

1.1

Translation: Homage to the glorious Ādinātha who taught the science of Haṭhayoga which is like a splendid stairway for one who wants to climb to the lofty royal terrace.

Testimonia:

Yogasārasaṅgraha p. 54, *Gheraṇḍasaṃhitā* 1.1

śrīādināthāya namo 'stu tasmai] sadādināthāya namo 'stu tubhyaṃ YSS, ādiśvarāya
praṇamāmi tasmai GhS

Cf. *Bhāvanāpuruṣottama* pp. 99–100

rājayogābhīdhanāsaudhādhirohaṇādhirohiṇī haṭhavidyā//

Commentary:

In his commentary on *Haṭhapradīpikā* 1.1 Brahmānanda first states that the author Svātmārāma starts appropriately with a *maṅgala*, a verse of adoration addressing Ādinātha, i.e. Śiva, but in accordance with his non-sectarian approach leaves room for a second interpretation of the word as Viṣṇu. A sentence later this is contradicted by his explanation that Ādinātha, who first taught Yoga, taught it to Pārvatī, which limits the scope to Śiva.

The reading *rājasaudham* in the third verse quarter is well attested by the manuscripts, including α₁. However, the most common reading in manuscripts on the lower branches of the stemma is *rājayogam*, which was accepted by Brahmānanda in *Jyotsnā* 1.1 (see below). It appears that some scribes have made a concerted effort to replace words like *saudha*, *vidyā* and *mārga* with *yoga* in the opening verses of the text (see also 1.2d and 1.3b), even at the expense of the poetic imagery.

In light of the variants, which have led to our critical edition, Brahmānanda's choices and interpretation of the second half cannot be upheld. This is Brahmānanda's version and the relevant portion of his commentary:

śrīādināthāya namo'stu tasmai
yenopadiṣṭā haṭhayogavidyā/
vibhrājate pronnatarājayogam
āroḍhum icchor adhirohiṇīva// 1.1//

Our choice of *virājate* in the third verse quarter reflects the relevant manuscripts and rhymes with the following *rāja*-. The difference in meaning is negligible.

The main problem in Brahmānanda's interpretation is his choice of *-rājayogam* over *-rājasaudham*, which he explains as follows:

rājayogaś ca sarvavṛttinirodhalakṣaṇo'samprajñātayogaḥ. tam icchor
mumukṣor adhirohiṇīva adhiruhyate' nayety adhirohiṇī niḥśreṇīva vibhrā-
jate viśeṣeṇa bhrājate śobhate. yathā pronnatasaudham āroḍhum ic-

chor adhirohiṇy anāyāsena saudhaprāpikā bhavati evaṃ haṭhapradīpikāpi pronnatarājayogam āroḍhum icchor anāyāsena rājayogaprāpikā bhavati upamālaṅkāraḥ. indravajrākhyam vṛttam.

Rājayoga is the yoga without cognition (*asaṃprajñāta*) defined [by Patañjali] as the stopping of all movements of the mind. To a liberation seeker desiring this, [the science of Haṭhayoga] shines like a ladder. Just as a ladder leads someone desiring to ascend to a lofty terrace easily to the terrace, in the same way also the *Haṭhapradīpikā* leads someone desiring the lofty Rājayoga easily to Rājayoga. [In this verse] the trope is a comparison. The metre is Indravajrā.

The interpretation makes good sense: Haṭhayoga leads effortlessly to Rājayoga, just as a ladder leads one to a high terrace. And the comparison as outlined by Brahmānanda has all the elements deemed necessary by Sanskritic poetology:

1. Particle expressing a comparison (*upamāvācaka*): *iva*
2. Standard of comparison (*upamāna*): ladder leading to the terrace (*saudhaprāpikā adhirohiṇī*)
3. Thing that is compared (*upameya*): *Haṭhapradīpikā* that leads to Rājayoga (*rājayogaprāpikā haṭhapradīpikā*)
4. Common quality (*samānadharmā*): Effortlessness (*anāyāsena*)

According to classical poetology a comparison containing all four elements is termed a “full comparison” (*pūrṇopamā*), whereas an elision of one or more elements is called a “deficient comparison” (*lūptopamā*). One element that cannot be omitted without losing the comparison is the *upamāna*. In the verse as given by Brahmānanda this would be “the ladder”. The implication is spelt out by Brahmānanda in his commentary: “Just as a ladder leads someone desiring to ascend to a lofty terrace easily to the terrace, in the same way also the *haṭhapradīpikā* leads someone desiring the lofty Rājayoga easily to Rājayoga.” However, his text version spells out only the side of the *upameya*, that is, “Haṭhayoga leads to Rājayoga”, but leaves the *upamāna* open to interpretation. His mention of the word *saudha* in the commentary suggests that this was one of the other options he found in manuscripts—this reading is very well attested—but was rejected by him. In this way Brahmānanda makes sure that the text states the obvious, but at the same time it loses part of the comparison, and it loses its dynamics, which is brought out in the reading *rājasaudha* preferred with good manuscript evidence in our critical

edition. We think that Brahmānanda was eager to state at the outset the primacy of Rājayoga, and to this end sacrificed the more poetically elegant original reading that mentions the royal mansion as a metaphor for the “royal yoga”.

In comparing the science of Haṭhayoga to a stairway, Svātmārāma was perhaps consciously emulating his favourite source text, the *Vivekamārtaṇḍa*, which opens with *etad vimuktisopānam*, “this is the stairway to complete liberation”.

Metre: Upajāti

1.2

Translation: After bowing to the glorious guru, the Lord, the yogi Svātmārāma teaches the system of Haṭhayoga solely for [attaining] Rājayoga.

1.3

Translation: For those who cannot find the royal highway because they are lost in the darkness of many doctrines, the compassionate Svātmārāma holds the Light on Haṭha.

Testimonia:

Haṭharatnāvalī 1.4

rājamārgam HRĀv.l.] rājayogam HRĀ
haṭhapradīpikam dhatte] kevalam rājayogāya HRĀ
svātmārāmaḥ kṛpākaraḥ] haṭhavidyopadiśyate HRĀ

Commentary: Most witnesses (including α_2) have *rājayogam ajānatām* (‘for those ignorant of Rājayoga’) in 1.3b. The reading *rājamārgam ajānatām* (α_1 and α_3), “for those unable to find the royal highway”, is more appropriate to the metaphor of being lost in darkness.

As Brahmānanda notes, the compound *kṛpākaraḥ* can be understood as one who is compassionate (*kṛpā* + *kara*) or one who is a mine (i.e. a rich source) of compassion (*kṛpā* + *ākara*). In the Devanāgarī transmission, the *kṣa* of *kṣamākaraḥ* probably arose as a mistake for *kṛ*.

1.4

Translation: For Matsyendra, Gorakṣa, and other [perfected yogis] discovered the science of Haṭha, and the yogi Svātmārāma knows it through their favour.

Testimonia:

Haṭharatnāvalī 1.3

matsyendragorakṣādyā] gorakṣamatsyendrādyā HRĀ
svātmārāmo’ thavā yogī] ātmārāmo’ pi jānīte HRĀ

jānīte tat prasādataḥ] śrīnivāsaś tathā svayam HRĀ

Commentary: The word *athavā* (‘or’) is well attested but difficult to construe here. Brahmānanda understands it as a conjunction (*athavāśabdaḥ samuccaye*), and this is how we have interpreted it. The variant *mahāyogī* in ζ₁ and other manuscripts (<??>) is probably an attempt to remove the difficulty of understanding *athavā*. One could emend to *tathā* in light of the attested reading *yathā* (<??>) but this would be a bold intervention given the weight of evidence supporting *‘thavā*.

1.5

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

Testimonia:

Haṭharatnāvalī 1.80

cauraṅgi] śāraṅgi HRĀ

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

Two manuscripts of the α and δ groups have the variant reading *virūpākṣaḥ savālikah* (<??>) for *virūpākṣabīleśayāḥ*. In another α manuscript, <??>, *savālikah* was corrected to *savālmikah*, perhaps in an effort to restore a name similar to Vālmīki, the celebrated author of the *Rāmāyaṇa*.

1.6

Translation: Manthānabhairava Yogī, Siddhabuddha, and Kanthaḍi, Gorāṇṭaka, Surānanda, Siddhapāda and Carpaṭi,

Testimonia:

Haṭharatnāvalī 1.81, *Mugdhāvabodhinī* 1.7.8

kanthaḍiḥ] kandalī HRĀ, kanthaḍi MA

goraṇṭakaḥ] koraṇṭakaḥ MA, korandakaḥ HRĀ, gonandaka HRĀ v.l.

carpaṭiḥ] carpaṭi HRĀ MA

Commentary: The α manuscripts have *goraṇṭaka*, and several other manuscript groups have *pauraṇṭaka*. We are yet to find the name *goraṇṭaka* in other Sanskrit texts but it may be a Sanskrit rendering of *Goraṇṭakuḍu*, which is the name of a disciple of Gorakṣanātha in the *Navanāthacaritramu* (Jones 2017: 194 n. 3). The spelling *koraṇṭaka* is attested in the *Haṭhābhyāsapaddhati*, and it is reasonably well attested by manuscripts of the *Haṭhapradīpikā*, as well as those of the *Haṭharatnāvalī* (which also has *gonandaka*).

The compound *siddhapāda* could be a respectful affix, but it seems unlikely here because then the name would cross the *pāda* break.

1.7

Translation: Kaṇeri, Pūjyapāda, Nityanātha, Nirañjana, Kapāli, Bindunātha, and the one named Kākacaṇḍīśvara.

Testimonia:

Haṭharatnāvalī 1.82, *Mugdhāvbodhinī* 1.7.9

kāṇeri MA | karoṭiḥ HRĀ

kākacaṇḍīśvarāhvayaḥ HRĀ | kākacaṇḍīśvaro gajaḥ MA

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

The α group supports *kākacaṇḍīśvaro gayah* but we have not been able to find evidence for a Siddha called Gaya.

1.8

Translation: Allamaprabhudeva, Ghoḍācolī, Ṭiṭṭiṇi, Bhāluki and Nāgabodha and Khaṇḍakāpālīka.

Testimonia:

Haṭharatnāvalī 1.83, *Mugdhāvbodhinī* 1.7.10

allamaḥ HRĀ | allama HRĀ v.l., āllamaḥ MA

ghoḍācolī MA | naiṭacūṭis HRĀ

ṭiṭṭiṇiḥ HRĀ | ṭiṭṭiṇi MA

nāgabodhaś HRĀ | nāgadevaś MA

khaṇḍa HRĀ | khaṇḍi MA

Commentary: The name Allamaprabhudeva (sometimes Allama Prabhu Deva or Allama Prabhudeva in secondary literature) is frequently transmitted as *allamaḥ prabhudevaḥ* (Cf. α_2), as though it were two names. However, manuscripts α_1 , α_3 and others (e.g. <??>) do not have the *visarga* and write it as one name (i.e. *allamaprabhudevaś ca*). This is also the case in some manuscripts of the *Haṭharatnāvalī* (P,T,t1 in Gharote 2009: 35 n. 8).

The names Nāgabodha, Nāgabodhi, Nāradeva, Nāgadeva all seem possible in 1.8c. The reading *nāgabodhaś ca* is attested across several primary groups of manuscripts.

The α_1 and α_2 reading of *siddhaḥ kāpālīkaś* is an exception among the manuscripts and seems too vague to be referring to someone within a lineage. Khaṇḍakāpālīka is well attested by the remaining manuscripts (including α_3) and this name appears in other texts, e.g. Vajrapāṇi's *Laghutantraṭīkā*, p. 45, where Khaṇḍakāpālīka is the

first of the 24 Viras (*vīrāḥ khaṇḍakāpālikādayaś caturviṃśatiḥ*). It is likely to refer to an ascetic who carries a broken skull. *Matsyendrasaṃhitā* 33.2 mentions a practice for which one needs a *khaṇḍakapāla* and in the *Samvaramaṇḍala* of the *Niṣpannayogāvalī*, p.26, Vajravārāhī is *kapālakhaṇḍakṛtakatībhūṣaṇā*. The compound *khaṇḍakāpālika* is found at *Kathāsaritsāgara* 18.2.6, but there *khaṇḍa* is being used in a derogatory sense (18.2.15 refers to the same character as a *duṣṭakāpālika*).

1.9

Translation: These and other great adepts used the power of haṭhayoga to smash the rod of death and [so] are roaming the worlds.

Testimonia:

Haṭharatnāvalī 1.84, *Mugdhāvbodhinī* 1.7.11, *Haṭhatattvakaumudī* 17.24

ityādayo mahāsiddhā MA HRĀ] ūrdhvamretaḥprabhāvena HTK
 haṭhayogaprabhāvataḥ] haṭhayogaprasādataḥ HRĀ, rasabhogaprasādataḥ MA, sanakādyā
 maharṣayaḥ HTK
 brahmāṇḍeṣu caranti] brahmāṇḍe vicaranti HRĀ, trilokyāṃ vicaranti MA, yatheccham
 viharanti HTK

Commentary: The reference to *brahmāṇḍa* ('the world') implies that these great Siddhas have attained liberation-in-life (*jīvanmukti*) and physical immortality.

Metre: Anuṣṭubh (c: ra-vipulā)

1.10

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

Testimonia:

Yogasārasaṅgraha, p. 53.

samāśrayamaṭho] samāśrayahaṭho YSS

Commentary:

The α group omits the second line of this verse, but this was probably the result of eyeskip caused by the repetition of *maṭho haṭhaḥ*. Both *jagatām* and *yuktānām* are well attested by the collated manuscripts. We have adopted *jagatām* because it makes good sense with *ādihāarakamaṭhah* in light of the cosmological notion that the worlds are supported by a tortoise. This reading may not have been understood by some and was changed in other witnesses to *yuktānām*, which was adopted by Brahmānanda in *Jyotsnā* 1.10.

Metre: Anuṣṭubh (c: na-vipulā)

1.11

Translation: The science of Haṭha should be kept completely secret by yogis who want success. It becomes potent when kept secret but impotent when revealed.

Testimonia:

Śivasamhitā 5.254, *Yogacintāmaṇi* f. 141r (attrib. HP)

haṭhavidyā ŚS] haṭhavidyā YCM
yoginām] yoginā ŚS, YCM
icchatām] icchatā ŚS, YCM
tu YCM] ca ŚS

Commentary: Either the singular or plural of *yogin* could be read here. The singular is well attested among the testimonia, but the manuscript transmission favours the plural.

1.12

Translation: The Haṭhayogi should live in an isolated hut in a well-ruled, righteous land which has plenty of food and is free from upheaval.

Testimonia:

Haṭharatnāvalī 1.66, *Yogacintāmaṇi* f. 54r (attrib. HP)

surājye YCM] surāṣṭe HRĀ
ekānta HRĀ] ekānte YCM

Commentary: The term *maṭhikā* occurs in narrative literature and yoga texts in the sense of a small hut. For example, in the *Kathāsaritsāgara* (12.9.14, 29–30), *maṭhikā* refers to the small hut built in a cremation ground by a young Brahmin who makes as his bed the ashes of the dead girl he had hoped to marry. In several other stories (*Kathāsaritsāgara* 6.6.132, 10.5.89, 12.25.35), *maṭhikā* is the term used for the hut of an ascetic. In an elaborate description of the huts (*maṭhikā*) used for Haṭhayoga, the author of the *Haṭhābhyāsapaddhati* states that the dimensions of the hut are four “*hastas*” high and wide (there are various definitions of the term: 18 inches according to the Larger Petrograd Dictionary and Monier-Williams, 48 inches according to the Smaller Petrograd Dictionary; the NWS lists even more variations, but the stipulation that the hut is the length of a bow found in the *Gorakṣaśataka* (on which see below) suggests that 18 inches was meant). The hut can be made of various materials, such as red earth, ashes, plaster and so on (Birch and Singleton 2019: 17–18).

In the *Jyotsnā* and printed editions of the *Haṭhapradīpikā*, including one by Digambara and Kokaje (1970: 6), this verse has the additional line, *dhanuḥpramāṇa-paryantaṃ śilāgnijalavarjite*. This line derives from the *Gorakṣaśataka* (32cd), which has *paryante* instead of *paryantaṃ*. It stipulates that the hut should be

built in a place measuring up to a bow length and free from rocks, fire and water. None of the early manuscripts has this line, which suggests that it was added at a later time. Nonetheless, it appears in over a dozen manuscripts that were consulted for this edition. These manuscripts are not close to an early hyparchetype of the text.

1.13

Translation: Having a small door and no cracks, holes or bumps, neither too high nor too low in size, thickly smeared with cow dung in the proper way, clean, free from all annoyances, pleasing on the outside with a verandah, altar and well, surrounded by a wall: these are the characteristics of the yoga hut as taught by the adept practitioners of Haṭha.

Sources:

Cf. *Dattātreyayogaśāstra* 54cd–57

suśobhanaṃ maṭhaṃ kuryāt sūkṣmadvāraṃ tu nirvraṇaṃ//
 suṣṭhu liptaṃ gomayena sudhayā vā prayatnataḥ/
 matkuṇair maśakair bhūtair varjitaṃ ca prayatnataḥ//
 dine dine susamrṣṭaṃ sammārjanyā hy atandritaḥ/
 vāṣitaṃ ca sugandhena dhūpitaṃ guggulādibhiḥ//
 malamūtrādibhir vargair aṣṭādaśabhir eva ca/
 varjitaṃ dvārasampannaṃ vastrāvaraṇaṃ eva vā//

Testimonia:

Haṭharatnāvalī 1.67, *Yogacintāmaṇi* 54r (attrib. HP)

piṭakaṃ HRĀv.l.] pitharaṃ HRĀ, ghaṭitaṃ YCM
 mamalaṃ] mavilaṃ YCMv.l., vimalaṃ HRĀ YCM
 nātyuccanicāyataṃ HRĀ] nāpy uccanicāyitaṃ YCM
 bādhojjhitaṃ HRĀ] jantūjjhitaṃ YCM
 vedikūparuciraṃ HRĀ] kūpavediracitaṃ YCM

Commentary: The syntax of this verse is problematic. One would expect the features of the hut, which are listed in the first three quarters of the verse, to be in the nominative case. Then, the words *idaṃ lakṣaṇaṃ* in the fourth quarter would refer back to them. However, the compounds in the first three verse-quarters appear to qualify *lakṣaṇa* as though they were adjectives, and this seems to have been the way the verse was composed.

The manuscripts preserve many different readings at the end of the compound beginning with *arandhragarta*. We have adopted *piṭaka*, which usually means “a basket” but can also mean “a boil or blister,” because it is well attested and might here refer to bumps on the floors or walls that would make them uneven.

Another possibility is *piṭharam*, which can have the sense of potsherds and would here mean that the hut should be free of rubbish on the floor. One would expect a word for a defect in a hut that is similar to, but not the same as, cracks (*randhra*) and holes (*garta*). For this reason, the reading *vivaram* looks like a patch, as its meaning does not add anything to *randhragarta*. The reading *viṭapam* ('the young branch of a tree or creeper') attested in some manuscripts of the *Haṭhapradīpikā* is difficult to construe in this context unless it was intended to refer to creepers or branches that might invade or encroach upon the hut.

Manuscripts of several groups, namely ϵ , η , and π , have *bādhōjjitam*, whereas γ , δ and the *Yogacintāmaṇi* have the more easily understood reading of *jantūjjhitam* ('free from creatures'). The α group is split on this, with α_3 (*bodhōjjhitam*) closer to *bādhōjjhitam* and α_1 (*jyaṃtyūpsitam*) and α_2 (*jaṃtūṣṇitam*) closer to *jantūjjhitam*. We have adopted the more unusual reading of *bādhōjjhitam* with the support of a similar description of a hut in *Suśrutasaṃhitā* 6.17.67 (*gr̥he nirābādhe*).

Metre: Śārdūlavikrīḍita

1.14

Translation: Staying in such a hut, free from all worry, [the yogi] should regularly practise yoga in exactly the way taught by his guru.

Sources:

Cf. *Amanaska* 2.15

evaṃvidhaṃ guruṃ labdhvā sarvacintāvivarjitah/
sthitvā manohare deśe yogam eva samabhyaset//

Testimonia:

Haṭharatnāvalī 1.68, *Yogacintāmaṇi* f. 54r (attrib. HP)

1.15

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

Testimonia:

Haṭharatnāvalī 1.77, *Yogacintāmaṇi* f. 48v (attrib. HP), *Yuktabhavadēva* 4.25 (attrib. Śi-vayoga)

'niyamagrahaḥ HRĀ YCM] niyamāgrahaḥ HRĀ v.l.YBhD
janasaṅgaś ca YCM YBhD] janasaṅgaṃ ca HRĀ
yogo vīnaśyati YBhD HRĀ] yogaḥ praṇaśyati YCM

Cf. *Jyotsnā* 1.15

śītoḍakena prātaḥsnānanaktabhojanaphalāhārādirūpaniyamasya gra-
haṇaṃ niyamagrahaḥ/

Yogaprakāśikā 1.48

niyamāgrahaḥ vakṣyamāṇanīyamāparipālaṇaṃ

Commentary: Since many scribes do not use an *avagraha*, we cannot be sure whether to understand *niyamagrahaḥ* in *pāda* b as having a negative prefix. Although *yama* and *niyama* are not included in the *Haṭhapradīpikā* as auxiliaries of Haṭhayoga, verse 2.14 implies that some *niyamas* are necessary at least in the early stages of establishing a practice. Furthermore, verse 3.78 suggests that a yogi who does not practice *niyama* might obtain success in yoga through the practice of *vajrolī*. Thirty of the manuscripts consulted for this critical edition contain additional verses on ten *yama* and ten *niyama*, which are usually inserted after 1.16 and derive from either the *Śāradātilakatantra* (25.7–8) or the *Vasiṣṭhasaṃhitā* (1.38, 1.53).

1.16

Translation: Zeal, courage, resolve, contentment, realisation of the truth, and avoiding contact with people: through [these] six, yoga is successful.

Sources:

Dharmaputrikā 38cd–39ab, *Śivadharmottara* 10 (W 122r), *Jñānārṇava* 20.1, *Yogabindu* 411 (by Haribhadra)

utsāhāt] utsāhān JA YB ŚDhU, utsāho DhP
sāhasād] niścayo DhP, niścayād JA YB ŚDhU
dhairyāt JA YB ŚDhU] dhairyam DhP
saṃtoṣāt JA YB ŚDhU] saṃtoṣas DhP
darśanāt YB ŚDhU] darśanam DhP, niścayāt JA
janasaṅgaparityāgāt] muner janapadatyāgād JA YB ŚDhU, kratūnām copasaṃhārah
DhP
ṣaḍbhir yogah prasidhyati JA YB ŚDhU] ṣaṭśādhanaṃ iti smṛtam DhP

Testimonia:

Yogacintāmaṇi f. 49r (attrib. HP)

saṃtoṣāt tattvadarśanāt] tatvajñānād viniścayāt YCM

Cf. *Haṭharatnāvalī* 1.78:

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

Commentary: α and several other groups of manuscripts have *tattvajñānārthadarśanāt* (as found in *Bhagavadgītā* 13.11), *tattvajñānāc ca darśanāt* or something very similar in the second *pāda* of the verse, but *darśanāt* (α_1) by itself is problematic: a vision of what? The early sources of this verse, in particular the *Śivadharmot-tara*, indicate that the second verse quarter read as *santoṣāt tattvadarśanāt*, which makes much better sense of the word *darśanāt* so we have adopted that reading.

It should also be noted that the word *tattva* could have a more specific meaning in the *Haṭhapradīpikā* (4.32–33) as Svātmārāma states that it is a synonym of *samādhi*. In other yoga texts, it can sometimes refer to the practices of yoga (e.g. *tritattva* in *Amṛtasiddhi* 13.12, 14.2–3) or, more generally, to the highest reality or truth (e.g. *Amanaska* 1.2, 1.20–21, 2.17 etc.).

1.16*1–2

Translation: The ten observances are non-violence, truthfulness, not stealing, celibacy, patience, resolve, compassion, sincerity, moderate eating, and cleanliness. **Translation:** [The ten rules are] asceticism, contentment, piety, charity, worship of God, listening to doctrinal teachings, compunction, contemplation, mantra recitation, and making offerings into a fire .

1.17

Translation: Because it is the first auxiliary of Haṭha, *āsana* is taught first. This type of *āsana* brings about steadiness, good health and physical fitness.

Testimonia:

Haṭharatnāvalī 3.5, *Yogacintāmaṇi* f. 84r (attrib. HP)

pūrvam ucyate YCM] darśyate mayā HRĀ
 āsanaṃ HRĀ] āsana YCM
 pātavam HRĀ] lāghavaṃ YCM

Commentary: The reading *aṅgapātavam* is attested among many of the early manuscripts, including the α group. Although this compound rarely appears in other yoga texts, a similar term, *śarīrapātava*, occurs in the *Śivasamhitā* (2.35) as one of the benefits bestowed by digestive fire (*vaiśvānarāgni*), which indicates that the word *pātava* was used in relation to the body and the benefits of yoga. The compound *aṅgapātava* seems to imply the optimal functioning of the body. The variant reading, *aṅgalāghava* ('lightness of the limbs' or 'dexterity') is more common in yoga texts and similar formulations occur even in works known to Svātmārāma, such as the *Dattātreyayogaśāstra* (*śarīralaghutā*) and the *Amanaska* ([...] *laghutvaṃ ca śarīrasyopajāyate*). It appears that the less common term *aṅgapātavam* was changed to the more widely used notion of *aṅgalāghava*, perhaps

early in the transmission, as the latter is attested by manuscripts in several early groups (i.e. γ , δ , and π).

1.18

Translation: I shall now teach some of the postures which have been accepted by sages such as Vasiṣṭha and yogis such as Matsyendra.

Testimonia:

Haṭharatnāvalī 3.6, *Yogacintāmaṇi* f. 84r (attrib. HP)

kathyante] lakṣyante HRĀ, vakṣyante YCM

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

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

1.19

Translation: Placing the soles of both feet well between the knees and thighs [and] sitting up with the body straight: they call that the auspicious pose (*svastikāsana*).

Sources:

Śāradātilaka 25.12, *Vasiṣṭhasaṃhitā* 1.68, *Yogayājñavalkya* 3.3

antare ŚT YY] antaraṃ VS

ṛjukāyaḥ YY] ṛjukāyo ŚT ṛjukāyas VS

samāsinaḥ] sukhāsinaḥ YY, tathāsinaḥ VS, viśed yogī ST

Testimonia:

Haṭharatnāvalī 3.52, *Yogacintāmaṇi* f. 83v (attrib. Yājñavalkya)

antare YCM] antaraṃ HRĀ

pādatale YCM] padatale HRĀ

ṛjukāyaḥ YCM] ṛjukāya HRĀ

Commentary: One might wonder how the soles of the feet could be placed between the knees and thighs. Brahmānanda explains that the region of the shank near the knee should be understood by the word ‘knee’ in this verse (*atra jānuśabdena jānusamnihito jaṅghāpradeśo grāhyaḥ jānusamnihito jaṅghāpradeśaḥ*). This is consistent with the earliest known description of *svastikāsana*, found in the *Pātañjalayogaśāstravivaraṇa* (2.46), which states that the big toe of one foot is tucked in between the shank and thigh of the other so it is not seen (*dakṣiṇaṃ pādāṅguṣṭhaṃ savyenorujaṅghena pariḡrhyādrśyaṃ kṛtvā tathā savyaṃ pādāṅguṣṭhaṃ dakṣiṇenorujaṅghenādrśyaṃ pariḡrhyā yathā ca pārṣṇibhyāṃ vṛṣanayor apīdanāṃ tathā yenāste tat svastikāṃ āsanam*). For a discussion of *svastikāsana* in the Pātañjalayoga tradition, see Maas 2018: 68–69. The descriptions of *svastikāsana* in

early Śaiva Tantras do not mention the inserting of the toes between the knees and thighs (see Goodall 2004: 348–350, fn. 371).

1.20

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

Sources:

Vasiṣṭhasaṃhitā 1.70, *Yogayājñavalkya* 3.5cd–3.6ab

niyojayet] niveśayet VS YY
gomukhaṃ gomukhaṃ yathā YY] gomukhaṃ tat pracakṣate VS

Cf. *Ahīrbudhnyasaṃhitā* 31.45cd–46

ubhayor gulphayoḥ kṛtvā pṛṣṭhapārśvāv ubhāv api//
vyutkrameṇātha pāṇibhyāṃ vinyastābhyāṃ viḡrhya ca/
pṛṣṭhagābhyāṃ padānguṣṭhāv etad gomukhaṃ ucyate//

Testimonia:

Haṭharatnāvalī 3.53, *Yogacintāmaṇi* f. 83v (attrib. Yājñavalkya)

niyojayet HRĀ] niveśayet YCM
gomukhaṃ yathā YCM] gomukhāsanam HRĀ

Commentary: This posture first appears in some Vaiṣṇava *Samhitās* that predate the *Haṭhapradīpikā*, including the *Ahīrbudhnyasaṃhitā* and the *Vasiṣṭhasaṃhitā*, which is likely to have been the source of this verse. The position of the ankles is the same in all the source texts. The *Ahīrbudhnyasaṃhitā* adds that the hands are crossed behind the back and hold the big toes. For illustrations of six possible positions of the arms and hands, see Gharote, Jha, Devnath, Sakhalakar 2006: 111–113.

1.21

Translation: Fixing one foot on one thigh and placing the [other] thigh on the other foot is called the hero pose (*vīrāsana*).

Sources:

Vasiṣṭhasaṃhitā 1.72, *Yogayājñavalkya* 3.8

vinyasyoruṇi YY] vinyasyorau VS
tathā coruṃ YY] tathāivoruṃ VS
itīritam VS] udāhṛtam YY

Cf. *Śāradātīlakaśāstra* 25.15cd–16ab

ekaṃ pādāṃ adhaḥ kṛtvā vinyasyorau tathetaram//

ṛjukāyo viśed yogī vīrāsanam itīritam/

Testimonia:

Haṭharatnāvalī 3.54, *Yogacintāmaṇi* f. 83v (attrib. Yājñavalkya)

vinyasyoruṇi saṁsthitam] vinyasyoruṇi saṁsthitah YCM, vinyased ūruṇi sthiram HRĀ,
vinyased ūruṇi sthitam HRĀ v.l.
itīritam HRĀ] udāhṛtam YCM

Commentary: Although most witnesses have *tathā* in 1.21a, the word *atha* has been accepted because it is attested by α_3 and η_1 , the sources and the testimonia. It appears to be verse filler here rather than indicating a temporal sequence of actions. Svātmārāma borrowed the verse on *vīrāsana* from the *Vasiṣṭhasaṁhitā*, the redactor of which appears to have adapted its first line from a description of this posture in the *Śāradātilakatantra*. This would explain the rather strange syntax of the *Vasiṣṭhasaṁhitā*'s version, in which *adhaḥ kṛtvā* was changed to *athaikasmin*, and *tathetaram* became *ca saṁsthitam*. It seems that *saṁsthitam* must be understood with *ūruṇ* in the third *pāda* in the sense of *saṁsthāpya* (i.e. 'having placed').

Different versions of *vīrāsana* are found in earlier tantric and yogic works, such as the *Kiraṇatantra*, Hemacandra's *Yogaśāstra* and commentaries on the *Pātañjalayogaśāstra*. For a discussion of some of these, see Maas 2018: 66–68.

1.22

Translation: Knowers of yoga know that the tortoise pose (*kūrmāsana*) arises by carefully pressing the anus with the ankles crossed.

Sources:

Vasiṣṭhasaṁhitā 1.80, *Ahīrbudhnyasaṁhitā* 31.35

niṣpiḍya] nipiḍya ABS, nirudhya VS kūrmāsanaṁ bhaved etad VS] etad kūrmāsanaṁ
proktaṁ ABS iti yogavido viduḥ VS] yogasiddhikaraṁ param ABS

Testimonia:

Yogacintāmaṇi f. 84r (attrib. HP), *Yuktabhavadeva* 6.15 (attrib. HP)

niṣpiḍya] niyamyā YCM YBhD

Commentary: In the first quarter of the verse, the witnesses are split between *nirudhya* ('having blocked'), *nibadhya* ('having bound'), *niyamyā* ('having restrained') and *niṣpiḍya* ('having pressed'). The source, the *Vasiṣṭhasaṁhitā*, and two manuscripts of the γ and π groups support *nirudhya* whereas α_2 and the testimonia support *niyamyā* and α_3 has *niṣpiḍya*. While *nirudhya* makes sense here (i.e. 'having blocked or closed the anus...'), we have adopted *niṣpiḍya* because it is better attested among the α , ϵ and η groups.

The word *vyutkrameṇa* describes the position of the ankles. Its basic meaning is ‘against the normal direction.’ In *āsana* descriptions it usually means ‘crossed’ (see e.g. *Vasiṣṭhasaṃhitā* 1.71), which is how we have understood it here. It could also mean ‘turned out’: if the yogi is in a kneeling-type position, turning the feet out would bring the ankles together, blocking the perineal area. See *Yoga Mīmāṃsā*, vol. 8, no. 2 (1965: 29–30) for a discussion of *vyutkrameṇa* and the position of the ankles in *kūrmāsana*, and vol. 8, no. 2, figures 3–6 for photographs of a practitioner performing this *āsana*.

1.23

Translation: [The yogi] correctly assumes the lotus pose, inserts the hands between the knees and thighs, places [the hands] on the ground, and remains in the air. This is the wild cock pose (*kukkuṭāsana*).

Sources:

Vasiṣṭhasaṃhitā 1.78, cf. *Ahīrbudhnyasaṃhitā* 31.38

susaṃsthāpya] samāsthāya VS, adhiṣṭhāya ABS
 jānūrvor antare karau VS] jānvantaraviniḥśṛtau ABS
 niveśya bhūmau saṃsthāpya VSv.l.] bhūmau niveśya saṃsthāpya VS, karau bhūmau
 niveśyaitad ABS
 vyomasthaḥ] vyomasthaṃ VS ABS

Testimonia:

Haṭharatnāvalī 3.73, *Yogacintāmaṇi* f. 84r (attrib. HP), *Yuktabhavadeva* 6.16 (attrib. HP)

susaṃsthāpya HRĀ] tu saṃyojya YCM YBhD
 vyomasthaḥ HRĀ] vyomasthaṃ YCM YBhD

Commentary: The names *kurkuṭa* and *kurkkuṭa* in some manuscripts are variant spellings of *kukkuṭa* attested in the *Pañcatantra* (MW).

Metre: Anuṣṭubh (c: ma-vipulā)

1.24

Translation: While in the wild cock pose, [the yogi] binds the neck with the hands and lies [on his back] upturned like a tortoise. This is the upturned tortoise (*uttānakūrmaka*).

Testimonia:

Haṭharatnāvalī 3.74, *Yogacintāmaṇi* f. 84r (attrib. HP), *Yuktabhavadeva* 6.17 (attrib. HP)

saṃbadhya YCM] sambadhya HRĀ YBhD
 uttāna etad] uttānam etad HRĀ YCM YBhD

Commentary: The oldest dated manuscript, η_1 , has *kukkuṭāsanaṇavāt kṛtvā*, which is a simpler alternative to the widely attested reading *kukkuṭāsanaḥasthaḥ* (including α_2 and α_3), which we have accepted. Since there is no known source for this verse other than the *Haṭhapradīpikā*, it appears that the reading of η_1 was an isolated attempt to simplify the syntax.

1.25

Translation: Clasp the big toes with the hands and performing the action of drawing a bow as far as the ear is called the bow pose (*dhanurāsana*).

Testimonia:

Haṭharatnāvalī 3.51, *Yogacintāmaṇi* f. 84r (attrib. HP), *Yuktabhavadēva* 6.18 (attrib. HP)

tu HRĀ YBhD] ca YCM

ākaraṣaṇaṃ kṛtvā HRĀ YCM YBhD] ākaraṣaṇākṛṣṭaṃ HRĀ v.l.

ucyate HRĀ] iritam YCM YBhD

Cf. *Haṭhayogasamhitā* p. 21

dhanurāsanaṃ/

prasārya pādaḥ bhūvi daṇḍarūpau karau ca prṣṭhe dhṛtapādayugmau/

kṛtvā dhanustulyavivartitaṅgaṃ nigadyate vai dhanurāsanaṃ tat//

25//

Commentary: We have adopted the reading *dhanurākaraṣaṇaṃ kṛtvā*, which is in the δ group, as well as the principal testimonia (i.e. the *Yogacintāmaṇi* and *Haṭharatnāvalī*), because it fits the overall syntax of the verse, unlike the readings with *kṛṣṭaṃ* (for *kṛtvā*) that are found in the early manuscripts. It is curious that *kṛṣṭaṃ* is so well attested because it seems redundant with *ākaraṣaṇaṃ*. The following reading in Godāvaramiśra's *Yogacintāmaṇi* (f. 40r) appears to be an attempt to make sense of *kṛṣṭaṃ*: *dhanurākaraṣavāt kṛṣṭaṃ dhanurāsanaṃ ucyate*.

A different version of *dhanurāsana* is described in the *Haṭhayogasamhitā*. On the two versions of *dhanurāsana*, see Hargreaves and Birch 2017.

One manuscript of the *Haṭhapradīpikā* (ms. no. 30051, f. 2v), which was consulted but not collated for this edition, has a scribal comment stating that *dhanurāsana* should be done continuously (*anavarata*) on the left and right sides (*tatra ekam dhanurākaraṣaṇāsanaṃ āsanaṃ savyāpasavyapādahastābhyām [abhy]ased anavaratam*). This would make *dhanurāsana* a dynamic practice as shown in [this video](#).

1.26

Translation: [The yogi] should hold the right foot, which is placed at the base of the left thigh, with the [hand of] the right arm, which is wrapped around the

outside of the knee, and remain [like that] with his body twisted. This posture was taught by the revered Matsyanātha.

Testimonia:

Haṭharatnāvalī 3.57, *Yogacintāmaṇi* f. 84r (attrib. HP), *Yuktabhavadeva* 6.19 (attrib. HP)

dakṣapādaṃ HRĀ v.l. YCM YBhD] dakṣapādo HRĀ, dakṣapādaḥ HRĀ v.l.
jānor] jānvor HRĀ YCM YBhD
tiṣṭhet HRĀ YCM] tiṣṭhan YBhD

Commentary: In the second verse quarter, most of the manuscript groups have a compound with *doṣṇā* at the end, as seen also in the *Yogacintāmaṇi*, *Haṭharatnāvalī* and *Yuktabhavadeva*. The instrumental ending (‘with the hand’) works well with the gerund (*pragrhya*) in the third verse quarter and the object (*dakṣpādaṃ*) in the first quarter. This reading indicates that the right foot is held by the hand of the arm that is wrapped around the outside of the left leg, which would be the right hand (*dakṣadoṣṇā*) rather than the left (*vāmodoṣṇā*), as shown in [Figure 1](#).

α₃ and most manuscripts of the *Haṭharatnāvalī* have *dakṣapādo* in the first *pāda*. This reading yields the same meaning as the adopted one if read with *vāmapādaṃ* in the second. However, α₃ and manuscripts of the *Haṭharatnāvalī* read *vāmodoṣṇā*, which is not good because it leaves the gerund without an object.

The version of this verse in *Jyotsnā* (1.26), which is supported by some manuscripts in two important groups, π and η, has two objects of the gerund, namely the left and right feet, without an instrumental or conjunctive particle. In his commentarial remarks, Brahmānanda proposes that the left foot is grasped by the right hand and the right foot by the left foot, as seen in [Figure 2](#).

Metre: Upajāti

1.27

Translation: Matsyendra’s seat is a missile for destroying the many chronic and painful diseases of the stomach; through practice it brings about in men the awakening of Kuṇḍalinī and steadiness of the spine.

Testimonia:

Haṭharatnāvalī 3.58, *Yuktabhavadeva* 6.20 (attrib. HP), *Haṭhatattvakaumudī* 7.8,

jaṭharapracāṇḍa HTK] jaṭharapradiptaṃ HRĀ, jaṭharapravṛddha YCM, jaṭharapravṛd-
dhiṃ YCM v.l., jaṭharaprabuddhaṃ YBhD
picaṇḍaruṇmaṇḍala] pracaṇḍaruṇmaṇḍala YCM YBhD, pracaṇḍarugmaṇḍala HRĀ,
ruṇmaṇḍalakhaṇḍana HTK
abhyāsataḥ HRĀ YCM HTK] abhyasataṃ YBhD
daṇḍa HRĀ HTK YBhD] daṇḍe YCM
ca dadāti HRĀ HTK YBhD] pradadāti YCM

Commentary: Here we understand *jaṭhara*, which usually refers to the stomach,

to mean “tough” or “persistent” (cf. *Amarakośa* 3.3.740 *jaṭharaḥ kaṭhine’pi syād adhastād api cādharah*).

In 1.27d, the compound *daṇḍasthiratvaṃ* (‘steadiness of the spine’) is attested by all the important manuscript groups and testimonia, so it was likely original. However, the *Jyotsnā* (1.27d) has *candrasthiratvaṃ* (‘steadiness of the moon’), and this reading is well-attested in many manuscripts that are lower on the stemma. Brahmānanda understands steadiness here as ‘the absence of flow’ (*sthiratvaṃ kṣaraṇābhāvaṃ*), a reference to the moon retaining its nectar.

Metre: Upajāti

1.28

Translation: [The yogi] should stretch out the legs on the ground [as straight] as a stick, hold the toes of both feet with the hands, and remain with the forehead placed on the knees. They call this the back-stretch (*paścimatānam*).

Sources:

Cf. *Śivasamhitā* 3.108

prasārya caraṇadvandvaṃ parasparasusamṃyutam/
svapāṇibhyāṃ dṛḍhaṃ dhṛtvā jānūpari śiro nyaset//

Testimonia:

Haṭharatnāvalī 3.66, *Yogacintāmaṇi* f. 84r (attrib. HP), *Yuktabhavadēva* 6.22 (attrib. HP)

dorbhyāṃ HRĀ YBhD] dvābhyāṃ HRĀ v.l., YCM
padāgradvitayaṃ HRĀ] ca pādadvitayaṃ YCM YBhD, karābhyāṃ dvitayaṃ HRĀ v.l.
lalāṭadeśo HRĀ YCM] lalāṭapaṭṭo YBhD
vased idaṃ HRĀ] ’bhyased idaṃ YCM, nyased idaṃ YBhD

Commentary: The reading *dorbhyāṃ padāgradvitayaṃ* is well attested but is somewhat strange because *dos* usually means ‘the arm’ rather than the hands. The variant *dvābhyāṃ karābhyāṃ dvitayaṃ*, “with both hands”, appears to be an attempt to remove *dorbhyāṃ*, but it introduces the problem of the toes not being mentioned.

Metre: Upajāti

1.29

Translation: Foremost among *āsanas*, the back-stretch thus makes the breath flow to the back [of the body] (i.e. in the central channel), increases the digestive fire, makes the belly thin and prevents diseases in men.

Sources:

Cf. *Śivasamhitā* 3.109–110

āsanāgryam idaṃ proktaṃ jaṭharānaladīpanam/
 dehāvasādaharaṇaṃ paścimottānaśaṃjñakam//
 ya etad āśanam śreṣṭhaṃ pratyahaṃ sādhayet sudhīḥ/
 vāyuḥ paścimamārgeṇa tasya saṃcarati dhruvam//

Testimonia:

Haṭharatnāvalī 3.67, *Yogacintāmaṇi* f. 84r (attrib. HP)

arogatāṃ HRĀ] arogitāṃ YCM

Commentary: The use of the word *paścima* to mean the central channel is found at *Yogabīja* 95 (*paścimamārgataḥ*), 108 (*paścime pathi*), 117 (*paścimadvāramārgeṇa*) and 121 (*paścimaṃ*). Cf. the usages of *paścimamārga* in *Dattātreyayogaśāstra* 140 and *Śivasamhitā* 3.110 (from which this verse is likely to be derived). Brahmānanda understands *paścima* as referring to the *Suṣumṇā* (*Jyotsnā* 1.29): *paścimavāhinaṃ paścimena paścimamārgeṇa suṣumṇāmārgeṇa vahatīti paścimavāhī*.

Metre: Śiśulilā

1.30

Translation: Supporting oneself on the ground with both palms, the elbows placed on either side of the navel, lifted up into the air in a raised posture [as straight] as a stick: they call this posture the peacock.

Sources:

Cf. *Vasiṣṭhasaṃhitā* 1.76–77

avaṣṭabhya dharāṃ samyak talābhyāṃ ca karadvayam/
 hastayoḥ kūrparau cāpi sthāpayan nābhipārśvayoḥ//
 samunnataśiraḥpādo daṇḍavad vyomni saṃsthitah/
 mayūrāśanam etad dhi sarvapāpavināśanam//
 76b ca karadvayam] karayor dvayoḥ

Testimonia:

Haṭharatnāvalī 3.42, *Yogacintāmaṇi* f. 84r (attrib. HP)

karasthalābhyāṃ] karadvayena HRĀ, punaḥ karābhyāṃ YCM
 kūrpara] kūrpare HRĀ YCM
 uccāsano HRĀ] tadāsane YCM
 pīṭham HRĀ] santaḥ YCM
 mayūram HRĀ YCM] māyūram HRĀ v.l.

Commentary: There is no direct source of this verse, but it has the same elements as two verses in the *Vasiṣṭhasaṃhitā* (1.76–77), which are themselves derived from earlier Vaiṣṇava sources (see Mallinson 2014: 227 n. 9). The compound *uccāśanaḥ*

in the third verse quarter seems to approximate in a somewhat vague way the *Vasiṣṭhasaṃhitā*'s reading *samunnataśīraḥpādaḥ*.

In the second verse quarter, the pronoun in *tatkūrpāre* refers to the two hands. This is stated more explicitly (i.e. *hastayoḥ kūrpārau*) in *Vasiṣṭhasaṃhitā* 1.76c and *Yogayājñavalkya* 3.15c.

Metre: Upajāti

1.31

Translation: The glorious peacock posture uickly cures all illnesses, beginning with bloating and abdominal diseases, and overcomes humoral imbalances. It reduces to ash food which is bad or has been eaten to excess, kindles the digestive fire and causes strong poison to be digested.

Testimonia:

Haṭharatnāvalī 3.43, *Yogacintāmaṇi* f. 84r (attrib. HP)

aśeṣaṃ YCM] vicitram HRĀ
jārayet YCM] jiryate HRĀ

Metre: Mālīnī

1.32

Translation: Lying face up on the ground like a corpse is the corpse posture. It removes fatigue [caused by practising] any *āsana* and calms the mind.

Sources:

Cf. *Dattātreyayogaśāstra* 24cd

uttānaśavavad bhūmau śayanaṃ coktam uttamam//

Testimonia:

Yogacintāmaṇi f. 84r (attrib. HP), *Yuktabhavadēva* 6.21 (attrib. HP)

śayanaṃ tu śavāsanam YBhD] śavāsanam idaṃ smṛtam YCM
sarvāsana] śavāsanam YCM YBhD
sādhanaṃ YCM] kārakam YBhD

Cf. *Haṭharatnāvalī* 3.76

athāntimaṃ śavāsanam
prasārya hastapādaū ca viśrāntyā śayanaṃ tathā/
sarvāsanaśramaharaṃ śayitaṃ tu śavāsanam//

Cf. *Haṭhatattvakaumudī* 7.12

śavāsanam hṛtkupitavātagranthivibhedakam/
sarvāsanaśrāntijit hṛtsramaghaṇaṃ yogisaukhyadam//

Metre: Anuṣṭubh (c: bha-vipulā)

1.33

Translation: Śiva has taught eighty-four *āsanas*. I shall take the four best from them and describe them.

Sources:

Śivasamhitā 3.96

śivena kathitāni tu] santi nānāvidhāni ca ŚS
sārabhūtaṃ] mayoktāni ŚS

Cf. *Vivekamārtaṇḍa* 5

caturāśītilakṣānām ekaikaṃ samudāhṛtaṃ/
ataḥ śivena pīṭhānām ṣoḍaśaṇaṃ śataṃ kṛtaṃ//

Testimonia:

Haṭharatnāvalī 3.23, *Yogacintāmaṇi* f. 84v (attrib. HP)

tu HRĀ] vai YCM

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

In the first and third verse quarters, Svātmārāma appears to have rewritten *Śivasamhitā* 3.96 to include the information that it was Śiva (*śivena*) who taught the eighty-four *āsanas*, whereas in the source Śiva is himself speaking. Svātmārāma also changes the meaning of the second half of the verse, as the *Śivasamhitā* states that Śiva picked out the four best postures and taught them, whereas in the *Haṭha-pradīpikā* it reads as though Svātmārāma himself is responsible for picking out the four best postures and teaching them. There are other instances in the *Haṭha-pradīpikā* where Svātmārāma borrows a verse with a first person verb (e.g. 3.43). However, in this instance, he may have intended to indicate that he chose the four postures coming after this verse (i.e. *siddha*, *padma*, *siṃha* and *bhadra*) because the *Śivasamhitā* follows 3.96 with teachings on the postures called *siddha*, *padma*, *pāścimottāna* and *svastika*. The vocative here (*sakhe*) is also found in *Haṭhapradīpikā* 4.56, which is also likely to be an authorial verse.

Metre: Anuṣṭubh (a: ra-vipulā)

1.34

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

Testimonia:

Haṭharatnāvalī 3.24, *Yogacintāmaṇi* f. 84v (attrib. HP)

siṃhaṃ HRĀ] bhadraṃ YCM
 bhadraṃ HRĀ] siṃhaṃ YCM
 ca HRĀ] vai YCM
 sakhe HRĀ v.l.] tathā HRĀ, satve HRĀ v.l., padmaṃ YCM
 tiṣṭha] tiṣṭhet HRĀ YCM

Commentary: It is likely that the original version of this verse contained the vocative with the imperative form of the verb (*sakhe tiṣṭha*). There are other instances where Svātmārāma included a verse with the vocative (e.g. 4.7c, 4.56b, 4.72d, 4.74c) as though the text were a dialogue. Other versions of this verse are transmitted by some manuscripts of the *Haṭhapradīpikā*, in which the vocative and imperative verb have been removed. In these cases, *sukhe* and *sukham* are difficult to construe because the context suggests that the intended meaning was that one should always sit in *siddhāsana* (as opposed to the other three *āsanas*), rather than the prescription to always sit in a comfortable *siddhāsana*.

Metre: Anuṣṭubh (c: na-vipulā)

1.35 heading

Translation: Now, the adept's pose (*siddhāsana*).

1.35

Translation: [The yogi] should put the heel at the perineum, firmly place the [other] foot on the penis, focus the mind, hold the body erect and [remain] motionless, his senses restrained, gazing between the brows with his eyes unmoving. This, which breaks open the door to liberation, is called the adept's pose.

Sources:

Vivekamārtaṇḍa 7

athaikam ekahrdayo VM] athaikadeśahrdayo VM v.l., athaikam eva niyataṃ VM v.l.,
 athaikam eva niṣataṃ VM v.l., athaikam eva hrdayaṃ VM v.l., athaikam ekahrdayaḥ
 VM v.l.
 dhṛtvā VM] kṛtvā VM v.l.
 paśyan VM] paśyed VM v.l., paśyad VM v.l.

Testimonia:

Haṭharatnāvalī 3.25, *Yogacintāmaṇi* f. 84v–85r (attrib. *Pavanayogasaṅgraha*)

yonisthānakam HRĀ YCM] yonidvārakam HRĀ v.l.
 ekahrdayo] ekahrdayaḥ YCM, eva niyataṃ HRĀ eva hrdaye HRĀ v.l.
 dhṛtvā] kṛtvā HRĀ YCM
 paśyan HRĀ] paśyed YCM

caitan HRĀ] etan YCM
 kapāṭa HRĀ YCM] kavāṭa HRĀ v.l.
 janakaṃ HRĀ] nakaraṃ YCM

Commentary: In the second verse quarter, the adopted reading *ekahrdayo* is supported by two manuscripts of the *Haṭhapradīpikā* (<??>) and is close to the α₁ reading *ekahrdaye*. It is also attested by the six-chapter *Vivekamārtaṇḍa* and the *Yogacintāmaṇi*, which attributes this verse to an unknown work called the *Pavanayogasaṅgraha*. In this case, *ekahrdayaḥ* appears to describe the yogi as having his mind focused on one thing. There are many variations of this verse quarter in the *Haṭhapradīpikā* manuscripts, as well as in the manuscripts of the sources and testimonia. Most of the collated witnesses have *athaikaṃ eva hrdaye dhṛtvā*, which is close to the adopted reading. Other readings allude here to the practice of the Jālandhara lock, in which the chin is placed on the chest. This is most clearly seen in the *Jyotsnā*'s version, *hrdaye kṛtvā hanuṃ susthiram* ('having put the jaw firmly on the chest'). The other well-attested reading, *athaikaṃ eva niyatam*, was an attempt to fix the problem of *hrdaye* by replacing it with *niyatam*, which must be read with *medhṛe pādamaṃ athaikaṃ* ('having fixed one foot on the penis'), but *niyatam* is redundant here because of *vinyaset* in the first verse quarter.

Metre: Śārdūlavikrīḍita

1.36 heading

Translation: However, in another school [*siddhāsana* is taught as follows]:

1.36

Translation: Place the left heel on the penis and put the other heel on top: this is the adept's pose (*siddhāsana*).

Sources:

Vasiṣṭhasaṃhitā 1.81, *Yogayājñavalkya* 3.14

ca nikṣīpya YY] vinikṣīpya VS
 bhavet] smṛtam VS, tu vā YY

Testimonia:

Haṭharatnāvalī 3.26, *Yogacintāmaṇi* f. 85r (attrib. *Pavanayogasaṅgraha*)

nikṣīpya] niḥkṣīpya HRĀ, vinyasya YCM
 ca niḥkṣīpya HRĀ] tu vinyasya YCM
 siddhāsanam idaṃ bhavet YCM] siddhāḥ siddhāsanam viduḥ HRĀ

Commentary: Svātmārāma's introductory and following remarks to verse 1.36 indicate that he preferred the *siddhāsana* of the *Vivekamārtaṇḍa* over the version taught as *muktāsana* in the *Vasiṣṭhasaṃhitā* and *Yogayājñavalkya*.

1.36 ending

Translation: Only the first teaching [on *siddhāsana*] is accepted by me.

1.37

Translation: Some call this the adept's pose (*siddhāsana*), others know it as the thunderbolt pose (*vajrāsana*), a few say it is the pose of the liberated (*muktāsana*) and some call it the secret pose (*guptāsana*).

Testimonia:

Haṭharatnāvalī 3.27

Cf. *Yogacintāmaṇi* f. 85r (attrib. *Pavanayogasaṅgraha*)

etat siddhāsanaṃ prāhuḥ padmāsanaṃ atho viduḥ/
guptāsanaṃ vadanty eke prāhur vajrāsanaṃ pare/
ke cin muktāsanaṃ prāhur idam āsanaṃ uttamam//

Cf. the Telugu *Śivayogasāramu* by Kolani Ganapatideva (date 14th c.)

siddāsanaṃbunu, gondaru vajrāsanaṃbaniyu/
gondaru muktāsanaṃbaniyu, gondadu gulbāsanaṃ//

and a Telugu verse by the poet Pingali Surana (active 16th c.)

kondaru siddāsanaṃmani
kondaru vajrāsanaṃmani koniyādudurī
pondaga dīnini mariyoka
kondaru guptāsanaṃmani kondru mahātmā

The last two references are taken from Reddy 1982: 41–42.

1.38

Translation: Like measured diet amongst rules and non-violence amongst observances, the adepts know *siddhāsana* to be the single most important of all postures.

Sources:

Cf. *Dattātreyayogaśāstra* 33

laghvāhāras tu teṣv eko mukhyo bhavati nāpare/
ahiṃsā niyameṣv eko mukhyo bhavati nāpare// 33//

Testimonia:

Yogacintāmaṇi f. 85r (attrib. HP)

yameṣv iva] niyameṣu YCM
mitāhāram] mitāharo YCM

ahiṃsām niyameṣv iva] yathāhiṃsā yameṣv iva YCM
 ekaṃ] evaṃ YCM
 siddhāḥ siddhāsanam viduḥ] siddhāsanam idaṃ viduḥ YCM

1.39

Translation: Of the eighty-four postures, it is *siddhāsana* that one should always prefer; in the same way that of the 72,000 channels [one should prefer] *Suṣuṃṇā*.

Testimonia:

Yogacintāmaṇi f. 85r (attrib. HP), *Yogasārasaṅgraha* p. 9 (attrib. *Yogasāramañjarī*)

siddham eva YSS] siddhāsanam YCM
 sadā bhajet] samabhyaset YCM YSS

Commentary: Most witnesses have *suṣuṃṇām* as the object of the verb *abhyaset*, which is odd. Others have tried to make sense of this by changing *suṣuṃṇām iva nāḍiṣu* to *nāḍīnām malaśodhanam*, which occurs in the *Jyotsnā* (1.39), *Kumbhakapaddhati* (120), and *Haṭhayoga* (quoted in the *Yogacintāmaṇi*, f. 79r). This variant reading is probably a patch and is probably a patch as no other texts say that *siddhāsana* clears the channels. It could have been borrowed from verse 3.102*1ab, which has the same half-verse and was added to the section on *śakticālana*.

1.40

Translation: By meditating upon the self, restricting the diet and regularly practising *siddhāsana* for twelve years, the yogi attains *niṣpatti*, [the final stage of yoga]. What's the point of the [other] many tiring postures when there is *siddhāsana*?

Testimonia:

Yogacintāmaṇi f. 85r (attrib. HP), *Yogasārasaṅgraha* p. 9 (attrib. *Yogasāramañjarī*)

ātmadhyāyī YCM] ātmadhyāyo YSS
 yogī YCM] yoga YSS
 kiṃ syāt YCM] alaṃ YSS

Commentary:

The notion of *āsana*s causing fatigue (*śrama*) was mentioned earlier in the verse on the corpse pose (1.32).

1.41

Translation: Just as the [state] beyond mind (*unmanī*) arises automatically, without effort, when the *prāṇa* breath has been carefully stopped in *kevalakumbhaka*, [...]

Testimonia:*Yogacintāmaṇi* f. 85r (attrib. HP)

sāvadhānaṃ] sāvadhāne YCM

utpadyate] utpatsyate YCM

Metre: Anuṣṭubh (a: ra-vipulā)**1.42****Translation:** [...] so too the three locks (*bandha*) arise automatically without effort, every time *siddhāsana* alone is firmly adopted.**Testimonia:***Yogacintāmaṇi* f. 85r (attrib. HP), *Yogasārasaṃgraha* p. 9

tathaikasminn YSS] athaikasminn YCM

dṛḍhaṃ YCM] baddhe YSS

evopayāyate YCM] evopadhiyate YSS

Commentary: It seems likely that *dṛḍhaṃ* (rather than *dṛḍhe*) was originally intended in 1.42a because *dṛḍhataram*, which is not ambiguous, is used in 1.48a to qualify how *padmāsana* should be adopted, and *dṛḍhaṃ* complements *sāvadhānaṃ* in 1.41a.**Metre:** Anuṣṭubh (a: bha-vipulā)**1.43****Translation:** There is no posture like *siddhāsana*, no breath-retention like *kevala*, no seal like *khecarī*, [and] no [means for the] dissolution [of mind] like the internal sound (*nāda*).**Sources:***Śivasamhitā* 5.47

na kumbhaḥ] na kumbha ŚS

kevalopamaḥ] sadṛśaṃ balam ŚS

Testimonia:*Haṭharatnāvalī* 3.29, *Yogacintāmaṇi* f. 75r (attrib. HP)

kumbhaḥ kevalopamaḥ HRĀ YCM] kumbhasadṛśo 'nilaḥ HRĀ v.l.

Metre: Anuṣṭubh (a: na-vipulā)**1.44 heading****Translation:** Now the lotus pose (*padmāsana*).

1.44

Translation: Place the right foot on the left thigh, and the left on the right thigh, firmly hold the big toes with the hands crossed behind the back, put the chin on the chest and gaze at the tip of the nose. This, which destroys diseases for those who are disciplined, is called the lotus pose.

Sources:

Vivekamārtaṇḍa 8

vighātakāri yaminām] vikārahāri yaminām VM, vighātahāri yaminām VMv.L., vikāra-nāśanakaram VMv.L., vikārakamdadamanaṇ VMv.L., vināśakāri yaminām VMv.L.

Testimonia:

Haṭharatnāvalī 3.34, *Yogacintāmaṇi* f. 85v (attrib. *Haṭhayoga*)

ca HRĀ] hi YCM

yāmyorūpari HRĀ] dakṣorūpari YCM

vighātakāri yaminām] vināśakāri yaminām HRĀ, vikāranāśanakaram YCM

Metre: Śārdūlavikrīḍita

1.45 heading

Translation: However, in another school [lotus pose is taught as follows]:

1.45–46

Translation: Carefully put the upturned feet on the thighs and the upturned hands in the middle of the thighs, fix the eyes on the tip of the nose, raise the root of the uvula with the tongue, place the chin on the chest, gently [draw in] the breath [...].

Sources:

Dattātreyayogaśāstra 35–37

uttānau caraṇau kṛtvā ūrusaṁsthau prayatnataḥ/
ūrumadhye tathottānau pāṇi kṛtvā tato dṛśau//
nāsāgre vinyased rājadantamūlaṁ ca jihvayā/
uttabhya cibukaṁ vakṣasy āsthāpya pavanaṁ śanaiḥ//
yathāśaktyā samākṣya pūrayed udaraṁ śanaiḥ/
yathāśaktyaiva paścāt tu recayet pavanaṁ śanaiḥ//

vakṣasy DYŚ] vakṣe ŚS DYŚv.L., vakṣaḥ DYŚv.L., vakṣya DYŚv.L.

āsthāpya DYŚ] saṁsthāpya ŚS, DYŚv.L., āsthāya DYŚv.L., sthāpayet DYŚv.L., vakṣastha DYŚv.L.

Cf. *Śivasamhitā* 3.102–104

uttānau caraṇau kṛtvā ūrusaṁsthau prayatnataḥ/
 ūrumadhye tathottānau pāṇī kṛtvā tu tāḍṛṣau//
 nāsāgre vinyased dṛṣṭiṁ rājadantaṁ ca jihvayā/
 uttambhya cibukaṁ vakṣe saṁsthāpya pavanaṁ śanaiḥ//
 yathāśaktyā samākṛṣya pūrayed udaraṁ śanaiḥ/
 yathāśaktyaiva paścāt tu recayed anirodhataḥ//

Testimonia:

Haṭharatnāvalī 3.36–3.37, *Yogacintāmaṇi* f. 85v

ūrusaṁsthau prayatnataḥ YCM] ūrvoḥ saṁsthāpya yatnataḥ HRĀ
 ca HRĀ] tu YCM
 vakṣasyāsthāpya] vakṣaḥ saṁsthāpya HRĀ, vakṣasy utthāpya YCM

Commentary:

The syntax of this verse as we have presented it is incomplete: at its end *pavanaṁ śanaiḥ*, ‘the breath gradually’, is left hanging. In the source text, the *Dattātreyayogaśāstra*, the following verse completes the syntax with *pūrayed*, “one should inhale”. Either Svātmārāma chose to leave the verse hanging (the following verse in the *Dattātreyayogaśāstra* adds nothing about the form of the posture, which is the topic here) or the verse that completes the syntax fell out, perhaps because of a scribal error that happened early in the transmission. In the *Dattātreyayogaśāstra* verses 36 and 37 both end with *pavanaṁ śanaiḥ*, the repetition of which may have caused an eyeskip.

The manuscript readings with *vakṣa sthāpayet* (π_ω and η_2) or something similar (η_1) do not offer a solution to the incomplete syntax and do not indicate that Svātmārāma rewrote *Dattātreyayogaśāstra* 36 so that he could omit *Dattātreyayogaśāstra* 37. (The readings *osthāpyot* (α_2 and π_1) and *otthāpya* (ζ_3) are surprising and are perhaps Middle Indic forms in which Sanskrit *ava-* becomes *o-*.) In the absence of evidence that Svātmārāma included *Dattātreyayogaśāstra* 37 or wrote a coherent version of *Haṭhapradīpikā* 1.46, we have made sense of *pavanaṁ śanaiḥ* by adding “[draw in]” in our translation.

Brahmānanda’s comment on the statement, ‘having raised the root of the uvula with the tongue’ (*rājadantamūlaṁ ca jihvayā uttabhya*) in 1.46 is worth noting. In the context of Haṭhayoga, one would assume this statement to be referring to a type of *khecarīmudrā*, in which the tongue lifts the root of the uvula, here called the ‘royal tooth’ (*rājadanta*, on the meaning of which see Mallinson 2007: 209 n. 258). However, Brahmānanda understands it differently (synonyms omitted for clarity):

rājadantānāṁ daṁṣṭrāṇāṁ savyadaḥśiṇabhāge sthitānāṁ mūle ubhe
 mūlasthāne jihvayā uttambhya ūrdhvaṁ stambhayitvā/ gurumukhād

avagantavyo'yaṃ jihvābandhaḥ/

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

Brahmānanda appears to have had in mind a probably older rule for meditation postures, according to which the tongue rests near the front teeth. One example of this is in *Svacchandatantra* (4.365f.), which teaches a meditation pose called *divyaṃ karaṇam*, in which the tongue is to rest at the tip of the teeth (*dantāgre jihvām ādāya*). Other Tantric texts have this or similar rules, in which the tongue is supposed to rest either on the teeth or the palate, early examples being the *Mrgendrāgama*, *yogapāda* 19 (*dantāgre jihvām ādāya*) and *Mataṅgapārameśvaratantra*, *yogapāda* 2.27 (*tālumadhyagatenaiva jihvāgreṇa*). Placing the tongue where it does not disturb the meditation seems quite appropriate for a 'normal' meditative practice (The rule of placing the tongue at the palate is also found in *Īśānaśivagurudevapaddhati* 18.120: *tāluke jihvām saṃyojya kiñcidvivṛtavaktro dantair dantān asaṃsprśan rjukāyaḥ*. For similar references in tantric and other works see Mallinson 2007: 17–24.).

When the context is haṭhayogic physiology, placing the tongue at the uvula, which is the source of 'nectar', is more appropriate. Confusingly, yogic terminology includes many names for the uvula, and among these especially the term *rājadanta* may give rise to confusion, since, as we have seen, the tongue might also in some yoga systems be placed at the front teeth.

Furthermore, the haṭhayogic *khecarīmudrā* has been described in manifold ways. Usually the tongue is said to be inserted into the cavity above the palate but in some cases it is placed at the uvula. Thus the tenth-century *Mokṣopāya* (V.55.14c) says that the tongue rests at the 'source of the palate' (*tālumūlatalāgnajihvā*) and the commentary, the *Saṃsāratarāṇi*, on the parallel passage in *Laghuyogavāsiṣṭha* V.6.155, which reads *tālumūlāntarāgnajihvā*, explains that this means that the tongue is to be placed in the middle of the two regions of the palate, and that this is the *nabhomudrā*, alias 'khecarī' (*tālumūlāntarāgnajihvamūlaḥ tālumūlayoḥ kākudamūladeśayoḥ āntare lagnam ālagnam jihvāmūlam yasyety anena nabhomudrā darśitā/ yā hi khecarīty ucyate*).

A little later in the *Mokṣopāya* (V.78.24ab) it is made clear that one should reach the uvula, 'at the root of the palate' (*tālumūlagatām yatnāj jihvayākramya ghaṇṭikām*). In view of this background we must conclude that the author of the *Īyotsnā* was probably not aware of the yogic meaning of *rājadanta* and has tried his best to make sense of the passage, echoing the idea of the two roots of the palate (al-

though his text is not talking about the palate), but then referring to the instruction of the teacher for practical details, probably noticing that his literal interpretation is somewhat opaque. In addition to his commentary on 1.46 (translated above), Brahmānanda's comments on *rājadantasthajihvāyām* at 3.22 indicate that he thought the *rājadanta* refers to the front teeth (*kutaḥ? yato dantānām rājāno rājadantā rājadanteṣu tiṣṭhatīti rājadantasthāḥ, rājadantasthā cāsau jihvā ca tasyām rājadantasthajihvāyām bandhaḥ, taduparibhāgasya sambandhaḥ śastaḥ*).

1.47

Translation: This is called the lotus pose [and] it cures all diseases. It is difficult for just anyone to accomplish; it is accomplished by a wise person [here] on earth.

Sources:

Dattātreyayogaśāstra 38, *Śivasamhitā* 3.105

proktaṃ DYŚv.LŚS] nāma DYŚ
dhimatā DYŚ ŚS] dhimatām DYŚv.L
bhuvī DYŚ] param ŚS, yadi DYŚv.L, hi vai DYŚv.L

Testimonia:

Haṭharatnāvalī 3.38, *Yogacintāmaṇi* f. 85v (attrib. Dattātreyā)

Commentary: In this context, the word *durlabham* is somewhat ambiguous as to whether the posture is hard to perform or hard to acquire (the more usual meaning). In commenting on *durlabham* in *Jyotsnā* 2.74, Brahmānanda glosses it as *duṣprāpam*, which means 'difficult to attain' and 'inaccessible'.

The comment added to this verse by Svātmārāma indicates that he prefers the second version of *padmāsana*, which derives from the *Dattātreyayogaśāstra*, rather than the one he has borrowed from the *Vivekamārtaṇḍa*.

1.47 ending

Translation: Only the second teaching [on the lotus pose] is approved by me.

1.48

Translation:

A man should put his hands together in a bowl shape, very firmly assume *padmāsana*, place the chin tight on the chest and meditation in the mind. Raising the *apāna* breath over and over again [and] releasing the inhaled *prāṇa*, he attains unequalled knowledge through the power of the goddess [Kuṇḍalinī].

Sources:*Vivekamārtaṇḍa* 36

baddhvā tu] baddhvātha VM
 dhyānam VMv.l.] dhyāyaś VM
 cetasi VM] cetasaṃ VMv.l.
 proccālayan VM] prodvārayam VMv.l., proccālayet VMv.l., proccārayet VMv.l., prol-
 lāsayet VMv.l., proccārayan VMv.l.
 muñcan prāṇam upaiti bodhamatulaṃ śaktiprabhāvān naraḥ VM] prāṇam muṃcati
 bodham eti śanakaiḥ proktaṭprabhāvād ataḥ VMv.l., pāṇam muṃcati bodham eti śanakaiḥ
 śaktiḥ prabhāvād ataḥ VMv.l., prāṇam muṃcati yāti bodham amalāṃ śaktipradhānodi-
 taḥ VMv.l., muṃcan prāṇam upaiti bodham atulaṃ śaktiprabhāvād ataḥ VMv.l., muñ-
 can prāṇam upaiti bodham atulaṃ śaktiprabodhān naraḥ VMv.l., prāṇam muñcati bod-
 hameti śanakaiḥ śaktiprabodhān naraḥ VMv.l., muñcan prāṇam upaiti bodham akhilāṃ
 śaktiṃ prabhāvād ataḥ VMv.l.

Testimonia:*Haṭharatnāvalī* 3.39, *Yogacintāmaṇi* f. 79v

baddhvā tu HRĀ] badhvā ca YCM
 proccālayan] proccālayat HRĀv.l., proccārayet HRĀ, protsārayet YCM
 pūritam HRĀ] pūrayet YCM
 muñcan prāṇam upaiti bodham] muñcat prāṇam upaiti HRĀ, prāṇam muñcati bodham
 eti YCM
 atulaṃ śakteḥ prabhāvān naraḥ HRĀ] niyataṃ śaktiprabodhodayāt YCM

Commentary:

The text at end of the second verse quarter is uncertain. Later witnesses, including Brahmānanda, have *dhyāyaś ca* but none of the early ones has this reading. We are taking *dhyānam* with *sannidhāya*, but this renders *tat* problematic because it has no clear referent. In the source text, the *Vivekamārtaṇḍa*, *tat* appears to refer to the *mokṣadvāra* broken by *kuṇḍalinī*, which is mentioned in the previous verse.

The two participles *proccālayan* and *muñcan* imply that the two things are happening at the same time, which is surprising but perhaps possible.

Metre: Śārdūlavikrīḍita**1.49**

Translation: The yogi who dies while sitting in lotus pose and filling himself up with air through the openings of the channels is liberated. In this there is no doubt.

Testimonia:*Haṭharatnāvalī* 3.40, *Yogacintāmaṇi* f. 85v (attrib. Dattātreyā), *Dhyānabindūpaniṣat* 70

padmāsanasthito YCM] padmāsane sthito HRĀ DhBU
 pūrayan YCM DhBU] pūrayet HRĀ

mārutam YCM DhBU] pūritam HRĀ
mārayed] dhārayed YCM, dhriyate HRĀ, kumbhayan YCM DhBU

Commentary: It is not unusual to read forms from *pṛ* with the locative as seen in this verse (cf. *pūrayen mukhe* in *Amaraugha* 21d) but it is not clear what is meant here. *Siddhasiddhāntapaddhati* 1.66 identifies the ten *dvāras* at which the ten principle channels terminate, and adds that all other channels terminate at the pores of the skin. Perhaps the primary *nāḍīdvāras* are intended here, and the yogi is to fill himself up with air through each of them. Alternatively, the meaning could be that by filling the *dvāras* with air, the yogi is blocking them, thus enabling the stilling of the breath as described in some secondary readings in the second half of the verse. This appears to be how this verse is understood at *Haṭhatattvakaumudī* 17.30 (cf. *Yogatattvopaniṣad* 141–142).

The *Īyotsnā* (1.49) has *nāḍīdvāreṇa* instead of *nāḍīdvāreṣu*, which Brahmānanda understands to mean “by way of the opening of the central channel (*suṣumnāmārgeṇa*)”. This yields the idea of filling up the central channel (as opposed to other channels), which is described in the *Yogabīja* (94–95).

In order to make sense of this verse we have understood *mārutam* to be read with the preceding line, as the object of *pūrayan*. Such enjambement is rare in *haṭha* texts (other than the *Dattātreya yogaśāstra*) and is absent from the verses which we have identified as authorial. We have not identified a source text for this verse but the enjambement and its unusual teaching suggest that there may be one. The unusual enjambement accounts for many of the variants in the second line, with α_2 reading *mārutam mārayed yas tu*, invoking an alchemical metaphor for stilling the breath as found in the *Amṛtasiddhi* (see Mallinson 2025). The reading *dhārayet* found in some later witnesses may have resulted from confusion over the meaning of *mṛ* in this context.

1.50 heading

Translation: Now, the lion’s pose (*siṃhāsana*).

1.50–52

Translation: [The yogi] should put both ankles at the sides of the perineal seam below the scrotum. He should place the left ankle on the right, the right ankle on the left and both hands on the knees, spread his fingers, open his mouth and gaze in deep concentration at the tip of his nose. This is the lion’s pose, which is always honoured by yogis. It causes the three locks to arise together and is the best of [all] postures.

Sources:

Vasiṣṭhasaṃhitā 1.73–1.75ab (50–52ab only), *Yogayājñavalkya* 3.9–3.11ab (50–52ab only), *Sūtasamhitā* 15.7–8 (50–51 only)

dakṣiṇe] dakṣiṇam VS YY SS
 savyagulphaṃ tu] savyagulphena VS YY SS
 dakṣagulphaṃ tu savyake] dakṣiṇetaretaram VS, dakṣiṇena tathetaram YY, vāmaṃ
 dakṣiṇagulphataḥ SS
 hastau ca jānvoḥ YY SS] hastau jānau ca VS
 svāṅgulih samprasārya ca] svāṅgulis ca prasārya ca VS YY SS
 vyāttavaktro VS YY] nāsāgraṃ ca SS
 nirikṣeta VS SS] nirikṣet YY
 nāsāgraṃ susamāhitaḥ VS YY] bhavet sīmḥāsanaṃ hi tat SS

Testimonia:

Haṭharatnāvalī 3.31–3.33, *Yogacintāmaṇi* f. 83v (attrib. Yājñavalkya)

dakṣiṇe HRĀ] dakṣiṇam YCM
 savyagulphaṃ tu] savyagulphaṃ ca HRĀ, savyagulphena YCM
 dakṣagulphaṃ tu savyake] dakṣiṇe tu tathetaram HRĀ, dakṣiṇena tathetaram YCM
 ca jānvoḥ samsthāpya] tu jānvoḥ samsthāpya HRĀ, jānūpari sthāpya YCM
 susamāhitaḥ YCM] tu samāhitaḥ HRĀ
 pūjitaṃ YCM] sevitaṃ HRĀ
 bandhatritayasamsthānaṃ kurute cāsanottamam HRĀ] om. YCM

Commentary:

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

As far as we are aware, there is no source for the line (1.52cd) mentioning the three locks, so it may have been composed by Svātmārāma or borrowed from a lost work.

Metre: Anuṣṭubh (a: ma-vipulā)

1.53 heading

Translation: Now, the friendly pose (*bhadrāsana*).

1.53–54

Translation: [The yogi] should put both ankles at the sides of the perineal seam below the scrotum. By firmly and very steadily holding the sides of the feet with the hands, the friendly pose arises, which cures all diseases and poisons. Yogis of the Siddha tradition call it Gorakṣa's pose (*gorakṣāsana*).

Sources:

Vasiṣṭhasaṃhitā 1.79 (only 53–54ab), *Yogayājñavalkya* 3.11cd–3.12ab (only 53–54ab)
kṣipet YY] kṣipan VS

Testimonia:

Haṭharatnāvalī 3.30 (only 53–54ab), *Yogacintāmaṇi* f. 83v (attrib. Yājñavalkya) (only 53–54ab)

Commentary: We have understood *pārśvapāda* as a *ekadeśitatpuruṣa* meaning the side of the foot, like *agrapāda*, the toes.

Manuscripts of two early groups, γ and π, as well as the *ġyotsnā* (1.53), include an additional line specifying that the left ankle is placed on the left side and the right ankle on the right (*savyagulphaṃ tathā savye dakṣagulphaṃ tu dakṣiṇe*). This line appears to have been added to make it clear that the ankles are not crossed in *bhadrāsana*, unlike the previous pose, *siṃhāsana*.

1.55

Translation: When the great yogi does not tire from adopting the *āsanas* in this way, he should practise the breath techniques with seals and so forth, from which purification of the channels arises.

Testimonia:

Yogacintāmaṇi f. 85v (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 23r

bandheṣu YCM] bandhastho HSC
vijitaśramaḥ YCM] vigataśramaḥ HSC
athābhyasen nāḍisuddhiṃ] athābhyasen nāḍisuddhiṃ HSC (*em.*), athābhyasen nāḍisud-
dhi HSC, abhyasen nāḍisuddhiṃ ca YCM
mudrādi HSC] mudrayā YCM

Commentary: The second line can be interpreted in different ways. One possibility is to understand *nāḍisuddhiṃ* as a *bahuvrīhi* qualifying *mudrādīpavanakriyām* in the sense that the yogi should practise the breathing techniques by way of the relevant *mudrās* and locks (taught in the third chapter), from which purification of the channels arise. Alternatively, one could separate *mudrādi* from *pavanakriyām* and understand three different techniques here, namely, the practice of purifying the channels (perhaps by the alternative nostril method mentioned at the beginning of the second chapter), the *mudrās* and the breathing techniques of *prāṇāyāma*. The absence of a conjunctive particle, such as *ca*, makes the second interpretation less likely. The version of this verse in the *Yogacintāmaṇi* (cited in the testimonia) was changed to make it clear that *nāḍisuddhi* and *pavanakriyā* with *mudrās* are two distinct things.

Metre: Anuṣṭubh (c: ra-vipulā)

1.55*1–2

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

Translation: Wearing a robe does not bring about success, nor does talking [about yoga]. Practice alone is the cause of success. This is true, there is no doubt. In this system, [the practice] should not be given to one who wears robes and is devoted to sex and food.

Sources:

Dattātreyayogaśāstra 42cd–43ab, 46–47ab

yogasiddhiḥ] kā cit siddhiḥ DYŚ
 etan na saṁśayaḥ] eva tu sāmkrte DYŚ
 śīśnodararatāyeha] śīśnodarārthaṁ yogasya DYŚ
 na deyā] kathayā DYŚ

Commentary: 1.55*1–2 are omitted from the α, γ, δ and ζ groups, so it is likely these verses were not in the earliest versions of the *Haṭhapradīpikā*. In fact, it appears that both were added (perhaps initially as marginal notes) to elaborate on the word *kriyā* in 1.55d. Both verses are similar to verses from the *Dattātreyayogaśāstra* (cited as the source). However, only the first half of *Dattātreyayogaśāstra* 47 is given in these later versions of the *Haṭhapradīpikā*, resulting in a near-nonsensical line. Also, the syntax of 1.55.2ef is corrupt. One has to emend to *deyā* to make sense of it. These verses (except 1.55.2ef) appear in the *Jyotsnā* (1.65–66), but towards the end of chapter one.

1.55*3

Translation: Did this empty bubble we call the universe dissolve or arise in me, the pure ocean of awakening? Where does [this] veil of doubt come from?

Sources:

Tattvaratnāvalī 24

bodhāmbhodhau mayi svacchaṁ tac chāyam viśvabuddhayaḥ/
 udito vā pralīno vā na vikalpāya kalpate//

Testimonia:

Vārāhītantra p. 158

mayi bodhībudho svasthe tucho yaṁ viśvabudbudah/
 malina udito vetti vikalpāvasaraḥ kutaḥ//

Commentary: Verse 1.55.3 is only found in manuscripts of the δ group. It is very difficult to find a reason why it should be inserted here. It is apparently a *muktaka*

that would befit an accomplished mystical poem more than an instructional manual, like the *Haṭhapradīpikā*, even here, in what appears as a sort of miscellaneous section at the end of a chapter. In this verse, the lyrical subject wonders about why the mind is still able to doubt, despite its insight into the nature of reality. The reader might wonder how this illusionist verse could be understood to fit this yoga text. We can only speculate that perhaps the scribe of the hyparchetype of the δ manuscripts was fond of it.

The source is, as far as we can say, the *Śāntiśataka* of the Kashmirian poet Sillana or Silhaṇa. The manuscripts of the *Svātmopalabdhiśataka* give the name as *Sillana*, the mostly Bengali manuscripts of the *Śāntiśataka* read *Silhaṇa*, as does Aufrecht in his *Catalogus Catalogorum*, 1891 (for further details see Hanneder 2026). Sillana cannot be dated with any certainty but predates the *Haṭhapradīpikā* by a few centuries. The edition of the *Śāntiśataka* – where a hundred original verses had to be identified – places the verse in question into an appendix of doubtful stanzas (see Schönfeld 1910: 90 [A9]). However, the editor did not provide a compelling reason to regard it as unoriginal except only the fact that it is not transmitted in all manuscripts. What prevents further investigation of the matter is the lack of Kashmirian manuscripts for the *Śāntiśataka* and its compilatory character: one quarter of the material is identical with Bhartṛhari's *Vairāgyaśataka*. A still superficial glance at Sillana's *Svātmopalabdhiśataka* gives the impression that our verse would fit there, but not so much in the *Śāntiśataka*. Perhaps its first citation is in Advayavajra's *Tattvaratnāvalī* (24). While these are only preliminary observations the verse is likely not original to the *Haṭhapradīpikā*.

1.55*4

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

Testimonia:

Yogacintāmaṇi f. 48v (attrib. HP)

manaso' pi roḍhaḥ] manaso niroḍhaḥ YCM

Commentary: Verse 1.55.4 is in some of the δ manuscripts and is quoted in *Yogacintāmaṇi* with attribution to the *Haṭhapradīpikā*.

The reading in the *Yogacintāmaṇi* 'cessation of mind' (*manaso niroḍhaḥ*) is better than *manaso 'pi bodhaḥ* (the δ reading) in a yogic context.

Metre: Upajāti

1.56

Translation: Posture, manifold breath retention, the bodily technique called seal, then concentration on the internal sound is the sequence of practice in Haṭha.

Testimonia:

Yogacintāmaṇi f. 111v (attrib. HP)

°nukramo haṭhe] °nukrameṇa ca YCM

Commentary: This verse was omitted from η_1 , the oldest dated manuscript. The omission is probably deliberate as that manuscript does not have chapter four, which teaches *nādānusandhāna* and the numbering in η_1 indicates that its exemplar included the verse.

This verse is similar to 1.65, which has *mudrādikaraṇāni ca*, so perhaps it was through confusion with 1.65 that the same reading is found in some witnesses of 1.56. It seems that each of the four auxiliaries (*aṅga*) of Haṭhayoga is being referred to in the singular (hence *āsanam*), whereas in 1.65 the plural is used (i.e. *pīṭhāni*) which is why we have adopted the reading *citram* [...] *karaṇam tathā*.

1.57

Translation: Celibate, having a measured diet and devoted to yoga, the yogi becomes an adept after a year. No doubt about this should be entertained.

Sources:

Vivekamārtaṇḍa 38

yogī] tyāgī VMv.l.

Testimonia:

Haṭharatnāvalī 3.28, *Yogacintāmaṇi* f. 111v (attrib. HP)

yogī HRĀv.l.] tyāgī HRĀ YCM

Commentary: The readings *tyāgī* and *yogī* are both well attested in *Haṭhapradīpikā* 1.57b. The confusion between the two appears to have started early in the transmission of the *Vivekamārtaṇḍa*. The occurrence of *tyāgī* in *Vivekamārtaṇḍa* 37 may be a dittographical type of mistake because the word *tyāgī* is in the previous line of that work. But it is more difficult to determine whether Svātmārāma used a manuscript of the *Vivekamārtaṇḍa* with *tyāgī* or *yogī* in verse 37. Since the best α manuscript has *yogī*, as well as η_1 and many others, we have tentatively adopted it bearing in mind that it was changed early in the transmission of the *Haṭhapradīpikā*, most likely by a scribe who knew the reading of *tyāgī* in a manuscript of the *Vivekamārtaṇḍa*.

1.58

Translation: When very unctuous and sweet food is eaten for love of Śiva, leaving a quarter [of the stomach] empty, that is called a measured diet.

Sources:

Gorakṣaśataka 12cd–13ab

Testimonia:

Yuktabhavadēva 4.16 (attrib. HP), *Yogacūḍāmaṇyupaniṣat* 43

samprityai YBhD] samprityā YCU

bhujyate YBhD] bhuñjate YCU

mitāhāraḥ YBhD] mitāhārī YCU

Commentary: This verse probably derives from the ‘original’ *Gorakṣaśataka* (12c–13b). It is also found, but reworked to be about the *mitāhārī*, in Nowotny’s *Gorakṣaśataka* (55), which is an extended recension of the *Vivekamārtaṇḍa*.

The expression ‘lacking a fourth part’ (*caturthāṃśavivarjitaḥ*) is somewhat vague but probably refers to the idea of leaving a quarter of one’s stomach empty, which is stated more clearly in the *Dharmaṇḍikā* 1.51–52:

ṣaḍrasopetasusnigdhasvādusāndrasugandhinā/
 udarasyārdhabhāgan tu bhojanena prapūrayet//
 pāṇiyena caturbhāgaṃ taccheṣaṃ śūnyam iṣyate/
 vāyoḥ saṃcāradānārtham āhāranīyamaḥ smṛtaḥ//

One should fill half of the stomach with food that has the six flavours and is very unctuous, delicious, rich, and fragrant. One quarter should be filled with water, and the remaining quarter should be left empty. This rule of diet is prescribed for producing the [proper] movement of vital air.

And, as noted by Brahmānanda in *Jyotsnā* 1.58, this idea also occurs in the *Aṣṭāṅgaḥṛdayasaṃhitā* (*Sūtrasthāna* 8.46cd–47ab):

annena kukṣer dvāv aṃśau pānenaikaṃ prapūrayet/
 āśrayaṃ pavanādīnāṃ caturtham avaśeṣayet//

One should fill two parts of the belly with food and one with water. One should leave the fourth part empty as a place for the [bodily] winds and so forth.

1.59

Translation: Pungent, sour, bitter, salty and hot foods, horseradish, sour gruel, [sesame] oil, sesame and mustard seeds, fish and intoxicating drink, flesh of goats and so forth, curds, diluted buttermilk, poor man's pulse, jujube fruit, the leftover paste of oily seeds, asafoetida, garlic and the like: they say that [such food] is unwholesome.

Sources:

Cf. DYŚ 70ab

lavaṇaṃ sarśapaś cāmlam uṣṇaṃ rūkṣaṃ ca tikṣṇakam/

Testimonia:

Haṭharatnāvalī 1.72, *Yogacintāmaṇi* f. 54v (attrib. HP), *Yuktabhavadeva* 4.18 (attrib. HP), *Haṭhatattvakaumudī*

tikṣṇa HRĀ YCM HTK] tikta YBhD
 haritaśāka YCM HTK YBhD] haritaśākam HRĀ
 matsyamadyam HRĀ YCM HTK] madyamatsyāḥ YBhD
 ajādimāṃsa HRĀ YCM] ajāvimāṃsa YBhD HTK
 kola YCM YBhD HTK] kodra HRĀ

Commentary:

On the meaning of *uṣṇa* (1.59a) in relation to food, Meulenbeld writes (1974: 254 fn. 13):

Cakra mentions as a variant: *katvamlalavaṇakṣāra* (pungent, acid, saline and caustic). Cakra remarks that the term 'hot' (*uṣṇa*) denotes hot on touch when it occurs the first time, and hot with regard to potency when it occurs for the second time.

The compound *haritaśāka* in 1.59a is spelt *haritaśāka* in other works. The spelling *harita* was probably adopted for metrical reasons. In some Nighaṇṭus, *haritaśāka* is glossed as horseradish (*śigru*).

Rājanighaṇṭu 7.26

śigruḥ haritaśākaś ca śākapattraḥ supattrakah/

Sauśrutanighaṇṭu 75ab

śigruko haritaśākaś ca mato vai mūlapattrakah/

Brahmānanda's understanding of *haritaśāka* as *pattraśāka* is probably wrong if *pattraśāka* was intended as 'leafy vegetables.' But he may have used the term *pattraśāka* in the sense of horseradish (*śigru*) as the dictionary notes that *pattraśāka*

is probably equivalent to *śākapattra*, which is mentioned in *Rājanighaṇṭu* 7.26 (above).

The term *sauvīra* (1.59b) probably means sour gruel. Brahmānanda glosses *sauvīra* as *kāñjika*, which is ‘fermented rice water.’ On *sauvīra*, Meulenbeld (1974: 516–517) says ‘*sauvīra* is sour gruel made from barley and wheat.’ The process of making it is described in the *Suśrutasaṃhitā* (1.44.35–40ab) as follows:

Roots of trivṛt etc., the first group (vidārigandhādi), mahat pañcamūla, mūrvā and śārṅgaṣṭā, and also of snuhī, haimavatī, triphalā, ativiṣā and vacā – these are taken and divided into two parts out of which one is decocted and the other is powdered; now, crushed barley grains are impregnated with the above decoction several times, dried and then slightly fried. Taking three parts of this and one part of the above powder are put in a jar and mixed with their (of trivṛt etc.) cold decoction and fermented properly. This is known as *sauvīraka*. (trans. Sharma 2018 (vol.1): 406)

However, according to some Nighaṇṭus, *sauvīra* can also mean stibnite (an ingredient in some *añjanas* and medicines). For example, in the *Rājanighaṇṭu* (13.86):

añjanaṃ yāmunam kṛṣṇam nādeyam mecakam tathā
srotojam dṛkpradam nīlam sauvīram ca suvīrajam//

Note also that the *Yogaprakāśikā* (1.53) takes *sauvīra* with *taila*, perhaps to solve the problem of *taila* on its own (see below for more on this). The compound *sauvīrataila* is explained as ‘oil produced in the place Suvīra’ (*suvīradeśodbhavatāilam*). According to Ali (1966: 144), Suvīra is known as a country that was also called Suvira (V.79), Sauvira (XVI.21) and Sauvīraka (IV.23). He identifies it with the Rohri/Khairpur region of Sind.

The word *taila* could refer to *tilataila*. This is supported by the following rule (*paribhāṣā*) in the *Śārṅgadharasaṃhitā* (48): *anuktāvasthāyām paribhāṣāvidhiḥ* [...] *taila* ‘*nukte tilodbhavam*. We thank Dominik Wujastyk for this reference.

Our translation of *madya* takes into account the following remarks of James McHugh (2021: 8):

The most general Sanskrit term to denote drinks that create a drunken state is *madya* “intoxicating [drink].” Translating this word is hard. “Inebriating drink” is clumsy to my ear. “Intoxicating” contains the unfortunate “toxic” element that is not present in the Sanskrit word, though at least in English this is a common word, applicable to various

substances and states and lacking any “toxic” associations in everyday usage.

In the compound *ājādimāmsa* (1.59c), the adjective *āja* is required for the metre, so variants beginning with *aḥa* can be dismissed. Another well-attested reading is *ājāvīmāmsa*. Although this was probably read as ‘goat and sheep flesh,’ *āvi* is not attested as an adjective of sheep, so this reading was probably not original. Moreover, only *ājādimāmsa* makes good sense. Diwakar Acharya believes that the prohibition of goat flesh and fish in this verse suggests it derives from the North East of India.

The term *kulattha* means a kind of pulse, translated by Dominik Wujastyk (1998: 77) as ‘poor man’s pulse.’

The word *kola* is a name for *Zizyphus Jujuba* MILL. (Nadkarni 1926: 919–920). It is also known as *badara*. This is how Brahmānanda understands it in *Jyotsnā* 1.59 (*kolaṃ kolyāḥ phalaṃ badaram*). According to Nadkarni, the fruit of the wild variety is very acid and astringent. It is believed to purify the blood and assist digestion. The bark is astringent and a simple remedy for diarrhoea. The root is useful as a decoction in fever and delirium. There are references to *kola* being pungent, though this does not seem to indicate sufficiently why *kola* is mentioned separately in the *Hatḥapradīpikā* as an unwholesome food. Diwakar Acharya has informed us that *kola* can refer to a type of banana in some parts of India.

According to Sharma (1982: 69), *piṇyāka* is ‘the remnant paste of oily seeds after pressing out the oil content.’ This can then be made into a cake with a strong flavour, which may account for its inclusion in this list of unwholesome foods (we thank Diwakar Acharya for this information).

The term *hingu* means Asafoetida (Nadkarni 1926: 360–361). As to why it might be considered unwholesome, the following comments by Nadkarni give some indication:

If long continued, even in moderate doses, it gives rise to alliaceous eructations, acrid irritation in the throat, flatulence, diarrhoea and burning in the urine.

Metre: Vasantatilakā

1.60

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

Testimonia:

Yogacintāmaṇi f. 55v (attrib. HP), *Haṭhasaṅketacandrikā* f. 10v (attrib. HP)

rūkṣaṃ HSC] tathā YCM

atilavaṇaṃ amlapṛkṭaṃ] atilavaṇaṃ sapalaṃ vā YCM, atilavaṇādikayuktaṃ HSC

kadaśanaśākotkaṭaṃ duṣṭaṃ HSC] prasitaṃ śākotkaṭaṃ varjyaṃ YCM

Commentary: Brahmānanda glosses his reading *tilapiṇḍa* with *piṇyāka* (on the meaning of which see the notes for the previous verse).

The meaning of the compound *kadaśanaśākotkaṭaṃ* is not clear. Brahmānanda understands it as a list (*dvandva*) consisting of *kadaśana*, *śāka* and *utkaṭa*, which he defines as bad food, prohibited vegetables and pepper, respectively.

There are various possible meanings of *utkaṭa*. According to some Nighaṇṭus, the word *utkaṭā* can mean pepper (e.g. *Rājanighaṇṭu* 5.16 *pārvaṭī śailajā tāmṛā lambabījā tathotkaṭā*) and, according to Monier Williams, *utkaṭa* can refer to *Saccharum Sara* and *utkaṭā* also to *Laurus Cassia* (cinnamon).

However, *utkaṭa* can be an adjective that means ‘abounding in’ at the end of a compound. Since this verse consists of many adjectives describing food that is unwholesome, it is likely that *kadaśanaśākotkaṭaṃ* was intended as an adjectival *tatpuruṣa*, in which case it means ‘[food] full of vegetables’ *śākotkaṭa* that are ‘bad food’ or, perhaps, ‘bad eating’ (*kadaśana*) in the sense of hard to chew.

Metre: Upagīti

1.61 heading

Translation: In the same vein there is a saying by Gorakṣa:

1.61

Translation: One should avoid places near bad people, frequenting fire, women and roads, and observances which harm the body, such as early morning bathing and fasting.

Testimonia:

Haṭharatnāvalī 1.73 (attrib. Gorakṣa), *Yogacintāmaṇi* f. 48v, *Yuktabhavadēva* 4.18 (attrib. HP)

prāntaṃ HRĀ v.l.] prāptaṃ HRĀ v.l., prīti HRĀ, prītiṃ YCM YBhD

tathā HRĀ YCM] tyajet YBhD

Commentary: Manuscripts $\alpha_1 \alpha_3 \zeta_1 \pi_1$ have the reading *durjanaprāntaṃ* (1.61a), which is the lectio difficilior in relation to *durjanaprītiṃ* (‘the friendship of wicked people’). We have understood *durjanaprānta* in line with Brahmānanda’s gloss in *Jyotsnā* 1.64, ‘dwelling near bad people’ (*durjanasamīpavāsam*).

1.62

Translation: The pure grains that are wheat, rice, *śāli* rice, barley, sixty-day *śāli* rice; milk, ghee, cream, fresh butter, ground sugar and honey; dried ginger, fruit of the pointed gourd and so forth; the five vegetables; mung beans and so on; and rain water. [These] are wholesome for great ascetics.

Testimonia:

Haṭharatnāvalī 1.71, *Yogacintāmaṇi* f. 54v (attrib. HP), *Yuktabhavadēva* 4.21

ṣaṣṭika HRĀ] ṣaṣṭika YCM YBhD
 maṇḍana HRĀ YCM] khaṇḍana YBhD
 phalādi ca YBhD] phalapatraja HRĀ, phalādika YCM HRĀ v.l.
 pañcaśākaṃ HRĀ YCM] pañcaśāka YBhD
 mudgādi divyam HRĀ YBhD] mudgādi cālpam YCM
 yamindra HRĀ] yatindra HRĀ v.l., munindra YCM YBhD

Commentary: In 1.62b, *maṇḍa*, which is supported by α, γ and π, is more likely than *khaṇḍa* (‘candied sugar’) because the other elements of this compound are dairy products. The term *navanīta* is discussed in *Suśrutasaṃhitā*, *sūtrasthāna*, 45.92.

The word *sitā* is one of many words for ground sugar. Meulenbeld (1974: 507) comments that *sitā* is ‘very white and looks like gravel.’

The term *paṭola* can refer to at least two different gourds. Meulenbeld (1974: 569) compiled a list of six possibilities, including *Trichosanthes dioica* ROXB. (‘pointed gourd’) and *Trichosanthes cucumerina* LINN. (‘snake gourd’).

Singh and Chunekar (1999: 232) identify *paṭola* as *Trichosanthes dioica* ROXB., more commonly known as the pointed gourd, and they give its Hindi names as *paravala* and *parorāparorā*. It is very common in North India and is a popular vegetable in ascetic communities. Brahmānanda, however, glosses *paṭola* as *kośātakī*, which Meulenbeld (1974: 586) identifies as *Luffa acutangula* ROXB, suggesting that Brahmānanda thought *paṭola* was some sort of luffa.

Groups of five vegetables (*pañcaśāka* or *śākapañcaka*) have been defined in various yoga texts, but such grouping of vegetables does not seem to occur outside of literature on yoga. The earliest reference to a group of five vegetables known to us is in the sixteenth-century *Yuktabhavadēva* 4.22, which attributes the verse to the *Śivayoga*. The same verse is also quoted in *Jyotsnā* 1.65 with attribution to a medical source (*vaidyake*):

sarvaśākaṃ acākṣuṣyaṃ cākṣuṣyaṃ śākapañcakaṃ/
 jīvaṅtī vāstumatsyākṣī meghanādaḥ punarnavāḥ// iti//

Another verse on a similar fivefold group of vegetables is also cited in the *Haṭhatattvakau-mudī* (4.26)

pañcaśākas tu-
 kṣīraparṇī ca jīvanti matsyākṣī ca punarnavā
 meghanādaś ceti budhaiḥ pañcaśākaḥ prakīrtitaḥ// iti//

And a group with more significant differences is mentioned in the *Gheraṇḍasaṃhitā* (5.20; cf. the additional verses in some witnesses as reported in the apparatus).

bālaśākaṃ kālaśākaṃ tathā paṭolapatrakam/
 pañcaśākaṃ praśaṃsiyād vāstūkaṃ hīlamocikāṃ//

It is not entirely clear how one should understand *divyam* (1.62d). Brahmānanda glosses it with *nirdoṣam* ('defectless') and takes it with *udakam*. Ayurvedic sources indicate more clearly that *divyodaka* was understood as rainwater. In a section on types of water (*jalavarga*) in the *Sūtrasthāna* of the *Carakasamhitā* (1.27.196–224), rainwater is referred to as '*divyaṃ udakam*' (1.27.198) in a discussion of the properties of water that has fallen from the sky. The compound *divyodaka* is used in other Āyurvedic works to refer to the use of rainwater in recipes and treatments (e.g. *Aṣṭāṅgahrdaya* 8.42–43). Also, the *Rājanighaṇṭu* (14.4) glosses *divyodaka* as rainwater:

divyodakaṃ kharāri syād ākāśasalilam tathā/
 vyomodakaṃ cāntarikṣajalam ceṣvabhidhāhvayam//

Metre: Vasantatilakā

1.63

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

Testimonia:

Haṭharatnāvalī 1.75, *Yogacintāmaṇi* f. 54v (attrib. HP), *Yuktabhavadēva* 4.23 (attrib. Śivayoga)

mṛṣṭam] śreṣṭham HRĀ YBhD, piṣṭam YCM
 sumadhuraṃ YCM YBhD] samadhuraṃ HRĀ
 yogi bhojanam ācāret YCM YBhD] caturthāṃśavivarjitam | śivārpitaṃ ca naivedyaṃ
 yogi bhojanam ācāret HRĀ

Commentary: The variants of 1.63a are all plausible: *mṛṣṭam*, *miṣṭam* and *iṣṭam*, although the last is made tautologous by *mano'bhilaṣitaṃ* in 16.3c. Both *mṛṣṭam* and *miṣṭam* are well attested by manuscripts of important groups and there is hardly any difference in their meaning in this context. We have adopted *mṛṣṭam* as it is supported by α_1 and α_3 .

1.64

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

Sources:

Dattātreyayogaśāstra 40

yuvā vṛddho] yuvāvastho DYŚ

'ti] 'pi DYŚ

durlabho 'pi vā] vā śanaiḥ śanaiḥ DYŚ

Testimonia:

Haṭharatnāvalī 1.23, *Yogacintāmaṇi* 15r (attrib. HP)

vṛddho 'tivṛddho vā] bhavati vṛddho 'pi HRĀ, bālo 'tivṛddho vā YCM

1.65

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

Testimonia:

Haṭharatnāvalī 1.17

sarvo 'pi] sāṅgo 'pi HRĀ

phalāvadhi] phalārthadaḥ HRĀ

colophon

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