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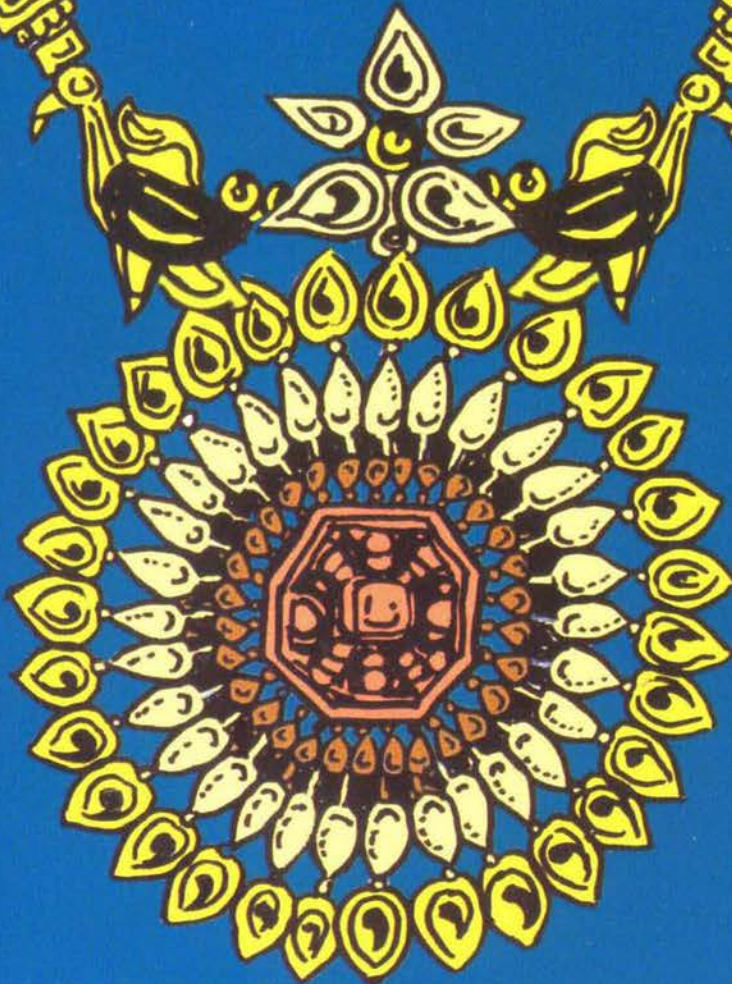
HATHARATNĀVALĪ

OF

SRINIVASA BHATTA MAHAYOGENDRA

A Late Medieval Treatise on
Hathayoga & Tantra

हठरत्नावली



FIRST MODERN CRITICAL REVISED EDITION

Edited By

Prof. M. VENKATA REDDY

With a foreward by Ramananda Yogi

Selected for T.K.D.L. Project; C.S.I.R., Govt. of
India for Patent Rights for Yoga

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HATHA RATNAVALI, by Prof. M. VENKATA REDDY

This text is selected as a reference book for P.G. Diploma, Graduation, and Post-Graduation in Yoga and Nature cure systems in number of Universities in India and abroad.

“The Editors discussion of the influence of Tantra on the Hathayoga Tradition, especially in South India and the fusion of the Principle of Ayurveda and Yoga is informative and stimulating” (**Hindu**, June 15, 1982).

“The book is capable of generating curiosity among educated” (**Deccan Chronicle**, April 18, 1982).

“The Editors exposition of Philosophy and Theology of HR is excellent” (**Bhavan’s Journal** – Vol. 29, No.7, 1-15-1982).

“We can safely say that this is a text which should be in the possession of every student of Hathayoga” (**Yoga – Mimamsa** – Vol XX No.4, Jan. 1982 Kaivalyadhama).

“The book contains many valuable insights and explanations which have been supported by my own research and years of parapsychological investigations on the effects of Yoga”. (Dr. Hiroshi Motoyama, Director, the International Association of Religion & Parapsychology, Tokyo, Japan, 1983).

“The book is a fine and valuable addition to the Literature on Hathayoga”. (**Yuva Bharati** – Sep 1982 – Dr. H.R. Nagendra Presently VC, SVYASA, Bangalore).

“The English translation and critical notes at the end of each chapter are fair. We look forward for many more from the Editors Pen” (Journal of the Original Institute, Baroda, Vol. XXXIII, Sep. 1983).

“In Yoga Literature, we have a few reliable texts on Hatha Yoga, there is a fourth text on Hathayoga known as HR”. (**Yoga** – Vol. XX No.9, Sep. 1982, Bihar School of Yoga, Munger).

“A product of the famous Kaivalyadhama and the learned editor has done a singular service to the world of scholars” (**Vedanta Kesari**, Vol LXIX, No.9, Sept. 1982)

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Foreward by Ramananda Yogi

About HathaRatnavali

Hatharatnavali is an important treatise on Hathayoga and Tantra written by Srinivasa Bhatta Mahayogendra (1625-1695 A.D.) but not popular as Hatha Pradipika of Atmarama.(1534-1634 A.D.)

The Salient features of the text include clear conception of *Yoga*, description of *Mahayoga*, *Astakarmas* includes varieties of *Gajakarni*, 84 *Asanas*, 9 *Pramayamas*, elaboration on *Mudras* and therapeutical effects etc. It was also described how different karmas / kriyas purify specific *chakaras* is a specialty of this text.

While describing the *Yogic* and *Tantric* techniques, the author also refers to the old traditions like Vasistha, Yajnavalkya, Suta, Dattatreya, Charpati, Matsyendra and Gorakha etc, and gives new information like *sankete* and techniques, which are not commonly known in *Hatha Pradipika*, *Gherenda Samhita* and *Shiva Samshita*.

It also contains philosophical discussion on the *Pinda Brahmanda*, *Panchikarana* and number of *Tattvas*, which seem essential for the students of spiritual culture, which have been includes in the forth chapter.

In the light of the above discussion, it can be unhesitatingly said that this treatise boldly refuting the prevalent ideas and introduction of new thoughts in a lucid manner, gives a special place for *Hatharantavali* among the texts of Hatha Yoga.

PROF. M.VENKATA REDDY

M. Vekanta Reddy is born in the Arthamuru village, Mandapeta Mandal, E.G.Dist of Andhra Pradesh.

Prof. M.V. Reddy M.A. from Andhra University, P.G. Diploma in Yoga Education from G.S.College. Kaivalyadhama, Lonavla, initiator in T.M.& S.C.I at Academy of Meditation, Rishikesh, and N.I.S. (Athletics) Gwalior. He has been working in the field of yoga training, Literary, Therapeutic and Scientific Research for more than 40 years.

He was Associated with the late Sri.Ramanandayogi for 8 years as a co-worker. He is the Director of the Govt. Vemana Yoga Research institute, Secunderabad, A.P. from 1986 to 2005. He is currently visiting professor number of universities.

He has worked on a number of state & central Govt. yoga committees as an eminent Yoga Expert, Adviser, Member, Examiner, paper-setter, Accrediation, and Chairman Board of Studies of S.V.University, Kendriya Sanskrit Vidyapeet, Tirupati, Telugu University, University of Health Sciences, Andhra University and Central University etc in A.P. and Dr. Hari Singh Gour University, Sagar, M.P. He has authored eleven yogic works.

He has also contributed more than 25 scientific papers and more than 100 literary Research papers and presented most of them at National / International yoga congress. The name of the publication is scientific studies conducted at Govt. Vemana Yoga Research Institute, Hyderabad, during 27 years (1978-2005).

He has contributed Tele-yoga Programs in Television and Internet. Prof. Reddy has been appointed as Yoga Therapist to H.E. the Governor of A.P. first of its kind in the Indian Yoga field. He had attended yoga workshops at Italy (1989) and as a guest speaker in Japan (1990).

He was appointed as Secretary, A.P. Yogadhyayana Parishad (yoga & Nature cure system in Andhra Pradesh) an autonomous body under the Health Medical & Family Welfare Dept. Govt. of A.P. from 2007-2009.

This book of HR is selected for TKDL Project, CSIR, and Govt. of India for patent rights; for yoga among 13 classics of India and is the only one treatise from south India.

Sri Medapati Subbireddy Memorial Yoga Series – I

HATHARATNĀVALĪ

(A TREATISE ON HATA YOGAS & TANTRA)

of

Srinivasabhata Mahayogindra

(With an elaborate introduction, selected text,
transliteration English translation, critical Notes,
Glossary, Bibliography, Asana figures, list of diseases
and 84 Yoga asanas.)

Editor

PROF. M. VENKATA REDDY

M.A., (Andhra) P.G. Dip. In Yoga (Kaivalyadhama)
T.M.&S.C.I. (Rishikesh) N.I.S.
Ex-Director, Govt. Vemana Yoga Research Institute, Secunderabad,
Yoga Therapist to H.E. the Governor of Andhra Pradesh,
Ex-Secretary, A.P. Yogadhyayana Parishad, Hyderabad
Member, GB, MDNIY, Newdelhi

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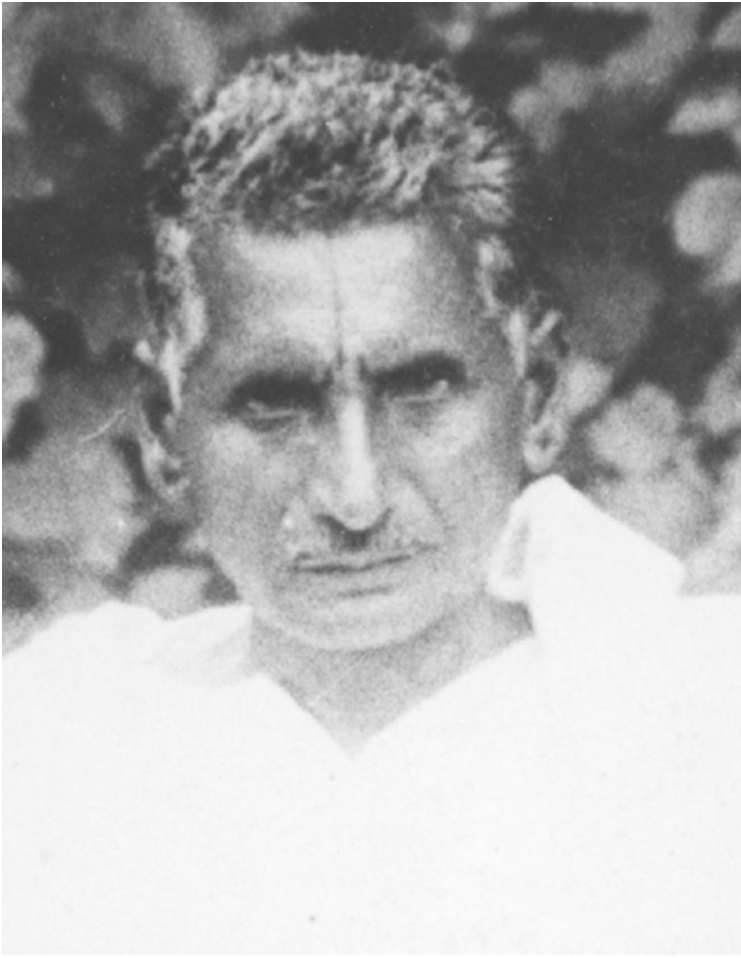
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**DEDICATED IN MEMORY OF MY BELOVED
FATHER**

**Late. SRI MEDAPATI SUBBI REDDY
The Source of my inspiration for literary
Research in Traditional Yoga**

I. Hatharatnavali Release function 09.02.1982



(L to R) Sri.M.Venkata Reddy, Editor of the Book, Sri T.L.N.Reddy (Chief Judge, Hyd) Dr.Divakarla Venkatavadhani & Dr.B.Rama Rao Director I/c, Indian Institute of History of Medicine and Sri Ramananda Yogi, Director, VYRI.

2. Release of Hatha Ratnavali, revised edition

Hatha Ratnavali, revised edition released by Sri Sri Sri Paripurnandagiri Swami, Head, Vyasasrama Pitha, Yerpedu and book reviewed by Maha Sahasravadhari Sri Girikipati Narasimha Rao on the eve of 3rd annual |Bhamotsava of Lord Venkateswara Vedika, Arthamuru, E.G.Dt. on 10-3-2011

3. Yoga Therapist to H.E the Governor of A.P
G.O.Rt. No.3910, GAD, 08.09.1992



(L to R) Prof.M.Venkata Reddy Director, VYRI, &Yoga
Therapist to H.E the Governor of A.P. Yoga (1992-1997)
with Sri.Krishan Kant (H.E the Governor of A.P.) practising
meditation at Rajbhavan.

OUR SPECIAL THANKS TO GOVT. OF INDIA AND OTHER ORGANIZATIONS

One of the achievements of this text “Hatharatnavali” is its selection for TKDL (Traditional Knowledge Digital Library) patent rights for yoga project among 13 oriental yoga literary works across India. We are grateful to the National Institute of Science Communication and Information resources, Council of Scientific & Industrial Research and Dept of AYUSH, Govt. of India for this selection in this context.

We are also thankful for inclusion of this text as one of selected reference books for P.G. in Diploma in Yoga, graduation and post graduations in Yoga of Morarji Desai National Institutes of Yoga, New Delhi, VYASA – Deemed University in yoga, Bangalore, Mangalore University, Manglore, Andhra University, Visakhapatnam, Sri Venkateshwara University, Kendriya Sanskrit Vidhyapeet, Tirupathi. University of Health Sciences, vijjiyawada and Dr Harisingh Gour, University, (Sagar University) Sagar, (M.P.)

We are also highly grateful to all staff of Govt. Vemana Yoga Research Institute, Secunderabad, Andhra Pradesh who helped in various ways in the past two and half decades.



FOREWORD BY SRI. RAMANANDA YOGI THE FIRST EDITION

I have great pleasure in introducing Sri. M.Venkata Reddy 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 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.Venkata Reddy is the first Yoga *Sadhaka* to attempt a critical study of *Hathayogic* Philosophy discussing the different texts like *Hathapradipika*, *Gherandasamhita* and *Sivasamhita* with 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 instances, *Antarantauli* 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 *Svatmarama*, the well-known author of *Hathapradipika* as *Atmarama*. 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 materials 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.Venkata Reddy 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

PREFACE TO THE SECOND EDITION

After a pretty long gap the second edition of the "Hatharatnavali" is now in the hands of yoga lovers. There is a great demand for the same, from within and outside the country. However, due to some circumstances, we were not able to meet this demand of our readers. I am now happy that, having overcome our handicaps, we have now been able to present to our readers the second edition of the publication.

While bringing out this edition, I have tried to remove some anomalies which came to our notice after the publication of the previous edition. Some of the novel items of the present edition are (1) A critical appraisal of the text (2) Transliteration (3) Figures of yogic practices (4) summary of the text (5) *Hathapradipika* – *Hatharatnavali* with reference to *Yogarotna pradipika* (MS) (6) List of health and diseases in HR (7) some more Asanas other sources and (8) Glossary etc.

A pure or real yoga is originated by "YOGA SASTR". There is the frequently noticed diluted Yoga, adulterated Yoga or faulty Yoga techniques in daily T.V. in of English Hindi, Telugu Languages of Electronic Media. Hence the yogasadhako's are warmed about such diluted Yoga in any form.

The present book will be an important contribution to the revival of authentic and traditional Yoga.

I have also carried out a few corrections, whenever necessary in the text presented in the previous edition.

Our readers/practioners will kindly appreciate that M.S.R.Memorial Yoga series have all along endeavoured to adopt a rational and scientific approach in interpreting our traditional yoga texts in keeping with the guidelines given by our founders/traditional Yogis/Local traditions.

I now leave the present revised edition of "Hatharatnavali" in the hands of our esteemed/learned readers/Practioners to study, and digest. I request readers to enlighten us with their valuable suggestions for bringing further improvements in the text.

AKNOWLEDGEMENTS

I am also thankful for the technical assistance extended in the finalization of the MSS Sri. G.S. Sahay, Research Officer, PLRD and Dr. M.L.Gharote, for providing a HR copy of Nepal Manuscript ex-principial G.S.College of Yoga, Kaivalyadhama, Lonavla’.

I thank Prof.Sasikumar, formerly Central Institute of English and Foreign Languages, and Sri K.V.V.Prasad, Bio-Chemist, Vemana Yoga Research Institute, Hyderabad for reading the text and offering valuable suggestions.

I am also grateful to Dr. I.V.Basavareddy, Director MDNIY New Delhi giving encouragement to reprint of the text

I am also thankful to Sri. K.V.Suryaprakash, Research Assistant, Sanskrit Academy, Hyd for DTP and Laser type setting of this work in time.

I am indebted to Karshak Art Printers Hyd, for their cooperation and assistance in the expeditious printing of the text as a quality work.

Hyderabad,
31.1.2011

Yours in the Service of Yoga
Prof.M.Venkata Reddy

PREFACE TO THE FIRST EDITION

There are books and books on Yoga. Some are written by Yogis from India. Others by authors from the Western countries who have emphasized 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 *tantric* 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 of 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 *Hatharatnavali*. For almost eight 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 *Hatharatnavali* with the original text in Sanskrit along with an English translation and explanatory notes wherever necessary.

Incidentally, this research led me into another area of yogic studies. I am now 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 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 up to *Hatharatnavali* 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 Niyama 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-Pathanjali 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 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 would 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 finalize the manuscript during his lifetime. His death on 28.07.1979 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 the 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 standards 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 utilize their published works as well 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,
18.01.1982

Yours in Yoga
Medapati Venkata Reddy

AKNOWLEDGEMENTS

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.

I acknowledge my gratitude to Sri.Ramanandayogi, Director, Vemana Yoga Research Institute for his foreword to this work. His contributions to Yoga are well known in the scientific world. I am also thankful to Dr. Dayananda Rao, B.A., F.A.M.S, retired Principal and Professor of Neurosurgery, Osmania Medical College, and Dr.B. Rama Rao G.C.A.M., M.A., in – charge Director, Indian Institute of History of Medicine, Hyderabad, for going through the entire manuscript, correcting and giving their valuable suggestions in improving the text at every stage. In spite of his busy schedule Dr. B. Rama Rao has helped me in the correction of the proofs. Otherwise, successful completion of this work could not have been possible. My gratitude goes to Sri. G. S. Sahay, Research Assistant, PLRD Dept of the Kaivalyadhama who has inspired and helped me in the translation of the original text.

I am obliged to Sri. Seela Verraju, 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.

I am thankful to Sri. T. Lakshminarayanareddy, M.Com, Sri. M. Ramesh, Sri. M. Lakshminarayana and Sri.N.Saibaba M.Com, for typing out several times the entire manuscript so efficiently.

Lastly, the publication of this text has been facilitated by the help from T.T.D. and Govt. of India for which I am highly thankful.

18 – 1- 1982

M. VENKATAREDDY

ORIENTAL RESEARCH INSTITUTIONS & INDIVIDUALS

1. A P Govt. Oriental manuscripts Library – Hyderabad
 2. A S.P. Govt. Museum and Research Institute – Kakinada
 3. Bhandarkar Oriental Research Institute – Poona
 4. Bharata Itihasika Samsodhana Mandal – Poona
 5. Connemera Public Library – Madras.
 6. Curator of manuscripts & Oriental Languages Andhra University – Visakhapatnam.
 7. Director of Archaeology & Museums, A.P. – Hyderabad.
 8. French Institute of Indology – Pondicherry.
 9. Gautami Library – Rajahmundry.
 10. Ganganatha Jha Kendriya Sankrita Vidyapitha – Allahabad.
 11. Govt. Oriental Manuscripts Library – Madras.
 12. Indian Institute of History of Medicine, Hyderabad.
 13. L.D.Institute of Indology – Ahmedabad.
 14. Kaivalyadhama S.M.Y.M. Samiti, Lonavla.
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 16. Oriental Research Institute – Mysore.
 17. Osmania University Library – Hyderabad.
 18. Prajna Pathashala Mandal – Wai, Maharashtra.
 19. Rajasthan Oriental Research Institute – Jodhpur
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 24. SVU Oriental Research Institute – Tirupathi.
 25. Tamilnadu Archives – Egmore, Madras.
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 28. The National Library – Calcutta.
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-
1. Sri. S. Dasarathi, Curator, A.S.P.G.M.R., Institute, Kakinada.
 2. Sri. Sridharamurthy – Telugu Pandit, G.O.M.L., Madras
 3. Late Sri M. Ch. Gurunaidu, Atmaramuni Agraharam, Vijayanagaram Dist.
 4. Dr. Ratnakarabalaraju, M.A., Ph.D. Head of the Dept. of Telugu, Govt. College, Anantapur, A.P.

SCHEME OF TRANSLITERATION				
अ — a;	आ — ā;	इ — i;	ई — ī;	उ — u;
ऊ — ū;	ऋ — ṛ;	ॠ — ṝ;	ऌ — ḷ;	ॡ — ḹ;
ए — e;	ऐ — ai;	लृ — ḹ;	ओ — o;	औ — au;
अनुस्वार — m̄;	विसर्ग — ḥ;			
क - k;	ख - kh;	ग - g;	घ - gh;	ङ - ṅ;
च - c;	छ - ch;	ज - j;	झ - jh;	ञ - ñ;
ट - ṭ;	ठ - ṭh;	ड - ḍ;	ढ - ḍh;	ण - ṇ;
त - t;	थ - th;	द - d;	ध - dh;	न - n;
प - p;	फ - ph;	ब - b;	भ - bh;	म - m;
य - y;	र - r;	ल - l;	व - v;	
श - ś;	ष - ṣ;	स - s;		
ह - h;	क्ष - kṣ;	ज्ञ - jñ		

ABBREVIATIONS

Manuscripts

ASY	Amrutasiddhiyoga Anu
HD	Hathadipika
HP (J)	Hathapradipika MsNo.6756 deposited in RORI
HPM	Hathapradipikamanjari
HS	Hathasruti
HSC	Hathasanketachandrika
HTK	Hathatvakaumudi
KCMT	Kalachakramulantra
KK	Kapalakurantakayoga
KY	Kriyayoga
MY5	Mahakaala Yogastra
NP	Nathopattiprakaranam
PS	Parada Samhita
NSS	nadisastrasangraha
RT	Rajatarala
RYS	Rajayoga saram
SP	Shodasa Pranayama
SSR	Siddhanta Sekhara
SYCRS	Sivayogachintaratnasamgraha
SYD	Sivayogadarpana
SYS	Sivayogasaram (Tel)
TBY	Tattavabinduyoga
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

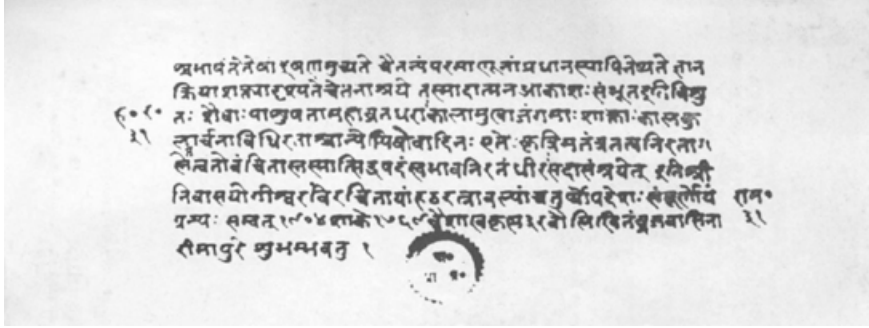
Published Works

Amrutanadopanishad	
AS	Ahibrudhnya Samhita
AYS	Ashtangayogasaram
BYS	Brhadyogasopana
Ch.s	Charaka Samhita
DBU	Dhyanabindupan ishad
DU	Darsanaopanishad
EY	Encyclopedia of Yoga
GhS	Gheranda Samhita
GS	Goraksa Sataka
GSS	GoraksaSiddhanta Samgraha
HP	Hathapradipika
HP	Hathapradipika (10 Chapter)
HR	Hatharatnavali
HTK	Hathatvakaumudi
HY	Hathayoga
HYP	Hathayogapranali
HYP(Tel)	Hathayogapradipika
J	Jyotsna
JP	Jagapradipika
JU	Jabaladarsanopanishad
JSS	Sutasamhita Jnana Kandha
KKKK	Kavikavyakalalpana
KP	Kumbhka paddhati
LY	Light on Yoga
LYS	Layayogasamhita
MS	Matsyendra Samhita
MBU	Mandala Brahmanopanishad
NNC	Navanatha Charitra (Tel)
PHS	Parahita Samhita
PS	Patanjali Sutra
PTR	Paratatvarasayanam (Tel)
SAU	Sandilyaopanishad
SKS	Satkarma Sangraha
SS	Siva Samhita
SSP	Siddha Siddhanta Paddati
SVS	SanariVisweswarasam-vadam (Tel)
SSV	Smriti Sandarbhe Visvamitrasmriti
SYP	Sivayogapradipika
VS	Vasistha Samhita

YSC	Yoga Siddhanta Chandrika
YK	Yogakarnika
YMP	Yogamargaprakasika
YB	Yukta Bhavadeva
YV	Yogasana Vijnana
YY	Yoga Yajnavalkya
YKS	Yogakosa (Kaivalyadhama)
YU	Yogopanishads

JOURNALS

BIHMH	Bulletin of Indian Institute of History of Medicine, Hyderabad.
IARP	International Association for Religion and Parapsychology, Tokyo.
IJMS	Indian Journal of Medical Science, New Delhi.
MMPP	Maharaja Mansingh Pustak Prakash, Jodhpur.
RORI	Rajasthan Oriental Research Institute, Jodhpur.
SIK	Spiritual India and Kundalini, New Delhi.
YA	Yoga Awareness, Sagar.
YL	Yogalife, Pondicherry.
YM	Yoga Mimamsa Lonavla.
YOGA	Bihar School of Yoga, Monghyr.



The facsimile of the last page of MS.No.1 (b) available in Rajasthan Oriental Research Institute, Jodhpur. This is the earliest of the four Manuscript utilized for this critical edition. It gives the date as samvat 1904 1769 corresponding to 1848 A.D.

(see Introduction)

INTRODUCTION

SUMMARY OF THE TEXT

SRINIVASA BHATTA, *Hatharatnavali*

Summarized by Ram Shankar Bhattacharya

The present summary has been prepared on the basis of Reddy 1982, the edition.

From the second introductory verse it appears that the author was a versatile scholar. He was the son of Timmaya and Somamba. He composed works on Nyaya and Vedanta also. He was an inhabitant of Tirabhukti, in the Andhra State.

The present work is based on the work was composed some time in the seventeenth century. *Hathayogapradipika* and the like, it contains a few unique views. It enumerates two kinds of *Niyamas*, mental and bodily, which is not found in any other well-known work on yoga. In addition to the six purificatory acts (*karman*) usually prescribed in Hathayoga works, it prescribes two more, namely *cakri* and *gajakarani*.

BOOK ONE

I.1-4 (ET 1-2) After saluting Adinatha, the author says that Hathayoga, which is means to Rajayoga, was known to Matsyendra, Goraksa and others.

I.5-8 (ET 2-3) Several definitions of yoga are given and *mahayoga* is defined as the inhibition of the fluctuations of awareness with the remark that *mahayoga* has four stages – Mantrayoga, Layayoga, Rajayoga and Hathayoga.

I.9-24 (ET 3-8) Descriptions of the above – mentioned four yogas are given here, vies of other teachers are also quoted at a few places.

I.25-55 (ET 8-18) The eight purificatory acts, namely (i) *cakri* (process of cleaning the anus), (ii) *navli* (rotating the abdomen), (iii) *dhauti* (swallowing a piece of cloth), (iv) *neti* (a means for cleansing the nose), (v) *basti* (a means for cleaning the abdomen), (vi) *gajakarani* (a process of vomiting), (vii) *trotana or trataka* (a practice for strengthening the eye),

Edited By: **Gerald James Larson & Ram Shankar Bhattacharya**

Summary of Hatharatnavali From

Enclopedia of Indian Philosophies Volume XII,2008

Yoga: **India's Philosophy of Mediation**

Motilal Banarsidass Publishers

Private Limited – New Delhi. PP: 522-525

INTRODUCTION

and (viii) *mastakabhati* (also called *kapalabhati*) (a kind of breathing exercise) are described and the view of the *Hathayogapradipika* about the number of purificatory acts is criticized. Alternative process and subdivisions of some of these acts have also been shown.

I.56-66 (ET 18-20) The effects of all these acts, especially the purification of the vital centers by these process, are stated.

I.67-79 (ET 21-24) The proper residing places of a follower of Hathayoga, the food to be taken or avoided, the process of eating, factors that are helpful (e.g., steadiness, perseverance) and harmful (e.g., overeating, over-exertion) to yoga practice are stated here.

I.80-87 (ET 20-27) A list of the teachers of Hatha Yoga is given here and it is remarked that some teachers are not in favor of prescribing means other than breath – control for the eradication of impurities

BOOK TWO

II.1-32 (ET 28-36) A detailed description of the process of practising eight (or nine according to some) kinds of yogic breathing, namely *bhastrika*, *bhatamari*, *suryabheda*, *ujjayi*, *sitali*, *murcha*, *sitkara*, *kevala* and *bhrangakarani* (the ninth) has been given here mentioning the general as well as the specific results of each with the process of inhaling, exhaling, and retaining air.

II.33-148 (ET 37-66) A detailed description is given of the process of practising the ten bodily exercises. The view of *Hathayogapradipika* about the practice of *vajroli mudra* has been refuted. A few authoritative texts and the views of some teachers have been quoted. The author propounds his own view about the technique of the *khecari mudra* (II.126) at the time of dealing with the *sakticalana mudra*.

BOOK THREE

III. 1-3 (ET 67) The chapter deals with the eight auxiliaries to yoga. An enumeration of mental vows, namely serenity of mind, contentment, silence, etc. and of bodily observances, namely bathing, cleanliness, etc. is given here.

III.4-40 (ET 68-76) Yogic postures, which bring about steadiness and lightness, and which are adopted by Vasistha, Matsyendra, and others, are said to be the first accessory to Hatha Yoga. Out of eighty – four postures (described by Siva), ten are important; the most important of theses are four, namely *siddha*, *padma*, *simha* and *bhadra* (described here) and among these *siddha* is regarded as the best.

III. 41-77 (ET 76-87) The process of practising twenty-six postures (namely *mayura*, etc.) is given here in detail.

III.78-99 (ET 87-93) At first the general results of yogic breathing have been stated. The purification of the channels and the manifestation of the secret sound (*nada*) are the chief results of breath – control. The

End of Preview.

Rest of the book can be read @
<http://kinige.com/kbook.php?id=831>

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