

# Pranayama

Teachers Training

Level 1 2023

Introduction to

Haṭha Yoga Pradīpikā

of Svātmāramā



©All rights reserved 2023



ॐ ॐ ॐ

श्री गुरुभ्यो नमः हरिः ॐ

Om Om Om

Sri Gurubhyo Namah Harih Om

Salutations to the Gurus!

ॐ सह नाववतु ।  
सह नौ भुनक्तु ।  
सह वीर्यं करवावहै ।  
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

oṃ saha nāvavatu saha nau bhunaktu  
saha vīryaṃ karavāvahai  
tejasvi nāvadhītam astu mā vidviṣāvahai  
oṃ śāntiḥ śāntiḥ śāntiḥ

May that Truth protect us together. May it nourish us together.  
May we both gain great vitality. May our learning be brilliant.  
May we never argue. Om peace, peace, peace.

# History of Pranayama

- **Vedic Period**  
Indian dates 5000 BCE, Western dates 1500-800 BCE
- **Upanishadic Period**  
800 BCE-200 CE (Indian dates earlier)
- **Epic Period**  
500-200 BCE Mahabharata, Ramayana
- **Classical Yoga Period**  
200-400 CE (Patanjali Yoga Sutras)
- **Hatha Yoga Period**  
1100-1700 CE (Hatha Yoga Texts)

**Sada Siva**

*Adi Guru The Primal Remover of Ignorance*

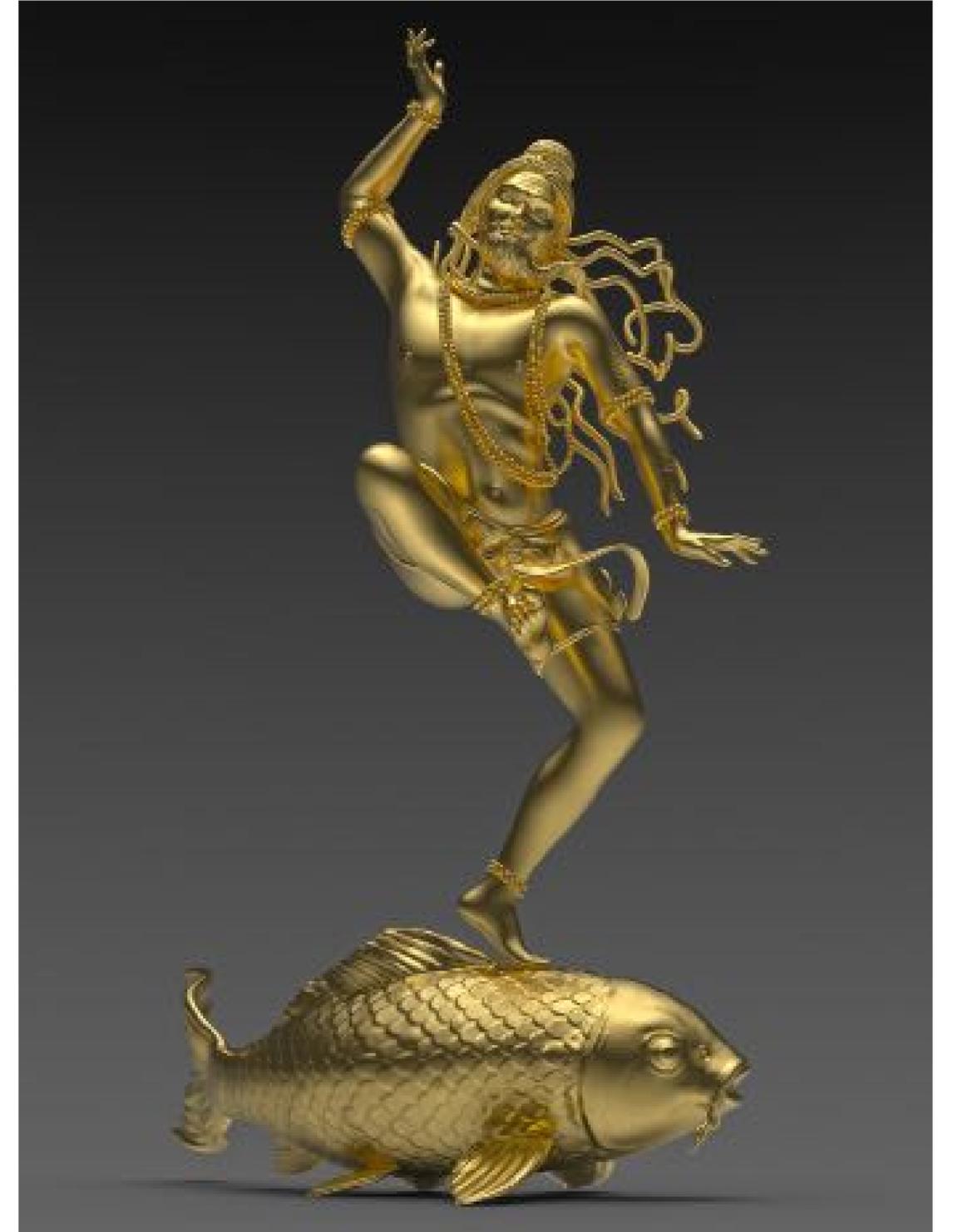
*In padmāsana with hands in bhairava mudra, eyes in ardhonmesha (half open and looking inward) seated in the main hall of Tapovan Kutī, Uttarkashi, Himalaya, India.*



# Haṭha Yoga Pradīpikā हठयोगप्रदीपिका *haṭhayogapradīpikā*

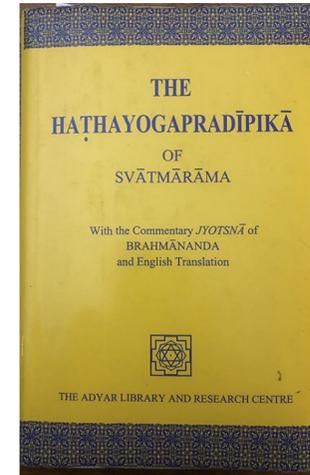
- Light on Hatha Yoga is a classic fifteenth-century Sanskrit manual on hatha yoga
- Written by **Svātmārāma**, who connects the teaching's lineage to Matsyendranath of the Nathas.
- It is among the most influential surviving texts on hatha yoga, being one of the three classic texts alongside the: *Gheranda Samhita* and the *Shiva Samhita*.

*Matsyendranath by Christian de Vietri*

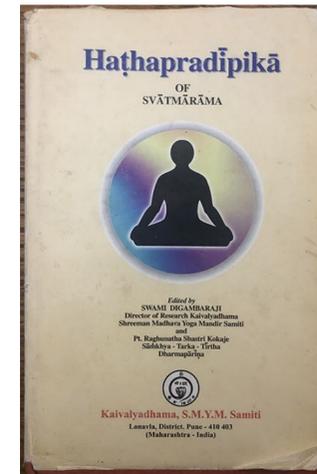


# Haṭha Yoga Pradīpikā हठयोगप्रदीपिका *haṭhayogapradīpikā*

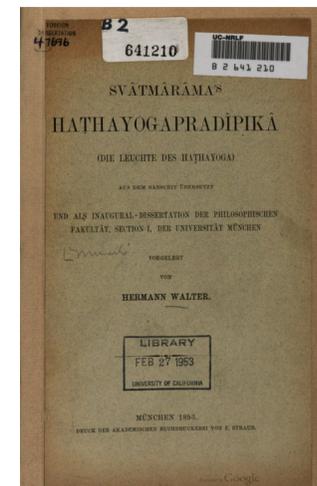
- Different manuscripts offer different titles for the text, including:  
*Hathayogapradīpikā*  
*Hathapradīpikā*  
*Hathapradī*  
*Hath-Pradipika*
- Composed in the **15th century** as a compilation of the earlier hatha yoga texts
- Svātmārāma incorporates older Sanskrit concepts into his synthesis
- He introduces his system as a preparatory stage for physical purification before higher meditation or Raja Yoga.



The Adyar Library & Research Center with the Commentary 'Jyotsna' of Brahmananda 2012



Kaivalyadhama, S.M.Y.M.  
Edited: Swami Digambararaji 1998



Hermann Walter  
Submitted as inaugural dissertation at  
The Philosophical Faculty of the University  
of Munich, 1893

# Haṭha Yoga Pradīpikā हठयोगप्रदीपिका *haṭhayogapradīpikā*

## 389 *shlokas* in 4 chapters that describe:

- *satkarma*
- *āsana*
- *prānāyāma*
- *chakras*
- *kundalinī*
- *bandha*
- *mudrā*
- *śakti*
- *nādī*

## Chapter 1

- Lists thirty-five earlier Hatha Yoga *siddhas*
- Proper environment for yoga
- Ethical duties of a yogi
- The āsanās

## Chapter 2

- Pranayama
- Satkarmas.

## Chapter 3

- Mudras and their benefits.

## Chapter 4

- Meditation and samadhi as a journey of personal spiritual growth.

# Hatha Yoga *Guru paramparā stotrām*

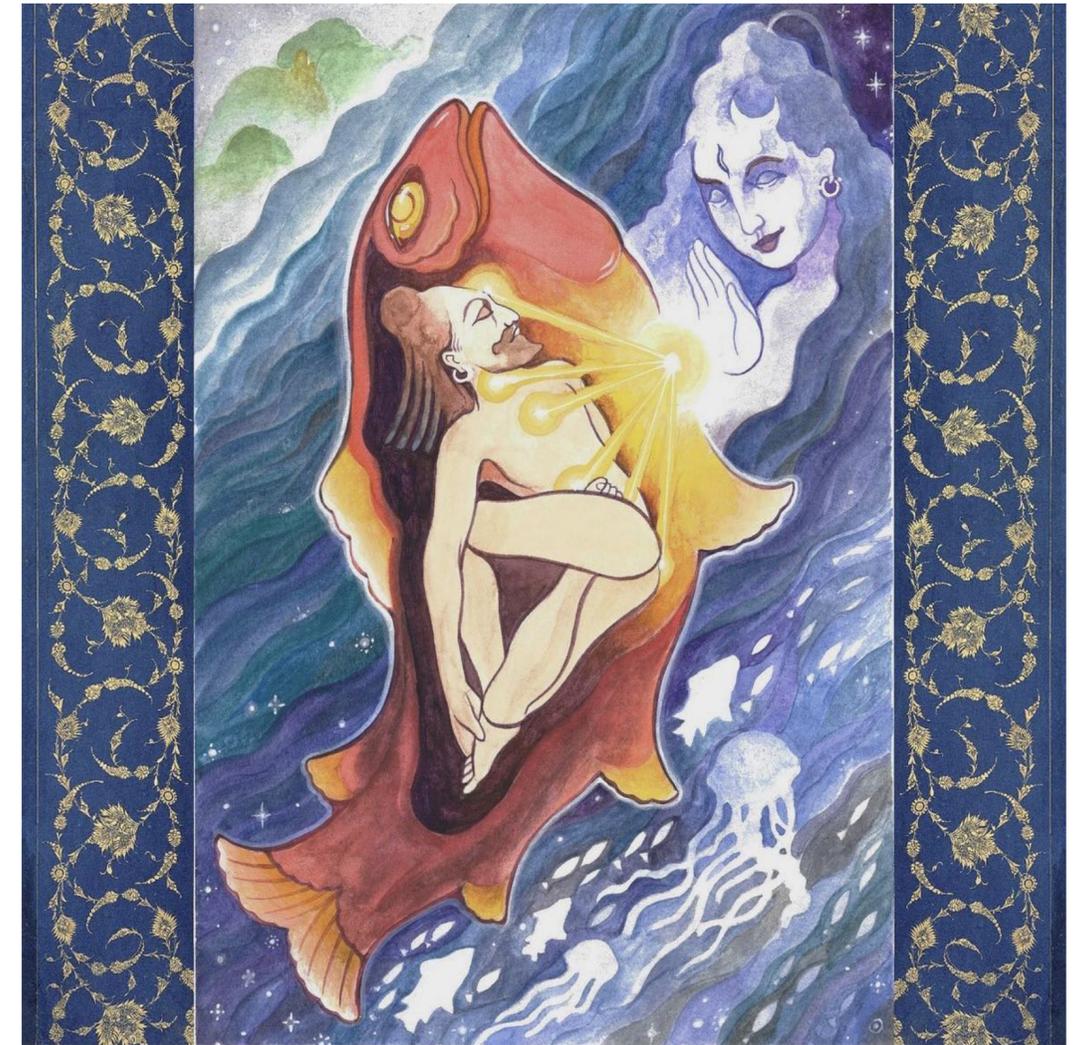
***Hathayogapradīpika*** Ch.1: 5-9

Śri Ādinatha is Lord Śiva, the first teacher of yoga. The rest of the names are the lineage of hatha yogis.

śrī ādinātha matsyendra śābarānanda bhairavāḥ |  
courangī mīnagorakṣa virupākṣa bileśayāḥ ||  
manthāno bhairavo yogī siddhirbuddhaśca kanthaḍiḥ |  
korandakāḥ surānandaḥ siddhipādaśca carpaṭiḥ ||  
kānerī pūjyapādaśca nityanātho nirañjanaḥ |  
kapālī bindunāthaśca kākacandīśvarahuayaḥ ||  
allāmaḥ prabhudevaśca ghoḍācolī ca ṭiṅṭiṅiḥ |  
bhānukī nāradevaśca khaṇḍaḥ kāpālikastathā ||  
ityādayo mahāsiddhā hathayoga prabhāvataḥ |  
khaṇḍayitvā kāladanḍam brahmāṇḍe vicaranti te ||  
aum śāntiḥ śāntiḥ śāntiḥ

# Matseyndranath *as related by Christian de Vietri in NAMARUPA Issue 26, Winter 2019*

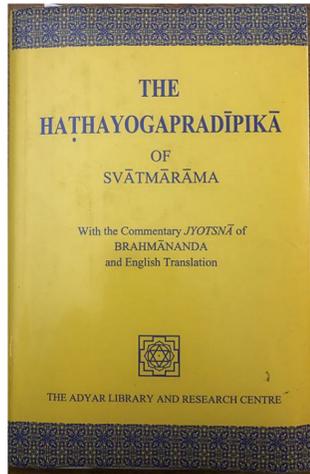
Guru Matseyndranath was born in Eastern India and was a fisherman by caste. His Guru was Mahadeva (Siva), who blessed him with mundane siddhis (powers). At some distance from Kamarupa (modern Assam) there was an ocean, Ita by name (modern Bengal Bay). Fishermen who lived there were catching fish from the ocean daily and selling it at the local market. One day, one of the fishermen fitted a hook into the net made of cotton, fixed a piece of meat on the hook and cast the net into the ocean. A very huge fish entered the net. When the fisherman tried to draw it out of the ocean, he was not able to; instead the fish dragged him deep into the water, until he finally sunk down. Then the fish swallowed him, but miraculously he, protected by his (good) karma, didn't die. About the same time, Uma Devi asked Mahadeva (Siva) to give her lessons on Dharma, to which he answered that his teaching was very secret, and not for just anybody, "You make a house deep in the ocean (where nobody will hear us). Then I will initiate you there", he told her. Uma Devi did this, and after they both reached there, Siva started narrating his lesson. While he was speaking, the same fish that swallowed the fisherman swam by and stopped right beneath the underwater ocean house that Uma and Siva were sitting in. Siva had not finished his lesson yet, but Uma became overpowered by sleep. Siva continued narrating and from time to time he asked her, "Do you understand what I am saying?" And it was the fisherman, listening from the stomach of the fish, who answered, "Yes, I understand." When Mahadeva completed his lessons on Dharma, Uma Devi awakened from her sleep, and started to say, "Now you please continue." Mahadeva answered, "I finished the lesson, what else do you want to know?" To which Uma confessed, "I was listening up until some moment, but then I fell asleep..." Puzzled, Mahadeva asked her, "Then who was saying, 'Yes I understood?'" Uma answered, "It was not me!" When Mahadeva then applied his yogic vision, he saw that a man who was inside the stomach of the fish under the house they were sitting in had listened to all the whole Teaching, from beginning to end. He thought, "Now he has become my disciple. But he will have to wait till his time has come." So he initiated the fisherman and ordered him to practice the sadhana he taught him while remaining inside the fish, and he declared him as his disciple. For twelve long years the fisherman practiced his sadhana, sitting inside the fish. One day at the place called Shree Tapri, other fishermen caught that big fish and dragged it out of the water. Feeling its unusual heaviness, they thought that it might have some gold or silver in its stomach. They took it out of the water, cut open its belly, and saw a man sitting there. Totally shocked by this, the fishermen asked him, "Who are you?" and was answered, "I was a fisherman like you. At the time of the ruling of King Amuk, this fish dragged me into the ocean and swallowed me." When people gathered to see him and calculated the time that had elapsed since the moment he was swallowed by the fish, they found that twelve years had passed. Everyone was greatly astonished to see this wonderful event. Since that moment, he became famous and known as Matsyendranath. The people started to praise him, and he immediately started dancing. As he danced, his feet entered deep into the earth as if it was wet. When he continued his dance on a big stone, his feet entered deep into it as if it was wet and soft mud. All around people were amazed to see this miracle. On seeing their astonishment, Matsyendranath sang: "Because of previously accumulated good karma and the power of chanting the Sacred Mantra, I have got these wonderful qualities, Hey ho, my Mind Jewel!" He then spent five hundred years performing various deeds to uplift humanity. Minapa, Vajrapada and Achintapa (Achintya), are three names under which he became famous in different places. At first he got mundane siddhis (supernatural powers), but later he entered the True Path and became dissolved into the Eternal Void.



**THE NATH SIDDHA MATSYENDRANATH**

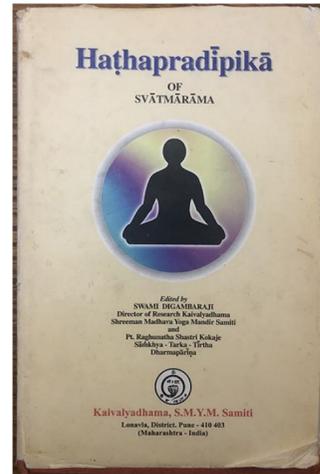
Artwork by Satya Moses on Instagram @satya.mo

# Haṭha Yoga Pradīpikā 1.1



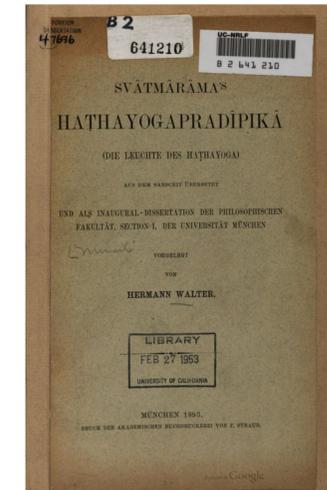
The Adyar Library & Research Center  
with the Commentary  
'Jyotsna' of  
Brahmananda 2012

I Salute the primeval Lord  
[Siva], who taught  
[Parvati] the Hathayoga-  
vidya, which is as a  
stairway for those who  
wish to attain the lofty  
Raja-yoga.



Kaivalyadhama,  
S.M.Y.M.  
Edited: Swami  
Digambaraji 1998

I bow to the Almighty,  
who taught the lore of  
Hatha Yoga, which is held  
in high esteem as if it were  
a flight of steps for him  
(the aspirant) who looks  
forward to climbing the  
highest peak of Rajayoga  
(spiritual achievement).



Hermann Walter  
The Philosophical  
Faculty of the  
University of  
Munich, 1893

Adoration to the sublime  
Siva (adhinatha), through  
whom the teachings of  
hathayoga were  
proclaimed. It shines for  
anyone who seeks to  
climb the great rajayoga,  
like a ladder.

# Hat̥ha Yoga Pradīpikā 1.2

Svatmarama Yogin, having saluted his Lord and Guru, teaches the Hatha-vidya solely for the attainment of Raja-yoga.

After paying respects to his revered Guru, Svاتمarama is expounding his lore of Hatha only (as a preparation) for Rajayoga.

After prostrations to the sublime teacher, the master, the yogin Svاتمarama explains the teachings of hathayoga, purely for the purpose of attaining rajayoga.

# Haṭha Yoga Pradīpikā 1.3

To those who wander in the darkness of conflicting doctrines, being ignorant of Raja-yoga, the most compassionate Svātmārāma Yogin offers the light of Hatha-vidya.

The compassionate Svātmārāma presents Hathapradipika for those who are perplexed by the confusion caused by the multiplicity of views, and thus remain ignorant of true Rajayoga.

The compassionate Svātmārāma grants the light of hathayoga to all those who do not know rajayoga, engulfed in the darkness of differences of opinion which originate in misconception.

# Haṭha Yoga Pradīpikā 1.4

Matsyendra, Goraksa and others knew well the Hatha-vidya. The Yogin Svātmārāma learnt it by their favour.

Matsyendra, Goraksa, and others knew the lore of Hatha (and) by their grace Svātmārāma the Yogi came to know it.

Matsyendra, Goraksha and others knew the teachings of hathayoga, and it is only through their grace that the yogin Svātmārāma came to know of the same.

# Haṭha Yoga Pradīpikā 1.5-9

Siva, Matsyendra, Sabara,  
Anandabhairava, Caurangi,  
Mina, Goraksa, Virupaksa,  
Bilesaya, Manthana, Bhairava,  
Siddhi, Buddha, Kanthadi,  
KorantaPujoyaka Surananda,  
Siddhapada, Garpati, Kaneri,  
Pujoyapada, Nityanatha,  
Niranjana, Kapalin, Bindunatha,  
Kakacandisvara, Allama,  
Prabhudeva, Ghodacolin,  
Tintini, Bhanukin, Naradeva,  
Khanda, Kapalika and many  
other great Siddha-s, having  
conquered time by the power of  
Hatha-yoga move about the  
universe.

Sri Adinatha, Matsyendra,  
Sabara, Anandabhairava,  
Caurangi, Mina, Goraksa,  
Virupaksa, Bilesaya, Manthana,  
Bhairava, Siddhi, Buddha,  
Kanthadi, KorantaPujoyaka  
Surananda, Siddhapada, Garpati,  
Kaneri, Pujoyapada, Nityanatha,  
Niranjana, Kapalin, Bindunatha,  
Kakacandisvara, Allama,  
Prabhudeva, Ghodacolin,  
Tintini, Bhanuki, Naradeva,  
Khanda, Kapalika and others - all  
these great Siddhas move about  
in the universe breaking (the law  
of) DEATH by the power of  
Hathayoga.

The sublime Siva, Matsyendra,  
Sābara, Ānandabhairava,  
Caurangin, Mīna, Goraksha,  
Virūpāksha, Bilesaya,  
6. Manthāna, the terrible yogin,  
Siddhi and the wise Kanthadi,  
Korantaka, Surānanda,  
Siddhapāda, Carpati,  
7. Kānerin, Pūjyapāda,  
Nityanātha, Niranjana, Kapālin,  
Bindunātha, Kākacandisvara,  
8. Allāma, Prabhudeva,  
Ghoḍācolin, Tintini, Bhānukin,  
Nāradeva, Khanda, Kāpālīka;  
9. These and others have  
attained perfection through  
hathayoga; overcoming the  
power of death, they roam the  
universe.

# Hatha Yoga Pradīpikā 1.10

The Hatha-yoga is a sheltering monastery for those scorched by all the [three] types of pain (tapa). To those engaged in the practice of every kind of Yoga, Hatha-yoga is like the tortoise that supports [the world].

Hatha is a monastery for those who are afflicted by unlimited suffering; and for those who are engaged in the practice of all kinds of Yoga, Hathayoga is the supporting tortoise.

Hathayoga is the general cell of refuge for those who are tormented by a collected number of pains; like the turtle (the universe), hathayoga serves those as a basis who have immersed themselves in yoga as a whole.

*Adhyatmika (Bodily & mental - cause ourselves)*

*Adhidaivika (Planetary influences - floods etc.)*

*Adibhautika (Creatures - tigers, snakes)*

# Hatha Yoga Pradīpikā 1.11

The Yogin desirous of obtaining siddhi should keep the Hatha-yoga very secret. For it is potent when kept secret and ineffective when [injudiciously] revealed.

The Yogis who are desirous of success (in Yoga) should keep the lore of Hatha strictly secret. Concealed, it is fruitful, revealed ineffective.

The knowledge of hathayoga must be carefully kept a secret by the yogin who strives for perfection; it is effective when it is kept a secret, but it is ineffective when it is made known.

# Hatha Yoga Pradīpikā 1.12

He who practices Hatha Yoga should live alone in a small hermitage (Matha) situated in a place free from rocks, water and fire to the extent of a bow's length and in a virtuous, well-ruled kingdom, which is prosperous and free of disturbances.

A Hathayoga should reside 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, in a small cottage (built in a place) having no rock, fire or water unto four cubits (on any side).

The hathayogin shall live in a well-governed, virtuous country, in a quiet place that is well-equipped with provisions, in a secluded cell which should be at the distance of a bow's length from rocks, fire and water.

# Haṭha Yoga Pradīpikā 1.14

Living in such a hermitage [the Yogin], being free in mind of all cares, should practice only Yoga all the time, in the way taught by his Guru.

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

Living in such a cell, renouncing all thinking, he shall practice yoga in the way pointed out by the teacher.

# Haṭha Yoga Pradīpikā 1.15

Yoga fails by the six  
[causes]-overeating, over-  
exertion, excessive talk,  
the observance of  
[unsuitable] disciplines,  
promiscuous company  
and unsteadiness.

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

Excessive eating,  
exertion, talkativeness,  
observation of  
(unnecessary) vows,  
company with people,  
unsteadiness; through  
these six, yoga is  
thwarted

# Haṭha Yoga Pradīpikā 1.16

Yoga succeeds by the six [qualifications]--zeal, bold determination, courage, true knowledge, firmness [of belief in the words of the Guru] and renunciation of company of [unsuitable] people.

Yoga is successfully performed by the following six: enthusiasm, courage, perseverance, correct understanding, determination and abandoning public contact.

Perseverance, courage, decisiveness, realization of the truth, faith (niscaya), avoidance of company with people. These six contribute to the success of yoga.

## Yamas - Adyar Library

[To do no harm, to speak the truth, to refrain from taking what belongs to another, to preserve continence, to practice forbearance, to have fortitude, to be merciful, to be straightforward, to be moderate in diet and to be pure. These ten constitute Yama.]

## Niyamas - Adyar Library

[Austerity (Tapas), contentment, belief in God, charity, worship of God, listening to the exposition of [Vedantic] doctrines, modesty, a discerning mind, Japa (repeating prayers) and sacrifice (Huta) -- these ten constitute Niyama, the experts in Yoga say.]

## From Hermann Walter

Ahimsā, love of truth, honesty, chastity, patience, firmness, compassion, sincerity, temperance in eating, purity; these are the ten great vows (yama).

Fervor (tapas), contentment, faith, generosity, worship of God, study of text books, study of (the teacher's) prescriptions, humility, austerity (tapas), sacrifice; these are the ten small vows (niyama), as they are told by the yoga scholars.

# Hatha Yoga Pradīpikā 1.17

Āsana's are treated first, because they form the first stage of Hatha Yoga. Āsana's make one firm, free from maladies and light of limb.

Āsana (posture), being the first component of Hatha (Yoga) is dealt with first. Āsana brings (mental as well as physical) steadiness, health and (a feeling of) lightness.

Since āsana makes up the first part of hathayoga, it is discussed here first. The āsana causes serenity (sthairya), health and lightness of the limbs..

# Haṭha Yoga Pradīpikā 1.18

I proceed to describe  
some of the Āsana's  
accepted by the sages as  
Vasistha and Yogins such  
as Matsyendra.

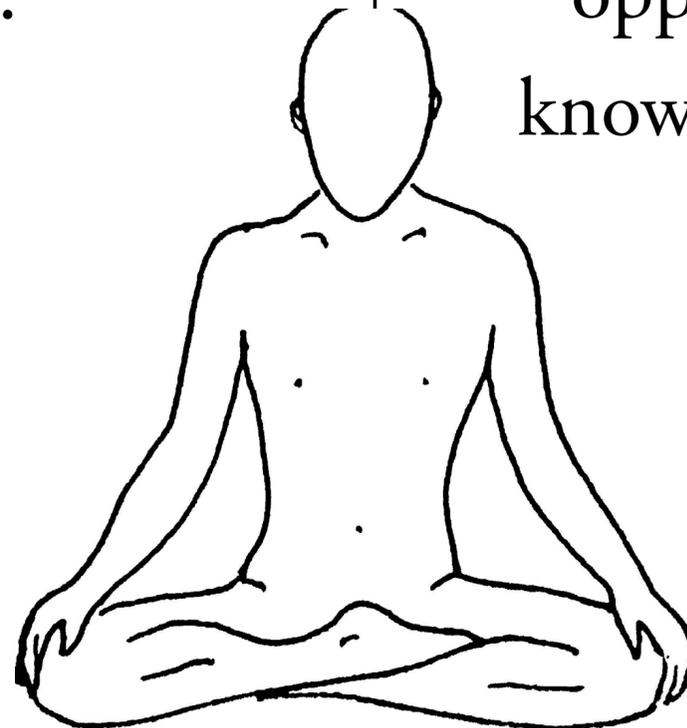
Some of the Āsanas  
adopted by sages like  
Vasistha and Yogis like  
Matsyendra are recounted  
by me (here).

Out of all āsana-s which  
are recognized by seers  
like Vasishṭha and by  
yogins like Matsyendra,  
I would like to mention  
some.

# Haṭha Yoga Pradīpikā 1.19

## Svastikāśana

Having correctly placed both soles of the feet between the thighs and the knees, one should sit balanced and straight-bodied. This is called Svastikāśana.



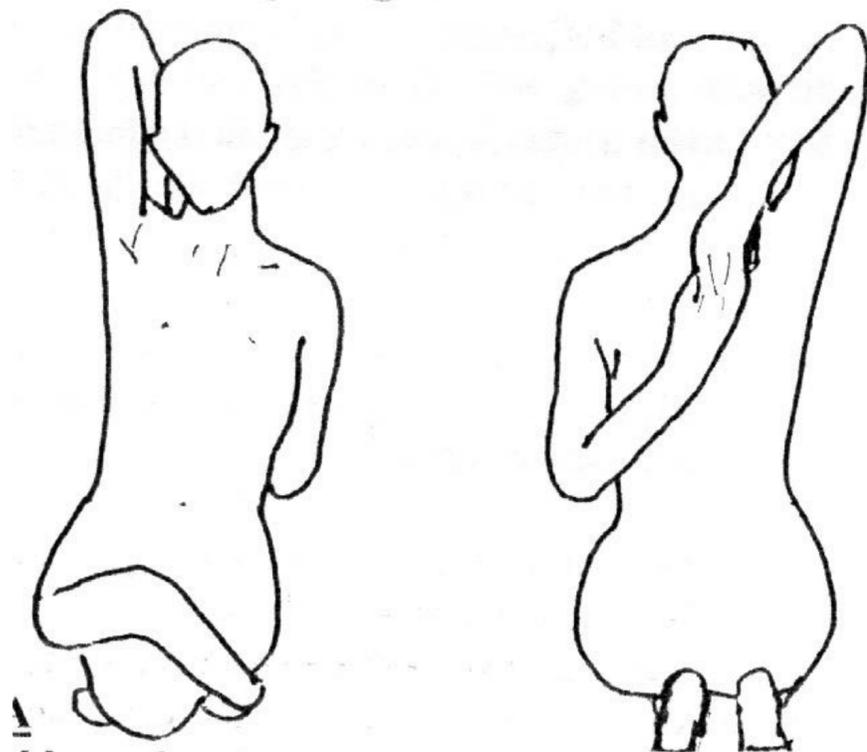
Sitting on the level ground with the body erect and setting properly (i.e. evenly) the two soles (i.e. feet) between thighs and knees (on the opposite sides) - that is known as Svastika (Āśana)

One shall place both soles of the feet between the knees and thighs at the same time, and sit with an erect body; this is called svastika.

# Haṭha Yoga Pradīpikā 1.20 Gomukhāsana

Place the right ankle next to the left buttock and the left [ankle] next to the right [buttock]. This is Gomukhāsana, and resembles the face of a

cow.



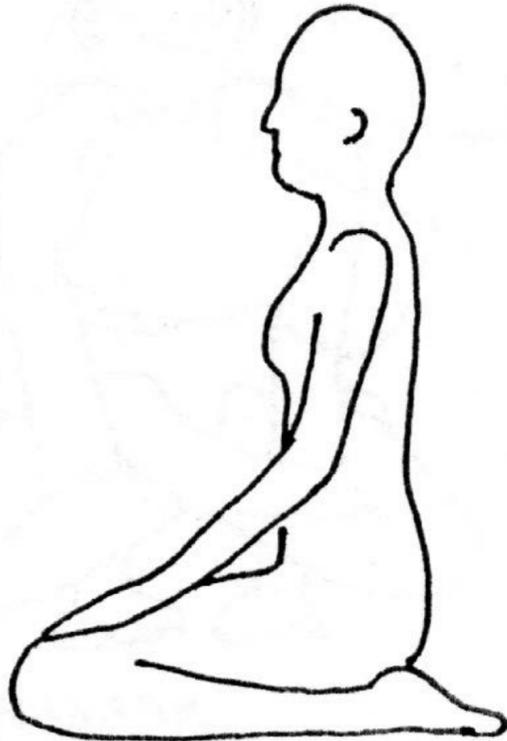
Placing the right ankle by the side of the left hip and, similarly, the left (ankle) by (the side of) the right (hip) and thus imitating the shape of the cow's head - this is Gomukha (Āsana).

One shall place the right ankle on the left side of the back, and the left one on the right side; this is gomukha which looks like the face of a cow.

# Haṭha Yoga Pradīpikā 1.21

## Virāsana

Place one [the right] foot firmly on the other [left] thigh and the [right] thigh on the other [left] foot. This is called Virāsana.



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

One shall place one foot on one thigh, and the other thigh on the other foot; this is then called vīrāsana

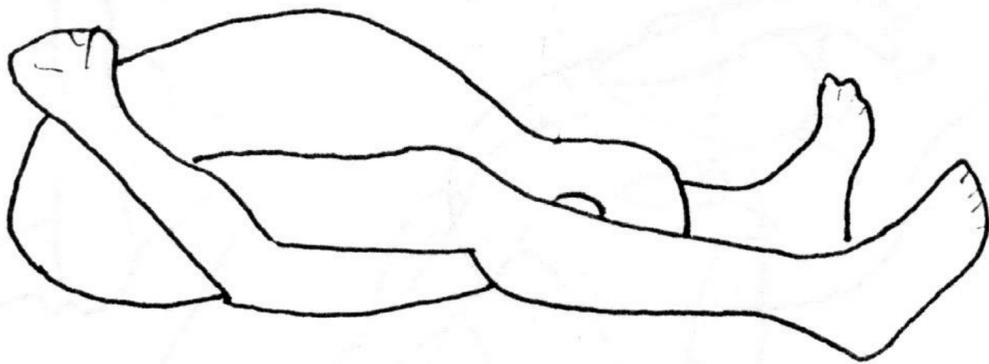
# Haṭha Yoga Pradīpikā 1.22

## Kurmāsana

Press the anus firmly with the ankles in opposite directions and sit well poised. This is Kurmāsana according to the Yogins.

Pressing the anus with the two heels, (ankles) everted, and remaining well-balanced (in this position)-this forms Kurmāsana as declared by the knowers of yoga.

One shall close the anus vigorously with both ankles in any order (vyutkrameṇa); this is kūrmasana, as the yoga experts know.



# Haṭha Yoga Pradīpikā 1.23

## Kukkutāsana

Assuming the Padmāsana, insert the hands between the thighs and the knees; planting them firmly on the ground, rise in the air [supported by the hands].

This is Kukkutāsana.



Adopting the Padmāsana (pose), fixing the palms on the ground by inserting the arms (at a convenient spot) between the thighs and the knees and remaining aloft is known as Kukkutāsana.

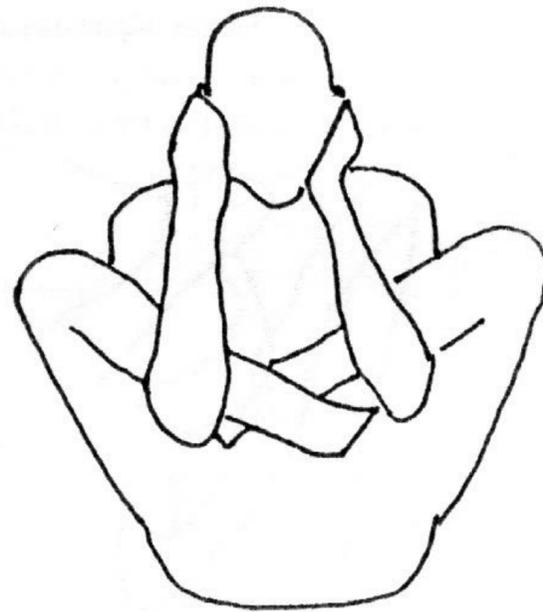
While remaining in the pose of padmāsana (see I. 44), one shall place the hands between the knee and thigh, and plant them on the floor; this is the sublime kukkutāsana.

# Haṭha Yoga Pradīpikā 1.24 Uttanakurmāsana

Assuming the  
Kukkutāsana posture  
(bandha) wind the arms  
around the neck and lie  
on the back like a tortoise.  
This is called Uttana  
Kurmāsana.



Adopting the  
Kukkutāsana lock and  
winding the arms round  
the neck, lying supine like  
a tortoise - this is called  
Uttanakurmaka Āsana.



When (the yogin) has  
assumed the pose of  
kukkutāsana and  
touches the throat with  
both arms, the stretched  
out one (uttāna) appears  
a turtle (kūrma); this is  
uttānakūrmaka.

# Haṭha Yoga Pradīpikā 1.25

## Dhanurāsana

Taking hold of the toes with the hands [keep one arm stretched in front and] draw [the other] up to the ear as if drawing a bow. This is called Dhanurāsana.

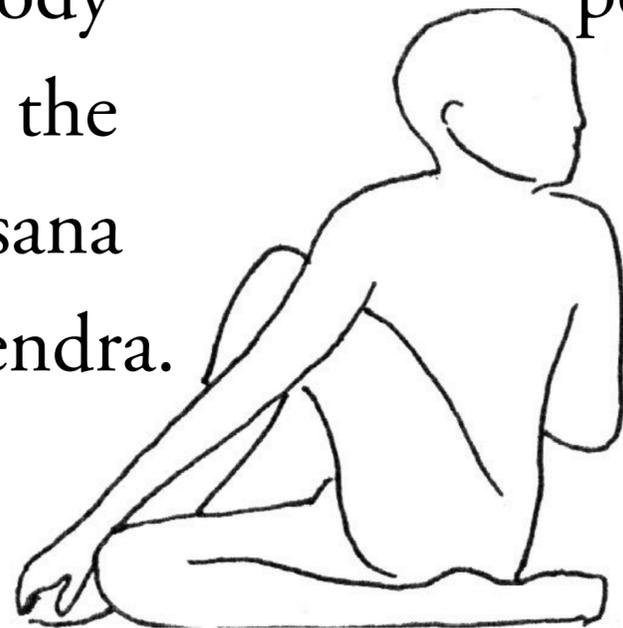
Holding the two toes (alternately) with the two hands, pulling them from back side (the toes) up to the (corresponding) ears, (and thus) assuming the shape of a stretched bow - this is called Dhanurāsana.

One shall grasp the big toes with the hands and pull the bow until the ear; this is called dhanurāsana.

Note: This means, one shall stretch one hand straight and pull the other one up to the ear.

# Haṭha Yoga Pradīpikā 1.26 Matsyendrāsana

Place the right foot at the base of the left thigh, and the left foot outside the right knee. Take hold [of the right foot by the left hand and the left foot by the right hand] and remain with the body turned around [to the left]. This is the Āsana described by Matsyendra.



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

One shall grasp the right foot that has been placed at the root of the left thigh (using the left hand, com.) and the left foot that was placed against the outer edge of the right knee (using the right hand, com.), and then one shall turn the body (the left side towards the front, com.); this is the āsana taught by Srīmatsyanātha.

# Haṭha Yoga Pradīpikā 1.27 Matsyendrāsana

This Matsyendrasana, [which increases appetite by] fanning the gastric fire, is a weapon that destroys all the terrible diseases of the body; with [daily] practice it arouses the Kundalini and makes the Moon steady in men.

The practice of Matsyendrasana, which stimulates the gastric fire in the stomach and is a weapon of destruction for a group of terrible diseases, bestows upon (those) persons (who practice it) (the gift of) arousal off the Kundalini and the stability of Candra.

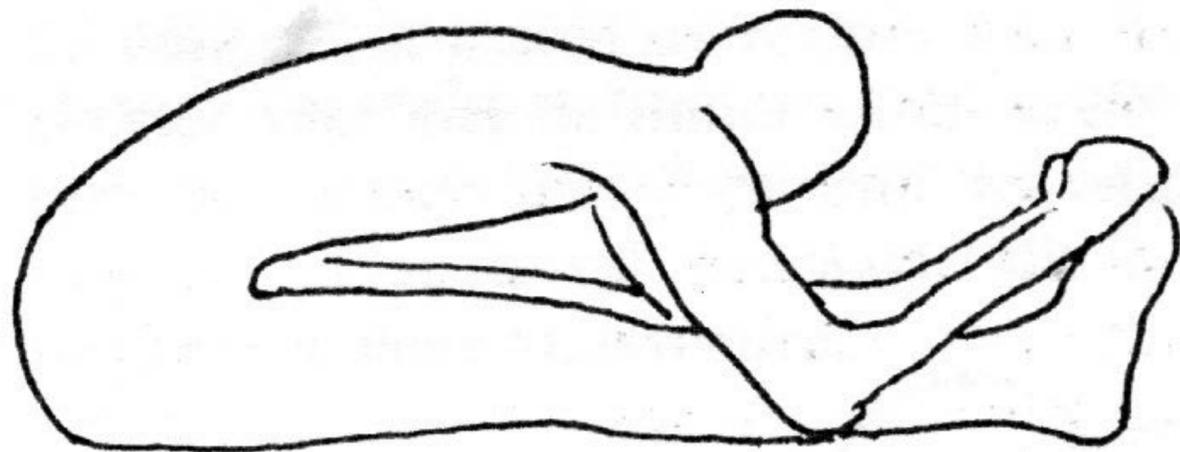
Matsyendrāsana kindles the digestive fire, bestows on people a weapon to fight a number of severe diseases; kundalinī is awakened by the exercise, and the candra solidifies.

# Haṭha Yoga Pradīpikā 1.28 Pascimattanasana

Stretch out both the legs on the ground without bending them, and having taken hold of the toes of the feet with the hands, place the forehead upon the knees and rest thus. This is Pascimottanasana.

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 Pascimatana (Asana).

If one stretches the feet on the floor like two canes, catches hold of both toes, and remains in this position placing the forehead on the knees, then this is called pascimatāna.



# Haṭha Yoga Pradīpikā 1.29 Pascimattanasana

This most excellent of all Asana's, Pascimottana, makes the energy flow through Sushumna, stimulates the gastric fire, makes the loins lean and removes all diseases of men.

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

This pascimatāna which stands out among āsanās ensures that the breath moves through pascima, promotes digestion and produces leanness of the stomach and health in people.

# Haṭha Yoga Pradīpikā 1.30

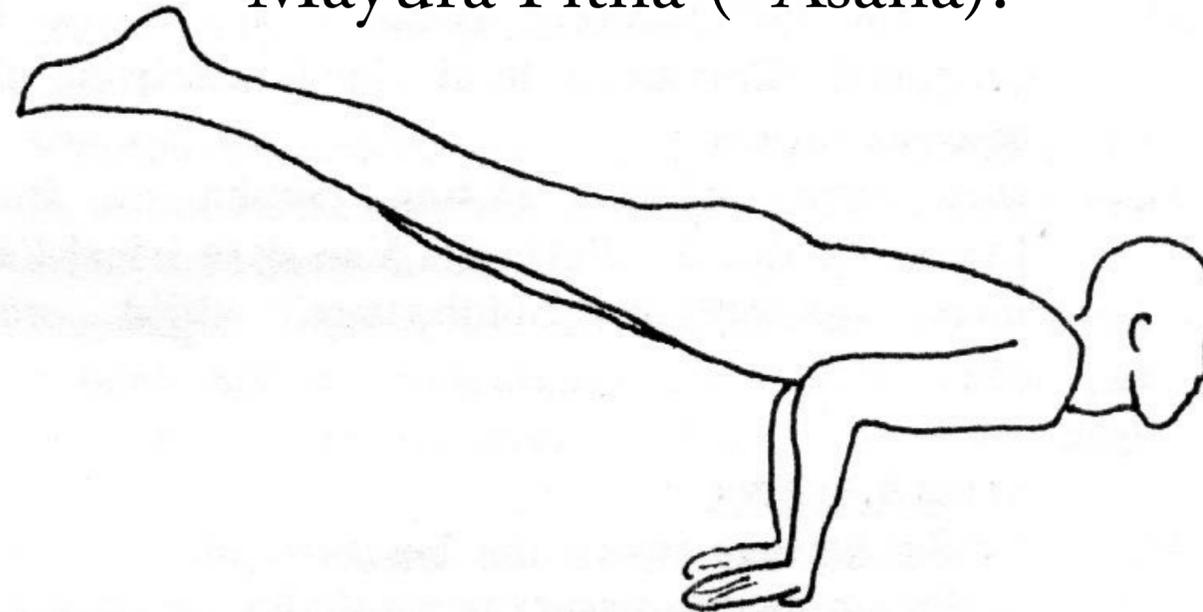
## Mayurasana

Plant the hands firmly on the ground and support on the elbows the sides of the navel, [the body] raised in an elevated posture in the air like a rod [i.e. straight and stiff, the feet above the ground on a level with the head].

This position they call Mayura.

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

One shall place both hands on the ground, press the elbows into the umbilical region and sit up straight, rigid as a stick; this is called mayūrapītha.



The Mayurasana cures quickly all diseases like Gulma (enlargement of the glands), Udara (dropsy and other stomach diseases), etc. and overcomes the imbalance of the humours [namely vatta, pitta, and kapha]. It reduces to ashes [i.e. enables digestion of] all food indiscriminately taken, kindles the gastric fire and causes to be digested [even] the Kalakuta [a terrible poison].

Mayurasana soon destroys all tumors and diseases of the spleen and the stomach, wards off disorders of the humors, kindles the gastric fire and completely digests all the unwholesome and overeaten food - even poison.

The noble mayūrāsana quickly heals all diseases, like gulma and hydropsy, and overcomes disturbances in the functions of the three humors. If one has enjoyed a large quantity of spoiled food, it is burnt to ash (i.e. digested), the digestive fire is kindled and (even) kālakūta is digested.

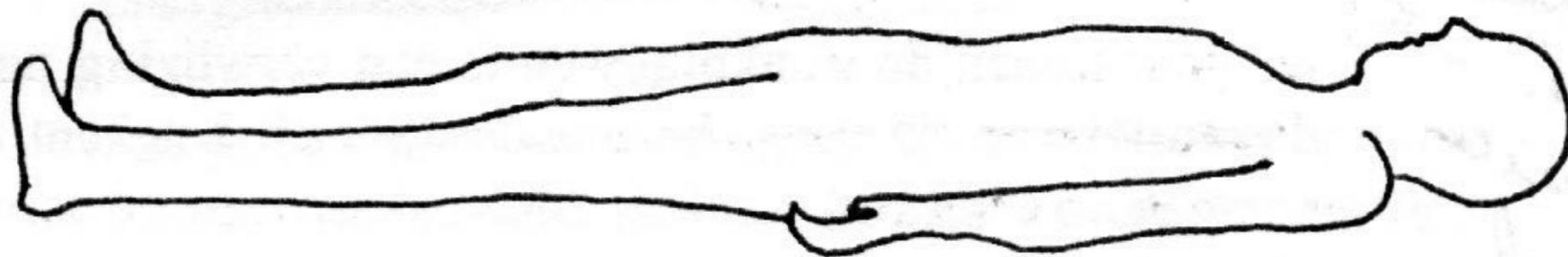
# Haṭha Yoga Pradīpikā 1.32

## Savasana

Lying on the back on the ground [at full length] like a corpse is Shavasana. Shavasana removes fatigue [caused by the other Asana's] and induces repose of mind.

Lying supine on the ground like a corpse - that is Savasana. Savasana wards off fatigue and brings mental repose.

If one lies on the floor, stretched out like a corpse, this is called savāsana. savāsana expels tiredness and lets the mind rest.



# Haṭha Yoga Pradīpikā 1.33

The Asana's propounded by Shiva are eighty-four in number. Of those, I shall describe four, which are the quintessence.

Eighty-four asanas have been enumerated by Lord Siva. I am describing here the four most important of them.

Siva taught 84 āsana-s; out of these, I am mentioning the essential by picking four of them.

One should think that 84 āsana are quite a decent number. In reality, however, this does not suffice for Indian imagination. Gorakshanātha claims in the Gorakshasatakam in the ninth sloka that there were originally 8 400 000 (caturasītilakshāni) āsana-s from which Siva selected 84.

# Haṭha Yoga Pradīpikā 1.34

These four, Siddha, Padma, Simha and Bhadra [Asana's] are the most excellent. Of these [four] the most comfortable, Siddhasana, can always be assumed.

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

These four are called siddhāsana, padmāsana, simhāsana, bhadrāsana. It is best to always remain in the auspicious siddhāsana.

The Siddhasana [is now described]: Press the perineum with the base of the [left] heel and place the [other] foot firmly above the penis [or pubis]. Keep the chin steadily on the breast. Remain motionless with the sense organs under control and with steady vision look at the spot between the eyebrows. This is called Siddhasana; it throws open the door to emancipation.

Placing (one) heel firmly against the perineum, fixing the other foot above the penis, the chin being firmly fixed on the chest, one should remain motionless, with the senses controlled and the eyes steady, and look between the two eye-brows. This is called Siddhasana which forces open the door to salvation.

One shall press one heel (the left one, com.) firmly against the perineum (yoni), the other one (the right one, com.) against the penis, and the chin firmly on the heart region. Motionless, concentrating the sense activity and with a fixed gaze, one shall focus on the space between the eyebrows. This is siddhāsana which opens the door to liberation.

# Haṭha Yoga Pradīpikā 1.36

## Siddhasana

According to another view, placing the left ankle above the penis and keeping the other ankle above it, is Siddhasana.

Another opinion: Fixing the left ankle above the penis and the other ankle over that is Siddhasana.

One shall place the left ankle over the penis, and the other ankle on top of it; this is siddhāsana.



# Haṭha Yoga Pradīpikā 1.37

## Siddhasana

Some say this is Siddhasana, others know it as Vajrasana; some call it Muktasana and others speak of it as Guptasana.

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

Some call this siddhāsana, others call it vajrāsana, muktāsana and guptāsana.



# Haṭha Yoga Pradīpikā 1.38

## Siddhasana

The Siddha's know that as among Yama's a moderate diet is the most important, and among Niyama's, harmlessness, so among all Asana's is the Siddhasana.

Just as Mitahara (moderate diet) is (foremost) among the Yamas and Ahimsa (non-injury) (foremost) among the Niyamas so is this Asana, called Siddhasana by the Siddhas, the most important among all the Asanas.

Just like the perfect ones name temperance in eating as the first among the yama, and ahimsā among the niyama, they know only siddhāsana as the first one among all āsana-s.

# Haṭha Yoga Pradīpikā 1.39

Of the eighty-four postures, one should always practice Siddhasana. It purifies the 72,000 Nadi's.

Of the eighty-four Asanas, only Siddha (Asana), which purifies the seventy-two thousand Nadis, should be practiced daily.

Out of 84 āsana-s, one shall always practice siddhāsana which purifies the 72,000 nādī-s.

# Haṭha Yoga Pradīpikā 1.41

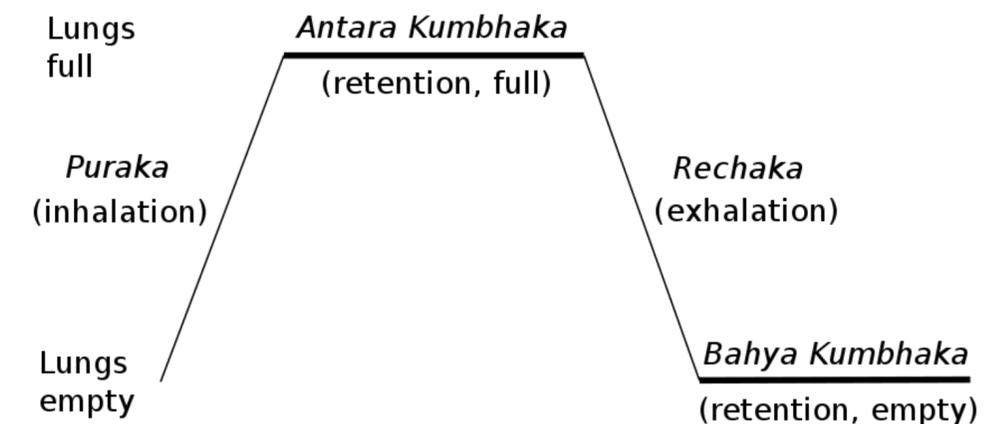
When the Siddhasana is mastered, of what use are the various other Asana's? When the vital energy is well restrained by the practice of Kevala Kumbhaka, the **Unmani Avastha**, which gives delight, arises of its own without effort.

Unmanī could possibly be translated as “self-forgetfulness“

When breath is prudently restrained and Kevalakumbhaka is attained **Unmani** develops of its own accord quite easily.

sahita (supported) and kevala (complete). sahita kumbhaka is further sub-divided into two types: retention with inhalation, retention with exhalation.

What are all the many other āsana-s good for once siddhāsana is mastered, when the breath is inhibited with diligent kevalakumbhaka.



# Haṭha Yoga Pradīpikā 1.42

When there is complete mastery of the Siddhasana alone, the three Bandha's follow naturally and without effort.

So also by firmly adopting Siddhasana alone the three Bandhas are invariably brought about, easily and automatically.

Without effort, the crescent moon Unmanī springs up (from it); when one is so securely in the One, when siddhāsana is mastered, the three bandha-s arise from it by themselves without difficulty.

# Haṭha Yoga Pradīpikā 1.43

There is no Asana like the Siddha, no Kumbhaka like Kevala, no Mudra like the Khecari, and no Laya (absorption of the mind) like that of the inner sound (Nada).

There is no Asana like Siddha and no Kumbhaka like Kevala; there is no Mudra like Khecari and no Laya like the one in Nada.

There is no āsana like siddhāasana, no kumbha like kevalakumbha, no mudrā like the khecarī and no laya like nāda.

Then the Padmasana [is described]: Place the right foot on the left thigh and the left [foot] on the right thigh, cross the hands behind the back and firmly take hold of the toes [the right toe with the right hand and the left toe with the left]. Place the chin on the breast and look at the tip of the nose. This is called Padmasana; it destroys the diseases of the self-restrained [Yogins].

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 the Yogis.

One shall place the right foot on the left thigh and, likewise, the left foot on the right thigh based on the last rule; then one shall firmly grasp the toes with both hands, press the chin on the heart region and gaze at the tip of the nose; this is called the padmāsana of the yogin (yaminām = yoginām according to com.), which destroys diseases.

# Haṭha Yoga Pradīpikā 1.45-6 Padmasana

Another view: Place the feet with [the necessary] effort, soles up, on the [opposite] thighs and place the hands, palms facing upwards, between the thighs; direct the eyes to the tip of the nose and place [the tip of] the tongue at the root of the front teeth, and the chin on the chest and slowly raise upwards the Prana [by contracting the anus in the Mula Bandha]

Another opinion: with an effort fixing on the thighs the two feet turned upwards, similarly, placing the chin on the chest and the palms turned 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.

One shall stretch the feet in such a way that the thighs are pressed together with force, then place the stretched-out hands in the center of the thighs (namely in such a way that the flat, right hand lies on top of the flat, left hand, com.): then one shall direct the eyes to the tip of the nose, place the tongue at the root of both upper (frontal) incisors (rājadanta), press the chin on the chest and slowly let out the breath.

This is called Padmasana;  
it destroys all diseases.  
Ordinary persons cannot  
attain it. Only the  
intelligent on the earth  
attain it.

This is called Padmasana  
which destroys all  
diseases. It cannot be  
attained by one and all.; it  
is attained in this world  
(only) by the talented few.

This is padmāsana which  
destroys all diseases. It is  
not easily performed by  
anyone, but it is  
mastered by the wise  
ones on earth.

Assuming well the Padmasana, with the palms one upon the other [on the lap] fix the chin firmly upon the breast and contemplating [Brahman] in the mind (Citta), repeatedly raise the Apana upwards [by contracting the anus] and bring the Prana just drawn in, downwards. By this a man obtains unequalled knowledge through the power of Kundalini [which is roused by this process].

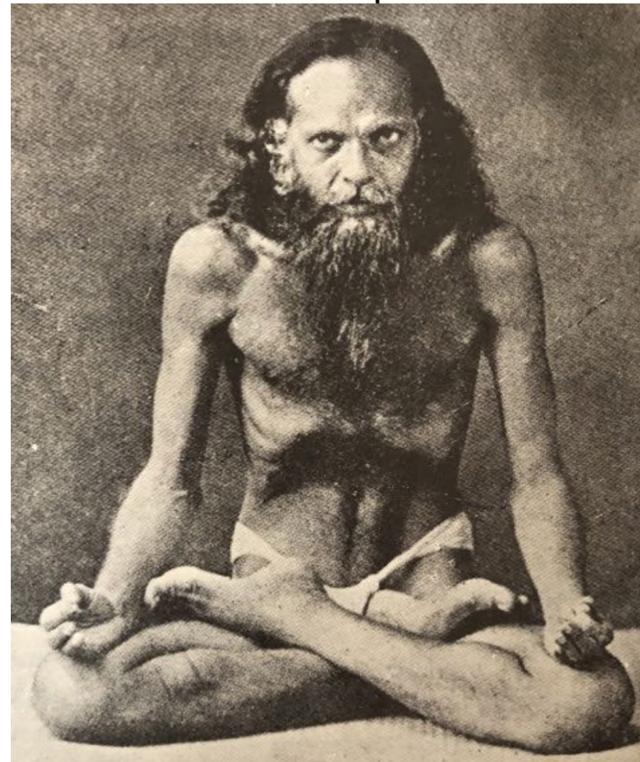
Assuming the Padmasana pose, hands being rested upon one another on the legs so as to create a hollow through the palms and pressing the chin (equally) firmly on the chest, repeatedly raising the Apana Vayu (and) exhaling the inhaled Prana, and meditating upon that (the one Supreme Reality) one (the Yogi) attains unparalleled knowledge (supreme realization).

With both hands, one shall form a spherical bowl, perform padmāsana especially eagerly, press the chin firmly on the chest and immerse oneself fully in the contemplation of Brahma (tat.). Repeatedly guiding apāna (through sushumnā, com.) upwards and the prāṇa maintained through pūraka downwards (i.e. uniting prāṇa and apāna), the person attains incomparable wisdom through the power of sakti (kundalī).

# Haṭha Yoga Pradīpikā 1.49

## Padmasana

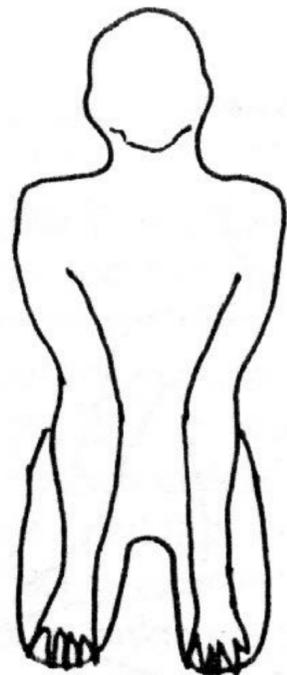
The Yogin, seated in the Padmasana posture, by steadying the energy drawn in through the Nadi's, becomes liberated; there can be no doubt about this.



The Yogi who, sitting in the Padmasana (pose), holds the air inhaled through the nostrils is (surely to be) liberated in course of time. There is no doubt about it.

The yogin who holds the inhaled prāṇa via the sushumnā (nādīdvārena according to com.) while remaining in padmāsana will be liberated; there is no doubt about it.

Then the Simhasana [is described]: Place the ankles below the scrotum, on either side of the perineum, the right ankle on the left side of it, and the left ankle on the right.



Place the two ankles under the scrotum on either side of the perineum, the left ankle on the right (side) and the right one on the left (side).



One shall place the ankles underneath the scrotum on both sides of the fraenum praeputii, namely the left ankle on the right side, and the right one on the left side.

Place the palms upon the knees, spread out the fingers, and with opened mouth look at the tip of the nose with concentrated mind.

(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 (perfectly) composed.

One shall place the hands on the knees and stretch out the fingers; with the mouth open (and the tongue sticking out, com.), one shall immerse oneself in the sight of the tip of the toe.

This is Simhasana held in great esteem by the highest Yogins. This most excellent Asana facilitates the three Bandha's.

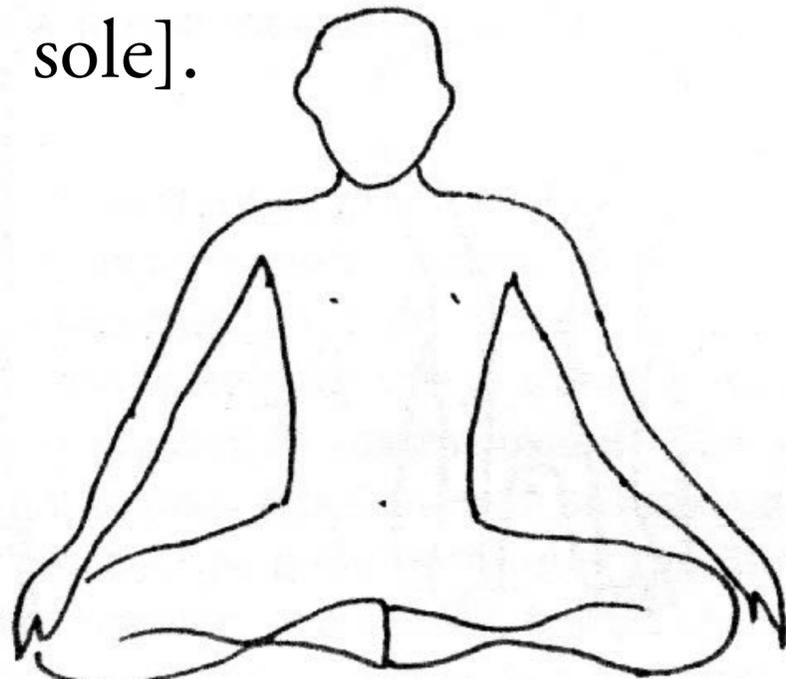
This is Simhasana, adored by the eminent Yogis. This, the best of the Asanas, facilitates (adopting) the three bandhas.

This is simhāsana, praised by the most excellent yogin-s; and this superb āsana helps to perform the three bandha-s

# Haṭha Yoga Pradīpikā 1.53

## Bhadrasana

Next the Bhadrasana [is described]: Place the ankles below the scrotum on the sides of the perineum, the left ankle on the left and the right ankle on the right [sole to sole].



Place the two heels under the scrotum on either side of the perineum, the left heel on the left (side) and the right one on the right (side) and, firmly holding with hands the feet which are (thus) made to touch the sides, one should remain steady. This is Bhadrasana which destroys all diseases. The Siddha Yogis call this Goraksasana.

One shall place the ankles underneath the scrotum on both sides of the fraenum praeputii, the left ankle on the left side, and the right one on the right side,

# Haṭha Yoga Pradīpikā 1.55

Thus the best of the Yogins, being free of fatigue in practicing Asana's and Bandha's, should practice purification of the Nadi's, Mudra's, etc. and control of energy.

The advanced Yogi who has thus overcome fatigue by practicing Asanas should practice purification of Nadis (and) manipulation of Prana and Mudras etc.

Perfect yogin-s also call this gorakshāsana. When the distinguished yogin has made it so far to remain in these poses without fatigue, he shall practice the breathing exercises, like mudrā etc., which purify the vessels

# Haṭha Yoga Pradīpikā 1.56

Asana's, the varieties of Kumbhaka, the positions called Mudra [i.e. Maha Mudra, etc.], then concentration upon the Nada (inner sound) comprise the sequence of practice in Hatha Yoga.

Asanas, different types of Kumbhakas, practices called Mudras, Nadanusandhana - this is the (correct) sequence in the practice of Hatha (Yoga).

Āsana, the different kumbhaka, the practice called mudrā and the immersion in the nāda; this is the order of practices in hatha.

# Haṭha Yoga Pradīpikā 1.57

The Brahmacharin [one devoted to Brahma, who leads a chaste life] who, following a moderate diet, is intent on Yoga, renouncing [the fruits of his actions], becomes a Siddha after a year. There need be no doubt about this.

One who devoted to Yoga, practicing continence, moderation in diet and renunciation, attains, success in one year or a little more; there is no room for doubt in this (statement).

Chaste, moderate in eating, renouncing the world, only striving after yoga, one will be perfect within one year; there can be no doubt about this.

# Haṭha Yoga Pradīpikā 1.64

Any person who is not lethargic in the pursuit of different forms of Yoga attains perfection (Siddhi) through practice, be he young, old or even very old, sickly or weak.

He who untiringly practices Yoga in all its aspects attains success even if he is young, old, decrepit, diseased or weak.

Whether young or adult, very old or sick, or frail, anyone who is tireless in all yoga exercises will attain perfection through practice.

# Haṭha Yoga Pradīpikā 1.65

One who is intent on practice will obtain Siddhi, not one who is idle. Yoga-Siddhi is not obtained by a mere reading of the scriptures (Shastra's).

Success is attained by those who practice. How can one attain success without practice? Success in Yoga is not achieved by merely reading authentic books.

He who occupies himself with exercises will be granted perfection. How could that be the case for someone who does not occupy himself with practices? Perfection in yoga is not attained through the study of the Sāstra alone.

# Hatha Yoga Pradīpikā 1.66

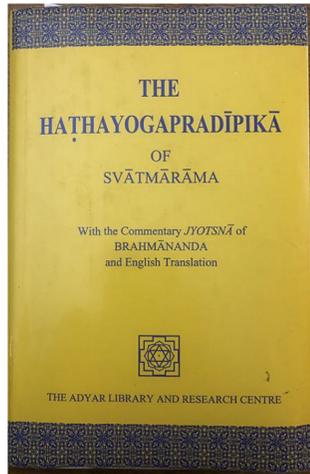
Siddhi is not achieved by wearing the dress [of a Yogin], or by talking about it; practice alone is the cause of success. This is the truth, without doubt.

Wearing (a particular type of) dress does not bring success; nor does talking about it (Yoga). Practicing alone brings success; this undoubtedly is the truth.

Carrying a (special) garment is not a means to perfection, neither is talking about yoga; the practices alone are the means to perfection; that is true without a doubt.

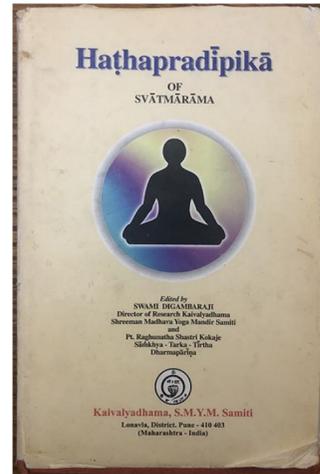
*Thus (ends) the first lesson, named description of the practice called Asanas, of the Hathapradipika composed by Swatmarama, an illustrious descendent of Sahajananda.*

# Haṭha Yoga Pradīpikā 2.1



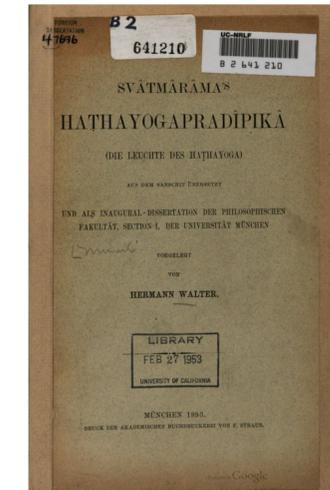
The Adyar Library & Research Center  
with the Commentary  
'Jyotsna' of  
Brahmananda 2012

The Yogin having perfected himself in the Asana's should practice Pranayama according to the instructions of his guru, with his senses under control, conforming to a beneficial and moderate diet.



Kaivalyadhama,  
S.M.Y.M.  
Edited: Swami  
Digambaraji 1998

After becoming well-versed in (some) Asanas the Yogi, with (his senses under) control and eating moderate agreeable food, should practice Pranayama as advised by the guru.



Hermann Walter  
The Philosophical  
Faculty of the  
University of  
Munich, 1893

When the yogin has become established in the practice of āsana, when he masters his senses, only moderately eats suitable things, then he shall learn the different methods to master the breath (prānāyāma) in the way shown by his teacher.

# Haṭha Yoga Pradīpikā 2.2

When the prana wanders [i.e. is irregular], the mind is unsteady, but when [the prana is] still so is [the mind] still and the Yogin obtains the power of stillness. Therefore the prana should be restrained.

So long as breathing goes on the mind remains instead; when (it) stops, (the mind) becomes still and the Yogi attains complete motionlessness. Hence one should restrain one's breath.

If the breath is active (cala), then the mind is active; if the breath is inactive (niscala), then the mind is inactive. The yogin seeks to attain complete stillness (sthānutva), which is why he shall hold his breath.

# Haṭha Yoga Pradīpikā 2.3

Life is said to exist only so long as there is prana in the body; its [the breath's] departure is death. So one should restrain the prana.

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).

As long as the breath remains in the body, it is called “life”; “death” when it leaves the body. Therefore, one should retain the breath.

# Haṭha Yoga Pradīpikā 2.4

When the Nadi's are full of impurities, the prana does not go into the middle [Nadi, Sushumna] how can there be Unmani-Avastha? How can there be attainment of the goal?

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.

If the nādī-s (see Intro.) are filled with impurities, the breath cannot pass through the center (i.e. the sushumnā, com.). Under such circumstances, how can unmanī arise, how can the goal of the method be reached?

# Haṭha Yoga Pradīpikā 2.5

Only when all the Nadi's,  
which are full of  
impurities, become  
purified, then only does  
the Yogin become expert  
in the control of prana.

It is only when the whole  
group of Nadis which are  
(ordinarily) full of  
impurities, gets purified  
that the Yogi becomes  
capable of (properly)  
regulating Prana.

When the whole system  
of nādī-s filled with  
impurities is cleaned, the  
yogin will be apt to hold  
the breath.

# Haṭha Yoga Pradīpikā 2.1

So control of prana (Pranayama) should be done daily with the mind in which the sattvika (pure) element prevails, till the Sushumna nadi is free from impurities.

Hence, the pure heart (Yogi) should regularly practice Pranayama so that the impurities of the Susumna Nadi are removed.

Therefore, the yogin shall practice holding the breath by constantly contemplating sattva, so that the impurities in the sushumnā nādī shall be removed from it through purification.

# Haṭha Yoga Pradīpikā 2.7

The Yogin assuming the Padmasana should draw in the energy through the Moon and, having retained it as long as possible, should then release it through the Sun.

Adopting the Padmasana (Pose) the Yogi should draw in the breath through the Candra (left nostril) and, having retained it according to his capacity, should exhale through the Surya (right nostril).

After assuming the posture of padmāsana, he shall inhale the breath through candra (ida), hold it as long as he can, and then release it again through sūrya (pingalā).

# Haṭha Yoga Pradīpikā 2.8

[Again] taking energy in through the Pingala, the interior should be slowly filled [with energy].  
Performing Kumbhaka as prescribed, it should then be released through Ida.

Then he should again fill the (thoracic) cavity by taking in breath through the Sun (right nostril) and exhale through the Candra (left nostril) after performing Kumbhaka according to his capacity.

One shall pull in the breath through sūrya, slowly fill the stomach, perform the kumbhaka as directed, and then expel the breath again through candra.

# Haṭha Yoga Pradīpikā 2.9

Energy should be drawn in by the same [entrance] through which release was made. Then having retained the energy to the utmost [till covered with perspiration or till the body shakes], it should be released by the other, slowly, and never fast [as it will diminish the energy of the body].

Inhaling through that (nostril) by which he had exhaled and, having retained the breaths long as it can be done without suppressing the impulse to exhale, one should exhale by the other one slowly - never rapidly.

One shall pull in the breath through the nādī through which one expelled the breath, hold it forcibly (atirodhata), and then release it again slowly and not vehemently through the other nādī.

# Haṭha Yoga Pradīpikā 2.10

If the energy is drawn in by the Ida, it is ordained that it should be released by the other [Pingala]; if drawn in through the Pingala, then having retained it, it should be released through the left [Ida]. Those who have perfected themselves in Yama, by continually practicing [energy control] according to these instructions through the right and left channels, have their Nadi's purified in not less than three months.

Breath should be drawn in through the Ida (left nostril) and retained, (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 through the the left one. By constant and prolonged practice of Pranayama in this manner through Surya (right nostril) and Candra (left nostril) the whole group of the Yogi's Nadis get purified in three months or more.

When one has pulled in the breath through ida, one retains it and releases it again through pingalā; and when the breath has been pulled in through pingalā, one shall release it again through the left one (i.e. ida) after holding it. After three months, the nādī system of those yogin-s is purified who consistently perform the practice of surya and candra based on this rule.

# Haṭha Yoga Pradīpikā 2.11

One should practice well  
Kumbhaka's four times [a  
day]--in the early  
morning, midday,  
evening, and midnight--  
gradually till they number  
eighty [each time]

One should perform  
Kumbhakas four times a  
day - in the morning, at  
noon, in the evening and  
at midnight-gradually  
increasing the number of  
kumbhakas upto eighty.

One shall slowly  
perform eighty  
kumbhaka four times, in  
the morning, at noon, in  
the evening, and at  
midnight.

# Haṭha Yoga Pradīpikā 2.12

In the first stage, there is perspiration; in the second tremor is felt [throughout the body]; and in the highest stage, the energy goes to the chief place [Brahmarandhra]. So one should control the energy.

(Pranayama) of a low degree of merit generates heat; that of an intermediate degree throbbing; and by (Pranayama) in all its intensity a condition is achieved (the coveted blissful position) in which it is easy for Prana to rise to Brahmarandra (the highest central point in the brain). Hence one should train respiration (by practicing Pranayama).

In the lowest degree, sweat is created, then in the middle degree, trembling occurs, and in the highest degree, the breath reaches brahmarandhra; then one shall release the breath again.

# Haṭha Yoga Pradīpikā 2.13

Rub on the body the perspiration resulting from fatigue [of Pranayama]. By this, the body derives firmness and lightness.

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

One shall rub the sweat that is created by exertion into the body. This creates firmness and lightness of the body.

# Haṭha Yoga Pradīpikā 2.14

In the early stages of practice, food mixed with milk and ghee is prescribed [as the best diet]. But when practice has advanced, such restrictions need not be observed.

In the beginning of the practice (of Yoga i.e. the Kumbhaka) food with ample milk and ghee in it is advised. But when the practice gets stabilized there is no need to observe such a restriction.

In the beginning of the practice, milk and melted butter are understood to be suitable food. Once one feels more certain in the practice, this restriction is no longer needed.

# Haṭha Yoga Pradīpikā 2.15

As the lion, elephant or tiger is tamed gradually, even so should energy be brought under control.

Else it will kill the practitioner.

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.

Just like the lion, elephant and tiger are made subservient bit by bit, so, too, is the breath through practice; otherwise, it kills the practitioner.

# Haṭha Yoga Pradīpikā 2.16

Through the proper practice of Pranayama [along with the right food and proper Bandha's], there is freedom from all diseases. By a mistaken course of Yoga, [the practitioner] brings all diseases upon himself.

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.

All diseases are destroyed by means of a yoga that is connected with prānāyāma and the other practices; all diseases develop by means of a yoga in which no such practices are performed.

# Haṭha Yoga Pradīpikā 2.17

A wrong course of Pranayama produces hiccup, asthma, bronchial diseases, pains in the head, ears and eyes and various other diseases.

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

Sobs, asthma, cough, headache, earache, and other ailments are caused by the surging of the breath (*pavanasya prakopatah*)

\**Pavanasyaprapakopa* is used for Ayurvedic 'Vatadosa' i.e. Vata diseases.

# Haṭha Yoga Pradīpikā 2.18

One should gradually efflux the energy and as gradually draws it in; one should also restrain it gradually. Thus Siddhi is obtained.

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

One shall release the breath carefully, pull it in, retain, as this is how one attains perfection.

# Haṭha Yoga Pradīpikā 2.19

When the Nadi's are purified, there are external signs: leanness and brightness of the body are definitely produced.

When the nadis get purified, appearance of external signs like slimness of the body and lustre, are certain.

When the purification of nādī-s is achieved, the signs of it are also certainly visible externally: slenderness and beauty of the body.

# Haṭha Yoga Pradīpikā 2.20

When one is able to restrain the energy as desired, when the gastric fire becomes more active, and the nada (inner sound) is heard, there is perfect health, because the Nadi's are purified.

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

The results of the purification of the nādī-s are the random retention of the breath, the kindling of the digestive fire, the manifestation of the nāda and absence of diseases.

# Haṭha Yoga Pradīpikā 2.21

One who is flabby and phlegmatic should first [before the practice of Pranayama] practice the six acts. Others [who do not have these defects] should not practice them, the [three] humours [wind, bile, and phlegm] being equally balanced in them.

Those having an excess of fat or phlegm must practice the six purificatory processes first (i.e. before attempting the kumbhaka). Those in whom the three humors (dosas) are in a state of equilibrium need not practice them.

When one has excess fat or phlegm, he shall first practice the following six exercises. Another one does not have to occupy himself with these, since for him the dosha (the three humors: air, bile, phlegm) are in an adequate proportion.

## Haṭha Yoga Pradīpikā 2.22

These six acts (Kriya's) are named Dhauti, Vasti, Neti, Trataka, Nauli and Kapalabhati.

Dhauti, Basti, Neti, Tratak, Nauli and Kapalabhati - these are said to be the six purificatory processes.

These six exercises are called: dhauti, basti, neti, trātaka, naulika, kapālabhāti.

# Haṭha Yoga Pradīpikā 2.23

These six acts that purify the body should be kept secret, as they produce various wonderful results, and [as such] are held in high esteem by great Yogins.

These six cherished processes, which purify the body and yield wonderful results, are held in high esteem by the foremost of the Yogis.

These six exercises, which are a secret, purify the body and possess wonderful properties, are praised by the greatest yogin-s.

# Haṭha Yoga Pradīpikā 2.29

Then Neti [is described]:  
Insert through the nasal passage a smooth thread of the length of a hand span [about nine inches] and draw it out through the mouth. This is called Neti by the Siddha's.

## 2.30

Introducing through the nose a smooth nine inches long piece of thread, one should pull it out through the mouth. This is Neti as declared by the accomplished yogis.

A quite smooth string, of the length of a span, shall be inserted into one nostril and pulled out from the mouth. This is called neti by the perfect ones.

# Haṭha Yoga Pradīpikā 2.30

This purifies the [region of the] skull and makes the sight capable of perceiving subtle things. Also, Neti soon removes all diseases of the body above the shoulders.

## 2.31

Neti cleanses the frontal sinuses, bestows perfect vision, and soon destroys the multitude of diseases of the region above the shoulders.

Neti purifies the head, bestows a sharp eye and overcomes the many diseases that develop above the collarbone.

# Haṭha Yoga Pradīpikā 2.35

Then Kapalabhati [is described]: Perform Recaka (efflux) and Puraka (influx) rapidly like the bellows of a blacksmith. This is called Kapalabhati, and destroys phlegmatic diseases.

## 2.36

Rapid performance of Recaka (exhalation) and Puraka (inhalation) like (emptying and filling up of) the bellows of a blacksmith is Kapalabhati, well-known as the destroyer of disorders caused by phlegm.

One shall hastily breathe in and out, like the bellows of a blacksmith. This is called kapālabhāti and removes all phlegm-related diseases.

# Haṭha Yoga Pradīpikā 2.36

Freed from corpulence, phlegmatic disorders, impurities, etc. by [the performance of the above] six acts, one should practice Pranayama. Then success [in Yoga] is achieved without strain.

2.37

(The aspirant) should do Pranayama (the Kumbhakas) after getting rid, by means of the six purificatory processes, of corpulence, disorders of phlegm etc. and other impurities. In this way he will succeed (in Yoga) without (much) difficulty.

The one who has become free from obesity, phlegm-related diseases, impurities etc. through these six exercises shall practice prānāyāma, and he shall succeed easily.

# Haṭha Yoga Pradīpikā 2.37

Some teachers say that all impurities [of the Nadi's] are removed by Pranayama alone and other acts [the above-mentioned six] are not accepted [by them].

## 2.38

In the opinion of some teachers all the impurities (evils) are removed by the Pranayamas (the Kumbhakas) alone. They recognize no other means (of purification).

“Impurities dry up through prānāyāma alone”; with these words, no other exercise is endorsed by some teachers.

# Haṭha Yoga Pradīpikā 2.39

Even Brahma and the other gods devoted themselves to the practice of Pranayama because of the fear of death. So, one should practice control of energy.

Even Brahmadeva and the other gods were devoted to the practice of Pranayama as they feared death. Hence one should practice Pranayama (Kumbhakas).

Even the thirty gods, with Brahma at the top, are eagerly occupied with breathing exercises out of fear of death. Therefore, one should exercise the breath.

# Haṭha Yoga Pradīpikā 2.40

So long as the energy is restrained in the body, so long as the mind is calm and steady, so long as the vision is directed to the center of the eyebrows, why should there be fear of death?

So long as one concentrates on practice of retention of breath in the body, tranquility of mind and (fixing) of gaze (on the spot inside) between the eye-brows, there should be no fear of death.

As long as the breath is retained in the body, as long as the mind is calm and the gaze is directed at the place between the eyebrows, where should fear of death come from?

# Haṭha Yoga Pradīpikā 2.41

When the Nadi-Chakra has been purified by a properly regulated course of Pranayama, the energy forces open the mouth of the Sushumna and easily enter it.

All the different groups of Nadis being purified by a regular practice of Pranayama, Maruta penetrates the mouth of the Sushumna and moves by (along this Nadi) with ease.

After the nādī system has been purified through the correctly performed retention of the breath, air enters sushumnā easily after the entrance has been breached.

# Haṭha Yoga Pradīpikā 2.42

When the energy flows through the Sushumna, the mind becomes steady. steadiness of the mind is the state called Manonmani [or Unmani].

When Maruta courses through the Sushumna, mind attains steadiness. This condition of steadiness of the mind is itself the state of Manonmani.

If the breath now goes through the center (i.e. through the central vessel, sushumnā), a calmness of the mind arises; and this complete standstill of the mind is the state we call manonmanī.

# Haṭha Yoga Pradīpikā 2.43

To attain it, those who know the procedure practice various sorts of Kumbhaka's. By practice of the various Kumbhaka's, diverse Siddhi's are obtained.

For success in Manonmani, experts practice various kinds of Kumbhakas. By practicing the different Kumbhakas one attains all the different Siddhis (extraordinary powers) including Manonmani.

To attain this success (i.e. unmanī), those who know the rules practice the different kumbhaka; through the practice of these different kumbhaka, different siddhi-s are attained.

# ASHTA SIDDHIS - EIGHT SUPERNATURAL POWERS

1. *Animā*: the ability to become smaller than the smallest, reducing one's body to the size of an atom or even become invisible.
2. *Mahimā*: expanding one's body to an infinitely large size.
3. *Laghimā*: the ability to become weightless or lighter than air.
4. *Prāpti*: the ability to instantaneously travel or be anywhere at will.
5. *Prākāmya*: the ability to achieve or realize whatever one desires.
6. *Īśitva*: the ability to control nature, individuals, organisms, etc. Supremacy over nature and ability to force influence upon anyone.
7. *Vaśitva*: the ability to control all material elements or natural forces.
8. The eighth is given as either:  
*Kāma-avasayitva*: satisfaction, suppression of desire, or wishes coming true.  
*Garimā*: the ability to become infinitely heavy and be immovable by anyone or anything.

# Haṭha Yoga Pradīpikā 2.44 Ashta Kumbhaka

The different Kumbhaka's  
are now [described]: there  
are eight Kumbhaka's,  
namely  
**Suryabhedana, Ujjayi,  
Sitkari, Sitali, Bhastrika,  
Bhramari, Murccha and  
Plavini.**

There are eight (kinds of)  
Kumbhakas; viz.  
**Suryabhedana, Ujjayi,  
Sitkari, Sitali, Bhastrika,  
Bhramari, Murccha and  
Plavini.**

The eight kumbhaka  
are called:  
**sūryabhedana, ujjāyi,  
sītkārī, sītalī,  
bhastrikā, bhrāmarī,  
mūrcchā, plāvinī.**

# Haṭha Yoga Pradīpikā 2.45

At the end of influx (Puraka), the Jalandhara-Bandha should be practiced. At the end of Kumbhaka and at the beginning of efflux (Recaka), Uddiyana-bandha should be practiced.

At the end of the Puraka (complete inhalation) one should adopt the Bandha called Jalandhara (chin lock). Uddiyana should be performed at the end of the kumbhaka (retention of the breath) as Recaka (exhalation) begins.

After the pūraka, one shall perform the bandha called jālandhara (II. 70), however, after the kumbhaka and at the beginning of recaka, uddiyānaka.

# Haṭha Yoga Pradīpikā 2.46

Contracting the throat [in the Jalandhara Bandha], and the anus [in the Mula Bandha] at the same time, and by drawing back the abdomen [in the Uddiyana Bandha], the energy flows through the Sushumna (Brahma Nadi).

At the end of the Puraka (complete inhalation) one should adopt the Bandha called Jalandhara (chin lock). Uddiyanaka should be performed at the end of the kumbhaka (retention of the breath) as Recaka (exhalation) begins.

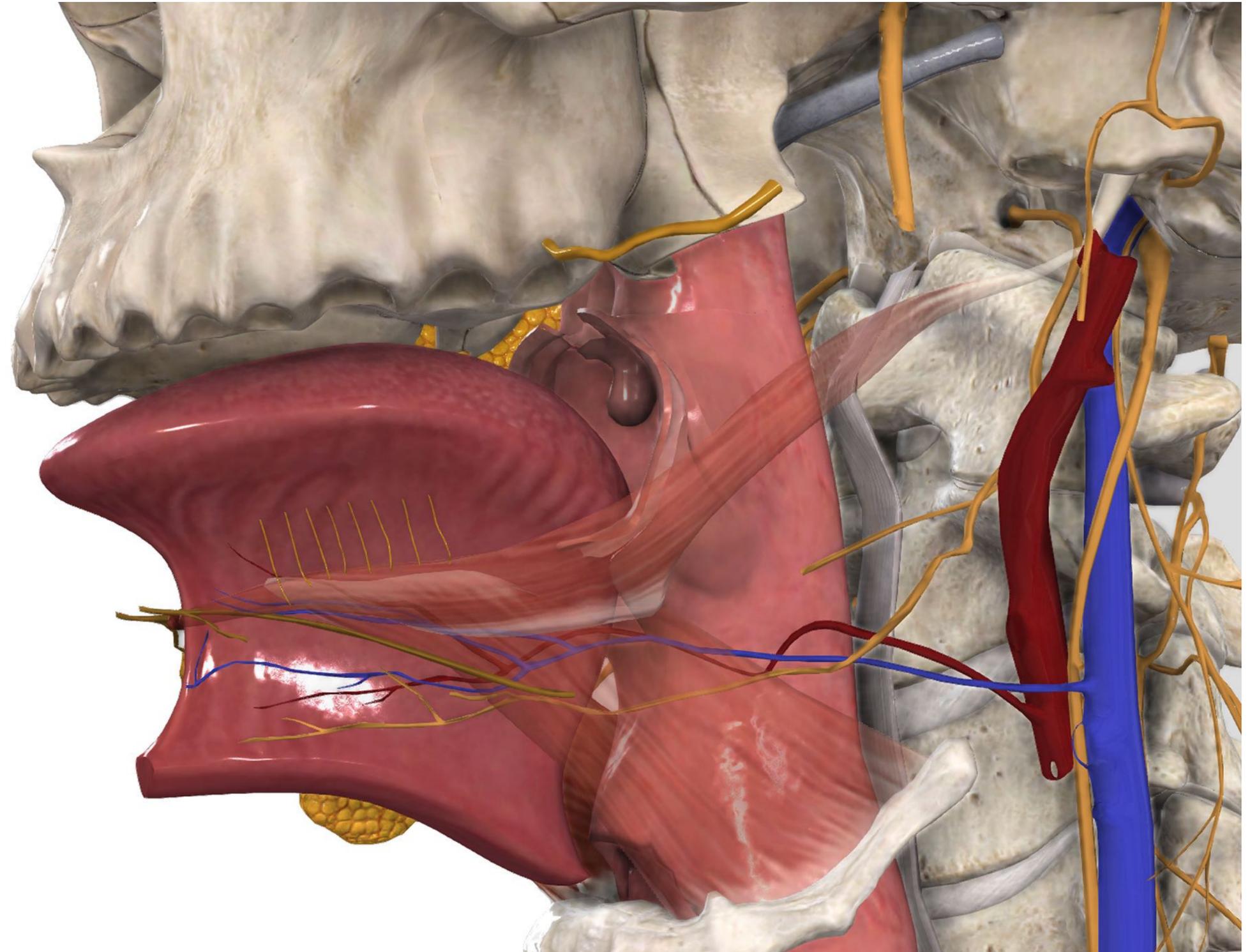
After having compressed the throat (by means of jālandharabandha, com.), the breath will move in brahmanādī (sushumnā) as a consequence of a swift pressure from below (i.e. from the perineum) and a pressure from behind on the center (i.e. on the umbilical region)

*No less than three bandha-s are present here: jālandhara, mūla and uddiyāna. As a secret, the com. adds: If one knows the **jihvābandha**, one shall perform the same and jālandharabandha, which is how prānāyāma occurs; mūlabandha and uddiyānabandha are supposed to be redundant in this case.*

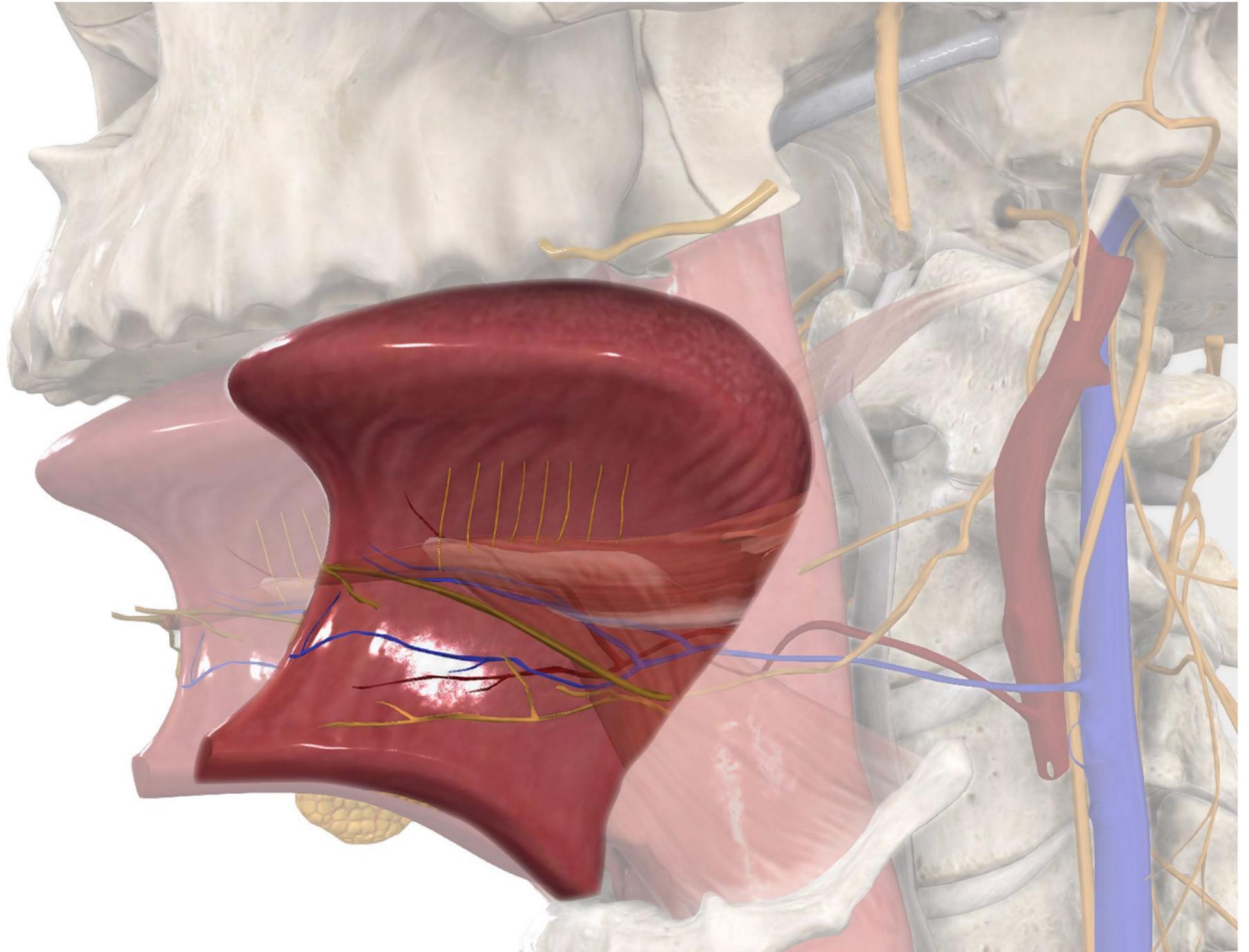
*(Jihvābandha is possibly identical with khecarī III. 32, see also III. 22).*

# Haṭha Yoga Pradīpikā

**NORMAL  
TONGUE  
POSITION**



## JALANDHARA BANDHA TONGUE POSITION



# Haṭha Yoga Pradīpikā 2.47

Raising the Apana upwards  
[by contracting the anus]  
the Prana should be  
brought downwards from  
the throat. The Yogin  
[then] becomes a youth of  
sixteen, freed from old age.

Raising Apana upwards  
and taking Prana  
downwards from the  
throat, the Yogi becomes  
(like) a boy of sixteen and  
is freed from old age.

After having brought up  
apāna, one shall guide  
prāna from the throat  
downwards; this way, the  
yogin is liberated from  
aging and resembles a  
sixteen-year-old

# Haṭha Yoga Pradīpikā 2.48      Suryabhedana

Then Suryabhedana [is described]: Assuming an Asana on a comfortable seat, the Yogin should slowly draw in the energy outside through the right nadi (Pingala).

2.48-49

Assuming a firm asana on a comfortable seat and slowly drawing in external air through the right nostril, Kumbhaka (retention of breath) is to be practiced until one feels the (effect of) retention (of breath) unto the hairs and the tips of the nails. Then the breath is to be slowly exhaled through the left nostril.

In a comfortable seat, the yogin shall dwell in one āsana and slowly pull in the external air through the right nāḍī (sūrya, pingalā).

# Haṭha Yoga Pradīpikā 2.49

[Then] he should practice Kumbhaka, retaining [the energy] to the utmost till it is felt from the hair [on the head] to the ends of the nails [in the toes, i.e. pervading the whole body]. Then he should slowly release the energy through the left nadi (Ida).

One shall perform the kumbhaka until the breath is inhibited from the head to the toes, one shall breathe out again slowly through the left nādī (ida, candra).

# Haṭha Yoga Pradīpikā 2.50

This excellent  
Suryabhedana  
[Kumbhaka] should again  
and again be practiced, as  
it purifies the brain,  
destroys diseases arising  
from excess of wind, and  
cures maladies caused by  
worms [bacteria, etc.].

This excellent (practice),  
Suryabhedana, should be  
practiced again and again.  
It cleanses the frontal  
sinuses, destroys the  
disorders of (the  
Ayurvedic humor) Vata  
and the diseases caused by  
worms.

This excellent  
sūryabhedana which is  
to be practiced again  
and again purifies the  
head, destroys  
respiratory diseases and  
removes ailments  
brought about by  
parasites.

Now Ujjayi [is described]:  
closing the mouth, draw  
in energy slowly through  
[both] nostrils till it is felt  
to be sonorous from the  
throat to the heart.

Closing the mouth, one  
should slowly draw in air  
through both the nostrils,  
producing a sound, in  
such a way that its touch  
is felt from the throat to  
the chest.

Closing the mouth, one  
shall inhale the breath  
slowly through both  
nādī-s so that it stays  
stuck audibly between  
throat and heart.

# Haṭha Yoga Pradīpikā 2.52

Perform Kumbhaka as before and release the energy through Ida. This removes disorders in the throat caused by phlegm and stimulates the [digestive] fire in the body.

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

As before, one shall hold the breath and exhale again through ida; this heals phlegm-related diseases in the throat and kindles the bodily fire (i.e. the digestive fire).

# Haṭha Yoga Pradīpikā 2.53

It puts an end to the diseases of the Nadi's and the Dhatu's, as also dropsy. Walking or standing, [this] Kumbhaka called Ujjayi should be practiced.

It (also) destroys all the diseases of the Nadis, dropsy, and diseases of the Dhatus. Hence, moving or resting, one should practice the Kumbhaka called Ujjayi.

## *7 Dhatus of Ayurveda.*

- 1.Rasa dhatu (Lymph)*
- 2.Rakta dhatu (Blood)*
- 3.Mamsa dhatu (Muscles)*
- 4.Medha dhatu (Fat)*
- 5.Asthi dhatu (Bone)*
- 6.Majja dhatu (Marrow (bone and spinal))*
- 7.Shukra dhatu (Semen)*

This kumbhaka called ujjāyī shall be performed while walking or standing; it destroys hydropsy of the nādī-s and any damages progressing until the dhātu-s.

Then Sitkari [is described]: Make a hissing sound with the mouth [while drawing energy in] and release only through the nostril. By the yoga consisting of repeated practice of this, one becomes a second god of beauty (Kamadeva).

Through the mouth the sound sit should be produced (while inhaling), and exhalation should be done only through the nose. By practicing assiduously in this manner one (the Yogi) becomes a second cupid.

One shall create the “sīt” sound with one’s mouth (i.e. one shall place the tongue between the lips and pull in the air) and exhale again through the nose. One turns into a second Kāmadeva by performing this exercise.

## Haṭha Yoga Pradīpikā 2.55

He becomes an object of high regard among the circles of Yogini's; he is able to create and destroy; neither hunger, nor thirst, somnolence nor indolence arise [in him].

He is surrounded by hosts of admiring Yoginis; squires the capability of creating and destroying (the universe); and never feels hungry, thirsty, sleep[y, or lazy.

He equals (in terms of magic power) the circle of yogini-s and is able to annihilate the visible world. In him, neither hunger, nor thirst, nor sleep, nor inertia arise.

# Hatha Yoga Pradīpikā 2.56

Strength of body is gained by this practice, and the lord of Yogins becomes surely free of afflictions of every kind on this earthly sphere.

There is no doubt that (by practicing) in this manner one (the yogi) acquires complete control over one's body, remains free from all calamities and becomes the most eminent Yogi on the face of the earth.

Through this instruction, the body becomes strong and the excellent yogin is safely guarded against all attacks on this planet.

Then Sitali [is described]:  
[protruding the tongue a  
little outside the lips]  
draw energy in to the  
tongue and perform  
Kumbhaka as before.  
Then the intelligent  
[practitioner] should  
slowly release the energy  
through the nostrils.

Inhaling (by  
manipulating) the tongue  
Kumbha (retention of  
breath) should be  
performed, as before, and  
then the wise (Yogi)  
should exhale slowly  
through both the nostrils.

With the tongue  
(stretched out, com.),  
the wise one shall pull in  
the breath, perform the  
kumbhaka as described  
above (sūryabhedana,  
com.), and release the  
breath again slowly  
through the nostrils.

# Haṭha Yoga Pradīpikā 2.58

This Kumbhaka named Sitali destroys diseases of the abdomen and spleen and other diseases such as also fever, biliousness, hunger, thirst, and [the bad effects of] poisons.

This kumbhaka, called Sitali, destroys diseases like glandular enlargements and disorders of the spleen, fever, disorders of bile, hunger, thirst and (all) poisons (that he may swallow).

The kumbhaka called Sītalī overcomes diseases like gulma, spleen disease, and further, fever, gall sickness, hunger, thirst, poison.

Then Bhastrika [is described]: when the two feet are placed upon the [opposite] thighs, that is the Padmasana which destroys all ill effects (Papās).

Padmasana, which is the destroyer of all evils, (is performed) by placing firmly the two soles on the two (opposite) thighs.

Both washed (Subha = Suddha, com.) soles of the feet shall be placed on both thighs; this is padmāsana which destroys all sins.

# Haṭha Yoga Pradīpikā 2.61

Having assumed the Padmasana properly, with the neck and abdomen in line, the intelligent [practitioner] should close the mouth and efflux the energy through the nostrils with effort till it is felt to resound in the heart, throat and up to the skull. Then energy should be drawn in rapidly till it touches the lotus of the heart.

Getting settled in Padmasana, the wise should, with the neck and body held erect, close the mouth and effortfully exhale through the nostrils, making a sound, so that the exhalation is felt in the chest, throat and (upper part of the) skull; then he should breathe in quickly till the (inhaled) air reaches the cardiac region (i.e. the lungs).

After the wise one has assumed padmāsana correctly, in such a way however that neck and belly form a straight line, he shall close the mouth carefully and release the breath through the nose. One shall quickly inhale the air up to the heart lotus in such a way that the breath remains stuck audibly between heart and throat (in fact) up to the head.

# Haṭha Yoga Pradīpikā 2.63

Again, he should efflux in the same manner and influx thus again and again. Even as the blacksmith works his bellows with speed, he should, with his mind, keep the energy in his body [constantly] moving [by Recaka and Puraka]. When tiredness is felt in the body, he should draw in by the right nostril.

The Yogi should exhale and inhale in this manner again and again. (Care should be taken that) air is moved in and out of one's body rapidly in the manner in which the blacksmith moves the bellows. When bodily fatigue sets in (the Yogi) should inhale through the right nostril.

One shall exhale and inhale again and again in this way, like the bellows which are handled by the blacksmith with force. This way, he shall set the breath contained in the body into motion with insight. If there is tiredness in the body, he shall breathe in through sūrya.

# Haṭha Yoga Pradīpikā 2.64

After the interior of the body is quickly filled with energy, the nose should be closed tightly with the thumb, the ring finger and the little finger.

And should completely fill the thoracic cavity with air quickly; then hold the nose tightly without using the middle or index finger and performing Kumbhaka as prescribed, throw the air out through the left nostril.

While the stomach is filled with air, one shall promptly close the nose with all fingers except the middle and index finger

# Haṭha Yoga Pradīpikā 2.65

Having performed Kumbhaka as described, the energy should be released through the left nostril. This removes the [disorders arising from] excess of wind, bile, and phlegm, and increases the [digestive] fire in the body.

This (the practice of Bhastrika) cures the diseases of Vat, Pitta and Kapha and increases the gastric heat.

After having performed the kumbhaka as directed, one shall exhale the air through ida. This frees from (excess) air, bile and phlegm, and invigorates the bodily fire.

# Haṭha Yoga Pradīpikā 2.66

This rouses the Kundalini quickly, and is purifying, pleasant and beneficial. It removes the obstructions caused by phlegm, etc. that exist at the mouth of Sushumna.

It awakens the Kundalini soon, purifies (the Yogi) and proves to be beneficial (for him); removes the impediments like phlegm settled at the mouth of the Brahmanadi (Sushumna).

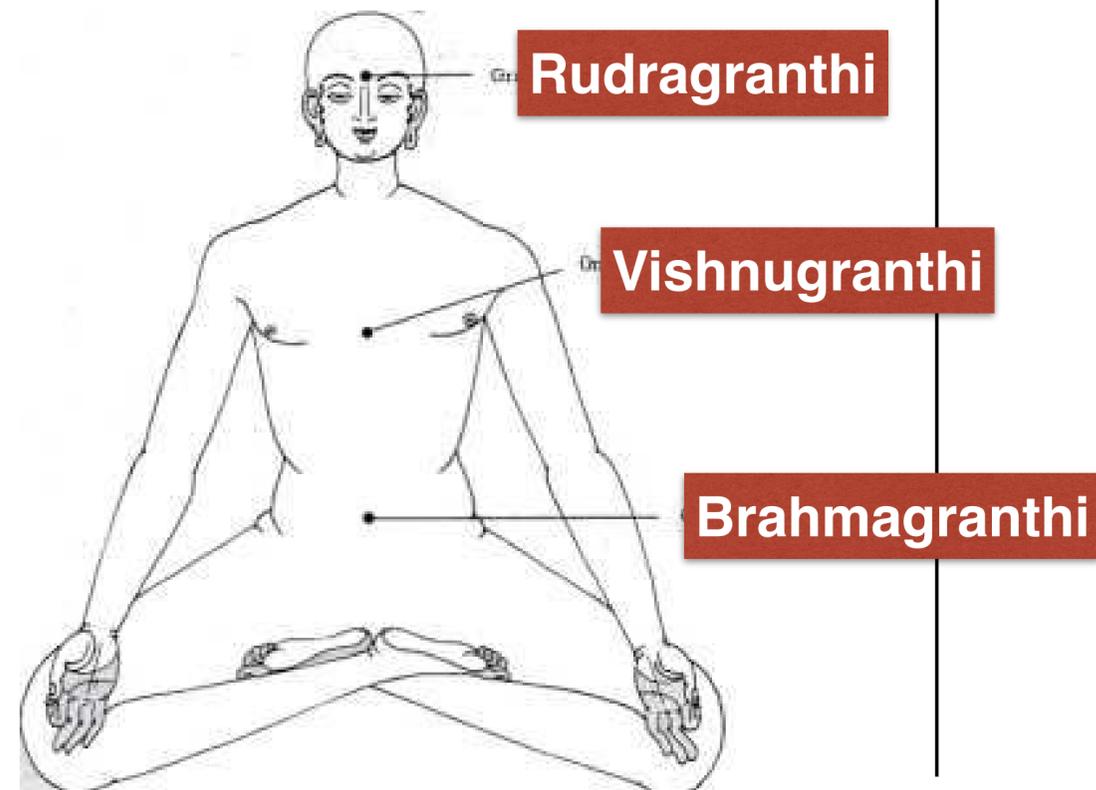
This kumbhaka quickly awakens the kundalī, purifies, makes happy, is healing and removes all obstacles, like phlegm etc. which accumulate at the entrance of brahmanādī (sushumnā).

# Haṭha Yoga Pradīpikā 2.67

This Kumbhaka, called Bhastrika, should be especially practiced, as it enables [the energy] to break through the three knots (Granthi's) that are firmly placed in Sushumna.

Special attention should be given to the Kumbhaka called Bhastra, as it effectively cuts the three knots in the body (in the sushumna).

It releases the three granthi-s situated in the body (i.e. in sushumnā, com.). This is why the kumbhaka called bhastrā shall be practiced especially.



Then Bhramari [is described]: Drawing in energy rapidly with the resonance resembling the sound of a [male] bee, release the energy slowly [after Kumbhaka], making the humming sound of a female bee. By the Yoga, which consists in practicing thus, there arises an indescribable bliss in the hearts of the best among Yogins.

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

One shall inhale quickly so that it becomes audible, humming like a male bee, and one shall exhale slowly humming like a female bee. Through this diligent practice, a certain blissful joy develops in the great yogin's soul.

Then Murca [is described]: at the end of influx, very firmly assuming the Jalandharabandha, release [the energy] slowly. This is called Murca [Kumbhaka], as it reduces the mind to a state of inactivity and confers happiness.

At the end of the Puraka (inhalation) one (the aspirant) should adopt a very firm Jalandhara (Bandha) and exhale slowly. This is known as Murcchana (Kummbhaka). It leads to a loss of (all) awareness and gives pleasure.

After having inhaled, one shall assume the jālandhara pose, and exhale slowly; this is called mūrchanā, numbs the mind and makes happy.

Then Plavini [is described]: owing to the energy which has been abundantly drawn in, completely filling the interior, [the Yogin] floats easily, even on deep waters, like a lotus leaf.

With the stomach completely filled with a liberal quantity of air introduced (through the mouth and the esophagus) a Yogi very easily floats like a lotus leaf even on deepest water.

When the yogin fills his stomach with inhaled, superb air, he shall easily float in deep water just like a lotus leaf.

# Haṭha Yoga Pradīpikā 2.71

Pranayama is said to be threefold [consisting of] Recaka, Puraka and Kumbhaka. Kumbhaka is also known to be of two kinds: Sahita and Kevala.

Pranayama is said to consist of three processes; viz., Tecaka (exhalation), Puraka (inhalation) and Kumbhaka (retention of breath). Kumbhaka is of two types; Sahita and Kevala. Sahita is to be practiced until one attains Kevala (Kubhaka).

It is said of prānāyāma that it consists of three parts: recaka, pūraka and kumbhaka. Kumbhaka is supposed to consist of two categories, namely: sahita and kevala.

# Haṭha Yoga Pradīpikā 2.72

As long as one does not achieve Kevala Kumbhaka, one should practice Sahita.

When Pranayama is done with Recaka (exhalation) and Puraka (inhalation) it is called Sahita.

One shall practice sahita, until kevala is achieved, which consists in slightly inhibiting the breath, without taking recaka and pūraka into account.

# Haṭha Yoga Pradīpikā 2.73

Without efflux or influx,  
when the energy is  
retained with ease, this  
sort of Pranayama is called  
Kevala Kumbhaka.

Pranayama without any  
inhalation or exhalation of  
(i.e.) in which the breath  
is retained without  
making any effort (to do  
so) is known as  
Kevalakumbhaka.

This kevalakumbhaka is  
called prānāyāma when  
the kumbhaka is  
performed  
independently, i.e.  
without taking the  
special recaka and  
pūraka into account.

# Haṭha Yoga Pradīpikā 2.74

When this Kevala Kumbhaka has been mastered without any efflux or influx, there is nothing unattainable by him in the three worlds.

73

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

If one has become capable of holding the breath at will through kevalakumbhaka, there is nothing that is difficult to obtain for him in all three worlds.

# Hatha Yoga Pradīpikā 2.74 - 75

**74.** He who is fully competent through this Kevala Kumbhaka, through the control of energy, obtains even the stage of Raja Yoga. There is no doubt about this.

**75.** Through Kumbhaka, the Kundalini is aroused; through arousing Kundalini, the Sushumna is free of all obstacles, and perfection in Hatha Yoga is obtained.

**74.** The person who can by Kevalakumbhaka hold breath, as and when he wishes, is a capable Yogi. Verily, he (who has mastered it) attains the state of Rajayoga also.

**75.** By (practicing) Kumbhaka Kundalini is aroused; and on the awakening of Kundalini the passage of Sushumna is cleared of all obstacles and success in Hatha (Yoga) is achieved.

He will definitely reach the goal of rājayoga. Through the kumbhaka, kundalī is awakened, and as a consequence of the awakening of kundalī, sushumnā is freed from obstacles and hathayoga crowned with success.

# Haṭha Yoga Pradīpikā 2.76

One cannot obtain perfection in Raja Yoga without Hatha Yoga, nor [perfection] in Hatha Yoga without Raja Yoga. So both should be practiced till perfection [in Raja Yoga] is obtained.

Neither can Hatha (Yoga) be perfected without Rajayoga nor Rajayoga be attained without practising Hatha (Yoga). Hence one should practise both until the stage of Nispatti (is reached).

Without hathayoga, rājayoga does not succeed, without rājayoga, hathayoga does not succeed, therefore one shall practice both until the end.

# Haṭha Yoga Pradīpikā 2.77

At the end of the retention of energy in Kumbhaka, the mind should be made free of objects. By thus practicing, the stage of Raja Yoga is reached.

As breath is retained by Kumbhaka consciousness should be (made) objectless. One attains the (highest) Rajayoga stage by practicing in this manner.

When the inhibition of the breath has been attained by means of kumbhaka, one shall make the mind independent (of the sense world) (nirāsraya). Through such a practice method, one achieves the goal of rājayoga.

# Hatha Yoga Pradīpikā 2.78

The signs of [perfection in] Hatha Yoga are: slimness of body, brightness in the face, manifestation of the inner sound (nada), very clear eyes, freedom from disease, control over the seminal fluid, stimulation of the [digestive] fire and complete purification of the Nadi's.

Slimness of body, lustre on the face, clarity of voice, brightness of eyes, freedom from disease, control over ejaculation of semen, stimulation of gastric heat and purification of the Nadis are the marks of success in Hatha (Yoga).

Slenderness of the body, calm facial expression, manifestation of the nāda, clear eyes, health, mastery of the elements (bindu = dhātu), digestive fire, purity of the nādī-s; these are the characteristics of hathayoga

*Here ends the Second Lesson, of the Hathapradipika entitled  
“description of the technique of Pranayama” written by  
Swatmaramayogi indra, an illustrious descendent of Sahajananda.*

ॐ सर्वे भवन्तु सुखिनः  
सर्वे सन्तु निरामयाः ।  
सर्वे भद्राणि पश्यन्तु  
मा कश्चिद्दुःखभाग्भवेत् ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

oṃ sarve bhavantu sukhinaḥ  
sarve santu nirāmayāḥ  
sarve bhadraṇi paśyantu  
mā kaścid duḥkha bhāgbhavet  
oṃ śāntiḥ śāntiḥ śāntiḥ

May all be happy, may all be free from disease, may all see goodness,  
may none suffer from sorrow.

ॐ असतो मा सद्गमय ।  
तमसो मा ज्योतिर्गमय ।  
मृत्योर्मा अमृतं गमय ।  
ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ तत्सत् ॥

asato mā sadgamaya  
tamasomā jyotir gamaya  
mrityormāamritam gamaya  
Om śhānti śhānti śhāntiḥ harih om tat sat

Lead me from changing existence to unchanging being,  
lead me from the darkness of tamas to the light of knowledge,  
lead me from death to immortality. Harih om that is truth.