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Hatha yoga pradipika
The HYP is a medieval yoga text, dating from about the 15th or 16th century, and is as much about Tantra as about Yoga. It was compiled by Swātmārama. Its name means "special (pra) light (dipika) on forceful (hatha) yoga". It is much later in date than the Yoga Sutras, and provides details of Hatha Yoga techniques which the Yoga Sutras don't
touch on. But there are also occasional sutras which touch on familiar concerns (for example, compare HYP 4.23 with YS 1.2). It is just about yoga practice, as contrasted with the Bhagavad Gītā, which is about how to live in the everyday world. The word "hatha" requires a little comment. The concept is that we live in an energy field; energy is behind
all action. The energy field that we live in normally extends 4 fingers-breadth (angula) beyond the body, and it is possible also in a healthy person to achieve a situation in which the energy is concentrated inside the body. In an unhealthy person to achieve a situation in which the energy dissipates further. There are blockages in an unhealthy person that makes it impossible to
concentrate one's energy properly, and techniques such as nadi sodhana are used to open the channels or nadi within the body, of which there are 11 primary nadi, coming from a central hub (kanda) located in the lower abdomen, and branching out into many others
(traditionally, 72,000). There are 10 nadi associated with perception action link to eyes (sight) link to tongue (speech) ears (hearing) bladder & anus (excretion) nostrils (smell) sex organs (generation) If the quality of the nadi is poor, the quality of
perception and action is also poor. There is one more nadi, the susumna, which instead of flowing out, flows in, linking us to the inner world. It runs from the kanda to the base of the spine then to the top of the head. There are two processes in energy, ha and tha, which flow through the pingala and ida channels (or nadi) respectively, and then unite
to flow into susumna. Usually it is not possible for energy to flow into susumna because of a blockage at the base of the spine. The practice of Hatha Yoga tries to create a state of mind. The Hatha Yoga Pradipika teaches techniques that allow this state to be
achieved. The difference between the Hatha Yoga of the Hatha Yoga of the Hatha Yoga of the Yoga Sutras is that Hatha Yoga uses the mind as its primary working tool, whereas Raja Yoga uses the mind as its primary working tool, whereas Raja Yoga uses the mind as its primary working tool.
The key ideas in the text are: Chapter 1 - āsana: used to contain/condense energy; Chapter 2 - prāṇāyāma: used to contain/condense energy; Chapter 3 - mudrā: used to direct energy; Chapter 3 - mudrā
"the greatest secret of the yogis who wish to attain perfection". 12-16 Conditions for practice The "hermitage" described (12-14); obstacles and supports (15-16). The ten yama and ten niyama in sutras 16ii are apparently later additions to the text; hatha yoga does not in fact place much emphasis on them. 17-56 Āsana The role of āsana is to
develop steadiness of body and mind, flexibility of the limbs; sequence for practice is asana \rightarrow pranayama \rightarrow mudra \rightarrow meditation (56). 57-63 Diet and Restrictions Mitahara – appropriate food (57, 62-63); food to avoid (58-59); other things to avoid (60-61). 64-67 Conclusion Importance of practical application emphasised (64-66); hatha voga leads to
Raja Yoga (67) Chapter 2: Prāṇāyāma 1-3 Breath and mind First make the body steady, then bring steadiness to prāṇa (1); when prāṇa can flow. 6-20 Practice guidelines Practice daily (6); nadi śodhana (7-12); milk and ghee important foods (14); negative effects of
inappropriate practice (15-17); indications of purification (18-20) 21-36 The Sat Karma (cleansing techniques) These should be practised only by persons with kapha imbalance (21). 37-74 Pranayama Some teachers say pranayama alone is enough to cleanse the system (37); pranayama purifies the nadis and cakras, and opens the door to susumna (41);
manonmani - mind devoid of thought (42); eight types of kumbhaka (43-70); three processes of praṇayama (71-74); two processes of kumbhaka (43-70); three processes of kumbhaka (43-70); three processes of kumbhaka (43-70); three processes of kumbhaka (72-74) 75-77 Kundalini and Raja yoga are essential for perfection (samādhi) (76). 78 Eight signs
of perfection lean body, bright face, strong voice, clear eyes, no disease, control of semen, active digestive fire, purification of nadis. Chapter 3: Mudra 1-2 Kuṇḍalini the support of all yoga practices 3-5 Suṣumna When kuṇḍalini awakens, suṣumna becomes pathway of praṇa (3); the "goddess sleeping at Brahma's door" can be aroused by
performing mudrā. 6-103 Ten mudrās described 10-18 maha mudra 19-25 maha bandha 26-29 maha vedha 30-31 when to perform these three 32-54 khechari mudra 55-60 uddiyana bandha 74-77 comments on the three bandhas 78-82 viparita karani 83-91 vajroli mudra 92-95 sahajoli mudra 96-103 maroli
mudra 104-124 Kuṇḍalini Kuṇḍalini Kuṇḍalini is coiled like a snake (108), 3½ times, at base of suṣumnā; you have to awaken the snake (111) [like getting rid of a snake in a tree by either hitting the tree with a stick or lighting a fire under it]; this moves kuṇḍalini is coiled like a snake (108), 3½ times, at base of suṣumnā; you have to awaken the snake (111) [like getting rid of a snake in a tree by either hitting the tree with a stick or lighting a fire under it]; this moves kuṇḍalini is coiled like a snake (108), 3½ times, at base of suṣumnā; you have to awaken the snake (111) [like getting rid of a snake in a tree by either hitting the tree with a stick or lighting a fire under it]; this moves kuṇḍalini is coiled like a snake (108), 3½ times, at base of suṣumnā; you have to awaken the snake (118).
Best way to do this is to practise bhastrika with kumbhaka (122); other than arousing kuṇḍalini, the other way to purify the nadis including suṣumnā is regular practice of āsana, prāṇāyāma should be practised with a focused mind. 128-130 Conclusion Chapter 4:
Samādhi 1-9 Samādhi Mind and ātman come together in samādhi. 10-29 Prāṇa When prāṇa is suspended, when prāṇa is suspended
the body (28). 30-34 Laya (dissolution) Definition of laya (31). 35-37 Sambhavi mudra (eyebrow centre gazing) 38-47 Khecari 48 Tūrya This "fourth state" is one in which the mind is quiescent. 49-53 Yoga Nidrā This is the state in which the mind subsides but awareness remains. It's like a pot filled with space (50). 54-63 Samādhi 64-102
Nāda The sound created by the union of Siva and Sakti. Four stages of yoga practice (69-77) Raja yoga (78-79) Ten types of sound (85-90) 103-112Review of practice Hatha yoga teachings and philosophy. A Nath sect yogi Swami Swatmarama compiled it around the 15th century
CE. However, apart from his own experience, Swatmarama took reference from Vedas and the teachings of his great Gurus to compile this book. He cleared this in the beginning verse that "I am only a tool of transmission for the knowledge". Indeed, originally the text title was Hathapradipika. Later when it's decoded by yogis, they added the term
'Yoga' in it, and so on, different commentary published with the name of Hatha Yoga Pradipika or 'Hatha Yoga Pradipika or 'Hatha Yoga Pradipika or 'Hatha Yoga Pradipika or 'Hatha Yoga'. Sometimes Pradipika translated as 'self-
illuminating'; something that has its own illuminating power to shed light on darkness or ignorance. The way a Hatha yogi acquires different powers and by force (hatha). It shows we all have that self-illuminating power for all physical, mental, and spiritual problems; we can get
everything we want by efforts and strong will power (hatha). Hence Hathapradipika can also be translated into 'self-illuminating by force'. It's very interesting to observe the pattern and layout of chapters in the book. There are 4 chapters in Hatha Yoga Pradipika that cover all practices, philosophy, and instructions of hatha yoga in 389 verses
(shlokas or sutras). Chapter 1 contains 67 verses on Yama & Niyama (16th & 17th) and the rest 50 verses on Mudras & Bandhas and the rest 30 verses on kundalini. Chapter 4 is all about Samadhi
including the concept of Nadis and Ishvara (God) contains 114 verses. If you will see the major practices that are covered in 4 chapters of Hatha Yoga Pradipika are 6 in number; Asana, Shatkarma, Pranayama, Bandhas, Mudras, and Samadhi. These 6 practices are called the 6 limbs of hatha yoga. In contrast to Patanjali's 8 limbs of yoga, Hatha yoga
is called six-limbed yoga or Shadanga yoga. Swami Swatmarama has organized all the content of hatha yoga in an order that is easy to follow whether you're a beginner or an advanced follower. Here's the chapter wise summary of hatha yoga is only
to attain Raja yoga. In the 3rd verse, Swatmarama defines the reason for compiling hatha yoga science over Raja yoga. The next 5 verses tell the name of great Siddhas and masters of hatha yoga science over Raja yoga. The next 5 verses tell the name of great Siddhas and masters of hatha yoga science over Raja yoga. The next 5 verses tell the name of great Siddhas and masters of hatha yoga science over Raja yoga. The next 5 verses tell the name of great Siddhas and masters of hatha yoga science over Raja yoga.
causes failure and success in yoga, and ethics one has to follow (Yama & Niyama). Verse 17 to 54 are dedicated to 15 asanas of hatha yoga; Verse 17 to 54 are dedicated to 15 asanas of hatha yoga; Verse 17 to 54 are dedicated to 15 asanas of hatha yoga; Verse 17 to 54 are most important. In verse 35 to 54, 4 most
important asanas of hatha yoga are defined i.e. Siddhasana, padmasana, simhasana and bhadrasana are mentioned along with what type of food a yogi should eat and his behavioral qualities. The chapter first ends with verse 67 explaining "hatha yoga should keep practicing until success in
Raja yoga is attained". Chapter 2 begins with an introduction and importance of Nadi cleansing and pranayama in the first 6 verses In verses 7 to 20, methods to perform pranayama are mentioned with what disease it eradicates. After pranayama, verses 21 to 41 are on the 6 cleansing techniques known as Shatkarma. First Shatkarma Dhauti is on the
cleansing of the food pipe, defined in verse 24 & 25 The second is basti defined in verse 26 to 28. It comprises the technique of cleansing the large intestine. The third is Neti, cleansing of nasal passages defined in verse 33 & 34 Verse 35 to 41 comprise the
method of Kapalbhati and Gaja Karani Verse 42 to 77 are on kumbhakas that we practice today as different types of pranayama. However, in hatha yoga practice, Chapter 3 begins with the concept of tantra & kundalini and
mudras importance to awaken goddess kundalini in the first 5 verse Verse 6 to 9 name the different mudras of hatha yoga along with 8 divine power (ashta siddhi) a seeker can get by the practice of mudras & bandhas. However, in all, there are 10 mudras and bandhas are defined in hatha yoga pradipika. Next consecutive verses elaborate specific
mudra in detail; Verse 10 to 18 define Maha Mudra and its benefits Verse 19 to 25 define Maha Wudra and triveni (conjunction of Ida, Pingala, and sushumna Nadi) Verse 26 to 31 define Maha Wudra and triveni (conjunction of Ida, Pingala, and sushumna Nadi) Verse 26 to 31 define Maha Vedha mudra and how it helps in kundalini awakening Verses 55
to 77 covers 3 bandhas namely Uddiyana Bandha, Mula bandha, and Jalandhar bandha, Mula bandha, and Jalandhar bandha Verses 78 to 112 elaborates on important mudras for kundalini arousal which are; Viparita Karani, Vajroli, sahajoli, amaroli, and shakti chalana. Verse 112 to 130 explain details of Kundalini and various ways to awaken it by combining the practice of pranayama,
asanas, and mudras. Chapter 4 first verse begins with introducing Nada, Bindu, & Kala as the supreme state of bliss and so in the next verse Swatmarama introduce Samadhi, unmani, Manonmani, Amaratwa, Laya, Tatwa, Sunya, Asunya, Parama, Pada, Amanasska, etc. In
verses 5 to 7, Samadhi is defined using various analogies. Verse 8 & 9 describe the importance of a guru in attaining Samadhi. Verse 10 to 17 are on the various subtle signs in terms of Prana flow are defined when Prana starts flowing
through central Nadi Sushumna. Verse 22 to 25 light on the relation between breath & mind and how by controlling breath yogi leads to moksha (liberation). verse 26 to 28 talks about how preservation of Bindu takes place when yogi controlling breath yogi leads to moksha (liberation).
Bindu preservation which stops it from flowing downward. In verse 69 to 76 4 stages of any yoga practice outlined where 4th verges on samadhi. These 4 stages are arambha - the beginning stage, parichaya - known stage; nishpatti - consummation stage. Verse 76 to 102 are on the Nada yoga. Verse 102 to 114 list various
phenomena of a yogi in the state of samadhi. The Main Teachings of Hatha Yoga Once you understand the central message of Hatha Yoga Pradipika, you can better emulate its techniques and philosophy in your life. The way different concepts have appeared in the text portrays the following message; Swami Swatmarama introduces the teachings of
hatha yoga pradipika as a prefatory sadhana to reach the highest goal of Raja yoga i.e. to achieve a state of liberation and obtain Moksha. To attain moksha, HYP elaborate it's a step by step process of 7 practices called 'Sapta Sadhanama'. The 7 processes are; purification (by shatkarma), strength (by asana), steadiness (by mudra), calmness (by
pratyahara), lightness (by pranayama), right perception (by dhyana), and isolation (by samadhi). Hatha yoga's main aim is to bring the opposite energy into balance. It balances prana flow in Ida and Pingala which leads to the opposite energy into balance. It balances prana flow in Ida and Pingala which leads to the opposite energy into balance. It balances prana flow in Ida and Pingala which leads to the opposite energy into balance. It balances prana flow in Ida and Pingala which leads to the opposite energy into balance. It balances prana flow in Ida and Pingala which leads to the opposite energy into balance. It balances prana flow in Ida and Pingala which leads to the opposite energy into balance prana flow in Ida and Pingala which leads to the opposite energy into balance prana flow in Ida and Pingala which leads to the opposite energy into balance prana flow in Ida and Pingala which leads to the opposite energy into balance prana flow in Ida and Pingala which leads to the opposite energy into balance prana flow in Ida and Pingala which leads to the opposite energy into balance prana flow in Ida and Pingala which leads to the opposite energy into balance prana flow in Ida and Pingala which leads to the opposite energy into balance prana flow in Ida and Pingala which leads to the opposite energy into balance prana flow in Ida and Pingala which leads to the opposite energy into balance prana flow in Ida and Pingala which leads to the opposite energy into balance prana flow in Ida and Pingala which leads to the opposite energy in Ida and Pingala which leads to the opposite energy in Ida and Pingala which leads to the opposite energy in Ida and Pingala which leads to the opposite energy in Ida and Pingala which leads to the opposite energy in Ida and Pingala which leads to the opposite energy in Ida and Pingala which leads to the opposite energy in Ida and Pingala which leads to the opposite energy in Ida and Pingala which leads to the opposite energy in Ida and Pingala which leads to the opposite energy in Id
higher chakras. The body is said merely a physical tool in this process that is strengthened by hatha yoga asanas. In contrast to Patanjali yoga where asanas are dynamic in nature which have the main purpose to remove Tamas (inertia). HYP explains some ideal conditions which a seeker must
have follow in order to achieve success in hatha Yoga Pradipika importance is given to balance the opposite flowing energies by forceful physical postures. When the prana does not flow in Sushumna, when the Bindu is not conserved, when the mind is
affected by external forces while meditation, then the person cannot be called a Hatha yogi. A householder or a married person can become a Hatha yogi if he learns to discipline himself by hatha yoga from renowned yoga from y
schools in the world capital of yoga, Rishikesh. Through his teaching, he realized how Yoga & Ayurveda can be used to increase the longevity and wellness of one's life. From Hindupedia, the Hindu Encyclopedia Hatha Yoga Pradipika: Classic Guide for the Advanced Practice of Hatha Yoga - Swami Vishnudevananda, Yogi Svatmarama - A classical text
Goraknath, wrote the text in the 15th century CE, drawing upon previous texts and his own experiences. While the text describes asanas (postures), purifying practices (shatkarma), mudras (finger and hand positions), bandhas (locks), and pranayama (breath exercises), it also explains that the purpose of Hatha Yoga is the awakening of kundalini
(subtle energy), advancement to Raja Yoga, and the experience of deep meditative absorption known as samadhi. See also: Hatha Yoga and Raja Yoga Chapter 1: Asana 1. Salutation to adinatha (Siva) who expounded the knowledge of Hatha
Swatmarama composes the Hatha Yoga Pradipika like a torch to dispel it. TEACHERS AND MASTERS OF THE PAST 4. Matsyendra, Goraksa, etc., knew Hatha Vidya, and by their favor Yogi Swatmarama also learnt it from them. 5. The following Siddhas (masters) are said to have existed in former times:-- Sri Adinatha (Siva), Matsyendra, Natha,
Sabar, Anand, Bhairava, Chaurangi, Mina Natha, Goraksanatha, Virupaksa, Bilesaya, 6. Manthana, Bhairava, Siddhi Buddha, Karantaka, Surananda, Siddhi Buddha, Karantaka, Surananda, Siddhipada, Choli, Tintini, Bhanuki, Nardeva, Khanda Kapalika
etc. 9. These Mahasiddhas (great masters), breaking the sceptre of death, are roaming in the universe. 10. Like a house protecting one from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects its practisers from the burning heat of the sun, Hatha Yoga protects from the burning heat of the sun, Hatha Yoga protects from the 
Yoga. HOW TO PRACTICE YOGA 11. A yogi desirous of success should keep the knowledge of Hatha Yoga secret; for it becomes potent by concealing, and impotent by exposing. 12. The Yogi should practice Hatha Yoga in a small room, situated in a solitary place, being 4 cubits square, and free from stones, fire, water, disturbances of all kinds, and impotent by exposing.
a country where justice is properly administered, where good people live, and food can be obtained easily and plentifully. 13. The room should have a small door, be free from holes, hollows, neither too high nor too low, well plastered with cow-dung and free from dirt, filth and insects. On its outside there should be bowers, raised platform
(chabootra), a well, and a compound. These characteristics of a room for Hatha Yogis have been described by adepts in the practice of Hatha. 14. Having seated in such a room and free from all anxieties, he should practice of Hatha. 14. Having seated in such a room for Hatha Yogis have been described by adepts in the practice of Hatha. 14. Having seated in such a room and free from all anxieties, he should practice Yoga, as instructed by his guru. FAILURE IN YOGA 15. Yoga is destroyed by the following six causes:-- Over-eating, exertion
talkativeness, adhering to rules, i.e., cold bath in the morning, eating at night, or eating fruits only, company of men, and unsteadiness. SUCCESS IN YOGA 16. The following six bring speedy success:-- Courage, daring, perseverance, discriminative knowledge, faith, aloofness from company. YAMAS AND NIYAMAS 17. The ten rules of conduct are:
ahimsa (non-injuring), truth, non-stealing, continence, forgiveness, endurance, compassion, meekness, sparing diet, and cleanliness. 18. The ten niyamas mentioned by those proficient in the knowledge of Yoga are: Tapa, patience, belief in God, charity, adoration of God, hearing discourses on the principles of religion, shame, intellect, Tapa and Yajna
ASANAS: THE FIRST ACCESSORY OF HATHA YOGA 19. Being the first accessory of Hatha Yoga, asana is described first. It should be practiced for gaining steady posture, health and lightness of body. 20. I am going to describe certain asanas which have been adopted by Munis like Vasistha, etc., and Yogis like Matsyendra, etc. 21. Having kept both
the hands under both the thighs, with the body straight, when one sits calmly in this posture, it is called Swastika. 22. Placing the appearance of a cow. 23. One foot is to be placed on the thigh of the opposite side; and so also the other foot on the
opposite thigh. This is called Virasana. 24. Placing the right ankle on the left side of the anus, and the left ankle on the ground, with his palms resting on the ground, it
becomes Kukkuta-asana. 26. Having assumed the Kukkuta-asana, when one grasps his neck by crossing his hands behind his head, and lies in this posture with his back touching the ground, it becomes Uttana Kurma-asana, from its appearance like that of a tortoise. 27. Having caught the toes of the foot with both hands and carried them to the ears
by drawing the body like a bow, it becomes Dhanura asana. 28-29. Having placed with the right foot at the root of the left foot on the right thigh, let the toe be grasped with the left hand passing behind the back. This is the asana, as explained by Sri
Matsyanatha. It increases appetite and is an instrument for destroying the group of the most deadly diseases. Its practice awakens the Kundalini, stops the nectar shedding from the moon in people. 30. Having stretched the feet on the ground, like a stick, and having grasped the toes of both feet with both hands, when one sits with his forehead
resting on the thighs, it is called Paschima Tana. 31. This Paschima Tana carries the air from the body (i.e., to the susumna). It kindles gastric fire, reduces obesity and cures all diseases of men. 32. Place the palms of both hands on the ground, and place the navel on both the elbows and balancing thus, the body should be
stretched backwards like a stick. This is called Mayura-asana. 33. This asana soon destroyed all diseases, and removes abdominal disorders, and also those arising from irregularities of phlegm, bile and wind, digests unwholesome food taken in excess, increases appetite and destroys the most deadly poison. 34. Laying down on the ground, like a
corpse, is called Sava-asana. It removes fatigue and gives rest to the mind. 84 ASANAS 35. Siva taught 84 asanas. Of these the first four being essential ones, I am going to explain them here. 36. These four are:-- The Siddha, Padma, Sinha and Bhadra. Even of these, the Siddha-asana, being very comfortable, one should always practice it.
SIDDHASANA 37. Press firmly the heel of the left foot against the perineum, and the right heel above the lingha. With the chin pressing on the chest, one should sit calmly, having restrained the senses, and gaze steadily at the space between the eyebrows. This is called the Siddhasana is said the space between the eyebrows. This is called the senses, and gaze steadily at the space between the eyebrows.
performed also by placing the left heel on the Medhra (above the penis), and placing the right one next to it. 39. Some call this Siddhasana, some Vajrasana. Others call it Mukta asana or Gupta asana. 41. Out of the
84 asanas Siddhasana should always be practiced, because it cleanses the impurities of 72,000 nadis. 42. By contemplating on oneself, by eating sparingly, and by practicing Siddhasana for 12 years, the Yogi obtains success. 43. Other postures are of no use, when success has been achieved in Siddhasana, and Prana Vayu becomes calm and
restrained by Kevala Kumbhaka. 44. Success in one Siddhasana alone becoming firmly established, one gets Unmani at once, and the three bonds (Bandhas) are accomplished of themselves. 45. There is no asana like the Kevala. There is no mudra like the Khechari and no laya like the Nada (Anahata Nada)
PADMASANA 46. Place the right foot on the left thigh and grasp the toes with the hands crossed over the back. Press the chin against the chest and gaze on the tip of the nose. This is called the Padmasana, the destroyer of the diseases of the Yamis. 47. Place the feet on the thighs, with the soles upward, and place
the hands on the thighs, with the palms upwards. 48. Gaze on the tip of the nose, keeping the tongue pressed against the root of the teeth of the upper jaw, and the Padmasana, the destroyer of all diseases. It is difficult of attainment by
everybody, but can be learnt by intelligent people in this world. 50. Having kept both hands together in the lap, performing the apana-vayu up (performing Mula Bandha) and pushing down the air after inhaling it, joining thus the prana and
apana in the navel, one gets the highest intelligence by awakening the sakti (kundalini) thus. N.B.-- When Apana Vayu is drawn gently up and after filling the lungs with the air from outside, the prana is forced down by and by so as to join both of them in the navel, they both enter then the Kundalini and, reaching the Brahma randra (the great hole).
they make the mind calm. Then the mind calm. Then the mind can contemplate on the nature of the atmana and can enjoy the highest bliss.) 51. The Yogi who, sitting with Padmasana, can control breathing, there is no doubt, is free from bondage. SIMHASANA 52. Press the heels on both sides of the seam of the Perineum, in such a way that the left heel touches the right
side and the right heel touches the left side of it. 53. Place the hands on the thighs, with stretched fingers, and keeping the mouth open and the mind collected, gaze on the tip of the nose. 54. This is Simhasana, held sacred by the best Yogis. This excellent asana effects the completion of the three Bandhas (the Mulabandha, Kantha or Jalandhar
Bandha and Uddiyana Bandha). BHANDRASANA 55 and 56. Place the heels on either side of the Perineum, keeping the left heel on the left side and the right one on the right one on the right one on the right one on the right side, holding the feet firmly joined to one another with both the hands. This Bhadrasana is the destroyer of all diseases. 57. The expert Yogis call this Goraksa asana
By sitting with this asana, the Yogi gets rid of fatigue. CLEANSING THE NADIS 58. The Nadis should be cleansed of their impurities by performing the mudras. SUCCESS WITHIN A YEAR 59. By regular and close attention to Nada (anahata nada) in
Hatha Yoga, a Brahmachari, sparing in diet, unattached to objects of enjoyment, and devoted to Yoga, gains success, no doubt, within a year. 60. Abstemious feeding is that in which 3/4 of hunger is satisfied with food, well cooked with ghee and sweets, and eaten with the offering of it to Siva. FOOD AND BEHAVIOR OF A YOGI 61. Bitter, sour, saltish
green vegetables, fermented, oily, mixed with til seed, rape seed, intoxicating liquors, fish, meat, curds, chhaasa pulses, plums, oil-cake, asafoetida (hinga), garlic, onion, etc., should not be eaten. 62. Food heated again, dry, having too much salt, sour, minor grains, and vegetables that cause burning sensation, should not be eaten. Fire, women,
travelling, etc., should be avoided. 63. As said by Goraksa, one should keep aloof from the evil-minded, fire, women, travelling, early morning bath, fasting, and all kinds of bodily exertion. 64. Wheat, rice, barley, shastik (a kind of rice), good corns, milk, ghee, sugar, butter, sugarcandy, honey, dried ginger, Parwal (a vegetable), the five
vegetables, moong, pure water, these are very beneficial to those who practice Yoga. 65. A yogi should eat tonics (things giving strength), well sweetened, greasy (made with ghee), milk butter, etc., which may increase humors of the body, according to his desire. 66. Whether young, old or too old, sick or lean, one who discards laziness, gets success
if he practices Yoga. 67. Success comes to him who is engaged in the practice. How can one get success without practice; for by merely reading books on Yoga, one can never get success. 68. Success cannot be attained by adopting a particular dress (Vesa). It cannot be gained by telling tales. Practice alone is the means to success. This is true, there
is no doubt. HATHA YOGA IS FOR THE FRUIT OF RAJA YOGA 69. Asanas, various Kumbhakas, and other divine means, all should be practiced in the practice of Hatha Yoga, till the fruit of Raja Yoga is obtained. Chapter 2: Shatkarma and Pranayama 1. Posture becoming established, a Yogi, master of himself, eating salutary and moderate food, should
practice pranayama, as instructed by his guru. 2. Respiration being disturbed, the mind becomes disturbed. By restraining respiration, the Yogi gets steadiness of mind. 3. So long as the (breathing) air stays in the body, it is called life. Death consists in the passing out of the (breathing) air. It is, therefore, necessary to restrain the breath. 4. The
breath does not pass through the middle channel (susumna), owing to the impurities of the nadis. How can then success be attained, and how can there be the unmani avastha. 5. When the whole system of the nadis which is full of impurities, is cleaned, then the Yogi becomes able to control the Prana. 6. Therefore, Pranayama should be performed
daily with satwika buddhi (intellect free from raja and tama or activity and sloth), in order to drive out the impurities of the susumna. METHODS OF PERFORMING PRANAYAMA 7. Sitting in the Padmasana posture the Yogi should fill in the air through the left nostril (closing the right one); and, keeping it confined according to one's ability, it should
be expelled slowly through the surya (right nostril). 8. Then, drawing in the air through the surya slowly, the belly should be filled, and after performing Kumbhaka as before, it should be expelled, and having restrained it there, till possible, it
should be exhaled through the other, slowly and not forcibly. 10. If the air be inhaled through the left nostril, it should be expelled again through the right nostril. By practicing in this way, through the right and the left nostrils alternately, the whole of the
collection of the nadis of the yamis (practisers) becomes clean, i.e., free from impurities, after 3 months and over. 11. Kumbhakas should be performed gradually four times during day and night together it is 320. 12. In the beginning
there is perspiration, in the middle stage there is quivering, and in the last or third stage, one obtains steadiness; and then the breath should be made steady or motionless. 13. The perspiration exuding from exertion of practice should be made steady or motionless. 14. During the first stage of
practice the food consisting of milk and ghee is wholesome. When the practice becomes established, no such restriction is necessary. 15. Just as lions, elephants and tigers are controlled by along hasty or using too much force) it kills the practitioner himself. 16. When Pranayama
etc., are performed properly, they eradicate all diseases; but an improper practice generated by the disturbance of the breath. 18. The air should be expelled with proper tact and should be filled in skillfully; and
when it has been kept confined properly it brings success. N.B.--The above caution is necessary to warn the aspirants against omitting any instruction; and in their zeal to gain success or siddhis early, to begin the practice, either by using too much force in filling in, confining and expelling the air, or by omitting any instructions, it may cause
unnecessary pressure on their ears, eyes, &c., and cause pain. Every word in the instructions is full of meaning and is necessarily used in the slokas, and should be followed very carefully and with due attention. Thus there will be nothing to fear whatsoever. We are inhaling and exhaling the air throughout our lives without any sort of danger, and
Pranayama being only a regular form of it, there should be no cause to fear.) 19. When the appear the outward signs of success, such as lean body and glowing color, then one should feel certain of success, such as lean body and glowing color, then one should feel certain of success.
is increased, the divine sound is awakened, and the body becomes healthy. SIX KRIYAS 21. If there be excess of fat or phlegm in the body, the six kinds of kriyas (duties) should be performed first. But others, not suffering from the excess of these, should not perform them. 22. The six kinds of duties are: Dhauti, Basti, Neti, Trataka, Nauti and Kapala
Bhati. These are called the six actions. 23. These six kinds of actions which cleanse the body should be kept secret. They produce extraordinary attributes and 15 cubits long, is pushed in (swallowed), when moist with warm water, through the
passage shown by the guru, and is taken out again. This is called Dhauti Karma. N.B.-- The strip should be moistened with a little warm water, and the end should be held with the teeth. It is swallowing it the stomach should be given a good,
round motion from left to right, and then it should be taken out slowly and gently.) 25. There is no doubt, that cough, asthma, enlargement of the spleen, leprosy, and 20 kinds of diseases born of phlegm, disappear by the practice of Dhauti Karma. BASTI 26. Squatting in navel deep water, and intoducing a six inches long, smooth piece of 1/2 an inch
diameter pipe, open at both ends, half inside the anus; it (anus) should be drawn up (contracted) and then expelled. This washing is called Basti Karma. 27. By practicing this Basti Karma, colic, enlarged spleen, and dropsy, arising from the disorders of Vata (air), pitta (bile) and kapha (phlegm), are all cured. 28. By practicing Basti with water, the
Dhatus, the Indrivas and the mind become calm. It gives glow and tone to the body and increases the appetite. All the disorders disappear. NETI 29. A cord made of threads and about six inches long, should be passed through the passed through
cleaner of the brain and giver of divine sight. It soon destroys all the diseases of the cervical and scapular regions. TRATIKA 31. Being calm, one should gaze steadily at a small mark, till eyes are filled with tears. This is called Tratika by acharyas. 32. Tratika destroys the eye diseases and removes sloth, etc. It should be kept secret very carefully, like a
box of jewelry. NAULI 33. Sitting on the ground, and in this bent posture the belly is moved forcibly from left to right, just as in vomiting. This is called by adepts the Nauli Karma. 34. It removes dyspepsia, increases appetite and digestion, and is like the goddess of creation, and
causes all happiness. It dries up all the disorders. This is an excellent exercise in Hatha Yoga. KAPALABHATI 35. When inhalation and exhalation are performed very quickly, like a pair of bellows of a blacksmith, it dries up all the disorders from the excess of phlegm, and is known as Kapala Bhati. 36. When Pranayama is performed after getting rid of
obesity born of the defects of phlegm, by the performance of the six duties, it easily brings success. 37. Some acharyas (teachers) do not advocate any other practice, being of opinion that all the impurities are dried up by the practice of Pranayama. GIJA KARANI 38. By carrying the Apana Vayu up to the throat, the food, etc., in the stomach are
vomited, By degrees, the system of Nadis (Sankhini) becomes known. This is called in Hatha as Gaja Karani. 39. Brahna and other Devas were always engaged in the exercise of Pranayama, and, by means of it, got rid of the fear of death. Therefore, one should practice pranayama regularly. 40. So long as the breath is restrained in the body, so long as
the mind is undisturbed, and so long as the gaze is fixed between the eyebrows, there is no fear from Death. 41. When the system of Nadis becomes clear of the impurities by properly controlling the prana, then the air moves freely in the
middle. That is the manonmani condition, which is attained when the mind becomes calm. 43. To accomplish it, various Kumbhakas are performed by those who are expert in the methods; for, by the practice of different Kumbhakas are performed by those who are expert in the methods; for, by the practice of different Kumbhakas are performed by those who are expert in the methods; for, by the practice of different Kumbhakas are performed by those who are expert in the methods; for, by the practice of different Kumbhakas are performed by those who are expert in the methods; for, by the practice of different Kumbhakas are performed by those who are expert in the methods; for, by the practice of different Kumbhakas are performed by those who are expert in the methods; for a complish it, various Kumbhakas are performed by those who are expert in the methods; for a complish it, various Kumbhakas are performed by those who are expert in the methods; for a complish it, various Kumbhakas are performed by those who are expert in the methods; for a complish it, various Kumbhakas are performed by those who are expert in the methods; for a complish it, various Kumbhakas are performed by those who are expert in the methods; for a complish it, various Kumbhakas are performed by those who are expert in the methods; for a complish it is a complex to the com
Bhedan, Ujjayi, Sitkari, Sitali, Bhastrika, Bhramari, Murchha, and et the end of Kumbhaka, and at the beginning of Rechaka, Uddiyana Bandhas should be performed, and at the end of Kumbhaka is the keeping the air confined
inside. Rechaka is expelling the confined air. The instructions for Puraka, Kumbhaka and Rechaka will be found at the proper place and it should be carefully followed. By drawing up from below (Mula Bandha) and contracting the throat (Jalanddhara Bandha) and by pulling back the middle of the front portion of the body (i.e., belly), the Prana goes to
the Brahma Nadi (Susumna). (N.B.-- The middle hole, through the Vogis. The two other sympathetic cords, one on each side of the Spinal cord, are called the Fingala Nadis. These will be described later on.) 47. By pulling up the Apana Vayu and by
forcing the Prana Vayu down the throat, the yogi, liberated from old age, becomes young, as it were 16 years old. (Note.--The seat of the Prana is the heart; of the Apana anus; of the Samana the region about the navel; of Udana the throat, while the Vyana moves throughout the body.) SURYA BHEDANA 48. Taking any comfortable posture and
performing the asana, the Yogi should draw in air slowly, through the right nostril. 49. Then it should be confined within, so that it fills from the nails to the tips of the hair, and let it out through the other, and vice versa.) 50.
 This excellent Surya Bhedana cleanses the forehead (frontal sinuses), destroys the disorders of Vata, and removes the worms, and, therefore, it should be drawn in such a way that it goes touching from the throat to the chest, and making noise
while passing. 52. It should be restrained, as before, and then let out through the Ida (the left nostril). This removes slesma (phlegm) in the throat and increases the appetite. 53. It destroys the defects of the nadis, dropsy and disorders of Dhatu (humors). Ujjayi should be performed in all conditions of life, even while walking or sitting. SITKARI 54.
Sitkari is performed by drawing in the air through the mouth, keeping the tongue between the lips. The air thus drawn in should not be expelled through the mouth. By practicing in this way, one becomes next to the God of love and beauty. 55. He is regarded adorable by the Yoginis and becomes the destroyer of the cycle of creation. He is not
afflicted with hunger, thirst, sleep or lassitude. 56. The Satwa of his body becomes free from all disturbances. In truth, he becomes the lord of the lips, when the air is drawn in. It is kept confined, as before, and then expelled slowly through the
nostrils. 58. This Sitali Kumbhaka cures colic, (enlarged) spleen, fever, disorders of bile, hunger, thirst, and counteracts poisons. BHASTRIKA 59. The Padma asana consists in crossing the mouth carefully, let
the air be expelled through the nose. 61. It should be filled up to the lead. 62. It should be filled again and filled again again
confined it properly, it should be expelled through the Ida (left nostril). This destroys Vata, pitta (bile) and phlegm and increases the digestive power (the gastric fire). 66. It quickly awakens the Kundalini, purifies the system, gives pleasure, and is beneficial. It destroys phlegm and the impurities accumulated at the entrance of the Brahma Nadi.
This Bhastrika should be performed plentifully, for it breaks the three knots: Brahma granthi (in the chest), Visnu granthi (in the throat), and Rudra granthi (between the eyebrows) of the body. BRAHMARI 68. By filling the air with force, making noise like Bhringi (wasp), and expelling it slowly, making noise in the same way; this practice causes a sort
of ecstasy in the minds of Yogindras. MURCHHA 69. Closing the passages with Jalandhar Bandha firmly at the end of Puraka, and expelling the air slowly, is called Murchha, from its causing the mind to swoon and give comfort. PLAVANI 70. When the belly is filled with air and the inside of the body is filled to its utmost with air, the body floats on the
deepest water, like a leaf of a lotus. 71. Considering Puraka (Filling), Rechaka (expelling) and Kumhaka (confining), Pranayama is of three kinds, but considering it accompanied by Puraka and Rechaka, and without these, it is of two kinds only, i.e., Sabita (with) and Kevala (alone). 72. Exercise in Sahita should be continued till success in Kevala is
gained. This latter is simply confining the air with ease, without Rechaka and Puraka, then it is called Kevala Pranayama when it can be performed successfully without Rechaka and Puraka, then it is called Kevala Pranayama when it can be performed successfully without Rechaka and Puraka, then it is called Kevala Pranayama when it can be performed successfully without Rechaka and Puraka, then it is called Kevala Pranayama when it can be performed successfully without Rechaka and Puraka, then it is called Kevala Pranayama when it can be performed successfully without Rechaka and Puraka, then it is called Kevala Pranayama when it can be performed successfully without Rechaka and Puraka, then it is called Kevala Pranayama when it can be performed successfully without Rechaka and Puraka, then it is called Kevala Pranayama when it can be performed successfully without Rechaka and Puraka, then it is called Kevala Pranayama when it can be performed successfully without Rechaka and Puraka, then it is called Kevala Pranayama when it can be performed successfully without Rechaka and Puraka, then it is called Kevala Pranayama when it can be performed successfully without Rechaka and Puraka, then it is called Kevala Pranayama when it can be performed successfully without Rechaka and Puraka, then it is called Kevala Pranayama when it can be performed successfully without Rechaka and Puraka, then it is called Kevala Pranayama when it can be performed successfully without Rechaka and Puraka.
according to pleasure, by means of Kevala Kumbhaka. 75. He obtains the position of Raja Yoga undoubtedly. Kundalini awakens by Kumbhaka, and by its awakening, Susumna becomes free from impurities. 76. No success in Raja Yoga without Raja Yoga wit
well, till complete success is gained. 77. On the completion of Kumbhaka, the mind should be given rest. By practicing in this way one is raised to the position of (succeeds in getting) Raja Yoga. INDICATIONS OF SUCCESS IN PRACTICING HATHA YOGA 78. When the body becomes lean, the face glows with delight, Anahata-nada manifests, and eyes
are clear, the body is healthy, bindu under control, and appetite increases, then one should know that the Nadis are purified and success in Hatha Yoga is approaching. End of Chapter 2: Shatkarma and Pranayama. Chapter 3: Mudra and Bandha TANTRA AND KUNDALINI 1. As the chief of the snakes is the support of the earth with all the mountains
and forests on it, so all the Tantras (Yoga practices) rest on the Kundalini. (The Vertebral column.) 2. When the six chakras or centers) and all the knots are pierced through. 3. Susumna (Sunya Padavi) becomes a main road for the passage of Prana, and the mind then becomes
free from all connections (with its objects of enjoyments) and Death is then evaded. 4. Susumna, Sunya, Padavi, Brahma Randhra, Maha Patha, Smasana, Sambhavi, Madhya Marga, are names of one and the same thing. 5. In order, therefore, to awaken this goddess, who is sleeping at the entrance of Brahma Dwara (the great door), mudras should be
practiced well. MUDRAS 6. Maha Mudra, Maha Bandha, Maha Vedha, Khechari, Uddiyana Bandha, Mula B
the Siddhas and are hard to attain even by the Marutas. Note.--The eight Aiswarikis are: Anima (becoming meat, like an atom), Mahima (becoming within easy reach of everything; as touching the moon with the little
finger, while standing on the earth). Prakamya (non-resistance to the desires, as entering the earth like water). Isata (mastery over matter and objects). 9. These Mudras should be kept secret by every means, as one keeps one's box of jewelry, and should, on no account be told to any
one, just as husband and wife keep their dealings secret. MAHA MUDRA 10. Pressing the Yoni (perineum) with the heel of the left foot, and stretching forth the right foot, its toes should be grasped by the thumb and first finger. 11-12. By stopping the throat (by Jalandhara Bandha) the air is drawn in from outside and carried down. Just as a snake
struck with a stick becomes straight like a stick, in the same way, sakti (susumna) becomes straight at once. Then the Kundalini becoming as it were dead, and, leaving both the Ida and the Pingala, enters the susumna (the middle passage). 13. It should be expelled then, slowly only and not violently. For this very reason, the best of wise men call it the
Maha Mudra. This Muha Mudra has been propounded by great masters. 14. Great evils and pains, like death, are destroyed by it, and for this reason wise men call it the Maha Mudra has been propounded by great masters. 14. Great evils and pains, like death, are destroyed by it, and for this reason wise men call it the Maha Mudra. 15. Having practiced with the left nostril, it should be practiced with the right one; and, when the number on both sides becomes equal, then the mudra should be
discontinued. 16. There is nothing wholesome or injurious; for the practice of this mudra destroys the injurious effects of all the rasas (chemicals). Even the deadliest of poisons, if taken, acts like nectar. 17. Consumption, leprosy, prolapsus anii, colic, and the diseases due to indigestion,-- all these irregularities are removed by the practice of this Maha
Mudra. 18. This Maha Mudra has been described as the giver of great success (Siddhi) to men. It should be kept secret by every effort, and not revealed to any and everyone. MAHA BANDHA 19. Pressing the left heel to the perineum and place the right foot on the left thigh. 20. Fill in the air, keeping the chin firm against the chest, and, having
pressed the air, and the mind should be fixed on the middle of the eyebrows or in the susumna (the spine). 21. Having practiced on the left side, it should be practiced on the right side. 22. Some are of opinion that the closing of throat is not necessary here, for keeping the tongue
pressed against the roots of the upper teeth makes a good bandha (stop). 23. This stops the upward motion of all the nadis. Verily this Maha Bandha is the giver of great Siddhis. MAHA BANDHA AND TRIVENI 24. This Maha Bandha is the giver of great Siddhis. MAHA BANDHA AND TRIVENI 24. This Maha Bandha is the giver of great Siddhis. MAHA BANDHA AND TRIVENI 24. This Maha Bandha is the giver of great Siddhis.
Pingala and Susumna) and carries the mind to Kedar (the space between the eyebrows, which is the seat of Siva). 25. As beauty and loveliness, do not avail a woman without the Maha-Bandha are useless with the Maha-Bandha are useless with the Maha-Bandha are useless with the Maha-Ban
mind collected. The movements of the Vayus (Prana and Apana) should be stopped by closing the throat. 27. Resting both the passages (Ida and Pingala), starts into the middle one. 28. The union of the Ida and
Pingala is effected, in order to bring about immortality. When the air becomes as it were dead (by leaving its course through the Ida and the Pingala) (i.e., when it has been kept confined), then it should be expelled. 29. The practice of this Maha Vedha, giver of great Siddhis, destroys old age, grey hair, and shaking of the body, and therefore it is
practiced by the best masters. 30. These three are the great secrets. They are the destroyers of old age and death, increase the appetite, confer the accomplishments of Anima, etc. 31. They should be gin their
practice, little by little, first. KECHARI MUDRA 32. The Kechari Mudra is accomplished by thrusting the tongue into the gullet, by turning it over itself, and keeping the eyesight in the middle 33. To accomplish this, the tongue is lengthened by cutting the fraenum linguae, moving, and pulling it. When it can touch the space between the eyebrows
then the Kechari can be accomplished. 34. Taking a sharp, smooth and clean instrument, of the shape of a cactus leaf, the frenulum of the tongue should be cut a little (as much as a hairs thickness), at a time. 35. Then rock salt and yellow myrobalan (both powdered) should be rubbed in. On the 7th day, it should again be cut a hair's breadth. 36. One
should go on doing thus, regularly for six months. At the end of six months, the freanum of the tongue upwards, it is fixed on three ways (esophagus, windpipe and palate). Thus it makes the Khachari Mudra, and is called the Vyoma Chakra. 38. The Yogi who sits for a minute turning his tongue upwards, is
saved from poisons, diseases, death, old age, etc. 39. He who knows the Kechari Mudra is not afflicted with disease, death, sloth, sleep, hunger, thirst, and swooning. 40. He who knows the Kechari Mudra, is not troubled by diseases, is not stained with karmas, and is not snared by time. 41. The Siddhas have devised this Kechari Mudra from the fact
that the mind and the tongue reach akasa by its practice. 42. If the hole behind the palate be stopped with Kechari by turning the tongue upwards, then bindu cannot leave its place even if a women were embraced. 43. If the Yogi drinks Somarasa (juice) by sitting with the tongue turned backwards and mind concentrated, there is no doubt he
conquers death within 15 days. 44. If the Yogi, whose body is full of Somarasa, were bitten by Takshaka (snake), its poison cannot permeate his body. 45. As fire is inseparably connected with the wood and light is connected with the 
described later on located in the thousand-petalled lotus in the human brain, and is the same as is seen on Sivas' head in pictures, and from which a sort of juice exudes. It is the restraining of this exudation which makes one immortal.) 46. Those who eat the flesh of the cow and drink the immortal liquor daily, are regarded by me men of noble family
Others are but a disgrace to their families. (Note. Translation: Fortunate are the parents and blessed is the country and the family where a Yogi is born. Anything given to such a Yogi, becomes immortal. One, who discriminates between Purusa and Prakriti, purges the sins of a million incarnations, by seeing, speaking, and touching such men (i.e.
Yogi). A Yogi far exceeds a thousand householders, a hundred vanapraasthas, and a thousand Brahmacharis. Who can know the reality of the Raja Yoga? That country is very sacred where resides a man who knows it. By seeing and honoring him, generations of ignorant men get moksa, what to speak of those who are actually engaged in it. He knows
internal and external yoga, deserves adoration from you and me, what if he is adored by the rest of mankind! Those who engage in the great yoga, once or thrice daily, are to be known as masters of great wealth (mabeshwaras) or Lords.) 47. The word (go) means tongue; eating it is thrusting it in the gullet which destroys great sins. 48. Immortal
liquor is the nectar exuding from the moon (Chandra situated on the left side of the space between the eyebrows). It is produced by the fire which is generated by thrusting the tongue can touch with its end the hole from which falls the rasa (juice) which is saltish, bitter, sour, milky and similar to ghee and honey, one can drive away
disease, destroy old age, can evade an attack of arms, become immortal in eight ways and can attract fairies. 50. He who drinks the clear stream of liquor of the moon (soma) falling from the brain to the sixteen-petalled lotus (in the heart), obtained by means of Prana by applying the tongue to the hole of the pendant in the palate, and by meditating
on the great power (Kundalini), becomes free from disease and tender in body, like the stalk of a lotus, and the Yogi lives a very long life. 51. On the top of the Meru (vertabral column), concealed in a hole, is the Somarasa (nectar of Chandra); the wise, whose intellect is not over-powered by Raja and Tamas gunas, but in whom Satwa guna is
predominant, say there is the (universal spirit) atma in it. It is the source of the down-going Ida, Pingala and Susumna Nadis, which are the Ganges, the Yamuna and the Sarasvati. From that Chandra is shed the essence of the body which causes death of men. It should, therefore, be stopped from shedding. This (Khechari Mudra) is a very good
instrument for this purpose. There is no other means of achieving this end. 52. This hole is the generator of knowledge and is the source of the five streams (Ida, Pingala, &c.). In that colorless vacuum, Khechari Mudra, called
Khachari. There is only one deva (god) without any one's support, and there is one condition called Manonmani. UDDIYANA BANDHA 54. Uddiyana is so called by the Yogis, because the great bird, Prana, tied to it, flies without being fatigued. It is
explained below. 56. The belly above the navel is pressed backwards towards the spine. This Uddiyana is always very easy, when learnt from a guru. The practiser of this, if old, becomes young again. 58. The portions above and below the navel, should be drawn backwards towards the spine.
By practicing this for six months one can undoubtedly conquer death. 59. Of all the Bandhas, Uddiyana is the best; for by binding it firmly liberation comes spontaneously. MULA BANDHA 60. Pressing Yoni (perineum) with the heel, contract up the anus. By drawing the Apana thus, Mula Bandha is made. 61. The Apana, naturally inclining downward,
is made to go up by force. This Mula Bandha is spoken of by Yogis as done by contracting the anus. 62. Pressing the heel well against the anus, draw up the air by force, again and again till it (air) goes up. 63. Prana, Apana, Apana, Apana Apana
urine and excrements decrease. Even an old man becomes young by constantly practicing Mula Bandha. 65. Going up the Apana enters the zone of fire, i.e., the stomach. The flame of fire struck by the air is thereby lengthened. (Note In the center of the body is the seat of fire, like heated gold. In men it is triangular, in quadrupeds square, in birds
circular. There is a long thin flame in this fire. It is gastric fire.) 66. These, fire and Apana, go to the naturally hot Prana, which, becomes straight like a serpent, struck
dead with a stick. 68. It enters the Brahma Nadi, just like a serpent enters its hole. Therefore, the Yogi should always practice this Mula Bandha, which destroys old age and death. 70. It stops the opening (hole) of the group of
Nadis, through which the juice from the Soma or Chandra in the brain) falls down. It is, therefore, called the Jalandhara Bandha, the indications of a perfect contraction of throat are, that the nectar does not fall into the fire (the Surya situated in the navel),
and the air is not disturbed. 72. The two Nadis should be stopped firmly by contracting the throat. This is called the middle circuit or center (Madhya Chakra), and it stops the 16 adharas (i.e., vital parts). (Note.--The sixteen vital parts).
the navel, (8) the heart, (9) the head and (16) the Brahmarandra.) 73. By drawing up the mulasthana (anus), Uddiyana Bandha should be performed. The flow of the air should be directed to the Susumna, by closing the Ida and the Pingala.
74. The Prana becomes calm and latent by this means, and thus there is no death, old age, disease, etc. 75. These three Bandhas are the best of all and have been practiced by the means of success in Hatha Yoga, they are known to the Yogis as the chief ones. 76. The whole of the nectar, possessing divine qualities, which exudes
from the Soma (Chandra) is devoured by the Surya; and, owing to this, the body becomes old. 77. To remedy this, the opening of the Surya and below the palate respectively, are the Surya and
the Chandra. The exercise, called the Viparita Karani, is learnt from the guru's instructions. 79. This exercise increases the appetite; and, therefore, one who practices it, should obtain a good supply of food. If the food be scanty, it will burn him at once. 80. Place the head on the ground and the feet up into the sky, for a second only the first day, and
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increase this time daily. 81. After six months, the wrinkles and grey hair are not seen. He who practices it daily, even for two hours, conquers death. VAJROLI 82. Even if one who lives a wayward life, without observing any rules of Yoga, but performs Vajroli, deserves success and is a Yogi. 83. Two things are necessary for this, and these are difficult to get for the ordinary people -- (1) milk and (2) a woman behaving, as desired. 84. By practicing to draw in the bindu, discharged during cohabitation, whether one be a man or a woman, one obtains success in the practice of Vajroli. 85. By means of a pipe, one should blow air slowly into the passage in the male organ. [Urethra.] 86. By practice, the discharged bindu is drawn out. One can draw back and preserve one's own discharged bindu, and life is prolonged by its preservation. 88. By preserving bindu, the body of the Yogi emits a pleasing smell. There is no fear of death, so long as the bindu is well-established in the body. 89. The bindu of men is under control of the mind, and life is dependent on the bindu. Hence, mind and bindu should be protected by all means. SAHAJOLI 90. Sahajoli and Amaroli are only the different kinds of Vajroli. Ashes from burnt up cow dung should be mixed with water. 91. Being free from the exercise of Vajroli, man and woman should both rub it on their bodies. 92. This is called Sahajoli, and should be relied on by Yogis. It does good and gives moksa. 93. This Yoga is achieved by courageous wise men, who are free from sloth, and cannot be accomplished by the slothful. AMAROLI 94. In the doctrine of the sect of the Kapalikas, the Amaroli is the drinking of the mid stream; leaving the 1st, as it is a mixture of too much bile and the last, which is useless. 95. He who drinks Amari, snuff it daily, and practices Vajroli, is called practice of Vajroli should be mixed with ashes, and the rubbing it on the best parts of the body gives divine sight. SAKTI CHALANA 97. Kutilanga (crooked-bodied), Kundalini, Bhujangi (a she-serpent) Sakti, Ishwari, Kuundalini by means of Hatha Yoga. 99. The Parameswari (Kundalini) sleeps, covering the hole of the passage by which one can go to the seat of Brahma which is free from pains. 100. Kundali Sakti sleeps on the bulb, for the purpose of giving moksa to Yogis and bondage to the ignorant. He who has moved that Sakti is no doubt Mukta (released from bondage). 102. Youngster Tapaswini (a she-ascetic), laying between the Ganges and the Yamuni, (Ida and Pingala joundation, Stouch to get the highest position. 103. Ida is called the goddess Ganges, Pingala goddess Yamuna. In the middle of the Ida and the Pingala is the infant widow, Kundali. 104. This sleeping she-serpent should be awakened by catching hold of her tail. By the force of Hatha, the Sakti leaves her sleep, and starts upwards. 105. This she-serpent is situated in Muladhar. She should be caught and moved daily, morning and evening, for 1/2 a prahar (1 1/2 hours), by filling with air through Pingala by the Paridhana method. 106. The bulb is above the anus, a vitasti (12 angulas) long, and measures 4 angulas (3 inches) in extent and is soft and white, and appears as if a folded cloth. 107. Keeping the feet in Vajra-asana (Padma-asana), hold them firmly with the hands. The position of the bulb then will be near the ankle joint, where it should be pressed. 108. The Yogi, sitting with Vajra-asana and having moved Kundali, should perform Bhastrika to awaken the Kundali. There is no fear for him who does so, even if he has entered the mouth of death. 110. By moving this, for two muhurtas, it is drawn up a little by entering the Susumna (spinal column). 111. By this Kundalini leaves the entrance of the Susumna at once, and the Prana enters it of itself. 112. Therefore, this comfortably sleeping Arundhati should always be moved; for by so doing the Yogi gets rid of diseases. 113. The Yogi, who has been able to move the Sakti deserves success. It is useless to say more, suffice it to say that he conquers death playfully. 114. The Yogi observing Brahmacharya (continence) and always eating sparingly, gets success within 40 days by practice, he has no fear from the god of death. 116. There is no other way, but the practice of the Kundali, for washing away the impurities of 72,000 Nadis. 117. This middle Nadi becomes straight by steady practice and mind has become calm by samadhi, get beneficial accomplishments by Sambhavi and other Mudras. 119. Without Raja Yoga, this earth, the night, and the Mudras, be they howsoever wonderful, do not appear beautiful. (Note.--Raja Yoga=asana. Earth=steadiness, calmness. Night=Kumbhaka; cessations of the activity of the Prana, just as King's officials cease moving at night. Hence night means absence of motion, i.e., Kumbhaka.) 120. All the practices relating to air should be performed with concentrated mind. A wise man should not allow his mind to wander away. 121. These are the Mudras, as explained by Adinatha (Siva). Every one of them is the giver of great accomplishments to the practiser. 122. He is really the guru and not to be considered as Isvara in human form who teaches the Mudras as handed down from guru to guru 123. Engaging in practice, by putting faith in his words, one gets the Siddhis of Anima, etc., as also evades death. Chapter 4: Samadhi 1. Salutation to the Guru, the dispenser of happiness to all, appearing as Nada, Vindu and Kali. One who is devoted to him, obtains the highest bliss. 2. Now I will describe a regular method of attaining to Samadhi, which destroys death, is the means for obtaining happiness, and gives the Brahmananda. 3-4. Raja Yoga, Samadhi, Unmani, Manonmani, Amaratwa, Laya, Tatwa, Sunya, Asunya, Parama Pada, Amanasska, Adwaitama, Niralamba, Niranjana, Jiwana Mukti, Sahaja, Turya, are all synonymous. 5. As salt being dissolved in water becomes one with it, so when Atma and mind become one, it is called Samadhi. 6. When the Prana becomes lean (vigourless) and the mind becomes absorbed, then their becoming equal is called Samadhi. 8. Or, who can know the true greatness of the Raja Yogan Yoga Knowledge, mukti, condition, and Siddhis can be learnt by instructions from a guru alone. 9. Indifference to worldly enjoyments is very difficult to obtain, and equally difficult to obtain. It is very difficult to obtain, and equally difficult to obtain, and equally difficult to obtain. It is very difficult to obtain, and equally difficult to obtain, and equally difficult to obtain. It is very difficult to obtain, and equally difficult to obtain. It is very difficult to obtain, and equally difficult to obtain, and equally difficult to obtain. Kumbhakas, when the great power (Kundali) awakens, then the Prana becomes absorbed in Sunya (Samadhi). 11. The Yogi whose sakti has awakened, and who has renounced all actions, attains to the condition of Samadhi, without any effort. 12. When the Prana flows in the Susumna, and the mind has entered sunya, then the Yogi is free from the effects of Karmas. 13. O immortal one (that is, the yogi who has attained to the condition of Samadhi), I salute thee! Even death itself, into whose mouth the whole of this moveable and immovable world has fallen, has been conquered by thee. 14. Amaroli, Vajroli and Saholi are accomplished when the mind becomes calm and Prana has entered the middle channel. 15. How can it be possible to get knowledge, so long as the Prana is living and the mind latent. 16. Always living in a good locality and having known the secret of the Susumna, which has a middle course, and making the Vayu move in it, (the Yogi) should restrain the Vayu in the Brahma randhra. 17. Time, in the form of night and day, is made by the sun and the moon. That the Susumna, which has the Sambhavi Sakti in it, is the only important one, the rest are useless. 19. The Vayu should be made to enter the Susumna without restraint by him who has practices the control of breathing and has awakened the Kundali by the (gastric) fire. 20. The Prana, flowing through the Susumna, brings about the condition of manonmani; other practices are simply futile for the Yogi. 21. By whom the breathing has been controlled, by him the activities of the mind also have been controlled; and, conversely, by whom the activities of the mind; (1) Vna (desires) and (2) the respiration (the Prana). Of these, the destruction of the one is the destruction of both. 23. Breathing is lessened when the mind becomes absorbed, and the mind becomes absorbed when the Prana is restrained. 24. Both the mind becomes absorbed when the mind becomes absorbed, and the prana is restrained. 24. Both the mind and the breath, and the prana begins its activities where there is the breath, and the prana begins its activities. where there is the mind. 25. By the suspension of the one, therefore, comes the suspension of the operations of the operation of the operations of the operation of the operat and mind are unsteady: there is nothing in the world which cannot be accomplished when these are made steady, destroy diseases and the dead himself comes to life (by their means). By their (proper) control, moving in the air is attained. 28. The breathing is calmed when the mind becomes steady and calm; and hence the preservation of bindu. The preservation of this latter makes the satwa established in the body. 29. Mind is the master of the senses, and the breath in its turn is subordinate to the laya (absorption), and that laya depends on the nada. 30. This very laya is what is called moksa, or, being a sectarian, you may not call it moksa; but when the mind becomes absorbed, a sort of ecstasy is experienced. 31. By the suspension of respiration and the annihilation of the enjoyments of the senses, when the mind becomes devoid of all the activities and remains changeless, then the Yogi attains to the Laya Stage. 32. When the thoughts and activities are destroyed, then the Laya Stage is produced, to describe which is beyond the power of speech, being known by self-experience alone. 33. They often speak of Laya; but what is meant by it? Laya is simply the forgetting of the objects of senses when the Vnas (desires) do not rise into existence again. SHAMBAVI MUDRA 34. The Vedas and the Sastras are like ordinary public women. Sambhavi Mudra is the one, which is secluded like a respectable lady. 35. Aiming at Brahman inwardly, while keeping the sight directed to the external objects, without blinking the eyes, is called Sambhavi Mudra, hidden in the Vedas and the Sastras. 36. When the Yogi remains inwardly attentive to the Brahman, keeping the mind and the Prana absorbed, as if seeing everything while in reality seeing nothing outside, below, or above, verily then it is called the Sambhavi Mudra, which is learnt by the favor of a guru. Whatever, wonderful, Sunya or Asunya is perceived, is to be regarded as the manifestation of that great Sambhavi Mudra, which is learnt by the favor of a guru. (Siva). 37. The two states, the Sambhavi and the Khechari, are different because of their seats (being the heart and the space between the eyebrows respectively); but both cause happiness, for the mind becomes absorbed in the Chita-sukha-Rupa-atmana which is void. UNMANI 38. Fix the gaze on the light (seen on the tip of the nose) and raise the eyebrows a little, with the mind contemplating as before (in the Sambhavi Mudras, that is, inwardly thinking of Brahma, but apparently looking outside). This will create the Unmani avastha at once. TARAKA 39. Some are devoted to the Vedas, some to Nigama, while others are enwrapt in Logic, but none knows the value of this mudra, which enables one to cross the ocean of existence. 40. With steady calm mind and half closed eyes, fixed on the tip of the nose, stopping the Ida and the Pingala without blinking, he who can see the light which is the use of more talk? 41. One should not meditate on the Linga (i.e., Atman) in the day (i.e., Atman) in the day (i.e., while Surya or Pingala is working), but should always contemplate after restraining both. KHECHARI 42. When the air has ceased to move in the right and the left nostrils, and has begun to flow in the middle path, then Khechari Mudra can be accomplished there. There is no doubt of this. 43. If the Prana can be drawn into the Sunya (Susumna), which is between the Ida and the Pingala, and made motionless there, then the Khechari Mudra is called Khechari Which is performed in the supportless space between the Sunya and the Pingala, and the Pingala) and called the Vyoma Chakra. 45. The Khechari which causes the stream to flow from the Chandra (Soma) is the beloved of Siva. The incomparable divine Susumna should be closed by the tongue drawn back. 46. It can be closed from the front also (by stopping the movements of the Prana), and then surely it becomes the Khechari. By practice, this Khechari leads to Unmani. 47. The seat of Siva is between the eyebrows, and the mind becomes absorbed there. This condition (in which the mind is thus absorbed) is known as Turya, and death has no access there. 48. The Khechari should be practiced till there is Yoga-nidra (Samadhi). One who has induced Yoga-nidra, cannot fall a victim to death. 49. Freeing the mind from all thoughts and thinking of nothing, one should sit firmly like a pot in the space (surrounded and filled with the ether). 50. As with air, in and out of the body, remains unmoved, so the breathing is brought under control, and, as the practice increases, the mind becomes calm and steady. 52. By rubbing the body over with Amrita (exuding from the moon), from head to foot, one gets Mahakaya, i.e., great strength and energy. END OF KHECHARI 53. Placing the mind into the Kundalini, and getting the later into the mind, by looking upon the Buddhi (intellect) with mind (reflexively), the Param Pada (Brahma) should be obtained. 54. Keep the atma inside the Kha (Brahma) and place Brahma inside your atma. Having made everything pervaded with Kha (Brahma) and place Brahma inside the Kha (Brahma) and place Brahma inside your atma. Having made everything pervaded with Kha (Brahma) and place Brahma inside the Kha (Brahma) and place Brahma inside your atma. 56. He should be neither of his inside nor of his outside world; and, leaving all thoughts, he should think of nothing. 57. The whole of this world and all the schemes of the mind are but the creations of thought. Discarding these thoughts and taking leave of all conjectures, O Rama! obtain peace. 58. As camphor disappears in fire, and rock salt in water, so the mind united with the atma loses its identity. 59. When the knowable, and the knowable world is mind. When the mind has attained to the unmani avastha, there is no dwaita (from the absence of the working of the mind). 61. Mind disappears by removing the knowable, and, on its disappearance, atma only remains behind. 62. The high-souled Acharyas (Teachers) of yore gained experience in the various methods of Samadhi themselves, and then they preached them to others. 63. Salutations to Thee O Kundalini, to Thee O Sudha, born of Chandra, to Thee O Manonmani! to Thee O great power, energy and the intelligent spirit. 64. I will describe now the practice of anahata nada, as propounded by Goraksa Natha, for the benefit of those who are unable to understand the principles of knowledge -- a method, which is liked by the ignorant also. 65. Adinatha propounded 1 1/4 crore methods of trance and they are all extant. Of these, the hearing of the anahata nada is the only one, the chief, in my opinion. 66. Sitting with Mukta asana and with the Sambhavi Mudra, the Yogi should be closed and then the clear sound is heard in the passage of the Susumna which has been cleansed of all its impurities. 68. In all the Yogas, there are four states: (1) arambha or the preliminary, (2) Ghata, or the state of a jar, (3) Parichaya (known), (4) nispatti (consummate). ARAMBHA AVASTHA 69. When the Brahma granthi (in the heart) is pierced through by Pranayama, then a sort of happiness is experienced in the vacuum of the heart, and the anahat sounds, like various tinkling sounds of ornaments, are heard in the body. 70. In the arambha, a Yogi's body becomes divine, glowing, healthy, and emits a divine smell. The whole of his heart becomes void. GHATA AVASTHA 71. In the second stage, the airs are united into one and begun moving in the middle channel. The Yogi's posture becomes firm, and he becomes wise like a god. 72. By this means the Visnu knot (in the throat) is evolved in the vacuum in the throat. PARICHAYA AVASTHA 73. In the third stage, the sound of a drum is known to arise in the Sunya between the eyebrows, and then the Vayu goes to the Mahasunya, which is devoid of evils, pains, old age, disease, hunger and sleep. 75. When the Rudra granthi is pierced, and the air enters the seat of the Lord (the space between the eyebrows), then the perfect sound like that of a flute is produced. 76. The union of the mind and the sound is called the Raja-Yoga. The (real) Yogi becomes the creator and destroyer of the universe, like God. 77. Perpetual Happiness is achieved by this; I do not care if the mukti be not attained. This happiness, resulting from absorption (in Brama), is obtained by means of Raja-Yoga and practice only the Hatha-Yoga, will, in my opinion, waste their energy fruitlessly. 79. Contemplation on the space between the eyebrows is, in my opinion, best for accomplishing soon the Unmani state. For people of small intellect, it is a very easy method for obtaining perfection in the Raja-Yoga. The Laya produced by nada, at once gives experience (of spiritual powers). 80. The happiness which increases in the hearts of Yogiswaras, who have gained success in Samadhi by means of attention to the nada, is beyond description, and is known to Sri Guru Natha alone. 81. The sound which a muni hears by closing his ears with his fingers, should be heard attentively, till the mind becomes steady in it. 82. By practicing with this nada, all other external sounds are stopped. The Yogi becomes steady in it. 82. By practicing with this nada, all other external sounds are stopped. The Yogi becomes happy by overcoming all distractions within 15 days. 83. In the beginning, the sounds heard are of great variety and very loud; but, as the practice increases, they become more and more subtle. 84. In the first stage, the sounds are surging, thundering like the beating of kettle drums and jingling ones. In the last stage, the sounds resemble those from tinklets, flute, Vina, bee, &c. These various kinds of sounds are heard as being produced in the body. 86. Though hearing loud sounds like those of thunder, kettle drums, &c., one should practice with the subtle one, taking up the loudest, thus practicing, the distracted mind does not wander elsewhere. 88. Wherever the mind attaches itself first, it becomes steady there; and when it becomes absorbed in the nada, does not desire the objects of enjoyment. 90. The mind, like an elephant habituated to wander in the garden of enjoyments, is capable of being controlled by the sharp goad of anahata nada. 91. The mind, captivated in the snare of nada, gives up all its activity; and, like a bird with clipped wings, becomes calm at once. 92. Those desirous of the kingdom of Yoga, should take up the practice of hearing the anahata nada, with mind collected and free from all cares. 93. Nada is the snare for catching the mind; and, when it is caught like a deer, it can be killed also like it. 94. Nada is the bolt of the stable door for the horse (the minds of the yogis). A Yogi should determine to practice constantly in the hearing of the nada sounds. 95. Mind gets the properties of calcined mercury. When deprived of its unsteadiness it is calcined, combined with the sulphur of nada, and then it roams like it in the supportless akasa or Brahma. 96. The mind is like a serpent, forgetting all its unsteadiness by hearing the nada, and then it roams like it in the supportless akasa or Brahma. 96. The mind is like a serpent, forgetting all its unsteadiness by hearing the nada, it does not run away anywhere. 97. The fire, catching firewood, is extinguished along with it (after burning it up); and so the mind also, working with the nada, becomes latent along with it. 98. The antahkarana (mind), like a deer, becomes absorbed and motionless on hearing the sound of bells, etc.; and then it is heard, and the mind interpenetrates the knowable. The mind becomes absorbed there, which is the seat of the all-pervading, almighty Lord. 100. So long as the sounds continue, there is the idea of akasa. When they disappear, then it is called Para Brahma, Parametmana. 101. Whatever is heard in the form of nada, is the sakti (power). That which is formless, the final state of the Tatwas, is the Parametmana. 101. Whatever is heard in the form of nada, is the sakti (power). meant for gaining success in Raja-Yoga, for, the man, who is well-established in the Raja-Yoga, overcomes death. 103. Tatwa is the seed, Hatha the field; and Indifference (Vairagya) the water. By the action of these three, the creeper Unmani thrives very rapidly. 104. All the accumulations of sins are destroyed by practicing always with the nada; and the mind and the airs do certainly become latent in the colorless (Paramatmana). 105. Such a one does not hear the noise of the conch and Dundubhi. Being in the Unmani avastha, his body becomes like a piece of wood. 106. There is no doubt, such a Yogi becomes free from all states, from all cares, and remains like one dead. 107. He is not devoured by death, is not bound by his actions. The Yogi who is engaged in Samadhi is overpowered by none. 108. The Yogi, engaged in Samadhi, feels neither smell, taste, color, touch, sound, nor is conscious of his own self. 109. He whose mind is neither smell, taste, color, touch, sound, nor is conscious of his own self. 109. He feels neither heat, cold, pain, pleasure, respect nor disrespect. Such a Yogi is absorbed in Samadhi. 111. He who, though awake, appears like one sleeping, and is without inspiration and expiration and expiration, is certainly free. 112. The Yogi, engaged in Samadhi, cannot be killed by any instrument, and is beyond the controlling powers of beings. He is beyond the reach of incantations and charms. 113. As long as the Prana does not enter and flow in the middle channel and the vindu does not assume the form of Brahma without any effort in contemplation, so long all the talk of knowledge and wisdom is merely the nonsensical babbling of a mad man. End of Hatha Yoga Pradipika ------ This site is devoted to presenting the ancient Self-Realization path of the Himalayan masters in simple, understandable and beneficial ways, while not compromising guality or depth. The goal of our sadhana or practices is the highest Joy that comes from the Realization in direct experience of the center of consciousness, the Self, the Atman or Purusha, which is one and the same with the Absolute Reality. This Self-Realization comes through Yoga meditation of the Yoga Sutras, the contemplative insight of Advaita Vedanta, and the intense devotion of Samaya Sri Vidya Tantra, the three of which complement one another like fingers on a hand. We employ the classical approaches of Raja, Jnana, Karma, and Bhakti Yoga, as well as Hatha, Kriya, Kundalini, Laya, Mantra, Nada, Siddha, and Tantra Yoga. Meditation, contemplation, mantra and prayer finally converge into a unified force directed towards the final stage, piercing the pearl of wisdom called bindu, leading to the Absolute. Out of all the classic yogic texts, The Hatha Yoga Pradipika is one that should be on your study list. It is the first Yogic text detailing the Hatha Yoga system, which many modern yoga styles, like Vinyasa Yoga, are built on. But what exactly can The Hatha Yoga Pradipika teach us, and how do these ancient lessons relate to our modern lives? Read on for a fast yet thorough dive into the Pradipika...Article content:(Click any link below to jump directly to section) THE YOGA TEACHER TRAININGYOU'VE BEEN LOOKING FOR. Online Yoga Alliance registered online yoga certifications enrolling now \$\\$\$ What is the Hatha Yoga Pradipika means "to cast light" or "to illuminate," so the text is often described as the first book to shed light on the Hatha yoga practice. The Hatha Yoga Pradipika is also a guide on spiritual awakening and self-realization (enlightenment). It discusses many spiritual awakening and self-realization (enlightenment). feminine energies) Yogi Swami Swatmarama is the author of the Hatha Yoga Pradipika. The highly revered Indian sage wrote the sacred text during the 15th century as a compilation of the earlier hatha Yoga Pradipika is a foundational Yoga text, not much is known about Swami Swatmarama. Because of the lack of biographical information, there is some debate about whether Svatmarama is the true author. The Hatha Yoga Pradipika consists of four chapters are: Chapter one: focuses on Asana. It discusses how asana practice benefits the physical body and the ten rules of conduct and personal observances. It also details what can bring success and cause failure in Yoga; "Overeating, exertion, talkativeness, adhering to rules, being in the company of common people and unsteadiness (wavering mind) are the six causes which destroy yoga." Chapter two: is about Shatkarma and Pranayama. It details spiritual concepts like the three nadis and the importance of breath retention. Chapter three: is about the mudras and bandhas. It links to Kundalini yoga as it talks about the awakening of Shakti. It also links to tantra yoga and the power of sexual energy; "Therefore the knower of yoga conquers death by preserving the Bindu (semen). Release of the semen means death; conservation of semen is life." Chapter four: discusses Samadhi, referring to it as the ultimate goal of Yoga. Swatmarama explains that Samadhi comes when a person who practices Yoga develops a sound body and a sound mind. I Yoga Alliance registered yoga teacher trainings you should look into I Skey takeaways from the Hatha Yoga PradipikaThe Hatha Yoga Pradipika reminds us that Yoga is more than just creating fancy postures with our body. It guides us to deepen our practice so that our spirit, mind, and body unite. Here are my five key takeaways from this ancient yogic text: 1. Yoga is holistic The Hatha Yoga Pradipika advocates a holistic approach to Yoga, addressing the physical, energetic, and mental aspects. Chapter 2 highlights the importance of purifying the energy channels and cultivating mental focus for spiritual growth. "Perfection of hatha yoga is achieved when there is leanness of the body, tranquil countenance, manifestation of the inner sound, clear eyes, diseaselessness, control of Bindu, active digestive fire, and purification of nadis." II:78 2. Yoga brings us into higher states of consciousnessWhile Hatha Yoga primarily focuses on the physical body, the Pradipika explains that Hatha helps us reach higher yogic paths, like Raja Yoga. The practices in the text serve as a foundation for achieving mental clarity and meditative absorption. The importance of breath control (Pranayama) The Hatha Yoga Pradipika highlights the significance of pranayama in the yogic journey. Pranayama is described as a powerful tool for purifying the energy channels and bandhas While mudras and bandhas are not common in most modern Hatha yoga classes, the text reminds us that these are integral components of Hatha Yoga. These practices redirect and control the flow of prana within the body, aiding in awakening spiritual realization. These texts give insight into what we will gain when we do this; the mind ceases to produce thoughts. Sure, this may not be the goal of most modern-day practitioners. However, the teaching emphasizes the importance of going beyond our individual selves to connect with universal consciousness. "One who desires complete dominion of yoga should thus explore the nada (unstruck sound) with an attentive mind and abandon all thoughts." 4:935 yoga poses from the Hatha Yoga Pradipika every yogi should knowThe Hatha Yoga Pradipika describes 15 yoga postures in detail and mentions many more. Let's take a look at five that are found in almost every yoga class today: Siddhasana Paschimottanasana Bhujangasana Sarvangasana Shavasana1. SiddhasanaSiddhasana, also called the accomplished pose, is a pose you likely do in every yoga class without realizing it. Siddhasana is a seated pose where you tuck your feet into your thighs. This brings the feet much closer to the groin than in Easy Pose (Sukhasana), giving a deep stretch to the hips, adductors, knees, and ankles.2. PaschimottanasanaPaschimottanasana, also called seated forward fold with outstretched legs and the feet touching. Paschimottanasana stretches the hamstrings, hips, and spine. The Pradipika says that when you practice It, your digestive fire increases. This is because the pranic currents rise through Sushumna Nadi (the central channel).3. BhujangasanaBhujangasana, also called cobra pose, is a popular back-bending asana performed when lying on the belly. It strengthens the shoulders, arms, and lower back muscles while stretching the chest and lengthening the spine. 4. SarvangasanaSarvangasana, also called shoulder stand, is a calming inversion that brings the legs and heart above the head. It improves blood circulation, calms the nervous system, and strengthens the shoulders and neck.5. ShavasanaShavasana, also called corpse pose, is the last posture practiced in a Hatha yoga class, yet the most important. You lay on your back with your arms by your side, eyes closed, and your entire body relaxed. Shavasana allows your body, mind, and spirit to soak up the benefits of the practice, promoting spiritual awareness. Takeaway on the Hatha Yoga Pradipika is the first Yogic text detailing this system, it gives us insight into the true essence of traditional Yoga. In particular, it introduces us to the lesser-known yet profound aspects of Yoga, such as mudras, mantras, and subtle energies. 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