

## A BRIEF SYNOPSIS OF THE *HATHA YOGA PRADIPIKA*

Attributed to Svātmaṛama, 14-15<sup>th</sup> century CE

Translated by Brian Dana Akers, 2002.

<http://www.yogavidya.com/Yoga/HathaYogaPradipika.pdf>

### CHAPTER 1: “ASANA”

HYP 1.10: *Hatha is the sanctuary for those suffering every type of pain. It is the foundation for those practicing every type of Yoga.*

HYP 1.12: *The Hatha yogi should live in a secluded hut... in a country that is properly governed, virtuous, prosperous, and peaceful.*

HYP 1.15-16: *Yoga perishes by these six: overeating, overexertion, talking too much, performing needless austerities, socializing, and restlessness. Yoga succeeds by these six: enthusiasm, openness, courage, knowledge of the truth, determination, and solitude.*

HYP 1.17: *Asanas are described first because they are the first step of Hatha. They give steadiness, health, and lightness of body.*

[This is followed by a description of various *asanas*.]

HYP 1.64-66: *One succeeds in all Yogas through energetic practice – even if one is young, old, very old, sick, or weak. The practitioner will succeed; the non-practitioner will not. Success in Yoga is not achieved by merely reading books. Success is achieved neither by wearing the right clothes nor by talking about it. Practice alone brings success. This is the truth, without a doubt.*

### CHAPTER 2: “PRANAYAMA” (to purify the *nadis* and control the *prana*)

HYP 2.1-3: *After mastering asanas, the yogi should practice pranayama as taught by his guru. When the breath is unsteady, the mind is unsteady. When the breath is steady, the mind is steady, and the yogi becomes steady. Therefore one should restrain the breath. As long as there is breath in the body, there is life. Death is the departure of the breath. Therefore one should restrain the breath.*

HYP 2.4-5: *When the nadis are disrupted by impurities, the breath doesn't enter the middle (the sushumna nadi at the center of the spine)... How then*

can the goal be attained? *The yogi is fit to control the prana only when all the nadis disrupted by impurities become pure.*

[This is followed by a description of various types of *pranayama* practice.]

### **CHAPTER 3: “MUDRA”** (*mudras and bandhas to awaken the kundalini*)

HYP 3.1-5: *As the Lord of Serpents supports the earth with its mountains and forests, so kundalini supports all Yoga practices. All lotuses and knots are split open when the sleeping kundalini is awakened by the grace of a guru. Then the cleared path becomes the royal road for prana. Then the mind is without objects. Then death is tricked... Therefore practice mudras energetically to awaken the goddess sleeping outside the door to brahman.*

HYP 3.123: *What else but the practice of kundalini can wash away the impurities of seventy-two thousand nadis?*

HYP 3.124: *The middle nadi of yogis is straightened by the steady practice of asanas, pranayama, and mudras.*

HYP 3.125-1.28: *Rudrani (or another mudra) gives good results to those who practice energetically and hold the mind with samadhi. Asanas are not useful without Raja Yoga. Kumbhaka is not useful without Raja Yoga. Even various mudras are not useful without Raja Yoga. Practice all breathing procedures with a concentrated mind. The wise man will not direct mental activity elsewhere. Thus the ten mudras were described by primordial Lord Shambhu [Shiva]. Every one of them gives yogis great powers.*

HYP 3.130: *One tricks time, and obtains qualities like animan, by following his teachings and concentrating on the practice of mudras.*

### **CHAPTER 4: “SAMADHI”**

HYP 4.2: *Now I will reveal the proper method of samadhi. It is the destroyer of death, the means to happiness, and the best giver of the bliss of Brahman.*

HYP 4.5-7: *As salt and water become one when mixed, so the unity of self and mind is called samadhi. This state of unity – when the prana decreases and the mind dissolves – is called samadhi. The similar state – the identity of jivatman and paramatman, in which all thoughts disappear – is called samadhi.*

HYP 4.24-25: *Like milk and water blended together, mind and breath have the same action. Where there is breath, there is thinking. Where there is mind, there is breathing. When one is active, the other is active. When one perishes, the other perishes. If these two don't perish, the group of senses is active. If these two perish, the state of liberation is attained.*

HYP 4.40-41: *Some are perplexed by the web of scriptures, some by the contradictions in ritualistic works, some by logic. They do not know the raft. Eyes half closed, mind steady, sight given to the tip of the nose, dissolving even moon and sun with the state of immobility, one goes to the highest object, the goal, the seed of everything, the highest Reality, which is blazing, all encompassing, and has the form of light. What more can be said here?*

HYP 4.54-58: *Center the mind in the shakti and the shakti in the mind. Observe the mind with the mind, then concentrate on the highest state. Center the self in space and space in the self. Make everything space, and then don't think of anything. Empty within, empty without, empty like a pot in space. Full within, full without, full like a pot in the ocean. Don't think of external things and don't think of internal things. Abandon all thoughts, then don't think of anything. The entire universe is just a creation of thought. The play of the mind is just a creation of thought. Abandon the mind, which is only thought.*

HYP 4.82,84, 87: *The sage should fix his mind on that sound, which he hears after closing his ears with his hands, until he attains the steady state... Various loud sounds are heard in the first stage of practice. Subtler and subtler ones are heard as the practice grows... Concentrate only on the subtler than subtle sound.*

[This is followed by a description of *nada*, the inner sounds.]

HYP 4.93-97: *One who desires the kingdom of Yoga should abandon all mental activity and, with an attentive mind, concentrate on nada alone. Nada is like a net that catches the deer of the mind. It's also like a hunter who kills the deer of the mind... Upon hearing nada, the snake of the mind quickly forgets everything, becomes absorbed, and doesn't slither anywhere.*