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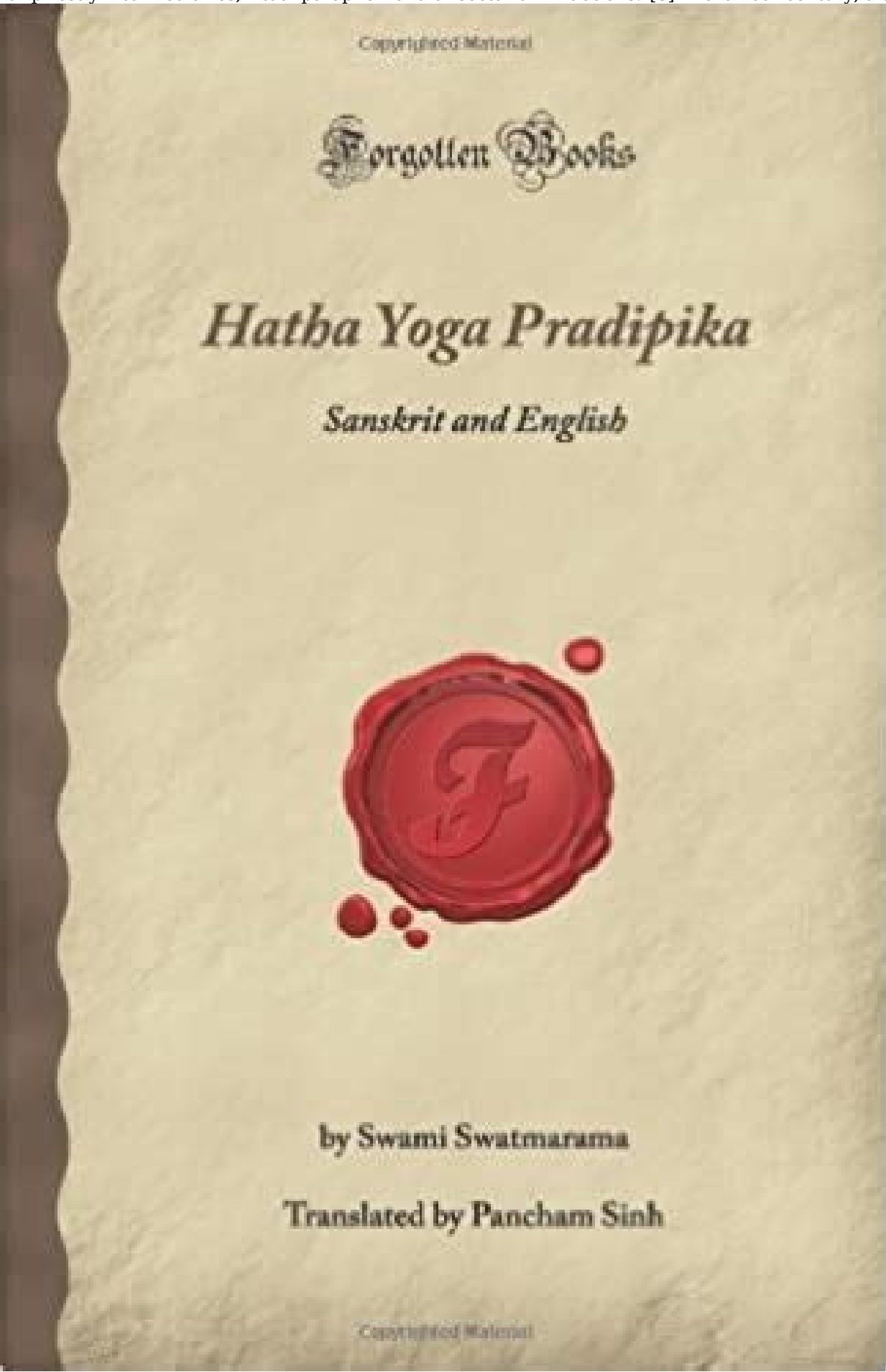
Hatha yoga pradipika pdf sivananda

Definition of yoga according to hatha yoga pradipika. List of asanas in hatha yoga pradipika. How many asanas in hatha yoga pradipika. Hatha yoga pradipika summary. What is hatha yoga pradipika.

In the 1500s, a yogi called Svاتمarama wrote The Hatha Yoga Pradipika. Along with Patanjali's Yoga Sutras, it remains one of the most important texts on classical yoga. The Hatha Yoga Pradipika starts with a discussion of asana—the physical practice of yoga. The text lists a mere 15 poses of classical yoga. The word "pradipika" means light. The Hatha Yoga Pradipika sheds light on the practice of yoga. It consists of four chapters: asana, pranayama, mudras, and samadhi When Svاتمarama wrote the text, yogis had already been practicing for centuries. However, in India, the teachings of yoga were passed from student to teacher, one to one. Nothing (or not much) was written about the practice. Patanjali had written the Yoga Sutras by the time Svاتمarama compiled his text, but as we've seen, the sutras mention almost nothing about the physical practice or how to do specific yoga postures. Asana Practice in the Hatha Yoga Pradipika In the first chapter on asanas, Svاتمarama describes 15 poses. The poses have very specific effects. Each does something to prepare the body for the goal of yoga, which in this case was to contain the life force—prana—within the central channel of the body. By holding prana in the central channel, yogis sought release from illusion and transformation into immortal beings of light. Is that your goal when you roll out your yoga mat? Whether you seek immortality or practice yoga mainly to relieve stress, the point is in the beginning, the physical postures did not dominate yoga. In general, yogis still practice the 15 poses of classical yoga, though some have been altered and many more poses, as well as style of yoga, have come along. If you're a back-to-basics kind of person or a yogi interested in the origins of the practice, it's worth knowing the poses described in the Hatha Yoga Pradipika. (If you're seeking enlightenment and immortality, knowing these poses may be essential!) The 15 Poses of Classical Yoga in the Hatha Yoga Pradipika Here general descriptions of each pose in Svاتمarama's text. It's important to note that some of these poses are difficult, perhaps impossible, to practice correctly without a teacher's guidance. Others you will already know and be able to do.

svastikasana –easy sitting pose with one ankle crossed over the other gomukhasana – cow-facing pose virasana – hero's pose kurnasana – tortoise (or turtle) pose kukkutasana – a pose in which you place the hands between the knees and thighs while seated in a cross-legged position and lift the body uttanakurnasana –turtle pose on your back dhanurasana – bow pose matsyendrasana –seated twist paschimatanasana – seated forward bend mayurasana – like plank or a pushup with the legs off the ground extended straight out behind you shavasana – corpse pose siddhasana – a seated pose known as "accomplished pose" done by pressing the heel of the foot against the perineum and gazing is between the eyebrows padmasana – a seated pose in which hands are clasped together and the chin is placed against the chest simhasana – a seated pose with on the knees, mouth open, and the gaze at the tip of the nose bhadrasana – like bound angle pose with the ankles pressed into the groin and the hands clasped around the feet How close to classical is your yoga practice? Comment below and share your experience! Want more? Advanced embedding details, examples, and help! Branch of yoga focusing on physical techniques Hatha yoga's components include from top left to bottom right Shatkarmas (purifications, here Nauli), Asanas (postures, here Mayurasana, Peacock Pose), Mudras (manipulations of vital energy, here Viparita Karani), Pranayama (breath control, here Anuloma Viloma).[1] This article contains Indic text.

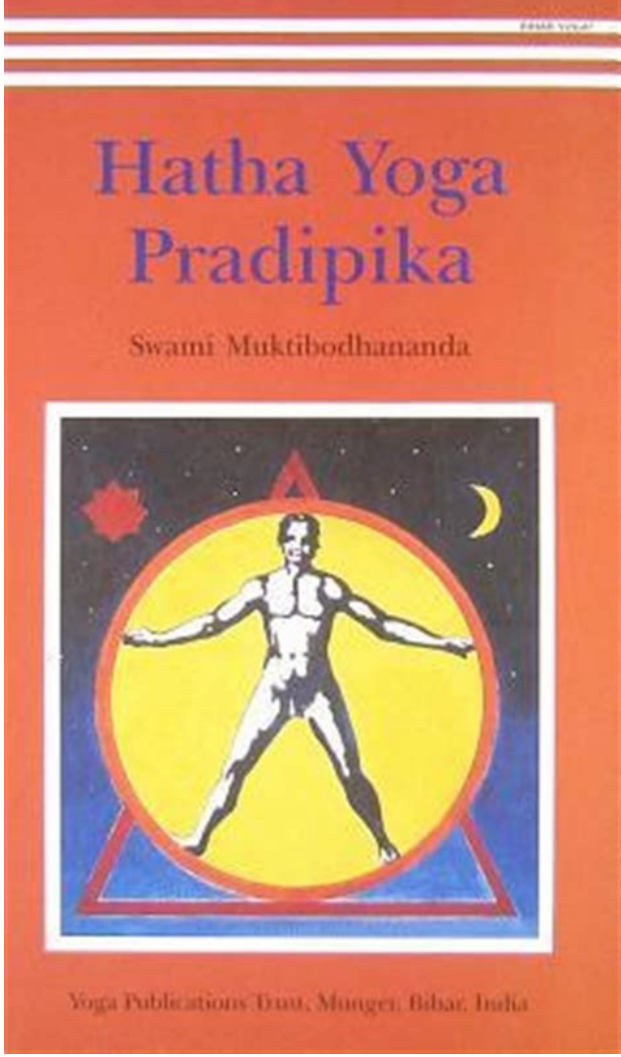
Without proper rendering support, you may see question marks or boxes, misplaced vowels or missing conjuncts instead of Indic text. Part of a series onHinduism Hindus History Timeline Origins History Indus Valley Civilisation Historical Vedic religion Dravidian folk religion Śramaṇa Tribal religions in India Traditions Major traditions Shaivism Shaktism Smarṭism Vaiṣṇavism List Deities Trimurti Brahma Vishnu Shiva Tridevi Saraswati Lakshmi Parvati Other major Devas / Devis Vedic: Agni Ashvins Chandra Indra Prajapati Pushan Rudra Surya Ushas Varuna Vayu Post-Vedic: Dattatreyā Durgā Ganesha Hanuman Kālī Kartikeya Kṛishṇa Kubera Radha Rama Shakti Sita Vishvakarma Concepts Worldview Cosmology Mythology Puranic chronology Ontology Tattvas Subtle elements Panchikarana Gross elements Gūṇas Supreme reality Brahman Nirguṇa Saḡuna Om Satcītananda God Ishvara God in Hinduism God and gender Meaning of life Dharma Artha Kama Moksha Stages of life Brahmacharya Grihastha Vanaprastha Sannyasa Three paths to liberation Bhakti yoga Jnana yoga Karma yoga Liberation Mokṣa-related topics: Paramātmān Maya Karma Saṃsāra Mind Ātman (self) Anātmān (non-self) Sūksma śarīra (subtle body) Antahkarana (mental organs) Prajñā (wisdom) Ānanda (happiness) Viveka (discernment) Vairagya (dispassion) Sama (equanimity) Dama (temperance) Uparati (self-settledness) Titikṣha (forbearance) Shraddha (faith) Samādhana (concentration) Arishadvargas (six enemies) Ahamkāra (attachment) Ethics Niti śāstra Yamas Niyama Ahimsa Achourya Aparigraha Brahmacharya Satya Damah Dayā Akrodha Arjaya Santosha Tapas Svādhyāya Shaucha Mitahara Dāna Sources of dharma Epistemology Pratyakṣa (perception) Anumāṇa (inference) Upamāṇa (comparison, analogy) Arthāpatti (postulation, presumption) Anupalabdi (non-perception, negation) Śabda (word, testimony) Practices Worship, sacrifice, and charity Puja Ārti Prarthana Śrauta Temple Murti Bhakti Japa Bhajana Kirtana Yajna Homa Tarpana Vrata Prāyaścitta Tirtha Yatra Tirthadana Matha Nritta-Nritya Dāna Seva Meditation Tāpas Dhyanā Samādhāna Nididhyāsana Yoga Sadhu Yogi Yogini Asana Sadhana Hatha yoga Jnana yoga Bhakti yoga Karma yoga Raja yoga Kundalini Yoga Arts Bharatanatyam Kathak Kathakali Kuchipudi Manipuri Mohiniyattam Odissi Sattriya Bhagavata Mela Yakshagana Dandiya Raas Carnatic music Pandav Lila Kalaripayattu Silambam Adimurai Rites of passage Garbhadhana Pumsavana Simantonayana Jatakarma Namakarana Nishkramana Annaprashana Chudakarana Karnavedha Vidyarambha Upanayana Keshanta Ritushuddhi Samavartana Vivaha Antyeshti Festivals Diwali Holi Shivaratri Navaratri Durga Puja Ramllila Vijayadashami-Dussehra Raksha Bandhan Ganesh Chaturthi Vasant Panchami Ram Navami Janmashtami Onam Makar Sankranti Kumbha Mela Pongal Ugadi Vaisakhi Bihu Puthandu Vishu Ratha Yatra Philosophical schools Six Astika schools Samkhya Yoga Nyaya Vaisheshika Mimamsa Vedanta Advaita Dvaita Vishishtadvaita Achintya Bheda Abheda Shuddhadvaita Dvaitadvaita Akshar-Purushottam Darshan Other schools Saiva Kapalika Pasupata Pratyabhijñā Vaishnava Pancharatra Charvaka Gurus, saints, philosophers Ancient Agastya Angiras Aruni Ashtavakra Atri Bharadvāja Gotama Jaimini Jamadagni Kanada Kapila Kashyapa Patanjali Pāṇini Prashastapada Raikva Satyakama Jabala Valmiki Vashista Vishvamitra Vyasa Yajñavalkya Medieval Abhinavagupta Adi Shankara Akka Mahadevi Allama Prabhu Alvars Basava Chaitanya Chakradhara Chāṇḡyadeva Dadu Dayal Eknath Gangesha Upadhyaya Gaudapada Gorakshanatha Haridasa Thakur Hariवंsh Jagannatha Dasa Jayanta Bhatta Jayatīrtha Jiva Goswami Jñāneśvara Kabir Kanaka Dasa Kumāṛila Bhaṭṭa Madhusūdana Madhva Matsyendranatha Morya Gosavi Mukundarāja Namadeva Narahari Tirtha Nrusingha Saraswati Nayanars Nimbarka Prabhākara Purandara Dasa Raghavendra Swami Raghunatha Siromani Raghuttama Tirtha Ram Charan Ramananda Ramanuja Ramprasad Sen Ravidas Rupa Goswami Samarṭh Ramdas Sankardev Satyanatha Tirtha Siddheshwar Sripada Srivallabha Sripadarāja Surdas Swaminarayan Śyāma Śastri Tukaram Tulsidas Tyagaraja Vācaspati Miśra Vadirāja Tirtha Vallabha Valluvar Vedanta Desika Vidyaranya Vyasaraja Modern Aurobindo Bhaktivinoda Thakur Chinmayananda Dayananda Saraswati Jaggi Vasudev Krishnananda Saraswati Mahavatar Babaji Mahesh Yogi Narayana Guru Nigamananda Nisargadatta Maharaj Prabhupada Radhakrishnan R. D. Ranade Ramakrishna Ramana Maharshi Sai Baba Sarasvati Satyadhyana Tirtha Siddharameshwar Maharaj Sivananda Swami Rama Tirtha Swami Ramdas Swami Samarṭh Swami Shraddhanand Tibbetibaba Trailanga U. G. Krishnamurti Upasni Maharaj Vivekananda Yogananda Texts Sources and classification of scripture Śruti Smṛti Ācāra Ātmatuṣṭi Scriptures Timeline of Hindu texts Vedas Rīgveda Yajurveda Samaveda Atharvaveda Divisions Samhita Brahmana Aranyaka Upanishad Upanishads Rīgveda: Aitareya Kaushitaki Yajurveda: Bṛihadaranyaka Isha Taittirīya Katha Shvetashvatara Maitri Samaveda: Chandogya Kena Atharvaveda: Mundaka Mandukya Prashna Vedangas Shiksha Chandas Vyākaraṇa Nirukta Kāla Jyotiṣha Chandas Vyākaraṇa Nirukta Kāla Agamas (Hinduism) Other textsPuranas Vishnu Purana Bhagavata Purana Nārādaya Purana Vāmāna Purana Matsya Purana Garuda Purana Brahma Purana Brahmānda Purana Brahma Vaivarta Purana Bhavisya Purana Padma Purana Agni Purana Shiva Purana Kūrma Purana Skanda Purana Varaha Purana Mārkaṇdeya Purana Itihāsas Ramayana Mahābhārata Uṇavedas Ayurveda Dhanurveda Gandharvaveda Śthāpatyaveda Śhastras, sutras, and samhitas Dharma Shastra Artha Shastra Śilpa Shastra Kamasutra Brahma Sutras Samkhya Sutras Mimamsa Sutras Nyāya Sūtras Vaiśeṣika Sūtra Yoga Sutras Pramāna Sutras Charaka Samhita Sushruta Samhita Natya Shastra Panchatantra Divya Prabandha Tirumurai Ramcharitmanas Yoga Vasistha Swara yoga Panchadasi Stotras and stutis Kanakadhāra Stotram Shiva Stuti Vayu Stuti Tamil literature Tirumurai Divya Prabandham Tirumurukāṛṇṇupatāi Thirupuggal Tirukkural Kamba Ramayanam Five Great Epics Eighteen Greater Texts Eighteen Lesser Texts Aathichoodi Iraiyanar Akapporul Abhirami Ananthadi Thiruvilaiyadal Puranam Vinayagar Agavali Society Varna Four varnas: Brahmana Kshatriya Vaishya Shudra Varna-less: Dalit Varna-related topics: Jati Other society-related topics: Discrimination Persecution Nationalism Hindutva Organisations Reform movements Other topics Hinduism by country Balinese Hinduism Hindu culture Architecture Calendar Iconography Mythology Pilgrimage sites Hinduism and other religions Jainism and Hinduism / and Buddhism / and Sikhism / and Judaism / and Christianity / and Islam Criticism Glossary Outline Hinduism portalvte Hatha yoga (/ˈhɑːtə, ˈhɑːtə/)[2] is a branch of yoga which uses physical techniques to try to preserve and channel the vital force or energy. The Sanskrit word हठ्tha literally means "force", alluding to a system of physical techniques.[3][4] Some hatha yoga style techniques can be traced back at least to the 1st-century CE, in texts such as the Hindu Sanskrit epics and Buddhism's Pali canon.[5] The oldest dated text so far found to describe hatha yoga, the 11th-century Amṛtasiddhi, comes from a tantric Buddhist milieu.[6] The oldest texts to use the terminology of hatha are also Vajrayana Buddhist.[4] Hindu hatha yoga texts appear from the 11th century onwards. Some of the early hatha yoga texts (11th-13th c.) describe methods to raise and conserve bindu (vital force, that is, semen, and in women rajās - menstrual fluid). This was seen as the physical essence of life that was constantly dripping down from the head and being lost.[3] Two early hatha yoga techniques sought to either physically reverse this process of dripping using gravity to trap the bindhu by inverted postures like viparītakaraṇi, or force hindu upwards through the central channel by directing the breath flow into the centre channel using mudras (yogic seals, not to be confused with hand mudras, which are gestures).[3] Almost all hathayogic texts belong to the Nath siddhas, and the important early ones (12th-13th c.) are credited to Matsyendranath's disciple, Gorakṇnath or Gorakshanath (11th c.).[7] Early Nāth works teach a yoga based on raising kuṇḍalīni through energy channels and chakras, called Layayoga ("the yoga of dissolution"). However, other early Nāth texts like the Vivekamārtāṇḍa can be seen as co-opting the hatha yoga mudrās.[8] Later Nāth as well as Śākta texts adopt the practices of hatha yoga mudras into a Saiva system, melding it with Layayoga methods, without mentioning bindu.[8] These later texts promote a universalist yoga, available to all, "without the need for priestly intermediaries, ritual paraphernalia or sectarian initiations.[8] In the 20th century, a development of hatha yoga focusing particularly on asanas (the physical postures) became popular throughout the world as a form of physical exercise. This modern form of yoga is now widely known simply as "yoga".



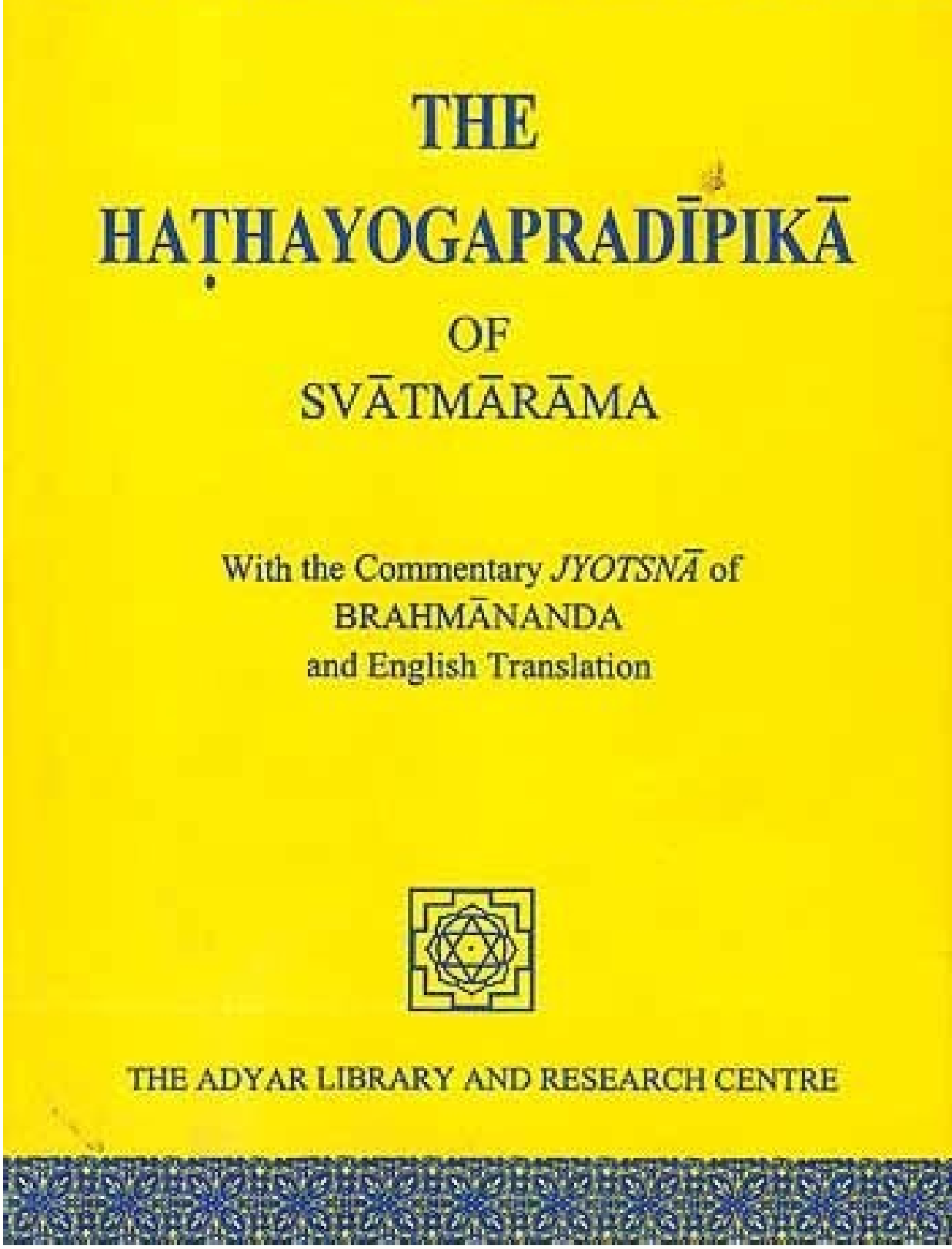
Origins Earliest textual references Tibetan depiction of Tummo (candali, inner heat) practice showing the central channel, the sushumna According to the Indologist James Mallinson, some hatha yoga style techniques practised only by ascetics can be traced back at least to the 1st-century CE, in texts such as the Sanskrit epics (Hinduism) and the Pali canon (Buddhism).[5] The Pali canon contains three passages in which the Buddha describes pressing the tongue against the palate for the purposes of controlling hunger or the mind, depending on the passage.[9] However, there is no mention of the tongue being inserted further back into the nasopharynx as in true khecarī mudrā. The Buddha also used a posture where pressure is put on the perineum with the heel, similar to modern postures used to stimulate Kundalini.[a] In the Mahāśaccaka sutta (MN 36), the Buddha mentions how physical practices such as various meditations on holding one's breath did not help him "attain to greater excellence in noble knowledge and insight which transcends the human condition." After trying these, he then sought another path to enlightenment.[9] The term hatha yoga was first used in the c. 3rd century Bodhisattvabhūmi, the phrase na hathayogena seemingly meaning only that the bodhisattva would get his qualities "not by force".[10] Transition from tantric Buddhism to Nāth hatha yoga Tantric Buddhism The earliest mentions of hatha yoga as a specific set of techniques are from some seventeen[b] Vajrayana Buddhist texts, mainly tantric works from the 8th century onwards.[10][4] In Puṇḍarīka's c. 1030 Vimalaprabhā commentary on the Kālacakratāntra, hatha yoga is for the first time defined[10] within the context of tantric sexual ritual.[4] when the undying moment does not arise because the breath is unrestrained [even] when the image is seen by means of withdrawal (pratyahara) and the other (auxiliaries of yoga, i.e. dhyāna, pranayama, dharana, anusmṛti and samādhi), then, having forcefully (hathena) made the breath flow in the central channel through the practice of nada, which is about to be explained, [the yogi] should attain the undying moment by restraining the bindu [i.e. semen] of the bohicitta in the vajra [penis] when it is in the lotus of wisdom [vajra]. [4] While the actual means of practice are not specified, the forcing of the breath into the central channel and the restraining of ejaculation are central features of later hatha yoga practice texts.[4][10] A folio of a medieval copy of the Amṛtasiddhi, written bilingually in Sanskrit and Tibetan The c. 11th century Amṛtasiddhi is the earliest substantial text describing Hatha yoga, though it does not use the term; it is a tantric Buddhist work, and makes use of metaphors from alchemy. A manuscript states its date as 1160.[6][11] The text teaches mahābandha, mahāmudrā, and mahāvedha which involve bodily postures and breath control, as a means to preserve amṛta or hindu (vital energy) in the head (the "moon") from dripping down the central channel and being burned by the fire (the "sun") at the perineum. The text also attacks Vajrayana deity Vajisha Shudra Varna-less: Dalit Varna-related topics: Jati Other society-related topics: Discrimination Persecution Nationalism Hindutva Organisations Reform movements Other topics Hinduism by country Balinese Hinduism Hindu culture Architecture Calendar Iconography Mythology Pilgrimage sites Hinduism and other religions Jainism and Hinduism / and Buddhism / and Sikhism / and Judaism / and Christianity / and Islam Criticism Glossary Outline Hinduism portalvte Hatha yoga (/ˈhɑːtə, ˈhɑːtə/)[2] is a branch of yoga which uses physical techniques to try to preserve and channel the vital force or energy. 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10th century Kubjikāmatatantra anticipates hatha yoga with its description of the raising of Kundalini, and a 6-chakra system.[15][16] Around the 11th century, techniques associated with Hatha yoga also begin to be outlined in a series of early Hindu texts.[10] The aims of these practices were siddhis (supranormal powers such as levitation) and mukti (liberation).[12] In India, hatha yoga is associated in popular tradition with the Yogis of the Natha Sampradaya.[17] Almost all hathayogic texts belong to the Nath siddhas, and the important ones are credited to Gorakṇnath or Gorakshanath (c. early 11th century).[7] the founder of the Nath Hindu monastic movement in India,[18] though those texts post-date him. Gorakṇath is regarded by the contemporary Nath-tradition as the disciple of Matsyendranath (early 10th century), who is celebrated as a saint in both Hindu and Buddhist tantric and hatha yoga schools, and regarded by tradition as the founder of the Natha Sampradaya. Early hatha yoga works include:[8][19] The Amarauḡhaprabodha (12th century, attributed to Gorakṇath) describes three bandhas to lock the vital energy into the body, as in the Amṛtasiddhi, but also adds the raising of Kundalini.[8] The Dattātreyaयोगśāstra, a Vaisnava text probably composed in the 13th century CE, is the earliest text which provides a systematized form of Hatha yoga, and the earliest to place its yoga techniques under the name Hatha. It teaches an eightfold yoga identical with Patañjali's 8 limbs that it attributes to Yajñavalkya and others as well as eight mudras that it says were undertaken by the rishi Kapila and other rishis.[12] The Dattātreyaयोगśāstra teaches mahāmudrā, mahābandha, khecarīmudrā, jālandharabandha, uddiyāṇabandha, mūlabandha, viparītakaraṇi, vajroli, amaroli, and sahajoli.[12] The Vivekamārtāṇḍa, an early Nāth text (13th century) attributed to Gorakṇath, contemporaneous with the Dattātreyaयोगśāstra, teaches nabhomudrā (i.e. khecarīmudrā), mahāmudrā, viparītakaraṇi and the three bandhas.[12] It also teaches six chakras and the raising of Kundalini by means of "fire yoga" (vahnīyogena).[8] The Gorakṣasataka, a Nāth text of the same period (13th century), teaches śaktīcālanimudrā ("stimulating Sarasvatī") along with the three bandhas.[12] "Stimulating Sarasvat" is done by wrapping the tongue in a cloth and pulling on it, stimulating the goddess Kundalini who is said to dwell at the other end of the central channel. This text does not mention the preservation of bindu, but merely says that liberation is achieved by controlling the mind through controlling the breath.[8] The Śārngadharapaddhati, an anthology of verses on a wide range of subjects compiled by Śaṛṅgadhararain 1363, describes Hatha yoga including the Dattātreyaयोगśāstra's teachings on five mudrās.[20] The Khecarividyā (14th century) teaches only the method of khecarīmudrā, which is meant to give one access to stores of amṛta in the body and to raise Kundalini via the six chakras.[8][12] The Yogabjja (c.



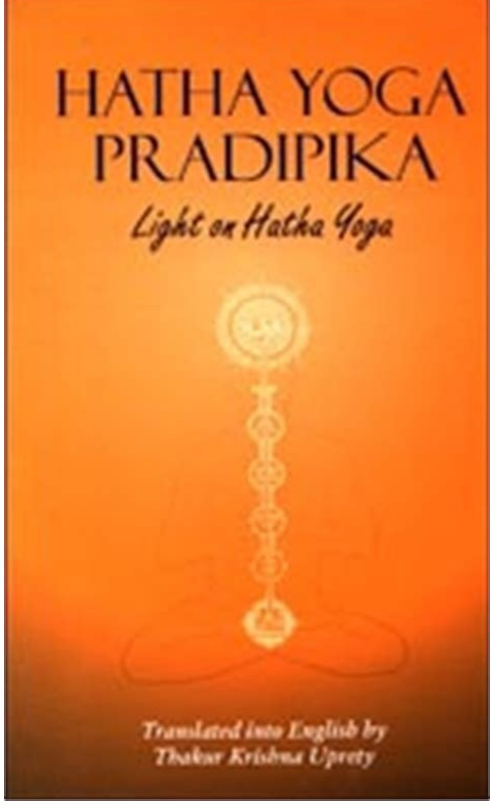
14th century) teaches the three bandhas and śākticālanimudrā (“stimulating Sarasvatī”) for the purpose of awakening Kundalīnī.[8] Early Bindu Model of Hatha Yoga, as described in the Hatha Yoga Pradipika and other texts[15] Late Kundalini Model of Hatha Yoga, as described in the Hatha Yoga Pradipika and other texts[15] The earliest hatha yoga methods of the Amṛtasiddhi, Datātītreyayogaśāstra and Vivekamārtaṇḍa are used to raise and conserve bindu (semen, and in women rajas – menstrual fluid) which was seen as the physical essence of life that was constantly dripping down from the head and being lost.[3] This vital essence is also sometimes called amṛta (the nectar of immortality).[8] These techniques sought to either physically reverse this process (by inverted postures like viparītakaraṇi) or to use the breath to force bindu upwards through the central channel.[3] In contrast to these, early Nāth works like the Gorakṣaśataka and the Yogabija teach a yoga based on raising Kundalīnī (through śākticālanī mudrā). This is not called hatha yoga in these early texts, but Lavayoga (“the yoga of dissolution”).



However, other early Nāth texts like the Vivekamārtāṇḍa can be seen as co-opting the mudrās of hatha yoga meant to preserve bindu. Then, in later Nāth as well as Śākta texts, the adoption of hatha yoga is more developed, and focused solely on the raising of Kundalīnī without mentioning bindu.[8] Mallinson sees these later texts as promoting a universalist yoga, available to all, without the need to study the metaphysics of Samkhya-yoga or the complex esotericism of Shaiva Tantra. Instead this "democratization of yoga" led to the teaching of these techniques to all people, "without the need for priestly intermediaries, ritual paraphernalia or sectarian initiations." [8] Classical hatha yoga Hathayogapradīpikā Main article: Hatha Yoga Pradipika The Hathayogapradīpikā is one of the most influential texts of Hatha yoga.[21] It was compiled by Svātmārāma in the 15th century CE from earlier Hāṭha yoga texts.[20][16] Earlier texts were of Vedānta or non-dual Shaiva orientation,[22] and from both, the Hatha Yoga Pradipika borrowed the philosophy of non-duality (advaita). According to Mallinson, this reliance on non-duality helped Hatha yoga thrive in the medieval period as non-duality became the “dominant soteriological method in scholarly religious discourse in India”.[22] The text lists 35 great yoga siddhas starting with Adi Natha (Hindu god Shiva) followed by Matsyendranath and Gorakshanath.[23] It includes information about shatkarma (six acts of self-purification), 15 āsana (postures: seated, laying down, and non-seated), pranayama (breathing) and kumbhaka (breath retention), mudras (internalized energetic practices), meditation, chakras (centers of energy), kundalīnī, nadanusandhana (concentration on inner sound), and other topics [24] The text includes the contradictory goals of raising Bindu, inherited from the Amṛtasiddhi, and of raising Kundalīnī, inherited from the Kubjikamatatantra.[15][16] Post-Hathayogapradipika texts 18th century yoginis in Rajasthan Post-Hathayogapradipika texts on Hatha yoga include:[25][26] Amaraghasasana: a Śaraḍa script manuscript of this Hatha yoga text was copied in 1525 CE. It is notable because fragments of this manuscript have also been found near Kuqa in Xinjiang (China). The text discusses khecarimudra, but calls it saranas.[27] It links the squatting pose Utkatasana, rather than the use of mudras, with the raising of Kundalīnī.[28] Yogacīntamani: an early 17th-century text on the eight auxiliaries of yoga; the āsana section describes 34 āsana, and variant manuscripts add another 84, mentioning most of the non-standing āsanas used in modern yoga.[29] The Sīvasamhitā: a 17th-century text of Śaiva non-dualism and Śrīvidyā Śāktism. It teaches all ten mudrās taught in earlier works as well as Śākta practices such as repeating the Śrīvidyā mantrarāja and adopting the yonimudrā posture; its goal is the awakening of Kundalīnī so that it pierces various lotuses and knots as it rises upwards through the central channel. Hatha Ratnavālī: a 17th-century text that states that Hāṭha yoga consists of ten mudras, eight cleansing methods, nine kumbhakas and 84 āsanas. The text is also notable for dropping the nadanusandhana (inner sound) technique.[27] Hathapradīpikā Siddhantamuktāvalī: an early 18th-century text that expands on the early 18th-century text that expands on the Hathayogapradīpikā by adding practical insights and citations to other Indian texts on yoga.[30] Gheranda Samhita: a 17th or 18th-century text that presents Hatha yoga as “ghatastha yoga”, according to Mallinson.[30][31] It presents 6 cleansing methods, 32 āsanas, 25 mudras and 10 pranayamas.[30] It is one of the most encyclopedic texts on Hatha yoga.[32] Jogapradīpikā: an 18th-century Braj-language text by Ramanandi Jayatarama that presents Hatha yoga simply as “yoga”. It presents 6 cleansing methods, 84 āsanas, 24 mudras and 8 kumbhakas.[30] Modern era According to Mallinson, Hatha yoga has been a broad movement across the Indian traditions, openly available to anyone.[33] Hatha yoga, like other methods of yoga, can be practiced by all, regardless of sex, caste, class, or creed. Many texts explicitly state that it is practice alone that leads to success. Sectarian affiliation and philosophical inclination are of no importance. The texts of Hatha yoga, with some exceptions, do not include teachings on metaphysics or sect-specific practices.[34] Hatha yoga represented a trend towards the democratization of yoga insights and religion similar to the Bhakti movement. It eliminated the need for “either ascetic renunciation or priestly intermediaries, ritual paraphernalia and sectarian initiations”.[33] This led to its broad historic popularity in India.

Later in the 20th-century, states Mallinson, this disconnect of Hatha yoga from religion aspects and the democratic access of Hatha yoga enabled it to spread worldwide.[35] Between the 17th and 19th-century, however, the various urban Hindu and Muslim elites and ruling classes viewed Yogis with derision.[36] They were persecuted during the rule of Aurangzeb; this ended a long period of religious tolerance that had defined the rule of his predecessors beginning with Akbar, who famously studied with the yogis and other mystics.[37] Hatha yoga remained popular in rural India. Negative impression for the Hatha yogis continued during the British colonial rule era. According to Mark Singleton, this historical negativity and colonial antipathy likely motivated Swami Vivekananda to make an emphatic distinction between “merely physical exercises of Hatha yoga” and the “higher spiritual path of Raja yoga”.[38] This common disdain by the officials and intellectuals slowed the study and adoption of Hatha yoga.[39][40][c] A well-known school of Hatha yoga from the 20th-century is the Divine Life Society founded by Swami Sivananda of Rishikesh (1887-1963) and his many disciples including, among others, Swami Vishnu-devananda – founder of International Sivananda Yoga Vedanta Centres; Swami Satyananda – of the Bihar School of Yoga; and Swami Satchidananda of Integral Yoga.[42] The Bihar School of Yoga has been one of the largest Hatha yoga teacher training centers in India but is little known in Europe and the Americas.[43] Theos Cassimir Bernard's 1943 book Hatha Yoga: The Report of A Personal Experience provides an informative but fictionalised account of traditional Hatha yoga as a spiritual path.

[44][45] Yoga as exercise Main article: Yoga as exercise Yoga as exercise has spread in different branded forms such as Ashtanga Vinyasa Yoga, Bikram Yoga, Iyengar Yoga, and Sivananda Yoga. Yoga as exercise, of the type seen in the West, has been greatly influenced by Swami Kuvalayananda and his student Tirumalai Krishnamacharya, who taught from 1924 until his death in 1989. Both Kuvalayananda and Krishnamacharya combined āsana from Hatha yoga with gymnastic exercises from the physical culture of the time, dropping most of its religious aspects, to develop a flowing style of physical yoga that placed little or no emphasis on Hatha yoga's spiritual goals.[46] Among Krishnamacharya's students prominent in popularizing yoga in the West were K. Pattabhi Jois famous for popularizing the vigorous Ashtanga Vinyasa Yoga style, B. K. S.



Iyengar who emphasized alignment and the use of props in Iyengar Yoga, and by Indra Devi and Krishnamacharya's son T. K. V. Desikachar.[42] Krishnamacharya-linked schools have become widely known in the Western world.[43] Examples of other branded forms of yoga, with some controversies, that make use of Hāṭha yoga include Anusara Yoga, Bikram Yoga, Integral Yoga, Jivamukti Yoga, Kundalīnī Yoga, Kripalī Yoga, Kriya Yoga, Sivananda Yoga and Viniyoga.[47] After about 1975, yoga has become increasingly popular globally, in both developed and developing countries.[48] Practice Hatha yoga practice is complex and requires certain characteristics of the yogi. Section 1.16 of the Hatha yoga Pradipika, for example, states these to be utsaha (enthusiasm, fortitude), sahasa (courage), dhairya (patience), jnana tattva (essence for knowledge), nishcaya (resolve, determination) and tyaga (solitude, renunciation).[23] In Western culture, Hatha yoga is typically understood as exercise using āsana and it can be practiced as such.[49] In the Indian and Tibetan traditions, Hatha yoga integrates ideas of ethics, diet, cleansing, pranayama (breathing exercises), meditation and a system for spiritual development of the yogi.[50][51] Goals The aims of Hatha yoga in various Indian traditions have included physical siddhis (special powers, bodily benefits such as slowing age effects, magical powers) and spiritual liberation (moksha, mukti).[3][52] According to Mikel Burley, some of the siddhis are symbolic references to the cherished soteriological goals of Indian religions. For example, the Vayu Siddhi or “conquest of the air” literally implies rising into the air as in levitation, but it likely has a symbolic meaning of “a state of consciousness at a vast ocean of space” or “voidness” ideas found respectively in Hinduism and Buddhism.[53] Some traditions such as the Kaula tantric sect of Hinduism and Sahajīya tantric sect of Buddhism pursued more esoteric goals such as alchemy (Nagarjuna, Carpita), magic, kalavanca (cheating death) and parakayapraveśa (entering another's body).[43] [54][55] Mallinson, however, disagrees and suggests that such fringe practices are far removed from the mainstream Yoga's goal as meditation-driven means to liberation in Indian religions.[56] The majority of historic Hatha yoga texts do not give any importance to siddhis.[57] The mainstream practice considered the pursuit of magical powers as a distraction or hindrance to Hatha yoga's ultimate aim of spiritual liberation, self-knowledge or release from rebirth that the Indian traditions call mukti or moksha.[3][52] The goals of Hatha yoga, in its earliest texts, were linked to mumukshu (seeker of liberation, moksha). The later texts added and experimented with the goals of bubhukshu (seeker of the food one eats and one's eating habits to balancing the body and gaining most benefits from the practice of Hatha yoga.

Eating, states the Gheranda Samhita, is a form of a devotional act to the temple of body, as if one is expressing affection for the gods.[59] Similarly, sections 3.20 and 5.25 of the Shiva Samhita includes mitahara as an essential part of a holistic Hatha yoga practice.[61] Verses 1.57 through 1.63 of the critical edition of Hatha Yoga Pradipika suggests that taste cravings should not drive one's eating habits, rather the best diet is one that is tasty, nutritious and likable as well as sufficient to meet the needs of one's body and for one's inner self. It recommends that one must “eat only when one feels hungry” and “neither overeat nor eat to completely fill one's stomach; rather leave a quarter portion empty and fill three quarters with quality food and fresh water”.[62] According to another text, the Goraksha Sataka, eating a controlled diet is one of the three important parts of a complete and successful practice. The text does not provide details or recipes. The text states, according to Mallinson, “food should be unctuous and sweet”, one must not overeat and stop when still a bit hungry (leave a quarter of the stomach empty), and whatever one eats should please Shiva.[63] Purifications The shatkarmas were intended to purify the subtle body.[64] Main article: Shatkarma Hatha yoga teaches various steps of inner body cleansing with consultations of one's yoga teacher. Its texts vary in specifics and number of cleansing methods, ranging from simple hygiene practices to the peculiar exercises such as reversing seminal fluid flow.[65] The most common list is called the shatkarmas, or six cleansing actions: dhauti (cleanse teeth and body), basti (cleanse rectum), neti (cleanse nasal passages), trataka (cleanse eyes), nauli (abdominal massage) and kapalabhati (headse plumes).[65] The actual procedure for cleansing varies by the Hatha yoga text, some suggesting a water wash and others describing the use of cleansing aids such as cloth.[66] Breath control Main article: Pranayama Prāṇāyāma is made out of two Sanskrit words prāṇa (प्राण), breath, vital energy, life force[67][68] and āyama (आयम), restraining, extending, stretching).[69][68] Some Hatha yoga texts teach breath exercises but do not refer to it as Pranayama. For example, section 3.55 of the GherandaSamhita calls it Ghatavastha (state of being the pot).[70] In others, the term Kumbhaka or Prana-samrodha replaces Pranayama.[71] Regardless of the nomenclature, proper breathing and the use of breathing techniques during a posture is a mainstay of Hatha yoga. Its texts state that proper breathing exercises cleanse and balance the body.[72] The Hatha Yoga Pradipika recommends Siddhasana for breathing exercises.[73] Pranayama is one of the core practices of Hatha yoga, found in its major texts as one of the limbs regardless of whether the total number of limbs taught are four or more.[74][75][76] It is the practice of consciously regulating breath (inhalation and exhalation), a concept shared with all schools of yoga.[77][78] This is done in several ways, inhaling and then suspending exhalation for a period, exhaling and then suspending inhalation for a period, slowing the inhalation and exhalation, consciously changing the time/length of breath (deep, short breathing), combining these with certain focused muscle exercises.[79] Pranayama or proper breathing is an integral part of āsana. According to section 1.38 of Hatha yoga pradipka, Siddhasana is the most suitable and easiest posture to learn breathing exercises.[73] The different Hatha yoga texts discuss pranayama in various ways. For example, Hatha yoga pradipka in section 2.71 explains it as a threefold practice: reaka (exhalation), puraka (inhalation) and kumbhaka (retention).[80] During the exhalation and inhalation, the text states that three things move: air, prana and yogi's

thoughts, and all three are intimately connected.[80] It is kumbhaka where stillness and dissolution emerges. The text divides kumbhaka into two kinds: sahita (supported) and kevala (complete).

Sahita kumbhaka is further sub-divided into two types: retention with inhalation, retention with exhalation.[81] Each of these breath units are then combined in different permutations, time lengths, posture and targeted muscle exercises in the belief that these aerate and assist blood flow to targeted regions of the body.[79][82] Posture Kukutasana was described in the 13th century Vāsīṣṭha Samhitā.[83] Main article: Āsana Before starting yoga practice, state the Hatha yoga texts, the yogi must establish a suitable place. This is to be away from all distractions, preferably a mathika (hermitage) distant from falling rocks, fire and a damp shifting surface.[84] Once a peaceful stable location has been chosen, the yogi begins the posture exercises called āsana. These postures come in numerous forms.

For a beginner, states the historian of religion Mircea Eliade, the āsana are uncomfortable, typically difficult, cause the body to shake, and are typically unbearable to hold for extended periods of time.[85] However, with repetition and persistence, as the muscle tone improves, the effort reduces and posture improves. According to the Hatha yoga texts, each posture becomes perfect when “the force disappears”, one no longer thinks about the posture and one's body position, breathes normally in pranayama, and is able to dwell in one's meditation (anantasamapattibhyam).[86] The āsana vary significantly between Hatha yoga texts, and some of the names are used for different poses.[87] Most of the early āsana are inspired by nature, such as a form of union with symmetric, harmonious flowing shapes of animals, birds or plants.[88] Āsanas (postures) in some Hatha yoga texts Sanskrit[d] English GherandaSamhita[89] Hatha YogaPradipika[89][90] ShivaSamhita[91] Bhadrāsana Fortunate 2.9-9.10 1.53-954 — Bhujaṅgāsana Serpent 2.42-943 — Dhanurāsana Bow 2.18 1.25 — Garudasāna Eagle 2.37 — Gomukhāsana Cow face 2.16 1.20 — Gurakāsāna Cowherd 2.24-925 1.28-929 3.108-9112 Guptāsana Secret 2.20 — Kukutāsana Rooster 2.31 1.23 — Kūrmāsāna Tortoise 2.32 1.22 — Makarāsana Crocodile 2.40 — Mandukāsana Frog 2.34 — Matsyāsana Fish 2.21 — Matsyendrāsana Matsyendra's pose 2.22-923 1.26-927 — Mayūrasāna Peacock 2.29-930 1.30-931 — Padmāsāna Lotus 2.8 1.44-949 3.102-9107 Paschimottasāna Seated Forward Bend 2.26 1.30-931 — Śankatāsana Contracted 2.28 — Śalabhāsana Locust 2.39 — Śavāsana Corpse 2.19 1.34 — Siddhāsana Accomplished 2.7 1.35-943 3.97-9101 Simhāsana Lion 2.14-915 1.50-952 — Yogāsāna Union 2.44-945 — Svastikāsana Auspicious 2.13 1.19 3.113-9115 Vṛśāsana Bull 2.38 — Ustrāsāna Camel 2.41 — Utkatāsana Fierce 2.27 — Utkatāsana Fierce 2.27 — Uttanāsana Raised Tortoise 2.33 1.24 — Uttana Mandukāsana Raised Frog 2.35 — — Vajrasāna Thunderbolt 2.12 — — Virāsana Hero 2.17 — 3.21 Vṛkṣāsana Tree 2.36 — — Mudras The mudras were intended to manipulate vital energies.[92][93] Further information: Mudra (Yoga), Kundalini, and Chakra According to Mallinson, in the earliest formulations, Hatha yoga was a means to raise and preserve the bindu, believed to be one of the vital energies.

The two early Hatha yoga techniques to achieve this were inverted poses to trap the bindu using gravity, or mudras (yogic seals)[e] to make breath flow into the centre channel and force bindu up. However, in later Hatha yoga, the Kaula visualization of Kuṇḍalīnī rising through a system of chakras was overlaid onto the earlier bindu-oriented system. The aim was to access amṛta (the nectar of immortality) situated in the head, which subsequently floods the body, in contradiction with the early Hatha yoga goal of preserving bindu.[93] The classical sources for the mudras are the Gheranda Samhita and the Hatha Yoga Pradipika.[94] The yoga mudras are diverse in the parts of the body involved and in the procedures required, as in Mula Bandha, Mahamudra, Viparīta Karami, Khecarī mudrā, and Vajrolī mudra.[95] Meditation The Hatha Yoga Pradipika text dedicates almost a third of its verses to meditation.[96] Similarly, other major texts of Hatha yoga such as the Shiva Samhita and the Gheranda Samhita discuss meditation.[97] In all three texts, meditation is the ultimate goal of all the preparatory cleansing, āsanas, pranayama and other steps. The aim of this meditation is to realize Nada-Brahman, or the complete absorption and union with the Brahman through inner mystic sound.[97] According to Guy Beck – a professor of Religious Studies known for his studies on Yoga and music, a Hatha yogi in this stage of practice seeks “inner union of physical opposites”, into an inner state of samadhi that is described by Hatha yoga texts in terms of divine sounds, and as a union with Nada-Brahman in musical literature of ancient India.[98] Differences from Patanjali yoga Hatha yoga is a branch of yoga. It shares numerous ideas and doctrines from other forms of yoga, such as the more ancient system taught by Patanjali. The differences are in the addition of some aspects, and different emphasis on others.[99] For example, pranayama is crucial in all yogas, but it is the mainstay of Hatha yoga.[72][100] Mudras and certain kundalini-related ideas are included in Hatha yoga, but not mentioned in the Yoga Sūtras of Patanjali.[101] Patanjali yoga considers āsanas important but dwells less on various āsanas than the Hatha yoga texts. In contrast, the Hatha yoga texts consider meditation as important but dwell less on meditation methodology than Patanjali yoga.[102] The Hatha yoga texts acknowledge and refer to Patanjali yoga, attesting to the latter's antiquity. However, this acknowledgment is essentially only in passing, as they offer no serious commentary or exposition of Patanjali's system. This suggests that Hatha yoga developed as a branch of the more ancient yoga.[103] According to P.V. Kane, Patanjali yoga concentrates more on the yoga of the mind, while Hatha yoga focuses on body and health.[104] Some Hindu texts do not recognize this distinction. For example, the Yogatattva Upanishad teaches a system that includes all aspects of the Yoga Sūtras of Patanjali, and all additional elements of Hatha yoga practice.[105] See also Kriya Yoga Kundalini yoga Notes ^ Mallinson writes “The Buddha himself is said to have tried both pressing his tongue to the back of his mouth, in a manner similar to that of the hathayogic khecarimudrā, and ukkūṭikappadhāna, a squatting posture which may be related to hathayogic techniques such as mahāmudrā, mahābandha, mahāvedha, mūlabandha, and vajrāsana in which pressure is put on the perineum with the heel, in order to force upwards the breath or Kundalīnī.”[8] ^ These are the Sarvabuddhasamāyayogadākinījālaṅganvara, Guhyasamājatantra, *Cār्याmālāpakapradīpa, Abhidhānottaratantra, Samputatīlaka, Sekanirdeśa, Caturmudrānvaya, Laghukūlācakratantra, Vimlaaprabhā, Sadangayoga of Anupamarakṣita, Sekoddeśatīkī, Sekanirdeśapajñikā, Dākārpavatantra, Gūḍhapāḍa, Gunabharanī, Amṛtakānikā, and Yogimanoharā.[10] ^ Cartoons in the first half of the 20th century mocked “Hindu holy men” in Hatha yoga poses, accompanied with stories of weaknesses of Western women who fall for their yoga routines.[41] ^ As Rosen states, the āsanas vary significantly between Hatha yoga texts, so some of the names may have been used for different poses than those now associated with these Sanskrit names.[87] ^ Not to be confused with hand mudras, which are gestures. References ^ Mallinson & Singleton 2017, p. xx. ^ “Definition of HATHA YOGA”.

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^ a b c d e f Mallinson 2020, pp. 177–199. ^ Mallinson & Szántó 2021, pp. 3–5, 20–23.

^ a b c d e f g h Mallinson 2011, p. 771. ^ Jacobson 2011, p. 331. ^ Mallinson 2019, pp. 1–33. ^ a b c d Mallinson & Singleton 2017, pp. 32, 180–181. ^ a b c Singleton 2020. ^ "Mallinson, James (2011) “Nāth Sampradīya”. In: Brill Encyclopedia of Hinduism Vol. 3, Brill, pp. 407-428” (PDF). Retrieved 1 April 2023. ^ Briggs 1938, p. 228. ^ Mallinson 2011, pp. 771–772. ^ a b Mallinson 2011, p. 772. ^ Wernicke-Olesen 2015, p. 147. ^ a b Mallinson 2014. ^ a b Svatanmarama 2002, pp. 1–7. ^ Mallinson 2011, pp. 772–773. ^ Mallinson 2010, pp. 773–774. ^ Mallinson & Singleton 2017, p. 493. ^ Birch, Jason. "118 Āsanas of the mid-17th century". The Luminescent. Retrieved 5 March 2022., which cites Birch, J. (2018). "The Proliferation of Āsanas in Late Mediaeval Yoga Texts". In Karl Baier; Philipp A. Maas; Karin Preisendanz (eds.). Yoga in Transformation: Historical and Contemporary Perspectives. Vandenhoeck & Ruprecht Unipress. ISBN 978-3847108627. ^ a b c d Mallinson 2011, p. 774.

^ Singleton 2010, p. 28. ^ Mallinson 2004, pp. ix–x. ^ a b Mallinson 2012, p. 26. ^ Mallinson 2011, p. 778. ^ Mallinson 2011, pp. 778–779.

^ White 2012, pp. 8–9. ^ Mayaram 2003, pp. 40–41. ^ Singleton 2010, pp. 69–72, 77–79. ^ Singleton 2010, pp. 77–78. ^ White 2011, pp. 20–22. ^ Singleton 2010, pp. 78–81. ^ a b Mallinson 2011, p. 779. ^ a b Singleton 2010, p. 213 note 14. ^ Sjoman 1999, p. 38. ^ Veenhof 2011, p. 20. ^ Singleton 2010, pp. 88, 175–210. ^ Larson, Bhattacharya & Potter 2008, pp. 151–159. ^ De Michelis 2007, pp. 1–19. ^ Rosen 2012, pp. 3–4. ^ Burley 2000, pp. ix–x, 6–12. ^ Yeshe 2005, pp. 97–130. ^ a b Burley 2000, pp. 44–950, 99–9100, 219–9220. ^ Burley 2000, pp. 203–9204. ^ Muller-Ortega 2010, pp. 55–56. ^ White 2011, pp. 10–12. ^ Mallinson 2013, pp. 165–180 ^ Mallinson 2011b, pp. 329–9330. ^ Mallinson 2011b, p. 328. ^ a b Rosen 2012, pp. 25–26. ^ Eliade 2009, p. 231 with footnote 78. ^ Mallinson 2007, pp. 44, 110. ^ Joshi 2005, pp. 65–66 ^ White 2011, pp. 258–259, 267. ^ Mallinson & Singleton 2017, pp. xxviii–xxxii, 46, 49–50, 71–79. ^ a b Larson, Bhattacharya & Potter 2008, p. 141. ^ Singleton 2010, pp. 28–30. ^ prAna Sanskrit-English Dictionary, Koeln University, Germany ^ a b Rosen 2012, p. 220. ^ Monier Monier-Williams, Āyama, Sanskrit-English Dictionary with Etymology, Oxford University Press ^ Singleton 2010, p. 213 note 12. ^ Singleton 2010, pp. 9, 29.

^ Daniélou 1955, pp. 57–62. ^ Burley 2000, pp. 8–10, 59, 99. ^ Rosen 2012, pp. 220–223.

^ Burley 2000, pp. 8–10, 59–63. ^ Aranya 1983, pp. 230–236. ^ a b Burley 2000, pp. 202–219. ^ a b Burley 2000, pp. 202–203. ^ Burley 2000, pp. 202–205. ^ Eliade 2009, pp. 55–60. ^ Mallinson & Singleton 2017, pp. 87–88, 104–105. ^ Burley 2000, pp. 34–35. ^ Eliade 2009, p. 53. ^ Eliade 2009, pp. 53–54, 66–70. ^ a b Rosen 2012, pp. 78–88. ^

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Gheranda Samhita Gheranda Samhita, Sanskrit for 'Gheranda's compendium', was written in the 17th century and is said to be the most encyclopaedic of the three classical texts on Hatha Yoga. This comprehensive work has its focus on the Shat Kriyas, exercises for cleansing the internal organs, or Ghatastha Yoga. Siva Samhita Siva Samhita, whose author is unknown, means 'Siva's compendium' and it is written in the form of a dialogue between the Hindu God Siva and his consort Parvati. Siva Samhita is considered the most comprehensive text on Hatha Yoga (postures). Among other topics, it covers the different philosophical standpoints, asanas, meditation, the energies in the body, the importance of the Guru, the four paths of yoga, various methods of liberation and how to overcome the obstacles to emancipation. <- Back to: The sources