

HATHYOG

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Lord Shiva is considered to be the pioneer of Hathyog. Shri Matsyendranath, Swami Gorakshnath, Meenanath, Chouranginath, Swatmaram and others like Bhartuhari and Gopichand kept this tradition alive. Hathyog is practiced to keep the body pure, healthy and pious and make fit for quality life. The author of Hathyog Pradipika himself says “केवलं राजयोगाय हठविद्योपदिश्यते” it means Hathyog is preached only to enter into quality life. This is because a practitioner can purify his or her mind and body with the practice of observances and resistance towards passions and reach the stage of deep meditation. If the body is ill and unhealthy and our consciousness is dormant then it would be difficult to reach the stage of deep meditation. Therefore, the author of Hathyog Pradipika says further:

हठं बिना राजयोगं राजयोगं बिना हठः।

न सिध्यति ततो युग्मानिष्पत्त्यर्थं समभ्यसेत्।

(Hathyog – 2/7/6/1)

It means both Hathyog and Rajyog are complementary to each other. Therefore the practitioner should practice them in a balanced manner. Generally, the people believe that Hathyog is something where the individual has to subject his or her body to hardship or extremity. But this is a myth. Following definition has been given in our classics:

हकारः कीर्तितः सूर्यष्ठकारः चन्द्र उच्यते।

सूर्यचन्द्रमसोर्योगाद् हठयोगो निगद्यते॥

Hindi letter ‘ha’ represents left (Sun) Nadi and Hindi letter ‘Tha’ represents right (Moon) Nadi. Hathyog is accomplished with the combination of left and right nostrils. Both sun and moon nadi’s are situated in our body. We take in the vital life energy with the help of these two nadi’s. here it is sufficient to mention that a person has two types of energies – one fire energy – strength, courage, bravery, valour and masculinity and the other is pious energy – devotion, calm, peace, patience, harmony, love and empa-

thy. A person is able to fulfill his duties with the balance of these two energies. The task of Yog is two combine these two kinds of energies in order to produce a divine energy. There is a science related to Surya and Chandra Nadi, which is known as Nadi vigyan or Swar vigyan, it is being explained briefly below:

Swar Vigyan

‘यथा ब्रह्माण्डे तथा पिण्डे’ it means all the energies of the world are present within us. There is no need to procure these energies from outside. All we need to do is to recognize those energies present inside our body and utilize them properly. Sun and moon are the basis of external life. These two are managing the life cycle of this world. They represent the positive and negative energy. In the same way, there are positive and negative swaras in our body. Chandra swara represents purity. It arouses desires like piousness, politeness, power, happiness and determination. Surya swara arouses desires like bravery, courage, valour and the ability to fulfill these desires. The balance of these two kinds of desires gives birth to a third kind of strength, which is situated in the middle of these two energies, also known as sushmana. These three swaras are known as Ganga, Yamuna and Saraswati in Hathyog.

इडा भगवती गंगा, पिंगला यमुना नदी।

इडा पिंगलयोर्मध्ये बालरंडा च कुंडली॥

(Hathyog – 3/10)

Ida or left Nadi is Ganga, Pingla or right Nadi is Yamuna. Sushmana Nadi lies in between these two nadi’s, which is also known as Saraswati or Kundalini. Saint Kabirdas said:

चांद-सूरज दो बने मसालची, सूरत-सुहागिनी नाच रही।

इडा पिंगला ताना भरनी, सुखमन तार से बीनी चदरिया।

घट में गंगा, घट में यमुना, घट में ठाकुर द्वारा।