

2.1

Translation: 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.

Sources:

Testimonia:

Haṭharatnāvalī 3.78

atha prāṇāyāmaḥ-
athāsane dṛḍhe yogī vaśī hitamitāśanaḥ |
gurūpaḍiṣṭamārgeṇa prāṇāyāmān samabhyaset ||

Haṭhatattvakaumudī 36.1

atha nāḍīsuddhiḥ-
tathā coktaṃ yogacandrikāyām-
athāsane dṛḍhībhūte vaśī hitamitāśanaḥ |
gurūpaḍiṣṭamārgeṇa prāṇāyāmān samabhyaset ||

Commentary: The *Jyotsnā* (2.1) has the plural *prāṇāyāmān*, which is supported by some manuscripts of the β, γ and ζ groups. The plural is possible here as it could refer to the different techniques of retention (*kumbhaka*) taught later in the chapter. This is how Brahmānanda understands it (*prāṇāyāmān vakṣyamāṇān*). The variation between singular and plural recurs through this chapter, and we have followed the α₁ 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.

2.2

Translation: 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.

Sources:

Vivekamārtaṇḍa 71

cale vāte calaṃ sarvaṃ niścale niścalaṃ tathā |
yogī sthāṇutvam āpnoti tato vāyunibandhanāt ||
71d vāyunibandhanāt] VT; vāyuṃ nibandhayet A, vāyuṃ nirundhayet G

Cf. *Amanaska* 2.92

citte calati saṃsāro 'cale mokṣaḥ prajāyate |

tasmāc cittam sthīrikuryād audāsīnyaparāyaṇaḥ ||

Testimonia:

Haṭharatnāvalī 3.79

cale vāte calaṃ cittam niṣcale niṣcalaṃ tathā |
yogī sthāṇutvam āpnoti tato vāyum nirundhayet ||

Yogacintāmaṇi f. 17r

tathā ca skandapurāṇe—
cale vāte calaṃ cittam niṣcalaṃ niṣcale tathā |
yogī sthāṇutvam āpnoti tato vāyum nirodhayet ||

Commentary: In the second verse quarter, most of the α, β and γ manuscripts have *ḍṛḍhabandhanam* instead of the reading we have adopted, *niṣcalaṃ tathā*, which is supported by some β, δ and η manuscripts, and also the source text (i.e. the *Vivekamārtaṇḍa*) and testimonia. The reading *ḍṛḍhabandhanam* appears to be a dittographical error and does not make sense when read with either *sarvaṃ* (α) or *cittaṃ* (γ).

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.

In the fourth verse quarter, most witnesses have something similar to either *vāyum nibandhayet* and *vāyum nirodhayet*, which are likely to have arisen through confusion with 2.3d. The reading we have adopted (*vāyunibandhanāt*) makes better sense with the finite verb in the second verse quarter.

2.3

Translation: 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.

Sources:

Vivekamārtaṇḍa 72

yāvād vāyuh sthito dehe tāvaj jīvitam ucyate |
maraṇam tasya niṣkrāntau tato vāyum nirodhayet ||
72a sthito] sthīro A 72b jīvitam] VAGBGPT; jīvanam GLGPk 72c niṣkrāntau] VTA;
niḥkrāṇtam GBGP, niṣkrāntis GLGPk 72d vāyum nirodhayet] T; vāyunibandhanāt V,
vāyum nibandhayet ATvI, vāyum nirundhayet G

Cf. *Mrgendratāntra* 1.11.20cd–22ab

vyāpārād yasya ceṣṭante śārīrāḥ pañca vāyavaḥ ||
prāṇāpānādayas te tu bhinnā vṛttir na vastutaḥ |

vṛttiṃ leśān nigadato bharadvāja nibodha me ||
vṛttiḥ prāṇāyānaṃ nāma yat taj jīvanam ucyate |

Testimonia:

Haṭharatnāvalī 3.80

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

Yuktabhavadēva 11.150

yāvad vāyuḥ sthito dehe tāvad dehaṃ na muñcati |
maraṇaṃ tasya niṣkrāntis tato vāyuṃ nirundhayet ||

Commentary:

2.4

Translation: 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?

Testimonia:

Haṭharatnāvalī 3.81

malākulāsu nāḍīṣu māruto naiva madhyagaḥ |
kathaṃ syād unmanibhāvaḥ kāyasiddhiḥ kathaṃ bhavet ||

2.5

Translation: Only when the entire impure network of channels is cleansed is the yogi able to control the breath.

Sources:

Vivekamartāṇḍa 76

śuddhim eti yadā sarvaṃ nāḍīcakraṃ malākulam |
tadaiva jāyate yogī prāṇasaṃgrahaṇe kṣamaḥ ||

Testimonia:

Yogacintāmaṇi f. 90r

skandapurāṇe—
śuddhim eti yadā sarvaṃ nāḍīcakraṃ malākulam |
tadaiva jāyate yogī kṣamaḥ prāṇanibandhane ||

Yuktabhavedēva 7.11

śuddhim eti yadā sarvaṃ nāḍīcakraṃ malākulam |
tadaiva jāyate yogī prāṇasaṃgrahaṇe kṣamaḥ ||

2.6

Translation: 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.

Sources:

Cf. *Gorakṣaśataka* 73cd–74ab

prāṇābhyaśas tataḥ kāryo nityaṁ sattvāsthayā dhiyā |
suṣumnāṁ layate cittaṁ na ca vāyuh pradhāvati ||

Testimonia:

Yogakarṇikā 58 (attr. to the *Haṭhapradīpa*)

prāṇāyāmaṁ tataḥ kuryān nityaṁ sāttvikayā dhiyā |
suṣumnā cāntarālasthā malāḥ śoṣaṁ prayānti ca ||

Metre: Anuṣṭubh (c: ma-vipulā)

2.7

Translation: 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].

Sources:

Vivekamārtaṇḍa 77

baddhapadmāsano yogī prāṇaṁ candreṇa pūrayet |
dhārayitvā yathāśakti bhūyaḥ sūryeṇa recayet ||
77c yathāśakti] GT; yathāśaktyā VA 77d bhūyaḥ] VAG; punaḥ T

Testimonia:

Haṭharatnāvalī 3.84ab

baddhapadmāsano yogī prāṇaṁ candreṇa pūrayet |

Yuktabhavadēva 7.12

baddhapadmāsano yogī prāṇaṁ candreṇa pūrayet |
dhārayitvā yathāśakti bhūyaḥ sūryeṇa recayet ||

2.8

Translation: 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].

Sources:*Vivekamārtaṇḍa* 79

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

Testimonia:*Haṭharatnāvalī* 3.84cd–85ab

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

Yuktabhavadeva 7.14

prāṇaṃ sūryeṇa cākṛṣya pūrayed udaraṃ śanaḥ |
kumbhayitvā vidhānena bhūyaś candreṇa recayet ||

2.9

Translation: [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.

Sources:Cf. *Dattātreyayogaśāstra* 61

yathāśaktyāvirodhena tataḥ kuryāc ca kumbham |
punaś tyajet piṅgalayā śanaḥ eva na vegataḥ ||

Testimonia:*Haṭharatnāvalī* 3.85cd

yena tyajet tenāpūrya dhārayed avirodhataḥ ||
85d avirodhataḥ] anirodhataḥ P

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. Furthermore, *avirodhata* is attested, as well as *virodhahīna*, in a passage of the *Haṭhatattvakaumudī* (36.6–9) that appears to have been loosely based on *Haṭhapradīpikā* 2.7–9:

prāṇāyāme padmapīṭhe svadaḥśāṃ-
guṣṭhenādaḥ sanniruddhyendunāḍim |
vāyūṃ nātidrāk śanaḥ nātiyuktyā
vyākṛṣyordhvaṃ pūrayet svodarānte ||

yathā svaśaktyā laghu dhārayitvā
 nāḍyā tataḥ piṅgalayā virecayet |
 virodhahīnaṁ viratītamadhyam
 hṛdā sthireṇābhyasanaṁ muniś caret ||
 yena tyajet tena virodhahīnaṁ
 dhṛtvā purānyena virecayec chanaiḥ |
 yānty evam abhyāsaratasya pumsaḥ
 sthitiṁ svalakṣye calacittavṛttayaḥ ||
 yathāśaktyākṛṣya khagaṁ pūrayed udaram śanaiḥ |
 yathāśaktyā dhṛtaṁ paścād recayed avirodhataḥ ||

Metre: Anuṣṭubh (a: ra-vipulā)

2.10

Translation: 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.

Sources:

Vivekamārtaṇḍa 81

prāṇam ced idāyā pibet niyamitaṁ bhūyo 'nyayā recayet
 pītvā piṅgalayā samīraṇam alaṁ baddhvā tyajed vāmayā |
 sūryācandramasor anena vidhinā bimbadvayaṁ dhyāyatām
 śuddhā nāḍigaṇā bhavanti yaminā māsatrāyād ūrdhvataḥ ||

Testimonia:

Yogacintāmaṇi f. 90v

haṭhayoge 'pi—
 prāṇam ced idāyā piben niyamito bhūyo 'nyayā recayet
 pītvā piṅgalayā samīraṇam atho baddhvā tyajed vāmayā |
 sūryācandramasor anena vidhinā bimbadvayaṁ dhyāyatām
 śuddhā nāḍigaṇā bhavanti yaminā māsatrāyād ūrdhvataḥ ||

Haṭharatnāvalī 3.86

prāṇam ced idāyā piben niyamitaṁ bhūyo 'nyayā recayet
 pītvā piṅgalayā samīraṇam atho baddhvā tyajed vāmayā |
 sūryācandramasor anena vidhinā bimbadvayaṁ dhyāyatām
 śuddhā nāḍigaṇā bhavanti yaminā māsatrāyād ūrdhvataḥ ||

Yuktabhavadeva 7.16 (attr. to Gorakṣanātha)

prāṇaṃ ced iḍayā pibet parimitaṃ bhūyo 'nyayā recayet
 pītva piṅgalayā samīraṇaṃ amalaṃ baddhvā tyajed vāmayā |
 sūryācandramasor anena vidhinā bimbadvayaṃ dhyāyatām
 suddhā nāḍigaṇā bhavanti yamināṃ māsatrāyād ūrdhvataḥ ||

Metre: Śārdūlavikrīḍita

2.11

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

Testimonia:

Haṭharatnāvalī 3.87

prātar madhyadine sāyam ardharātre ca kumbhakān ||
 śanair aśitiparyantaṃ caturvāraṃ samabhyaset ||

Yogacintāmaṇi f. 90v (attr. to the *Haṭhayoga*)

prātar madhyaṃ dine sāyam ardharātre ca kumbhakān ||
 śanair aśitiparyantaṃ caturvāraṃ samabhyaset ||

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

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

Without reference to the *Dattātreya yogaśāstra*, the meaning of the second half of the verse is ambiguous because it could be understood as saying up to eighty retentions four times a day. In his *Jyotsnā* (2.11), Brahmānanda understands it this way, and takes *śanaiḥ* to mean 'gradually' building up to the eighty retentions. However the parallel verses in the *Dattātreya yogaśāstra* make it clear that twenty retentions (*kumbhaka*) are to be practised four times a day.

2.12

Translation: 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.

Sources:

Cf. *Vivekamārtaṇḍa* 87

adhame ca ghano gharmah kampo bhavati madhyame |
 uttiṣṭhaty uttame deho baddhapadmāsano muhuḥ ||
 87c uttiṣṭhaty uttame deho] T; uttiṣṭhaty uttamo deho V, uttame nu guṇam āpnoti A,
 uttame sthānum āpnoti GB, uttame sthānam āpnoti GL, uttiṣṭhamty uttame prāṇā GP
 87d baddhapadmāsano muhuḥ] VT; tato vāyu nibandhayet A, tato vāyūṃ nirundhayet
 GBGL, vaddhapadmāsane muhuḥ GP

Testimonia:

Haṭharatnāvalī 3.88

kāṇiyasi bhavet svedaḥ kampo bhavati madhyame |
 uttiṣṭhaty uttame prāṇarodhe padmāsane muhuḥ ||

Yogacintāmaṇi 90v (attr. to the *Haṭhayoga*)

kāṇiyasi bhavet svedaḥ kampo bhavati madhyame |
 uttiṣṭhaty uttame prāṇarodhe padmāsanasthitah ||

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* in the *Vivekamārtaṇḍa*). α and some of the β , ζ and η manuscripts seem to be stating 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* (β_2 , δ_1 , and η_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.

2.13

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

Sources:

Cf. *Dattātreyayogasāstra* 75

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

Testimonia:*Haṭharatnāvalī* 3.89

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

Cf. *Śivasamhitā* 3.46

svedaḥ saṃjāyate dehe yoginaḥ prathamodyame |
 yadā saṃjāyate svedo mardanaṃ kārayet sudhīḥ |
 anyathā vīgrahe dhātur naṣṭo bhavati yoginaḥ ||

Yogacintāmaṇi 90v (attr. to the *Haṭhayoga*)

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

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

2.14

Translation: 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.

Sources:*Śivasamhitā* 3.43

abhyāsakāle prathamam kuryāt kṣīrājyabhojanam
 tato 'bhyāse sthīribhūte na tādṛṇniyamagrahaḥ 3.43

Testimonia:*Haṭharatnāvalī* 1.24

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

Yuktabhavadeva 4.27 (attr. to the *Śivayoga*)

abhyāsakāle prathame śastaṃ kṣīrādibhojanam |
 tato 'bhyāse dṛḍhībhūte na tādṛṇniyamāgrahaḥ ||

Metre: Anuṣṭubh (a: bha-vipulā)**2.15**

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

Sources:*Vivekamārtaṇḍa* 101

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

Testimonia:*Haṭharatnāvalī* 3.90

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

Yuktabhavadēva 7.28 (attr. to Gorakṣanātha)

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

Commentary: 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

Translation: All diseases are destroyed by correct *prāṇāyāma*. As a result of incorrect practice any disease may arise.

Sources:*Vivekamārtaṇḍa* 99

prāṇāyāmena yuktena sarvarogakṣayo bhavet |
ayuktābhyāsayogena sarvarogasamudbhavaḥ ||

Testimonia:*Haṭharatnāvalī* 3.90

prāṇāyāmena yuktena sarvarogakṣayo bhavet |
ayuktābhyāsayogena sarvarogasamudbhavaḥ ||

Yogacintāmaṇi 91v–92r (attr. to the *Skandapurāṇa*)

prāṇāyāmena yuktena sarvavyādhikṣayo bhavet |
ayuktābhyāsayogena sarvavyādhisamudbhavaḥ ||

Yuktabhavadēva 7.26 (attr. to Gorakṣanātha)

prāṇāyāmena yuktena sarvarogasya saṃkṣayaḥ |
ayuktābhyāsayogena sarvarogasya sambhavaḥ ||

2.17

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

Sources:

Vivekamārtaṇḍa 100

hikkā śvāsaś ca kāsaś ca śiraḥkarṇākṣivedanā |
bhavanti vividhā doṣāḥ pavanasya vyatikramāt ||

Testimonia:

Haṭharatnāvalī 3.92

hikkā śvāsaś ca kāsaś ca śiraḥkarṇākṣivedanāḥ |
bhavanti vividhā rogāḥ pavanasya vyatikramāt ||

Yogacintāmaṇi 92r (attr. to the *Skandapurāṇa*)

hikkā śvāsaś ca kāsaś ca śiraḥkarṇākṣivedanāḥ |
bhavanti vividhā rogāḥ pavanasya vyatikramāt ||

Yuktabhavadēva 7.27 (attr. to Gorakṣanātha)

hikkā śvāsaś tathā kāsaḥ śiraḥkarṇākṣivedanā |
bhavanti vividhā rogāḥ pavanasya vyatikramāt ||

Commentary: This verse has parallels in verses on the illnesses caused by incorrect breathing in earlier Śaiva works, two examples of which are:

Śivadharmottara 10.124cd–125

hikkāśvāsapraṭiśyāyaḥ karṇadantākṣivedanāḥ ||
mūkatā jaḍatā kāsaḥ śīrorogaḥ śramakṣaraḥ |
ityevamādayo doṣā jāyante vyutkramaṇa tu ||

Dharmaputrikā 10.265–266ab

kaphakoṣṭhe yadā vāyur granthir bhūtvāvatīṣṭhate |
hrllāsahikkikāśvāsaśiraḥśūlādayo rujāḥ ||
jāyante dhātuvaiṣamyāt tadā kuryāt pratikriyāṃ |

2.18

Translation: [The yogi] should exhale correctly, inhale correctly and hold the breath correctly. [His channels] thus become purified.

Sources:

Vivekamārtaṇḍa 102

yuktaṃ yuktaṃ tyajed vāyuraṃ yuktaṃ yuktaṃ ca pūrayet |

yuktaṃ yuktaṃ ca badhniyād evaṃ siddhim avāpnuyāt ||

Testimonia:

Haṭharatnāvalī 3.93

yuktaṃ yuktaṃ tyajed vāyūṃ yuktaṃ yuktaṃ prapūrayet |
yuktaṃ yuktaṃ ca badhniyād evaṃ siddhim avāpnuyāt ||

Yogacintāmaṇi 92v (attr. to the *Skandapurāṇa*)

yuktaṃ yuktaṃ tyajed vāyūṃ yuktaṃ yuktaṃ ca pūrayet |
yuktaṃ yuktaṃ ca badhniyād itthaṃ siddhyati yogavit ||

Yuktabhavadēva 7.29 (attr. to Gorakṣanātha)

yuktaṃ yuktaṃ tyajed vāyūṃ yuktaṃ yuktaṃ tu pūrayet |
yuktaṃ yuktaṃ tu badhniyād evaṃ siddhim avāpnuyāt ||

2.19

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

Sources:

Cf. *Dattātreya yogaśāstra* 67cd–69ab

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

Testimonia:

Haṭharatnāvalī 3.94

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

Yogacintāmaṇi 90v (attr. to the *Hathayoga*)

yadā nāḍīvisuddhiḥ syāt tadā cintānirākṛtā |
kāyasya kṛṣatā kāntis tadā jāyeta niścitam ||

Commentary: The idea that *prāṇāyāma* is done to purify the channels (*nāḍī*) can be found in discussions of *prāṇāyāma* in early Śaiva tantras. For example, the *Nayasūtra* of the *Nīśvāsātattvasaṃhitā* (4.110) and the *Svacchandatantra* (7.294cd–7.295ab) specifically refer to purifying the channels by inhaling through the left nostril and exhaling through the right, as stated in the latter:

apasavyena pūryeta savyenaiva virecayet |
nāḍīśamśodhanaṃ caitan mokṣamārgapathasya ca ||

Metre: Anuṣṭubh (a: ma-vipulā)

2.20

Translation: 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.

Sources:

Vivekamārtaṇḍa 101

yatheṣṭaṃ dhāraṇaṃ vāyor analasya pradīpanam |
nādābhivyaktir ārogyaṃ jāyate nāḍīśodhanāt ||

Testimonia:

Haṭharatnāvalī 3.95

yatheṣṭaṃ dhāraṇaṃ vāyor analasya pradīpanam |
nādābhivyaktir ārogyaṃ jāyate nāḍīśodhanāt ||

Yogacintāmaṇi 90v (attr. to the *Skandapurāṇa*)

yatheṣṭaṃ dhāraṇaṃ vāyor analasya pradīpanam |
nādābhivyaktir ārogyaṃ bhaven nāḍīśodhanāt ||

Yuktabhavadēva 7.17 (attr. to Gorakṣanātha)

yatheṣṭaṃ dhāraṇaṃ vāyor analasya pradīpanam |
nādābhivyaktir ārogyaṃ jāyate nāḍīśodhanāt ||

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

nāḍīśuddhim avāpnoti pṛthak cihnopalakṣitām |
śarīralaghutā dīptir jaṭharāgnivivardhanam ||
nādābhivyaktir ity etac cihnaṃ tacchuddhisūcakam |
yāvad etāni sampaśyēt tāvad evaṃ samācaret ||

2.21

Translation: The 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.

Sources:

Testimonia:

Yogacintāmaṇi 8v (attr. to Ātmārāma)

medaḥśleṣmanivṛtyartham ṣaṭkarmāṇi samācaret |
anyathā nācaret tāni doṣāṇām samatā yataḥ ||

Yuktabhavadēva 7.147 (attr. to the *Haṭhapradīpikā*)

medaślemādisampūrṇaḥ ṣaṭkarmāṇi samācaret |
anyas tu nācaret tāni doṣāṇām samabhāgikaḥ ||

Commentary: Manuscripts of the δ group, as well as η_2 and ζ_3 , also have the valid readings of *medaḥśleṣmanivṛtyartham* ($\delta_1\delta_2\zeta_3$)/*medaḥśleṣmādināsārtham* (η_2) and *anyathā* in the first and third verse quarters, respectively. This version of the verse states that one should practise the six therapeutic interventions to remove fat, phlegm and the like, otherwise one should not practise them when the humours are in balance. However, the *pūrvam* ('first'), which is attested in the α , β and γ groups, fits the context of these interventions being preliminary practices for *prāṇāyāma*.

2.22

Translation: *Dhauti, basti, nīti, trāṭaka, naulī* and *kapālabhātī*. These are said to be the six [therapeutic] techniques.

Sources:**Testimonia:**

Haṭharatnāvalī 1.27

haṭhapradīpikāyām-
dhautir bastis tathā netis trāṭakam naulikam tathā |
kapālabhātir etāni ṣaṭkarmāṇi pracakṣate ||

Yogacintāmaṇi 71r (attr. to the *Haṭhapradīpikā*)

atha ṣaṭkarmāṇi | haṭhapradīpikāyām ||
dhauti basti tathā neti trāṭakam naulikam tathā |
kapālabhātī caitāni ṣaṭkarmāṇi pracakṣate ||

Yuktabhavadēva 7.148 (attr. to the *Haṭhapradīpikā*)

dhautir bastiś ca netiś ca trāṭakam naulikam tathā |
kapālabhātī caitāni ṣaṭkarmāṇi pracakṣate ||

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.

Metre: Anuṣṭubh (c: ma-vipulā)

2.23

Translation: 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.

Sources:

Testimonia:

Haṭharatnāvalī 1.28

karmāṣṭakam idaṃ gopyaṃ ghaṭaśodhanakāarakam |
kasya cin naiva vaktavyaṃ kulastrīsurataṃ yathā ||

Yogacintāmaṇi 71r (attr. to the *Haṭhapradīpikā*)

karmaṣaṭkam idaṃ gopyaṃ ghaṭaśodhanakāarakam |
vicitraṅṇasamdhāyī pūjyate yogipuṃgavaiḥ ||

Yuktabhavadēva 7.149 (attr. to the *Haṭhapradīpikā*)

karmaṣaṭkam idaṃ gopyaṃ ghaṭaśodhanakāraṇam |
vicitraṅṇasandhāyī kriyate yogibhiḥ sadā ||

2.24 heading

Translation: Among them is dhauti:

2.24

Translation: [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 dhauti technique.

Testimonia:

Haṭharatnāvalī 1.37–38ab

atha dhautiḥ–
viṃśaddhastapramāṇena dhautavastraṃ sudīrghitam |
caturāṅgulavistāraṃ siktam caiva śanaiḥ graset ||
tataḥ pratyāharec caitad abhyāsād dhautir ucyate |

Yogacintāmaṇi f. 71r (attr. to the *Haṭhapradīpikā*)

atha dhauti |
 caturaṅgulavistāraṃ siktaṃ vastraṃ śanair graset |
 punaḥ pratyāhared etad abhyāsād dhautikarmavit ||

Yuktabhavadēva 7.150 (attr. to the *Haṭhapradīpikā*)

caturaṅgulavistāraṃ siktaṃ vastraṃ śanair graset |
 tataḥ pratyāharec caitad ākṣālaṃ dhautikarma tat ||

Cf. *Satkarmasaṅgraha* 56–57

atha dhauti |
 mṛdulaṃ dhavalaṃ śuddhaṃ caturaṅgulavistṛtaṃ |
 tithihastamitāyāmaṃ dhautivastrasya lakṣaṇam ||
 toyasiktaṃ grased vastraṃ ghrāṇābhyāṃ vāyum utsṛjan |
 śanaiḥ sanais tu sakalaṃ punaḥ pratyāharec chanaiḥ |
 dhautikarmedam ākhyātaṃ yatra gaṅgādhidaivatam ||

Commentary: The manuscripts contain many different readings for the fourth *pāda*. α_3 and η_1 have the term *udgāraṃ*, which rarely occurs in yoga texts. The basic meaning of *udgāra* is the act of discharging something from the mouth, which fits the context of *dhauti* in so far as the cloth swallowed into the stomach is drawn back out through the mouth. Some of the other readings, such as *uditam*, *utthānam*, etc., appear to be mistakes or patches that arose possibly because *udgāra* is not normally neuter but masculine.

Many manuscripts have added verse quarters on the length of the cloth (*hastapañcadaśena tu*) and doing the practice according to the guru's teachings (*gurūpadiṣṭa-mārgena*). These additional comments are absent in the α , γ and ζ groups. Furthermore, the compound *hastapañcadaśena* does not seem to fit the syntax of the sentence. The other addition, on the guru's teaching, is a cliché that is probably being used here as a verse filler.

2.25

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

Sources:

Testimonia:

Haṭharatnāvalī 1.39

kāsaśvāsapliha kuṣṭhaṃ kapharogās ca viṃsatih |

dhautikarmaprabhāvena dhāvanty eva na saṁśayaḥ ||

Yogacintāmaṇi f. 71r (attr. to the *Haṭhapradīpikā*)

kāsaśvāsaplihakusṭhaṁ kapharogāś ca vidradhiḥ |
dhautikarmaprabhāvena prayānty eva na saṁśayaḥ ||

Yuktabhavadeva 7.151 (attr. to the *Haṭhapradīpikā*)

plihā śvāsaś ca kuṣṭhaṁ ca kapharogāś ca viṁśatiḥ |
dhautikarmaprabhāvena gacchanty eva na saṁśayaḥ ||

Cf. *Satkarmasaṅgraha* 58

kāsaśvāsaplihakusṭhādināśam
vahner māndyaṁ viṁśatiḥ śleṣarogān |
dūrīkuryāt karṇabādhir tam uccair
dhautikarma pradiṭaṁ śaṅkareṇa ||

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

Twenty phlegmatic diseases are enumerated in the *Carakasamhitā*, *sūtrasthāna* 20.17, a chapter on major diseases (*mahāroga*).

Metre: Anuṣṭubh (a: ra-vipulā)

2.26 heading

Translation: Now the *basti* technique.

2.26

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

Sources:

Testimonia:

Haṭharatnāvalī 1.45–47

nābhidaghne jale sthitvā pāyunāle sthitāṅgulih |
cakrimārgēṇa jaṭharaṁ pāyunālena pūrayet ||
vicitrakaraṇīm kṛtvā nirbhītaḥ recayeḥ jalam |
yāvad balaṁ prapūryaiva kṣaṇaṁ sthitvā virecayet ||
ghaṭītrayaṁ na bhoktavyaṁ bastim abhyasatā dhruvam |
nivātabhūmau santiṣṭhed vaśi hitamitāśanaḥ ||

Yogacintāmaṇi f. 71r (attr. to the *Haṭhapradīpikā*)

atha vasti |
nābhidaghne jale pāyunistanālotkaṭāsanah |
ādharākuñcanam kuryād abhyāsād vastikarmavit ||

Yuktabhavadēva 7.152 (attr. to the *Haṭhapradīpikā*)

nābhidaghne jale pāyau nyastanālotkaṭāsanah |
ādharā kuñcanam kuryāt kṣālanam bastikarma tat ||

Cf. *Satkarmasaṅgraha* 132

naulikriyāsusampannas tyaktamūtramalah sudhīh |
jānudaghne jale kuryād bastim bastividhānavit ||

Commentary: The reading *pakhālam* that we have adopted in the fourth *pāda* is found in α_2 and β_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 *prakṣālam*, which is very rare in Sanskrit sources, while others have the more common *kṣālanam*.

2.27

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

Testimonia:

Haṭharatnāvalī 1.48

gulmaplihodaram vāpi vātapittakaphādikam |
bastikarmaprabhāvena dhāvanty eva saṁśayaḥ ||

Yogacintāmaṇi 71r (attr. to the *Haṭhapradīpikā*)

gulmodaram cāpi vātaplihapittakaphodbhavāḥ |
vastikarmaprabhāvena bādhyante sakalāmayāḥ ||

Yuktabhavadēva 7.153 (attr. to the *Haṭhapradīpikā*)

gulmaplihodaram cāpi vātapittakaphodbhavāḥ |
bastikarmaprabhāvena naśyanti sakalāmayāḥ ||

Cf. *Satkarmasaṅgraha* 135, 140–141

yāvan malā vinaśyanti vātapittakaphodbhavāḥ |
trivāram vā caturvāram kṛtvā bastim virecayet ||
mahojasvī mahajjyotir jaṭharāgnipradīpanam |
gulmaplihodarādīnām nāśanam sukhavardhanam ||
vātapittakaphotthānām doṣānām nāśanam param |

kuṣṭhānām nāśanam cāpi bastisiddhe prajāyate ||

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

hrdbastyorantare granthiḥ saṃcārī yadi vā 'calah |
cayāpacayavān vṛttaḥ sa gulma iti kīrtitaḥ ||

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

2.28

Translation: When practised repeatedly, the water enema (*jalabasti*) technique bestows clarity of the bodily constituents, senses and mind, radiance, [and] stimulation of the digestive fire, and removes [excessive] accumulation of all humours.

Testimonia:

Haṭharatnāvalī 1.49

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

Yogacintāmaṇi 71r (attr. to the *Haṭhapradīpikā*)

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

Yuktabhavadeva 7.154 (attr. to the *Haṭhapradīpikā*)

dhātvindriyāntaḥkaraṇaprabodhaṃ
dadāti kāntiṃ dahanapradīptim |
aśeṣadoṣopacayaṃ nihanyād
abhyasyamānaṃ jalavastikarma ||

Cf. *Satkarmasaṅgraha* 139–140ab

tiṣṭhed vaśī mitāhāraḥ sarvāṅgaṃ tena śudhyati |

dhātvindriyāntaḥkaraṇaprasādo dehalāghavam ||
mahojasvī mahajjyotir jaṭharāgnipradīpanam |

Metre: Upajāti

2.29

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

Sources:

Testimonia:

Haṭharatnāvalī 1.51

udaragatapadārtham udvamantī
pavanam apānam udirya kaṇṭhanāle |
kramaparcayatas tu vāyumārge
gajakaraṇīti nigadyate haṭhajñaiḥ || 1.51 ||

Yuktabhavadēva 7.154 (attr. to the *Haṭhapradīpikā*)

udaragatapadārtham udvamantī
pavanam apānam udirya kaṇṭhanāle |
kramaparcayavaśyavāyumārgā
gajakaraṇīti nigadyate haṭhajñaiḥ ||

Haṭhatattvakaumudī 8.8

udaragatapadārthān udvamed eva nityam
pavanagamanamārgāt kaṇṭhanālapraveśāt ||
kramaparcayavaśyam syāc ca gargādayo hi
gajakaraṇam itiha prahur āryā munīndrāḥ ||

Cf. *Satkarmasaṅgraha* 108–109

atha gajakaraṇī
śuddham toyam nārikelodbhavam vā
pītṛvākaṇṭham dugdhamīśram jalam vā |
vāram vāram māṇibandham tu kurvan
nodgāreṇa prakṣiped bhūmibhāge ||
eṣā proktā kaphapittāmayeṣu
medoghnīva kariṇī hastipūrvā ||

Commentary: η_2 and β_ω have an alternative reading for the third verse quarter

that appears to be explaining the name of the practice. In other words, it is called the elephant technique ‘because the speed of the breath is like that of water [propelled] by elephants’ (*karibhir iva jalasya vāyuvegāt*). The syntax of this reading is not so easy to construe with the rest of the verse, which suggests that it was not original. The reading we have adopted (i.e., *kramaparicayavaśya...*) is attested by manuscripts of the most important groups and the same witnesses preserve *mārga* (rather than *vega*).

Metre: Puṣpitāgrā

2.30 heading

Translation: Now *nīti*.

2.30

Translation: [The yogi] should insert a thread that is firm for one handspan [in length] into the nasal passage and take it out through the mouth. This is called *nīti* by the Siddhas.

Testimonia:

Cf. *Haṭharatnāvalī* 1.40–41

atha netikarma–
 ākhupucchākāranibhaṃ sūtraṃ susnigdhanirmitam |
 ṣaḍvitastimitam sūtraṃ netisūtrasya lakṣanam || 1.40 ||
 nāsānāle praviśyainaṃ mukhān nirgamayet kramāt |
 sūtrasyāntaṃ prabaddhvā tu bhrāmayen nāsānālayoḥ |

Yogacintāmaṇi 71r–71v (attr. to the *Haṭhapradīpikā*)

atha neti |
 sūtraṃ vitastisusnigdhaṃ nāsānāle praveśayet |
 mukhān nirgamayet sā hi neti siddhair nigadyate ||

Yuktabhavadēva 7.156 (attr. to the *Haṭhapradīpikā*)

sūtraṃ vitastisusnigdhaṃ nāsānāle praveśayet |
 mukhān nirgamayed eṣā netiḥ siddhair nigadyate ||

Cf. *Satkarmasaṅgraha* 67

atha neti
 mṛdu ślakṣṇaṃ sitaṃ sūtraṃ nāsānāle praveśayet |
 mukhān nirgamayed dasrau cintayen netikā smṛtā ||

Commentary: ?? JM: note on *nīti/neti* According to Turner’s Comparative and

Etymological Dictionary (1966: 427, entry 7588), the word *netī* in Hindi refers to the cord of a churning stick and is cognate with the Sanskrit *netra*. The action of pulling the cord of a churning stick is similar to the way the thread can be pulled back and forth, from side to side, through the nostril and mouth.

2.31

Translation: The excellent Niti [technique] purifies the skull, bestows divine sight and quickly cures a multitude of diseases that arise above the collarbone.

Testimonia:

Haṭharatnāvalī 1.42

kapālaśodhinī kārṃyā divyadr̥ṣṭipradāyini | [caiva -P]
jatrūrdhvajātarogaghni jāyate netir uttamā || 1.42 ||

Yogacintāmaṇi 71v (attr. to the *Haṭhapradīpikā*)

kapālaśodhanī caiva divyadr̥ṣṭipradīpinī |
jatrūrdhvajātarogaughān jarayaty āśu netivit ||

Yuktabhavadēva 7.156 (attr. to the *Haṭhapradīpikā*)

kapālaśodhinī caiva divyadr̥ṣṭipradāyini |
jatrūrdhvajātarogādyaiḥ jayaty eva suniścitam ||

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

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 it against the reading of α₁ and α₂, *hanūrdhva*°, ‘above the jaw’, and α₃, *kaṇṭhordhva*°, ‘above the throat’.

Different readings exist for the last verse quarter. η₁ has *jayati sā tu sūtrikā*, which is unmetrical, but the word *sūtrikā* may have been original because it explains the problematic readings that arose in the other witnesses when attempts were made to replace *sūtrikā* with *neti*. The variants with *netivit* seem implausible because of the epithets in the first line, which require a feminine noun to be understood as the subject of the sentence. The reading *netir āśu nihanti ca* looks like a patch that was adopted later in the transmission. The reading we have conjectured *jayaty āśu*

tu sūtrikā retains *sūtrikā* and corrects the metrical fault of η_1 by adopting *jayaty āśu*, which is well attested across the stemma.

2.32 heading

Translation: Now *trāṭaka*:

2.32

Translation: [The yogi] should concentrate and look at a small focal point with a fixed gaze until tears fall. The experts consider this to be *trāṭaka*.

Testimonia:

Haṭharatnāvalī 1.54

atha trāṭakam-
nirikṣya niścaladṛśā sūkṣmalakṣyaṃ samāhitaḥ |
aśrusampātaparyantam ācāryais trāṭakam smṛtam ||

Yogacintāmaṇi 71v (attr. to the *Haṭhapradīpikā*)

atha trāṭakam |
nirikṣen niścaladṛśā sūkṣmalakṣyaṃ samāhitaḥ |
aśruprapātaparyantam āryais tat trāṭakam matam ||

Yuktabhavadēva 7.158 (attr. to the *Haṭhapradīpikā*)

atha trāṭakam |
vīkṣeta niścaladṛśā sulakṣyaṃ ca samāhitaḥ |
aśrusampātaparyantam ācāryais trāṭakam smṛtam ||

Cf. *Satkarmasaṅgraha* 40cd–41ab

atha trāṭakam
sūkṣmalakṣye dṛśau sthāpya nīrnimeṣaś ciraṃ bhavet |
aśrusampātaparyantam karma trāṭakam īritam ||

Metre: Anuṣṭubh (a: na-vipulā)

2.33

Translation: It is the destroyer of eye diseases and the door [shutting out] sloth and so forth. *Trāṭaka* should be carefully concealed like a chest of gold.

Testimonia:

Haṭharatnāvalī 1.55

spoṭaṇaṃ netrarogāṇāṃ tandrādīnāṃ kapāṭakam |

prayatnāt trāṭakam gopyam yathā ratnasupeṭakam ||

Yogacintāmaṇi 71v (attr. to the *Haṭhapradīpikā*)

moṭanam netrarogānām tandrādinām kapāṭakam |
etac ca trāṭakam gopyam yathā hāṭakapeṭakam ||

Yuktabhavadēva 6.159 (attr. to the *Haṭhapradīpikā*)

moṭakam sarvarogānām tandrādinām kapāṭanam ||
yatnatas trāṭakam gopyam yathā hāṭakapeṭakam ||

Cf. *Satkarmasaṅgraha* 41cd–42ab

atha trāṭakam
vaṅglāvikanāsthe ’sminn antarjyotiḥ prakāśyate |
netrarogās tathā tandrā naśyantīty āha dhūrjatiḥ ||

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.

2.34 heading

Translation: Now *naulī*:

2.34

Translation: 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 *naulī* by people from Gauḍa.

Testimonia:

Haṭharatnāvalī 1.34

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

Yogacintāmaṇi 71v (attr. to the *Haṭhapradīpikā*)

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

Yuktabhavadeva 6.162 (attr. to the *Haṭhapradīpikā*)

atha naulī
 amandāvartavegena tundaṃ savyāpasavyataḥ |
 natāṃso bhrāmayed eṣā naulir gauḍaiḥ praśasyate ||

Cf. *Satkarmasaṅgraha* 110cd–111

atha naulī
 amandāvartavegena jaṭharaṃ dakṣavāmayoḥ |
 cālayec chaṃbhunā proktaṃ tatra lakṣmyadhidevatā |
 bāhyanaulir iyaṃ proktā jaṭharānaladīpinī ||

Commentary: It is worth noting that α_1 has *laulī* (instead of *naulī*) as the name of this practice in verses 2.34–35 and *laulikaṃ* in 2.22. The vast majority of manuscripts, including α_2 , and the most important testimonia support *naulī* or *nauliḥ* but the names *laulika* and *laulikī* do occur in some more recent works, such as the *Haṭhayogasaṃhitā* (p. 4), *Gheraṇḍasaṃhitā* (1.12), *Yogasārasaṅgraha* (pp. 54–55) and *Yogakarnikā* (p. 56).

[Mahant Bālyogī Rām Bālak Dās performing nauli at Dīrgheśvar Mahādev, U.P., in 2012.](#)

2.35

Translation: Naulī brings about stimulation of the fire in the stomach, [good] digestion and the like, always brings bliss, and makes all humoral disorders and diseases wither away. This naulī is the best of all Haṭha techniques.

Sources:

Testimonia:

Haṭharatnāvalī 1.35

tundāgnisandīpanapācanādisandīpikānandakarī sadaiva |
 aśeṣadoṣāmayaśoṣaṇī ca haṭhakriyāmaulir iyaṃ ca nauliḥ ||

Yogacintāmaṇi 71v (attr. to the *Haṭhapradīpikā*)

mandāgnisaṃdīpanapācanāgnisaṃdhāyikānandakarī tathaiva |
 aśeṣadoṣāmayaśoṣiṇī ca haṭhakriyāmaulir iyaṃ hi naulī ||

Yuktabhavadēva 7.163 (attr. to the *Haṭhapradīpikā*)

mandāgnisaṃdīpanapācanādisandhāvanānandakarī sadaiva |
 aśeṣadoṣāmayaśoṣaṇīyaṃ haṭhakriyāmaulir iyaṃ hi naulīḥ ||

Haṭhatattvakaumudī 8.12

mandāgnisaṃdīpanapācanādisandhāyikānandakarī sadaiva |
 aśeṣadoṣopacayaśoṣaṇīva haṭhakriyā 'sau jayatiḥ naulīḥ ||

Commentary: α_1 and α_2 , β_2 , ϵ_1 and ζ_1 have *tundāgni*° 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 naulī is done. The compound *tundāgni* seems 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*°.

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

Metre: Upajāti

2.36 heading

Translation: Now kapālabhātī:

2.36

Translation: Very rapid inhalation and exhalation like the bellows of a blacksmith is called kapālabhātī, the skull bellows. It dries up imbalances of phlegm.

Testimonia:

Haṭharatnāvalī 1.56

atha kapālabhastrikā-
 bhastrival lohakārāṇaṃ recapūrasusambhramau |

kapālabhastrī vikhyātā sarvarogaviśoṣaṇī ||

Yogacintāmaṇi 71v (attr. to the *Haṭhapradīpikā*)

atha kapālabhātī |
bhastreva lohakārāṇām recapūrau sasambhramau |
kapālabhātī vikhyātā kaphadoṣaviśoṣiṇī ||

Yuktabhavadeva 7.163 (attr. to the *Haṭhapradīpikā*)

atha kapālabhātīḥ |
bhastrāval lohakārāṇām recapūrau sasambhramau |
kapālabhātī vikhyātā kaphadoṣaviśoṣiṇī ||

Cf. *Satkarmasaṅgraha* 50cd–51

atha bhastrā
lohakārasya bhastreva recapūrau tu vegataḥ ||
punaḥ punaḥ prakurvīta sthīramūrdhnā prayatnataḥ |
sthīrabhastreti ca khyāta yoginām siddhidāyakā ||

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

ṛ₂ 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 kapālabhātī in the *Haṭhayogasaṃhitā* (p. 14):

iḍayā pūrayed vāyum recayet piṅgalākhyayā |
piṅgalayā pūrayitvā punaś candreṇa recayet |
pūrakam recakam kṛtvā vegena na tu cālayet ||

In the second verse quarter, the α manuscripts have *susambhramau* ('great speed') instead of the reading we have adopted *sasambhramau* ('fast'). The syntax requires *sasambhramau* because it is an adjectival compound that must agree with *recapūrau* ('the exhalation and inhalation').

Metre: Anuṣṭubh (c: ma-vipulā)

2.37

Translation: The person whose excess weight, phlegm, fat, impurities and the like have been removed by the six techniques should then perform breath-control. It succeeds without effort.

Testimonia:*Haṭharatnāvalī* 1.60

karmāṣṭabhir gatasthaulyaṃ kaphamedomalādikam |
 prāṇāyāmaṃ tataḥ kuryād anāyāsenā siddhyati ||

Yogacintāmaṇi f. 8v

tathā cātmārāmaḥ
 ṣaṭkarmanirgatasthaulyakaphamedogadādikaḥ |
 prāṇāyāmaṃ tataḥ kuryād anāyāsenā sidhyati ||

Yuktabhavadēva 7.165 (attr. to the *Haṭhapradīpikā*)

ṣaṭkarmabhir gatasthaulyaṃ kaphamedomalātigaḥ |
 prāṇāyāmaṃ tataḥ kuryād anāyāsenā sidhyati ||

2.38

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

Testimonia:*Yogacintāmaṇi* ff. 8v–9r (attr. to Ātmārāma)

prāṇāyāmair eva sarvaiḥ praśuṣyanti malā yataḥ iti |
 ācāryāṇāṃ tu keṣāṃ cid anya krama na saṃmatam iti ||

Yuktabhavadēva 7.166 (attr. to the *Haṭhapradīpikā*)

prāṇāyāmair eva sarve praśuṣyanti malā iti |
 ācāryāṇāṃ tu keṣāṃ cid anyat karma na saṃmatam ||

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.

Metre: Anuṣṭubh (a: ra-vipulā)

2.39

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

Testimonia:*Haṭharatnāvalī* 3.82

brahmādayo ’pi tridaśāḥ pavanābhyāsatatparāḥ |
 abhūvan mṛtyurahitā tasmāt pavanam abhyaset ||

Haṭhatattvakaumudī 8.19

brahmādayo 'pi tridaśāḥ pavanābhyāsatatparāḥ |
tena siddhiṃ gatā yoge tasmāt pavanam abhyaset ||

Commentary: This verse has been rewritten in η_2 and the delta group of manuscripts. η_2 's reading attempts, somewhat unsuccessfully, to connect this verse more directly to the *ṣaṭkarma*:

ṣaṭkarmayogam āpnoti pavanābhyāsatatparāḥ |
sumanaskāntako bhavya[s] tasmāt pavanam abhyaset ||

Different versions of this verse occur in η_2 and ζ_3 . Neither of these appear to be original as the compound *sumanaskāntaka* ('dying with the mind active?') is rather odd. The δ group of manuscripts has another reading for the third quarter (*tena siddhiṃ gatās te ca*), which puts a more positive spin on the verse in as much as one should practise *prāṇāyāma* because through it the gods attained perfection.

Metre: Anuṣṭubh (a: bha-vipulā; c: na-vipulā)

2.40

Translation: 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?

Sources:

Vivekamārtaṇḍa 73

yāvad baddho marud dehe tāvac cittam nirāśrayam |
yāvad vīkṣā bhruvor madhye tāvat kālabhayam kutaḥ ||
vīkṣā] T; dṛṣṭir cett.

Testimonia:

Yogacintāmaṇi f. 92r (attr. to the Skandapurāṇa)

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

Yuktabhavadēva 7.8 (attr. to Gorakṣanātha)

yāvad baddho marud dehe yāvac cittam nirāmayam |
yāvad dṛṣṭir bhruvor madhye tāvat kālabhayam kutaḥ ||

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 *yāvat* clauses appear to have been written as nominal phrases. The reading *vīkṣā* occurs in the same verse of the six-chapter version of the *Vivekamārtaṇḍa*

(siglum T), which sometimes preserves old readings of that text.

2.41

Translation: When the network of channels has been purified by breath-controls as prescribed, the breath pierces the mouth of Suṣumnā and enters it with ease.

Testimonia:

Haṭharatnāvalī 2.2

vidhivat prāṇasaṃyāmaiḥ nāḍīcakre viśodhite |
suṣumnāvadanaṃ bhittvā sukhād viśati mārutaḥ ||

Yogacintāmaṇi f. 18r

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

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

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

Testimonia:

Haṭharatnāvalī 2.3

mārute madhyame jāte manaḥsthairyaṃ prajāyate |
manasaḥ susthiribhāvaḥ saivāvasthā manonmanī ||

Yogacintāmaṇi f. 18a (attr. to Haṭhapradīpikā)

mārute madhyasaṃcāre manaḥsthairyaṃ prajāyate |
yo manaḥsusthiribhāvaḥ saivāvasthā manonmanī ||

2.43

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

Testimonia:

Haṭharatnāvalī 2.4

tatsiddhaye vidhānajñāḥ sadā kurvīta kumbhakān |
vicitrakumbhakābhyāsād vicitrāṃ siddhim āpnuyāt ||

Yuktabhavadēva 7.92 (attr. to the *Yājñavalkyagītā*)

tatsiddhaye vidhānajñāś citrān kurvanti kumbhakān |
vicitrakumbhakābhyāsād vicitrāṃ siddhim āpnuyāt ||

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.

2.44

Translation: Sūryabhedana, ujjāyī, śītkā, śītalī, bhastrikā, bhramarī, mūrccā and kevala: these are the eight kumbhakas.

Sources:

Testimonia:

Haṭharatnāvalī 2.6

sūryabhedanam ujjāyī tathā śītkāśītalī |
bhastrikā bhrāmārī mūrccā kevalāś cāṣṭa kumbhakāḥ ||

Yogalakṣaṇāvalī f. 32r (attrib. to the *Haṭhapradīpikā*)

sūryabhedanam ujjāyī tathā śītkā ca śītalī |
bhastrikā bhrāmārī mūrccā kevalāś cāṣṭa kumbhakāḥ ||

Yogacintāmaṇi f. 101r

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

Yuktabhavadēva 7.93 (attr. to the *Haṭhapradīpikā*)

sūryabhedanam ujjāyī śītkārī śītalī tathā |
bhastrikā bhrāmārī mūrccā kevalāś cāṣṭa kumbhakāḥ ||

Haṭhayogasamhitā p. 60

sahitaḥ sūryabhedī ca ujjāyī śītalī tathā |
bhastrikā bhrāmārī mūrccā kevalī cāṣṭa kumbhakāḥ ||

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

2.45

Translation: 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, *uḍḍiyāna* is to be performed.

Sources:

Gorakṣaśataka 62ab

pūrakānte tu kartavyo bandho jālandharābhidhaḥ |

Gorakṣaśataka 58ab

kumbhakānte recakādaḥ kartavyoḍḍiyanābhidhaḥ |

Testimonia:

Haṭharatnāvalī 2.7

pūrakānte tu kartavyo bandho jālandharābhidhaḥ |

kumbhakānte recakādaḥ kartavyas tūḍḍiyanakaḥ ||

Yogacintāmaṇī f. 80r (attr. to the *Yogabīja*)

pūrakānte tu kartavyo bandho jālandharābhidhaḥ |

kumbhakānte recakādaḥ kartavyas tūḍḍiyanakaḥ ||

Yuktabhavadēva 7.94 (attrib. to the *Haṭhapradīpikā*)

pūrakānte ca kartavyo bandho jālandharābhidhaḥ |

kumbhakānte recakādaḥ kartavyas tūḍḍiyanakaḥ ||

Commentary: The term *uḍḍiyāna* is spelt various ways among manuscripts of the *Haṭhapradīpikā* and other texts. Generally speaking, the α group have *uḍḍiyāna*, β *uḍḍiyāṇa*, γ and δ *uḍḍiyāna* and the *Jyotsnā uḍḍiyāna*. Other spellings, such as *uḍyāna* 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 Uḍḍiyāna, Oḍḍiyāna, U/Oḍiyāna, U/Oḍyāna, or U/Oḍḍayana.

Metre: Anuṣṭubh (c: ra-vipulā)

2.46

Translation: 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.

Sources:

Gorakṣaśataka 62cd–63ab

adhaśtāt kuñcanaenaiva kaṇṭhasaṃkocane kṛte |

madhye paścimatāṇena syāt prāṇo brahmanāḍigaḥ ||

Testimonia:

Haṭharatnāvalī 2.8

adhastāt kuñcanenāśu kaṇṭhasaṅkocane kṛte |
madhye paścimatāṇena syāt prāṇo brahmanāḍigaḥ ||

Yogacintāmaṇī f.80r (attr. to the *Yogabīja*)

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

Yogabīja 110 (southern recension)

adhastāt kuñcanenāśu kaṇṭhasaṅkocane kṛte |
madhye paścimatāṇena syāt prāṇo brahmanāḍigaḥ ||

Yuktabhavadēva 7.95 (attr. to the *Haṭhapradīpikā*)

adhastāt kuñcanenāśu kaṇṭhasaṅkocane kṛte |
madhye paścimatāṇena syāt prāṇo madhyānāḍigaḥ ||

Haṭhatattvakaumudī 15.25–27

adhastāt kuñcanenaiva kaṇṭhasaṅkocanena ca |
madhye paścimatāṇena syāt prāṇo brahmarandhragāḥ ||
prāṇaḥ prāṇavāyuh brahmarandhragāḥ suṣumnāpathacārī syāt | mad-
hyāgo bhavet |

Commentary: As is clear in the source text, the *Gorakṣaśataka*, the three techniques alluded to here are *mūlabandha*, *jālandharabandha* and *udḍiyanabandha* 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.

2.47

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

Testimonia:

Haṭharatnāvalī 2.9

apānam ūrdhvam utthāpya prāṇaṃ kaṇṭhād adho nayet |
yogī jarāvimuktaḥ syāt ṣoḍaśo vayasā bhavet ||

Yogacintāmaṇī f. 80r (attr. to the *Yogabīja*)

apānam ūrdhvam utthāpya prāṇaṃ kaṇṭhād adho nayet |

yogī jarāvimuktaḥ san vayasā ṣoḍaśo bhavet ||
Yuktabhavadēva 7.96 (attr. to the *Hāṭhapradīpikā*)
 apānam ūrdhvam utthāpya prāṇam kaṇṭhād adho nayet |
 yogī jarāvinirmuktaḥ ṣoḍaśo vayasā bhavet ||

2.48 heading

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

2.48

Translation: The yogi should sit in *vajrāsana* on a comfortable mat, slowly draw in external air through the right nostril, [...]

Sources:

Cf. *Gorakṣaśataka* 33–34ab

pavitre nātyuccanīce hy āsane sukhade śubhe |
 baddhvā vajrāsanaṃ kṛtvā sarasvatyāś ca cālanam ||
 dakṣanāḍyāṃ samākṛṣya bahiṣṭhaṃ pavanaṃ śanaiḥ |

Testimonia:

Yogalakṣaṇāvalī f. 32r (attrib. to the *Hāṭhapradīpikā*)

baddhavajrāsano dakṣanāḍyākṛṣyānilaṃ śanaiḥ |

Yogacintāmaṇi f. 101v (attr. to the *Yogabīja*)

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

Yuktabhavadēva 7.98 (attr. to the *Hāṭhapradīpikā*)

āsane sukhade yogī baddhvā padmāsanaṃ tataḥ |
 dakṣanāḍyā samākṛṣya bahiṣṭhaṃ pavanaṃ śanaiḥ ||

2.49

Translation: and hold the breath as far as the tips of the hair and nails until cessation [of the breath]. The wise man should then exhale the breath slowly through the left nostril.

Testimonia:

Yogalakṣaṇāvalī f. 32r (attrib. to the *Hāṭhapradīpikā*)

ā nakhāgrālakāgrāntaṃ kumbhayitvā yathāsukham |
 savyanāḍyā tato mandaṃ recayet pavanaṃ sudhīḥ ||

Yogacintāmaṇi f. 101v (attr. to the *Yogabīja*)

ā keśāgraṃ nakhāgraṃ ca śirodhāvadhi kumbhakam |
tataḥ śanaiḥ savyanāḍyā recayet pavanaṃ sudhiḥ ||

Yuktabhavadeva 7.99 (attr. to the *Haṭhapradīpikā*)

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

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):

[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.

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

The meaning of *nirodhāvadhi* is not entirely clear, but all sources and the *Īyot-snā* (2.49) agree on this reading. The original reading may well have been *vi-rodhāvadhi*, “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:

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.

haṭhān niruddhaḥ prāṇo 'yaṃ roma-kūpeṣu niḥsaret |
dehaṃ vidārayaty eṣa kuṣṭhādi janayaty api ||

Metre: Anuṣṭubh (c: ra-vipulā)

2.50

Translation: 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.

Sources:

Gorakṣaśataka 35–36ab

kapālaśodhane vāpi recayet pavanam sudhīḥ |
 tundasya vātadoṣaghaṇaḥ kṛmidoṣam nihanti ca ||
 punaḥ punar idaṁ kāryam sūryabhedam udāhṛtam |

Testimonia:*Haṭharatnāvalī* 2.11cd–12

kapālam śodhanam cāpi recayet pavanam śanaiḥ ||
 kapālam ... śanaiḥ] kapālaśodhanam vātadoṣaghaṇam kṛmināśanam N,n1,n4.
 ālasyam vātadoṣaghaṇam kṛmikīṭam nihanti ca |
 punaḥ punar idaṁ kāryam sūryabhedākhyakumbhakam ||

Yogalakṣaṇāvalī f. 32r (attrib. to the *Haṭhapradīpikā*)

kapālaśodhanam caitad vātaghaṇam kṛmidoṣanut ||

Yogacintāmaṇi f. 101v (attr. to the *Yogabīja*)

kapālaśodhanam vātadoṣaghaṇam kṛmidoṣahṛt |
 punaḥ punar idaṁ kuryāt sūryabhedanam uttamam ||

Yuktabhavadēva 7.100 (attr. to the *Haṭhapradīpikā*)

kapālaśodhanam vātadoṣaghaṇam kṛmidoṣaham |
 punaḥ punar idaṁ kāryam sūryabhedam udāhṛtam ||

Commentary:

Both °doṣaḥam 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*).

2.51 heading**Translation:** Now ujjāyī:**2.51**

Translation: [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.

Sources:*Gorakṣaśataka* 36c–37b

mukham samyamya nāḍibhyāṁ ākṛṣya pavanam śanaiḥ |
 yathā lagati kaṇṭhāt tu hrdayāvadhi sasvanam ||
 kaṇṭhāt tu] kaṇṭham tu T

Testimonia:*Haṭharatnāvalī* 2.13

mukhaṃ saṃyamya nāḍibhyāṃ ākṛṣya pavanaṃ śanaiḥ |
 yathā lagati hr̥tkañṭhaṃ hr̥dayāvadhi svasvanah ||
 hr̥tkañṭhaṃ] hr̥tkañṭhe N, n1, n4, J

Yogalakṣaṇāvalī f. 32r (attrib. to the *Haṭhapradīpikā*)

mukhaṃ saṃyamya nāsābhyāṃ ākṛṣya pavanaṃ śanaiḥ |
 yathā lagati kañṭhe suḥ hr̥dayāvadhi sasvanam ||

Yogacintāmaṇi f. 101v (attr. to the *Yogabīja*)

mukhaṃ saṃyamya nāḍibhyāṃ ākṛṣya pavanaṃ punaḥ |
 yathā lagati hr̥tkañṭhād dhṛdayāvadhi sasvanah ||

Yuktabhavadeva 7.101 (attr. to the *Haṭhapradīpikā*)

mukhaṃ niyamya nāḍibhyāṃ ākṛṣya pavanaṃ śanaiḥ |
 yathā lagati kañṭhāt tu hr̥dayāvadhi pūraṇam ||

Cf. *Haṭhatattvakaumudī* 10.7

athojjāyī kumbhakaḥ
 āsyaṃ saṃyamya nāsāpuṭayugasuśirābhyāṃ samākṛṣya vāyuraṃ
 mandam mandam yathāsau lagati galataṭād āhr̥dantaḥ saśabdaḥ |
 ruddhvā keśān nakhāgrāvadhi pavanam amuṃ recayed vāmanāḍyā
 proktojjāyīti kumbhaḥ kaphagadadalano dīptikr̥jjāṭharāgne ||

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

2.52

Translation: As before, he should hold the breath and then exhale through Iḍā. [Because] it cures disorders caused by phlegm in the throat and increases the body's fire, [...]

Sources:*Gorakṣaśataka* 37c–38b

pūrvavat kumbhayet prāṇam recayed iḍayā tataḥ |
 śiṣṭothitānalaharam galaśleşmaharam param ||

Testimonia:

Haṭharatnāvalī 2.14

pūrvavat kumbhayet prāṇaṃ recayed iḍayā tataḥ |
gale śleṣmaharaṃ proktaṃ dehānalavivardhanam ||

Yogalakṣaṇāvalī f. 32r (attrib. to the *Haṭhapradīpikā*)

pūrvavat kuṃbhayet prāṇān iḍayā recayet tataḥ |
śleṣmadoṣaharaṃ caitad dhāturogavināśanam ||

Yogacintāmaṇi f. 102r (attr. to the *Yogabīja*)

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

Yuktabhavadēva 7.102 (attr. to the *Haṭhapradīpikā*)

pūrvavat kumbhayet prāṇān recayed iḍayā tataḥ |
śleṣmoṣaharaṃ dehānaladīptipravardhanam ||

Commentary:**2.53**

Translation: [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.

Sources:

Gorakṣaśataka 38

nāḍījalodarādhātugatadoṣavināśanam |
gacchataḥ tiṣṭhataḥ kāryam ujjāyyākhyam ca kumbhakam ||

Testimonia:

Haṭharatnāvalī 2.15

nāḍījalodarādhātugatadoṣavināśanam |
nāḍījalodarādhātu°] nāḍījalodaradhātu° J,P; nāḍījalodaraṃ dhātu° N,
n1, n4
gacchatā tiṣṭhatā kāryam ujjāyyākhyam hi kumbhakam ||

Yogalakṣaṇāvalī f. 32r (attrib. to the *Haṭhapradīpikā*)

dehānaloddīptikaraṃ jalodaravighātakṛt |
gacchatā tiṣṭhatā kāryaś cojjāyyākhyas tu kumbhakaḥ ||

Yogacintāmaṇi f. 102r (attr. to the *Yogabīja*)

nāḍījalodaradhātugatadoṣavināśanam |
gacchataḥ tiṣṭhataḥ kāryam ujjāyyākhyam ca kumbhakam ||

Yuktabhavadeva 7.103 (attr. to the *Haṭhapradīpikā*)

nāḍījalodarādhātugatadoṣanivāraṇam |
gacchatā tiṣṭhatā kāryam ujjākhyam kumbhakam tv idam ||

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, which is consistent with Brahmānanda’s explanation (*Jyotsnā* 2.53). He explains *ā+dhātu* as *samantāt ... dhātavaḥ* (‘the bodily constituents altogether’).

There are a couple of alternatives to these problems but they are not well-attested. For example, some of the manuscripts of the *Haṭharatnāvalī* read *nāḍījalo*° (‘in the network of channels’), which makes better sense than *nāḍījalo*°, as *jala* usually means water rather than bodily fluid. Brahmānanda understands *jala* as water that has been drunk (*pītam udakam*), which seems far-fetched as the site of a disease. Also, °*dare dhātu*° is attested in two old manuscripts, which avoids the need to read °*darādhātu*°. If one were to conjecture *nāḍījālodare*, the hemistich 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 worldly concepts are said to arise from it (*dhātudoṣāc ca saṃsārasaṃskārās te ...*), but it is also the source of physical disorders (*dhātudoṣakṛtaṃ mūrccā* IPV on 2.15).

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

2.54 heading

Translation: Now *sitkā*:

2.54

Translation: [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.

Sources:

Cf. *Kaulajñānanirṇaya* 14.54

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

Cf. *Jñānasāra* 2.13

hikkā dadyāt sadā vaktre prāyaś caiva vijṛmbhikām |
evam abhyasyamānas tu kāmadevo dvitīyakaḥ ||

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

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

Testimonia:

Haṭharatnāvalī 2.16

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

Yogalakṣaṇāvalī f. 32r (attrib. to the *Haṭhapradīpikā*)

sītkaṁ dadyāt sadā vaktre ghrāṇe caiva vijṛmbhitām |
evam abhyasato na kṣuttrṭ cālasyaḍi jāyate ||

Yogacintāmaṇi f. 101v (attr. to the *Haṭhayoga*)

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

Yuktabhavadēva 7.104 (attr. to the *Haṭhapradīpikā*)

sītkaṁ dadyāt sadā vaktre ghrāṇe caiva vijṛmbhikām |
evam abhyāsayogena kāmadevo dvitīyakaḥ ||

Commentary:

There is division between *sītkaṁ* and *sītkāṁ* in all the manuscript groups of the *Haṭhapradīpikā* (note that the likely reading in the source texts was *hikkāṁ*). 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 described in the next verse.

2.55

Translation: He joins the circle of yoginis and brings about creation and destruction. Neither hunger nor thirst [nor] sleep nor indolence arise [for him].

Sources:

Cf. *Kaulajñānanirṇaya* 7.18ab

yoginīgaṇasāmānyā sṛṣṭisaṁhārakārakaḥ |

Jñānasāra 2.13cd–14ab

yoginīgaṇasāmānyāḥ sṛṣṭisaṁhārakārakaḥ ||

na kṣudhā na ca tṛṇa nidrā naiva murchā prajāyate |

Testimonia:

Haṭharatnāvalī 2.17

yoginīcakrasaṃsevyāḥ sṛṣṭisaṃhārakāraḥ |
na kṣudhā na tṛṣṇā nidrā naivālasyaṃ prajāyate ||

Yogacintāmaṇi f. 101v (attr. to the *Haṭhayoga*)

yoginīcakrasaṃsevyāḥ sṛṣṭisaṃhārakāraḥ |
na kṣudhā na tṛṣṇā nidrā tandrālasyaṃ na jāyate ||

Yuktabhavadēva 7.105 (attr. to the *Haṭhapradīpikā*)

yoginīcakrasāmānyaḥ sṛṣṭisthityantakāraḥ |
na kṣudhā na tṛṣṇā nidrā nālasya ca prajāyate ||

2.56

Translation: 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.

Sources:

Jñānasāra 2.14cd–15ab

bhavet svacchandadehas tu sarvopadravavarjitaḥ |
anena vidhinā devī yogīndro bhūmimaṇḍale |

Śivasamhitā 3.94

anenaiva vidhānena yogīndro 'vanimaṇḍale |
bhavet svacchandacārī ca sarvāpatparivarjitaḥ ||

Testimonia:

Haṭharatnāvalī 2.18

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

°dehas tu] °dehaḥ syāt P; °dehasyāt T,t1

Yogacintāmaṇi f. 101v (attr. to the *Haṭhayoga*)

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

Yuktabhavadēva 7.106 (attr. to the *Haṭhapradīpikā*)

bhavet svacchandadehaś ca sarvopadravavarjitaḥ |
anena vidhinā satyaṃ yogīndro bhuvimaṇḍale ||

Commentary: The aiśa compound *bhuvimaṇḍale*, which is attested at *Mañjuśrīmūlakalpa*

45.221, is likely the original reading here. The word *bhuvi* as the first member of a compound is attested elsewhere. The alternative *bhūmi*^o is well-attested and so the change may have happened early in the transmission.

2.57 heading

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

2.57

Translation: 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.

Sources:

Kaulajñānanirṇaya 6.19

rasanātālumūle tu kṛtvā vāyum pibec chanaiḥ |
ṣaṇmāsād abhyased devi mahārōgaiḥ pramucyate ||

Vivekamārtaṇḍa 120

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

Śivasamhitā 3.80

rasanām tālumūle yaḥ sthāpayitvā vipāścitaḥ |
pibet prāṇanilaṁ tasya rogāṇām saṁkṣayo bhavet ||

Testimonia:

Yogacintāmaṇi f. 101v (attr. to the *Haṭhayoga*)

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

Yuktabhavadēva 7.107 (attr. to Gorakṣanātha)

etad evoktaṁ gorakṣanāthena-
rasanātālumūlena yaḥ prāṇam satataṁ pibet |
abdārdhena bhavet tasya sarvarogaparikṣayaḥ ||

Cf. *Ānandakanda* 1.20.137

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

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 ghaṇṭikordhvabhāgāhataṃ bahiḥsthavāyumuṃ vidhāya pibed ity arthaḥ*), which could make the sound *sīt*. 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 yaḥ yogī prāṇam anilaṃ prāṇavāyumuṃ pibet pūrayet, tasya yogino 'bdārdhena śaṇmāsena sarvarogāṇāṃ 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*: *rasanātāluyogena* ('by joining the tongue and palate'). We have thus translated *rasanātālumūlena* as 'through the tongue and root of the palate'. It could also imply that the tongue is turned up and back to touch the root of the palate to make a hole that one breathes through (when the breath is taken in through the mouth). The *Kumbhakapaddhati* (137ab) states this more clearly:

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

rasanām unmukhikṛtya sītākāraṃ kurvatā marut |

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

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

rasanām tālumūle yaḥ sthāpayitvā vipāścitaḥ |
pibet prāṇanilaṃ tasya rogāṇāṃ saṃkṣayo bhavet ||

2.58 heading

Translation: Now śitalī:

2.58

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

Sources:

Goraḥśaṭaka 39cd–40ab

jihvayā vāyumuṃ ākṛṣya pūrvavat kuṃbhakād anu |
śanais tu ghrāṇarandhrābhyāṃ recayed anilaṃ sudhiḥ ||

Cf. *Vivekamārtaṇḍa* 139

kākacañcuvad āsyena śītaḥ salilaṃ pibet |
prāṇaṃ prāṇavidhānājño yogī bhavati nirjaraḥ ||

Testimonia:

Haṭharatnāvalī 2.19

jihvayā vāyum ākr̥ṣya pūrvavat kumbhakād anu |
śanair aśītiparyantaṃ recayed anilaṃ sudhīḥ ||

Yogacintāmaṇi f. 102v (attr. to the *Yogabīja*)

jihvayā vāyum ākr̥ṣya pūrvavat kumbhakād anu |
śanais tu ghrāṇārandhrābhyāṃ recayed anilaṃ suddhīḥ ||

Yuktabhavadēva 7.108 (attr. to Gorakṣanātha)

jihvayā vāyum ākr̥ṣya pūrvavat kumbhakād anu |
śanais tu ghrāṇārandhrābhyāṃ recayed anilaṃ sudhīḥ ||

Cf. *Ānandakanda* 1.20.135–136ab

kākacañcuvad āsyam ca kṛtvā vāyum sasūtkṛtam |
ādāya nāsārandhreṇa punas taṃ śvasanaṃ tyajet ||
śītalikaraṇākhyo 'yaṃ yogas tu jvarapittahṛt |

2.59

Translation: This retention called śītalī cures diseases such as swelling and enlargement of the spleen, fever, [excess] bile, hunger and thirst.

Sources:

Gorakṣasāta 41

gulmapliḥodakā doṣāḥ kṣayaṃ yānti pittaṃ jvaraṃ |
viśāṇi śītalī nāma kumbhako 'yaṃ nihanti ca ||

Testimonia:

Haṭharatnāvalī 2.20

gulmapliḥodaraṃ doṣaṃ jvarapittakṣudhātṛṣāḥ |
viśāṇi śītalī nāma kumbhako 'yaṃ nihanti ca ||
°ṛṣāḥ] °ṛṣā J,n1; °ṛṣāḥ T,t1

Yogacintāmaṇi ms. L, f. 70r

gulmapliḥodaraṃ cāpi vātapittaṃ kṣudhāṃ ṛṣāṃ |
viśāṇi śītalī nāma kumbhako viniḥanti ca ||

Yuktabhavadēva 7.109 (attr. to Gorakṣanātha)

gulmapliḥadikān doṣān jvaraṃ pittaṃ kṣudhāṃ ṛṣāṃ |
anyāṃś ca śītalī nāma kumbhako 'yaṃ nihanti hi ||

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:

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.
 dvaurājadantamadyasthaṃ bindurūpaṃ vyavasthitam |
 amṛtaṃ taṃ vijānīyād valīpalitanāśanam ||
 śītalasparśasamsthāne rasanāṃ kṛtvā tu buddhimān |
 valīpalitanirmuktaḥ sarvavyādhivivarjitaḥ ||

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

2.60 heading

Translation: Now bhastrikā:

2.60

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

Sources:

Gorakṣaśataka 14

ūrvor upari ced dhatte ubhe pādatale tathā |
 padmāsanam bhavet samyak sarvapāpaprāṇāśanam ||

Testimonia:

Yogacintāmaṇi f. 102r (attr. to the *Yogabīja*)

bhastrikā
 ūrvor upari samsthāpya ubhe pādatale tathā |
 padmāsanam bhavet samyak sarvapāpaprāṇāśanam ||

Yuktabhavadeva 7.110 (attr. to Gorakṣanātha)

atha bhastrikā
 ūrvor upari cādhatte ubhe pādatale tathā |
 padmāsanam bhavet samyak sarvapāpaprāṇāśanam ||

2.61

Translation: 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 [...]

Sources:

Gorakṣaśataka 41cd–42ab

tataḥ padmāsaṇaṃ baddhvā samagrīvodaraḥ sudhīḥ |
mukhaṃ saṃyamyā yatnena prāṇaṃ ghrāṇena recayet ||

Testimonia:

Yogacintāmaṇi f. 102r (attr. to the *Yogabīja*)

samyak padmāsaṇaṃ badhvā samagrīvodaraḥ sudhīḥ |
mukhaṃ saṃyamyā yatnena prāṇaṃ ghrāṇena recayet ||

Yuktabhavadēva 7.111 (attr. to Gorakṣaṇātha)

samyak padmāsaṇaṃ baddhvā samagrīvodaraḥ śanaiḥ |
mukhaṃ saṃyamyā yatnena prāṇaṃ ghrāṇena recayet ||

2.62

Translation: [...] 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.

Sources:

Gorakṣaśataka 42cd–43ab

yathā lagati kaṇṭhāt tu kapāle sasvaṇaṃ tataḥ |
vegena pūrayet kiṃ cit hr̥tpadmāvadhi mārutam ||

Testimonia:

Yogacintāmaṇi f. 102r (attr. to the *Yogabīja*)

yathā lagati hr̥tkaṇṭhe kapālāvadhi pūrayet |
vegena pūrayet samyag hr̥tpadmāvadhi mārutam ||

Yuktabhavadēva 7.112 (attr. to Gorakṣaṇātha)

yathā lagati hr̥tkaṇṭhakapāleṣu ca sasvaṇaṃ |
vegena pūrayet kiṃ cit hr̥tpadmāvadhi mārutam ||

Commentary:

Apart from α₁, the reading *śvasanaṃ* 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, including the *Ṣyotsnā*, have *sasvaṇaṃ* (‘with

sound'), which requires that one interpret this compound as an adverb and infer a subject that is different to that of the previous sentence. Breathing 'noisily' is generally understood to characterise the rapid breathing of *bhastrikā*. The term *śvasana* is rarely used in yoga texts and may have been used here to connote audible breathing, for in some other contexts it can mean hissing, sighing and clearing the throat (s.v. MW: 1899).

2.63

Translation: He should then exhale and inhale in that way over and over again. In the very same way as blacksmiths' bellows are operated forcefully, [...]

Sources:

Gorakṣaśataka 43cd–44ab

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

Testimonia:

Haṭharatnāvalī 2.22ab

yathaiva lohakārāṇāṃ bhastrī vegena cālyate |
bhastrī] bhastrā n4

Yogacintāmaṇi f. 102r (attr. to the *Yogabīja*)

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

Yuktabhavadēva 7.113 (attr. to Gorakṣanātha)

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

2.64

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

Sources:

Gorakṣaśataka 44cd–45ab

tathaiva svaśarīrasthaṃ cālayet pavanaṃ dhiyā |
yadā śramo bhaved dehe tadā sūryeṇa pūrayet |

Testimonia:

Haṭharatnāvalī 2.22cd–23ab

tathaiva svaśarīrasthaṃ cālayet pavanaṃ sudhiḥ ||

yathā śramo bhaved dehe tathā sūryeṇa pūrayet |
Yogacintāmaṇi f. 102r (attr. to the *Yogabīja*)
 tathaiva svaśarīrasthaś cālyate pavano dhiyā |
 yathā śramo bhaved dehe tathā vegena pūrayet ||
Yuktabhavadēva 7.114 (attr. to Gorakṣanātha)
 tathaiva svaśarīrasthaṃ cālayet pavanaṃ dhiyā |
 yadā śramo bhaved dehe tadā sūryeṇa recayet ||

Commentary:

2.65

Translation: [...] 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.

Sources:

Gorakṣaśataka 45cd–46ab

yathodaraṃ bhavet pūrṇaṃ pavanena tathā laghu |
 dhārayan nāsikā madhyātarjanībhyāṃ vinā dṛḍham |

Testimonia:

Haṭharatnāvalī 2.23cd–24ab

yathodaraṃ bhavet pūrṇaṃ pavanena tathā laghu ||
 dhārayen nāsikāṃ madhyātarjanībhyāṃ vinā dṛḍham |
 23c madhyā] madhye N,n1,n3,n4,J,T,t1

Yogacintāmaṇi f. 102r (attr. to the *Yogabīja*)

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

Yuktabhavadēva 7.115 (attr. to Gorakṣanātha)

yathodaraṃ bhavet pūrṇaṃ pavanena tathā laghu |
 dhārayen nāsikāmadhye tarjanībhyāṃ vinā dṛḍham ||

Commentary: Only two of the collated witnesses (Υ_2 and ζ_3) have *madhyātarjanībhyāṃ* (‘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*: *dakṣānāmākaniṣṭābhyāṃ 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 the index fingers (*nāsikāmadhye tarjanībhyāṃ vinā*), which seems highly impracticable, or that the nose was held by only the index fingers of both hands (*nāsikāmadhye tarjanībhyāṃ tathā*). It is likely that scribes changed *madhyātarjanībhyāṃ* to *madhye tarjanībhyāṃ* or *madhyaṃ tarjanībhyāṃ* because of the *pāda* break.

2.66

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

Sources:

Gorakṣaśataka 46cd–47ab

kumbhakaṃ pūrvavat kṛtvā recayed iḍayānilam ||
kaṇṭhotthitānalaharaṃ śarīrāgnivivardhanam |

Testimonia:

Haṭharatnāvalī 2.24cd–25ab

kumbhakaṃ pūrvavat kṛtvā recayed iḍayānilam ||
vātapittaśleṣmaharaṃ śarīrāgnivivardhanam |

Yogacintāmaṇi f. 102r (attr. to the *Yogabīja*)

kumbhakaṃ pūrvavat kṛtvā recayed iḍayā tataḥ |
vātapittaśleṣmaharaṃ śarīrāgnivivardhanam ||

Yuktabhavadēva 7.116 (attr. to Gorakṣanātha)

kumbhakaṃ pūrvavat kṛtvā recayed iḍayā śanaiḥ |
vātapittaśleṣmaharaṃ śarīrāgnivivardhanam ||

Metre: Anuṣṭubh (c: bha-vipulā)

2.67

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

Sources:

Gorakṣaśataka 47cd–48ab

kuṇḍalībodhakaṃ vajraṃ pāpaghnaṃ śubhadaṃ sukham |
brahmanāḍīmukhāntaḥsthakaphādyargalanāśanam ||

Testimonia:*Haṭharatnāvalī* 2.25cd

brahmanāḍīmukhe saṁsthakaphādyargalanāśanam |

Yogacintāmaṇi f. 102r (attr. to the *Yogabīja*)kuṇḍalibodhanaṁ kuryāt pāpaghnaṁ sukhadaṁ śubham |
brahmanāḍīmukhe saṁsthaṁ kapāṭārgalanāśanam ||*Yuktabhavadēva* 7.117 (attr. to Gorakṣanātha)kuṇḍalibodhanaṁ sarvadoṣaghaṇaṁ sukhadaṁ śubham |
brahmanāḍīmukhāntasthakaphādyargalanāśanam ||**Commentary:**

In the first verse quarter, we have adopted *vakra*[°] (ϵ_1), which is close to the reading of the α group (i.e., *cakram*). In compound with *°bhāvaghnaṁ* (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 *Gorakṣaśataka* (*vajraṁ*) is not in the transmission of the *Haṭhapradīpikā*.

2.68

Translation: [...and] pierces the three knots that have arisen from the three *guṇas*, it is particularly important to perform this retention called ‘the bellows’.

Sources:*Gorakṣaśataka* 48cd–49abguṇatrayasamudbhūtagranthitrayavibhedakam |
viśeṣeṇaiva kartavyaṁ bhastrākhyam kumbhakaṁ tv idam ||**Testimonia:***Haṭharatnāvalī* 2.25cd

viśeṣeṇaiva kartavyaṁ bhastrākhyam kumbhakaṁ tv idam ||

Yogacintāmaṇi f. 102r–102v (attr. to the *Yogabīja*)samyaggātrasamudbhūtagranthitrayavibhedanam |
viśeṣeṇaiva kartavyaṁ bhastrākhyam kumbhakaṁ tv idam ||*Yuktabhavadēva* 7.118 (attr. to Gorakṣanātha)samyaggātrasamudbhūtagranthitrayavibhedanam |
viśeṣeṇaiva kartavyaṁ bhastrākhyam kumbhakaṁ tv idam ||*Haṭhasaṅketacandrikā* f. 80v (attr. to Gorakṣanātha)

guṇatrayasamudbhūtagranthitrayavibhedakam |

viśeṣeṇaiva karttavyaṃ bhastrākhyam kumbhakaṃ svayam ||

Commentary: In the first verse quarter, nearly all of the manuscripts, including the α group, have °*gātrasamudbhūta*° (‘arisen in the limbs/body’), which is rather meaningless here since the three knots are in the central channel. It is probable 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 arise from one of the three *guṇas*: *brahmagranthi* from *rajas* (78cd), *viṣṇugranthi* from *sattva* (79cd) and *rudragranthi* from *tamas* (80cd). When the verses on *bhastrā* were extracted from the *Gorakṣaśataka* without the context of the knots and *guṇas*, the meaning of *guṇatrayasamudbhūtagranthitraya*° (‘the three knots that have arisen from the three *guṇas*’) may have been lost early in the transmission of the *Haṭhapradīpikā*. Alternatively it could be that Svātmārāma deliberately changed the compound in order to remove the reference to the *granthis* being produced from the *guṇas*.

2.69 heading

Translation: Now bhramarī:

2.69

Translation: 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.

Testimonia:

Haṭharatnāvalī 2.26

atha bhrāmārī—
vegodghoṣaṃ pūrakaṃ bhr̥ṇganādaṃ
bhr̥ṇḡnādaṃ recakaṃ mandamandaṃ |
yogīndrāṇāṃ nityaṃ abhyāsayogāc
citta jātā kā cid ānandalīlā ||
līlā]°mūrcchā N,n1,n2,n3,n4,J,T,t1

Yogacintāmaṇi f. 101v (attr. to the *Haṭhayoga*)

bhramarī—
vegodghoṣaṃ pūrakaṃ bhr̥ṇganādaṃ
bhr̥ṇḡnādaṃ recakaṃ mandamandaṃ |
yogīndrāṇāṃ nityaṃ abhyāsayogāc
citta jātā kācid ānandalīlā ||

Yuktabhavadeva 7.119 (attr. to Gorakṣanātha)

atha bhrāmārī—
vegodghoṣaṃ pūrakaṃ bhr̥ṃganādaṃ
recakaṃ mandamandaṃ |
yogīndrāṇāṃ evaṃ abhyāsayogāc
citta jātā kācid ānandalīlā ||

Yogaprakāśikā 4.59 (ten-chapter *Haṭhapradīpikā*)

bhrāmārīkumbhakaṃ laksayaty atheti | vegena sañjāta udghoṣo yas-
min pūrake taṃ bhr̥ṃganādatulyaṃ bhr̥ṃgīnādatulyaṃ recakaṃ kuryād
ānandalīleti |

Haṭhasaṅketacandrikā f. 80v

vegākṛṣṭiṃ pūrakaṃ bhr̥ṃganādaṃ
bhaṅgīnādaṃ recakaṃ mandaṃ mandaṃ |
yogīdrāṇāṃ evaṃ abhyāsayogac
cite jātā kācid ānandamūrchā ||
vegodghoṣaṃ iti vā pāṭhaḥ |

Cf. *Kumbhakaṣṭhā* 169

aliśabdāyutaṃ vegāt pūrayet kumbhayet tataḥ |
sāliśabdāc chanai rekāt bhrāmārīkumbhako muneḥ ||
ānandalīlāṃ kurute bhrāmārīkumbhako muneḥ || 169 ||

Cf. *Gheraṇḍasāṃhitā* 7.10–11

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

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

The compound *vegodghoṣaṃ* (close to *vegoghoṣaṃ* in α_1) 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 Brahmanānda, have *ānandalīlā* instead of *ānandamūrchā*, perhaps in order to avoid the repetition of *mūrchā*, which is also found in the following verse.

Metre: Śālinī

2.70 heading

Translation: Now mürchā:

2.70

Translation: At the end of inhalation [the yogi] should tightly apply the Jālandhara [lock] and exhale slowly. This loss of consciousness, which is called *mūrchanā*, gives pleasure.

Sources:

Haṭharatnāvalī 2.27

atha mürccā—
pūrakānte gāḍhataṛaṃ baddhva jālandharaṃ śanaīḥ |
recayen mūrccanākhyo 'yaṃ manomūrccāsukhapradā ||

Yogacintāmaṇi f. 101v (attr. to the *Haṭhayoga*)

mürchā—
pūrakānte gāḍhataṛaṃ bandho jālandharaḥ śanaīḥ |
recayen mūrchanākhyo 'yaṃ manomūrccāsukhapradā ||

Yuktabhavadeva 7.120 (attr. to Gorakṣanātha)

atha mürccā—
pūrakānte gāḍhataṛaṃ baddhvā jālandharaṃ śanaīḥ ||
recayen mūrccanākhyeyaṃ manomūrccāsukhapradā || 120 ||

Kumbhakapaddhati 170

āpūrya kumbhitaṃ prāṇaṃ badhvā jālandharaṃ śanaīḥ |
recayen mūrccanākumbho manomūrccāsukhapradā ||

Commentary: The Jālandhara lock is explained at 3.67–70.

Metre: Anuṣṭubh (a: bha-vipulā)

2.71 heading

Translation: Now plāvanī:

2.71

Translation: 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.

Testimonia:

Yuktabhavadeva 7.121 (attr. to Gorakṣanātha)

antaḥpravarttitādhāramārutāpūritodaraḥ |
payasy agādhe 'pi sukhāt plavate padmapatravat ||
ayam eva plāvinī kumbhako'pi |

Cf. *Kumbhakapaddhati* 171

yatheṣṭaṃ pūrayed vāyuṃ baddhe jālandhare ṛḍhe |
hṛdi dhṛtvā jale suptvā plāvinīkumbhako bhavet || 171 ||

Yogaprakāśikā 4.61 (Ten-chapter *Haṭhapradīpikā*)

plāvanīkumbhakaṃ lakṣayati antar iti |
antaḥsañcāritenāpānavāyūnā pūritam udaraṃ yasyeti vighrahaḥ |

Commentary: Although the important manuscript groups, including α , have this verse on *plāvinī*, there is important evidence suggesting that *plāvinī* 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 *plāvinī* is absent in the list of *kumbhakas* in 2.44. The better attested reading, supported by α , is that the eighth *kumbhaka* is *kevala* and not *plāvinī*. Most of the important testimonia, namely, the *Haṭharatnāvalī*, *Yogalakṣaṇāvalī* and *Yuktabhavadeva*, also include *kevalakumbhaka* and omit *plāvinī* in the list of eight retentions. And secondly, the heading *atha plāvanī* is not found in the α group as well as many other manuscripts. Instead, the α manuscripts have *iti plāvinīkumbhakaṃ* after the verse on *plāvinī*, which is not consistent with the other *kumbhaka* descriptions. So although *plāvinī* was introduced early in the transmission of the *Haṭhapradīpikā*, it may not have been in the text composed by Svātmārāma.

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

Metre: Anuṣṭubh (c: bha-vipulā)

2.72 heading

Translation: Now *kevalakumbhaka*:

2.72

Translation:

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

Sources:

Gorakṣasāta 29

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

Vasiṣṭhasaṃhitā 3.2cd

prāṇāyāmas tribhiḥ prokto recapūrakakumbhakaiḥ || 2 ||

Testimonia:

Yogalakṣaṇāvalī f. 32r (attrib. to the *Haṭhapradīpikā*)

prāṇāyāmas tridhā prokto recapūrakakumbhakaiḥ |
bahir virocanaṃ vāyor udarād recakaḥ smṛtaḥ ||
bāhyād āpūraṇaṃ vāyor udare pūrakaḥ smṛtaḥ |
saṃpūrṇakumbhavad vāyor dhāraṇaṃ kumbhako bhavet |
sahitaḥ kevalas ceti kumbhako dvidiḥ mataḥ ||

Yuktabhavadēva 7.122 (attr. to Gorakṣanātha)

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

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.

2.73

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

Sources:

Vasiṣṭhasaṃhitā 3.28

virecyāpūrya yaṃ kuryāt sa vai sahitakumbhakaḥ
sahitaṃ kevalaṃ cātha kumbhakaṃ nityam abhyaset ||
yāvāt kevalasiddhiḥ syāt tāvat sahitam abhyaset |
28a virecyāpūrya yaṃ] recyavāpūrya yat la, ārecyāpūrya yaḥ śa

Yogayājñavalkya 6.31cd–32

recya cāpūrya yaḥ kuryāt sa vai sahitakumbhakaḥ ||

sahitaṃ kevalaṃ cātha kumbhakaṃ nityaṃ abhyaset |
yāvat kevalasiddhiḥ syāt tāvat sahitaṃ abhyaset ||

Cf. *Dattātreyayogaśāstra* 66ab

sahito recapūrābhyāṃ tasmāt sahitakumbhakaḥ |

Cf. *Gorakṣaśataka* 30ab

yāvat kevalasiddhiḥ syāt tāvat sahitaṃ abhyaset |

Testimonia:

Yogacintāmaṇi f. 96v (attr. to Yājñavalkya)

sahitaṃ kevalaṃ vātha kuṃbhakaṃ nityaṃ abhyaset |
yāvat kevalasiddhis syāt tāvat sahitaṃ abhyaset ||

Yuktabhavadēva 7.123 (attr. to Gorakṣanātha)

recya vā pūraḥ kāryaḥ śanaḥ sahitakumbhakaḥ |
yāvat kevalasiddhiḥ syāt sahitaṃ tāvad abhyaset ||

Commentary: In the first *pāda*, we have adopted a reading similar to that of the *Vasiṣṭhasaṃhitā*, which is very close to that of δ_1 (*ārecyāpūrya yat kuryāt*) and δ_3 (*ārecyāpūrya yaḥ kuryāt*) and similar to α_2 '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. Marciniowska-Rosól & Sellmer 2021, p. 102f.

2.74

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

Sources:

Vasiṣṭhasaṃhitā 3.27

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

Yogayājñavalkya 6.30cd–6.31ab

recakaṃ pūraḥ muktṛvā sukhaṃ yad vāyudhāraṇaṃ |
prāṇāyāmo 'yam ity uktaḥ sa vai kevalakumbhakaḥ ||

Testimonia:

Haṭharatnāvalī 2.28

atha kevalaḥ—

recakaṃ pūrakaṃ muktṡā sukhaṃ yad vāyudhāraṇaṃ |
prāṇāyāmo 'yam ity uktaḥ sa vai kevalakumbhakaḥ ||

Yogacintāmaṇi f. 94v (attr. to 'tājñāḥ')

recakaṃ pūrakaṃ muktṡā yat sukhaṃ vāyudhāraṇaṃ |
prāṇāyāmo 'yam ity uktaḥ sa vai kevalakumbhakaḥ ||

Yuktabhavadēva 7.124 (attr. to Gorakṣanātha)

recakaṃ pūrakaṃ muktṡā yad vāyudhāraṇaṃ |
prāṇāyāmo 'yam ity uktaḥ sa vai kevalakumbhakaḥ ||

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

2.75

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

Sources:

Dattātreyayogaśāstra 74

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

Vasiṣṭhasaṃhitā 3.30

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

Testimonia:

Haṭharatnāvalī 2.29

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

Yogacintāmaṇi f. 97r (attr. to Yājñavalkya)

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

Yuktabhavadēva 7.125 (attr. to Gorakṣanātha)

kevale kumbhake siddhe recapūrakavarjite |
na tasya durlabhaṃ kiṃcit triṣu lokeṣu vidyate ||

read lokeṣu ? JH

2.76

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

Testimonia:

Haṭharatnāvalī 2.30

śaktaḥ kevalakumbhena yatheṣṭaṁ vāyudhāraṇam |
etādṛśo rājayogo kathito nātra saṁśayaḥ ||

Yuktabhavadēva 7.126 (attr. to Gorakṣanātha)

śaktaḥ kevalakumbhena yatheṣṭaṁ vāyudhāraṇam |
rājayogapadaṁ samyak labhate nātra saṁśayaḥ ||

Haṭhatattvakaumudī 44.59

haṭhapradīpikāyām–
śaktaḥ kevalakumbhena yatheṣṭaṁ vāyudhāraṇe |
rājayogapadaṁ caiva labhate nātra saṁśayaḥ || 59 ||

2.77

Translation: Rājayoga does not succeed without Haṭha nor Haṭha without Rājayoga so one should practise them both together until [the] niṣpatti [stage].

Sources:

Śivasamhitā 5.222

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

Testimonia:

Haṭharatnāvalī 1.19

haṭhaṁ vinā rājayogo rājayogaṁ vinā haṭhaḥ |
vyāptiḥ syād avinābhūtā śrīrājahaṭhayogayoḥ ||

Yogacintāmaṇi f. 21r (attr. to the *Haṭhapradīpika*)

haṭhapradīpikāyām
haṭhaṁ vinā rājayogo rājayogaṁ vinā haṭhaḥ |
na sidhyati tato yugmaṁ manīṣy etau samabhyaset |
haṭhaṁ vinā rājayogaṁ rājayogaṁ vinā haṭhaṁ |
ye vai caranti tān manye prayāsaphalavarjitān iti ||

Yuktabhavadēva 7.127 (attr. to Gorakṣanātha)

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |
na sidhyati tato yugmaṃ āniṣpatteḥ samācāret ||

Commentary: On the niṣpatti stage see 4.26–28.

Metre: Anuṣṭubh (a: ra-vipulā)

2.78

Translation: 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.

Testimonia:

Yuktabhavadēva 7.128 (attr. to Gorakṣanātha)

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

Haṭhatattvakaumudī 44.60 (attr. to the *Haṭhapradīpikā*)

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

Yogaprakāśikā 4.67 (Ten-chapter *Haṭhapradīpikā*)

tad eva viśadayati kumbhakam iti || kevalakumbhakābhyāsenā cittaṃ
dagdhaparnāvat nirvāsaṇaṃ bhavātītyarthaḥ || anyad vyākhyātam ||
67 ||

Commentary: The reading *kumbhitaḥ*, which is attested by α_1 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

Translation: 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.

Testimonia:

Yogacintāmaṇi f. 97a (attr. to the *Haṭhayoga*)

kumbhakāt kuṇḍalībodhaḥ kuṇḍalībodhato bhavet |
anargalaḥ suṣuṃṇānto haṭhasiddhiś ca jāyate ||
anargalaḥ] L, antargataḥ N

Yuktabhavadēva 7.129 (attr. to Gorakṣanātha)

kumbhakāt kuṇḍalībodhaḥ kuṇḍalībodhato bhavet |
anargalā suṣumnā ca haṭhasiddhiś ca jāyate ||

Haṭhatattvakaumudī 44.61

kumbhakāt kuṇḍalībodhaḥ kuṇḍalībodhato bhavet |
anargalā suṣumnā ca haṭhasiddhiḥ prajāyate || iti ||
kumbhakaprāṇāyāmāt bodho jāgaraṇam | suṣumnā anargalā bādhakarahitā
bhavati | tato yogasiddhir bhavati iti ||

2.80

Translation: 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.

Testimonia:

Haṭharatnāvalī 1.59

vapuḥkr̥śatvaṃ vadane prasannatā
nādasphuṭatvaṃ nayane ca nirmale |
arogatā bindujayo 'gnidīpanaṃ
nāḍīṣu śuddhir haṭhasiddhilakṣaṇam ||

Yogacintāmaṇi f. 111v (attr. to the *Haṭhapradīpikā*)

vapuḥkr̥śatvaṃ vadane prasannatā
nādasphuṭatvaṃ nayane sunirmale |
arogitā bindujayo 'gnidīpanaṃ
nāḍīśuddhir haṭhasiddhilakṣaṇam ||

Yuktabhavadēva 7.129 (attr. to Gorakṣanātha)

vapuḥkr̥śatvaṃ vadane prasannatā
nādasphuṭatvaṃ nayane ca nirmale |
arogatā bindujayo 'gnidīpanaṃ
nāḍīśuddhir haṭhasiddhilakṣaṇam ||

Metre: Vamśamālā