

# Treatise of Hatha-Yoga: Exploration Potential

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**ABSTRACT:** Yoga is in vogue. Everyone is planning or doing Yoga. In contemporary Yoga, the most significant role is role of Asanas. The physical and mental benefits which are claimed as the effects of these Asanas, Mudras or Kriyas show that the those who propounded this science would have been well aware of the physiology of human body. Modern biology is explaining every minute detail of human body with great elaboration. Hatha-Yoga has deeper understanding of human body and its actions; however, it needs to be aligned with modern sciences for greater acceptance. Present paper raises questions that are still unanswered in both Hatha-Yoga and modern biological sciences.

**KEYWORDS:** Hatha-Yoga, Modern Biological Science. Similarities in Hatha-Yoga and Biology

## I. INTRODUCTION

Yoga is in vogue. Everyone is planning or doing Yoga. **In contemporary Yoga, the most significant role is role of Asanas.** The physical and mental benefits which are claimed as the effects of these Asanas, Mudras or Kriyas show that the those who propounded this science would have been well aware of the physiology of human body. Modern biology is explaining every minute detail of human body with great elaboration. The most popular medical science Allopathy is based on these biological principles. Ayurveda, which is ancient medical science, is not sufficient in dealing with complex medical problems. Many trained and qualified Ayurvedic practitioners also consult Allopathic techniques and explain the physiology of human body with the help of modern biology resulting in degradation of Ayurveda and limiting its practices. If this trend continues, one day Ayurveda will turn out to be extremely limited science which will find existence only in references. Same is the case with Hatha-Yoga. If we will not discover the basic principles on which it stands it will be restricted to mere simple physical exercises and will lose its true Philosophical foundations if there are any. Therefore, it is vital that these basic texts are studied, evaluated, and compared with advancements in other sciences.

## II. PRESUMPTIONS

The basic text of the Yoga vidya is Yoga-Sutra which is written by Maharshi Patanjali but the Yoga-sutra does not have any description of various Asanas, Kriya or Mudra. All these are found in the texts of Hatha-Yoga. The basic texts of Hatha-Yoga are Goraksh Samhita, Gherand Samhita, Hatha-YogaPradeepika and Shiv Samhita.

The study of various concepts, principals and theories detailed in these texts are helpful in understanding true nature of the Yogic Practices. If some inconsistencies, anomalies, and contradictions appear, they will pose a challenge for yoga scholars. If these anomalies, ambiguities,

or inconsistencies persist they will make the entire theoretical framework of Yoga quite weak. Only by removing these a sound theoretical base of Yoga can be established. In this article an attempt is made to discover such principle and concepts of Hatha-Yoga that need explanation and elaboration.

The achievements that are claimed by *Yogis* may include such abilities which may appear impossible from biological point of view, they are *Akashgaman*, *Atindriyagyan*, *Adrashyata* etc. Victory over aging, control on *Mana*, *Nirogi Kaya* are other benefits. If all these claims are true, we can conclude that the human body is not a mystery to Yoga; rather it is well understood and explained. In knowing and exploring human mind and body, the Yoga is far ahead to modern science. If this is the case then we will be able to discover some very interesting facts about human mind and body hitherto unknown to modern science. It will also shed light on human psychology and physiology providing some beneficiary knowledge for human race. This deep understanding of our body will enable us to combat our difficulties.

According to Goraksh Samhita human body has six *chakra*. In these, *Mooladhar chakra* has four *dal*, *Manipoor chakra* has ten and *Swadhishtan chakra* has sixteen *dal*.<sup>1</sup> Here what is meant by *dal*? Is it some figure inside the body? Between two *chakra* the *Kamakhya Peethis* situated. This *Peethis* worth worshiping *Siddhas*.<sup>2</sup> What is meant by

this? Why this place is worshipped? In *Goraksh Samhita* it is written that in the head an illuminating *bimb* and a *Swarna-bimb* is present.<sup>3</sup> Here the reference of colour is also given. That means this fact is physically verifiable. But we never observe any structure of this type in human body. There are ten *Nadiya* in *Pranvayu Dwar*.<sup>4</sup>

*Jeev* is described like a ball that oscillates between *Mooladharand Nasika Randhra*.<sup>5</sup> All these citations are very ambiguous. What is *Jeev* and how it moves inside the human body? This concept needs clarification. All these *Sutras* of Hatha-Yog are so ambiguous that biologically nothing gets explained by them and we fail to get a clear picture of the structure of human body. Another exploration aspect is that *Kundalini* is like the structure of a snake. *Kundalini Jagranis* very important in attaining *Moksha*.<sup>6</sup> Here some structure is described but on what basis this structure can be verified is unclear. For *Kundalini Jagran*, one has to unite it with *Apanvayu*. Now the question arises how it can be accomplished?

### III. QUESTIONS RAISED IN RESEARCH

In the absence of a coherent biological foundation, the Hatha-Yogic practices have become similar to the ordinary physical exercises lacking its deep philosophical perspective and holistic approach towards human body. Another Sutra is that one who practices *Agneyimudrais* capable of surviving in *Pradeeptagni* and it will cause no harm to that person.<sup>7</sup> We can see that it is against the natural phenomenon. No one has survived in the burning fire anywhere. Yogi can overcome *Jara, Mratyu*.<sup>8</sup> We can easily see that this is a false claim. When *Vazrolimudrais* practiced, *chandramrat* is secreted from body.<sup>9</sup> What is this *Chandramrat*? Hathyog texts are full of such examples. These all need to be explained and reinterpreted in terms of scientific and biological terminology otherwise the Yoga science will soon lose its importance and peculiarity for which it is treated with interest and respect all over the world.

### REFERENCES

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