



THE HAṬHA YOGA PRADIPIKA.

हठ-योग-परदीपिका

haṭha-yogha-pradīpikā

CHAPTER 1.

On Āsanas.

॥ १ ॥ परथमोपदेशः

॥ 1 ॥ prathamopadeśaḥ

शरी-आदि-नाथाय नमो|अस्तु तस्मै
येनोपदिष्टा हठ-योग-विद्या |
विभ्राजते परोन्नत-राज-योगम
आरोढुमिच्छोरधिरोहिणीव ॥ १ ॥ १ ॥

śrī-ādi-nāthāya namo|astu tasmai
yenopadiṣṭā haṭha-yogha-vidyā |
vibhrājate pronnata-rāja-yogham
āroḍhumichchoradhirohiṇīva ॥ 1 ॥ 1 ॥

Salutation to Ādinātha (Śiva) who expounded the knowledge of Haṭha Yoga, which like a staircase leads the aspirant to the high pinnacled Rāja Yoga. 1.

परणम्य शरी-गुरुं नाथं सवात्मारामेण योगिना ।
केवलं राज-योगाय हठ-विद्योपदिश्यते ॥ २ ॥

praṇamya śrī-ghurum nātham svātmārāmeṇa yoghinā |
kevalam rāja-yoghāya haṭha-vidyopadiśyate || 2 ||

Yogin Swātmārāma, after saluting first his Gurū Srinātha explains Haṭha Yoga for the attainment of Raja Yoga. 2.

भरान्त्या बहुमत-धवान्ते राज-योगमजानताम ।
हठ-परदीपिकां धत्ते सवात्मारामः कृपाकरः ॥ ३ ॥

bhrāntyā bahumata-dhvānte rāja-yoghamajānatām |
haṭha-pradīpikāṃ dhatte svātmārāmaḥ kṛpākarah || 3 ||

Owing to the darkness arising from the multiplicity of opinions people are unable to know the Rāja Yoga. Compassionate Swātmārāma composes the Haṭha Yoga Pradipikā like a torch to dispel it. 3.

हठ-विद्यां हि मत्स्येन्द्र-गोरक्षहाद्या विजानते ।
सवात्मारामोअथवा योगी जानीते तत-परसादतः ॥ ४ ॥

haṭha-vidyām hi matsyendra-ghorakṣhādyā vijānate |
svātmārāmoathavā yoghī jānīte tat-prasādataḥ || 4 ||

Matsyendra, Gorakṣa, etc., knew Haṭha Vidyā, and by their favour Yogī Swātmārāma also learnt it from them. 4.

The following Siddhas (masters) are said to have existed in former times:—

शरी-आदिनाथ-मत्स्येन्द्र-शावरानन्द-भैरवाः ।
छौरङ्गी-मीन-गोरक्ष-विरूपाक्ष-बिलेशयाः ॥ ५ ॥

śrī-ādinātha-matsyendra-śāvarānanda-bhairavāḥ |
chaurangghī-mīna-ghorakṣha-virūpākṣha-bileśayāḥ || 5 ||

Sri Ādinātha (Śiva), Matsyendra, Nātha, Sābar, Anand, Bhairava, Chaurangi, Mīna nātha, Gorakṣanātha, Virupākṣa, Bileśaya. 5.

मन्थानो भैरवो योगी सिद्धिर्बुद्धश्छ कन्थडिः ।
कोरंटकः सुरानन्दः सिद्धपादश्छ छर्पटिः ॥ ६ ॥

manthāno bhairavo yoghī siddhirbuddhaścha kanthaḍiḥ |
koraṃṭakaḥ surānandaḥ siddhapādaścha charpaṭiḥ || 6 ||

Manthâna, Bhairava, Siddhi Buddha, Kanthadi, Karantaka, Surânanda, Siddhipâda, Charapati.
6.

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कानेरी पूज्यपादशछ नित्य-नाथो निरञ्जनः |
कपाली बिन्दुनाथशछ काकछण्डीश्वराहवयः ॥ ७ ॥

kānerī pūjyapādaścha nitya-nātho nirañjanah |
kapālī bindunāthaścha kākachaṇḍīśvarāhvayah ॥ 7 ॥

Kānerī, Pūjyapāda, Nityanātha, Nirañjana, Kapāli, Vindunātha, Kāka Chandīśwara. 7.

अल्लामः परभुदेवशछ घोडा छोली छ टिटिणिः |
भानुकी नारदेवशछ खण्डः कापालिकस्तथा ॥ ८ ॥

allāmaḥ prabhudevaścha ghoḍā cholī cha ṭiṭṭiṇiḥ |
bhānukī nāradevaścha khaṇḍaḥ kāpālikastathā ॥ 8 ॥

Allāma, Prabhudeva, Ghodā, Cholī, Tintīṇi, Bhānukī Nārdeva, Khanda Kāpālika, etc. 8.

इत्यादयो महासिद्धा हठ-योग-परभावतः |
खण्डयित्वा काल-दण्डं बरहमाण्डे विछरन्ति ते ॥ ९ ॥

ityādayo mahāsiddhā haṭha-yogha-prabhāvataḥ |
khaṇḍayitvā kāla-daṇḍam brahmāṇḍe vicharanti te ॥ 9 ॥

These Mahāsiddhas (great masters), breaking the sceptre of death, are roaming in the universe. 9.

अशेषह-ताप-तप्तानां समाश्रय-मठो हठः |
अशेषह-योग-युक्तानामाधार-कमठो हठः ॥ १० ॥

aśeṣha-tāpa-taptānām samāśraya-maṭho haṭhaḥ |
aśeṣha-yogha-yuktānāmādhāra-kamaṭho haṭhaḥ ॥ 10 ॥

Like a house protecting one from the heat of the sun, Haṭha Yoga protects its practiser from the burning heat of the three Tāpas; and, similarly, it is the supporting tortoise, as it were, for those who are constantly devoted to the practice of Yoga. 10.

हठ-विद्या परं गोप्या योगिना सिद्धिमिच्छता |
भवेद्वीर्यवती गुप्ता निर्वीर्या तु परकाशिता ॥ ११ ॥

haṭha-vidyā param ghopyā yoghinā siddhimichchatā |
bhavedvīryavatī ghuptā nirvīryā tu prakāśitā ॥ 11 ॥

A Yogî desirous of success should keep the knowledge of Haṭha Yoga secret; for it becomes potent by concealing, and impotent by exposing. 11.

सुराज्ये धार्मिके देशे सुभिक्षहे निरुपद्रवे ।
धनुः परमाण-पर्यन्तं शिलाग्नि-जल-वर्जिते ।
एकान्ते मठिका-मध्ये सथातव्यं हठ-योगिना ॥ १२ ॥

surājye dhārmike deśe subhikṣhe nirupadrave ।
dhanuḥ pramāṇa-paryantaṁ śilāghni-jala-varjite ।
ekānte maṭhikā-madhye sthātavyaṁ haṭha-yoghinā ॥ 12 ॥

The Yogî should practise Haṭha 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 in a country where justice is properly administered, where good people live, and food can be obtained easily and plentifully. 12.

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अल्प-दवारमरन्ध्र-गर्त-विवरं नात्युच्छ-नीछायतं
सम्यग-गोमय-सान्द्र-लिप्तममलं निःशेष-जन्तूज्झितम ।
बाह्ये मण्डप-वेदि-कूप-रुछिरं पराकार-संवेष्टितं
परोक्तं योग-मठस्य लक्षणमिदं सिद्धैर्हठाभ्यासिभिः ॥ १३ ॥

alpa-dvāramarandhra-gharta-vivaraṁ nātyuchcha-nīchāyataṁ
samyagh-ghomaya-sāndra-liptamamalaṁ niḥśesa-jantūjjhitam ।
bāhye maṇḍapa-vedi-kūpa-ruchiraṁ prākāra-samveṣṭitaṁ
proktaṁ yogha-maṭhasya lakṣhaṇamidaṁ siddhairhaṭhābhyāsibhiḥ ॥ 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 (chabootrâ), a well, and a compound. These characteristics of a room for Haṭha Yogîs have been described by adepts in the practice of Haṭha. 13.

एवं विधे मठे सथित्वा सर्व-छिन्ता-विवर्जितः ।
गुरुपदिष्ट-मार्गेण योगमेव समभ्यसेत ॥ १४ ॥

evaṁ vidhe maṭhe sthitvā sarva-chintā-vivarjitaḥ ।
ghurūpaḍiṣṭa-mārgheṇa yoghameva samabhyaset ॥ 14 ॥

Having seated in such a room and free from all anxieties, he should practise Yoga, as instructed by his *guru*. 14.

अत्याहारः परयासश्छ परजल्पो नियमाग्रहः ।
जन-सङ्गश्छ लौल्यं छ षड्भिर्योगो विनश्यति ॥ १५ ॥

atyāhārah prayāsaścha prajalpo niyamāghrahaḥ |
jana-sangghaścha laulyaṃ cha śhaḍbhiryogho vinaśyati || 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 (*common*) men, and unsteadiness (*of mind*). 15.

उत्साहात्साहसाद्धैर्यात्तत्त्व-जगानाश्छ निश्चयात् |
जन-सङ्ग-परित्यागात्षह्ङ्भिर्योगः परसिद्ध्यति || १६ ||

utsāhātsāhasāddhairyāttattva-jñānāścha niśchayāt |
jana-sanggha-parityāghātṣhaḍbhiryoghaḥ prasiddhyati || 16 ||

The following six bring speedy success:—Courage, daring, perseverance, discriminative knowledge, faith, aloofness. from company (*of common people*). 16.

अथ यम-नियमाः

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं कषहमा धृतिः |
दयार्जवं मिताहारः शौचं छैव यमा दश || १७ ||

atha yama-niyamāḥ
ahiṃsā satyamasteyaṃ brahmacharyaṃ kṣhamā dhṛtiḥ |
dayārjavaṃ mitāhārah śaucham chaiva yamā daśa || 17 ||

The ten rules of conduct are: ahiṃsā (non-injuring), truth, non-stealing, continence, forgiveness, endurance, compassion, meekness (*humility*), sparing (*moderate*) diet and cleanliness. 17.

तपः सन्तोषह आस्तिक्यं दानमीश्वर-पूजनम |
सिद्धान्त-वाक्य-शरवणं हरीमती छ तपो हुतम |
नियमा दश सम्प्रोक्ता योग-शास्त्र-विशारदैः || १८ ||

tapaḥ santoṣha āstikyaṃ dānamīśvara-pūjanam |
siddhānta-vākya-śravaṇaṃ hrīmatī cha tapo hutam |
niyamā daśa samproktā yogha-śāstra-viśāradaiḥ || 18 ||

The ten niyamas mentioned by those proficient in the knowledge of yoga are: Tapas (*austerity*), patience (*contentment*), belief in God, charity, adoration of God, hearing discourses on the principles of religion, shame (*modesty*), (*discerning*) intellect, Japa¹ and Yajña. 18.

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Āsanās.

¹ Niektoré texty uvádzajú tapa, ale to už bolo spomenuté. Iné texty hovoria o džape.

अथ आसनम

हठस्य परथमाङ्गत्वादासनं पूर्वमुच्यते |
कुर्यात्तदासनं सथैर्यमारोग्यं छाङ्ग-लाघवम ॥ १९ ॥

atha āsanam
haṭhasya prathamāṅghatvādāsanam pūrvamuchyate |
kuryāttadāsanam sthairyamārogyam chāṅgha-lāghavam ॥ 19 ॥

Being the first accessory of Haṭha Yoga, āsana is described first. It should be practised for gaining steady posture, health and lightness of body. 19.

वशिष्टाद्यैश्छ मुनिभिर्मत्स्येन्द्राद्यैश्छ योगिभिः |
अङ्गीकृतान्यासनानि कथ्यन्ते कानिछिन्मया ॥ २० ॥

vaśiṣṭhādyaiścha munibhirmatsyendrādyaiścha yoghibhiḥ |
aṅghīkṛtānyāsanāni kathyante kānichinmayā ॥ 20 ॥

I am going to describe certain āsanas which have been adopted by Munīs like Vasiṣṭha, etc., and Yogīs like Matsyendra, etc. 20.

Swastika-āsana.

जानूर्वोरन्तरे सम्यक्कृत्वा पाद-तले उभे |
ऋजु-कायः समासीनः सवस्तिकं तत्प्रच्छक्षते ॥ २१ ॥

jānūrvorantare samyakkṛtvā pāda-tale ubhe |
ṛju-kāyaḥ samāsīnaḥ svastikaṁ tatprachakṣhate ॥ 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. 21.

Gomukha-āsana.

सव्ये दक्षिण-गुल्कं तु पृष्ट-पार्श्वे नियोजयेत् |
दक्षिणेऽपि तथा सव्यं गोमुखं गोमुखाकृतिः ॥ २२ ॥

savye dakṣhiṇa-ghulkaṁ tu pṛṣṭha-pārśve niyojayet |
dakṣhiṇeऽpi tathā savyaṁ ghomukhaṁ ghomukhākṛtiḥ ॥ 22 ॥

Placing the right ankle on the left side and the left ankle on the right side, makes Gomukha-āsana, having the appearance of a cow. 22.

Vīrāsana.

एकं पादं तथैकस्मिन्विन्यसेदुरुणि स्थिरम् ।
इतरस्मिंस्तथा छोरुं वीरासनमितीरितम् ॥ २३ ॥

ekam pādam tathaikasminvinyaseduruṇi sthiram |
itarasmimṣtathā choruṃ vīrāsanamitīritam ॥ 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 Vīrāsana. 23.

Kurmāsana.

गुदं निरुध्य गुल्फाभ्यां वयुत्क्रमेण समाहितः ।
कूर्मासनं भवेदेतदिति योग-विदो विदुः ॥ २४ ॥

ghudam nirudhya ghulphābhyāṃ vyutkrameṇa samāhitaḥ |
kūrmāsanaṃ bhavedetaditi yogha-vido viduḥ ॥ 24 ॥

Placing the right ankle on the left side of anus, and the left ankle on the right side of it, makes what the Yogis call Kūrma-āsana. 24.

Kukkuṭa āsana.

पद्मासनं तु संस्थाप्य जानूर्वोरन्तरे करौ ।
निवेश्य भूमौ संस्थाप्य वयोमस्थं कुक्कुटासनम् ॥ २५ ॥

padmāsanaṃ tu saṃsthāpya jānūrvorantare karau |
niveśya bhūmau saṃsthāpya vyomasthaṃ kukkuṭāsanam ॥ 25 ॥

Taking the posture of Padma-āsana and carrying the hands under the thighs, when the Yogī raises himself above the ground, with his palms resting on the ground, it becomes Kukkuṭa-āsana. 25.

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Uttāna Kūrma-āsana.

कुक्कुटासन-बन्ध-सथो दोर्भ्यां सम्बद्य कन्धराम ।
भवेद्कूर्मवदुत्तान एतदुत्तान-कूर्मकम् ॥ २६ ॥

kukkuṭāśana-bandha-stho dorbyāṃ sambadya kandharām |
bhavedkūrmavaduttāna etaduttāna-kūrmakam ॥ 26 ॥

Having assumed Kukkuṭa-āsana, 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 Uttāna Kūrma-āsana, from its appearance like that of a tortoise. 26.

Dhanura āsana.

पादाङ्गुष्ठौ तु पाणिभ्यां गृहीत्वा शरवणावधि ।
धनुराकर्षणं कुर्याद्धनुर-आसनमुच्यते ॥ २७ ॥

pādāngghuṣṭhau tu pāṇibhyāṃ ghṛhītvā śravaṇāvadhī |
dhanurākaraṣhaṇaṃ kuryāddhanur-āsanamuchyate || 27 ||

Having caught the toes of the feet with both the hands and carried them to the ears by drawing the body like a bow, it becomes Dhanura āsana. 27.

Matsya-āsana.

वामोरु-मूलार्पित-दक्षह-पादं
जानोर्बहिर्वेष्टित-वाम-पादम ।
परगृह्य तिष्ठेत्परिवर्तिताङ्गः
शरी-मत्स्यनाथोदितमासनं सयात ॥ २८ ॥
मत्स्येन्द्र-पीठं जठर-परदीप्तं
परछण्ड-रुग्मण्डल-खण्डनास्त्रम ।
अभ्यासतः कुण्डलिनी-परबोधं
छन्द्र-सथिरत्वं छ ददाति पुंसाम ॥ २९ ॥

vāmoru-mūlārpita-dakṣha-pādaṃ
jānorbahirveṣṭita-vāma-pādam |
praghṛhya tiṣṭhetparivartitāngghaḥ
śrī-matsyanāthoditamāsaṇaṃ syāt || 28 ||
matsyendra-pīṭhaṃ jaṭhara-pradīptiṃ
prachaṇḍa-rughmaṇḍala-khaṇḍanāstram |
abhyāsataḥ kuṇḍalinī-prabodhaṃ
chandra-sthiratvaṃ cha dadāti puṃsām || 29 ||

Having placed the right foot at the root of the left thigh, let the toe be grasped with the right hand passing over the back, and having placed the left foot on the right thigh at its root, let it be grasped with the left hand passing behind the back. This is the āsana, as explained by Śrī Matsyanātha. It increases appetite and is an instrument for destroying the group of the most deadly diseases. Its practice awakens the Kundalinī, stops the nectar shedding from the moon in people. 28-29.

Paśchima Tāna.

परसार्य पादौ भुवि दण्ड-रूपौ
दोभ्यां पदाग्र-दवितयं गृहीत्वा ।
जानूपरिन्यस्त-ललाट-देशो
वसेदिदं पश्चिमतानमाहुः ॥ ३० ॥

prasārya pādau bhuvī daṇḍa-rūpau
dorbhyāṃ padāghra-dvitayaṃ ghṛhītvā |
jānūparinyasta-lalāṭa-deśo
vasedidaṃ paśchimatānamāhuḥ || 30 ||

Having stretched the feet on the ground, like a stick, and having grasped the toes of both the feet with both the hands, when one sits with his forehead resting on the thighs, it is called Paśchima Tāna. 30.

इति पश्चिमतानमासनाग्र्यं
पवनं पश्चिम-वाहिनं करोति |
उदयं जठरानलस्य कुर्याद
उदरे काश्यमरोगतां छ पुंसाम् || ३१ ||

iti paśchimatānamāsanāghryaṃ
pavanaṃ paśchima-vāhinaṃ karoti |
udayaṃ jaṭharānalasya kuryād
udare kāśyamaroghatāṃ cha puṃsām || 31 ||

This Paśchima Tāna carries the air from the front to the back part of the body (*i.e.*, to the suṣumna). It kindles gastric fire, reduces obesity and cures all diseases of men. 31.

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Mayūra-āsana.

धरामवष्टभ्य कर-दवयेन
तत-कूर्पर-सथापित-नाभि-पार्श्वः |
उच्छासनो दण्डवदुत्थितः खे
मायूरमेतत्प्रवदन्ति पीठम् || ३२ ||

dharāmavaṣṭabhya kara-dvayena
tat-kūrpara-sthāpita-nābhi-pārśvaḥ |
uchchāsano daṇḍavadutthitaḥ khe
māyūrametatpravadanti pīṭham || 32 ||

Place the palms of both the hands on the ground, and place the navel on both the elbows and balancing thus, the body should be stretched backward like a stick. This is called Mayūra-āsana. 32.

हरति सकल-रोगानाशु गुल्मोदरादीन्
अभिभवति छ दोषहानासनं शरी-मयूरम् |
बहु कदशन-भुक्तं भस्म कुर्यादशेषं
जनयति जठराग्निं जारयेत्काल-कूटम् || ३३ ||

harati sakala-roghānāśu ghulmodarādīn
abhibhavati cha doṣhānāsanam śrī-mayūram |
bahu kadaśana-bhuktaṃ bhasma kuryādaśeṣhaṃ
janayati jaṭharāghniṃ jārayetkāla-kūṭam || 33 ||

This Āsana soon destroys 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. 33.

Śava-āsana.

उत्तानं शबवद्भूमौ शयनं तच्छवासनम् |
शवासनं शरान्तिहरं छित्त-विश्रान्ति-कारकम् || ३४ ||

uttānaṃ śabavadbhūmau śayanaṃ tachchavāsanam |
śavāsanam śrānti-haraṃ chitta-viśrānti-kārakam || 34 ||

Lying down on the ground, like a corpse, is called Śava-āsana. It removes fatigue and gives rest to the mind. 34.

छतुरशीत्यासनानि शिवेन कथितानि च |
तेभ्यश्छतुष्टकमादाय सारभूतं बरवीम्यहम् || ३५ ||

chaturaśītyāsanāni śivena kathitāni cha |
tebhyaśchatuṣṭkamādāya sārabhūtaṃ bravīmyaham || 35 ||

Śiva taught 84 āsanas. Of these the first four being essential ones, I am going to explain them here. 35.

सिद्धं पद्मं तथा सिंहं भद्रं वेति छतुष्टयम् |
शरेष्टं तत्रापि च सुखे तिष्ठेत्सिद्धासने सदा || ३६ ||

siddhaṃ padmaṃ tathā siṃhaṃ bhadrāṃ veti chatuṣṭayam |
śreṣṭhaṃ tatrāpi cha sukhe tiṣṭhetsiddhāsane sadā || 36 ||

These four are:—The Siddha, Padma, Sinha and Bhadra. Even of these, the Siddha-āsana, being very comfortable, one should always practise it. 36.

The Siddhāsana

अथ सिद्धासनम्
योनि-सथानकमङ्घ्रि-मूल-घटितं कृत्वा दृढं विन्यसेत्
मेण्ड्रे पादमथैकमेव हृदये कृत्वा हनुं सुस्थिरम् |
सथाणुः संयमितेन्द्रियोऽच्छल-दृशा पश्येद्भ्रुवोरन्तरं
हयेतन्मोक्षह-कपाट-भेद-जनकं सिद्धासनं परोच्यते || ३७ ||

atha siddhāsanam

yoni-sthānakamangghri-mūla-ghaṭitam kṛtvā dṛḍham vinyaset
meṇḍhre pādamaṭhaikameva hṛdaye kṛtvā hanuṃ susthiram |
sthānuḥ samyamitendriyo|achala-dṛśā paśyedbhruvorantaram
hyetanmokṣha-kapāṭa-bheda-janakam siddhāsanam prochyate || 37 ||

Press firmly the heel of the left foot against the perineum, and the right heel above the male organ. With the chin pressing on the chest, one should sit calmly, having restrained the senses, and gaze steadily the space between the eyebrows. This is called the Siddha Āsana, the opener of the door of salvation. 37.

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मेण्ड्रादुपरि विन्यस्य सव्यं गुल्फं तथोपरि |
गुल्फान्तरं छ निक्षिप्य सिद्धासनमिदं भवेत् || ३८ ||

meṇḍhrādupari vinyasya savyam ghulpham tathopari |
ghulphāntaram cha nikṣhipya siddhāsanamidam bhavet || 38 ||

This Siddhāsana is performed also by placing the left heel on Meḍhra (above the male organ), and then placing the right one on it. 38.

एतत्सिद्धासनं पराहुरन्ये वज्रासनं विदुः |
मुक्तासनं वदन्त्येके पराहर्गुप्तासनं परे || ३९ ||

etatsiddhāsanam prāhuranye vajrāsanam viduḥ |
muktāsanam vadantyeke prāhurghuptāsanam pare || 39 ||

Some call this Siddhāsana, some Vajrāsana. Others call it Mukta Āsana or Gupta Āsana. 39.

यमेष्विव मिताहारमहिंसा नियमेष्विव |
मुख्यं सर्वासनेष्वेकं सिद्धाः सिद्धासनं विदुः || ४० ||

yameṣhviva mitāhāramahiṃsā niyameṣhviva |
mukhyaṃ sarvāsanēṣhvekaṃ siddhāḥ siddhāsanam viduḥ || 40 ||

Just as sparing food is among Yamas, and Ahimsā among the Niyamas, so is Siddhāsana called by adepts the chief of all the āsanas. 40.

छतुरशीति-पीठेषु सिद्धमेव सदाभ्यसेत् |
दवासप्तति-सहस्राणां नाडीनां मल-शोधनम् || ४१ ||

chaturaśīti-pīṭheṣhu siddhameva sadābhyaset |
dvāsaptati-sahasrāṇām nāḍīnām mala-śodhanam || 41 ||

Out of the 84 Āsanas Siddhāsana should always be practised, because it cleanses the impurities of 72,000 nāḍīs. 41.

आत्म-धयायी मिताहारी यावद्द्वादश-वत्सरम ।
सदा सिद्धासनाभ्यासाद्योगी निष्पत्तिमाप्नुयात् ॥ ४२ ॥

ātma-dhyāyī mitāhārī yāvaddvādaśa-vatsaram ।
sadā siddhāsanābhyāsādyoghī niṣhpattimāpnuyāt ॥ 42 ॥

By contemplating on oneself, by eating sparingly, and by practising Siddhāsana for 12 years, the Yogī obtains success. 42.

किमन्यैर्बहुभिः पीठैः सिद्धे सिद्धासने सति ।
पराणानिले सावधाने बद्धे केवल-कुम्भके ।
उत्पद्यते निरायासात्स्वयमेवोन्मनी कला ॥ ४३ ॥

kimanyairbahubhiḥ pīṭhaiḥ siddhe siddhāsane sati ।
prāṇānile sāvadhāne baddhe kevala-kumbhake ।
utpadyate nirāyāsātsvayamevonmanī kalā ॥ 43 ॥

Other postures are of no use, when success has been achieved in Siddhāsana, and Prāṇa Vāyū becomes calm and restrained by Kevala Kumbhaka. 43.

तथैकास्मिन्नेव दृढे सिद्धे सिद्धासने सति ।
बन्ध-तरयमनायासात्स्वयमेवोपजायते ॥ ४४ ॥

tathaikāsminneva dṛḍhe siddhe siddhāsane sati ।
bandha-trayamanāyāsātsvayamevopajāyate ॥ 44 ॥

Success in one Siddhāsana alone becoming firmly established, one gets Unmanī at once, and the three bonds (Bandhas) are accomplished of themselves. 44.

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नासनं सिद्ध-सदृशं न कुम्भः केवलोपमः ।
न खेचरी-समा मुद्रा न नाद-सदृशो लयः ॥ ४५ ॥

nāsanam siddha-sadṛśam na kumbhaḥ kevalopamaḥ ।
na khecharī-samā mudrā na nāda-sadṛśo layaḥ ॥ 45 ॥

There is no Āsana like the Siddhāsana and no Kumbhaka like the Kevala. There is no mudrā like the Khechari and no *laya* like the Nāda (Anāhata Nāda.) 45.

Padmāsana.

अथ पद्मासनम्
वामोरूपरि दक्षिणं छु छरणं संस्थाप्य वामं तथा
दक्षहोरूपरि पश्चिमेन विधिना धृत्वा कराभ्यां दृढम् ।

अङ्गुष्ठौ हृदये निधाय छिबुकं नासाग्रमालोकयेत्
एतद्व्याधि-विनाश-कारि यमिनां पद्मासनं परोक्ष्यते ॥ ४६ ॥

atha padmāsanam
vāmorūpari dakṣhiṇaṃ cha charaṇaṃ samsthāpya vāmaṃ tathā
dakṣhorūpari paśchimena vidhinā dhṛtvā karābhyāṃ dṛḍham |
angghuṣṭhau hṛdaye nidhāya chibukaṃ nāsāghramālokayet
etadvyādhi-vināśa-kāri yamināṃ padmāsanam prochyate ॥ 46 ॥

Place the right foot on the left thigh and the left foot on the right 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 Padmāsana, the destroyer of the diseases of the Yamīs. 46.

उत्तानौ छरणौ कृत्वा ऊरु-संस्थौ परयत्नतः |
ऊरु-मध्ये तथोत्तानौ पाणी कृत्वा ततो दृशौ ॥ ४७ ॥

uttānau charaṇau kṛtvā ūru-samsthau prayatnataḥ |
ūru-madhye tathottānau pāṇī kṛtvā tato dṛśau ॥ 47 ॥

Place the feet on the thighs, with the soles upwards, and place the hands on the thighs, with the palms upwards. 47.

नासाग्रे विन्यसेद्राजद-अन्त-मूले तु जिह्वया |
उत्तम्भ्य छिबुकं वक्षहस्युत्थाप्य पवनं शनैः ॥ ४८ ॥

nāsāghre vinyasedrājad-anta-mūle tu jihvayā |
uttambhya chibukaṃ vakṣhasyutthāpy pavanaṃ śanaiḥ ॥ 48 ॥

Gaze on the tip of the nose, keeping the tongue pressed against the root of the teeth of the upper jaw, and the chin against the chest, and raise the air up slowly, *i.e.*, pull the apāna-vāyū gently upwards. 48.

इदं पद्मासनं परोक्तं सर्व-व्याधि-विनाशनम् |
दुर्लभं येन केनापि धीमता लभ्यते भुवि ॥ ४९ ॥

idaṃ padmāsanam proktaṃ sarva-vyādhi-vināśanam |
durlabhaṃ yena kenāpi dhīmatā labhyate bhuvi ॥ 49 ॥

This is called the Padmāsana, the destroyer of all diseases. It is difficult of attainment by everybody, but can be learnt by intelligent people in this world. 49.

कृत्वा सम्पुटितौ करौ दृढतरं बद्ध्वा तु पद्ममासनं
गाढं वक्षहसि सन्निधाय छिबुकं धयायंश्छ तच्छेतसि |
वारं वारमपानमूर्ध्वमनिलं परोत्सारयन्पूरितं
नयञ्छन्प्राणमुपैति बोधमतुलं शक्ति-परभावान्नरः ॥ ५० ॥

kṛtvā sampuṭitau karau dīḍhataram baddhvā tu padmamāsanam
ghāḍham vakṣhasi sannidhāya chibukam dhyāyamścha tachchetasi |
vāram vāramapānamūrdhvamanilaṃ protsārayanpūritam
nyañchanprāṇamupaiti bodhamatulaṃ śakti-prabhāvānnaraḥ || 50 ||

Having kept both the hands together in the lap, performing the Padmāsana firmly, keeping the chin Fixed to the chest and contemplating on Him in the mind, by drawing the apāna-vāyū up (performing Mūla Bandha) and pushing down the air after inhaling it, joining thus the prāṇa

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and apāna in the navel, one gets the highest intelligence by awakening the śakti (kundalinī) thus. 50.

NB.—When Apāna Vāyū is drawn gently up and after filling in the lungs with the air from outside, the prāṇa is forced down by and by so as to join both of them in the navel, they both enter then the Kundalinī and, reaching the Brahma randhra (the great hole), they make the mind calm. Then the mind can contemplate on the nature of the ātmana and can enjoy the highest bliss.

पद्मासने स्थितो योगी नाडी-द्वारेण पूरितम् ।
मारुतं धारयेद्यस्तु स मुक्तो नात्र संशयः ॥ ५१ ॥

padmāsane sthito yoghī nāḍī-dvāreṇa pūritam |
mārutam dhārayedyastu sa mukto nātra saṃśayaḥ || 51 ||

The Yogī who, sitting with Padmāsana, can control breathing, there is no doubt, is free from bondage. 51.

The Simhāsana.

अथ सिंहासनम्
गुल्फौ छ वृष्हणस्याधः सीवन्त्याः पार्श्वयोः कश्चिपेत ।
दक्षिणे सव्य-गुल्फं तु दक्ष-गुल्फं तु सव्यके ॥ ५२ ॥

atha simhāsanam
ghulphau cha vṛṣhaṇasyādhaḥ sīvantyāḥ pārśvayoḥ kṣhipet |
dakṣhiṇe savya-ghulpham tu dakṣha-ghulpham tu savyake || 52 ||

Press the heels on both sides of the seam of Perineum, in such a way that the left heel touches the right side and the right heel touches the left side of it. 52.

हस्तौ तु जान्वोः संस्थाप्य सवाङ्गुलीः सम्प्रसार्य छ ।
वयात्त-वक्तो निरीक्षेत नासाग्रं सुसमाहितः ॥ ५३ ॥

hastau tu jānvoh samsthāpya svāṅghulīḥ samprasārya cha |
vyātta-vakto nirīksheta nāsāghraṃ susamāhitaḥ || 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. 53.

सिंहासनं भवेदेतत्पूजितं योगि-पुणगवैः ।
बन्ध-तरितय-सन्धानं कुरुते छासनोत्तमम् ॥ ५४ ॥

siṃhāsanaṃ bhavedetatpūjitaṃ yoghi-pungghavaiḥ ।
bandha-tritaya-sandhānaṃ kurute chāsanottamam ॥ 54 ॥

This is Siṃhāsana, held sacred by the best of Yogīs. This excellent Āsana effects the completion of the three Bandhas (The Mūlabandha, Kanṭha or Jālandhar Bandha and Uḍḍiyāna Bandha). 54.

The Bhadrāsana.

अथ भद्रासनम्
गुल्फौ छ वृष्हणस्याधः सीवन्त्याः पार्श्वयोः कश्चित्ते ।
सव्य-गुल्फं तथा सव्ये दक्ष-गुल्फं तु दक्षिणे ॥ ५५ ॥
पार्श्व-पादौ छ पाणिभ्यां दृढं बद्ध्वा सुनिश्चलम् ।
भद्रासनं भवेदेतत्सर्व-वयाधि-विनाशनम् ।
गोरक्षहासनमित्याहुरिदं वै सिद्ध-योगिनः ॥ ५६ ॥

atha bhadrāsanaṃ
ghulphau cha vṛṣhanasyādhaḥ sīvantiyāḥ pārśvayoḥ kṣhite ।
savya-ghulphaṃ tathā savye dakṣha-ghulphaṃ tu dakṣiṇe ॥ 55 ॥
pārśva-pādau cha pāṇibhyāṃ dṛḍhaṃ baddhvā suniśchalam ।
bhadrāsanaṃ bhavedetatsarva-vyādhi-vināśanam ।
ghorakṣhāsanamityāhuridaṃ vai siddha-yoghinaḥ ॥ 56 ॥

Place the heels on either side of the seam of the Perineum, keeping the left heel on the left side and the right one on the right side, hold the

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feet firmly joined to one another with both the hands. This Bhadrāsana is the destroyer of all the diseases. 55 and 56.

एवमासन-बन्धेषु योगीन्द्रो विगत-शरमः ।
अभ्यसेन्नाडिका-शुद्धिं मुद्रादि-पवनी-करियाम् ॥ ५७ ॥

evamāsana-bandheṣhu yoghīndro vighata-śramaḥ ।
abhyasennādikā-śuddhiṃ mudrādi-pavanī-kriyām ॥ 57 ॥

The expert Yogīs call this Gorakśa āsana. By sitting with this āsana, the Yogī gets rid of fatigue 57.

आसनं कुम्भकं छिन्नं मुद्राख्यं करणं तथा ।
अथ नादानुसन्धानमभ्यासानुक्रमो हठे ॥ ५८ ॥

āsanaṃ kumbhakaṃ chitraṃ mudrākhyam karaṇam tathā |
atha nādānusandhānamabhyāsānukramo haṭhe || 58 ||

The Nâdis should be cleansed of their impurities by performing the mudrâs, etc., (which are the practices relating to the air) Âsanas, Kumbhakas and various curious mûdrâs. 58.

बरहमछारी मिताहारी तयागी योग-परायणः ।
अब्दादूर्ध्वं भवेत्सिद्धो नात्र कार्या विचारणा ॥ ५९ ॥

brahmachārī mitāhārī tyāghī yogha-parāyaṇaḥ |
abdādūrdhvaṃ bhavedsiddho nātra kāryā vichāraṇā || 59 ||

By regular and close attention to Nâda (anâhata nâda) in Haṭha Yoga, a Brahmachari, sparing in diet, unattached to objects of enjoyment, and devoted to Yoga, gains success, no doubt, within a year. 59.

सुस्निग्ध-मधुराहारश्छतुर्थाश-विवर्जितः ।
भुज्यते शिव-सम्प्रीत्यै मिताहारः स उच्यते ॥ ६० ॥

susnighdha-madhurāhāraśchaturthāśa-vivarjitaḥ |
bhujyate śiva-samprītyai mitāhāraḥ sa uchryate || 60 ||

Abstemious feeding is that in which $\frac{3}{4}$ of hunger is satisfied with food, well cooked with ghee and sweets, and eaten with the offering of it to Śiva. 60.

Foods injurious to a Yogī.

कट्वाम्ल-तीक्ष्ण-लवणोष्ण-हरीत-शाक-
सौवीर-तैल-तिल-सर्षप-मद्य-मत्स्यान ।
आजादि-मांस-दधि-तक्र-कुलत्थकोल-
पिण्याक-हिङ्गु-लशुनाद्यमपथ्यमाहुः ॥ ६१ ॥

katvāmla-tīkṣhṇa-lavaṇoṣhṇa-harīta-śāka-
sauvīra-taila-tila-sarṣhapa-madya-matsyān |
ājādi-māmsa-dadhi-takra-kulatthakola-
piṇyāka-hingghu-laśunādyamapathyamāhuḥ || 61 ||

Bitter, sour, saltish, hot, green vegetables, fermented, oily, mixed with til seed, rape seed, intoxicating liquors, fish, meat, curds, chhaasa pulses, plums, oil-cake, asafœtida (hînga), garlic, onion, etc., should not be eaten. 61.

भोजनमहितं विद्यात्पुनरस्योष्टणी-कृतं रूक्षम ।
अतिलवणमम्ल-युक्तं कदशन-शाकोत्कं वर्ज्यम् ॥ ६२ ॥

bhojanamahitaṃ vidyātpunarasyoṣṭhṇī-kṛtaṃ rūkṣham ।
atilavaṇamamla-yuktaṃ kadaśana-śākotkaṃ varjyam ॥ 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. 62.

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वह्नि-सत्री-पथि-सेवानामादौ वर्जनमाचरेत् ॥ ६३ ॥

vahni-strī-pathi-sevānāmādaū varjanamācharet ॥ 63 ॥

As said by Gorakṣa, one should keep aloof from the society of the evil-minded, fire, women, travelling, early morning bath, fasting, and all kinds of bodily exertion. 63.

तथा हि गोरक्ष-वचनम्
वर्जयेद्दुर्जन-परान्तं वह्नि-सत्री-पथि-सेवनम् ।
परातः-सनानोपवासादि काय-क्लेश-विधिं तथा ॥ ६४ ॥

tathā hi ghorakṣha-vachanam
varjayeddurjana-prāntaṃ vahni-strī-pathi-sevanam ।
prātaḥ-snānopavāsādi kāya-kleśa-vidhiṃ tathā ॥ 64 ॥

Wheat, rice, barley, shâstik (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 practise Yoga. 64.

गोधूम-शालि-यव-षहाष्टिक-शोभनान्नं
कण्हीराज्य-खण्ड-नवनीत-सिद्धा-मधूनि ।
शुण्ठी-पटोल-कफलादिक-पञ्च-शाकं
मुद्गादि-दिव्यमुदकं च यमीन्द्र-पथ्यम् ॥ ६५ ॥

ghodhūma-śāli-yava-ṣhāṣṭhika-śobhanānnaṃ
kṣhīrājya-khaṇḍa-navanīta-siddhā-madhūni ।
śuṅṭhī-paṭola-kaphalādika-pañcha-śākaṃ
mudghādi-divyamudakaṃ cha yamīndra-pathyam ॥ 65 ॥

A Yogî 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. 65.

पुष्टं सुमधुरं सनिग्धं गव्यं धातु-परपोषणम् ।
मनोभिलषितं योग्यं योगी भोजनमाचरेत् ॥ ६६ ॥

puṣṭhaṃ sumadhuraṃ snigdhaṃ ghavyaṃ dhātu-prapoṣhaṇam |
manobhilaṣitaṃ yoghyaṃ yoghī bhojanamācharet || 66 ||

Whether young, old or too old, sick or lean, one who discards laziness, gets success if he practises Yoga. 66.

युवो वृद्धो|अतिवृद्धो वा वयाधितो दुर्बलो|अपि वा |
अभ्यासात्सिद्धिमाप्नोति सर्व-योगेष्टवतन्द्रितः || ६७ ||

yuvo vṛddho|ativṛddho vā vyādhito durbalo|api vā |
abhyāsātsiddhimāpnoti sarva-yogheṣṭvatandritaḥ || 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. 67.

करिया-युक्तस्य सिद्धिः सयादक्रियस्य कथं भवेत् |
न शास्त्र-पाठ-मात्रेण योग-सिद्धिः परजायते || ६८ ||

kriyā-yuktasya siddhiḥ syādakriyasya kathaṃ bhavet |
na śāstra-pāṭha-mātreṇa yogha-siddhiḥ prajāyate || 68 ||

Success cannot be attained by adopting a particular dress (Veṣa). It cannot be gained by telling tales. Practice alone is the means to success. This is true, there is no doubt. 68.

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न वेष्ट-धारणं सिद्धेः कारणं न छ तत-कथा |
करियैव कारणं सिद्धेः सत्यमेतन्न संशयः || ६९ ||
पीठानि कुम्भकाश्छित्रा दिव्यानि करणानि छ |
सर्वाण्यपि हाठभ्यासे राज-योग-फलावधि || ७० ||

na veṣha-dhāraṇam siddheḥ kāraṇam na cha tat-kathā |
kriyaiva kāraṇam siddheḥ satyametanna saṁśayaḥ || 69 ||
pīṭhāni kumbhakāśchitrā divyāni karaṇāni cha |
sarvāṅyapi haṭhābhyāse rāja-yogha-phalāvadhi || 70 ||

Āsanas (postures), various Kumbhakas, and other divine means, all should be practised in the practice of Haṭha Yoga, till the fruit—Rāja Yoga—is obtained. 69.

End of chapter 1st, on the method of forming the Āsanas.

इति हठ-परदीपिकायां प्रथमोपदेशः |

iti haṭha-pradīpikāyāṃ prathamopadeśaḥ |

[Next: Chapter II. On Prânâyâma](#)