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# The Hatha Yoga Pradipika

ारायः कृवाकरः ॥ ह	रत-बिरहाम् <mark>हि मन्त्र्येन्द्र-योग्ध-आरहाः विजालने</mark> । म्लान्य	गणः अभवः योग
जन्वीगम् आगेहम् र	इच्छोः अधिगोहिणी हव ॥ प्रणम्य श्री-गुरुम् नाथम् स्वान	सारामेण योगिना ।
र अने स्वाम्पानामः कृपाकरः ॥ हट-विद्याम् हि मन्स्पेन्द्र-गोरक-आखाः क्रिजनने । स्वाम्पानाम		
जने प्रोहन-राज-यो	गम् आसोहम् इन्द्रतोः अधिसोहिणी इत्र ॥ प्रयत्न्य थी सुरू	् नाथम् रवान्यास
ाम् । हठ प्रदीर्णिम्		्राज्याः विव
<b>इ</b> -योग-बिला।	<sup>The</sup> Hatha Yoga Pradipika	) प्रमाय की ग्
रेगम् अजानगरम		माल्येन्द्र-गोग
उपदिश हट-यो		हिमी हर ॥ प
वाले राज योग		ত বিদ্যাদ 🕅
हरलु लामे गंग उ		হল্টা রথিন
प्रान्त्या बहु मत		मः कृषाकरः ।
आहि.नाथाय न		राज कोगम् आ
विद्य उपरिश्य	The Original Sanskrit	येवरण् असे स्व
पसाहनः ॥ वी	Svatmarama	वेबाकने प्रोडन
गज-मोगाय हट	An English Translation Brian Dana Akers	कत्तम् । हट-पर्ट
योगी जागीते त		छ-योग-विद्या
व योगिना । चेट		को राज-योगम
जानने । स्वात्मा		यः अस्तु नव्ये
ो-गुरुम् माथम् व		वले ४ भारत्वा
दू-गोरश-आरा		थी आहि-नाथ
हव ॥ प्रयाग्ध 🗴		ऽ विद्या उपदि
रहाम् हि मन्त्रयेन्द्र-गोरश्च-आरहाः चित्रान्त्रेने । स्वात्मानामः अल्ला खोगी जानीते तत् झ्माहतः ।		
इन्होः अधिरोहिणी इव । यणप्य श्री-गुम्म् नाथम् त्यान्यारामेण योगिना । केवलम् राज-योग		
२ः कृपालनः ३ हठ-विद्याम् हि मनमेन्द्र-गोरक्ष-आह्याः विज्ञानते । स्वाम्पारामः अवज्ञ योगी ज		
	इन्दरोः अधिगोहिणी ह्यः ॥ प्रणम्य थी-गुरुष् नाथम् स्थान	
र धते स्वान्धारामः कृपाकरः । हट विद्याम् हि मन्स्येन्द्र गोरात्र आखाः विज्ञान्ते । स्वान्धाराम		
जने प्रोत्तन-राज-गोगम् आर्गतुम् इन्द्र्योः अधिरोहिणी इतं ॥ उत्तम्य भी-गुरुम् नाथम् स्वाम्याश		
ाम् । इट-प्रदीणिकाम् धने स्वान्मारामः कृपाकरः ॥ इट किद्याम् हि मनसेन्द्र नोरज्ञ आद्याः विव		
इ-योग-किसा । किसामने प्रोतुन-राज-योगम् आरोतुम् हल्छोः अभिगेडिणी तत्र ॥ प्रणम्य श्री-मु		
रियम् अज्यानगणम् । व	हट-प्रदीपिकाम <del>धने</del> स्वात्मारामः कपाकरः ॥ हट-विद्याम	ति मलयेन्द्र-गोर



#### Synopsis

The classic manual on Hatha Yoga. This affordable, definitive edition of the Hatha Yoga Pradipika contains the original Sanskrit, a new English translation, and full-page photographs of all the asanas.

### **Book Information**

Paperback: 128 pages Publisher: YogaVidya.com; unknown edition (November 15, 2004) Language: English ISBN-10: 0971646619 ISBN-13: 978-0971646612 Product Dimensions: 6 x 0.3 x 9 inches Shipping Weight: 8.8 ounces (View shipping rates and policies) Average Customer Review: 4.8 out of 5 stars Â See all reviews (35 customer reviews) Best Sellers Rank: #38,101 in Books (See Top 100 in Books) #24 in Books > Christian Books & Bibles > Theology > Mysticism #33 in Books > Religion & Spirituality > Other Religions, Practices & Sacred Texts > Mysticism #79 in Books > Religion & Spirituality > Hinduism

#### **Customer Reviews**

The two best known English translations of Svatmarama's classical text on yoga from the Fifteenth Century are by Pancham Singh and Elsy Becherer. The former is 87 years old and the latter is a translation (with commentary by Hans-Ulrich Rieker) from the German, and is therefore twice removed from the original Sanskrit. Both books are out of print. Surprisingly there is virtually nothing else in English despite the fact that the hatha yoga teachings found in popular works, including B.K.S. lyengar's celebrated Light on Yoga, are in no small part based on Svatmarama's text.Brian Dana Akers brings us a new translation set with the English following the Sanskrit verse by verse. His style is straightforward, clear and elegant. He does not make the mistake of trying to translate yogic terms that are really not translatable, e.g., "nadi," "prana," "bandha," "mudra," etc. Instead he invites us to use a dictionary of yoga. He also makes the sly suggestion in his brief but graceful Introduction that "the scientifically minded do some empirical research. In a peaceful country, in a quiet place, free of all anxieties..." (p. xii)Well, I have done some small research and I can tell you that Svatmarama knows whereof he speaks. I can also say along with Akers that I do not recommend some of Svatmarama's practices, (some of the "cleansing" mudras are unnecessary today; indeed they are dangerous) and clearly the old master exaggerates. However, his intention

was not hyperbole. He spoke instead in what is called an "intentional language" that would guide teachers and advanced practitioners without confusing or revealing too much to beginners. This way of speaking is also called samdhya-bhasha ("twilight language") according to Georg Feuerstein.

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