted as *allamaḥ prabhudevaḥ*, as though it were two names, although some manuscripts of the *Haṭhāpradīpikā* have *allamaḥ prabhudevaś ca* (i.e., Tue,V3,V8,V13,V16,V22,Vu,N24,N26) and so do some of the *Haṭharatnāvalī* (i.e., P,T,t1 in Gharote 2009: 35 n. 8).

The names Nāgabodha, Nāgabodhi, Naradeva, Nāgadeva all seem possible in 1.8c.

Many witnesses have khaṇḍa and kāpālika as separate names. However, khaṇḍakāpālika is well attested. Examples include *Kathāsāritsāgara* 121.5 ff. (check), *Brhatkathāmañjarī* 10.45 (check) and Vajrapāṇi's *Laghutantraṭīkā*, p.45 (*vīraḥ khaṇḍakāpālikādayaś caturviṃśatiḥ*). It may be a derogatory name for a Kāpālika, coined perhaps by an outsider and connoting something like a defective Kāpālika in the sense of a 'part-time' Kāpālika. Alternatively, it could simply refer to one who used a broken skull as a bowl.

1.9

Transl.: Having destroyed the rod of death through the power of Haṭhayoga, these great perfected yogis and others wander in the world.

Testimonia:

Haṭharatnāvalī 1.84

*ityādayo mahāsiddhāḥ haṭhayogaprasādataḥ |
khandayitvā kāladaṇḍam brahmāṇḍe vicaranti te ||*

Caturbhuja Misra's Mugdhāvabodhinī on the Rasahr̥dayatantra

*ityādayo mahāsiddhā rasabhogaprasādataḥ |
khandayitvā kāladandam trilokyām vicaranti te |*

Haṭhatattvakaumudī 17.24

*ūrdhvaṃretahprabhāvena sanakādyā maharṣayaḥ |
khandayitvā kālādandam yatheccham viharanti te || 24 ||*

Comm.: The reference to *brahmāṇḍa* ('the world') implies liberation-in-life (*jīvanmukti*) and physical immortality.

1.10

Transl.: Haṭha is a hut of refuge for those who are burnt by the scorching torment of transmigration. Hatha is the tortoise that supports the worlds of all yogas.

Testimonia:

Yogasārasaṃgraha (YSS), p.53.

samsāratāpataptānām samāśrayahatho hathah |

aśeṣayogajagatām ādhāarakamaṭho haṭhaḥ ||

Comm.: The compound *saṃsāratāpa°* is well attested and found elsewhere (e.g., *Viṣṇupurāṇa* 6.7.62, *Agnipurāṇa* 371.1, *Haṭhatattvakaumudī* 38.92, *emphHaṭhābhyāsapaddhati* ms. 46/440, f. 1v). The reading of *samāśrayo* in V1 is metrically faulty. The word °*jagatām* is probably authorial because it makes good sense with *ādhāarakamaṭha* in light of the cosmological notion that the tortoise supports all the worlds. However, this reading may not have been understood by some and was changed in the vulgate and other witnesses to °*yuktānām* instead.

1.11

Transl.: The doctrine of Haṭha should be kept completely secret by those yogis who are desiring success. When it is secret it becomes potent. However, when it has been revealed, it becomes impotent.

Sources:

Śivasamhitā

*haṭhavidyā paraṃ gopyā yoginā siddhim icchatā |
bhaved vīryavatī guptā nirvīryā ca prakāśitā || 5.254
(ab missing in some ŚS witnesses)*

Testimonia:

Yogacintāmaṇi

*tathā haṭhapradīpikāyām—
haṭhavidyā paraṃ gopyā yoginā siddhim icchatā |
bhaved vīryavatī guptā nirvīryā tu prakāśiteti ||*

BKHP 10v4

Comm.: Either the singular or plural of yogin could be read here. The singular is well attested among the testimonia. However, the weight of the manuscript evidence favours the plural.

1.12

Transl.: In a well-ruled, righteous region, with plenty of food and free of disturbances, the Haṭhayogi should live in an isolated hut.

Sources:

References to maṭhikā here.

Testimonia:

Haṭharatnāvalī 1.66

surāṣṭre dhārmike deśe subhikṣe nirupadrave |
ekāntamaṭhikāmadhye sthātavyaṃ haṭhayoginā ||

Yogacintāmaṇi

haṭhapradīpikāyām—
surāṣṭre dhārmike deśe subhikṣe nirupadrave |
ekānte maṭhikāmadhye sthātavyaṃ haṭhayoginā ||

BKHP 107v1

Comm.: In the *Jyotsnā* and printed editions of the *Haṭhapradīpikā*, including one by Digambara and Kokaje (1970: 6), this verse has the additional hemistich, *dhanuḥpramāṇaparyantaṃ śilāgnijalavarjite*. This hemistich derives from the *Gorakṣaśataka* (32cd), which has *°paryante* instead of *°paryantaṃ*. It stipulates that the hut should be built in a place measuring up to a bow length and free from rocks, fire and water. None of the early manuscripts have this hemistich which suggests that it was added at a later time. Nonetheless, it appears in over a dozen manuscripts that were consulted for this edition. These manuscripts are not close to an early hyparchetype of the text.

1.13

Transl.: It has a small door and is without cracks, holes and potsherds. It extends not too high or low, and is thickly smeared with cow dung in the proper way. It is clean, free from everything that annoys, pleasing on the outside with a verandah, altar and well, surrounded by a wall: these are the characteristics of the yoga hut as taught by the adept practitioners of haṭha.

Sources:

Cf. Dattātreyayogaśāstra

suśobhanaṃ maṭhaṃ kuryāt sūkṣmadvāraṃ tu nirvraṇaṃ || 54 ||
suṣṭhu līptaṃ gomayena sudhayā vā prayatnataḥ |
matkuṇair maśakair bhūtair varjitaṃ ca prayatnataḥ || 55 ||
dīne dīne susammṛṣṭaṃ sammārjanyā hy atandritaḥ |
vāsitaṃ ca sugandhena dhūpitaṃ guggulādibhiḥ || 56 ||
malamūtrādibhir vargair aṣṭādaśabhir eva ca |
varjitaṃ dvārasampannaṃ vastrāvarena eva vā || 57 ||

Testimonia:

Suśruta 6.17.67:

grhe nirābādhe

Yogacintāmaṇi

alpadvāraṃ arandhragartagaṭitaṃ nāpy uccanīcāyitaṃ |

samyaggomayasāndraliptavimalaṃ niḥśeṣajantūjjhitam |
bāhye maṇḍapakūpavediracitaṃ prākārasaṃveṣṭitam |
proktaṃ yogamaṭhasya lakṣaṇam idaṃ siddhair haṭhābhyāsibhiḥ ||

Haṭharatnāvalī 1.67

alpadvāram arandhragartapiṭharaṃ nātyuccanīcāyataṃ
samyaggomayasāndraliptavimalaṃ niḥśeṣabādhojjhitam |
bāhye maṇḍapavedikūparuciraṃ prākārasaṃveṣṭitam
proktaṃ yogamaṭhasya lakṣaṇam idaṃ siddhair haṭhābhyāsibhiḥ ||

BKHP 107v3

Comm.: The syntax of this verse is rather problematic. One would expect the features of the hut, which are listed in the first three pādas of the verse, to be in the nominative case, with the words *idaṃ lakṣaṇam* in the fourth pāda referring back to them. However, the compounds in the first three pādas appear to qualify *lakṣaṇa* as though they were adjectives, and this appears to have been the way the verse was composed.

The manuscripts preserve many different readings at the end of the compound beginning with *arandhragarta°*. The reading °*piṭharaṃ* has been suggested by Dominic Goodall, who understands it as potsherds (ask ref from Dominic?). The sense is that the hut should be free of rubbish, such as potsherds. One would expect a word for a defect in a hut that is similar to, but not the same as, cracks (*randhra*) and holes (*garta*). For this reason, the reading °*vivaraṃ* looks like a patch, as its meaning does not add anything to °*randhragarta°*. The reading *viṭapaṃ* is well attested among the witnesses of the *Haṭhapradīpikā* and *Haṭharatnāvalī*. However, it is difficult to construe in this context unless it was intended to refer to creepers or branches that might invade or encroach upon the hut.

Nearly all the early mss. have °*bādhojjitam*, whereas the *Yogacintāmaṇi* and V19 have the more easily understood reading of °*jantūjjhitam* ('free from creatures'). However, °*bādhojjitam* may have been original because it is so well attested and a hut is described similarly in *Sūtrasaṃhitā* 6.17.67 (*grhe nirābādhe*).

1.14

Transl.: Locating oneself in a hut of such a kind, free from all worry, [the yogi] should practise only yoga, in the way taught by his guru.

Sources:

Cf. *Amanaska* 2.15

evaṃvidhaṃ guruṃ labdhvā sarvacintāvivarjitaḥ
sthitvā manohare deśe yogam eva samabhyaset

Testimonia:

Yogacintāmaṇi

*evaṃvidhe maṭhe sthitvā sarvacintāvivarjitaḥ |
gurūpadiṣṭamārgeṇa yogam eva sadābhyased iti ||*

Haṭharatnāvalī 1.68

*evaṃvidhe maṭhe sthitvā sarvacintāvivarjitaḥ |
gurūpadiṣṭamārgeṇa yogam eva sadābhyaset ||*

1.15

Transl.: Overeating, exertion, idle chatter, not sticking to rules, socialising, sensuality: through [these] six, yoga is lost.

Testimonia:

Yogacintāmaṇi

*atyāhāraḥ prayāsaś ca prajalpo niyamagrahaḥ |
janasaṅgaś ca laulyaṃ ca ṣaḍbhir yogaḥ praṇaśyati ||*

Haṭharatnāvalī 1.77

*atyāhāraḥ prayāsaś ca prajalpo niyamagrahaḥ |
janasaṅgaṃ ca laulyaṃ ca ṣaḍbhir yogo vinaśyati ||*

Yuktabhavadeva 4.25 (attributed to the śivayoga)

*atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ |
janasaṅgaś ca laulyaṃ ca ṣaḍbhir yogo vinaśyati ||*

Jyotsnā

*śītodakena prātaḥsnānanaktabhojanaphalāhārādirūpanīyamasya grahaṇaṃ niya-
magrahaḥ |*

Yogaprakāśikā

niyamāgrahaḥ vakṣyamāṇanīyamāparipālanaṃ

Comm.: It is impossible to be certain about the meaning of *niyamagraha*, as the manuscripts do not indicate whether an *avagraha* (i.e., *prajalpo 'niyamagraha*) was intended. Although *yama* and *niyama* are not included in the *Haṭhapradīpikā* as auxiliaries of Haṭhayoga, verse 2.14 implies that *niyama* is necessary at least in the early stages of establishing a practice. Furthermore, verse 3.82 suggests that a yogi who does not practice *niyama* might obtain success in yoga through the practice of *vajroli*. Ambiguity over the role of *yama* and *niyama* in Haṭhayoga appears to have prompted some to insert verses on ten *yamas* and ten *niyamas* after the next verse (1.16). The additional verses may derive from the *Śāradātilakatantra* (25.7–8) or the *Vasiṣṭhasaṃhitā* (1.38, 1.53). In the *Jyotsnā*, Brahmānanda reads *niyamāgraha* and takes it as though *āgraha* was implied, which yields the meaning of ‘over-insistence

on rules', and he relates it to extreme ascetic practice.

1.16

Transl.: Yoga is successful as a result of six [qualities]: zeal, daring, resolve, gnosis of the truth, conviction, and avoiding contact with people.

Sources:

Dharmaputrikā 137cd–38ab

*utsāho niścayo dhairyaṃ santoṣas tattvadarśanam |
kratūnāṃ copasaṃhāraḥ ṣaṭśāadhanam iti smṛtam |*

Śivadharmottara 10 (W 122r):

*utsāhān niścayād dhairyāt santoṣāt tattvadarśanāt |
muner janapadatyāgād ṣaḍbhir yogaḥ prasiddhyati |*

Jñānārṇava 20.1

*utsāhān niścayād dhairyāt santoṣāt tattvaniścayāt |
muner janapadatyāgāt ṣaḍbhir yogaḥ prasiddhyati || 1 ||*

Yogabindu by Haribhadra

*utsāhān niścayād dhairyāt samtopāt tattvadarśanāt |
muner janapadatyāgāt ṣaḍbhir yogaḥ prasiddhyati || 411 ||*

Testimonia:

Yogacintāmaṇi

*utsāhāt sāhasād dhairyāt tatvajñānād viniścayāt |
janasaṅgaparityāgāt ṣaḍbhir yogaḥ prasiddhyati ||*

Haṭharatnāvalī 1.78:

*utsāhān niścayād dhairyāt tattvajñānārthadarśanāt [utsāhān niścayād- P,T]
bindusthairyān mitāhārāj janasaṅgavivarjanāt |
nidrātyāgāj jitaśvāsāt pīṭhasthairyād anālasāt
gurvācāryaprasādāc ca ebhir yogas tu sidhyati ||*

Comm.: For the second *pāda*, the north-Indian manuscripts have something along the lines of *tattvajñānāc ca darśanāt*. The problem with this reading is the meaning of *darśana* by itself (i.e., discernment of what?). The early sources of this verse, in particular the *Śivadharmottara*, indicate that the second *pāda* read as *santoṣāt tattvadarśanāt*, which makes much better sense of the word *darśana* (i.e., 'seeing the truth'). It seems that this reading may have been adopted by Svātmārāma because the word *santoṣāt* is present in the south-Indian manuscripts. At some point in the transmission, *tattvadarśanāt* became *tattvajñānāt* and *santoṣāt* was dropped. The word *darśanāt* was changed to *viniścayāt* in V19 and the *Yogac-*

intāmaṇi, which indicates that we are not alone in questioning its meaning. The problem with *vinīścayāt* in *pāda* two is that *niścayāt* is widely attested in *pāda* one. It should also be noted that the word *tattva* could have a more specific meaning in the *Haṭhapradīpikā* (4.3) as Svātmārāma states that it is a synonym of *samādhi*. In other yoga texts, it can sometimes refer to the practices of yoga (e.g., *tritattva* in *Amṛtasiddhi* 13.12, 14.2–3).

1.17

Transl.: Because it is the first auxiliary of haṭha, *āsana* is taught first. This type of (*tad*) *āsana* brings about steadiness, good health and physical fitness.

Testimonia:

Yogacintāmaṇi

haṭhaśya prathamāṅgatvād āsanaṃ pūrvam ucyate |
tat kuryād āsanasthairyam ārogyaṃ cāṅgalāghavam ||

Haṭharatnāvalī 3.5

haṭhaśya prathamāṅgatvād āsanaṃ dārśyate mayā |
tat kuryād āsanaṃ sthairyam ārogyaṃ cāṅgapāṭavam ||

Comm.: The reading of *āṅgapāṭavam* is attested among most of the early manuscripts. Although this compound rarely appears in other yoga texts, a similar term *śarīrapāṭava* occurs in the *Śivasamhitā* (2.35) as one of the benefits bestowed by digestive fire (*vaiśvā-narāgni*), which indicates that the word *pāṭava* was used in relation to the body and the benefits of yoga. The compound *āṅgapāṭava* seems to imply the optimal functioning of the body. However, the alternative reading, *āṅgalāghava* (‘lightness of the limbs’ or ‘dexterity’) is more common in yoga texts, even in works known to Svātmārāma, such as the *Dattātreyayogaśāstra* (*śarīralaghutā*) and the *Amanaska* ([...] *laghutvaṃ ca śarīrasyopajāyate*). Therefore, it is likely that the less common term *āṅgapāṭavam* was changed to the more widely used notion of *āṅgalāghava*, perhaps early on in the transmission, as the latter is attested by group two (i.e., N23, V19, etc.)

1.18

Transl.: I shall now teach some of the postures which have been accepted by both sages (*muni*), such as Vasiṣṭha, and yogis, such as Matsyendra.

Testimonia:

Yogacintāmaṇi

haṭhapradīpikāyām—
vasiṣṭhādyaiś ca munibhir matsyendrādyaiś ca yogibhiḥ |
āṅgikṛtāny āsanāni vakṣyante kānicin mayā ||

Haṭharatnāvalī 3.6

*vasiṣṭhādyaś ca munibhir matsyendrādyaś ca yogibhiḥ ||
aṅgikṛtāny āsanāni lakṣyante kāni cin mayā ||*

Comm.: On the historical implications of these two traditions of postural practice in early Haṭhayoga, see Mallinson 2016 (119–122) and Birch 2018 (45–46).

1.19

Transl.: Correctly placing the soles of both feet between the knees and thighs [and] sitting up with the body straight: they call that *svastikāsana*.

Sources:

Śāradātilaka 25.12

*jānūrvor antare samyak kṛtvā pādātale ubhe |
ṛjukāyo viśed yogī svastikaṃ tat pracakṣate ||*

Vasiṣṭhasaṃhitā 1.68

*jānūrvor antaraṃ samyak kṛtvā pādātale ubhe |
ṛjukāyas tathāsīnaḥ svastikaṃ tat pracakṣate ||*

Yogayājñavalkya 3.3

*jānūrvor antare samyak kṛtvā pādātale ubhe
ṛjukāyaḥ sukhāsīnaḥ svastikaṃ tat pracakṣate*

Testimonia:

Yogacintāmaṇi

*Yājñavalkyaḥ—
jānūrvor antare samyak kṛtvā pādātale ubhe |
ṛjukāyaḥ samāsīnaḥ svastikaṃ tat pracakṣate ||*

Haṭharatnāvalī 3.52

*atha svastikāsanam—
jānūrvor antaraṃ samyak kṛtvā pādātale ubhe ||
ṛjukāyasamāsīnaḥ svastikaṃ tat pracakṣate ||*

Comm.: One might wonder how the soles of the feet could be placed between the knees and thighs. Brahmānanda explains that the region of the shank near the knee should be understood by the word ‘knee’ in this verse (*atra jānuśabdena jānusaṃnihito jaṅghāpradeśo grāhyaḥ jānusaṃnihito jaṅghāpradeśaḥ*). This is consistent with the earliest known description of *svastikāsana* in the *Pātañjalayogaśāstravivaraṇa* (2.46), which states that the big toes of one foot are tucked in between the shank and thigh of the other so it is not seen (*dakṣiṇaṃ pādāṅguṣṭhaṃ savyenorujāṅghena pariṅhyādṛśyaṃ kṛtvā tathā savyaṃ pādāṅguṣṭhaṃ dakṣiṇenoru-*

janṅgenādrśyaṃ parihṛhya yathā ca pārṣṇibhyāṃ vṛṣaṇayor apīḍanaṃ tathā yenāste tat svastikam āsanam). For a discussion of *svastikāsana* in the Pātañjalayoga tradition, see Maas 2018: 68–69. The descriptions of *svastikāsana* in early Śaiva Tantras do not mention the inserting of the toes between the knees and thighs (see Goodall 2004: 348–350, fn. 371).

1.20

Transl.: [The yogi] should place his right heel on the left side of the [lower] back, and the left [heel] on the right [side], in the same way. This is *gomukhāsana*, which [looks] like a cow’s face.

Sources:

Cf. *Ahīrbudhnyasaṃhitā* 31.45cd–46

*ubhāyor gulphayoḥ kṛtvā prṣṭhapārśvāv ubhāv api ||
vyutkramenātha pāṇibhyāṃ vinyastābhyāṃ vigrhya ca |
prṣṭhagābhyāṃ padāṅguṣṭhāv etad gomukhaṃ ucyate ||*

Vasiṣṭhasaṃhitā 1.70

*savye dakṣiṇagulphaṃ tu prṣṭhapārśve niveśayet |
dakṣiṇe ’pi tathā savyaṃ gomukhaṃ tat pracakṣate ||*

Yogayājñavalkya 3.5cd–3.6ab

*savye dakṣiṇagulphaṃ tu prṣṭhapārśve niveśayet
dakṣiṇe ’pi tathā savyaṃ gomukhaṃ gomukhaṃ yathā*

Testimonia:

Yogacintāmaṇi

*savye dakṣiṇagulphaṃ tu prṣṭhapārśve niveśayet |
dakṣiṇe ’pi tathā savyaṃ gomukhaṃ gomukhaṃ yathā ||*

Haṭharatnāvalī 3.53

*atha gomukhāsanaṃ—
savye dakṣiṇagulphaṃ tu prṣṭhapārśve niyojayet ||
dakṣiṇe ’pi tathā savyaṃ gomukhaṃ gomukhāsanaṃ ||*

Comm.: This posture first appears in some Vaiṣṇava *Samhitās* that predate the *Haṭhapradīpikā*, namely, the *Ahīrbudhnyasaṃhitā* and the *Vasiṣṭhasaṃhitā*. The position of the ankles is the same in all the source texts. However, an interesting feature of the description in the *Ahīrbudhnyasaṃhitā* is the position of the hands, which are crossed behind the back and hold the big toes. The *Haṭhapradīpikā*’s description, which derives from the *Vasiṣṭhasaṃhitā*, does not mention the position of the hands. For illustrations of six possible positions of the arms and hands, see Gharote, Jha, Devnath, Sakhalkar 2006: 111–113.

1.21

Transl.: By fixing one foot on one thigh and placing the [other] thigh on the other foot, *vīrāsana* is taught [to arise].

Sources:

Vasiṣṭhasaṃhitā 1.72

ekaṃ pādāṃ athaikasmin vinyasyorau ca saṃsthitam |
itarasmiṃs tathaivoruṃ vīrāsanam itīritam ||

Cf. *Śāradātilakatantra* 25.15cd–16ab

ekaṃ pādāṃ adhaḥ kṛtvā vinyasyorau tathetaram ||
rjukāyo viśed yogī vīrāsanam itīritam |

Yogayājñavalkya 3.8

ekaṃ pādāṃ athaikasmin vinyasyoruṃ saṃsthitam |
itarasmiṃs tathā coruṃ vīrāsanam udāhṛtam ||

Testimonia:

Yogacintāmaṇi

ekaṃ pādāṃ athaikasmin vinyasyoruṃ saṃsthitam |
itarasmiṃs tathā coruṃ vīrāsanam udāhṛtam ||

Haṭharatnāvalī 3.54

atha vīrāsanam—
ekaṃ pādāṃ athaikasmin vinyased ūruṃ sthiram ||
itarasmiṃs tathā coruṃ vīrāsanam itīritam ||

Comm.: Although most witnesses have *tathā* in 1.21a, the word *atha* has been accepted because it is attested by V1, the sources and the testimonia. It appears to be verse filler here rather than indicating a temporal sequence of actions. Svātmārāma borrowed the verse on *vīrāsana* from the *Vasiṣṭhasaṃhitā*, the redactor of which appears to have adapted its first hemistich from a description of this posture in the *Śāradātilakatantra*. This would explain the rather strange syntax of the *Vasiṣṭhasaṃhitā*’s version, in which *adhaḥ kṛtvā* was changed to *athaikasmin*, and *tathetaram* became *ca saṃsthitam*. It seems that *saṃsthitam* must be understood with *ūruṃ* in the third *pāda* in the sense of *saṃsthāpya* (i.e., ‘having placed’).

Different versions of *vīrāsana* are found in earlier Tantras, such as the *Kiraṇatantra* (58.9), Hemacandra’s *Yogaśāstra* and commentaries on the *Pātañjalayogaśāstra*. For a discussion of some of these sources, see Maas 2018: 66–68.

1.22

Transl.: Knowers of yoga know that *kūrmāsana* arises by attentively blocking the anus with turned-out ankles.

Sources:

Vasiṣṭhasaṃhitā 1.80

gudaṃ nirudhya gulphābhyāṃ vyutkrameṇa samāhitah |
kūrmāsanaṃ bhaved etad iti yogavido viduḥ ||

Cf. Ahirbudhnyasaṃhitā 31.35

gudaṃ niṣīḍya gulphābhyāṃ vyutkrameṇa samāhitah |
etat kūrmāsanaṃ proktaṃ yogasiddhikaraṃ param ||

Testimonia:

Yogacintāmaṇi

gudaṃ niyāmya gulphābhyāṃ vyutkrameṇa samāhitah |
kūrmāsanaṃ bhaved etad iti yogavido viduḥ ||

Yuktabhavadēva 6.15

haṭhapradīpikāyām
gudaṃ niyāmya gulphābhyāṃ vyutkrameṇa samāhitah |
kūrmāsanaṃ bhavedetaditi yogavido viduḥ ||

Comm.: In the first *pāda*, the witnesses are split between *nirudhya* (‘having blocked’), *nibadhya* (‘having bound’), *niyāmya* (‘having restrained’) and *niṣīḍya* (‘having pressed’). The source, the *Vasiṣṭhasaṃhitā*, supports *nirudhya* whereas the testimonia supports *niyāmya*. In terms of closing the anus by sitting on the ankles, *nirudhya* makes better sense and has been adopted because it is supported by N23 (an important witness of group 2) and the manuscripts reported in the critical edition of the *Vasiṣṭhasaṃhitā*. The word *vyutkrameṇa* appears to describe the position of the ankles. Its basic meaning is ‘against the normal direction’, which would suggest that the ankles are turned out or crossed rather than placed together naturally. If the yogi is in a kneeling-type position, turning the feet out would bring the ankles together, blocking the perineal area. See *Yoga Mīmāṃsā*, vol 8, no. 2, pp. 29–30 for a discussion of *vyutkrameṇa* and the position of the ankles in *kūrmāsana*, and vol 8, no.2, Figures 3–6 for photographs of a practitioner performing this *āsana*.

1.23

Transl.: [The yogi] adeptly assumes *padmāsana*, inserts the hands between the knees and thighs, places [the hands] on the ground, and remains in the air. This is *kurkuṭāsana*.

Sources:

Vasiṣṭhasaṃhitā 1.78

padmāsanaṃ samāsthāya jānūrvor antare karau |
bhūmau niveśya saṃsthāpya vyomasthaṃ kukkuṭāsanaṃ ||
[niveśya bhūmau – mss. la, va, śa]

Cf. Ahirbudhnyasaṃhitā 31.38

kukkuṭāsanaṃ
padmāsanaṃ adhiṣṭhāya jānvantaraviniḥsṛtau |
karau bhūmau niveśyaitad vyomasthaṃ kukkuṭāsanaṃ ||

Testimonia:

Yogacintāmaṇi

padmāsanaṃ tu saṃyojya jānūrvor antare karau |
niveśya bhūmau saṃsthāpya vyomasthaṃ kukkuṭāsanaṃ ||

Haṭharatnāvalī 3.73

atha kukkuṭāsanaṃ—
padmāsanaṃ saṃsthāpya jānūrvor antare karau ||
niveśya bhūmau saṃsthāpya vyomasthaḥ kukkuṭāsanaṃ ||

Comm.: *Kurkuṭa* and *kurkkuṭa* in V1, J10ac, V3 are variant spellings attested in the *Pañcatantra* (M-W).

1.24

Transl.: While maintaining *kurkuṭāsana*, [the yogi] binds the neck with the hands and lies like a tortoise on his back. This is *uttānakūrmāsana*.

Testimonia:

Yogacintāmaṇi

kukkuṭāsana-bandhastho dorbhyāṃ saṃbadhya kandharam |
bhavet kūrmavad uttānam etad uttānakūrmakam ||

Haṭharatnāvalī 3.74

kukkuṭāsana-bandhastho dorbhyāṃ sambadhya kandharām ||
śete kūrmavad uttānam etad uttānakūrmakam || 74 ||

Comm.: °*bandhasthaḥ* or °*vat kṛtvā*? Only V1 has the latter, which is simpler. Are the others trying to improve it? Stematically ambiguous as °*bandha*° is on one branch (V3/J8, V19) and °*madhya*° the other (J10, J17, N17). V1 looks like an outlier.

Adopt *bandhastho* with note. °*bandhastha* not found in any other texts. While °*vat kṛtvā* is possible, it is a singular reading that appears to be unrelated to the other variants.

1.25

Transl.: Clasping the big toes with hands and performing the action of drawing a bow as far as the ear is called dhanurāsana.

Testimonia:

Yogacintāmaṇi

*pādāṅguṣṭhau ca pāṇibhyāṃ grhītvā śravaṇāvadhi |
dhanurākaraṣaṇaṃ kṛtvā dhanurāsanaṃ īritam |*

Haṭharatnāvalī 3.51

*atha dhanurāsanaṃ—
pādāṅguṣṭhau tu pāṇibhyāṃ grhītvā śravaṇāvadhi ||
dhanurākaraṣaṇaṃ kṛtvā dhanurāsanaṃ ucyate ||*

Cf. Haṭhayogasamhitā

*dhanurāsanaṃ |
prasārya pādau bhuvi daṇḍarūpau
karau ca prṣṭhe dhṛtapādayugmau |
kṛtvā dhanustulyavivarttitāṅgaṃ
nigadyate vai dhanurāsanaṃ tat || 25 ||*

Comm.: Comment on kṛtvā, which is the reading of V19, Yogacintāmaṇi and Haṭharatnāvalī. Godāvaramiśra has dhanurākaraṣavat kṛṣṭaṃ dhanurāsanaṃ ucyate, which is likely to be the original reading.

1.26

Transl.: Having grasped the right foot, which is placed at the base of the left thigh, [the yogi's] left foot is wrapped around the outside of the knee and he remains with his body twisted. This āsana was taught by Matsyendranātha.

Testimonia:

Yogacintāmaṇi

*vāmorūmūlārpitadakṣapādaṃ jānvor bahir veṣṭitadakṣadoṣṇā |
pragrhya tiṣṭhet parivartitāṅgaḥ śrīmatsyanāthoditam āsanaṃ syāt ||*

Haṭharatnāvalī

*atha matsyendrāsanaṃ—
vāmorūmūlārpitā dakṣapādo jānvor bahir veṣṭitadakṣadoṣṇā ||
pragrhya tiṣṭhet partivartitāṅgaḥ śrīmatsyanāthoditam āsanaṃ syāt || 3.57 ||*

Comm.: Comment on vāmapadam vs dakṣadoṣṇā

1.27

Transl.: Matsyendra's seat, is a destructive weapon for the many terrible diseases that develop in the stomach; through practice it brings about in people the awakening of Kuṇḍalinī and steadiness of the spine.

Testimonia:

Yogacintāmaṇi

*matsyendrapīṭhaṃ jaṭharappravṛddha-
pracaṇḍaruṇmaṇḍalakhaṇḍanāstram |
abhyāsataḥ kuṇḍalinīprabodhaṃ
daṇḍe sthiratvaṃ pradadāti puṃsām ||
°pravṛddha] N : °pravṛddhiṃ L*

Haṭharatnāvalī 3.58

*matsyendrapīṭhaṃ jaṭharapradīptaṃ
pracaṇḍarugmaṇḍalakhaṇḍanāstram ||
abhyāsataḥ kuṇḍalinīprabodhaṃ
daṇḍasthiratvaṃ ca dadāti puṃsām ||*

HTK

*matsyendrapīṭhaṃ jaṭharapracanḍa-
ruṇmaṇḍalakhaṇḍanakhaṇḍanāstram |
abhyāsataḥ kuṇḍalinīprabodhaṃ
daṇḍasthiratvaṃ ca dadāti puṃsām || 8 ||*

YBD

*matsyendrapīṭhaṃ jaṭharaprabuddhaṃ
pracaṇḍaruṇmaṇḍalakhaṇḍanāstram |
abhyasataṃ kuṇḍalinīprabodhaṃ
daṇḍasthiratvaṃ ca dadāti puṃsām ||*

Comm.: Change note: we are adopting jaṭharappravṛddha (translation has been changed). Cf. Yogacintāmaṇi ms. N. and HP mss. J10, J17, V2, N8, N11.

Pāda d, J10ac and J17 have *candra* for *daṇḍa*; However, also in Yogacintāmaṇi and 6-chapter HP.

1.28

Transl.: [The yogi] should stretch out both feet on the ground like staffs, hold the ends of both feet with the hands, place the forehead upon the knees and remain thus. They call this the back-stretch (*pāścimatānam*).

Sources:

Cf. Śivasamhitā

prasārya caraṇadvandvaṃ parasparasusaṃyutam |
svapāṇibhyāṃ dṛḍhaṃ dhṛtvā jānūpari śiro nyaset || 3.108 ||

Testimonia:

Yogacintāmaṇi

prasārya pādau bhuvi daṇḍarūpau
dvābhyāṃ ca pādadvitayaṃ grhītvā |
jānūpari nyastalālāṭadeśo
'bhyased idaṃ paścimatānam āhuḥ ||

Haṭharatnāvalī

atha paścimatānāsanam—
prasārya pādau bhuvi daṇḍarūpau
dorbhyāṃ padāgradvitayaṃ grhītvā ||
jānūpari nyastalālāṭadeśo
vased idaṃ paścimatānam āhuḥ || 3.66 ||

Comm.: Only V1 has *dorbhyāṃ padāgra*, others have variations on the much inferior *dvābhyāṃ karābhyāṃ*. The *karābhyāṃ* reading was probably introduced to remove *dorbhyāṃ*, which usually means arms. The reading *tāṇabandhaḥ* in V1 doesn't work with *idaṃ*.

1.29

Transl.: This back-stretch is the foremost among āsanas. It makes the breath flow in the back [i.e. Central channel], increases the digestive fire, makes the belly thin and prevents diseases in men.

Sources:

Cf. Śivasamhitā

Āsanāgryam idaṃ proktaṃ jaṭharānalādīpanam |
dehāvasādaharaṇaṃ paścimottānasaṃjñakam || 3.109 ||

Testimonia:

Yogacintāmaṇi

iti paścimatānam āsanāgryaṃ pavanaṃ paścimavāhinaṃ karoti |
udayaṃ jaṭharānalasya kuryād udare kārśyam arogitāṃ ca pūṃsām ||

Haṭharatnāvalī

iti paścimatānam āsanāgryaṃ pavanaṃ paścimavāhinaṃ karoti ||
udayaṃ jaṭharānalasya kuryād udare kārśyam arogitāṃ ca pūṃsām || 3.67 ||

Comm.: Adopt *arogitām* (which is well attested), despite the fact that *arogatām* is much more common. The use of the word *paścima* to mean the central channel is found in *Yogabīja* 121. The *Yogabīja* (95) also refers to the path of the central channel (*paścimamārga*), and this understanding of *paścima* is found in the *Jyotsnā* 1.29: *paścimavāhinam paścimena paścimamārgena suṣumnāmārgena vahaṭīti paścimavāhī*.

1.30

Transl.: Supporting oneself on the ground with both hands, their elbows placed on either side of the navel, with a raised position (? *uccāsanaḥ*) one is placed up into the air [as straight] as a stick. They call this posture the peacock.

Sources:

Vimānārcaṇākālpa 96

karatale bhūmau saṁsthāpya kūrparau nābhipārśvayor nyasya nataśīrāḥ (un-nataśīrāḥ) pādau daṇḍavad vyomni saṁsthito mayūrāsanam iti |

Pādmasaṁhitā yogapāda 1.21c–22d:

*avaṣṭabhya dharāṁ samyak talābhyāṁ hastayor dvayoḥ ||
kūrparau nābhipārśve ca sthāpayitvā mayūravat |
samunnamya śīraḥpādau mayūrāsanam iṣyate ||*

Ahīrbudhnyasaṁhitā 31.36–37

*mayūrāsanam
niveśya kūrparau samyaṁ nābhimaṇḍalapārśvayor |
avaṣṭabhya bhuvam pāṇitalābhyāṁ vyomni daṇḍavat || 31–36 ||*

Vasiṣṭhasaṁhitā 1.76–77

*avaṣṭabhya dharāṁ samyak talābhyāṁ ca karadvayam |
hastayor kūrparau cāpi sthāpayan nābhipārśvayor ||
samunnataśīraḥpādo daṇḍavad vyomni saṁsthitaḥ |
mayūrāsanam etad dhi sarvapāpaprāṇāśanam ||*

Yogayājñavalkya 3.15–16

*avaṣṭabhya dharāṁ samyak talābhyāṁ tu karadvayor
hastayor kūrparau cāpi sthāpayan nābhipārśvayor
samunnataśīraḥpādo daṇḍavad vyomni saṁsthitaḥ |
mayūrāsanam etat tu sarvapāpaprāṇāśanam ||*

Testimonia:

Yogacintāmaṇi

*dharāṁ avaṣṭabhya punaḥ karābhyāṁ tat kūrpare sthāpitanābhipārśvaḥ |
tadāsane daṇḍavad utthitaḥ khe mayūram etat pravradanti santaḥ ||*

Haṭharatnāvalī 3.42

*atha mayūram
dharām avaṣṭabhya karadvayena tatkūrpāre sthāpitanābhipārśvaḥ ||
uccāsano daṇḍavad utthitaḥ khe mayūram etat pravādanti pīṭham ||*

Comm.: The source of this verse is unknown, but it has the same elements as the two verses in the *Vasiṣṭhasaṃhitā* (1.76–77). The compound *uccāsano* seems to approximate in a somewhat vague way the *Vasiṣṭhasaṃhitā*'s reading *samunnataśiraḥpādah*, which may be derived from earlier Vaiṣṇava sources, such as the *Pādmasaṃhitā*.

1.30b tat refers to *karadvaya* (cf. *Vasiṣṭhasaṃhitā*).

1.31

Transl.: The glorious mayūra posture gets rid of all diseases of the abdomen such as bloating and overcomes humoral imbalances. It completely incinerates food which is bad or has been eaten to excess, it generates digestive fire and it digests strong poison.

Testimonia:

Yogacintāmaṇi

*harati sakalarogān āśu gulmodarādīn
abhibhavati ca doṣān āsanaṃ śrīmayūram |
bahukadaśanabhuktaṃ bhasma kuryād aśeṣam
janayati jaṭharāgniṃ jārayet kālakūṭam ||*

Haṭharatnāvalī 3.43

*harati sakalarogān āśu gulmodarādīn
abhibhavati ca doṣān āsanaṃ śrīmayūram ||
bahukadaśanabhuktaṃ bhasma kuryād vicitram
janayati jaṭharāgniṃ jīryate kālakūṭam ||*

Comm.: *aśeṣam* better

1.32

Transl.: Lying on one's back on the ground like a corpse is the corpse posture. It removes the fatigue [caused by practising] any āsana and relaxes the mind.

Sources:

Cf. Dattātreyayogaśāstra 24cd

uttānaśavavad bhūmau śayanaṃ cōktaṃ uttamam ||

Testimonia:

Yogacintāmaṇi

*uttānaṃ śavavad bhūmau śavāsanam idaṃ smṛtam |
śavāsanam śrāntiharam citta viśrāntisāadhanam ||*

Haṭharatnāvalī 3.76

*athāntimaṃ śavāsanam
prasārya hastapādau ca viśrāntyā śayanaṃ tathā ||
sarvāsanaśramaharaṃ śayitaṃ tu śavāsanam || 3.76 ||*

Cf. HTK

*śavāsanam hṛtkupitavātagranthivibhedakam |
sarvāsanaśrāntijit hṛtśramaghnaṃ yogi saukhyadam || 12 ||*

YBD

*uttānaṃ śavavad bhūmau śayanaṃ tu śavāsanam ||
śavāsanam śrāntiharam citta viśrāntikāraṇam ||
iti śavāsanam || 21 ||*

1.33

Transl.: Śiva taught eighty-four āsanas. I shall take the four best and teach them.

Sources:

Śivasamhitā 3.96

*caturaśīty āsanāni santi nānāvidhāni ca |
tebhyaś catuṣkam ādāya mayoktāni bravīmy aham ||*

Cf. Dattātreyayogaśāstra 5

*caturāśītilakṣānām ekaikaṃ samudāhṛtaṃ |
ataḥ śivena pīṭhānāṃ śoḍaśonaṃ śataṃ kṛtaṃ ||*

Cf. Vivekamārtaṇḍa 5

*caturāśītilakṣānām ekaikaṃ samudāhṛtaṃ |
ataḥ śivena pīṭhānāṃ śoḍaśonaṃ śataṃ kṛtaṃ ||*

Testimonia:

Yogacintāmaṇi

*haṭhapradīpikāyām—
caturaśīty āsanāni śivena kathitāni vai |
tebhyaś catuṣkam ādāya sārabhūtaṃ bravīmy aham ||*

Haṭharatnāvalī

*caturaśīty āsanāni śivena kathitāni tu |
tebhyaś catuṣkam ādāya sārabhūtaṃ bravīmy aham || 3.23 ||*

Comm.: In Pādas ac Svātmārāma may have rewritten Śivasamhitā 3.96 to include the information that it was Śiva (*śivena*) who taught the 84 āsanās, whereas in the source Śiva is himself speaking. With this Svātmārāma confuses the verse, since one would have to understand Pādas cd to be direct speech by Śiva in order to understand *bravīmi* correctly (but cf. 4.2 which is a verse from the Gorakṣaśataka which includes pravakṣyāmi).

The Śivasamhitā follows 3.96 with teachings on siddha, padma, paścimottāna and svastika āsanās, but the HP teaches siddha, padma, siṃha and bhadra.

The word *tu* is often used to introduce a new posture, but in this verse seems to be a verse filler.

1.34

Transl.: The adept, lotus, lion and auspicious pose are the best tetrad and, among those, always sit in the adept's pose, my dear.

Sources:

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Testimonia:

Yogacintāmaṇi

*siddhaṃ padmaṃ tathā bhadrāṃ siṃhaṃ ceti catuṣṭayam |
śreṣṭhaṃ tatrāpi vai padmaṃ tiṣṭhet siddhāsane sadā ||*

Haṭharatnāvalī 3.24

*siddhaṃ padmaṃ tathā siṃhaṃ bhadrāṃ ceti catuṣṭayam |
śreṣṭhaṃ tatrāpi ca tathā tiṣṭhet siddhāsane sadā ||*

Comm.: It is likely that the original version of this verse contained the vocative with the imperative form of the verb. There is another instance where Svātmārāma included a verse with the vocative (4.58?) or the subject in the first person (4.2), as though the text were a dialogue. In this case, it seems that efforts have been made to write out the vocative and imperative verb. However, the *sukhe* and *sukham* is difficult to construe in this context, because the context suggests that the intended meaning was that one should always sit in Siddhāsana (as opposed to the other three), rather than the prescription to always sit in a comfortable Siddhāsana.

1.35

Transl.: Having joined the place of the perineum with the heel of the foot, the yogi should firmly fix the [other] foot on the penis. Having held the face and chest together and the body erect, [the yogi] remains still, his senses restrained, gazing between the brows with his eyes unmoving. This breaks open the door to liberation and is called the adept's pose.

Sources:

Vivekamārtaṇḍa 7

*yonisthānakam aṅghrimūlaghaṭitaṃ kṛtvā dṛḍhaṃ vinyase[n]
 meḍhre pādam athaikam āsyahṛdaye dhṛtvā samaṃ vighrahaṃ |
 sthānuḥ saṃyamitendriyo 'caladrśā paśyan bhruvor antaraṃ
 etan mokṣakapāṭabhedajanakaṃ siddhāsanam procyate ||*

Testimonia:

Yogacintāmaṇi

*pavanayogasamgraha—
 yonisthānakam aṅghrimūlaghaṭitaṃ kṛtvā dṛḍhaṃ vinyasen
 meḍhre pādam athaikam ekahṛdaye kṛtvā samaṃ vighrahaṃ |
 sthānuḥ saṃyamitendriyo 'caladrśā paśyed bhruvor antaraṃ tv
 etan mokṣakapāṭabhedanakaraṃ siddhāsanam procyate ||*

Haṭharatnāvali 3.25

*tatra siddhāsanam
 yonisthānakam aṅghrimūlaghaṭitaṃ kṛtvā dṛḍhaṃ vinyasen
 meḍhre pādam athaikam eva niyataṃ kṛtvā samaṃ vighrahaṃ |
 sthānuḥ saṃyamitendriyo 'caladrśā paśyan bhruvor antaraṃ
 caitan mokṣakapāṭabhedajanakaṃ siddhāsanam procyate ||*

Comm.: KDh ed has *āśya*, variant in mss kh and gha, both BORI. Jürgen suggests we might take *āsyahṛdaye* and *vighrahaṃ* as the objects of *dhṛtvā* and *samaṃ* as an adverb (i.e., holding straight the face, chest and body). However, in a different doctrine.

1.36

Transl.: Having fixed the left heel on the penis, and put the other heel on that, this is siddhāsana.

Sources:

Vasiṣṭhasaṃhitā 1.81

*meḍhrād upari nikṣīpya gulphaṃ tathopari |
 gulphāntaraṃ vinikṣīpya muktāsanam idaṃ smṛtam ||*

Yogayājñavalkya 3.15

*meḍhrād upari nikṣīpya savyaṃ gulphaṃ tathopari |
 gulphāntaraṃ ca nikṣīpya muktāsanam idaṃ tu vā ||*

Testimonia:

Yogacintāmaṇi

tathā |

*meḍhrād upari vinyasya savyaṃ gulphaṃ tathopari |
gulphāntaraṃ tu vinyasya siddhāsanam idaṃ bhavet ||*

Haṭharatnāvali 3.26

*matāntare tu
meḍhrād upari niḥkṣīpya savyaṃ gulphaṃ tathopari |
gulphāntaraṃ ca niḥkṣīpya siddhāḥ siddhāsanam viduḥ ||*

1.37

Transl.: Some proclaim this is siddhāsana, others know it as vajrāsana, a few say it is muktāsana and some guptāsana.

Sources:

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Testimonia:

Yogacintāmaṇi

*siddhaṃ padmaṃ tathā bhadraṃ siṃhaṃ ceti catuṣṭayam |
śreṣṭhaṃ tatrāpi vai padmaṃ tiṣṭhet siddhāsane sadā ||*

Haṭharatnāvali

*siddhaṃ padmaṃ tathā siṃhaṃ bhadraṃ ceti catuṣṭayam |
śreṣṭhaṃ tatrāpi ca tathā tiṣṭhet siddhāsane sadā || 3.24 ||*

Cf. Śivayogasāram by Kolani Ganapatideva (date 14th c.)

*siddāsanambunu, gondaru vajrāsanambaniyu |
gondaru muktāsanambaniyu, gondadu gulbāsanam ||*

Cf. A verse by the poet Pingali Surana (active 16th c.)

*kondaru siddāsanamani
kondaru vajrāsanamani koniyādudurī
pondaga dīnini mariyoka
kondaru guptāsamanu kondru mahātmā*

1.38

Transl.: The Siddhas know Siddhasana as the single most important amongst all postures, in the same way as measured diet amongst rules and non-violence amongst observances.

Sources:

Cf. Dattātreyayogaśāstra 33

*laghvāhāras tu teṣv eko mukhyo bhavati nāpare |
ahiṃsā niyameṣv eko mukhyo bhavati nāpare || 33 ||*

Testimonia:

Yogacintāmaṇi

niyameṣu mitāharo yathāhimsā yameṣu iva |
mukhyaṃ sarvāsaneṣu evaṃ siddhāsanaṃ idaṃ viduḥ |

Comm.: *iva* or *eva*? *iva* does work — like *siddhāsana*, *mitāhāra* and *ahimsā* are the best, but for it to work properly *mitāhāra* and *ahimsā* should be accusative. V19 has acc + *iva*, which seems best, especially with *siddhāḥ viduḥ*, but this might be a correction as V19 often corrects. However, one old KDham BORI (?) ms (pha, 1695 CE) has it, as does Jyotsnā, so adopt.

In pāda d V19 has *siddhāsanaṃ idaṃ viduḥ*, but the reading of all other mss is preferable. Clearly based on DYŚ 33, which includes *ekaṃ* and *mukhya*.

1.39

Transl.: Among the eighty-four postures, one should regularly practise just Siddha; in the same way one should practise Suṣumnā among the 72,000 channels.

Sources:**Testimonia:**

Yogacintāmaṇi

caturaśītipīṭheṣu siddhāsanaṃ samabhyaset |
dvāsaptatisahasreṣu suṣumnām iva nāḍiṣu ||

YSS

caturāśītapīṭheṣu siddham eva samabhyaset |
dvisaptatisahasreṣu suṣumnām iva nāḍiṣu ||

Yogacintāmaṇi (in a different passage)

maṇḍalā drśyate siddhiḥ kuṇḍalyabhyāsayogināḥ |
dvisaptatisahasrāṇāṃ nāḍīnāṃ malaśodhanam ||

Cf. Kumbhakapaddhati (effects of practising kumbhaka)

dvāsaptati saḥsārāṇāṃ nāḍīnāṃ malaśodhanam |
yatheṣaṃ dhāraṇaṃ vāyor vikārābhāva eva ca || 120 ||

Comm.: Odd to have *suṣumnām* as object of *abhyaset*. Yogacintāmaṇi has this reading though. Perhaps cd were added somewhat indiscriminately by Svātmārāma (with nominative *suṣumnā*) and then others tried to make sense of it.

Some witnesses, including Jyotsnā, have *nāḍīnāṃ malaśodhanam/e* for pāda d, which is probably a patch (no other texts say siddhāsana clears the channels), but cf. Amṛtasiddhi

in which the practices are said to bring about cālana of the nāḍīs (e.g. 11.6).

Good example of early contamination.

[*nāḍīṣu* is better supported (J10ac,V19,J17).]

1.40

Transl.: By meditating upon the self, restricting the diet and regularly practising Siddhāsana for twelve years, the yogi attains the Niṣpatti stage. What's the point of lots of exhausting postures when there is Siddhāsana?

Sources:

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Testimonia:

Yogacintāmaṇi

*ātmadhyāyī mitāhārī yāvad dvādaśavatsaram |
sadā siddhāsanābhyāsād yogī niṣpattim āpnuyāt |
śramadair bahubhiḥ pīṭhaiḥ kiṃ syāt siddhāsane sati ||*

YSS

*ātmadhyāyo mitāhārī yāvad dvādaśavatsaram |
sadā siddhāsanābhyāsād yogāniṣpattim āpnuyāt ||
śramadair bahubhiḥ pīṭhair alaṃ siddhāsane sati |*

Comm.: Only possible variant is *mitāhāro* in V19. J8 might be correction of J10's unmetrical reading.

[*sadāsiddhāsanābhyāsād*? Or maybe read *sadā* with *avāpnuyāt*]

V1 has

*śramādaḥ bahubhiḥ pīṭhais sadā siddhāsane sati |
prāṇānile sāvadhānaṃ baddhe kevalakumbhake || 1.41 ||*

Mixing up both versions of the verse — contamination already?

V19 is found in Yogacintāmaṇi: *śramadair bahubhiḥ pīṭhaiḥ kiṃ syāt siddhāsane sati*; JM this seems best to me.

Is this notion of āsanās causing *śrama* already current in HY texts? [Yes, it is mentioned above in the verse on śavāsana]

1.41

Transl.: Just as the Unmanī [state] arises automatically, without effort, when the prāṇa breath has been carefully stopped in kevala kumbhaka, [...]

Sources:**Testimonia:**

Yogacintāmaṇi

*prāṇānile sāvadhāne baddhe kevalakumbhake |
utpatsyate nirāyāsāt svayam evonmanī yathā ||*

Comm.: –**1.42**

Transl.: So too the three bandhas arise automatically, without effort, when Siddhāsana alone is always firmly adopted,

Sources:

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Testimonia:

Yogacintāmaṇi

*athaikasminn eva dṛḍhaṃ baddhe siddhāsane sadā |
bandhatrayam anāyāsāt svayam evopajāyate |*

YSS

*tathaikasminn eva baddhe siddhāsane sadā |
granthitrayam anāyāsāt svayamevopabhidyate |*

Comm.: *dṛḍhe* goes across stemma. It is likely that the adverb (*dṛḍhaṃ*) was intended because *dṛḍhataraṃ*, which is not ambiguous, is used in 1.48a to qualify how *padmāsana* should be adopted.

1.43

Transl.: There is no posture like siddhāsana, no breath like the restrained breath, no mudrā like khecarī, no dissolution like nāda.

Sources:

Śivasamhitā 5.47

*nāsanam siddhasaḍṛṣam na kumbhasaḍṛṣam balam |
na khecarīsamā mudrā na nādasadṛṣo layaḥ || 5.47 ||*

Testimonia:

Yogacintāmaṇi

*nāsanam siddhasaḍṛṣam na kumbhaḥ kevalopamaḥ |
na khecarīsamā mudrā na nādasadṛṣo layaḥ ||*

Haṭharatnāvalī

*nāsanam siddhasaḍṣaṇ na kumbhaḥ kevalopamaḥ ||
na khecarīsamā mudrā na nādasadṛśo layaḥ || 3.29 ||*

Comm.: *na kumbhasaḍṛśo nilaḥ* is difficilior lectio and attested by all early witnesses except V19: (almost?) all testimonia have *kumbhaḥ kevalopamaḥ*; Śivasamphitā has *kumbhasaḍṣaṇ balam*.

1.44

Transl.: Now lotus pose. One should place the right foot on the left thigh, and the left on the right though, hold firmly the big toes with the hands behind the back, place the chin on the chest and gaze at the tip of the nose. This is called lotus pose, which destroys diseases for those who undertake the yamas.

Sources:

Vivekamārtaṇḍa 8

*vāmorūpari dakṣiṇaṇ ca caraṇam saṁsthāpya vāmaṁ tathā
yāmyorūpari paścimena vidhinā dhrtvā karābhyāṁ dṛḍham |
aṅguṣṭhau hṛdaye nidhāya cibukaṁ nāsāgram ālokayed
etad vyādhivikārahāri yamināṁ padmāsanam procyate || 8 ||*

Testimonia:

Yogacintāmaṇi

*haṭhayoge—
vāmorūpari dakṣiṇam hi caraṇam saṁsthāpya vāmaṁ tathā
dakṣorūpari paścimena vidhinā dhrtvā karābhyāṁ dṛḍham |
aṅguṣṭhau hṛdaye nidhāya cibukaṁ nāsāgram ālokayed
ekad vyādhivikāranāśanakaram padmāsanam procyate ||*

Haṭharatnāvalī

*vāmorūpari dakṣiṇam ca caraṇam saṁsthāpya vāmaṁ tathā
yāmyorūpari paścimena vidhinā dhrtvā karābhyāṁ dṛḍham |
aṅguṣṭhau hṛdaye nidhāya cibukaṁ nāsāgram ālokayed
etad vyādhivīnāśakāri yamināṁ padmāsanam procyate || 3.34 ||*

1.45–46

Transl.: However, in another view,

Having put the upturned feet carefully on the thighs and the upturned hands in the middle of the thighs, one should fix the eyes on the tip of the nose. Having raised the root of the

uvula with the tongue, one should place the chin on the chest and gradually [draw in¹] the breath [...].

Sources:

Dattātreyayogaśāstra 35–37

*uttānau caraṇau kṛtvā ūrusamsthau prayatnataḥ |
 ūrumadhye tathottānau pāṇi kṛtvā tato dṛśau || 35 ||
 nāsāgre vinyased rājadantamūlaṃ ca jihvayā |
 uttabhya cibukaṃ vakṣasy āsthāpya pavanam śanaiḥ || 36 ||
 yathāśaktyā samākṛṣya pūrayed udaram śanaiḥ |
 yathāśaktyaiva paścāt tu recayet pavanam śanaiḥ || 37 ||*

Śivasamhitā 3.102–104

*uttānau caraṇau kṛtvā ūrusamsthau prayatnataḥ
 ūrumadhye tathottānau pāṇi kṛtvā tu tādṛśau 3.102
 nāsāgre vinyased dṛṣṭiṃ rājadantaṃ ca jihvayā
 uttabhya cibukaṃ vakṣe samsthāpya pavanam śanaiḥ 3.103
 yathāśaktyā samākṛṣya pūrayed udaram śanaiḥ
 yathāśaktyaiva paścāt tu recayed anirodhataḥ 3.104*

Testimonia:

Yogacintāmaṇi

*dattātreyah—
 uttānau caraṇau kṛtvā ūrusamsthau prayatnataḥ |
 ūrumadhye tathottānau pāṇi kṛtvā tato dṛśau ||
 nāsāgre vinyased rājadantamūlaṃ tu jihvayā |
 uttabhya cibukaṃ vakṣasy utthāpya pavanam śanaiḥ ||
 yathāśaktyā samākṛṣya pūrayed udaram śanaiḥ |
 yathāśaktyaiva paścāt tu recayet pavanam śanaiḥ ||*

Haṭharatnāvalī

*dattātreyo 'pi
 uttānau caraṇau kṛtvā ūrvoḥ samsthāpya yatnataḥ |
 ūrumadhye tathottānau pāṇi kṛtvā tato dṛśau || 3.36 ||
 nāsāgre vinyased rājadantamūlaṃ ca jihvayā |
 uttabhya cibukaṃ vakṣaḥ samsthāpya pavanam śanaiḥ || 3.37 ||*

Comm.: *uttabhya* vs *uttabhya*. The witnesses split predictably along the two main branches of the stemma. The evidence of the DYS is important here.

The statement ending with *pavanam śanaiḥ* is left hanging, perhaps, because of an eyeskip that happened early in the transmission. The subsequent verse in the DYS ends with *pa-*

¹ The verb *ākṛṣya* follows in the next verse in the *Dattātreyayogaśāstra*.

vanam śanaiḥ.

nāsāgre vinyased rājadantamūlaṃ ca jihvayā |
uttabhya cibukaṃ vakṣasy āsthāpya pavanam śanaiḥ || 36 ||
yathāśaktyā samākṛṣya pūrayed udaram śanaiḥ |
yathāśaktyaiva paścāt tu recayet pavanam śanaiḥ || 37 ||
idaṃ padmāsanaṃ proktaṃ sarvavyādhivināśanam |

The manuscript readings with *vakṣa sthāpayet* (J7, V3, J8, J10, J17, N17) or something similar (V1, W4) do not offer a solution nor indicate how Svātmārāma may have redacted this to make the syntax complete. Instead, it seems that he quoted these two verses (1.45–46) from the Dattātreyayogaśāstra and simply omitted the next verse that made sense of *pavanam śanaiḥ* because it was not relevant to the posture itself.

[JH] The background of the passage *rājadantamūlaṃ ca jihvayā uttambhya* in 1.46 is more complex than it may appear. Here it is a literal quotation from the DYŚ, but many other Haṭhayogic texts teach a particular position of the tongue, in which it is in one or the other way turned back in the direction of the uvula, as we read explicitly in the *Vivekamārtāṇḍa* (REF): *kapālahukhare jihvā praviṣṭā viparītagā*. Brief references to this practice can become ambiguous for various reasons, and this has possibly confused Brahmānanda.

One reason is that there is a, probably older, rule for meditation postures according to which the tongue rests near the teeth. One instance would be *Svacchandatantra*, which teaches a meditation pose called *divyaṃ karaṇam* (4.365f.), in which the tongue is to rest at the tip of the teeth (*dantāgre jihvām ādāya*). Other Tantric texts have this or similar rules, in which the tongue is supposed to rest either on the teeth or the palate,² the earliest instance being perhaps *Mrgendrāgama* ?18. Placing the tongue where it does not disturb the meditation seems quite appropriate for a “normal” meditative practice.

[Jason: There’s also a clear reference to the tip of the tongue being placed in the middle of the palate in 2.27 of the Yogapāda of the Maṭaṅgapārameśvaratantra (tālumadhyagatenaiva jihvāgreṇa mahāmune). In fact, in works that predate Haṭhayoga (i.e., 11th c.), the most common instruction is to put the tip of the tongue on the palate (tālu).]

We might try to interpret the passage in this manner, however, once Haṭhayogic physiology is at the background, we must assume that the aim is to reach back to the uvula, to the source of the “nectar”. For the background and for the crucial references see Mallinson’s note on *Khacarīvidyā* 1.65ab.³ Confusingly Yogic terminology has used and possibly invented new names for uvula, and among these especially the term *rājadanta* may give rise to confusion, since, as we have seen, the tongue might also in some Yoga systems be placed at the (front) teeth.

² This rule is found in *Iśānaśivapaddhati*: *tāluke jihvām saṃyojya kiñcidvivṛtavaktro dantair dantān asaṃsprśan rjukāyāḥ*. REF

³ p. 209.

Furthermore the details in these descriptions of the *khecarīmudrā* are manifold. The 10th century *Mokṣopāya* says that the tongue rests at the “source of the palate”⁴ and the commentary *Samśāratarāṇi* on the parallel passage in *Laghuyogavāsiṣṭha* V.6.155, which reads *tālumūlāntarālagṇajihvā-*, explains that this means that the tongue is to be placed in the middle of the two regions of the palate, and that this is the *nabhomudrā*, alias “*khecarī*”.⁵

A little later in the *Mokṣopāya* it is made clear that one should reach the uvula, “placed at the root of the palate”.⁶

In view of this background we must conclude that the author of the *Jyotsnā* was probably not aware of the Yogic meaning of *rājadanta* and has tried his best to make sense of the passage, echoing the idea of the two roots of the palate (although his text is not talking about the palate), but then wisely refers to the instruction of the teacher for practical details, probably noticing that his literal interpretation is somewhat opaque (I omit the synonyms for clarity):

Pressing both roots of the front teeth on the left and right with the tongue
[...] — this fixation of the tongue has to be understood from the mouth of the
teacher.

*rājadantānāṃ daṃṣṭrāṇāṃ savyadakṣiṇabhāge sthitānāṃ mūle ubhe mūlasthāne
jihvayā uttambhya ūrdhvaṃ stambhayitvā | guru-mukhād avagantavyo 'yaṃ
jihvā-bandhaḥ |*

[Jason: also, Brahmānanda’s comments on 3.22 indicate that he thought *rājadanta* refers to the front teeth. When commenting on *rājadantasthajihvāyāṃ*, he says *kutaḥ ? yato dantānāṃ rājāno rājadantā rājadanteṣu tiṣṭhatīti rājadantasthāḥ, rājadantasthā cāsau jihvā ca tasyāṃ rājadantasthajihvāyāṃ bandhaḥ, taduparibhāgasya sambandhaḥ śastaḥ*].

1.46

Transl.: See 1.45.

Sources:

See 1.45.

Testimonia:

See 1.45.

Comm.: See 1.45.

⁴ *tālumūlatalālagṇajihvā* MU V.55.14c.

⁵ *tālumūlāntarālagṇajihvamūlah. tālumūlayoh. kākudamūladeśayoh. āntare lagṇam ālagṇam jihvāmūlam yasyety anena nabhomudrā darśitā | yā hi khecarīty ucyate.*

⁶ *tālumūlagatāṃ yatnāḥ jihvayākramya ghaṇṭikām* (V.78.24ab)

1.47

Transl.: This is taught as lotus pose, which cures all diseases. It is difficult for just anyone to accomplish; it is accomplished by a wise person [here] on earth.

Sources:

DYS

*idaṃ padmāsanaṃ proktaṃ sarvavyādhivināśanam |
durlabhaṃ yena kenāpi dhīmatā labhyate bhuvi || 38 ||*

Śivasamhitā

*idaṃ padmāsanaṃ proktaṃ sarvavyādhivināśanam |
durlabhaṃ yena kenāpi dhīmatā labhyate param || 3.105 ||*

Testimonia:

Yogacintāmaṇi

*idaṃ padmāsanaṃ proktaṃ sarvavyādhivināśanam |
durlabhaṃ yena kenāpi dhīmatā labhyate bhuvi ||*

Haṭharatnāvali

*idaṃ padmāsanaṃ proktaṃ sarvavyādhivināśanam |
durlabhaṃ yena kenāpi dhīmatā labhyate bhuvi || 3.38 ||*

Comm.: In this context, the word *durlabham* is ambiguous as to whether the posture is hard to perform or hard to acquire. The latter is the usual reading.

1.48

Transl.:

[The yogi] should put the hands together in a bowl shape, very firmly assume padmāsana, firmly place the chin on the chest and meditation in the mind, [and] raising the Apāna breath over and over again, releasing the held Prāṇa, a man attains unequalled knowledge through the power of the goddess [Kuṇḍalinī].

Sources:

VM 36

*kṛtvā sampuṭitau karau dṛḍhataram baddhvātha padmāsanaṃ
gāḍhaṃ vakṣasi sannidhāya cibukaṃ dhyānaṃś ca tac cetasi |
vāram vāram apānam ūrdhvam anilaṃ proccālayan pūritaṃ
muñcan prāṇam upaiti bodham atulaṃ śaktiprabhāvān naraḥ ||*

Testimonia:

Yogacintāmaṇi

tathāca granthāntare—

*kṛtvā saṃpuṭitau karau dṛḍhataṛaṃ baddhvā ca padmāsanam
gāḍhaṃ vakṣasi saṃnidhāya civukaṃ dhyānaṃ ca tac cetasi |
vāraṃ vāraṃ apānam ūrdhvaṃ anilaṃ protsārayet pūrayet
prāṇaṃ muñcati bodham eti niyataṃ śaktiprabodhodayāt ||*

Haṭharatnāvali

*kṛtvā saṃpuṭitau karau dṛḍhataṛaṃ baddhvā tu padmāsanam
gāḍhaṃ vakṣasi sannidhāya cibukaṃ dhyānaṃ ca tac cetasi |
vāraṃ vāraṃ apānam ūrdhvaṃ anilaṃ proccārayet pūritam
muñcat prāṇam upaiti bodham atulaṃ śakteḥ prabhāvān naraḥ || 3.39 ||*

Comm.:

The end of pāda b is uncertain. Later witnesses including Brahmānanda have *dhyāyaṃś ca* but none of the early ones has this reading. So, we have to take *dhyānaṃ* with *sannidhāya*. However, *tac* is problematic because here it has no clear referent. In the *Vivekamārtaṇḍa* *tat* appears to refer to the *mokṣadvāra* broken by Kuṇḍalinī, which is mentioned in the previous verse.

The two participles *proccālayan* and *muñcan* imply that the two things are happening at the same time, which is surprising but perhaps possible. Or perhaps one can understand them as sequential.

In the VM this verse comes in the passage on raising Kuṇḍalinī, so *tat* could refer to visualising K opening the *mokṣadvāra*.

1.49

Transl.: The yogi in padmāsana who fills [himself] up through the openings of the channels and holds the breath is sure to be liberated.

Sources:

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Testimonia:

Yogacintāmaṇi

*padmāsanasthito yogī nāḍīdvāreṣu pūrayan |
mārutaṃ dhārayed yas tu sa mukto nātra saṃśayaḥ ||*

Haṭharatnāvali 3.40

*padmāsane sthito yogī nāḍīdvāreṣu pūrayet |
pūritaṃ dhriyate yas tu sa mukto nātra saṃśayaḥ || 3.40 ||*

Dhyānabindu Up

padmāsanasthito yogī nāḍīdvāreṣu pūrayan |

mārutam kumbhayan yas tu sa mukto nātra saṁśayaḥ || 70 ||

Comm.: pūrayan can take the locative (e.g., Amaraughā 21d pūrayen mukhe). The reading of N23 niyatam would explain the passive verbs in other witnesses. The passive verbs do not make sense with yas tu. This yields the idea of filling up the central channel (as opposed to other channels) seen in the Yogabija. Note that a breath retention is not mentioned in the previous verse describing padmāsana (only inhalation and exhalation). Also, māruto mriyate yasya is possible (if one accepts pūrayet in the second pāda). J5 also has a plausible reading (mārutam mārayet yas tu) but J5 is contaminated (so the Gr3 reading dhārayet is more reliable).

1.50–52

Transl.: Now the lion's pose. —

[The yogi] should put both ankles at the sides of the perineal seam below the scrotum. He should place the left ankle on right, the right ankle on the left [...]

Transl.: [...] and both hands on the knees, spread his fingers, open his mouth and gaze in deep concentration at the tip of the nose.

Transl.: This is the lion's pose, which is always worshipped by yogis. It causes the three locks to arise together and is the best of [all] postures.

Sources:

Vasiṣṭhasaṁhitā 1.73

*gūlpau ca vṛṣaṇasyādhaḥ śivanyāḥ pārsvayorḥ kṣipet |
dakṣiṇam savyagūlpheṇa dakṣiṇenaretaram ||
hastau jānau ca saṁsthāpya svāṅgulīś ca prasārya ca |
vyāttavaktro nirikṣeta nāsāgraṁ susamāhitaḥ ||
śimhāsanaṁ bhaved etat pūjitaṁ yogibhiḥ sadā ||*

Yogayājñavalkya 3.9

*gūlpau ca vṛṣaṇasyādhaḥ śivanyāḥ pārsvayorḥ kṣipet
dakṣiṇam savyagūlpheṇa dakṣiṇena tathetaram ||
hastau ca jānvoḥ saṁsthāpya svāṅgulīś ca prasārya ca
vyāttavaktro nirikṣet nāsāgraṁ susamāhitaḥ ||
śimhāsanaṁ bhaved etat pūjitaṁ yogibhiḥ sadā*

Sūtasamhitā 15.7

*gūlpau ca vṛṣaṇasyādhaḥ śivanyāḥ pārsvayorḥ kṣipet |
dakṣiṇam savyagūlpheṇa vāmaṁ dakṣiṇagūlpataḥ || 7 ||
hastau ca jānvoḥ saṁsthāpya svāṅgulīś ca prasārya ca |
nāsāgraṁ ca nirikṣeta bhavet śimhāsanaṁ hi tat || 8 ||*

Testimonia:

Yogacintāmaṇi (citing Yogayājñavalkya)

*gulphau ca vṛṣaṇasyādhaḥ sīvanyāḥ pārsvayoḥ kṣipet |
dakṣiṇaṃ savyagulphena dakṣiṇena tathetaram ||
hastau jānūpari sthāpya svāṅgulīḥ samprasārya ca |
vyāttavaktro nirikṣeta nāsāgraṃ susamāhitaḥ |
simhāsanaṃ bhaved etat pūjitaṃ yogibhiḥ sadā |*

[Note: The Yogacintāmaṇi attributes its citation of verses on simhāsana to the Yogayājñavalkya and does not include HP 1.52cd, which affirms that 1.52cd is not from the Yogayājñavalkya (or Vasiṣṭhasaṃhitā)].

Haṭharatnāvalī

*atha simhāsanaṃ
gulphau ca vṛṣaṇasyādhaḥ sīvanyāḥ pārsvayoḥ kṣipet |
dakṣiṇe savyagulphaṃ ca dakṣiṇe tu tathetaram || 3.31 ||
hastau tu jānūḥ saṃsthāpya svāṅgulīḥ samprasārya ca ||
vyāttavaktro nirikṣeta nāsāgraṃ tu samāhitaḥ || 3.32 ||
simhāsanaṃ bhaved etat sevitaṃ yogibhiḥ sadā ||
bandhatritayasamsthānaṃ kurute cāsanottamam || 3.33 ||*

Comm.:

Spreading the fingers and keeping the mouth open seem to be imitating the lion, and this is depicted in some iconography of yoganarasimha (for example, Yoga Narasimha, Vishnu's Man-Lion Incarnation, Samuel Eilenberg Collection, Bequest of Samuel Eilenberg, 1998, Accession Number: 2000.284.4. <https://www.metmuseum.org/art/collection/search/39251>).

1.51**Sources:**

See 1.50.

Testimonia:

See 1.50.

Comm.: See 1.50.

1.52**Sources:**

See 1.50.

Testimonia:

See 1.50.

Comm.: See 1.50.**1.53–54****Transl.:** Now, the friendly pose.

[The yogi] should put both ankles at the sides of the perineal seam below the scrotum. Having firmly and motionlessly held the sides of the feet with the hands,[...]

Transl.: [...] this is bhadṛāsana, which cures all diseases and poisons. Yogis of the siddha tradition call it Gorakṣāsana.

Sources:

Vasiṣṭhasaṃhitā 1.79

*gulphau ca vṛṣaṇasyādhaḥ śivanyāḥ pārśvayoḥ kṣipan |
pārśvapādau ca pāṇibhyāṃ dṛḍhaṃ baddhvā suniścalam |
bhadṛāsanaṃ bhaved etat sarvavyādhiviṣāpaham ||*

Yogayājñavalkya 3.11cd–3.12ab

*gulphau ca vṛṣaṇasyādhaḥ śivanyāḥ pārśvayoḥ kṣipet |
pārśvapādau ca pāṇibhyāṃ dṛḍhaṃ baddhvā suniścalam |
bhadṛāsanaṃ bhaved etat sarvavyādhiviṣāpaham*

Testimonia:

Yogacintāmaṇi (citing Yājñavalkya)

*gulphau ca vṛṣaṇasyādhaḥ śivanyāḥ pārśvayoḥ kṣipet |
pārśvapādau ca pāṇibhyāṃ dṛḍhaṃ baddhvā suniścalam |
bhadṛāsanaṃ bhaved etat sarvavyādhiviṣāpaham |*

Haṭharatnāvalī

*atha bhadṛāsanaṃ
gulphau ca vṛṣaṇasyādhaḥ śivanyāḥ pārśvayoḥ kṣipet ||
pārśvapādau ca pāṇibhyāṃ dṛḍhaṃ baddhvā suniścalam ||
bhadṛāsanaṃ bhaved etat sarvavyādhiviṣāpaham || 3.30 ||*

YSS

*gulphau ca vṛṣaṇasyāyasvīvinyāḥ pārśvayoḥ kṣipet |
pārśvapāde ca pāṇibhyāṃ dṛḍhaṃ baddhvāsu niścalaḥ ||
bhadṛāsanaṃ bhaved etat sarvavyādhivināśanam |
gorakṣāsanaṃ ity āhur idaṃ vai siddhayoginaḥ ||*

Comm.: We have understood *pārśvapāda* (i.e., side of the foot) like the compound *agrapāda*

(i.e., front of the foot), which can be classified as a *ekadeśitatpuruṣa*. See Sanskrit Vademecum, p.84 (ed. Maximilian Mehner and Jürgen Hanneder, Marburg 2019).

1.54

Sources:

See 1.53.

Testimonia:

See 1.53.

Comm.: See 1.53.

1.55

Transl.: When the great yogi does not become tired from adopting the āsanas in this way, he should now practise the breath techniques with mudrās and so forth from which purification of the channels arise.

Sources:

Testimonia:

Yogacintāmaṇi

*evam āsanabandheṣu yogīndro vijitaśramah |
abhyasen nāḍīśuddhiṃ ca mudrayā pavanakriyām || iti ||*

HSC

*evam āsanabandhastho yogīndro vigataśramah |
athābhyasen nāḍīśuddhiṃ mudrādīpavanakriyām || 73 ||*

Comm.: 55c is ra-vipulā with *nāḍī* The second hemistich can be interpreted in different ways. One possibility is to understand *nāḍīśuddhiṃ* as a bahuvrīhi qualifying *mudrādīpavanakriyām* in the sense that one should practise a breathing technique with mudrās from which purification of the channels arise. Alternatively, one could separate *mudrādī* from *pavanakriyām* and understand three different techniques here, namely, the practice of purifying the channels (perhaps by the alternative nostril method mentioned at the beginning of the second chapter), the *mudrās* and the breathing techniques of prāṇāyāma.

1.55*1–2

Transl.: Success arises for one engaged in practice. How can it arise for one who has no practice? Success in yoga does not arise by merely reading scriptures.

Transl.: Wearing a robe does not bring about success, nor does talking [about yoga]. Practice alone is the cause of success. This is true, there is no doubt. In this tradition, it should not be given to one who wears robes and is devoted to his genitals and stomach.

Sources:

Dattātreyayogaśāstra 42cd–47

*kriyāyuktasya siddhiḥ syād akriyasya katham bhavet |
na śāstrapāṭhamātreṇa kā cit siddhiḥ prajāyate |
na veśadhāraṇam siddheḥ kāraṇam na ca tatkathā |
kriyāivakāraṇam siddheḥ satyam eva tu sāmkr̥te || 46 ||
śīṣnodarārthaṁ yogasya kathayā veśadhāriṇaḥ |
anuṣṭhānavihīnās tu vañcayanti janān kila || 47 ||*

Testimonia:

Comm.: 1.55*1–2 are omitted from V1 and V19, so may not have been included in the earliest version of the text. In fact, it is possible that both were added (perhaps initially as marginal notes) to elaborate on kriyā in 1.55d. Both verses are similar to verses from the Dattātreyayogaśāstra, and these verses (except 1.55.2ef) appear in the vulgate, but towards the end of chapter 1 (1.65–66).

And then just half of DYŚ 47 is given, resulting in a near-nonsensical hemistich.

The syntax of 1.55.2ef is corrupt. One has to emend to *deyā* to make sense of it.

1.55*2

Sources:

See 1.55*1.

Testimonia:

See 1.55*1.

Comm.: See 1.55*1.

1.55*3

Transl.: In me, the pure ocean of awakening, is this empty bubble we call the universe dissolved or does it arise? Where does this veil of doubt about this come from?

Testimonia:

Vārāhītantra

*mayi bodhībudho svasthe tucho yaṁ viśvabudbudah |
malina udito vetti vikalpāvasarah kutaḥ |*

Siddhāntamuktāvalī

*śīśnodararatāya hi na deyaṃ veśadhāriṇe ||
mayi bodhyaṃ buddhau svacche tad dheyam viśvabudbudam || 7 ||*

Yogaprakāśikā

*“śīśnodararatāyaitan na deya” etat yogajñānam etena śīśnodararatas tyājyō nanv
etanmate tyājyapadārtho ’prasiddha iti śamkāṃ nirasyati mayi iti svacche bod-
hasvarūpasamudre budbudatulyasya viśvasya heyatvād iti bhāvaḥ*

Comm.: It is very difficult to find a reason why this verse should be inserted here. It is apparently a *muktaka* that would befit an accomplished spiritual poem more than our *Haṭhpradīpikā*, even here, in what appears as a sort of miscellaneous section at the end of a chapter. In this verse, the lyrical subject wonders about why the mind is still able to doubt, despite its insight into the nature of reality and the reader wonders, how the illusionist verse could be understood to fit our Yoga text, perhaps the scribe of the archetype of V19 and N17, was fond of it.

The source is, as far as we can say, the *Śāntiśataka* of the Kashmirian poet Sillana or Silhaṇa,⁷ who cannot be dated with any certainty, but predates the HP by a few centuries. The edition of this text – where hundred original verses had to be identified – places it into an appendix of doubtful stanzas,⁸ but the editor saw no compelling reason not to regard it as original except through the fact that it is not transmitted in all manuscripts. What prevents further investigation of the matter is the lack of Kashmirian mss. for the *Śāntiśataka* and its compilatory character: one quarter of the material is identical with Bhartṛhari’s *Vairāgyaśataka*. A still superficial glance at Sillana’s *Svātmopalabdhiśataka* gives the impression that our verse would fit there, but not so much in the *Śāntiśataka*. Perhaps its first citation is in Advayaavajra’s *Tattvaratnāvalī* (ref??), While these are only preliminary observations the verse is probably not original in any stage of development of the HYP, but limited to V19 (and N17).

1.55*4

Transl.: Realisation from scripture, one’s own guru or oneself and the cessation of mind; all these methods have been combined and taught by the wise in this tradition.

Sources:**Testimonia:**

Yogacintāmaṇi

⁷ The mss. of his *Svātmopalabdhiśataka* give the name as Sillana, the mostly Bengali mss. of the *Śāntiśataka* read Śilhaṇa, as does Aufrecht in his CC. See Hanneder: forthcoming.

⁸ Karl Schönfeld: *Das Śāntiśataka*. Leipzig: Harrassowitz 1910, p. 90 (A9).

*haṭhapradīpikāyām–
śrutapratītiḥ svagurupratītiḥ, svātmāpratītir manaso nirodhaḥ |
etāni sarvāṇi samuccitāni, matāni dhīrair iha sādhanāni ||*

Comm.: last greyscale verse (*śrutipratītiḥ...*) is only in V19 of old mss (but some other later ones) and is quoted in Yogacintāmaṇi.

The reading in the Yogacintāmaṇi (*manaso nirodhaḥ*) is better in a yogic context.

1.56

Transl.: The various āsana, breath retention, bodily technique (*karaṇa*) called seals (*mudrā*), and then the fusion of the mind with the internal resonance are the sequence of practice in Haṭha.

Sources:

Testimonia:

Yogacintāmaṇi

*haṭhapradīpikāyām–
āsanam kumbhakaṃ citraṃ mudrākhyam karaṇam tathā |
atha nādānusandhānam abhyāsānukrameṇa ca ||*

Comm.: Verse is omitted from V1, probably deliberately as it doesn't have chapter 4, which teaches nādānusandhāna. The numbering in V1 suggests that its exemplar had this verse.

Kumbhaka is almost always masculine.

Marmasthāna: not clear whether to adopt *citra* or *citraṃ*, or V19's *mudrākhyam karaṇam tathā* or the others' *mudrādīkaraṇāni ca*.

See also 1.65, which has *mudrādīkaraṇāni ca*, so perhaps it was through confusion with this that the same reading is found in some witnesses of 1.56.

Yes, V19 reading probably best.

*āsanam kumbhakaś citraṃ mudrākhyam karaṇam tathā |
atha nādānusandhānam abhyāsānukramo haṭhe ||*

It seems that the four aṅgas of Haṭhayoga are being referred to in the singular (hence *āsanam*), whereas in 1.65 the plural is used (i.e., *pīṭhāni*). Therefore, we should adopt *citraṃ [...]* *karaṇam tathā*.

1.57

Transl.: Celibate, restricted in diet and devoted to yoga, the renunciant succeeds in upwards of a year. No doubt about this should be entertained.

Sources:

Vivekamārtaṇḍa 37

brahmacārī mitāhārī yogī yogaparāyaṇaḥ |
abdād ūrdhvaṃ bhavet siddho nātra kāryā vicāraṇā ||

Testimonia:

Yogacintāmaṇi

brahmacārī mitāhārī tyāgī yogaparāyaṇaḥ |
abdād ūrdhvaṃ bhavet siddho nātra kāryā vicāraṇā ||

Haṭharatnāvalī

brahmacārī mitāhārī tyāgī yogaparāyaṇaḥ |
abdād ūrdhvaṃ bhavet siddho nātra kāryā vicāraṇā || 3.28 ||

Comm.: Comment on tyāgī and yogī, and the reading of this verse in the Vivekamārtaṇḍa. It seems likely that Svātmārāma was using a version of the VM with tyāgī (as it's unlikely that yogī would be emended to tyāgī), but whether this was the original reading in the VM is more complicated because there tyāgī may be a dittographical-type mistake.

1.58

Transl.: When very unctuous and sweet food that is without a quarter portion is eaten for love of śiva, it is called a restricted diet. (*mitāhāra*).

Sources:

Gorakṣaśataka (original)

susnigdhamadhurāhārāś caturthāṃśavivarjitaḥ |
bhujyate śivasamprītyai mitāhāraḥ sa ucyate ||

Testimonia:

Yuktabhavadēva

tad uktaṃ haṭhapradīpikāyām-
susnigdhamadhurāhārāś caturthāṃśavivarjitaḥ ||
bhujyate śivasamprītyai mitāhāraḥ sa ucyate || 16 ||

Yogacūḍāmaṇyupaniṣat

susnigdhamadhurāhārāścaturthāṃśavivarjitaḥ |
bhujyate śivasamprītyā mitāhārī sa ucyate || 43 ||

Comm.: This verse probably derives from the 'original' GŚ (12c–13b). It is also found, but reworked to be about the *mitāhārī*, in Nowotny's GŚ (extended recension of VM) at 55. The idea of not eating the fourth portion of one's food (*caturthāṃśavivarjitaḥ*) can be found in older sources, such as Dharmaputrikā 1.51-52 (ṣaḍrasopetasuṣnigdhasvādusāndrasugand-

hinā | udarasyārdhabhāgan tu bhojanena prapūrayet || pānīyena caturbhāgaṃ taccheṣaṃ śūnyam iṣyate | vāyos sañcāraṇānārtham āhāranīyamaḥ smṛtaḥ) and Aṣṭāṅgahṛdayasaṃhitā Sūtrasthāna 8.46c-47b (annena kukṣer dvāv aṃśau pānenaikaṃ prapūrayet || āśrayaṃ pa- vanādīnāṃ caturtham avaśeṣayet). As noted in the Jy

1.59

Transl.: [Adepts] say the [following] is unwholesome: pungent, sour, bitter, salty and hot foods, horseradish, sour gruel, [sesame] oil, sesame and mustard seeds, fish and intoxicating drink. Flesh of goats and so forth, curds, diluted buttermilk, poor man's pulse, Jujube fruit, the leftover paste of oily seeds, asafoetida, garlic and the like.

Sources:

Testimonia:

Yogacintāmaṇi

*haṭhapradīpikāyāṃ –
kaṭvamlatikṣṇalavaṇoṣṇaḥarīśāka-
sauvīrataīlatīlasarṣapamatsyamadyam |
ajādīmāṃsasadhitakrakulatthakola-
piṇyākahiṅgulaśunādyam apathyam āhuh ||*

Haṭharatnāvali

*kaṭvamlatikṣṇalavaṇoṣṇaḥarīśākaṃ
sauvīrataīlatīlasarṣapamatsyamadyam |
ajādīmāṃsasadhitakrakulatthakodra-
piṇyākahiṅgulaśunādyam apathyam āhuh || 1.72 ||*

HTK

*atha varjyāni –
kaṭvamlatikṣṇalavaṇoṣṇa harīśāka-
sauvīrataīlatīlasarṣapamatsyamadyam ||
ajāvīmāṃsasadhitakrakulatthakola-
piṇyākahiṅgulaśunādyam apathyam āhuh || 28 ||*

Comm.: 59a *kaṭvamlā*° is better than *kaṭvāmlā*° and well attested elsewhere in lists of tastes and types of foods. On the meaning of *uṣṇa* (in relation to food) see Meulenbeld 1974: 254 fn. 13: 'Cakra mentions as a variant: *katvamlalavaṇakṣāra* (pungent. acid, saline and caustic). Cakra remarks that the term 'hot' (*uṣṇa*) denotes hot on touch when it occurs the first time, and hot with regard to potency when it occurs for the second time.'

°*hari*(ī here for metre?)*śāka*° in some *nighaṇṭus* is horseradish, which makes better sense

here than Brahmānanda's gloss.

Rājanighaṇṭu 7.26

śigrur haritaśākaś ca śākapattrah supattrakah |

Sauśrutanighaṇṭu 75ab

śigruko haritaśākaś ca mato vai mūlapatrakah |

Brahmānanda's understanding of *haritaśāka* as *patraśāka* is probably wrong if *patraśāka* was intended as 'leafy vegetables'. But perhaps *patraśāka* can also mean *śigru* (note *śākapattrah* above).

Anusvāra at end of *śāka*?

°*sauvīra*° probably means sour gruel. Brahmānanda: *sauvīra* = *kāñjika* (fermented rice water). Meulenbeld, madhavanidāna pp. 516–517 *sauvīra* is sour gruel made from barley and wheat. On the process see, Suśruta 1.44.35–40ab. (PV Sharma's translation of this passage:)

'Roots of trivṛt etc., the first group (*vidārigandhādi*), *mahat pañcamūla*, *mūrvā* and *śārṅgaṣṭā*, and also of *snuhī*, *haimavatī*, *triphalā*, *atviṣā* and *vacā* – these are taken and divided into two parts out of which one is decocted and the other is powdered; now, crushed barley grains are impregnated with the above decoction several times, dried and then slightly fried. Taking three parts of this and one part of the above powder are put in a jar and mixed with their (of *trivṛt*, etc.) cold decoction and fermented properly. This is known as *sauvīraka*.'

But according to some nighaṇṭus, *sauvīra* can also mean stibnite (an ingredient in some aṅjana's and medicines):

Rājanighaṇṭu 13.86

*añjanaṃ yāmunam kṛṣṇam nādeyam mecakam tathā
srotojam drkpradam nilam sauvīram ca suvīrajam ||*

Note also that the Yogaprakāśikā takes *sauvīra* with *taila*, perhaps to solve the problem of *taila* on its own (see below for more on this): *sauvīrataila* – oil produced in the place Suvīra (*suvīradeśodbhavatailam*).

Suvīra, a country the people of which, also called Suvira (V.79), Sauvira (XVI.21) and Sauvīraka (IV.23) ... S.M. Ali identifies it with the Rohri - Khairpur region of Sind (Geography of the Purāṇas, Delhi, 1966, p. 144).

taila could refer to *tilataila*: Śārṅgadharasaṃhitā: *anuktāvasthāyām paribhāṣāvidhiḥ [...]* *taile 'nukte tilodbhavam* 48

Dominik Wujastyk supplied this reference and may be able to comment more on *taila* in this list.

On the translation of *madya*, see Mchugh (An Unholy Brew) 2021: 8.

ājādimāṃsa: āja° is required for the metre, so only ājādi makes sense, not ājāvi because there is no adjective āvi.

Diwakar Acharya: prohibition of goat flesh and fish is aimed at north/east India.

kulattha is a kind of pulse, translated by Dominik Wujastyk as ‘poor man’s pulse’ (see Roots of Ayurveda).

kola: Zizyphus Jujuba (Nadkarni 1926: pp. 919–920). Also known as *badara*. This is how Brahmānanda takes it (*kolaṃ kolyāḥ phalaṃ badaram*). According to Nadkarni, the fruit of the wild variety is very acid and astringent. It is believed to purify the blood and assist digestion. The bark is astringent and a simple remedy for diarrhoea. Root is useful as a decoction in fever and delirium. *kola* can mean banana in some parts of India (Diwakar)

There are references to *kola* being pungent, though this does not seem to indicate sufficiently why *kola* is mentioned separately as an *apathya* food.

piṇyāka: Sharma (Ḍalhaṇa and his commentary on drugs: 1982: 69) says, ‘The remnant paste of oily seeds after pressing out the oil content is called *piṇyāka*.’ Diwakar says it is an oil cake that has a strong flavour.

hingu: Asafoetida (Nadkarni 1926: pp 360–361): ‘If long continued even in moderate doses, it gives rise to alliaceous eructations, acrid irritation in the throat, flatulence, diarrhoea and burning in the urine.’

laśuna = garlic (Nadkarni 1926: 45).

1.60

Transl.: One should know food that has been reheated, is dry, too salty or sour, contains an excess of leafy vegetables that are hard to chew, [or] is spoiled to be unwholesome.

Sources:

Testimonia:

Yogacintāmaṇi

*bhojanam ahitaṃ vidyāt punar <apy> uṣṇīkṛtaṃ tathā rukṣaṃ |
atilaṇaṇaṃ sapalaṃ vā prasitaṃ śākotkaṭaṃ varjyam ||*

HSC

*bhojanam ahitaṃ vidyāt punar uṣṇīkṛtaṃ rūkṣaṃ |
atilaṇaṇādikayuktaṃ kadaśanaśākotkaṭaṃ duṣṭaṃ ||*

Comm.: We have understood the compound *kadaśanaśākotkaṭa* as a dvandva referring to spoiled food (*kadaśana*) and an excess of leafy vegetables (*śākotkaṭa*). We have not found

any conclusive evidence for the meaning of *tilapiṇḍa*. Brahmānanda glosses it as *piṇyāka* (on which see the notes for the previous verse).

Not sure how to take *kadaśanaśākotkaṭaṃ*. Brahmānanda understands it as a dvandva (i.e., *kadaśana*, *śāka*, *utkaṭa*), where *śāka* is prohibited vegetables and *utkaṭa* is pepper.

The meaning of *utkaṭa* is not clear. The word *utkaṭā* can mean pepper according to some nighaṇṭus (e.g., Rājanighaṇṭu 5.16 *pārvatī śailajā tāmṛā lambabījā tathotkaṭā*). But *utkaṭa* can refer to Saccharum Sara and *utkaṭā* also to Laurus Cassia (cinnamon).

Also, *utkaṭa* can be an adjective that means ‘abounding in’ at the end of a compound. So could *kadaśanaśākotkaṭaṃ* have been intended as an adjectival tatpuruṣa along the lines of ‘[food] full of spoiled vegetables’?

1.61

Transl.: Similarly a saying by Goraksa: One should avoid places near bad people, frequenting fire, women and roads, and observances which harm the body such as early morning bathing and fasting.

Sources:

Amṛtasiddhi 19.7

*agnisevābalāsevā pathasevā ca sarvadā |
prathamābhyāsakāle tu saṃtyājyā yoginā sadā || 19.7 ||*

Testimonia:

Yogacintāmaṇi

*haṭhadīpikāyām—
varjayed durjanaprītiṃ vahnistrīpathasevanam |
prātaḥsnānopavāsādi kāyakleśādikaṃ tathā ||*

Haṭharatnāvalī

*tathā ca gorakṣavacanam—
varjayed durjanaprītivahnistrīpathasevanam |
prātaḥsnānopavāsādi kāyakleśādikaṃ tathā || 1.73 ||*

Comm.: The vulgate has a parallel from the Amaraughā added. Stemma requires prāṃtam, which is difficilior lectio in relationship to prītiṃ.

1.62

Transl.: Pure food with wheat, rice, śāli rice, barley, sixty-day śāli rice, milk, ghee, cream, unclarified fermented butter, ground sugar and honey. Dried ginger, fruit of the snake

gourd and so forth, the five vegetables, mung beans and so on, and rain water are wholesome for the best of sages.

Sources:

Testimonia:

Yogacintāmaṇi

*godhūmaśāliyaṣaṣṭikaśobhanānnaṃ
kṣīrājyamaṇḍanavanītasitāmadhūni |
śuṇṭhīpaṭolakaphalādikapañcaśākaṃ
mudgādi cālpam udakaṃ ca munīndrapathyam ||*

Haṭharatnāvalī

*godhūmaśāliyaṣaṣṭikaśobhanānnaṃ
kṣīrājyamaṇḍanavanītasitāmadhūni |
śuṇṭhīpaṭolaphalapatrajapañcaśākaṃ
mudgādidivyaṃ udakaṃ ca yamīndrapathyam || 1.71 ||*

YBD

*tathā ca śivayoge-
godhūmaśāliyaṣaṣṭikaśobhanānnaṃ
kṣīrājyakhaṇḍanavanītasitāmadhūni ||
śuṇṭhīpaṭolakaphalādi ca pañcaśāka-
mudgādidivyaṃ udakaṃ ca munīndrapathyam || 21 ||*

Comm.: *khaṇḍa* – candied sugar (Meul 507, different types of sugar).

navanīta (MW fresh butter), Mchugh (2021) unclarified fermented butter.

sitā – ground sugar (Meul 507, different types of sugar) “sitā is very white and looks like gravel”

madhu – honey.

paṭola can refer to at least two different gourds. See Meul. p. 569 for a long list of possibilities, including TRICHOSANTHES DIOICA ROXB. (‘pointed gourd’), T. CUCUMERINA LINN (snake gourd).

Nadkarni has two entries on *paṭola*:

1. snake gourd (Nadkarni p. 863) is common in Bengal and cultivated in Northern India and Punjab. The unripe fruit of this climbing plant is generally used as a culinary vegetable and is very wholesome, specially suited for the convalescent.
2. smooth luffa (Nadkarni p. 518) is a hairy climbing herb extensively cultivated in several parts of India. The fruit is edible. Medicinally it is described as ‘cool, costive,

demulcent, productive of loss of appetite and excitive of wind, bile and phlegm”)

Wikipedia : smooth luffa = *Luffa aegyptiaca* (sponge gourd) Sharma (Syn. Kulaka. Well known (*Trichosanthes dioica* Roxb.)

Brahmānanda glosses it as *kośātakī* (Meul p. 586 LUFFA ACUTANGULA ROXB), which suggests he thought it was some sort of luffa.

Brahmānanda also mentions the vernacular term *paravara* for *paṭola*, which the Lonavla ed. states is a kind of cucumber. However, Paras remarked that *paravara* is more like a gourd (hard shell, etc.).

On *pañcaśāka*, see GhS

bālaśākaṃ kālaśākaṃ tathā paṭolapatrakam |
pañcaśākaṃ praśamsīyād vāstukaṃ hīlamocikāṃ || 5.20 ||

HTK 4.26

pañcaśākastu –
kṣīraparṇī ca jīvanti matsyākṣī ca punarnavā
meghanādaś ceti budhaiḥ pañcaśākaḥ prakīrtitaḥ || iti || 26

Jyotsnā and Yuktabhavadeva 4.22

sarvaśākaṃ acākṣuṣyaṃ cākṣuṣyaṃ śākapāñcakam |
jīvanti-vāstu-matsyākṣī-meghanāda- punarnavāḥ || iti ||

It is not entirely clear how we should understand *divya*. Brahmānanda glosses it with *nir-doṣa* and takes it with *udaka*. But could it refer more specifically to *gaṅgāmbu* (as suggested by Paras) or rain water? MW has *divyodaka* n. ‘divine water’ i.e. rainwater L.

The term *divyodaka* appears in Āyurvedic works (but we’re yet to find a gloss in a commentary). E.g., Aṣṭāṅgahṛdaya 8.42–43

śīlayec chāligodhūmayavaṣaṣṭikajāṅgalam |
sunīṣaṇṇakajīvantibālamūlakavāstukam || 42 ||
pathyāmalakamṛdvikāpaṭolimudgaśarkarāḥ |
ghṛtadivvodakakṣīrakṣaudradāḍimasaindhavam || 43 ||

SriKanta Murty translates *divyodaka* as ‘divyodaka (rain water or pure water)’.

The Rājanighaṇṭu says rainwater:

divyodakam kharāri syād ākāśasalilam tathā |
vyomodakam cāntarikṣajalam ceṣvabhīdhāhvayam || Rajni 14.4

Kharāri? Maybe *khavāri* was intended.

Vācaspatyam: **divyodaka** na° karma°. 1 antarīkṣabhavaḥ jale divyaśabde bhāva° pra° vākye tadbhedādi dṛśyam. ambuśabde vivṛtiḥ .

62*1 is quoted in the Jyotsnā as from a medical work (“vaidyake”).

1.63

Transl.: The yogi should eat food that is sweet, delicious, unctuous, contains cow products, nourishes the bodily constituents, is desired by the mind and is appropriate.

Sources:

Testimonia:

Yogacintāmaṇi

*piṣṭaṃ sumadhuraṃ snigdhaṃ gavyaṃ dhātuprapoṣaṇam |
manobhilaṣitaṃ योग्या योगि भोजनम् ācared iti ||*

YBhD

*śreṣṭhaṃ sumadhuraṃ snigdhaṃ gavyaṃ dhātuprapoṣaṇam ||
mano'bhilaṣitaṃ योग्या योगि भोजनम् ācared || 23 ||*

Comm.: The variants of 1.63a all seem possible: *mṛṣṭaṃ*, *miṣṭaṃ* and *iṣṭaṃ*. Maybe the last is made redundant by *mano'bhilaṣitaṃ*.

1.64

Transl.: Whether young, old, very old, sick or even weak, the diligent yogi succeeds in all yogas through practice.

Sources:

DYS 40

*yuvāvastho 'pi vṛddho vā vyādhito vā śanaiḥ śanaiḥ |
abhyāsāt siddhim āpnoti yoge sarvo 'py atandritaḥ || 40 ||*

Testimonia:

Yogacintāmaṇi

*haṭhaṇḍapradīpikāyām—
yuvā bālo 'tivṛddho vā vyādhito durvalo 'pi vā |
abhyāsāt siddhim āpnoti sarvayogeṣv atandritaḥ ||*

Haṭharatnāvalī

*yuvā bhavati vṛddho 'pi vyādhito durvalo 'pi vā |
abhyāsāt siddhim āpnoti sarvayogeṣv atandritaḥ || 1.23 ||*

Comm.: Note the different reading in 164d for V1: *sarvaṃ yogī yatendriyaḥ*. *sarvaṃ* is not easy to construe, and the testimony of the DYŚ suggests that *yoge sarvo 'py atandritaḥ* was original.

1.65

Transl.: The postures, various breath retentions, and heavenly techniques: the whole practice of Haṭha [is to be done] until Rājayoga results.

Sources:

Testimonia:

Haṭharatnāvalī

pīthāni kumbhakāś citrā divyāni karaṇāni ca |
sāṅgo 'pi ca haṭhābhyāso rājayogaphalārthadaḥ || 1.17 ||

Comm.: