

## 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*)

prāṇāyāmam ] prāṇāyāmān HRĀ HTK

**Commentary:** Many manuscripts of the ε, γ, ζ and π groups, as well as the *Jyot-snā* (2.1), have the plural *prāṇāyāmān* in 2.1d. The plural is possible here as it could refer to multiple repetitions of the basic alternate nostril breath control technique taught at 2.7–11, or to the different techniques of retention (*kumbhaka*) taught later in the chapter. The variation between singular and plural recurs through this chapter, and we have followed the α<sub>1</sub> 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:**

*Vivekamārtanda* 71

dṛḍhabandhanam ] niścalam tathā VM

Cf. *Amanaska* 2.92

citte calati samsāro 'cale mokṣah̄ prajāyate/  
tasmāc cittam̄ sthirikuryād audāśinyparāyanah//

**Testimonia:**

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

niścale dṛḍhabandhanam ] niścale niścalam tathā HRĀ, niścalam niścale tathā YCM

**Commentary:** In the second verse quarter we have adopted the reading *dṛḍhabandhanam* found in most of the α, γ and π manuscripts over that found in the source text, *niścalam 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:**

*Vivekamārtanda* 72

niṣkrāntis ] niṣkrāntau VM  
nibandhayet ] nirodhayet VM

**Testimonia:**

*Hatharatnāvalī* 3.80, *Yuktabhavadeva* 11.150

tāvaj jīvitam ucyate HRĀ ] tāvad deham 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:**

*Hatharatnāvalī* 3.81

## 2.5

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

**Sources:**

*Vivekamārtanda* 76

**Testimonia:**

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

prāṇābhyaśas tataḥ kāryo nityam sattvāsthayā dhiyā/  
suṣumnāṁ layate cittam na ca vāyuḥ pradhāvati//

**Testimonia:**

*Yogakarṇikā* 58 (attrib. HP)

prāṇābhyaśam ] prāṇāyāmam 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:**

*Vivekamārtanda* 77

punah ] bhūyah VM

**Testimonia:**

*Haṭharatnāvalī* 3.84ab, *Yuktabhavadeva* 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:**

*Vivekamārtanda* 79

**Testimonia:**

*Haṭharatnāvalī* 3.84cd–85ab, *Yuktabhavadeva* 7.14

vidhivat kumbhakam kṛtvā HRĀ ] kumbhayitvā vidhānenā 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:**

*Dattātreayogaśāstra* 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:**

Vivekamārtanda 81

**Testimonia:**

*Haṭharatnāvalī* 3.86, *Yogacintāmaṇi* f. 90v (attrib. *Haṭhayoga*), *Yuktabhavaadeva* 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*)

madhyāñdine YCM ] madhyadine HRĀ

**Commentary:** This verse is summarizing the following passage in the *Dattā-treyayogaśāstra* (63cd–65ab):

evam prātaḥ samāśināḥ kuryād vimśati kumbhakān// 63//  
 evam madhyāhnasamaye kuryād vimśati kumbhakān/  
 evam sāyam prakurvīta punar vimśati kumbhakān// 64//  
 evam evārdharātre 'pi kuryād vimśati kumbhakān/

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

## 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. *Vivekamārtanda* 87

adhame ca ghano gharmaḥ kampo bhavati madhyame/  
uttīṣṭhaty uttame deho baddhapadmāsano muhuḥ//

**Testimonia:**

*Hatharatnāvalī* 3.88, *Yogacintāmaṇi* f. 90v (attrib. *Hathayoga*)

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 *Vivekamārtanda*). 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 (*uttīṣṭhaty uttame prāṇarodhe padmāsanam muhuḥ*). We have adopted a similar reading but with *padmāsane* (δ<sub>1</sub> and π<sub>2</sub>) because it makes better sense that the yogi rises up while seated in lotus pose. Another version is seen in η<sub>2</sub>, which appears to say that the breaths rise up again and again when one is seated in the lotus pose (*uttīṣṭhanty 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 *Vivekamārtanda* 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 pūrvam̄ mardanam̄ tena kārayet/  
tato 'tidhāraṇāḍ vāyoḥ kramenaiva śanaiḥ śanaiḥ//

Cf. *Śivasam̄hitā* 3.46

svedaḥ samjāyate dehe yoginah̄ prathamodyame/  
yadā samjāyate svedo mardanam̄ kārayet sudhīḥ/  
anyathā vigahe dhātūr naṣṭo bhavati yoginah̄//

**Testimonia:**

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

aṅga ] gātra HRĀ YCM  
tena YCM ] tathā HRĀ

**Commentary:** *Śivasam̄hitā* 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:**

*Śivasam̄hitā* 3.43

prathame śastam̄ ] prathamam̄ kuryāt ŠS  
dṛḍhī ] sthiri ŠS

**Testimonia:**

*Hatharatnāvalī* 1.24, *Yuktabhavadeva* 4.27 (attrib. *Śivayoga*)

kṣirājya ] kṣirādi 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. *Vivekamārtanda* 101

yathā sim̄ho gajo vyāghro bhaved vaśyah̄ śanaiḥ̄ śanaiḥ̄/  
anyathā hanti yantāram̄ tathā vāyur asevitah̄//

**Testimonia:**

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

anyathā hanti sādhakam ] bhaved vaśyāḥ 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 *Vivekamārtanda* 101, but the author of the *Vivekamārtanda* 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:**

*Vivekamārtanda* 99

**Testimonia:**

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

rogakṣayo bhavet HRĀ ] vyādhikṣayo bhavet YCM, rogasya samkṣayah 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:**

*Vivekamārtanda* 100

**Testimonia:**

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

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

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

*Śivadharmottara* 10.124cd–125

hikkāśvāsapratiśyāyah karṇadantākṣivedanāḥ//  
mūkatā jaḍatā kāsaḥ śirorogah śramakṣarāḥ/  
ityevamādayo doṣā jāyante vyutkrameṇa tu//

*Dharmaputrīkā* 10.265–266ab

kaphakoṣṭhe yadā vāyur granthir bhūtvāvatiṣṭhate/

ḥṛllāsaḥikkikāśvāsaśiraḥsūlādayo rujāḥ//  
jāyante dhātuviṣamyāt tadā kuryāt pratikriyām/

## 2.18

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

**Sources:**

Vivekamārtanya 102

śuddhim ] siddhim VM

**Testimonia:**

Hatharatnāvalī 3.93, Yogacintāmaṇi f. 92v (attrib. Skandapurāṇa), Yuktabhavadeva 7.29 (attrib. Gorakṣanātha)

ca pūrayet YCM ] prapūrayet HRĀ, tu pūrayet YBhD  
ca badhnīyād HRĀ YCM ] tu badhnīyād YBhD  
evam śuddhim avāpnuyāt ] evam siddhim avāpnuyāt HRĀ YBhD, itthāṁ 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. Dattātreya yogaśāstra 67cd–69ab

yadā tu nādiśuddhiḥ syāt tadā cihnāni bāhyataḥ//  
jāyante yogino dehe tāni vaksyāmy aśeṣataḥ/  
śarīralaghutā diptir jāṭharāgnivardhanam//  
kṛśatvam ca śarīrasya tadā jāyeta niścitam/

**Testimonia:**

Hatharatnāvalī 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 *Niśvāsatattvasaṃhitā* (4.110) and the *Svacchandatantra* (7.294cd–7.295ab). The latter verse is as follows:

apasavyena pūryeta savyenaiva virecayet/  
nādiśamśodhanaṁ 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:**

*Vivekamārtanya* 101

**Testimonia:**

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

jāyate nāḍīśodhanāt HRĀ YBhD ] bhaven nāḍīviśodhanāt YCM

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

nāḍīśuddhim avāpnoti pr̄thak cihnopalakṣitām/  
śārīralaghutā dīptir jaṭharāgnivardhanam//  
nādābhivyaktir ity etac cihnām tacchuddhisūcakam/  
yāvad etāni sampaśyet tāvad evam samācaren//

## 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)

śleṣmādhikāḥ pūrvam] śleṣmanivṛtyartham YCM, śleṣmādisampūrṇāḥ YBhD  
anyas tu YBhD ] anyathā YCM  
samabhāvataḥ ] samatā yataḥ YCM, samabhāgikāḥ YBhD

## 2.22

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

**Testimonia:**

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

dhautī bastī nītiś caiva ] dhautir bastis tathā netis HRĀ, dhautī bastī tathā netī YCM,  
dhautir bastīś ca netiś ca YBhD  
laulikam] naulikam HRĀ YCM YBhD  
kapālabhātiś 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:**

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

karmaṣṭakam YCM YBhD ] karmāṣṭakam HRĀ  
vicitraguṇasamdhāyi pūjyate yogipumgavaih YCM ] kasya cin naiva vaktavyam kulas-  
trīsuratam yathā HRĀ, vicitraguṇasandhāyi 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. *Hṝtharatanāvalī* 1.37–38ab

atha dhautīḥ–  
vimśaddhastapramāṇena dhautavastram sudīrghitam/  
caturaṅgulavistāram siktam caiva śanaiḥ graset//  
tataḥ pratyāharec caitad abhyāsād dhautir ucyate/

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

tataḥ pratyāharec caitad YBhD ] punaḥ pratyāharec etad YCM  
ukhālam ] ākṣālam YBhD, abhyāsād YCM  
dhautikarma tat YBhD ] dhautikarmavit YCM

Cf. *Satkarmasaṅgraha* 56–57

atha dhautī/  
mrḍulam dhavalam śuddham caturaṅgulavistṛṭtam/  
tithihastamitāyāmām dhautīvastrasya lakṣaṇam//  
toyasiktam grased vastram ghrāṇābhyaṁ vāyum utsrjan/  
śanaiḥ śanais tu sakalam punaḥ pratyāharec chanaiḥ/

dhautīkarmedam ākhyātām 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  $\alpha$  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.,  $\eta_2$ ,  $\pi_2$  and  $\pi_\omega$ ), and the *Jyotsnā* (2.24), add two verse quarters stating that the length of the cloth is fifteen cubits (*hastapañcadaśena tu*) and that the practice should be performed according to the guru's teachings (*gurūpadiṣṭamārgenā*). These additions are absent from the  $\alpha$ ,  $\gamma$  and  $\zeta$  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 *dhautī* technique.

**Testimonia:**

*Hṝθaratnāvalī* 1.39, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhavadeva* 7.151 (attrib. HP)

kāsaśvāsaplihakuṣṭham HRA YCM ] plihā śvāsaś ca kuṣṭham ca YBhD  
vīṁśatiḥ HRA YBhD ] vidradhiḥ YCM  
dhāvanty HRA ] prayānty YCM, gacchanty YBhD

Cf. *Satkarmasaṅgraha* 58

kāsaśvāsaplihakuṣṭhādināśam  
vahner māndyām vīṁśatiḥ śleśarogān/  
dūrikuryāt karṇabādhīr tam uccair  
dhautīkarma praditām śāṅkareṇa//

**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 (*mahārogāḥ*).

**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 sthitāṅgulih/  
cakrimārgenā jatharam pāyunālena pūrayet//  
vicitrakaraṇīm kṛtvā nirbhītaḥ recayej jalām/  
yāvad balam prapūryaiva kṣaṇam sthitvā virecayet//  
ghaṭītrayam na bhuktavyam bastim abhyasatā dhruvam/  
nivātabhūmau santiṣṭhed vaśī hitamitāśanah//

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

pāyū YCM ] pāyau YBhD  
pakhālam bastikarma tat ] abhyāsād vastikarmavit YCM, kṣālanam bastikarma tat YBhD

Cf. *Satkarmasaṅgraha* 132

naulikriyāsusampannas tyaktamūtramalah sudhiḥ/  
jānudaghne jale kuryād bastim bastividhānavit//

**Commentary:** The reading *pakhālam* that we have adopted in the fourth *pāda* is found in  $\alpha_2$  and  $\pi_{\omega}$  and is close to the reading of  $\alpha_1$ . It reflects vernacular usage as found in the old Hindi *Aṣṭāṅgayoga* of Caraṇadāsa (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, *Yogacintāmaṇi* f. 71r (attrib. HP), *Yuktabhavadeva* 7.153 (attrib. HP)

gulmaplihodaram cāpi YBhD ] gulmaplihodaram vāpi HRĀ, gulmodaram cāpi vāta  
YCM  
vātapiṭṭakaphodbhavāḥ YBhD ] vātapiṭṭakaphādikam HRĀ, plihaṭṭakaphodbhavāḥ  
YCM  
vāryante sakalāmayāḥ ] dhāvanyeva na samśayah HRĀ, bādhyante sakalāmayāḥ YCM,  
naśyanti sakalāmayāḥ YBhD

Cf. *Satkarmasaṅgraha* 135, 140–141

yāvan malā vinaśyanti vātapiṭṭakaphodbhavāḥ/  
trivāram vā caturvāram kṛtvā bastim virecayet//

mahojasvī mahajyotir jaṭharāgnipradīpanam/  
 gulmaplīhodarādinām nāśanām sukhavardhanam//  
 vātāpitakaphotthānām doṣānām nāśanām param/  
 kuṣṭhānām nāśanām cāpi bastisiddhe prajāyate//

**Commentary:** We have assumed that the compound *gulmaplīhodara* is referring generally to swelling (*gulma*), spleen disorders (*plīhan*) and stomach diseases (*udara*), but the terms *gulma* and *plīhodara* 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 granthih saṃcārī yadi vā 'calah/  
 cayāpacayavān vṛttah sa gulma iti kirtitah//

The compound *plīhodara* is the name of a specific disease, which is defined in the *Suśrutasamhitā* (*nidānasthāna* 7.14–15) as enlargement of the spleen (*plīhābhivṛddhi*) so *gulmaplīhodara* 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), *Yuktabhavaadeva* 7.154 (attrib. HP)

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

Cf. *Satkarmasaṅgraha* 139–140ab

tiṣṭhed vaśī mitāhāraḥ sarvāṅgam tena śudhyati/  
 dhātvindriyāntaḥkaranaprasādo dehalāghavam//  
 mahojasvī mahajyotir 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 Hatha.

**Testimonia:**

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

vaśyavāyumārgād ] yatas tu vāyumārge HRĀ, vaśyavāyumārgā YBhD

Cf. *Haṭhatattvakaumudī* 8.8

udaragatapadārthān udvamed eva nityam  
pavanagamanamārgāt kaṇṭhanālapravēṣāt/  
kramaparicayavaśyam syāc ca gargādayo hi  
gajakaraṇam itiha prāhur āryā munindrāḥ//

Cf. *Satkarmasaṅgraha* 108–109

atha gajakaraṇī  
śuddham toyam nārikelodbhavam vā  
pitvākaṇṭham dugdhamiśram jalām vā  
vāram vāram māṇibandham tu kurvan  
nodgareṇa prakṣiped bhūmibhāge //  
esā proktā kaphapittāmayeṣu  
medoghnīva kariṇī hastipūrvā//

**Commentary:** Manuscripts  $\eta_2$  and  $\pi_\omega$  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 (*kramaparicayavaśyā...*) is attested by manuscripts of the most important groups and the same witnesses preserve *mārga* (rather than *vega*).

**Metre:** Puṣṭipāṭrā

## 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 caisā nītiḥ ] nirgamayet sā hi netī YCM, nirgamayed esā netī YBhD

Cf. *Hatharatnāvalī* 1.40–41

atha netikarma  
 ākhupucchākāranibham sūtram susnigdhanirmitam/  
 ṣaḍvitastimitam sūtram netisūtrasya laksanam//  
 nāśānāle praviśyainam mukhān nirgamayet kramāt/  
 sūtrasyāntam prabaddhvā tu bhrāmayen nāśanālayoh//

Cf. *Satkarmasaṅgraha* 67

atha netī  
 mrdu ślakṣṇam sitam sūtram nāśānāle praveśayet/  
 mukhān nirgamayen dasrau cintayen netikā smṛtā//

**Commentary:** In this verse and the next the  $\alpha$  witnesses read *nīti/nītīḥ* 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 *neta/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 *neta* can have the same meaning or be a kind of silk cloth (Callewaert s.v.). In Oriya *neta* means “a kind of silk cloth worn by girls” (Prahraj 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 *nītī* (vowel length was perhaps not important in the vernacular from which the name was taken). This is confirmed not just by  $\alpha$ ’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 *lauli*, 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:**

*Hatharatnāvalī* 1.42, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadeva* 7.156 (attrib. HP)

śodhani YCM ] śodhini HRĀ YBhD  
 caiva YCM YBhD ] kāryā HRĀ  
 rogaugham ] rogaughni HRĀ, rogaughān YCM, yogādyaiḥ YBhD  
 jayaty āśu satī nītīḥ ] 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<sub>1</sub> and α<sub>2</sub> have *vatyā* and *kaṇṭhā* respectively, which may derive from *kaṇṭhyā* (α<sub>3</sub>, ε<sub>1</sub>, ζ<sub>1</sub>), but none of these readings makes sense here. η<sub>1</sub> and η<sub>2</sub> 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 (*jatruṇoh skandhasandhyor ūrdhvam upari-bhāge*). On problems concerning the interpretation of *jatru*, see Meulenbeld 1974: 465. We have adopted *jatrūrdhva* against the reading of α<sub>1</sub> and α<sub>2</sub>, *hanūrdhva*, ‘above the jaw’, and α<sub>3</sub>, *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:**

*Hṝtharatanāvalī* 1.54, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadeva* 7.158 (attrib. HP)

nirikṣen YCM ] nirikṣya HRĀ, vīkṣeta YBhD  
 sūkṣmalakṣyam HRĀ YCM ] sulakṣyam 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 dṛśau sthāpya nirnimeśaś ciram bhavet/  
 aśrusampātapaṛyantaṁ 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:**

*Hṝtharatanāvalī* 1.55, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadeva* 6.159 (attrib. HP)

moṭakanam 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  
 vanḍglāvikaṇaṇasthe 'sminn antarjyotiḥ prakāśyate/  
 netraroगās tathā tandrā naṣyantity āha dhūrjatiḥ//

**Commentary:** The witnesses have many different readings for the first word of this verse. The  $\alpha$  manuscripts are split between *modaka* ( $\alpha_1$ ), *mocaka* ( $\alpha_2$ ) and *movana* ( $\alpha_3$ ). 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  $\delta_2$ ,  $\epsilon_1$  and  $\eta_1$ , as well as the *Yuktabhavadeva*, and which we understand to mean “destroyer” (*muṭa pramardane*, *Dhāṭupāṭha* 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 *laulī*:

### 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 *laulī* by people from Gauda.

**Testimonia:**

*Hṝθaratnāvalī* 1.34, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadeva* 6.162 (attrib. HP)

savyataḥ HRĀ YBhD ] savyayoḥ YBhD  
 bhramayed ] bhrāmayed HRĀ YCM YBhD  
 laulī gauḍaiḥ praśasyate ] nauļir gauḍaiḥ praśasyate HRĀ YBhD, nauļi yoge pracaksate  
 YCM

Cf. *Satkarmasaṅgraha* 110cd–111

atha nauļi

amandāvartavegena jaṭharam dakṣavāmayoḥ/  
cālayec chāmbhunā proktam tatra laksmyadhidevatā /  
bāhyanaulir iyam proktā jaṭharānaladipini//

**Commentary:** We have adopted  $\alpha_1$ '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  $\alpha_2$ , and the most important testimonia support *naulī* or *naulih* but the names *laulika* and *laulikī* do occur in some more recent works, such as the *Hṛ̥thayogaśaṁhitā* (p. 4), *Gheraṇḍaśaṁhitā* (1.12), *Yogaśāraśaṅgraha* (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 Dīrgheśvar 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 Hatha techniques.

**Testimonia:**

*Hatharatnāvalī* 1.35, *Yogacintāmaṇi* f. 71v (attrib. HP), *Yuktabhavadeva* 7.163 (attrib. HP), *Hathatattvakaumudī* 8.12

tundāgni HRĀ ] mandāgni YCM YBhD HTK  
ādisamdhāyikā HTK ] ādisandipikā HRĀ, āgnisandhāyikā YCM, adisandhāvanā YBhD  
sadaiva HRĀ YBhD HTK ] tathaiva YCM  
śoṣanī ca HRĀ ] śoṣinī ca YCM, śoṣanīyam YBhD, śoṣanīva HTK  
maulir iyam ca lauli ] maulir iyam ca naulī HRĀ, maulir iyam hi nauli YCM, maulir  
iyam hi naulih YBhD, sau jayatiha naulih HTK

**Commentary:** Manuscripts  $\alpha_1$  and  $\alpha_2$ ,  $\varepsilon_1$ ,  $\zeta_1$  and  $\pi_2$  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 *Hatharatnāvalī*. 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 iyam* in the fourth verse quarter, which expresses the idea that *lauli* was thought to be the best of the *saṅkarma*,

and the assonance of *laulī* and *mauli* may have been intended. The alternative reading of *mūlam iyam* in  $\zeta_1$  and  $\eta_1$  would suggest that *laulī* is necessary for the other practices, which does not seem to be the case because, according to *Hathapradīpikā* 2.21, the *śatkarmas* 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, *Yogacintāmani* f. 71v (attrib. HP), *Yuktabhavadeva* 7.163 (attrib. HP)

atha kapālabhātiḥ YBhD ] atha kapālabhastrīkā HRĀ, atha kapālabhāti YCM  
 recapūrau YCM YBhD ] recapūrau HRĀ  
 susambhramau HRĀ ] susambhramau YCM YBhD  
 bhātīr YBhD ] bhātī YCM, bhastri HRĀ  
 kaphadoṣa YCM YBhD ] sarvaroga HRĀ

Cf. *Satkarmasaṅgraha* 50cd–51

atha bhastrā  
 lohakārasya bhastreva recapūrau tu vegataḥ//  
 punaḥ punaḥ prakurvita sthiramūrdhnā prayatnataḥ//  
 sthirabhaṣṭreti ca khyāta yogināṁ siddhidāyakā//

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

$\eta_2$  and other manuscripts have *kuryāt savyāpasavyataḥ* ('left and right') instead of *recapūrau susambhramau*. 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 *Hathayogasamhitā* (p. 14):

iḍayā pūrayed vāyum recayet piṅgalākhyayā/  
 piṅgalayā pūrayitvā punaś candreṇa recayet/  
 pūrakam̄ recakam̄ kṛtvā vegena na tu cālayet//

In the second verse quarter, we have adopted the reading of the  $\alpha$  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:**

*Hatharatnāvalī* 1.60, *Yogacintāmaṇi* f. 8v (attrib. Ātmārāma), *Yuktabhavadeva* 7.165 (attrib. HP)

ṣaṭkarmabhir YBhD ] karmāṣṭabhir HRĀ, ṣaṭkarmanir YCM  
sthaulya YCM ] sthaulyam HRĀ YBhD  
malādikāḥ ] malādikam HRĀ, gadādikāḥ YCM, malātigāḥ 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), *Yuktabhavadeva* 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:**

*Hatharatnāvalī* 3.82, *Hathatattvakaumudī* 8.19

abhūvann antakabhayāt ] abhūvan mṛtyurahitā HRĀ, tena siddhim gatā yoge HTK

**Commentary:**

Brahmā is said to have become devoted to *prāṇāyāma* because of his fear of death in the *Vivekamārtanda* (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:**

*Vivekamārtanda* 73

vikṣā VM ] drṣṭir VMv.l.

**Testimonia:**

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

cittam YBhD ] vṛttau YCM

vikṣā ] drṣṭir YCM YBhD

**Commentary:** We have adopted the reading *vikṣā* in the third verse quarter, which is an emendation of α<sub>1</sub> and α<sub>2</sub>'s *vikṣed*. The verb *vikṣed* is likely an error as the other *yāvat* clauses have been written as nominal phrases. The reading *vikṣā* occurs in the same verse of the six-chapter version of the *Vivekamārtanda*, 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:**

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

vidhivat HRĀ ] vividhaiḥ YCM

**Commentary:** The compound *prāṇasamyāmaiḥ* ('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' (*manonmani*) state.

**Testimonia:**

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

madhyasamcāre YCM ] madhyame jāte HRĀ

yo manah YCM ] manasah 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:**

*Hṝtharatnāvalī* 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  $\alpha_2$ , have a plural subject (*vidhānajñāḥ*) and verb (*kurvanti*) in the first line. We have adopted the singular, which is attested by  $\alpha_1$ ,  $\alpha_3$  and manuscripts of the *Hṝtharatnāvalī*, because it corresponds with the singular subject of the second line.

## 2.44

**Translation:** *Sūryabhedana*, *ujjāyī*, *sītkā*, *śitalī*, *bhastrikā*, *bhramari*, *mūrchā* and *kevala*: these are the eight *kumbhakas*.

**Testimonia:**

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

ujjāyī YCM YBhD ] ujjāyī HRĀ YLĀ  
tathā sītkā ca śitalī YLĀ ] tathā sitkāraśitali HRĀ YCM, sītkāri śitali tathā YBhD  
bhramari YCM ] bhrāmari HRĀ YLĀ YBhD  
kevalaś HRĀ ] kevalaś YLĀ YBhD, sahitam YCM

**Commentary:** On the occurrence of *plāvanī* in this list in many manuscript groups, including the *Jyotsnā*, 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, *uddiyāna* is to be performed.

**Sources:**

*Gorakṣaśataka* 62ab, 58ab

kartavyas tūḍḍiyāṇakah ] kartavyoddīyanābhidhah GŚ

**Testimonia:**

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

tu HRĀ YCM ] ca YBhD

**Commentary:** The term *uddiyāna* is spelt various ways among manuscripts of the *Hathapradipikā* and other texts. Generally speaking, the α group have *uddiyāna*, π *uddiyāna*, γ and δ *uddiyāna* and the Jyotsnā *uddiyāna*. Other spellings, such as *udyāna* and *udiyāna*, also occur. We have adopted the spelling of α except in cases where the metre of a verse requires otherwise, as in 2.45d (*uddiyāñakah*). As noted by Sanderson (2007: 265), diverse spellings of the place by the same name occur, including Uḍḍiyāna, Oddiyāna, U/Odiyāna, U/Odyāna, 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:**

*Hatharatnāvalī* 2.8, *Yogabija* 110 (southern recension), *Yogacintāmaṇi* f. 80r (attrib. *Yogabija*), *Yuktabhavadeva* 7.95 (attrib. HP)

adhaстāt 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 *uddiyānabandha* 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 *brahmagrānthis*, 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:**

*Hatharatnāvalī* 2.9, *Yogacintāmaṇi* f. 80r (attrib. *Yogabija*), *Yuktabhavadeva* 7.96 (attrib. HP)

jarāvīmuktaḥ san YCM ] jarāvīmuktaḥ 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 nātyuccanīce hy āsane sukhade śubhe/  
baddhvā vajrāsanam kṛtvā sarasvatyāś ca cālanam//  
dakṣanādyām samākṛṣya bahiṣṭham pavanam śanaiḥ/

**Testimonia:**

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

baddhvā vajrāsanam ] baddhavajrāsanas YCM, baddhvā padmāsanam YBhD  
ā keśāgrān nakhāgrāc ca ] ā keśāgram nakhāgram ca YCM, ā keśād ā nakhāgrāc ca  
YBhD  
nirodhāvadhi kumbhayet YBhD ] śirodhāvadhi kumbhakam YCM

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

baddhavajrāsano dakṣanādyākṛṣyānilam śanaiḥ/  
ā nakhāgrālakāgrāntam kumbhayitvā yathāsukham/  
savyanādyā tato mandam recayet pavanam 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 yuktah prāṇāyāmān punah punah/  
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 *Jyotiṣnā* (2.49) agree on this reading. The original reading may well have been *virodhāvadhi*, “until it is uncomfortable”, which makes better sense but we have decided not to emend accordingly. The problem with *nirodhāvadhi* is that to practise *kumbhaka* “up to cessation (*nirodha*)” seems to suggest that cessation is not

that of the physical breath, which by definition ceases in *kumbhaka*, but of the vital wind (*prāṇa*) within the body. By citing a verse from an unnamed text, Brahmananda seems to understand this verse as saying that the breath should very carefully (*atiprayatnena*) be held as far as the extremities of the body so that it does not damage the body by exiting through the hair follicles:

haṭhān niruddhah prāṇo 'yam romakūpeṣu niḥsaret/  
deham 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

kapālaśodhane vāpi recayet pavanam sudhiḥ/  
tundasya vātadoṣaghnaḥ kṛmidoṣam nihanti ca//  
punah punar idam kāryam sūryabhedam udāhṛtam/

**Testimonia:**

Cf. *Haṭharatnāvalī* 2.11cd–12

kapālam śodhanam cāpi recayet pavanam śanaiḥ//  
ālasyam vātadoṣaghnam kṛmikīṭam nihanti ca/  
punah punar idam kāryam sūryabhedākhyakumbhakam//  
11cd kapālam... śanaiḥ HRĀ ] kapālaśodhanam vātadoṣaghnam kṛmināśanam 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  
dosaghnam YCM YBhD ] vātaghnam YLĀ  
ham YBhD ] nut YLĀ, hrt YCM  
udāhṛtam YBhD ] uttamam YCM

**Commentary:**

Both *doṣaham* and *doṣahṛt* are well attested and possible. We have favoured the former because the  $\alpha$  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:**

*Hatharatnāvalī* 2.13, *Yogalakṣanāvalī* f. 32r (attrib. HP), *Yogacintāmani* f. 101v (attrib. *Yogabīja*), *Yuktabhavadeva* 7.101 (attrib. HP)

samyamya HRĀ YLĀ YCM ] niyamya YBhD  
 nāqibhyām HRĀ YCM YBhD ] nāsābhyaṁ YLĀ  
 kanthāt tu YBhD ] hṛtkaṇthām HRĀ, hṛtkaṇthe HRĀ v.l., kaṇthe su YLĀ, kaṇthe suḥ  
 YLĀ v.l., hṛtkaṇthād YCM  
 sasvanam YLĀ YCM ] sasvanaḥ HRĀ, pūraṇam YBhD

Cf. *Hathatattvakaumudī* 10.7

athojjāyī kumbhakah  
 āsyam samyamya nāsāpuṭayugasuśirābhyaṁ samākṛṣya vāyum  
 mandam̄ mandam̄ yathāsau lagati galataṭād āhṛdantah saśabdah/  
 ruddhvā keśān nakhāgrāvadhi pavanam amum recayed vāmanāḍyā  
 proktojjāyīti kumbhah̄ kaphagadalano diptikṛjjāṭharāgneh//

**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 *Hathatattvakaumudī* (10.7). Most witnesses (including  $\alpha$ ) 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 Idā. [Because] it cures disorders caused by phlegm in the throat and increases the body's fire, [...]

**Sources:**

Cf. *Gorakṣāśataka* 37c–38b

pūrvavat kumbhayet prāṇam recayed idayā tataḥ/  
śirśotthitānalaharam galaśleṁmaharam param//

**Testimonia:**

*Hṝθaratanāvalī* 2.14, *Yogalakṣaṇāvalī* f. 32r (attrib. HP), *Yogacintāmaṇi* f. 102r (attrib. *Yogabija*), *Yuktabhavadeva* 7.102 (attrib. HP)

śleṁmadośaharam kanthe YCM ] gale śleṁmaharam proktam HRĀ, śleṁmadośaharam  
caitad YLĀ, śleṁmadośaharam 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:**

*Gorakṣāśataka* 38

tu ] ca GŚ

**Testimonia:**

*Hṝθaratanāvalī* 2.15, *Yogacintāmaṇi* f. 102r (attrib. *Yogabija*), *Yuktabhavadeva* 7.103 (attrib. HP)

jalodarā YBhD ] jalodarā HRĀ, jalodara HRĀ v.l. YCM, jalodaram HRĀ v.l.  
vināśanam HRĀ YCM ] nivāraṇam YBhD  
gacchatas tiṣṭhatā YCM ] gacchatā tiṣṭhatā HRĀ YBhD  
ujjāyyākhyam tu kumbhakam ] ujjāyyākhyam hi kumbhakam HRĀ, ujjāyyākhyam ca  
kumbhakam YCM, ujjākyam kumbhakam tv idam YBhD

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

dehānaloddiktikaram jalodaravighātakṛt/  
gachatā tiṣṭhatā kāryaś cojjāyākhyas tu kumbhakah//

**Commentary:** Nearly all the manuscripts have *nādījalodarādhātu*, 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 *Gorakṣāśataka*, 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 ... dhātavah* ('the bodily constituents altogether').

Two later sources attempt to solve these problems. Some of the manuscripts of the *Hṝθaratanāvalī* read *nādījālo* ('in the network of channels'), which makes better

sense than *nādijalo*, 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 *nādijālodare*, 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 samsārasaṃskārās te ...*). In the *Īśvarapratyabhijnāvimarśinī* Abhinavagupta notes that they are also the source of physical disorders (*dhātudoṣakṛtaṃ mūrcchā* ĪPV on 2.15).

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

## 2.54 heading

**Translation:** Now *sītkā*:

### 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 vakteṇa nāse dadyād vijṛmbhikā[m]/  
vācāsiddhir bhavaty eva kāmadevo 'parah priyah//

Cf. *Jñānasāra* 2.13

hikkā dadyāt sadā vakte prāyaś caiva vijṛmbhikām/  
evam abhyasyamānas tu kāmadevo dvitiyakah//

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

hikkām dadyāt sadā vakte ghrāṇāñ caiva vijṛmbhate/  
evam abhyāsayogena kāmadevo dvitiyakah//

**Testimonia:**

*Hatharatnāvalī* 2.16, *Yogacintāmaṇi* f. 101v (attrib. *Hṛdayoga*), *Yuktabhavadēva* 7.104 (attrib. HP)

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

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

sītkām dadyāt sadā vaktre ghrāne caiva vijr̥mbhitām/  
evam abhyasato na kṣutṛṭ cālasyādi jāyate//

### Commentary:

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

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

## 2.55

**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  
trsā ] ca trn JS  
naivālasyam ] naiva murchā JS

Cf. *Kaulajñānanirṇaya* 7.18ab

yoginīgaṇasāmānyāḥ sr̥ṣṭisam̄hārakārakah/

### Testimonia:

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

sāmānyāḥ YBhD ] samsevyāḥ HRĀ YCM  
sam̄hārakārakah HRĀ YCM ] sthityantakārakah YBhD  
trsā HRA YBhD ] trṣṇā YCM  
naivālasyam HRĀ ] tandrālasyam 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  
satyam ] devi JS

Cf. *Śivasam̄hitā* 3.94

anenaiva vidhānena yogīndro 'vanimanḍale/

bhavet svacchandacārī ca sarvāpatparivarjitaḥ//

**Testimonia:**

*Hatharatnāvalī* 2.18, *Yogacintāmaṇi* f. 101v (attrib. *Hṛdayoga*), *Yuktabhavadēva* 7.106 (attrib. HP)

dehaś ca YBhD ] dehas tu HRĀ YCM, dehah syāt HRĀ v.l., dehasyāt HRĀ v.l.  
satyaṁ HRĀ YBhD ] yas tu YCM  
bhuvimāṇḍale YBhD ] bhāti bhūtale HRĀ, bhūmimāṇḍale YCM

**Commentary:** The aiśa compound *bhuvimāṇḍale*, 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:**

*Vivekamārtanda* 120

satataṁ ] anilaṁ VM

Cf. *Kaulajñānanirṇaya* 6.19

rasanātālumūle tu krtvā vāyum pibec chanaiḥ/  
ṣaṇmāsād abhyased devi mahārogaiḥ pramucyate//

**Testimonia:**

*Yogacintāmaṇi* f. 101v (attrib. *Hṛdayoga*), *Yuktabhavadēva* 7.107 (attrib. Gorakṣanātha)  
mūlenā YBhD ] yogena YCM

Cf. *Ānandakanda* 1.20.137

jihvayā tālumūlena prāṇam yaḥ pibati priye/  
tasya ṣaṇmāsataḥ sarve rogā naśyanti yoginah//

**Commentary:**

The compound *rasanātālumūlena* is difficult to understand. In his *Hṛhasaṅketacandrikā* (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) *rasanātālumūlāhatām ghanṭikordhvabhägāhatām bahiḥsthabvāyum vidhāya pibed ity arthaḥ}). More helpful are the remarks of the commentator of the *Yogataraṅgiṇī* (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 (*evam rasanātālumūlena rasanā jihvā tatsahāyabhūtatālumūlena krtam yad vivaram, tena krtvā yaḥ yogī prāṇam anilam prāṇavāyum pibet pūryet, tasya yogino 'bdārdhena ṣaṇmāṣena sarvarogāṇāṁ nāśah ṣaṇkṣayo 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:

*rasanāṁ unmukhikṛtya sītkāram 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:

*rasanāṁ tālumūle yaḥ sthāpayitvā vipaścitah/  
pibet prāṇānilam tasya rogāṇāṁ samkṣayo 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 ] kumbhakād GS

Cf. *Vivekamārtanda* 139

*kākacañcuvad āsyena śitalam salilam pibet/  
prāṇam prāṇavidhānajño yogī bhavati nirjarah//*

**Testimonia:**

*Hṝtharatanāvalī* 2.19, *Yogacintāmaṇi* f. 102v (attrib. *Yogabīja*), *Yuktabhavadeva* 7.108 (attrib. *Gorakṣanātha*)

kumbhanād ] kumbhakād HRĀ YCM YBhD  
 śanais tu ghrāṇārandhrābhyaṁ YCM YBhD ] śanair aśītiparyantam HRĀ

Cf. *Ānandakanda* 1.20.135–136ab

kākacañcuvad āsyam ca kṛtvā vāyum sasūtkṛtam/  
 ādāya nāsārandhrena punas tam śvasanam tyajet//  
 śītalikaranākhyo 'yam 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:**

*Gorakaśataka* 41

gulmaplihādikān doṣān ] gulmaplihādikā doṣāḥ GŚ  
 jvaraṁ pittam kṣudhāḥ ṭrṣām ] kṣayam yānti pittam jvaraṁ GŚ

**Testimonia:**

*Hatharatnāvalī* 2.20, *Yogacintāmaṇi* ms. L, f. 70r (attrib. *Yogabija*), *Yuktabhavadeva* 7.109 (attrib. *Gorakṣanātha*)

gulmaplihādikān doṣān YBhD ] gulmaplihodaram doṣam HRĀ, gulmaplihodaram cāpi  
 YCM  
 jvaraṁ pittam kṣudhāḥ ṭrṣām YBhD ] jvarapittakṣudhāṭrṣāḥ HRĀ, vātapittam kṣud-  
 hāḥ ṭrṣām  
 viṣāni HRĀ YCM ] anyāmś ca YBhD  
 'yam 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:

dvaurājadantamadhyasthaṁ bindurūpaṁ vyavasthitam/  
 amṛtaṁ tam vijānīyād valipalitanāśanam//  
 śītalasparśasamīsthāne rasanām 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*), *Yuktabhavadeva* 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*), *Yuktabhavadeva* 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

hṛtkaṇṭha ] kaṇṭhātu GŚ  
śvasanam ] sasvanam GŚ

**Testimonia:**

*Yogacintāmaṇi* f. 102r (attrib. *Yogabīja*), *Yuktabhavadeva* 7.112 (attrib. Gorakṣanātha)  
kaṇṭhakapāle śvasanam tataḥ ] kaṇṭhe kapālavadhi pūrayet YCM, kaṇṭhakapāleṣu ca  
sasvanam YBhD  
kiñ cit YBhD ] samyag YCM

**Commentary:**

Apart from  $\alpha_1$ , the reading *śvasanam* is not well attested. We have adopted it because it provides a plausible subject for the verb *lagati* (i.e. ‘breath comes into contact with’). Most manuscripts, as well as the *Jyotsnā*, have *sasvanam* (‘with sound’), which requires that one infer that the breath is the subject.

## 2.63

**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:**

*Hatharatnāvalī* 2.22ab (cd only)

pūrayec ca YBhD ] pūrayitvā YCM  
bhastrā HRĀ v.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:**

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

sthām cālayet pavanaṁ HRĀ YBhD ] sthaś cālyate pavano YCM  
dhiyā YCM YBhD ] sudhiḥ HRĀ  
yadā YBhD ] yathā HRĀ YCM  
tadā YBhD ] tathā HRĀ YCM  
sūryena pūrayet HRĀ ] vegena pūrayet YCM, sūryena 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  
nāsikām GŚ (em.) ] nāsikā GŚ v.l.  
madhyā GŚ (em.) ] madhyam GŚ v.l., madhye GŚ v.l.

**Testimonia:**

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

nāśikām̄ madhyā HRĀ ] nāśikām̄ madhya YCM, nāśikāmadhye YBhD HRĀ v.l.

**Commentary:** Only three of the collated witnesses ( $\gamma_2$ ,  $\zeta_3$  and  $\delta_2$ ) have *madhyātarjanībhyaṁ* ('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*: *dakṣānāmākaniṣṭābhyaṁ vāmam̄ puṭam̄ 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 (*nāśikāmadhye tarjanībhyaṁ vinā*), which seems highly impracticable, or that the nose was held by only the index fingers of both hands (*nāśikāmadhye tarjanībhyaṁ tathā*). It is likely that scribes changed *madhyātarjanībhyaṁ* to *madhye tarjanībhyaṁ* or *madhyam̄ tarjanībhyaṁ* 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:**

*Gorakṣāsataka* 46cd–47ab

vātāpitaśleśmaharam̄ ] kaṇṭhotthitānalaharam̄ GS

**Testimonia:**

*Hṝθaratnāvalī* 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:**

*Gorakṣāsataka* 47cd–48ab

vakra ] vajraṇ GS

bhāva ] pāpa GS

sukhadam̄ śubham ] śubhadam̄ sukham GS

mukhe saṃsthā ] mukhāntahṝsthā GS

**Testimonia:**

*Hatharatnāvalī* 2.25cd (cd only), *Yogacintāmani* f. 102r (attrib. *Yogabīja*), *Yuktabhavadeva* 7.117 (attrib. *Gorakṣanātha*)

bodhakaṁ ] bodhanam YCM, bodhanam YBhD  
 vakra ] kuryāt YCM, sarva YBhD  
 bhāva ] pāpa YCM, doṣa YBhD  
 mukhe saṁsthā HRĀ ] mukhe saṁsthā YCM, mukhāntastha YBhD  
 kaphādyargala HRĀ YBhD ] kapāṭārgala YCM

**Commentary:**

In the first verse quarter, we have adopted *vakra* ( $\epsilon_1$ ), which is close to the reading of the  $\alpha$  group (i.e. *cakram*). In compound with *bhāvaghnaṁ* ( $\alpha_1$ ,  $\alpha_3$  etc.) and following the awakening of Kunḍalinī, *vakra* makes good sense. According to the manuscripts available to us, the reading of the *Gorakṣaśataka* (*vajram*) is not in the transmission of the *Hathapradīpikā*.

**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:**

*Gorakṣaśataka* 48cd–49ab

**Testimonia:**

*Hatharatnāvalī* 2.25cd (cd only), *Yogacintāmani* f. 102r–102v (attrib. *Yogabīja*), *Yuktabhavadeva* 7.118 (attrib. *Gorakṣanātha*), *Haṭhasaṅketacandrikā* f. 80v (attrib. *Gorakṣanātha*)

gunatraya HSC ] samyaggātra YCM YBhD  
 vibhedakam HSC ] vibhedenam YCM YBhD  
 tv idam HRĀ YCM YBhD ] svayam HSC

**Commentary:** In the first verse quarter, nearly all of the manuscripts, including the  $\alpha$  group, have *gātrasamudbhūta* or *gātrasamudbhūtam* (‘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 *gunatraya*, which is attested by the manuscripts of the source text, the *Gorakṣaśataka*, two of the available manuscripts of the *Hathapradīpikā* (N<sub>21</sub>, Bo<sub>1</sub>) and the *Haṭhasaṅketacandrikā*. In the *Gorakṣaśataka*, it is stated clearly that each of the knots arises from one of the three *guṇas*: *brahmagranthi* from *rajas* (78cd), *viṣṇugranthi* from *sattva* (79cd) and *rudragranthi* from *tamas* (80cd). With the verses on *bhastrā* from the *Gorakṣaśataka* having been extracted without the context of the knots and *guṇas*, the meaning of *guṇatrayasamudbhūtagranthitraya* (‘the three knots that have arisen from the three *guṇas*’) appears to have been for-

gotten early in the transmission of the *Hathapradīpikā* 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 *gunas*.

## 2.69 heading

**Translation:** Now *bhramari*:

### 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:**

*Hṝtharatanāvalī* 2.26, *Yogacintāmaṇi* f. 101v (attrib. *Hṝthayoga*), *Yuktabhavadeva* 7.119 (attrib. Gorakṣanātha), *Hṝhasanāketacandrikā* f. 80v

vegodghoṣam HRĀ YCM YBhD ] vegākrṣṭiṃ HSC  
evam YBhD HSC ] nityam HRĀ YCM  
mūrchā HRĀ v.I.HSC ] lilā HRĀ YCM YBhD

Cf. *Kumbhakapaddhati* 169

aliśabdāyatam vegāt pūrayet kumbhayet tataḥ/  
sāliśabdāc chanai rekāt bhrāmarikumbhako muneh//  
ānandalilām kurute bhrāmarikumbhako muneh// 169//

Cf. *Gheraṇḍasamhitā* 7.10–11

anilām mandavegena bhrāmarikumbhakam̄ caret/  
mandam̄ mandam̄ recayed vāyum̄ bhr̄nganādām̄ tato bhavet//  
antaḥsthām bhramarīnādām̄ śrutvā tatra mano nayet/  
samādhir jāyate tatra ānandaḥ so 'ham ity atah//

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

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

Witnesses of the γ and δ branches of the stemma, and Brahmananda, have *ānandalilā* 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:**

*Hatharatnāvalī* 2.27, *Yogacintāmaṇi* f. 101v (attrib. *Hathayoga*), *Yuktabhavadēva* 7.120 (attrib. Gorakṣanātha)

baddhvā jālandharam HRĀ YBhD ] bandho jālandharaḥ YCM  
ākhyeyam YBhD ] ākhyo 'yam 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 ] varttitādhāra YBhD

Cf. *Kumbhakapaddhati* 171

yatheṣṭam pūrayed vāyum baddhe jālandhare dṛḍhe/  
hrdi dhṛtvā jale suptvā plāvinikumbhako 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 *Hāṭhapradīpikā* 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 *Hṝtharātnāvalī*, *Yogalakṣaṇāvalī* and *Yuktabhavadeva*, likewise include *kevalakumbhaka* and omit *plāvanī* in the list of eight *kumbhakas*. Secondly, the heading *atha plāvanī* is absent from the α group and many other manuscripts. Instead, the α manuscripts have *iti plāvanīkumbhakam* 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 *Hṝthapradīpikā*.

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

prāṇāś ca dehajo vāyur āyāmah kumbhakah smṛtah/  
sa eva dvividhah proktah sahitah kevalas tathā//

**Testimonia:**

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

prāṇāyāmas tridhā proktō recapūrakakumbhakaiḥ/  
bahir virecanam vāyor udarād recakah smṛtah/  
bāhyād āpūraṇam vāyor udare pūrakah smṛtah/  
sampūrṇakumbhavad vāyor dhāraṇam kumbhako bhavet/  
sahitah kevalaś 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 yam VS, recya vāpūrya yat VSv.l., ārecyāpūrya yaḥ VSv.l.

Cf. *Dattātreyayogaśāstra* 66ab

sahito recapūrābhyaṁ tasmāt sahitakumbhakah/

Cf. *Gorakṣaśataka* 30ab

yāvat kevalasiddhiḥ syāt tāvat sahitam abhyaset/

**Testimonia:**

*Yogacintāmaṇi* f. 96v (attrib. Yājnavalkya), *Yuktabhavadeva* 7.123 (attrib. Gorakṣanātha)

recya cāpūrya yaḥ kāryaḥ ] sahitam kevalam vātha YCM, recya vā pūrakah kāryaḥ

YBhD

sa vai sahitakumbhakah ] kumbhakam nityam abhyaset YCM, śanaiḥ sahitakumbhakah  
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<sub>1</sub> (*ārecyāpūrya yat kuryāt*) and δ<sub>3</sub> (*ārecyāpūrya yaḥ kuryāt*) and similar to α<sub>2</sub>'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 *Hṛṣiprādīpikā* and scribes have tried in various ways to restore some sense, with several emending to *recakah pūrakah 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:**

*Hṛṣharatnāvalī* 2.28, *Yogacintāmaṇi* f. 94v (attrib. ‘*tajjñāḥ*’), *Yuktabhavadeva* 7.124 (attrib. Gorakṣanātha)

sukham yad HRĀ YBhD ] yat sukham 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), *Yuktabhavadeva* 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:**

*Hatharatnāvalī* 2.30, *Yuktabhavadeva* 7.126 (attrib. Gorakṣanātha), *Hathatattvakau-mudī* 44.59 (attrib. HP)

dhāraṇam HRĀ YBhD ] vāyudhāraṇe HTK  
rājayogapadām caiva labhate HTK ] etādṛśo rājayogo kathito HRĀ, rājayogapadām  
sam�ak labhate YBhD

## 2.77

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

**Testimonia:**

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

ā niśpatteḥ YBhD ] maniṣ etaū YCM  
samabhyaset YCM ] samācaret YBhD

Cf. *Haṭharatnāvalī* 1.19

haṭhaṁ vinā rājayogo rājayogam vinā haṭhah/  
vyāptih syād avinābhūtā śrīrājahaṭhayogayoh//

Cf. *Śivasaṃhitā* 5.222

haṭhaṁ vinā rājayogo rājayogam vinā haṭhah/  
na sidhyati tato yugmam ā niśpatteḥ 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:**

*Yuktabhavadeva* 7.128 (attrib. Gorakṣanātha), *Hathatattvakaumudī* 44.60 (attrib. HP)

kumbhita ] kumbhitah YBhD HTK  
nirāśrayam HTK ] nirāmayam YBhD  
rājayogapadaṁ vrajet YBhD ] rājayogaṁ labhet punaḥ HTK

**Commentary:** The reading *kumbhitah*, which is attested by  $\alpha_1$  and the testimonia, does not make sense here because the subject must be the yogi (*prānah* would be unmetrical). In other texts, the word *kumbhita* is used to qualify the breath and means ‘retained’ (e.g. *Yogabija* 94, *Kumbhakapaddhati* 127, *Yuktabhavadeva* 8.32 etc.).

## 2.79

**Translation:** As a result of retaining the breath, Kuṇḍalinī awakens; as a result of the awakening of Kuṇḍalinī, Suṣumnā becomes free of blockages and success in Haṭha arises.

**Testimonia:**

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

anargalā suṣumnā ca YBhD HTK ] anargalah suṣumnānto 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), *Yuktabhavadeva* 7.129 (attrib. Gorakṣanātha)

ca nirmale HRĀ YBhD ] sunirmale YCM  
arogyatā ] arogatā HRĀ YBhD, arogitā YCM  
nādiṣu śuddhir HRĀ ] nādīviśuddhir YCM, YBhD

**Metre:** Vamśamālā

## colophon

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