

# nāmarūpa

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CATEGORIES OF INDIAN THOUGHT

**HATHA YOGA**

**JAMES MALLINSON**

**LESLIE KAMINOFF**

**INTERVIEWS**

**T.K.V. DESIKACHAR**

**IN MADRAS 1992**



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*Originally posted to e-Sutra on April 24, 1999*

## 2. HAṬHA YOGA

*James Mallinson*

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*Cover: Jagannāth Dās Jī Yogirāj. Kukkuṭāsana. Haridwar Kumbh Mela 2010. Photograph by James Mallinson*



SRI K. PATTABHI JOIS



SRI SWAMI VISHNU-DEVANANDA

NĀMARŪPA uses diacritical marks, as per the chart shown to the right, for the transliteration of all Saṁskṛta words. While many of the articles do contain these marks, it is not a universal occurrence in the magazine. In those cases where authors have elected not to use diacritics, Saṁskṛta words remain in their simple, romanized form. Chart by Vyaas Houston.

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| ya  | ra  | la  | va  |    |    |
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| क्ष | त्र | ज्ञ |     |    |    |
| kṣa | tra | jña |     |    |    |



# LESLIE KAMINOFF INTERVIEWS T.K.V. DESIKACHAR IN MADRAS

OCTOBER 1992

*Originally posted to e-Sutra on April 24, 1999*

LAST WEEK I RETURNED TO THIS wonderful interview for inspiration, and realized it's been nearly 20 years since this extraordinary meeting with my teacher, T.K.V. Desikachar. The conversation took place during a month-long visit to Madras in the fall of 1992. I was having private sessions with him almost every day, and it was a time when I was wrestling with some deep doubts about the most fundamental philosophical issues in Yoga philosophy. Desikachar knew this when I approached him requesting an interview. In retrospect, the invitation I offered that he present at the 1993 Unity in Yoga Conference was merely a pretense to open the conversation. I knew he would never agree to attend but the conceit of asking him

to address a large imaginary future audience lent a timeless quality to many of his remarks.

Two senior students, Adrianna Rocco and Paul Harvey, were also present when the interview was recorded in an upstairs office in Desikachar's family home. Paul's assistance was invaluable in helping me prepare some of the trickier questions and I'm pretty sure Desikachar was able to tell which questions were more Paul's than mine.

Upon returning from Madras in the Fall of 1992, I recruited my friend Eddie Stern to help with the difficult task of transcribing Desikachar's words into a legible document. I can still picture Eddie sitting at the desk in my old apartment on East 7th Street, typing

away on my original Macintosh SE30. When he was done with the raw transcription, it took several more editing passes for me to massage the text to its present form.

It's only fitting Namarupa re-publish the interview on its 20th anniversary for its readers. I write this in the first hours of my 54th birthday and it will be the best possible gift that my teacher's profoundly practical insights have an opportunity to resonate as strongly for you as they have for me.

Leslie Kaminoff  
Great Barrington, MA  
March 13, 2012



*T.K.V. Desikachar's office where the interview took place.*



*Adrianna Rocco and Leslie Kaminoff in Madras, April 1999*

**T**HIS IS AN AMAZING INTERVIEW, and well worth reading. In it, Desikachar and I talk about a wide range of subjects, including the relationship between Yoga and Hinduism, the view of ego in Yoga, the difficulty in preserving tradition, Patanjali's view on the inevitability of suffering, and the future of Yoga in America. Originally posted to e-Sutra on April 24, 1999 (Present also were Paul Harvey and Adrianna Rocco.)

**DESIKACHAR:** Last week, Leslie invited me to deliver an address at the big Unity in Yoga conference in May of 1993. The theme of the conference appears to be about honoring the people who did so much for Yoga for the last 100 years, and also looking forward to the future of Yoga. I suggested that instead, maybe we can do something here in Madras, as it is easier because we are both here now.

**LESLIE:** So I have prepared a few things...

**DESIKACHAR:** Please.

**LESLIE:** As you've just mentioned, next year in America we've chosen to view 1993 as the hundredth anniversary of Yoga in America. The reason for this is that 100 years ago in September of 1893, Swami Vivekananda presented Vedanta philosophy to a large audience at the World Parliament of Religions. What would you say to the American yogis about the past century of our involvement in Eastern teachings, particularly as it all started with a Vedanta Swami presenting to a parliament of religions.

**DESIKACHAR:** Well, I am amazed at this interest. In fact, I didn't know it was a 100 years ago that our great master Swami Vivekananda went to your country and spoke. All I can say is it reflects upon that interest in America about our great heritage. Having learned so much from the West, I want to thank the West for the interest. Because of their interest, we have learned a lot about our own heritage, so I am very grateful.

**LESLIE:** You mention that heritage, yet however there does seem to be a continuing intermixture of Vedanta and Yoga in the way it is presented in the West. There is a Hindu religious association with Yoga that many teachers are promoting, whether implicitly or explicitly. So I'm curious about what you would want people to know regarding the distinction your tradition makes between Yoga and Vedanta.

**DESIKACHAR:** When I was an engineer, Leslie, my boss was from Denmark, and we always thought he was an expert in structural design, because he was our boss, and this was a company where we were experts in the construction and design of structures. Today it is the best company in India and I always thought that he was an expert in my field, which is structural engineering. So only later I came to know that he was an expert in fisheries! It seems the only way he could come to India was as an expert in a field where we don't have experts! (laughter) So, he got his work permit to come to India and he was our "structural expert". I never knew he was a fishery man. So what I'm trying to say is that when people come to our country from the West, we assume many things -they know a lot about technology -they are experts in computers -they are very good in English -they know everything that the West represents-et cetera. Often with these expectations they try to live up to them, so we can't blame them because we expect them to be like that. Perhaps they don't want to disappoint us. I think this works both ways - you know the more ignorant we are the more this happens. But the facts do remain that Yoga is a different system, Vedanta is a different system, and there are six such systems based on the Indian heritage called the Vedas, and we don't deny that Vedanta is one such system with Hinduism, but it is not Yoga. I must say again and again that for different reasons, including this stress on Hinduism, the Vedanta Sutras refute Yoga. Because of the attitude Patanjali has about God, for example, creation, etc. ...so Vedanta Sutras refute Yoga. The

sutra is "Etena yogah pratyuktah"(V.S. Chap.II, Sec.I, Sutra 3). So there is a clear cut distinction between Hinduism, Vedanta, and Yoga.

**LESLIE:** What is the literal meaning of that sutra?

**DESIKACHAR:** "By what we have explained, we have refuted Yoga." What they have said is that Yoga speaks about Ishvara as a teacher, but Yoga doesn't say God created this world, Yoga doesn't say everything goes back to God, Yoga doesn't say there is one thing and only one thing and that is God Brahma. This word Brahma doesn't exist in Yoga Sutra, so these are very fundamental issues. These issues are important for the Vedantins who believe in the reality of the one Brahma. Yoga doesn't have even the word, let alone talking about what Brahma is. Patanjali's Yoga talks about Ishvara as a possible entity, maybe the best teacher, the first teacher, but he doesn't speak of a God who created this world. He only speaks about what we should do with the mind, and if God helps my mind as a point of focus, then O.K., God is fine with me, if God doesn't help my mind, forget about God, look for something else. This is not easy for a Hindu like me. I am surprised that this is not obvious for many people because these presentations are not my presentations, not even my fathers presentations, not even from 100 years ago. Vyasa spoke about that in his Vedanta Sutras (200 A.D.?). This is very important for us to emphasize that Yoga is not Hindu religion. Yoga is a system that helps the mind and Hindus may use it as they have been, and anybody can use it.

**LESLIE:** Atheists can use it , Agnostics can use it...

**DESIKACHAR:** Yes, yes. Krishnamurthi used to practice Yoga. People who reject all systems have practiced Yoga. I hope I have made myself clear, and I am sorry for this confusion. My sincere apologies that we Indians have not made this clear.

LESLIE: A related question also could pertain to the different concepts of ego. There seems to be confusion about the concept of ego both from the Yogic perspective and the Western perspective. Is it possible for you to clarify what is meant in Yoga by the term ego or the term that gets translated as ego, and what role it plays in the process and eventual goal of Yoga.

DESIKACHAR: Regarding these questions, my reference is Patanjali. I want to make this very clear because that is the text on Yoga. There are thousands of ancient texts on Yoga but the most important text, the most accepted text, the fundamental text on Yoga is Patanjali. So my response is now based on his teachings, the very practical teaching of Patanjali. Now, because of the proximity between Patanjali's speaking and what is known as Samkhya, which is another of our schools, somehow this word ego has entered the field of Yoga. As far as I understand even if I myself have said it, there is no word called ego in Yoga. The word ego itself does not appear in the Yoga Sutra of Patanjali. Does it ?

LESLIE: Are you referring to Ahamkara?

DESIKACHAR: There is no word Ahamkara in Yoga Sutras. You go from the first sutra to the 195th sutra – there is no Ahamkara in the whole Yoga Sutra . Some people have used that word, but it is not Patanjali's fault.

LESLIE: Has Vyasa used that word in his commentary? ...

DESIKACHAR: Yes, that is what I mean...some people might have used it...I might have used it, but according to the authority (Patanjali) there is nothing. But there is an interesting concept in Yoga and that is association: I associate myself with certain things. For example, "I am the son of a great Yogi, you know", this is an association. "I am a very educated person." "I have been teaching Yoga for so many years", "I am an expert", and so on. We all have these associations. Now these

associations could be good associations or bad associations. For example, I can say, "I am very lucky to have the blessings of my father", these are also associations. "When I think of him I am nobody, he is so great and I am very small", this is a type of association. So Patanjali talks about these associations, the good associations and the bad associations, Asmita, it is called Asmita. So this Asmita could be good, could be bad. Now often the word Asmita is confused to be ego, so when you study the Yoga Sutras you learn that we have good association and bad association. For example, if I am in a state of meditation, I'm completely absorbed in the object of my meditation this also called Asmita. So it is the goal of my life to be in that state. Suppose I have become used to a certain way of behaving, losing my temper, getting irritated, this is also an Asmita because I am strongly associating to some of my bad klesas that are considered not worthy to be kept. Patanjali's very intelligent about this. First, he never used the word ego. Second, he talks about mind only. Mind with good associations and mind with bad associations. One is desirable, one is not desirable. So in Yoga we don't even have this problem.

LESLIE: So, Yoga would speak merely of a collection of associations between the mind and some objects, but not a distinct identity or entity in and of itself which can be isolated as an ego. Am I understanding correctly ?

DESIKACHAR: I don't think ego can be just taken out of my pocket and kept here. I would like to see a demonstration where ego can be taken out of my pocket and kept -"This is my ego." Because the word Ahamkara itself was defined by my father as "where something that is not me is considered as me." According to this, to understand ego I have to understand myself. I have to understand what is not myself. How many people have the good fortune to understand that? So without understanding that how can I even take it out of my pocket and

throw it anywhere? So in Yoga we are not worried about this question. We are quite happy that we don't have an ego problem!

LESLIE: That having been clarified, what then does the Yoga of Patanjali have to say about the nature of an individual's identity?

DESIKACHAR: Yes, that is possible. We have identity and these identities are associated with what has happened to us in the past and what we think about ourselves. How far this identity really represents my true nature- that is basically a peaceful nature, a state of being where there is some happiness, where I am clear about things-I don't know. So identities could be two: wrong identity and right identity.

LESLIE: And the right identity is basically...

DESIKACHAR: Yes. Wrong identity for example is for me to assume that because: I speak English, I have been to a technical education, I am very smart in public relationships, and I have a lot of students, I begin to believe that maybe I am even better than my father. After all, he did not go to engineering college, he did not speak English, he does not have as many students as I have, he never went abroad like I did and he doesn't have the fat bank account that I have, so he is nowhere near me. This is a false identity.

LESLIE: Aren't you glad I wont quote that out of context?! (laughter)

DESIKACHAR: You can do anything because it is black and white and I have no ego problem. (laughter)

LESLIE: Well, speaking of ego problems, in your broad experience these last 20 or 30 years teaching both Western and Indian students one on one, have you found that the concept of surrendering the ego is helpful or harmful for people when they get the notion that surrendering is something that will bring them peace?

DESIKACHAR: Many people have tried it. It has not worked.: (laughter)

DESIKACHAR: The problem, whether it is Indians or others, is because, “What is it that I am surrendering? I don’t even know what I am surrendering!” If it is my army, I know. It is like in a war when what happens is we surrender to the winner. So, we take the sword or the gun and we place it at the feet of the other man.

LESLIE: That’s clear...

DESIKACHAR: Yes, you can take a photograph or a video like in Bangladesh. We often saw how the Pakistani army had to surrender to the Indians. We have that in war, but even then it is not clear sometimes. This is not a very happy situation and I’m sorry if people are trying to surrender and then feel bad about it because first, they don’t know what they are surrendering and secondly they feel they have surrendered. You cannot really verbalize these phenomena because it is something much deeper. Let me give you an example. Some of my friends have promised to give up coffee. I also do semi-medical work as you know Leslie, where we advise people about a few things and for example in some cases we say, “Maybe you have such a bad liver and you must give up coffee because it has side effects.” So they say, “Sir, when you say it is for my own health I am ready to do anything! I am so sick I am ready to give up anything!” I say, “Oh please if you can’t give up don’t give up because I am a very practical person.” They reply, “Yes, no problem sir. I can give up!” The next day they tell their family, “No more coffee!” One or two days go by and then you know what happens? The smell of coffee pulling you – and everybody’s taking coffee – and people even offer you coffee – and you want the coffee – but then you have given it up! So you see for one day, two days, three days, you succeeded to give it up, but slowly, even before you realize it, coffee is coming to you and then you finally take the coffee. Now you feel like a thief taking your own cup of coffee! What a

shame that you have to feel like a thief taking your own cup of coffee! Then you go and meet the teacher and he says, “So, no coffee?” Now you have two choices. One is you tell a lie and feel bad about it, or two is you tell the truth and feel bad about it. So many times people feel so bad. Not because I asked them to give up coffee, they wanted to give up, but they just couldn’t. So the question of surrendering is like this. I must very much inside be prepared for this to happen. It is not simply like giving up a blank sheet of paper- it is not possible. This is why in India great teachers like my father have said the act of surrender is the last stage of a person’s life. It is called Prapatti. Prapatti is not possible for a young boy. One has to go through a lot of evolution – one has to suffer a lot – one has to experience life – one has to enjoy life, and then one has to build up devotion. Then, maybe at the end of the whole story, maybe surrendering is finally possible. So it’s a long project ? it’s not a one-day project for that to be really an act of surrender.

LESLIE: I guess you must actually have something there that you have contacted in your life in order to give it up.

DESIKACHAR: Yes. Well, as you said the other day, “I can only give up what I have and what I know.” If I don’t have it and I don’t know, my giving up is a false thing like when the politicians say they are not corrupt – it is not true.

LESLIE: So if we were to make a radical statement here, could we say then that a useful way for people to practice Yoga would be for the purpose of creating a strong, integrated ego or identity?

DESIKACHAR: Without using the word ego, because I know very little about that.

LESLIE: Identity perhaps then.

DESIKACHAR: All I want to say is; “I must know something about myself before I know what I’m doing with myself.” That I would say.

LESLIE: This reminds me of a discussion Paul (Harvey) and I were having last evening. The question we wanted to ask you is this; “Do you feel that in the West the role of Yoga is emphasizing or needs to emphasize wholeness rather than transcendence?” Since the topic of this interview is the future of Yoga, would you like to see Yoga teachers in the future more be understanding of this need for developing an integrated identity?

DESIKACHAR: What I would like to say about this is to confess that I don’t have the authority to say what is the best thing for the West. I am from India, and I can only speak for myself. I can say what Yoga has done to me. Yoga has helped me to discover my tradition, both the greatness and the weakness of my tradition. Yoga has helped me to know something about myself - my good side and my bad side. Yoga has also helped bring me to my teacher. Because I cannot say Yoga is something I could have picked up myself. I had the help of a great teacher. My associations with my teacher include having stayed with him, lived with him, washed him, and learned from him. What Yoga has also done is reduced to some extent my bad side and it has really given some hope that I have a good side. It also has made me happy to learn that my Indian tradition is very great. It has a lot of good things and I also know a lot of things of my tradition have no relevance today. This is my discovery through Yoga. How can I answer what Yoga can do for the West? Only the West can answer this.

LESLIE: What are some of the things you’ve discovered about your tradition don’t seem to be useful for you, and what do you think of the notion of preserving a tradition primarily because it is old?

DESIKACHAR: For example, the type of discipline my father went through I am unable to do. Obviously the faculties he had I don’t have and probably will never have. At 90 years what he could do with his body -I don’t think I’m able to do it now! So also, the way he would express his devotion to his God – sitting



and offering his prayers for hours – I am not able to do this because my life is so different from his. While I respect him, I don't live like him. Between my father and myself, there is a gap of 50 years, and Yoga is a very old tradition – at least 1000 years, so how can I claim to represent the Patanjali Sutras when I cannot even represent my own teacher? So many things that he expressed through his life are not possible for me. Many things that he did are irrelevant to me. He spoke in Sanskrit and I speak in English. Look at these simple things: I used to sit on the floor with him – I am sitting with you across the table. So things are changed and that is what he always said: “Things are changing—many things, many things.” You see my father's photograph – he would always have his mark on his forehead, he had a tuft, he would wear a shirt only when it was very cold. I don't have a forehead mark. It doesn't make any sense to me – I don't have a tuft because I never had one and I'm 90% Westerner compared to my father. I wear Western clothes, I speak English. So it's clear much has changed though I have lot of respect for the tradition, the details of tradition have lost their meaning. When I see my colleagues and my students it is important to remember that something like this always happens even within India. So, I am now giving you a model where here is a father, a son and student, and there is a lot of irrelevance at every stage. At the same time, there is something constant – that is, we want to improve ourselves and we want to learn something about our tradition. There's something good here, and probably we can help people through this tradition, but not in words, not necessarily even in deeds, but in spirit. Regarding preserving traditions, I don't understand how I can preserve the tradition of my grandfather because I have few palm leaves on which my father's father had written some words in a language I don't understand. My father would read them, cherish them, and he would keep them very carefully. This is something he had received from his father, and now I have kept it, but it doesn't make any sense to me, you

know, so I cannot keep this tradition. There is a sheet a paper in which a beautiful verse is written in the way of my father. He kept it alive by reciting it, meditating on it. Now I am just keeping the sheet of paper, and in fact, if you ask me where it is, I would have to say please give me three days because I have to search for it. So how can the present preserve the past? I don't understand – I can only - as has been said – protect the container. Paul was giving the beautiful example of a container, and preserving the dead container very beautifully. What is inside, I don't know and I don't even know if something exists inside, so what is it I am preserving if it is an empty vessel? Preserving the container without the contents is like a museum. You know I am not talking about archaeologists, I am talking as a living person – a person who is living in the present.

LESLIE: That's a very good analogy. I think many people have become cultural, religious, or Yogic archaeologists rather than people who are capable of creating something by themselves in the present. I'm assuming that what was available to the rishis, or the great teachers of the past is still available now at this moment through our own creative efforts.

DESIKACHAR: Yes- that is the basic idea of Parampara. Parampara is to maintain continuous deeds from the past to the future – not by making my ancestors alive – because it is not possible, my ancestors are dead, and I am going to soon be dead. So how to continue the sutra, the thread that was there – that is there – and will be there; that is Parampara. So the thread is that man is suffering, man is looking for peace – that is the thread. How to make him suffer less – what will help him is for us to find according to the situation. We are a certain way in India- in the West, maybe it is different, so that you cannot help. This tradition of human suffering and seeking happiness will continue, whether we preserve or not, it will always be there, but what I do with that is for me to decide.

LESLIE: Is that how you would describe

what does remain constant as the spirit of the teachings?

DESIKACHAR: My ancestors, myself, and hopefully my children and grandchildren will have something in common. They were concerned about some human problems. They spoke about Dukha (suffering). They spoke about Dukha so many thousands of years ago, now we speak about, it and still tomorrow we'll speak about it. So, these are constants. This need for a person to be happy- this need for a person not to have suffering is a constant thing. Then the details arise out of what has to be done – what means are to be employed according to the present situation.

LESLIE: You just mentioned the seeking of happiness and the avoiding of suffering. Now, to me, those seem to be two distinct motivations. Is there a way of seeking happiness for its own sake-not as an avoidance of what is unpleasant or intolerable in our lives?

DESIKACHAR: With due respects to what you are saying the way I have understood Yoga Sutra is as follows: Yoga Sutra is an extraordinary text for people like us – ordinary people. Yoga Sutra is taking a lot of trouble to explain how we cannot help but suffer, how we cannot escape suffering. No matter which way you go, on this side or that side it will hit you. If you read the second chapter (Y.S. II-15), how because of my own condition – because of evolution – because of my desires – because of the nature of change, there will be guaranteed Dukha. “Sarvam dukham vivekinaha.” That is to say the more you seek clarity, the more you will find Dukha! Sorry about this – Patanjali is very much concerned about Dukha.

LESLIE: What is underneath it all? Which stuff is the basic nature? In consciousness there is no Dukha, just Ananda... (...cuts in)

DESIKACHAR: What do I know about basic nature? If somebody told me there is a pot of gold under my house, but

I don't even know where my house is, what good is that? Now I suffer more because before, I didn't even know about the gold, and now somebody comes and tells me: "You've got a pot of gold – go and dig it up!" If I don't even know where my house is, maybe I am suffering more because of this pot of gold.

LESLIE: That is a brilliant analogy. I can see that is the dilemma of most people who... (...cuts in again)

DESIKACHAR: It is not a dilemma – it is a fact! The more I tell you: "There is something deep inside you that is always happy – there is always Ananda – you are that Ananda – your true nature is Ananda" – it makes you feel much worse!

LESLIE: OK, well, let me rephrase that then...

DESIKACHAR: I hope you forgive my bad English...

LESLIE: No, no! If anything, it's too clear! Sticking to Patanjali and Yoga then, the question is as follows: "Is true happiness possible for human beings on this earth in this reality in this body?"

DESIKACHAR: Happiness is relative, no? Let me give you an example. There was a couple – a very happy couple, two very good children – very happy. They became interested in spirituality so they went to hear a speaker and they liked the speaker. So they thought they will have a darshan and interview with this master. They went to this master whom they have so much reverence for, and this master said, "Who are you?" So the husband said, "I am so and so, and this is my wife." "What!? You are married!? What a pity!" said the master. Three years later the marriage broke up. Now I don't know whether they were unhappy when they were together, or if they are unhappy now. What I mean is these are the people who were very, very happy – then they became unhappy. So happiness and suffering are relative terms, and I don't think you can

measure it. That's why the definition of Dukha is how we feel when there is no barometer. So much money – so many hours of sleep – this is not what makes a person happy or unhappy – it is how I feel. Rich people are often unhappy, and I saw recently in Tibet how those people are, so happy! (D. had recently returned from a pilgrimage to Mount Kailash and Lake Mansarovar in search of the hidden ashram where his father lived for 7 years with his teacher, Rama Mohana Bramachari.) Leslie, you must go to northern Tibet! They have no extra clothes, they are dirty, they don't have toilets, they don't have television,

they eat just some flour – barley flour – and some water with tea – and they're so happy! I think if you bring them here, in two days they will become unhappy. As my father said, happiness and sadness are experiences that only I feel. I often see people unhappy, and I say, "How can you be unhappy?" They say, "How can you understand my suffering?" So happiness is a subjective experience – sadness is also, and they are relative. That's why often when I go to the West I am stunned because they have everything that we don't have. Why are they sometimes saying, "Oh? I am not happy!" And they don't know

*T.K.V. Desikachar praying from the banks of Lake Manasarovar as he approaches Mount Kailash, August 1992. © Krishnamacarya Yoga Mandiram*



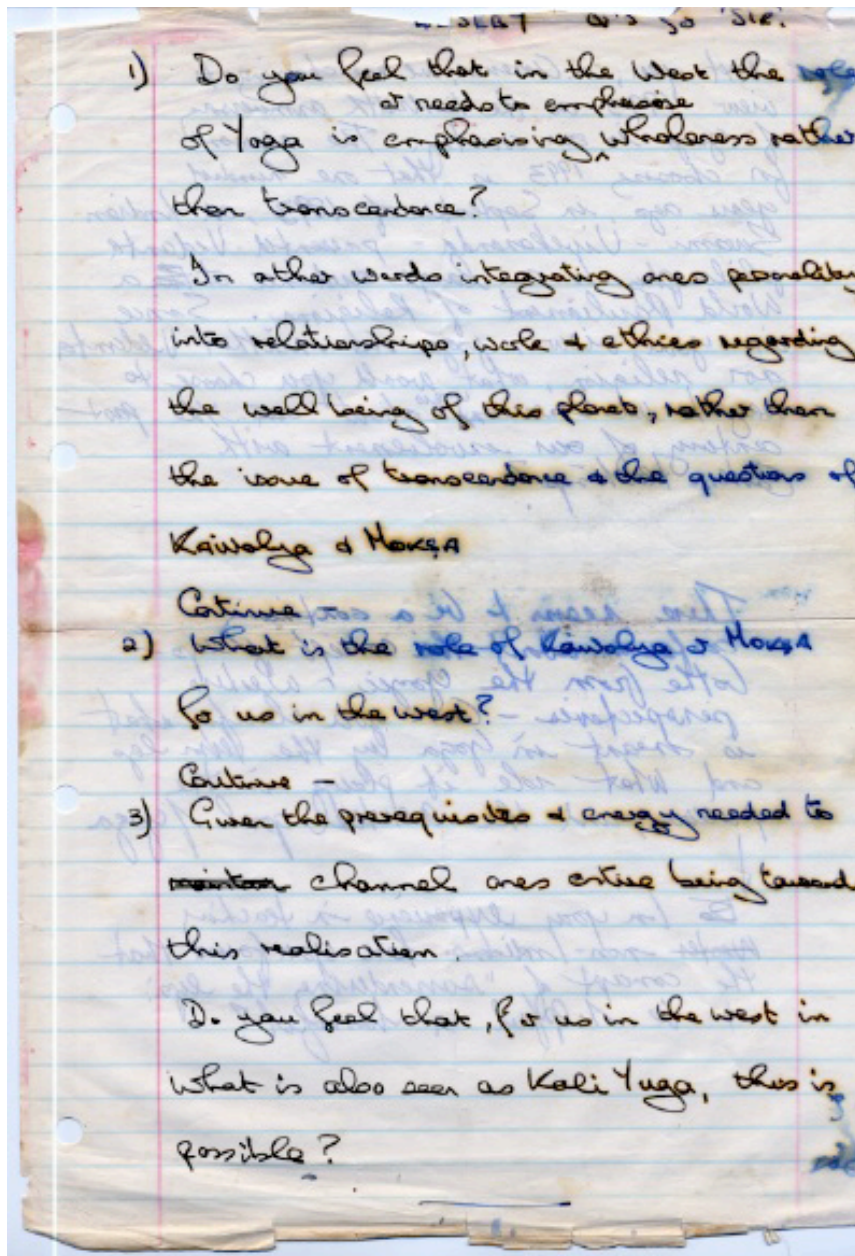


how to smile – I don't understand! I am a fool because I don't understand why these most developed countries can be so miserably unhappy. Having seen Tibet I understand more now, before I start talking about some logic. How happy those men and women were! So, if happiness is not based on what I have, and my feelings are relative, then in brief, Dukha and Sukha are relative terms.

LESLIE: What is beyond this dilemma of Sukha and Dukha? Patanjali, although he may have been accused of being an atheist, hasn't to my knowledge been accused of being a pessimist! So sticking with that idea then, how would you describe what is available through Yoga apart from this constant gap between Sukha and Dukha? DESIKACHAR: Well, this is a big question, and I agree that Patanjali uses Dukha as the first step towards happiness. That is his strategy: "There is going to be Dukha. Don't feel ashamed of that because that is going to take you to a place where you may have less Dukha!" This is the fantastic idea of Patanjali – that there is nothing to be ashamed of! It is the best thing that can happen to me – the moment I recognize I am in trouble! Thus, I want to agree with you and emphasize this. What is the second question? What can Yoga do?

LESLIE: Well, relating the question to the theme we've developed, let's say that someone has managed to develop a sense of wholeness – an integrated identity. Then, in Yogic terms, how you describe that person's experience of happiness in this world? Is this the idea of Kaivalya?

DESIKACHAR: Patanjali has never described these things. He's struggled to explain how difficult it is for him to describe Kaivalya – the word you mentioned so, I repeat it. He's trying to describe that in so many ways – every chapter he's trying to say something about Kaivalya in so many ways. This means that he has difficulty to properly describe that state. So how can I describe it? What he has said somewhere is that: "I know a person is happy or not by



Notes from the interview.

the way he feels when others are happy, and the way he feels when others are unhappy." (YS I:33) It's an important idea. So a happy man is not going around saying, "I am happy! I am happy!" but by his own emotions in relation to what is happening to other people's happiness or unhappiness – then perhaps we can tell this man is a blessed person.

LESLIE: So the best we can say is that this Kaivalya can only be known by it's effects, and how we can observe the way a person is living their life...

DESIKACHAR: As my father said: "The moment I say I am a Yogi – I am not a Yogi!" That's what he said, and I quote my father exactly.

LESLIE: Well, it seems what is also dangerous is the other side of that equation. That is, when other people call you a Yogi and you believe them. People seem to have a need to find somebody to whom they can give up a certain amount of responsibility. We see this happening very much in Yoga.

DESIKACHAR: You see it?! I am on the receiving end! (laughter)

LESLIE: Yes, and I've always admired the skillful way you deflect that sort of behavior – bouncing it back. It is a real skill. Historically, some of the wisest people have been tripped up by the projections of their students and it seems to me that we've seen a lot of this happening in the West. I don't know of any major teachers who have completely escaped this problem to one degree or another. Do you see this as a function of the confusion between Yoga and Vedanta, or is this just basic human nature?

DESIKACHAR: We are all human beings – we like appreciation.

LESLIE: This is another of Paul's questions: "What is the role of Kaivalya and Moksha for us in the West?"

DESIKACHAR: Well, you have to answer that question for yourselves anyway, so... (laughter) Actually, I think the main objective of Yoga is to know about myself – my culture, what we call Swadharma. I think Yoga helps me to identify and learn Swadharma. The question of Moksha and Kaivalya is for when I have transcended Swadharma, so, I think the question is far fetched until I understand myself – what I am, I must not feel ashamed of that. Also, it takes some time to feel not ashamed of what I am because I can't help being what I am, and often we feel ashamed because we compare. So the important thing is, let us first go through all that, and then I'll tell you, my Indians, as well as myself, "We'll cross the bridge of Moksha when we get to it".

LESLIE: So we're back to that same issue-the real work that's ahead of us; the work of building strong, integrated wholeness – identities. Knowing who we are, not trying to skip steps, or in some way contact another dimension separate from the reality we live in, where somehow our suffering is going to disappear.

DESIKACHAR: Some problems will always be there. I won't say suffering will disappear – some contributing factors and some problems will be reduced.

LESLIE: Do you feel that some problems will be increased, or some new problems will appear? Can you give some examples?

DESIKACHAR: Yes. You know, discovering my own tradition – something about myself – is not always a pleasure. Suppose (as I had I found) that there is so much to be known about my tradition – that I want to know – and I need to find some source where I can go and learn. If I don't find it, I am really unhappy – this is a problem. Then I find about myself that I have certain characteristics which are not desirable, and I would like to find a means to reduce these characteristics. If I don't find the means, I will be unhappy. So, it is a part of our growth. I am not saying that by discovering my tradition – my Dharma – that I am going to be permanently happy. All I can say is – at least I am more realistic about myself. Then, I am not in somebody else's territory – I am in my own territory. This, you know, is not what I would call freedom from suffering, but it is definitely freedom from Vikalpa (imagination replacing comprehension).

LESLIE: You told me once, that what you learned from your father was really only half the picture, and the other half had to do with what you've learned from your students. Since your father has now passed away, and he was your teacher for so long, that first half – your father – is no longer present. Where do you turn now to continue your growth and your learning?

DESIKACHAR: Actually, I was lucky. I became a teacher almost the same time I became a student, so I made lot of mistakes as a teacher, but people were very nice. In fact, one of the first things my father did before he asked me to teach, was he first asked me to watch his teaching. Then he would supervise my teaching. It helped me, and I made

mistakes, which he corrected. I accepted that, so I have to acknowledge gratefully both the parties. I had a fantastic situation with lots of feedback. So, here I was, practicing, learning something from father, and I was also teaching at the same time. I fumbled a lot, and I had new questions from that, so I had to go back to him. So this system helped me. If I have learned so much from my father, it is because I was in front of my students and if I learned so much from my students it was only because I had some thing to give them from my father. I've been really lucky because of this situation being there right from the beginning, and it continues with the students now.

LESLIE: Now that he's not here, I know you have said that sometimes all you have to do is focus on him, or his image, and an answer comes. Do you also think of what he would do in a particular situation?

DESIKACHAR: Many things happen. For example, I would not say that I have the capacity to do things the way he would do, nor can I say I would do the style he would do. With all respects, neither would I say that what he would do is what I would like to do. This is because of certain things about the West, for example, or about specific ways of communicating. So, I take some clues from him, and that clue comes to me because of my strong association with him. These days, I don't feel that he's far from me. Anyway, I never missed him before – even when I was very far from my house. Somehow it happens that way.

LESLIE: That association that you are referring to leads me to another consideration, and this is the importance of the individual relationship between the teacher and the student. In Viniyoga in particular, this has been made very clear. Would it be fair to say that in the future, you would like to see more of an acknowledgement of the importance of that association to the individualized nature of Yoga teaching?

DESIKACHAR: This is a very difficult question because of the numbers involved. We learn when we are with a group. At this moment, we are a group of four. I understand the importance of groups and I know what I am saying now may go to many people I don't know, so I am aware of that. Suppose you turn the tape recorder off, and ask the same question. For you Leslie, I would not say it the same way, but now there is this consideration. So both have their value.

LESLIE: I can see that you're taking the nature of my question into consideration in answering it because of who I am as an individual! So in other words, you're not the kind of person who could make a general statement that's intended to be true for everybody or a large group of people.

DESIKACHAR: That is not easy to do, because I would have to be a Buddha or Patanjali! (laughter)

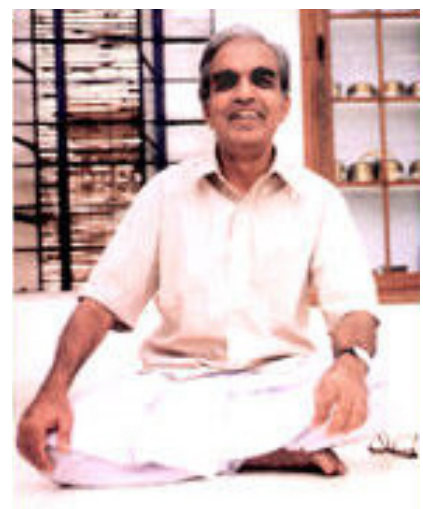
DESIKACHAR: This is very difficult. I am scared when I give the lectures! It scares me – everybody taking notes, you see Paul is taking notes! (laughter) It scares me because they think I represent a great teaching. How can I claim that? There are people who are very serious – its not a very pleasant situation to be where I am, so I am always very careful, and I always pray God to forgive my mistakes. But when I'm alone with Paul, I know I have nothing to worry, no acts to put on – he can always come back and say, "What is that you said?" I can say, "You were right Paul, I was wrong!" I can't do that when I meet somebody casually for two hours and go away! That's what I was telling Adrianna (Rocco): "What business have I to come to Italy? I don't do any good – I only confuse people, then I pack and run!" (laughter) I told her this – we had long discussion about this, so perhaps there is some message that can be delivered in a very, very light way to a group - but each individual? Look at you three! You smile, she smiles, Paul hardly smiles! (laughter) Three

people who I know! They are different in front of me! So what about the strangers? So its a tough job!

LESLIE: Here's an even tougher one. Let's just say that through some magic, this microphone is hooked into the future, and it's next year at our 100th anniversary of Yoga in America celebration. Is there something very, very mild you could say now that would be heard by this group of 500 Yoga teachers and students? Is there anything that you would feel safe about saying to them concerning the future of Yoga?

DESIKACHAR: I think the future of the Yoga is in the hands of those people who are concerned about the future of Yoga! People like you, for example. Now you are the people and, to some extent we are the people. We (Indian teachers) are the people who spoke about Yoga. We are the people who opened the eyes and ears and minds of people to Yoga first. We must accept this. Oh, it is a big responsibility! And then when we speak about the future of Yoga, we are talking about the future of Man. This is very important – we are not talking about the tradition of Yoga for the future, we are concerned about the future of Man. So, if Yoga has to contribute to the future, it should contribute to the future of Man. Speaking in Madras, in my own culture, I cannot envision the future of the United States – it is very difficult. All I would say is, the future of Yoga is safe in the hands of those people who are concerned about the future of Man. Man is one word, but the man of Italy is different from the man of the United States, and definitely different from England! So these people who are concerned about the future of Man also must know that this is a different culture, different traditions. As an Indian, I may not be able to do justice to the future of America. So, I always feel that the future of Yoga in America is safer in the hands of Americans. Perhaps much more so than in my hands, because I am a stranger to America. My culture

is different than America's. Even when I know so much about the West, I am very much an Indian in my heart. This is all I would say: "Let the future of American Yoga be in the hands of those Americans who are concerned about the future of Man!" ❖





# HATĦA YOGA

JAMES MALLINSON

*Photographs by James Mallinson*

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*(<http://www.brill.nl/encyclopediahinduism>)*

THE WORD *HATĦA* (LIT. FORCE) denotes a system of physical techniques supplementary to *yoga* more broadly conceived; Haṭha Yoga is *yoga* that uses the techniques of *haṭha*. Haṭha Yoga is first referred to by name in Sanskrit texts dating to around the 11th century CE, but some of its techniques can be traced back at least a thousand years earlier, to the epics and the Pali canon. Why these techniques were called *haṭha* is not stated in the texts that teach them, but it seems likely that, originally at least, they were called thus because, like *tapas* (asceticism), with which they were associated, they were difficult and forced their results to happen.

In this article, only those aspects of Haṭha Yoga that set it apart from other techniques of *yoga* shall be discussed in detail. Important principles and practices that are shared with other methods of *yoga*, such as subtle physiology, *dhāraṇā* (fixation [of the elements]), and *nāḍānusandhāna* (concentration on the [internal] sound), are not analyzed. Furthermore, although ethnographic data is adduced to shed light on some of the practices of Haṭha Yoga and to trace its development, these have in the main been drawn from fieldwork among ascetic practitioners of traditional forms of Haṭha Yoga; its modern manifestations, both Indian and transnational, have not been considered (on these, see Alter, 2004; Michelis, 2004; Singleton, 2010; see also below). It should also be noted that the modern “Haṭha Yoga” taught by B.K.S. Iyengar is not the same as traditional Haṭha Yoga.

In its earliest formulations, *Haṭha* was used to raise and conserve the physical essence of life, identified in men as *bindu* (semen), which is otherwise constantly dripping downward from a store in the head and being expended. (The female equivalent, mentioned only occasionally in our sources, is *rajas*, menstrual fluid.) The preservation and sublimation of semen was associated with *tapas* (asceticism) from at least the time of the epics, and some of the techniques of early Haṭha Yoga are likely to have developed as part of ascetic practice. The techniques of early Haṭha Yoga work in two ways: mechanically, in practices such as *viparītakaraṇī*, “the reverser,” in which by standing on one’s head one uses gravity to keep *bindu* in the head; or by making the breath enter the central channel of the body, which runs from the base of the spine to the top of the head, thereby forcing *bindu* upward. In later formulations of Haṭha Yoga, the Kaula system of the visualization of the serpent goddess Kuṇḍalinī rising as *kuṇḍalinī* energy through a system of *cakras*, usually six or seven, is overlaid onto the *bindu*-oriented system. The same techniques, together with some specifically *kuṇḍalinī*-oriented ones, are said to effect *kuṇḍalinī*’s rise up the central channel (which is called the *suṣumnā* in these traditions) to a store of *amṛta* (the nectar of immortality) situated in the head, with which *kuṇḍalinī* then floods the body, rejuvenating it and rendering it immortal.

The aims and results of Haṭha Yoga are the same as those of other varieties

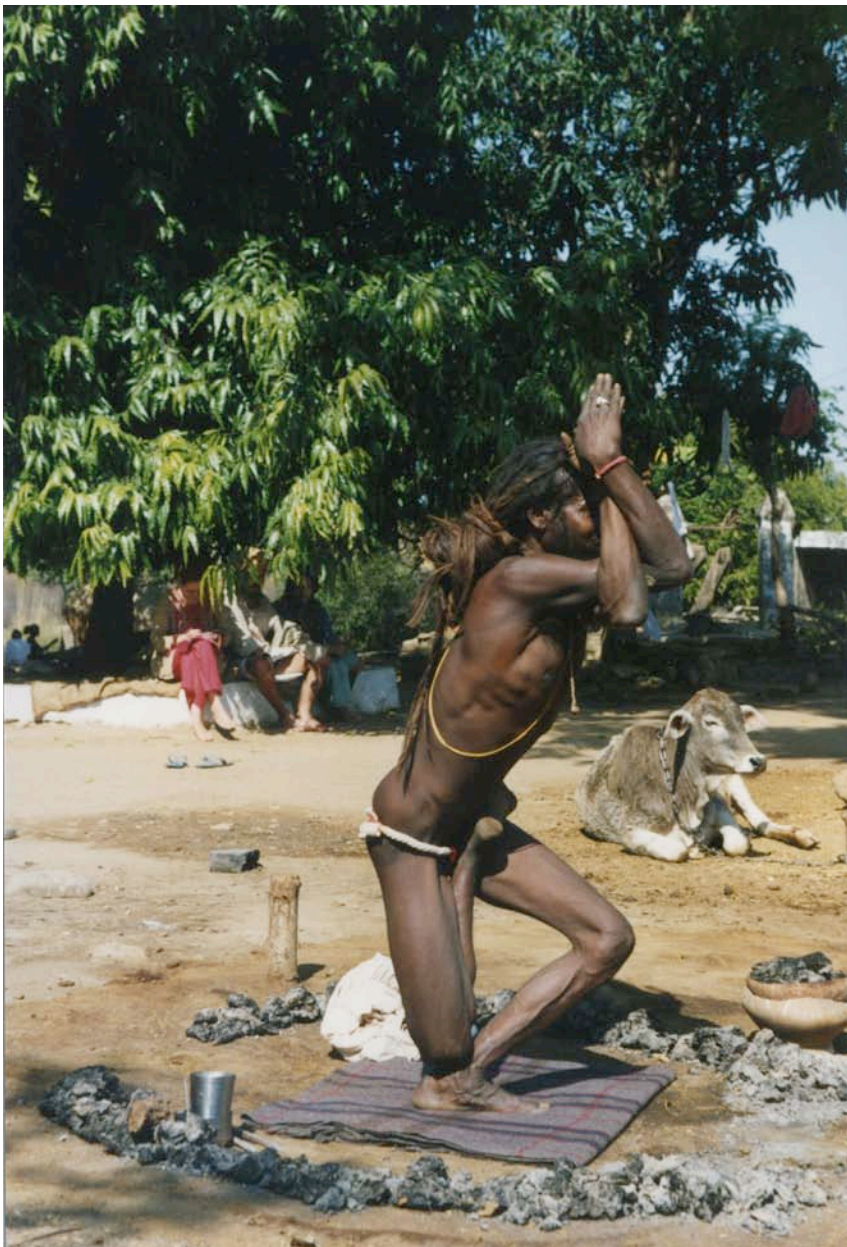
of *yoga* practice: *siddhis* (both mundane benefits and magical powers) and *mukti* (liberation), the latter often understood as being attained in a body immortalized by Haṭha Yoga practices. In keeping with the physical orientation of Haṭha Yoga practices, its *siddhis* are predominantly physical, ranging from the loss of wrinkles and grey hair to divine sight or the ability to levitate. In common with earlier formulations of *yoga*, in particular Kaula ones, the techniques of Haṭha Yoga can be used to effect *kālavaṅcana* (cheating death), *utkrānti* (yogic suicide), or *parakāyapraveśa* (entering another’s body). As in Patañjali’s *Yogasūtra*, *siddhis* are usually said to be a hindrance to or distraction from Haṭha Yoga’s ultimate aim – liberation – but in some Kaula-influenced texts, the pursuit of specific *siddhis* through specific techniques is taught (Mallinson, 2011a).

Haṭha Yoga is sometimes distinguished from other types of *yoga*, in particular *mantrayoga*, *layayoga*, and *rājayoga*. Swami Vivekananda (1863–1902) identified Rāja Yoga with the “mental” *yoga* taught in Patañjali’s *Yogasūtra* and said that other *yogas*, in particular Haṭha, or “physical,” Yoga, were inferior to it (Michelis, 2004, 178–180). This understanding of Rāja Yoga has become widespread, but it is not what it means in Sanskrit texts, wherein it is simply the ultimate aim of *yoga* (which is usually *samādhi*) and not a means of attaining it. There is no opposition between Patañjali’s *yoga* and the techniques of Haṭha Yoga in early Haṭha Yoga texts; the practices









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of Haṭha Yoga are supplementary to those of *aṣṭāṅgayoga* (eightfold yoga, i.e. Pātañjala Yoga). (The *Vivekamārtaṇḍa*, in keeping with its Śaiva Mantramārga tradition, teaches a sixfold *yoga* without Patañjali's *yama* and *niyama* [ethical and behavioral observances] but does not call it Haṭha.) By the 17th century, Haṭha Yoga had become an integral part of most formulations of *yoga*, including those based on Patañjali's *Yogasūtra*, as evinced by the creation of a corpus of Yoga Upaniṣads, whose texts borrowed widely from works that teach Haṭha Yoga (Bouy, 1994). The 18th-century

Gujarati scholar Hamsamiṭṭhu equated Pātañjala Yoga with Haṭha Yoga (and for him, Rāja Yoga came about through the sexual practices of a Śākta interpretation of the *rāsālilā*; see Vasudeva, 2011). The modern *yoga* widely practiced around the world today is derivative of Haṭha Yoga, although it places a greater emphasis on *āsana* (physical postures) than is found in traditional Haṭha Yoga and includes under the *āsana* rubric innovations from Indian and foreign sources (Singleton, 2010) that are not to be found in traditional teachings on Haṭha Yoga.

## TEXTS

FOR THE EARLY PERIOD OF HAṬHA Yoga prior to the composition of the *Haṭhapradīpikā* (which is often called the *Haṭhayogapradīpikā* in secondary literature; c. 1450 CE), Sanskrit texts are our only sources for its practice. (Two vernacular sources that are said to predate the *Haṭhapradīpikā*, the Marathi *Jñāneśvari* and the Tamil *Tirumantiram*, do describe Haṭha Yoga techniques, but without further text-critical studies of these works, we cannot be sure of the age of the passages that include those teachings.) A handful of travelers' descriptions of *yoga* practice from this period do survive, but they do not provide any details of specific Haṭha Yoga techniques. The same is true of later travelers' reports, which, while useful for determining the social history of *yoga* and *yogīs*, add little to our understanding of Haṭha Yoga. Ethnography is very useful for understanding the mechanics and practical details of Haṭha Yoga techniques but less so for understanding their history or that of the principles underlying them, because practitioners' reports of both may be skewed by sectarian interpretations and other vicissitudes.

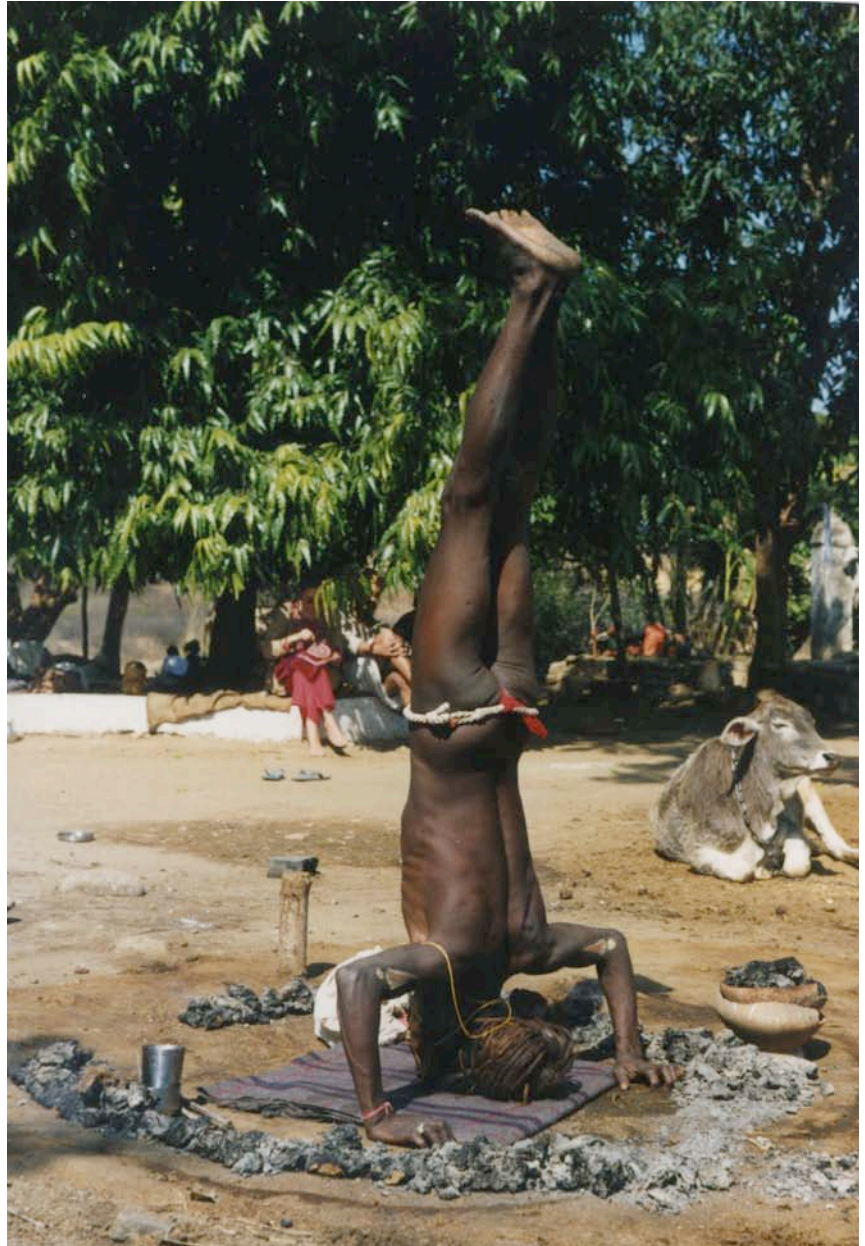
## EARLY HAṬHA YOGA

THE EARLIEST TEXT TO TEACH A systematized Haṭha Yoga and call it such is the *Dattātreyayogasāstra*, which was probably composed in the 13th century CE. In its section on Haṭha Yoga, after teaching a traditional eightfold *yoga* that it attributes to Yājñavalkya and others, it describes ten Haṭha Yoga practices that it says were undertaken by the *ṛṣi* Kapila and other *ṛṣis* in addition to those of Yājñavalkya. These practices, which will be examined in more detail below, are of the variety that came to be known collectively as *mudrās* (lit. seals, a variety of physical techniques for controlling vital energies, including *kundalinī*, breath, and *bindu*) in later Haṭha Yoga texts and that constitute the techniques of early Haṭha Yoga. The *Dattātreyayogasāstra* teaches the following such *mudrās*: *mahāmudrā*,



*mahābandha*, *khecarīmudrā*, the three *bandhas* (lit. locks; *jālandharabandha*, *uddiyāṇabandha*, and *mūlabandha*), *vīparītakaraṇī*, *vajrolī*, *amarolī*, and *sahajolī*. Other texts that predate the *Haṭhapradīpikā* and describe Haṭha Yoga *mudrās* (without teaching Haṭha Yoga as such) include the *Amṛtasiddhi*, which dates to the 11th century CE and teaches *mahābandha*, *mahāmudrā*, and *mahāvedha*; the *Vivekamārtaṇḍa*, which is contemporaneous with the *Dattātreya yogaśāstra* and teaches *mahāmudrā*, *nabhōmudrā* (i.e. *khecarīmudrā*), the three *bandhas*, and *vīparītakaraṇī*; the *Gorakṣasāta*, which is also contemporaneous with the *Dattātreya yogaśāstra*, teaches the three *bandhas* and *śakticālanīmudrā*; and the *Khecarīvidyā*, which teaches only *khecarīmudrā*. None of these texts calls its techniques Haṭha Yoga. The practices of the *Amṛtasiddhi* and *Dattātreya yogaśāstra* are used to raise *bindu* or prevent it from falling; the *mudrās* of the *Vivekamārtaṇḍa* work on *bindu*, not *kuṇḍalinī*, even though raising it is an important part of the *yoga* it teaches; and those of the *Gorakṣasāta* and *Khecarīvidyā* are used to raise *kuṇḍalinī* (they mention *bindu* only in passing).

The only other texts older than the *Haṭhapradīpikā* to teach Haṭha Yoga *mudrās* are the *Śivasamhitā*, *Yogabīja*, *Amarāughaprabodha*, and *Śārṅgadhara-paddhati*. Each of these texts, which are likely to postdate all those described above, mentions Haṭha Yoga by name. The *Śārṅgadhara-paddhati* is an anthology of verses on a wide range of subjects compiled in 1363 CE, which in its description of Haṭha Yoga includes the *Dattātreya yogaśāstra*'s teachings on five *mudrās*. In his somewhat confused analysis of Haṭha Yoga and Rāja Yoga, Śārṅgadhara says that Haṭha Yoga is of two sorts, one practiced by Gorakṣa (also known as Goraknāth) and others, and one by the ṛṣi Mārkaṇḍeya and others. He then equates it with the six limbs of *yoga* taught in Gorakṣa's *Vivekamārtaṇḍa* (*āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi*), which he explains using verses from the *Dattātreya yogaśāstra*, including



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those on *mudrā*. The second variety of Haṭha Yoga, that of Mārkaṇḍeya, is a Pātañjala *aṣṭāṅgayoga* (adding *yama* and *niyama* to the limbs of Gorakṣa's *yoga*) taught in verses mainly taken from the *Mārkaṇḍeyapurāna*. In its extensive treatment of *yoga*, the *Śivasamhitā* teaches the ten *mudrās* found in the *Dattātreya yogaśāstra* and three more (*mahāvedha*, *yonīmudrā*, and *śakticālanī*), but, despite mentioning it in three places, does not explicitly define Haṭha Yoga. Some of its *mudrās* work on *bindu*, some on *kuṇḍalinī*, and some on both. The *Yogabīja* (148–149) gives

an esoteric definition of the word *Haṭha* that is much repeated in later texts, commentaries, and secondary literature: *ha* means the sun, *ṭha* means the moon, and Haṭha Yoga is their union (*yoga*). In this context, the sun and moon can be variously interpreted as meaning the upper and lower breaths (*prāṇa* and *apāna*; *Amṛtasiddhi* 6.11–13), the *piṅgalā* and *iḍā nādīs*, Śakti and Śiva as menstrual blood and semen, or the tip of the tongue and the forehead. The *Yogabīja* teaches the raising of *kuṇḍalinī* by means of breath retention and the *mudrās* taught in the *Gorakṣasāta*:





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the three *bandhas* (*jālandharabandha*, *mūlabandha*, and *uddīyānabandha*) and *śakticālanī mudrā*. The *Amaraughaprabodha* (4–5) says that Haṭha Yoga involves techniques that use the breath and *bindu* and then, using verses that it shares with the *Amṛtasiddhi*, equates Haṭha Yoga with the triad of practices that forms the basis of the *yoga* in the *Amṛtasiddhi*: the *mahāmudrā*, *mahābandha*, and *mahāvedha*.

### THE HAṬHAPRADĪPIKĀ AND CLASSICAL HAṬHA YOGA

#### THE HAṬHAPRADĪPIKĀ

THE *HAṬHAPRADĪPIKĀ* WAS COMPOSED by Svātmārāma in the 15th century CE (Bouy, 1994, 85). It is for the most part a compilation: it includes verses from all eight texts mentioned above and at least twelve more. Noteworthy among the latter are the *Amanaskayoga*, *Vasiṣṭhasaṃhitā*, and *Candrāvalokana*. The *Haṭhapradīpikā* is the first text that explicitly sets out to teach Haṭha Yoga above other methods of *yoga*. In addition to all the *mudrās* taught in earlier works, it names *āsana* (posture), *kumbhaka* (breath retention), and *nādānusandhāna*

(concentration on the internal sound) as Haṭha Yoga's constituents. These four types of practice are found in most subsequent descriptions of Haṭha Yoga. Together with the cleansing practices that also became emblematic of Haṭha Yoga and that are taught in the *Haṭhapradīpikā* without specifically being said to constitute part of Haṭha Yoga, they constitute what is termed herein "classical Haṭha Yoga." The *Haṭhapradīpikā* became the root text of Haṭha Yoga: all subsequent Sanskrit Haṭha Yoga anthologies and commentaries refer to it, and most take its definition of the practices of Haṭha Yoga to be authoritative.

The *Haṭhapradīpikā* is the first text on *yoga* to include *āsana* among the techniques of Haṭha Yoga. It teaches 15 *āsanas*. Eight are varieties of sitting (or lying) positions suitable for meditation, and seven are nonseated positions. The verses describing seated *āsanas* are taken from a variety of earlier texts, including the *Dattātreyayogaśāstra*, *Vivekamārtanda*, *Vasiṣṭhasaṃhitā*, *Yogayājñavalkya*, and *Śivasāṃhitā*. The descriptions of three of the nonseated *āsanas* (*mayūrāsana*, *kūrmāsana*, and *kukkuṭāsana*; see

below) are taken (with metrical modifications) from the *Vasiṣṭhasaṃhitā* but can also be found in earlier Pāñcarātra and Vaikhānasa *Saṃhitās*, including the circa 10th century *Vimānārcanākalpa*, the *Pādmasaṃhitā*, and the *Abīrbudhnyāsaṃhitā*. The verses teaching *paścimatānāsana* (back stretch posture) are taken (again with metrical modifications) from the *Śivasāṃhitā*. No source text has yet been identified for three of the *Haṭhapradīpikā*'s nonseated *āsanas*: *uttānakurmāsana* (upside-down tortoise), *dhanurāsana* (bow), and *matsyendrāsana* (Matsyendra's pose).

The *Haṭhapradīpikā* teaches eight varieties of *kumbhaka* (breath retention; see below). The verses describing four of these (*sūryā*, *śitalī*, *bhastrikā*, and *ujjāyī*) are taken from the *Gorakṣasāta*; source texts have not been identified for the remaining four (*sītkārī*, *bhrāmārī*, *mūrcchā*, and *plāvīnī*).

The *Haṭhapradīpikā* teaches the ten *mudrās* found in the *Dattātreyayogaśāstra*, supplemented by *mahāvedha* and *śakticālanī* (it also mentions *yonimudrā* in passing). Its verses on *mudrā* are taken from the *Dattātreyayogaśāstra*, *Vivekamārtanda*, *Gorakṣasāta*, *Khēcārīvidyā*, and *Amaraughaprabodha*.

No source text has been identified for the *Haṭhapradīpikā*'s verses on *nādānusandhāna* which are said to have been taught by Gorakṣa. This practice, which involves putting one's fingers in one's ears and listening to a succession of internal sounds (*nādas*), is said to be a technique of *laya* (dissolution). As noted above, in earlier texts *laya* was taught, along with *mantra* and Haṭha, as a distinct method of achieving Rāja Yoga. Svātmārāma used verses from texts that made this distinction to compile the *Haṭhapradīpikā* and emphasized the complementarity of Haṭha and Rāja Yoga, but he ignored *mantrayoga* altogether (the *Haṭhapradīpikā* makes no mention of any *mantras*) and subsumed within Haṭha Yoga many of the techniques of *layayoga*, including, besides *nādānusandhāna*, the raising of *kuṇḍalinī*, *śavāsana*, *śāmbhāvīmudrā* (using verses taken from the *Amanaskayoga* and *Candrāvalokana*),

a nonphysical variety of *khecarīmudrā*, and meditation on the point between the eyebrows.

The cleansing practices known as *ṣaṭ karmāṇi*, “the six acts,” which became emblematic of Haṭha Yoga, are taught in the *Haṭhapradīpikā* in verses that have not been found in earlier works ; in fact, no earlier texts that teach these practices have yet been identified. The vacuum in the abdomen created by one of the cleansing techniques, *nauli*, is used in *basti* and *vajrolīmudrā* to suck liquids through the anus and penis, respectively. We can thus infer that *nauli* was practiced at least as early as the 13th century, the time of writing of the *Dattātreyayogaśāstra*, the first text to teach *vajrolīmudrā*.

#### POST-HAṬHAPRADĪPIKĀ TEXTS ON CLASSICAL HAṬHA YOGA

OVER THE CENTURIES FOLLOWING the composition of the *Haṭhapradīpikā*, many more texts teaching the techniques of Haṭha Yoga were composed. An exhaustive review of all of them is beyond the scope of this article. Most are derivative of the teachings of the *Haṭhapradīpikā*. The brief survey below mentions only the more innovative or idiosyncratic among them and omits such influential texts as the *Haṭhasaṅketacandrikā*, the *Yogacintāmaṇi*, the *Haṭhatattvakaumudī* and *Yuktabhavadeva* anthologies, the Yoga Upaniṣads, and Brahmānanda’s *Jyotsnā* commentary on the *Haṭhapradīpikā*.

#### AMARAUGHAŚĀSANA

THIS TEXT HAS BEEN PUBLISHED ON the basis of a single Sharada manuscript that was copied in 1525 CE. It teaches various Haṭha Yoga techniques, in particular *khecarīmudrā*, calling them *sāraṇās*. The text is for the most part a compilation. It shares some verses with the *Netratantra* and also with the *Siddhasiddhāntapaddhati* but not with any texts of the Haṭha Yoga corpus. These shared verses, the text’s isolation, its script, its idiosyncrasies, and the one other (fragmented) manuscript of the text having been found at Subashi, near Kuqa in Xinjiang, suggest that



*Rām Dās Jī Yogirāj. Siddhāsana. Chitrakoot 1995*

a tradition of Haṭha Yoga flourished in the northwest of the subcontinent independently of that found elsewhere.

#### HAṬHARATNĀVALĪ

THIS TEXT WAS COMPOSED IN THE mid- to late 17th century by Śrīnivāsa. It cites several earlier texts, sometimes critically, and defines Haṭha Yoga as “the ten *mudrās* beginning with *mahāmudrā*, the eight [cleansing] techniques, the [nine] *kumbhakas* and the 84 *āsanas*”, substituting the *Haṭhapradīpikā*’s *nādānusandhāna* with the cleansing techniques (it teaches *nāda* as part of *laya*). Śrīnivāsa describes several techniques not taught in other texts and supplements them with detailed practical insights.

#### BRHATKHECARĪPRAKĀŚA

AN UNEDITED COMMENTARY ON THE *Akhecarīvidyā* by Ballāla probably composed in the 18th century, this text draws on a wide range of sources to clarify its root text, and Ballāla supplements the textual commentary with practical insights.

#### THE LONG RECENSION OF THE HAṬHAPRADĪPIKĀ

THIS UNEDITED TEXT (A SINGLE manuscript of it, dated 1708 CE, has been identified) calls itself the *Haṭhapradīpikā Siddhāntamuktāvalī* and is an expansion of the better known *Haṭhapradīpikā*, which has four *upadeśas* (chapters) and 385 verses, into six *upadeśas* and 1553 verses. It adds a wealth of textual citations and practical insights to the original text.

#### GORAKHBĀNĪ

THE HINDI VERSES ASCRIBED TO Gorakhnāth, while forming a heterogeneous whole (some of its verses dismiss the practices of Haṭha Yoga), include some terse mentions of Haṭha Yoga techniques.

#### GHERAṆḌASAMHITĀ

A DIALOGUE BETWEEN THE SAGE A Gheraṇḍa and Caṇḍakāpālin, this 18th-century text teaches *ghaṭasthayaoga*, which is achieved through seven means. These include 6 cleansing techniques, 32 *āsanas*, 25 *mudrās*, and 10 *prāṇāyāmas*.



## JOGPRADĪPAKĀ

THIS TEXT IS A BRAJHASHA MANUAL of *yoga* (which it does not call Haṭha Yoga) composed by the Rāmānandī Jayatārāma in 1737 CE. In it are taught 84 *āsanas*, 6 cleansing techniques, 8 *kumbhakas*, and 24 *mudrās*.

## THE PRINCIPLES OF HAṬHA YOGA

AS NOTED ABOVE, IN THE EARLIEST formulations, the purpose of Haṭha Yoga was to raise and preserve *bindu*, semen, by means of the Haṭha Yoga *mudrās*. Onto its techniques those of *layayoga*, in particular the raising of *kuṇḍalinī*, were subsequently superimposed. The *Haṭhapradīpikā* says that the purpose of the Haṭha Yoga *mudrās* is to raise *kuṇḍalinī*.

This resulted in some conflicts. In the visualizations taught in texts of the Paścimāmnāya lineage of Kaula Śaivism, *kuṇḍalinī*, on reaching the store of *amṛta* located in the head, returns to the *ādhāra* (base) at the bottom of the spine from which it came, flooding the body with *amṛta* as it goes. This is what it does as a result of the Haṭha Yoga *khecārimudrā* taught in the *Khecārividyā*. The purpose of *bindu*-oriented Haṭha Yoga practices is to keep *bindu* in the head. Thus in the *Vivekāmārtanḍa*, which is the earliest text to synthesize the two paradigms, *khecārimudrā* is said to seal the uvula and prevent *bindu* from falling, but later in the text, the same technique (although not named *khecārimudrā*) is said to result in the body being flooded with *amṛta*. In the *Haṭhapradīpikā*, these verses are found together in the description of *khecārimudrā*.

The *Haṭhapradīpikā*'s synthesis of a broad range of practices results in some ingenious assimilations and reinterpretations of earlier practice, a process that continues to this day. *Vajrolīmudrā* is first taught in the *Dattātreya-yogaśāstra* as a method of achieving *siddhi* (success) while not observing the *niyamas* (restrictions) of *yoga*. He or she who knows the technique of sucking liquids up the urethra can resorb his *bindu* or her *rajas* after sexual intercourse and thereby not suffer from its loss. This technique was hard to assimilate with

*kuṇḍalinīyoga*, but it was open to a Śākta reinterpretation: verses from the *Dattātreya-yogaśāstra* are used in the *Haṭhapradīpikā* to describe *vajrolī*, but in addition it is said that absolute success (*sarvasiddhi*) results from combining *bindu* and *rajas* in one's own body. In contrast, a doggedly celibate Daśanāmī *saṃnyāsī* practitioner of Haṭha Yoga living in Gangotri in 2006 reported that *vajrolī* needs to be mastered in order to resorb semen, in case it is spontaneously ejaculated when *kuṇḍalinī* reaches the *svādhiṣṭhāna cakra* (the *cakra* located in the genital region).

The techniques of Haṭha Yoga, and their development, reflect the ongoing interplay of practice and theory, to which might be added exegesis. The *śakticālanī mudrā*, for example, originally involved wrapping the tongue in a cloth and tugging it in order to awaken *kuṇḍalinī*. Its method was forgotten in certain lineages, but its description was preserved in their texts. Textual corruption obscured the location in the body of where the cloth is to be applied, and now those who teach it, perhaps influenced by the physical location of its benefits (and, of course, their own practical research), say that it is to be done by using *navli*, "churning the stomach" (Mallinson, 2011b).

The *Haṭhapradīpikā*'s success ensured that the raising of *kuṇḍalinī* became the rationale for many of the practices of Haṭha Yoga. With *kuṇḍalinī* came a variety of other practices and aims, and when trying to understand the sometimes contradictory notions of Haṭha Yoga, it is useful to bear in mind other oppositions parallel to that of *bindu* and *kuṇḍalinī*: *mukti* (liberation) and *siddhis* (powers), *tapas* (asceticism) and *bhoga* (enjoyment), and *haṭha* (force[d]) and *sahaja* (natural). While, as we shall see below, their sectarian manifestations differ, these different paradigms of the practice of *yoga*, and *yoga*'s conceptual heterogeneity, mirror what A. Sanderson has said of Śaivism:

Śaivism in its great internal diversity is the result of the

interplay of two fundamental orientations, a liberation-seeking asceticism embodied in the Atimārga and a power-seeking asceticism of Kāpālīka character within the Mantramārga. (Sanderson, 1993, 57)

## THE PRACTICES OF CLASSICAL HAṬHA YOGA

THE PRACTICES SPECIFIC TO CLASSICAL Haṭha Yoga will now be summarized. (*Nādānusandhāna*, although part of the *Haṭhapradīpikā*'s definition of Haṭha Yoga, is not included here, as it is taught in earlier formulations of *yoga* [see Vasudeva, 2004, 272–280])

More detailed descriptions of these techniques and instructions on how to perform them can be found in the corpus of texts on Haṭha Yoga and in the publications of modern schools of *yoga*. With reference to the latter, see in particular those of Swami Satyananda's Bihar School of Yoga, B.K.S. Iyengar, and, for nonsectarian teachings, Yoganī.

## PREPARATION

IN ADDITION TO THE PRACTICES OF Haṭha Yoga, many Haṭha Yoga texts also describe the hut suited to the *yogī*'s or *yoginī*'s practice and the diet he or she should subsist on. The former is to be small, well made, and isolated. The latter consists of food that is mildly flavored, sweet, unctuous, nourishing, tasty, and eaten in small quantities.

## CLEANSING TECHNIQUES

SOME OF THE HAṬHA YOGA CLEANSING techniques first taught in the *Haṭhapradīpikā* resemble ayurvedic therapies, but there are no direct parallels. They are known as *ṣaṭ karmāṇi*, "the six actions," a somewhat surprising name in the light of their number: to a group of six the *Haṭhapradīpikā* adds a seventh, *gajakarāṇi* (and this number is increased to eight in the *Haratnāvalī* and *Haṭhatattvakaumudī*). It may be that Svātmārāma, having eliminated *mantrayoga* from his formulation of the techniques of Haṭha Yoga, was reinventing it as a physical practice: the maleficent aims of tantric *mantra*

practice are also known as the *ṣaṭ karmāṇi*.

In the *Hathapradīpikā*, these techniques are used for nothing more than cleansing the body and balancing its *doṣas* (humors) in order to prepare it for the practice of *yoga*; Svātmārāma adds that some teachers say that *prāṇāyāma* alone will suffice for this purpose. In the *Hatharatnāvalī*, the cleansing practices are said also to cleanse the six *cakras*, and some later commentators, seeking to impute a directly soteriological value to all Haṭha Yoga practices, say that they directly facilitate various methods of reaching *samādhi*.

Brief descriptions of the techniques follow. In later works, in particular the *Gheraṇḍasamhitā* and *Ṣaṭkarmasamgraha*, multiple variations of some of them are taught.

1. *Dhauti* – Clean the intestines by swallowing a length of cloth while holding onto one end and then slowly extracting it.
2. *Basti* – Squat in water, draw it in through the anus, and then expel it.
3. *Neti* – Insert a cotton thread into the nostril, pull it out of the mouth, and draw it back and forth in order to cleanse the nasal passages.
4. *Trāṭaka* – Stare at a small object until tears come to the eyes.
5. *Nauli* – Tense the muscles in the abdomen in such a way as to force it into a vertical column, then make it roll from side to side. This is said to be the best of the cleansing techniques.
6. *Kapālabhāti* – Breathe in and out forcefully through the nose, like a pair of bellows.
7. *Gajakaraṇi* – Clean the stomach by drinking water and then regurgitating it.
8. *Cakri* – Insert a finger into the anus and rotate it until the muscles of the anus become relaxed.

## ĀSANA

COMPLICATED PHYSICAL POSTURES care first included among the techniques of Haṭha Yoga in the *Hathapradīpikā*. The earliest textual

reference to nonseated *āsanas* is in the circa 10th-century *Vimānārcanakaḷpa*, a Pāñcarātra work, and it seems likely that the practice of nonseated *āsanas* developed within a Pāñcarātrika milieu. The 13th-century *Matsyendrasamhitā*, the earliest text associated with the Nāth tradition to teach a variety of *āsanas*, describes 13 seated *āsanas*, including three named after animals: *mayūrāsana* (peacock), *kukkuṭāsana* (cock), and *kūrmāsana* (tortoise). *Āsanas* by these names are taught in Vaiṣṇava works such as the *Vimānārcanakaḷpa*, the *Ahīrbudhnyāsamhitā*, and the *Vasiṣṭhasamhitā* but in those texts they are nonseated poses, quite different from their namesakes in the *Matsyendrasamhitā*. The use of the word *āsana* to describe any sort of physical posture appears to have become widespread by the early 14th century, when the Maithili *Rasaratnākara* used it (along with *bandha*) as a term to describe positions for sexual intercourse. The circa 13th-century *Dattātreya-yogaśāstra* and *Vivekamārtaṇḍa* both say that there are 84 *lākh āsanas*, but the former teaches only *padmāsana* (lotus posture), to which the latter adds *siddhāsana* (adepts' posture). Both of these are taught in earlier texts, in particular in Śaiva works, although *siddhāsana* is known in the latter as *svastikāsana* (auspicious posture; Goodall, 2004, 349n730; the *svastikāsana* of later Haṭha Yoga works is a slightly different posture).

The *Hathapradīpikā* teaches 15 *āsanas*, of which seven are not seated postures, and marks the beginning of the proliferation and importance of such postures in the practice of *yoga*. It is also in the *Hathapradīpikā* that practices that were originally not conceived of as *āsanas* first come to be included under its rubric. Thus *śavāsana*, “the corpse pose,” which is taught as one of the methods of *layayoga* in the *Dattātreya-yogaśāstra*, becomes an *āsana* in the *Hathapradīpikā*. In later texts Śaiva *karaṇas* (physical practices taught in Śaiva Tantras, which are similar to the *mudrās* of Haṭha Yoga), Haṭha Yoga *mudrās*, ascetic mortifications, Sufi practices, wrestling exercises, and Western bodybuilding and gymnastic

poses all become *āsanas*. The benefits of *āsanas* vary accordingly. In the *Hathapradīpikā*, *āsana* is said to lead to steadiness, health, and suppleness (aims not dissimilar from those of modern *yoga*); certain individual *āsanas* are said therein and in other texts to awaken *kuṇḍalinī*, destroy disease, make the breath enter the central channel, and increase the digestive fire.

The 17th-century *Hatharatnāvalī* is the first text to teach 84 individual *āsanas*. Descriptions of 84 *āsanas* are also found in the 18th-century *Āsanayogagrantha* (Gharote, 2006, lxiii) and *Jogpradīpakā*, and the early 19th-century Mahāmandir in Jodhpur (now commonly known as the Udai Mandir) has a frieze depicting 84 *āsanas*. To this day, traditional *yoga* practitioners will claim to know 84 *āsanas*. From the 18th century onward, the number of *āsanas* taught in texts and in oral traditions has increased beyond 84. The six-chapter *Hathapradīpikā* teaches over 100 *āsanas*, the *Śrītattvanidhi* describes 122 (Sjoman, 1996), and B.K.S. Iyengar's *Light on Yoga* teaches over 200.

## KUMBHAKA

THE PRACTICE OF BREATH CONTROL in Haṭha Yoga has three sources:

1. an ancient (and not specifically *yoga*) tradition of regulated breathing, or *prāṇāyāma*, that is thought to get rid of *karma* and physical impurity;
2. a *yoga* principle that links the breath, the mind, and semen – by stopping one, the others are also stopped; and
3. specific methods of inhalation and exhalation known as *kumbhakas* (somewhat paradoxically, since *kumbhaka* in fact means the holding of the breath), which work on both the gross and the subtle bodies.

Many Haṭha Yoga works teach a simple *prāṇāyāma* in which the *yogī* is to inhale through the left nostril, hold the breath, exhale through the right nostril, inhale through the right nostril, hold the breath, and exhale through the left nostril. Different ratios of the lengths

of each stage and different numbers of repetitions of the cycle are taught in different texts. Through this practice, the *nāḍīs*, or subtle channels of the body, are cleansed, enabling the breath and/or *kuṇḍalinī* to rise up the central channel and the mind to be stilled. For these latter benefits, the practice of *kumbhaka*, breath retention, is enjoined.

*Kumbhaka* is of two varieties, *sahita* (accompanied) and *kevala* (unaccompanied). It is *sahita* when it is accompanied by inhalation and exhalation, and *kevala* when not. The first text in which the *sahita kumbhakas* are taught is the *Gorakṣaśataka*, which teaches the four described below. The benefits of the first three are purely physical (they remove imbalances of the *vāta*, *kapha*, and *pitta doṣas*, respectively; *bhastrī* is also said to awaken *kuṇḍalinī* and pierce the three *granthis* or “knots.”)

1. *Sūryā* – Inhale through the solar, or right, nostril, hold the breath, and then exhale through the lunar, or left, nostril.
2. *Ujjāyī* – Inhale through both nostrils while making a rasping sound with the palate and epiglottis, hold the breath, and then exhale through the left nostril.
3. *Śītalī* – Inhale through the rolled tongue and exhale through both nostrils.
4. *Bhastrī* – Breathe in and out repeatedly and rapidly through both nostrils before slowly inhaling through the right nostril, holding the breath, and exhaling through the left nostril. The *Gorakṣaśataka*'s verses on *kumbhaka* are found in the *Haṭhpradīpikā*, which adds brief descriptions of the following four *kumbhakas*, whose benefits are more subtle.
5. *Sītkārī* – Make a whistling sound while inhaling through the mouth. Exhale through the nostrils. The *yogī* becomes like a second god of love.
6. *Bhrāmārī* – Make a buzzing sound while inhaling and exhaling; this brings about bliss.
7. *Mūrccā* – At the end of inhalation,

apply *jālandhara bandha* (see below) and then breathe out slowly, bringing oneself to the point of fainting.

8. *Plāvīnī* – Fill up the abdomen with air in order to float on water.

Once these *sahita kumbhakas* have been mastered, the *yoga* practitioner can perform *kevala kumbhaka*, the retention of the breath for as long as is wished, without inhalation or exhalation. The *yoga* practitioner can then accomplish anything he or she wants and has mastered Haṭha Yoga.

#### MUDRĀ

IN THE EARLIEST SYSTEMATIZED TEXTUAL treatment, Haṭha Yoga is identified with ten practices that assist in the preservation and raising of *bindu*, the essence of life, either through mechanical means or through the raising of the breath through the central channel. In Haṭha Yoga's classical synthesis in the *Haṭhpradīpikā*, two of these practices, *amarolī* and *sahajolī*, were subsumed under the heading of another, *vajrolī*. To the resulting eight practices, which in the *Haṭhpradīpikā* are all classified as *mudrās*, were added three more: *mahāvedha*, *śakticālanī*, and *yonimudrā*, making a total of eleven. The purpose of *śakticālanī* and *yonimudrā* has always been to awaken *kuṇḍalinī* and make her rise up the central channel. In the *Haṭhpradīpikā*, this is said to be the aim of all *mudrās*.

1. *Mahāmudrā* – Press the perineum with the heel of the left foot, stretch out the right foot, and hold it with both hands. Draw up the abdomen, put the chin on the chest, and inhale. After exhaling, swap the position of the feet and repeat the process.
2. *Mahāvedha* – This *mudrā*, which makes the breath enter the central channel, is first taught in the *Amṛtasiddhi*. Its technique therein has the *yoga* practitioner sitting with the soles of the feet pressed together, and the heels pressing the perineum. In later texts, the practitioners sit with one foot

under the perineum, lift themselves up with their hands, and then drop their perineum onto their heel.

3. *Mahābandha* – In its earliest Haṭha Yoga formulation, in the *Amṛtasiddhi*, this *mudrā* is the same as the *mūlabandha* (on which see below). In later texts, to assume *mahābandha*, the *yoga* practitioner, after assuming the *mahāmudrā* position, puts the outstretched foot onto the opposite thigh.
4. *Khecarīmudrā* – The tongue is lengthened, so that it can be turned back and inserted into the cavity above the soft palate in order to seal *bindu* in the head, taste *amṛta*, or make *kuṇḍalinī* rise. In this latter aim, it is a practice similar to *śakticālanī mudrā*. (For a detailed study of *khecarīmudrā*, see Mallinson, 2007b.)
5. *Jālandharabandha* – Place the chin on the chest.
6. *Uddīyānabandha* – Draw up the abdomen.
7. *Mūlabandha* – Contract the perineum region. This and the two preceding techniques are often grouped together as “the three *bandhas*.” They are to be practiced while holding the breath, and they are also sometimes prescribed, without being named, as adjuncts to other techniques, such as *padmāsana*.
8. *Viparītakaraṇī* – The *yoga* practitioner inverts himself or herself, usually by assuming either a headstand or a shoulderstand.
9. *Vajrolī* – After ejaculation, semen or the commingled products of sexual intercourse are drawn upward through the urethra. *Vajrolī* is often grouped with the practices of *sahajolī* and *amarolī*, whose techniques are not always specified and, when they are, are taught differently in different texts. *Sahajolī* usually involves smearing the body with ash after intercourse; *amarolī* is the drinking or nasal application of one's own urine.
10. *Śakticālanī* – The tongue is wrapped in a cloth and pulled in order to stimulate *kuṇḍalinī* (as indicated by the name of the practice: “[the







*mudrā*] that stimulates *śakti*”).

11. *Yonimudrā* – This practice, which is usually mentioned in passing in texts rather than explicitly taught, is the same as *mūlabandha* but is specifically oriented toward raising *kuṇḍalinī*.

## PRACTITIONERS

**H**AṬṬHA 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 Haṭṭha Yoga, with some exceptions, do not include teachings on metaphysics or sect-specific practices. To speak of “*yoga* philosophy” is to miss the point: *yoga* is a practical discipline aimed at attaining liberation. If duly practiced, it will work, irrespective of the practitioner’s beliefs. The lack of sectarianism in texts on *yoga* has made them readily adoptable by traditions other than those of their authors. Thus texts composed in a Nāth milieu could be used to compile the later Yoga Upaniṣads, and others were translated into Persian to satisfy Mughal interest in *yoga*. *Yoga*’s lack of sectarianism has also enabled its spread around the world today.

The intended audience of the texts of Haṭṭha Yoga was most probably Brahmin men, as is the nature of Sanskrit texts. There are, however, references to women practitioners within the texts. In some texts, householders as well as renunciates are said to be able to practice Haṭṭha Yoga, but the difficulty of many of its practices and the time required to master them, as well as the nature of their goal, liberation, meant that they were for the most part practiced by members of renunciate orders.

The ancient tradition of the *ūrdhvaretās tapasvī* (the ascetic whose seed is [turned] upwards), which is closely associated with the practice of *yoga* in texts such as the *Mahābhārata*, is likely to be the source of early Haṭṭha Yoga, in which the preservation of *bindu* is paramount. This relatively orthodox tradition has survived in ascetic orders

such as the Daśanāmī *saṁnyāsī*s and the Rāmānandīs. Onto the *bindu*-oriented Haṭṭha Yoga was overlaid the *layayoga* of a Kaula tradition associated with *siddhas* such as Matsyendra and Gorakṣa, which came to be known as that of the Nāths. Its members practiced Śaiva magical arts such as alchemy (*rasāyana*) and the worship of goddesses known as *yoginīs* as well as *kuṇḍalinīyoga* and the other techniques of *layayoga*. The synthesis of the *bindu*- and *kuṇḍalinī*-oriented paradigms of *yoga* had its first truly systematic manifestation in Svātmārāma’s *Haṭṭhapradīpikā*, which was so successful that it became the root text of Haṭṭha Yoga for all traditions. The early Nāth *yogīs*’ willful adoption of *bindu*-oriented *yoga* was paralleled by their formation into a celibate ascetic order despite their origins in the rather less abstemious Kaula Tantrism.

Early texts associated with the more orthodox Haṭṭha Yoga–practicing ascetic orders include the *Amṛtasiddhi*, *Dattātreyayogāsāstra*, and *Vasiṣṭhasaṁhitā*. Those of the Nāth tradition include the *Vivekamārtanda*, *Gorakṣaśataka*, *Candrāvalokana*, *Khecarīvidyā*, *Matsyendrasaṁhitā*, and *Jñāneśvarī*. None of the early texts of the Nāth tradition calls its *yoga* Haṭṭha Yoga – this name was adopted from the texts of the *bindu* tradition. Of the texts more or less contemporaneous with the *Haṭṭhapradīpikā*, the *Śivasāṁhitā* was the product of forerunners of the Daśanāmī *saṁnyāsī* tradition, while the *Amaraughaprabodha*, *Yogabīja*, and *Amaraughasāsana* were products of forerunners of the Nāths.

After the 16th century, which is when the Nāths began to coalesce into an order, they produced no texts that teach Haṭṭha Yoga. Meanwhile scholars of the Daśanāmī *saṁnyāsī* and Rāmānandī traditions continued to produce manuals, anthologies, and commentaries. These include the Yoga Upaniṣads, *Yogacintāmaṇi*, *Yogasiddhāntacandrikā*, *Jogpradīpikā*, and *Haṭṭhapradīpikājyotsnā*.

Many of today’s better-known schools of Haṭṭha Yoga, such as Swami Satyananda’s Bihar School of Yoga and Swami Sivananda’s Divine Life Society,

were established by *gurus* affiliated, albeit tenuously, with the Daśanāmī *saṁnyāsī* order. The teachings on *yoga* of three students of T. Krishnamacharya, namely his son T.K.V. Desikachar, K. Pattabhi Jois, and B.K.S. Iyengar, have had the greatest influence on modern *yoga*. Their lineage, that of Śrīvaiṣṇavism, is closely connected to the lineages of the first text to teach the Haṭṭha Yoga *mudrās* (the *□Dattātreyayogāsāstra*) as well as the first texts to teach nonseated *āsanas* (Pāñcarātra *Samhitās* such as the *Vimānārcanākalpa* and *Abirbudhmyasaṁhitā*, and the *Vasiṣṭhasaṁhitā*). Practice of Haṭṭha Yoga among the Nāths is today almost nonexistent (Bouillier, 2008, 128).

## FURTHER READING

**I**N THE LATE 19TH AND EARLY 20TH centuries, three Sanskrit texts on Haṭṭha Yoga – the *Haṭṭhapradīpikā*, *Śivasāṁhitā*, and *Gherandasāṁhitā* – were uncritically edited and translated into English. These texts, arbitrarily selected, have formed the Haṭṭha Yoga canon ever since, and studies of Haṭṭha Yoga have been hindered by this limited view of the tradition.

Since the 1970s, a handful of critical editions of texts that teach the practices of Haṭṭha Yoga have been published. Among the early works, one finds only the *Khecarīvidyā* and *Śivasāṁhitā*. The *Amṛtasiddhi* has not been edited. The *Vivekamārtanda* has been edited (as the *□Gorakṣaśataka* – the names of these two texts became confused) from just four of the hundreds of manuscripts available, and those of its earliest recensions were not consulted. The *Dattātreyayogāsāstra*, *Yogabīja*, *Amaraughaprabodha*, and *Amaraughasāsana* have been published as transcripts of single codices. A translation of the *Gorakṣaśataka* based on a single manuscript has recently been published.

The Kaivalyadhama institute in Lonavla, Maharashtra, has produced editions of important works on Haṭṭha Yoga, including the *Vasiṣṭhasaṁhitā*, *Haṭṭhapradīpikā*, *Gherandasāṁhitā*, and Brahmānanda’s 19th-century *Jyotsnā* commentary on the *Haṭṭhapradīpikā*.

Its offshoot, the Lonavla Yoga Institute, has also published editions of a number of important works on Haṭha Yoga, including the *Śivasamhitā*, the ten-chapter *Haṭhapradīpikā*, the *Haṭharatnāvalī*, the *Yogabīja*, and the *Haṭhatattvakaumudī*.

Critical editions of two works, the *Śivasamhitā* and *Gherandasamhitā*, have been published with translations but without apparatus in the Yoga Vidya series (see <http://www.yogavidya.com>).

While guides to the practice of Haṭha Yoga are legion, scholarly secondary literature is rare. Exceptions are C. Bouy (1994) on the relationship between Haṭha Yoga texts and the Yoga Upaniṣads; S. Vasudeva (2004), which concentrates on Śaiva tantric *yoga* but is useful for understanding the context of Haṭha Yoga; C. Kiss (2009) on the *yoga* of the early Nāths; D.G. White (1996) on the alchemist *siddha* tradition; the many encyclopedic works on Haṭha Yoga practices published by the Lonavla institutes; the introduction to the *Khēcarīvidyā* (Mallinson, 2007b); J. Mallinson's articles on *siddhi* in Haṭha Yoga (2011a) and the *Gorakṣasataka* (2011b); and J. Birch (2011) on the meaning of *haṭha*. ♪

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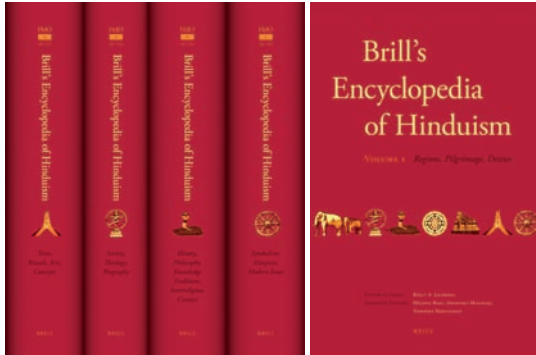
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