

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.

Testimonia:

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

prāṇāyāmaṃ] prāṇāyāmān HRĀ HTK

Commentary: Many manuscripts of the ε, γ, ζ and π groups, as well as the *Jyotsnā* (2.1), have the plural *prāṇāyāmān* in 2.1d. The plural is possible here as it could refer to multiple repetitions of the basic alternate nostril breath control technique taught at 2.7–11, or to the different techniques of retention (*kumbhaka*) taught later in the chapter. The variation between singular and plural recurs through this chapter, and we have followed the 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

dr̥ḍhabandhanam] niścalaṃ tathā VM

Cf. *Amanaska* 2.92

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

Testimonia:

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

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

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

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

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

niṣkrāntis] niṣkrāntau VM

nibandhayet] nirodhayet VM

Testimonia:

Haṭharatnāvalī 3.80, *Yuktabhavadēva* 11.150

tāvaj jīvitam ucyate HRĀ] tāvad dehaṃ na muñcati YBhD

nibandhayet] nirodhayet HRĀ, nirundhayet YBhD

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

2.5

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

Sources:

Vivekamārtaṇḍa 76

Testimonia:

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

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

prāṇābhyāsaḥ tataḥ kāryo nityaṃ sattvāsthayā dhiyā/

suṣumnāṃ layate cittaṃ na ca vāyuḥ pradhāvati//

Testimonia:*Yogakarṇikā* 58 (attrib. HP)

prāṇābhyāsaṃ] prāṇāyāmaṃ YK
 yathā suṣumnā susvasthā] suṣumnā cāntarālasthā YK

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

punaḥ] bhūyaḥ VM

Testimonia:*Haṭharatnāvalī* 3.84ab, *Yuktabhavadēva* 7.12

yathāśakti] yathāśaktyā YBhD

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**Testimonia:***Haṭharatnāvalī* 3.84cd–85ab, *Yuktabhavadēva* 7.14

vidhivat kumbhakaṃ kṛtvā HRĀ] kumbhayitvā vidhānena YBhD

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:*Dattātreyayogaśāstra* 63ab

yena tyajet tena pūrya] yayā tyajet tayāpūrya DYŚ

Testimonia:*Haṭharatnāvalī* 3.85cd

tena pūrya] tenāpūrya HRĀ

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

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

Testimonia:

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

alam YBhD] atho HRĀ YCM

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

madhyamāline YCM] madhyadine HRĀ

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

evam prātaḥ samāsinaḥ kuryād viṃśati kumbhakān// 63//
 evam madhyāhnasamaye kuryād viṃśati kumbhakān/
 evam sāyam prakurvīta punar viṃśati kumbhakān// 64//
 evam 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 that the yogi should practise up to eighty retentions four times a day. In his *Īyotsnā* (2.11), Brahmanānda understands it this way, and takes *śanaiḥ* to mean ‘gradually’ building up to the eighty retentions. In the parallel verses in the *Dattātreya yogaśāstra*, however, it is clear that twenty retentions 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//

Testimonia:

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

padmāsane muhuḥ HRĀ] padmāsanasthitah YCM

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

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. *Dattātreyayogaśāstra* 75

prasvedo jāyate pūrvam mardanam tena kārayet/
tato 'tidhāraṇād vāyoḥ krameṇaiva śanaiḥ śanaiḥ//

Cf. *Śivasamhitā* 3.46

svedaḥ saṃjāyate dehe yoginaḥ prathamodyame/
yadā saṃjāyate svedo mardanam kārayet sudhīḥ/
anyathā vīgrahe dhātur naṣṭo bhavati yoginaḥ//

Testimonia:

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

aṅga] gātra HRĀ YCM
tena YCM] tathā HRĀ

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

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

prathame śastam] prathamam kuryāt ŚS
dṛḍhi] sthīrī ŚS

Testimonia:

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

kṣīrājya] kṣīrādi HRĀ YBhD

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:

Cf. *Vivekamārtaṇḍa* 101

yathā siṃho gajo vyāghro bhaved vaśyaḥ śanaiḥ śanaiḥ/
anyathā hanti yantāram tathā vāyur asevitāḥ//

Testimonia:

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

anyathā hanti sādhakam] bhaved vaśyaḥ śanaiḥ śanaiḥ HRĀ YBhD

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

Testimonia:

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

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

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

Testimonia:

Haṭharatnāvalī 3.92, *Yogacintāmaṇi* f. 92r (attrib. *Skandapurāṇa*), *Yuktabhavadeva* 7.27 (attrib. Gorakṣanātha)

kāśaś ca HRĀ YCM] tathā kāśaḥ YBhD
vedanāḥ HRĀ YCM] vedanā YBhD
doṣāḥ] rogāḥ HRĀ YCM YBhD

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

Śivadharmottara 10.124cd–125

hikkāśvāsapratiśyāyaḥ kaṇḍantākṣivedanāḥ//
mūkatā jaḍatā kāśaḥ śīrorogaḥ śramakṣaraḥ/
ityevamādayo doṣā jāyante vyutkrameṇa tu//

Dharmaputrikā 10.265–266ab

kaphakoṣṭhe yadā vāyur granthir bhūtvāvatiṣṭhate/

hṛllāśahikkikāśvāśiraḥśūlādayo rujāḥ//
jāyante dhātuvaiṣamyāt tadā kuryāt pratikriyām/

2.18

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

Sources:

Vivekamārtanḍa 102

śuddhim] siddhim VM

Testimonia:

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

ca pūrayet YCM] prapūrayet HRĀ, tu pūrayet YBhD
ca badhniyād HRĀ YCM] tu badhniyād YBhD
evam śuddhim avāpnuyāt] evam siddhim avāpnuyāt HRĀ YBhD, itthaṃ siddhyati yo-
gavit YCM

2.19

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

Sources:

Cf. *Dattātreyayogaśāstra* 67cd–69ab

yadā tu nāḍisuddhiḥ syāt tadā cihnāni bāhyataḥ//
jāyante yogino dehe tāni vakṣyāmy aśeṣataḥ/
śarīralaghutā diptir jaṭharāgnivivardhanam//
kṛṣatvaṃ ca śarīrasya tadā jāyeta niścitam/

Testimonia:

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

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

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

apasavyena pūryeta savyenaiva virecayet/
nāḍisaṃśodhanaṃ 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

Testimonia:

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

jāyate nāḍīśodhanāt HRĀ YBhD] bhaven nāḍivīśodhanāt YCM

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

nāḍīśuddhim avāpnoti pṛthak cihnopalakṣitām/
śarīralaghutā dīptir jaṭharāgnivivardhanam//
nādābhiviyaktir ity etac cihnaṃ tacchuddhisūcakam/
yāvad etāni sampaśyet tāvad evaṃ samācaret//

2.21

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

Testimonia:

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

śleṣmādhikaḥ pūrvaṃ] śleṣmanivṛtyartham YCM, śleṣmādisampūrṇaḥ YBhD
anyas tu YBhD] anyathā YCM
samabhāvataḥ] samatā yataḥ YCM, samabhāgikaḥ YBhD

2.22

Translation: *Dhautī*, *basti*, *nīti*, *trāṭaka*, *laulī* and *kapālabhātī*: these are said to be the six [therapeutic] techniques.

Testimonia:

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

dhautī bastir nītiś caiva] dhautir bastis tathā netis HRĀ, dhautī basti tathā neti YCM,
dhautir bastiś ca netiś ca YBhD
laulikaṃ] naulikaṃ HRĀ YCM YBhD
kapālabhātīś caitāni] kapālabhātir etāni HRĀ, kapālabhātī caitāni YCM YBhD

Commentary: Manuscripts across all the groups contain many different spellings of the names of these techniques. As well as the requirements of the metre, the

spellings we have favoured take into account the occurrences of each name in subsequent verses.

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.

Testimonia:

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

karmaṣaṭkaṃ YCM YBhD] karmāṣṭakaṃ HRĀ
vicitraṅṇaśaṃdhāyī pūjyate yogīpūṅgavaiḥ YCM] kasya cin naiva vaktavyaṃ kulas-
trisurataṃ yathā HRĀ, vicitraṅṇaśaṃdhāyī kriyate yogibhiḥ sadā YBhD

2.24 heading

Translation: Among them is *dhautī*:

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 *dhautī* technique.

Testimonia:

Cf. *Haṭharatnāvalī* 1.37–38ab

atha dhautīḥ–
viṃśaddhastapramāṇena dhautavastraṃ sudīrghitam/
caturaṅgulavistāraṃ siktaṃ caiva śanaīḥ graset//
tataḥ pratyāharec caitad abhyāsād dhautir ucyate/

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

tataḥ pratyāharec caitad YBhD] punaḥ pratyāhared etad YCM
ukhālaṃ] ākṣālaṃ YBhD, abhyāsād YCM
dhautikarma tat YBhD] dhautikarmavit YCM

Cf. *Satkarmasaṅgraha* 56–57

atha dhautī/
mṛdulaṃ dhavalaṃ śuddhaṃ caturaṅgulavistṛtaṃ/
tithihastamitāyāmaṃ dhautivastrasya lakṣaṇam//
toyasiktaṃ grased vastraṃ ghrāṇābhyāṃ vāyum utsṛjan/
śanaīḥ śanaīs tu sakalaṃ punaḥ pratyāharec chanaiḥ/

dhautikarmedam ākhyātaṃ yatra gaṅgādhidaivatam//

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

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

2.25

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

Testimonia:

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

kāsaśvāsapliḥakuṣṭhaṃ HRĀ YCM] plihā śvāsaś ca kuṣṭhaṃ ca YBhD
viṃśatiḥ HRĀ YBhD] vidradhiḥ YCM
dhāvanti HRĀ] prayānti YCM, gacchanti YBhD

Cf. *Satkarmasaṅgraha* 58

kāsaśvāsapliḥakuṣṭhādināśam
vahner māndyaṃ viṃśatiḥ śleṣarogān/
dūrīkuryāt karṇabādhir tam uccair
dhautikarma pradiṭaṃ śaṅkareṇa//

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

Twenty phlegmatic diseases are enumerated at *Carakasamhitā sūtrasthāna* 20.17, a chapter on major diseases (*mahārogaḥ*).

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. The [resultant] flushing is the *basti* technique.

Testimonia:

Cf. *Haṭharatnāvalī* 1.45–47

nābhidaghne jale sthitvā pāyunāle sthitāṅguliḥ/
cakrimārgēṇa jaṭharaṃ pāyunālena pūrayet//
vicitrakaraṇīm kṛtvā nirbhītaḥ recayeḥ jalam/
yāvad balaṃ prapūryaiva kṣaṇaṃ sthitvā virecayet//
ghaṭītrayaṃ na bhoktavyaṃ bastim abhyasatā dhruvam/
nivātabhūmau santiṣṭhed vaśī hitamitāśanaḥ//

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

pāyu YCM] pāyau YBhD
pakhālaṃ bastikarma tat] abhyāsād vastikarmavit YCM, kṣālaṇaṃ bastikarma tat YBhD

Cf. *Satkarmasaṅgraha* 132

naulīkriyāsusaṃpannas tyaktamūtramalaḥ sudhīḥ/
jānudadhne jale kuryād bastim bastividhānavit//

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

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, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhavadeva* 7.153 (attrib. HP)

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

Cf. *Satkarmasaṅgraha* 135, 140–141

yāvan malā vinaśyanti vātapittakaphodbhavāḥ/
trivāraṃ vā caturvāraṃ kṛtvā bastim virecayet//

mahojasvī mahajjyotir jaṭharāgnipradīpanam/
 gulmaplihodarādīnām nāśanam sukhavardhanam//
 vātapittakaphothhānām 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*), but the terms *gulma* and *plihodara* can refer to more specific diseases. In *Suśrutasamhitā*, *uttaratantra* 42.4, *gulma* is defined as a movable or immovable round lump (*granthi*) that might arise between the heart and lower abdomen (*basti*) and can grow or shrink:

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 *Suśrutasamhitā* (*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 *basti* technique bestows purity of the bodily constituents, senses and mind, radiance, [and] stimulation of the digestive fire, and removes [excessive] accumulation of all humours.

Testimonia:

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

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

Cf. *Satkarmasaṅgraha* 139–140ab

tiṣṭhed vaśī mitāhāraḥ sarvāṅgaṃ tena śudhyati/
 dhātviṇḍriyāntaḥkaraṇaprasādo dehalāghavam//
 mahojasvī mahajjyotir jaṭharāgnipradīpanam/

Metre: Upajāti

2.29

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

Testimonia:

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

vaśyavāyūmārgād] yatas tu vāyūmārge HRĀ, vaśyavāyūmārgā YBhD

Cf. *Haṭhatattvakaumudī* 8.8

udaragatapadārthān udvamed eva nityaṃ
pavanagamanamārgāt kaṇṭhanālapraveśāt/
kramaparicayavaśyaṃ syāc ca gargādayo hi
gajakaraṇam itiha prāhur āryā munindrāḥ//

Cf. *Satkarmasaṅgraha* 108–109

atha gajakaraṇī
śuddhaṃ toyaṃ nārikelodbhavaṃ vā
pītvākaṇṭhaṃ dugdhamiśraṃ jalaṃ vā/
vāraṃ vāraṃ māṇibandhaṃ tu kurvan
nodgāreṇa prakṣiped bhūmibhāge //
eṣā proktā kaphapittāmayeṣu
medoghnīva kariṇī hastipūrvā//

Commentary: Manuscripts η_2 and π_ω have an alternative reading for the third verse quarter that explains the name of the practice: it is called the elephant technique ‘because the speed of the breath is 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 (*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 has been stiffened for one handspan [in length] into the nasal passage and take it out through the mouth. This is called *nīti* by the Siddhas.

Testimonia:

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

nirgamayec caīṣā nītiḥ] nirgamayet sā hi netī YCM, nirgamayed eṣā netiḥ YBhD

Cf. *Haṭharatnāvalī* 1.40–41

atha netikarma
 ākhupucchākāranibhaṃ sūtraṃ susnigdhanirmitam/
 ṣaḍvitaṣṭimitaṃ sūtraṃ netisūtrasya lakṣaṇam//
 nāsānāle praviśyainaṃ mukhān nirgamayet kramāt/
 sūtrasyāntaṃ prabaddhvā tu bhrāmayen nāsānālayoh/

Cf. *Satkarmasaṅgraha* 67

atha netī
 mṛdu ślakṣṇaṃ sitaṃ sūtraṃ nāsānāle praveśayet/
 mukhān nirgamayed dasrau cintayen netikā smṛtā//

Commentary: In this verse and the next the α witnesses read *nīti/nītiḥ* for the name of this practice. These and related terms are found in various north Indian vernaculars with meanings appropriate for a practice in which a string is pulled back and forth through the nose and mouth. In modern colloquial Bengali, *nīti* can mean the string used to spin a top and is likely to be connected with *netā/netā* which means a small piece of cloth. In modern Hindi and Gujarati *netī* means the cord of a churning stick and is cognate with Sanskrit *netra* (Turner 1966: 427, entry 7588). In Old Hindi *netā* can have the same meaning or be a kind of silk cloth (Callewaert s.v.). In Oriya *netā* means “a kind of silk cloth worn by girls” (Praharaj s.v.). We thank Lubomír Ondračka for alerting us to several of these references.

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

2.31

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

Testimonia:

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

śodhani YCM] śodhinī HRĀ YBhD
 caiva YCM YBhD] kāryā HRĀ
 rogaugham] rogaghni HRĀ, rogaughān YCM, yogādyaiḥ YBhD
 jayaty āśu satī nītiḥ] jāyate netir uttamā HRĀ, jarayaty āśu netivit YCM, jayaty eva
 suniścitam YBhD

Commentary: We have adopted the reading *caiva* in the first verse quarter, which is attested by manuscripts of the γ , δ and π groups and is easy to construe. α_1 and α_2 have *vaṭyā* and *kaṇṭhā* respectively, which may derive from *kaṇṭhyā* (α_3 , ε_1 , ζ_1), but none of these readings makes sense here. η_1 and η_2 have *kāryā*, 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 Brahmananda says, the area above the shoulder joints (*jatruṇoḥ skandhasandhyor ūrdhvam uparibhāge*). On problems concerning the interpretation of *jatru*, see Meulenbeld 1974: 465. We have adopted *jatrūrdhva* against the reading of α_1 and α_2 , *hanūrdhva*, ‘above the jaw’, and α_3 , *kaṇṭhordhva*, ‘above the throat’.

2.32 heading

Translation: Now *trāṭaka*:

2.32

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

Testimonia:

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

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

Cf. *Satkarmasaṅgraha* 40cd–41ab

atha trāṭakam
 sūkṣmalakṣye dṛṣau sthāpya nīrnimeṣaś ciraṃ bhavet/
 āśrusampātaparyantaṃ karma trāṭakam īritam //

Metre: Anuṣṭubh (a: na-vipulā)

2.33

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

Testimonia:

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

moṭakam YBhD | sphoṭanam HRĀ, moṭanam YCM

kapāṭakam HRĀ YCM] kapāṭanam YBhD
yatnatas YBhD] prayatnāt HRĀ, etac ca YCM
hāṭakapeṭakam YCM YBhD] ratnasupeṭakam HRĀ

Cf. *Satkarmasaṅgraha* 41cd–42ab

atha trāṭakam
vaṅglāvikaraṇasthe '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 *lauḷī*:

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 *lauḷī* by people from Gauḍa.

Testimonia:

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

savyataḥ HRĀ YBhD] savyayoḥ YBhD
bhramayed] bhrāmayed HRĀ YCM YBhD
lauḷī gauḍaiḥ praśasyate] naulir gauḍaiḥ praśasyate HRĀ YBhD, nauli yoge pracakṣate
YCM

Cf. *Satkarmasaṅgraha* 110cd–111

atha naulī

amandāvartavegena jaṭharaṃ dakṣavāmayoḥ/
cālayec chaṃbhunā proktaṃ tatra lakṣmyadhīdevatā /
bāhyanaulir iyaṃ proktā jaṭharānalādīpinī//

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

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

2.35

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

Testimonia:

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

tundāgni HRĀ] mandāgni YCM YBhD HTK
ādisaṃdhāyikā HTK] ādisandīpikā HRĀ, āgnisandhāyikā YCM, ādisandhāvanā YBhD
sadaiva HRĀ YBhD HTK] tathaiva YCM
śoṣaṇī ca HRĀ] śoṣiṇī ca YCM, śoṣaṇīyaṃ YBhD, śoṣaṇīva HTK
maulir iyaṃ ca laulī] maulir iyaṃ ca naulī HRĀ, maulir iyaṃ hi naulī YCM, maulir
iyaṃ hi naulīḥ YBhD, sau jayatiḥa naulīḥ HTK

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

Most witnesses and the testimonia have *maulir iyaṃ* in the fourth verse quarter, which expresses the idea that *laulī* was thought to be the best of the *śaṭkarma*,

and the assonance of *laulī* and *mauli* may have been intended. The alternative reading of *mūlam iyaṃ* in ζ_1 and η_1 would suggest that *laulī* is necessary for the other practices, which does not seem to be the case because, according to *Haṭhāpradīpikā* 2.21, the *ṣaṭkarmas* are more like therapeutic interventions.

Metre: Upajāti

2.36 heading

Translation: Now *kapālabhāti*:

2.36

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

Testimonia:

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

atha kapālabhātiḥ YBhD] aṭha kapālabhastrikā HRĀ, aṭha kapālabhāti YCM
 recapūrau YCM YBhD] recapūra HRĀ
 susambhramau HRĀ] sasambhramau YCM YBhD
 bhātir YBhD] bhāti YCM, bhastrī HRĀ
 kaphadoṣa YCM YBhD] sarvaroga HRĀ

Cf. *Satkarmasaṅgraha* 50cd–51

atha bhastrā
 lohakārasya bhastreva recapūrau tu vegataḥ//
 punaḥ punaḥ prakurvīta sthīramūrdhnā prayatnataḥ/
 sthīrabhastreti ca khyāta yogināṃ siddhidāyakā//

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

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

īḍayā pūrayed vāyūṃ recayet piṅgalākhyayā/
 piṅgalayā pūrayitvā punaś candreṇa recayet/
 pūrakaṃ recakaṃ kṛtvā vegena na tu cālayet//

In the second verse quarter, we have adopted the reading of the α manuscripts, *susambhramau* (‘great speed’). The compound *susambhrama* is not attested else-

where as an adjective, whereas the alternative reading *sasambhrama* ('fast') is commonly used. We have retained *susambhramau* because it seems grammatically possible and is also well attested by other manuscript groups.

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 is perfected without effort.

Testimonia:

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

ṣaṭkarmabhir YBhD] karmāṣṭabhir HRĀ, ṣaṭkarmanir YCM
 sthauḷya YCM] sthauḷyaṃ HRĀ YBhD
 malādikaḥ] malādikam HRĀ, gadādikaḥ YCM, malātigaḥ YBhD

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 (attrib. Ātmārāma), *Yuktabhavadēva* 7.166 (attrib. HP)

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

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

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, *Haṭhatattvakaumudī* 8.19

abhūvan antakabhayāt] abhūvan mṛtyurahitā HRĀ, tena siddhiṃ gatā yoge HTK

Commentary:

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

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:

Vivekamārtanḍa 73

vīkṣā VM] dṛṣṭir VMv.l.

Testimonia:

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

cittaṃ YBhD] vṛttau YCM

vīkṣā] dṛṣṭir YCM YBhD

Commentary: We have adopted the reading *vīkṣā* in the third verse quarter, which is an emendation of α_1 and α_2 's *vīkṣed*. The verb *vīkṣed* is likely an error as the other *yāvat* clauses have been written as nominal phrases. The reading *vīkṣā* occurs in the same verse of the six-chapter version of the *Vivekamārtanḍa*, 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 Suṣūmṇā and enters it with ease.

Testimonia:

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

vidhivat HRĀ] vividhaiḥ YCM

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

2.42

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, *Yogacintāmaṇi* f. 18a (attrib. HP)

madhyasaṃcāre YCM] madhyame jāte HRĀ

yo manaḥ YCM] manasaḥ HRĀ

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, he obtains various results.

Testimonia:

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

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

Commentary: The majority of witnesses, including α_2 , have a plural subject (*vidhānājñāḥ*) 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*, *sītkā*, *śītalī*, *bhastrikā*, *bhramarī*, *mūrchā* and *kevala*: these are the eight *kumbhakas*.

Testimonia:

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

ujjāyī YCM YBhD] ujjāyī HRĀ YLĀ
tathā sītkā ca śītalī YLĀ] tathā sītkāśītalī HRĀ YCM, sītkārī śītalī tathā YBhD
bhramarī YCM] bhrāmārī HRĀ YLĀ YBhD
kevalāś HRĀ] kevalās YLĀ YBhD, sahitaṃ YCM

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, *uḍḍiyāṇa* is to be performed.

Sources:

Gorakṣasataka 62ab, 58ab

kartavyas tūḍḍiyāṇakaḥ] kartavyoḍḍiyāṇābhidhaḥ GŚ

Testimonia:

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

tu HRĀ YCM] ca YBhD

Commentary: The term *uḍḍiyāṇa* is spelt various ways among manuscripts of the *Haṭhāpradīpikā* and other texts. Generally speaking, the α group have *uḍḍiyāṇa*, π *uḍḍiyāṇa*, γ and δ *uḍḍiyāṇa* and the *Jyotsnā uḍḍiyāṇa*. Other spellings, such as *uḍyāṇa* and *uḍiyāṇa*, also occur. We have adopted the spelling of α except in cases where the metre of a verse requires otherwise, as in 2.45d (*uḍḍiyāṇakah*). 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

kuñcanenāśu] kuñcanenaiva GŚ

Testimonia:

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

adhastāt HRĀ YB YBhD] adhas tv YCM

kocane kṛte HRĀ YB YBhD] kocanena ca YCM

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

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

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

jarāvimuktaḥ san YCM] jarāvimuktaḥ syāt HRĀ, jarāvinirmuktaḥ YBhD

2.48 heading

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

2.48-49

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

Sources:

Cf. *Gorakṣaśataka* 33–34ab

pavitre nātyuccanice hy āsane sukhade śubhe/
baddhvā vajrāsanaṃ kṛtvā sarasvatyāś ca cālanam//
dakṣanādyāṃ samākṛṣya bahiṣṭhaṃ pavanaṃ śanaiḥ/

Testimonia:

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

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

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

baddhavajrāsano dakṣanādyākṛṣyānilaṃ śanaiḥ/
ā nakhāgrālakāgrāntaṃ kumbhayitvā yathāsukham/
savyanādyā tato mandaṃ recayet pavanaṃ sudhīḥ//

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):

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

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

The meaning of *nirodhāvadhi* is not entirely clear, but all sources and the *Jyot-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:

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

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.

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:

Cf. *Gorakṣaśataka* 35–36ab

kapāśodhane vāpi recayet pavanaṁ sudhīḥ/
tundasya vātadoṣaghnaḥ kṛmidoṣaṁ nihanti ca//
punaḥ punar idaṁ kāryaṁ sūryabhedam udāhṛtam/

Testimonia:

Cf. *Haṭharatnāvalī* 2.11cd–12

kapālaṁ śodhanaṁ cāpi recayet pavanaṁ śanaiḥ//
ālasyaṁ vātadoṣaghnaṁ kṛmikīṭaṁ nihanti ca/
punaḥ punar idaṁ kāryaṁ sūryabhedākhyakumbhakam//

11cd kapālaṁ ... śanaiḥ HRĀ | kapāśodhanaṁ vātadoṣaghnaṁ kṛmināśanaṁ HRĀ v.l.

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

vāta YCM YBhD] caitad YLĀ
doṣaghnaṁ YCM YBhD] vātaghnaṁ YLĀ
ham YBhD] nut YLĀ, hṛt YCM
udāhṛtam YBhD] uttamam YCM

Commentary:

Both *doṣaḥam* and *doṣahr̥t* 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. *nihanti*).

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

Testimonia:

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

saṃyama HRĀ YLĀ YCM] niyama YBhD
 nādibhyāṃ HRĀ YCM YBhD] nāsābhyāṃ YLĀ
 kaṇṭhāt tu YBhD] hṛtkaṇṭhaṃ HRĀ, hṛtkaṇṭhe HRĀv.L, kaṇṭhe su YLĀ, kaṇṭhe suḥ
 YLĀv.L, hṛtkaṇṭhād YCM
 sasvanam YLĀ YCM] sasvanaḥ HRĀ, pūraṇam YBhD

Cf. *Haṭhatattvakaumudī* 10.7

athojjāyī kumbhakaḥ
 āsyam saṃyama nāsāpuṭayugasuśirābhyāṃ samākṛṣya vāyum
 mandam mandam yathāsau lagati galataṭād āhṛdantaḥ saśabdaḥ/
 ruddhvā keśān nakhāgrāvadhi pavanam amum recayed vāmanāḍyā
 proktojjāyīti kumbhaḥ kaphagadadalano dīptikṛjjāṭharāgneḥ//

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 the phrase *kaṇṭhāt tu hṛdayāvadhi*, which we have understood to have 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:

Cf. *Gorakṣaśataka* 37c–38b

pūrvavat kumbhayet prāṇaṃ recayed iḍayā tataḥ/
śiṛṣoṭthitānalaharaṃ galaśleṣmaharaṃ param//

Testimonia:

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

śleṣmadoṣaharaṃ kaṇṭhe YCM] gale śleṣmaharaṃ proktaṃ HRĀ, śleṣmadoṣaharaṃ
caitad YLĀ, śleṣmadoṣaharaṃ dehā YBhD
dehānalavivardhanam HRĀ YCM] dhāturogavināśanam YLĀ, naladiptipravardhanam
YBhD

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

tu] ca GŚ

Testimonia:

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

jalodarā YBhD] jālodarā HRĀ, jalodara HRĀ v.l.YCM, jalodaraṃ HRĀ v.l.
vināśanam HRĀ YCM] nivāraṇam YBhD
gacchataḥ tiṣṭhataḥ YCM] gacchataḥ tiṣṭhataḥ HRĀ YBhD
ujjāyākhyam tu kumbhakam] ujjāyākhyam hi kumbhakam HRĀ, ujjāyākhyam ca
kumbhakam YCM, ujjākyam kumbhakam tv idam YBhD

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

dehānaloddīptikaraṃ jalodaravighātakṛt/
gacchataḥ tiṣṭhataḥ kāryaś cojjāyākhyas tu kumbhakaḥ//

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

Two later sources attempt to solve these problems. Some of the manuscripts of the *Haṭharatnāvalī* read *nāḍījālo* (‘in the network of channels’), which makes better

sense than *nāḍijalo*, as *jala* usually means water rather than bodily fluid. Brahmananda understands *jala* as water that has been drunk (*pītam udakam*), which seems far-fetched as the site of a disease. Two old manuscripts have *dare dhātu*, which avoids the need to read *darādhātu*. If one were to conjecture *nāḍijālodare*, the line would mean, ‘it cures diseases of the bodily constituents inside the network of channels.’

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

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

2.54 heading

Translation: Now *sīt*kā:

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 abhyasamānas tu kāmadevo dvitīyakaḥ//

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

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

Testimonia:

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

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

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

sītkāṃ dadyāt sadā vaktre ghrāṇe caiva vijṛṃbhitām/
evam abhyasato na kṣuttṛṭ cālasyaḍi jāyate//

Commentary:

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

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

2.55

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

Sources:

Jñānasāra 2.13cd–14ab

cakra] guṇa JS
tṛṣā] ca tṛṇ JS
naivālasyaṃ] naiva murchā JS

Cf. *Kaulajñānanirṇaya* 7.18ab

yoginīgaṇasāmānyāḥ sṛṣṭisamhārakāraḥ/

Testimonia:

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

sāmānyāḥ YBhD] samsevyāḥ HRĀ YCM
samhārakāraḥ HRĀ YCM] sthityantakāraḥ YBhD
tṛṣā HRĀ YBhD] tṛṣṇā YCM
naivālasyaṃ HRĀ] tandrālasyaṃ YCM, nālasya ca YBhD
prajāyate HRĀ YBhD] na jāyate YCM

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

dehaś ca] dehas tu JS
satyaṃ] devi JS

Cf. *Śivasamhitā* 3.94

anenaiva vidhānena yogīndro 'vanimaṇḍale/

bhavet svacchandacārī ca sarvāpatparivarjitah//

Testimonia:

Haṭharatnāvalī 2.18, *Yogacintāmaṇi* f. 101v (attrib. *Haṭhayoga*), *Yuktabhavadeva* 7.106 (attrib. HP)

dehaś ca YBhD] dehas tu HRĀ YCM, dehaḥ syāt HRĀv.l., dehasyāt HRĀv.l.

satyaṃ HRĀ YBhD] yas tu YCM

bhuvimaṇḍale YBhD] bhāti bhūtale HRĀ, bhūmimaṇḍale YCM

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

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:

Vivekamārtaṇḍa 120

satataṃ] anilaṃ VM

Cf. *Kaulajñānanirṇaya* 6.19

rasanātālumūle tu kṛtvā vāyuraṃ pibec chanaiḥ/
ṣaṇmāsād abhyasād devi mahārōgaiḥ pramucyate//

Testimonia:

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

mūlena YBhD] yogena YCM

Cf. *Ānandakanda* 1.20.137

jihvayā tālumūlena prāṇaṃ 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 bahiḥsthavāyuraṃ vidhāya pibed ity arthaḥ*). More helpful are the remarks of the commentator of the *Yogatarāṅgiṇī* (2.39). He says that a hole or cavity (*vivara*) is made by the root of the palate

with the help of the tongue. The yogi breathes through it (*evaṃ rasanātālumūlena rasanā jihvā tatsahāyabhūtātālumūlena kṛtaṃ yad vivaraṃ, tena kṛtvā yaḥ yogī prāṇaṃ anilaṃ prāṇavāyuraṃ pibet pūrayet, tasya yogino 'bdārdhena ṣaṇmāsena 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*: *rasanā-tālu-yogena* ('by joining the tongue and palate'). We have thus translated *rasanā-tālumūlena* 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:

rasanām unmukhikṛtya sītākāraṃ kurvatā marut/

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

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

rasanām tālumūle yaḥ sthāpayitvā vipaścitaḥ/
pibet prāṇanilaṃ tasya rogāṇāṃ saṃkṣayo bhavet//

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

2.58 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:

Gorakṣaśataka 39cd–40ab

kumbhanād] kuṃbhakād GŚ

Cf. *Vivekamārtaṇḍa* 139

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

Testimonia:

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

kumbhanād] kumbhakād HRĀ YCM YBhD
 śanais tu ghrāṇārandhrābhyām YCM YBhD] śanair aśitiparyantaṃ HRĀ

Cf. *Ānandakanda* 1.20.135–136ab

kākacañcuvad āsyaṃ ca kṛtvā vāyuṃ 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:

Gorakṣasataka 41

gulmapliḥādikān doṣān] gulmapliḥādikā doṣāḥ GŚ
 jvaraṃ pittaṃ kṣudhāṃ tṛṣāṃ] kṣayaṃ yānti pittaṃ jvaraṃ GŚ

Testimonia:

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

gulmapliḥādikān doṣān YBhD] gulmapliḥodaraṃ doṣaṃ HRĀ, gulmapliḥodaraṃ cāpi
 YCM
 jvaraṃ pittaṃ kṣudhāṃ tṛṣāṃ YBhD] jvarapittakṣudhātṛṣāḥ HRĀ, vātapittaṃ kṣud-
 hāṃ tṛṣāṃ
 viśāṇi HRĀ YCM] anyāṃś ca YBhD
 'yaṃ nihanti HRĀ YBhD] vinihanti YCM

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

dvaurājadantamadhyasthaṃ bindurūpaṃ vyavasthitam/
 amṛtaṃ taṃ vijānīyād valipalitanāśanam//
 śītalasparśasaṃsthāne rasanāṃ kṛtvā tu buddhimān/
 valipalitanirmuktaḥ sarvavyādhivivarjitaḥ//

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

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

2.60 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

Testimonia:

Yogacintāmaṇi f. 102r (attrib. *Yogabīja*), *Yuktabhavadēva* 7.110 (attrib. Gorakṣanātha)
ced dhatte] samsthāpya YCM, cādhatte YBhD

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

samyak] tataḥ GŚ

Testimonia:

Yogacintāmaṇi f. 102r (attrib. *Yogabīja*), *Yuktabhavadēva* 7.111 (attrib. Gorakṣanātha)
sudhiḥ YCM] śanaiḥ YBhD

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

hṛtkanṭha] kanṭhāt tu GŚ

śvasanaṃ] sasvanaṃ GŚ

Testimonia:

Yogacintāmaṇi f. 102r (attrib. *Yogabīja*), *Yuktabhavadēva* 7.112 (attrib. Gorakṣanātha)
kanṭhakapāle śvasanaṃ tataḥ] kanṭhe kapālāvadhi pūrayet YCM, kanṭhakapāleṣu ca
sasvanaṃ YBhD
kiñ cit YBhD] samyag YCM

Commentary:

Apart from α_1 , 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, as well as the *ġyotsnā*, have *sasvanam* (‘with sound’), which requires that one infer that the breath is the subject.

2.63

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

Sources:

Gorakṣaśataka 43cd–44ab

Testimonia:

Haṭharatnāvalī 2.22ab (cd only)

pūrayec ca YBhD] pūrayitvā YCM
bhastrā HRĀv.l.YCM YBhD] bhastrī HRĀ

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

Testimonia:

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

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

2.65

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

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

Testimonia:

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

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

Commentary: Only three of the collated witnesses (γ_2 , ζ_3 and δ_2) have *madhyā-tarjanībhyāṃ* ('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: dakṣānāmākaniṣṭā-bhyāṃ 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 Iḍā. [Because] it removes [imbalances] in wind, bile and phlegm, increases the body's fire, [...]

Sources:

Gorakṣaśataka 46cd–47ab

vātipittasleṣmaharam] kaṇṭhotthitānalaharam GŚ

Testimonia:

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

iḍayānilam HRĀ] iḍayā tataḥ YCM, iḍayā śanaiḥ YBhD

Metre: Anuṣṭubh (c: bha-vipulā)

2.67

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

Sources:

Gorakṣaśataka 47cd–48ab

vakra] vajraṃ GŚ

bhāva] pāpa GŚ

sukhadaṃ śubhaṃ] śubhadaṃ sukhāṃ GŚ

mukhe saṃstha] mukhāntaḥstha GŚ

Testimonia:

Haṭharatnāvalī 2.25cd (cd only), *Yogacintāmaṇi* f. 102r (attrib. *Yogabīja*), *Yukta-bhavadēva* 7.117 (attrib. *Goraḥṣanātha*)

bodhakam] bodhanam YCM, bodhanam YBhD

vakra] kuryāt YCM, sarva YBhD

bhāva] pāpa YCM, doṣa YBhD

mukhe samstha HRĀ] mukhe samstham YCM, mukhāntastha YBhD

kaphādyargala HRĀ YBhD] kapāṭārgala YCM

Commentary:

In the first verse quarter, we have adopted *vakra* (ε_1), which is close to the reading of the α group (i.e. *cakram*). In compound with *bhāvaghnaṃ* (α_1 , α_3 etc.) and following the awakening of Kuṇḍalinī, *vakra* makes good sense. According to the manuscripts available to us, the reading of the *Goraḥṣasataka* (*vajraṃ*) 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’ (*bhastrā*).

Sources:

Goraḥṣasataka 48cd–49ab

Testimonia:

Haṭharatnāvalī 2.25cd (cd only), *Yogacintāmaṇi* f. 102r–102v (attrib. *Yogabīja*), *Yukta-bhavadēva* 7.118 (attrib. *Goraḥṣanātha*), *Haṭhasaṅketacandrikā* f. 80v (attrib. *Goraḥṣanātha*)

guṇatraya HSC] samyaggātra YCM YBhD

vibhedakam HSC] vibhedanam YCM YBhD

tv idam HRĀ YCM YBhD] svayam HSC

Commentary: In the first verse quarter, nearly all of the manuscripts, including the α group, have *gātrasamudbhūta* or *gātrasamudbhūtaṃ* (‘arisen in the limbs/body’). Both are rather meaningless here. In the first case, the three knots are in the central channel rather than the body. In the second case, it is redundant to say that the breath retention has arisen in the body. It is possible that *samyaggātra* is a corruption of *guṇatraya*, which is attested by the manuscripts of the source text, the *Goraḥṣasataka*, two of the available manuscripts of the *Haṭhapradīpikā* (N₂₁, Bo₁) and the *Haṭhasaṅketacandrikā*. In the *Goraḥṣasataka*, it is stated clearly that each of the knots arises from one of the three *guṇas*: *brahmagranthi* from *rajas* (78cd), *viṣṇugranthi* from *sattva* (79cd) and *rudragranthi* from *tamas* (80cd). With the verses on *bhastrā* from the *Goraḥṣasataka* having been extracted without the context of the knots and *guṇas*, the meaning of *guṇatrayasamudbhūtagranthitraya* (‘the three knots that have arisen from the three *guṇas*’) appears to have been for-

gotten early in the transmission of the *Haṭhapradīpikā* and the compound altered as a result. Alternatively it could be that Svātmārāma deliberately changed the compound in order to remove the reference to the *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, *Yogacintāmaṇi* f. 101v (attrib. *Haṭhayoga*), *Yuktabhavadeva* 7.119 (attrib. Gorakṣanātha), *Haṭhasaṅketacandrikā* f. 80v

vegogdhoṣaṃ HRĀ YCM YBhD] vegākṛṣṭiṃ HSC
evam YBhD HSC] nityam HRĀ YCM
mūrchā HRĀv.LHSC] līlā HRĀ YCM YBhD

Cf. *Kumbhakaṇṭha* 169

aliśabdayutaṃ vegāt pūrayet kumbhayet tataḥ/
sāliśabdāc chanai rekāt bhrāmarīkumbhako munēḥ//
ānandalīlāṃ kurute bhrāmarīkumbhako munēḥ// 169//

Cf. *Gheraṇḍasaṃhitā* 7.10–11

anilaṃ mandavegena bhrāmarīkumbhakaṃ caret/
mandaṃ mandaṃ recayed vāyūṃ bhṛṅganādaṃ tato bhavet//
antaḥsthaṃ bhramarīnādaṃ śrutvā tatra mano nayet/
samādhir jāyate tatra ānandaḥ so 'ham ity ataḥ//

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

The compound *vegogdhoṣaṃ* 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 Brahmānanda, 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 *mūrchā*:

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.

Testimonia:

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

baddhvā jālandharaṃ HRĀ YBhD] bandho jālandharaḥ YCM
ākhyeyaṃ YBhD] ākhyo 'yaṃ HRĀ YCM

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

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:

Yuktabhavadēva 7.121 (attrib. Gorakṣanātha)

vartitodgāra] vartitādhāra YBhD

Cf. *Kumbhakapaddhati* 171

yatheṣṭaṃ pūrayed vāyuṃ baddhe jālandhare ḍṛdhe/
hṛdi dhṛtvā jale suptvā plāvinīkumbhako bhavet//

Commentary: Although the important manuscript groups, including α, have this verse on *plāvanī* (sometimes spelt *plāvinī*), there is substantial evidence to suggest that *plāvanī* was incorporated into the *Haṭhapradīpikā* and its group of eight breath retentions (*kumbhaka*) sometime after the text was initially composed. Firstly, in most manuscript groups, the name *plāvanī* is absent from the list of *kumbhakas* in 2.44. The better-attested reading, supported by α, includes *kevala*

as the eighth *kumbhaka* and omits *plāvanī*. Furthermore, most of the principal testimonia, namely the *Haṭharatnāvalī*, *Yogalakṣaṇāvalī* and *Yuktabhavadēva*, likewise include *kevalakumbhaka* and omit *plāvanī* in the list of eight *kumbhakas*. Secondly, the heading *atha plāvanī* is absent from the α group and many other manuscripts. Instead, the α manuscripts have *iti plāvanīkumbhakaṃ* after the verse on *plāvanī*, which is not consistent with the other *kumbhaka* descriptions. Thus, *plāvanī* was probably not part of the text composed by Svātmārāma and was introduced at an early stage in the transmission of the *Haṭhapradīpikā*.

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

Metre: Anuṣṭubh (c: bha-vipulā)

2.71 ending

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:

Vasiṣṭhasaṃhitā 3.2cd (ab only)

Cf. *Gorakṣaśataka* 29

prāṇas ca dehajo vāyur āyāmaḥ kumbhakaḥ smṛtaḥ/
sa eva dvividhaḥ proktaḥ sahitaḥ kevalas tathā//

Testimonia:

Yuktabhavadēva 7.122 (attrib. Gorakṣanātha) Cf. *Yogalakṣaṇāvalī* f. 32r (attrib. HP)

prāṇāyāmas tridhā prokto recapūrakakumbhakaiḥ/
bahir virecanaṃ vāyor udarād recakaḥ smṛtaḥ/
bāhyād āpūraṇaṃ vāyor udare pūrakaḥ smṛtaḥ/
saṃpūrṇakumbhavad vāyor dhāraṇaṃ kumbhako bhavet/
sahitaḥ kevalas ceti kumbhako dvividho 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 3.28ab and 28ef, *Yogayājñavalkya* 6.31cd and 32cd

recya cāpūrya yaḥ YY] virecyāpūrya yaṃ VS, recya vāpūrya yat VSv.l., ārecyāpūrya yaḥ VSv.l.

Cf. *Dattātreyayogaśāstra* 66ab

sahito recapūrābhyāṃ tasmāt sahitakumbhakaḥ/

Cf. *Gorakṣasataka* 30ab

yāvat kevalasiddhiḥ syāt tāvat sahitam abhyaset/

Testimonia:

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

recya cāpūrya yaḥ kāryaḥ] sahitam kevalam vātha YCM, recya vā pūrakāḥ kāryaḥ YBhD

sa vai sahitakumbhakaḥ] kumbhakaṃ nityam abhyaset YCM, śanaiḥ sahitakumbhakaḥ YBhD

Commentary: In the first *pāda*, we have adopted a reading similar to that of the *Vasiṣṭhasaṃhitā*, which is very close to that of 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 pūrakāḥ kāryaḥ*.

Cf. Marcinowska-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, *Yogayājñavalkya* 6.30cd–6.31ab

Testimonia:

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

sukhaṃ yad HRĀ YBhD] yat sukhaṃ YCM

Commentary: On this verse, see Marcinkowska-Rosól 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, *Vasiṣṭhasaṃhitā* 3.30

Testimonia:

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

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, *Yuktabhavadēva* 7.126 (attrib. Gorakṣanātha), *Haṭhatattvakau-mudī* 44.59 (attrib. HP)

dhāraṇam HRĀ YBhD] vāyudhāraṇe HTK
rājayogapadaṃ caiva labhate HTK] etādṛśo rājayogo kathito HRĀ, rājayogapadaṃ
samyak labhate YBhD

2.77

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

Testimonia:

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

ā niṣpatteḥ YBhD] manīṣy etau YCM
samabhyaset YCM] samācāret YBhD

Cf. *Haṭharatnāvalī* 1.19

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ/
vyāptiḥ syād avinābhūtā śrīrājahaṭhayogayoḥ//

Cf. *Śivasamhitā* 5.222

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ/
na sidhyati tato yugmam ā niṣpatteḥ samabhyaset/
tasmāt pravartate yogī haṭhe sadgurumārgataḥ//
[middle line not in mss. I, III, IV, VII, IX, X, XII, XIV–XVI]

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

kumbhita] kumbhitaḥ YBhD HTK
 nirāśrayam HTK] nirāmayam YBhD
 rājayogapadaṃ vrajet YBhD] rājayogaṃ labhet punaḥ HTK

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 (*prānaḥ* 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, Suṣumṇā becomes free of blockages and success in Haṭha arises.

Testimonia:

Yogacintāmaṇi f. 97a (attrib. *Haṭhayoga*), *Yuktabhavadēva* 7.129 (attrib. Gorakṣanātha), *Haṭhatattvakaumudī* 44.61

anargalā suṣumṇā ca YBhD HTK] anargalaḥ suṣumṇānto YCM

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, *Yogacintāmaṇi* f. 111v (attrib. HP), *Yuktabhavadēva* 7.129 (attrib. Gorakṣanātha)

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

Metre: Vaṃśamālā

colophon

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