HAṬHARATṆĀVALĪ

of

SRINIVASA BHATTA MAHAYOGENDRA

A LATE MEDIEVAL TREATISE ON

HATHAYOGA & TANTRA

हठरन्तावली

FIRST MODERN CRITICAL REVISED EDITION
EDITED BY
Prof. M. VENKATA REDDY
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).

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“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).

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“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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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, Yajnavlakya, 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.
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HAṬHARATNĀVALĪ
(A TREATISE ON HATA YOGAS & TANTRA)

of

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

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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, Goraksha 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) nauli (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
Encyclopedia of Indian Philosophies Volume XII,2008
Yoga: India’s Philosophy of Mediattation
Motilal Banarsidass Publishers
Private Limited – New Delhi. PP: 522-525
INTRODUCTION

and (viii) mastakabhāti (also called kapalabhāti) (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 bhastrīka, 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 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 characterstics
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 (pind) 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 = brahmanda, 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, Hātharatnavali, edited and translated by
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, Nepal. Another copy is also available in Government Manuscript Library Bhubhaneshwar, Orissa. This might have given inspiration to Svatmarama alias Atmarama to name his work as “Hathapradipika”.

Svatmarama had great influence on Srinivasa. The Hatharatnavali is a Hatha Yogic treatise written by Srinivasabhatta.

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.”

“Hatharatnavalim 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, Hathatatvakaumudi. Hathasruti of Srinivasa also justifies his title in the following verse of Hatharatnavali (HR).

“Sampradaayaabdhimathanaojjaayate ratnamaalika”

References

2. Personal Communication.
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
HAṬHARATNĀVALĪ

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”, Lonavl.a.

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 authiors 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 Vruti of Aghorasivacharya, a Saiva religious teacher patronized by Prataparudra, a Kakateeya King (1296-1323 A.D.).

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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 ¼. 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 Srinivasa 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 phalguna Sudhii 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+
Srinivasa+Bhatta+Mahayogendra

* * *