

Chapter 2

अथासने दृढे योगी वशी हितमिताशनः ।

गुरुपदिष्टमार्गेण प्राणायामं समभ्यसेत् ॥ १ ॥

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

1a *athāsane cett.*] *athāsāna* γ_1 *haṭhāsane* η_1 **dṛḍhe** $\alpha_1\alpha_2\gamma_2\varepsilon_1\zeta_3\eta_2\pi_2\chi$] *dṛḍho* $\eta_1\pi_1\pi_\omega$ *dṛḍha* γ_1 *dṛḍham* δ_1 *dahe* ζ_1 *vaśi* δ_2 **1b** *vaśi cett.*] *vajrī* ζ_1 *dṛḍham* δ_2 **hitamitāśanaḥ** *cett.*] *hi-tasikāśanaḥ* γ_1 *mitahitāśanaḥ* δ_2 *bhūtamitāśanaḥ* ζ_1 **1c** *gurūpadiṣṭa cett.*] *gurūpadeśa* $\delta_1\delta_2\pi_2$ **1d** *prāṇāyāmaḥ* $\alpha_1\alpha_3\delta_1\delta_2\eta_1$] *prāṇāyāmān* $\alpha_2\gamma_2\varepsilon_1\zeta_1\zeta_3\pi_1\pi_2\chi$ *prāṇāyāmī* γ_1 *prāṇāyāmo* π_ω *yogamārgaṃ* η_2 **samabhyaset** *cett.*] *sadābhyaset* δ_1 *samācaret* ζ_3

1 After this verse α_3 has an additional verse:

आसने सम्यगासीनो वामेनापूर्य चोदरं । कुम्भकेन त्रिरावृत्य दक्षिणेन विरेचयेत् ॥

[2.1]

❖ Testimonia

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

prāṇāyāmaḥ] *prāṇāyāmān* HRĀ HTK

❖ Commentary

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

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

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

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

[2.2]

❖ Sources

Vivekamārtaṇḍa 71

dr̥ḍhabandhanam] niścalaṃ tathā VM

Cf. *Amanaska* 2.92

चित्ते चलति संसारो ऽचले मोक्षः प्रजायते ।

तस्माच्चित्तं स्थिरीकुर्यादौदासीन्यपरायणः ॥

❖ Testimonia

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

niścale dr̥ḍhabandhanam] niścale niścalaṃ tathā HRĀ, niścalaṃ niścale tathā YCM

❖ Commentary

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

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

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

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

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

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

3a vāyuh̐ γ₂δ₂ζ₁η₁χ₁] vāyu α₁α₂α₃γ₁δ₁ε₁ζ₃η₂π₁π₂π_ω **sthito** cett.] sthiro α₂ **3b** jīvitam α₂γ₂δ₁δ₂ε₁ζ₁η₂π_ω] jītavim α₁ jīvitim π₁ jīvitvam ζ₃ jīvanam γ₁η₁π₂χ₁ **3c** niṣ-/niḥkrāntis cett. incl. α₃] niṣkrānti π₁π_ω niḥkrāntam̐ α₁ niḥkrāntam̐ α₂ niṣkrānto η₂ **3d** tato cett.] tasmād η₂ **nibandhayet** α₃ε₁ζ₁η₁π₁π₂π_ω] nibandhanāt α₁ nirundhayet α₂γ₁η₂ nirodhayet γ₂δ₁δ₂ζ₃χ₁ **4a** malākulāsu cett.] mālākusuma η₁ **4d** kāyasiddhiḥ α₁α₂α₃ε₁ζ₃η₁π₂π_ω] kāyaśuddhiḥ γ₁γ₂ kāyasiddhiḥ δ₁δ₂ζ₁η₂π₁χ₁

[2.3]

❖ Sources

Vivekamārtaṇḍa 72

niṣkrāntis] niṣkrāntau VM

nibandhayet] nirodhayet VM

❖ Testimonia

Haṭharatnāvalī 3.80, *Yuktabhavadēva* 11.150

tāvaj jīvitam ucyate HRĀ] tāvad deham̐ na muñcati YBhD

nibandhayet] nirodhayet HRĀ, nirundhayet YBhD

[2.4]

❖ Testimonia

Haṭharatnāvalī 3.81

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

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

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

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

5a śuddhim eti cett.] śuddhimati γ_1 śuddham eti π_2 susiddhemiti α_2 **yadā cett.]** yathā π_ω sadā η_1 **5b cakram cett.]** cakra $\gamma_1 \zeta_1 \pi_2 \pi_\omega$ **malākulam cett.]** manākulam ζ_1 **5c tadaiva cett.]** tadeva $\alpha_1 \alpha_3 \zeta_3$ **5d prāṇa° ... kṣamaḥ]** kṣamaḥ prāṇanirodhane α_2 **saṃgrahaṇe** $\alpha_1 \gamma_1 \gamma_2 \varepsilon_1 \zeta_1 \zeta_3 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] **saṃgrahaṇa** $\alpha_3 \eta_1$ **saṃrodhane** $\delta_1 \delta_2$ **6a prāṇābhyāsaṃ cett.]** prāṇāyāmaṃ $\delta_1 \delta_2 \chi$ **6c yathā cett.]** yāsthā α_1 yadā $\alpha_3 \varepsilon_1$ **suṣumnā susvasthā** (*mnā) $\alpha_2 \alpha_3 \varepsilon_1$] **suṣumnā** **susvasthā** α_1 **suṣumnām** **susvasthā** π_ω **suṣumṇa** **sustakcya** π_1 **suṣumnā** **susnigdha** (gdha ζ_3) $\zeta_3 \eta_1$ **suṣumnāḥ** **snigdha** ζ_1 **suṣumnāpārśvasthā** $\gamma_1 \gamma_2 \pi_2$ **suṣumnāntarasthā** $\delta_1 \delta_2$ **sukham** **avasthāya** η_2 **suṣumnānādisthā** χ **6d malāḥ śoṣaṃ** $\gamma_1 \gamma_2 \delta_2 \varepsilon_1 \zeta_1 \eta_1 \eta_2$] **malā** **śoṣaṃ** $\alpha_1 \alpha_2 \delta_1 \pi_2$ **malās** **coṣaṃ** α_3 **malāśoṣaṃ** ζ_3 **malāt** **soṣaṃ** π_ω **malāḥ** **śuddhim** χ **nirmalā** **bhava°** π_1 **prayānti ca cett.]** °ti śodhitā π_1

[2.5]

❖ Sources

Vivekamārtaṇḍa 76

❖ Testimonia

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

[2.6]

❖ Sources

Cf. *Gorakṣaśataka* 73cd–74ab

प्राणाभ्यासस्ततः कार्यो नित्यं सत्त्वास्थया धिया ।
सुषुम्नां लयते चित्तं न च वायुः प्रधावति ॥

❖ Testimonia

Yogakarṇikā 58 (attrib. HP)

prāṇābhyāsaṃ] prāṇāyāmaṃ YK
yathā suṣumnā susvasthā] suṣumnā cāntarālasthā YK

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

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

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

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

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

[2.7]

❖ Sources

Vivekamārtaṇḍa 77

punaḥ] bhūyaḥ VM

❖ Testimonia

Haṭharatnāvalī 3.84ab, *Yuktabhavadēva* 7.12

yathāśakti] yathāśaktyā YBhD

[2.8]

❖ Sources

Vivekamārtaṇḍa 79

❖ Testimonia

Haṭharatnāvalī 3.84cd–85ab, *Yuktabhavadēva* 7.14

vidhivat kumbhakaṃ kṛtvā HRĀ] kumbhayitvā vidhānena YBhD

येन त्यजेत्तेन पूर्य धारयेद्विरोधतः ।
रेचयेच्च ततोऽन्येन शनैरेव न वेगतः ॥ ९ ॥

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

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

[2.9]

❖ Sources

Dattātreyayogaśāstra 63ab

yena tyajet tena pūrya] yayā tyajet tayāpūrya DYŚ

❖ Testimonia

Haṭharatnāvalī 3.85cd

tena pūrya] tenāpūrya HRĀ

❖ Commentary

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

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

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

10a ced iḍayā cett.] ced iḍiyā π₂ ceḍiyā α₁ caṇḍiyā γ₁ ceḍikayā ζ₃ ceṇḍriyayā α₂ **piben** cett.] piban α₃ **niyamitaṃ** cett.] nimitaṃ γ₁ parimitaṃ π_ω **bhūyo** cett.] bhūyā π_ω 'nyayā α₁ α₂ α₃ γ₂ ε₁ ζ₁ ζ₃ η₂ π₂ χ] nyathā γ₁ ḍ₁ ḍ₂ η₁ π₁ π_ω **recayet** cett.] _yet γ₁ **10b** samīraṇam alaṃ α₁] samīraṇajalaṃ π₁ samīraṇam atho α₂ α₃ γ₁ γ₂ ḍ₁ ḍ₂ ζ₁ ζ₃ η₁ η₂ π₂ π_ω χ py apānam anilaṃ ε₁ **bad-dhvā tyajed vāmayā** cett.] badhvāsanāḥ sarvadā π₂ **10c** sūryācandramasor a° cett.] lac. π₂ **anena vidhinā** cett.] aṇena vidhinā π_ω ane vidhinā γ₁ aṇe ḍ₁ lac. π₂ **bimbadvayaṃ dhyāyatām** α₁ ḍ₂ ε₁ η₂] °tā ḍ₁ °taḥ π_ω bhyāsaṃ samātanvatām/tā/taṃ α₂ α₃ ζ₁ ζ₃ bhyāsaṃ sadātanvatām γ₁ γ₂ χ 'bhyāsamātatvatām η₁ bhyāsā samāsatvayāt π₁ bhyāsaṃ sadā tatvatām π₂ **10d** nāḍigaṇā cett.] nāḍiguṇā ζ₁ **māsatrayād** cett.] māsadvayād ḍ₁

[2.10]

❖ Sources

Vivekamārtaṇḍa 81

❖ Testimonia

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

alaṃ YBhD] atho HRĀ YCM

प्रातर्मध्यंदिने सायमर्धरात्रे च कुम्भकान् ।
शनैरशीतिपर्यन्तं चतुर्वारं समभ्यसेत् ॥ ११ ॥

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

11a prātar madhyaṃdine *cett.*] °dina δ₂ prātaḥ sāyaṃ ca π₂ sāyam ardha
α₃δ₁δ₂ε₁ζ₃η₁η₂π_ωχ] sāyam addha α₁ śāyamadhyam α₂ sāyam madhya γ₂ζ₁π₁ soyamadhya γ₁
madhyāhne π₂ **11b rātre ca** α₁α₃γ₂δ₁δ₂η₁η₂π₁π_ωχ] rātra ca γ₁ rātreṇa ε₁ rātrau ca α₂ζ₁ζ₃
niśīthe caiva π₂ **kumbhakān** *cett.*] kumbhakāt γ₁π_ω **11c aśīti** *cett.*] amībhiḥ δ₁ **paryan-**
taṃ *cett.*] paryante α₁ paryeca α₂

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

इडया पिव षोडशभिः पवनं । कुरु षष्टिचतुष्टयमन्तगतम् (δ₁; °मन्तरगम् δ₂δ₃) ।
त्यज पिङ्गलया शनकैः शनकैः । दशभिर्दशभिर्दशभिर्दशभिर्दशभिः ॥ (metre: toṭaka)

[2.11]

❖ Testimonia

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

madhyaṃdine YCM] madhyadine HRĀ

❖ Commentary

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

एवं प्रातः समासीनः कुर्याद्विंशति कुम्भकान् ॥ ६३ ॥
एवं मध्याह्नसमये कुर्याद्विंशति कुम्भकान् ।
एवं सायं प्रकुर्वीत पुनर्विंशति कुम्भकान् ॥ ६४ ॥
एवमेवार्धरात्रे ऽपि कुर्याद्विंशति कुम्भकान् ।

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

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

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

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

[2.12]

❖ Sources

Cf. *Vivekamārtaṇḍa* 87

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

❖ Testimonia

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

padmāsane muhuḥ HRĀ] padmāsanasthitaḥ YCM

❖ Commentary

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

जलेन श्रमजातेन गात्रमर्दनमाचरेत् ।
दृढता लघुता चापि तेन गात्रस्य जायते ॥ १३ ॥

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

13a śrama cett.] śrava π_{ω} **jātena** cett.] jālena π_1 pātena δ_1 **13c** laghutā cett.] khalutā ε_1
luyutā ζ_1 **cāpi** $\gamma_2\delta_2\varepsilon_1\zeta_1\zeta_3\eta_2\pi_{\omega}$] vāpi $\alpha_3\gamma_1\delta_1\eta_1\pi_1$ yāti α_1 nena α_2 caiva $\pi_2\chi$

[2.13]

❖ Sources

Cf. *Dattātreyayogaśāstra* 75

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

Cf. *Śivasamhitā* 3.46

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

❖ Testimonia

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

aṅga] gātra HRĀ YCM
tena YCM] tathā HRĀ

❖ Commentary

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

अभ्यासकाले प्रथमे शस्तं क्षीराज्यभोजनम् ।
ततोऽभ्यासे दृढीभूते न तादृङ्गियमग्रहः ॥ १४ ॥

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

यथा सिंहो गजो व्याघ्रो भवेद्वश्यः शनैः शनैः ।
तथैव सेवितो वायुरन्यथा हन्ति साधकम् ॥ १५ ॥

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

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

[2.14]

❖ Sources

Śivasamhitā 3.43

prathamē śastam] *prathamam kuryāt* ŚS
ḍṛḍhi] *sthīri* ŚS

❖ Testimonia

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

kṣīrājya] *kṣīrādi* HRĀ YBhD

[2.15]

❖ Sources

Cf. *Vivekamārtaṇḍa* 101

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

❖ Testimonia

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

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

❖ Commentary

प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत् ।
अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भवः ॥ १६ ॥

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

16b kṣayo bhavet cett.] parikṣayaḥ ḍ₁ḍ₂ḍ₁ **16d roga** cett.] vyādhi ḍ₁ḍ₂ illeg. ṛ₁

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

[2.16]

❖ **Sources**

Vivekamārtaṇḍa 99

❖ **Testimonia**

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

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

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

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

17a śvāsaś ca kāsaś ca cett.] «svāsasa» kāsas ca π_2 svāsas tathā kāsaḥ δ_1 kāsas tathā śvāsaḥ δ_2
17b śīraḥkarnākṣi cett.] śīraḥkarnākṣa π_1 jvaraḥ karnākṣi $\zeta_1\zeta_3$ karṇanāsākṣi δ_1 **vedanāḥ**
 cett.] vedanāḥ α_1 vedanā $\alpha_2\pi_2\pi_\omega$ **17c** doṣāḥ $\alpha_1\gamma_1\gamma_2\epsilon_1\zeta_1\zeta_3\eta_1$] doṣā $\delta_1\pi_1\pi_2\pi_\omega$ dāṣā η_2 rogāḥ
 $\alpha_2\delta_2\chi$ **17d** vyatikramāt cett.] prakopanāt δ_1 prakopataḥ χ

[2.17]

❖ Sources

Vivekamārtaṇḍa 100

❖ Testimonia

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

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

❖ Commentary

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

Śivadharmottara 10.124cd–125

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

Dharmaputrikā 10.265–266ab

कफकोष्ठे यदा वायुर्ग्रन्थिर्भूत्वावतिष्ठते ।
 हृल्लासहिक्काश्वासशिरःशूलादयो रुजाः ॥
 जायन्ते धातुवैषम्यात्तदा कुर्यात्प्रतिक्रियां ।

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

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

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

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

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

[2.18]

❖ Sources

Vivekamārtaṇḍa 102

śuddhim] siddhim VM

❖ Testimonia

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

ca pūrayet YCM] prapūrayet HRĀ, tu pūrayet YBhD

ca badhniyād HRĀ YCM] tu badhniyād YBhD

evaṃ śuddhim avāpnuyāt] evaṃ siddhim avāpnuyāt HRĀ YBhD, itthaṃ siddhyati yogavit YCM

[2.19]

❖ Sources

Cf. Dattātreyayogaśāstra 67cd–69ab

यदा तु नाडिशुद्धिः स्यात्तदा चिह्नानि बाह्यतः ॥

जायन्ते योगिनो देहे तानि वक्ष्याम्यशेषतः ।

शरीरलघुता दीप्तिर्जठराग्निविवर्धनम् ॥

कृशत्वं च शरीरस्य तदा जायेत निश्चितम् ।

❖ Testimonia

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

यथेष्टं धारणं वायोरनलस्य प्रदीपनम् ।
नादाभिव्यक्तिरोग्यं जायते नाडिशोधनात् ॥ २० ॥

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

20 om. ζ₁ζ₂ 20a **yatheṣṭam** α₂δ₁δ₂ζ₃η₁η₂π₁π₂χ₁ yatheṣṭa α₁γ₁γ₂π_ω tatheṣṭa α₃ε₁ **dhāraṇam** cett.] dhāraṇa γ₁ **vāyor** cett.] vāyur π_ω 20b **anālasya** cett.] anīlasya α₂ aṇalasya η₂π_ω aṇasya δ₁ 20d **nāḍi** cett.] nāḍī unm. η₂π_ω **śodhanāt** cett.] śoṣanāt γ₁ śodhane η₁η₂

tu HRĀ] vi YCM

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

❖ Commentary

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

अपसव्येन पूर्येत सव्येनैव विरेचयेत् ।
नाडीसंशोधनं चैतन्मोक्षमार्गपथस्य च ॥

[2.20]

❖ Sources

Vivekamārtaṇḍa 101

❖ Testimonia

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

jāyate nāḍīśodhanāt HRĀ YBhD] bhaven nāḍīśodhanāt YCM

❖ Commentary

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

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

मेदःश्लेष्माधिकः पूर्वं षट्कर्माणि समाचरेत् ।

अन्यस्तु नाचरेत्तानि दोषाणां समभावतः ॥ २१ ॥

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

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

[2.21]

❖ Testimonia

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

śleṣmādhikaḥ pūrvaṃ] *śleṣmanivṛtyarthaṃ* YCM, *śleṣmādisampūrṇaḥ* YBhD

anyas tu YBhD] *anyathā* YCM

samabhāvataḥ] *samatāyataḥ* YCM, *samabhāgikaḥ* YBhD

धौती बस्तिर्नितिश्चैव त्राटकं लौलिकं तथा ।

कपालभातिश्चैतानि षड्कर्माणि प्रचक्षते ॥ २२ ॥

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

कर्मषट्कमिदं गोप्यं घटशोधनकारकम् ।

विचित्रगुणसंधायि पूज्यते योगिपुंगवैः ॥ २३ ॥

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

22a dhautī $\alpha_1\alpha_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_1$] dhautir $\gamma_1\gamma_2\zeta_1\pi_2\pi_\omega\chi$ dhauti η_1 **bastir/s/s** $\alpha_1\alpha_3\gamma_1\gamma_2\eta_2\pi_2\pi_\omega\chi$] basti $\alpha_2\eta_1\pi_1$ basti $\delta_1\delta_2\varepsilon_1\zeta_3$ bastya ζ_1 vantī ε_2 **nitīś caiva** ε_2] nitaiś caiva α_2 nīti caiva α_1 nṛtiś caiva ε_1 nyati ceti ζ_1 neti ceti ζ_3 ca nitiś ca α_3 ca netiś ca η_2 tathā nitiś π_1 tathā netiś $\gamma_1\gamma_2\pi_2\chi$ tathā neti η_1 tathā neti $\delta_1\delta_2\pi_\omega$ **22b trāṭakam** $\alpha_1\gamma_2\varepsilon_1\varepsilon_2\eta_1\eta_2\pi_2\pi_\omega\chi$] trāṭikam $\alpha_2\delta_2\zeta_3$ troṭakam $\alpha_3\gamma_1$ toṭakī δ_1 trāṭanam ζ_1 trāṭanam π_1 **laulikam** $\alpha_1\varepsilon_2$] nauli α_2 naulikam $\alpha_3\eta_1\eta_2\chi$ naulikā $\gamma_1\gamma_2\varepsilon_1\pi_1\pi_2\pi_\omega$ nolikī δ_1 nālikam δ_2 nakuli ζ_1 nākuli ζ_3 **22c bhātīś** $\alpha_3\gamma_1\varepsilon_1\varepsilon_2\chi$] bhāti $\alpha_1\alpha_2\zeta_1\zeta_3\eta_1\pi_1$ bhāti $\gamma_2\delta_2\pi_2\pi_\omega$ bhāthī η_2 bhāvī δ_1 **caitāni** *cett.*] vijñeyā δ_1 **22d pracakṣate** *cett.*] samācaret π_2 **23a karmaṣaṭkam** *cett.*] ṣaṭkakarmam π_2 ṣaṭkarmakam ε_1 ṣaṭkarmam $\alpha_2\eta_2$ **23b kārakam** *cett.* incl. α_3] kāraṇam $\alpha_1\alpha_2\delta_1$ **23c samdhāyī** $\alpha_2\gamma_2\zeta_1\zeta_3\pi_1\chi$] samdhāyī $\alpha_1\gamma_1\varepsilon_1\eta_1\eta_2\pi_\omega$ samdhāyā α_3 samdhāya π_2 samdhoyi δ_1 samjñopi δ_2 **23d yogi** *cett.*] yoga $\alpha_2\zeta_1$ muni δ_2

[2.22]

❖ Testimonia

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

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

laulikam] naulikam HRĀ YCM YBhD

kapālabhātīś caitāni] kapālabhātir etāni HRĀ, kapālabhāti caitāni YCM YBhD

❖ Commentary

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

[2.23]

❖ Testimonia

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

karmaṣaṭkam YCM YBhD] karmāṣṭakam HRĀ

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

तत्र धौती ।

चतुरङ्गुलविस्तारं सिक्तं वस्त्रं शनैर्ग्रसेत् ।

ततः प्रत्याहरेच्चैतदुखालं धौतिकर्म तत् ॥ २४ ॥

Among them is *dhautī*:

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

prescript: **tatra** $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\varepsilon_1\eta_1\pi_1\pi_2\chi$] **atha** $\delta_2\eta_2\pi_\omega$ **atha tatra** ζ_3 *om.* $\delta_1\zeta_1$ **dhautī** $\alpha_1\alpha_2\gamma_1\gamma_2\delta_2\zeta_3\pi_1\pi_\omega$] **dhautiḥ** $\eta_1\eta_2\chi$ **dhauti** ε_1 **dhautikā** π_2 *om.* $\delta_1\zeta_1$ **24a caturaṅgula cett.**] **caturaṅgala** δ_2 **caturāṅgula** η_2 **caturaṅlu** δ_1 +++ **gula** α_1 **vistāraṃ cett.**] **vistiraṃ** ζ_3 **post vistāraṃ add.** **hastapañcadaśena** **tu gurūpaḍiṣṭamārgena** $\eta_2\pi_\omega$ **hastapañcadaśena** **tu gurūpadeśamārgena** π_2 **hastapañcadaśāyataṃ** **gurūpaḍiṣṭamārgena** χ **24b siktam cett.**] **sikta** ε_1 **śaktaṃ** ζ_1 **sitaṃ** δ_2 **sita** ζ_3 **sveta** π_1 **24c tataḥ cett.**] **punaḥ** $\delta_1\delta_2\chi$ **pratyāhārec/d cett.**] **hārec** π_ω **haraṃ** η_1 **caitad cett.**] **etad** $\alpha_1\delta_1\delta_2$ **24d ukhālam** = **uśālam** $\alpha_2\zeta_1$] **hukhāla** α_1 **ukhālatā** π_ω **duḥkhaḥam** π_1 **prakṣālyam** π_2 **vikhyātam** ε_1 **udgāram** $\alpha_3\eta_1$ **uditam** $\zeta_3\eta_2\chi$ **uthānam** $\gamma_1\gamma_2$ **abhyāsād** $\delta_1\delta_2$ **tat** $\alpha_2\alpha_3\gamma_1\gamma_2\varepsilon_1\zeta_3\eta_1\pi_1\pi_2\chi$] **tah** π_ω **kṛt** $\alpha_1\zeta_1\eta_2$ **vit** $\delta_1\delta_2$

24 After this verse α_3 has an additional verse:

विंशतिहस्तप्रमाणेन धौति दीर्घं समाचरेत् । नित्यमभ्यासयुक्तस्य जटराग्रिप्र + + + ॥

[2.24]

❖ Testimonia

Cf. *Haṭharatnāvalī* 1.37–38ab

अथ धौतिः—

विंशद्विहस्तप्रमाणेन धौतवस्त्रं सुदीर्घितम् ।

चतुरङ्गुलविस्तारं सिक्तं चैव शनैः ग्रसेत् ॥

ततः प्रत्याहरेच्चैतदभ्यासाद्वैतिरुच्यते ।

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

tataḥ pratyāhārec caitad YBhD] punaḥ pratyāhārec etad YCM

ukhālam] akṣālam YBhD, abhyāsād YCM

dhautikarma tat YBhD] dhautikarmavit YCM

Cf. *Satkarmasaṅgraha* 56–57

अथ धौती ।

मृदुलं धवलं शुद्धं चतुरङ्गुलविस्तृतम् ।

तिथिहस्तमितायामं धौतीवस्त्रस्य लक्षणम् ॥

तोयसिक्तं ग्रसेद्वस्त्रं घ्राणाभ्यां वायुमुत्सृजन् ।

शनैः शनैस्तु सकलं पुनः प्रत्याहरेच्छनैः ।

कासश्वासप्लीहकुष्ठं कफरोगाश्च विंशतिः ।
धौतीकर्मप्रभावेन धावन्त्येव न संशयः ॥ २५ ॥

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

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

धौतीकर्मदमाख्यातं यत्र गङ्गाधिदैवतम् ॥

❖ Commentary

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

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

[2.25]

❖ Testimonia

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

kāsaśvāsaplihakūṣṭhaṃ HRĀ YCM] plihā śvāsaś ca kuṣṭhaṃ ca YBhD

viṃśatiḥ HRĀ YBhD] vidradhiḥ YCM

dhāvanti HRĀ] prayānti YCM, gacchanti YBhD

Cf. *Satkarmasaṅgraha* 58

कासश्वासप्लीहकुष्ठदिनाशम्
वह्नेर्मान्द्यं विंशतिः श्लेष्मरोगान् ।
दूरीकुर्यात्कर्णवार्धितमुच्चै-
धौतीकर्मं प्रदितं शङ्करेण ॥

❖ Commentary

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

Twenty phlegmatic diseases are enumerated at *Carakasamhitā sūtrasthāna* 20.17, a chapter

अथ बस्तिकर्म ।

नाभिदग्ने जले पायुन्यस्तनालोत्कटासनः ।

आधाराकुञ्चनं कुर्यात् पखालं बस्तिकर्म तत् ॥ २६ ॥

Now the *basti* technique.

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

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

on major diseases (*mahārogaḥ*).

[2.26]

❖ Testimonia

Cf. *Haṭharatnāvalī* 1.45–47

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

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

pāyu YCM] *pāyau* YBhD

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

Cf. *Satkarmasaṅgraha* 132

नौलीक्रियासुसंपन्नस्यक्तमूत्रमलः सुधीः ।
जानुदग्ने जले कुर्याद्वस्तिं बस्तिविधानवित् ॥

❖ Commentary

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

गुल्मप्लीहोदरं चापि वातपित्तकफोद्भवाः ।
बस्तिकर्मप्रभावेन वार्यन्ते सकलामयाः ॥ २७ ॥

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

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

[2.27]

❖ Testimonia

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

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

Cf. *Satkarmasaṅgraha* 135, 140–141

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

❖ Commentary

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

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

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

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

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

28a °ntaḥkaraṇa cett.] ntaḥkaraṇaṃ $\gamma_1 \zeta_3^{ac} \pi_1$ mttamkaruṇa α_3 **prasādaṃ** cett.] prasā-
 danaṃ δ_1 prasādaraṃ π_1 prabhāvaṃ ε_1 **28b** kāntiṃ cett.] kānti $\alpha_2 \pi_1 \pi_\omega$ kābhiṃ γ_1
pradiptim $\alpha^{pc} \gamma_1 \gamma_2 \delta_2 \varepsilon_1 \zeta_3 \eta_1 \eta_2 \pi_2 \chi$] pradiptaṃ $\alpha^{ac} \alpha_2 \zeta_1 \pi_\omega$ pradipti π_1 praptaṃ α_3 pradipanaṃ δ_1
28c doṣopacayaṃ cett.] doṣāpacayaṃ $\varepsilon_1 \pi_1 \pi_\omega$ doṣaprabhavaṃ δ_1 **28d** abhyasya cett.] ab-
 hyāsya α_2 abhyāsa η_1 **jala** cett.] ja η_2 **karma** cett.] om. δ_1

[2.28]

❖ Testimonia

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

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

Cf. *Satkarmasaṅgraha* 139–140ab

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

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

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

29 om. ḍiḍeḍi found after 2.25 ζ₁ζ₃η₁η₂π_ω found after 2.38 χ 29a **udvamanti** α₁π₁π_ω] ud-
 vamenti χ udvamante ζ₁ζ₃ udvavanti η₂ udvahanti γ₁γ₂η₁ udvahanti π₂ uddhanaṃti α₂ udb-
 havanti α₃ 29b **kaṇṭhanāle** cett.] kaṇṭhanālet π_ω kaṇjāle π₁ 29c **kramapāricayavaśya**
 α₁γ₁γ₂η₁π₁χ] °vaśyā α₂π₂ °paricita° ζ₃ °parijita° ζ₁ karibhir iva jalasya η₂π_ω **vāyūmārgād** α₃]
 vāyūmārgā α₁ vāyūmārgaṃ α₂ vāyūmārgo ζ₃ vāyuh | go ζ₁ vāyuryo η₁ vāyuvegāt η₂π_ω nāḍimārgā
 π₁ nāḍimārgā γ₂π₂ mārga γ₁ nāḍicakrā χ 29d **gajakaraṇīti** α₂γ₂ζ₃η₁χ] gajakaraṇī _ γ₁ ga-
 jakaraṇīti α₃ gajakaraṇīti π₂ najakaraṇīti π₁ gajakaraṇīti α₁ gajakaraṇīti ζ₁ jalakaraṇīti η₂ jalaga-
 jakaraṇī π_ω

[2.29]

❖ Testimonia

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

vāśyavāyūmārgād] yatas tu vāyūmārge HRĀ, vāśyavāyūmārgā YBhD

Cf. *Haṭhatattvakaumudī* 8.8

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

Cf. *Satkarmasaṅgraha* 108–109

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

❖ Commentary

Manuscripts η₂ and π_ω have an alternative reading for the third verse quarter that explains the name of the practice: it is called the elephant technique ‘because the speed of the breath is

अथ नीतिः ।

सूत्रं वितस्तिस्तुतब्धं नासानाले प्रवेशयेत् ।

मुखाग्निर्गमयेच्चैषा नीतिः सिद्धैर्निगद्यते ॥ ३० ॥

Now *nīti*.

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

prescript: *om.* $\delta_1 \varepsilon_1 \zeta_1$ **nītiḥ** α_1] *nīti* $\alpha_3 \pi_1$ *nīti* α_2 *netiḥ* $\gamma_2 \chi$ *neti* $\gamma_1 \delta_2 \pi_\omega$ *neti* η_1 *netikarma* $\zeta_3 \eta_2$ *netikarma* π_2 **30a** *sustabdhām* $\alpha_1 \alpha_2 \varepsilon_1 \pi_1$] *saṁstabdhīm* α_3 *susnigdham* $\gamma_1 \gamma_2 \delta_1 \delta_2 \zeta_1 \zeta_3 \eta_1 \eta_2 \pi_2 \pi_\omega \chi$ **30c** *mukhān nirgamayec* $^{\circ}/\text{yed}$ $\alpha_1 \delta_1 \delta_2 \varepsilon_1 \pi_\omega \chi$] *mukhā nirgamayec* $\gamma_2 \zeta_1$ *mukhaṁ nirgamayēs* α_3 *mukhe nirgamayec* $\pi_1 \pi_2$ *mu nirgamayai* α_2 *mukhaś ca nirgamec* γ_1 *mukhān nirgamanād* ζ_3 *mukhanirgamanād* $\eta_1 \eta_2$ **caiṣā cett.**] *sā hi* δ_2 *sāpi* δ_1 *eva* $\eta_1 \eta_2$ **30d** **nītiḥ** ε_1] *nīti* $\alpha_1 \alpha_2 \pi_1$ *nīti* ζ_1 *netiḥ* $\gamma_2 \eta_2 \chi$ *neti* $\gamma_1 \eta_1 \pi_2$ *neti* $\delta_1 \delta_2 \pi_\omega$ *noti* ζ_3 **siddhair cett.**] *siddhir* γ_1 *siddher* ζ_1 *siddhau* ζ_3 *suddhair* π_1

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

[2.30]

❖ Testimonia

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

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

Cf. *Haṭharatnāvalī* 1.40–41

अथ नेतिकर्म

आखुपुच्छाकारनिभं सूत्रं सुस्निग्धनिर्मितम् ।

षड्वितस्तिमितं सूत्रं नेतिसूत्रस्य लक्षणम् ॥

नासानाले प्रविश्यैतं मुखाग्निर्गमयेत्क्रमात् ।

सूत्रस्यान्तं प्रबद्धा तु भ्रामयेन्नासनालयोः ।

Cf. *Satkarmasaṅgraha* 67

अथ नेती

मृदु श्लक्ष्णं सितं सूत्रं नासानाले प्रवेशयेत् ।

मुखाग्निर्गमयेद्दक्षौ चिन्तयेच्चैतिका स्मृता ॥

❖ Commentary

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

कपालशोधनी चैव दिव्यदृष्टिप्रदायिनी ।

जत्रूर्ध्वजातरोगौघं जयत्याशु सती नितिः ॥ ३१ ॥

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

31a śodhanī cett.] śodhinī π₂ śodhanā η₂ **caiva** γ₁γ₂δ₁δ₂π₂χ₁ kamṭhyā α₃ε₁ζ₁ kamṭhād ζ₃ kamṭhā α₂ kamṭhām π₁ vaṭyā α₁ kavyā π_ω kāryā η₁η₂ **31b pradāyini cett.]** pradāyanī γ₁ **31c jatrūrdhva** ε₁ζ₁ζ₃π₁π₂χ₁ jatrūrdhvaṃ π_ω jatūrdhvaṃ γ₂ ja _ ddha γ₁ jānūrdhva δ₁η₁ yattūrdhva η₂ hanūrdhva α₁ hanudhva α₂ kamṭhordhvaṃ α₃ jarayā δ₂ **rogaugham** α₃γ₂ε₁ζ₃π₁π₂π_ωχ₁ rogogham α₁γ₁ rogaugha η₁ rogaughā η₂ rogaughān δ₁δ₂ rogaughnaṃ ζ₁ rogādyam α₂ **31d jayaty āśu satī nitiḥ** ε₂] jayety āśu satī niti α₁ jāyaty āśu śatir nitiḥ α₂ jayabhyāśca satī natī γ₁ jayaty āśu satī neti γ₂ jayanty āśu satī nitiḥ ε₁ jayaty āśuṃ niti satī ζ₁ janayaty āśu satī natī π₁ jayaty āśu sunetikā π₂ jayaty āśu sa netivit δ₁δ₂ jayati sā tu sūtrikā η₁ neti jayati satvaram ζ₃ netir āśu nihanti ca η₂χ₁ netir āśu nihanti ca π_ω + + + + [ja]yaṃti ca α₃

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

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

[2.31]

❖ Testimonia

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

śodhanī YCM] śodhinī HRĀ YBhD

caiva YCM YBhD] kāryā HRĀ

rogaugham] rogaughnī HRĀ, rogaughān YCM, yogādyaiḥ YBhD

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

❖ Commentary

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

अथ त्राटकम् ।

निरीक्षेत्रिश्चलदृशा सूक्ष्मलक्ष्यं समाहितः ।

अश्रुसंपातपर्यन्तमाचार्यैस्त्राटकं मतम् ॥ ३२ ॥

Now *trāṭaka*:

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

prescript: *atha cett.*] a ζ₁ *om.* δ₁ **trāṭakam** *cett.*] troṭakam α₃ traṭakam γ₂ trāṭam η₁ *om.* δ₁ **32a nirikṣen** *cett.*] nirikṣye ζ₁ nirikṣya η₂ **niścala** *cett.*] niścālā γ₁ nirmala δ₁ **dr̥ṣā** *cett.*] dr̥ṣtyā α₂η₂ **32b sūkṣma** *cett.*] sūkṣmam ζ₃η₂ **lakṣyaṃ** α₃δ₁δ₂ε₁η₂χ] lakṣam α₂γ₁γ₂ζ₃π₁π₂π_ω lakṣa α₁η₁ lakṣmam ζ₁ **32d ācāryais** *cett.*] āryais γ₂ āryais tu δ₂ ācāret η₁ toṭakam δ₁ **trāṭakam** *cett.*] troṭakam ζ₁ trāṭikam ζ₃ yoginām δ₁ **matam** α₁α₂δ₁δ₂π₁] smṛtam α₃γ₁γ₂ε₁ζ₁ζ₃η₁η₂π₂π_ωχ

Most witnesses, including the *Jyotsnā*, read *jatrūrdhva* in the third verse quarter, which is generally understood as ‘above the collar bones’ or, as Brahmānanda says, the area above the shoulder joints (*jatruṇoḥ skandhasandhyor ūrdhvam uparibhāge*). On problems concerning the interpretation of *jatru*, see Meulenbeld 1974: 465. We have adopted *jatrūrdhva* against the reading of α₁ and α₂, *hanūrdhva*, ‘above the jaw’, and α₃, *kaṇṭhordhva*, ‘above the throat’.

[2.32]

❖ Testimonia

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

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

Cf. *Satkarmasaṅgraha* 40cd–41ab

अथ त्राटकम्

सूक्ष्मलक्ष्ये दृशौ स्थाप्य निर्निमेषश्चिरं भवेत् ।

अश्रुसम्पातपर्यन्तं कर्म त्राटकमीरितम् ॥

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

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

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

[2.33]

❖ **Testimonia**

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

moṭakam YBhD] *sphoṭanam* HRĀ, *moṭanam* YCM
kapāṭakam HRĀ YCM] *kapāṭanam* YBhD
yatnatas YBhD] *prayatnāt* HRĀ, *etac* δ_1 YCM
hāṭakapēṭakam YCM YBhD] *ratnasupēṭakam* HRĀ

Cf. *Satkarmasaṅgraha* 41cd–42ab

अथ त्राटकम्

वङ्गलाविकरणस्थे ऽस्मिन्नन्तर्ज्योतिः प्रकाश्यते ।

नेत्ररोगास्तथा तन्द्रा नश्यन्तीत्याह धूर्जतिः ॥

❖ **Commentary**

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

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

अथ लौली ।

अमन्दावर्तवेगेन तुन्दं सव्यापसव्यतः ।

नतांसो भ्रमयेदेषा लौली गौडैः प्रशस्यते ॥ ३४ ॥

Now *laulī*:

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

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

[2.34]

❖ Testimonia

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

savyataḥ HRĀ YBhD] *savyayoh* YBhD

bhramayed] *bhrāmayed* HRĀ YCM YBhD

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

Cf. *Satkarmasaṅgraha* 110cd–111

अथ नौली

अमन्दावर्तवेगेन जठरं दक्षवामयोः ।

चालयेच्छुभुना प्रोक्तं तत्र लक्ष्म्यधिदेवता ।

बाह्वनौलिरियं प्रोक्ता जठरानलदीपिनी ॥

❖ Commentary

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

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

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

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

35a *tundāgni* $\varepsilon_1\pi_2$] *tumḍāgni* ζ_1 *tumḍaṣṭi* α_1 *tumḍdaṣṭi* α_2 *muṃḍāgni* γ_1 *maṃḍāgni* $\alpha_3\gamma_2\delta_1\delta_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega\chi$ **pācanādi** $\alpha_1\alpha_2\gamma_2\varepsilon_1\zeta_3\pi_2\pi_\omega\chi$] *pāvanādi* $\gamma_1\eta_1$ *pāvakādi* η_2 *pācanāni* ζ_1 *pācanāni* π_1 *pācanāgni* δ_1 *pācanāgniḥ* δ_2 **35b** *saṃdhāyikā* $\gamma_1\gamma_2\delta_1\pi_2\chi$] *saṃdhāyakā* $\alpha_1\alpha_2\zeta_3\eta_1\eta_2\pi_1\pi_\omega$ *saṃdhāyakā* ε_1 *saṃdhāyikā* ζ_1 *saṃdhānakā* α_3 *sandhādhikā* δ_2 **sadaiva** *cett.*] *tathaiva* $\delta_1\delta_2$ **35c** *doṣāmaya* *cett.*] *doṣāmala* $\eta_1\eta_2\pi_\omega$ **śoṣaṇi** *cett.*] *śoṣiṇi* $\delta_1\eta_1$ *śodhaṇi* γ_1 *śodhini* γ_2 **ca** *cett.*] *va* η_1 *yā* γ_1 **35d** *maulir iyaṃ ca* $\alpha_1\alpha_3\gamma_1\gamma_2\varepsilon_1\pi_1\pi_2\chi$] *maulir iyaṃ* $\alpha_2\delta_1\delta_2\zeta_3$ *mūlam iyaṃ* α_1 *hi* $\zeta_1\eta_1$ °sau *jayatiha* η_2 *jayaṃtiha* π_ω **laulī** α_1] *mauli* α_2 *tauliḥ* α_3 *lauḷiḥ* ζ_3 *naulī* $\gamma_1\delta_1\eta_1\eta_2\pi_1\pi_2\pi_\omega$ *nauliḥ* $\gamma_2\varepsilon_1\varepsilon_2\zeta_1\chi$ *nāli* δ_2

35 After this verse α_3 has an additional verse:

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

[2.35]

❖ Testimonia

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

tundāgni HRĀ] *mandāgni* YCM YBhD HTK
ādisaṃdhāyikā HTK] *ādisandipikā* HRĀ, *āgnisandhāyikā* YCM, *adisandhāvanā* YBhD
sadaiva HRĀ YBhD HTK] *tathaiva* YCM
śoṣaṇi ca HRĀ] *śoṣiṇi* ca YCM, *śoṣaṇiyaṃ* YBhD, *śoṣaṇiva* HTK
maulir iyaṃ ca laulī] *maulir iyaṃ ca naulī* HRĀ, *maulir iyaṃ* *hi* *naulī* YCM, *maulir iyaṃ* *hi* *nauliḥ* YBhD, *sau jayatiha* *nauliḥ* HTK

❖ Commentary

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

अथ कपालभातिः ।

भस्त्रावल्लोहकारस्य रेचपूरौ सुसंभ्रमौ ।

कपालभातिर्विख्याता कफदोषविशोषिणी ॥ ३६ ॥

Now *kapālabhāti*:

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

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

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

[2.36]

❖ Testimonia

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

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

Cf. *Satkarmasaṅgraha* 50cd–51

अथ भस्त्रा

लोहकारस्य भस्त्रेव रेचपूरौ तु वेगतः ॥

पुनः पुनः प्रकुर्वीत स्थिरमूर्ध्ना प्रयत्नतः ।

स्थिरभस्त्रेति च ख्यात योगिनां सिद्धिदायका ॥

❖ Commentary

षट्कर्मभिर्गतस्थौल्यकफमेदोमलादिकः ।

प्राणायामं ततः कुर्यादनायासेन सिध्यति ॥ ३७ ॥

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

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

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

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

इडया पूरयेद्रायुं रेचयेत्पिङ्गलाख्यया ।
पिङ्गलाया पूरयित्वा पुनश्चन्द्रेण रेचयेत् ।
पूरकं रेचकं कृत्वा वेगेन न तु चालयेत् ॥

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

[2.37]

❖ Testimonia

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

ṣaṭkarmabhir YBhD] *karmāṣṭabhir* HRĀ, *ṣaṭkarmanir* YCM
sthaulya YCM] *sthaulyaṃ* HRĀ YBhD
malādikaḥ] *malādikaṃ* HRĀ, *gadādikaḥ* YCM, *malātigaḥ* YBhD

प्राणायामैरेव सर्वे प्रशुष्यन्ति मला इति ।
आचार्याणां तु केषांचिदन्यत्कर्म न संमतम् ॥ ३८ ॥

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

ब्रह्मादयोऽपि त्रिदशाः पवनाभ्यासतत्पराः ।
अभूवन्नन्तकभयात्तस्मात्पवनमभ्यसेत् ॥ ३९ ॥

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

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

[2.38]

❖ **Testimonia**

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

sarve YBhD] *sarvaiḥ* YCM
iti YBhD] *yataḥ* *iti* YCM
karma YBhD] *krama* YCM

❖ **Commentary**

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

[2.39]

❖ **Testimonia**

Haṭharatnāvalī 3.82, *Haṭhatattvakaumudī* 8.19

abhūvann antakabhayāt] *abhūvan mṛtyurahitā* HRĀ, *tena siddhiṁ gatā yoge* HTK

❖ **Commentary**

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

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

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

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

[2.40]

❖ Sources

Vivekamārtaṇḍa 73

vīkṣā VM] drṣtir VMv.l.

❖ Testimonia

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

cittam YBhD] vṛttau YCM

vīkṣā] drṣtir YCM YBhD

❖ Commentary

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

विधिवत्प्राणसंयामैर्नाडीचक्रे विशोधिते ।

सुषुम्णावदनं भित्त्वा सुखाद्विशति मारुतः ॥ ४१ ॥

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

मारुते मध्यसंचारे मनःस्थैर्यं प्रजायते ।

यो मनःसुस्थिरीभावः सैवावस्था मनोन्मनी ॥ ४२ ॥

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

41a *saṃyāmair cett.*] *saṃyamye* η_2 *saṃyame* π_{ω} **41b** *nāḍī cett.*] *nāḍī* $\alpha_1\alpha_3\pi_{\omega}$ *nārī* π_2 **cakre** *cett.*] *cakro* γ_2 *cakraṃ* ζ_1 *krīva* γ_1 **viśodhite** *cett.*] *viśodhayet* α_3 **41c** *bhittvā cett.*] *om.* ϵ_1 **41d** *sukhād cett.*] *mukhād* $\delta_1\delta_2\eta_1$ **42a** *mārute cett.*] *māruto* $\alpha_3\delta_1\pi_2$ *maruto* δ_2 **saṃcāre** *cett.*] *saṃcārān* α_3 **42c** *manaḥsusthirībhāvaḥ cett.*] *manaḥsusthirābhāvaḥ* $\alpha_2\gamma_1$ *naśaḥsthirībhāva* π_2 **42d** *saivāvasthā manonmanī cett.*] *saiṣā*^a $\delta_1\delta_2\pi_2$ γ_2 ^{dittogr.} *saivāvasthonmanī matā* π_1

[2.41]

❖ **Testimonia**

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

vidhivat HRĀ] vividhaiḥ YCM

❖ **Commentary**

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

[2.42]

❖ **Testimonia**

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

madhyasaṃcāre YCM] madhyame jāte HRĀ

yo manaḥ YCM] manasaḥ HRĀ

तत्सिद्धये विधानज्ञश्चित्रान्कुर्वीत कुम्भकान् ।
विचित्रकुम्भकाभ्यासाद्विचित्रां सिद्धिमाप्नुयात् ॥ ४३ ॥

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

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

[2.43]

❖ Testimonia

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

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

❖ Commentary

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

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

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

44a ante *sūryabhedanam* *add.* atha kumbhakabhedāḥ χ **44b** *tathā sītka ca śitalī* (śītka) α₁α₃] *tathā sīt-/sītkaśitalī* γ₁γ₂δ₁δ₂ε₁ζ₃η₁η₂π₂π_ω *tathā sītkaśitalā* ζ₁π₁ *tathā satkaśitalā* α₂ *sītkaśitalī* *tathā* χ **44c** *bhastrikā* *cett.*] *bhastrī* ca δ₁ **bhramarī** α₁α₂α₃γ₂δ₁ζ₁η₂π₁π₂] *bhramarī* γ₁δ₂ε₁ζ₃η₁π_ωχ **44d** *kevalāś* α₁ε₁η₂π_ω] *kāmbalāś* α₂ *ke«va»lā*° α₃ *kevalī* η₁ *plāvanī* γ₂ζ₁ζ₃π₁ *plāvinī* χ *prāvatī* γ₁ *pratvanī* π₂ *sahitāś* δ₁δ₂ **cāṣṭa** α₁δ₁δ₂ε₁η₁η₂π_ω] °*ty aṣṭa* γ₁γ₂ζ₁ζ₃π₁π₂χ *catha* α₂ °*ny aṣṭa* α₃ **kumbhakāḥ** *cett.*] *kumbhakāḥ* γ₁ε₁ *kumbhikā* π₁ *kumbhakā* π_ω *kumbhakān* η₁

[2.44]

❖ **Testimonia**

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

ujjāyī YCM YBhD] *ujjāyī* HRĀ YLĀ
tathā sītka ca śitalī YLĀ] *tathā sītkaśitalī* HRĀ YCM, *sītkaśitalī* *tathā* YBhD
bhramarī YCM] *bhramarī* HRĀ YLĀ YBhD
kevalāś HRĀ] *kevalāś* YLĀ YBhD, *sahitaṃ* YCM

❖ **Commentary**

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

पूरकान्ते तु कर्तव्यो बन्धो जालंधराभिधः ।
कुम्भकान्ते रेचकादौ कर्तव्यस्तूडियाणकः ॥ ४५ ॥

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

45a tu cett.] ca α_2 **45b** jālaṃdharā cett.] jālaṃdharā $\alpha_1\pi_1$ jālāntarā ϵ_1 **bhidhaḥ** cett.] vidhaḥ δ_1 vadhiḥ α_2 **45c** recakādaḥ cett.] cakādaḥ ca η_1 **45d** kartavyas cett.] kartavyaṃs η_2 **tū°** cett.] tu $\alpha_1\epsilon_1\pi_2\pi_\omega$ ta γ_1 °**ḍḍiyāṇakaḥ** m.c. $\alpha_3\epsilon_1\zeta_1\eta_1\pi_1\pi_\omega$] ḍiyāṇakaḥ $\alpha_1\alpha_2$ ḍḍiyāṇakaḥ $\gamma_2\delta_1\delta_2\eta_2\chi$ ḍiyāṇakaḥ $\zeta_3\pi_2$ hiyāṇakaḥ γ_1

[2.45]

❖ Sources

Goraṣaśataka 62ab, 58ab

kartavyas tūḍḍiyāṇakaḥ] kartavyoḍḍiyāṇābhidhaḥ GŚ

❖ Testimonia

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

tu HRĀ YCM] ca YBhD

❖ Commentary

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

अधस्तात्कुञ्चनेनाशु कण्ठसंकोचने कृते ।
मध्ये पश्चिमताणेन स्यात्प्राणो ब्रह्मनाडिगः ॥ ४६ ॥

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

46 *om.* ḍ₁ḍ₂ **46a** *adhastāt* α₃ε₁η₁η₂π₂χ] *adhastā* α₁π₁π_ω *adhasta* γ₁ *adhasthāt* γ₂ζ₁ *adhastvāt* ζ₃ *adhamān* α₂ **kuñcanenāśu** *cett.*] kuñcanenāśu π₂ kuṃbhakenāśu ζ₁ kuṃbhakenāśaṃ α₃ **46c** *madhye* *cett.*] *madhya* γ₁η₂π_ω **tāṇena** α₁α₂α₃ε₁η₁π_ω] *tānena* γ₁γ₂ζ₃η₂π₁π₂χ *tāṇa* ζ₁ **46d** *syāt* *cett.*] *sthāt* ζ₁ **brahma** *cett.*] *madhya* η₂π_ω **nāḍigaḥ** *cett.*] *nāḍigataḥ* ζ₁ *nāḍikām* π₂ *nābhirāt* γ₁

46 = 3.70*1

[2.46]

❖ Sources

Gorakṣaśataka 62cd–63ab

kuñcanenāśu] kuñcanenaiva GŚ

❖ Testimonia

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

adhastāt HRĀ YB YBhD] *adhas* tv YCM

kocane kṛte HRĀ YB YBhD] *kocanena* ca YCM

❖ Commentary

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

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

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

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

तत्र सूर्यभेदनम् ।

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

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

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

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

[2.47]

❖ Testimonia

Haṭharatnāvalī 2.9, *Yogacintāmaṇi* f. 80r (attrib. *Yogabīja*), *Yuktabhavadēva* 7.96 (attrib. HP)

jarāvimuktaḥ san YCM] jarāvimuktaḥ syāt HRĀ, jarāvinirmuktaḥ YbHḌ

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

[2.48–49]

❖ Sources

Cf. *Gorakṣaśataka* 33–34ab

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

❖ Testimonia

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

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

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

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

❖ Commentary

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

आवर्तेत्येसदा युक्तः प्राणायामान्नुनः पुनः ।
आ केशान्तान्नखाग्रान् तपस्तप्यत उत्तमम् ॥

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

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

हठाच्चिरुद्धः प्राणो ऽयं रोमकूपेषु निःसरेत् ।
देहं विदारयत्येष कुष्ठादि जनयत्यपि ॥

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

कपालशोधनं वातदोषघ्नं कृमिदोषहम् ।
पुनः पुनरिदं कार्यं सूर्यभेदमुदाहृतम् ॥ ५० ॥

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

50a śodhanam cett.] śodha δ₁ **50b** doṣagghnam cett.] doghnam π_ω śoṣagghnam ζ₁ **doṣa-**
ham ε₁ζ₁ζ₃π₁π_ω] doṣajam α₁ doṣajamham α₂ doṣahṛt γ₁γ₂δ₁δ₂π₂χ] toharam η₁ nāśanam
η₂ **50c** kāryam α₁α₂ε₁ζ₃η₁π₁π₂χ] kārya ζ₁π_ω kuryāt γ₁γ₂δ₁δ₂ sūrya η₂ **50d** sūryab-
hedam udāhṛtam α₁α₂α₃ε₁ζ₃η₁π₁π₂π_ω] sūryabhedanam udāhṛtam ζ₁ sūryabhedanam uttamam
γ₁γ₂δ₁δ₂χ] bhedanam samudāhṛtam η₂

[2.50]

❖ Sources

Cf. *Goraḥśaśataka* 35–36ab

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

❖ Testimonia

Cf. *Haṭharatnāvalī* 2.11cd–12

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

11cd kapālam ... śanaiḥ HRĀ] kapāśodhanam vātadoṣagghnam kṛmināśanam HRĀv.l.

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

vāta YCM YBhD] caitad YLĀ
doṣagghnam YCM YBhD] vāttagghnam YLĀ
ham YBhD] nut YLĀ, hṛt YCM
udāhṛtam YBhD] uttamam YCM

❖ Commentary

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

अथोज्जायी ।

मुखं संयम्य नाडीभ्यामाकृष्य पवनं शनैः ।

यथा लगति कण्ठात्तु हृदयावधि सस्वनम् ॥ ५१ ॥

Now *ujjāyī*:

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

prescript: *athojjāyī* $\alpha_1 \epsilon_1 \zeta_3 \eta_1 \pi_1 \pi_2 \pi_\omega \chi$] *atha* *ujjāyī* $\alpha_3 \zeta_1 \eta_2$ *ujjāyī* $\gamma_1 \gamma_2 \delta_2$ *ujjāi* δ_1 *jāi* α_2 **51a** *saṃyamya cett.*] *saṃnamya* η_1 *saṃkocca* α_3 **nāḍibhyām** $\alpha_2 \gamma_1 \gamma_2 \epsilon_1 \pi_2 \chi$] *nāḍibhyām* $\alpha_1 \pi_1$ *nāsābhyām* $\alpha_3 \delta_1 \delta_2 \zeta_1 \zeta_3 \eta_1 \eta_2 \pi_\omega$ **51b śanaiḥ cett.**] *tataḥ* δ_1 *punaḥ* δ_2 **51c yathā cett.**] *yadā* $\eta_1 \eta_2$ **lagati cett.**] *lagatu* π_2 *galati* ζ_3 *ragati* γ_1 **kaṇṭhāt tu** $\alpha_1 \alpha_2 \delta_2 \zeta_1 \zeta_3 \eta_2 \pi_1 \pi_2 \chi$] *kaṇṭhe* *tu* $\gamma_1 \gamma_2$ *kaṇṭhāntar* δ_1 *kaṇṭhāntaṃ* π_ω *kaṇṭhādiṃ* α_3 *hr̥tkaṇṭhe* η_1 (*lagaty*) *asuḥ* *kaṇṭha* ϵ_1 **51d hr̥dayāvadhi cett.**] *hr̥tpadmāvadhi* $\eta_2 \pi_2$ **sasvanam cett.**] *sasvanī* π_1 *niḥsvanam* π_2 *sausanam* η_1 *śodhanam* η_2

[2.51]

❖ Sources

Gorakṣaśataka 36c–37b

❖ Testimonia

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

saṃyamya HRĀ YLĀ YCM] *niyamya* YBhD
nāḍibhyām HRĀ YCM YBhD] *nāsābhyām* YLĀ
kaṇṭhāt tu YBhD] *hr̥tkaṇṭhaṃ* HRĀ, *hr̥tkaṇṭhe* HRĀvL, *kaṇṭhe* su YLĀ, *kaṇṭhe* suḥ YLĀvL,
hr̥tkaṇṭhād YCM
sasvanam YLĀ YCM] *sasvanaḥ* HRĀ, *pūraṇam* YBhD

Cf. *Haṭhatattvakaumudī* 10.7

अथोज्जायी कुम्भकः

आस्यं संयम्य नासापुटयुगसुषिराभ्यां समाकृष्य वायुं

मन्दं मन्दं यथासौ लगति गलतटादाहदन्तः सशब्दः ।

रुद्धा केशात्रस्त्राग्रावधि पवनममुं रेचयेद्गामनाड्या

प्रोक्तोज्जायीति कुम्भः कफगददलनो दीप्तिकृज्जाठराग्रे ॥

❖ Commentary

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

पूर्ववत्कुम्भयेत्प्राणं रेचयेदिडया ततः ।
 श्लेष्मदोषहरं कण्ठे देहानलविवर्धनम् ॥ ५२ ॥

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

52a *pūrvavat cett.*] pūrve ca γ_1 pūrvatu π_2 **kumbhayet cett.**] kumbhayan $\delta_1\delta_2$ **prāṇam cett.**] prāṇān $\zeta_1\zeta_3\eta_2$ prāṇāt η_1 **52b** *recayed idāyā cett.*] recayedīyā δ_1 **tataḥ cett.**] tratat γ_2 **52c** *śleṣma cett.*] śleṣmā η_2 śreṣmā γ_1 śleṣā π_2 gale ε_1 **doṣaharam cett.**] śleṣmādidō ε_1 **kaṇṭhe cett.**] kaṇṭha δ_1 dehām ζ_1 dehād η_1 dehā η_2 °ṣaghnām ε_1 **52d** *dehānalavivardhanam* $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\pi_2\chi$] dehānale vivardhanam α_1 dehanaṃlavibamḍhanam α_2 dāvānalavivardhanam π_ω dehāvaladīptivivardhanam α_3 analam dipavardhanam ζ_1 analadīptivardhanam η_1 °naladīpti-
 vivardhanam η_2

[2.52]

❖ Sources

Cf. *Gorakṣaśataka* 37c–38b

पूर्ववत्कुम्भयेत्प्राणं रेचयेदिडया ततः ।
 शीर्षोत्थितानलहरं गलश्लेष्महरं परम् ॥

❖ Testimonia

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

śleṣmadoṣaharam kaṇṭhe YCM] gale śleṣmaharam proktaṃ HRĀ, śleṣmadoṣaharam caitad YLĀ,
 śleṣmadoṣaharam dehā YBhD
 dehānalavivardhanam HRĀ YCM] dhāturogavināśanam YLĀ, naladīptipravardhanam YBhD

†नाडीजलोदरा†धातुगतदोषविनाशनम् ।

गच्छतस्तिष्ठतः कार्यमुज्जाय्याख्यं तु कुम्भकम् ॥ ५३ ॥

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

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

[2.53]

❖ Sources

Gorakṣaśataka 38

tu] ca GŚ

❖ Testimonia

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

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

vināśanam HRĀ YCM] nivāraṇam YBhD

gacchataḥ tiṣṭhataḥ YCM] gacchatā tiṣṭhatā HRĀ YBhD

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

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

देहानलोद्दीप्तिकरं जलोदरविघातकृत् ।

गच्छता तिष्ठता कार्यश्चोज्जाय्याख्यस्तु कुम्भकः ॥

❖ Commentary

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

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

अथ सीत्का ।

सीत्कां दद्यात्सदा वक्त्रे घ्राणे चैव विजृम्भिकाम् ।

एवमभ्यासयोगेन कामदेवो द्वितीयकः ॥ ५४ ॥

Now *sītkā*:

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

prescript: *atha cett.*] *om.* $\gamma_1\gamma_2\delta_1\delta_2$ **sītkā** $\varepsilon_1\zeta_1$] *sitkā* α_1 *sītākā* η_1 *sītākāraḥ* $\gamma_1\delta_2$ *sitkāraḥ* α_3 *sītākāra* π_ω *śīkāra* γ_2 *śītākāraṃ* π_2 *sītākārī* $\alpha_2\zeta_3\chi$ *śītakarākarma* η_2 *śighrā* π_1 *om.* δ_1 **54a sīt-/śītākām** $\alpha_1\alpha_3\gamma_2\delta_2\varepsilon_1\zeta_3\pi_1\pi_2\chi$] *satkāṃ* ζ_1 *sātka* α_2 *sitkiṃ* δ_1 *dhitkāṃ*(?) γ_1 *kumbhaṃ* $\eta_2\pi_\omega$ *om.* η_1 **dadyāt** $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_1\zeta_3\eta_1\pi_1$] *kuryāt* $\gamma_1\gamma_2\delta_1\delta_2\eta_2\pi_2\pi_\omega\chi$ **sadā** $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_1\zeta_3\eta_1\eta_2\pi_1\pi_\omega$] *tathā* $\gamma_1\gamma_2\delta_1\delta_2\pi_2\chi$ **vaktre cett.**] *vaktrāt* η_2 *dakre* γ_1 **54b ghrāṇe caiva** $\alpha_1\varepsilon_1\eta_1\pi_1\pi_2\pi_\omega$] *ghrāṇe cātha* $\zeta_1\zeta_3$ *ghrāṇenaiva* $\alpha_3\gamma_2\delta_1\delta_2\eta_2\chi$ *prāṇenaiva* γ_1 *prāṇa caiva* α_2 **vijṛmbhikām** $\alpha_1\alpha_2\delta_1\varepsilon_1\zeta_3\eta_1\pi_1\pi_2\chi$] *vijṛmbhikāṃ* γ_1 *vijāmbhikāṃ* γ_2 *vijāmbhakāṃ* ζ_1 *vijṛmbhitāṃ* α_3 *vijṛmbhitāṃ* $\eta_2\pi_\omega$ *visarjayet* δ_2 **54c evam abhyāsa cett.**] *evam abhyāsaṃ* η_1 **yogena cett.**] *yoge tu* π_1 **54d kāmadevo dvitīyakaḥ cett.**] *kāmadeva ivāparaḥ* δ_2

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

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

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

[2.54]

❖ Sources

Cf. *Kaulajñānanirṇaya* 14.54

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

Cf. *Jñānasāra* 2.13

हिक्का दद्यात्सदा वक्त्रे प्रायश्चैव विजृम्भिकाम् ।
एवमभ्यस्यमानस्तु कामदेवो द्वितीयकः ॥

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

हिक्कां दद्यात्सदा वक्त्रे घ्राणश्चैव विजृम्भते ।
एवमभ्यासयोगेन कामदेवो द्वितीयकः ॥

योगिनीचक्रसामान्यः सृष्टिसंहारकारकः ।

न क्षुधा न तृषा निद्रा नैवालस्यं प्रजायते ॥ ५५ ॥

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

55 found immediately after 2.53 α₂ **55a** *yoginī cett.*] yoginām π₁ **cakrasāmānyaḥ** α₁α₃π₁] cakrasāmānya α₂ε₁ζ₁π_ω cakrasamānyaḥ χ cakram āsādyā η₁η₂ cakrasevyas tu γ₁γ₂δ₁δ₂ζ₃π₂ **55d** *naivālasyaṃ cett.*] niṃdrālasyaṃ π₁ **prajāyate cett.**] tu jāyate ζ₁ζ₃ tu jāyete η₂ na jāyate π₁

❖ Testimonia

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

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

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

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

❖ Commentary

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

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

[2.55]

❖ Sources

Jñānasāra 2.13cd–14ab

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

Cf. *Kaulajñānanirṇaya* 7.18ab

योगिनीगणसामान्याः सृष्टिसंहारकारकः ।

❖ Testimonia

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

sāmānyaḥ YBhD] samsevyāḥ HRĀ YCM
samhāarakāraḥ HRĀ YCM] sthityantakāraḥ YBhD
trṣā HRĀ YBhD] trṣṇā YCM

भवेत्स्वच्छन्ददेशश्च सर्वोपद्रववर्जितः ।

अनेन विधिना सत्यं योगीन्द्रो भुविमण्डले ॥ ५६ ॥

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

56a svacchanda *cett.*] sattvaṃ ca χ **dehaś ca** α₁α₂ε₁ζ₁ζ₃η₂π₂π_ω] dehas tu γ₁γ₂δ₁δ₂ dehasya α₃χ dehastha π₁ dehaṃ ca η₁ **56b varjitaḥ** *cett.*] vivarjitaḥ π_ω **56c satyaṃ** α₁α₂α₃ε₁η₁η₂π₂π_ωχ] nityaṃ ζ₁ζ₃π₁ yas tu γ₁γ₂δ₁δ₂ **56d yogīndro** *cett.*] yogīndro π_ω yogēndro α₂ζ₁ yogibhyo ε₁ **bhūvi** α₃ε₁η₁η₂π₁π₂π_ω] bhūmi α₁α₂γ₂δ₁ζ₁ζ₃χ bhumi δ₂ muni γ₁

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

[2.56]

❖ Sources

Īhānasāra 2.14cd–15ab

dehaś ca] dehas tu JS
satyaṃ] devi JS

Cf. *Śivasamhitā* 3.94

अनेनैव विधानेन योगीन्द्रो ऽवनिमण्डले ।
भवेत्स्वच्छन्दचारी च सर्वापत्परिवर्जितः ॥

❖ Testimonia

Haṭharaṭnāvalī 2.18, *Yogacintāmaṇi* f. 101v (attrib. *Haṭhayoga*), *Yuktabhavadēva* 7.106 (attrib. HP)

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

❖ Commentary

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

एवमेव उक्तं च ।

रसनातालुमूलेन यः प्राणं सततं पिबेत् ।

अब्दार्धेन भवेत्तस्य सर्वरोगपरिक्षयः ॥ ५७ ॥

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

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

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

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

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

[2.57]

❖ Sources

Vivekamārtaṇḍa 120

satataṃ] anilaṃ VM

Cf. *Kaulajñānanirṇaya* 6.19

रसनातालुमूले तु कृत्वा वायुं पिबेच्छनैः ।

षण्मासादभ्यसेद्वि महारोगैः प्रमुच्यते ॥

❖ Testimonia

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

mūlena YBhD] *yogena* YCM

Cf. *Ānandakanda* 1.20.137

जिह्वा तालुमूलेन प्राणं यः पिबति प्रिये ।

तस्य षण्मासतः सर्वे रोगा नश्यन्ति योगिनः ॥

❖ Commentary

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

अथ शीतली ।

जिह्वया वायुमाकृष्य पूर्ववत्कुम्भनादनु ।

शनैस्तु घ्राणरन्ध्राभ्यां रेचयेदनिलं सुधीः ॥ ५८ ॥

Now *śitalī*:

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

prescript: *atha śitalī cett.*] *atha śitalā* α₂ *tathā śitalī* η₂ *śitalī* γ₁γ₂ *om.* δ₁ **58a** *jihvayā cett.*] *jihvāyā* α₂ *jihvāyām* α₃ *jihvā* η₁ **58b** *pūrvavat cett.*] *pūrvam* ca η₂ *pūrve* ce α₂ **kumbhanād** **anu** α₁ε₁ε₂π₁] *kumbhanād* agu α₂ *kumbhakād* anu γ₂δ₁δ₂ζ₁ζ₃π₂ *kumbhakādane* γ₁ *kumbhasādhanam* η₁η₂π_ωχ *kumbhayet tataḥ* α₃ **58c** *śanais tu cett.*] *śanaiḥ* su ζ₃ *śanakair* χ **ghrāṇa** *cett.*] *prāṇa* η₂ **58d** *anilaṃ cett.*] *pavanaṃ* χ **sudhīḥ** γ₂δ₁δ₂ε₁π₂χ] *sudhī* α₁α₂γ₁π₁π_ω *śanaiḥ* α₃ζ₁η₁η₂ *tataḥ* ζ₃

yaḥ yogī prāṇam anilaṃ prāṇavāyuyam pibet pūrayet, tasya yogino 'bdārdhena śaṇmāsena sarvarogāṇām nāśaḥ kṣayo bhavet/).

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

रसनामुन्मुखीकृत्य सीत्कारं कुर्वता मरुत् ।

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

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

रसनां तालुमूले यः स्थापयित्वा विपश्चितः ।

पिबेत्प्राणानिलं तस्य रोगाणां संक्षयो भवेत् ॥

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

[2.58]

❖ Sources

Gorakṣaśataka 39cd–40ab

kumbhanād] kumbhakād GŚ

Cf. *Vivekamārtaṇḍa* 139

काकचक्षुवदास्येन शीतलं सलिलं पिबेत् ।

गुल्मप्लीहादिकान्दोषान् ज्वरं पित्तं क्षुधां तृषाम् ।
विषाणि शीतली नाम कुम्भकोऽयं निहन्ति च ॥ ५९ ॥

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

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

प्राणं प्राणविधानज्ञो योगी भवति निर्जरः ॥

❖ Testimonia

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

kumbhanād] kumbhakād HRĀ YCM YBhD
śanais tu ghrāṇārāndhrābhyām YCM YBhD] śanair aṣitiparyantam HRĀ

Cf. *Ānandakanda* 1.20.135–136ab

काकचञ्चुवदास्यं च कृत्वा वायुं ससूक्तृतम् ।
आदाय नासारन्ध्रेण पुनस्तं श्वसनं त्यजेत् ॥
शीतलीकरणाख्यो ऽयं योगस्तु ज्वरपित्तहृत् ।

[2.59]

❖ Sources

Gorakṣaśataka 41

gulmapliḥādikān doṣān] gulmapliḥādikā doṣāḥ GŚ
jvaram pittaṃ kṣudhām trṣām] kṣayam yānti pittaṃ jvaram GŚ

❖ Testimonia

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

gulmapliḥādikān doṣān YBhD] gulmaplihodaram doṣam HRĀ, gulmaplihodaram cāpi YCM
jvaram pittaṃ kṣudhām trṣām YBhD] jvarapittakṣudhātṛṣāḥ HRĀ, vātapittaṃ kṣudhām trṣām
viṣāṇi HRĀ YCM] anyāṃś ca YBhD
'yaṃ nihanti HRĀ YBhD] vinihanti YCM

❖ Commentary

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

अथ भस्त्रिका ।

ऊर्वोरुपरि चेद्धते उभे पादतले तथा ।

पद्मासनं भवेत्सम्यक् सर्वपापप्रणाशनम् ॥ ६० ॥

Now *bhastrikā*:

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

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

द्वौराजदन्तमध्यस्थं बिन्दुरूपं व्यवस्थितम् ।

अमृतं तं विजानीयाद्वलीपलितनाशनम् ॥

शीतलस्पर्शसंस्थाने रसनां कृत्वा तु बुद्धिमान् ।

वलीपलितनिर्मुक्तः सर्वव्याधिविवर्जितः ॥

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

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

[2.60]

❖ Sources

Gorakṣaśataka 14

❖ Testimonia

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

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

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

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

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

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

61a *samyak cett.*] tataḥ ε₁ **61b** *sama cett.*] same η₁ samyak α₂ °odaraḥ sudhīḥ *cett.*] °odaraṃ sudhī α₁α₂π₁ °odara śudhī π_ω **61c** *mukhaṃ cett.*] sukhāṃ γ₁ **saṃyamya cett.**] saṃ-jamyā δ₁ niyamyā ε₁ **61d** *prāṇaṃ cett.*] ghrāṇaṃ δ₁ **recayet cett.**] pūrayet α₃ **62a** *yathā cett.*] yadā δ₁η₁η₂π_ω yadvā γ₁ **lagati cett.**] galati ζ₃ **hṛtkanṭha** α₁α₂ε₁ζ₁π₁π₂] hṛkanṭhaṃ γ₁ hṛtkanṭhe α₃γ₂δ₁δ₂ζ₃η₁η₂π_ωχ **62b** *kapāle* α₁α₃ζ₁η₁] kapāla γ₁η₂ kapālā° γ₂δ₁δ₂ζ₃π₂χ kap-ola α₂ kapolaṃ ε₁π₁ kapole π_ω **śvasanaṃ tataḥ** α₁] svāsanāṃ tataḥ π_ω saśvanāṃ tataḥ α₂ sasvanāṃ tataḥ ζ₁π₁ syarśanaṃ tataḥ η₂ nisvanāṃ tataḥ α₃ ca samantataḥ η₁ sasvaro marut ε₁ °vadhi sasvanāṃ γ₁γ₂χ °vadhi niḥsvanaṃ π₂ °vadhi pūrayet δ₁δ₂ζ₃ **62c** *kiṃcit cett.*] samyak γ₁γ₂δ₁δ₂ cāpi χ **62d** *hṛt cett.*] syāt δ₁ **mārutam cett.**] mārutaḥ π_ω kevalaṃ ζ₃

61 After this verse η₂ has an additional line: अथैव स्वशरीरस्थं चालयेत्पवनं स्थली (cf. 2.64ab).

[2.61]

❖ Sources

Gorakṣaśataka 41cd–42ab

samyak] tataḥ GŚ

❖ Testimonia

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

sudhīḥ YCM] śanaiḥ YBhD

[2.62]

❖ Sources

Gorakṣaśataka 42cd–43ab

hṛtkanṭha] kanṭhāt tu GŚ

śvasanaṃ] sasvanāṃ GŚ

❖ Testimonia

पुनर्विचयेत्तद्वत्पूरयेच्च पुनः पुनः ।

यथैव लोहकाराणां भस्त्रा वेगेन चाल्यते ॥ ६३ ॥

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

तथैव स्वशरीरस्थं चालयेत्पवनं धिया ।

यदा श्रमो भवेद्देहे तदा सूर्येण पूरयेत् ॥ ६४ ॥

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

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

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

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

kiñ cit YBhD] samyag YCM

❖ Commentary

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

[2.63]

❖ Sources

Gorakṣaśataka 43cd–44ab

❖ Testimonia

Haṭharatnāvalī 2.22ab (cd only)

pūrayec ca YBhD] pūrayitvā YCM

bhastrā HRĀ v.l. YCM YBhD] bhastrī HRĀ

[2.64]

❖ Sources

यथोदरं भवेत्पूर्णं पवनेन तथा लघु ।

धारयेन्नासिकां मध्यातर्जनीभ्यां विना दृढम् ॥ ६५ ॥

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

65a yathodaram $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_2\chi$] yadodaram α_3 athodaram $\zeta_1\zeta_3\eta_1\eta_2\pi_\omega$ **bhabet** *cett.*] labhet α_1 yadā $\zeta_1\zeta_3$ **65b pavanena** *cett.*] anilena χ **tathā** *cett.*] tadā $\alpha_3\zeta_1$ yathā $\eta_1\pi_1$ **laghu** *cett.*] laghuḥ $\alpha_2\eta_2\pi_2\pi_\omega$ **65c dhārayen** *cett.*] dhāvayen ζ_1 dhārayan $\gamma_1\eta_1$ **nāsikāṃ** $\delta_2\pi_1\pi_\omega\chi$] nāmikāṃ γ_2 nāsikā $\alpha_1\alpha_2\alpha_3\delta_1\varepsilon_1\zeta_1\zeta_3\eta_2\pi_2$ nāsikā $\gamma_1\eta_1$ **madhyā** $\gamma_2\delta_2\zeta_3\chi$] madhyaṃ $\alpha_1\alpha_3\varepsilon_1$ madhyāṃ ζ_1 madhya π_1 madhye $\alpha_2\gamma_1\eta_1\eta_2\pi_2\pi_\omega$ mādhyāt δ_1 **65d tarjanibhyāṃ** *cett.*] tarjanabhyāṃ γ_1 aṅgulibhyāṃ $\eta_1\eta_2$ **vinā** *cett.*] tathā η_2

Gorakṣaśataka 44cd–45ab

❖ **Testimonia**

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

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

[2.65]

❖ **Sources**

Gorakṣaśataka 45cd–46ab

dhārayen] dhārayan GŚ
nāsikāṃ GŚ (*em.*)] nāsikā GŚ*v.l.*
madhyā GŚ (*em.*)] madhyaṃ GŚ*v.l.*, madhye GŚ*v.l.*

❖ **Testimonia**

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

nāsikāṃ madhyā HRĀ] nāsikāṃ madhya YCM, nāsikāmadhye YBhD HRĀ*v.l.*

❖ **Commentary**

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

कुम्भकं पूर्ववत्कृत्वा रेचयेदिदयानिलम् ।
वातपित्तश्लेष्महरं शरीराग्निविवर्धनम् ॥ ६६ ॥

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

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

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

[2.66]

❖ Sources

Gorakṣaśataka 46cd–47ab

vātapittaśleṣmaharam] kaṇṭhotthitānalaharam GŚ

❖ Testimonia

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

iḍayānilam HRĀ] iḍayā tataḥ YCM, iḍayā śanaiḥ YBhD

कुण्डलीबोधकं वक्रभावघ्नं सुखदं शुभम् ।

ब्रह्मनाडीमुखे संस्थकफाद्यर्गलनाशनम् ॥ ६७ ॥

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

67a bodhakam $\alpha_1\alpha_3\varepsilon_1\zeta_1\zeta_3\eta_1\chi$] bodhakaḥ $\eta_2\pi_\omega$ bodhanaṃ $\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2$ nodha α_2 **vakra** ε_1] cakra π_1 cakraṃ $\alpha_1\alpha_2$ [va]ktraṃ α_3 vipra $\zeta_1\eta_1$ sarva ζ_3 kṣipraṃ χ kuryāt $\gamma_1\gamma_2\delta_1\delta_2$ karttur π_2 kumbho $\eta_2\pi_\omega$ **67b bhāvaghnaṃ** $\alpha_1\alpha_3\varepsilon_1\zeta_1\pi_1$] bhavaghnaṃ $\eta_1\pi_2$ bhāvadaṃ α_2 pāpaghnaṃ $\gamma_2\delta_1\delta_2$ pāpapuṃ γ_1 pavanaṃ χ doṣaghnaṃ ζ_3 rogaḥ $\eta_2\pi_\omega$ **sukhadaṃ cett.]** sukhadaḥ $\eta_2\pi_\omega$ śubhadaṃ δ_2 supada α_2 **śubham cett.]** śubhaḥ $\eta_2\pi_\omega$ tathā δ_1 hitaṃ χ **67c mukhe saṃstha** $\alpha_3\zeta_3\eta_1\pi_1\pi_\omega\chi$] mukhe saṃsthaṃ $\alpha_1\delta_2\zeta_1\pi_2$ sukhe saṃsthaṃ δ_1 mukhe saṃsthaḥ η_2 mukhaṃ saṃstha α_2 mukhāntastha ε_1 mukhaṃtastha γ_1 mukhāmtatstha γ_2 **67d kaphād-yargala cett.]** kapāṭārgala $\varepsilon_1\pi_1$ kapāṭergala η_1 kaphaughagala π_2 kaphāvāta α_3 **nāśanam cett.]** nāśanaḥ η_2

[2.67]

❖ Sources

Goraḥśaśataka 47cd–48ab

vakra] vajraṃ GŚ

bhāva] pāpa GŚ

sukhadaṃ śubham] śubhadaṃ sukham GŚ

mukhe saṃstha] mukhāntastha GŚ

❖ Testimonia

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

bodhakam] bodhanaṃ YCM, bodhanaṃ YBhD

vakra] kuryāt YCM, sarva YBhD

bhāva] pāpa YCM, doṣa YBhD

mukhe saṃstha HRĀ] mukhe saṃsthaṃ YCM, mukhāntastha YBhD

kaphādyargala HRĀ YBhD] kapāṭārgala YCM

❖ Commentary

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

गुणत्रयसमुद्भूतग्रन्थित्रयविभेदकम् ।

विशेषणैव कर्तव्यं भस्त्राख्यं कुम्भकं त्विदम् ॥ ६८ ॥

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

68a *guṇatraya* *em.* (ζ₃ in margin)] *samyaggātra* α₁α₃η₁ζ₁π₁χ *samyagātra* γ₂π_ω *saṃmyagrātra* γ₁ *samyagāntra* ε₁ *samyānāmātra* ζ₃ *samyaggātre* α₂δ₁δ₂ *samyagbhastrā* η₂ *samyagantaḥ* π₂ **68b** *samudbhūta* γ₁ε₁ζ₁π₂π_ωχ] *samudbhūtaṃ* α₁α₂α₃γ₂δ₁δ₂ζ₃η₁ *samudbhūto* η₂ *sadbhūta* π₁ **68b** *vibhedakam* *cett.*] *vibhedanaṃ* α₃ε₁π₂ *vibhedakaḥ* η₂ **68c** *om.* η₁η₂ **68d** *om.* η₁η₂ **tv** *idam* α₁γ₂δ₂ε₁π₁π₂π_ωχ] *svidam* γ₁ *cidam* α₂ *svayam* ζ₁ζ₃ *param* δ₁

[2.68]

❖ Sources

Gorakṣaśataka 48cd–49ab

❖ Testimonia

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

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

❖ Commentary

In the first verse quarter, nearly all of the manuscripts, including the α group, have *gātrasamudbhūta* or *gātrasamudbhūtaṃ* (‘arisen in the limbs/body’). Both are rather meaningless here. In the first case, the three knots are in the central channel rather than the body. In the second case, it is redundant to say that the breath retention has arisen in the body. It is possible that *samyaggātra* is a corruption of *guṇatraya*, which is attested by the manuscripts of the source text, the *Gorakṣaśataka*, two of the available manuscripts of the *Haṭhapradīpikā* (N₂₁, Bo₁) and the *Haṭhasaṅketacandrikā*. In the *Gorakṣaśataka*, it is stated clearly that each of the knots arises from one of the three *guṇas*: *brahmagranthi* from *rajas* (78cd), *viṣṇugranthi* from *sattva* (79cd) and *rudragranthi* from *tamas* (80cd). With the verses on *bhastrā* from the *Gorakṣaśataka* having been extracted without the context of the knots and *guṇas*, the meaning of *guṇatrayasamudbhūtagranthitraya* (‘the three knots that have arisen from the three *guṇas*’) appears to have been forgotten early in the transmission of the *Haṭhapradīpikā* and the compound altered as a result. Alternatively it could be that Svātmārāma deliberately changed the compound in order to remove the reference to the *granthi*s being produced from the *guṇas*.

अथ भ्रमरी ।

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

Now *bhramarī*:

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

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

[2.69]

❖ Testimonia

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

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

Cf. *Kumbhakapaddhati* 169

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

Cf. *Gheraṇḍasaṃhitā* 7.10–11

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

अथ मूर्च्छा ।

पूरकान्ते गाढतरं बद्धा जालंधरं शनैः ।

रेचयेन्मूर्च्छनाख्येयं मनोमूर्च्छा सुखप्रदा ॥ ७० ॥

Now *mūrchā*:

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

prescript: *om.* δ₁ **mūrchā** α₁γ₁γ₂δ₂ε₁π₁π₂π_ωχ] *mūrchanākumbhakaṃ* ζ₁η₁η₂ *mūrchākumbhakaḥ* ζ₃ *bhramarī(!)* α₂ **70** *om.* ζ₁ζ₂ **70a gāḍhataram** γ₁γ₂δ₁ε₂ζ₃η₁χ] *bāḍhataram* α₃ε₁ *bāṃḍhataram* α₁ *gāḥhataram* α₂ *ghaṭataram* π₂ *ḍṛḍhataram* δ₂ *ḍṛḍham* *badhvā* π₁ *bahutaram* η₂π_ω **70b baddhvā cett.**] *baṃḍho* δ₁δ₂ *baṃḍham* π₁ **jālaṃdharam cett.**] *jālāṃdharam* α₁α₂π₁ *jālāṃdhare* γ₁ *jālāṃdharah* δ₁δ₂ **70c °khyeyam** α₁γ₁γ₂δ₂ζ₃π₁π₂π_ωχ] *kṣeyam* α₂ *khyo'yam* α₃δ₁ε₁η₁ *stho'yam* η₂ **70d mano cett.**] *mahā* ε₁ **pradā** α₁α₂γ₂δ₁δ₂ζ₃π₁π₂χ] *pradaḥ* α₃ε₁η₂π_ω *pradaṃ* η₁ *prajā* γ₁

❖ Commentary

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

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

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

[2.70]

❖ Testimonia

Haṭhatratnāvalī 2.27, *Yogacintāmaṇi* f. 101v (attrib. *Haṭhayoga*), *Yuktabhavadēva* 7.120 (attrib. *Gorakṣanātha*)

baddhvā jālandharam HRĀ YBhD] *bandho jālandharah* YCM
ākhyeyam YBhD] *ākhyo 'yam* HRĀ YCM

❖ Commentary

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

अन्तःप्रवर्तितोद्गारमारुतापूरितोदरः ।

पयस्यगाधेऽपि सुखात् प्लवते पद्मपत्रवत् ॥ ७१ ॥

इति प्लावनीकुम्भकम् ।

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

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

[2.71]

❖ Testimonia

Yuktabhavadeva 7.121 (attrib. Gorakṣanātha)

vartitodgāra] vartitādhāra YBhD

Cf. *Kumbhakapaddhati* 171

यथेष्टं पूरयेद्वायुं बद्धे जालन्धरे हृदे ।

हृदि धृत्वा जले सुखा प्लाविनीकुम्भको भवेत् ॥

❖ Commentary

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

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

अथ केवलकुम्भकम् ।

प्राणायामस्त्रिधा प्रोक्तो रेचपूरककुम्भकैः ।

सहितः केवलश्चेति कुम्भको द्विविधो मतः ॥ ७२ ॥

Now *kevalakumbhaka*:

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

prescript: *om.* $\delta_1\chi$ **kevalakumbhakam** $\alpha_1\alpha_2\zeta_1\eta_1\pi_1\pi_2$] *kevalakumbhaka* π_ω *kevalakumbhakaḥ* $\alpha_3\varepsilon_1\eta_2$ *kevalaḥ* ζ_3 *sahitaḥ* $\gamma_1\gamma_2$ *sahitaṃ* δ_2 **72** *om.* ζ_1 **72a** *prāṇāyāmas cett.incl.* α_3] *prāṇāyāmās* η_1 *prāṇāyāma* $\alpha_1\alpha_2$ **prokto** *cett.incl.* α_3] *proktā* $\alpha_1\gamma_1\eta_1$ *prokte* α_2 **72b** *reca cett.incl.* α_3] *recaka* $\gamma_2\eta_2\pi_\omega$ *recakaḥ* α_2 **pūraka** *cett.incl.* α_3] *pūra* α_2 *kumbhaka* δ_1 **kumbhakaiḥ** *cett.incl.* α_3] *kumbhakamkaiḥ* α_2 *kumbhakau* $\gamma_1\gamma_2$ *kumbhakāḥ* η_1 *pūrakaiḥ* δ_1 **72c** *sahitaḥ cett.] sajātaṃ* α_3 **kevalaś ceti cett.]** *kevalaṃ ceti* $\alpha_3\eta_1$ *kevalastreti* γ_2 *kevalaś caiva* π_2 **72d** *dvidvidho cett.] dvidvidhā* $\alpha_3\zeta_2\eta_1$

[2.72]

❖ Sources

Vasiṣṭhasaṃhitā 3.2cd (ab only)

Cf. *Gorakṣasāta* 29

प्राणश्च देहजो वायुरायामः कुम्भकः स्मृतः ।

स एव द्विविधः प्रोक्तः सहितः केवलस्तथा ॥

❖ Testimonia

Yuktabhavadeva 7.122 (attrib. Gorakṣanātha)

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

प्राणायामस्त्रिधा प्रोक्तो रेचपूरककुम्भकैः ।

बहिर्विरचनं वायोरुदराद्रेचकः स्मृतः ।

बाह्यादापूरणं वायोरुदरे पूरकः स्मृतः ।

संपूर्णकुम्भवद्वायोर्धारणं कुम्भको भवेत् ।

सहितः केवलश्चेति कुम्भको द्विविधो मतः ॥

❖ Commentary

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

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

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

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

[2.73]

❖ Sources

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

recya cāpūrya yaḥ YY] virecyāpūrya yaḥ VS, recya vāpūrya yat VS*v.l.*, ārecyāpūrya yaḥ VS*v.l.*

Cf. *Dattātreyayogaśāstra* 66ab

सहितो रेचपूराम्यां तस्मात्सहितकुम्भकः ।

Cf. *Gorakṣaśataka* 30ab

यावत्केवलसिद्धिः स्यात्तावत्सहितमभ्यसेत् ।

❖ Testimonia

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

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

❖ Commentary

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

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

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

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

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

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

[2.74]

❖ Sources

Vasiṣṭhasaṃhitā 3.27, *Yogayājñavalkya* 6.30cd–6.31ab

❖ Testimonia

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

sukham yad HRĀ YBhD] yat sukham YCM

❖ Commentary

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

[2.75]

❖ Sources

Dattātreyayogaśāstra 74, *Vasiṣṭhasaṃhitā* 3.30

❖ Testimonia

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

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

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

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

[2.76]

❖ Testimonia

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

dhāraṇam HRĀ YBhD] vāyudhāraṇe HTK

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

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

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

77c *yugmam cett.*] yogam ζ₃ **77d** *ā niṣpatteḥ* δ₁δ₂ε₁ζ₁η₁η₂π₂π_ωχ] *niṣpatteḥ* α₁ *ā niṣpatti* γ₁γ₂
ā niṣpaśe π₁ *ā nipatre* α₂ *ubhayor api* ζ₃ **samabhyaset cett.**] *cābhyaset* ζ₃

77 = 4.29

[2.77]

❖ Testimonia

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

ā niṣpatteḥ YBhD] *maṇiṣy etau* YCM
samabhyaset YCM] *saṁācāret* YBhD

Cf. *Haṭharatnāvalī* 1.19

हठं विना राजयोगो राजयोगं विना हठः ।
व्याप्तिः स्यादविनाभूता श्रीराजहठयोगयोः ॥

Cf. *Śivasamhitā* 5.222

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

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

❖ Commentary

On the *niṣpatti* stage see 4.26–28.

कुम्भितप्राणरेचान्ते कुर्याच्चित्तं निराश्रयम् ।

एवमभ्यासयोगेन राजयोगपदं व्रजेत् ॥ ७८ ॥

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

कुम्भकात्कुण्डलीबोधः कुण्डलीबोधतो भवेत् ।

अनर्गला सुषुम्णा च हठसिद्धिश्च जायते ॥ ७९ ॥

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

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

78 Before this verse, γ₁γ₂ have an additional verse:

कुम्भकाद्वर्धते वायुस्ततोऽग्निश्च प्रवर्धते । बुद्धा कुण्डलिनी तस्मात्सैव द्वारं प्रयच्छति ॥

[2.78]

❖ Testimonia

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

kumbhita] kumbhitaḥ YBhD HTK

nirāśrayam HTK] nirāmayam YBhD

rājayogapadam vrajat YBhD] rājayogam labhet punaḥ HTK

❖ Commentary

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

[2.79]

❖ Testimonia

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

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

इति श्रीस्वात्मारामयोगीन्द्रविरचितायां हठप्रदीपिकायां द्वितीयोपदेशः ॥ २ ॥

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

80a vadane cett.] vadana ḍ₁ḍ₂π₁ vane η₁ **80b** nāda cett.] nādaḥ π_ω post sphuṭat-
 vaṃ add. ca γ₁ **ca** nirmale α₁α₂α₃ζ₁ζ₃η₁η₂] sunirmale γ₁γ₂ḍ₁ḍ₂ε₁π₂π_ωχ] sucanirmmale π₁
80c ārogyatā α₁α₂α₃η₁η₂π₁π_ω] arogyatā π₂ arogitā γ₁ḍ₁ḍ₂ ārogitā γ₂ arogatā ε₁ζ₁χ] āro-
 gatā ζ₃ **dīpanaṃ** cett.] dipakaṃ η₁ **80d** nāḍīṣu śuddhir ζ₁η₂π₁π_ω] nāḍīṣu siddhir α₁η₁
 nāḍīṣu_ ddaṃ α₂ nāḍīviśuddhir γ₁γ₂ḍ₁ḍ₂ε₁ζ₃χ] nāḍīviśuddhe π₂ **siddhi** cett.] siddha α₁
 yoga η₁ **colophon:** śrīsvātmārāmayogīndra γ₁ζ₃π_ω] śrīsadgurusvātmārāmayogendra α₁
 svātmārāmayogendra ζ₁ ātmārāmayogīndra η₂ svātmārāma η₁ śrīśahajānandasantānacintāmaṇi-
 svātmārāmayogīndra γ₂ śrīsvā° (sic!) π₁ om. α₂ḍ₁ḍ₂ε₁π₂χ] **viracitāyāṃ** α₁α₃γ₁γ₂ζ₁ζ₃η₁η₂π_ω]
 om. α₂ḍ₁ḍ₂ε₁π₁π₂χ] **haṭhapradīpikāyāṃ** cett.] śrīhaṭhapradīpikāyāṃ α₂ ha° (sic!) π₁ ante
 dvitīyo° add. haṭhakarmasādhano nāma ζ₃ **dvitiyopadeśaḥ** α₁α₂α₃γ₁γ₂ε₁ζ₃π₁π_ωχ] dvitiya
 upadeśaḥ ḍ₂ζ₁ dvitīyo yam upadeśaḥ π₂ upadeśaḥ π₂ dvitīyodhyāyaḥ η₁η₂

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

anargalāḥ suṣūmnā ca YBhD HTK] anargalāḥ suṣūmnānto YCM

[2.80]

❖ Testimonia

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

ca nirmale HRĀ YBhD] sunirmale YCM
 arogyatā] arogatā HRĀ YBhD, arogitā YCM
 nāḍīṣu śuddhir HRĀ] nāḍīviśuddhir YCM, YBhD