

HATHARATNAVALI

OF

SRINIVASA BHATTA MAHAYOGINDRA

A late medieval treatise on
Hathayoga & Tantra

हठरत्नावली



Edited by

M. VENKATA REDDY,

M.A., Dip. in Yoga, T.M. & S.C.I.

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Sri Medapati Subbireddy Memorial Yoga series-1

हठरत्नावली

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HATHARATNAVALI

o f

Srinivasabhata Mahayogindra

(With an elaborate introduction, selected text, English translation,
critical notes, appendices and word index)

सम्प्रदायाब्धिमथनाज्जायते रत्नमालिका ।
सुवर्णखचित्ताचेत्स्यात्को वा योगी हृद्यपेक्षते ॥

FIRST MODERN CRITICAL EDITION

EDITOR :

M. VENKATA REDDY

M. A., (Andhra) Dip. in Yoga (Kaivalyadhama) T. M & S. C. I (Rishikesh)

Yoga Supervisor,
Vemana Yoga Research Institute,
Market Street, Secunderabad-3 (A. P.) India.

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ॐ नमो भगवते पितृदेवाय



“पितृभ्रमस्ये दिवि ये च मूर्ताः
स्वधाभुजः काम्यफलाभिसन्धी ।
प्रदानशक्ताः सकलेऽस्तानां
विमुक्तिदा येऽनभिसंहितेषु ॥”

DEDICATED IN MEMORY OF MY BELOVED FATHER

LATE SRI MEDAPATI SUBBI REDDY

(1909-1979 A. D.)

ఈ యొగ సాహిత్య సేకరణ కృషిలో నన్ను ప్రోత్సహించి, కొన్ని విషయములు సేకరణచేసి ఇచ్చిన మాతండ్రి శ్రీ మేదపాటి సుబ్బిరెడ్డిగారు ఈ గ్రంథముద్రాణమునకు ముందగానే స్వర్గస్తులైనారు. ఆయనలేని లోటు నన్ను ఒంటరిచేసినా, ఆయన చూపిన బాటయే నన్ను తిర్రేపరచినది. మాతండ్రిగారు నాలో తాత్పర్యకవితనకు అందుదార్పణ గావించారు. చంద్రుని కొక నూలుబోగులా ఈ గ్రంథమును మాతండ్రిగారికి అంకితము చేస్తున్నాను.

FOREWORD

I have great pleasure in introducing Sri M. Venkatareddy who is associated with me since 1975. I am glad that he has been able to publish *Hatharatnavali*, one of the authoritative treatises on Hathayoga. *Hatharatnavali* by Srinivasabhattachamahayogindra contains the essence of the science of Yoga. To edit such a work needs a great deal of patient study, critical evaluation and deep insight into the principles and techniques of Yoga. He has, by doing so, rendered great service to the cause of Indian Yogic system.

Sri M. Venkatareddy is the first Yoga sadhaka to attempt a critical study of Hathayogic philosophy discussing the different texts like *Hathapradipika*, *Gherandasamhita* and *Sivasamhita* with a rare discrimination. Some of the unique techniques which were being followed from generations have disappeared from the present Yogic field due to various factors. For instance, Antaranauli which is not known to many is being practised by me, which can also be practised by the old people even by sitting in a chair.

One of the important aspects of Sri Reddy's study is Svātmanā, the well-known author of *Hathapradipika* as Atmāmanā. He concludes that both the names represent the same person; thus, making this study often most interesting and thought provoking. Another speciality of Sri Reddy's work is the inclusion in his discussion of Ayurvedic thought in *Hatharatnavali*.

Some of the central concepts of the text have been thoroughly examined and an attempt is made to show how *Hatharatnavali* differs from other Hathayogic texts. The editor refers to several authors and works including rare manuscripts. In the process of editing, much new material is brought to light. The work is, therefore, a valuable contribution to the literature on Yoga. The study is informative, factual and lucid.

This unique comparative study on the Hathayogic texts is produced by Sri M. Venkatareddy for the students to master the basic tenets of Yoga. A rare book for the Sadhakas!

Secunderabad.
11 January 1982.

Ramanandayogi
Director,
Vemana Yoga Research Institute.

P R E F A C E

There are books and books on Yoga. Some are written by Yogis from India, others by the authors from the Western countries who have emphasised mostly the applied aspects of Yoga and have deviated from the tradition as it originated in India. Atmarama's *Hathapradipika* which claims to have explained all yogic practices has left out many Tantric techniques. The *Gherandasamhita* fares no better in this respect. The *Hatharatnavali* treatise sheds light on the tantrick aspects of Yoga. Another special feature of this text is that it describes the largest number of Asanas so far published.

It is surprising that such an important treatise on Yoga still remains unpublished and is scattered in MS form all over the country. The present study is based on a collection of MSS from several parts of India which constitute the unpublished manuscripts of *Hatharatnavali*. For almost 8 years I made a thorough research into all available manuscripts on Yoga and held discussions with many scholars on Yoga. The result is the present authoritative version of *Hatharathnavali* with the original text in Sanskrit alongwith an English translation and explanatory notes wherever necessary.

Incidentally, this research led me into another area of Yogic studies. I am now also compiling the contribution of Andhra to Yoga literature, which is a critical survey on the manuscripts, inscriptions and sculptures related to the temples of A.P. which includes the lives of more than 200 Yogins of Andhra.

There is a great demand for classical Yogic treatises which alone can clear the confusion that still prevails amongst Yogasadhakas mainly in relation to classical Yoga as against applied Yoga.

A number of students from different disciplines are being attracted to Yogic studies. This study traces the origin, exposition, evolution and development of each aspect of Yoga upto Hatarathnavali keeping in view the demands; not only historical but also of doctrinal exposition. This treatise is intended to be a reference volume to diploma and degree

students in Yoga. The elaborate introduction and critical notes are prepared keeping their requirements in view. Apart from implicit internal criticism, the reader will find here critical estimates of the subject. Each topic is allowed to speak for itself as best it can. It is open to the reader to draw his own conclusions.

After a brief account of the title of *Hatharatnavali*, the detailed account of manuscript material, its date, nativity of Srinivasabhata, his works, shortcomings, Yamas and Niyamas are given in a concise manner. Then follows the expositions of Srinivasa's predecessors, contemporaries and successors which will ensure a historical perspective on Hatha Yogins. One of the highlights of this collection is the material on Atmarama, author of *Hathapradipika*, in relation to his works and followers. He was an Andhra Saivite.

This collection discusses historically the philosophy of Samkhya, pre-Patanjali Yoga, and the concept of Hatha. The next chapter is concerned with what may be called the living traditions in Yoga, the various standpoints of Tantra in relation to the Hatha Yogic concept in day to day life which are mostly misunderstood. The last chapter is concerned with Ayurvedic thought in *Hatharatnavali*. There is renewed interest about yoga, it may be recalled, in relation to Ayurveda all over the world.

The readers are warned that some of these techniques should not be practised on their own. If not done properly, these may affect their health adversely. I have come across a number of such cases. It is better to practise Yoga under a proper guide.

But for the infinite grace and inspiration of my most revered father who was the 'be all and end all' of my life, it could not have been possible for this monograph of mine to see the light of the day. My father, late Sri M. Subbireddy was keenly interested in my work of editing this classic but I was not fortunate enough to finalise the manuscript during his life time. His death on 28-7-79 left me alone but his memory unfailingly inspired me at all times. That is why this book is dedicated to the memory of my father. It is a humble offering.

The original text of the treatise is in Sanskrit. Its translation into English has been attempted here with the full consciousness of the present writer's own limitations in both these languages. Hence, scholars of these two languages will probably detect many errors committed in an overzealous but honest attempt to interpret ideas so punctiliously put in an ancient language and now translated into a modern one. There may be many shortcomings in it, such as numbering of slokas etc. Though I have made ready the Roman script of this entire text and photos of Asanas, I could not bring out the same in this edition. These will be included in the next edition.

For Srinivasa's special contribution the reader who is interested may refer to my article on "*Hatharatnavali of Srinivasabhata*" in the Bulletin of the Indian Institute of History of Medicine, Hyderabad. Vol IX, 1979 pp-74-81. It is not included in the volume due to lack of space. The printing and production may not be of international standard which is due to my limited resources and for which I apologise. It is needless therefore to add that any omission or commission pointed out in this respect will be gratefully acknowledged and duly rectified in a subsequent edition.

The Kaivalyadhama authorities where I had my Yogic Education not only inspired but also encouraged me to publish this work and permitted me to utilise their published works as well as rare collections of MSS which has enabled me to produce this work.

Tyagaraja, the great Telugu Nadayogi says that a 'number of divine souls have helped me, I have to acknowledge my debt to all these great people'.

' Endaro Mahanbhavulu andariki vandanamulu '.

Secunderabad,
18-1-82.

Yours in Yoga,
Medapati Venkata Reddy

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In editing this monograph I have been greatly assisted by many Oriental Institutions in India and research scholars, several of whom are my friends and students. The Institutions are many and I have listed them out separately in alphabetical order.

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I am obliged to Sri Seela Veerraju, a well known writer in Telugu and artist, for nicely designing the cover page. I can hardly find words to express my gratefulness to my friends Mr. G. N. Murthy of Kaivalyadhama, Mr. K. Ganiraju of Tadipudi, and Mr. K. Narayanareddy, M.A., of Arthamuru for their encouragement and assistance. I shall be failing in my duty if do not mention the name of M/s Manasa Printers for the excellent cooperation in the production of the book.

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Telugu, Govt. College, Anantapur, A. P.

ABBREVIATIONS

Manuscripts

ASY	Amrutasiddhiyoga
HD	Hathadipika
HFM	Hathapradipikamanjari
HS	Hathasruti
HSC	Hathasanketachandrika
HTK	Hathitatvakaumudi
KCMT	Kalachakramulatantra
KK	Kapalakurantakayoga
KP	Kumbhakapaddhati
KY	Kriyayoga
NP	Nathotpattiprakaranam
NSS	Nadisastrasangraha
RT	Rajatarala
RYS	Rajayoga saram -
SP	Shodasa pranayama
SSR	Siddhanta Sekhara
SYCRS	Sivayogachintaratnasamgraha
SYD	Sivayogadarpana
SYS	Sivayogasaram (Tel)
TBY	Tattvatbinduyoga
VD	Varnadeepika
VSS	Vamacharasiddhanta San :
YBHR	Yogabhashya Hatharatnavali
YB	Yoga Bhaskara
YCM	Yoga Chintamani
YD	Yogadipika
YP	Yogaprabhavam (Tel)
YRP	Yogaratnapradipika
YS	Yogasastram (Dattatreya)
YT	Yogatantram

Published Works

ANU	Amrutanadopanisd
AS	Ahimbudhnya Samhita
AYS	Ashtangayogasaram
BS	Bhadyogasopana
Ch. S	Charaka Samhita
DBU	Dhyanabindupanisad
DU	Darsanopanisad
EY	Encyclopedia of yoga
GhS	Gheranda Samhita
GS	Goraksa Sataka
GSS	Goraksa Siddhanta Samgraha
HP	Hathapradipika
HR	Hatharatnavali
HYP	Hathayogapranali
HYP (Tel)	Hathayogapradipika
J	Jyotsna
JU	Jabaladarsanopanisad
JSS	Sutasamhita Jnana kandha)
KKKK	Kavikavyakalakaipana
LY	Light on Yoga
LYS	Layayoga samhita
MBU	Mandala Brahmanopanisad
NNC	Navanatha charitra (Tel)
PHS	Parahita Samhita
PS	Patanjali Sutra
PTR	Paratatvarasayanam (Tel)
SAU	Sandilyaopanisad
SKS	Satkarma Sangraha
SS	Siva Samhita
SSP	Siddha Siddhanta Paddati
SVS	Sanari Visweswarasam- vadam (Tel)
SSV	Smrti Sandarbhe Visvamitrasmrti
SYP	Sivayogapradipika
VS	Vasistha Samhita
YK	Yogakarnika
YMP	Yogamargaprakasika
YV	Yogasana Vijnana
YY	Yoga Yajnavalkya
YKS	Yogakosa Kaivalyadhama)
YU	Yogopanisads

JOURNALS

BIHM	Bulletin of Indian Institute of History of Medicine, Hyd.
IARP	International Association for Religion and Parapsychology, Tokyo.
IJMS	Indian Journal of Medical Science, New Delhi.
SIK	Spiritual India and Kundalini, New Delhi.
YA	Yoga Awareness, Sagar
YL	Yogalife, Pondicherry.
YM	Yoga Mimamsa Lonavla
YOGA	Bihar School of Yoga Monghyr.

ERRATA

<i>Page</i>	<i>Line</i>	<i>Incorrect</i>	<i>Correct</i>
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9	13	shabe	shapes
24	33	Of Narendradeva	by Narendradeva
41	10	Some	Same
56	12	Huchayogamiti	Hathayogamiti
Text :			
1	11	शशधररचिते	शशधररचिते
7	3	राजयोगस्तु	राजयोगस्तु
8	16	नेतिस्प्रटकं	नेतिस्त्रटकं
8	23	निराकारण	निराकरण
11	13	भ्रामयेच्चेषा	भ्रामयेच्चेषा
14	22	सन्तिष्ठत्	सन्तिष्ठेत्
22	7	कट्वम्ल	कट्वाम्ल
22	9	भाजादि	अजादि
26	3	सकलहठयो प्रवर्तक	सकलहठयोगप्रवर्तक
28	5	आयुष्याधिक	आयुषोऽधिक
31	7	हृत्कंठ	हृत्कंठ
32	10	सृष्टिसहाकारणं	सृष्टिसंहारकारणं
33	6	गुल्मप्लोहादिकान्	गुल्मप्लीहादिकान्
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	54	23	निक्षिप्ज	निक्षिप्य
	57	8	गर्भा	गर्भं
	59	18	तेव	तेन
K	60	14	त्वेत	त्वेन
	62	12	कला	काल
	63	18	त्यक्ता	त्यक्त्वा
	66	5	उद्दापिता	उद्दीपिता
	67	19	नयमाः	नियमाः
	67	19	स्मता	स्मृताः
	72	14	मेद् दु	मेद्दु
	73	22	वृषणस्याधः	वृषणस्याधः
	81	24	उच्यै	उच्चै
	82	10	प्यीकपादकम्	त्वेकपादकम्
	84	8	तणस्थे	ताणस्थे
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	96	19	नानाविद्या	नानाविधा
	101	5	इत्यांभादि	इत्यारंभादि
	103	3	पिडांडायो	पिडांडयो
	103	8	तावदेवं	तावदेवं
	104	18	त्रिसृष्वकोत्तमा	त्रिसृष्वेकोत्तमा
	105	13	वांघवः	वाडवः
	108	24	विभति	विभति
	110	14	प्रधाना	प्रधाना
	117	28	HR	HP
	126	16	SVS	SSV
	133	25	Moat Razmarynowski	Mat Rozmarynowski
	160	35	dfscussion	discussion
	162/B	10	Minanatha	Meghanatha

INTRODUCTION

The Title : Haṭharatnāvali

The title "Hatha" was first given by *Goraksa* among the Haṭha Yogis in "Hathadīpika" an unpublished manuscript a copy of which is available in the Darbar Library, Nepal¹. Another copy is also available in Government Manuscript Library Bhubhaneswar, Orissa². This might have given inspiration to *Svātmārāma* alias *Atmārāma* to name his work as "Hathapradīpika"³.

Again the greatest influence of Svātmārāma himself is on *Srinivasa* ⁴. The Haṭharatnāvali is a Hatha Yogic treatise written by Śrinivasabhāṭṭa.

The title of Śrinivasa's work is usually given as Haṭharatnāvali. The first introductory stanza of the text states :

"Bowling towards Sri Ādinātha, the great scholar, Śrinivasa starts writing Haṭharatnāvali (an ornament of Haṭha of Precious stones is considered to be of the highest value by the Yogis), which is like an ornament for the Yogis to be worn around the neck."

"हृत् रत्नावलीं धत्ते योगिनां कण्ठभूषिताम्"

Though Srinivasa is expounding this lore of Haṭha only as *Rajayoga*, he has given an order of preference. He gives the first place in Yoga to Hathayoga. He claims that those who practise Hathayoga are equivalent to the creator God, Brahma.

"Hathabhyasapare nityam Yogi Brahmasamo bhavet"

In the colophons, he describes himself as *Sakala Hathayoga Pravartakacharya*. "The well-known Pioneer of a great Hathayoga Teacher."

He is indeed one of the greatest exponents of Haṭhavyoga. Srinivasa's work also proved to be a source of inspiration for many a later works, like *Hathasanketochandrika* (हठसंकेत चन्द्रिका) *Hathatattvakaumudi* (हठतत्त्व कौमुदी) and may be *Hathasrutis*⁵ also (हठश्रुति) Srinivasa is also justifies his title in the following verse of Hatharatnavali (HR)

संप्रदायाब्धिमथनाज्जायते रत्नमालिका

1. Siddha Siddhanta Paddhati, ed. by Smt. Kalyani Mallik, Poona Oriental Book House, Poona. pp. 5. & 30.
2. Personal Communication.
3. Hatha Pradipika ed. by Swami Digambarji, Kaivalyadhama, Lonavla. 1970.
4. Hatha Sanketa Chandrika by Sunderdeva. Manuscripts preserved at G. O. M. L., Madras as No. R 3239 and Sanskrit College, Calcutta, as No 165.
5. Quoted by Sunderdev in his H S C.

MANUSCRIPT MATERIAL

For the purpose of the critical edition of the text of Hatharatnavali 3 manuscripts and 1 Photostat copy have been used; out of these only one M. S. is incomplete. Rest of the texts are complete. As the dates mentioned in these transcriptions pertain only to the dates of copying from the original, they do not give any clue to the date of Hatharatnavali itself.

Main Sources of MSS.

- 1) Theodor Aufrecht-Catalogus Catalogorum Part I 1962 P. 753 Sunderdeva Hall P-17
by Srinivasa, Burnell 112 b, SB. 349.

- 2) Tanjore Maharaja Serfoji's Sarasvati Mahal Library-Tanjore
Vol XI — Vaisesika to Yoga Hatharatnavali 6714.
Yogaswarūpa
Asta Kumbhakas
Astangas
Samadhi
- 3) A descriptive catalogue of the SKT MSS, Sampurnanand
Sanskrit University Library Varanasi-Vol. 7
Purva-Mimāmsa Sankhya-Yoga PP 296
- 4) Rajathan Purana granthamala No. 77 Philosophy Part 11 (A)
5 (VI) Yoga PP-174. Hatharatnavali.

1 (A) :- Manuscript From Tanjore

This MS is damaged and is incomplete (Burnell's Catalogue No. 112B, SB 1931 P 4923. Present No. is B 6393 b/d 6714) The left column paper MS-size 11"x4"-10 lines to a page.

This MS contains two collections. The first one deals with Hatharatnavali. The script is Devanagari. The total number of Granthas in it is 600. But according to Burnell's catalogue they have not been printed. There is an extra prose piece in the colophon about Srinivāsa's titles, nativity and history. There is an extra sloka summarising the chapter contents, which is not found in (B) (C) or (D). There is also a lengthy description about Southern Saivite Philosophy in prose as well as in verses at the end of the fourth Chapter Samadhi Pada, which is not found in (B), (C), & (D). All such passages are indicated in Appendix I of this book.

Burnell's Catalogue No. 6393 b/p 112 right column; substance paper size 11"×4"-16 sheets; 10 lines to a page; script in Devanagari. It contains 500 granthas. The author is *Srinivasa*. The text is incomplete and in a very decayed condition, and is not yet printed; date not given, but very old. This MS comprises four lessons.

The second collection in this manuscript is *Yogaprakaranam Sarvajnottara Vrutti* of Aghorasivacharya, a Saiva religious teacher patronised by Prataparudra, a Kakateeya King (1296-1323 A.D.).

This manuscript in so far as it deals with Haṭharatnavali is taken as the basic text for the present publication. It has no doubt some gaps which have been covered as best as possible.

Reference of this is given as (त)

I (B) :- Copy from Bikaner (Photostat) Branch of Jodhpur

Library Acc. No 5833 paper 31 folios 30 missing, size 17.5" × 9.1 : 6" × 3 $\frac{3}{4}$ ". This MS. was copied by Urajavasi Sillu, Saṃvat 1904 Śake 1764 corresponds to 1848 A. D. This MS. is in a fairly good condition. The text ends Saṃvat 1904, Śake 1769 Vaisākh (संवत् 1904, शके 1769, वैशाख) Krishna 31 Likhitam Vrajavasina reamapure Śubhambhavatu.

In this MS. Śrinivāsa yogi is mentioned as author in the colophons. Some significant readings have also been noted from it. Reference given as (जो)

I (C) - Copy from Sampurnanand Sanskrit University - Varanasi.

No. 29860 volume 7 page 296 *Viśeṣaṃsā* (विशेषांस) found in the catalogue collected during 1791-1950 MS of 1961 publication. Paper MS 23 lines to a page with 36 letters. The no. of Granthas in it is 600. The text ends "Ithi phālgunaŚuddhi 5 Saṃvat 1936"-corresponds to 1879 A D.

This MS. in Devanagari contains four Upadeshas and in the colophons Śrinivāsa Bhatta is mentioned as the author. It also contains a Sloka dealing with the anatomy of the body which is not found in (A), (B) or (D). This is indicated in Appendix II.

Reference is given as (का)

I (D) : Photostat Copy, Oriental Institute, Baroda.

Acc. No. 13111; MS. No. 13118-13 pages in the original but 41 in the manuscript. Script is in Devanagari, date not

अभावं तेनेवा एवमाशुच्यते ये तस्य परमाणां प्रधानस्याधिनेष्यते तान
 क्रियाशक्त्यादृश्यते चेतनाश्रये तस्मादात्मन आकाशः संभूत इति किमु
 तः शेषाः वाजुष तामहाश्रत पराकालामुखाजगमाः शाक्ताः कासुक
 त्पुर्चनाविधिराश्यान्वेपिवोवादिनः एतेः कृत्रिमं तत्र तत्त्वनिरताः
 सेतनो बंधितास्तस्मिन् इषदं लभावनिरतं पीरसदात्तं श्रयेत् इति श्री
 निवासयोनीश्वरविरचितानां हठरत्नावल्यां चतुर्वेदेणः संसर्गेयं राम०
 ग्रन्थः सम्वत् १७०४ साके १७५९ शैवालकृष्ण ३२ वे लिखितं ब्रह्मवाणिना ३१
 दीनापुरं शुभम्भवतु ।



The fascimile of the last page of MS. No. 1 (b) available in Rajasthan
 Oriental Research Institute, Jodhpur. This is the earliest of the four
 manuscripts utilised for this critical edition. It gives the date as
 samvat 1904 Saka 1769 corresponding to 1848 A. D.
 (see Introduction p-4)

given incomplete. Almost half of the text is missing. It contains 250 verses. In the colophons Śrinivasa is mentioned as the author.

Reference given as (व)

General Observations

In all these manuscripts there are some variations in reading which are clearly due to faults of the scribes. We have ignored minor variations except in the colophons. In some instances minor mistakes have been corrected. Where such corrections are not possible it is because of the sentences being incomplete or being grammatically incorrect. Minor mistakes of gender etc., are ignored. These manuscripts certainly deserve serious and critical study by Sanskrit scholars and pandits in yoga literature, so that an authoritative and agreed text may emanate from these diverse manuscript copies.

The Text Hatharatnavali

All the four available manuscripts of Hatharatnavali were consulted by the editor and his study suggests that the Tanjore MS. can be taken up as the basis for critical edition. However we have selected from all the manuscripts, lines, words and expressions found to be most suitable and appropriate given in the context.

ABBREVIATIONS

The abbreviations used in the foot notes indicate the places from which the manuscripts have been secured.

Thus :-

Jo	(जो)	=	Jodhpur
Ba	(व)	=	Baroda
Tan	(तं)	=	Tanjore
Ka	(का)	=	Kashi

DATE OF HATHARATNAVALI

The reluctance of almost all classical yoga scholars to reveal in their works their identity, and biographical data make it extremely difficult to arrive at a definite date for their compositions. This is further complicated by the same author being known by different names as it was a universal custom amongst all sects of Sadhus to change their birth name at the time of their initiation. Some sects added suffixes to their names as "Natha" by the Kanphata ascetics¹. Yet one can try and fix atleast a reasonably accurate earlier terminus and a later terminus to important texts like HP and Hatha Ratnavali (HR).

Admittedly HP was an earlier composition than HR. Srinivasabhata refers to the author of HP under both the prevalent names, viz. Atmarama and Svatomarama. But unfortunately the date of HP itself is far from firmly fixed and is a point of controversy among the scholars. It will help one in fixing the date of HR, if an agreed earlier terminus and a later terminus is determined for the earlier work, HP.

Earlier terminus of Hathapradipika

Svatomarama mentions in HP Nityanatha as one of the "Mahasiddhas". Nityanatha was the author of a work by name "*Rasaratnakora*" which Dr. P. C. Ray considers to be a composition of 1300 A. D. On this basis, Dr. Gode and Dr. Farquhar fix the earlier terminus of the date of HP as 1350 A.D.² It may be incidentally noted that in the Lonavla edition of HP, *Rasaratnakara* is wrongly mentioned as "*Rasaratna Samuccaya*"³. The Indian Institute of History of Medicine Hyderabad places Nityanatha to the 15th century⁴.

Later terminus of Hathapradipika

Dr. Gode refers to a work called "*Sivatattvaratnakara*" composed in 1709 A. D., which made use of HP. Hence later terminus may be fixed as 1709 A.D.⁵. But one can narrow down the two termini to a considerable extent.

The earliest possible manuscript copy now available is in Devanagari script and is preserved in the National Library, Calcutta and the date of this manuscript is noted as Samvat 1686 which corresponds to 1629 A. D. Hence the date of the original work itself cannot be taken to a date later than the earliest manuscript viz. 1629 A. D. This obviously rules out the date arrived at i.e. by KKKK as 1631 A. D. Dr. Gode refers to earlier manuscripts, as much earlier as 66 years than the Calcutta manuscript.

Perhaps the next available manuscript of HP is preserved in the Tanjore Library, in Telugu script and is dated 1650 A. D.⁶

Dr. Gode rightly fixes the earlier terminus as 1360 A.D. and the later terminus as 1650 A.D. Dr. Gode also calls attention to the fact that another important work *Yoga Chintamani* by Sivananda Saraswati, which quotes repeatedly from HP, was a composition of a date somewhere between 1500 to 1860 A.D.⁷

One would readily agree with the Kaivalyadhama School⁸; "who state we would therefore date this text to a period between the middle of the 14th century and the middle of the 16th century i.e. 1350-1550⁹." G. W. Briggs considers the work to belong to 15th century¹⁰.

J. N. Farquhar considers HP as an earlier composition than either "*Gheranda Samhita or Siva Samhita*" S. C. Vasu observes the obvious influence of HP on *Gheranda Samhita*¹². Swami Digambarji and Dr. M. L. Gharote critical editors of GHS observe "the period of the *Gheranda Samhita* could be fixed as the end of the 17th century or the beginning of 18th A.D.¹³. Similarly "*Hathasanketa Chandrika*" (HSC) of Sundardev and "*Siva Yoga Chintaratna Sangraha*" of Manchella Chenna Veerayya made use of *Hatha-pradipika*¹⁴. From these several works which were influenced by *Hatha-pradipika*, the relevant information we get is only from "*Siva Yoga Chintaratna Sangraha*" which refers to an earlier work "*Siva Yoga Pradipika*" of Sadasiva Brahmendra alias Mokshagundam Sivarama Krishnayya, a Telugu Brahman of Bharadwaja Gotra who probably migrated from a village called "*Mokshagundam*" in Kurnool Dist., Andhra Pradesh¹⁵. Sadasiva Brahmendra belongs to the period 1638-1738; which carries the later terminus too far to be valid.

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Commentators of HP who naturally belong to a later date, do not give us any clues regarding the date of composition of HP. Brahmananda, one of the commentators, was a disciple of Merusastry, a Maharashtrian who is said to belong to a period around 1859 A. D.¹⁶ (Aufrecht's - Catalogus - Catalogorum Part-I P-388).

Another author Paramanandatritha was a disciple of Dattatreya and wrote "*Vedanta Vartikam*¹⁷". He quotes from HP thus: It is generally agreed by all Telugu scholars that Paramananda belonged to a period around 1600 A.D.¹⁸, that is to say that Atmarama flourished earlier than Paramananda and hence one can safely surmise the date of HP and its author Atmarama as 1534-1634 A. D. The actual composition of HP might be in the last quarter of the 16th century.

Having fixed the date of composition of HP as the later quarter of the 16th century, one should now proceed to examine the data available to fix the date of composition of the later work HR of Srinivasabhata.

Earlier terminus of Hatharatnavali

As Srinivasabhata mentions Atmarama as one of the authorities on Hathayoga in his HR, the earlier terminus of his work may be fixed as 1600 A. D. Srinivasa styles himself as : "*Sakala Nyayastra Sampradaya Pravartaka Nyayacharya*". He mentions some of the authorities on "*Navya Nyaya*" like Sasadhara (around 1300 A. D.), Manikantha Mishra (around 1300 A.D.) and his work Nyayaratna and Gaṅgesa Upadhyaya (1300-1350 A.D) who wrote "*Tattvachintamani*". Dr B.K. Matilal, editor of Sasadharas "*Nyayasidhantadipa*" (NSD) accepts Sasadhara's influence in the South and thus Sasadhara had great influence both in the Western & Southern India by 1600 A.D.¹⁹ Srinivasa naturally refers to this authority in his work Hatharatnavali.

Later terminus of Hatharatnavali

Srinivasabhata styles himself as the conqueror of logicians like Mahadeva Misra. "*Mahadeva Misradi Sakala Tarkika Vadajaya Janya Jayalakshmi Virajamana*". But unfortunately we do not have any information of Mahadeva Misra.

Satkarmasangraha of *Chidghananandanatha*²⁰ is a work which shows clear influence of HR, though Chidghanananda himself does not make any specific mention of Srinivasa or HR. But the fact that he described such practices as *chakri*, *antranauli*, *basti*, *vichitrakarani* and *gajakarni*, shows the influence of Srinivasa without any doubt. "There is very little information available regarding this author and his date" says Dr. R. G. Harsha in his introduction to the Lonavla's edition of SKS. We can safely consider the original date of the composition of the work as more than 150 years old, i.e. 1734 A. D.

Another author who quotes from HR is Sundardeve. In his work HSC²² he describes *chakrikarma*, *antarnauli* as well as shanes and measurements of *Sutraneti* etc. "Unfortunately there are two Sundardevs whose identity is yet to be established. One is the author of HSC and the other is the Sundardeve who composed an anthology called *Sukthisundara*". (MS. BD described in p-345 of B. B. R. A. Mss. catalogue by Velankar, Vol. II) Dr. Gode who had earlier established the date of *Sukthisundara* as between 1664 and 1710 A. D. opines that if one assumes the author of HSC, is identical with the author *Sukthisundara*, then the date is applicable to both. He adds "but this identity has not been proved."²³

Sundardeve also cites quotations from another work, *Yoga Bhaskara* in addition to quotations from several other works. New CC part I p-82 establishes that *Yoga Bhaskara* was written by *Kavindraacharya Saraswati*²⁴. Kavindracharya originally hailed from the banks of River Godavari but later shifted to Varanasi. He was the author of many works on a variety of subjects like *Kavindrakalpadruma*, *Padachandrika* on *Dasakumaracarita* and *Yoga Bhaskara* which was probably a work devoted to Yoga Sastra.²⁵ The date of Kavindracharya is fixed as 1600-1675 A.D.²⁶ Hence the date of HSC which contains quotations from *Yoga Bhaskara* must be later than 1675 A.D., which may be taken as the earlier terminus. The date of HSC itself may be fixed as between 1675 to 1775 A.D., which may be taken as the later terminus.

Conclusion

No doubt Dr. Gode had shed more light on the date of composition of HP. More or less majority of the scholars

accepted Dr. God's views. But the MS No. 9784 Yoga Cintamani (YCA) preserved in Kaivalyadhama and MS, No. 1 pd/B.32/4 YCM at Osmania University library also support the date of the composition of YCM as 17th century.²⁷ The 4th colophon of Kaivalyadhama MS clearly mentions the date of composition of YCM as 'Saka 1552' corresponding to 1630 A.D. This implies that HP must be earlier than this and shows that Sivananda Saraswati and Srinivasabhatta may be contemporaries. It is interesting to note here that both the authors called Svātmarāma, the author of HP as *Ātmārāma*.

Another recent publication namely *Yoga Karnika* * (YK) made use of HP. Here Nath Aghorananda the author of YK refers as *Hathapradeepa* instead of *Hathapradipika*. Dr. N.N.Sharma, editor of YK did not mention the date of the YK text on the title page but mentioned it as an ancient treatise on Yoga. The author of YK cites numerous quotations from *Gheranda Samhita*, which implies that YK is a later work than GH. S. GH S. is believed to be a work later than HP i.e. end of the 17th century or beginning of 18th A.D. YK is also a later work than HR, which carries the later terminus too far to be valid.

Last but not the least, Srinivasa in his opening verse of his work HR supplied three names of *Navya Nyaya* authors mentioned above viz. *Sasadhara*, *Manikanta* and *Gangesa*. It is significant that he has not mentioned *Gadadhara* (17th century A.D.)²⁹ a comparatively late *Navya Nyaya* writer. It is probable that *Gadadhara* may be at best his contemporary but not his predecessor. From the discussion made above, the date of HR may be tentatively fixed to be a period between 1625 to 1695 A.D.

References :

1. *Sadhus of India*, by B. D. Tripathi, Popular Prakashan, Bombay. 1978. p-111
2. *Studies in Indian Literary History*, Vol-I p-379
3. *Hathapradipika* Ed, by Swami Digamberji, Kaivalyadhama, Lonavla 1970 p-8

4. Museum Guide, part II - Indian Medicine, compiled by V. V. Ramana Rao and Dr. D V. Subba Reddy 1971-I. I. H. M. Hyderabad p-46
5. Studies in Indian Literary History, P. K. Gode, Vol-II, p-383 Bharatiya Vidyabhavan - Bombay.
6. Hatha Yogapradipika by Svātmarāma Yogindra, Telugu. 11 : 14 :-29 complete, but much worm eaten-written about 1650 A D. Burnell's Catalogue No. 9666.
7. HP - Supra p-8
8. But Swamy Kuvalayananda, founder of Kaivalyadhama considers HP to belong to about 1350 A.D. Refer Vasistha Samhita Yogakanda Kaivalyadhama, Lonavla, 19 p-52
9. HP - Supra p-8
10. Gorakhanath and Kanphath Yogis by G. W. Briggs, G. M. C. A. House, Calcutta p-253

There are some more scholars who mentioned the date of HP as follows in their respective works.

A Dr Nagendranath Upadhyaya also agrees with Dr. H. P. Divedhi the date of HP is 14th century. See Goraksanath Dr Nagendranath Upadhyaya, Nagari-prasarini Sabha, Varanasi, 1977, pp-13

It is interesting to note here the English translators of HP like Sri Srinivasa Iyengar, Sri Panchamsingh and Sri S. C. Vasu did not mention the date of HP.

11. An outline of the religious literature of India 1967 by J. N. Farquhar p-348
12. An Introduction to Yoga Philosophy by S. C. Vasu, Foreword p-1
13. Gheranda Samhita critically edited by Swamy Digambarji and Dr. M. L. Gharote, Kaivalyadhama, Lonavla, 1978 p-XV

This work is critically edited and useful notes are also prepared in proper order. The date of GH. S. is elaborately discussed in this edition.

14. Sivayogacintaratnasamgraha of Manchella Chenna Vecrayya (MS) R 4067, G. O. M. L. Madras. He is also author of "VIJNANAPRADIPIKA" in Telugu
15. Contribution of Andhra to Yoga Literature by M Venkata Reddy, unpublished work
16. There are other commentators of HP like Vrajabhusana and Lachhiramaih. These commentators seem to be of 19th Century. See CC Part I-753 Quoted by Vrajabhusana NW 434. Vrajabhusana's ancestors migrated from Andhra. See above reference. Lachhiramaih. a commentator of HP in Hindi No 4373, a photo-stat copy obtained from Ranbir Sanskrit Research Institute, Jammu.
17. Vedantavartikadi Dasamsahitam, Nelaturi Subramanyam and Kasileti Lakshmana Shetty, Pub. 10th July 1874, Source-Tamilnadu Archives, Egmore, Madras, p-2. The statement runs in Telugu as follows :-

ఆదినాదేన సహచరజ్ఞలయ ప్రకారాః కథితా భవంతి. అని హాశప్రదీపికలోని
 వాక్యము గనుక అయయోగము అనర్హక ప్రవాహా రూపం లైయుండు
18. Telugu Literary Critics have fixed the period of Paramanandayati. Those are (1) Vanguri Venkatasubbarao (2) Prof. N. Venkatarao (3) Dr. S.V Jogarao (4) Arudra (5) Dr. C. Nagayya.
19. Nyayasiddhantadipa, ed by Dr. B. K. Matilal, L. D. Institute of Indology, 1976-pp-18 to 19.
20. Satkarmasangraha, ed by Dr. R. G. Harsha, Kaivalyadhama, Lonavla, Introduction-p-IV.

21. Ibid-p-IV.

Dr. Harsha further writes about the author Chidghanandanatha's guru Gagananandanatha. His name has been referred to by Monier Williams Dict. Edn. 1956 p-341, simply as a teacher. No further information of him is available.

I furnish here some additional details about the author not mentioned by Dr Harsha. Gagananandanatha has written a work namely " *Nadotpatiprakashanam*" (MS) with Telugu Commentary written by author himself PM 1429, Adyar Library. For detailed information see my supra 15.

22. HSC, (MS) G O. M. L No. 3239

23. Poona Orientalist, P. K. Gode, Vol. I, No 2, p-52

24. CC infra p- 8, Yoga Bhaskara (Yoga) Oudh XIX. 112

25. Kavindracharya Saraswati a native of Maharashtra, M. D. Paradkar, University of Bombay, U M C V 377-38 E.

Kavindracharya was a learned pandit of the 17th century. He was well-versed in Literature, Music, Astrology, Ayurveda, Darsana, Veda, Kavya Nataka and Alamkara. He successfully led a deputation to 'SHAHJAHAN' which earned him congratulations

26. Sanskrit and Maharastra, ed by R. N Dandekar, A symposium, University of Poona-1972, p-46

27. Yoga Cintamani No. 9784 of Kaivalyadhama library and YCM No, 1 pd / B / 32/4 at Osmania University Library, Hyderabad, date of composition is given. In the Kaivalyadhama library there is a MS of the YCM, the colophon of the 4th chapter as follows :

" Iti srimat paramahansa parivrajakacharya Srirama-
candra sadananda saraswati sisya sivananda saraswati
viracita yogacintamanau caturthah Parichhedah samaptamiti
subham bhavatu srirastu ka. Dvibana saracandraisca (1552)
yukte Sake.....

28. Yoga Karnika ed by Dr. N. N. Sharma. Eastern Book-linkers, Delhi, p-39
29. NSD - Supra - p-9

NATIVITY OF SRINIVASA BHATTA

Natha yogis who were saivites thrived Northern India but we know little about their actual crigin¹. A mass of legends have grown round them during the course of time. *Goraksha-Natha* is undoubtedly the greatest of them all and his birth place and family history are still shrowded in mystery². It is likely that he belonged to Punjab or Kashmir³. *Matsyendranatha*, another great name, is believed to belong to East Bengal. *Svatmarama*⁴ (alias Amarama) is another great name and all that we can gather about him in his works is limited to the fact that he is a disciple of *Sahajananda*.

Tirabhukta Desa

Fortunately Srinivasa Bhatta gave considerable data unlike other Hatha yogis who shield away from giving biographical details about themselves or their colleagues. Srinivasa-bhatta in his work HR clearly mentions that he belonged to "*Tirabhuktadesa*"⁵. The Editor of Tanjore MSS Catalogue opines on this basis that he was a Telugu Brahmin who lived on the banks of some river, probably Krishna⁶.

However, in Sanskrit literature, there is mention of atleast two *Tirabhuktadesas*; one somewhere in the north of Bihar and the other in Andhra. The northern *Tirabhuktadesa* is on the banks of the river Ganga, which is also called *Videha*, *Tirabhukta* or *Mithila*⁷. Dr. Yogendra Sarma of the Patna University, identifies *Tirabhuktadesa* on the banks of river Gandaki which is another name for the Ganges⁸. As regards the *Tirabhuktadesa* identified in Andhra, *Catalogus Catalogorum*⁹ of Theodore Aufrescht, Part-I gives some information in page 507.

The term *Tirabhuktadesa* occurs repeatedly in literature. Sriramabhatta, son of Narasimha and the author of *Vidvat Prabhadini*¹⁰, a commentary on *Saravali Prakriya*, mentions in his work "*Rupanorayana* the prince of *Tirabhukti*" While giving his parentage he says :

Sri Andhra Srinarasimha Suri Tanuja
 Kayambika Sambhava
 Srirama Smaranaika Nirmala manah
 Srirama nama budha

Sriramabhata is said to have composed his work "*Vidvat Prabhodini*" while he was on a pilgrimage along with his two sons, Lakshmidhara and Janardana. The various stages of their travel are given at the end of each chapter :

" Gayaya nirgamorama Stira bhuktaya desaya "

These facts and a look at the family tree of Sriramabhata clearly shows that he belonged to a great family of learned scholars and grammarians belonging to Andhradesa, also known as Tirabhuktadesa, during the period between 1500 to 1600 A.D

It is interesting to note here that this family of grammarians in Tirabhuktadesa^{11&12} enjoyed titles very similar to those associated with Srinivasabhata; "*Katitarkika Choodamani* and *Dharaneesakarana*¹². This supports the view that Srinivasabhata also belonged to Tirabhuktadesa/Andhradesa. The editor of the descriptive Catalogue of T.M. S.M. Library, Tanjore opines in his remarks that "it may be inferred that he (Srinivasabhata) was an Andhra Brahmin¹⁴. Srinivasa was expert in several branches of knowledge including Prabhakariya. Generally the Andhra tradition is that every Pandit has to study Prabhakara philosophy. Another important point is that Srinivasa quoted from Southern Saivism works like *Paushkarogama* (पौष्करागम) by Umapati (1313 A D.) and *Kirana* (किरण).

There is some evidence to show that great Svātāmarama/Atmarama, the author of the classic HP, also belonged to Andhra desa¹⁵. Srinivasabhata very closely follows the footsteps of Svātāmarama and a large number of slokas appear to have been bodily borrowed by Srinivasabhata from Svātāmarama's *Hatha-pradeepika*¹⁶. Alternatively, both of them might have borrowed independently from a common source yet to be identified¹⁷. Both HP and HR describe a large number of yogic practices in identical terms¹⁸.

Some of the yogic practices described in *Pranayama* have been commented upon by Swami Kavalayananda, the founder of Kaivalyadhama of Lonavala, as traditionally "South-Indian"¹⁹ Bhastrika is same as Kapalabhati plus a kumbhaka of Ujjayi type and this type of Bhastrika is an example of such a South Indian practice. This type of Bhastrika conforms to the third and fourth type of Bhastrika described by Brahmananda in his commentary Jyotsna²⁰ This variety of Bhastrika described by Brahmananda is the quick respirations through the one nostril immediately followed by quick respirations through the opposite nostril.

First and Second varieties of Bhastrikas i.e. Kapalabhati are described by Srinivasa bhatta in HR and by Atmarama in HP. However, the quick respiration using alternate nostrils i.e. third and fourth types does not find a place in HP or in G.H.S. Srinivasabhattacharya says :

*"Kapalam bhramayet Savyamapasvyanu vegatah
Kechakapuraka yuktana Kapalabhati Ruchyate
Kaphadosam Nihantyeva Pittadosam Jalodbhavam
Kapalasodhanamchapi Brahmachakram Visodhyati"*

HR. chI. 55 & 56

This is not only a new technique of South Indian tradition but one having different benefits.

References :

1. Dr. Smt. Kalyani Mallik, Siddha Siddhanta Padhati & other works of Natha Yogis, Poona Oriental Book House-1954, p-7.
2. Ibid.
3. Prof. M. P. Mahadevan, A seminar on saints, Area Secretary University Grants Commission, Madras.
4. Swamy Digamberji, Hathapradipika, Kaivalyadhama, Lonavala, I Ch. end. col. p-34.

5. Out of the four MSS, in the Tanjore copy only B 6393/b/D6714 there is an extra prose in the colophon of the first chapter about his titles, nativity and historicity.
6. P. Sastri, B A. (OXON) Editor, Descriptive catalogue of Sanskrit Mss. vol xi, 1931 T.M S S.M Library, Tanjore.
7. Catalogue of P. L. and paper MSS Durbar Library of Nepal. History of Nepal and its kingdoms-18 111-Tirhut.
8. Andhra Jyothi Telugu daily dt. 27-4-76, P-1.
9. Catalogus catalogarum part i, Theodore Aufrecht, German Oriental Society, Leipzig, 1891.
10. Vidvatprabodhini by Sriramabhata, Bulhar's Catalogue (1876-76) 111-pp. 30 a MSS preserved at Baroda Library I. O. LL. O. 2524.
11. Ibid and Pingalardha pradipa, SKT & Prakrit MSS, India Office, Vol. II Part I, p.32.
12. Colophons of the first and fourth chapters of Tanjore Hatharatnavali.
- 11 & 13 Title is described in the introduction of the Vidvatprabodhini by Sriramabhata, I. O. L. L O (London) 2524. Pingalapradiipika Skt & Prakrit MSS, India Office, Vol. Part-I, p-32.
14. P. Sastri (OXON) Editor, Descriptive catalogue of Sanskrit MSS, Vol xi T. M. S. S. M Library, Tanjore.
15. For a detailed discussion the reader may refer to the topic on "ATMARAMA"
16. The comparative study on Hathapradipika, Hatharatnavali and Yogaratna Pradiipika is discussed in separate chapter.
17. Swamy Digamberji, Hathapradipika, p-7.
18. Ibid
19. Swamy Kuvalyananda Pranayama Paular Prakasan, 1972, p.64
20. Ibid-p.81

SRINIVAS'S OTHER WORKS

Śrinivasabhata was an expert not only in yoga but also in other branches of knowledges such as "Veda" (वेद) "Vedanta" (वेदान्त) "Tantra" (तन्त्र) "Nyaya" (न्याय) etc. According to his colophons he wrote commentaries on "Sasadhara" (शशधर) and "Manikantha" (मणिकण्ठ). But these commentaries are not available now. Sasadhara was a famous authority on Navya-Nyaya School

Further the colophon says "*Vedanta Paribhashadyaneka Grantha Karana*" (वेदान्त परिभाषायनेक ग्रंथ करण). This Vedantaparibhasa is different from that of Dharmarajadhvarindra. A work on Vedanta epistemology and the principal topics of Vedanta of great originality and merit known as "*Vedantaparibhasa*" (वेदान्त परिभाषा) was written by Dharmarajadhvarindra (धर्मराजाध्वरिन्द्र) a pupil of Nrsimhasrama about 1550 A.D. Thus it is obvious that there are atleast two works by the same title "*Vedantaparibhasa*" one of which was composed by Śrinivasabhata and another by Dharmarajadhvarindra who is of an earlier era.

Hatharatnavali has also probably a commentary written on it by as yet an unidentified source. A list of manuscripts published in the Adyar Library bulletin² of catalogue of MSS at the Private Library of Trichinopali Krishnaiyyer's house at Nagapatnam on page 196, serial No. 712 gives a title as "*Yogabhāṣya Hatharatnavali*." (योगभाष्य हठरत्नावली). This may perhaps be only a commentary on Hatharatnavali. But Dr. M. L. Gharote³ Dy Director, Kaivalyadhama S. M. Y. M. Samiti, Lonavla, is of a different view. "The manuscript of "*Yogabhāṣya Hatharatnavali*" in the private collection at Trichinopali does not seem to be a commentary on Hatharatnavali, at least from the outset. The name of the commentary would not be like this as is noted. Most probably it is a text which contains both "*Yogabhāṣya*" (on Patanjala Yogasutras) and the "*Hatharatnavali*". We are not able now to trace this library or any information about it. All attempts to obtain a copy of this manuscript have also been fruitless. Hence the question of a commentary remains unsolved.

References :

1. A history of Indian Philosophy, by Surendranath Dasgupta Vol. I-P-1 419. Motilal Banarsidas 1975.
2. Adyar Library Bulletin of catalogue Vol. VI part 3, 1st October 1942.
3. Dr. M.L.Gharote - Lonavla kindly furnished letter Ref. No. K/10/783/80 dt. 8th April 1980. (Personal Communication)

SRINIVASA'S SHORTCOMINGS

Srinivasa has not clearly defined some of his concepts, for example "*Nada, Kundalini and Nadanusaudhanam*" This, however is a shortcoming of many writers on Yoga.

There is some confusion about the order of yogic practices. Firstly, while describing "*Astanga Yoga*" (अष्टांग योग) he states that asana is the first component of Hatha. Earlier he has merely enlisted Yamas and Niyamas. That may suggest that Yama-Niyamas are not compulsory but only optional. Secondly in his Niyamas he supports both Brahmacharya and Vajroli, that is, both celibacy and permissive attributes. Srinivasa follows the guidelines of Vasista and recommends three different types of celibacy for three states of life refer VS-I ch. 43, 44.

His description about the novelty of "*Anternaui*" (अन्तर नाँल) and "*Bhujangikarni*" (भुजंगीकरणी) is very short and not clear. It is very difficult for a Yogasadhaka to grasp the message. He completely omits "*Plavini Kumbhaka*" (प्लाविनी कुंभक).

Srinivasa is very loud in his praise of "*Kundalini*" (कुंडलिनी) Arousal though he never explains this extraordinary experience nor cares to distinguish between raising of Prana of Vayu, and the arousal of Kundalini except in "*Vajroliprakarana*" (वज्रोली प्रकरण) and its upward movement in full force.

YAMAS AND NIYAMAS OF SRINIVASABHATTA

Though Srinivasa described himself an exponent of Hatha yoga, he differs from his predecessors in certain respects.

His treatment of Yama and Niyamas is quite individual.

G S. & SSP II-32 define yamas ;

*Upasamah Sarvendriyajayah Aharanidra Sitavatata Pa
jayas Chaivam Sana'h Sana'h Sadhayet*

ie., control of Indriyas, diet, sleep, cold, wind and heat are to be practised step by step.

SSP II 33 defines Niyamas² as

*Manovrtti Nam Niyamanamiti Ekantavasah Nihsangatau
dasinyam Yathaprapatisantustih Vairagyam
Gurucarana Varudhatoamiti Niyama Lakshanam*

Control of manovrtti his living in solitude free from all attachments, contentment, renunciation and devotion to Guru, these are the attributes of Niyamas.

Success in yamas is of physical nature, while that in Niyamas is mental or ethical.

Svatmarama in Hathapradipika does not include yamas and Niyamas among yogangas, but he accepts their pre-requisitory value (1-35 40) in yogic practice³. There is no description of Yamas and Niyamas. He includes ahimsa (non-violence) in the Niyamas and Mitahara (regulated diet) in Yamas (1-38). According to Hathapradipika there are four components of Hathayoga viz. *Asana* (आसन), *Pranayama* (प्राणायाम), *Mudra* (मुद्रा) and "*Nadanusandhana*" (नादानुसंधान).

Niyamas and Yamas are also not at all mentioned in Gh. S⁴. according to Gh.S (घट) "*Ghata*" which is Gheranda's word for "*Hathayoga vidya*," has seven components viz. "*Satkarma*" (सत्कर्म), "*Asana*" (आसन), "*Mudra*" (मुद्रा), "*Pratyahara*" (प्रत्याहार), "*Pranayama*" (प्राणायाम), "*Dhyana*" (ध्यान) "*Dharana*" (धारणा) and "*Samadhi*" (समाधि). GS. propounds six components⁵. Thus GhS. and GS have both omitted Yama-

Niyamas from their list of yogangas. S S⁶. also does not formally enumerate the eight yogangas including Yama-Niyama but under the caption "*Vairagya*" and "*Upasya*" (SS III 35-47) for yogasiddhi a number of essentials with reference to food, habitation and life are described.

It is thus observed that works on Yoga including Yogasutra and H. P. are generally silent on the question whether the injunctions laid down by the "*Sruti*" and the "*Smriti*" are to be followed or not. All works on Yoga in general and Hathayoga in particular do not formally prescribe the performance of daily and other routine duties⁷.

Smarta yoga goes a step further positively. The founder fathers of Hathayoga like *Matsyendra* and *Goraksha* were opposed to early bath, fastings and vratas⁸. But *Srinivasabhatta* supports fastings and vratas. Andhra yogis are obviously following a different tradition. *Prabhala Bhogeswarayogi* of *Yogarajna Pradeepika*⁹ also gives a list of Yama-Niyamas including fastings and vratas.

In the third chapter, *Astangayoga*, Srinivasa enumerated a long list of 16 Yamas and 10 Niyamas (H.R.-III. Ch.-2 & 3) He also supports *Smarta Yogic* practices like Snana, Japa, Homa, Tarpana and Pradakshinam of Homa. Smartayoga does not ordain that the aspirant should give up household life and run away from the society. As regard personal, social and other duties for one aspiring for emancipation, this yoga lays great stress on building up good character, integrity and purity in life. Bath is prescribed by the *Smritis*. Although bath is prohibited after meals, it is prescribed as an imperative rite in the morning¹⁰. The *smritis* praise morning bath as promoting mental clarity, enthusiasm and general happiness. However early morning bath has been condemned by all Hatha treatises except *Hatharatnavali*.

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1. Siddha Siddhanta Paddhati By Smt. Kalyani Mallik, Poona Oriental Book House, 1954, p-12.

2. Ibid p-13
3. Hathapradipika ed. By Swamy Digambarji, Kaivalyadhama, Lonvla 1970 Introduction p-2.
4. Gheranda Samhita ed By Swamy Digambarji and Dr. M.L.Gharote, Kaivalyadhama, Lonavla, 1978. Introduction- XVIII.
5. Goraka Sataka ed By Swamy Kuvalayananda, Kaivalyadhama, Lonvla
6. The Siva Samhita ed By Rai Bahadur S. C. Vasu. Oriental Books Reprint Corporation, 54' Rani Jhansi Road, N Delhi. 1979-pp-29 to 31.
7. Smarta Yoga ed. By Pandit R. G. Kokaje, Kaivalyadhama, Lonvla p-3
8. Ibid p-23
9. "*Vratopavasau maunamcha Snanamea niyama dasa*" - Yogaratna Pradipika, by Prabhla Bhogeswara Yogi manuscripts preserved at the Adyar Library & Research Centre, Madras as No. TR 1166 and G.O. M.L., Madras, R 15605.
10. Smarta Yoga ed. By Pandit R. G. Kokaje, Kaivalyadhama, Lonavla.

Srinivasabhata, his predecessors, contemporaries and successors.

Whatever might have been the objectives of the yoga as contemplated by its divine father Sri Adinatha, Hathayoga evolved with time into a composite cult, perhaps reducing itself into a magico religious spiritual cult. Some time between the 9th and 11th centuries, there was a synthesis of Hatha yoga with related cults like alchemy, Kapalika, Vajrayana etc. This synthesis led to a line of Siddha (the perfect ones and Nathas (the masters) who together propagated the synthesised cult. Prof. K Satchidananda Murti considers both Siddhas and Nathas as identical. Their idea was to achieve an all potent and all resistant physical body (Vajradeha) and in the process utilised certain herbs, metallic preparations etc, Endless prolongation of life in a Vajradeha was their ideal.

The great Siddhas in Hathayoga listed in both HP and HR are only thirty in number. The editor of the TMSSM Library, remarks "In the first chapter of HR, after defining Yoga and Pranayama, the author enumerates 34 masters of Hathayoga who flourished prior to him, some of whose names are unheard and found new²". Both the Adayar Library edition³ of HP, edited by Srinivasa Iyengar and the Kaivalyadhama Edition⁴ of HP, list out 33 siddhas in Hathayoga. They seem to have confused about the identify of Allam and Prabhudeva; they are not separate names but belong to the same individual; Allama Prabhudeva.

It is difficult to identify and name the Siddhas and Nathas convincingly. Like the 24 Avatars of Vishnu, the 24 Buddhas (earlier there were only 7 Buddhas,) the 24 Tirthankaras and the Nayanaras, the 84 Siddhas and 9 Nathas traditionally mentioned are only quasi-historical⁵. Hence it is wise to simply take up the list of 30 Siddhas mentioned in HR and HP for a brief consideration.

P R E D E C E S S O R S

(i) Sri Adinatha (H. R. I Ch-74).

According to the Hathayoga tradition Adinnatha was the originator of Hathayoga. All the Hatha texts pay salutary tributes to Adinatha as Siva, Shankara and Shambu⁶.

(2) Matsyendranatha. (HR-I Ch-7, I ch-74).

Adinatha left home to practise penance by the waters of the sacred river Balluka⁷.

Five cardinal Saints, Adisiddhas of the Natha faith were born from the ashes. i. Minanatha sprang from the Navel. ii. Goraksa came out of the skull, iii. Hadipa originated from bones. iv. Kanupa was born from the ears and v. Chaurangi came out of the feet.⁸

In all the traditions about the Nathas, Matsyendranatha or Minanatha figure as the first of the human gurus. But HP as well as HR show that Matsyendranatha and Minanatha are not identical persons⁹. In the introduction of I chapter of HR itself, Srinivasa mentions Matsyendranatha as a great advocate of yoga. Some practices are specially associated with the name of Matsyendra, viz. Matsyendrasana is one variety of Padmasana attributed to him in HR.

Abhinavagupta¹⁰ in his "*Tantra Loka*" speaks of Matsyendra Vibhu and explains him as one who tears the fetters of bondage. We have seen that Minanatha received instruction on yoga from Adinatha in the form of fish. According to the "*Kaula Jnana Nirnaya*" Matsyendra, though originally a Brahmin by caste, came to be known as Matsyendra as he acted like a fisher man in "*Chandra Dvip*" first by killing a big fish. This tradition is also responsible for the location of Minanatha in "*Chandra Dvipa*", which is generally taken by scholars to be a coastal region of East-Bengal not yet identified. M. M. H. P. Sastri identifies this "*Chandra Dvipa*" with the Chandra Dvipa of the district of "*Bakerganj*". Dr. Bagchi is disposed to identify it with the Sun Dvip in the district of "*Noakhali*"¹¹.

According to the Tibetan traditions Matsyendra is identified with LUI-PA who is regarded as the Adi Guru among the Buddhist Siddhacharyas. As S. Leve describes in his LE/NEPAL Matsyendra is identified with *Avalokitesvara padmapani*¹⁷.

There is another tradition which makes Matsyendranatha the founder of "*Kamarupa Mahapitha*" of the so called *Ardha Tryambaka Matha* which represents the fourth of Kaula order of Tantric worship.

Attempts have been made to fix up the approximate time of Matsyendranatha. The time of his advent has been held in the Nepalese tradition, who rules the region of Narendradeva, who flourished in the 7th century. Dr. P.C. Bagchi, however fixes the date some time in the 10th century with reference to the dates of the manuscript of the *Kaula-Jnana-Nirnaya*.

The existence of the temple of Chaunsatha - Yoginis at Bheraghat points to the prevalence of Yogini cult of Saktism in the Tripura region. Yoginis are known to Sanskrit literature. They are represented as attendants of Durga. The principle Yoginis called-mother goddesses are seven or eight in number. Later this number was raised to sixty four and the cult came to be known by the name of Chaunsatha - Yogini. Architectural and sculptural study of the temple reveals that Bheraghat (ancient Bhairavighat) was a seat of Sakti-worship right from the Kusanas through the Gupta and post-Gupta periods to the end of 13th century A D with the rise of the Kalachuris of Tripura and arrival of the newly emerged cult of Yogini kaula founded by Matsyendranatha.

The Yogini kaula of Matsyendranatha also refers to the worship of mystic circles (made up of 4,8,12,64 and more angles, of Kaulajnana nirnaya, patala 3) at the centre of which there is Siva. The sixty four Yoginis are, most probably, the angles representing the equal number of manifestations of Sakti embracing Siva¹². Srinivasa quotes two verses attributed to Matsyendra in Pranayama Prakarana vide I-74.

(3) Sabara and (5) Anandabhairava - are both obscure names and there is no information available about them.

(5) Chaurangi : Chauranginatha another disciple of Matsyendranatha belonged to the Pala dynasty of Bengal. Chauranginatha's step mother had his hands and feet cut off and his body thrown into a forest. Here he was discovered by Matsyendranatha, intimated by him and restored to his former self after 12 years of self-discipline by yoga. This story is narrated in the form of a drama "Purnochandra" written in Bengali by the well known dramatist late Girish Chandra De¹⁴. Chauranginatha is believed to be the son of Devapal, and Queen Mayamati. Dr Cordier records a Sanskrit work "Vayutattvopadesa" by one Acharya Chaurangi. From the title it appears to be a yogic treatise¹⁵.

(6) Mina : HP and HR have both differentiated Matsyendranatha from Mina. But some scholars hesitate to identify Minanatha as Matsyendranatha.

(7) Goraksa (HR. I Ch. - P-22) : *Matsyendranatha* is the first of the Natha Gurus, but the most celebrated perhaps is *Gorakha Nath*. All traditions of later date regard him as the very incarnation of Siva, who is the divine source of all Yoga. As in the case of Matsyendranath the name of Goraksanath has frequently been explained poetically. Thus in the hymn of Goraksanath by Srikrishna in the (राजगुह्य) "*Raja - Guhya*" it is said that the letter, "GA" implies the qualified nature. "RA" indicates the form and features, "KSA" nature as imperishable Brahman. Hence salute be to that Sri Goraksa. To quoted GSS P-37.

*Gakaro Guna Samyukto Rakaro Rurpalaksanah
Ksakarenaksayam Braham Sri Goraksa Namostu te*

He is saluted by Brahma, Vishnu and other Gods - by sages, Siddhas who embody the essence of knowledge (vide GSS).

Such poetic descriptions of Goraksanath are also found in the "*Sri Goraksa Sahasranama Stotra*" hymns of the thousand names of Srigoraksa of the "*Kalpa Druma Tantra*" and also in the *Brahmandapurana*. Telugu literary traditions make him the strongest of all the yogins, except "*Allamprabhudeva*"⁵ as narrated in the "*Prabhu Lingaleela*"⁶.

Allama had met Goraksa in one of his travels. This is described in "*Prabhulinga Leela*" a Telugu Dvipada Kavya by *Pidaparti Somanatha Kavi*" of 16th century (1530-1560). Goraksa met Allamprabhu at "*Srigiri*" known as "*Srisaila*"⁵. Goraksa had taken initiation from Allamprabhu⁶. This might have taken place near *Patala Ganga* known as *Papanasana Khestra*⁷. After initiation to Goraksa, Allam crossed through "*Patalaganga*"⁸ as described in "*Munulagati*"⁹ of above work. Goraksa was very familiar with Srisaila, which was described in "*Nava Natha Charitra*" by Gaurana⁹ of 14th century (1376 A.D.). According to Gaurana, Goraksa attained "*Yagananda*" in a cave near "*Patalaganga*" of papavinasana. Goraksa, who was also probably a saivite, had by his yogic processes attained such miraculous powers that no stroke of any weapon could produce an injury on him. He made a

demonstrations of it to Allama. Allama in reply asked him to pass a sword through his body. But to Goraksa's utter amazement he found that when he ran through Allam's body with his sword, no sound of impact was produced. The sword passed through Allam's body as if it were passing through vacant space¹⁰.

Goraksa wanted humbly to know the secret by which Allama could show such miraculous powers. In reply Allama said that the "*Maya*" becomes frozen shadow forms appear as real, and the body and the mind appear as one. When the body and the *Maya* are removed in the hear, then the shadow is destroyed. At this, Goraksa further implored Allama to initiate him into those powers. Allama touched his body and blessed him.

Date :

Sri S. D. Dasgupta thinks that his date seems to be uncertain. References to Goraksa are found in the works of writers of eighth to fifteenth centuries¹².

It is generally agreed to hold him as a disciple of Matsyendra. The Editor has obtained a copy of "*Yogadeepika*" (MS) which also supports this view. Gorakshanath himself has declared as "*Matsyendra Sisyasekhara*", (YD-10) a disciple of Matsyendra. Matsyendra is the Guru at whose feet Goraknath spent twelve years and emerged as a great yogi and Mystic¹³.

Dr. Kalyani Mallik¹⁵ sums up the date of Goraksanath :

If we accept the theory that the time between a Guru and his disciple is about a hundred years, considering their longevity which was well known, we may place Gorakh in the eleventh century on the following grounds.

Nivrthi's Date of Birth = 1273 A. D.

Jnaneswar's Date of Birth = 1275 A.D.

Gaininath Time - C = 1175 A. D.

Gorakshnath - C = 1075 A. D.

According to Briggs¹⁶ "until the new materials coming out date of Gorakha may be fixed as prior to 12th century A.D." Abhinava does not mention Gorakhanath.

Dr. Nagendranath¹⁷ Upadhyaya summarised the two theories in this way, some believe that Gorakasa belongs to middle of the ninth century A.D while others believe that Goraksa lived in between 10th and 12th Century

Prof. T. M. P. Mahadevan¹⁸ placed Goraksa in 11th Century A. D.

(8) **Virupaksha.** : M. M. Gopinath Kaviraj¹⁹ considers Vyasabhasya (1) Commentary on Patanjali (2) Vijnanabhairava and (3) Virupaksha Panchasikha as the great books in Yoga. The last one is written by Virupaksha. He is referred to both in HP and HR.

According to "*Navanatha Charitra*" in Telugu "*Amruta Siddhi Yoga*" is attributed to one Virupaksa. It might be the same Virupaksha of Virupaksa Panchasikha. The following MS is available in the oriental Research Institute, Baroda "*Amruta Siddhi Yoga*¹⁵." Another copy is available in the G.O.M.L¹⁹.

(9) **Bilesaya** and (10) **Manthanabhairava Yogi** - were differentiated into Anandabhairava and Swatchandabhairava. Some scholars have differentiated Manthana and Bhairava as two persons. According to "*Rasa Ratna Samuchaya*" of Vagbhata III, son of Simhagupta, Manthanabhairava is only one name, but Srinivasa also described one Bhairavasana.

(11) **Siddhibuddha** : The same is mentioned in "*Navanatha Charitra*²⁰" as only one person, among the Navanathas.

(12) **Kanthiadi** (13) **Korantaka** (14) **Surananda** and (15) **Siddhipada** are also obscure names about whom nothing is known.

(16) **Charpati** :- (Chapari) a Siddha venerated by a king Sahila (10th Century) of Chamba²¹. Srinivasa criticizing the views of Amarama on Jalabasti mentioned the views of Charpati vide I- 8.

(17) **Kaneri** :- Again an obscure name.

(18) **Pujyapada** :- One Pujyapada of about 600 A. D. belongs to Karnataka. He was a great philosopher and physician, Jain by birth; his original name was Devanandi²². His work on medicine is called "*Kalyana Karaka*". There is a possibility of another Pujyapada to whom several medical works are attributed. These works are in Telugu script²³. Those are :-

1. Madanakarmaratna, Pujyapada, Telugu GOML - 13185 with Tel. meaning.
2. Nidanamuktavali, Pujyapada, Telugu GOML - 13161, 13162, 13163.
3. Ratnakaradyaushadhayogagrantha, Tel. GOML. 13191.
4. Samadhishataka - GOML. 14794.
5. Siddhanathabhashya.
6. Vaidyakagrantha - BORI - 1243.

(19) **Nityanatha** : Siddha Nityanatha (15th century A.D.) author of "*Rasaratnakara*" styles himself as Parvati Putra (पार्वती पुत्र). Nothing more is found in this book. *Rasaratnakara* as the author himself states is the essence of all earlier works like *Rasarnava*, *Rasamangala* and of Nagarjuna, Sushruta, Vagbhata, and Siddhacharpati. He included in his work whatever he had learnt from his preceptor, all of which have been experimentally proved. The treatise runs into nearly a thousand pages, deals with Rasa Samskaras, Rasoparasa, loba, Kalpas and treatment of diseases of all the eight branches of Ayurveda with Rasaushadhas. The "*Kaksaputa Samhita*" is a manual of sorcery. It is sometimes attributed to Nityanatha.

Nityanatha mentioned in his *Rasaratnakara* the important Divyakshetras in Srisaïla²⁴. It also mentions location, name of the diety & the places, where the metals are available. It supports that Nityanatha was very familiar with Srisaïla. Srisaïla mountain is in Andhra Pradesh where the presiding goddess is Bhramaramba or Bhramari. It is a part of the Nallamalai range of mountains. This whole range Nallamalai is a part of the Eastern Ghats. Srisaïla was the haunt of Kapalikas and later it was an important Sakta Centre.

It is almost certain that he spent much of his working life in Srisaïla. But that does not prove that he was an Andhra. It is possible that born elsewhere, he might have come and worked here. It is also possible that the name Siddha Nityanatha is not the original one. In the colophon of *Rasaratnakara*, he was simply mentioned as the son of Parvati Putra.

Nityanatha has listed about 28 places, which are rich resources to collect the metals in Srisaïla. It is possible he was quite distinguished in Yoga, medicine and carried out studies in Chemistry and Metallurgy, and also dabbled in Alchemy just as Nagarjuna. He is also the author of "*Siddha Siddhanta Sangraha*" in Sanskrit. Nityanatha comments on how success can be attributed in Kayasiddhi in Sadhana in all yogas by performing around 5 lakh mental pronunciations of a mantra

(20) Niranjana : One guru by name Niranjans was mentioned by great yogini Tadikonda Venkamamba (1840 A.D) in "*Rajayogasaram*²⁵" under "*Guruparampara*".

(21) Kapalikas : (Kapali & Kapalika vide. I-82, 83).

Vachaspati mentions Kapalikas. Ramanuja in his "*Bhashya*" on Brahma Sutra (II-2,37) mentions the name of Kapalikas. We find some references to the Kapalikas in literature like "*Malati Madhava*" of Bhavabhuti (AD. 700-800). Frazer in his article in the Encyclopaedia of Religion and Ethics, says that Kapalikas continued in their primitive form in some of the South Indian Temples including Srisaïla in Andhra.²⁶ Even

today they are seen in Srisailam, a fact verified by the present Editor (MVR). Again the practice of smearing the body with ashes is probably a very old practice of saivism. We find the same practice described in "*Pasupata Sutra*" and "*Bhasya of Kaundinya*". Tantric practices like "*Sahajoli*" and "*Amaroli*" are described in both HR and HP. Kapali and Kapalikas may well be the traditions followed in HP and HR in this aspect.

There is a work which is attributed to Kapalikas - *Netraroga Nidana*¹⁷. TSM. 11045 - OLM-4755. OLM with Telugu translation.

(22) **Bindunatha Siddha** Bindunatha may be synonymous with Bindu to whom a medical work is attributed: *Rasapaddhati*²⁶ OLB - 12115 with Commentary.

(23) **Kakachandisvara** : He was the author of not only yogic works but also the author of "*Kakachandisvara Kalpa Tantra*" which describes the significance of Srisaila Kshetra¹⁹, particularly as a source of metals for medicinal use.

(24) **Allamaprabhudeva** : He was a contemporary of Basava (1120-1168 A.D.) We find that the doctrines of Sthala and Linga Dharana were known to the author of "*Prabhu Linga Lila*". The "*Bhakti*" preached by Allama was also of an intellectual type, as it consisted of a constant meditation and realisation of the ultimate reality of all things with Siva.

In his conversation with Siddharama and Goraksa, he not only demonstrated the non-existence of all things but Siva, but he also showed his familiarity with a type of *magical yoga*, the details of which are not given²⁰.

Basaveswara established "*Anubhava Mandapam*" in 1160 A.D., in Kalyan. Allamaprabhudeva was the head of the 'Anubhavamandapa'²¹, the abode of more than 300 realised souls. It is a unique gathering in the world. Among them around 60 were women. It is said that Allamaprabhudeva was born in Allamadurga village in Medak Dist. of A.P.²². Allam-

prabhudeva and Maiduna Ramayya etc., were among them who participated in Anubhavamandapam from Andhra⁸⁰. There is no caste, creed and colour in the meetings at "Anubhava Mandapam". Prabhudeva left his mortal coil on 3.6.1196 A.D. at "Kadalivanam" in Srisailla.⁸⁴

(25) Ghodacholi (26) Tintini (27) Bhanuki : are unknown names.

(28) Naradeva⁸⁵ : According to Virasaiva literature one Naradeva is mentioned in the following Guru Parampara

Guru Siddhalingam

Munnayadeva

Godagi Narayya or Naradeva.

(29) Khanda : An unknown name.

Above all Srinivasa draws his inspiration from the great *Atmarama-Swalmarama*. In fact it can be claimed that Srinivasa was the first commentator on Hathapradipika and comparing it with other commentators like Brahmananda, Vrajabhushana, and Lachhiramaiiah⁸⁶ (in Hindi M.S No 4373, Ranbir Skt. Research Institute, Jammu). In view of the pre-eminence of Atmarama in Hathayoga literature a separate section is devoted to him.

General References Made By Srinivasa in Hatharatnavali.

In the text of Hatharatnavali one comes across a number of references not only to Hathayogis but also to *munis*, *mimamsakas*, *logicians*, *navya nyayikas* etc., He also makes several references to various classical texts including Bhagavadgita.

Munis : Both Hathapradipika and Hatharatnavali recognised two traditional systems (1) Vasishtha System and (2) Matsyendra System. Srinivasa draws inspiration and makes references to a number of Munis.

1. **Vasistha** : Srinivasa mentions the name of Vasistha as head of the Munis in the description of the Asanas Part and Mahamudra in Mudras Part. Vide HR - II - 37 (महामुद्रां प्रवक्ष्यामि वसिष्ठेनोक्तमादरात्). Some of the verses of VS also adopted by Srinivasa. As ancient authors do not make any reference to it, VS may not be considered as a work composed earlier than 1250 A. D.

2. **Yajnavalkya** : Srinivasa quoted three verses from "*Yajnavalkya*" (Chap III Sloka 6 & 7) when he describes the varieties of Padmasanas. These verses are taken from "*Yoga Yajnavalkya*" Ed. by P. C Divanji. Another two verses he quoted from BYS, when he describes the Pranayamas. *Yoga Yajnavalkya* contains several verses similar to those in the V. S.

(3) **Suta** : Suta Samhita-Jnanayogakhanda. (HR-IV Ch-50). Whilst tracing the Pedigree of teachers through whom the work is handed down, the JSS states that Sakti derived this lore from Vasistha. From this it can be inferred that the JSS borrowed from the dialogue between Sakti and Vasistha. The Suta Samhita (Muktikhanda 7.50-55) also refers to Chakradhara Mahanubhava and to his disciple Subhaga. Chakradhara is assigned to 1250 A. D. But as the VS is prior to 1150 A. D. and as there is a period of a hundred years intervening between the VS and Chakradhara, JSS is certainly the borrower from VS. The influence of Vedanta upon the Suta Samhita is also clear. This proves that the JSS is later than the VS⁸⁹

(4) **Dattatreya** : Many Hatha yogic treatises on Yoga are found to contain quotations, introducing expressions like "*Matantaretu Dattatreya*", "*Dattatreya*". Such quotations coming from many of the ancient authors and commentators should be clearly understood that the reference is not to the great Muni Dattatreya son of Anasuya, but to this Parampara. There is a work in Manuscript form "*Yoga Sastram*⁹⁰" by Dattatreya. This work shows a clear influence on it by the later Tantrik School viz. *Vajroli*, *Sahajoli*, *Amaroli* etc., This work also mentions some important places like,

" विद्ये श्रीपर्वते चैव कदलीवनगोचरे "

" *Vindhye Sriparvate Chaiva Kadalivana Gochare* ".

Kadalivana is an important place in Srivaila wherein is located Allamaprabhudeva's Mahasamadhi.

There is a possibility that the work *Yogasastram* was composed by one of Dattatreya Parampara like Sripada Srivallabha from Andhra (1320 to 1350 A. D.) or Narasimha Sarasvati (1378 to 1458 A. D.) from Maharashtra but the authorship was maintained as Dattatreya⁴¹. Majority of verses are similar in nature, the similarity being to YS on one side and HP and HR on the other side.

Atmarama the author of HP borrowed by YS without formally acknowledging the source, unless YS and HP have drawn independently from a common source. But Srinivasa duly acknowledges whenever he draws material from other sources including the works of Dattatreya, Vide HR II-129 & III-35,36.

Mimamsakas : Jaiminis "*Mimamsa Sutra*" were probably written about 200 B.C. and are now the ground work of the Mimamsa system. Tradition says that Prabhakara (often referred to as Nibandhakara) whose views are often alluded to as "*Gurumata*" was a pupil of Kumarila. Kumarilabhata, who is traditionally believed to be the senior contemporary of Sankara (788 A. D.) wrote his celebrated independent exposition of Sabara Bhasya in three parts known as "*Sloka-varttika*". Kumarila is referred to by his later followers as Bhatta, Bhattapada and Varttikakara. Kumarila Bhatta and Prabhakara are referred to by his later followers like Srinivasa-bhatta in his HR as Bhatta Prabhakara⁴², Vide HR IV-58.

Janardanamisra : (Anandajnana).

Srinivasa was an expert on Navya Navya. In order to give the reader an idea of the comparative Philosophy of various sects, Srinivasa mentioned the names of Mimamsakas like Janardana Mishra and Bhatta Prabhakara. Here Janardana was probably the name of Anandagiri⁴³ when he was a house holder. Anandajnana's "*Tarkasangraha*" is an important work of *negative* criticism of the Vaishesika Categories. Anandajnana also called Anandagiri was probably a native of Gujarat and lived in the middle of the 13th century. Mr. Tripathi points out in his introduction to Anandajnana's *Tarkasangraha* that Anandajnana was spiritual head of the Dwaraka math of Sankara, of which Sureswaracharya was the first teacher.

Ramadwaya (A. D. 1300) a pupil of Advaitasrama, wrote an important work called "*Vedanta Kaumudi Vyakhya*" (MS. P-14) wherein he mentions "Janardana" as Anandajana's name as a house-holder.⁴⁴ Srinivasa also refers to Janardana who later assumed the spiritual name Anandajana, Vide HR-IV-58.

NAVYA NYAYAKARAS

(1) Sasadhara :

It is not without ample justification that Srinivasabhata describes himself as "*Sakala Nyaya Sastra Sampradaya Pravarthaka Nyayacharya*" in the colophon of the I chap. of HR. Further in the same colophon he describes himself as "*Sasadhara Manikanta Vyakhayata*". He wrote commentaries on atleast two Navya Nyaya authors Sasadhara and Manikanta.

In the opening of HR Srinivasa refers to "*Sasadhara Rachite*" i.e., a work of Sasadhara. Dr. B K. Matilal thinks that Sashadhara must have preceded Gangesh Upadhyaya of Mithila (1300-1350 A.D.) almost by a century and a half.

Sashadhara (शशधर) was the author of *Nyaya Siddhanta Dipa*. Sasadhara is mentioned in some manuscripts as Sasidhara (शसिधर)⁴⁵.

According to M. D. Desai, Sasadhara's NSD was a compulsory text book for Navya Nyaya by 1600 A.D. It was studied along with *Kiranovali*, *Kusumanjali* and *Tatvachintamani*. It is significant that Srinivasa similarly influenced and what is more important is that he wrote commentary on Sasadhara. Dr. B. K. Matilal did not include the name of Srinivasabhata in the list of commentators.

(2) Manikanta Misra.⁴⁷

Srinivasa wrote a commentary on Manikanta. Manikanta Misra of Mithila was the author of another important text on Navya-Nyaya. *Nyayaratna* (NR). This work also dates prior to Gangesh. There was another name for Manikanta as Manidhara. Manikanta's final definition of "*Vyapti*" must have influenced Gangesh. He formulated his own final definition of "*Vyapti*."

(3) Gangesh Upadhyaya ⁴⁸

The most famous exponent of Navya Nyaya School of Philosophy was Gangesh Upadhyaya of Mithila (Bihar). The approximate date assigned to Gangesh is 1300-1350 A. D. He was the author of "*Tattva Chintamani*" which Srinivasa mentioned in the opening verses of HR.

Gangesh wrote only on four pramanas admitted by the Nyaya. The new school of Nyaya became the most important study in "*Navadvipa*" and there appears a series of thinkers who produced an extensive literature on the subject.

Contemporaries of Srinivasa.

We can identify only one contemporary mentioned by Srinivasa in one of this colophons, Mahadevamisra (महादेवमिश्रादि सकल ताकिक वाद जयजन्य जयलक्ष्मी विराजमान). Srinivasa styles himself as the conqueror of logicians like Mahadeva Misra. There is no mention of any biographical details of Mahadeva Misra.

SUCCESSORS OF SRINIVASABHATTA

(1) Sunderdeva :

Srinivasa's work had proved to be a source of information for many a later writers on "*Hathayoga*" as can be seen from treatises like *Hathasanketa Chandrika*. Sunderdrava cited quotations from HR on (1) *Chakrikarma* (2) *Anternaui* (3) *Sankhaprakshal* (4) *Shape and measurement of sutraneti* etc., He was the son of Govindadeva. He was of Kasyapa Gotra and was a native of Benaras. Sunderdeva's Spiritual Guru was Purnananda. He was also the author of *Hathatattvakaumudi*.

Dr. M. L. Gharote Dy. Director Philosophico-Literature Research Dept. Kaivalyadhama, Lonavla, draws my attention that Dr. C. T. Kenghe, Reader in Sanskrit Department, A. M. University, Aligarh, has critically edited HSC and kept ready for publication.

Chidghananandanatha ⁵⁰

It is known that Chakri was first introduced by Srinivasabhakta.

'सर्वेषां कर्मणां चक्रि साधनं प्रोच्यते मया'

Chidghananandanatha⁵¹ followed Srinivasabhakta in his work Satkarma Sangraha-15 :

ऊर्ध्वचक्री मध्यचक्री तथाधश्चक्रीका परा ।

there are Urdhwa Chakri, Madya Chakri and Adhas Chakri. Chidghananandanatha follows the footsteps of Srinivasa in his description of the technique of Chakri :

तर्जनीं पायुगां कुत्वा शोधनं पूर्ववच्चरेत् ॥

Classic References of Srinivasabhakta.

(1) **Bhagavad Geeta :**

Srinivasa quoted one verse from " *Bhagavad Geeta* " (भगवद्गीता) i.e. 15th Chapter sloka No. 17 in H. R. (HR-IV Ch-51)

Vishnu Purna⁵² :

The readers who have studied closely Hatharatnavali of Srinivasabhakta, will find that this philosophy is an associate of the Samkhya and Yoga, and in support of this view he referred to " *Vishnupurana* " (विष्णुपुराणम्)

The Saivagamas or Siddhantas.

The Saivagamas or Siddhantas are supposed to have been originally written by Mahesvara, probably in Sanskrit. But it is said in " *Siva Dharmottara* " that these were written in Sanskrit, Prakrit and local dialects. This explains the fact that the **Agamas** are available both in Sanskrit and some Dravidian Languages such as Tamil, Telugu and Kannada. The important Siddhantas and Agamas are unique and most of them are in manuscripts mainly in South India. It is difficult to ascertain the dates of the Agamas. Most of the Agamas mentioned were completed by the 9th Century A. D. There

are 28 Agamas. The reference to the Agamas is found in the Vayaviya Samhita.

1 (a) Kirana⁵⁴ : Srinivasa quotes a passage from Kirana Vide Appendix-I whose author is not known. Kirana is a part of 18 Tantras prior to 8th Century A. D.

(b) : Umapati-Author Of Pauskaragama.⁵⁵

Vide Appendix-I Umapati (उमापति) was the author of the *Pauskaragama*, who was the third successor of Maykanda Deva, who lived in A.D. 1313.

In the *Pauskaragama*, Jnana is defined as consisting of the energy inherent in Siva. Six Categories described are "*Pati, Kunalini, Maya, Pasu, Pasa, and Karaka*". Laya, Bogha and Adhikara are the three functions of Sakti.

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8) Ibid.

9) Matsyendra and Mina are listed separately in both these works. (HP. & HR.)

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ATMARAMA, AUTHOR OF HATHA PRADIPIKA

HATHAPRADIPIKA¹ is undoubtedly a great classic in Hatha Yoga literature which influenced a large number of later authors and Sadhakas. Srinivasabhata refers to this classic repeatedly. Unfortunately there is a controversy about the authorship of HP. Two names are mentioned by Srinivasa, *Atmarama* and *Svatmarama*. If these two names denote different individuals, it is to be decided who is the author of HP. To me it appears to be an avoidable controversy. There is fairly convincing evidence to show that Atmarama and Svatomarama are the names of the same individual who was the author of HP. Hatha yogis, in general, never cared to leave any obvious hints in their compositions about their own identity, let alone biographical details. One has to read very much between the lines to catch a few hints here and there. Not only their personal identity and nativity but also the dates of their existence are difficult to determine. No information about the author or his guru is furnished by the HP. We must, therefore, search for references to Atmarama and his HP elsewhere. There is so much confusion in fixing the date of HP that some untenable claims are made. For example a Gujarati work '*Kavi Kavya Kala Kalpana*' (p-648) by late Vora Jatashankar Harajivan fixes the date of HP as Vikram Samvat 1687 i. e. 1631 A. D. But in the National Library at Calcutta there is a manuscript of HP (No. 321) dated 1686 Vikram Samvat i. e. 1629 A. D. If 1629 is the date of the manuscript, the original work itself could not belong to a later date.² Regarding the nativity of the author of HP, there is very valid evidence to establish him as an *Andhra*. HP is invariably in Telugu script in the available manuscripts. The author is credited with the authorship of another composition a MS namely "*Varnadipika*" which is again in Telugu script³.

The tradition followed by the author of HP is distinctly that of Andhra as opposed to *Bengali* tradition expounded so well in GhS. The Bengali tradition as pointed by S. C. Vasu⁴ and G. W. Briggs⁵ is *Vaishnavite* while the Andhra tradition of HP is *Saivite*. To quote one example, GhS describes Siddhasana, Vajrasana and

Guptasana as three different Asanas. But HP considers them all as one and the same :

*"Etat Siddhasanam Prahuranye Vajrasanam Viduh
Muktasanam Vadantyeke Prahurguptasanam Pare"* HP-1-37

Even in non-Hatha yoga literature of Andhra this unitary concept is accepted. Pingali Surana, ⁶ the great Telugu poet of the age of Sri Krishnadevaraya of Vijayanagar empire (1509-1529 A. D.) in a short Telugu verse asserts that Vajrasana, Muktasana and Siddhasana are synonymous :

కొండలు సిద్ధాసనమని
కొండలు వజ్రాసనమని కొనియాడుదురిం
పొండగ దీనిని మఱియొక
కొండలు గుప్తాసనమను కొంద్రు సుహృత్కాః

The same tradition has been uniformly followed by Srinivasa in his HR. The same tradition is also further confirmed by Prabhaja Bhogiswara Muni in his *Yogaratnapradipika*. In fact all the authors of HP, HR and YRP followed the earlier tradition of "*Sivavogasaram*" ⁷ of "Kolani Ganapathideva" (1400 A. D.). Hence it is not unreasonable to conclude that the author of HP was an Andhra.

However there are contrary views held by scholars like Sri O.Y. Doraswamayya ⁸ who wrote a commentary on HP in Telugu and Prof. Ratnakara Balaraju ⁹ of Govt. College, Ananthapur, A.P.

The author of HP followed the well known tradition of all Hatha Yogis in commencing his work with an invocation to Adinatha-the Divine First:

"Sri Adinathaya Namostu Tasmai"

This tradition is also found in works of all Natha Yogis like Matsyendranatha and Gorakshanatha. The unpublished MS. of HP¹⁰ mentions in Siddhanta Muktavali (Astopadesam) thus :

'Hathopradipikam Dhatte Sivajnanakaram param'

The well known commentator on HP *Brahmananda*, a disciple of *Merusastry* (1859 A. D.) a Maharashtrian, was a great devotee of Siva¹¹. *Brahmananda* gives us in the following introductory verses the purpose with which the commentary was written by him.

गुरुं नत्वा शिव साक्षाद्ब्रह्मानन्देन तन्यते ।
हठप्रदीपिकाज्योत्स्ना योगमार्गप्रकाशिका ॥

Brahmananda was a devotee of Siva and he makes an offering to Siva in the commentary "*Jyotsna*¹²". Not only *Brahmananda*, but also *Merusastry* wrote a *Manjari* on HP. *Aufrecht* puts a work called *Hathapradipika manjari* against the name of *Merusastry* in his Catalogue (cat part I, P-467 a). From the above facts, it is clear that not only *Atmarama* but also the commentator *Brahmananda* were Saivites. *Manchella China Veeriah*, a Telugu scholar, includes HP in the list of great works on Saivism enumerated in his work "*Siva Yoga Chinta Ratna-gangraham*"¹³ along with such great classics such as *Suta Samhita*, *Siddhanta sekharā*¹⁴ of *Viswanatha Yogi*, *Vayaviya Samhita*, *Siva Yoga Darpana*¹⁵ of *EKANTABASAVARADHYA* and *Siva Yoga Pradipika*¹⁶ of *SADASIVABRAHMENDRA* (1638-1738). SYP-II-4 says *Sivayoga* is possible through *Hathayoga* :

शिवयोगस्साधकानां साध्यस्तत्साधने हठः

That the author of HP was a Saivite and devotee of Siva need not be questioned. In fact "*Sivataiva Ratnakara*"¹⁷ an encyclopaedic Sanskrit poem composed in 1709 A. D. by the Keladi Chief *BasavaRaja* sums up *Hathapradipika* as :

"*Sivayogam Sivalokam Hatha Yoga Pradeepikam*"

The fact that the author of HP was a Saivite is not without significance in clearing out present problem of his identity, date and nativity. There is evidence in the shape of a "*Tamra Sasanam*"¹⁸ preserved even today in the District Court of *Visakhapatnam* with No. O. S. C. M. A. I., 1946-47 wherein it is mentioned that in the year 1634 A. D. *Sri Pusapati Sitharama Gajapathi* of *Kalinga Vijayanagar* donated an "*Agraharam*" 8 miles from *Vijayanagaram*

on the coast of Bay of Bengal on the occasion of Solar eclipse. The Maharaja was himself a great devotee of Siva and the Agraharam was given away in appreciation to a devotee of Siva and a Sanskrit scholar by name 'Somayajula Atmaramanna'. The date of this donation more or less coincides with the date of the author of HP.

It is interesting to note that the author of HP has been referred to as Atmarama by some and as Svatmarama by some, even in the manuscripts available.

Srinivasa also refers to the author by both the names. He refers to Atmarama in HR-I-3. But later on in another context viz. Suddhikriya he refers to Svatmarama vide HR-I-30

This clearly shows that Srinivasa meant the two names Atmarama and Svatmarama to denote a single person. Among those who refer to the author of HP as Atmarama, Sivananda Saraswati is one quoting him in his "*Yoga Chintamani*".¹⁹ Sri Malladi Suryanarayana Sastry in his work "*Samskruta Vangmaya Charitra*"²⁰ mentioned Atmarama as the author of HP. It is curious to know that there is a reference to Atmarama in an entirely different field of human creative activity viz. Yaksha Gana, a rustic dance drama of Andhras. This Yaksha Gana called "*Yogamahima*"²¹ refers to Atmarama along with other great Telugu yogis like Gurumuthy Lingamurthy (Parasurama-pantula Lingamurthy) while mentioning the efficacy of Raja Yoga. This again fortified our view that Atmarama was an Andhra and a devotee of Siva because Yaksha Gana itself is a Saivite cult. The words "Sivamastu" in the beginning of the work Varnadipika²² also support the view that he was a Saivite.

Late Vora Jatashankar Harajivan in his Gujarati work KKKK-p-648-mentions Hathapradipika as 'Svatmaramayogi-Sanyasi, Sahajananda Sisya, Grahastarama Nama Meenanath Umashankara-putra : (1) Hathapradipika Sloka 500, Adhyaya-4,V-Samvat 1687 (2) " Varnadepika ".²³ I have observed the name of

of Svātmarāma/Ātmarāma in 12 copies of MSS of HP and one copy of Ms of Varnādīpikā. The name Ātmarāma occurs at 5 places. There are some mss., in which both the names occur.²⁴

Two Telugu authors also quoted from HP viz. Mummidideva in "*Laghu Yoga Ṛ̥̥Vasistha*"²⁵ and Paramananda Yatī in "*Vedānta Vārtikam*".²⁶

Judging from the present available evidences, one may conclude that HP was composed by a Saivite scholar of great learning and reputation from the Andhra region of our country and the date of the composition if round about 1600 A. D. and it cannot be later than 1629 if the manuscript preserved in the National Library, Calcutta is taken as the earliest manuscript of the Original composition. We may further assume that the recipient of the Agrahara from the Kalinga Vijayanagar King Sri Pusapati Seetarama Gajapathi is none other than the author of HP, Ātmarāma. My own efforts to trace the original or an authenticated copy of the copper plate inscription²⁷ have all been in vain.

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- 4) Gheranda Samhita - An introduction to Yoga philosophy, S. C. Vasu p. 5.
- 5) Gheranda Samhita - Ed. by Digamberjee, Kaivalyadhama, Lonavla Introduction xviii
- 6) Kālapurnodayam :- Pingali Surana. Ed Malladi Suryanarayana Sastry Addepalli & Co. Rajahmundry.

7 Sivayogasarm-by Kolani Ganapatideva, a statement runs as follows :

“సిద్ధాసనంబును, గొందరు వల్కాసనంబనియును, కొందరు ముక్తాసనంబనియును, గొందరు గుల్కాసనం బనియును చెప్పుదురు”.

8) Hathayogapradipika - by O. Y. Dorasamayya :
C. V. Krishna Book Depot, Intro : p. 8.

9) Prof. Ratnakara Balaraju - Personal communication.

10) Hathapradipika : Svatomarama, Rajasthan Oriental Library
No. 1513 Jodhpur.

11) P. K. Gode-Studies in Indian Literaryhistory Vol. p-13.
Brahmananda wrote other Saivite works also viz-

१) त्रिपुराचंनरहस्य २) आनन्दलहरी टीक ३) शक्ततंद तरंगिणी

12) Ibid-Vol. II.

13) Sivayoga Chintaratna Samgraha-Manchella China Vecrayya,
G. O. M. L. Madras (M. S.) No. R. 4067.

14) Siddhanta Sekhara-by Viswanatha Yogi (M. S.) Oriental
Research Institute Mysore. No. C-816.

15) Sivayogadarpana : by Ekanta Basavaradhya, French Institute of Indology No. 25192. Prof. N. R. Bhatt, Head of Sanskrit Dept. of same Institute has kindly given the following details-Colophon.

इत्येकान्त बसवाराध्य विरचिते

शिवयोगदर्पणे प्रथमः पटलः

This MS. is in Grantha script and is incomplete. Breaks off in sixth Patala.

16) Collected but unpublished material on “Contribution of Andhra to Yoga Literature” by M. VenkataReddy.

17) P. K. Gode-supra-11

- 18) Copper plate Inscription, personal communication.
- 19) Yoga Chintanami of Sivananda Saraswati ed by. Haridasa Vidya Vagisa Calcutta Oriental series-p-15.
- 20) Samskruta Vangmaya Charitra-By Malladi Suryanarayana.
- 21) Yaksha Gana, Yoga Prabhavam - A. P. Govt. Research Institute Musuem Kakinda No. 3819.
- 22) Refer supra 3 SIVAMASTU.
"Sarvamanttra Svarupena Svatmaramenayogina
Varnanam Rupasidhyartham Kathayate Varnadeepika".
- 23) P. K. Gode, Studies in Indian Literaryhistory, Vol. II.
- 24) Supra-16
- 25) Laghu Yoga Vasistha-Mummdideva-quoted in Yoga Mimamsa, Lonavla.
- 26) Vedanta Vartikam-by Paramananda Yati. Tamilnadu Archives-Egmore-Madras.
- 27) Personal communication from N. Ch. Gurunayudu giving contents of copper plate Inscription as follows-

చరిత్ర : 1934 సంవత్సరములో ఒక సూర్యగ్రహణ కాలమందు-
కుంభిళాపురం (పురన్) కుమిలి సంస్థానాధీశులన్నమాట-శ్రీశ్రీ షోషపాటి సీతారామ
గజపతి మహారాజులంగారు కుమిలి కోటలో యున్నప్పుడు సంస్కృతంలోను తెలుగు
లోను మహావందితులుగా పరిసిద్ధిగాంచిన శ్రీ (దేవరాజు) షోషయాజుల ఆత్మ
రామన్నగారికి సూర్యగ్రహణ కాలమందు బంగారాభతం (అబ్జిగా) కోనాడ సముద్ర
దేవుడరి గ్రహణస్నాన సమయంలో దాని విచ్ఛిన్నముగా-దాని పట్టా తాబట కొనసం
వల్ల తెలియబున్నది. యీ దాని పట్టా 1945 సం.లో ఒక దాదాలో విశాలపట్నం
జడ్డికోట్టులో దాటలు కొవడినది. శ్రీ షోషయాజుల ఆత్మారామన్నగారి తల్లి నందుగ్రం
పేర్లు తెలియవు.

(మీసాల చినగురు నాయుడు)

2-4-1977

ఉపసర్పంచి

ఆత్మారామని అగ్రహారం

PHILOSOPHY AND THEOLOGY IN HATHARATNAVALI

AN INVITATION TO YOGIC PHILOSOPHY : Indian philosophy¹ is at least as old as the Rg-Veda whose date is still indefinite. Indian Philosophy has been classified into two categories, namely the NASTIKA and the ASTIKA. The Nastika (heterodox) views the Vedas as not established its own validity on their authority. There are three Nastika schools, the Buddhist, Jaina and Carvaka. The Astika Mata or orthodox schools are six in number, Samkhya Yoga, Vedanta, Mimamsa, Nyaya and Vaisesika generally known as six systems² (Sadd-arsana). Philosophy in India did not begin with these systems.

The Yoga has no metaphysics of its own. It accepts the Samkhya philosophy and formulates a method whereby the goal of man, as conceived in that system, could be gained. The doctrinal difference between the Yoga system and the Samkhya is that while the latter assigns no place for god, the former does. The Yoga, therefore, is described as the Samkhya-with-god. (Sesvera Samkhya). Several scholars have tried to study these references and have formed different theories as regards the nature of the original Samkhya and Yoga. Different views are current as regards the founders of these two systems as well. From the age of the Upanishads itself, we find the words Samkhya, and Yoga going hand in hand.

THE SAMKHYA TRADITION : Kapila who is said to be the founder of Samkhya is a venerable sage. According to Indian tradition it is stated that he is residence at Ganga-Sagara. Kapila is said to have imparted the Samkhya teaching to Asuri and the latter in turn to Panchasikha. No work of any of these early teachers is extant now. The Samkhya-sutra which is ascribed to Kapila is a very late work; it could not have been composed earlier than the 14th century A. D. The earliest authoritative book on the classical Samkhya is the SAMKHYA KARIKA of Isvarakrishna. This is a manual of seventy verses, and evidently drawn upon earlier works which are not available. It was translated into Chinese by Paramartha (6th century A. D.)

Purusa and Prakriti: The term Samkhya means "discriminative knowledge". According to the dualistic metaphysics of Samkhya there are two basic categories, *Purusa* (Spirit) and *Prakriti* (Matter), which are of diametrically opposed natures. Spirit is not what matter is; matter is not what spirit is. Spirit is conscious, but non-active. Matter is active, but non-conscious. Spirit is unchanging and pure. Matter is that constantly changes and evolves in the world. Spirits are many. Matter is one. Thus, the contrast between the two is complete. Although the two are opposed to each other by nature, it is by a co-operation between the two that evolution is effected. The physical evolved are: mind (*manas*), the five cognitive sense organs (*Jnanendriyas*) viz. the sense of hearing touch, sight, taste, and smell and the five conative sense organs (*Karmendriyas*) viz. the sense of speech, prehension, movement, excretion and reproduction. The physical evolved are: the five subtle essences of sound, touch, colour, taste and smell; and the five gross elements (*Mahabhutas*) which emerge from the essences viz. weather, air, fire, water and earth.

Prakriti

Mahat

Ahankara

4. Manas 5-9 Jnanendriyas 10-14 Karmendriyas 15-9 Tanmantras
20-24 Mahabhutas

of the 24 principles (Tathvas) Prakriti is evolvent above and not evolute. The 25th category which is Purusa (spirit) is neither evolvent of evolute²

What is Yoga ? What is Yoga ? and Where from it came ? These are questions which any intelligent person may ask. As to the origin of Yoga, its history goes back to many many years, even to the beginning of India, itself. According to some scholars, Yoga was a special feature of Dravidian civilization⁴. The relics excavated in the Indus valley in the North (Mohanjodaro) and Tungabhadra valley in the South certainly indicate that Yoga in some form was current in remote antiquity as well. Sir John Marshall describes it as follows "The God who is three faced, is seated on a low Indian throne in a typical attitude of Yoga, with legs bent double beneath him, heel to heel, and toes turned down wards over his breast is perhaps a series of necklaces " (Plate XII, figure 17)⁵. The rock paintings found in the Kurnool district (Andhra Pradesh) are in caves which are situated near some of the oldest Saivite shrines

like KALVABUKKA and BOGESWARAM The only painting of any religious significance is that of a saint in a Yogic posture which is also found in the Indus valley sites⁶.

Unfortunately much misunderstanding has grown around the notion of Yoga, even in India, the home of Yoga. Some times Yoga is equated to religion, philosophy, psychology, mysticism and medicine-all these aspects are different parts of Yoga, but they are not equal to Yoga. Of course, Yoga has something to do with all these things but isolating an aspect and laying undue stress on the same mis-represents the picture of Yoga.

The meaning of Yoga : The word Yoga is derived from the Sanskrit root *Yuj* (*Yujyate Anena Iti Yogah*) meaning to bind, join or to control. It is allied to the English word YOKE, the German JOCH, and the Latin JWNGO. Old lexicons like Amarakosa record five different meanings of yoga. It is also used to mean the union of the individual consciousness with the cosmic consciousness. The art of Yoga is defined as a system of culture for perfecting human efficiency.

The Antiquity of Yoga? Now to turn to the early Vedic period, it must be admitted that even in the age of the Rg-Veda, the vedic seers must have experienced the highest stage of Yoga. The word Yoga, however, occurs quite frequently in the Vedas, but in altogether different sense.

योगे योगे त्वस्तरं वाजे वाजे ह्वामहे । -RV. I-30-7

The word Yogi is not at all seen in *Samhita* part of the Vedas. This raises a question whether there were no Yogins during that time? To this it may be replied that Yogis did exist during the Samhita period but they were not recognised as 'Yogins'. They were called 'DHEERAS'. Yet, the different types of seers such as 'MUNIS, MANISINS, RSIS, KAVIS, KESINS' etc., have been mentioned in Rg-Veda and they can be said to be Yogins in a sense.

History of Yoga Before Patanjali : In the beginning there were no separate treatises on Yoga. Incidentally, in the Upanishads, we get the description of Asanas, Pranayama, Dhyana etc., In Smriti-Literature of Manu, Yajnavalkya and others, while

describing Sannyasashrama, we come across the description of some Yogic practices. But no independent treatise on Yoga seems to have existed except Yajnavalkyasmṛiti. In YVS we get the following :

योगशास्त्रं च मत्प्रोक्तं ज्ञेयं योगमथीप्सता ।—याज्ञ ३-११०

In the Brahadyogi Yajnavalkyasmṛiti

हिरण्यगर्भो योगस्य ववता नान्यः पुरातनः ।—इ.यो.या.१२.५

This statement leads us to believe that there must be some Yoga text of *Hiranyagarbha* which unfortunately is not available to us.

Patanjali: Patanjali, was an exponent of the Yoga philosophy in his "*Yoga Sutras*". Vachaspati and Vijnanabhikshu agree that Patanjali was not the founder of Yoga but only an editor. George Feuerstein says "Yoga sutra is a composite of two blocks of traditions—one is the so called "*Kriya Yoga*" and the other the well known "*Ashtangayoga*". A manuscript namely '*Kriya Yoga*' by Gannepudi Adivenkatayogi, son of Subbayya, an Andhra Brahmin, attributes Kriya Yoga to Agasthiya.

"Agasthiyo Yoginam Sresthah Kriyayoga makalpayat"

(Chap. I – Sloka 63)

It can be said that the extant Yoga Sutras form one single text composed by Patanjali. He flourished in the 2nd century B.C., when Buddhism had started disintegrating in India with a schism resulting in forming of two sects- *Hinayana* and *Mahayana*. On the political front, the great *Mauryan* empire was being overthrown and the new administration was yet to be established. At such a juncture, Patanjali with his versatile genius and dynamic personality played a big role in integrating Indian society. His *Yogasastra* is a unique text. Patanjali's *Yogasastra* has utilized all the available material on the subject in his times and added a new scientific dimension by rearranging it rationally and systematically. Hence, it is no wonder that Patanjali has been recognized all through the subsequent times to this day as the highest authority on Yoga⁸. The great influence of Patanjali himself is on Srinivasa, (vide HR-1-7 and III-1). The reader is

advised in this connection to refer to Hathayogins and their works Intro- p-22. Our primary concern for the present study of philosophy, is in Hatharatnavali. However, an attempt was made above, to give a bird's eye view of the pre-Patanjali development of Yoga,

Of the four main branches of philosophy viz metaphysics epistemology, ethics and eschatology HR deals to some extent with all the branches. Eschatological ideas are incidentally found in it. So far as Epistemology is concerned, Srinivasa clearly defined in HR-I ch-4, the aim and purpose of Yoga sastra he wrote. Further he states, the aim of the Mahayoga such as, Mantra, Laya, Raja and Hathayoga is the (चित्तवृत्तिनिरोधस्तु) reversion of the Vrittis back. Srinivasa states that it leads to salvation.

Mind and Body : At the outset, we must note that the authors of Hathayogic texts clearly stated some important basic factors about the relation of mind and body. (Vide, HR-IV-25 & 29).

Ashtakarmas are particularly for the Nadisuddi and the removal of all body disorders and diseases.

Asanas like Siddhasana, Paschimottona, Mudras and Bandhas are designed to serve the spiritual Purpose (Vide-HR-III-65) Kundalini, the dormant power in human beings and the mystic chakras within the body are philosophical

Pranayama : Turning to the next Hathayogic practice, Pranayama, it can be seen that here also the goal of self realisation - Advaita is placed before the aspirant, throughout the description of various types of Pranayamas. The goal and the way to reach it are clearly laid down for the enlightenment of the aspirant⁹. It is as below (Vide HR-II-3), ie; when the Pranic current flows through the Susumna, the mind becomes steady. This steadiness of the mind is called "Manonmani". Manonmani is a synonym for Sahajavastha which is the goal of Advaita. Thus Kumbhaka leads to Kundalini bodhana, which inturn leads to Rajayogapada. Further, Srinivasa sums up the results of Pranayama, (Vide HR-I-59) as *Atokshakarmasya Sadhanam*. Thus, the author has all along kept the goal of Advaita in view while prescribing even the elementary yogic processes.

Antarangayoga : The last three yogasanas i.e. Dharana, Dhyana and Samadhi are admittedly advanced practices, directly concerned with mind control. The text duly emphasises the need of a Guru. The kind of ethical principles, the qualities and merits required in a Guru and a Shishya, have been described in connection with various topics such as Vajroli (Vide-HR-II-75), Khecari (Vide-HR-III-120). Srinivas has given more importance to these traditions. He described his HR as a traditional lore of ocean. He sums up

सम्प्रदायाब्धिमथनाज्जायते रत्नमालिका ।

So far as Theology is concerned, HR like other Hatha texts in general recognises two basic principles Siva and Sakti, corresponding to a great extent, to Purusha and Prakriti of Samkhya. Chapter 4 of HR is devoted to the relationship between Jivatama and Paramatman. "Atman" has been stated to be fourfold-Atman, Antaratman, Paramatman and Jivanatman. According to Srinivasa the distinction between *Jivatman* and *Paramatman* is apparent.

Deha Tatva : (Description of the body) Hathayoga looks upon the body as the primary requisite of all kinds of Sadhana. In the spirit of Hathayoga in general, the HR look upon the body as a Microcosm. Whatever exists in "Brahmanda" is found in the "Pinda" (body). All the holy places, rivers, mountains and even gods, are said to reside in the body (Vide HR-IV-40 to 42).

We find anatomy and physiology of body in HR, except vayus. These are as follows :-

"The function of Prana is respiration; Apana does excretion; Samana performs digestion; Udana does deglutition (swallowing of the food). It takes the Jiva to sleep. It separates the astral body from the physical body at the time of death. Vyana performs the circulation of blood.

Naga does eructation and hiccup. Kurma performs the function of opening the eyes. Krikara induces hunger and thirst. Devadatta does yawning. Dhananjaya causes decomposition of the body after death". (Pranayama by Swami Sivananda).

The idea was to search for the truth within one's self. If God was to be found in the universe, we may very well look for him within ourselves. This was the central idea of the preachings of the HR. Even though, SS deals with a lengthy philosophic explanation in this aspect, it is less important than the HR. It has been already shown how HR occupies a high place among the Hathayogic-texts which describe the nature of various philosophical sects such as, *Saiva, Pasupata, Mahavratadhara, Kala mukha, Jangamas, Saktas, Kaula, Kularchana and Kapalikas*-Vide HR-IV-63. The editor of the HP sums up the Philosophy of Atmarama as : "Though Sva marama does not deal with systematic philosophy,

here and there in the HP we find statements from which we can have some idea of the philosophical background of this work. The editor of the GhS, analysed the philosophy of 'Gheranda' as the *Ghatasthaya* which leads to the knowledge of reality. The mode of action based on free will suggested in GhS is " *Ghatasuddhi* " Ghatasuddhi leads to realisation of the self according to GhS. " In short, this concluding portion of the text reads like an epilogue in a treatise on Advaita, according to Samkara, the famous propounder of Advaita Vedanta, philosophical knowledge consists in knowing the Brahman and Brahman is the being of all beings (*Satyasya satyam*). He had clearly mentioned the two kinds of knowledge—higher knowledge (Para Vidya) and lower knowledge (Apara Vidya). Brahman is known by higher knowledge. In passing, it may be observed that these texts by making Hathayoga subserve Rajayoga (HP 1-2, GhS, 1-5, HR 1-18, -SS-V-227) in a way, mark a seeing back to the Upanisadic view that " *Brahmavidya* " is the goal and yogic practices are the means to that end. As a matter of fact the main maxim of Indian philosophy is *Atmanam Viddhi*. (Know Thyself.)

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CONCEPT OF HATHA

Hathayoga is more popular among all yogas. Hatha has permeated not only *Hinduism* but also into *Buddhism*². Sri late P C Divanji considers "*Yoga Yajnavalkya*" as the earliest available work on Hathayoga for the common man³.

Hatha texts are divided into two groups. Some of the Hatha texts signify their meaning in the very title. They are HD of Gorakshanatha, HP of Atmarama, HR of Srinivasabhata, HSC and HTK of Sunderdeva, HVP of Harshakirti, HYP Kasidharamera yogi Mahapurusha and HS. The second group of Hathayoga works does not readily signify the meaning in the title. They are GhS, SS, SSP of Gorakshanatha YK of Aghora-nandhanatha and PTR of Panibhatta in Telugu. According to the Natha cult, Hathayoga is said to have been originally taught by Lord Shiva who is called Adinatha to Parvati. A significant factor of the Hatha texts is therefore, that they begin with a tribute to the Adinatha, (vide HR-I-1 and HP-I-1).

Hatha is a compound word in Sanskrit formed of two syllables "*Ha*" (ह) and "*Tha*" (ठ) "*Ha*" means Sun and "*Tha*" means Moon. Dr. K.S Joshi says⁴ "Unfortunately, these two concepts have never yet been explained in terms of modern scientific approaches". There are several Sanskrit names for these two heavenly bodies and all of them are used in Hatha yogic texts to signify a number of different things. Nevertheless, the Hathayoga is often described as a union of these two i.e. Ha and Tha.

Hathayoga's aim is to balance and harmonise the Sun and the Moon, the *Pingala* (पिंगला) and the *IDA* (इडा) or *Prana* (प्राण) *Apana* (अपान) and so on. It is said that "*Surya* and "*Chandra*" are to lose their identity and get integrated together so that they may lose their independent existence. Such an integration of *Surya* and *Chandra* is said to be symbolised in ornaments like ear rings etc.,. If we now classify all such terms concerned, the position may be summarised thus :

1. HA + THA + YOGA = SURYA + CHANDRA + YOGA.

In YSU-129, Hatha is described as the union of the Sun and the Moon. A clear definition of Hathayoga may also be obtained from SSP-I-cha-69 of *Gorakshanatha*⁵. The Hathayoga itself is derived from the culminating point of *Pranayama yoga* ;

*Hakara keertititham surya Thakara chandra uthayathe,
Surya chandra masow yogathu, Hathayoganigathyathe.*

Atmarama did not clearly define the significance of the term, Hatha. Lack of such a definition seems to be a shortcoming of many a writers on Hatha yoga, However, HR of Srinivasa is an exception. (Vide HR-Ch I-21).

According to Ugaladasa yogindra of YR or YMP⁷ "HA" signified Siva and "THA" signifies Shakti. The combination of Siva and Shakti is called Hathayoga.

*Hakarh Shankara prokta thakara shaktireeswari
Ubhayoremlanam yasmin Hathayoganigadhyate Chap-III 137.*

This different view was given in *Rajayogamrutam*⁸,
*Rachaka Purakakumbhadhi dehajno dhanapurvakam
Krutvabhase sada Huchayogamiti smrutam.*

It is interesting to note here that Srinivasa also mentions in his treatise who the masters are in the art of Hathayoga among the Hathayogis. (Vide HR, Ch-I-3).

It is pointed out in the HR that the individual soul can attain Siva by abandoning the right and the left, ie. Ha and Tha, through yogic practice and by bringing together the two vital winds called "Apana" and "Prana". In an attempt to define the left and the right it further gives a large number of terms for each. These terms may thus be classified in HR.

I. (A) *Dakshina* (b) *Prana* (c) *Retas* (d) *Surya* (e) *Agani*
(f) *Pingala* (g) *Yamuna* (h) *Bindu* (i) *Rajas* (j) *Kalagni*
(k) *Rudra* (l) *Siva*

II. (a) *Vama* (b) *Apana* (c) *Rajas* (d) *Chanda* (e) *Soma*
(f) *Ida or ila* (g) *Ganga* (h) *Nadha* (i) *Tamas* (j) *Sashi* (k) *Vali*
(l) *Shakti*.

Finally, late Pandit R. J. Kokje Sastri came to the conclusion that "Jnanayoga, Bhaktiyoga and Hathayoga seem to be the only three kinds of yogas respected from ancient times. *Kriyayoga* seems to be the former name of Hatha yoga. Later, *Kriyayoga* was known as Hathayoga.

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AN ACCOUNT OF TANTRIC PRACTICES IN HATHARATNAVALI

If at all there is a sect of knowledge which is much misunderstood, it is the Tantra, due to non-understanding of the subject and its secrecy. The most eminent exponent of Tantra in India, the late Dr. Gopinath Kaviraja, explains the need of Tantric study. "I suppose the time has come when a careful study of these has to be undertaken in right earnest" (Tripura Rahasyam—Preface). It is based on two roots 'Tan' to spread and 'TANTRI' to explain. Some derive the word Tantra from 'Tanu' the body which is said to be saved by Yogic practices. But, as understood in its most acceptable sense, Tantra denotes a class of literature dealing with mystical and magical worship of various deities. It is said that Veda is a religion and Tantra is a cult; Veda is philosophy and Tantra is science¹. The fountainhead of the Tantra cult is lord Shiva. He is a great ascetic (Mahayogi) and a great Tantrika (Mahakaula).

PSYCHOLOGICAL SCHOOLS OF TANTRA :

There are three methods of realization of mystic oneness. Dakshinachara, Vamachara and Madhyamachara, representing the three saktis of Siva characterised respectively by the three gunas, sattva (Suddha), Rajas (Vimisra) and Tamas (Asuddha).

Dakshinachara and Vamachara are more scientific processes, of spiritual enlightenment. Vamachara is an aggressive spiritual cult. It does not believe in suppression and repression of human instincts and hence is often, perhaps, mistakenly identified with gross fornication, eroticism and free sex. Copulation with a woman is considered as one of the forms of worship according to "Kamakhya Tantra."²

Here one must sound a note of warning. Tantra being a cult of mysticism, obscure words, symbols and concepts used with reference to it are likely to be misunderstood by a casual observer.

As Bagchi says " It is therefore dangerous to take such terms in their literal sense because that not only vitiates our interpretation but also hinders all progress in the study of Indian mysticism".²

TANTRA IN ANDHRA :- Just as we can not say that Yoga was not known in India before Patanjali wrote his Yoga Sastra, we can not conclude that practice of Tantra was not prevalent in ancient India before the Tantra texts in codified form appeared. In fact the Tantra should have been known and widely practised in India from very early times. According to Shama Sastri, the Tantra form of worship may be traced back in India as early as to the first millenium B. C. Traces of some aspects of Trantrism are suspected in the *Deccan*, even in the pre-historic period. Sir John Marshall says in his excavation report of Harappa and Mahenjadaro that Siva is the male diety of non-aryan pantheon of pre-vedic India.³ The lingum of *Gudimallam* in Chittor Dist. of A. P. (200 B. C.) has the figure of Siva with Mongolian features with plaited hair and no holy thread.⁶

Andhra always remained a strong-hold of Tantric tradition. It is strongly influenced by Kapalika, Saivite, Shakta and Vaishnava Cults. Andhra has produced a formidable line of Tantric Gurus from the earliest of the Siddhas. Recently Helmut Hoffmann, a German Indologist published an oriental manuscript; "*Kalachakra-mula Tantra*." The MS said to be 11th century and it describes preaching of the Kalachakra Tantra at the Stupa of *Dhanyakataka*.⁷

Tatha Mantranaye Prokta Sridhanye Dharmadesana

There is a prominent place for Dakshinacharas and Vamacharas also in Andhra. Lolla Lakshmidhara was a prolific writer and wrote several works on a variety of subjects (Yogadipika, a commentary on Patanjali), including Tantra. He is a well-known Sanskrit scholar of Krishnadevaraya's court and author of Kondavidu Inscription of his patron dated 1520 A. D. Besides there were Bhada Kasinathabhatta alias Sivanandanatha, Brahmananda, author of VAMACHARA SIDDHANTA SAMGRAHA, and

Ramaswami Panditha alias Paranandanatha, a Commentator on *Yoga taravali*.⁸

TANTRA AND SCIENCE :

One should agree with Sri James Jean's (1877-1946, a great astronomer), view that there is a "mysterious world outside ourselves" but we differ from him when he says it is unknowable. The Reality is unknown but it is knowable. Tantra provides the intuitional Sadhana which leads one to the experience of reality.

Physicists have explained the world of atoms and molecules and the biologists have given explanations of the evolution of life. However, with all the spectacular advancement of science and technology, man remains an enigma to man. Science has utterly failed to explain the "total man" through whom we can resolve the mysteries of the universe. But Tantra had made this "total man" the object of its study. Man has got both an outward exterior which is comprised of his physical body, his brain, his mind and an inward self which functions intuitionally rather than emotionally and which may be termed as supreme consciousness. Science has studied the first part of it but it has done very little to study scientifically the latter part, that is, the inner self and the supreme consciousness or soul with which one is supposed to obtain the key to the universe.

We come to the conclusion that Tantra and science are not hostile to each other. They have the same ultimate objectives in view, but the methods are radically different. Science is analytical and objective. Tantra is intuitive and subjective. Tantra is based on mysticism and intuition. A yogi attains the ultimate truth by the intuitional practice of awakening Kundalini. And when the Kundalini is awakened and reaches Sahasrara Chakra (the Pineal gland), the yogi has the vision of the absolute.

The occult science of Tantra is nothing but applied psychology and Agama is the best treatise on "applied psychology". Psychology being a new science, it is still in the formative stage. Hence, Tantra which is the most developed form of applied psychology, has not

been fully understood and appreciated. Tantra is full of symbolism, when fully understood will create a revolution in the world of psychology by making inroads into the dark night of soul."

Thus Tantra an integrated human personality has brought science to develop. Thus Tantra brought science and spirituality nearer towards an integrated human personality and an integrated human development.⁹

VAJROLI TECHNIQUE IN HP AND HR. Godavara Mishra¹⁰ informs us that he has deliberately excluded from the present treatise (Yoga chintamani) those details of Yogic theory and practice which are enjoyed as essential in Tantric manuals

(‘भूतहावलि कर्मशास्त्राः विशेष’ because they are opposed to the teaching of the श्रुति and स्मृति. But, Mr. M. Eliade accepts that all Tantraism presupposed mastery of the intricate Hathayogic Training. Dr. Sukumar Sen explains the Tantra influence on Gorakh panthas as "Goraka cult, in later times came to be mixed up with similar yogic and tantric cults which did not strictly forbid contact with women. The combined cult is the Nathacult of Bengal. The Gorakh Pantha outside Bengal presents a much purer form of the celibate Yogic faith.¹¹ More or less the same combined cult is followed in Andhra,

The Vajroli, a Trantic practice which is described by Atmarama is not clear and is controversial among scholars. Svatmarama does use words and expressions which can be interpreted in two ways. This Justifies Keith's remark¹² in HP we find with some surprise the author, despite his style, indulging in double entendres of somewhat dubious character" (history of Skt Lit-491). Various derivative meanings of the word "VAJRA" have been proposed by older writers as well as modern writers and texts misled by the prevalent wrong notions. Swamy Digambarji and Dr. Mahajot Sahai view "Brahmananda has also accepted in his Jyotsna the fantastic wrong meanings given to the words used by the great author of HP".¹³ But the scientific exponent of Yoga, Swamy Kavalayananda thinks "Vajra in

Yogic literature does not mean the Pelvis, but it means the Penis". Learned scholars from the same Kaivalyadhama Institute are of different opinions on Vajroli.

Upanishadbrahmayogi considers the shape of Urethra to be like Vajroli. Vajra, meaning diamond is associated with purity. It is interesting to find that in *JVALAVALI VAJRA MALA TANTRA* (MS) "*SUNYATA*" is called Vajra.

Srinivasa described Vajroli more elaborately than Svatmarama. He follows his own interpretation. The aim of Vajroli is the arousal of Kundalini, cleaning of Nadis, and the union of Apana and Prana, Vide HR, Ch II-74. The awakening of Kudalini is known as पुरुषचरणक्रिय. It is the *SADHANA* part of Tantra.

According to Svatmarama, one should with efforts, blow into the Urethra through a prescribed tube (III-85). Brañanaranda comments that after cleansing the urethra in this way like Suddhigriya, the Yogini practices sucking of liquids through the urethra, which seems to be the technique of Vajroli. Atmarama or his commentator

Bhmananda are silent on the shape and preparation of the tube. But Srinivasa, described in detail vide HR-II ch-76.

SAHAJOLI AND AMAROLI: According to HP and HR Sahajoli and Amaroli are nothing more than two variants of Vajroli. Srinivasa also attributed in his HR these practices to Kapalikas. The most ancient and perhaps the most complete source of information on the aspect of treatment is found in "*Lamara Tantra*" under the title of "*SHIVAMBUKALPAVIDHI*" the practice of using urine to regenerate the body. Prof. Athawala, Research professor, B. J. Institute of Learning and Research, Ahmedabad, India, claims to have access to an ancient Samskrit MS called the "*SHIVAPARVATI*." The texts state that to attain fast results from Amaroli, the urine should be taken three times a day—once in the early morning (first flow) a second time at noon, and for the third time in the evening. Midstream urine is to be used. "By taking Sivambu continually and regularly a man or woman becomes sexually potent and the signs of old age are removed

In "*SUSTRUTA SAMHITA*", an ancient Indian Ayurvedic text, the function of the urine is given as follows "The urine fills the bladder and removes impurities of the body" (SS, 11, 15-16).

Siddha Tirumoolar in his book "*TIRUMANDIYAM*" (S1, 830) expounds the science of "*AMRIDHARANA*", the acceptance of urine.

Ancient Tantrika Ayurvedic texts like, Gyanarameva Tantra (22 chapter) Vagbhatta, Harita (I chapter on urine) Yogr Ratnakar (Mutreshtokam V, II) nad Bhava Prakasha (V.7, urine chapter) strongly recommended auto-urine therapy for health, long life and a radical cure for many dangerous diseases.¹⁶ Morarji Desai, former Primeminister of India observed,¹⁷ "I have tried the remedy on myself I have seen cases of diabetes cancer and tuberculosis cured by it. For diseases of eyes, ears, teeth and skin, it is a most effective remedy". Further details about Sahajoli and Amaroli refer to critical Notes PP-133 & 134.

KHECHARI: We have to note two Yogic concepts viz. Somakalapana and bindujaya, which are shown to be related to each other in their last phase. Accordingly, exercises are prescribed for all the phases. Khechari prevents Bindukarasana (HP, III-42). Srinivasa described Khechari more informatively than Atmarama. Srinivasa criticises the method of cutting of tongue mentioned by Svamarama, HR-II-129. The interdependence of Vajroli and khechari is given in HR-II-139. Srinivasa's descriptions of Khechari is more elaborate than HP, SS, and Ghs. Last but not least, Srinivasa quoted some other sources in his Khechari prakarana.

We conclude that the Tantras are the most rational treatises on the dignity of man. Benoytosh Bhattacharya¹⁸ analyses the role of Tranttric cult in Indian civilization as follows:- "The Tranttric Culture is the greatest contribution made by India towards the world civilization....Those few Yogins in India still possesses, for the most minute, through accurate, easy and practical system of psychic exercises ever conceived by man in any country or at any time". Nik Dougals¹⁹ sums up Tranttrism In future in India as:-

"In India there are also those who are finding, in the way of the Tantra, a new hope for the future". Agehananda Bharati²⁰ prof. of Anthropology, SYRACUSE UNIVERSITY, points out the importance of Tantra in the present day world. "Tantrism in India may well be therapeutical for many cultural ills that beset her today."

AN ESTIMATE: We have briefly described the Tantric practices in HP and HR. In Tantric rites a person should seek the help of a "GURU". One's father or brother cannot be one's Guru. Srinivasa upholds the Tantric "GURU SHISHYA" tradition when describing Khechhari "GURU'ARSITA MARGENA". Ordinarily, the father cannot initiate his son to tantric "DIKSHA". Tantric Diksha (initiation) is unavoidable in a man's life Srinivasa when narrating Vajroli insisted that even the son cannot be taught without "GURU SHISHYA" tradition, (vide HR- II-37) Let us now deal with the three cardinal concepts of deity, *DEVATHA*. The second concept which is unique to the Tantra is the Mantra. Yogatantra gives a high place for this *MANTRASADHANA*. The third concept is the grand concept of the Guru. Various rites are prescribed for making the mantras efficacious. Of these, an extremely important one is the "*PURASCARANA*" which consists of five elements; the muttering of the *MANTRA* (*JAPA*) for a prescribed number of times, *HOMA*, *TARPANA* and *ABISHEKA* with the same mantra. Some of these are listed in Niyamas. Two important features of worship are "*BHUTA SUDOH*" and "*NYASA*" which aim at the purification of the body and help the gradual realization of the supreme of the Tantra form of worship. Srinivasa was influenced by Tantra. He was well versed in various branches of learning. He proclaimed himself to be an expert in "*TANTRA*" too. Although he introduced various Tantric practices in his Hathayogic lore, he mainly followed the tradition of "*NATHASAMPRADEYA*". At the same time he himself again declared in the colophon of the first chapter he ~~at HR~~ re-established the Vedic path "वैदिक मार्गप्रतिष्ठक धर्म". It shows that Srinivasa has given equal importance to Vaidika path and Tantric path..

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AYURVEDIC THOUGHTS IN HATHARATNAVALI

Actually speaking, therapy is not a field of Yoga in its proper sense. Even so, Yoga has necessarily to do with health activities. Yoga is not a system of medicine, but its therapeutical aspect is magnetising the people. Some of the statements of Srinivasa reflected his diversified knowledge in Ayurveda too.

Conceptual similarities in Yoga and Ayurveda are many. There are eight branches in Ayurveda and there are eight "angas" in Yoga. Another similarity is location, function and division of *Vayu*. Srinivasa agrees with Ayurveda when he mentions the inter-relationship between *Vayu* and *Manas* (IV-25). During different seasons of the year, these *Doshas* undergo certain changes. If certain precautionary measures are not taken during these seasons the person would expose. Seasons are considered particularly in selection of *Pranayamas*. Ayurveda recognises 13 channels in human body, whereas HR on the other side recognises 14 (IV-34). There are 13 types of *Agnis* in Ayurveda; out of these, *Jatharagni*, is quoted frequently in HR (I-36, II-69). Some evacuatory therapies are also prescribed in yoga and Ayurveda-namely *Vamanam* and *Dhautis* etc. This helps in proper functioning of the *Agnis*. Finally, for Ayurvedic and yogic treatment knowledge of *Prakriti* of person is very important. Not only that, both Yoga and Ayurveda believe in the eternal existence of *Prakriti* (*Samkhya*) as the state of equipoise of three *gunas*. Srinivasa explained this aspect of the three *Gunas* and its importance in HR (IV-59). Further he says "According to quality and form etc different physical bodies are formed (IV-56)".

Srinivasa described the body as "*Ghatasodhanakaragam*". The measurement of body and its various organs, their shapes, etc. are described in HR (IV-31 to 42). This shows the importance that Srinivasa gave to the body and its organs. He considered Ayurveda from the view point of a Yogi. Ayurveda has also *Panchakarma* therapy more or less comparable to the eight cleansing processes of Yoga (*Ashtakarmas*) for prevention, cure of diseases and maintenance of harmony among *Tridoshas*.

CLASSIFICATION OF ASHTAKARMAS :

Ashtakarmas deal with health and cure diseases arising from *kapha*, *meda* and *mala* (HR-I-58). They can be classified according to (a) mode of cleansing and (b) region of cleansing.

(A) MODE OF CLEANSING :

Natural agents like air and water are used for this purpose. Cleansing by air like *Kapalabhati* (HR-1-56, to cure disorders phlegm, bile and the diseases due to water). Cleansing by water: *Gajakarani* and *Gurugajakarani*, some of the liquids used in *Gurugajakarani* beside water are jaggery water, coconut water and milk. iii) Cleansing by Friction or Appliance: *Chakri Karma* (HR-1-28, piles, and diseases of spleen and big belly are cured through it and *Ja haragni* is stimulated). iv) Cleansing by manipulating movements: *Jalabasti* (HR-1-49, diseases of spleen, big belly, diseases of Vata, Pitta and Kapha etc.)

(B) REGION OF CLEANSING:

i) Naso-pharyngo - aero-cranial region *Neti*, *Kapalabhati*, *Trataka* etc. ii) Cleansing of Gastro-aesophageal region *Dhautis* like *Vamana*, *Gajakarani* etc. iii) Cleansing of Ano-recto-intestinal region: *Chakri*, *Jalabasti* etc.

THERAPEUTICAL VALUE OF ASHTAKARMAS :

Karma, *Kriya*, *Suddhikriya*, *Nadisuddhi*, *Ghatasuddhi* and *Chittasuddhi* are some of the terms used to denote the concept of *Shodhana*. The aim of *Nadishodhana* is described as freedom from disease (HR-1-57). These are broadly classified as *Dehamala* and *Chittamala*. Srinivasa summarised aim of his *Ashtakarmas* as follows.

Deharogyam cha Labhate hyastakarma Prabhavatah. (I-60)

While describing various *Asanas*, *Pranayamas*, *Mudras* and *Bandhas* the benefits emanating from these practices are mentioned in *Ayurvedic terminology*. The aim of *Asanas* is maintenance and improvement of health and cure of diseases (vide HR-III- 4,7, and 75). The aim of *Kumbhakas* is stated as "*Ayusodhika Siddhyartham*".

There is great importance for *mitahara* in Yogic science except in case of *Viparitakarani* (HR-II-70). The food should be taken, according to Yoga, leaving one quarter of the stomach empty is acceptable to Ayurveda. (Ch.S-Vimana sthanam-sloka-5 and PHS-III-240). The following should be avoided in eating: eating less. (II-70) eating excess (I-77) eating wholesome and unwholesome foods together. (I-72, I-73; PHS III-244)

Generally Hathayogis abhor the habit of fasting. Fasting comes under non-substantial medicine (PHS-I-55). Fasting is included in *Niyamas* by Srinivasa (III-3). It is interesting to note that Srinivasa insisted that one should not take meal for three ghatīs (72 minutes) after performing Jalabasti. From the above references it is obvious that Srinivasa definitely had good knowledge of Ayurveda.

A detailed discussion about this may not be possible in this short account. However this is an important topic in which our readers too may well be interested to refer related readings as follows :-

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4. Yoga therapy-its origin & Approach by Dr. Naresh Kumar Yoga Awareness vol. IV-No. 2-May, 1980.

5. YM, Vol-XVIII, No-3 & 4, Sodhana kriyas-An Analysis by Dr. M.L Gharote.

6. A handbook of Ayurveda by Dr. Bhagwan Dash. Hind pocket books-1977.

7. HP. The actual use of drugs is not mentioned, but references to the medical concept are found. V-22 (*Osadhakathanam*)

*Vaidyastrotavidhina Kriyam Kurvita Yatnatah
Kuryadyogachikitsam Cha Sarvarogesu Rogavit*

8. SKS. Attempts have also been made to synthesize the basis of Pancaakarmas with that of Satkarmas in it.

9. KY, a rare combination on Ayurveda and Yoga. Author says,

"Bhakshayetkayasidhyartham Simdhuram Sarvasiddidam"

10. Ayurveda Sutram ed. by Dr. R. Shyama Sastry, University of Mysore, 1922. The title Sutra implies here Yoga Sutra of Patanjali. Patanjali also accepted the importance of "OSADHI". (vide PS-IV-1.)

11. PHS, by Srinatha Pandita, a SKT medical treatise of 15th century from Andhra region. BIIHM-vol-II, No. 4 P-207

LACUNAE IN THE MANUSCRIPT

We stand at the end of our survey of HR. From it we ought to recognize that some of the additional features of Tanjore MS are indicated in Appendix-I (P. 160) The available text is given in Appendix-II (P. 162) still it is not complete

Some of the contents or verses from this treatise are incorporated or quoted by Telugu critics as follows

Sri O.Y Dorasamayya in his *Jnanadeepa* a commentary on HYP in 1904 A.D. (P. 116) referred to some more *Suddhikriyas* from HR which are not found in the present text. Dorasamayya clearly states that Svātmanamayogindra had not described some kriyas. Those kriyas were taken from HR to help sadhakas. These are 1. *Chakrikarma* 2. *Kilikarma* 3. *Shankhaprakshalana*. *Kilikarma* and *Shankhaprakshalana* are not found in the available MSS.

In the introduction of *Jnanadeepa*, Dorasamayya says that the description of the 34 Asanas is not available to him. He includes in this 1. *Padapitham* 2. *Niralambam* 3. *Vidhunanam* 4. *Vichitrakarani* 5. *Pindamayuram*. The description of this above Asanas are available in our text. This shows that the MS of HR referred to by Dorasamayya is different from our collection of MSS.

Sri N. Gangadharam, also has referred* (P-61) to Simhasana as mentioned in HR, but it is found in the present text with a little variation. Sri B. Narayanaswami Naidu mentioned in his *Andhra Vedantaparibhasa* that *Plavani* is one among the *Asthakumbhakas* which is described in HR. There is dire need for further research to formulate a complete description of the important practices of these. One of the rare works in this field is "*Yoga Bhashya Hatharatnavali*" (Refer Intro P-18)

1. శ్రీ స్వాత్మారామ యోగీంద్రులు కొన్ని కర్మలను చెప్పలేదు. దానిని హతపత్నావళియందుండి అధ్యాసకుల సాధనముకొరకీర్చట చెప్పబడుచున్నది.

2. ఇదియునుగాక, సాదాపీఠము, నిరాలంబము, విరూపనము, విచిత్రకరణి, పిండమయూరం అనేకాసనములు గ్రంథాదుల యందు గానబడుచున్నవి. వాని లక్షణములను దెలియజేయు గ్రంథములు కనబడలేదు. గురుకృపచే లభించినట్లు చెప్పబడును.

* Veman Kattina Padartha Manjari.

हठरत्नावली

प्रथमोपदेशः

LESSON I

श्री राम ब्रह्मणे नमः ।

ॐ श्रीं आदिनाथं नत्वाऽथ^१ श्रीनिवासो महामतिः ।

हठरत्नावलीं घृते योगिनां कण्ठभूषिताम्^२ ॥१॥

1. Bowing towards Sri Adinatha, the great scholar Srinivasa starts writing Hatha Ratnavali which is like an ornament for the yogis to be worn around the neck.

वेदे वेदान्तशास्त्रे कण्ठपतिरचिते शब्दशास्त्रे स्वशास्त्रे,
तन्त्रे प्राभाकरीये शशधरचिते न्यायरत्नार्णवेन्दी ।

सांख्ये सारस्वतीये^४ कणभुगभिहिते, तत्त्वचिन्तामणिज्ञः
श्रीमज्ज्योतिर्विदग्नेश्वर तनुजो राजते श्रीनिवासः ॥२॥

2. Srinivasa, the son of a great astrologer, is well versed in Veda, Vedanta, the science written by Patanjali, grammar, Yoga, Tantra, Prabhakariya, Sasadhariya, Nyayaratna (of Manikantha Mishra), Samkhya, Sarasvatiya, Vaisesika, and Tattvacintamani (of Gangesh Upadhyaya).

-
1. श्री गणेशाय नमः, श्री वरदमूर्तिर्जयति - जो. का., ॐ नमश्चण्डिकायै व. पुस्तके इत्यधिकं.
 2. नत्वावै-व.
 3. कण्ठ - क. जो. व.
 4. दिनकर मणिते इत्यधिकं व.

हठविद्यां हि मत्स्येन्द्रगोरक्षाद्या विजानते ।

आत्मारामोऽपि जानीते श्रीनिवासस्तथा स्वयम् ॥३॥

3. Matsyendra, Goraksha and others know the lore of Hatha. Atmarama also knows this and Srinivasa himself knows this.

भ्रान्त्या बहुमतध्वान्ते राजमार्गमजानतः ।

केवलं राजयोगाय हठविद्योपदिश्यते ॥४॥

4. This lore of Hathayoga is being expounded only for Raja yoga, to those who are ignorant of the great path of Raja yoga and are perplexed by the confusion caused by the multiplicity of the views.

अथातो योग जिज्ञासा शास्त्रमाद्यमिदं कृतम् ।

योगस्य विषयं वक्तुं योगशास्त्रे प्रयोजनम् ॥५॥

5. Out of the curiosity about what is yoga, this science is being written first of all. The subject of yoga is being told to know the science of yoga.

अपानप्राणयोश्चापि जीवात्म परमात्मनोः ।

योगश्चायं हि योगार्थं केचिदाचक्षते बुधाः ॥६॥

6. Some scholars say that this is for Apana and Prana and also for Jivatma and Paramatma. Some say that this yoga is only for the sake of yoga.

चित्तवृत्तिनिरोधस्तु महायोगः प्रकीर्तितः ।

योगश्चतुर्विधः प्रोक्तः योगज्ञैः सर्वसिद्धिदः ॥७॥

7. Restraint of the modifications of the mind is called Mahayoga. The great yogis have classified yoga into four types which can give all Siddhis.

मंत्रयोगो लयश्चैव राजयोगस्तृतीयकः ।

हठयोगश्चतुर्थस्स्यात् प्राणिनां मोक्षसाधकः¹ ॥८॥

8. Mantra yoga, Laya yoga and third is Rajayoga. The fourth is known as Hathayoga which brings about liberation (salvation) to all the creatures.

NOTE : This order is different from some other traditional books, like Yoga Upanishads.

अथ मंत्रयोगः ।

अंगेषु मन्त्रमभ्यस्य² पूर्वमन्त्रं जपन्मुधीः ।

येन केनापि सिद्धस्स्यान्मंत्रयोगः स उच्यते ॥९॥

Now Mantra Yoga :

9. The wise should recite Mantra after assigning mantra on different limbs. Then whosoever can attain Siddhi. That is called mantra yoga.

1. मोक्षदायकः - का, जो, व.

2. बित्त्वस्य - का, जो, व.

अथ लययोगः ।

लययोगश्चित्तल्यात्संकेतस्तु प्रजायते ।

आदिनाथेन तु लयाः सार्धंकोटिरुदीरिताः¹ ॥१०॥

Now Laya Yoga :

10. Laya yoga is achieved when Chitta is completely absorbed. Adinatha has enumerated 1½ crore varieties of Laya.

भ्रूमध्ये दृष्टिमात्रेण परः संकेत उच्यते² ।

शिरः³ पाश्चात्य भागस्य ध्याने मृत्युंजयः परः ॥११॥

11. By gazing on the space between the eye-brows and then moving the head towards backside, and concentrating on Mrityunjaya (is called Laya).

एतदेव⁴ मत्सम्मत्तम् हठप्रदीपिकायामपि —

श्री आदिनाथेन सपादकोटि लयप्रकाराः कथिता जयन्तु⁵

नादानुसन्धानमेव मन्यामहे मान्यतमं लयानाम् ।

लयो लय इति प्राहुः कीदृशं लय लक्षणम् ।

अपुनर्भावसंस्थाने लयो विषयविस्मृतिः ॥१२॥

The same view is also supported by Hathapradipika.

One crore and a quarter types of laya are mentioned by Sri Adinatha, but we consider Nadanusandhana alone to be the best acceptable among all the Layas.

12. Many shout 'Laya Laya'. But (how many know) what is the nature of laya? It is the state of perceiving no objects because there is absence of all emotions in that state

1. रुदाहताः - व.

2. रच्यते - का, जो.

3. शिर - तर.

4. तदेव - का, व. जो.

5. जयन्ति - व.

अथ भण्यते राजयोगः ।

न दृष्टि लक्ष्याणि न चित्तबंधो न देशकाली न च वायुरोधः ।

न धारणा ध्यान परिश्रमो वा समेधमाने सति राजयोगे ॥१३॥

Now Rajayoga is being explained :

13. Neither eyes are having any aim, nor Chitta is bounded by time and space, nor there is breathing obstruction (Pranayama). There is no effort for Dharana or Dhyana,-this is called Samadhi similar to Rajayoga.

न जागरो नास्ति सुषुप्ति भावो न जीवितं नो मरणं च चित्तम्² ।

अहं ममत्वाद्यपहाय सर्वं श्रीराजयोगस्थिरचेतनानाम् ॥१४॥

14. The condition of Chitta is neither awakened nor asleep, neither living nor dead. Those who are of firm mind due to Rajayoga leave all kinds of "I" and "mine".

राजयोग विना पृथ्वी राजयोग विना निशा ।

राजयोग विना मुद्रा विचित्रापि न राजते ॥१५॥

15. Without Rajayoga, Prithvi (Asana) (is not effective), nor is Nisha (Kumbhaka) nor else the various types of Mudras, how great may be. (Branmananda while explaining the same sloka in Hathapradipika considers Prithvi for Asana and Nisha for Kumbhaka because stability is the characteristic of both Prithvi and asana and absence of activity is the characteristic of both Nisa and Kumbhaka).

1. दोसः - व.

2. जिवम् - व. का. जी.

पीठानि कुंभकाश्चित्रा दिव्यानि करणानि च ।
सर्वोऽपि¹ च हठाभ्यासो राजयोगफलायंदः ॥१६॥

16. Asanas, various Kumbhakas and efficacious mudras all these practices of Hatha result in Rajayoga.

अथ श्रीहठयोगः —

महामुद्रादिदशकं कर्माण्यष्टौ च कुंभकाः ।
चतुरशीत्यासनानि प्राहुश्चैतद्धठाह्वयम् ॥१७॥

Now Sri Hathayoga :

17. Mahamudra etc. are ten, Kumbhakas and Karmas are eight each and asanas are eighty four—all these are Hatha practices.

हठं विना राजयोगो राजयोगं विना हठः ।
व्याप्तिस्स्यादविनाभूता श्रीराजहठयोगयोः ॥१८॥

18. Neither can Hathayoga be perfected without Rajayoga nor Rajayoga without Hatha There is Avinabhuta Vyapti between Hathayoga and Rajayoga.

NOTE : According to Nyaya Shastra, Avinabhuta Vyapti means dependant on each other i. e. one not existing without the other.

मतान्तरे तु²

मकारेण मनः प्रोक्तं³त्रकारः प्राण उच्यते ।
मनः प्राणसमायोगाद्योगो वै मंत्रसंज्ञकः ॥१९॥

In other opinion :

19. The letter 'Ma' is for Manas (mind) and the letter 'Tra' is said to be for Prana. By connecting Manas and Prana the Yoga is called mantra yoga.

1. संगोऽपि - जो, का का, व.
2. पु - तु.
3. न - व.

अगानवृत्तिमाकृष्य प्राणो गच्छति मध्यमे ।

राजते गगनाम्भोजे राजगोगस्तु तेन वै ॥२०॥

20. ^{१०} By pulling Apana vritti, Prana enters into the middle (Sushumna Nadi). Then it goes to sky lotus. That is all for the sake of Rajayoga.

हकारेणोच्यते सूर्यः ठकारश्चंद्रसूचकः ।

चन्द्रसूर्ये समीभूते हठयोगोऽभिधीयते^१ ॥२१॥

21. The letter 'Ha' stands for Surya (Sun) and the letter 'tha' denotes Chandra. When Chandra and Surya are brought in a balanced condition, that is called Hathayoga.

युवा भवति वृद्धो वा व्याधितो दुर्बलोऽपि वा ।

अभ्यासात्सिद्धिमाप्नोति सर्वयोगेष्वतन्द्रितः ॥२२॥^१

22. He, who untiringly practises yoga in all its aspects attains success even if he is young, old, diseased or weak.

अभ्यासकाले प्रथमे शस्तं क्षीरादि भोजनम् ।

ततोऽभ्यासे दृढीभूते न तावान्निवमग्रहः ॥२३॥

23. In the beginning of the practice (of yoga) food with milk etc. is advised. But when the practice gets stabilized there is no need to observe such a restriction.

अभ्यासकाले प्रथमे निषिञ्चन्ति कफादयः ।

अकार्यकर्मभावेन भविष्यन्त्यखिलामयाः ॥२४॥

24. In the beginning of the practice, (practicer should) overcome the diseases of cough etc. Due to avoidance of practising purificatory processes, different types of diseases take place.

अत्र वयं गुरुसम्प्रदायानुसारेण नौल्याद्यष्टकर्माणि ब्रूमः ॥

चक्रिनौलिर्घाति नेति वंस्ति गंजकरिणी।—

त्रोटनं मस्तकभातिः कर्माण्यष्टी प्रचक्षते ॥२५॥

Now I will speak on the eight karmas Nauli etc. according to the Guru tradition.

25. Chakri, Nauli, Dhauti, Neti, Basti, Gajakarini, Trotana and Mastakabhati, these are said to be eight karmas (purificatory processes).

हठप्रदीपिकायां स्वात्माराममते तु —

घीतिवंस्तिस्तथा नेतिस्प्रटकं नौलिका तथा

कपालभ्रान्तिश्चैतानि षट्कर्माणि प्रचक्षते ॥२६॥

In Hathapradipika according to Svatmaram's opinion :

26. Dhauti, Basti, Neti, Trataka, Nauli and Kapalabhranti, these are said to be the six purificatory processes.

इदं मतं चिन्तनीयं —

अक्रयभावं कथं भवेत् ? उद्देश्यस्य विरोधित्वादसंगतमिदं मतम् ।

हठप्रदीपिकोक्त दूषणानि निराकारण

प्रयासस्तूत्तुंग² शृंग वपुर्भगप्रसंगमनुकरोति ।

अलं नखच्छेद्ये परशुप्रहारेणेत्युपरम्यते ॥

1. कारिणी - त.
2. चुंग तूंग - जो.

This opinion is worth thinking—without Chakri how this purificatory processes will be complete? As it is opposite to the aim, this opinion is irrelevant.

Clarifying the blemishes of Hathapradipika, resembles the example of climbing a very high hill. One should not use a sword (like weapon) to cut a thing.

कर्माष्टकमिदं गोप्यं । घटशोधनकारकम् ।

कस्यचिन्नैव वक्तव्यं कुलस्त्री सुरतं यथा ॥२७॥

27. These eight purificatory processes are most secret and they purify the body. One should not talk about them to any (one) as a respectable woman (does not talk) about (her) sexual enjoyment.

अथ चक्रिकर्म

पायुनाले प्रसार्यार्द्धाम्गुलीं भ्रामयेदभीः ।

यावद्गुदविकासस्स्यात् चक्रिकर्म निगद्यते ॥२८॥

Chakrikarma :

28. The half of the finger should be inserted in the anal canal, and moved around all the sides (clockwise and anti-clockwise), till the anus is fully stretched. This is called Chakri Karma.

NOTE: According to Satkarmasamgraha one should insert middle finger.

मूलव्याधिर्गुल्मरोगो नश्यत्यत्र महोदरः ।

मलशुद्धिर्दीपनं च जायते चक्रिकर्मणा ॥२९॥

29. The piles, and diseases of spleen and big belly are cured through it. Evacuation of the bowels, and stimulation of Jarharagni take place through Chakri Karma.

सर्वेषां कर्मणां चक्रि साधनं प्रोच्यते मया ।
 स्वात्माराम प्रभूणां तु चक्रिकर्म न सम्मतम् ॥
 साधकैस्तत्र कर्तव्यं सर्वकर्मणि सिद्धये^१ ।
 तस्मान्मदुक्तरीत्यैव ज्ञातव्यं योगिभिर्युतैः ॥३०॥

30. Among all the purificatory processes, this Chakri Sadhana is told by me (first of all). Respected Svatmarama has not accepted this Chakri Karma.

To master all the purificatory processes, Sadhaka, therefore, should practise these according to the method told by me. Let this be known by the yogis of high order,

अथ नीलिः

सा च नीलिद्विधा प्रोक्ता भारीचैकान्तिकान्तरा ।
 भारी स्याद्वाह्यरूपेण जायन्तेऽन्तस्तु सा तथा ॥३१॥

Nauli :

31. That nauli is also said to be of two types : Bahya and Antara. This Bahya is practised from external side therefore it is Bahya.

अथ बाह्याख्या नीलिः

अमन्दावर्तवेगेन तुण्डं^२ सव्यापसव्यतः ।
 नतांसो भ्रामयेदेषा नीलिगौडैः^३ प्रशस्यते ॥३२॥

-
1. कर्माणि - व. का. जो.
 2. गुदं - व.
 3. नीलियागः

Now Bahya Nauli :

32. With shoulders bent forward one should rotate the abdomen (muscles) right and left with the speed of a fast rotating whirl-pool. This nauli is praised by the accomplished yogis.

तुन्दार्नि सन्दीपन पाचनादि सन्दीपिकानन्दकरी सदैव ।

अशेष दोषामयशोषणी च हृठक्रियामौलिरियं च नीलिः ॥३३॥

33. Nauli the crown of Hatha practices, blazes up the gastric fire, improves digestion etc and invariably brings a feeling of well being and completely destroys all disorders and diseases.

अथ अन्तरा

इडयावर्तवेगेन^१ तथा पिङ्गलया पुनः ।

उभाभ्यां भ्रामयेश्चैषाह्यन्तरा^२ कीर्तिता मया ॥३४॥

Now Antara Nauli :

34. Fast rotation from Ida and then again from Pingala; rotation of these two is called Antara (Nauli) according to me,

[There is another opinion. Antaranauli is moving vertically the 'Recti' muscles (abdomen) starting from down to upwards and vice-versa. This is also fast rotation of abdomen vertically, whereas movement of 'Recti' muscles is horizontal in Nauli.]

1. इडया - त.

2. ष - त.

अथ धौतिः

विशद्वस्तप्रमाणेन धौतेर्वस्त्रमुदीघितम् ।

चतुरंगुलविस्तारं सिक्तं चैव शनैर्ग्रसेत् ॥३५॥

Dhauti :

35. One should swallow slowly a long wet cloth four fingers (approx. three inches) in breadth and twenty cubits (long). Then the swallowed cloth should be drawn out slowly. This process is known as dhauti. Everyday (daily) it should be practised then it increases the gastric fire.

ततः प्रत्याहरेच्चैतदुत्खातं धौतिरुच्यते ।

“ दिने दिने ततः कुर्याज्जठराग्नि प्रवर्धनम् ” ।

कासश्वास प्लीह कुष्ठ कफरोगोष्म विशतिः

धौतिकर्म प्रभावेन घावन्त्येव न संशयः ॥३६॥

36. As a result of performing Dhauti, Asthma, diseases of the spleen and the skin, and the twenty varieties of diseases caused by phlegm undoubtedly get cured.

अथ नेति कर्म

आसुपुच्छाकारनिभं सूत्रं सुस्निग्धनिमित्तं ।

षड्वित्तमित्तं सूत्रं नेतिसूत्रस्य लक्षणम् ॥६७॥

Neti Process :

37. A smooth thread made like the tail of the rat, and of $4\frac{1}{2}$ feet length is the Neti thread.
(The length one vitasti is accepted as equal to twelve angulas, which is approx. 9 inches. Here Srinivasa says that it should be of six vitastis i. e. 9 inches x 6 = 54 inches).

नासानाले प्रवेश्येनं मुखात्रिगंमयेत्क्रमात् ।
सूत्रस्यान्तं प्रबद्ध्वा तु भ्रामयेन्नासनालयोः ॥३८॥

38. Introducing it in one nostril, it should be taken out from the mouth gradually. By joining the two ends of the thread it should be rotated through nostrils.

मंथनं च ततः कुर्यान्नितिः सिद्धैर्निगद्यते ॥३९॥

39. Then one should churn (the nostrils) through it, this is called Neti by Siddhas.

कपालशोधनी चैव दिव्यदृष्टिप्रदायिनी ।
जन्तुध्वंजातरोगघना । जायते नेतिरुत्तमा ॥४०॥
नेतिस्वरूपं कथितं श्रीनिवासेन योगिना ॥

40. This best Neti cleanses the frontal sinuses, bestows upon one (i. e. yogi) the keen eyesight and destroys the multitude of diseases of the region above the clavicle.

Thus Srinivasa yogi has explained the Neti.

अथ वस्तिः

वस्तिस्तु द्विविधा प्रोक्ता जलवायु प्रभेदतः ।
चक्रि कृत्वा यथाशक्त्या वस्तिञ्चैव तु कारयेत् ॥४१॥

Basti :

41. Differentiating on water and air, Basti is said to be of two types. After doing Chakri according to the best of one's effort, one should practise Basti.

वायुमाकुञ्च्य जठरे गुदनाले विसर्जयेत् ।

वायुवस्तिरियं प्रोक्ता जलवस्ति मथो वृधे ॥४२॥

42. After collecting air in the stomach, one should leave it through the lower passage (anus). This is called Vayu Basti. Now I will say about Jala Basti.

अथ जलवस्तिः

नाभिदध्ने जले स्थित्वा पायुनाले स्थिताङ्गुलिः ।

चक्रिमाग्रेण जठरं पायुनालेन पूरयेत् ॥४३॥

Jala Basti :

43. Standing in the water deep up to navel region, putting the finger in the passage of anus, through Chakri process, stomach should be filled (with water) through anus.

विचित्रकरणीं कृत्वा निर्भीतो रेचयेज्जलं ।

यावद्वलं पूर्येव क्षणं स्थित्वा विरेचयेत् ॥४४॥

44. Then, after doing Vichitra Karani one should draw out the water without fear. Filling in (water) according to the strength, waiting for some moments one should take out (water).

For the technique of Vichitra Karani refer Ch. 3., Verse-68.

घटित्रयं न भोक्तव्यं वस्तिमभ्यस्यतो ध्रुवं ।

निवातभूमौ सन्तिष्ठद्वशी हितमिताशनः ॥४५॥

45. After practising Basti one should not take meal for three Ghatis (72 minutes). He should sit on the ground peacefully and should take controlled, pleasurable and moderate food.

1. वायु - व.

2. निर्वात - का, व.

गुल्मो महोदरं चापि वातपित्तकफादिकम् ।

वस्तिकर्मप्रभावेण घ्रावन्त्येव न संशयः ॥४६॥

46. Diseases of spleen, big belly, diseases of Vata, Pitta and Kapha etc are undoubtedly cured by this Basti process.

घ्रास्त्रिन्द्रियान्तःकरणप्रसादं दद्याच्च कान्तिं दहनप्रदीप्तिं

अशेषदोषोपचयं निह्न्यादभ्यस्यमानं जलवस्तिकर्म ॥४७॥

47. Practice of Jala-Basti invigorates the humours and the sense of well being, bestows lustre, stimulates digestion and completely destroys all the accumulated humour.

हृठप्रदीपिकाकारभते तु —

नाभिदध्नजले पायुर्न्यस्तनालोत्कटासनः ।

आधारकुञ्चनं कुर्यात्कापालं वस्तिकर्म तत् ॥४८॥

अस्माकं तु! पायुर्न्यस्तनाले जलाकुञ्चनमेकदेशयोगीन्द्र-

मागं वस्ति कर्म प्रकारापेक्षया ॥ पायुनालन्यस्तांगुलयाकुञ्च्य

ज-वस्ति मार्गः ॥ चर्पट्यादि सर्वं योगीन्द्र साधारणः अयमेव

प्रकारः समीचीन इव प्रतिभाति ॥

According to the author of Hathapradipika :

48. Adopting the Utkatasana pose in water deep up to the navel and inserting a tube into the anus, one should contract the anus and wash (the interior). This process is known as Basti.

According to our view, inserting a tube in the passage of anus, and drawing in water through that tube, can be done by great yogis only, therefore, we have adopted (another process) similar to this.

By inserting in the passage of anus one should practise Jala Basti; great yogis like, Charpati etc. seem to accept this Basti.

अथ गजकरणी

उदरगतपदार्थमुद्वमन्ती पवनमपानमुदीर्यकंठनाले ।

क्रमपरिचयतस्तु वायुमार्गे गजकरणी निगद्यते हठज्ञैः ॥४९॥

49. Getting control over the passage of the air, as a result of practising step by step, yogis raise the Apana vayu to the throat and vomit the food lying in the stomach. Adepts in Hatha declare this process to be Gajakarani.

अथवा

पीत्वाकंठसति¹ गुडजलं नालिकेरोदकं वा

क्षीरांभो वायुमार्गे² पवनजलयुतः कुंभयेद्वाथशक्त्या

निश्शेषं शोधयित्वा परिभवपवनो वस्तिवायुप्रकाशात्

कुंभाम्भः³ कंठनाले गुरुगजकरणी प्रोच्यतेऽयं हठज्ञैः ॥५०॥

OR :

50. By drinking sweet jaggery water, coconut water or milk with water upto the neck and retaining water and air both according to the strength one should wash out from top to the bottom. After purifying thoroughly, to control 'Pavana', one should pass the air through Vasti marga.

यथैव गजयूथानां राजते राजकुंजरः ।

तथैव हठतन्त्राणां मुख्या हि गजकारिणी ॥५१॥

51. As a king of elephants shines in the group of elephants, in the same way Gajakarni is chief among all Hatha practices.

1. सीनलगुडजलं - व.

2. पयोमार्गे - व.

3. कुंभांतः - व.

अथ त्रोटकं।

निरीक्ष्य निश्चलदृशा सूक्ष्मलक्ष्यं समाहितः ।

अश्रुसम्पातपर्यन्तमाचार्यस्त्रोटकं स्मृतम् ॥५२॥

Trotana :

52. Well composed and keeping the sight steady, one should stare at a minute object until tears come out. This is called Trotaka by the teachers.

स्फोटनं नेत्ररोगाणां तन्त्रादीनां कवाटकम् ।

प्रयत्नात्त्रोटनं गोप्यं यथारत्नं सुपेटकम्^१ ॥५३॥

53. Trotana, which clears the eye diseases and prevents sloth etc. should be valued and kept secret with the effort as one keeps a casket of precious stones.

अथ कपालभातिः^२

भस्त्रिवल्लीहकाराणां रेचपूरसुसंभ्रमी ।

कपालभ्रान्तिर्विरुधाता^३ सर्वरोगविशोषणी^४ ॥५४॥

Kapalabhati :

54. Rapid performance of Rechaka and Puraka like (emptying and filling up of) the bellows of the blacksmith is Kapalabhati, well known as the destroyer of all diseases.

1. त्रोटकं-त.
2. हाटकपेटकम्-व.
3. भ्रात-त.
4. बस्त्री-व.
5. कफामयविशोधिनी-व.

अथवा —

कपालं भ्रामयेत्सव्यमपसव्यं तु वेगतः ।

रेचपूर्वकमुक्तेन कपालभ्रान्तिरुच्यते ॥५५॥

OR

55. Fast rotation of head (breathing) from left to right and right to left, and exhalation and inhalation is called Kapalabhati. [This type of Kapalabhati is a part of the third and fourth type of Bhastrika]

कफदोषं निहन्त्येव पित्तदोषं जलोद्भवम् ।

कपालशोधनञ्चापि¹ ब्रह्मचक्रं विशोधयति² ॥५६॥

इत्यष्टकर्मनिरूपणम् ।

56. This definitely destroys the disorders of phlegm, bile and the diseases due to water. It also purifies the head and it clears the Brahmachakra. In this way the description of eight karmas is completed.

वपुः² कृशत्वं वदने प्रसन्नता नादस्फुटत्वं नयने च निर्मले

अरोगता विन्दुजयोऽग्निदीपनं नाडीषु सिद्धिर्हृत्सिद्धिलक्षणं ॥५७॥

57. Slimness of body, lustre on the face, clarity of the voice, brightness of eyes freedom from disease, control over ejaculation of semen, stimulation of gastric fire and mastery over the Nadis are the characteristics of success in Hathayoga.

कर्माष्टभिर्गतस्थीत्यं कफमेदो मलाधिः ।

प्राणायामं ततः कुर्यादनायासेन सिध्यति ॥५८॥

1. नं चापि - त.
2. विशुध्यति - व.

58. (The aspirant) should do Pranayama after getting rid, by means of eight purificatory processes, of corpulence, phlegm, fat and other impurities (and) then he will succeed (in yoga) without much difficulty.

षट्चक्रशोधनं सम्यक् प्राणायामस्य कारणम् ।

नाशन सर्वरोगाणां मोक्षमार्गस्य^१ साधनम् ॥५९॥

59. These eight purificatory processes purify the six chakras thoroughly and all types of diseases are destroyed. It is the way to attain Moksha and also the base for practising Pranayama.

देहारोग्यं च लभते ह्यष्टकर्मप्रभावतः ॥६०॥

60. Due to the power of purificatory processes, (Sadhaka's) body gets good health.

आधारशोधनं चक्र्या लिंगं वज्रोलीकर्मणा ॥६१॥

61. Base (Anus) is purified through chakri (karma) and male organ is purified through Vajroli karma.

मणिपूरं नाभिगतं नौल्याख्येन तु कर्मणा ॥६२॥

62. Manipura situated in the navel region (is purified) through the karma named Nauli.

हृदयं कंठचक्रस्थं धौत्याख्येन तु कर्मणा ॥६३॥

63. The chakra situated in the region of heart and throat (is purified) through the karma named Dhauti.

शोधनं कार्यमाज्ञायौ नेतित्रोटन^२ कर्मणा ॥६४॥

64. Purification of Ajna chakra is done through Neti and Trotana karmas.

1. कर्मस्य - त.

2. त्राटन - जो. का.

सर्वाङ्गशोधनं कार्यं वस्ति भस्त्रिक कर्मणा ।

स्यादाधारं स्वाधिष्ठानं मणिपूरमनाहतम् ॥६५॥

65. One should purify the whole body through Basti and Bhastrika process. These chakras are Adhara, Svadhisthana, Manipura, and Anahata.

विशुद्धं कंठचक्रस्थं आज्ञाचक्रं भ्रुवोर्मुखे ।

चक्रभेदमितिजात्वा चक्रातीत निरंजनम् ॥६६॥

66. Visuddha cakra is situated in the throat and Ajna chakra is situated in the middle of the eyebrows. In this way after knowing the different chakras (one should know)the Niranjana state which is beyond chakra.

सुराष्ट्रे धार्मिके देशे सुभिक्षे निरुपद्रवे ।

एकान्तमठिकामध्ये^१ स्थातव्यं हठयोगिना ॥६७॥

67. A Hathayogi should reside in a small cottage in solitude in a righteous country, where the Government is benign and alms are easily available and which is free from all kinds of disturbances.

अल्पद्वारमरन्ध्रगतं पिठरं नात्युच्चनीचायतं,

सम्यग्भोग्यसांद्रलिप्तं विमलं निश्शेष बाधोज्जितं ।

बाह्ये^२ मंडप वेदि कूप रुचिर प्राकारसंवेष्टितं

प्रोक्तं योगमठस्य लक्षणमिदं सिद्धैर्हंठाभ्यासिभिः ॥६८॥

1. मलिका - त.

2. बाह्य - व.

68. (The hut should have) a small entrance and no other opening, holes or pits ; (it should) neither be too high nor too low and well besmeared with a thick layer of cow-dung, clean and free from all insects ; (there should be) a canopied platform, a well and compound wall.

एवंविधे मठे स्थित्वा सर्वचिन्ताधिर्वाजितः ।

गुरुपदेशमार्गेण। योगमेव सदाभ्यसेत् ॥६९॥

69. Residing in this type of cottage (and) free from all worries, one should be occupied with yoga and yoga alone always in the way advised by the Guru.

त्यक्तनिद्रो मितहारो जितश्वासो जितेन्द्रियः ।

हठाभ्यासपरो नित्यं योगी ब्रह्मसमो भवेत् ॥७०॥

70. Sadhaka who has awakened sleep, has controlled diet, has won the breath and sense organs and who daily practises Hathayoga only (becomes equal to Brahma)

योगीश्वरस्य योगस्य योगशास्त्रस्य पार्वति ॥

निदां च ये प्रकुर्वन्ति राक्षसास्ते नराः क्षितौ ॥७१॥

71. Those men, who condemn Yogisvaras, Yoga or the science of Yoga, O, Parvati, are like demons on the earth.

गोधूमशालिवधषट्क शोभनाश्रं,

क्षीराज्यमडनवनीतसितामधूनि ।

शुठीपटोलफलपत्रजपञ्चशाकं,

मुद्गादिदिव्यमुदकं च यमीन्द्र पथ्यम् ॥७२॥

72. The good grains-wheat, rice, barley and sastika (rice produced in 60 days) milk, ghee, sugar, butter, sugarcandy, honey, dry ginger the patola fruit, the five leafy vegetables, green gram and rain water are considered to be wholesome food for yogis.

कट्वम्लतिक्तलवणोष्ण हरीतकाक,
 सौवीर तैलतिल सर्षप मत्स्यमद्यम् ।
 आजादिमांसं दधितक्र कुलत्थकोद्र
 पिण्याकहिगुलशुनाद्यमपध्यमाहुः ॥७३॥

73. Eating food (in excess) which is bitter, sour, pungent, salty or hot, green vegetables, sour gruel, oil, mustard and sesame and fish, meat, curds, butter-milk. Kulattha, berries, oil cakes, asafoetida, garlic etc. and consuming alcohol (even in small quantities) are said to be unwholesome (for a yogi).

तथा गोरक्षवचनम्

तेलाम्ललोणिभीतिभालुकभा ?
 वर्जयेद्दुर्जनप्रान्तं वह्नित स्त्री पथ सेवनम् ।
 प्रातस्नानोपवासादिकायक्लेशविधि तथा ।

So Says Goraksha also :

Wicked company, (basking near) fire, (company of) women, long walking, bathing early in the morning, fasting etc, as also doing anything causing much discomfort to the body are to be avoided.

मत्स्येन्द्रवचनमपि

रसमारे मारे हेमकरे मल जारे जारे रोगहरे ।
 वायुपूरे पूरे आयुकरे आत्मध्याने ध्याने मोक्षकरे ॥७४॥

74. By applying some chemical process, gold can be got; by burning out the dirty things in the body, one can be free from diseases; by some breathing processes, one can get longevity; and by constant concentration on aima, one can attain liberation.

श्रेष्ठं सुमधुरं स्निग्धं गन्धं धातु प्रपोषणम्,
मनोभिलषितं योग्यं चतुर्थांशं विवर्जितम् ॥७५॥

75. (Food) that is sweet and unctuous, products of cow's milk, and nourishing, and suitable to one's own desire (should be eaten) leaving one quarter (of the stomach) empty.

शिवापितं च नैवेद्यं योगी भोजनमाचरेत् ।
अयमेव मितहारो कदन्ने तु विवर्जितः ॥७६॥

76. The Yogis should take their food after offering it to the Almighty. They only are called Mitahari, who abandon bad food.

अत्याहारः^१ प्रयासश्च प्रजल्पो नियमग्रहः ।
जनसंगं च लोल्यं च षड्भिर्योगी विनश्यति ॥७७॥

77. Yoga becomes futile by over eating, (over) exertion, talking too much, severe austerity, public contact and fickleness (of mind).

उत्साहाग्निश्चलाद्धैर्यात्तत्त्वज्ञानार्थं दर्शनात्
बिन्दुस्थैर्यान्मिताहाराज्जनसंगं विवर्जनात् ।
निद्रात्यागात् जितश्वासात् पीठस्थैर्यादिनालसात्,
गुर्वाचार्यप्रसादाच्च^२ एभिर्योगस्तु सिद्ध्यति ॥७८॥

1. अत्याहार प्रवानश्च - का.
2. प्रसादेन - का.

78. Yoga is successfully attained by following these things—effort, steadiness, perseverance, correct understanding of philosophy, stability of semen, controlled diet, abandoning public contact, giving up sleep, control over breathing, keeping (oneself firm) in tradition, abandoning laziness and by the favour (kindness) of Guru and Acharya.

श्रुत्याचार्यप्रासादाच्च योगाभ्यासबलेन च
ईश्वरानुग्रहेणैव योगसिद्धिस्तु जायते ॥७९॥

79. Success in yoga is attained through the kindness of Acharya, force of the practice of Yoga and through the kind favour of Isvara.

श्री आदिनाथ मत्स्येन्द्र शाबरानन्द भैरवाः
सारंगी मीन गोरक्ष विरूपाक्ष विलेशयाः¹ ॥८०॥

मंथान भैरवोयोगी सिद्धबुद्धिश्च कंदली ।
कोरंदकः सुरानन्दः² सिद्धिपादश्च चपंटी ॥८१॥

करोटिः पूज्यपादश्च नित्यनाथो निरंजनः ।
कापाली विन्दुनाथश्च काकचंडीश्वराह्वयः ॥८२॥

अल्लमप्रभुदेवश्च फेटी छोटी च टिटिणिः ।
तालुकिर्नागबोधश्च खंडः कापालिकस्तथा ॥८३॥

इत्यादयो महासिद्धा हृठयोगप्रसादतः ।
खंडयित्वा कालदंडं ब्रह्माण्डे विचरन्ति ते ॥८४॥

1. विलेशपाः - का. व.

2. गोरक्षः - व., सुरान्वी - को

- 80 Sri Adinatha, Matsyendra, Sabara, Ananda Bhairava, Chaurangi,
to Mina, Goraksha, Virupaksa, Bilesaya, Manthana Bhairava yogi,
84. Siddha Buddha, Kandali, Korandaka, Surananda, Siddhipada,
Charpati, Kaneri, Pujiyapada, Nityanatha, Niranjana, Kapali,
Bindunatha, Kakachandisvara, Allamaprabhudeva, Phaiti,
Choti, Tintini, Taluki, Nagabodha, Khanda, Kapatika and
others - all these great siddhas move about in the Universe
breaking (the law of) death by the power of Hathayoga.

प्राणायामैरेव सर्वे प्रगृह्यन्ते मला इति ।

आचार्याणान्तु केषाञ्चिदन्यत्कर्म न सम्मतम् ॥८५॥

85. In the opinion of some teachers all the impurities (of the Nadis)
are removed by Pranayama alone. They recognise no other
means of purifying the Nadis

इदं वचनं हठाभ्यासकरणासामर्थ्यं विषयमिति वं द्वयम् ॥

This opinion seems to be applicable to those who are not able
to practise different Hatha practices.

सम्प्रदायाद्विचक्षणनाम्जायते रत्नमालिका ।

सुवर्णसूत्रिता चेत्स्यात्को वा योगी ह्युपेक्षते ॥८६॥

86. By churning the ocean one can get valuable gems; in the
same way by churning the ocean of different traditions (of
yoga) valuable garland of gems having golden work on it
is produce. A Yogi (who has got this type of garland) will
never neglect such thing.

इति श्रीमत् कलितार्किक चूडामणि
 सकल न्यायशास्त्र सम्प्रदायप्रवर्तक-
 न्यायाचार्य, सकलहठयोगप्रवर्तक,
 तीरभुक्तदेशीय, महादेवमिश्रादि सकल तार्किक-
 वादजयजन्य जयलक्ष्मीविराजमान, वैदिक-
 मार्गप्रतिष्ठक धुर्यं, शशधरमणिकंठ व्याख्यात
 वेदान्त परिभाषाद्यनेकग्रन्थकरणजन्यजयशः-
 पुंजविद्योतमान तिमयज्योतिषिकसोमांवात्मज,
 श्रीनिवासभट्ट महायोगीन्द्र
 विरचितायां हठरत्नावल्यां प्रथमोपदेशः ॥

Here ends the first lesson of Hatha Ratnavali written by the son of Timmaya Jyotishika and Somamba, the great yogi Srinivasa-bhatta, who is Kalitarkikachudamani, Sakal anyaya sastra Sampradaya pravartaka Nyayacharya, Sakala Hathayoga Pravartaka, and who is a resident of Tirabhukata region, who has defeated the great tarkikas like Mahadeva Misra etc. and therefore, honoured by the title Jaya Lakshmi, who has re-established the Vedic path, has commented on Sasadhara, Manikantha and several Vedanta texts, etc and who is honoured and is flourishing in the world.

-
1. इति श्रीनिवासविरचितायां - ब. इति श्रीनिवासयोगोभट्ट महायोगीन्द्र - का.
 इति श्रीनिवासभट्ट महायोगीन्द्र ।

वेधश्चन्द्रमुखी कराम्बुजलसन्माणिक्य वीणारणात्
 तत्रे कोमलनाद भंगलहरी माधुर्य सल्लापिनी ।
 नानार्थाकिनचित्रपद्यरचिता वंद्य विद्योतितां
 घत्ते तां हठयोगरत्नसरणीं श्री श्रीनिवासः स्फुटं ॥८७॥

87. Srinivasa clearly adorns the Hathayogratnasarani i. e. Hatharatnavali, which reveals the great scholarship (of the author) and is full of variety of verses and which gives pleasure equal to that caused by the melodious sound emanating from the Veena, played by the lotus-like hands (fingers) of the moon-faced wife of Brahma i. e. Saraswati.

अथ द्वितीयोपदेशः प्रारभ्यते

Now the expedition of the Second Lesson begins

LESSON II

अष्टानां कुम्भकानां तु लक्षणं लक्ष्यतेऽधुना ।

आयुष्याधिकं सिद्धयर्थं कुम्भकानभ्यसेत्सुधीः ॥१॥

1. Now the eight Kumbhakas are being defined. The wise should practise these Kumbhaks to attain longevity.

अथवा

विधिवत्प्राणसयामैः नाडीचक्रे विशोधिते ।

सुषुम्ना वदनं भित्वा मुखार्द्विशतिं मारुतः ॥२॥

OR

2. When groups of Nadis are purified by a regular practice of Pranayama, Maruta penetrates the mouth of Susumna and moves there with ease.

मारुते मध्यं सञ्जाते मनः स्थैर्यं च जायते ।

मनसः सुस्थिरीभावः सैवावस्था मनोन्मनी ॥३॥

3. When Maruta courses through the Susumna, mind attains steadiness. The condition of steadiness of mind is itself the only state of Manonmani.

तत्सिद्धये विधानशशिचक्रकान् कुर्वीत कुम्भकान् ।

विचित्रं कुम्भकाभ्यासात् विचित्रां सिद्धिमाप्नुयात् ॥४॥

4. To attain the state, learned men used to practise different Kumbhakas. By the practice of different types of Kumbhakas, surprising siddhis can be attained.

भस्त्रिका भ्रामरी सूर्यभेदोज्जाया च शीतली ।

मूर्च्छानामक सीत्कारं केवलश्चाष्टकुम्भकाः ॥५॥

5. There are eight Kumbhakas viz. Bhastrika, Bhramari Suryabheda, Ujjayi, Sitali, Murcha, Sitkari and Kevala.

भुजंगकरणी चेति कुम्भका नव संख्यकाः ॥६॥

6. Bhujangakarani is also the ninth Kumbhaka.

अथवा

सूर्यभेदनमुज्जाया तथा सीत्कारशीतली ।

भास्त्रिका भ्रामरी मूर्च्छा केवलश्चाष्ट कुम्भकाः ॥७॥

7. OR

There are eight Khumbhakas-Suryabhedana, Ujjayi, Sitkara, Sitali, Bhastrika, Bhramari, Murcha and Kevala.

पूरकान्ते तु कर्तव्यो बंधो जालन्धराभिधः ।

कुम्भकान्ते रेचहादी कर्तव्यस्तूडियानकः ॥८॥

8. At the end of Puraka (inhalation) one should perform the Bandha named Jalandhara. At the end of Kumbhaka and in the beginning of Rechaka (exhalation) do Uddiyana (Bandha).

अधस्तात् कुञ्चनेनाशु कंठ संकोचने कृते ।

मध्ये पश्चिमानेन स्यात्प्राणो ब्रह्मनाडिगः ॥९॥

9. By simultaneous contraction of pubic region (Mula Bandha) and the throat (Jalandhara Bandha) and retracting the abdomen towards the back (Uddiyanaka), Prana courses through the Brahma Nadi (Susumna).

अपानमूर्ध्वमास्थाय प्राणं कंठादधो नयेत् ।

योगी जराविमुक्तस्स्यात् षोडशो वयसा भवेत् ॥१०॥

10. After raising the Apana upward one should take Prana (Vayu) downward from the throat. In this way a Sadhaka is freed from old age and becomes (like) a boy of sixteen years.

अथ सूर्यभेदनं नाम कुंभकः ॥

दक्षनाड्या समाकृष्य बहिःस्थं पवनं शनैः ।

यथा लगति कंठात्तु हृदयावधि सस्वनम् ॥११॥

यथेष्टं कुंभयेद्वायुं रेचयेद्विडया ततः ।

कपालं शोधनं वापि^१ रेचयेत्पवनं शनैः^२ ॥१२॥

Suryabhedana :

11. Slowly drawing in external air through the right nostril, one & should retain it according to his will (capacity) and then
12. exhale making a sound through Ida (left nostril) in such a way that its touch is felt from throat to the chest.

आलस्यं वातदोषघ्नं कुमिकीटं निहन्ति च ।

पुनः पुनरिदं कार्यं सूर्यभेदाख्यं कुंभकं ॥१३॥

1. वापि - का.

2. कपालशोधनं वातदोषघ्नं क्रिमिनाशनम् - व.

13. It destroys laziness, disorders of (the Ayurvedic humour) Vata and also kills worms and insects. This excellent (practice) Suryabhedana should be practised again and again.

अथोज्जायी ।

मुखं सन्नम्य नाडीभ्या माकर्ण्य पवनं शनैः ।

यथा लगति हृत्ककठं हृदयावधि संस्थितः ॥११॥

Ujjayi :

14. By bringing the mouth little downward one should slowly draw in air through both the nostrils in such a way that it may stay from throat to the chest.

पूर्ववत्कुंभयेत्प्राणं रेचयेदिडया ततः ।

गले श्लेष्महरं प्रोक्तं देहानल विवर्धनम् ॥१५॥

15. After performing Kumbhaka and before (in Suryabhedana) air is exhaled through the left nostril. This removes the throat diseases caused by Ayurvedic humour phlegm and increases the gastric fire.

नाडी जलोदर धातुगत दोष विनाशनं ।

गच्छन्तिष्ठन् प्रतीकार्यं उज्जायाख्या तु कुंभकं ॥१६॥

16. It also destroys all the diseases of the Nadis, dropsy, and defects of the Dhatus. Hence moving or resting one should practise the Kumbhaka called Ujjayi.

1. अथोज्जायी - का.

2. गरश्लेष्म - का.

अथ सीत्काराख्य कुम्भकस्वरूपं निरूप्यते

सित्कं दद्यात् स्वक्रान्ते घ्राणेनैव विजृम्भण ।

एवमभ्यासयोगेन कामदेवो द्वितीयकः ॥१७॥

Now Kumbhaka named Sitkari is being defined :

17. Through the month the sound Sit- should be produced, while 'inhaling'. Exhalation should be done only through the nose. By practising assiduously in this manner one (Sadhaka) becomes a second Kamadeva (Cupid).

योगिनीचक्र साम्राज्यं सृष्टिसहाकारण ।

न क्षुधा न तृषा निद्रा नैवालस्य प्रजायते ॥१८॥

18. He is bestowed by the imperial sway of the whole multitude of yogins. It is the cause for the creation and destruction and (Sadhaka) never feels hungry, thirsty, sleepy or lazy

भवेत्स्वच्छन्ददेहः स्यात्सर्वोपद्रववर्जितः ।

अनेन विधिना सत्य योगीन्द्रो भाति भूतले ॥१९॥

19. There is no doubt that (by practising) in this manner one (the yogi) acquires complete control over one's body, remains free from all calamities and shines like an eminent yogi on the earth.

अथ शीतली^१ लक्ष्यते

इडया वायुमाकृष्य पूर्ववत्कुम्भकादनु ।

शनैरशीतिपर्यन्तं रेचयेदनिलं सुधीः ॥२०॥

1. शीतली - का.

Now Sitali is defined :

20. Kumbhaka (retention of breath) should be performed as before, after inhaling by left nostril ; a wise Sadhaka should exhale the air slowly (up to the count of) eighty.

गृह्णन्प्लीहादिकान् दोषान् ज्वरपित्तक्षुधातृषाः ।

विषाणि शीतली नाम कुम्भकोऽयं निहन्ति च ॥२१॥

21. This Kumbhaka called Sitali destroys diseases like glandular enlargements and disorders of the spleen, fever, disorders of the humour pitta (bile), hunger, thirst and all poisons.

अथ भस्त्रिका

रेचकः पूरकश्चैव कुम्भकः प्राणसंयमः ।

रेचकोऽजल निःश्वासः पूरकस्तन्निरोधकः ।

समानसंस्थिति रूपं कुम्भकः परिकीर्तितः ॥२२॥

Bhastrika :

22. Rechaka (exhalation), Puraka (inhalation) and Kumbhaka (retention) all are for Prana Samyama. Constant exhalation and inhalation without break and performing Kumbhaka by equalizing the breath (is called Bhastrika).

यद्येष लीहकारणां भस्त्री वेगेन चाल्यते ।

तथैव स्वशरीरस्थं चालयेत्पवनं मुग्धीः ॥२३॥

23. Air should be carefully moved in and out of one's body in the manner in which the blacksmith moves the bellows rapidly.

यथा श्रमो भवद्देहे तदा सूर्वेण पुरयेत् ।
 यथोदरं भवेत्पूर्णे पवनेन तथा लघु ।
 धारयेन्नासिकां मध्यातर्जनीभ्यां विना दृढं ॥२४॥

24. When physical fatigue sets in, the yogi should inhale through the right nostril. One should completely fill the thoracic cavity with the air quickly, then hold the nose tightly without using the middle and index fingers.

कुम्भकं पूर्ववत्कृत्वा रेचयेद्विडयानिलं ।
 वातपित्तश्लेष्महरं शरीराभिविबर्धनम् ॥२५॥

25. Then performing Kumbhaka as prescribed, one should throw the air out through the left nostril. This cures the diseases of wind, bile and phlegm and increases the gastric fire.

ब्रह्मनाडीमुखे संस्थं कफाद्यग्लनाशनं ।
 विशेषेणैव कर्तव्यं भस्त्राख्यं कुम्भकं त्विदं ॥२६॥

26. The impediments like phlegm settled at the mouth of Brahmanadi (Susumna) are all removed. Special attention should be given to the Kumbhaka called Bhastra.

अथ भ्रामरी नाम कुम्भकं निरूप्यते

वेगोद्घोषं रेचकं भृंगनादं भृंगीनादं पूस्कं मंदमदं ।
 योगीन्द्राणामेवमभ्यासयोगाच्चित्ते जाता काश्चिदानन्दलीला ॥२७॥

Now Kumbhaka called Bhramari is described :

27. As a result of practising slow inhalation, producing the very low hum of a female bee (and after performing Kumbhaka) rapid exhalation producing the sound resembling the hum of a male bee, an indescribable blissful experience fills the minds of eminent yogis.

अथ मूर्च्छा

पूरकान्ते गाढतरं बद्ध्वा जालंधरं शनैः ।

रेचयेन्मूर्च्छनाख्येयं मनोमूर्च्छां सुखप्रदा ॥२८॥

Now Murcha :

28. At the end of Puraka (inhalation) one (the practitioner) should adopt a very firm Jalandhara (bandha) and exhale slowly. This is known as Murcha (Kumbhaka). It leads to loss of all awareness and gives pleasure.

अथ केवल कुम्भकः

रेचक पूरकं मुक्त्वा सुखं यद्वायुधारणं ।

प्राणायामाऽयमित्युक्तः स वै केवलकुम्भकः ॥२९॥

Kevala Kumbhaka :

29. Pranyama without any inhalation or exhalation in which the breath is retained with ease is known as Kevala Kumbhaka.

केवले कुम्भके सिद्धे रेचपूर विवर्जिते ।

न तस्य दुर्लभं किञ्चित् त्रिषु लोकेषु विद्यत ॥३०॥

30. When (ability to go into the state of) Kumbhaka called Kevala, which is done without Rechaka or Puraka, is acquired, nothing in the three worlds can be unattainable.

शक्तः केवले कुम्भके यथेष्टं वायुधारणे ।

एतादृशो राजयोगी कथितो नात्र संशयः ॥३१॥

31. One who attains the ability to hold the breath with ease through Kevalakumbhaka is verily called a Rajayogi.

अथ भुजंगीकरणं ।

कंठेन पूरयेद्वायुं रेचयेत्कंठनालतः ।

भुजंगीकरणं चेति कुम्भको नवमः स्मृतः ॥३२॥

Bhujangikarana :

32. Inhale the air through the throat and exhale through the throat passage, this is called the ninth Kumbhaka named Bhujangikarana.

महामुद्रा महाबन्धो महावेधस्तृतीयकः ।

उद्दियानं मूलबन्धो बन्धो जालन्धराभिधः ॥३३॥

करणी विपरीताख्या वज्रोलीशक्तिचालनं ।

संति याः खेचरीमुद्रा दशमुद्राः प्रकीर्तिताः ॥३४॥

33. Mahamudra, Mahabandha, Mahavedha, Uddiyana, Mulabandha, & Jalandhara Bandha, Viparitakarani, Vajroli, Sakticalana
34. and Khechari Mudra-these are the ten Mudras mentioned by yogis.

आदिनाथोदिता मुद्राः अष्टैश्वर्यप्रदायिकाः ।

बल्लभाः सर्वसिद्धानां दुर्लभास्त्रिदशामपि ॥३५॥

35. Mudras declared by Adinatha bestow the eight supernatural powers. These are the favourite of all siddhas and are difficult to practise even for gods.

इति मुद्रा दश प्रोक्ता आदिनाथेन शंभुना ।

एकैका तासु मुख्या स्यान्महासिद्धि प्रदायिनी ॥३६॥

1. भुजङ्गी - त.

2. सांप्रदायी - व.

36. In this way ten Mudras are given by Adinatha the Lord Sambhunatha. Each one among them is important and brings about great siddhis.

अथ महामुद्रा

महामुद्रां प्रवक्ष्यामि वशिष्ठेनोक्तमादरात् । ॥३७॥

Mahamudra :

37. Most respectfully I am now describing Mahamudra as told by Vasistha.

पादमूलेन वामेन योनिं संपीड्य दक्षिणं ॥

पादं प्रसारितं कृत्वा कराभ्यां पूरयेन्मुखे ॥३८॥

38. Pressing the perineum with the left heel and after extending the legs inhale the air through the mouth.

कठे बंधं समारोप्य पूरयेद्वायुमूर्ध्वतः ।

यथा दण्डाकृतः सर्पो दंडाकारः प्रजायते ॥३९॥

ऋज्वीभूता तथा शक्तिः कुंडली सहसा भवेत् ।

तथा सा मरणावस्था जायते द्विपुटी स्थिता ॥४०॥

39. (Then after) performing the bandha (lock) at the throat & (i.e. Jalandhara) Vayu should be held up as a result of which
40. Kundalini soon becomes straight just as a snake hit by a rod becomes straight. Then is brought about the cessation of activity which has to do with the two Nadis (Ida & Pingala).

नहि पथ्यमपथ्यं वा रसाः सर्वेऽपि नीरसाः ।

अपि भुक्तं दिवं घोरं पीयूषमिव जीयते ॥४१॥

41. For him (then) there is no food enjoined or forbidden, all that is tasteless becomes enjoyable (to him) and even the deadliest poison gets digested as if it were nectar.

क्षयकुष्ठ उदावर्त गुल्म प्लीह पुरोगमाः ।

तस्य दोषाः क्षयं यान्ति महामुद्रां तु यो न्यसेत् ॥४२॥

42. All diseases like consumption, skin diseases, constipation glandular enlargement, spleen disorders and others are destroyed in those (yogis) who practise Mahamudra.

कथितेयं महामुद्रा जरामृत्युविनाशिनी ।

गोपनीया प्रयत्नेन न देया यस्य कस्यचित् ॥४३॥

43. Thus has been explained Mahamudra which removes the possibility of old age and death. It is to be scrupulously kept secret and should not be imparted to one and all.

अथ महाबन्धः

पाणिं वामस्य पादस्य योनिस्थाने नियोजयेत् ।

वामोरूप रिसंस्थाप्य दक्षिणं चरणं तथा ।

पूरयेन्मुखतो वायुं हृदयं चिबुकं दृढम् ॥४४॥

निभृत्य योनिमाकुञ्च्य मनामध्यं नियोजयेत् ।

रेचयेच्च शनैरेवं महाबन्धोऽयमुच्यते ॥४५॥

Mahabandha :

44. Fixing the left heel at the perineum, placing the right foot on & the left thigh, inhaling air through mouth and then pressing
45. the chin firmly on the chest (by Jalandhara Bandha) and contracting the pelvic floor (by Mulabandha) the mind should be fixed on the central Nadi (Susumna).

अथ योगी महाबंधं सर्वसिद्धिप्रदायकं
सव्यांगे¹ च समभ्यस्य दक्षिणांगे समभ्यसेत् ॥४६॥

46. This Mahabandha bestows all kinds of siddhis to yogis. After practising from the left side the sadhaka should practise from the right side.

अयं च सर्व नाडीनामूर्ध्वगतिविबोधकः ।
त्रिवेणी संगमं धत्ते केदारं प्रापयेन्मनः ॥४७॥

47. This Mahabandha promotes the upward movement of Prana in all the Nadis. This brings about the confluence of the three currents (flowing in the three Nadis-Ida, Pingala and Susumna) and takes the mind to Kedara (the space inside between the eyebrows) which is the Sivasthana.

रूपलावण्यसम्पन्ना यथा स्त्री पुरुषं विना ।
महामुद्रा महाबन्धो निष्फली वेधवज्रितौ² ॥४८॥

48. Just as the beauty and charm of a wife serve no purpose in the absence of the husband similarly Mahamudra and Mahabandha unaccompanied with Vedha (Mahavedha) are futile.

अथ महावेधः

महाबंधरिक्तो योगी कृत्वा पूरकमेकधीः ।
वायूनां गतिमाकुष्य निभृतं कण्ठमुद्रया ॥४९॥

1. सव्यांगे च - तं.
2. दजितौ- का.व

Mahavedha :

49. Settled in Mahabandha the yogi with the concentrated mind, after performing Puraka (inhalation), should reverse the respiratory function and stop it (exhalation) by adopting the Kanthamudra (i. e. Jalandhara Bandha).

अष्टधा क्रियते चैतत् यामे यामे दिने दिने ।

पुण्य संघात संघ्रायी पापीषभिदुरं सदा ॥५०॥

50. It is practised eight times, every three hours every day. It invariably confers (upon the yogi) the entire group of virtues and destroys the collection of vices.

सम्यक् श्रद्धावतामेव सुखं प्रथमसाधने ।

बहिनस्त्री पथसेवानामादी वर्जनमादिशेत् ॥५१॥

51. It is an easy practice of primary importance for those who have absolute faith in it. Basking near fire, company of woman and long journey are to be avoided in the beginning.

समहस्तयुगी भूमौ स्फिजी संताडयेच्छनेः ।

अयमेव महावेधः सिद्धिदोऽभ्यासदो भवेत् ॥५२॥

52. Balancing on the two palms placed on (level) ground in the sitting position, one should softly strike the ground with posteriors. This is called Mahavedha which bestows siddhi after practice.

एतत्रयं महागुह्यं जरामृत्युविनाशनं ।

बहिनवृद्धिकरं चैव ह्यणिमादि गुणप्रदं ॥५३॥

53. This triad (of Mudras) is to be kept secret. It destroys (delays) old age and death, increases the gastric fire and bestows Siddhis (supernatural powers) like Anima (becoming extremely smalls and others).

अथ उड्डीयाणबन्धो निरूप्यते

बद्ध्वा¹ येन सुषुम्नायां प्राणस्तूड्डीयते यतः ।

उड्घाणं कुरुते यस्मात् अविश्रान्तो महाखगः ॥५४॥

Now Uddiyanabandha is described :

54. Through which the Prana is confined to the Susumna and from which it rises, and by dint of which the great bird (Prana) flies incessantly (through the Susumna) is Uddiyana.

उदरे पश्चिमं ताणं नाभेरूर्ध्वं च धारयेत् ।

उड्डीयाणो ह्ययं बंधो मृत्युमातंगकेसरी ॥५५॥

55. Abdomen should be pulled above back and below the navel region. This is Uddiyana bandha, a lion to the elephant named death.

NOTE : The word cha in the text indicates pulling back above as well as below.

गुरुणा सहजं प्रोक्तं वृद्धोऽपि तरुणो भवेत् ॥५६॥

56. Gurus have said it very easily that even an old person becomes young (if he practises Uddiyana).

बाह्योड्घाणं च कुरुते बाह्यालंकारवर्द्धनं ।

षण्मासमभ्यसेन्मृत्यं जयत्येव न संशयः ५७॥

57. Bahyoddyana is to be practised for the development of outer orientation. By practising this for six months, one verily conquers (premature) death.

अथ मूलबन्धः

पाणिभागेन। संपीड्य योनिमाकुंचयेद्गुदम् ।

अपानवृत्तिमाकृष्य मूलबन्धोऽयमिष्यते ॥५८॥

Mulabandha

58. Pressing the perineum with the heel and raising the Apana the anus is to be contracted. This is known as Mulabandha.

अधोगतिमपानं वै ऊर्ध्वं कुरुते बलात् ।

आकुंचनेन तं प्राहुर्मूलबन्धो हि योगिनः ॥५९॥

59. By contraction (of anus) the Apana vayu, of which the natural course is downwards, is forcefully (though cautiously) directed upwards. The Yogis proclaim this action to be Mulabandha.

प्राणापानी नादबिन्दू मूलबन्धेन चैकताः ।

ततो योगस्य संसिद्धिं यच्छतां नात्र संशयः ॥६०॥

60. Prana and Apana, Nada and Bindu having attained union through Mulabandha, the yogi attains perfection in Yoga. There is no doubt about it.

अपानप्राणयोरैक्यं क्षयो मूत्र पुरीषयोः ।

युवा भवति वृद्धोऽपि सततं मूलबन्धनात् ॥६१॥

61. Urine and ordure diminish because of the union of Apana and Prana. By constant practice of Mulabandha even old persons become young.

1. गुदं पाणिं च संपीड्य वायुमाचलयेत् बलात् ।
वारं वारं यथा चौर्ध्वं समायाति समीरणः ॥

अपाने चोर्ध्वं जाते प्रयाते वह्निमंडले ।

तथानलशिखादीप्ला वायुना प्रेरिता यथा ॥६२॥

62. When the Apāna rises up and reaches the sphere of the fire (the navel region) the flames of the fire blaze fanned by the Vayu.

दह्यहता भुजंगीय निश्वस्य ऋजुतां व्रजेत् ।

बिलं प्रविश्य तत्रैव भुजंगी नान्तरं व्रजेत् ॥६३॥

63. Just as a she serpent (straightens up) with a hiss when beaten by a stick, such a she serpent (Kundalini) entering into the hole (Susumna) does not move anywhere.

अथ जालंधरः

कठमाकुंच्य हृदये स्थापयेद् दृढमिच्छया¹ ।

बन्धो जालन्धरस्त्वेष विशते येन मारुतः

कंठमकोचनेनैव द्विनाडयो भवति ध्रुवं ।

सर्वेषां योगतन्त्राणां कर्तव्यं च महर्मुहः ॥६५॥

Jalandhara Bandha :

64. Contracting the throat (the chin) should be placed on the chest with firm will. This is called Jalandhara Bandha, &
65. through which Maruts, due to contraction of the throat verily flows in two Nadis (Ida and Pingala). Among all the yogic practices this should be practised off and on.

1. च्चिबुकं - व.

2. जरामृत्युविनाशकं - व.

अथ विपरीतकरणी

यत्किञ्चित्स्त्रवते चंद्रादमृतं दिव्यरूपिणः ।

तत्सर्वं ग्रसते सूर्यस्तेन बंधं जरायुतं ॥६६॥

Viparita Karani :

66. All the nectar that flows from the splendid moon (in the throat) is swallowed up by the sun (at the navel) and it is for this reason that the body gets old.

तत्रास्ति दिव्यं करणं सूर्यस्य मुखबंधनं ।

गुरु पदेशतो ज्ञेयं न तु शास्त्रार्थं कोटिभिः ॥६७॥

67. There is a superb practice which binds (of nectar) the mouth of the sun in the navel. It can only be known from the instructions of a Guru-not from millions of discussions.

ऊर्ध्वं नाभिरधस्तालुर्ऊर्ध्वं भानुरधः शशी ।

करणी विपरीताख्या गुहवाक्येन लभ्यते ॥६८॥

68. The practice in which the navel is above and the palate below, the sun above and the moon below is known as Viparita-karani (topsy turvy pose). It can only be learnt from the words uttered by a Guru.

करणी विपरीताख्या सर्वव्याघ्रविनाशिनी ॥

नित्यमभ्यासयुक्तस्य जठराग्निं प्रवर्द्धिनी ॥६९॥

69. This Viparitakarani destroys all sorts of diseases. It increases the gastric heat of a regular practitioner.

आहारो बहुलस्तस्य संपाद्यः साधकस्य च ।

अल्पाहारो यदि भवेत् अग्निर्दहं दहेत् क्षणात् । ७०॥

70. One who practises it (daily) should procure (and) eat ample food. If he eats insufficient food, the increasing fire soon consumes his body.

अधः शिरा ऊर्ध्वपादः क्षणं स्यात् प्रथमे दिने

क्षणाच्चेत्किञ्चिदधिकं अभ्यसेच्च दिने दिने ॥७१॥

71. On the first day one should remain for a very short time with one's head below and feet above. The duration of this practice should be increased day by day.

वली च पलितं चैव षण्मासोर्ध्वं न दृश्यते ।

याममात्रं^१ तु यो नित्यं अभ्यसेत्स तु कालजित् ॥७२॥

72. Wrinkles and grey hair disappear after six months (of practice). One who practises it regularly for three hours a day overcomes (premature) death.

स्वस्थो^२ यो वर्तमानोऽपि योगोक्तैर्नियमैर्बिना ।

करणी विपरीताख्या श्रीनिवासेन लक्षिता ॥७३॥

73. For one who is healthy without following the instructions laid down in the Yoga Sastra (for him) Srinivasa has described the (Mudra) named Viparita Karani.

1. मासत्रयतु - च.

2. स्वच्छन्दी - का.

अथ वज्रोलीः सम्प्रदायानुरोधेन लक्ष्यते

वज्रोली कथयिष्यामि गोपितां सर्वयोगिभिः ।

अती तद्रहस्यं^१ हि न देया यस्य कस्यचित् ॥७४॥

Vajroli :

According to the tradition it is being defined

74. Now I will say about Vajroli which is kept secret by all Yogis. The secret process of this should not be revealed to an unsuitable person.

स्वप्राणैस्तु समो यस्मात् तस्यैव कथयेदध्रुवं ।

पुत्रस्यापि न दातव्या गुरुशिष्यक्रमं विना ॥७५॥

75. Whom the person (Guru) feels like his own Prana, verily it should be told to him. It should not be given even to one's own son without the Guru and Sisya tradition.

कुडलीबोधनं सम्यक् नाडीनां परिशोधनं ।

अपानप्राणयोरैक्यं कार्यं वज्रोलीकर्मणा ॥७६॥

76. Arousal of kundali; purification of all Nadis and balancing of Apana and Prana is being done through Vajroli (Mudra).

अभ्यासस्य क्रमं वक्ष्ये सम्प्रदायानुसारतः ।

कामिनी वा नरो वाच^२ वज्रोलीं वृद्धिमाप्नुयेत् ॥७७॥

1. अतीत - का.

2. पुरुषो - व.

77. I am speaking of the process of practice according to the tradition. Men or women should understand it with great intellect.

वचनम्

पूत्कारोचितलिगरन्ध्राग्रे बहिःस्थाप्यमेकं लिगरन्ध्रमध्य-
स्थाप्यमानमपरं मिलित्वा नालोद्वय निरूपणमादौ क्रियते ।
तयोर्मध्यपूत्कारोचितं¹ नालस्वरूपं प्रदर्श्यते ।

Prose :

One tube which can be blown through should be kept in front of urethra and another should be inserted in the urethra and (the ends of both) should be joined in the beginning of practice.

In the middle the characteristics of the tube which can be blown are told (shown). Now the description of the tube is being told which is to be blown between them,

कांचनस्य च रौप्यस्य ताम्रस्याप्यथ वायसः ।

नालीं कुर्यात्प्रयत्नेन पूत्कारकरणोचिताम् ॥७८॥

78. It can be of gold, silver, copper, or of iron. A tube should be made with effort which can be blown.

विशत्यंगुलदीर्घमानरुचिरं त्वादी सुवृत्ताल्पगं

पूत्कारोचितकोलरूपसदृशं नालं हठाभ्यासिभिः ॥

प्रोक्तं तादृशमेव लिगधिवरे यत्नेन संस्थापयेत्

पूत्कारं तदनन्तरं प्रकुरुते वायुर्यथा संचरेत् ॥७९॥

79. It should be twenty cubits long and fine and in the beginning it should be round and small. This which is like Kola tube can be blown easily for the Hatha practitioners. That tube should be inserted in the urethra with effort. Then it should be blown so that air can pass easily.

हठप्रदीपिकाकारस्तु

यत्नतः शरनालेन पूत्कारं वज्रकंधरे ।

शनैः शनैः प्रकुर्वीत वायुसंचारकारणात् ॥८०॥

According to the author of Hathapradipika :

80. One should with effort blow into the urethra through a prescribed tube. This is to be done again and again for passing air.

(Reference here is to a performance which is a cleansing process like other kriyas of Hatha Yoga. The object of this performance seems to be removing any irritant which may lurk in the urethra and act as constant sexual excitant).

वचनम्

हठप्रदीपिकाकारोक्तमतं । हठयोगाभ्यासेऽज्ञानविलसितमित्यु-
पेक्षणीयम् ।

Prose :

The above view is founded on the ignorance of the practice of Hatha of the author of Hathapradipika and therefore it is to be rejected.

यदि स्याच्छरनालं हि भृशं वायुर्न सञ्चरेत् ।

वायु संचारणेत्याज्ये शरं नालोदितं¹ मतम् ॥८१॥

81. If that tube is made up of green grass, then the passing of the air will not take place sufficiently. If passing of air is not important then, the tube of green grass can be used.

वचनम्

लिगरन्ध्रमध्यस्थापनीय नालस्वरूपं लिगरन्ध्रविस्तारार्थं
निरूप्यते ।

Prose :

Now the definition of the tube which is to be placed in the middle of the urethra to enlarge the hole of the urethra, is described.

जतुवत्कनकं नागं नागं ताम्रातिनिर्मलं ।

नालद्रव्यमिदं प्रोक्तं श्रीनिवासेन योगिना ॥८२॥

82. Lac like gold, pure copper, lead the material to be used for the tube as described by Srinivasa yogi.

निर्मितं त्रिपलैर्नागैर् द्वादशांगुल दीर्घितं ।

छत्राकारं प्रकुर्वीत नालं स्निग्धं सितं मृदु ॥८३॥

83. That tube should be of three palas weight and twelve cubits long. That tube should be made umbrella like and it should be smooth, bright and soft.

Note: Pala is a particular unit of weight usually used by goldsmiths, which is equal to four Karsas.

नियोज्य । लिंगरन्ध्रे च निर्भीतः स्थापयेत्क्षणम् ।

लिंगस्थैर्यं लिंगदाहञ्च बहुवीर्यं विवर्धनम् ॥८४॥

84. One should insert that tube for a moment in urethra without fear. This will give stability and strongness of penis as well as it will increase the semen.

नालं काञ्चननिमित्तं मृदुतरं सागं च नागैः कृतं

छत्राकारमतः पलत्रययुतं दैर्घ्यं वितस्तेमितं ।

नालं तादृशमेव लिंगविवरे यत्नेन संस्थापये-

द्विस्तारात् तदनन्तरं दृढतरं लिंगं ततो जायते ॥८५॥

85. A tube, made of gold, very soft, appearing like an umbrella and of three Palas weight, and one Vitasti in length- this particular type of tube should be inserted in the urethra with effort to enlarge (the hole of penis); in this way the penis will become more strong.

वायुसंचारणे जाते ऊर्ध्वमाकृष्यते बलात्^३ ।

नारीं रम्यामघ्नःस्थाप्य रहस्ये तु दिगम्बरां ॥८६॥

स्वयं^४ दिगम्बरो भूत्वा उत्तानायास्तथोपरि ।

शयित्वा कुम्भकं कुर्यात् किञ्चिन्नारी स्वयं च हि ॥८७॥

86. After passing the air one should withdraw it with effort. By & keeping in a seeret place a beautiful lady below in supine position and naked, and by making oneself naked, one should lie on her and both should practise little Kumbhaka.
- 87.

1. नियोग्यं - तं.

2. सपांकारमतः - का. व.

3. चलात् - का.

4. मुखदं - का.

अग्योन्यं गाढमालिग्य योनीं लिंगं निरोपयेत् ।

मिथस्त्वधरपानं च कुर्वाद्गलरवादिक्¹ ॥८८॥

88. By embracing each other deeply, one should insert his penis in the vagina. Then both should kiss each other (drink the lips) and also they should make little sounds.

विलिखेच्च नखेनैव घातयेत्स्वेदसंभवं ।

नार्या भगात् पतद्विन्दुमभ्यासेनोर्ध्वं माहरेत् ॥८९॥

89. They should scratch each other by nails and strike till sweat comes out. Then the Bindu coming out from the female organ of the lady should be drawn up (through penis) by constant practice.

चलितं च निजं बिन्दुमूर्ध्वमाकृष्य रक्षयेत् ।

एवं संरक्षयेद्विदुं मृत्युं जमति योगवित् ॥९०॥

90. Then if the Bindu has started secretion from male organ that should be saved by withdrawing it up ward; and in this way by saving his own Bindu (semen), the Yogi conquers the death.

मरणं बिन्दुपातेन जीवितं बिन्दुधारणात् ।

चित्तायत्तं भवेन्नृणां² शुक्रायत्तं च जीवितम् ॥९१॥

91. Death is coming due to fall of Bindu. By saving this Bindu one can get longevity. This can be controlled by controlling one's own Chitta (mind) because semen is the life force.

तस्माच्छुक्रं मनश्चैव रक्षणीयं प्रयत्नतः ।

एवं यो भजते नारीं तामेव मनसा रमेत् ॥९२॥

1. गरगरापिकम् - का.

2. मनोतृणां - का.

92. Therefore, semen as well a Chitta should be preserved with effort. The person should love mentally that lady only, with whom he practises Vajroli.

सिन्दूरसदृशं योनीं स्त्रीणामास्थायिकं रजः ।

ऋतुमत्या रजोऽप्येव रजो बिन्दुं च रक्षयेत् ॥१३॥

93. In the reproductive organ of females like red lead 'Rajas' (menstrual discharge) is permanent; the 'rajas' should also be saved during the period like the Bindu is to be saved.

ऋतुकाले यथा शुक्लं निर्दोषं योनिसंगतं ।

तथा तन्मासृतेनैव स्त्रीरितेनैकतामियात् ॥१४॥

94. At the time favourable for conception, when the pure semen enters the Yoni, the woman (ovum) unites with the semen due to the wind.

आयुः कर्म च वित्तं च विद्यां चैव चतुष्टयं ।

आधानकाले लिखति गर्भस्थस्यैव देहिनः ॥१५॥

95. Span of life, Karma, wealth and education-these four are written (fixed) at the time of conception itself, when a baby is in the womb.

यावद्यावदयं देहो ध्रियते गर्भशायिनः ।

तावत्तावदभिव्यक्तिः लिगस्यास्य प्रजायते ॥१६॥

96. Whenever the gene in the womb takes the shape of a body, since that time only its distinguishing marks come out.

आयुष्यं वर्धते नित्यं यदि बिन्दुः स्थिरो भवेत् ।

उत्पत्ति स्थिति संहारे बिन्दुरेको हि कारणम् ॥९७॥

97. The life-span of the person increases if the semen becomes stable (controlled). This semen is the only reason for creation, sustenance and destruction.

ततो भवेद्राजयोगी नान्तरा भवति ध्रुवम् ।

न चिन्मात्रेण सिद्धिः स्यादभ्यासात्पवनः स्वनेः ॥९८॥

98. Through this only a person can become a Rajayogi and by no other means. It is certain. The Siddhi can not be achieved very soon. It is possible only after constant practice of air.

अभ्यासस्य क्रमं वक्ष्ये नारीणां च शनैः शनैः ॥९९॥

99. Now the process of this practice for ladies is being described gradually.

लिङ्गं कराभ्यां आकुञ्च्य मणिचान्तः प्रवेशयेत् ।

यावन्मणिप्रवेशः स्यात् तावदभ्यासमाचरेत् ॥१००॥

100. By holding the penis with the hands, the upper part of this (glans penis) should be inserted in the female genital organ. Till the upper part of the penis is inside, the ladies should practise this (Vajroli).

ततः परं समर्थः स्यादूर्ध्वं आकुञ्चयेद्रजः ।

तस्याः शरीरे नादस्तु बिन्दुतामेव गच्छति ॥१०१॥

101. After that she should withdraw up the Rajas if possible. The Nada in her body moves like Bindu (for ladies).

सविन्दुस्तद्रजश्चैव एकीकृत्य स्वदेहुजौ ।

वज्रोत्थभ्यासयोगेन योगसिद्धिः करे स्थिता ॥१०९॥

102. That Bindu and;Rajas produced in the body, should be mixed through the Vajroli practice of yoga; then the success in yoga is at hand.

अज्ञात योगशास्त्रेण वज्रोलीं स्त्री तु नाभ्यसेत् ।

अयं योगः पुण्यवतां धन्यानां तत्त्वशालिनां ॥१०३॥

103. The lady who does not know the science of yoga, should not practice Vajroli. This yoga is successful to the courageous and the pious yogis who have an insight into reality.

निर्भंस्तराणां सिध्येत न तु मत्सरशालिनां ।

सर्वेषामेव योगानां अयं योगः शुभंकरः ॥१०४॥

104. Success in yoga can be achieved only by those who are in no way selfish. It can not be achieved by self seeking (ones). This yoga is auspicious among all the yogas.

तस्मादयं वरिष्ठोऽसौ भुक्ति मुक्ति फलप्रदः ।

सुगन्धो योगिनो देहे जायते विन्दुधारणात् ॥१०५॥

105. So this great yoga offers pleasure and liberation. By preserving the Bindu, the body of a yogi becomes fragrant.

अथ सहजोली

सहजोली चामरोली वज्रोल्या एव भेदतः ।

जले सुभस्म निक्षिप्ज दग्धगोमयसंभवम् ।

वज्रोली मैथुनादूर्ध्वं स्त्रीपुंसोश्चांगलेपनं ॥१०६॥

आसीनयोः सुखेनैव मुक्तव्यापारयोः क्षणम् ।

सहजोलीरियं प्रोक्ता श्रद्धया योगिभिस्तथा ॥१०७॥

Sahajoli :

106. Sahajoli and Amaroli are nothing more than two variants of & Vajroli. One (the yogi or yogini as the case may be) should, after mixing the two juices by performing Vajroli, forthwith besmear his or her body with the ashes of burnt cowdung mixed with water and sit in a state of bliss unmindful of all worldly behaviour during that pace of time. Yogis should have an unflinching faith in Sahajoli as described above.

अथामरोली

पित्तोल्बणत्वात्प्रथमं¹ च धारां

विहाय निःसारयतां तु धारणं² ।

निषिच्यते³ शीतलमध्यधारां

कापालिकैः खंडमतेकमय्यां ॥१०८॥

Amaroli :

108. The first flow of the urine should be left out because of Pitta and the last flow should be left because there is no essence. The intermediate flow should be taken and used. This is the opinion of Kapalika tradition,

1. चित्तील्वण - का.
2. धारां - का. व,
3. मुनिसिच्यते - का.

अमरीं यः पिबेन्नित्यं नस्यं कुर्वन्दिने दिने ।

वज्रोलीमभ्यसेदेवममरोलीति कथ्यते ॥१०९॥

109. If while practising Vajroli one absorbs the nectar through the nasal region (also) regularly everyday that should be called Amaroli.

अथ शक्तिचालनं

पुच्छं प्रगृह्य भुजगीं सुप्तामुद्रोधयेदभीः ।

निद्रां विहाय सा ऋज्वी ऊर्ध्वमुत्तिष्ठते हठात् ॥११०॥

Shaktichalana :

110. One (the yogi) who desires to awaken the sleeping Bhujagi, should catch her by the tail. Then the Shakti will be aroused straight from sleep and will rise upward with force.

द्वादशांगुलिदैर्घ्यं च अन्तरं च षडङ्गुलम् ।

विस्तारितेन तां जिह्वां वेष्टयित्वा ततः सुधीः ॥१११॥

111. Twelve cubits in length and six cubits in width is this (Kundalini) due to its enlarged size, the wise cover it by tongue.

वितस्ति प्रमितं दीर्घं विस्तारे च षडङ्गुलम् ।

हठजैर्मृदुलं प्रोक्तं वेष्टनांवरलक्षणम् ॥११२॥

112. This is said to be about 12 inches in length and six cubits in width, and said to be soft and looking like a garment.

अंगुष्ठतर्जनीभ्यां तु हस्ताभ्यां धारयेद्ध्रुवम् ।

स्वशक्त्या चालयेद्दामे दाक्षणे च पुनः पुनः ॥११३॥

113. With the help of thumb and forefinger one should catch hold of it certainly, it should be rotated from left to right repeatedly.

मुहूर्तद्वयपर्यन्तं विभीतश्चालयेदसौ ।

ऊर्ध्वमाकृष्य ती किञ्चित्सुषुम्ना कुण्डलीगता ।

षण्मासाच्चालनेनैव शक्तिःस्यादूर्ध्वगाभवेत् ॥११४॥

114. By being fearlessly moved for about two Muhurtas the Kundalini goes a short way into Susumna and is (then) drawn upwards.

सूर्येण पूरयेद्वायुं सरस्वत्यास्तु चालनम् ।

शब्दगर्भाच्चालनेन योगी रोगैः प्रमुच्यते ॥११५॥

115. Inhale through right nostril and move it through Sarasvati (Susumna) Nadi. By making internal sound, the yogi is freed from diseases.

येन संचारिता शक्तिः स योगी सिद्धिभाजनः ।

किमत्र बहूनोक्तेन मृत्युं जयति लीलया ॥११६॥

116. The yogi who has moved the Sakti deserves every success. What more need be said ? He easily conquers death.

सशैलवनधात्रीणां यथाधारः सुराचलः ।

अशेषयोगतंत्राणां तथाधारो हि कुण्डली ॥११७॥

117. Just as the lord of the serpents is the support of the earth with its mountains and forests, the Kundali verily is the support of all the practices of yoga.

फणी कुंडलिनी नागी चक्री वक्री सरस्वती ।
 ललना¹ रसना क्षेत्र ललाटी शक्ति शक्तिणी ।
 रजो² भुजंगी शेषा च कुंडली सर्पिणी मणिः ॥
 आधारशक्तिः कुंडली³ कराली प्राणवाहिनी ।
 अष्टावक्रा षडाधारा व्यापिनी कळतोधरा ।
 कुंतीत्येव च त्रिस्थाताः शब्दाः पर्यायवाचकाः ॥ ११८ ॥
 इति शक्तिचालनं ॥

118. Phani, Kundalini, Nagi, Chakri, Sarasvati, Lalana, Rasana Ksetra, Lalati, Sakti, Samkini, Raji, Bhujangi, Sesa, Kundali, Sarpini, Mani, Adhara Sakti, Kundali Karali. Pranavahini, Astavakra, Sadadhara, Vyapini Kalanodhara Kunti-these are synonyms for Kundalini.
 This ends Saktichalana.

अथ खेचरी महामुद्रा दिङ्-मात्रं प्रदर्शयते ॥

खेचरी चान्तिमा मुद्रा अचिरात् ब्रह्मरन्धगा ।
 सुषुम्ना गम्यतामूर्ध्वा लम्बिकावाचकः स्मृताः ॥ ११९ ॥

Now (is described) Khecharimahamudra

119. The last Mudra named Khechhari in which the tongue very soon reaches the Brahmarandhra and touches Susumna.

न क्रमेण विना शास्त्रं नैव शास्त्रं विना क्रमः ।
 शास्त्रं क्रमयुतं ज्ञात्वा वर्णयते श्रीमतां भुवि ॥ १२० ॥

1. ललना - तं.
2. रजो - तं.
3. कुटिला - का. व.

120. No science is valid without a proper process and vice versa. Therefore after knowing the science with proper process, Srinivasa Bhatta describes it for the worldly people.

जिह्वाकृतिनिभं शस्त्रमाहोस्विच्छेदने क्षमः ।

स्नुहीपत्रनिभं चाल्यं शस्त्रं कुर्याद्विचक्षणः ॥१२१॥

121. A weapon shaped like tongue which is able to cut from the root, the wise should prepare this of the leaf of milkhedge.
NOTE : Scientific name of this Plant is Euphorbia Neri.....

जिह्वाधो ग्रन्थिमालोक्य तिलमात्रं समुच्छिनेत् ।

इडायाः पिंगलायाश्च सुषुम्नायाश्च मध्यतः ॥१२२॥

122. After seeing well the knot below the tongue, one should cut it to hair's breath, in the middle of Ida, Pingala and Susumna.

प्रज्ञावतांगुलि दत्त्वा ग्रन्थे मध्यं समुच्छिनेत् ।

द्विनिष्कं निष्कपादार्थं पथ्यासागरसैन्धवान् ॥१२३॥

123. By putting the thumb and forefingers inside, one should cut in the middle, and powder Pathya and salt & rock salt.

चूर्णयित्वा तु ये चूर्णं ते चूर्णेन घर्षयेत् ।

पूर्वोक्तेन प्रकारेण शक्तिचालनमाचरेत् ॥१२४॥

124. After making powder of those materials, one should rub on it and through that powder one should practise Saktichalana as told earlier.

-
1. शास्त्रमारे ...स्विच्छेदनेक्षमं - तं.
2. विनिष्क - व.

गोदोहनं यथा तद्वत् जिह्वादोहनमाचरेत् ।

पुनः सप्तदिने प्राप्ते तिलमात्रं समुच्छिन्नेत् ॥१२५॥

125. Tongue should be milked like milking of the cow. After seven days one should again cut to a hair's breadth.

छेदनादिक्रमेणैव¹ यावद्भ्रूमध्यभाग्भवेत् ।

सावच्छनैः² प्रकर्तव्यं श्रीनिवासस्य भाषणम् ॥१२६॥

126. One should do process of cutting etc., very slowly, till it touches the middle of the eyebrows. This is told by Srinivasa.

अत्रायं हठयोग सम्प्रदायः

शिशुलंबिकायोगे³ नातीतं नागतं जानाति

गर्भनिःसरणाद् भूमिपाते लंबिकायोग जिह्वाबंधः ॥

पातिनी भवति लंबिका प्रतिबिंबकत्वेत जिह्वायाः ॥

Here Hathayoga tradition :

One who is doing this yoga of tongue (Lambika yoga) knows the past and future. From coming out of the womb to falling down on the earth, one should practise this lambika yoga and tongue lock. One has to do with Lambika which is reflected on the nature of the tongue.

1. छेदनादि - का. व. जो.

2. सावच्छनो - का.

3. शिशुलंबिका - का.

अत्र ग्रन्थः

सूक्ष्मरूपतया सर्वेषां नराणां प्रत्यक्षतयाद्यापि दृश्यते ।

तत्रैव लंबिका प्रतिबंधक सूक्ष्मग्रन्थिभेदनं कार्यमिति मम प्रतिभाति ।

Here the text says :

Whatever is visible in all the persons in very minute form that very nought of Lambika is to be removed as, it seems to me.

परमेश्वर प्रोक्त खेचरीनाम¹ पटले तु ॥

स्नुहिपत्रनिभं शस्त्रं सुतीक्ष्णं स्निग्ध निर्मलम् ।

समतायास्तु जिह्वा रोममात्रं समुच्छिन्नेत् ॥१२७॥

Parameaswara as told in khecharipatala :

127. With a sharp, clean and lubricated weapon, resembling the leaf of milkhedge one should cut the (frenum) to a hair's breadth.

रोममात्रभेदेन न विलम्बेन हि लंबिका ।

हृदयग्रन्थकारणमस्कृतं भणितं मया ॥१२८॥

128. Due to the hair breadth cutting of Lambika (tongue) it soon becomes the cause for removing the nought residing in the region of heart. This is told by me.

दत्तात्रेयस्तु कपालकुहरे जिह्वा विचरीतगा ।

ध्रुवोरन्तर्गता दृष्टिर्मुद्रा भवति खेचरी ॥१२९॥

1. खेचरीदलेतु - का.
2. भणितं - तं.

129. Reversing the tongue and inserting it into the (Nasopharyngeal) cavity in the skull and turning the eyes upwards the middle of the eyebrows is (called) Khechari Mudra. This has been said by Dattatreya also.

पीडयते न च योगेन लिप्यते न च कर्मणा ।

बध्यते न च कालेन यो मुद्रा वेत्ति खेचरीं ॥१३०॥

130. He who has succeeded in Khecharimudra does not suffer from disease, he is not bound by the print of his Karma not is he subject to (the cycle of) death (and birth).

हठप्रदीपिकाकारोऽपि

छेदनचालनदोहैः कला क्रमेण वर्धयेत्तावत्

सा यावद्भ्रूमध्यं स्पृशति तदा खेचरी सिद्धिः ।

छेदनस्य प्रकारोत्केरभावान्मूढता यतः ।

साधारणकृणोक्तदुर्बोधात् नांगीकार्यं मिदमन्तम् ॥१३१॥

Hathapradipka :

131. Success is attained in Khechari when by cutting and moving (in all directions) and milking, the tongue is gradually lengthened so as to touch the middle of the eyebrows.

This opinion should not be accepted as the process of cutting is not clear, and difficult for the understanding of the simple man.

गुरुदशितमार्गेण संकेतः कथ्यते मया ।

संकेत शृंखलाभावे खेचरी तु कथं भवेत् ॥१३२॥

132. According to the ways shown by Gurus, I am describing little points here without the continuity of the points, how this Khechari can be achieved ?

सर्पाकारं सवल्यं शृङ्खलाद्वयं समितं ।

सकूर्परं^१ षड्वितस्त्रिदशैर्घ्यं संकेतलक्षणम् ॥१३३॥

313. Shaped like a snake or in the form of armlet these are advised, where one can sit with the help of two elbows; this (place) should be four and half feet long.

NOTE: This is perhaps the description of the position of the body and place.

शृङ्खलायाश्च वलये जिह्वां तत्र प्रवेशयेत् ।

कपालकुहरे यस्तु ततो जिह्वां प्रवेशयेत् ॥१३४॥

134. In the armlet like fetter the tongue should be inserted. Then only the tongue should be inserted in Nasopharyngeal cavity.

यथा भवेत्सुषुम्नागी तथा भवति खेचरी ।

खेचर्या मुद्रणे जाते देही देहं न मुञ्चति ॥१३५॥

135. When the tongue becomes able to enter Susumna, then it is called Khechari. After mastering this the spirit does not leave the body.

कामं त्यक्त्वा तु कल्पान्ते ब्रह्मस्थानं व्रजत्यसी ।

प्राणे सुषुम्नां संप्राप्ते तादस्तु श्रूयतेऽष्टधा ॥१३६॥

136. At the end of Kalpa, after abandoning all the desires, the soul goes to the abode of Brahma. And when Prana goes to Susumna, eight types of sounds (Nada) are heard.

1. सकूर्परं - का.

2. शृङ्खलाद्वयनिमित्तांवरं संपद्वलयलंपरान्विता ।

विशदंगुलमितां मुदीघिका लंबिकोत्पातकारिणी विदुः ॥

घंटा दुंदभिशंखाभिः वीणावेष्वग्नितालवत् ।

तनून पात्र विस्तार तारेशपवनोपमम् ॥१३७॥

137. Sound resembling that of a bell, trumpet, conch, Vina, flute, small bell, sound of very delicate pot, sound of best string and like air (blowing instrument).

वासुक्याद्यैश्च नागैश्च तक्षकेनाथ वा पुनः ।

दंष्टस्य योगिनो देहे न विषं कर्तुमर्हति ॥२३८॥

138. Even if bitten by Nagas like Vasuki etc. or by great Taksaka himself, the poison can not harm the body of a yogi.

उत्कल्लोकलाभृतं च विमलं धारामृतं यः पिबेत्

निर्दोषो हि मृणालकोमलवपुर्योगी चिरंजी वति ॥

सेवते यदि लम्बिकाग्रमनिशं जिह्वारसस्यन्दिनी ।

सक्षाराकटुतिक्तदुग्ध सदृशं मध्वाज्यतुल्याथवा ॥१३९॥

139. Imbibing the surging streams of nectar (literally pure water from the moon in the throat) one lives long in a body soft like a lotue fibre and is free from all diseases. If the tip of the tongue constantly touches (the roof of the nasopharyngeal cavity) and takes on it the constant flow of the stream of the juice which tastes, saltish pungent, chilly, like milk, honey or like ghee.

अशेषाणां च नाडीनां जिह्वाग्रे रन्ध्रमागतः ।

विद्यते येन मार्गेण तेन चांद्री कला व्रजेत् ॥१४०॥

140. Among all the Nadis, tongue enters the cavity, through which passage the nectar of moon passes.

कन्यावादबिलावादरसवादस्तु सिद्धयः ।

योगिनां संप्रवर्तन्ते तेषां वज्रोली खेचरी ॥१४१॥

141. Kanyavada, Bilavada and Rasavada is for Siddhas. For yogis there is Vajroli and Khechari.

त्रिकुण्ड सुचिह्ठा चैव गोवीठं शिखरं तथा ।

त्रिशंखि वज्रिमोकारी मूर्ध्वनालं भ्रुवोर्मुखे ॥१४२॥

142. The passage between the two eyebrows is called Trikunda, Suchihatha, Govitha, Shikhara, Trishankhi Vajri and Onkari.

पिंगला दुम्भिनी सूर्या यमिनाक्षरा तथा ।

कालाग्निरुद्री चण्डी च ते स्युः पिंगलनामकाः ॥१४३॥

143. Pingala is called-Pingala, Dumbhini, Surya, Yamina, Aksara, Kalagni, Rudri, and Chandi.

इडा चन्द्रा शशी वाली गंगा वामस्तु बोधिता ।

इडायाः वाचकाः शब्दाः पर्यायेण प्रकीर्तिताः । ॥१४४॥

144. Ida, Chandra, Sasi, Veli Ganga, Vama all are synonymous words for Ida.

गोशब्देनोदिता जिह्वा तत्प्रवेशोऽपि तालुनि ।

गोमांसभक्षणं तत्तु महापातक नाशनम् ॥१४५॥

145. By the term 'GO' is meant tongue (and) its entry into the Talu (roof of the nasopharyngeal cavity) is Gomansa Bhaksana which expiates the greatest of sins.

गोमांसं भक्षयेन्नित्यं पिवेदमरवारुणी ।

कुलीनं तमहं मन्ये इतरे कुलघातकाः ॥१४६॥

1. इडाचन्द्रासितीवाली गंगा वामस्तु बोधिता - व.

146. One should always eat Gomamsa and drink Amarvaruni. Him I consider to be worthy of his family ; the rest are a disgrace for their family.

जिह्वाप्रवेशनं भूतं वह्निनोद्दापिता खलु ।
चंद्रात्स्रवति यस्सारः सा स्यादमरवारुणी ॥१४७॥

इति खेचरी मुद्रा

147. Amarvaruni is the stream of nectar which is caused to flow from the moon (in the throat) by the heat that is produced by the insertion the of tongue (into the nasopharyngeal cavity). This is Khecharimudra.

बज्रोली वर ... दश महामुद्रान्वितैः कुम्भकैः
युक्तिः केवलकुम्भकेण महता क्षेमकरेणाधिकं ।
ख्याते रम्यसुवर्णराजकथिते रत्नाबलनामके
ग्रन्थेऽस्मिन्नुपदेश एष विहितारंभो द्वितीयो गतः ॥१४८॥

148. Ten Mahamudras including great Vajroli, Kumbhaka including great Kevala Kumbhaka which bestows great welfare, are described in the second chapter of this famous book named Ratnavali told by Suvarna Raja.

इति श्रीनिवासयोगीन्द्र विरचितायां
हठरत्नावल्यां द्वितीयोपदेशः १

Here ends the second chapter of Hatha Ratnavali written by Srinivasa Yogindra.



तृतीय उपदेशः

LESSON III

अथातोष्टांगयोगानां स्वरूपं किञ्चिदुच्यते ।

बहूयो योगिनः सिद्धाः अंगैरेतैश्च शोभनैः ॥१॥

1. Now little characteristics of eight limbs of yoga are told by me. Many yogis have attained Siddhi by the practice of these Angas.

मनः प्रसादसंतोषो मौनमिन्द्रियनिग्रहः ।

दया दाक्षिण्यमास्तिक्यमार्जवं मार्दवं क्षमा ॥

भावशुद्धिरहिंसा च ब्रह्मचर्यं स्मृतिर्धृतिः ।

इत्येवमादयश्चान्ये मनसो नियमाः स्मृताः ॥२॥

2. Pleasure in the mind, contentment, vow to be silent, control of senses and motor organs, kindness, politeness, belief in god, straightforwardness, softness, forgiveness, purification of thoughts, non-injury, celibacy, patience, forbearance and others are known as Yama of Manas.

स्नानं शौचं ऋतं सत्यं जपो होमश्च तर्पणं ।

तपो दांतिस्तितिक्षा च नमस्कार प्रदक्षिणं ॥

व्रतोपवासकात्याश्च कायिका नियमाः स्मृताः ॥३॥

3. Bath, cleanliness, truth, utterance of Mantras, Homa, offering water to the manes, austerity, self restraint, endurance, reverential salutation, vowed observance, fasting etc., all these physical observances are called Niyama.

हठस्य प्रथमांगत्वादासनं लक्ष्यते मया ।
तत्कुर्वादासनं स्वैर्यं आरोग्यं चाङ्गपाटवम्¹ ॥४॥

4. Asana being the first component of Hatha (Yoga) is dealt here by me first of all. Asana brings (mental as well as physical) steadiness, health and (a feeling of) lightness.

वसिष्ठाद्यैश्च मुनिभिमत्स्येन्द्राद्यैश्च योगिभिः ।
अंगीकृतान्यासनानि लक्ष्यन्ते कानिचिन्मया ॥५॥

5. Some of the Asanas adopted by sages like Vasistha and Yogis like Matsyendra are described by me (here).

चतुरशीतिलक्षेषु एकैकं जीवजन्तुषु ।
उद्धृत्य शंभुना प्रोक्ताश्चतुरशीतिपीठकाः ॥६॥

6. The Almighty Shambhu has described eightyfour Asanas taking example from each of the eightyfour lakh living creatures.

चतुरशीति पीठानां केषांचिल्लक्षणं ब्रुवे ।
आदिनाथोदिताः पीठाः देहारोग्य सुखप्रदाः ॥७॥

7. I will describe some of the Asanas among eighty four Asanas. These Asanas told by Adinatha bestow good health and happiness.

सिद्धं भद्रं वज्रसिंहं शिल्पसिंहासनं परं
 बंधकरसंपुटितं शुद्धपद्मं चतुष्टयम् ।
 दंडपार्श्वं च सहजं बन्धपिण्डं मयूरकम्
 एकपादमयूरं च षण्मयूरमिहोच्यते ।
 भैरवं कामदहनं पाणिपात्रं च कार्मुकम्
 स्वस्तिकं गोमुखं वीरं मांडूकं मर्कटासनम् ।
 मत्स्येन्द्रं पार्श्वमत्स्येन्द्रं बंधमत्स्येन्द्रमेव च
 निरालंबनं चांद्राख्यं¹ कांठवं² चैकपादकं ।
 फणीन्द्रं पश्चिमं तानं शयितपश्चिमतानकम् ।
 करणी चित्रनामासी योगमुद्रा विधूननम् ।
 पार्श्वपिण्डनहिसाख्ये नाभीतलमतःपरम्
 आकाशमुत्पादतलं नाभीलसितपादकं ।
 वृश्चिकासनं चक्राख्ये उत्फालकमितीर्यते
 उत्तानकूर्मं कूर्मं च बद्धकूर्मं च नाजंबम् ।
 कबंधासनमित्याहुः गोरक्षासनमेव च
 अंगुष्ठमुष्टिकं ज्ञेयं ब्रह्मप्रासादितं तथा ।
 पंचचूली कुक्कुटं च एकपादकुकुकुटम्
 आकारितं बंधचूली पार्श्वंकुकुकुटमेव च ।
 अर्धनारीश्वरं चैते वकासनधरावहे

1. सादाक्ष - का.
2. मंडव - का.
3. चैते - का.

चन्द्रकान्त सुधासारं¹ व्याघ्रासनमितः परम् ।
 राजासन मथेन्द्राणी शरभासनमेव च
 रत्नासनं चित्रपीठं बद्धपक्षीश्वरासनम् ।
 विचित्रं नलिनं कान्तं शुद्धपक्षीसुमन्दकम्
 चीरंगी च तथा क्रीचं दृढासन खगासने ।
 ब्रह्मासनं नागपीठं अंतिमं च शवासनम्
 एवं मिलित्वा चतुरशीत्यासनानि ॥८-१९॥

8. Siddha, Bhadra, Vajra, Simha, Shilpasimhasana, Bandhakara,
 to Samputita, Shuddha-four varieties of Padma, Danda Parsva,
 19. Sahaja, Bandha, Pinda, Ekapadamayura-i.e. six varieties of
 Mayurasana, Bhairava, Kamadahana, Panipatra, Karmuka,
 Svastika, Gomukha, Vira, Manduka, Markatasana, Matsyendra,
 Parsva Matsyendra, Bandha Matsyendra, Niralambanasana,
 Chandra, Kanthva, Ekapadaka, Phanindra, Paschimatana, Sayita
 Paschimatana, Vichitrakarani, Yoga Mudra, Vidhunana, Padapin
 dana, Hamsa, Nabhitata, Akasa, Utpadatala, Nabhilasitapadaka,
 Vrischikasana Cakrasana, Utphalaka, Uttanakurma, Kurma,
 Baddha Kurma, Kabandhasana, Goraksasana, Angustha,
 Mustikasana, Brahma-prasadita, Panchachuli, Kukkuta Ekapa-
 daka Kukkuta, Akarita Kukkuta, Bandha Chuli Kukkuta, Parsva
 Kukkuta, Ardhanarisvara, Bakasana, Candrakanta, Sudhasana,
 Vyaghrasana, Rajasana, Indrani, Sarabhasana, Ratnasana,
 Chitrapitha, Baddhapaksisvarasana, Vichitra, Nalina, Kanta,
 Sudhapaksi, Sumandaka, Chaurangi, Krauncha, Drdhasana,
 Khagasana, Brahmasana, Nagapitha, and lastly Savasana.

In this way there are altogether 84 Asanas.

1. सारारर - का. पंचयूली - जो.

एवमुक्तेषु पीठेषु मुख्याः प्रोक्तास्तथा दश
 स्वस्तिकं गोमुखं पद्मं वीरसिद्धासनं तथा
 मायूरं कुक्कुटं चैव भद्रं सिंहासनं तथा
 मुक्तासनं तु विख्यातं तेषु मध्यं चतुष्टयं ॥२०-२१॥
 एतदेवोक्तं हठप्रदीपिकायामपि

20. Among all the above said Asanas only ten are important:
 & Svastika, Gomukha, Padma, Vira-Siddhasana, Mayura,
 21. Kukkuta, Bhadra, Simha and Mukta. Among these four are
 most important.

Similar expressions are given in Hathapradipika.

चतुरशीत्यासनानि शिवेन कथितानि तु
 तेभ्यश्चतुष्कामादाय सारभूतं ब्रवीम्यहम् ॥२२॥

22. Eightyfour Asanas have been enumerated by Lord Siva, I am
 describing here the four most important of them.

सिद्धं पद्मं तथा सिंहं भद्रं चेति चतुष्टयम् ।
 श्रेष्ठं तथापि च सत्वे तिष्ठे सिद्धासने सदा ॥२३॥

23. Siddha, Padma, Simha and Bhadra are these four; (and) the
 best among these too is Siddhasana in which one should
 always stay comfortably.

अत्र सिद्धासनम्

योनिद्वारकमङ्घ्रिमूलघटितं कृत्वा दृढं विन्यसेत्
 मेढ्रे पादमर्धकमेव नियतं कृत्वा समं विग्रहं
 स्थाणुस्संयमितेन्द्रियोऽचलदृशा पदचेद्भ्रुवोरन्तरं
 चैतन्मोक्षकवाटभेदजनकं सिद्धासनं प्रोच्यते ॥२४॥

Siddhasana :

24. Placing one heel against the perineum, fixing the other foot above the penis, making the whole body in a balance condition, one should remain motionless with the senses controlled and the eyes steady and look at between the two eyebrows. This is called Siddhasana which forces open the door to Salvation.

मतान्तरे तु

मेढ्रे दुपरि विन्यस्य सव्यं गुल्फं तद्योपरि ।
 गुल्फान्तरं च निक्षिप्य सिद्धाः सिद्धासनं विदुः ॥२५॥

Another Opinion :

25. Fixing the left ankle above the penis and the other ankle over that is Siddhasana according to great yogis.

एतत्सिद्धासनं प्राहुः अन्ये वज्रासनं विदुः ।
 मुक्तासनं बदन्त्येके प्राहुर्गुप्तासनं परे ॥२७॥

26. This is Considered to be Siddhasana, others call it Vajrasana; some call it Muktasana, (while some) others call it Guptasana.

ब्रह्मचारी मिताहारी योगी योगपारायणः

अब्दादूर्ध्वं भवेत्सिद्धिः नात्र कार्या विचारणा ॥२७॥

27. Yogi who is absorbed in practising Yoga continence, and moderation in diet, attains success in one year or a little more; there is no room for doubting this (statement).

नासनं सिद्धसदृशं कुम्भकं केवलोपमः ।

न खेचर्या समा मुद्रा न नादसदृशो लयः ॥२८॥

28. There is no asana like Siddha, and no Kumbhaka like Kevala; there is no Mudra like Khechari, and no laya like Nada.

अथ भद्रासनम्

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् ।

पार्श्वे पादौ च पाणिभ्यां दृढं बद्ध्वा सुनिश्चलां

भद्रासनं भवेदेतत् सर्वव्याधि विषापहं ॥२९॥

Bhadrasana :

29. Place the two ankles under the scrotum on either side of the perineum, firmly holding with the hands, the feet which are (thus) made to touch the sides; and one should remain steady; this is Bhadrasana which destroys all kinds of diseases and poison.

अथ सिंहासनम्

गुल्फौ च वृषणस्याधः सीवन्यां पार्श्वयोः क्षिपेत् ।

दक्षिणे सव्यगुल्फं तु दक्षगुल्फं तु वामके ॥३०॥

हस्तौ तु जान्वोः संस्थाप्य स्वाङ्गुलीं सम्प्रसार्य च ।

व्यात्तवक्त्रो निरीक्षेत नासाग्रं सुसमाहितः ॥३१॥

Simhasana :

30. Place the two ankles under the scrotum on either side of & the perionum; the left ankle on the right (side) and the
31. right one on the left. (And then), placing the palms on the knees, spreading out the fingers (and) opening the mouth wide, one should gaze at the tip of the nose and be well composed.

सिंहासनं भवेदेतत् भजन्तं योगिभिः सदा ।

बन्धत्रितयसंस्थानं कुरुते चासनोत्तमम् ॥३२॥

32. This is Simhasana, adored by eminent yogis. This, the best of the Asanas, facilitates adopting the three Bandhas.

अथ पद्मासनम्

वामोरूपरि दक्षिणं च चरणं संस्थाप्य वामं तथा

याम्योरूपरि पश्चिमेन विधिना धृत्वा कराभ्यां दृढं ।

अंगुष्ठं हृदये निधाय चिबुकं नासाग्रमालोकयेत्

एतद् व्याधि विनाशकारि यमिनां पद्मासनं प्रोच्यते ॥३३॥

Padmasana :

33. Fixing the right foot on the left thigh and the left foot on the right thigh, the big toes are to be held by both hands-arms crossing behind the back; the chin to be fixed on the chest, and the tip of the nose to be gazed at. This is known as Padmasana which destroys all the diseases of yogis.

तथा च याज्ञवल्क्यः

पादाङ्गुष्ठौ च बध्नीयाद्वस्ताभ्यां क्रमेण तु
ऊर्वोपरि विप्रेन्द्र कृत्वा पादतले उभे
पद्मासनं भवेदेतत्सर्वेषामपि पूज्यते ॥३४॥

So also describes Yajnavalkya :

34. O Great Brahmin, one should turn the two feet upward and place on the thighs, and hold the toes by the hands from behind the back one by one-it is called Padmasana adored by everybody.

दत्तात्रेयोऽपि

उत्तानी चरणी कृत्वा ऊर्वोः संस्थाप्य यत्नतः
ऊरु मध्ये ततो स्थानी पाणी कृत्वा ततो दृशी ॥३५॥
नासाग्रे विन्यसेद्राजदन्तमूलं तु जिह्वाया
उत्तम्य चुबुके वक्षः संस्थाप्य पवनं शनैः ॥३६॥

So also Dattatreya :

35. Fixing with an effort on the thighs the two feet turned upwards,
& similarly, placing the chin on the chest, and the palms turned
36. upwards (on the region) between the two thighs and raising
Prana slowly one should fix the gaze on the tip of the nose and
press the tongue against the hard palate.

इदं पद्मासनं प्रोक्तं सर्वव्याधि निवारणम्
दुर्लभं येन केनापि धीमता लभ्यते भुवि ॥३७॥

37. This is called Padmasana which destroys all diseases, It can not be attained by one and all; it is attained in this world (only) by the talented ones.

कृत्वा संपुठितौ करो दृढतरं बद्ध्वा तु पद्मासनं
गाहं वक्षसि सन्निधाय चुबकं ध्यानं च सञ्चेतसि
वारं वारमपारमूर्ध्वमनिलं प्रोच्चालयत्पूरितं
मुञ्चत्प्राणमुपैति बोधमतुलं शक्तेः प्रभावाभरः ॥३८॥

38. Assuming firmly the Padmasana pose, pressing the chin (equally) firmly on the chest, repeatedly raising the Apana Vayu and exhaling the inhaled Prana and meditating upon that (the one supreme reality) one (the yogi) attains unparalleled knowledge (supreme realization).

NOTE: HP mentions this as the technique dealt by Matsyendra,

पद्मासनस्थितो योगी नाडीद्वारेषु पूरयेत्
पूरितं क्रियते यस्तु न भुक्तो नात्र संशयः ॥३९॥

39. The yogi who, sitting in the Padmasana pose, holds the air inhaled through the nostril is (surely to be) liberated. There is no doubt about it.

करो संपुटितौ कुर्यात्तत्संपुटितपंकजं ॥४०॥

40. By joining both hands through fingers, (palms upward), it is called Karasamputita Padmasana.

NOTE: Brahmanjali :- Place the palm of left hand on the palm of the right hand and keep them between the heels.

अथ मायूरम्

धरामवष्टभ्य करद्वयेन तत्कूर्परस्थापितनाभिपाश्वः ।

उच्चासनो दण्डवदुत्थितः खे मायूरमेतत् प्रवदन्ति पीठाम् ॥४१॥

Mayurasana :

41. Holding the ground with the two palms, supporting the (corresponding) sides of the navel by the two elbows and raising oneself, like a stick, in the air this is called Mayurapitha (Asana).

हरति सकलरोगानां गुल्मोदरादीन्—

भिभवति च दोषानासनं श्री मयूरं ।

बहुकदशनभुक्तं भस्म कुर्यात् विचित्रं

जनयति जठराग्निं जीर्यते कालकूटम् ॥४२॥

42. Mayurasana soon destroys all diseases of the spleen and the stomach, wards off disorders of the humours, kindles the gastric fire and completely digests all the un-wholesome and overeaten food and even poison.

मयूरं दंडवत्कुर्यान्मयूरं दंडनामकम् ।

कुर्यान्मयूरं पादार्वाभ्यां मायूरं पार्श्वनामकम् ॥४३॥

मायूरं पद्मकं कुर्यात् बद्धकेकीति कथ्यते ॥४४॥

43. When this Mayurasana is done like a horizontal stick it is & called Danda Mayurasana.
44. If it (Mayura) is done from the side, this is called Parsva Mayurasana. And if this (Mayurasana) is done in Padmasana then it is named Baddha Keki.

अथ पिण्डमयूरम्

एक पादं मयूराग्रे प्रसार्यकं मयूरतः ।

इदं पिण्डं मयूराख्यं सर्वव्याधिं विनाशनम् ॥४५॥

Pinda Mayurasana :

45. Extending one leg and keeping one leg like Mayura, this is called Pinda Mayura, which destroys all types of diseases.

कण्ठे पदं प्रासार्यैवं एकपादं मयूरके ॥४६॥

46. If the leg is extended upto neck, it becomes Ekapada Mayura.

अथ भैरवासनम्

गुल्फी सम्पीड्य चान्योन्यं व्युत्क्रमेणोत्थितं शनैः ।

जान्वीः पार्श्वगतौ हस्ती दण्डवद्भ्रूरासनम् ॥४७॥

Bhairavasana :

47. Inserting both the hands by the side of knee in a horizontal position, the ankle should be pressed one by one raising upward slowly. This is called Bhairavasana.

अथ कामदहनम्

भद्रासनं सुखं स्वाप्य विपरीते तु द्वे पदोः

अनेन यदि कुर्याद्वै तत्कामदहनं भवेत् ॥४८॥

Kamadahana :

48. By arranging two legs in opposite manner, staying comfortably in Bhadrasana, if this is done in the abovesaid manner, it becomes Kamadahana (Asana).

अथ पाणिपात्रम्

नाभी संस्थाप्य गुल्फी च तन्मध्ये करपात्रताम् ।

शर्नयत्नेन कुर्वीत पाणिपात्रं तदुच्यते ॥४९॥

Panipatra :

49. Comfortably placing the ankle in navel region and in the middle of that hands should be arranged like a pot; practised slowly with effort it is called Panipatra.

अथ धनुरासनम्

पादांगुष्ठी तु पाणिभ्यां गृहीत्वा श्रवणावधि ।
धनुराकर्षणाकृष्टं धनुरासनमेव च ॥५०॥

Dhanurasana :

50. Holding the two toes with the two hands, pulling them up to the ears (from the back) and thus assuming the shape of a stretched bow, this is called Dhanurasana.

अथ गोमुखासनम्

सव्ये दक्षिणगुल्फं तु पृष्ठपार्श्वे नियोजयेत् ।
दक्षिणेऽपि तथा सव्यं गोमुखं गोमुखाकृति ॥५१॥

Gomukhasana :

51. Placing the right ankle by the side of the left hip and similarly, the left by the right and thus imitating the shape of the cow's head is called Gomukhasana.

अथ स्वस्तिकासनम्

जानूर्वोरन्तरं सम्यक् कृत्वा पादतले उभे ।
ऋजूकायः सुखासीनः स्वस्तिकं तत्प्रचक्षते ॥५२॥

Svastikasana :

52. Sitting properly (i.e. evenly) keeping the two soles (i.e. feet) between the opposite thighs, knees and sitting on level ground with the body in pleasurable state, is known as Svastikasana.

अथ वीरासनम्

एक पादमयैकस्मिन् विन्यसेदूर्हणि स्थिरम् ।
इतरस्मिन्तथा चोहं वीरासनमितीरितम् ॥५३॥

Virasana :

53. Place one foot on the opposite thigh and the other on the other thigh. This is known as Virasana.

अथ मण्डूकासनम्

पादौ सम्पीड्य! गुल्फाभ्यां जान्वंगे सवलयाकृतिः ।
हस्ती पादतले क्षिप्तौ मंडूकं पाददोषहृत् ॥५४॥

Mandukasana :

54. By manipulating the legs from ankle, the thighs should be made like an armlet. Then putting the hands on the foot, this is called Mandukasana, which removes diseases related to legs

अथ मर्कटासनम्

पादौ सम्पीड्य हस्ताभ्यां अंगुष्ठे धारयेद् दृढम् ।
पादमध्ये शिरः क्षिप्त्वा धनुवन्मर्कटासनम् ॥५५॥

Markatasana :

55. Pressing the legs by hands and catching hold of toes with great effort, the head should be placed in between the legs like a bow; it is called Markatasana.

अथ मत्स्येन्द्रासनम्

वामोरुमूलापित दक्षपादं। जान्वोर्बहिर्वेष्टित दक्षदोष्णा ।

प्रगृह्य तिष्ठेत् परिवर्तिताङ्गो श्री मत्स्यनाथोदितमासनं स्यात् ॥५६॥

Matsyendrasana :

56. Placing the right foot at the root of the left thigh, encircling the (right) knee by the right arm, holding the two feet by the opposite hands, twisting the body and staying in this posture is the Asana declared by Sri Matsyanatha.

मत्स्येन्द्र पीठं जठरं प्रदीप्तं प्रचण्डरुग्मण्डल खंडनास्त्रं ।

अभ्यासतः कुण्डलिनीं प्रबोधं दंडस्मरत्वं च ददाति पुंसाम् ॥५७॥

57. The practice of Matsyendrasana, which stimulates the gastric fire is a weapon of destruction for a group of terrible diseases; it bestows upon persons who practise it the gift of arousal of Kundalini and stability of the body,

पार्श्वार्थ्यां ध्रियते यस्तु पार्श्वमत्स्येन्द्रमुत्तमम् ॥५८॥

58. When the feet are being held by side it becomes Parsva Matsyendra, which is the best.

करेण बंधयेत्तु बद्धमत्स्येन्द्रमासनम् ॥५९॥

59. If (one foot) is being held by hand it becomes Baddha Matsyendra, which is the best.

अथ निरालंबनम्

कराभ्यां पंकजं कृत्वा तिष्ठेत्कूर्परया सुधीः ।

सुखमुन्नमयन्नृच्यैन्निरालंबनमासनम् ॥६०॥

Niralambana Asana :

60. By making the lotus like look of the hands, the wise men should rest on two elbows; then slowly raising high without effort (and support). It is the Asana named Niralambana.

निरालंबत योगी स्यान्निरालम्बनमासनम् ।

निरालम्बनता ध्यानं निरालम्बनमासनम् ॥६१॥

61. As a result of Niralambana Asana, Yogi becomes free from any base and he attains the state of dhyana without any object.

अथ सौरासनम् ।

प्रसार्यैकं पादतलं संस्थाप्यैकपादकम् ॥६२॥

Saurasana :

62. By extending the sole of one leg and placing it on another is called Saurasana.

अथ एकपादासनम्

एकं पादमथो कंठे उत्थाप्यैकं च दंडवत् ।

करी सम्पुटितौ कृत्वा एकपादं तदुच्यते ॥६३॥

Ekapadasana :

63. Raising one leg up to the neck and keeping the other like a (horizontal) stick, and arranging both the hands like a lotus is called Ekapadasana.

अथ फणीन्द्रम्

पादाम्बां वेष्टयेत्कंठं करयोः संस्थितो मुनिः ।

फणीन्द्रं सर्वदोषघ्नं वो भूयात्सुखदं सदा ॥६४॥

Phanindra :

64. Encircling the neck from the legs, the person should stay on two hands, this Phanindra asana destroys all types of deranged humours and gives a feeling of well being.

अथ पश्चिमताणम्

प्रसार्य पादौ भुवि दण्डरूपी दोर्भ्यां पदाग्रद्वितयं गृहीत्वा ।

जानूपरिन्यस्तललाटदेशो वसेदिदं पश्चिमताणमाहुः ॥६५॥

Paschimatana :

65. Stretching both the legs straight on the ground and holding with the arms, the two big toes, one should stay (in this position) with one's forehead placed on one's knees; this is called Paschimatana Asana.

इति पश्चिमताणमासनाद्यं पवनं पश्चिमबाहिनं करोति ।

उदयं जठरानलस्य कुर्यादुदरे काश्यमरोगतां च पुंसाम् ॥६६॥

66. This Paschimatana foremost among the Asanas directs the passage of Pavana-along the back, kindles the gastric fire, reduces the belly, and bestows health upon the aspirants.

Niralambana Asana :

60. By making the lotus like look of the hands, the wise men should rest on two elbows; then slowly raising high without effort (and support). It is the Asana named Niralambana.

निरालम्बन योगी स्यान्निरालम्बनमासनम् ।

निरालम्बनता ध्यानं निरालम्बनमासनम् ॥६१॥

61. As a result of Niralambana Asana, Yogi becomes free from any base and he attains the state of dhyana without any object.

अथ सौरासनम् ।

प्रसार्यैकं पादतलं संस्थाप्यौकपादकम् ॥६२॥

Saurasana :

62. By extending the sole of one leg and placing it on another is called Saurasana.

अथ एकपादासनम्

एकं पादमथो कंठे उत्थाप्यैकं च दंडवत् ।

करी सम्पुटितौ कृत्वा एकपादं तदुच्यते ॥६३॥

Ekapadasana :

63. Raising one leg up to the neck and keeping the other like a (horizontal) stick, and arranging both the hands like a lotus is called Ekapadasana.

अथ फणीन्द्रम्

पादाम्बां वेष्टयेत्कंठं करयोः संस्थितो मुनिः ।

फणीन्द्रं सर्वदोषघ्नं वो भूयात्सुखदं¹ सदा ॥६४॥

Phanindra :

64. Encircling the neck from the legs, the person should stay on two hands, this Phanindra asana destroys all types of deranged humours and gives a feeling of well being.

अथ पश्चिमताणम्

प्रसार्य पादा भुवि दण्डरूपी दोभ्यां पदाग्रद्वितयं गृहीत्वा ।

जानूपरिन्यस्तललाटदेशो वसेदिदं पश्चिमताणमाहुः ॥६५॥

Paschimatana :

65. Stretching both the legs straight on the ground and holding with the arms, the two big toes, one should stay (in this position) with one's forehead placed on one's knees; this is called Paschimatana Asana.

इति पश्चिमतानमासनायं पवनं पश्चिमवाहिनं करोति ।

उदयं जठरानलस्य कुर्याद्गुदरे काश्यमरोगतां च पुंसाम् ॥६६॥

66. This Paschimatana foremost among the Asanas directs the passage of Pavana-along the back, kindles the gastric fire, reduces the belly, and bestows health upon the aspirants.

शयितताणम्

ताणं शेत्वा¹ तु कुर्वीत शयितपश्चिमतानकम् ॥६७॥

Sayitatana :

67. If this stretching is done in a sleeping position it becomes Sayitapaschimatana.

विचित्रकरणी नामासनम्

शयितपश्चिमातणस्थे करी² तत्प्रसारयेत् ।

पादौ वण्डसमी कार्यौ विचित्रकरणी भवेत् ॥६८॥

Vichitra Karani :

68. In the position of Sayita Paschimatana, the hands should be extended, and legs should be kept like a horizontal stick. This is called Vichitra Karani.

अथ योगनिद्रा

पादाभ्यां वेष्टयेत्कंठं हस्ताभ्यां पृष्ठबन्धनम् ।

तन्मध्ये शयनं कुर्याद्योगनिद्रा सुखप्रदा ॥६९॥

Yoga Nidra :

69. Encircling the neck from the legs and binding the back from the hands, taking sleeping position from the middle of the back is called Yoga Nidra, which bestows great pleasure.

1. शेत्वा - का.

2. हस्तौ - का.

अथ विधूननम्

गुल्मी¹ स्थितौ पादमेकं प्रसार्य
 तत्पादाग्रं² संस्पृशेत्करेण³ ।
 गुल्फं⁴ चान्यं⁵ धारयेत्तत्करेण
 धूनं पीठं चाभ्यसेच्चोभयत्र ॥७०॥

70. One leg should be spread and its big toe touched by the hand; the ankle of other leg should be held by the other hand. This should be repeated alternatively.

अथ पादपीठासनम्

स्थित्वैकस्मिन्पादतले कराभ्यां वेष्टयेत्तनुम् ।
 पृष्ठे संस्थाप्य यत्नेन पादपीठनमासनम् ॥७१॥

Padapitha Asana:

71. Standing on one leg, encircling the body by the hands and placing the leg on back side with effort, is called Padapithasana.

-
1. गुल्मी - तं.
 2. गुल्फु - का.
 3. तत्पादाग्रम् - का.
 4. संस्पृशेत्करेण - का.
 5. गुल्मी - तं, गुल्फु - का.
 6. चान्य - का.

अथ कुक्कुटासनम्

पद्मासनं सुसंस्थाप्य जानूर्वोरितरे तथा ।

निवेश्य भूमौ संस्थाप्य व्योमस्थं कुक्कुटासनम् ॥७२॥

Kukkutasana :

72. Adopting the Padmasana pose, fixing the palms on the ground by inserting the arms at a convenient spot between the thighs and knees and remaining aloft is known as Kukkutasana.

अथोत्तानकूर्मकम्

कुक्कुटासनबन्धस्थो दोर्भ्यां संबध्य कन्धराम् ।

शेते कूर्मबहुत्तानमेतदुत्तानकूर्मकम् ॥७३॥

Uttanakurmasana :

73. Adopting the Kukkutasana lock and winding the arms round the neck, lying supine like a tortoise is Uttanakurmaka Asana.

अथ वृश्चिकासनम्

हृस्ती^१ धरामवष्टभ्य चरणी फालसंस्थिती ।

गुल्फी स्यातामुन्मुखः सन् वृश्चिकासनमीर्यते ॥७४॥

Vrischikasana :

74. Placing the two hands on the ground, legs should be kept like a plough and then raising the ankles upward, it is described as Vrischikasana.

1. करी - का.

2. पादौ - तं, जो.

ग्रन्थ विस्तार भीत्या तु सर्वेषां च न लक्षितम् ॥७५॥

75. Due to the fear of the extension of the text very wide, I am not describing all Asanas here.

आसनेन रुजं हन्ति प्राणायामेन पातकम् ।

प्रत्याहारेण योगीन्द्रो विकारं हन्ति मानसम् ॥७६॥

76. By Asanas diseases are destroyed, by Pranayama all kinds of sin and by Pratyahara great yogis destroy mental disorders.

अथान्तिमं शवासनम्

प्रसार्यं हस्तौ पादौ च विश्रान्त्या शयनं तथा

सर्वासनश्रमहरं शयितं तु शवासनं ॥७७॥

इत्यासन निरूपणम्

Now the last Savasana :

77. Lying by extending legs and hands due to tiresomeness is called Savasana. It removes all kinds of fatigue due to the practice of different Asanas.

The end of the description of Asanas.

अथ प्राणायामः

अवासने दृढे योगी वशी हितमिताशनः ।

गुरूपदिष्टमार्गेण प्राणायामान्समभ्यसेत् ॥७८॥

Pranayama :

78. After becoming well versed in Asanas, the yogi with his senses under control and eating moderate agreeable food should practise Pranayama as advised by the Guru,

चले वाते चलं सर्वं निश्चले निश्चिते हृदबन्धनम् ॥७९॥

79. When Vata (air) is not steady, everything is not steady. When Vata becomes steady, then only mastery on Hatha is acquired.

दृढबन्धनम्

योगी स्थाणुत्वमाप्नोति ततो वायु निबन्धनात् ॥८०॥

Dridhabandhana :

80. Yogi attains complete motionlessness, hence one should restrain one's breath.

यावद्वायुः स्थितो देहे तावज्जीवितमुच्यते ।

मरणं तस्य निष्क्रान्ते ततो वायुं निरोधयेत् ॥८१॥

81. There is life so long as Vayu is working in the body. Vayu ceasing to work means death. Therefore, respiration should be regulated (so as to minimize respiratory activity.)

मलाकुलासु नाडीषु मारुतो नैव मध्यगः ।

कथं स्यादुन्मनीभावः कार्यसिद्धिः कथं भवेत् ॥८२॥

82. If the Nadis are full of impurities, Maruta does not travel along the middle path. How can(then) one attain the state of unmani? How can one succeed in one's aim?

For Nadi see Introduction.

ब्रह्मादयोऽपि त्रिदशाः पवनाभ्यासतत्पराः ।

अभूवन्नन्तकभयात्तस्मात्पवनमभ्यसेत् ॥८३॥

83. Even Brahmadeva and the other Gods devoted themselves to the practice of Pranayama as they feared death. Hence one should practise Pranayama.

अथ प्राणायाम प्रकारः

सिद्धे वा बद्धपद्मे वा स्वस्तिकेवाभवासने ।

ऋजुकायः समासीनः प्राणायामान्समभ्यसेत् ॥८४॥

Kinds of Pranayamas:

84. Pranayama should be practised in Siddhasana, Baddha-padmasana or Swastikasana, sitting on level ground with the body erect.

पद्मासनस्थितो योगी प्राणं चन्द्रेण पूरयेत् ।

येन त्यजेत्तेन पूर्यं धारयेदनिरोधतः ॥८५॥

85. Adopting the Padmasana pose the yogi should draw in breath slowly through the Chandra, inhaling through that nostril by which he had exhaled and having retained the breath without suppressing the impulse to exhale.

प्राणं सूर्येण चाकृष्य पूरयित्वादरं शनैः ।

विधिवत्कुम्भकं कृत्वा पुनश्चन्द्रेण रेचयेत् ॥८६॥

86. He should again fill in the thoracic cavity by taking in breath through the sun (right nostril) and exhale through the left nostril after performing Kumbhaka in a systematic manner.

प्राणं चेदिदृश्या पिबन्नियमितं भूयोऽन्यथा रेचयेत्

पीत्वा पिगलया समीरणमद्यो बद्ध्वा त्यजेत्प्राप्नुयात् ।

सूर्याचन्द्रमसोरनेन विधिना बिंबद्वयं ध्यायतां

शुद्धा नाडीगणा भवन्ति यमिनां मासत्रयाद्ब्रूध्वतः ॥८७॥

87. Breath should be drawn in through Ida (left nostril) and retained and (then) it should be thrown out by the other one; and then taking in air through the Pingala (right nostril) and retaining it, it should be thrown out. By constant and prolonged practice of Pranayama in this manner through Surya and Chandra and concentrating on these two, the whole group of the yogi's Nadis gets purified in three months.

प्रातर्मध्यन्दिने सायम् अर्धरात्रे च कुम्भकान् ।
शनैरशीतिपर्यन्तं चतुर्वारि समभ्यसेत् ॥८८॥

88. One should perform Kumbhakas four times a day - in the morning, at noon, in the evening and at mid night, gradually increasing the number (of Kumbhakas) up to eighty.

कनीयसी भवेत्स्वेदः कम्पो भवति मध्यमे ।
उत्तिष्ठेदुत्तमे प्राणरोधे पद्मासनं मुहुः ॥८९॥

89. (Pranayama) of a degree of merit generates heat, that of an intermediate degree throbbing. And by Pranayama in all its intensity Prana raises up (to Susumna). One should do it in Padmasana.

जलेन श्रमजातेन अङ्गमर्दनमाचरेत् ।
दृढता लघुता चापि तथा गात्रस्य जायते ॥९०॥

90. One should rub over the body (any) perspiration caused by exertion (due to Pranayama). By (doing) this the body attains strength and lightness.

यथा सिंहो गजो व्याघ्रो भवेद्वश्यः शनैः शनैः ।
तथैव सेवितो वायुरन्यथा हन्ति साधकः ॥९१॥

91. Just as a lion an elephant or a tiger is tamed by degrees, similarly respiration is to be brought under control gradually; otherwise it would harm the aspirant.

प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत् ।

अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भवः ॥९२॥

92. By proper practice of Pranayama, all diseases are annihilated. Improper practice of Pranayama (on the other hand) gives rise to all sorts of diseases.

हिकका श्वासश्च कासश्च शिरः कर्णाक्षिवेदनाः ।

भवन्ति विविधा रोगाः पवनस्य व्यतिक्रमात् ॥९३॥

93. Several diseases like hiccup, asthma, cough and pain in the head, ear and the eyes, develop from the disorder of Pavana.

युक्तं युक्तं त्यजेद्वायुं युक्तं युक्तं च पूरयेत् ।

युक्तं युक्तं च बध्नीयात् एवं सिद्धिमवाप्नुयात् ॥९४॥

94. One should exhale, retain and inhale in a regulated manner and should in this way attain success in Pranayama.

यदा तु नाडीशुद्धिः स्यात्तदा चिह्नानि बाह्यतः ।

कायस्य कृशता कान्तिस्तथा जायेत निश्चितं ॥९५॥

95. When the Nadis get purified appearance of external signs like slimness of the body and lustre is certain.

यथेष्टं धारणं वायोरनलस्य प्रदीपनम् ।

नादाभिव्यक्तिरारोग्यं जायते नाडिशोधनात् ॥९६॥

96. By purifying the Nadis one is able to retain breath with ease; the gastric fire is increased and experience of (internally aroused) sound and good health are secured.

योगियाज्ञवल्क्येनोक्तम्

सव्याहृती सप्रणवां गायत्रीं शिरसा सह ।

त्रिः पठेदायतः प्राणः प्राणायामः स उच्यते ॥९७॥

Yogi Yajnavalkya also said:

97. Gayatri when uttered with Vyahrti and Pranava thrice daily, the prana is stretched. This is called Pranayama.

अत्र शिववचनम्

प्राणायाम परो योगी सोऽपि विष्णु महेश्वरः ।

सर्वदेवमयो योगी तस्यावज्ञां न कारयेत् ॥९८॥

इति प्राणायाम निरूपणम्

Here Shiva also says :

98. One who has mastered Pranayama is like Vishnu and Mahesvara. That yogi is like all the Gods. Therefore, he should never be disobeyed.

The end of the description of Pranayama :

नानास्वस्तिक सिद्ध पद्मक महावीरासनाष्टान्वितः

प्राणायाम समन्वितश्च ललितः श्री श्रीनिवासोदितः ।

ख्याते रम्यसुवर्णराजखचिते रत्नावलीनामके

ग्रन्थेऽस्मिन्नुपदेश एव विहितारंभस्तृतीयो गतः ॥९९॥

99. Srinivasa has described different types of Asanas like Svastika, Siddha, Padma, Mahavira etc. and also some nice Pranayamas in the book named Ratnavali, which is famous as a golden work. Thus in the third lesson of this text (above said) yoga has been described.

इति श्रीनिवासयोगीन्द्र विरचितायां

हठरत्नावल्यां तृतीयोपदेशः ।

Hear ends the third lesson of Hatharatnavali written by Srinivasa Yogindra.



चतुर्थोपदेशः

अत्र समाधिः

LESSON IV

Now the expedition on Samadhi begins.

सलिलं सैन्धवं यद्बद्धं साम्यं भवति योगवित् ।

तथात्ममनसोरैक्यं समाधिः सोऽभिधीयते ॥१॥

1. Just as salt dissolved in the water becomes one with it, so do Atman and Manas become one and this (blending) is known as Samadhi.

(Here Atman is the Supreme Reality and Manas the individual mind)

मतांतरेऽपि

तत्समत्वं भवेदत्र जीवात्मपरमात्मनोः ।

समस्तं नष्टसंकल्पः समाधिः सोऽभिधीयते ॥२॥

Other opinion also :

2. In this Stage (Samadhi) Jivatma and Paramatma are held in the state of equilibrium, in which there is complete cessation of mental activity.

ध्यानादस्पंदमनसः समाधिः सोऽभिधीयते ।

अतिविस्तारं भीत्या तु न सर्वमिहलक्ष्यते ॥३॥

3. When mind becomes motionless as a result of (deep) concentration, that is called Samadhi. Due to the fear of too much description, I am not describing here all the details.

इन्द्रियाणां मनो नाथो मनोनाथस्तु मारुतः ।

मारुतस्य लयो नादः तन्नादं लयमाश्रयेत् ॥४॥

4. Manas or mind is the lord of senses and Manas is the lord of Maruta also. The Laya of Maruta is Nada. Therefore, one should stick upon Laya and Nada.

The meaning is that the senses cannot function without the co-operation of the mind and Prana, in its turn cannot work without the underlying life activities. Life activities, and with them the mental, sensory and motor activities are stopped by Yoga. This is called Laya. In this state the Yogis hear a centrally aroused sound and lose themselves in that sound; and thus suspension of life activity in Yoga is not a vacuum. It is a state of Higher consciousness.

अथनादानुसंधानम्.

नादानुसंधानसमाधिभाजां

योगीश्वराणां हृदये प्रवृद्धम् ।

अनंतमेकं वचसामगम्यं

जानाति तं श्रीगुरुनाथ एव ॥५॥

Now Nadanusandhana :

5. Nadanusandhana brings about Samadhi, which is hidden in the heart of great Yogis. It gives a pleasure beyond expression. Only great Tantric Nathaguru knows this.

उदासीनपरो भूत्वा सदाभ्यासेन संयमी ।

उन्मनी कारणं सद्यो नादमेवानु धारयेत् ॥६॥

6. After becoming indifferent (to the objects of the world), a controlled person should always practise; it brings about Unmani and soon starts getting Nada.

शीते काले द्वौ पटी वा पटीवा¹

पभ्याहारे गोपयो वा पयो वा ।

भोज्ये भक्ष्ये वृत्त मारण्यकं वा

पाणी द्रोणी कोपि वा भोज्यपत्रे ॥७॥

7. During winter one should put on two garments or one; food should be either cow-milk or water; food of forest origin should be taken in hand or in a pot prepared of some leaf.

कर्णौ षष्ठाय मूलेन यं शृणोति ध्वनि मुनिः

तत्र चित्तं स्थिरीकुर्याद्यावत् स्थिरपदं व्रजेत् ॥८॥

8. The Yogi should fix his mind on the (inner) sound which he hears while his ears are closed from its root, until he attains the state of perfect steadiness.

श्रूयते प्रथमाभ्यासे नादान्नानाविद्यान्बहून् ।

वर्धमाने ततोऽभ्यासे श्रूयते सूक्ष्मसूक्ष्मतः ॥९॥

9. In the beginning of the practice; loud and voluminous sounds of various types are heard. As the practice progresses; sharper and minute sounds are heard.

आदौ जलधिजीमूत भेरी निर्झर संभवाः ।

मध्ये मर्दल शङ्खोत्था घण्टाकाहल कास्तथा ॥१०॥

अन्ये तु किकिणी वंशवीणा भ्रमरनिःस्वनाः ।

इति नानाविधा नादाः श्रूयन्ते देहमध्येतः ॥११॥

10. In the beginning are heard sounds resembling those of the ocean, thunder, a big drum, or (a pair of) cymbals; at the & inter-mediate stage, those resembling the sound of a small drum, a conch, a bell or a gong; and in the end those resembling the tinkling of small bells, Vamsa, Vina or the humming bee. Thus various types of sounds are heard inside the body.

मकरन्दं पिबेद्भृंगो गंधानपि पिबेत्तथा ।

नादासक्तं तथा चित्तं विषयान्न हि कांक्षते ॥१२॥

12. A black bee sucks the honey from the flower and not the fragrance. Similarly the mind absorbed in Nada (centrally aroused sound) does not desire any object.

सर्वचिन्त्यं समुत्सृज्य सर्वचेष्टां च सर्वदा ।

नादमेवानुसंदध्यान्नादे चित्तं विलीयते ॥१३॥

13. (One should) abandon always all worries and activities and should with concentration practice only Nada; thus the mind blends in Nada.

सर्वचिन्तां परित्यज्य सावधानेन चेतसा ।

नाद एवानुसंधेयो योगसाम्राज्यमिच्छता ॥१४॥

14. One desirous of (acquiring) a command on Yoga should always with every effort, practise Nada alone, abandoning all the worrying objects.

काष्ठे प्रवर्तितो वह्निः काष्ठेन सह लीयते ।

नादे प्रवर्तितं चित्तं नादेन सह शाम्यति ॥१५॥

15. If wood catches fire, the fire gets absorbed with wood when the wood is burnt. Similarly, the mind concentrated on Nada merges (in Brahman) along with Nada.

अस्तु वा मास्तु वा मुक्तिरत्रैवाखण्डितं महत् ।

लयामृतं लये सौख्यं राजयोगादवाप्यते ॥१६॥

16. There may or may not be (anything like) liberation; here certainly is uninterrupted great (bliss). Laya is nectar, Laya is bliss. This Laya is obtained from Raja Yoga.

(The meaning seems to be that Raja Yoga is a state of uninterrupted bliss.)

अथ योगावस्था

आरम्भश्च घटश्चैव तथा परिचय स्तथा ।

निष्पत्तिः सर्वयोगेषु योगावस्था भवन्ति ताः ॥१७॥

Now Yoga Avastha :

17. Arambha, Ghata, Parichaya and Nispatti—these are the stages of Yoga according to all the Yogas.

ब्रह्मरन्ध्रे भवेद्भूदो यो नादः सूर्यसंभवः ।

विचित्रकवणको देहेऽनाहतः श्रूयते ध्वनिः ॥१८॥

दिव्यदेहः सुतेजस्वी दिव्यगन्धस्त्वरोगवान् ।

संपूर्णहृदये धून्ये तु आरम्भे योगवान्भवेत् ॥१९॥

18. The Yog' who has attained the Arambhavastha acquires a & lustrous body, a brilliant mind, a divine fragrance, freedom from disease, fullness of heart with joy and Anila attains the stage of Sunya. His Brahmagranthi is pierced and the Nada generated from Surya, a peculiar centrally aroused tinkling sound coming from inside of his body, is heard by him.

By a Granthi writers on Yoga mean a resistance felt as the Prana rises along the Susumna on its way to Brahma-randhra. Such a resistance is felt at three levels :—

- (1) The level of the heart where it is called Brahma-granthi, situated in what they call the Anahata-chakra;
- (2) The level of the throat where it is called the Vishnu-granthi, which is situated in what they call the Visuddha-chakra; and
- (3) The level of the eye-brows where it is called the Rudra-granthi. This is said to be situated in what they call the Ajna-chakra.

अथ घटावस्था

द्वितीयायां घटीकृत्य वायुर्भवति मध्यगः ।

दृढासने भवेद्योगी कामदेव¹ समस्तथा ॥२०॥

विष्णुग्रंथे स्तदा भेदः परमानन्द सूचकः ।

अतिशून्ये विमर्दश्च भेरी शब्दस्तथा भवेत् ॥२१॥

15. If wood catches fire, the fire gets absorbed with wood when the wood is burnt. Similarly, the mind concentrated on Nada merges (in Brahman) along with Nada.

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अथ योगावस्था

आरम्भश्च घटश्चैव तथा परिचय स्तथा ।

निष्पत्तिः सर्वयोगेषु योगावस्था भवति ताः ॥१७॥

Now Yoga Avastha :

17. Arambha, Ghata, Parichaya and Nispatti—these are the stages of Yoga according to all the Yogas.

ब्रह्मरन्ध्रे भवेद्भूदो यो नादः सूर्यसंभवः ।

विचित्रवक्त्रणको देहेऽनाहतः श्रूयते ध्वनिः ॥१८॥

दिव्यदेहः सुतेजस्वी दिव्यगन्धस्त्वरोगवान् ।

संपूर्णहृदये धूम्ये तु आरम्भे योगवान्भवेत् ॥१९॥

18. The Yogī who has attained the Arambhavastha acquires a & lustrous body, a brilliant mind, a divine fragrance, freedom from disease, fullness of heart with joy and Anila attains the stage of Sunya. His Brahmagranthi is pierced and the Nada generated from Surya, a peculiar centrally aroused tinkling sound coming from inside of his body, is heard by him.

By a Granthi writers on Yoga mean a resistance felt as the Prana rises along the Susumna on its way to Brahma-randhra. Such a resistance is felt at three levels :—

- (1) The level of the heart where it is called Brahma-granthi, situated in what they call the Anahata-chakra;
- (2) The level of the throat where it is called the Vishnu-granthi, which is situated in what they call the Visuddha-chakra; and
- (3) The level of the eye-brows where it is called the Rudra-granthi. This is said to be situated in what they call the Ajna-chakra.

अथ घटावस्था

द्वितीयायां घटीकृत्य वायुर्भवति मध्यगः ।

दृढासने भवेद्योगी कामदेव! समस्तथा ॥२०॥

विष्णुग्रन्थे स्तदा भेदः परमानन्द सूचकः ।

अतिशून्ये विमर्दश्च भेरी शब्दस्तथा भवेत् ॥२१॥

Ghatavastha :

20. In the second (state) concentrated Vayu courses through the
& middle path (Susumna); the Yogi's Asana then becomes
21. unshakable, his knowledge increases and he becomes God
like; and then on account of (his) Vishnu-granthi being
pierced, he hears the various sounds of kettle drum being
beaten in Atisunya (the neropharyngeal [cavity] which
herald supreme bliss.

The word Vayu in this context is used for the series
of sensations which are perceived as something rising
up along the back to the head.

अथ परिचयावस्था

तृतीयायां ततो भित्वाऽविष्कारो मर्दलध्वनिः ।
महाशून्यां ततो याति सर्वसिद्धिसमाश्रयः ॥२२॥

Parichayavastha :

22. In the third (state), the sound of a kettle drum can be
clearly heard and it reaches the Mahasunya (the space between
the eye-brows) which is the source of all Siddhas.

चिदानंदं ततो जित्वा परमानंद संभवः ।
दोष दुःख अरा मृत्युक्षुधा निद्रा विवर्जितः ॥२३॥

23. Then rising above the bliss experienced by Chitta, Parama-
nanda (the state of Supreme bliss) is attained by the Yogi
and there is freedom from all imbalances of humours, pain,
age, death, hunger and sleep.

अथ निष्पत्यवस्था

रुद्रग्रन्थिं ततो भित्त्वा सर्वपीठगतोऽनिलः ।

निष्पत्ती वैष्णवः शब्दः क्वणद्वीणाक्वणो भवेत् ॥२४॥

इत्यांभादि योगावस्था निरूपणम्

Nispatti Avastha :

24. After piercing the Rudragranthi, Anila goes to the Sarvapitha; the sound of a musical note of a well-tuned Vina is heard. Thus is the description of Arambha etc. the stages of Yoga.

The fourth stage in the progress of Yoga is called Nispatti, because it is the culmination of all that a Yogi does on the three preceding stages. At this stage the rising Prana meets no resistance,

दृष्टिः स्थिरो यस्य विनेव लक्ष्यात्

वायुःस्थिरो यस्य विना प्रयत्नात् ।

चित्तं स्थिरं यस्य विनावलंबनात्

स एव योगी सगुरुः स सेव्यः ॥२५॥

25. Whose eyes are steady without object, whose Vayu is steady without any effort, whose Chitta is steady without any base, only he is the Yogi, Guru and only he should be adored.

तत्त्वं बीजं हठं क्षेत्रं औदासीन्यं जलं त्रिभिः ।

उन्मनी कल्पलतिका सद्य एव फलिष्यति ॥२६॥

26. Tattva is the seed, Hatha is the field and indifference is the water. With the help of these three, the Kalpalata tree of Unmani gives fruit very soon.

वेदशास्त्रपुराणानि सामान्यगणिका इव ।

एकैव शांभवी मुद्रा गुप्ता कुलवधूरिव ॥२७॥

27. Vedas, Shastras, Puranas all are like ordinary ladies. The one Sambhavamudra should be kept secret like a lady of high family.

एकं सृष्टि समुद्भिजं एकावस्था च खेचरी ।

एको देवो निरालंबः एकावस्था मनोन्मनी ॥२८॥

28. There is one creation coming out of one seed, one stage only named Khechhari, there is only one God Niralamba and there is only one stage Manonmani.

मनो यत्र विलीयेत पवनस्तत्र लीयते ॥२९॥

29. Where the mind looses its entity, there Pavana is also absorbed.

पाताले च द्वितीयं सुषिर ममरुमूले तदस्मिन्

तत्त्वं चैतद्वदति सुधा तन्मुखं निम्नगानां ।

चंद्रासारं पिबति वपुषस्तेन मृत्युनराणाम्

तद्बध्नीयात्सुखरति मृदुर्नान्यथा कार्यसिद्धः ॥३०॥

30. That embedded dewy aperture (at the root of Meru) where the wise place the Ataman, is the terminus of the rivers (Nadis). The essence of the body flows down (and is thus wasted) from the moon (in the throat), as a consequence of which human beings die. Hence one should adopt this beneficent Karana i. e. Khechhari Mudra. Success in Yoga can be attained by no other means.

वचनम्,

ब्रह्मांडविडांडायोः सांख्योपासनाय विडांड
स्वरूपं दिङ्मात्रं प्रदर्शयते ॥

Prose :

For the worship of Brahmanda and Pindanda according to Samkhya, the description of Pindanda is being given here.

शरीरं तावदत्रं हि षण्णवत्यङ्गुलात्मकम् ।
विद्यते सर्वजन्तूनां स्वांगुलीभिरिति प्रिये ॥३१॥

31. The body is thus of the measure of ninety-six fingers (six cubits length). Know this to be with the own finger of all beings.

देहे द्वात्रिंशदस्थीनि^१ शतं (शस्तं) स्यात्पार्श्वयोर्द्वयोः ।
द्विसप्ततिसहस्राणि नाड्यश्चरति मारुतः ॥३२॥

32. There are thirty-two bones in the body on both the sides of the spine. There are seventy-two thousand Nadis through which Maruta (air) moves.

मूलाधारे स्थितं चक्रं कुक्कुटांडमिव स्थितम् ।
नाडी चक्रमिति प्रोक्तं तस्मान्नाड्यः समागताः ॥३३॥

1. द्वात्रिंशदस्थीनि - तं.

33. There is a Chakra (Kanda) in the Muladhara having the form like an egg. It is said Nadi Chakra (Wheel). From there all Nadis are evolved.

(According to VS, Kanda is triangular in human beings, quadrangular in animals and circular in birds.)

नाडीनामपि सर्वासां मुख्यास्तत्र चतुर्दश ॥३४॥

34. Amongst the Nadis, the prominent ones are fourteen.

सुषुम्ना पिंगलाचैव सरस्वती तथा कुहूः ।

यशस्विनी वारुणी¹ च गांधारी शंकिनी तथा ॥३५॥

पूवा² विश्वोदरी जिह्वा मलद्वुषा³ च हंसिनी ।

इडा नाडी च सर्वासां मुख्याश्चैताश्चतुर्दश ॥३६॥

35. Out of these 14 are more important ;—

&	1. Susumna	2. Pingala	3. Sarasvati	4. Kuhu
36	5. Yasasvini	6. Varuni	7. Gandhari	8. Samkini
	9. Pusa	10. Visvodari	11. Jihva	12. Alambusa
	13. Hamsini	and	14. Ida.	

तासां मुख्यतमास्तिस्त्रिस्तिसृष्वकोत्तमा स्थिता ।

इडायां पिंगलायां च सोमसूर्यौ प्रतिष्ठितौ ॥३७॥

37. Among these also three Nadis are most important and one among the three; Ida and Pingala are also known as moon and sun respectively.

1. वारुणी - जो.

2. पूष - का.

3. अलंबुष - हं.

तामसो राजस इवेति सव्यदक्षिणसंज्ञकौ ।

इडानिशाकरी ज्ञेयो सुषुम्ना सुखरूपिणी ॥३८॥

38. They are also known as Tamas and Rajas, left and right. Ida is known as moon and Susumna is like pleasure.

वीणादंडमयो दारुरस्थिनी कुलपर्वताः ।

गंगाश्च पिंगला नाडी यमुने द्वे प्रकीर्तिते ॥३९॥

39. The spinal cord is like Vina Danda, Daru, Asthini and Meru Paravata, Ida is known as Ganga and Pingala is known as Yamuna river.

सरस्वती सुषुम्नोक्ता नाड्योन्वया निम्नगाः स्मृताः ।

द्वीपाः स्युः घातवः¹ सप्त स्वेदलालाद्वयोर्द्वयोः² ॥४०॥

मूले तिष्ठति कालाग्निर्वस्ति मध्ये तु बांधवः³ ।

वैद्युताग्निः सुषुम्नायां पार्थिवो नाभिमण्डले ॥४१॥

हृदि तिष्ठति कालाग्निः कपाले चन्द्रमण्डलम् ।

नक्षत्राण्यपराण्याहुरेवं योज्यं तु धीमता ॥४२॥

40. Susumna is known as Sarasvati and the other Nadis are known to simple rivers. Different Dhatus are islands, saliva is seven seas; on base (Muladhara) is Kalagni; middle of the pelvis is Badava, in Susumna there is electrical fire; in the navel region there is earthen element; in the region of heart is Kalagni; in the forehead is moon, and stars are said to be in several other regions; this wise persons should know.

1. घंतव - तं

2. सललादयोर्मयः - जी.

3. बांधवः - जी. का.

ग्रन्थविस्तरभीत्या तु नास्माभिरिह लिख्यते ।
 धृत्यागमपुराणाद्यैः पिण्डब्रह्मांडनिर्णयः ।
 ज्ञातव्यः सर्वयत्नेन मोक्षसाम्राज्यमिच्छुना ॥४३॥
 इति पिडांडयोः किञ्चित् साम्यदर्शनम् ।

43. Due to the fear of excess elaboration in text, I am not writing everything here. Pinda and Brahmanda are decided according to the Sruti and Puranas.

One who is desirous to attain the abode of liberation should know it with all effort. Here ends the description of little similarity between Pinda and Anda (Brahmanda).

वचनम्

अथ विहीकरण प्रक्रिया दिङ्मात्रं प्रदर्शयते ।
 शब्दाद्वयमस्य स्पर्शतत्त्वेन वायोस्ताभ्यां

कर्पूरकमनले यद्वत् सैन्धवं सलिले यथा
 तदा सन्धीयमानं हि मनस्तत्रैव लीयते ॥४४॥
 ज्ञेयवस्तु परित्यागः विलयं याति मानसम् ॥
 स्वमध्ये कुरु चात्मानं आत्ममध्ये च स्वं कुरु ।
 सर्वं च स्वमयं कृत्वा न किञ्चिदपि चिन्तयेत् ॥४५॥

Prose :

Now the process of Pindikarana is little described :

Here the words in the sky, the element of touch in the air, (the form in fire, the taste in water and the smell in earth- these are the five elements with qualities described here .)

44. Just as camphor in the fire and salt dissolved in water, in the same way mind also merges (in Brahman).

45. When one leaves the known object then only the mind merges. When Mind merges out, then only Kaivalya takes place.

Soul should be taken into sky, and sky should be taken into the middle of soul. In this way making everything sky one should not think anything.

अन्तःशून्यं बहिःशून्यं शून्यं कुंभ इवाम्बरे ।
स्वागतेनैव कालिम्ना दर्पणं मलिनं यथा ॥४६॥

46. (So far as ordinary consciousness goes) there is no consciousness either objective or subjective (in the Yogi's mind) as there is nothing outside or inside (an empty) pot in the sky. In due course of time, when one (thinks) about himself, then it becomes dirty like a mirror.)

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ।
एक एव हि भूतात्मा भूते भूते व्यथस्थितः ॥४७॥

47. When the knowledge is covered with ignorance, then the person is perplexed. There is only one spirit situated in different elements.

एकधा बहुधा चैव दृश्यते जल चन्द्रवत् ।
मायायुक्तस्तथा जीवो मायाहीनस्तथा शिवः ॥४८॥

48. Till it is involved in Maya, it is called Jiva, but when free from Maya it is called Shiva; as a person perceives one moon in so many number in the water.

चिन्दुमोक्षोपदेशादि व्यवहारोऽपि मायया ।
मायाच्छेदः प्रकर्तव्यः सुदृढं ज्ञानयोगतः ॥४९॥

49. Bindu, Moksopadesha and Vyavahara are all the kinds of Maya. This Maya should be removed with the help of perfect knowledge (Jnana Yoga).

अत्र सूतसंहिता

तत्तदात्ममिदं सर्वं नेह नानास्ति किञ्चन ।

अद्वैतमेव शास्त्रार्थः शम्भोः पादं स्पृशाम्यहम् ॥५०॥

Sutasamhita

- 50 That soul is everywhere, and nothing else is anywhere. The perfect science is Advaita only, therefore I touch the feet of Shambhu.

विष्णुपुराणेऽपि

कटकमुकुटकणिकादिभेदः कनकमभिलमपि ।

बुधपशुमनुजादि कल्पभिन्नो हरिरखिलाभिरुदीर्यते तथैकः

जीवात्मपरमात्मनोर्भेदोपासनायामपि ।

In Visnu Purana also :-

The bracelet, crown, earring are different whereas gold is same. Mercury (the planet) animals and human being etc. are only the different names but pervaded by Hari only.

We worship one God while worshipping Jivatma and Paramatma.

भगवद्गीतायां

उत्तमः पुरुषस्त्वन्य परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥५१॥

So says Bhagavadgita -

51. Paramatma is said to be Uttamapurusa who pervades the three spheres and shines as formless Isvara.

तत्तन्मते दिङ्मात्रं स्वरूपप्रदर्शननिराकरणम् ॥
 भूतैश्च पंचभिः प्राणाश्चतुर्विंशतिरिन्द्रियैः ।
 चतुर्विंशति तत्त्वानि सांख्यशास्त्रविदो विदुः ॥५२॥

Different views and their rejection :

52. With five elements, Pranas and senses, 24 Tattvas are accepted according to persons well versed in Samkhya Philosophy.

अहंकारं प्रधानं च माया विद्या च पुरुषः ।
 पौराणिकाः प्राहुः त्रिंशत्तत्त्वानि तैः सह ॥५३॥

53. Ego, Prakriti, Maya, knowledge and Purusa adding these to the 24, experts in Puranas speak of thirty Tattvas.

बिन्दुनादौ शक्तिशिवी शाम्भवीति तसः परम् ।
 षड्विंशत्तत्त्वमित्युक्तं शैवागमविशारदैः ॥५४॥

54. Bindu, Nada, Siva, Sakti, Sambhavi adding these in this way scholars of Saivagama have stated 36 (thirty Six) elements.

उपादानं प्रपंचस्य संसक्तताः परमाणवः ॥५५॥

55. The atoms are the causes of different elements.

गुणरूपादयस्तेषां तेभ्यो जाता घटादयः ।
 यत्कार्यं जायते यस्मात्तस्मिन्प्रतितिष्ठति । ॥५६॥

56. According to quality and form etc. different physical bodies are formed. The effect from which it is produced, it is responsible to that cause.

मृत्तिकायां घटः तंतौ पटः स्वर्णेङ्गुलीयकम् ।

इति वैशेषिकः प्राहुस्तथा नैयायिकाऽपि च ॥५७॥

57. Like pot in earth, cloth in thread and ring in gold (is effect in cause);this has been accepted by Vaisesikas and Naiyayikas both.

जनादेनाख्य मिश्राश्च भट्टाः प्राभाकरादयः ।

ईश्वरस्य तु कर्तृत्वं नांगीचक्रुश्च मण्डलाः ॥५८॥

58. Janardana Mishra and Prabhakar Bhatta also denied the creatorship of Ishvara.

सत्त्वं रजस्तमश्चेति प्राधानास्त्रिगुणास्त्रयः ।

तेभ्यो (जायते) विश्वं सृष्टिस्थित्यन्तहेतवः ॥५९॥

59. There are three gunas of Pradhana (Prakriti)-Sattva, Rajas and Tamas. The world is the result of these Gunas. And it is cause for creation, sustenance and destruction.

मायाप्रधानमव्यक्तमविद्याज्ञानमक्षरम् ।

अव्याकृति च प्रकृतिस्तम इत्याभिधीयते ॥६०॥

60. Maya, Pradhana, Avyakta, Avidya, Ajnana, Akshara, Avyakrti, Prakrti, these are all names of that (Pradhana).

इति सांख्याश्च भाषन्ते तेषां दूषणमुच्यते ।

चेतन्यं परमाणूनां प्रधानस्यापि नैव्यते ॥६१॥

61. Sankhyas also speak like that. But here I am refuting that. The existence of consciousness is not possible in the atoms of Pradhana.

ज्ञानक्रिया क्रियाशक्त्या दृश्यते चेतनाश्रये ।

तस्मादात्मन आकाशः सम्भूत इति विश्रुतः ॥६२॥

62. Knowledge of action and power of action rest in consciousness. From that Atman, Akasa cause into existnece : this is a popular belief.

षोषाः पाशुपता महाव्रतधराः कालामुखा जंगमाः

शावताः काल कुलार्चना विधिरताश्चान्येऽपि यो वादिनः ।

एते कृत्रिम ... तन्त्रनिरतास्तत्त्वतो वचिता-

स्तस्मात्सिद्धिपदं स्वभावनिरतं धीरस्य वा संश्रयेत् ॥६३॥

63. Sesa, Pasupata, Mahavratadhara, Kalamukha, Jangama, Kala, Kularchana and other Vadins-they are more involved in unnatural Tantra and they do not know the real element. Therefore one should approach the feet of a wise Siddha Yogi.

श्रीमत्ताकिकञ्जूडामणि धरणीशकर्णं व्याख्या वेदान्तपरिभाषाद्यनेक

प्रबन्धकरणजयजयलक्ष्मी विराजमान.....

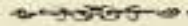
हठयोगप्रवर्तकाचार्यं तिममयज्योतिषिक सोमांबात्मज

श्रीनिवासभट्ट योगीन्द्र विरचितायां

श्री हठरत्नावल्यां चतुर्थोपदेशः ।

शुभम्भवतु ॥

Here ends the fourth lesson of Hatharatnavali written by the Son of Timmayya Jyotisika and Somamba-Srinivasa Bhatta Yogindra who is Tarkika Chudamani, Dharanisa-Karna, and who has commented on works like Vedanta Paribhasa and therefore was honoured by the title Jaya Laksmi and who is Hatha Yoga Pravartakacharya.



1. इति श्रीनिवास योगेश्वर विरचितायां हठरत्नवल्गां चतुर्थोपदेश - का. जो.

संपूर्णोऽयं ग्रन्थ :- का. जो.

(1) मिति फाल्गुन सुदी ५ संवत् १९२६ का. = का.

(2) संवत् १९०४ शके १७६९ वैशाख कृष्ण ३ रवी लिखितं वज्रवासिनी श्रीमामुरे
सुभद्रवतु - जो.

Right Side Margin of every Page is written रामः (जो)

Notes

LESSON 1

V. 1. The salutatory verse starts with tribute to Adinatha. It is a common feature of all Hatha texts. In this verse Srinivasa has given the importance of HR among the Hatha texts. But YK starts in Vedantic tradition as follows :-

अव्ययं सच्चिदानन्दं निर्विकारं परात्परम् ।
वन्देऽहं सकलाधारं श्रीगुरुं श्रीजगन्मयम् ॥
अघोरानन्दनाथेन क्रियते योगकणिका ।
साधकानां हितार्थाय बहुशतैः सम्मुदा ॥

V. 2. Generally biographical details of the Hathayogic authors are not available. But fortunately Srinivasa gave few details. He was expert in various branches of learning. It is also known that his father was an expert in Astrology.

V. 3. It is a very important verse in the historical aspect of Hathayoga. It signifies the school of Hathayoga and tells us that Atmarama, the well known author of HP is included among the great masters of Hathayoga. He was indeed one of the greatest exponents of Hathayoga and belongs to the order of great teachers like Matseyndra, Goraksha and Atmarama.

“कणभुवनहिते” here means two schools of thought. Aksapada, the author of Nyayasutra (200 B. C.) and Kanada, the author of Vaisesika respectively represent the above schools.

V. 4. The HR and HP 1-2 have identical description. The final aim of Hathayoga is to lead to Rajayoga.

V. 5. The main purpose of Yoga is given here. It starts with the words अथातो as in Brahmasutras and Dharmasutras.

V. 6. All the traditional texts claim that the aim of yoga is to unite the individual soul with the cosmic soul.

V. 7 & 8. It is like the concept of Patanjali. The Mahayogas also aim at "*Chittavrittinirodha*".

The general classification of Mahayogas is as follows :- (1) Mantra (2) Laya (3) Hatha and (4) Raja. The final goal is Mokshat- Salvation. The order given by Srinivasa is different- Mantra, Laya, Raja and Hathayoga. It seems that Srinivasa was a strong upholder of Hathayoga. He proclaimed himself as Hathayoga Pravartakacharya (The great exponent of Hathayoga).

V. 9. A clear definition of Mantrayoga is given in this text.

V. 10. to 12 Layayoga is defined according to Adinatha. Srinivasa also supports the opinion of Matsyendranatha, which is described in HP IV-65.

V. 13 & 14. He defines Rajayoga in an excellent way. This is one of the noteworthy features of Srinivasa's authority of language and brevity. Such of type definitions are not found in other texts like HP, GhS, and SS.

V. 15 & 16. Eventhough Srinivasa has given great importance to Hathayoga, he gave due recognition to Rajayoga. HP gives similar description of this in Rajayoga as in HR. Cf HP. III - 122.

V. 22. The limitation of Yogic practice is given. There are no restrictions like age etc. The same verse is found in HP I-64. But it cannot be said that this verse is taken from HP because it is found in Dattatreya Yoga Shastra also. MS. No. 72246. Adyar, Madras.

V. 23 & 24. Found in HP.

V. 25. Srinivasa described Asta Karmas according to Gurusampradaya including Gajakarni and Chakrikarma, whereas Satkriyas are more popular. Mastakabhati is a synonym for Kapalabhati which is generally used. The well known technique of Kapalabhati which is sometimes called Sthira Bhastra, (SKS-50 & 51) is performed using two nostrils for rapid inhalation and exhalation.

V. 27. It is similar in HP. 11-23.

V. 28 to 30. Chakrikarma is called Mulasodhana by ShS, Adhaschakri by SKS, and also Ganeshakriya. The influence of HR is seen on HSC and SKS (38-39). Success in Mulabandha, and Nauli is attributed to this process. That is why HR suggests that it is the duty of the Sadhaka to learn all Kriyas. For further details of the technique refer to YM Vol XII, No. 2-p.44

V. 31 to 34. The technique of Nauli described here is more informative from the practical point of view. Srinivasa described here two varieties (1) Nauli and (2) Antar Nauli. Nauli has been adequately explained by Swamy Kuvalaynanda as "Isolation and rolling manipulation of the abdominal recti". Before one starts the rolling one has to isolate both the abdominal (front cylindrical muscles) from the abdomen during Uddiyana position. This is known as Nauli Madhyama. Mastering Uddiyana is very important to start Nauli. When only one muscle is isolated (on the left side), it is called Vama Nauli and when the muscle on the right side is isolated, it is called Dakshina Nauli. When the different practices Vama, Madhya, and Dakshina Nauli Uddiyana are undergone in a sequence it gives a rotatory movement called *Nauli chalana*. The negative pressure was also measured as 40 m m. Hg. Refer YM.VI: 273-28.

It is one among Astakarmas. SKS. 110-114, describes different varieties of naulis such as Bahya Nauli, Nala Nauli and Antar Nauli.

V. 35. HP and HR have greatly eulogised Nauli as the supreme among all Hathakriyas. Loulika (GhS-I-51) and Louli (YK - V- 48) are synonyms for Nauli which is generally used.

Nauli was the first Hathayogic practice subjected to scientific investigation by Swami Kavalayananda in early twenties. It is now known that high-sub atmospheric pressure is created in all the cavities of the abdomen during Madhya nauli. The discovery of partial vacuum in the colon during nauli is named "Madhava Das Vacuum" by Kavalayananda, the discoverer, to honour the name of his Yoga guru. For scientific studies on Nauli refer YM, Vol. Vol. - 1, 3, 4, 6, 13, & 15

V. 35 & 36. HR varies from HP and other traditional texts.

The length of the cloth seems to vary from 15 to 25 cubits. According to HSC the measure of cloth suggested is 15 to 20 cubits. For the details of the technique, X - ray experiments and uropepsin excretion studies on Vastra-Dhauti refer to YM Vol-II, No. 3 pp. 168-195 and Vol. XI, No. 3 pp-9-14, Vastra-Dhauti has been found greatly efficacious in the treatment of respiratory metabolic disorders like Asthma, Obesity etc.

Srinivasa has given an additional note on Vastra-Dhauti It improves the digestive fire by daily practice." *Dehagnikarakam*'

V. 37 to 40. This process of Neti is popularly known as Sutra neti. The shape of the thread is given by Srinivasa. This method is somewhat different to other netis prescribed in HP & GhS. The technique of neti consisting of inserting thread into one nostril and taking out from the other nostril after giving frictional effect, is also described by Brahmananda, the commentator of HP. However, for this variety, a long thread is used. See comparative chart in App. II. SKS 68 mentions the technique of neti as of two kinds distinguished by the thread being rolled and not rolled. Swamy

Kuvalayananda popularised the use of rubber catheter (No. 4 & 5) which is very convenient for use and can easily be sterilized. The main purpose of this Neti is not only to clean the nasal passage but also to render nasal mucose resistant to the environmental changes. For the technique and treatment of chronic diseases of nose refer to YM Vol. XIV No. 1, and 2, 15-33.

V. 41 to 47. As the word 'Basti' means 'lower abdomen' in yogic terminology it was used for colon-flushing; but in course of time as the number of cleansing processes increased, the term, Basti was used for purificatory process in general. The original word is 'Vasti', this process is more often referred to as 'Basti', no difference being made between 'Va' and 'Ba'. The word 'Suska' meaning 'dry', when added to 'Basti' signifies dry cleansing of the colon as against wet (i. e. with water). It is also called 'Vata Basti' or Vayu Basti which is cleansing with air. Thus 'Suska Basti' or Vayu Basti are synonymous. As compared to Jalabasti, which is practising in (running), water, Suska basti is practised on dry ground and therefore, known as Sthala Basti. For detailed description of Vayubasti refer to YM. Vol. XII, No. 1-pp-25 to 29. Whereas HR and GbS are silent to direct mention of the name of Asana suitable for this practice. The two Bastis mentioned here act as aerohydro-lavage of the colon. The two agents that used for cleansing are air in sthala Basti and Water in Jalabasti. HR considers Vichitrakarani suitable for Jala Basti in place of Utkatasana. This view is also supported by SKS in Vayubasti. But Utkatasana is generally favoured (HP). But HSC and AYS consider Gomukhasana suitable for Basti. HR suggests the use of a tube for inserting into the anus during Jalabasti. The words "*Rechayejalam* and *Virechayet*" signify mere contraction and dilatation of anus but suggest a process by which the water could be sucked in and thrown out. Certain limitations are also prescribed to Sadhaka by Srinivasa.

V. 48. HP-11-27 also suggests the use of a tube for inserting into the anus during Jalabasti. The words "*Akunchanam Prasaram*"

do not signify mere contraction and dilatation of anus but suggest a process by which the water is sucked in and thrown out. This process is commonly known as Madhyama Nauli. An adept can practise Jalabasti even without the use of a tube. Traditionally Basti is taught to the student after complete mastery over the process of Nauli. For details of technique refer to YM Vol. 1, No. 2, pp-101-404. Srinivasa further says that one authority on Hathayoga Charpati also supports his views. See text p-15.

V. 49. Here raising the Apana Pavana means to bring about anti-peristalsis voluntarily. The word "*Bhojanante*" may be understood as 3 hours after taking meals as is followed in some traditions. This is one variety of Vamana dhauti. But HP also calls this practice as Gajakarni (HP, II-26). SKS describes Gajakarni and Vamana Dhauti as two different process. Vamana resorts to the process of vomiting to get rid of excess of bile and phlegm. This has great therapeutical value in Yoga and Ayurveda.

V. 50. GAJAKARNI :— Vamana is an early stage of Gajakarni. Strictly speaking Gajakarni is a highly advanced technique. There is a lot of difference between these two. One has to practise Vamana for a few days or months to get more control of the sphincters of the throat. One tries to vomit with the intentional retching action, without tickling the soft palate. Vamana is sometimes known as 'Vyaghrakarni' or Tiger action. In North Indian languages, these are called Baghi and Kunjal. The names are very appropriate when one considers the way water is thrown out in two practices. In Gajakarni or Kunjali, the pressure exerted on the stomach (very high positive pressures in the stomach to the extent of +90 to +120 mm. Hg) is steady and sustained and there is greater control on the glottis, which is kept open to allow a steady flow of the water out. Whereas in Vyaghrakarni or Bhagi there is

intermittent retching action, the pressure exerted on the stomach is not continuous, the glottis too opens only while yielding the pressure of water that is thrown out in gushes, Tigers (for the matter of that cats and at times dogs too) are found to throw out stomach contents by such retching. Though Atmarama has not included this kriya in the Shatkarmas, Srinivas included it in his Astakarmas. KK also mentions Gajakarni in the purificatory processes :-
 चस्ति धोति गजकरणादिना शरीर शुद्धि : For the pessure changes and X-ray studies on Gajakarni refer YM. Chidghananandanadha alias Raghava (a follower of Srinivasa) clearly defined what is Vamana and what is Gajakarni in SKS. Even though variation in the practice of Gajakarni, is simple the classification of our ancestors is highly appropriate.

V. 52 & 53. Because the tears roll down during Trataka, or Trotana possibly is called as a Sodhana Kriya. An evidence has been brought from Kaivalayadhama laboratory that Trataka works as a psychological cleansing process. It was observed that during the initial practice of Trataka the sub-conscious and the unconscious mind gets activated and this helps to bring back certain repressed experiences to the level of consciousness. Repetition of Bijamantras are also suggested in SKS-41. This may be helpful in improving the neurotic beharour of a patient.

V. 55. See introduction p-16. With other method, inhale rapidly through the left nostril by closing the right with the thumb and exhale quickly through the right nostril by closing the left with the last two fingers. Again inhale through the right and quickly closing the right, exhale through the left nostril. Repeat this process to the capacity.

“भस्त्राकुम्भकस्येयं परिपाटिः । वामनासिकापुटं दक्षिणभुजानामि-
 काकनिष्ठिकाभ्यां निरुध्य दक्षिणनासिकापुटेन भस्त्रवद्वगेन रेचकपूरकाः
 कार्याः । श्रमे जाते तेनैव नासिकापुटेन पूरकं कृत्वानामिकाकनिष्ठिकाभ्यां
 वामनासिका पुटं निरुध्य यथाशक्ति कुम्भकं कृत्वा पिङ्गलया
 रेचयेत्यका रीतः ।”

By closing the right nostril with the right thumb inhale quickly through the left nostril. Then suddenly close the left nostril with the last two fingers and removing the thumb rapidly exhale through the right nostril. Repeat this process to the capacity. Then practise inhalations and exhalations through the nostrils interchanged. Brahmananda, the commentator of HP describes this process in the following words :-

“वामनसिकपुटमनामिकाकनिष्ठिकाभ्यां निरुध्य दक्षिणनासापुटेन पूरकं कृत्वा झटित्यङ्गुष्ठेन निरुध्य वामनासापुटेन रेचयेत् । एवं शतधा कृत्वा श्रमे जाते तेनैव पूरयेत् । पुनर्दक्षिणनासापुटमङ्गुष्ठेन निरुध्य वामनासापुटेन पूरकं कृत्वा झटिति वामनासिकापुटमनामिकाकनिष्ठिकाभ्यां निरुध्य विंगलया रेचयेद्भद्रावत् पुनःपुनरेवं कृत्वा रेचकपूरका वृत्ति” ज्योत्स्ना (Jyostna) on HP-II-65.

V. 57 to 66. The benefits of Astakarmas are given elaborately. V. 57 is similar to HP II-78. The benefits of Pranayama are, to clean nadis to eradicate the disease and to get health. This health is aimed as path towards salvation. So to say the aim of Ashtakarmas is aimed at knowing, how the Karmas are influencing the Satchakras.

Mandalas are divided into six regions of one pradesh length and starting from the pubic bone we get six points upto the top of the skull. At each of these points one can experience certain sensations or activity during one's spiritual development in the form of throbbing, creeping, warmth, light, or pleasantness in the spinal cord (Sushumna सुषुम्ना) and these points are called chakras. They are as follows :—

NAME OF THE CHAKRA	REGION	NAME OF THE PRACTICE
1) Muladhara	At the level of Coccyx	Chakrikarma & Vajroli
2) Swadhisthana	„ Pubic bone	Basti & Bhastrika
3) Manipura	„ Umbilicus	Nauli
4) Anahata	„ Heart	Dhauti
5) Vishuddha	„ Jugular notch	„
6) Ajna (Place of Chitta)	„ Eye Brow	Neti & Trataka.

A famous theophist and mystic late T. Subba Rao, FTS writes "The seven Chakras are connected with the seven Planets in the following order, beginning with Muladhara : Saturn, Jupiter, Mars, Venus, Mercury, Moon and Sun". Vyoma chakra or Sahasara is the seventh chakra. (A collection of Esoteric writings T. Subba Rao, Bombay Theosophist, 1895).

Dr. Motoyama has developed a "Chakra machine" which measures the potential of the electrical field surrounding the body without the need to attach any electrodes. The Machine is known as AMI. AMI spelled out is "Apparatus for measuring the functioning of the meridians and corresponding internal organs". He further writes "When a certain Chakra has been awakened the meridians or Nadi that receive energy from the particular Chakra, show abnormalities in their activities and functions (notably, an excessive flow of energy). Cosmos Vol. 7, No. 8, March 1980 p-16. Australia

V. 67. Compare HP 1-12-16 & GhS V. 3 to 7 which deal with the selection of suitable place, the erection of Matha some of the personal vows and observances etc before beginning the study of Yogic practices.

V. 68 & 69. The description of the hut is given. Cf HP-1. 13, and KK. The elaborate description of hut is given in KK including sufficient place for various practices like Basti and Vajroli etc.

'मटिकालक्षणं चतुर्हस्तप्रमाणमूर्ध्वं त्रियंक् । भस्ममटिका
मृदाभ्यासार्थं । आरक्तमृत्तिका मटिको भासनाभ्यासार्थं सुधामटिका वस्त्य-
भ्यासार्थं । ध्यात्रादिचर्ममटिका शयनार्थं तूलवस्त्रादिमटिका वज्रोत्थय ।
त्रिधनुष्योर्ध्वं एकधनुष्यत्रियंक् स्वर्गादि आसनार्थं ।
समीपं गुदं निर्वधं मलादित्यागर्थं । स्थलं मानुषरहितजलकूल्यासनार्थं ।

V. 70. The limitations of Hathayoga are given.

V. 71 This is a strong criticism against-anti Yoga. Those who criticises Yoga and the Science of Yoga will be born as Rakshasas.

V. & 73. Dietary rules and restrictions with a fairly long list of fruits and vegetables recommended and prohibited are given in this text. From an Ayurvedic text Brahmananda quotes as follows :- All pot-herbs are not good for the eyes. The five leafy vegetables which are good for the eyes are :- Jivanti, Vastu, Mulyaksi, Meghanada, and Punarnava. Cf also HP-1-58 to 63, SS III-36 to 44. The more dietary rules and restrictions are given rather elaborately in GhS. Restrictions of Goraksa are also quoted in this verse.

V. I-74. Here Srinivasa is quoted from Matsyendra. The central aim of Yoga is salvation (Moksha) via other stages.

V. 75 to 78. The description of balanced diet quantity as well as quality of the diet is given. Compare with HP. Similar verse is in modified form in HR. Possibly it has some common source.

V. I-79. The grace of guru is needed in case of beginning of Yoga and Yogasiddhi will be attained only through the grace of Ishwara. The texts emphasise the need of a competent guru, not only in the physical practices (HR I-69, 79 and HP-I-14) but in the advanced practices like Kundaliprabodha (SS IV-22, HP III-2, HR II-132) for Samadhi (Gh. S. VII-1) and even for the last phase of spiritual development Sahajavastha (HP IV-9 & HR IV-63). KK also insists the importance of guru as follows—

गुरोः अनुग्रहसंपादनमाचार्यसेवनं

V. 80 to 84. Information about all these traditionally recognised Yogis are mentioned here. See introduction p-22. The sadhaka should have full faith in great master yogins like Matsyendra etc. and sastras are colled Astikya according to K. K.

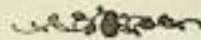
मत्स्येद्रं गोरक्षकाकिकापालिकादीनां शास्त्रेषु विश्वासः आस्तित्वम् ॥

V. 85. Brahmananda, commentator on HP states here that some teachers like Yajnavalkya etc. accepted Pranayama alone to purify the Nadis and not the Shatkarmas—

केषाञ्चिदाचार्याणां याज्ञवल्क्यादीनामन्यत्
कर्म षट्कर्म न संमतं नाभिमत्तम्

(HYP- By Srinivasa Iyengar, Adyar pub. II-37,-P-51.)

V. 86. This is an important sloka which signifies the internal meaning of Ratnavali. In the colophon of the first lesson there is elaborate biographical data of the author Srinivasabhata in Tanjore copy than in the other 3 copies. Those are titles, nativity, contemporaries, activities, his tastes, commentaries and original books he has written, parents of Srinivasa, Timmaya Jyotiska and Somamba were mentioned in this colophon.



LESSON II

V. I. The number of Mudras and Pranayamas given by different texts is as below ;—

Text	Mudras	Pranayamas
HR	10	9
HP	10	8
GhS	25	8
SS	10	1
YK	25	8

V. 2. The prerequisite of Nadisodhana is insisted in this verse before starting all varieties of Pranayamas.

V. 5. Description of plavini is totally absent in this text. HP-II-70 text says :-

अन्तः प्रवर्तितोदारमारुतापूरितोदरः

पयस्यगाधेऽपि सुखात् प्लवते पद्मपत्रवत् ॥७०॥

With the stomach completely filled with a liberal quantity of air introduced (through the oesophagus) a Yogi easily floats like a lotus leaf even in deepest water. According to Swami Kuvalayananda, after filling the stomach completely with air, the Yogi does the deepest Puraka and Kumbhaka and then Recaka (cf YM-VI-4, p-318-20 GhS-70,) Bhujangini Mudra is used as a preliminary exercise during this practice.

V. 8 & 9 The importance of Bandhas is stressed here. HP also described eight varieties of Kumbhakas. But omits Plavini and substitutes Kevali, whereas GhS omits Sitakari and Plavini and substitutes Sahita and Kevali.

V. 11 to 13. Suryabhedana. In this variety inhalation is made through the right nostril. Surya stands for the right nostril. Compare HP (48 to 50), technique and benefits are same. GhS (V-58-63), attributes the benefits of preventing old age and death, of awakening the Kundalini and increasing the heat of the body, to the practice of Suryabhadyana. HP (II-48) prescribes any easy pose which gives comfort, whereas HR supports all meditative postures and YRP proclaims Vajrasana as more suitable for Suryabhedana.

V. 14 to 16. :- Ujjayi :- According to GhS there is no sound produced. GhS attributes the benefits of absence of disorders of phlegm, flatulence or indigestion, rheumatism, consumption, cough, fever or enlarged spleen to the practice of Ujjayi. Cf HP (II-51 to 63).

V. 17 to 19 :- The name of Pranayama is derived from its cooling effect on the body, the air being sucked up through the mouth. This is the second variety of Pranayama, where the air is inhaled through the mouth. In all other varieties of Pranyama the air is invariably inhaled and exhaled through the nose. There is no place for Sitakari in GhS. Brahmananda in Jyotsna cautions against exhaling through the mouth in these words :

“वक्त्रेण वायोनिःसारणं तु अभ्यासानन्तरमपि न कार्यम्,
बलहानिकरत्वात्”

V. 20 & 21 Sitali :- The description of Sitali is entirely different from HP II-54-56 and GhS V-68, 69. In this technique inhalation and exhalation are mentioned by Ida (left nostril), whereas it is through mouth in HP and GhS. Other details and benefits are same.

V. 22 to 26. Bhastrika :- The aim of Rechaka, Puraka, and Kumbhaka, are given as Prana Samyama. Bhastrika technique consists of Kapalabhati followed by a Kumbhaka. There are different varieties of Bhastrikas. GhS requires 20 strokes of Kapalabhati followed by inhalation through both the nostril and exhalation through the left nostril after restraining the breath, while HP II-59-64, recommends Kapalabhati to be continued until fatigue sets in (to the capacity) and then to practice inhalation through the right nostril and exhalation through the left after due restraining the breath as in HR.

In these two varieties there is no difference in the pattern of Kapalabhati, but the difference lies in the manner of inhalation and exhalation. Srinivasa, in HR I-55, however, described different variety of Kapalabhati, (Cf. HP-11-36) practised by the manipulation of the nostrils for inhalation and exhalation. Brahmananda, in Jyotsna, also supports this variety of Bhastrika in which Kapalabhati is practised as above. Refer lesson I-V-55

Bhastrika is a favourite variety of Pranayama which is suitable for all seasons. Brahmananda, in Jyotsna (11-66) further says that Suryabhedana and Ujjayi generate heat, and Sitali and Sitakari are cool. Bhastrika preserves an equal temperature.

Suryabhedana primarily controls excess of wind, Ujjayi phlegm, Sitkari and Sitali bile, and Bhastrika all three.

“सर्वेषां कुम्भकानां सर्वदा हितत्वेऽपि सूर्यभेदनोज्जायिनावृष्णी प्रायेण शीते हितौ । सीत्कारोशीतल्यौ शीतले प्रायेणोष्णे हिते हितौ । भस्त्रिक कुम्भकः समशीतोष्णः सर्वदा हितः । सर्वेषां कुम्भकानां सर्वरोगहरत्वेऽपि सूर्यभेदनं प्रायेण वातहरम् । उज्जायी प्रायेण श्लेष्महरः । सीत्कारी शीतल्यौ प्रायेण पित्तहरे । भस्त्रयाख्यः कुम्भक त्रिदोषहर इति बोध्यम् ।

Cf. GhS. V-8 to 15 : the influence of seasons and selection of either vasanta or sarad for the commencement of Yogic studies do not seem to have been described in other texts of Hathayoga.

V. 24 :- For closing nose during Kumbhaka the use of fingers except index and middle fingers seems to be a Hathayogic and Tantric tradition. Smrtis allow the use of all the 5 fingers during Pranayama for closing the nose. “पञ्चाङ्गुलिभिर्नासां च बद्ध्वा वायुं निरुध्य च ।” SVS III-22, 23. The rationale for avoiding the touch of the two fingers during Pranayama is not clear.

V. 27 :- Bhramari :- This technique also somewhat differs from HP (II-68). This Kumbhaka (HP) is called Bhramari because its technique requires the production of a humming sound resembling that of a male bee in Puraka and of a female bee in Rechaka. It is nasal sound produced as in pronouncing the word ‘King’ accompanied by the vibrations of the soft palate. Gheranda (V-73-77) gives a different technique as follows :- When it is mid-night, in a place where there is no sound of any living creatures etc, let the Yogi practise Puraka and Kumbhaka, closing the ears by the hands.

V. 28 :- Murccha :- It means ‘loss of awareness’. This pranayama leads to it. Hence the name. Jalandharabandha of implies Kumbhaka. See p-47 and pp-101 Pranayama by Swami Kunalayananda. The peculiar feature of Murccha Kumbhaka is retention of Jalandharabandha even during Rechaka.

V. 29 to 31 :- Kumbhaka :- The words Kevala or Kevali seem synonymous. But the technique given in GhS differs from that of HR and HP. This is an abhyantarakumbhaka preceded by an inhalation by both the nostrils. In the Kevala kumbhaka state, the Soham Mantra is mentally repeated at the rate of 15 per minute which is a Ajapasamkhyā. HP (II-72) as well as VS (III-28) describe Kevala Kumbhaka as retention of breath with ease (without any Puraka and Rechaka). In the variety described by GhS one is specifically asked to inhale through both the nostrils and retain the breath.

V. 32. Bhujangikarana :- This is also mentioned in a Telugu work Vivekasindhuvu Chapter—I by Veginati Kondayya, published in 1894. The statement runs as follows :-

గీ॥ కోరిరేచక పూరక సంధకములు
చాత్రక ధుజంగకములాది రచనలెల్ల

Cf-GhS. III-70 Bhujangini Mudra.

There are certain works like *Shodasa Pranayama*, but the subject dealt in it is only Mantrayoga. The title means it describes 16 Pranayamas. Refer *Shodasa Pranayama* written Samvat 1649 corresponding to 1593 A. D. No. 13075 (Rajasthan Oriental research Institute, Jodhpur).

V. 37 to 47. :- Some modern Yoga writers give importance for Mudras. Both Yoga and Tantra use the term 'Mudra' in their ancient writings, although some ancient authorities on Yoga do not mention the term at all. A Jain work entitled '*Mudra vichara*' describes 73 gestures, while another work, the '*Mudra vidhi*' lists 114 Mudras. The GhS describes 25 Mudras, using one hundred stanzas to describe these Mudras. Mudras are employed in three ways :-

- 1) In classical Indian dance as fully meaningful gestures.
- 2) In Hindu ritual worship and Nyasa Mudras are used meaningfully in the rites and rituals.

3) In yoga and Tantra (Refer. Mudras by Dr Gitananda, Ananda Ashram-Pondicherry.

Mahamudra :- Srinivasa described this technique from the Vasistha tradition. This technique is same in HP also. Thus the HP and HR appear to suggest the Mulabandha and drop the Bhrumdhya-dristi mentioned by GhS. According to Dattatreya, there is another Bhairava tradition which is described in YK-P-77.

V. 44 to 48 :- Mahabandha :- GhS (III-14,15) gives a slightly different technique. HP and HR clearly mention Puraka, Kumbhaka and Rechaka during the Bandha, whereas GhS simply says "जालन्धरे धरेत् प्राणं" and leaves the rest to be understood. HP quotes an alternative view regarding the use of Jihvabandha substituting for Jalandhara. It says—

मतमत्र तु केषाञ्चित्कण्ठबन्धं विवर्जयेत् ।

राजदन्तस्वजिह्वायां बन्धःशस्तो भवेदिति ॥

V. 49 to 53 :- Mahavedha :- HR and HP (III-25 to 27) technique is same. HR gives certain restrictions like basking near fire, company of women and journey. HR and HP support the view that Mahavedha is a combination of *Tadanakriya* (striking the posteriors against the ground) and Bandhatraya. Gheranda recommends the practice of Mahabandha and Mulabandha accompanied by Mahavedha. HR and HP prescribe its practice eight times (every three hours) every day, whereas SS prescribes three times daily but with four repetitions each time.

V. 54 to 57 :- Uddiyanabandha :- GhS III-8 and SS-IV-48, read in a different way. HP (III-56) reads "*Urdhva Cha*" instead of "*Urdhvam tu*" and that cha appears to be significant as remarked by joining "*Nabherupari bhage adho-bhage cha*" — the abdominal viscera above and below the navel are to be pulled back (Of J). This is an exercise of the diaphragm and ribs. It is practised either

in sitting or standing position. There is no mention about the stage of respiration. Traditionally, when the practice is taken independently it is done under exhalatory condition. When accompanied with Pranayama it is practised under inhalatory condition. How many times this is to be practised in a day is totally absent in HP, HR. and GhS. SS IV-49 prescribes four times a day.

नित्यं यः कुरुते योगी चतुर्वारं दिने दिने ।

तस्य नाभेस्तु शक्तिः स्याद्येन सिद्धो भवेन्मरुत् ॥

The Yogi, who always practises it four times a day, purifies thereby his navel, through which the wind is purified. But the anatomico - physiological mechanism differs. Uddiyana under exhalatory condition has been exhaustively studied By Swami Kuvalayananda and Dr. M. V. Bhole. For details refer YM. Vol. 1, III, IV, VI, VII. Gopal etc., have observed "by adopting these Bandhas specially Uddiyana and Mula, diseases due to mechanical causes as a result of deep breathing and retention during pranayama like hernia, prolapse, piles, etc. are perhaps prevented. Some observations on Hathayoga. see I. J. M. S. p-574.

V. 58 to 61 :- Cf HP III-60-61, emphasize the raising of the Apana by contracting the anus. SS (IV-42) supports that this Mudra practice leads to Yonimudra in course of time. Mulabandha is an exercise which mainly consists of forcibly contracting the anal sphincters. Although the anal contraction alone goes to form Mulabandha, in contracting the anus one necessarily contracts the whole pelvic region. So virtually Mulabandha is an exercise of pelvic contraction which is facilitated by exerting pressure at the perineum and contracting the lower abdomen. This Mulabandha is intended to work upon the central and autonomic nervous system through terminals in the anal sphincters. Refer YM Vol II-No. 3, July 1926. The late O. Y. Doraswamayya, who translated HP in to Telugu in 1904 A. D. warns about this practise. It should be practised step by step with proper care with perfect guidance. If any mistake occurs in Mulabandha dry stools are passed.

V. 64 & 65 :- Jalandharabandha :— There are more details on this topic in HP (7 slokas). J on HP III-70 explains Hrdaye as 'वक्ष समीपे चतुरङ्गुलान्तरित प्रदेशे चुवुकं हनु दृढं स्थिरं स्वापयेत्' The stanzas given below are not found in GhS critical edition of Kaivalyadhama, but are cited in YK as from GhS.

महामद्रा महाबन्धो महावेध इति त्रयम् ।
 बन्धत्रयं महादुःखं ग्रहयामलसम्मतम् ॥
 मूलबन्धो महाबन्धो महावेध इति त्रयम् ।
 बन्धत्रयं महागुह्यमिति घेरण्डसम्मतम् ॥

Grahayamala Tantra says :—

कण्ठसङ्कोचने नैव द्वेनाडये कुम्भयेद्दृढम् ।

Grahayamala has not mentioned two Nadies. But SS-V-36 Says,

पद्मासनास्थितो योगी जनसंगविवर्जितः ।
 विज्ञाननाडी द्वितयमङ्गुलीभ्यां निरोधयेत् ॥

Let the Yogi press the two vijnana Nadis (carotid sinuses) with his two fingers. Swamy Kavalayananda and Dr. S. L. Vinekar wrote in Yogic Therapy "carotid sinuses have been known in Modern physiology as very sensitive baro-receptors which help to regulate respiration, heart rate and circulatory pressures". The name Jalandhara may have been taken from the great Yogi Jalandhara who was perhaps its inventor or at any rate its famous exponent. The word 'JALA' refers the brain and the nerves passing through the neck and 'DHAR' denotes the upward pull. This bandha exercises an upward pull upon the spine and thus works upon the brain. This chin-lock may be practised as a part of Padmasana and Siddhasana or independent of them. But it is invariably practised during the Kumbhaka stage of Pranayama. The chin is to be tightly set in the jugular notch. According to some traditions, the chin is not set in that notch but pressed against the chest further down about four fingers below. Swami Kavalayananda advises students not to practise Kumbhaka without Jalandhara to avoid

possible mischief caused to the ear due to rushing of air through the eustachian or auditory tubes to the internal ear leading to various disorders. Another purpose of it, he suggests, is that during this exercise considerable pressure on the carotid sinus is exerted leading to the stimulation of carotid nerve, and after constant practice a trance like condition may supervene and also slow down the heart. Jalandhara is not only practised during Kumbhaka but also during Rechaka in the Murcha Pranayama bringing about stupor. Refer to YM Vol. VI No. 4-301-304. Dr. Gopal observes "The Bandhas specially Jalandhara accelerate venous drainage from the cephalic region (vital organs in head and neck) I. J. M. S. P-573." Further the report says the improved venous drainage will check the accumulation of CO₂ in and around the respiratory centres and thereby a person is able to hold the breath for a longer time. For Cardiorespiratory adjustments in *Pranayama* with and without Bandhas in Vajrasana. K. S. Gopal etc., I. J. M. S. P-691 Sept. 1973.

V. 66-73 :— Vipareetakarani Mudra :— Jyotsna on HP III. 79 sums up the Mudra as 'ऊर्ध्वोर्ध्वःस्थितयोश्चन्द्रमूर्धन्योरध ऊर्ध्वंकरणे अन्वर्था विपरीतकरणीमुद्रा ।' Any pose which has its head down and legs raised up can be technically called Vipareetakarani or topsy turvy pose. Vipareetakarani may be considered as a class of practice wherein Vipareetakarani, Sarvangasana and Sirsasana (order of progression) could be included. Vipareetakarani is easier than the other two. According to Doraswamayya, Kapalasana, Adhomukhasana, Khagasana, Vriakshasana are synonymous names for Vipareetakarani (HYP Tel. P-75). In Sarvangasana the trunk makes a right angle with the ground and the chin presses the Jugular notch or against chest. Some practitioners including Yoga teachers are confusing Vipareetakarani and Sirsasana. We can see the clear difference from the following verses from KK on Kapalasana (Shirshasana). KK says Shirshasana as कपालं भूमौनिधाय उर्ध्वं पादौ नयेत् कपालासनंभवति -४५. Sirshasana is a balancing pose where the centre of the head (Some schools insist forehead) rests on ground with the

fingerlock and forming an angle with the elbows; the whole body is slowly raised to a verticle position. According to GS this Vipareetakarkhyakaranam is called "Pratyahara" because in this Mudra the flow of the nectar from the Moon to the Sun is withheld. Srinivasa also has given more importance for this Mudra. The concept of Surya at the navel and the moon at the root of the palate and that the nectar oozing out of the Moon is swallowed up by the Sun at the navel is not yet properly understood in terms of modern Anatomy and Physiology. Refer Vipareetakarani, YM-Vol-III, No. I

V, 74 to 105 :- Vajroli mudra :- Compare GhS. II-39. This is a handstand. The palms are placed on the ground, the legs are crossed behind the neck and the body is lifted on the hands.

It is possible that in this technique also, pressure is exerted to drive the ojas upward. Refer Dr. Theos Bernard, Hatha, Yoga Pub. Samllel weiser, New York. The texts says :-

आश्रित्य भूमिं करयोस्तलाभ्यामूर्ध्वं क्षिपेत्पादयुगं शिरःखे ।
शक्तिप्रबुद्धयै चिरजीवनाय वज्जेलमुद्रां मुनयो वदन्ति ॥

GhS technique is entirely different from the Vajroli as it is commonly understood and described. Curiously enough this handstand with legs turned upwards is said to result in Bindusiddhi and traditional Vajroli as in HR, HP and SS. In the Tantric system, there are two techniques given for Vajroli. One is from Hathayoga and the other Kriyayoga. The Hathayoga Vajroli is mainly directed towards maadhuna and the Kriyayoga technique towards Chakra awakening. Results are reached much sooner with the first method. (Bihar School of Yoga, Vol. XX-No. 3, March 1981.) There are certain gaps the about technique of Vajroli in standard texts like HP and SS. Srinivasa described this topic in detail. There are certain slokas in HP, which are giving double meaning. Some of the orthodox people, hestate to accept this Tantric practice in Hathayoga. They support that these processes

have no references a member of the fair sex (refer HP kaivalyadharm, p-108). We can not for a moment suppose that the terms women, sexual intercourse and seminal fluid are to be understood literally in the case of Yogins (HYP-Adyar, p-44). Brahmananda, however has a different view "द्वितीयं तु वस्तु वशवतिनी स्वाधीना वारी वनिता" HYP-III-84, S. C. Vasu also completely withdrawn these slokas from the main text. He observes that "Vajroli Mudra described in this Chapter (SS) in the original is omitted here, as it is obscure practice indulged in by low class tantrists. Translator, refer p-51-55. "The above views are supporting that the traditional practice of Vajroli is misunderstood and misrepresented the technique. Another recent publication of SS edited by Shyam Gosh by a title "The original Yoga" has included about 17 verses on Vajroli in his work. All the available authoritative Hatha texts are supporting the tantric practice. SS IV-79 also recommends this technique even to the house holders, even though he may not have followed all of Yoga Instructions.

स्वेच्छयात्तमानेपि योगोक्तनियमैर्विना ।
मुक्तो भवेद्गृहस्थोऽपि वज्रोलीभ्यासयोगतः ॥

SS-IV-82 also prescribes Yonimudura as important in the process of Vajroli.

स्वकं विन्दुञ्च संबध्य लिङ्गचालनमाचरेत् ।
देवाच्चलति चेद्दूर्ध्वो निरुद्धो योनिमूद्रया ॥

For details of Vajroli refer "Experiments with Vajrali by Moat Razmarynowski, M. S; YM. Vol. XIX. No. 4 pp-36 to 45.

V. 106 to 107. Sahajoli :- Cf HP-III-90, it is a part of Vajroli. It is performed in Siddhayoni asana. It is also advised to wear the ashes of burnt cow-dung mixed with water on certain parts like head, forehead, eyes, chest and hands. This is called Vibhuti. It prevents cold and Sannipatha diseases. This is absent in GhS. There is a little variation in SS-IV-96.

V. 108 & 109 :—Amaroli :— Cf HP-III-93. This is also a practice part of Vajroli, a tantric. The details are given in Introduction. is an independent work, "*Sivambukalpa*". This is a Tantric work and the methods and materials are fully described in it. The aim of all the Tantric practices are summarised in SS. In the past, Yogis used Amaroli because when meditation is practised for long hours, the inner body temperature falls. Under such circumstances, the practice of Amaroli maintain the digestive system. Meditation also has an effect on the cardiovascular system, and the blood pressure can drop suddenly. If it falls gradually, this does matter so much, but a rapid fall adversely affects the cardiovascular system. Amaroli safeguards against this. Scientific discoveries have revealed that Amaroli contains upto 24 distinct groups of hormones. (Bihar School of Yoga-January 1981, Vol-XIX, No. 1, pp 36 & 37).

V. 110 to 118. Saktichalanimudra :- HR takes the first two lines of GhS III-43 to be the description of the Kanda and not of the piece of cloth encircling the loins. Cf GhS, III-43 to 49, HP III 100 to 120, SS IV 53 to 57. Special techniques are required to awaken the "Spritual force" which is latent within man according to the theory of Hathayoga. The technique of Saktichalani consist of :-

1) Paridhayanayukti : Sitting in any suitable pose, both the hands are placed on the loins in such a manner that the index fingers reach the navel region and the thumbs go over the back. After inhaling through the right nostril and placing the hands in the manner described above, the head is moved forward rapidly with moderate speed during Kumbhaka. See SKT. The texts differ about sitting pose.

2) Tadana :— Holding the ankles with both hands in any suitable pose and frequent strokes are given times 101 below the navel at the region of Kanda. This is known as Tadana.

3) Bhastrika Kumbhaka :— Assuming pose, Bhastrika is practised.

4) Pranava Japa :— Assuming Padmasana and with repetition of Pranava or Soham and contracting the anal and navel regions, Kundalini rising to Brahmastrandhra is mentally thought.

Details of shaktichalana mudra in different texts are given :

HR	Pose not mentioned	Two Muhuras	6 months
HP	Vajrasana	Not mentioned	40 days
GhS	Siddhasana	Not mentioned	Not mentioned
SS	Proper pose	Two Muhurtas	Vigraha siddhi

GhS further recommends Yonimudra as a part of this Shaktichalana. Yoni mudra is also known as sanmukhi Mudra because of the closing of the six openings, namely, two ears, two eyes, nose and mouth. SSR, give a technique as follows :—

वज्रासनं समास्थाय कर्णादीन्बन्धयेत्तथ ।
 अंगुष्ठाभ्यां मुखे कर्णी तर्जनीभ्यामथाक्षिणी ॥
 षष्ठ्युखीकरणं ह्येनन्नादीत्पत्ती प्रचक्षते ॥

Digamberji states :— A Muhurata may be an instant of time, or else a period of 48 Minutes. Brahmastranda in this context, gives the second meaning to the word, which we agree (HP-121). This is more appropriate. S. C. Vasu observes "He who practises the Shakti-Chalana properly for two seconds, and with care, is very near to success". Shyam Ghosh takes "*Muhurtadyava Parvanti*" to mean a couple of moments-SS-p-72.

V. 119 to 147 :— Khaecharimudra :— This is another Mudra more elaborately described by Srinivasa from various traditional sources. This is also called "*Lambikayoga*". There are two varieties. One is Bahya Khechari. Second is Nabho-Mudra may be considered as a preliminary exercise for Khechari. The preliminary practice of Khechari is the lengthening of the tongue so that when drawn out it may reach Bhrumadhya. HP appears to be inferior in this regard than HR. The latter presents a fuller account and introduces a new technique in the practical aspect. Even though it has been praised in GhS and the technique is same but, description

is very short. SS IV-31 prasiēs this Mudra, the technique seems to be different one. Cf, HP and GñS. To understand what is meant by a statement of this kind, the student is advised to study the "*Khecharinam patale*".

MS No. :- SB 225, CMO Khecharipatala by Adinatha ORIMysore.
 C 2502/8 (6) Khecharilakshanam ,, ,,
 C 250/8 (6) Khecharilakshanam ,, ,,
 RE 19027-complete Khecharividya ,, F.I.I. Podichery.

The preliminary practice to Khechari is the lengthening of the tongue so that when drawn out it may reach bhrumadhya. Jyotsna on HP III - 32 sums up khechari as कपालकुहरे जिह्वाप्रवेशपूर्वकं भ्रुवोरन्तर्दशनं खेचरीति लक्षणं सिद्धम्. Kapalakuhara is also called त्रिपथ because the three important nadis meet at that point. The derivation of the word khechari is given in HP III-40. Khechari induces secretions which are claimed to be of a very great physiological value and promotes deepest concentration helping Yogis to go into Samadhi. These juices of varied tastes are described in GhS III-27-28.

Dr. Motoyama writes "The Kechari and Vajroli Mudras are used to awaken the Swadhisthana Chakra. As Swadhisthana controls the genito urinary functions, it is related to the Kidney and urinary-bladder meridian". IARP—JULY 1978.



LESSON-III

Every school of yoga prescribed some Asanas for Sadhana. Unfortunately a lot of confusion and misunderstanding seem to prevail in the minds of Sadhakas due to adoption of modified forms of Asanas. Some are not ready to give any importance to Asana in spiritual development, while others treat them as if they complete Yoga. Hence an attempt is made here to bring out some of the original views as well as from the traditions.

The traditional yogic texts very rarely give complete description of the practices, perhaps, because they were not meant for novices but for teachers. This puts in a difficult position, for, the texts do not go into the details regarding the practices. In such cases, we have to depend mainly upon the elucidations given by the various commentators, other texts, if any, which describe the same practice and the traditional performances.

CLASSIFICATION OF ASANAS

Some of the traditional texts like Manasollasa¹ by Sureswaracharya, direct disciple of Adisankara and first teacher of spiritual head of the Dwarakamath, classify asanas as favourite postures to some of gods 1. Brahma, 2. Vaishnava (వేణువాసన) and 3. Rudra. (రోద్రమాసన). Yet another classification is in HSC 2 considers a Tridosha concept

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1. స్వస్తికం గోమూతం వడ్డం హంసాభ్యం లృహ్మణామకం
స్మరింహం గాతురం కుంభం నగాభ్యం వైష్ణవాసనం
వీరం మయూరం పక్ష్యాభ్యం సిద్ధాభ్యం రోద్రమాసనం
యోన్యాసనం ఏడున్నాళ్లం కైవం పశ్చిమ తాపకిం

2. HSC- 1) వాతరోగేషు సింహాసనమ్ 2) కఫవాతరోగేషు కుర్మాసనమ్ 3) సర్వరోగే
సర్వ విపర్యయేషు వృశ్చకాసనమ్ 4) అథాపానజయే యోన్యాసనమ్ 5) కఫవాతగ్రన్థి విభేదకం
శవాసనమ్

like Vata, Pitta and Kapha. KK gives another classification of headings such as "अथोत्तानानि आसनानि, अन्युब्जासनानि, अथस्दानान्यासनानि, अथरज्जान्यासनानि. Vemana a revolutionary Teluguyogi also classified Asanas as dependent upon mode of action (sthiti,) sitting, standing and lying down etc., 1. The Yogasanas can be classified in various ways according to their respective scientific aspects. However keeping in view the practical and utility point. It is evident that the classification in whatever way made will not be exhaustive. Some exercises particularly asanas fall under more than one category. It is obvious that any classification would not cover all the aspects. There are two aspects of Asanas, 1. Phasic or Dynamic 2. Static or stationary Another classification into three groups from an anatomic-physiological view point: 1. Resting postures and postures of meditation. 2. Posture of controlled muscular-skeletal activity. (i) Forward bending of the spinal column a) with gravity; b) against gravity (ii) Backward bending of the spinal column a) with gravity; b) against gravity (iii) Twisting or side-ward bending and rotation of the spinal column. (iv) essentially abdominal exercises. (v) Others. 3. "Topsy-Turvey" Asanas. One can classify asanas according to the movement they give to the spine 1. forward bending 2. backward bending 3. lateral bending 4. twisting 5. topsy-turvey. Last but not the least another classification is 1. Meditative 2. corrective and 3. relaxative.

The Editor is not following here any method of classification stated as above. Eventhough Srinivasa has mentioned a list of Asanas, due to the fear of the extension of the text wide, he omitted the full description of all asanas See-III-75. 84 Asanas are mentioned by HR but no description is given. Some of the main source and their traditions are given at the end of this chapter.

అ॥ "కాలు చేయి వంచి, గాలి విండగ జెర్చి
వేంవొలి కొన్ని, విరిచి కొన్ని" (1344)

అ॥ "విరిచి కూర్చునుండి, విగిడియుండు" (1347)

V. 4 & 5 Cf. HP, I-17 and 18 In GhS-I-9 & 10 the aim of Asanas is described, whereas HP and HR only followed the schools of Vasistha and Matsyendra in Hatha texts. Srinivasa mentions four components of Yoga - Asana, Kumbhaka, Mudra and Nadanusandhana. In the beginning of the lesson IV, however, he calls the subject matter of that lesson "Samadhi". GS, Kumara Sambhavam (Telugu) and ANU mentions six components, though not identical. In GhS and YK, Yoga has seven components. Patanjali, MBU and HR also mention eight and TBU fifteen components. The MS of *Tattva-bindu Yoga* by Ramachandra Paramahansa available in Bengal Royal Asiatic Society Library, Calcutta mentions 15 Yogas. The eight components of Yoga are, however, the most popular. (V. 6. I-33, GhS-II-1 & 2 and SS-III-84, GS-6.)

Eighty four has become a legendary number with the writers on Yoga, though in no available text perhaps except HR, are exactly eighty four Asanas named and 39 described. The number eighty four and eighty four lakhs probably mean 'Innumerable' as according to GS.

V. 8 to 19. The names of 84 Asanas are given in HR. It is interesting to note here that there are 107 Asanas described in shortest form in Kapala Kurantaka Yoga (Hathabhysapaddhati) a MS R. 635 Y-8 SMYM-11463. On the basis of the theory of evolution of the practices, KK must be later than HR.

V. 24 & 25. Here Srinivasa mentions two varieties of Siddhasanas. However, the limitations are not at all mentioned by the authoritative Hatha texts HP, HR, GhS or SS. Siddhasana is meant for Yatis. Padmasana is for householders. It is supported in *Sivayogapradipika* by Sadhasivabrahmendra.

V. 26. Cf. HP-I-37. It also states that the Siddhasanas are also called Vajra, Mukta, and Guptasana. This is elaborately discussed elsewhere. This is Andhra tradition whereas Bengali tradition is different as shown in GhS. (1) Vajrasana. The name Vajrasana is some time used for Siddhasana also. However, the technique of these two differs. This Asana is generally practised for spiritual purpose.

Cf. GhS. II-11, TBU, Mantra-46 describes Muktasana as pressing the two sides of the perineum with crossed heels. DU, III-9 gives a variation which according to HP-1-36 and HR-III-25 is called Siddhasana. (2) GUPTASANA; Cf. GhS. II-20. But Brahmananda commenting on this, informs us about different techniques of Guptasana. When the heels are arranged right over the left and placed on the generative organ, it is Guptasana. Obviously, here the significance of the 'Gupta' is due to the generative organ kept hidden. It may be noted that GS-8 and SS-III-102, 103, which describe the Siddhasana, do not include Jalandharbandha in the technique of Siddhasana, but emphasise the erect and steady position of body. It is mainly meditative pose as also recommended to Pranayamas by Srinivasa in HR-III-85.

V. 29. The description of Bhadrasana given in this text is incomplete. Bhadra in Sanskrit means auspicious. There are different variations of the arrangement of hands in Bhadrasana. The text says the hands should grasp the legs drawn near, पार्श्वपादौ च. Brahmananda commenting on this explains पार्श्वपादौ as समीपगतपादौ which means the legs drawn near. This does not indicate the exact part which is to be grasped with hands. Perhaps the feet themselves are meant here. Some prefer to hold the fore parts of the feet by the fingerlock of hands, whereas some other prefer to hold at the ankles. Traditions also differ as regards the placement of soles pressing at each other. Vachaspati Misra advocates the placing of folded sole near the scrotum.

Yogopanishads such as Sandilya III-8, Jabaladarasana III 7, Trisikhibrahmana 45, and Hatha texts like HP, GhS prescribe the ankle to be adjusted under the scrotum. Bhadrasana is also known as Goraksasana according to HP-1-54. However, HR does not accept this view. HR does not describe the full technique of Goraksasana as per the enumeration of the Asanas in the opening verse of this chapter respectively. This shows Srinivasa rejected by Atmarama's concept on Bhadrasana. This is also supported by later texts like GhS. GhS gives a different technique of Bhadrasana

as well as Goraksasana separately (II-24, 25). GhS gives different technique as follows :

1. placing the feet on the two sides of the perineum with toes turned backwards. 2. crossing the hands behind the back and holding the big toes 3. Jalandharabandha and 4. Nasagradrushti. Refer YM vol. X No. 1 pp. 28-33. Sarvatobhadrasana, another variety is mentioned in Uiveka Chintamani of Paramanandayati, the description is not given.

V. 30 to 33. Simhasana. See YM-III-2. According the tradition followed by Swamy Kuvalayananda fixing the gaze between the eye-brows is prescribed. Cf. GhS. II-14, 15 recommends nasagradrishti.

V. 33 to 40. Padmasana. Another name for Padmasana is Kamalasana Cf. GS. The varieties of Padmasana are described in HR. There are three varieties of Padmasanas in HP and only one variety in GhS-II-8. This asana is popularly known as Baddhapadmasana. According to Svatmarama two asanas differing from each other in two important points are called by the same name Padmasana. One of these which Svatmarama does not attribute to Matsyendra, is popularly known as Baddhapamasana because in this pose arms are crossed behind the back and the big toes are held by fingers of the opposite hands. The Padmasana described in GhS-II-8, GS-9 and HP-1-44 is popularly known as Baddhapadmasana. Srinivasa quoted the tradition according to Yajnavalkya i. e. another variety of Baddhapadmasana; wide HR-III-34.

V. 35,36 Cf. HP Svatmarama did not mention the name of the tradition. Srinivasa attributed this to Dattatreya. Cf. GhS. II. 8, Mulabandha is not prescribed by Gheranda or Goraksha, but it is suggested in SS-II 108 and HP-I-46 by the word, "उत्थाप्य पवनं शनैः"

V. 38. Srinivasa does not mention the traditional source of this Asana. But Svatmarama attributed this Asana to Matsyendra, "पद्मचक्रं मत्स्येन्द्रमतम्". This verse seems to have been misplaced in DBU and YCU; this verse occurs in the context of arousing the

Kundalini. The word apana is here used for the series of sensation which are perceived as some thing rising up along the back to head. The word Prana is however used for air. V. 39. TBU Mantra. 39 and 40 describe Padmasana and Baddhapadmasana separately as follows :

ऊर्वोरुपरि वै घत्ते यदा पादतले उभे ।

पचासनं भवेदेतत्सर्वंब्याधि विषापहम् ॥

पचासनं सुसंस्थाप्य तदगुणद्वयं पुनः ।

व्युत्क्रमेणैव हस्ताभ्यां बद्धपचासनं भवेत् ॥

The Padmasana is a meditative pose and practised principally for spiritual culture.

V. 41. This is balancing pose which requires some strength in arms to support the weight of the body throwing the legs up with jerk will not help in attaining the balance in this asana. In the beginning holding of breath facilitates performance. Later, as the practice increases one can breathe normally during the Asana. The words *Samunnata Sirahpadam* used in TSM-48 give a clear idea of this Asana. They bring out clearly that the body is held in a horizontal position (YM 12). Srinivasa calls this Asana as Danda-Mayurasana. Hamsasana is the starting pose of Mayurasana. In the early practice holding of breath helps performance. Later as the practice increases one can breathe normally during the Asana. Different varieties of Mayurasana are stated by Srinivasa here. All these are advanced stages. Even today they are practised though traditional sources like HP or GhS do not mention. This credit goes to Srinivasa.

V. 43. KK-40-describes Pangumavyrasana. There is also mentioned Parsva Mayurasana in III chapter of YRP.

V. 44. Dr. Gitananda suggests it as "*Mayuri*" or the female peacock. (Advanced Yoga practices Vol. III-P-130, Ananda Ashram, Pondicherry) But B. K. S. Iyengar calls it as Padma Mayurasana (Light on Yoga by B. K. S. Iyengar, Vikas publishing House (P) Ltd. New Delli-1977-P-284)

V. 50. There is another tradition. Holding the two toes (alternatively) with the two hands, pulling them (the toes) up to the (corresponding or opposite) ears and thus assuming the shape of a stretched bow—this is called 'Akarsana Dhanurasana' or 'Akarna Dhanurasana'. There is no clear indication as regards the pulling of feet upto the ears. It is also silent upon the points whether the feet are to be pulled up simultaneously or alternatively. The clue, that the feet are to be pulled alternatively, we get from Brahmananda. He states "गृहीताङ्गुष्ठमेकं पाणि प्रसारितं कृत्वा गृहीताङ्गुष्ठमितरं पाणि कर्णपर्यन्तमा कुञ्चितं कुर्यात्" It means that with one hand holding the big toe and extended, the other hand grasping the other big toe should be pulled up to the ear. Godavari Misra further says in Hatha Yoga "योगिनस्त्वेतदभ्यासश्चादिशुद्धिं प्रजायते". It means that by the practice of this Asana, the nadis of the Yogin get cleansed. For details of Akarsana Dhanurasana refer to YN vol. IX No. 4, pp-42-46. GhSs II-18, Dhanurasana is not the same as this See YM No. 12. IX, 4.

V. 51. GOMUKHASANA. Cf. GhS-II-16, HP, I-20, SS, V-9 VUV-DU-III-1, 3, SAU (3) 2. The peculiar triangle arrangement resembling the head of a cow brings to this Asana the name "Gomukha". It is one of the older Asanas and is found described in Upanisads such as TBU, SA, DA, UA, JA and Puranas like Markendya and Narada. Another popular variety of Gomukhasana which may be called Buddhasta Gomukhasana requires the hands to be braced on the back, left hand coming from below and the right hand coming from above over the right shoulder. This arrangement of hands is not suggested in any old texts like Yogopanisads, VS, HP, & GhS but is generally practised. BS, a modern printed text however, gives the description of this arrangement of hands as follows :

'ऊर्ध्वतो दक्षिणं हस्तं पृष्ठदेशे नयेत्तथा ।
अस्थत्तात्सव्यहस्तं तु तर्जन्या तर्जनीं त्रियात् ॥''

This is also quoted in Hathayoga by Baladeva Misra and AS do mention the arrangement of hands. But it is different from that of the popular method, AS 31. 45-46 text says "पदाङ्गुष्ठावेतद्"

These texts suggest to hold the big toes by the hands crossed at the back in Gomukhasana. For detailed description of Gomukhasana and its varieties refer to YM Vol-XVIII, No. 1, 41, -44, Sitting Gomukhasana keeping the hands on the ground and raising the body, this is called Kanghanasana.

V. 52, Swastikasana. This is a meditative pose. The meaning seems to be that the soles are to be set along the length of the thighs between the roots of the thighs and knees. Brahma-nanda, however, suggests a reading *Janghorvo* (the thigh and the shank) the reading '*Janghorvoriti*' may be accepted *Samvyakkriva* would then mean adjusting. See YM-III-3 & 4. *Tarkasana*: Assuming Swastikasana, keeping two elbows on the two thighs, chin in the palms (hands) and thinking is called *Purvatakasana*.

V. 53. VIRASANA; The word *Vira* means a hero or a warrior. This variety of HR and HP-1-21, differs from the GhS. The latter technique of Virasana involves placing of one foot on the other thigh and turning the other foot backwards. HR variety is also known as *Ardhasana* by Rudrageeta, Some people call *Paryankasana* also. (*Yogavartika*, 11-46) or *Ardhapadmasana*.

The other Yogic texts such as SU III-4, TBU-37, AS-XXX-39 and *Tattvavaisaradi*-II-46. Traditions differ in the use of the upper foot being placed on the other thigh. JU-III-6 prescribes left foot to be kept on the right thigh, while Brahma-nanda in his *Jyostna* recommends right foot to be placed on the left thigh. But HR and HP permit both these variations. Although there is no mention about the arrangement of the hands in Virasana, it being a meditative pose, the hands are comfortably placed on the knees. There are other variations of Virasanas mentioned by Swamy Gitananda, not seen in the traditional books. 1. *Dhanwan Virasana*, *Dhanwan*

is an archer, holding out the bow and drawing an arrow from the quiver on his back. 2. Hamsa Virasana. The swan gesture is used behind the back. Refer Yoga life, March; 1979, Vol-10-No. 3-p-61.

V. 54. MANDUKASANA Cf. GhS-II-34. This Asana is named after the pose of a frog. The arrangement of legs resembles the hind legs of the frog. We do not find in GhS specific arrangement of hands. However, HR makes a specific mention about the arrangement of hands and accordingly they are kept under the feet. This arrangement additionally helps to maintain erect position. For technique refer to YM Vol.XI, No. 1, pp-33-34. GhS-II-35 further informs us Uttanamandukasana as follows : (1) sitting in Mandukasana; 2) Hands are folded round the head. For technique and benefits refer to YM vol-XI, No-45-36. A variation of Mandukasana is also called Bhekasana. Bheka means a frog. This is performed in prone position. The reverse side of this pose is called Supta Bhekasana. For details refer Light on Yoga by B. K. S. Iyengar pp-126-127 and 343.

V. 55. MARKATASANA : KK gives its technique in a supine position as follows :

उत्तानशयन पादतले उत्तानहस्तयो :

स्थापयेत् पृष्ठयागम मयेत् मर्कट पीठ भवति

V. 56. MATSYENDRASANA : Cf. GhS. II-22-23 and KK. The description of Matsyendrasana given in GhS, HR and HP is incomplete. HP 1-26 along with the commentary of Brahmananda, however, provides us complete information about the technique and its effects. The difference in the technique of GhS and HP & HR seems to lie in the fact that the hand crossing the leg is extended to grasp the big toe according to the latter, while the hand is bent in the elbow crossing the raised knee and the chin rests on the palm of the hand according to the former. HP calls it an Asana taught by Matsyendranatha. while TSM gives it the name MATSYAPI-THAKA, where the word MATSYA does not mean fish. KK listed this Asana as "सूर्य चन्द्र भेदेनान्यान्यास नानि कथ्यन्ते" and called as MATSYENDRAPITHA "मत्स्येन्द्रपीठ". See Introduction p-23.

V. 60. NIRALAMBSANA : GhS-II-42, & KK. Graded practice based on the principle of simple to complex which is also called principle of progression. It is based on sound neuromuscular basis. Therefore in a sequence of practice leading to Bhujangasana, Niralambasana comes first, then Bhujangasana and lastly Sarpasana. The text KK-46 says Sarpasana as:

न्युब्जं शयनं कृत्वा, हस्तौ नितंबे संस्थाप्य,
पादा दीर्घाकृत्य समीलयन्, उरसां गतव्यं सर्पासनं भवति

Lying prone, place the hands on buttocks, stretch the legs putting them together and raising of the chest. This is Sarpasana (serpent-pose). As compared to Bhujangasana (raised upto the navel नान्निपद्यन्तम्), Niralambasana can comfortably be maintained for a longer time because of the hand's support under the chin. The ribs are elevated, front abdominal muscles are stretched and lumbar spinal muscles are contracted which stimulates circulation to the abdominal organs and relieves congestion. Constant practice of this Asana removes low back pain and improves bowel conditions. Deep inhalations and exhalations during this pose bring better results by way of abdominal massage. Refer YM vol. XIX No. pp-99 for the scientific studies on Bhujangasana by Dr. M.V. Bhole, Yoga (Bihar Shool of yoga, Monghyr, April 1979-Vol XVII No. 4.

V. 63 It is also called as Ekapada Kandharasaa (unilateral foot shoulder pose) It is helpful in cases of piles (YV-p-117)

V. 64. PHANINDRASANA : GhS-II--65, describes the same technique and calls it Pasini Mudra.

V. 65 & 66 : PASCHIMATANA : This is an important traditional Asana which tones up nerves of the pelvic organs arising from the Lumbo-sacral region. SS-III-113,114 says that Ugrasana is a synonym for Paschimatana. But they differ somewhat in the technique. For discussion refer to YM-vol. XV No. 2

pp. 17-18. But KK text says Ardha Paschimatana as follows :

एकं पादं प्रसार्य एकं पादस्य पार्श्विणना सीवनी संपीडय
हस्तद्वयेन प्रसारित पादांगुष्ठं धृत्वा, जानूपरि मस्तकन्यसेत्
अर्धपश्चमतानं भवति

KK also says Urdhva Paschimatana.

पश्चमतानवत्संस्थिति कृत्वा एकं पादं श्रीवायां
धृत्वा ऊर्ध्वं पश्चमतानं भवति

V. 67. VICHITRAKARANI : Cf. SKS-87

V. 68 Yoga Nidra is also called Pranavasana by some modern works. A variation is Utthita Dvipada Kandharasana (raised bilateral foot-shoulder pose) (YV-p-171)

V. 72. KUKKUTASANA : KK also describes Pangukukkuta-sana, where the foot-lock is raised with balancing on one hand, the other hand grasping the wrist of the balancing hand. KK further describes KUKKUTODDANAM as follows :

हस्ततले भूमी कृत्वा पदतले च ऊर्ध्वं मूढानं कृत्वा
भूमी पतेत् इत्थ पुनः पुनः कुर्यात् कुक्कुठोद्धानं भवति

Refer YM vol. No. 1, pp-75-76.

V. 73. UTTANAKURMASANA : The two texts i. e. HP-I-24 GhS-11-43 do not make any reference to the actual position of word Uttana. The word Uttana has at least two different meanings. Firstly, it means raised or uplifted and secondly supine. Because of these two different meanings conveyed by the word Uttana, it can be interpreted in two ways for the practice of this Asana. According to HP type, this Asana is performed in the sitting (Uttana kurmasana) and HR type supine position (Uttanasayana Kurmasana). The word 'sete' (ज्ञेते) leaves us no doubt to the posture being supine as further confirmed by TBU-42. This is also supported by Godavari Misra in his Yogachintamani where he quoted the same verse from the text Hatha Yoga. In sitting (HP) type, when instead of the neck, the two ears are grasped between the thumb and the index finger on the respective side, other fingers

being closed, the pose is the popularly known "Garbhasana". For the practice of the final stage of this Asana, the following may lead the asana in the sequence—Padmasana, Kukkutasana, Garbhasana, Uttana Sthita Kurmasana and Uttanasayana kurmasana. Refer YM Vol-IX, No. 2 pp-37-40.

V. 74. VRISCHIKASANA : Cf. HSC I Ch.

V. 76. SAVASANA : This is also called MRUTASANA by GhS-II-19 and YMP, PRETASANA by SVS. HP-I-32 and YMP with a little variation have identical description. But HSC describes a different technique. Instead of extending of the hands, hands are kept on the chest. HSC describes as "उत्तान मृत्यां भयनं विधाय प्रसारं वादौ करसंपुटं हृदि" But Pretasana, others say it is Ghost posture, a different way. See YV-p. 228. Viswanatha Avadhuta (1878 A. D.) disciple of Sankaranadayogi describes the technique of Pretasana same as Savasana in his SVS-II-83, p-82 as follows :

క॥ అంగంబులన్ని ధూటకీ

సంగమగావించి సౌచినమతలమైసన్

నింగికి ముఖమై వెలికిల,

సంగంబున బండియున్న నది పేరకమగున్.

Savasana aims at complete relaxation of the body and mind. Scientifically it has been found very effective in the disorders of psycho-somatic origin. Cardiologists like Dr. Datey are favouring the practice in the management of Hypertension. Dr. Datey adopted the technique as in HR method. The patient lies in the supine position, lower limbs 30° apart and upper limbs making an angle of 15 degrees with the trunk, with forearms in the mid prone position and fingers semi flexed. Refer Angiology-20;325-333, 1969. Dr. K. N. Udupa writes "Most significant finding in these volunteers was a reduction in the plasma catecholamines. This indicates that savasana type of relaxation considerably reduces the sympathetic nervous activity." (Disorders of stress and their management by

Yoga by K. N. Udupa, Banaras Hindu University, Varanasi 1978 p-87). There are other Asanas also which are resting. 1. Ardha Savasana 2. Jyestikasana, 3. Advasana and 4. Makarasana-lying down in supine with bending the knees and keeping hands on the chest is called Ardhasavasana.

V. 78. PRANAYAMA : Cf. HP-II-1, GhS-2-whereas the former insist prerequisite of Asanas to help Pranayama, the latter upholds the time, place and moderation in food and purification of Nadis. This should not be practised without the guidance of the teacher. HSC says :

न शीते नात्युष्णे श्रमविकलदेहे नहि तथा ।

क्षुधायामाधमाने विकल वपुषा चेतनमनः ॥ (I Ch-14)

It should not be practised in too much cold or too much hot (weather or place) or when the body is full of excretion, or feeling too much hungry, or when body or mind are disturbed. GhS-V-31 further says :

“एकाहारं निराहारं यामान्ते च न कारयेत्”

One should avoid eating once a day or not eating at all or eating (again) within three hours. GhS V-32 prescribes :

मध्याह्ने चैव सायान्हे भोजनद्वयमाचरेत्”

food should be taken twice a day, once at noon and once in the evening. Some more details are given in HSC as follows :

अजीर्णे अम्लोद्गारे न च विहितवान्तावतिसूते

प्रभुक्ती व्यासंगाकुलहृदि न युक्तानिल धृतिः ॥ (I-15)

चित्ताकुलो मूलफलप्रदूषितो भ्यासं न योगस्य कदापि कुर्यात् ।

कार्येतिशक्तो रतिकार्यतत्परो नानेक रोगाधि युतो जनान्ते ॥ (I-16).

V. 84. Srinivasa insisted that all the Pranayamas are done in Siddha, Padma, or Swastika and in erect pose. These Asanas are

not mentioned in other Hatha texts, in the context of Pranayamas. But HP-II-59 favours Padmasana for Bhastrika and GhS-V-38 and 48 favour Padmasana and Sukhasana respectively. HP (V-21) suggests even lying down also in treatment of disease. The text says

उत्तानोऽथ समे देशे ततं कृत्वा तु विग्रहम् ।

प्राणायामं प्रकुर्वीत सर्वदोषप्रशान्तये ॥

Lying supine on even ground and extending the body one should practice Pranayama for alleviation of every kind of disease. (Ujjayi is probably the Pranayama prescribed here). Sankaracharya while commenting on Brahmasutras

“आसीनः संभवात्” (ब्रह्मसूत्र, 4-1-7)

has stated that there is a danger of getting into sleep during the reclining position. But there is a tradition which follows even the meditation in supine (Pretasana) position. Master C. V. V. cult of Kumbakonam in South India.

V. 82, 85 to 86. Cf. HP, 10, SS-III-22-24, VS-II- In the verses II-11 to 32 are described the nine varieties of Pranayamas called the nine Kumbhakas: while in these verses of this lesson is described Pranayama that purifies the Nadis. The variety of Pranayama described in this verse is not called by any particular name by Srinivasayogi. Other writers have, however called it Anuloma-Viloma Pranayama of 12th Chp. of SIDDHANTA SEKHARA by Viswanatha-yogi. The text says as follows ;

अनुलोमविलोमाभ्यां चरणांगभ्रमो भवेत् । ”

The same was quoted in HSC by Sunderadeva and in Jyotsna by Brahmananda (HP-II48). Vemana Yogi also supported the same as follows ;

అ॥ చంద్రో సూర్యునిది । నందులో నాతివి

మొందులాగి విడిచి । మూలమెరింగి

కుందకుండ బట్టి । కుంభించిగానరా - 1705

(Vemana Padyamulu ed. by Nedunuri Gangadharam, Saraswathi Power Press-Rjy). In Kumbhaka paddhati by Raghuramayya (MS No. 4577-RORI)-aims of this practice are,

“नाडिशुद्धं तथारोग्यं सुसुखं दीर्घजीवनम्”

The introductory stanzas of text say about the author;

कुत्सगोत्रसमुद्भूतमृदीच्यं काशिकाश्रयं ।

शिवराभावहयं तातं राजकुत्समुपास्महे ॥ २

योगग्रन्थसहस्राणं सारमाकृष्य यत्नतः ।

सम्प्रदायानुसारेण कुर्मः कुम्भकपद्धतिम् ॥ ४

But according to Vasistha one should purify one's Nadis before commencing Pranayama. Cf.

“कृत्वा तु नाडिकाशुद्धिं प्राणायामं ततःकुरु” (I Ch-81).

Hatha texts stated the sequence of alternate breath after retaining breath to the capacity. Though the HP-II-and HR-II-2 mention the purification of Nadis, there is not described as the fruit of Pranayama. Vasistha differs from this opinion of the HP and HR. He does not hold the purification of Nadis to be the fruit of Pranayama. But he clearly states that the purification of the Nadis is a pre-requisite of the practice of Pranayama. At first the Rechaka must be performed by one nostril followed by the Puraka by the same nostril. Then he should expel the air through the other nostril and so on. Vasistha names this process not as Pranayama but as Nadisodhana (नाडिशुद्धन). It is only Vasistha who gives a correct procedure for the purification of Nadis which is controlled inspiration and expiration without Kumbhaka.

V. 87. Siddhanta Sekhra is of a different view. Anuloma-viloma should be done 3 times a day and Nadis will be purified only after four or more months of practice.

त्रिकालमभ्यसेदेवं चतुर्मासावधि क्रमात् ।”

V. 88. Cf. HP-II-11, GhS-V-48 and HSC-13. The number of Pranayamas may thus come to eighty each time, i. e. 320. Both the

number of times and the number of Pranayamas performed in each sitting should be increased gradually. Directions of sitting are not mentioned in HP and HR. But HSC-I-13 suggests it should be practised by facing East or West. HSC text says :

“यामे रात्रौ पश्चिमे पूर्वे एव”

Whereas GhS-V-48 expressed a different view. It supports facing East or North. The text says :

सुखासने चोपविश्य प्राङ्मुखो वाऽप्युदङ्मुखः ।

V. 89. As some Yogis report, perspiration appears as the result of practising Pranayama. This is due to increase in the heat of the body. “It was made clear by the biochemical tests etc that RamanadaYogi is capable of controlling his basal metabolic rate through Pranayama”. (Dr. Motoyama IARP-vol 3, No. 1, June 1977-p-42).

V. 90. Immediate bath after Pranayama is not advisable because any perspiration should be rubbed over the body. But YK describes daily routine (दिनचर्या) as

“त्यक्त्वा मूत्रपुरीषं च दन्तधावनमाचरेत् ।

ततो गत्वा जलाभ्यासे स्नानं कुर्याद्यथाविधि ॥ I ch. 23

V. 91. Cf. HP-II-15, It is warned here that careful guidance, sufficient time and sequence are needed.

V. 92 & 93, Cf. Hp-II-16. Consequences of faulty Pranayama are given here. These indications are not mentioned in GhS or SS. The meaning is that diseases caused by Vatadosha, according to Indian medicine may be caused by practising Pranayama in a faulty manner. In this verse the phrase ‘Pavanasya Vyatikramat’ is used for Ayurvedic Vatadosha i. e. disorders of the humour Vata.

V. 95 & 96, Cf. Siddhanta Sekhara which says :

“बलं रोगोपशमनं वायुबन्धि प्रबोधनम्

लघुत्वमायुषोवृद्धिरपमृत्युजयस्तथा”

This view is also quoted by HSC.

ASANAS FROM OTHER SOURCES

KARMUKASANA : This Asana is described in the Hatha-yogapradipika (Tel) ed. by O. Y. Dorasamayya. "Keeping the legs in Padmasana posture the big toes of the right and left legs should be held by right and left hands. It decreases heat in the body". Brahmananda Saraswatbi also supported this view.

CHANDRASANA : This is also called Shashankasana (the pose of the Moon). Technique: Sit in Vajrasana, placing the hands on knees. While inhaling raise the arms so that they are stretched vertically above the head. At the end of the movement, the hands and forehead should rest on the floor in front of the body. But KK Text says Shashasana (rabbit pose) as follows :

गजासनं संस्तुती जानुद्वयं माकुञ्च
वारं वारं कर्तव्यं शशासनं भवति

Ref: Gajasana given infra.

KANTHAVA : KK Text calls with little variation as,

कादवं, पाणिभ्यां भूमिवष्टभ्यं हस्तद्वयेन गुल्फी
घृत्वा तिष्ठेत कादवं भवति.

YOGA MUDRA : or Symbol of Yoga. Swami Kavalayana writes in Asanas p-101, "The compound Yoga-Mudra is formed of two members-Yoga and Mudra. In all probability the word Mudra is used here to mean a symbol; and the exercise is called Yoga Mudra, because it is useful in awakening the Kundalini."

Technique : The first step in this practice is to prepare the foot-lock. After the feet are folded in a lock, the hands are to be folded on the back. This is done by grasping the left wrist in the right hand. Next the student bends himself forward and tries to lie that upon his heel, so as to touch the ground with his forehead. According to some traditions forehead touches both

knees. This is a variation in Yoga Mudra.

HAMSASANA : KK Text says as follows :

कुक्कुटासने स्थित्वा स्कंध पर्यंत ऊरुणि नीत्वा
तिष्ठेत् हंसासनं भवति

CHAKRASANA : The pose is named Chakrasana after its resemblance to the circular appearance of the wheel. Some of the traditional texts such as Ahirbudhnyasamhita (31 ch-33) and Varahopanisad (V-15) describe squatting with folded legs, (Sukhasana) as a meditative pose. AS text says :

सव्योरुं दक्षिणे गृह्णे दक्षिणं दक्षिणतरे ।
निदध्यादङ्गुलायस्तु चक्रासनमिदं परम् ॥

There is another variety of Chakrasana (wheel posture) in YV. p-105. Lie on the back with the feet on the ground, touching the buttocks. The palms are placed on the ground by the side of head. The body is then raised to such an extent that it assumes the shape of an arc. After remaining in this posture for some time the body should be rested on the ground. A variation consists in raising the body on the toes instead of on the feet Purna - chakrasana (Complete-wheel posture): with the hands on the ground move in a circle with feet; move from the left to right and vice-versa. The hands should not be moved (YV-p-263). Swamy Kunalayananda has included a lateral bending of Chakrasana a variety of cultural pose. Refer YM Vol. XIII, No. 3 pp-31-32. KK Text says :

हस्ती प्रसार्य कर्तव्यं कुलाल चक्रासनं भवति

KURMASANA : Cf HP 1-22 and GhS II-32

'गुदं निरुध्य—विदुः : HP-1-22

The Asana is called Kurmasana because it imitates the position of the tortoise. The word "Vyutkrama" here means in an everted manner. HP 1-22 has गुदं निरुध्य instead of वृषणस्याधो. Both the terms refer to perineal region. TBU-38 calls it as Yogasana.

BADDHA KURMA : The two authoritative texts quoted above do not make any reference to the position of the hands. Position of the hands, however varies in different positions. Thus, the dorsal parts of the hands are rest under the armpits by some, while others fix them on the chest. Some prefer to cover the knees with the palms. Instead of this, hold the toes by hands from behind the back one by one, as like Baddhapadmasana. For the description of Kurmasana and its varieties refer YM. Vol. VIII, No. 2 pp-27-30, Vol-IX No. 1, pp-6-9 and Vol. IX No. 3, pp, 42-43.

GORAKSASANA. Certain Yogic practices seem to have been named after the great master-Yogins as a mark of reverence. Srinivasa mentioned such Asanas listed as (1) Ardhanareeswara, (2) Brahmasana (3) Brahmaprasadita (4) Bhairava (5) Matsyendra (6) Chaurangi (7) Kabandhasana and (8) Goraksasana.

The description of Goraksasana is given in GhS-II-24, 25 as follows :

“गोरक्षासनमित्याहुर्योगिना सिद्धि कारणम्”

This Asana has a very close resemblance with Padmasana. However, the latter technique is more advanced in performance. The difference between the foot-lock of Padmasana and the foot-lock of Goraksasana is that the feet are well drawn up and placed on the opposite thighs (in the groins) in Padmasana while in Goraksasana the feet are placed bewen the opposite shanks and thighs. Refer YM. Vol. X No. 2, pp-35, 38.

ANGUSTHASANA : This Asana is described in HYP p-10 in (Tel) ed. by Dorasamayya.

There are two varieties 1. Vama Angustha, which stands on left toes, whereas Dakshina Angustha stands on right toes of the feet.

There is another variation Hasthapada Angusthasana performed in lying down position (Asanas, By Swami Satyananad Saraswati p-168).

Pada Angusthasana (the tip-toe pose). Assume a squatting position, raise the heels, lower the knees so that thighs are horizontal, place one foot on top of the opposite thigh. The heel of the supporting foot should press against the perineum. Place the palms together in front of the chest. This is useful for celibates (Brahmacharins) according to Brahmananda Saraswati (1900 A. D)-Yogabhyasadarpanamu in Telugu.

BAKASANA : This pose is called Bakasana because of its imitation of the bird crane which stands still. the trunk and the foot-lock in this pose represent the body of the crane while the arms resting on the ground with fingers spread out represent the long legs and claws. This is a balancing pose. KK Text says,

‘हस्ताभ्यामवनिमवष्टभ्य आनुद्वयं नाभौ समिप्य
जंघा ऊरुणि संस्थाप्य तिष्ठेत बकासनं भवति ।

this is a variation in practice according to tradition. Refer YM. Vol. XIV, No. 1 & 2 pp-63-64.

VYAGHRASANA (THE TIGER POSE) Cf. YCM. Swmi Satyananda Saraswathi in Asanas Pranayama Mudras Bandhas p-89.

TECHNIQUE : Assume Vajrasana. Move into Marjalsana (catpose) and look forward, stretch the right leg back, parallel to the ground. Bend the right knee and point the toe towards the head. Look upward. Swing the bent leg under the hips and press the knee against the chest. Do not allow the toes to touch the ground. Look down and touch the nose to the knee. The spine will be convex. Move the foot straight out behind you and again stretch the leg. It relieves sciatica.

SARABHASANA : It is another name for Salabha. According to Sir M. M. Williams young elephant or a locust-pp-1057 to 1059. Refer Salabhasana GhS-11-39.

GAJASANA : Stand straight. Bend from the waist and place the palms on the ground. Keep the legs and arms absolutely stretched. Move about in this posture. It Keeps the stomach

healthy, relieves constipation and increases appetite. (First steps to Higher Yoga, Swamy Yogeshwarananda Saraswati, Yoga Niketan Trust, Rishikesh 1977-p-97) KK text says Gajasana-

न्युञ्ज पादाग्रे भूमौ कृत्वा लंबोभूय मस्तकाग्रे
हस्ततली निधाय नितंबं ऊर्ध्वमन्नमय्य
नाभिलक्ष्यं भूमौ नासिकामानीय हस्ततलपर्यंतं
नयेत् इत्थं पुनःपुनः कुर्यात् गजासनं भवति

KROUNCHASANA : Dr. Gitananda writes in Advanced Yoga practices vol.-III p-134. the relaxation kriya could be called Kraunchakriya the curlew stretch The curlew is an Indian heron noted for his loud and raucous Cries. Technique : Sit with one leg extended on an incoming breath, bend up the opposite leg at knee, grasping the ankle or heel of the foot. Pull leg straight and place either the forehead or the nose against the uplifted leg. Kraunchasana is an excellent practice to tone up the abdominal recti, bowels and kidneys. But KK text says,

'ऊरुजान्वंतराभ्यां मुष्टी निष्कास्य ताभ्यांरज्जुद्वयं
धृत्वा दंतैःभारं धृत्वा आरोहेत् क्रीञ्चासनं भवति

KHAGASANA : (Crow posture) Khaga means moving in the air. There is a synonymus name for this Asana-Kakasana. KK text says

'हस्तीचटकासनवत्संस्थाप्य जानुद्वयं कर्णौ संस्पृश्य
जंघाञ्च बाहौ निधाय तिष्ठत् काकासनं भवति'

But Swami Dhirendra Brahmachari writes in YV-p-230 as follows : "squat on the ground with feet about a foot apart. Keep the hands on the knees, the neck straight, and look evenly in front. The practice of the Asana makes the body agile. It is easy, but is essential in many Yogic procedures". In the Astakarmas the Asana occupies a unique place.

There is a variation in this Asan (bird pose) Sit in Padmasana : lie down on your belly and inhale to the maximum Holds the ribs with the hands. Raise your head, neck and chest from the ground and keep the pose for some time. When you feel tired, exhale and return to the normal position. (First steps to Higher Yoga-P-165)

LESSON IV

The texts of Hathayoga are primarily concerned with the theory and practice of Hathayoga but varying emphasis is given on the two parts, viz. Hatha and Raja. Thus, HP, HR, GhS can be taken to be classical handbooks of instruction in Hathayogic practices; SS and SSP stand apart both in their plan and execution. For example SS opens with a lengthy philosophic exposition of the cause, condition and welfare of human life in the Lesson-I itself whereas HP, & HR, deal this subject in Lesson IV and GhS in VI & VII Lessons. In the attempt to hold forth the Advaitic goal the SS devotes an entire chapter making use of Mayavada and all the stock terminology of Advaita Vendanta.

V. 1 to 3 : Describe the state of Samadhi or Mahalaya (in Layayoga) and its results. Different names and various figures of speech are employed to suggest its content (Samadhi). Cf. HP-VI-5 and 6 & 7, VII-60 ab. SYP-III-47.

V-18 : At the root of the palate there is the root of Susumna with a hole which is called Brahma-Randhra. This is also called Muktidwara. Only one whose mind dissolves in this Brahmarandhra can be called a superior Yogi, EY p-80.

V. 25 ; Cf HP IV-28 & YMP-II-1. (दृष्टि, वायु, चित्तं) which implies the interrelation between neural impulses, endocrinal and mental function. The reader would be well advised to go through "*Vijnanabhairava*" an English translation by Jaideve Singh, in order to get an idea of the "*Dharanas*". It describes 112 types of Yoga, each of which is a precious gem delineating the mystic approach to the divine. (*Vijnanabhairava* by Jaideva Singh, Motilal Banarsidas, Delhi, 1979).

V. 26. Shanmukhi Mudra, the six-opening-gesture. It is also called the Yoni Mudra or the womb gesture (SS-IV-4) Yoni is also called Kula and hence in Tantra a Kaula Mudra.

V. 27 Cf. HP IV 35 & GhS III-54, SYP-IV-17. Sambhavi-mudra. GhS III-64 characterises it by आत्माराम निरीक्षण i. e. realisation of the self. In the Advaya Tarakopanishat it is characterised by अन्तर्ब्राह्मलक्ष्यदृष्टि. Upanishadbrahmayogi, who has written a commentary on this Upanisad, interprets Antarbahya Laksyadrsti as अन्तर्लक्ष्य बहिर्दृष्टि. e. attending to an inner object while the gaze is fixed outward. The Bahirdrusti of this Mudra consists only in adjustment of the eye-balls.

V. 31. This kind of description is not found in other Hathba texts.

V. 32. Cf. SS-11-13. Vitally conneted with the Vayus are the Nadis, which may be called 'Channels' generally, but when they carry impulses, they may be called 'nerves'. SS-11-13 puts their number at 3,50,000 (Sardhalaksatrayam) while GS (16) and HP (111-123) at 72,000. There are 16 Nadis mentioned in NSS D-13155 G. O. M. L. SS 11-18, however, goes a step further and regards Chitra or Chitrini, the inner-most Nadi inside Susumna as of unique importance, in the context of Dhyana. The Nadis are said to be presided over by deities. Thus Ida, Pingala and Susumna are respectively Soma, Surya and Agni (GH23). Refer Dr. S. A. Shukla YM Vol X, No. 3 pp-19-34. No reasonable explanation can be given for this difference in sequence of the Nadis. Dr. Motoyama writes "The energy absorbed through the Chakras flows into the Sushumna nadi which corresponds approximately to the fluid-filled *Sushumnanadi* of the spinal cord in Anatomy and to the *tokumyaku*, the original "Yang" meridian in acupuncture". An Electro-Physiological study of Prana (KI) Heroshi Motoyama, spiritual India and Kundalini Vol-II, No. 4, 1978, p-34.

V. 33. VS-II-13 says

तन्मध्यं नाभिरित्युक्तं तस्माच्चक्रसमुद्भवः

Its (Kanda) middle is called navel and the wheel arises from there. "The navel centre occupies the most important position in Human

system according to Yogic science. It has been observed that often the navel gets dislodged from its original position quite early through weight lifting or falling from a height. This results in the navel travelling upwards from its original position. If the jerk is transmitted to the left foot, the navel will get displaced towards the right and vice versa.

NABHI-PARIKSA : FOR MEN : The patient should lie on his back. Then the examiner should place one end of a piece of string on the patient's navel, the other end on one of the two nipples of his breast repeat opposite side. If the distance between the navel and the two nipples is the same, the navel centre is in right place.

FOR WOMEN : One end of the string should be placed on the navel, while the other end should first go to the right big toe, then to the left big toe. If the two distances are not identical the navel is not in the right position. These postures are recommended to get the navel in position by one's self. 1) Uttanapadasana 2) Ustrasana (some schools call it Gheranda type Dhanurasana) 3) Chakrasana 4) Matsyasana. If the navel has travelled far upward, stool will be so hardened, if downward, the result will be loose motions, dyspepsia, colic pain etc. If the navel has moved side ways, there will be acute pain." Further details for remedial measures, refer Yogic Sukhma Vyayama by Swami Dharendra Brahmachari, Indian Book Company, 1975 pp-143-162.

V. 39. These are the names of Spinal cord. Cf. HP-Mreudanda, GhS. S & LYS-Brahmananda, SS-Meruprastha, VS-Vamsa or Prsthavamsa, SSP-Meru and Satchakranirupana-Meru. We do not find much direct reference to the anatomical nature of the spine in the Yogic Literature. The only reference in the Hatha texts describing the anatomical nature of the spine is found in HR. The modern Western anatomy describes spine as consisting of 33 bones and divides them into the following regions. 1) Cervical-7, 2) Thoracic-12, 3) Lumbar-5, 4) Sacrum-5, 5) Coccyx-4. refer YM vol XV No 1

V. 43. Pinda and Brahmanda respectively mean the Microcosm and Macrocosm. Here starts the discussion of Metaphysical foundation of the work i.e HR.

प्रथमं परिशिष्टम्

APPENDIX-I

The following passages are not found in Hatharatnavali MSS either from Jodpur or Kasi, but are given in only Tanjore MS. from Lesson IV-43.

नन्वीश्वरस्यापि पंचवक्त्रास्त्रिपंचदृगित्यादि तागमेषु शरीरेन्द्रिय योगः श्रूयते अत आह पंचमंत्रं तनुः । अयमभिप्रायः । ध्यातार्य मेवेश्वरस्य पंचवक्त्रादाकारः श्रूयते । तिराकारे ध्यानपूजाद्ययोगात् । यदाहुः आकारवास्त्वनियमादुपास्यो नस्त्वनाकारमुपैति वृद्धिरिति ।

श्रीमत्पीठकरेऽपि ।

साधकस्य तु लक्ष्यार्थं तस्य रूपमिदं स्मृतमिति । अतः पञ्चमंत्रात्मिका, पंचदृग्गोपयामिन्या ईशान्याद्याः शक्तय एव शरीरकार्यं कुर्वाणा स्तुनरित्पञ्चारादुच्यते- यः श्रूयते तद्गुणः पंचमंत्रमन्त्रैः पंचकृत्वोपयामिभिः । ईशतत्पुरुषाद्योर वामादौयमंस्त्रकादि- कमिति अत एवाह पंचविधं तत्कृत्यं सृष्टि स्थिति संहृतितिराभावाः तद्गदनुग्रहकरणं प्राप्तं सततोदितस्यास्य एतन्न कृत्यपंचकं शुद्धा साक्षाच्छिवकर्तृककमशुद्ध वा ध्वनित्य संवादिद्वारेत्युक्तं ।

श्रीमत् किरणे

शुद्धे ध्वनिशिवः कर्ता प्राक्तानता सीति प्रभूरिति तत्र शिवस्य सृष्टि विदात्मकादुपादानाच्छुद्ध तत्त्व भुवनाद्युत्पादनं पूर्वं तदभुवनवासिनां विद्या- विद्येश्वराणां च वैश्व शरीरवाग्मानादि कमेन शब्दात्पादशब्द । अनंतादि द्वारानु मापात्प्रादशुद्धतात्त्वाद्युत्पादनपूर्वं पशुसंघानां मुख्यं तात्विक शरीरेण स्वकर्मनुगुण भोक्त शरीरेण च पोजनं । मंत्रेश्वराणामधिकार निवृत्त्यन शरीरोत्पादनशब्द स्थिति स्वशक्त्या निरुद्धस्य सर्वस्य जगतः स्वविषय एव स्वानं ॥ संसृतिः शुद्धा शुद्धा शुद्ध कार्यवर्गयोर्विन्दु मःपात्पनोरुपसंहारः तिराभावश्च पाशानुग्रहेण तात्मना यथा गुणभोगभोजनं । अनुग्रहोऽपि पाशतिरोघाने तापूनां परापर मोक्षदानमिति । ननु स्थिति संरक्षणादान भावानुग्रहकारण इति । श्रीमद्रोसा दिवधु श्रुते विद्येशानामवि पंचकृत्य कारत्वात् कथं स ततोदितस्मेति प्राप्ति साधने दीक्षाविनोपाय कलापेन प्रतिपदार्थे संग्रहः कथ्यते । अणवगचात्मन इत्यनेन पशुत्वं योगिनां विज्ञानाक... तां बंधात्मनां पशुपदार्थममुच्यते । अर्थं पंचकमित्यनेन मलरोधशक्ति कर्ममाया

विन्दवः प्रोच्यन्ते । ततस्तेषां पञ्चानां त्रिन्दुमायोद्भूतैः शुद्धाशुद्ध रूपैस्तत्त्व भुवन भूतभावंः सह पाशपदार्थैः संग्रहः । ननु कथमेकस्या एव शिवशक्तेः प्रतिपादार्थं पाशपदार्थं च संग्रह उच्यते परमार्थतः पति पदार्थे एव शक्तेरस्तभावः । पाशत्वं तु तस्याः पाशधर्मानुवर्तने तोपचारात् । यदुक्तं-नासां माहेरवरी शक्तिस्सर्वानुग्रहिका शिवा । धर्मानुवर्तना-इत्युपचार्य इति । अस्तु तर्हि मुक्तात्मनां पाश संसर्गं महितत्वात् शिवत्वं विद्देशकरादीनि ब्रह्मवशरीरयोगेऽपि कथं पशुत्वापगमः । मुक्तात्मानोऽपि शिवाः मुक्तात्मानं संप्राप्य शिवसाम्याः । अपि शब्दाद्विद्देशकरादयश्च शिवा एव पशुत्वाख्येन मलेन विरहान् । तद्योगिनां हि पशुत्वं पशुः संयोगादिति श्रुतेः । अत एषां शिवत्वेन सर्वज्ञत्वादिना योगाच्छिवत्वेन ब्रह्मवादिशरीर योगस्त्वाधिकार मलाशाशेषतोऽधिकारनिवन्धन एव । अतएव च मायोत्तीर्णत्वात्तन्मलरहितत्वाच्च विद्या विद्देश्वर पदप्राप्तेरपर मुक्तित्वं । कथं पुनर्मन्त्रेश्वराणां कलादियोगेऽपि शिवत्वं साक्षाच्छिवानुग्रहीतत्वेन सर्वज्ञत्वादियोगान्मलरहितत्वात् कलादीनां योगस्य मायागर्भाधिकार...ते बन्धतत्वेन तेषामवश्यत्वाच्च । यदुक्तं कलायोगेऽपि-नां यस्याः कलानां पशुतध्वदिति । यद्येवं समाने मुक्तात्मादिभ्योऽप्यपरमे-कित्तेते प्रसाधतमुक्ता सोनादिमुक्त एको विज्ञेय अनादिमुक्त स्वभावमिदं नित्यनिर्मल निरतिशय सर्वार्थं....

द्वितीयं परिशिष्टम्

APPENDIX-II

EXTENT OF HATHARATNAVALI

The editor could not find the following verse in the HR of Kasi manuscript, which was quoted in the catalogue as a stanza from Hatharatnavali.

अत्र मनुष्य शरीरे ७२ कोष्ठेषु मुख दुःख,

योग भोगज्ञानाज्ञानादि स्थानानि क्षणितानि,

यत्र तत्र तन्त्रशास्त्र समन्वयो प्याराधनाय दृश्यते”

—हठरत्नवली—

Here in this human body are 72 viscera (of the abdomen) which are explained as various regions for happiness and misery yoga and enjoyment and knowledge and ignorance. Here and thereof Tantra sastra is seen to establish a harmony between these opposites.

(A descriptive catalogue of Sanskrit manuscripts, Sampurnananda Sanskrit University, Varanasi.-p- 296)

S.N ^S	AYS	SS	
1.	9" with ghee	—	
2.	3"	—	
2.	30 feet	—	
3.	—	—	
3.	achakri)	—	
4.	ater,	—	
	t water,	—	
	ir mixed	—	
	ilk to	—	
	y and then	—	-109
	fanibandha	—	-109
	ulation of	—	
	nal muscles	—	4-46
	uce a	—	1-57
	i pressure)	—	
5.	tana	—	Sitting in Vajrasana
	hana	—	fixing gaze in the
	hadharana	—	middle of the two
	ina	—	eye brows and
	mana	—	reversing the tongue
	sa	—	back wards, fix in the
	vikacalana	—	hollow under the
		—	Epiglottis
6.	lakri	—	4-36
	inger	—	1-83
7.	ana in knee	Kukkutasana	4-60
	ter-Bamboo	—	4-60
	long	—	4-60
	carani	—	1-60
8.	that there	—	Vajrondi Mudra
	ocesses	—	described in this
	roli is of	—	Chapter (IV-58 onwards)
	ds due to	—	in the original text is
	o of Dhvaja	—	omitted here, as it is
	la	—	an obscene practice
		—	indulged in by low
		—	class Tantrists.
		—	{ Sri S. C. Vasu,
		—	translator }.
		—	4-53
		—	3-2
		—	7,60

पंचम परिशिष्टम्

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ABOUT THE EDITOR

M. Venkatareddy, son of M. Subbireddy and Veerayamma, was born at Arthamuru, E.G.Dt., Andhra Pradesh, India. After securing his Master's degree from Andhra University, Waltair in 1971 he plunged into Yogic studies. He studied for the Diploma in

Yoga Education at Kaivalyadhama, Lonavla (1972-'73) and as Initiator in T. M. & S. C. I. at the Academy of Meditation, Rishikesh, U. P. (1973).

He has worked in various capacities in reputed Yoga Research Institutions in India such as Kaivalyadhama Yogic Health Centre, Madras and Indian Institute of Research in Yoga and Allied Sciences, Tirupati. He is currently working as Yoga Supervisor in Vemana Yoga Research Institute at Secunderabad which is sponsored by the Govt. of Andhra Pradesh.

He has delivered many lectures and performed many demonstrations at various socio-cultural organisations. He has trained hundreds of people in Yoga. He has contributed a number of articles on a variety of Yogic themes in scholarly and reputed journals of the country. He is a member of the Indian Yoga Society, Sagar.

He is currently working on "*Contribution of Andhra to Yoga Literature*", a critical edition of "*Kapalakurantakayoga*" and "*Yogic Philosophy of Vemana*" in Telugu. The next volume in this series will be the "*Yogic Philosophy of Vemana*" which is now almost ready for publication.

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