



10

PATANJALI YOGA SUTRA AND HATHAYOGA PRADIPIKA

Patanjali Yoga Sutra and Hatha Yoga Pradipika are the yogic texts. The yoga sutra's of Maharshi Patanjali, which is also called 'Raja Yoga' are short and easy to remember. Hatha Yoga Pradipika of Swathmarama is a Hatha Yoga text which starts from physical level.



OBJECTIVES

After studying that lesson, you will be able to:

- explain the meaning of some sutras of Patanjali Yoga Sutra.
- explain slokas of Hath Yoga Prdipika and
- write and recite these sutras and slokas.

10.1 PATANJLI YOGA SUTRA - पातञ्जलयोगसूत्राणि ॥

Chapter 1 Samādhi-Pādaù

प्रथमोऽध्यायः ॥ समाधि-पादः ॥



Notes

Sutra 1

अथ योगानुशासनम् ॥ १ ॥१ ॥

atha yogānuçāsanam || 1.1||

Meaning

Now Yoga is explained.

Maharshi Patanjali starts the yoga sutra by telling that now discipline of yoga are being explained and he moves on to next Sutra.

Sutra 2

योगश्चित्तवृत्तिनिरोधः ॥ १ ॥२ ॥

Yogaçcittavåttinirodhaù || 1.2||

Meaning

In this sutra, he says that yoga is to stop the chattering of the mind skillfully through the use of vrittis.

Sutra 5

वृत्तयः पञ्चतय्यः क्लिष्टाऽक्लिष्टाः ॥ १ ॥५ ॥

våttayaù paicatayyaù kliñöä'kliñöäù || 1.5||

There are five classes of modification, painful and not painful.

In this sutra Maharshi Patanjali mentions that there are five types of vrittis which are painful and not painful.

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ १ ॥६ ॥

pramäëaviparyayavikalpanidräsmtayayù || 1.6||

The five varieties of thought patterns witnessed are:

- 1) Knowing correctly (Pramana)
- 2) Incorrect knowing (Viparyaya)
- 3) Imagination (Vikalpa)
- 4) Deep sleep (Nidra)
- 5) Memory (Smriti)

Sutra 33

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां
भावनातश्चित्तप्रसादनम् ॥ १ ॥३३।

maitrékaruëämuditopekñäëää
sukhaduùkhapuëyäpuëyaviñayäëää
bhävanätaçcittaprasädanam || 1.33|

Meaning

To be friendly with everyone; to be compassionate for those who are in difficulty; to be happy for those who are happy; to be indifferent when you see evil. All these qualities helps you to calm down your mind.

The above mentioned qualities helps you to overcome attachment and hate.

Chapter 2 Sādhana-Pādaù

द्वितीयोऽध्यायः ॥ साधन-पादः ॥



Notes



Notes

Sutra 3

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥ २ ॥३ ॥

avidyäsmitärägadveñābhiniveçäù kleçäù || 2.3||

Meaning

Ignorance, I-feeling, liking, disliking and fear of death are the pains.

In this sutra, he has explained the causes for the pain. The causes for pain are Avidta (Ignorance), Asmitha (I-feeling), Raga (Liking), Dvesha (Disliking) and Abhinivesha (Fear).

Sutra 32

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ २ ॥३२ ॥

çaucasantoñatapaùsvādhyāyeçvarapraëidhänäni niyamäù || 2.32||

Meaning

Cleanliness, contentment, austerity, self-study and worship of god are the Niyamas.

Sutra 46

स्थिरसुखम् आसनम् ॥ २ ॥४६ ॥

sthirasukham äsanam || 2.46||

Meaning

Steady and comfortable should be the posture.

Sutra 47

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥ २ ॥४७ ॥

prayatnaçaitilyänantasamäpattibhyäm || 2.47||

Meaning

By slight effort and meditating on the unlimited, the posture becomes firm and pleasant.

Sutra 48

ततो द्वन्द्वानभिघातः ॥ २ ॥४८ ॥

tato dvandvānabhighātaù || 2.48||

Meaning

Having conquered it with asana, the dualities do not obstruct.

Sutra 410

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥ २ ॥४१० ॥

tasminsati çväsapraçväsayorgativicchedaù präëäyāmaù || 2.410||

Meaning

Controlling the motion of the exhalation and the inhalation follows after doing asana.

Sutra 50

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥ २ ॥५० ॥

bāhyābhyantarastambhavṛttirdeçakālasaṅkhyābhiù

paridāñöo dérghasükñmaù || 2.50||



Notes

Meaning

Dharana is concentration on one single point.

Sutra 2

तत्र प्रत्ययैकतानता ध्यानम् ॥ ३ ॥२ ॥

tatra pratyayaikatānatā dhyānam || 3.2||

Meaning

An unbroken flow of concentration without any deviation is dhyana.

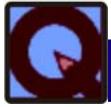
Sutra 3

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ ३ ॥३ ॥

tadevārthamātranirbhāsaṅ svarūpaśūnyamiva samādhiḥ || 3.3||

Meaning

The state becomes samadhi or complete absorption when there is only the object appearing.



INTEXT QUESTIONS 10.1

1. Ignorance, I-feeling, liking, dislikings and _____ are the pains.
2. Being conquered the _____ the dualities do not obstruct.
3. _____ is concentration on one single point.
4. An unbroken flow of concentration without any deviation is _____.
5. Pranayamas modifications are either _____ or internal.

10.2 HATHAYOGA PRADIPIKA. हठ-योग-प्रदीपिका ॥

Chapter 1 प्रथमोपदेशः ॥

Sloka 1

श्री-आदि-नाथाय नमोऽस्तु तस्मै
 येनोपदिष्टा हठ-योग-विद्या ।
 विभ्राजते प्रोन्नत-राज-योगम्
 आरोढुमिच्छोरधिरोहिणीव ॥ १ ॥

çré-ädi-näthäya namo'stu tasmai
 yenopadiñöä haöha-Yoga-vidyā |
 vibhräjate pronnata-räja-Yogam
 äroòhumicchoradhirohieëva || 1||

Meaning

Salutation to Adinatha (Shiva) who explained the knowledge of Hatha Yoga, which like a staircase leads the aspirant to the highest Raja Yoga.

Sloka 2

प्रणम्य श्री-गुरुं नाथं स्वात्मारामेण योगिना ।
 केवलं राज-योगाय हठ-विद्योपदिश्यते ॥ २ ॥

praëamya çré-Guruà näthaà svätmärämeëa yoginä |
 kevalaà räja-yogäya haöha-vidyopadiçyate || 2||

Meaning

Yogin Swatmarama, after saluting first his Guru Srinatha explains Hatha Yoga for the attainment of Raja Yoga.

Sloka 3

भ्रान्त्या बहुमत-ध्वान्ते राज-योगमजानताम् ।
हठ-प्रदीपिकां धत्ते स्वात्मारामः कृपाकरः ॥ ३ ॥

bhrāntyā bahumata-dhvānte rāja-Yogamajānatām |
haōha-pradēpikāā dhatte svātmārāmaù kṛpākaraù || 3||

Meaning

The highest state of RajaYoga is unknown due to misconceptions (darkness) created by varying ideas and concepts. In good will and as a blessing, Swatmarama offers light on HathaYoga.

Sloka 4

हठ-विद्यां हि मत्स्येन्द्र-गोरक्षाद्या विजानते ।
स्वात्मारामोऽथवा योगी जानीते तत्-प्रसादतः ॥ ४ ॥

haōha-vidyāā hi matsyendra-gorakñādyā vijānate |
svātmārāmo'thavā yogé jānēte tat-prasādataù || 4||

Meaning

Yogi Matsyendranath knew the knowledge of HathaYoga. He gave it to Gorakhnath and others, and by their grace the author (Swatmarama) learned it.

Sloka 11

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

haōha-vidyā paraā gopyā yoginā siddhimicchatā |
bhavedvīryavaté guptā nirvīryā tu prakāṣitā || 11||



Notes



Notes

Meaning

HathaYoga is the greatest secret of the yogis who wish to attain perfection (Siddhi). Indeed, to be fruitful, it must be kept secret; revealed it becomes powerless.

Sloka 12

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

suräjye dhärmike deṣe subhikṣe nirupadrave |
 dhanuḥ pramäëa-paryantaà çilägni-jala-varjite |
 ekänte maöhikä-madhye sthätavyaà haöha-yoginä || 12||

Meaning

The Hatha Yogi should live alone in a hermitage and practice in a place of the size of the length of a bow (one and a half meters), where there is no hazard from rocks, fire or water, and which is in a well-administered and virtuous kingdom (nation or town) where good alms can be easily attained.

Sloka 13

अल्प-द्वारमरन्ध्र-गर्त-विवरं नात्युच्च-नीचायतं
 सम्यग्-गोमय-सान्द्र-लिप्तममलं निःशेस-जन्तूज्झितम् ।
 बाह्ये मण्डप-वेदि-कूप-रुचिरं प्राकार-संवेष्टितं
 प्रोक्तं योग-मठस्य लक्षणमिदं सिद्धैर्हठाभ्यासिभिः ॥ १३ ॥

alpa-dväramarandhra-garta-vivaraà nätyucca-nécäyataà
samyag-gomaya-sändra-liptamamalaà niùçesa-jantüjjhitam |
bähye maèòapa-vedi-küpa-ruciraà präkära-saàveñöitaà
proktaà Yoga-maöhasya lakñaëamidaà
siddhairhaöhäbhyäsibhiù || 13||



Notes

Meaning

This is the description of the yoga hermitage as prescribed by the Siddhas for the Hatha Yoga practitioners. The room of sadhana should have a small door, without window, holes or cracks, being neither too high nor too low. It should be spotlessly clean, wiped with cow manure and free from animals or insects. Outside, there should be an open platform with a thatched roof, a well and a surrounding wall (fence). The appearance of the hermitage should be pleasant.

Sloka 14

एवं विधे मठे स्थित्वा सर्व-चिन्ता-विवर्जितः ।
गुरुपदिष्ट-मार्गेण योगमेव समभ्यसेत् ॥ १४ ॥

evaà vidhe maöhe sthitvä sarva-cintä-vivarjitaù |
gurüpadinöa-märgeëa Yogameva samabhyaset || 14||

Meaning

In this manner, dwelling in the hermitage, being devoid of all thought (excess mentation); Yoga should be practiced in the way instructed by the Guru.



Notes

Sloka 15

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः ।
जन-सङ्गश्च लौल्यं च षड्भिर्योगो विनश्यति ॥ १५ ॥

atyähäraù prayäsaçca pRajalpo niyamägrahaù |
jana-saìgaçca laulyaà ca ñaòbhiryogo vinaçyati || 15||

Meaning

Yoga is destroyed by the following six causes: Overeating, exertion, talkativeness, adhering to rules, i.e., cold bath in the morning, eating at night, or eating fruits only, company of men, and unsteadiness.

Sloka 16

उत्साहात्साहसाद्धैर्यात्तत्त्व-ज्ञानाश्च निश्चयात् ।
जन-सङ्ग-परित्यागात्षड्भिर्योगः प्रसिद्धयति ॥ १६ ॥

utsähätsahasäddhairyättattva-jñänäçca niçcayät |
jana-saìga-parityägätñaòbhirYogaù prasiddhyati || 16||

Meaning

Zeal, determination, discrimination, unshakeable faith, courage, avoiding the company of bad people, are the (six reasons) which bring success in yoga.

**INTEXT QUESTIONS 10.2**

1. Who explained the knowledge of Hath Yoga?
2. Who wrote Hath Yoga Pradipika?

3. Who handed over the knowledge of Hath Yoga to Gorakhnath?
4. What is the greatest secret of Hath Yoga?



WHAT HAVE YOU LEARNT

In this lesson you have learnt the few selected Sutras from Patanjali Yoga Sutra and Slokas from Hatha Yoga Pradipika. You have studied these selected sutras and shlokas.

- Reading selected Sutras in rhythm from Patanjali Yoga Sutra.
- Reading slokas in rhythm from Hatha Yoga Pradipika.
- Explain the meaning of these sutras and sloka.



TERMINAL QUESTIONS

1. Who wrote the Yoga Sutra?
2. Name five types of Vrittis.
3. What are the causes of pain?
4. Describe the yoga hermitage as per Hath Yoga Pradipika.
5. Write the causes which destroy Yoga.
6. Name six causes which help make yoga a success.



ANSWERS TO INTEXT QUESTIONS

10.1

1. Fear of death
2. Asana



Notes

CLASS-III



Notes

3. Dharana
4. Dhyana
5. External

10.2

1. Adinath (Shiva)
2. Swatmarama
3. Yogi Matsyendranath
4. Hath Yoga