

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

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

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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 unhesistatingly said that this treatise boldly refuting the prevalent ideas and introduction of new thoughts in a lucid manner, gives a special place for *Hatharatnavali* among the texts of Hatha Yoga.

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

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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*, *suryabhedha*, *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 these 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

process of inhaling and exhaling, and the number and duration, etc. connected with the practice of breath – control are stated here.

BOOK FOUR

IV.1-3 (ET 94-95) Concentration (*samadhi*) has been defined as the union of the self and the mind or the equilibrium of the embodied self and the supreme self.

IV. 4-16 (ET 95-98) Unstruck secret sound (*anahata nada*) and its absorption are said to be observed by *yogins*. *Yogins* having attained concentration through devotion to *nada* experience indescribable pleasure. *Nada* brings about the state called *unnani* (the state of transcending the act of thinking). *Nada*, which is heard inside the body, is of various kinds. The mind gets absorbed in *nada*. The dissolution of mind is the result of practicing *Rajayoga*.

IV.17-30 (ET 98-102) The four stages of yoga, namely *arambha*, *ghata*, *paricaya* and *nispatti* are described here. In the first stage the *anahata* sound is heard inside the body; in the second the vital air runs through the middle path (i.e. the *susumna* channel); in the third particular kinds of *anahata* sound reach the place called *mahasunya* (the space between the eyebrows); in the fourth state the knot called *rudra* gets pierced and a particular kind of *anahata* sound is heard. The characteristics of a *yogin* in the fourth state is elaborately described in verses 25-30.

IV.31-43 (ET 103-106) Yogic description of a body (*pinda*) is given here. A body is said to be of ninety – eight fingers (one's own) in length; there are thirty – two bones on both sides of the spine and 72,000 channels in the whole body. From the vital center of the channels (*nadicakra*) situated in the *muladhara* channel (perineum) proceed the other channels among which fourteen are principal. The chief of these are *idipingala*, and *susumna*. It is remarked that the description a microcosm (*pinda*) and macrocosm (anda = brahmada, the cosmic egg) is to be known from the Vedas, the Agamas and the Puranas.

IV.44-51 (ET 106-109) The yogic process of transcending thought and of getting rid of *maya* (cosmic illusion) is described here.

IV.52-63 (ET 109-111) Various schools of philosophy are found to propound different views. It is remarked that the various schools – Saiva and so forth – uphold baseless doctrines and that they do not know the realities. That is why one should approach a wise spiritual teacher.

References:

Srinivasa Bhatta, Hatharatnavali, edited and translated by M.Venkata Reddy, Sri. M. Ramakrishna Reddy, Arthamuru, E.G.Dt. Andhra Pradesh, 1982

INTRODUCTION

The Title: Hatharatnavali

The title “*Hatha*” was first given by *Gorksa* among the Hatha Yogis in “*Hathadipika*” an unpublished manuscripts a copy of which is available in the Darbar Library, Nepal¹. Another copy is also available in Government Manuscript Library Bhubhaneshwar, Orissa². This might have given inspiration to *Svatmarama* alias *Atmarama* to name his work as “*Hathapradipika*”³.

Svatmarama had great influence on Srinivasa⁴. The Hatharatnavali is a Hatha Yogic treatise written by Srinivasabhata.

The title of Srinivasa’s work is given as Hatharatnavali. The first introductory stanza of the text states:

“Bowing towards Sri Adinatha, the great scholar, Srinivasa starts writing Hatharatnavali (an ornament of Hatha of Precious stones is considered to be of the highest value by the Yogins), which is like an ornament for the Yogis to be worn around the neck.”

“Hatharatnavaliṃ dhatte yoginam kanthobhishtam”

Though Srinivasa is expounding this lore of Hatha 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 great Hathayoga Teacher.”

He is indeed one of the greatest exponents of Hathayoga. Srinivasa’s work also proved to be a source of inspiration for many a later work, like *Hathasanketachandrika*, *Hathatattvakaumudi*. *Hathasruti* of Srinivasa also justifies his title in the following verse of Hatharatnavali (HR).

“*Sampradaayaabdhimathanaojjaayate ratnamaalika*”

References

1. Siddha Siddhanta Paddhati; ed. by Smt. Kalyani Malik, Poona Oriental Book House, Poona. Pp. 54 & 30.
2. Personal Communication.
3. Hathapradipika 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 Sundardev in his HSC.

MANUSCRIPT MATERIAL

For the purpose of the critical edition of the text of Hatharatnavali 4 manuscripts and 1 photostat copy have been used; out of these only one

MS 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.
Yogaswarupa
Asta Kumbhakas
Astangas
Samadhi
- 3) A descriptive catalogue of the SKT MSS, Sampurnanand Sanskrit University
Library, Varanasi-Vol. 7
Purva – Mimamsa Sankhya – Yoga PP 296
- 4) Rajathan Purana Granthamala No. 77 Philosophy Part 11(A) 5 (VI) Yoga PP-174. Hatharatnavali.
- 5) Hatharatnavali of Srinivasa paper – Devanagari, page 102
obtained from Dr.M.L.Gharote indicated as “N”, Lonavla.

I (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 Srinivasa's titles, nativity and history. There is an extra sloka summarizing 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 Samdhi 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"x4"-16 sheets; 10 lines to a page; script in Devanagari. It contains 500 granthas. The aurohrs Srinivasa. The text is incomplete and in a very decayed condition, and is not yet printed; date is not given, but the MS is very old. This MS comprises four lessons.

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

INTRODUCTION

This manuscript in so far as it deals with Hatharatnavali 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 (Tan).

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

Library Acc. No. 5833 paper 31 folios 30 missing, size 17.5"x9.1:6"x3 ¾. This MS was copied by Urajavasi Sillu, Samvat 1904 Sake 1764 corresponds to 1848 A.D. This MS is in a fairly good condition. The text ends: Samvat 1904, Sake 1769 Vaisakh (1904, 1769) Krishna 31 Likhitam Vrajavasina reamapure Subhambhavatu.

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

I (C) – Copy from Sampurnanand Sanskrit University – Varanasi/Kaasi

No. 29860 volume 7 page 296 *Viseshamsa* 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 phalgunasuddhi 5 Samvat 1936" – corresponds to 1879 A.D.

This MS in Devanagari contains four Upadeshas and in the colophons Srinivasa 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 (Ka).

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 Devanagari, the date is not given. Almost half of the text is missing. It contains 250 verses, In the colophons Srinivasa is mentioned as the author.

Reference given as (Ba).

I (E) : Ms.No. 5a 413

Hatharatnavali of Srinivasa paper – Devanagari, pages 102 obtained from Dr.M.L. Gharote on 28.02.2006 Indicated as (N).

I (F) Hatharatnavali

Hatharatnavali critically edited by Dr. M.L.Gharote, et al. published by the Lonavla Yoga Institute (India) Lonavla, Indicated as-significant readings from the printed text are also profitably used in the revised edition.

General Observations

In all these manuscripts there are some variations in reading which are clearly due to the fault of the scribes. We have ignored minor variations except in the colophons. In some instances minor mistakes have

End of Preview.

Rest of the book can be read @
[http://kinige.com/book/Hatharatnavali+of+](http://kinige.com/book/Hatharatnavali+of+Srinivasa+Bhatta+Mahayogendra)
[Srinivasa+Bhatta+Mahayogendra](http://kinige.com/book/Hatharatnavali+of+Srinivasa+Bhatta+Mahayogendra)

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