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# 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 ||

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.

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

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

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

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

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

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.

हठ-विद्यां हि मत्स्येन्द्र-गोरक्षहाया विजानते |  
सवात्मारामो.अथवा योगी जानीते तत-परसादतः || ४ ||

haṭha-vidyām hi matsyendra-ghorakṣhādyā vijānate |  
svātmārāmo.athavā yoghī jānīte tat-prasādataḥ || 4 ||

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

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-sāvarānanda-bhairavāḥ |  
chaurangghī-mīna-ghorakṣha-virūpākṣha-bileśayāḥ ॥ 5 ॥

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

मन्थानो भैरवो योगी सिद्धिर्बुद्धश्च कन्थडिः |  
कोरंटकः सुरानन्दः सिद्धपादश्च छर्पटिः ॥ ६ ॥

manthāno bhairavo yoghī siddhirbuddhaścha kanthaḍiḥ |  
koramṭakaḥ surānandaḥ siddhapādaścha charpaṭiḥ ॥ 6 ॥

6. Manthāna, Bhairava, Siddhi Buddha, Kanthadi, Karantaka, Surānanda, Siddhipāda, Charapati.

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कानेरी पूज्यपादश्च नित्य-नाथो निरञ्जनः |  
कपाली बिन्दुनाथश्च काकछण्डीश्वराह्वयः ॥ ७ ॥

kānerī pūjyapādaścha nitya-nātho nirañjanaḥ |  
kapālī bindunāthaścha kākachaṇḍīśvarāhvayaḥ ॥ 7 ॥

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

अल्लामः परभुदेवश्च घोडा छोली छ टिंतिणिः |  
भानुकी नारदेवश्च खण्डः कापालिकस्तथा ॥ ८ ॥

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

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

इत्यादयो महासिद्धा हठ-योग-परभावतः |  
खण्डयित्वा काल-दण्डं ब्रह्माण्डे विहरन्ति ते ॥ ९ ॥

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

These Mahāsiddhas (great masters), breaking the sceptre of

9. death, are roaming in the universe.

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

aśeṣha-tāpa-taptānāṃ samāśraya-maṭho haṭhaḥ ।  
aśeṣha-yogha-yuktānāmādhāra-kamaṭho haṭhaḥ ॥ 10 ॥

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.

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

haṭha-vidyā paraṃ ghopyā yoghinā siddhimichchatā ।  
bhavedvīryavatī ghuptā nirvīryā tu prakāśitā ॥ 11 ॥

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

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

surājye dhārmike deśe subhikṣhe nirupadrave ।  
dhanuḥ pramaṇa-paryantaṃ śilāghni-jala-varjite ।  
ekānte maṭhikā-madhye sthātavyaṃ haṭha-yoghinā ॥ 12 ॥

12. The Yogī 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.

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

alpa-dvāramarandhra-gharta-vivaraṃ nātyuchcha-nīchāyatam

samyagh-ghomaya-sāndra-liptamamalaṃ niḥśesa-jantūjjhitam  
|  
bāhye maṇḍapa-vedi-kūpa-ruchiraṃ prākāra-saṃveṣṭitaṃ  
proktaṃ yogha-maṭhasya lakṣhaṇamidaṃ  
siddhairhaṭhābhyāsibhiḥ || 13 ||

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 (chabootrā), a well, and a compound. These characteristics of a room for Haṭha Yogīs have been described by adepts in the practice of Haṭha.

एवं विधे मठे स्थित्वा सर्व-छिन्ता-विवर्जितः |  
गुरुपदिष्ट-मार्गेण योगमेव समभ्यसेत || १४ ||

evaṃ vidhe maṭhe sthitvā sarva-chintā-vivarjitaḥ |  
ghurūpaḍiṣṭa-mārgheṇa yoghameva samabhyaset || 14 ||

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

अत्याहारः परयासश्च परजल्पो नियमाग्रहः |  
जन-सङ्गश्च लौल्यं च षड्भिर्योगो विनश्यति || १५ ||

atyāhāraḥ prayāsaścha prajalpo niyamāgrahaḥ |  
jana-saṅghaścha laulyaṃ cha ṣaḍbhiryogho vinaśyati || 15 ||

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.

उत्साहात्साहसाद्धैर्यात्तत्त्व-जगानाश्च निश्चयात् |  
जन-सङ्ग-परित्यागात्षड्भिर्योगः परसिद्ध्यति || १६ ||

utsāhātsāhasāddhairyāttattva-jānāścha niśchayāt |  
jana-saṅgha-parityāgātṣaḍbhiryoghaḥ prasiddhyati || 16 ||

16. The following six bring speedy success:—Courage, daring, perseverance, discriminative knowledge, faith, aloofness. from company.

अथ यम-नियमाः  
अहिंसा सत्यमस्तेयं ब्रह्मचर्यं कर्षमा धृतिः |  
दयार्जवं मिताहारः शौचं चैव यमा दश || १७ ||

atha yama-niyamāḥ  
 ahiṃsā satyamasteyaṃ brahmacharyaṃ kṣhamā dhṛtiḥ |  
 dayāṛjavaṃ mitāhāraḥ śaucaṃ chaiva yamā daśa || 17 ||

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

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

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

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 Yajña.

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### Āsanas.

अथ आसनम  
 हठस्य परथमाङ्गत्वादासनं पूर्वमुच्यते |  
 कुर्यात्तदासनं सथैर्यमारोग्यं छाङ्ग-लाघवम || १९ ||

atha āsanam  
 haṭhasya prathamāṅghatvādāsanam pūrvamuchyate |  
 kuryāttadāsanam sthairyamāroghyaṃ chāṅgha-lāghavam ||  
 19 ||

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.

वशिष्ठैश्च मुनिभिर्मत्स्येन्द्रैश्च योगिभिः |  
 अङ्गीकृतान्यासनानि कथ्यन्ते कानिछिन्मया || २० ||

vaśiṣṭhādyaiścha munibhirmatsyendrādyaiścha yogibhiḥ |  
 aṅghīkṛtānyāsanāni kathyante kānichinmayā || 20 ||

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

*Swastika-āsana.*

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

jānūrvorantare samyakkṛtvā pāda-tale ubhe |  
ṛju-kāyaḥ samāsīnaḥ svastikaṃ tatprachakṣhate || 21 ||

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.

*Gomukha-āsana.*

सव्ये दक्षिण-गुल्कं तु पृष्ठ-पार्श्वे नियोजयेत् |  
दक्षिणे.अपि तथा सव्यं गोमुखं गोमुखाकृतिः || २२ ||

savye dakṣhiṇa-ghulkaṃ tu pṛṣṭha-pārśve niyojayet |  
dakṣhiṇe.apī tathā savyaṃ ghomukhaṃ ghomukhākṛtiḥ || 22 ||

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.

*Vīrāsana.*

एकं पादं तथैकस्मिन्विन्यसेदुरुणि स्थिरम् |  
इतरस्मिंस्तथा छोरुं वीरासनमितीरितम् || २३ ||

ekaṃ pādāṃ tathāikasminvinnyaseduruṇi sthiram |  
itarasmimstathā choruṃ vīrāsanamitīritam || 23 ||

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.

*Kurmāsana.*

गुदं निरुध्य गुल्फाभ्यां व्युत्क्रमेण समाहितः |  
कूर्मासनं भवेदेतदिति योग-विदो विदुः || २४ ||

ghudaṃ 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 Yogīs call Kūrma-

24. āsana.

*Kukkuṭa āsana.*

पद्मासनं तु संस्थाप्य जानूर्वोरन्तरे करौ |  
निवेश्य भूमौ संस्थाप्य वयोमस्थं कुक्कुटासनम् || २५ ||

padmāsanam tu saṁsthāpya jānūrvorantare karau |  
niveśya bhūmau saṁsthāpya vyomastham kukkuṭāsanam || 25 ||

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.

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*Uttāna Kūrma-āsana.*

कुक्कुटासन-बन्ध-सथो दोर्भ्यां सम्बद्य कन्धराम |  
भवेद्कूर्मवदुत्तान एतदुत्तान-कूर्मकम् || २६ ||

kukkuṭāśana-bandha-stho dorbhyāṁ sambadya kandharām |  
bhavedkūrmavaduttāna etaduttāna-kūrmakam || 26 ||

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.

*Dhanura āsana.*

पादाङ्गुष्ठौ तु पाणिभ्यां गृहीत्वा शरवणावधि |  
धनुराकर्षणं कुर्याद्धनुर-आसनमुच्यते || २७ ||

pādāṅghuṣṭhau tu pāṇibhyāṁ ghṛhītvā śravaṇāvadhi |  
dhanurākaraṣhaṇam kuryāddhanur-āsanamuchyate || 27 ||

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.

*Matsya-āsana.*

वामोरु-मूलार्पित-दक्ष-पादं  
जानोर्बहिर्वष्टित-वाम-पादम् |



परगृह्य तिष्ठेत्परिवर्तिताङ्गः  
 शरी-मत्स्यसनाथोदितमासनं सयात् ॥ २८ ॥  
 मत्स्येन्द्र-पीठं जठर-परदीप्तिं  
 परछण्ड-रुग्मण्डल-खण्डनास्त्रम् ।  
 अभ्यासतः कुण्डलिनी-परबोधं  
 छन्द्र-सथिरत्वं छ ददाति पुंसाम् ॥ २९ ॥

vāmoru-mūlārpita-dakṣha-pādam  
 jānorbahirveṣṭita-vāma-pādam |  
 praghṛhya tiṣṭhetparivartitāngghaḥ  
 śrī-matsyanāthoditamāsanam syāt || 28 ||  
 matsyendra-pīṭham jaṭhara-pradīptim  
 prachanḍa-rughmaṇḍala-khaṇḍanāstram |  
 abhyāsataḥ kuṇḍalinī-prabodham  
 chandra-sthiratvam cha dadāti puṁsām || 29 ||

28-29.

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 Śri 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.

*Paśchima Tāna.*

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

prasārya pādau bhuvī daṇḍa-rūpau  
 dorbhyaṁ padāghra-dvitayaṁ ghṛhītvā |  
 jānūparinyasta-lalāṭa-deśo  
 vasedidaṁ paśchimatānamāhuḥ || 30 ||

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.

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

iti paśchimatānamāsanāghryam  
 pavanaṁ paśchima-vāhinaṁ karoti |  
 udayam jaṭharānalasya kuryād

udare kārśyamāroghatām cha puṃsām || 31 ||

31. This Pāśchima 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.

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*Mayūra-āsana.*

धरामवष्टभ्य कर-द्वयेन  
तत-कूर्पर-सथापित-नाभि-पार्श्वः |  
उच्छ्वासनो दण्डवदुत्थितः खे  
मायूरमेतत्प्रवदन्ति पीठम || ३२ ||

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

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.

हरति सकल-रोगानाशु गुल्मोदरादीन  
अभिभवति छ दोष्हानासनं शरी-मयूरम |  
बहु कदशन-भुक्तं भस्म कुर्यादशेषहं  
जनयति जठराग्निं जारयेत्काल-कूटम || ३३ ||

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

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.

*Śava-āsana.*

उत्तानं शबवद्भूमौ शयनं तच्छ्वासनम |  
शवासनं शरान्ति-हरं छित्त-विश्रान्ति-कारकम || ३४ ||

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

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

छतुरशीत्यासनानि शिवेन कथितानि छ ।  
तेभ्यश्छतुष्टकमादाय सारभूतं बरवीम्यहम ॥ ३५ ॥

chaturaśītyāsanāni śivena kathitāni cha |  
tebhyaśchatuṣṭhakamādāya sārabhūtaṃ bravīmyaham ॥ 35 ॥

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

सिद्धं पद्मं तथा सिंहं भद्रं वेति छतुष्टयम ।  
शरेष्टं तत्रापि छ सुखे तिष्ठेत्सिद्धासने सदा ॥ ३६ ॥

siddham padmaṃ tathā siṃhaṃ bhadraṃ veti chatuṣṭayam |  
śreṣṭhaṃ tatrāpi cha sukhe tiṣṭhetsiddhāsane sadā ॥ 36 ॥

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

### *The Siddhāsana*

अथ सिद्धासनम  
योनि-सथानकमङ्घ्रि-मूल-घटितं कृत्वा दृढं विन्यसेत  
मेण्ड्रे पादमथैकमेव हृदये कृत्वा हनुं सुस्थिरम ।  
सथाणुः संयमितेन्द्रियो अछल-दृशा पश्येद्भ्रुवोरन्तरं  
हयेतन्मोक्ष-कपाट-भेद-जनकं सिद्धासनं परोच्यते ॥ ३७ ॥

atha siddhāsanam  
yoni-sthānakamangghri-mūla-ghaṭitaṃ kṛtvā dṛḍhaṃ vinyaset  
meṇḍhre pādamaṭhāikameva hṛdaye kṛtvā hanuṃ susthiram |  
sthāṇuḥ saṃyamitendriyo achala-dṛśā paśyedbhruvorantaraṃ  
hyetanmokṣha-kapāṭa-bheda-janakaṃ siddhāsanam prochyate ॥ 37 ॥

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.

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मेण्ड्रादुपरि विन्यस्य सव्यं गुल्फं तथोपरि ।  
गुल्फान्तरं छ निक्षिप्य सिद्धासनमिदं भवेत् ॥ ३८ ॥

meṇḍhrādupari vinyasya savyaṃ ghulphaṃ tathopari |

ghulphāntaraṃ cha nikṣhipya siddhāsanamidam bhavet || 38 ||

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.

एतत्सिद्धासनं पराहुरन्ये वज्रासनं विदुः ।  
मुक्तासनं वदन्त्येके पराहुरगुप्तासनं परे ॥ ३९ ॥

etatsiddhāsanam prāhuranye vajrāsanaṃ viduḥ |  
muktāsanaṃ vadantyeke prāhurghuptāsanaṃ pare || 39 ||

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

यमेष्विव मिताहारमहिंसा नियमेष्विव ।  
मुख्यं सर्वासनेष्वेकं सिद्धाः सिद्धासनं विदुः ॥ ४० ॥

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

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

छतुरशीति-पीठेषु सिद्धमेव सदाभ्यसेत ।  
दवासप्तति-सहस्राणां नाडीनां मल-शोधनम् ॥ ४१ ॥

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

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

आत्म-ध्यायी मिताहारी यावद्द्वादश-वत्सरम् ।  
सदा सिद्धासनाभ्यासाद्योगी निष्पत्तिमाप्नुयात् ॥ ४२ ॥

ātma-dhyāyī mitāhārī yāvaddvādaśa-vatsaram |  
sadā siddhāsanābhyāsādyoghī niṣhpattimāpnuyāt || 42 ||

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

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 ॥

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

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

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

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

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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 ॥

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.)

*Padmāsana.*

अथ पद्मासनम  
वामोरूपरि दक्षिणं छ छरणं संस्थाप्य वामं तथा  
दक्षोरूपरि पश्चिमेन विधिना धृत्वा कराभ्यां दृढम ।  
अङ्गुष्ठौ हृदये निधाय छिबुकं नासाग्रमालोकयेत्  
एतद्व्याधि-विनाश-कारि यमिनां पद्मासनं परोच्यते ॥ ४६ ॥

atha padmāsanam  
vāmorūpari dakṣiṇam cha charaṇam saṁsthāpya vāmaṁ  
tathā  
dakṣhorūpari paśchimena vidhinā dhṛtvā karābhyāṁ dṛḍham ।  
angghuṣṭhau hṛdaye nidhāya chibukaṁ nāsāghramālokeyet

etadvyādhi-vināśa-kāri yamināṃ padmāsanam prochyate || 46  
||

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.

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

uttānau charaṇau kṛtvā ūru-saṃsthau prayatnataḥ ।  
ūru-madhye tathottānau pāṇī kṛtvā tato dṛśau || 47 ||

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

नासाग्रे विन्यसेद्राजद-अन्त-मूले तु जिह्वया ।  
उत्तम्भ्य छिबुकं वक्षस्युत्थाप्य पवनं शनैः ॥ ४८ ॥

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

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-vâyû gently upwards.

इदं पद्मासनं परोक्तं सर्व-वयाधि-विनाशनम ।  
दुर्लभं येन केनापि धीमता लभ्यते भुवि ॥ ४९ ॥

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

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.

कृत्वा सम्पुटितौ करौ दृढतरं बद्ध्वा तु पद्ममासनं  
गाढं वक्षसि सन्निधाय छिबुकं धयायंश्छ तच्छेत्तसि ।  
वारं वारमपानमूर्ध्वमनिलं परोत्सारयन्पूरितं  
नयञ्छन्प्राणमुपैति बोधमतुलं शक्ति-परभावान्नरः ॥ ५० ॥

kṛtvā sampuṭitau karau dṛḍhataram baddhvā tu

padmamāsanam  
ghāḍham vakṣhasi sannidhāya chibukam dhyāyamścha  
tachchetasi |  
vāram vāramapānamūrdhvamanilam protsārayanpūritam  
nyañchanprāṇamupaiti bodhamatulam śakti-prabhāvānnaḥ ||  
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-vâyû up (performing Mûla Bandha) and pushing down the air after inhaling it, joining thus the prāṇa

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

*NB.*—When Apāna Vâyû 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 Kundalinî and, reaching the Brahma randhra (the great hole), they make the mind calm. Then the mind can contemplate on the nature of the âtmāna and can enjoy the highest bliss.

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

padmāsane sthito yoghî nāḍī-dvāreṇa pūritam |  
mārutam dhārayedyastu sa mukto nātra saṁśayaḥ || 51 ||

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

*The Siṃhāsana.*

अथ सिंहासनम्  
गुल्फौ छः वृष्टणस्याधः सीवन्त्याः पार्श्वयोः कश्चिपेत |  
दक्षिणे सव्य-गुल्फं तु दक्ष-गुल्फं तु सव्यके || ५२ ||

atha siṃhāsanam  
ghulphau cha vṛṣṭhaṇasyādhaḥ sīvantiyāḥ pārśvayoḥ kṣhipet |  
dakṣhiṇe savya-ghulpham tu dakṣha-ghulpham tu savyake ||  
52 ||

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.

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

hastau tu jānvoḥ saṁsthāpya svāṅgghulīḥ samprasārya cha |  
vyātta-vakto nirīkṣheta nāsāghraṁ susamāhitaḥ || 53 ||

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.

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

siṁhāsanaṁ bhavedetatpūjitaṁ yoghi-puṅghavaiḥ |  
bandha-tritaya-sandhānaṁ kurute chāsanottamaḥ || 54 ||

54.

This is Siṁhāsana, 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).

*The Bhadrāsana.*

अथ भद्रासनम्  
गुल्फौ छ वृष्हणस्याधः सीवन्त्याः पार्श्वयोः कश्चित्से ।  
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 bhadrāsanaṁ  
ghulphau cha vṛṣṣhaṇasyādhaḥ sīvantiyāḥ pārśvayoḥ kṣhite |  
savya-ghulphaṁ tathā savye dakṣha-ghulphaṁ tu dakṣhiṇe ||  
55 ||  
pārśva-pādau cha pāṇibhyāṁ dṛḍhaṁ baddhvā suniśchalam |  
bhadrāsanaṁ bhavedetatsarva-vyādhi-vināśanaṁ |  
ghorakṣhāsanamityāhuridaṁ 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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55 and 56.

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



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

evamāsana-bandheṣhu yoghīndro vighata-śramah |  
abhyasennāḍikā-śuddhiṃ mudrādi-pavanī-kriyām || 57 ||

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

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

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

58. The Nādis should be cleansed of their impurities by performing the mudrās, etc., (which are the practices relating to the air) Āsanas, Kumbhakas and various curious mûdrās.

बरह्मछारी मिताहारी तयागी योग-परायणः ।  
अब्दादूर्ध्वं भवेदिसिद्धो नात्र कार्या विछारणा ॥ ५९ ॥

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

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

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

susnighdha-madhurāhāraśchaturthāṣa-vivarjitaḥ |  
bhujyate śiva-samprītyai mitāhāraḥ sa uchyate || 60 ||

60. Abstemious feeding is that in which ¾ of hunger is satisfied with food, well cooked with ghee and sweets, and eaten with the offering of it to Śiva.

*Foods injurious to a Yogî.*

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-māṃsa-dadhi-takra-kulatthakola-  
piṇyāka-hingghu-laśunādyamapathyamāhuḥ ॥ 61 ॥

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, asafoetida (hīnga), garlic, onion, etc., should not be eaten.

भोजनमहितं विद्यात्पुनरस्योष्णी-कृतं रूक्षम |  
अतिलवणमम्ल-युक्तं कदशन-शाकोत्कं वर्ज्यम ॥ ६२ ॥

bhojanamahitaṃ vidyātpunarasyoṣhṇī-kṛtaṃ rūkṣham |  
atilavaṇamamla-yuktaṃ kadaśana-śākotkaṃ varjyam ॥ 62 ॥

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.

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वह्नि-सत्री-पथि-सेवानामादौ वर्जनमाछरेत ॥ ६३ ॥

vahni-strī-pathi-sevānāmādaū varjanamācharet ॥ 63 ॥

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.

तथा हि गोरक्ष-वचनम  
वर्जयेद्दुर्जन-परान्तं वह्नि-सत्री-पथि-सेवनम |  
परातः-सनानोपवासादि काय-क्लेश-विधिं तथा ॥ ६४ ॥

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

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.

गोधूम-शालि-यव-षहाष्टिक-शोभनान्नं  
कण्ठीराज्य-खण्ड-नवनीत-सिद्धा-मधूनि |

शुण्ठी-पटोल-कफलादिक-पञ्च-शाकं  
मुद्गादि-दिव्यमुदकं छ यमीन्द्र-पथ्यम ॥ ६५ ॥

ghodhūma-sāli-yava-ṣhāṣṭika-śobhanānnaṃ  
kṣhīrājya-khaṇḍa-navanīta-siddhā-madhūni |  
śuṅṭhī-paṭola-kaphalādika-pañcha-śakaṃ  
mudghādi-divyamudakaṃ cha yamīndra-pathyam ॥ 65 ॥

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.

पुष्टं सुमधुरं सनिग्धं गव्यं धातु-परपोषणम |  
मनोभिलषितं योग्यं योगी भोजनमाछरेत ॥ ६६ ॥

puṣṭaṃ sumadhuraṃ snighdhaṃ ghavyaṃ dhātu-  
prapoṣhaṇam |  
manobhilaṣhitaṃ yoghyaṃ yoghī bhojanamācharet ॥ 66 ॥

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

युवो वृद्धो.अतिवृद्धो वा वयाधितो दुर्बलो.अपि वा |  
अभ्यासात्सिद्धिमाप्नोति सर्व-योगेष्हतन्द्रितः ॥ ६७ ॥

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

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.

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

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

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.

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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 हठाभ्यासे राज-योग-फलावधि ॥ ७० ॥

na veṣha-dhāraṇaṃ siddheḥ kāraṇaṃ na cha tat-kathā |  
kriyaiḥ kāraṇaṃ siddheḥ satyametanna saṃśayaḥ || 69 ||  
pīṭhāni kumbhakāśchitrā divyāni karaṇāni cha |  
sarvāṅyapi haṭhābhyāse rāja-yogha-phalāvadhi || 70 ||

69.

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.

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

इति हठ-परदीपिकायां परथमोपदेशः ।

iti haṭha-pradīpikāyāṃ prathamopadeśaḥ |

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[Next: Chapter II. On Prāṇâyâma](#)