

the practice of Yama and Niyama, the effect of all the disciplines is impaired. The Śāstras corroborate this.

भाष्यम्—उक्ताः सह सिद्धिभिर्यमनियमा आसनादौ नि वदयामः । तत्र—
स्थिरसुखमासनम् ॥ ४६ ॥

तद् यथा पद्मासनम्, वीरासनम्, भद्रासनम्, स्वस्तिकम्, दण्डासनम्, सोपाश्रयम्, पर्याङ्कम्, क्रौञ्चनिषदनम्, हस्तिनिषदनम्, उष्ट्रनिषदनम्, समसंस्थानम्, स्थिरसुखं यथासुखञ्च इत्येवमादीति ॥ ४६ ॥

The restraints (Yama) and observances (Niyama) having been described, along with their perfections (Siddhis), the Āsanās etc. are being described.

Motionless And Agreeable Form (Of Staying) Is Āsana (Yogic Posture). 46.

They are as follows :—Padmāsana, Vīrāsana, Bhadrāsana, Svastikāsana, Daṇḍāsana, Sopāśraya, Paryāṅka, Krauncha-Niṣadana, Hasti-Niṣadana, Uṣṭra-Niṣadana, and Sama-Saṁsthāna. When these postures can be held comfortably, they are called (Yogic) Āsanās. (1).

(1) Padmāsana is a well-known posture. Placing the right foot on the left thigh, and the left foot on the right thigh, one has to sit keeping the spine perfectly straight. Vīrāsana is half of Padmāsana, i.e. one foot has to be kept on the opposite thigh, and the other foot below the opposite thigh. In Bhadrāsana, placing the soles of feet on the ground before the scrotum, and close to each other, the soles have to be covered by the two palms. In Svastikāsana, one has to sit up straight, the soles of feet being stuck between the opposite thigh and knee. In Daṇḍāsana, one has to sit stretching the two legs, closely fixing together the two heels and toes. Sopāśraya is squatting tying the back and the two legs with a piece of cloth called 'Yoga-paṭṭaka' (a strong piece of cloth by which the back and the two legs are tied while squatting). In the Paryāṅka-Āsana, one has to lie down stretching the thighs and hands; it is also called Śavāsana, the posture of