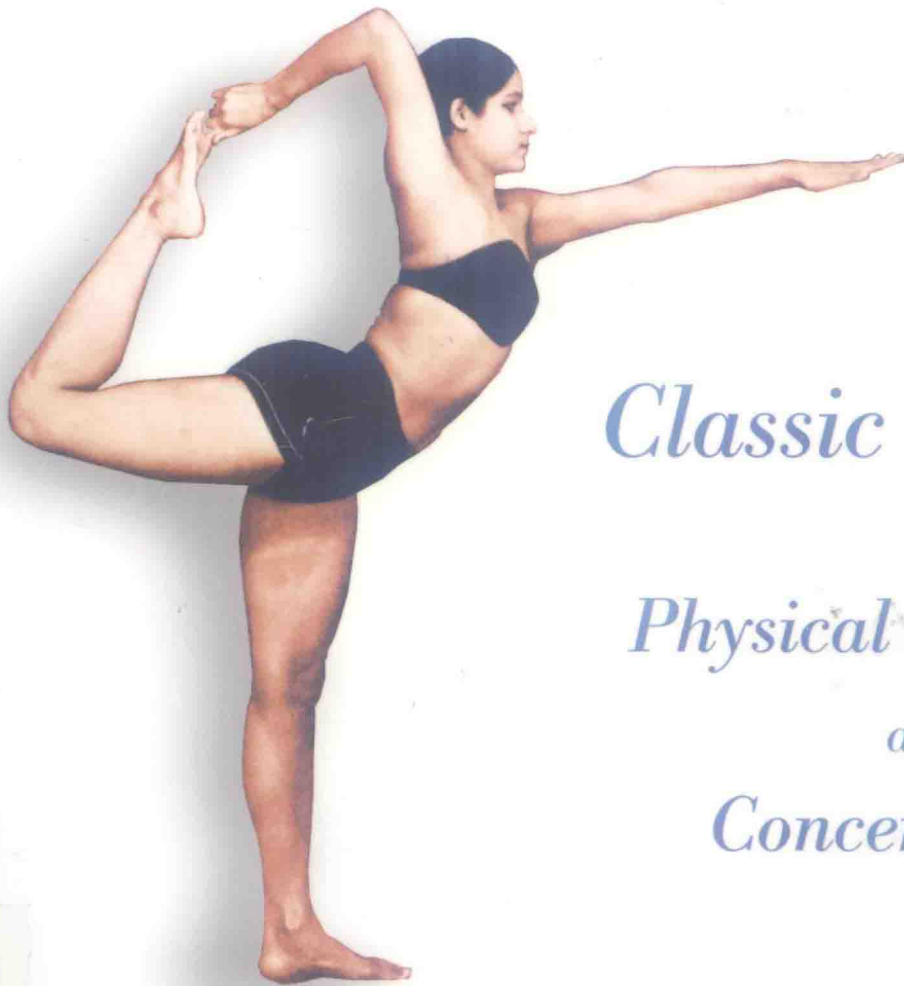


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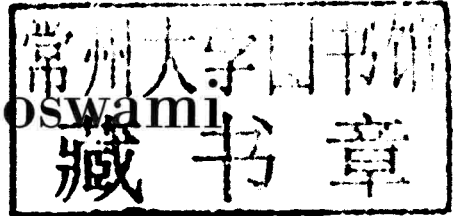
*Classic Methods  
of  
Physical Education  
and  
Concentration*

Shyam Sundar Goswami

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HATHA YOGA

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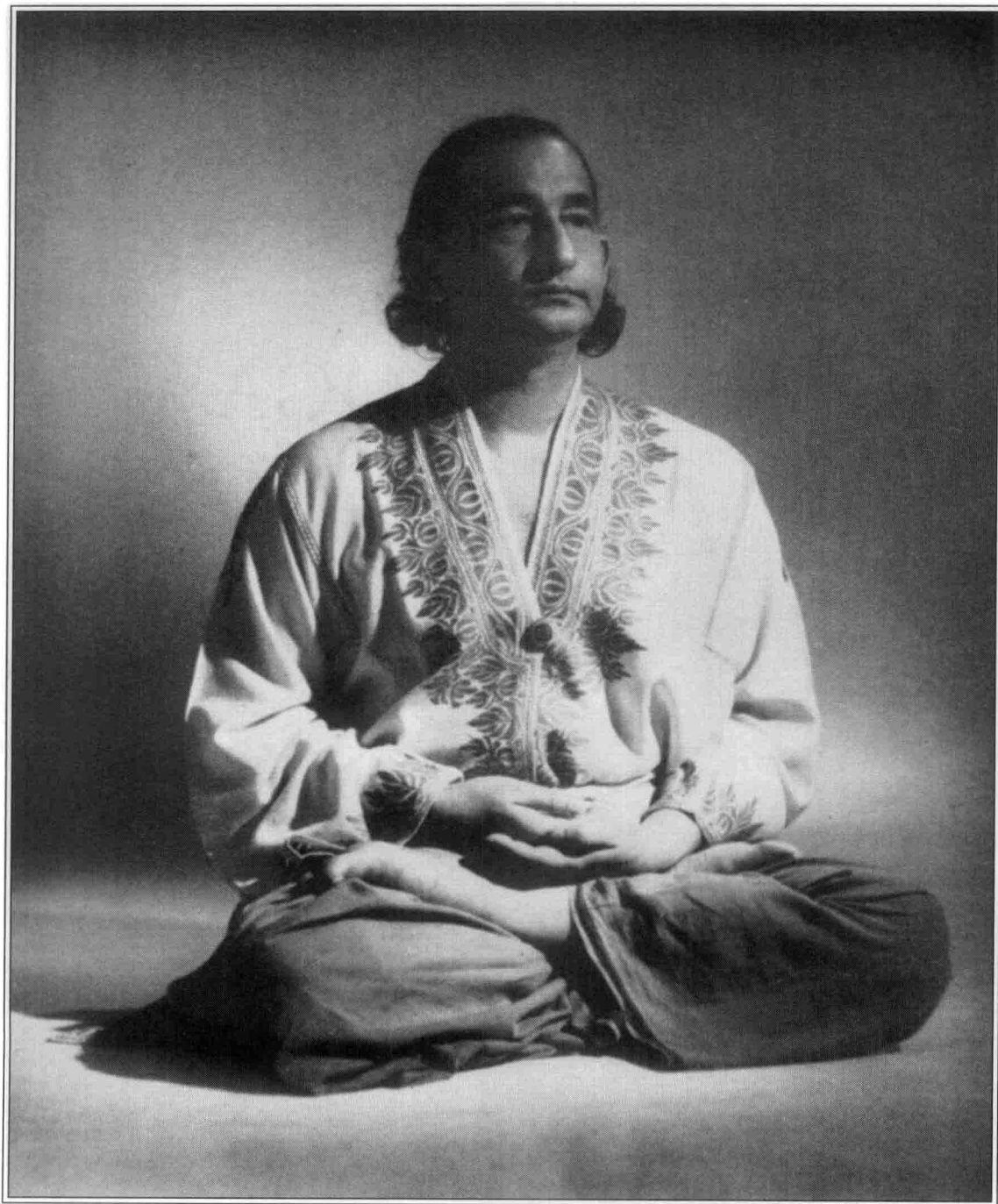
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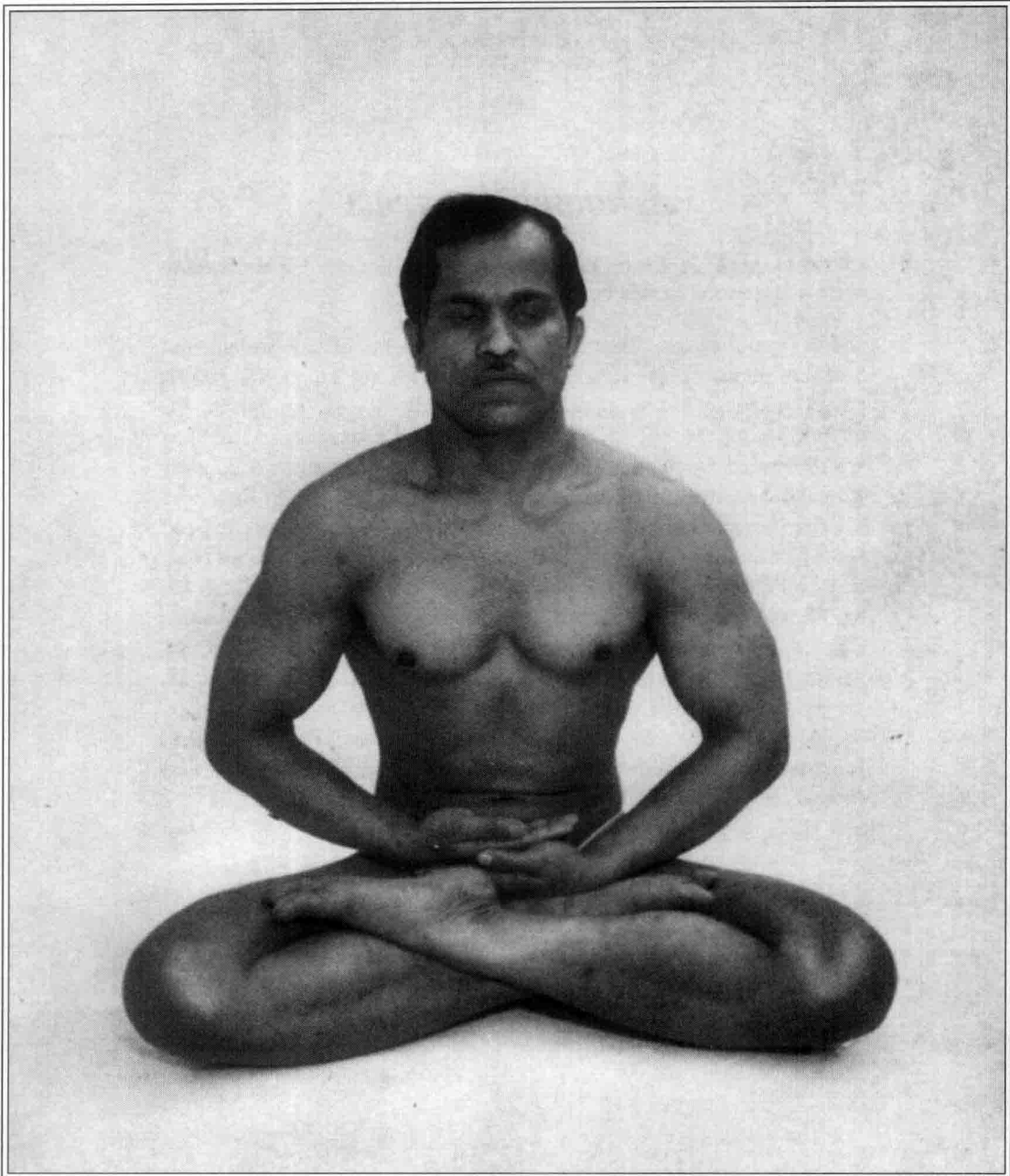
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*Advanced*  
HATHA YOGA



Shyam Sundar Goswami

*To the Lord Śiva*



Śiva

Posed by Dinabandhu Pramanick

# Foreword to the Third Edition

Basile P. Catoméris

The author of this classic book is widely recognized by his peers as one of the major pioneers of contemporary Yoga.

*[Sri S. S. Goswami is] the foremost exponent of Yoga in modern time.*

ACHARYA KARUNAMOYA SARASWATI

*The scientific and creative exposition of Haṭha Yoga in our time is due mostly to the work of two distinguished yogis, Yogi Madhavdas and Shyam Sundar Goswami. . . .*

*[Sri Goswami's book] is modern, cogent and the most comprehensive, definitive treatment of Haṭha Yoga to be found in the Western world today. It is also the most completely illustrated book.*

SACHINDRA KUMAR MAJUMDAR, AUTHOR OF  
*INTRODUCTION TO YOGA PRINCIPLES  
AND PRACTICES* (PELHAM BOOKS)

It is with feelings of immense gratitude, honor, and responsibility that I write this foreword to the third edition of Sri Shyam Sundar Goswami's book, *Haṭha Yoga*. In this new edition, now titled *Advanced Hatha Yoga*, special thanks are extended to Professor Göran Hedenstierna, Head of the

Research Department of Clinical Physiology at the Uppsala University Hospital, Sweden.

I am very thankful for Inner Tradition's editorial team's constructive initiatives, in particular those of Laura Schlivek and Nancy Yeilding, whose meticulous editorial work has allowed most valuable improvements.

This long-overdue revision of *Haṭha Yoga* is set apart by the addition of a more comprehensive index and a revised chapter on *prāṇāyāma* (chapter 21), with elaborations taken from material originally intended to be part of Sri Shyam Sundar Goswami's ambitious, five-volume *Haṭha Yoga*—a project that only an enlightened Yoga master could undertake. It has not been deemed necessary to update the original chapter on diet (chapter 7) in the light of the many, often contradictory, theories and recommendations on nutrition.

Please note that for safety's sake certain exercises included in this manual require a competent instructor's supervision, while other advanced exercises, which are actually intended for spiritually oriented people, need a different level of supervision—that of a *guru*, or spiritual guide. When the personal instruction of a teacher is necessary, it has been noted in the exercise directions.

Sri S. S. Goswami was remarkable for his outstanding personal achievements and for having presented astounding demonstrations of yogic bodily control in many locations throughout the world. He also shared with thousands of pupils the timeless experiences and values inherited from his own spiritual achievements in both Haṭha Yoga and Laya Yoga—two rather different yogic disciplines. The “Lion of Bengal,” as an admiring maharaja once liked to call him, was also an exceptional man of action, a yogi who dedicated about seventy years of his life exclusively to the regular practice, study, and investigation of the vast field of Yoga.

Dedicated to the Lord of Yoga, scientifically presented as a valuable bridge between India’s ancestral spiritual legacy and searching Western civilization, Sri S. S. Goswami’s methodically elaborated *Advanced Hatha Yoga* has been for many years, and will surely continue to be, an exclusive reference for future generations, and as such replace the old manual *Haṭha Yoga Pradipikā*, which—like two other major references, the *Gheraṇḍa Samhitā* and the *Śiva Samhitā*—is derived from very ancient texts. Sri S. S. Goswami’s holistic teachings on the vast subject of Yoga, and in particular of the pragmatic philosophy of Haṭha Yoga, are actually a manifestation of the Bhagavad Gītā’s triptych: knowledge, action, and love.

To all those who aspire to seriously undertake Haṭha Yoga, Sri S. S. Goswami recalls the necessity to first adopt the tenfold vitalizing and cleaning processes known as *yama* and *niyama*. This admonition is in harmony with the *Yoga Bhāshya Vivarana* 2.29, whose tenet is that *śhanti*—poise or peace of mind—is needed to qualify for Haṭha Yoga’s six further steps (*angas*). The ageless Haṭha Yoga is the most adapted to modern lifestyles among existing Ashtāṅga Yoga paths.

As a practical philosophy, Haṭha Yoga is particularly designed to fit typical representatives of the so-called Middle Way. It thus addresses those who stand with one foot in the frantic, centrifugal rhythm of social life and at the same time harbor genuine spiritual aspirations with the wish to enter into the evolutionary sphere of spiritual quest. Sri S. S. Goswami’s classic *Advanced Hatha Yoga* is a precious cognitive tool for harmoniously combining these two lifestyles.

As a personal message, I should say that for many years I’ve personally enjoyed, and still enjoy, in the fall of my life, the most appreciable and durable benefits from the regular practice of Sri Goswami’s efficient philosophy of Haṭha Yoga. How? Mostly by improved immunity and vitality, strength and endurance, determination, peace of mind, mental power, and—still more important—the privilege of a spiritual teacher’s lasting inspiration.

The author has commented, in an unpublished manuscript, upon lesser-known principles of Haṭha Yoga. A substantial part of these and other valuable original teachings will be published in my forthcoming book titled *Foundations of Yoga* (Inner Traditions), along with one chapter dedicated to *cāraṇā*, one of the traditionally concealed methods, disclosed to the body of Yoga practitioners for the first time in the present book (see page 27).

BASILE CATOMÉRIS, a dedicated disciple of Sri Shyam Sundar Goswami, went on to head the Goswami Institute in Sweden, where he taught Goswami’s style of Yoga to hundreds of students from different parts of the world.



# Foreword



Elis Berven

Yoga is a most ancient system of education, based on a higher philosophical knowledge and a spiritual conception of man, for the harmonious development of the body and mind. It recognizes the necessity of developing a healthy, vital, and well-controlled body for the attainment of a high order of mental life.

From his lifelong study and experience, Goswami has written a book on Haṭha Yoga in which he has been able to expound Yoga in a remarkable manner. Various forms of exercises have been presented in a systematic way. The book teaches how one can develop the power of concentration, control one's mind, and build a healthy, strong, and beautiful body.

I hope the book will be very helpful for Western people and others who are interested in Yoga and desire to attain physical, mental, and spiritual development.

STOCKHOLM  
JUNE 17, 1954

ELIS BERVEN was Professor Emeritus of Radiotherapy, Chief of Radiumhemmet, Stockholm, and Vice President for the European Section of Union Internationale Centre le Cancer.

# Preface



During my visit a few years ago to London, Paris, Zurich, and other places in Europe, where I gave lectures on Yoga and demonstrations, I encountered an interest that was considerably greater than before the war, and I was repeatedly asked to give practical instructions in Yoga. Even medical men showed great interest and I had the opportunity to demonstrate before well-known surgeons and physicians the more advanced muscle control that is a part of Haṭha Yoga. Haṭha Yoga is not merely a means of acquiring a sound, strong, and vital body but also a reliable method of acquiring happiness and harmony and, above all, of developing the inner strength that enables a person to bear sorrow, pain, and failures with equanimity.

It has been my firm conviction that there exists a serious demand for a methodical and practical exposition of the Haṭha Yoga system, with a view to the acquisition of physical strength and mental harmony. I have been asked to meet this demand by people very much interested in this matter, by friends and pupils, and have finally decided to write a book based upon personal experiences and fundamental studies.

This book is mainly based upon original works on Yoga in Sanskrit, the majority of which are only available in the form of unpublished manuscripts,

but it is also based upon instructions that have been conveyed from teacher to pupil throughout generations for thousands of years.

Through personal experience I have been able to ascertain for myself the practical value of Haṭha Yoga. From my very childhood I was physically undeveloped, weak, and susceptible to disease. Neither medicines nor ordinary dietetic measures helped. Physical exercises improved my physical condition to some extent but did not increase my power of resistance. I searched everywhere for a possibility to improve my poor health and thus came in contact with a remarkable man, named Kali Singha, who at that time was about 110 years old. He was the first who drew my attention to Haṭha Yoga, as a reliable means to give me what I needed. Singha was a dependable source, as he himself had practiced Haṭha Yoga under the tuition of a guru. For some time I became his pupil, when I was seventeen.

About this time K. Rammurthi caused a great sensation in India by his demonstrations of supporting an elephant upon his chest. He claimed that his strength was due to Yoga exercises and especially to certain breathing exercises. My interest was greatly stimulated, and I decided to dedicate my time exclusively to the study of Yoga. As Kali Singha had died, I looked for a new teacher, and found him in my

guru, the great yogin Balaka Bharati, who initiated me in Haṭha Yoga and taught me the fundamentals of this unique system. My continuous exercises led to a quick and very satisfactory physical improvement. My muscles increased in size and strength, and finally I could control their movements completely. When a muscle was contracted, it was so hard that no impression could be made on it even with a pair of iron tongs. The muscles of the throat could be contracted to such an extent that throttling with an iron chain pulled by twelve men had no effect. I became more and more hardened against heat and cold.

Most important of all, I developed a power of resistance, which spared me every kind of illness. I became a healthy man. I realized that a weakened body was an obstacle for the efficient expression and working of the mental powers and that a clean and healthy body was an important condition for clear thinking and concentration. Further, I realized that only a person who is harmonious and well balanced in body and mind can develop spiritual powers to a maximum degree.

In India, where Yoga is considered to be a method for the spiritual progress of humanity, by means of the right control of the body and mind, many institutions of more or less permanent character have sprung up. The pupils in these schools receive theoretical and practical instructions, adopt a new mode of life, and follow certain physical and moral rules. Their exercises become more and more difficult and, finally, they reach the highest stage of mental concentration. In this way Yoga has been imparted for thousands of years. It has thus been possible to collect experiences and make continuous observations to ascertain the effects of the methods on human subjects. According to my opinion, these methods must be considered to be much more

reliable than any of the modern systems, which are based upon experiences and observations of a very short period of time.

In my school in Kolkata, I have personally taught the Yoga method for thirty-five years, with good results, to a great number of pupils of both genders, different ages, and different conditions of health. Some people think that Yoga exercises are not suitable for Western people. This has been contradicted by my own experience, which confirms that Western pupils have been able to master the yogic exercises equally as well as my Eastern pupils and to derive the same benefit. Some of them have reached a very high standard, as can be seen from the illustrations of many of the exercises in this book as performed by my Swedish pupils. The secret of success lies in determination, perseverance, and proper guidance.

Another question has been raised about whether Yoga practice is necessarily very time-consuming. This time factor may be considered from two points of view: the time devoted in each day or week to the exercise and the time required to get results. For ordinary busy people three to five hours a week are sufficient, and most of them will be able to devote this much time for their physical health and mental revitalization. But those who want to reach perfection have to devote much more time. This is not only true with Yoga, but also with athletics, sports, gymnastics, and, in fact, everything. We are not always conscious of how much time we waste every day on useless social pleasures and many other things. If we learn to economize time, it will not be difficult for us to spend the necessary time for rebuilding ourselves.

I would like to stress still another point—namely, that if the Yoga method seems to stand in contradiction to generally accepted views, it should not be discarded, for that reason, as being unscientific, useless,

or even harmful. These methods, however strange and peculiar they may appear to the Western mind, have stood the test of time. Instead of throwing them aside as worthless, they should be studied and tested in clinical experiments that can be replicated for confirmation of the results, which I am sure will bring ultimate conviction of their worth.

Certain ideas and interpretations in this book may not be familiar to the way of thinking of many Western people, so I suggest that the reader first try to assimilate them by reading it carefully and thinking them over. I have tried my best to make the book as clear and palatable as possible, but still many readers may think that it is a highly specialized work. I

know definitely that it is useless to deal with the subject more superficially simply to make it acceptable to the reader. Shallow knowledge will not help here. The reader must be ready to welcome new thoughts, because this is the only way of self-expansion. After clear understanding of these ideas is gained, that knowledge can be translated into action by practicing the exercises and following other instructions contained in the book.

I sincerely believe that, with a normalized and controlled body and a vitalized and concentrated mind, attained through the practice of Yoga, life will appear more beautiful and charming, more lovable and enjoyable. Life will be worth living.

# Acknowledgments



I wish to thank Professor Elis Berven, Stockholm, for his kindness in writing a foreword to this book.

The exercises are illustrated by photographs of my Indian and Swedish pupils:

## **Dinabandhu Pramanick**

Figs. 12.1, 12.5, 12.6, 12.7, 12.9, 12.15, 12.16, 12.17, 12.19, 12.21a, 12.22, 12.26, 12.31, 12.32, 13.1, 13.2, 14.1, 14.2, 14.4, 14.10, 14.11, 14.12, 14.13, 14.14, 14.15, 14.17, 14.18, 14.21, 14.25, 15.1, 15.2, 15.3, 15.4, 16.1, 16.4, 16.5, 16.6, 16.7, 16.9, 17.1, 17.2, 17.6, 17.7, 17.8, 18.8, 18.9, 19.1, 19.2, and 19.3

## **Kamalaksha Goswami (Kolkata)**

Fig. 12.4

## **Brajendra Sundar Goswami (Kolkata)**

Figs. 12.8, 12.14, 12.30, and 18.15

## **Renu Ghosh (Kolkata)**

Figs. 12.10, 12.12, 12.23, 15.9, 15.11, 18.1, 18.5, 19.4, and 20.2

## **Leela Ghosh (Kolkata)**

Figs. 12.29 and 20.4

## **Parvati Devi (Karin Schalander, Stockholm)**

Figs. 12.24, 12.25, 12.27, 12.28, 14.3, 14.5, 14.6, 14.7, 14.9, 14.16, 14.23, 14.24, 14.26, 17.3, 17.4, 17.5, 18.2, 20.1, and 20.3

## **Kerstin Aldin (Stockholm)**

Fig. 12.11

## **Olle Söderblom (Stockholm)**

Figs. 12.2, 12.3, 12.13, 12.18, 12.20, 14.20, 14.22, 15.10, 18.3, 18.4, 18.7, and 18.16

## **Vishuddhananda Giri (Basile Catoméris, France)**

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## **Arne Lundgren (Stockholm)**

Figs. 12.21b, 14.19, 15.5, 15.6, 15.7, 15.8, and 18.6

## **Bertil Johansson (Stockholm)**

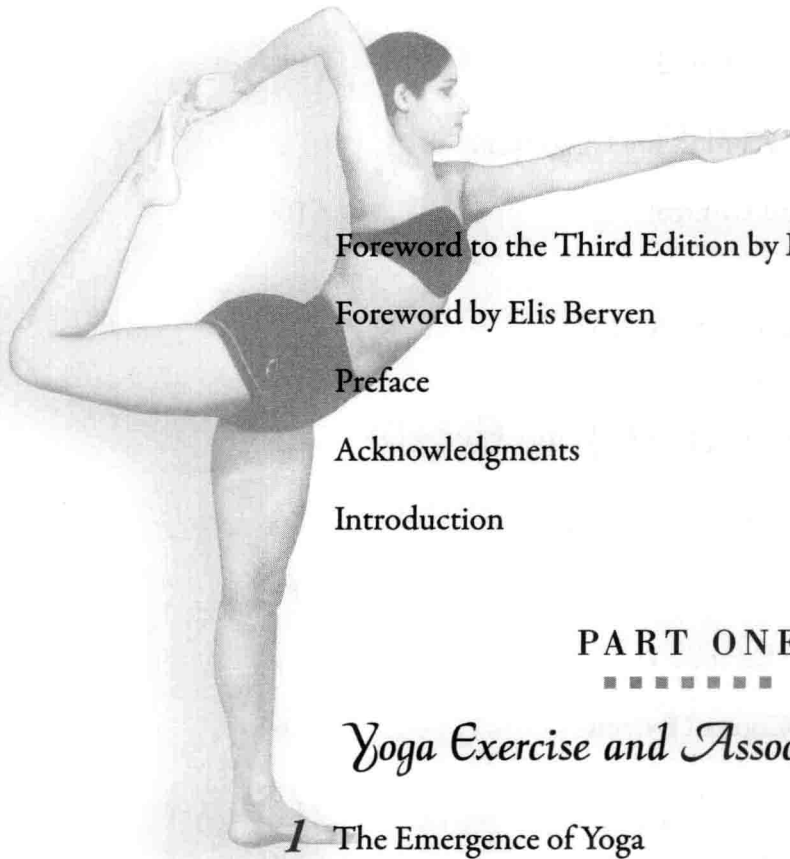
Fig. 16.8

## **Henrik Levkowitz (Oslo)**

Figs. 18.13 and 18.14

I wish to thank them all.

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# Introduction

In Yoga a motionless, changeless, eternal principle has been recognized. From the yogic point of view, recognition of an intellectual verbosity, philosophical speculation, or psychological curiosity is not considered very important. Rather, the recognition valued by Yoga is entirely based on spiritual realization of the changeless principle, experienced as the ultimate reality. This realization is only possible when the subject-object experiences are transformed into a homogeneous pattern. The process involved is technically known as *samādhi* (super concentration).

Consciousness at the human level is split into subjective and objective forms upon which rest the world experiences. By careful analysis we find that the subjective aspect of consciousness is composed of two component parts: I + my = I-my feeling. The main part is the “I” without “my.” This means pure “I” without any trace of relation to objective consciousness. But at the common level it is almost impossible to isolate “I” from “my” and objects.

The subject apparently projects itself beyond its boundaries up to its objects. The projections are not without passion: they are fully saturated with desires, and the whole experience results in one of the three kinds of reaction: the experience of pleasure, the experience of pain, or a temporary inertia combined with bewilderment when there is excessive

pleasure or pain. Everything together is the world experience.

Desires arise in the subject and link it with objects. At the back of desire is interest. The subject feels interested in those objects that will give it enjoyment. How does the subject know that certain objects will give it enjoyment? The answer may be that the subject has prior experience. But how did the first experience come? The reply is usually given by stating that the whole phenomenon is “without beginning.” The example of a seed tree is often cited in this connection. However, this interpretation is inadequate.

The first interest in objects is not due to any previous experience of the subject. It has been embedded in the subject and therefore it has no beginning. It is beyond cause and effect. Both the subject and the objects are born at the same moment, and before any experience of enjoyment due to contact with the object, the subject shows clear interest for objects. This interest is, so to speak, a memory of some blissful experience that the subject had before it was born. This means that consciousness beyond the subject-object phenomenon is in its own real form, which is bliss. This is Supreme Consciousness, which is being-consciousness-bliss. Without the recognition of Supreme Consciousness as the ultimate