

Pranayama

Teachers Training
Level 1 2023

Shatkriyas (Shatkarmas) in the
Haṭha Yoga Pradīpikā of
Svātmāramā



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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

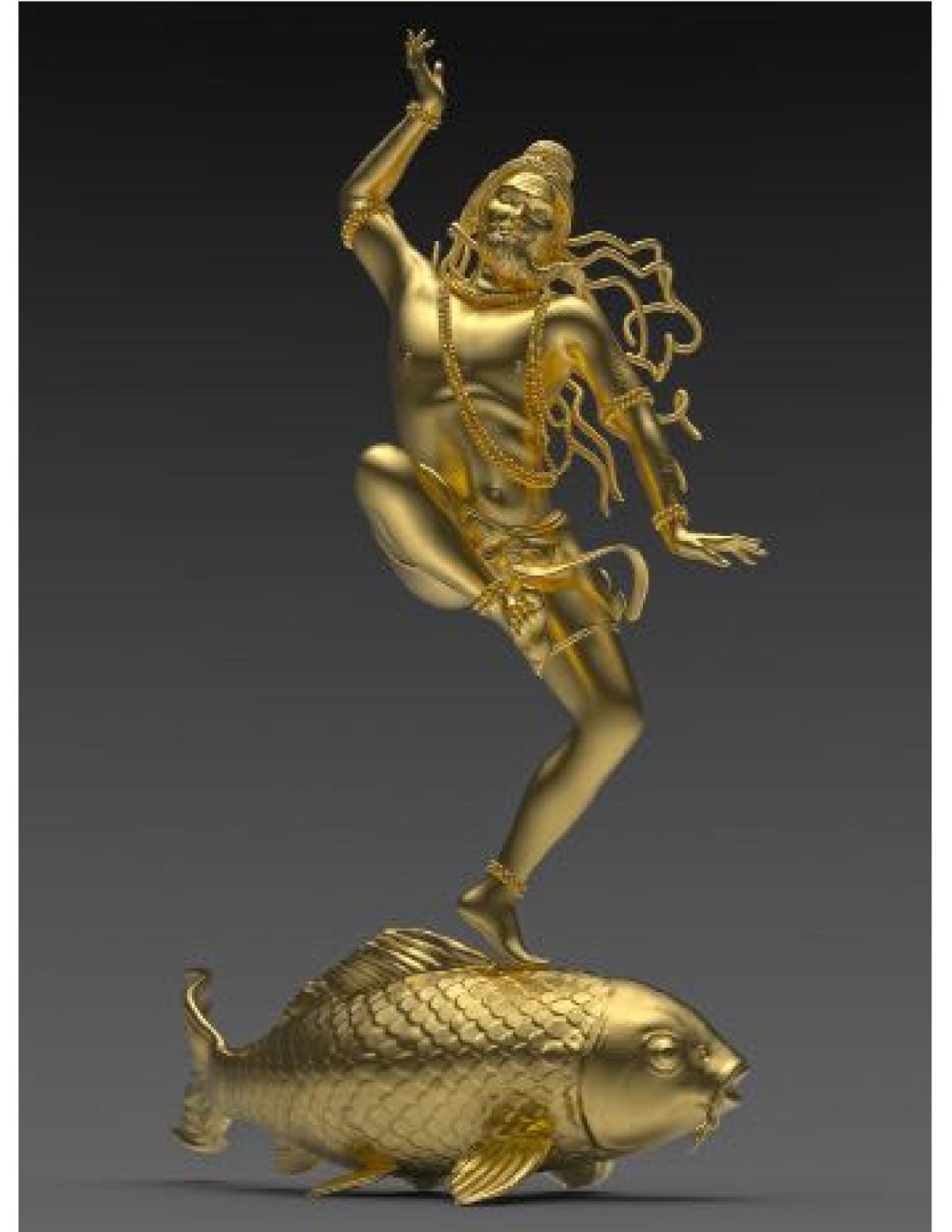
In padmāsana with hands in bhairava mudra, eyes in ardhonmesha (half open and looking inward) seated in the main hall of Tapovan Kutī, Uttarkashi, Himalaya, India.



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*

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 *āsanas*

Chapter 2

- Pranayama
- Satkriyas (Shatkarmas)

Chapter 3

- Mudras and their benefits.

Chapter 4

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

Haṭha Yoga Pradīpikā 2.21 - Satkriyas

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.

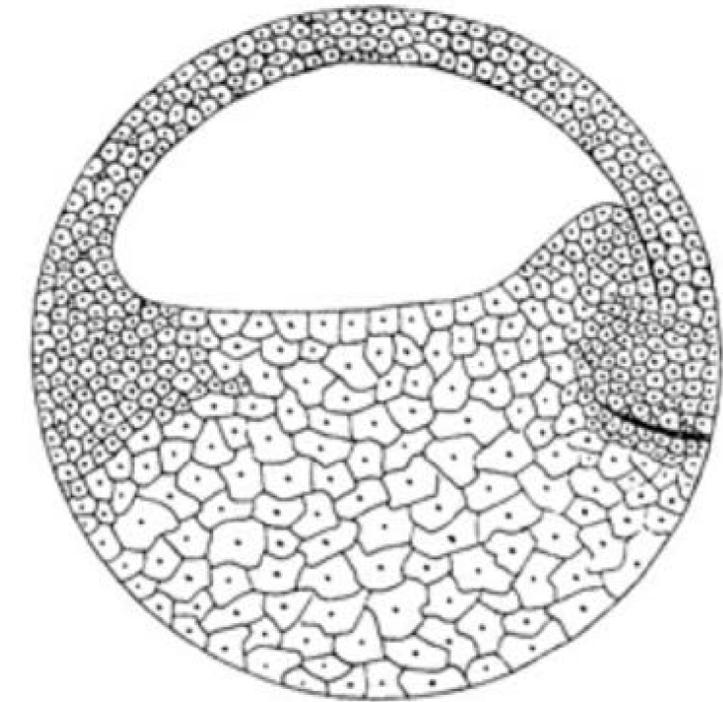
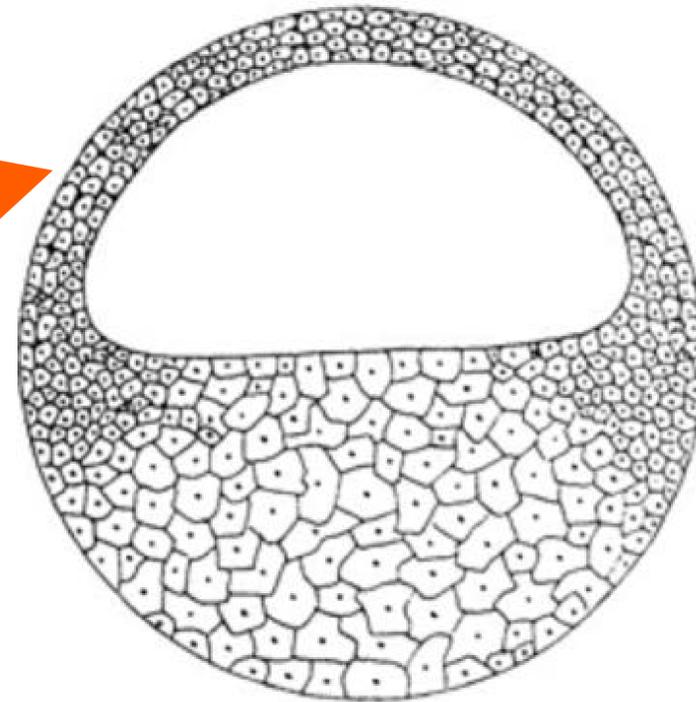
Those having an excess of fat or phlegm must practice the six purificatory processes first (i.e. before attempting the kumbhaka). Those in whom the three humors (dosas) are in a state of equilibrium need not practice them.

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.

From the fertilized ovum develop 3 functional systems

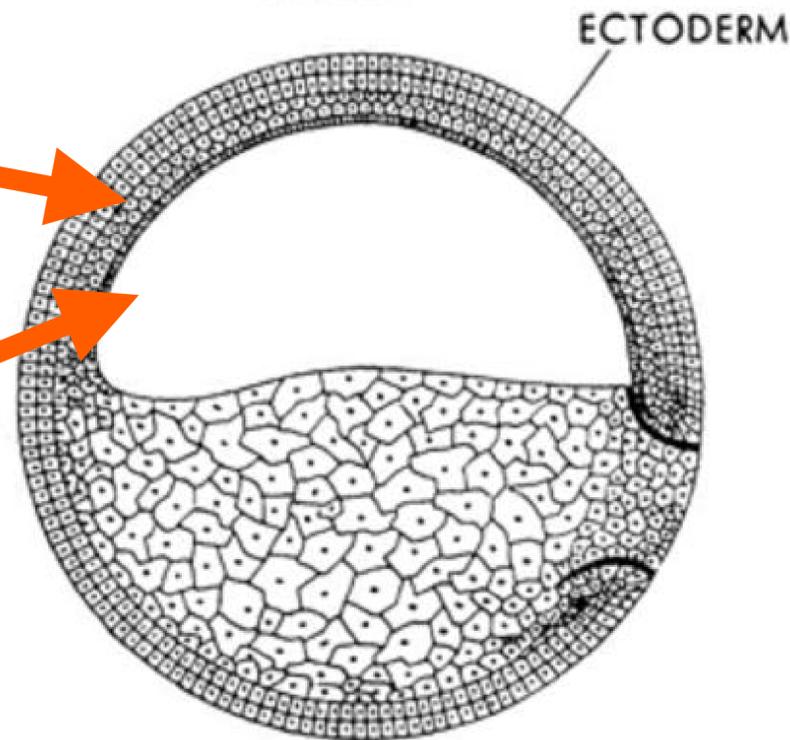
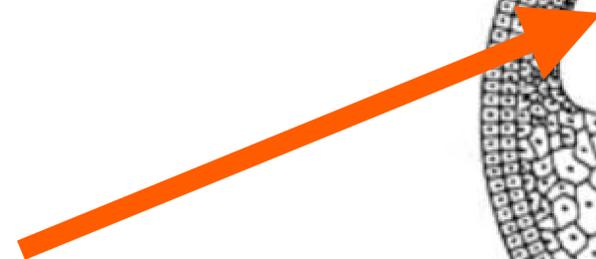
ECTODERM

Skin, Nervous System,
Senses



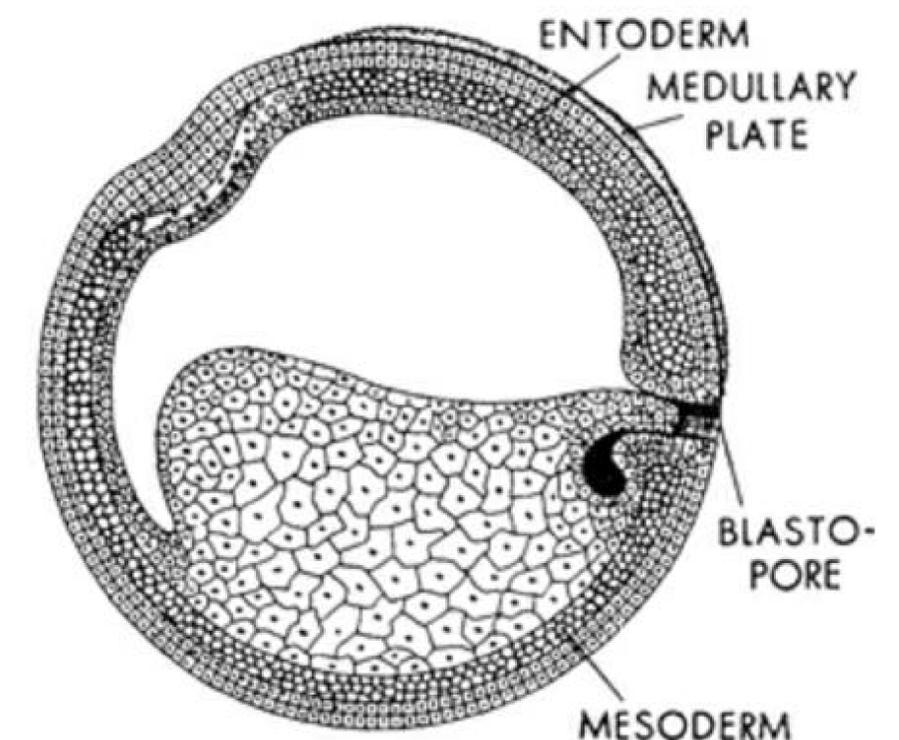
MESODERM

Muscles, bones, tendons,
ligaments, connective
tissues.



ENDODERM

Inner linings of digestive
organs, blood vessels.



Haṭha Yoga Pradīpikā 2.22 - Satkriyas

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 - Satkriyas

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 2.24 Dhauti

Here Dhauti [is described]: slowly swallow a wet piece of cloth four fingers broad and fifteen spans long according to the instructions of the guru. Draw it out again.

This process is called
Dhauti.

One should swallow slowly, as advised by the guru, a wet (piece of) cloth four fingers (three inches) in breadth and fifteen cubits long, and then draw it out. This process is known as
Dhauti.

One shall slowly swallow a moist piece of cloth of a width of four thumbs and a length of fifteen hands in the way prescribed by the teacher.

Haṭha Yoga Pradīpikā 2.25 - Dhauti

By the efficacy of Dhauti, bronchial diseases, asthma, Pliha (diseases of the spleen), leprosy [and similar skin diseases] and twenty other diseases brought on by phlegm disappear. There is no doubt about this.

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

One shall remove it again afterwards; this is called the dhauti exercise. Cough, asthma, spleen disease, leprosy and twenty phlegm-based diseases give way thanks to the power of the dhauti exercise. There is no doubt about it.

Hatha Yoga Pradīpikā 2.26 Basti

Then Vasti [is described]:
Seated in water up to the navel in the Utkatasana [resting the body on the toes of the feet, the heels pressing against the buttocks] insert a [small bamboo] tube into the anus and contract the anus [so as to draw water in, shake it and then expel it]. Such washing is Vasti.

26 - Gajakarani

Getting control over the group of sphincter (concerned) as a result of practicing stop by step, Yogis raise the Apana Vayu to the throat and vomit the food lying in the stomach. Adepts in Hatha Yoga declare this process to be Gajakarani.

27 - Basti

Inserting a tube into the anus; and adopting the Utkatasana pose in water coming unto the navel; one should wash (the interior) by contracting (and relaxing after the tube is removed). This process is known as Basti.

After having inserted a tube in the rectum while standing in water up to the navel in the posture of utkutāsana, one shall contract the anal region; this bath is called the basti exercise.

By the power of Vasti,
Gulma and Pliha
(enlargement of the
glands and spleen), **Udara**
(dropsy or other stomach
diseases) and all diseases
arising from an excess of
wind, bile, and phlegm
are cured.

28 - Basti

As a result of practicing
Basti all diseases are cured
like disorders of the spleen
and other glands and
dropsy originating from
other disorders of 'Vata',
'Pitta' and 'Kapha'.

Gulma, spleen diseases,
hydropsy, as well as
other diseases of air, bile
and phlegm are
destroyed by the power
of the basti exercise.

Haṭha Yoga Pradīpikā 2.28 Basti

This Jalavasti, when [duly] practiced, refines the bodily constitution (Dhatu's), sense organs (Indriya's) and the internal organ (Antahkarana); it makes [the body] bright and increases the digestive power; it destroys all the disorders in the constitution.

29 - Basti

Practice of Jalabasti invigorates the Chats, the senses, internal organs and gives a sense of well being.

It bestows lustre, stimulates digestion and completely destroys all the accumulated diseases.

The basti exercise performed in water grants quietness of the bodily elements (dhātu), of the sense organs and the mental faculties, beauty, a bright flare-up of the digestive fire and prevents the accumulation of all humors.

Haṭha Yoga Pradīpikā 2.29 Neti

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.

30 - Neti

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.

A man with a white beard and glasses is seated in the center of the frame. He is wearing a dark blue long-sleeved shirt. Behind him is a stone fireplace mantel with two white-curtained openings. Each opening contains a religious statue; the one on the left is a golden figure, and the one on the right is a more ornate, multi-colored figure. The wall above the mantel is decorated with several framed pictures. The overall setting appears to be a traditional or religious interior.

JALA & SUTRA NETI
DECEMBER 13, 2020

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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.

31 - Neti

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 2.31 Trataka

Then Trataka [is described]: Look with fixed eyes [without winking] at a minute object with concentration till tears are shed. The teachers call this Trataka.

32 - Trataka

Keeping the eyes steady, one should attentive stare at a small object until tears come out. This is called Trataka by the teachers (of Yoga).

With a steady eye, one shall attentively focus on a relatively small object until tears start to flow. This is called trāṭaka by the teachers.

Haṭha Yoga Pradīpikā 2.32 Trataka

By Trataka, all diseases of the eyes are removed and sloth, etc. are overcome. It should be carefully kept secret like a golden casket.

33 - Trataka

Trataka, which cures eye diseases and wards off sloth etc., should be valued and preserved with effort as one does a casket of gold.

It confers freedom from eye diseases, and is the door for (the departure from) inertia etc. Trāṭaka must carefully be kept a secret, just like a basket that contains gold.

Then Nauli [is described]:
with the shoulders bent down, one should rotate to the right and left the stomach with the speed of a fast-circling eddy. The Siddha's call this Nauli.

34 - Nauli

With shoulders bent forward one should rotate the abdomen right and left with the speed of a fast rotating whirlpool. This is called Nauli by the accomplished yogis.

With the swiftness of a quick whirl, one shall move the lower abdomen to the left and right with bent-over shoulders. This is called nauli by the perfect ones.

Hatha Yoga Pradīpikā 2.34 Nauli

This Nauli, the crown of Hatha-yoga practice, stimulates the gastric fire if dull, increases the digestive power, produces happiness and destroys all diseases and disorders of the humours.

35 - Nauli

Nauli, the crown of Hatha practices intensifies weka (gastric) heat, restores (good) digestion etc., invariably brings a feeling of well-being and completely destroys all disorders and diseases.

Nauli, this crown of hatha exercises, corrects the kindling of a slow digestive fire and further digestion, creates delight and removes (actually, dries up) any diseases of the three humors.

Haṭha Yoga Pradīpikā 2.35 Kapalabhati

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.

36 - Kapalabhati

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.

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].

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.

Then Gajakarani [is described]: [Yogins] draw up the Apana to the throat and vomit the substances [food, water, etc.] that are in the stomach. [This act] the gradual practice of which brings all the Nadi's under control is called Gajakarani by those who know Hatha Yoga.

After having brought up apāna through the neck tube (kanthanāla), one shall spit out an object previously kept in the stomach. This way, the nādī system is subdued to the will through methodical practice.

Hatha 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?

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.