

Unit 3.3. Hatha Yoga Pradipika and Gheranda Samhita

Theoretical Subject 1: Basics of Yoga

Unit 3: Foundations of Haṭha Yoga — Texts, Principles, and Practice

Unit 3.3: Haṭha Yoga Pradīpikā and Gheraṇḍa Saṁhitā

3.3.1 Overview

Among medieval Haṭha Yoga compendia, the **Haṭha Yoga Pradīpikā (HYP)** of Svātmārāma (c. 15th century) and the **Gheraṇḍa Saṁhitā (GS)** (c. 17th century; teachings of sage Gheraṇḍa to Canda Kapālī) are the most pedagogically influential. Both manuals aim to **stabilize the body-breath-mind system** so that **meditative absorption** becomes natural. Whereas HYP serves as a compact **four-chapter lamp** for practice culminating in **nāda-laya** (inner sound and absorption), GS lays out a **seven-limbed syllabus** that begins with **cleansing (śatkarman)** and proceeds systematically to **samādhi**. Taken together, they offer a **physiology-in-service-of-psychology** approach: cleanse and condition, regulate prāṇa, refine attention, and dissolve distraction.

3.3.2 Haṭha Yoga Pradīpikā (HYP): structure, spirit, practice

A. Structure at a glance (4 chapters)

1. **Āsana** — foundational postures for steadiness and health.
2. **Prāṇāyāma & Śatkarman** — breath regulation and six purificatory acts.
3. **Mudrā & Bandha; Kuṇḍalinī orientation** — pressure/prāṇa regulation, suṣumnā emphasis.
4. **Nāda-Anusandhāna** — inner sound attention leading toward **laya** (absorption).

Śatkarman locus classicus (HYP 2.23)

“धौतिर्बस्तिस्तथा नेतिस्त्राटकं नौलिका तथा ।

कपालभातिश्चैतानि षट्कर्माणि प्रचक्षते ॥”

Dhauti, basti, neti, trāṭaka, naulī and kapālabhāti are known as the six purificatory acts.

B. Pedagogic ethos

- **Mithāhāra** (measured diet), **śauca** (cleanliness), regularity, and a **non-violent intensity** govern all methods.
- “Force” in **Haṭha** implies **steadfast method**, never aggression.
- Haṭha is presented as a **means to Rājayoga**: the fruit is **mental stillness**, not spectacle.

C. Practice contours (first-semester relevance)

- **Āsana**: HYP discusses a key subset (classically 15) used as **functional families**—seats for stability, forward folds for parasympathetic shift, backbends for ventral opening, twists for rotational hygiene, gentle inversions/restoratives for venous return and focus.
- **Prāṇāyāma**: begins with **nāḍī-śodhana** style balancing; kumbhaka is introduced **cautiously** and contextually.
- **Śatkarman**: modern foundational emphasis on **jala-neti** and **trāṭaka** (safe, supervised).
- **Bandha-Mudrā**: **mūla, uḍḍiyāna, jālandhara; mahā-mudrā/mahā-bandha/mahā-vedha** integrate posture-breath-locks to cue **suṣumnā** orientation.
- **Nāda**: quiet listening to inner resonance stabilizes attention; it is a **non-strenuous doorway** to dhyāna.

3.3.3 Gheraṇḍa Saṁhitā (GS): the seven-limb syllabus

A. Sapta-aṅga (seven limbs)

1. **Śatkarman** — purification and hygiene as the **starting limb**.
2. **Āsana** — bodily conditioning for steadiness.
3. **Mudrā** — integrative seals (prominently positioned as an **independent limb**).
4. **Pratyāhāra** — sensory regulation and wise sense-use.
5. **Prāṇāyāma** — breath regulation (often with carefully taught ratios and progressions).
6. **Dhyāna** — meditation methods.
7. **Samādhi** — absorption.

B. Distinctive emphases

- **Cleansing-first pedagogy:** GS provides **numerous kriyās** with clear intentions and cautions, legitimizing a **hygiene → breath → attention arc**.
- **Āsana repertoire:** GS enumerates a broader set (classically **32 āsanās**), useful for **curricular variety** while retaining the HYP ethos of steadiness and ease.
- **Mudrā centrality:** By elevating **mudrā** to a limb, GS highlights the **subtle mechanics** (pressure, diaphragmatic recoil, pelvic floor cueing) that prepare for **interiorization**.
- **Graded prāṇāyāma:** progressive pacing and gentle ratioing (introduced prudently), linking breath discipline to **mind-clarity**.

3.3.4 HYP and GS — a comparative reading

Feature	Haṭha Yoga Pradīpikā (HYP)	Gheraṇḍa Saṁhitā (GS)
Historical tenor	Compact, practice-first lamp; Haṭha → Rājayoga	System-builder; seven-limb sequence
Opening emphasis	Āsana → Prāṇāyāma & Śatkarman	Śatkarman first , then Āsana
Mudrā status	Integrated with bandha (Ch. 3)	Independent limb (central place)
Meditative arc	Nāda-anusandhāna → laya (Ch. 4)	Dhyāna → Samādhi (final limbs)
Audience tone	Practitioner's handbook; succinct cautions	Instructional; graded programs and lists
Curricular value	Clear minimal set; inner sound emphasis	Rich repertoire; sequencing blueprint

Synthesis for learners: HYP offers a **minimal viable curriculum** with an elegant finish in **nāda-laya**. GS supplies **breadth and method**—especially for **cleansing grammar, mudrā literacy, and staged prāṇāyāma**. Together, they support **safe, progressive** first-semester design.

3.3.5 Translating the manuals into semester practice

A. Foundational guardrails (from both texts)

- **Ahimsā** in intensity and range; **sthira-sukha** as the felt signature.
- **Mithāhāra**, regular sleep-wake timing, and cleanliness as non-negotiables.
- **Contraindications** respected: pregnancy, hernia, glaucoma, uncontrolled hypertension, acute GI/respiratory illness—especially for **inversions, strong bandhas, vigorous kapālabhāti, naulī, dhauti/basti**.

B. Example learning arc (12 weeks; indicative, not prescriptive)

1–3 **weeks:** HYP-style **āsana families** + **dīrgha** breathing; introduce **jala-neti**; brief **trāṭaka**.

4–6 **weeks:** Gentle **nāḍī-śodhana; bhrāmari**; GS-inspired **mudrā orientation** (jñāna/chin; viparīta karaṇī mudrā in restorative form).



7–9 **weeks**: Introductory **bandha cues** (mūla awareness; soft jālandhara); supported inversions/restoratives; extend seated **dhyāna**.

10–12 **weeks**: Consolidate; optional **nāda attention** (HYP Ch. 4 spirit); reflective journaling on **samatva** (equanimity) and sleep, mood, focus outcomes.

3.3.6 Selected Sanskrit anchors with simple sense

- **HYP 2.23 (śatkarman list)**: quoted above.
- **Yoga Sūtra 2.46 (ethos for āsana, adopted by Haṭha)**:
“स्थिरसुखमासनम् ।” — *Āsana is steady and easeful.*
- **Yoga Sūtra 1.27-28 (mantra link helpful to HYP Ch. 4 spirit)**:
“तस्य वाचकः प्रणवः । तज्जपस्तदर्थभावनम् ।” — *Oṃ is the expression of Īśvara; repeat it and contemplate its meaning.*

These touchstones keep practice **non-violent, breath-led, and inward**, aligning Haṭha methods with the **contemplative end**.

3.3.7 Applied perspectives and common misconceptions

- **“Haṭha is only physical.”**
The fourth chapter of HYP on **nāda-laya** and the final limbs of GS (**dhyāna-samādhi**) show a decisive **contemplative horizon**.
- **“Cleansings are compulsory for all.”**
Both texts imply **context**; in modern education **jala-neti** and **trāṭaka** suffice for beginners; advanced **dhauti, basti, naulī** require expertise.
- **“Bandhas are brute locks.”**
Proper bandhas are **subtle, breath-coordinated cues—less is more—**with safety screening.
- **“More range equals better āsana.”**
The goal is **regulation and equanimity**, not extreme flexibility.

3.3.8 Clinical/real-life connections

- **Stress and sleep**: HYP-informed **breath-paced āsana + bhrāmārī/nāḍī-śodhana + short dhyāna** improve **sleep onset** and **evening arousal** management.
- **Sedentary postures**: GS’s **cleansing-first** and **mudrā** focus justify **gentle abdominal tone, diaphragmatic mobility, and nasal hygiene**, aiding digestion and breath mechanics.
- **Study focus**: brief **trāṭaka** (safe, short) followed by **seated breath awareness** sharpens **visual and attentional steadiness**.

Unit Summary

Haṭha Yoga Pradīpikā and *Gheraṇḍa Saṁhitā* together exemplify Haṭha’s method and destination. HYP provides a **compact, four-chapter arc** from **āsana** to **nāda-laya**, framing Haṭha as a **means to Rājayoga**. GS delivers a **seven-limb curriculum** beginning with **śatkarman**, elevating **mudrā** and detailing **graded prāṇāyāma** toward **dhyāna** and **samādhi**. Both insist on **measured living, non-violent intensity, breath-led pacing, and gradualism**, ensuring that the **refinement of body and prāṇa** truly supports the **quieting of mind**.



Key Terms

- **Haṭha** — steadfast/forceful discipline; balance of iḍā-piṅgalā
- **Śatkarman** — six cleansings: *dhauti, basti, neti, trāṭaka, naulī, kapālabhāti*
- **Bandha / Mudrā** — neuromyofascial locks and integrative seals
- **Nāda-Anusandhāna / Laya** — inner sound attention / absorption
- **Sapta-aṅga (GS)** — seven-limb scheme starting with cleansing
- **Mithāhāra** — measured diet supporting practice
- **Suṣumnā** — central channel emphasized for interiorization

Self-Assessment

MCQs

1. The **primary curricular difference** between HYP and GS is that GS:
 - a) Omits prāṇāyāma entirely
 - b) Begins with **śatkarman** and treats **mudrā** as a separate limb
 - c) Rejects meditation as a goal
 - d) Focuses only on athletic performance
2. **HYP Chapter 4** centers on:
 - a) Ritual fire offerings
 - b) Nāda-anusandhāna leading to **laya**
 - c) Gymnastic backbends
 - d) External pilgrimage practices
3. In first-semester education, **which śatkarman** are most reasonably introduced?
 - a) Naulī and basti for all
 - b) Dhauti with long retentions
 - c) **Jala-neti and brief trāṭaka** under guidance
 - d) None; cleansings are unyogic
4. **Bandha-mudrā** primarily regulate:
 - a) Only muscle hypertrophy
 - b) Pressure and **prāṇa** direction (suṣumnā orientation)
 - c) Competitive performance
 - d) Vocal range
5. HYP and GS ultimately converge on:
 - a) Strength competitions
 - b) Dietary austerities alone
 - c) **Meditative stillness and equanimity**
 - d) Chanting without practice

Answer key: 1-b, 2-b, 3-c, 4-b, 5-c

Short Answer

1. Describe, in 6–8 sentences, how HYP's **nāda-laya** emphasis complements GS's **dhyāna-samādhi** limbs.
2. List the **seven limbs** of GS and explain how starting with **śatkarman** influences the rest of the syllabus.
3. Explain the role of **mūla, uḍḍiyāna, and jālandhara bandha** in preparing the ground for interiorization.

Reflective Prompt

Design a **two-week micro-syllabus**: Week 1 inspired by HYP (choose one emphasis such as **āsana families** or **nāda awareness**); Week 2 inspired by GS (choose one emphasis such as **cleansing-first** or **mudrā literacy**). For each week,



note one **inner quality** you will observe (e.g., breath smoothness, steadier gaze, quieter rumination).

End of Unit 3.3: **Haṭha Yoga Pradīpikā** and **Gheraṇḍa Saṁhitā**

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