CHAPTER-I

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I.1 Yoga Darśana

Among the six systems of Indian Philosophy Yoga constitutes one of the oldest and most important scientific, spiritual legacies of humanity and has been preached as well as practised uninterruptedly since the dawn of human society. Yoga is derived from its verbal root *yuj* meaning "to unite or to integrate". "yujyate anena iti yogah". Yoga is generally understood as concerned with the union or integration of the following pairs

1. Individual consciousness and universal consciousness
2. Ātman (Individual self) and Brahman (The all pervading spirit)
3. Man and God
4. Knowledge and wisdom
5. Science and spirituality
6. The path of action and the path of knowledge from the stand points of both science an spirituality, Yoga can be classified in two ways.
Yoga is the union of path of action and path of knowledge for the complete attainment of complete freedom, i.e., freedom from the bondage of death and birth.

Fig. No.3

Fig. No.4
The path of knowledge includes the Yogic practices which are set out as *Aṣṭāṅga Yoga*, i.e., the eight fold path. This is a superior pathway to liberation. The other is the path of action.

*Yoga* is that systematic conscious method, which can greatly compress the process of growth.

Mahārṣi Patañjali has taken care of the facts that whatever is to be said should be abbreviated well thought. In his *Yogasūtra*, he has taken much care to reflect all the ideas he had thought of in more acceptable manner.

**Time of Patañjali:**

What Patañjali did was to restate *Yoga* Philosophy and practice for the man of his own period. But what was his period? And who was Patañjali? Hardly is anything known about him. Some authorities believe that there were actually two Patañjalis. One was the grammarian and the other was the author of the *sutras*, the conjecture of scholars vary widely, ranging from the fourth century B.C. to the fourth century A.D.

**Meaning of Yoga:**

The Bhagavad Gītā (Bha Gī) says :- “*yogah karmasu kauśalam*”

*Yoga* is the dexterity in action. The dexterity is found to keep one ready for action in relaxed attitude and efficiency is the outcome of all such

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1 *Bha. Gī, II 50.*
actions performed. *Yoga* is that state in which all *Indriyas* or sense organs are be held steadily, state of mastery over senses and mind as portrayed in the *Kathopanisad* (kaṭh Upa) “*tam yogamitimanyate sthiramindriya dhāraṇam*”\(^2\)

Sri Krisna tells Arjuna that *Yoga* is the state of *Samādhi*.

“*srutivipratipannā te yadā sthāsyati niścalā samādhaṇvacalā budhistadā yogamāpsyasi*”\(^3\)

Even in the midst of assailing, confusing and conflicting statements, if your mind is steadfast and undisturbed, it is in a state of *Yoga*.

*Yoga* is the scientific temper to study the problems and life itself. According to I.K. Taimini,“*Yoga is the science of sciences*”\(^4\). In the words of Shri B.K.S. Iyengar, “*Yoga is education. It is character building. The term education has been derived from the Latin word “Educare” which means to unfold the latent, the potential, drawing the best in man. It is also character-building as it ensures unity and harmony of the body, mind and soul, a well-integrated personality which is at peace with itself and with society*”.

Thus *Yoga* is explained widely in the following way:-

a) Harmonious development of human being.

b) A process of elevating oneself by calming the mind.

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\(^2\) Katha Upa 2.3.11
\(^3\) Bha. Gī, II 53.
\(^4\) Ancient Yoga and Modern Science, P.11.
c) Also the very state of higher, subtler layers of mind

d) Conceived as a creative power in man and that of the reality itself.

*Yoga* is intensely ethical in motive. And it redounds to the credit of Patanjali that all other systems accept his code, which is designed to make men perfect physically, mentally, morally and spiritually. *Yoga* is for brushing of the brain from subtler misconceptions and grosser misconceptions. *Yoga* offers man a conscious process to solve the menacing problems of unhappiness, restlessness, emotional upset, hyper activity etc, in the society and help to evoke the hidden potentialities by which man becomes a fuller individual. All his faculties: physical, mental intellectual and emotional develop in an integrated, harmonious fashion to meet the all-round challenge of the modern technological era with its hectic speed.

1.2 **Need for Yoga Education**

*Yoga* and Education are similar in many cases. Education gives a practical shape to *Yoga*.

The similarities between *Yoga* and education are given below:

<table>
<thead>
<tr>
<th>Yoga</th>
<th>Education</th>
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<tr>
<td>A) The Mind seems to be intelligent and conscious <em>Yoga</em> philosophy teaches that it is not. It has only a borrowed intelligence. The <em>Atman</em> is</td>
<td>A) Etymologically, the term ‘education’ has been derived from different sources. From the Latin words it has the following origin -</td>
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intelligent itself, is pure consciousness and so appears to be conscious. *Yoga* eradicates the illusions and brings up the pure knowledge which is hidden in the internal part of our body. So *Yoga* is growth from within.

- "Educare ‘to bring up’, ‘to raise’
- Educare – ‘to lead out’ ‘to draw out’
- E+duco – ‘E’ means ‘out of’ and ‘duco’ means ‘to lead’ i.e. from internal to external.” So education is the growth from within. And it means the internal potentialities are to be made external.

B) *Yoga* is the all-round development of human being i.e. physical, mental, spiritual, vital, emotional development.

C) *Yoga* is the harmonious and progressive development of human being

D) *Yoga* has no negative aspects. It modifies our behavior in positive aspects.

E) *Yoga* is a continuous process

B) Education is the all-round development of man - body, mind and spirit.

C) Education is the harmonious and progressive development of human being

D) Negative learning is not education. It is the modification of behavior in positive aspects

E) Education is a continuous process
F) Yoga aims at complete living
G) Yoga is psychological in nature
H) Yoga studies the nature of living beings and gives knowledge accordingly.

Therefore, every child should learn Yoga, what is the best in himself. It is the process to bring out the unseen and unfold experiences to limelight. And it enhances to educate oneself, in a more positive manner. Hence, the Yoga education is very important for our school curriculum. Once the child is trained in this way, he can be the best product of a society and whatever he contributes will be treated as the best product from every side. There by Yoga education helps to bring the best from an individual to society. Ultimately the society is benefited out of it. This is the need of Yoga education.

1.3 Yoga in Srīmad Bhagavad Gītā

The Gītā formulates the theory of the three paths or Margas viz. the Jñāna Mārga, the Bhakti Mārga and the Karma Mārga. According to the teaching of Gītā, there is no conflict among the three. The Gītā harmonises wonderfully the philosophy of action, devotion and knowledge. All the three
must be harmoniously blended if you wish to attain perception. The three horses of the body-chariot, action, emotion and intellect should work in perfect harmony. Only then will this body-chariot move smoothly and you can reach the destination safely and quickly.

The Gitā is divided three section. Accordingly the first six chapter deal with the path of action or karma yoga and he next chapters explain the path of devotion or Bhakti yoga. The last six chapters treat the path of knowledge or Jñāna yoga.

In one place Lord Krishna praises Karma yoga-Yoga of action is verily better than renunciation of action.5 In another place the praises yoga. The yoga is greater than the asetic; he is thought to be even greater than the wise; the yogi is greater than the man of action, therefore become than a yogi-O Arjuna.6 In another place, the Lord praises Bhakti yoga. He, the highest spirit-O partha, may be reached by answering devotion to him alone”.7 In another place, the praises Jñāna yoga “Noble are these, but I hold the wise as verily myself, her self united, is fixed on me, the highest path.8

The 13th-14th and 15th discourses deal with Jñāna yoga. It is difficult to say where Bhakti yoga ends and where Rājyoga begins. Rājyoga is the

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5 Bhagabad Gitā, Ch.V.2.
6 Ibid. Ch.VI-46.
7 Ibid. Ch.VIII-22.
8 Ibid, Ch.VII-18.
fulfillment of Bhakti yoga. There is no hard and fast rule or line of demarcation between Bhakti yoga and Raja yoga. A Rājayogi is also a Bhakta. A devotee is also a Rajayogi. There is difference only in name.

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I.4. Japayoga

The repetition of the name of the lord is mantra. The repletion of mantra is japa. In this modern age, japa is an easy way for god-realisation. Tukaram, Prahlada, Valmiki, dhruva, and several others attained salvation by japa.

Srīkrṣna says in the Gītā:- “jñānām japa yajñosmi” which means - among the yajñas, I am japa yajña

There are three kinds of japa viz; verbal or loud japa (vaikharī), semi-verbal japa or humming (upāṃśu) and mental japa or silent repetition through mind (manasic), mental japa is more powerful. It gives a reward ten thousand times more than the loud japa. When the mind wonders aimlessly this japa is very useful.

Japa must become habitual. It must be done with sāttvika or divine bhāva or feeling, purity, prema and śrādha. There is an indescribable power or acintya sakti in the name of god or mantra. Every name is filled with countless sakti or potencies.
Practice of *japa* removes the impurities of the mind, just as soap cleanses the cloth of its impurities. The name of god chanted correctly or carelessly, with *bhāva* or without *bhāva* is sure to give the desired fruit. The *bhāva* will come by itself after some time.

1.5 *Samkīrtana Yoga*

Samkīrtana is singing God’s name with feeling (*bhāva*), love (*prema*) and faith (*śradhā*), *samkīrtana* is one of the nine modes of Bhakti.

‘*kalau keśava kīrtanam*’

This is the easiest method for attaining god consciousness in *kaliyuga*.

When several people join together and practice *samkīrtana*, a huge spiritual current or *mahāśakti* is granted. This purifies the heart of the aspirants and elevates them to the sublime heights of divine or *Samādhi*. The powerful vibration are carried to distant places. They bring elevation of mind, solace, strength to all people and work as harbinger of peace, harmony and concord. They annihilate hostile forces and quickly bring peace and bliss to the whole world.

Lord Hari says to Nārada-

“*nāham vasāmi vaikuṇṭhe yoginām hṛdaye na ca, mad bhaktāyatra gāyanti tatra tiṣṭhami nārada,*” i.e. ‘I dwell not in vaikuṇṭha nor in the hearts of the yoginis, but I dwell where my devotees sing my name O Nārada.’

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kārtaṇā destroys sins, vāsanaḥ and saṁskaraḥ, fills the heart with prema and devotion.

1.6 Karmayoga

Karmayoga is selfless service unto humanity. Here karma or duty is god. A karmayogi should have an amiable, loving, social nature. He should have sympathy, adaptability, self-restraint, tolerance, love and mercy. He should adjust himself to the ways habits of others. He should adjust himself to the ways and habits of others. He should be able to bear insult, harsh words, criticism, pleasure and pain, heat and cold.

Karmayoga tells us that ‘forget not the goal of life amidst selfish activities. The goal of life is self-realisation.

When we work disinterestedly without any agency and when we surrender the works and fruits as Isvarārpana, all karmas are transformed into yogic kriyās. Walking, eating, sleeping, answering the calls of nature, talking etc., become offerings unto the lord. Every bit of work is yoga for us.9

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9 Bhāgavata-Purāṇa, II.48.9

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Karmayoga

Niṣkāma karma  Sakāmakarma

Live in the spirit of Gītā’s teaching and work without expectation of fruit and egoism. Think you are nimitta in the hands of lord Nārāyaṇa.\(^{10}\)

The spirit of service must enter every nerve, cell, tissue and bone of our body. It must be ingained in us.

A nurse while she is nursing the body of another lady has her mind riveted on her own baby.

A cowherd which he is looking after the cows of other people has his mind fixed on his own cow.

A karmayogin should not expect even return of love, appreciation, gratitude and admiration from the people whom he is serving. Through this we can reduce our wants and control the indriyas.\(^{11}\)

Through we can balance in success or failure, gain or loss, victory or defeat. We must be free from raga and dveṣa. “an action which is ordained, done by one undesirous of fruit, devoid of attachment, without love or hate, is called pure.”\(^ {12}\)

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10 Ibid., IV.20.
11 Ibid., IV.20-24.
12 Bha. Gītā, xviii-23.
1.7 **Nādayoga**

Swami Sivananda says:- “sit in *padmāsana* or *sidhāsana* or *sukhāsana*. Close the ears with the thumbs. This is *shanmukhi mudra* or *vaishnavi mudra*. Hear the music of anahata sounds. You will have wonderful concentration.

Do *japa* (*ajapā japa* ) of sohm with breath or *japa* of any *mantra*. Practice *prānāyāma* for one or two months. You will bear the sounds clearly and enjoy the music of the soul. The sound that you hear will make you deaf to all external sounds.

Abandon all worldly thoughts. Control your passion. Become indifferent to all objects. Practise *yama* (self-restraint), or *sadācāra* (right conduct). Concentrate your attention on the sound which annihilates the mind.

The sound serves the purpose of sharp goal to control the elephant-mind which roams in the pleasure-garden of the sensual objects. It serves the purpose of a snare for binding the deer-*citta* just as the bee which drinks the honey does not care for the odour, so the mind which is absorbed in sound, does not long for sensual objects.

The sound entraps the mind. The mind becomes one with the sound as milk with water. It becomes absorbed in the Brahman or Absolute. You will then attain the seat of eternal bliss.”

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I.8 Bhaktiyoga

The term ‘Bhakti’ comes from the root ‘Bhaj’ which means ‘to be attached to god’. Bhakti is the form of supreme love toward God. It is love for love’s sake. There is no selfish expectation here. Bhakti is of the nature of nectar it is the spontaneous out proving of love towards God. It is pure unselfish love or suddha prema. It is the sacred higher emotion with sublime sentiments, that unites the devotee with the Lord. It has to be experienced by the devotees.\(^{13}\)

Bhakti is the basis of all religious life. Bhakti destroys vāsanās and egoism. Bhakti elevates the mind to magnanimous heights. Bhakti is the master key to open the chambers of wisdom.\(^{14}\) Bhakti culminates in jñāna. Bhakti begins in two and ends in one. Parbhakti and jñāna are one.

There is no virtue higher than love; there is no treasure higher than love; there is no dharma higher than love; there is no religion higher than love, because love is truth and love is God. Love, prem and bhakti synonymous terms. This world has come out of love. This world exists in love and this world ultimately dissolves in love. God is an embodiment of love.

A life without love, faith and devotion is dreary waste. It is a general death. Love is divine. Love is the greatest power on earth. It is irresistibile. It

\(^{13}\) Bha. Gi, X.27.
\(^{14}\) Ibid., XII.8.
is love alone that can really conquer the heart of a man. Love subdues an
enemy. Love can tame wild ferocious animals. Its power is infinite. Its depth
is unfathomable. Its nature is ineffable. Its glory is indescribable. The
essence of religion is love.

Only he, who thirsts for darśana of God i.e direct experience of God,
will develop love. Unto him alone, He will reveal Himself. God is a question
of supply and demand. If there is a sincere demand for god, the supply and
demand. If there is a sincere demand for god, the supply will come at once.

The nine modes of Bhakti are as follows :-

i) Sravana – hear the liläs of the lord

ii) Kirtana – sing his praise

iii) Smarana – remember His names

iv) Pāda sevana – worship His ločous feet.

v) Arcanā – offer flowers.

vi) Vandanā – prostrate yourself before Him.

vii) Dāsya-bhāva – do service unto Him

viii) Sakhyā bhāva – make friendship with Him

ix) Ātma-nivedana – do total unreserved self-surrender unto Him

Love is a mysterious divine gue that units the heart of all. It is divine
magical healing balm of very high potency. Charge every action with pure
love kill cunningness, greed, crookedness and selfishness. Immortality can
be attained only by performing acts of kindness continuously. Hatred, anger and jealousy are removed by continuous service with loving heart. We will get more strength, more joy, more satisfaction by doing kind acts. Practice of compassion, charitable acts, kind services, purify and soften the hearth, turn the heart lotus upwards prepare the aspirant for the reception of divine light.

1.9 Yoga and Life

Yoga is a much misunderstood and abused term in the days. Yoga, let it be understood in its prepare perspective and is a sacred word. It signifies both the means and the end. It is why the aim of human existence it is to live yoga that one is born. By a stroke of mysterious misfortune, man has fallen from heaven, is separated from gods. The 'why' of this is a diving secret? Yoga, rightly practiced, promises to restore the lost kingdom to man, assures him to re unite him with the ultimate reality, once again.

Yoga is not merely a practice, or set of practices, but the whole science of life itself. We are living muted lives. Yoga offers the whole life. Yoga promises perennial bliss shorn of all misery.

- Yoga is a perfect practical system of self culture.
- Yoga is an exact science
- Yoga aims at the harmonious development of the body, the mind and the soul.
• Yoga is the turning away of the senses from the objective universe and the concentration of the mind within.

• Yoga is eternal life in the soul or spirit.

• Yoga aims at controlling the mind and its modifications.

• The path of yoga is an inner path whose gateway is our heart.

• Yoga is the discipline of mind, senses and physical body.

• Yoga helps in the co-ordination and control of the subtle forces within the body.

• Yoga brings in perfection, peace and everlasting happiness.

• Yoga can help us in our business and in our daily life.

• We can have calmness mind at all times by the practice of yoga.

• We can have increased vigor, vitality, longevity and high standard of health.

• Yoga transmulates animal nature into divine nature and raises us to the pinnacle of divine glory and splendor.

• The practice of yoga will help us to control the emotions and the passions and will give us power to resist temptations and to remove the disturbing elements from mind.

It will enable us to keep a balanced mind always and remove fatigue.
• It will confer on us serenity, calmness and wonderful concentration.

• It will enable us to hold communion with the LORD and thus attain the summum bonum of existence.

• From the above it is understood that the whole life itself is only a system of yoga. So to know the yoga system different paths of yoga is given below.

I.10 Methods of Yoga

Man is a composite of three fundamental factors, viz. cognition, feeling and will. There are three kind of temperaments; viz the active temptations, the emotional temperaments and the rational temperaments. so there are the three yogas, viz. jñāna yoga for the man of enquiry and self analysis or rational temperament Bhakti yoga for the man of emotional temperaments and Karma yoga for the man of active temperaments. one yoga is as efficacious as the other.

There are infinite number of yogas anything that frees out from sorrow and gives us real bliss is yoga. there are various practices but essentially yoga is one. Several practices are there in order to suite people of different temperaments and attitudes. The ancients have prescribed different paths. These paths are not antagonistic to one another. This is the first thing to be born in mind and consequently all the paths ultimately work out a self
same process of \textit{yoga} may apparently differ on the surface, yet inwardly the central process, which they work in one and the same.

Man is endowed with intellect, emotion and the mystic faculty of introspection and the yoga that suits a particular person is in measure to that particular faculty which is predominant in his nature. If the intellect is predominant, the path is known as \textit{jñāna} yoga which is restored to by that seeker. If emotion is the predominating faculty, the approach to the reality is made through Bhakti yoga, the path of devotion. If the occult faculty of introspection is predominant, then \textit{Rājayoga} is also called \textit{dhyānayoga}. \textit{Karmayoga} is common to all. The secret of working in this world without getting attached to the fruits of action is \textit{karmayoga}, which releases us from all bondages.

Yoga has different methods according to the choice and temperament of the person. They are \textit{Karmayoga, bhakti yoga, rājayoga, jñāna yoga} etc. which are further described below.

\textbf{I.11 Rājayoga}

\textit{Rājayoga} is an exact science. It aims at controlling all thought waves or mental modifications. It concerns with the mind, its purification and control. Hence it is called \textit{rājayoga}, i.e. king of all \textit{yogas}.\footnote{\textit{Ibid}, VI. 25 & 26.}

\textit{rājatvāt sarvayoganām rāja yoga iti smṛtaḥ}
It is otherwise known as *aṣṭāṅgayoga* i.e. *yoga* with eight limbs.

The eight limbs of *aṣṭāṅgayoga* are:

i) **Yama** – self-restraint

ii) **Niyama** – religious observances

iii) **Āsana** – posture

iv) **Prāṇayā** – restraint of breath

v) **Pratyāhāra** – abstract of senses

vi) **Dhāraṇā** – concentration

vii) **Dhyāna** – meditation

viii) **Samādhi** – superconscious state

We can eradicate jealousy, hatred and attain peace of mind; and ascend the ladder of *yoga* patiently through its different rungs and attain the highest summit of the ladder, i.e., *Asamprajñāta Samādhi*, here in all *sāṃskāras* which bring about successive births are absolutely fried up.

It the way of right living, right thinking, right speaking and right acting, right method of concentration and meditation. It will give us power, independence and suzerainty practice of *rājayoga* controls the thoughts disciplines the mind and can attain independence, immortality, freedom and perfection.
I.12 **Kuṇḍalini Yoga**

According to rājayoga the spiritual power in humans, which usually remains dormant is called Kuṇḍalini, meaning a coil. Kuṇḍalini means something that is in the shape of a coil.

Like a coiled-up snake in a state of hibernation. This kuṇḍalini power remains asleep near the lower extremity of our backbone. Through meditation and the other spiritual disciplines of rājayoga, we can awaken the kuṇḍalini.

According to rājayoga the human backbone has in it three exterently narrow channels. If we imagine the backbone or spinal column to be so many figures piled one on top of the other, forming two vertical channels side by side, then the vital energy or nerve current of a person will work in the body by passing through these two channels. The left channel is called Ida and the right channel piṅgalā. If a person's breath is stronger through the left nostril when exhaling it is an indication that the vital energy is flowing through the idā channel. Similarly, if the outgoing breath is stronger through the right nostril, the energy is flowing through the piṅgalā channel. When a person is doing a physical activity, energy flows through the piṅgalā channel. When resting, energy flows through the idā channel.

There is a third narrow channel between the idā and piṅgalā channels. Its name is suṣumnā. Normally the suṣumnā channel remains close at the
bottom. It opens up when the *kundalinī* is awakened. The awakened *kundalinī* begins coursing through the *susumnā* channel towards the brain. When that happens, the spiritual aspirant enters into an altogether different domain of experience and starts having genuine experiences. Each door or level of spiritual experience is called *cakra*.

*Kundalinī śakti* is the coiled-up, dormant, cosmic power that underlies all organic as well as inorganic matter. It is the primordial energy that lies at the basal *mūlādhāra cakra* in a dormant potential state. *Kundalinī yoga* is that yoga which treats of *kundalinī śakti*, the seven *cakras* or centers of spiritual energy, the arousing of the sleeping *kundalinī śakti* and its union with Lord Śiva in *sahasrāra cakra* at the crown of the head. The seven *cakras* are pierced by the passing of *śakti* to the top of the head.

The seven *cakras* are:-

i) *Mūlādhāra*—at the anus

ii) *Svādhiṣṭana*—at the root of the organ of generation

iii) *Māṇipura*—at the navel

iv) *Anāhata*—in the heart

v) *Viśuddha*—in the neck

vi) *Ajñā*—in the space between the two eyebrows.

vii) *Sahasrāra*—at the crown of the head.
1. The lotus at the muladhara cakra at the base of the spinal column is a crimson colored lotus with four petals.

2. The svādhishṭāna cakra located at the sacral plexus near the organ of reproduction is a vermilion colored lotus with six petals.

3. The manipūracakra- at the level of naval is a grayish-blue lotous with ten petals.

4. The anāhatacakra at the level of heart is a red lotus with twelve petals.

5. The viśudha cakra—situated in the region of the throat— is a lotous with twelve petals.

6. The ājñacakra lying between the eyebrows is a white lotous with two petals.

7. The sahasrāra cakra located at the top of the head is a sparkling white lotus with two petals.

The kundalini power proceeds from the mulādhāra cakra to the sahasrāra cakra.

Nādis are the astral tubes that carry pranic currents. They cannot be seen by naked eyes. They are not the ordinary nerves, arteries and veins. There are 7200 nādis; among them three are important. They are idā, piṅgalā and suṣumnā. Kundalini passes through suṣumnā only. The first step in kundalini yoga is the purification of nādis. When suṣumnā is pure then only
Kūṇḍalinī will pass through it. Purification of nādis is done by the practice of prāṇāyāma.

The yogi opens the mouth of susumnā nadi through prāṇāyāma, bandhas and mudrās; awakens the sleeping kūṇḍalinī takes Her to sahasrāra at the crown of the head through the lower six cakras. Kūṇḍalinī sleeps in the Mulādhara in 3.5 coils. The three coils represents the three Guṇas and the half coil represents the viṣkṛtis.

Kūṇḍalinī is awakened through prāṇāyāma, āsana and mudrās by haṭha yogins, through devotion and perfect self-surrender by bhaktas or devotees; through devotees; through analytical will, by the jñānis; by japa of mantra and by grace of guru.

If we are pure and free from all desires. Kūṇḍalinī will awaken by itself and we will be benefited. If we awaken kūṇḍalinī by violent methods, forcibly, when our heart is impure, when desires lurk in our mind, we will come across temptation of various sorts, when we come from plane to plane, we will have a downfall. We will have no strength of will to resist these temptations.

That aspirant who has firm faith in yogic śāstras, who is courageous, devotional, humble, generous, merciful, pure and dispassionate, can easily awaken kūṇḍalinī and attain success in Samādhi. He should also be equipped
with right conduct and self restraint, he should constantly engage himself in the service of his guru and free from lust, anger, moha, greed and vanity.

When kundalini is taken to the sahasrāra, when she is united with lord Śiva, perfect Samādhi (suprconscious blissful state) ensues. The yogī drinks the nectar of immortality.

**Interrelation between Sāṅkhya and Yoga**

The sāṅkhya system is the most ancient school of Hindu philosophy. This system recognizes two types of ultimate reality, Puruṣa and Prakṛti. Puruṣa is pure consciousness or pure sentience. It is uncaused, changeless, eternal, all-pervading and totally devoid of matter. It is also entirely passive. Unlike prakṛti, which is only one, there are innumerable puruṣa.

Prakṛti is unconscious primordial matter. It is uncaused. Though prakṛti is uncaused, it is the cause of everything in this universe, whether matter, energy or even mind. Hindu psychology very clearly states that mind, however subtle, is a material substance, prakṛti is the cause of everything in this universe. It is not the cause of purusa. Prakṛti is composed of three extremely subtle substances called a guna. According to sāṅkhya philosophy, everything in this world, whether gross or subtle, is composed of three gunas.

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16 Sāṅkā, 3.
Sattvaguna is light or buoyant, bright or illuminating.\textsuperscript{17} It is the nature of joy. It has the ability to reveal or make things known. The luminosity of light, the ability of the mind and senses to know things, the reflecting power of a mirror, and the transparency of glass and crystals are all due to the presence of sattvaguna in them, similarly, if we see happiness, contentment, satisfaction, joy or bliss in a mind, we should know that it is due to the presence of sattva. In the same manner, the lightness or buoyance of cork or similar substance can be explained in terms of the presence of sattva-guna.

Rajoguna causes activity, movement and restlessness, avarice, anger, egoism, vanity and the wish to dominate over other are also characteristics of rajoguna. It also is the nature of pain or suffering in this world, we should know that due to rajoguna.

The characteristics of tamo-guna are inertia, passivity, sluggishness, heaviness and negativity. It resists activity or movement. It renders the mind sluggish and incapable of knowing things clearly. It causes confusion, mental depression, bewilderment and ignorance. It induces drowsiness and sleep.

The guṇas share two common characteristics. They are in perpetual conflict with one another, each one trying to subdue the others in order to become predominant. At the same time they co-operate with one another. A candle flame exists through the co-operation of the which, wax and fire.

\textsuperscript{17} Ibid. 13.
Sāṃkhya represents knowledge of reality acquaintance with the make-up or structure of things in general. What is this world made of? what do we mean by the universe, and what is our position here?

The flame will cause to exist without such co-operation. Similarly, the world exists owing to the co-operation of three guṇas.

Before creation the guṇas remain in a state of perfect equilibrium, none claiming preponderance. The process of creation starts when Prakṛti borrows consciousness from purusa and begins acting like a conscious entity. This point the equilibrium of the guṇas is lost and the conflict between them starts evolving and changing. The first sign of Prakṛti’s conscious activity is seen in its tendency to change itself. It undergoes a process of gradual transformation, and the final outcome is this manifold universe. In other words, primordial matter-Prakṛti-becomes the universe through a process of evolution.

The first product of the evolution of Prakṛti is mahat or cosmic intellect. Ahaṅkāra or cosmic ego is the second product of Prakṛti. This cosmic intellect should not be confused with cosmic consciousness. In its true state, Prakṛti is unconscious primordial matter. Therefore, none of its evolved products, such as cosmic intellect, can be consciousness. Puruṣa alone is consciousness. Prakṛti, through consciousness during its involving

18  Ibid. 17.
stage, can never be conscious itself. The consciousness of Prakṛti is borrowed from Puruṣa. So also with other evolved products of Prakṛti.

In the beginning of creation there were no individual beings. They had not yet been created. Prakṛti alone existed in the proximity of Puruṣa. At the beginning of creation Prakṛti was all pervading and occupied the entire cosmos.¹⁹ Prakṛti’s existence being cosmic existence, its first evolved state-mahat (buddhi) or intellect was also cosmic. So also Prakṛti’s next evolved state, cosmic Ego or Ahamkāra.²⁰

Mahat arose out of the preponderance of the element of satva in Prakṛti. It is the natural function of Mahat or Buddhi to manifest itself or other things.

Ahamkāra is the second product of Prakṛti, and it arose directly out of Mahat. There are three kinds of cosmic Ego or ahamkāra.

- Ego with a preponderance of satva
- Ego with a preponderance of Rajas
- Ego with a preponderance of tamas

The egos that are predominantly sāttvic or tamsic can not evolve or transform themselves. This energy is supplied by the ego with a preponderance of rajas – the activity proudicing guna. Borrowing energy from this rajasic ego, the others undergo evolution.

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¹⁹ Ibid. 15.
²⁰ Ibid. 22.
From the ego dominated by satvaguna evolved the five sense organs (jñānendriya), the five motor organs (karmendriya) and the mind (manas). From tamo guṇa dominated ego evolved the five subtle physical essences or tanmātrās. Tanmātrās are so small and so subtle that they can not be perceived. Their existence can only be known through inference. The word tanmātra literally means only that. The five tanmātrās are potential elements or generic essence of sound, touch, color taste and smell.

From the tanmātrās evolved the five gross physical elements or maha-bhūtas:

a) Space element (ākāśa)

b) Air element (vāyu)

c) Fire element (agni)

d) Water element (ap)

e) Earth element (kṣiti)

These gross physical elements mingled in different proportions following the rules of permutation and combination and became this tangible manifold universe.

II.3 Haṭhayoga

Prostrating first to the guru, yogi Svātmārāma instructs the knowledge of haṭha only for (rājayoga) the highest state of Yoga. By first prostrating

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21 samyoga ityukto jivātmā paramātmanoḥ samādhi yoga by Swami Sivananda. P.49.
to the guru, Yogi Svātmārāma indicates that he is only a tool of transmission for the knowledge which is to be imparted. It is also emphasized that *Hāṭhayoga* is to be practiced for the sole purpose of preparing oneself for the highest state of *rājayoga* i.e. *samādhi*.

The main *nādis* in *Hāṭhayoga* are *īḍā*, privilege and *sūsumnā*. There are five distinct practices in *Hāṭhayoga*, *āsana*, *prāṇyāma*, *bandhas*, *mudrās* and *kriyās*. Purificatory *kriyās* are six kinds of *dhauti*, *vasti*, *neti*, *trāṭaka*, *nauli* and *kapālabhāti*.\(^2\) The classification of *āsana* is made in six groups: topsy-turvy, forward bending, back aard being, side way bending, spinal twist and meditative poses.

*Dhautī* is of five kinds – *vārisārā*, *vātasāra*, *agnisāra*, *bahiṣkriyā* and *vamaṇa dhautis*. Vasti is of two varieties: *sthalabasti* and *jalabasti*. The *prāṇas* are five: *prāṇas*, *apāna*, *vyāna*, *udāna* and *samāna*. The cakras are six: *mūlādhārā*, *svēdhiṣṭhāna*, *manipura*, *anāhata*, *viśuddha* and *ājñā cakras*.\(^2\) The deities presiding over the *cakras* are: *Brahmā* and *Gaṇapati*, *Viṣṇu*, *Rudra*, *Śaḍāśiva* and *Śambhū*.

The two states of *Kuṇḍalinī* are: *Supta* (dormant) and *jāgrata* (awakened). The triple combination of *bandhas* or the *bandh-traya* are

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\(^2\) *saśailavanadhātyām yahādhāroahi nāyakaḥ!* 
*sarveśām yogatantriṇāṁ tathādhāro hi kuṇḍalī // Ha.Yo. Pa. III.1.*  
\(^2\) *kuṇḍāli kuṭilākārā sarvaparipāritisā safeguard śaṣṭicālītya yena sa mukto nātra saṁsayaḥ // Ibid. III.104.*
composed of mūla-bandha, jālandhara-bandha and uḍḍiyyāṇa-bandha. The cakras above the ājāna-cakra are guru-cakra, some cakra, mānas-cakra and lalana-cakra. Triveṇi is the plaited knot made by three nādis :- Īḍā, pīṅgalā and suṣumnā at the ajnācakra cetre in the trikuti. Merudanda is the backbone column through the middle suṣumnā nādi passes from mūlādhārā upto sahasrāra. Naulikriyā is three fold in variety :- mādhyama nauli, vāma nauli and dakṣiṇa nauli. Granthis or knots that obstruct the upward ascent of the Kundalini śakti are three in number i.e. Brahmaganthi, viṣṇu-granthi and Rudra-granthi.

Location of the granthis are three – Viśuddhacakra (Rudra), Manipura cakra (Viṣṇu) and mūlādhārā (Brahma) – prāṇāyāmas in Haṭha are eight kinds :- bhaṣṭrikā, bhrāmari, plāvinī, śitāli, śitkāri, sūryabheda, Viṭāyī and mūrcha. The ninth prāṇāyāma for daily practice is the suṅka-purvak i.e. an easy, comfortable prāṇāyāma consisting of inhalation, retention and exhalation. The stages in the practice of yoga are four ārāṃbhā avasthā, ghaṭa avāsthā, paricaya avāsthā and nispaṭti-avāsthā. Nāda or the mystic inner sounds heard by the yogi are of twelve different kinds: Viṇā (lute) tinkling of bells, flute, hum of bees, mṛdaṇga, horn, conch, cymbas, drum, thunder and the roran or ocean sings of perfection in Haṭhayoga are eight. The body becomes slim, speech becomes eloquent, inner sounds are distinctly heard, eyes are clear and bright, body is free from all diseases, seminal fluid is transmuted, digestive power is increased and the nāḍis
become purified. The things to be avoided by the *Hatha yoga* practitioners are bad company, basking near the fire (in winter), sensual contact, bathing very early in the morning, fasting too much, and exhausting physical work. The four dangerous things that bring downfall to the *yogī* are: - over eating, too much talk, impure company and greed. The six things that bring success to the *yogī* are: - cheerfulness, perseverance, courage, right knowledge, firm belief in the words of the guru and avoidance of intimacy with anybody, *yama* according to *Hatha yoga* is ten fold: *ahimsā* (harmlessness), *satya* (truthfulness), *aśteya* (nontealing), *brahmacarya* (continence), *ksamā* (forbearance), *dhṛti* (fortitude), *dayā* (mercy), *ārjava* (straight forwardness), *mitāhāra* (moderation in diet), and *śucī* (purity).24

*Niyama* is also ten fold: *tapas* (austerity), *santoṣa* (cheerful bearing), *śraddhā* (faith), *dāna* (charitable disposition), *satsaṅga* (good company), *lajā* (modesty), *mati* (sound mind), *japa* (repetition or divine name), *Īśvarārpana* (worship of God) and *vrata* (observances of vows).25

*Haṭhayoga* may be viewed as a further parts of Patañjali’s *yoga* system, namely that concerned with the bodily posture (*āsana*) and that dealing with the control of breathing (*prāṇāyāma*).

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24 *prañamyā Śrīguruh nāthaṁ svātmārāmeṇa yoginā / kevalaṁ rājayogīya haṭhavidyopadīṣyate* // Ibid. II.2.
25 *dhautirbastisthāṇa netistrātakaṁ naulikaṁ tathā / kapālabati syeitāṇī sat-karmāṇi pracakṣate* // Ibid. II.22.
I.14  Jñānayoga

Jñāna Yoga is one type of self-realisation. This process involved the higher type of knowledge. This knowledge becomes wisdom or the final direct realization of the essential unity of existence. At the same time, however, the eternal existence of the person (puruṣa) of the yogi is maintained even in liberation. This is mystery that Jñāna Yoga process to solve by direct experience, not by knowing the result conceptually. That is why the Bhagavad Gītā does not rally claim to expound the final knowledge but only advises that every thing should be seen as arising from the divine, which is therefore to be sought as the changeless essence behind changing forms.

The age of science has made man rational being. Intellectual sharpness is eminent. Analysis from the tool, the path of philosophy (Jñāna Yoga) is apt for the keen intellectuals and is centered around the analysis of happiness the vital contribution of Upaniṣads. Also many other fundamental questions regarding mind, the world outside and inside, and reality are taken up. Basic questions are raised even involving the intellect itself to reach the very basic intellect. Thus the Jñāna Yoga too reaches that some supra-state in which he becomes identified with all the living beings amidst which he lives and moves about, he becomes a light house for illuminating the path for the ship of human life caught in the turbulent sea of endless conflicts and tensions, to the safe anchorage of limitless peace and bliss.
Jñāna Yoga is the path of intellect. The way of logical faculty called the Buddhi. We use the power of discrimination in Jñāna Yoga to get at the reality. The way of modern science having its objectives as the search for reality. If science started in the west merely four centuries ago, this quest started in India thousands of year’s back. It modern science has fathomed the structure and laws of this physical universe with such bewildering accuracy, Jñāna Yoga in its store the knowledge of the whole universe.

Where is this knowledge base found in Vedas. The treasure house of knowledge as the world means Vedas from the foundation of Indian culture, one classification of Vedas is in this four-fold contribution. Rgveda, Yajurveda, Sāmaveda and Atharvaveda. An another way of classification is two fold one pūrva mīmāṁsā and Uttara mīmāṁsā. The first describes the details of all rituals Yajñas, Havanas, homas, pujās and vrataś etc. it is something like modern technology. In modern manufacturing industry we describe in detail the methods for the manufacture of apart like boths and nuts, individuals parts of the product in the form of check list. The workers have to follow these instruction meticulously without going into way of it. You only know that we are manufacturing say, a car. In the same way pūrva mīmāṁsā prescribes a set of do and do not. The results of Yajñas would bring the describe results of the participants.

The second part of Vedas called uttara mīmāṁsā is like modern science. It has for its aim search for reality. It is also called Vedānta, the
science of reality. It is contained in the books called *Upaniṣads*. Nearly *Upaniṣads* are available in print. Among them the following ten are the most important ones.

1. *Īśāvāsyā- Upaniṣad*
2. *Kena Upaniṣad*
3. *Kātha Upaniṣad*
4. *Munḍakya Upaniṣad*
5. *Māṇḍukya Upaniṣad*
6. *Aitareya Upaniṣad*
7. *Taittirīya Upaniṣad*
8. *Prāśna Upaniṣad*
9. *Chāndogya Upaniṣad*
10. *Brhadāraṇyaka Upaniṣad*

The smallest among there is the *Māṇḍukya Upaniṣad* with only 16 *mantras* or verses and the biggest is the *Brhadāraṇyaka Upaniṣad*. The style of the *Upaniṣads* are given of modern science. It is an experimental and experimental in nature. The presentations are in the form of questions and answers by the student called the discipline and the teacher called *guru*. The content of the *Upaniṣads* is essential two fold. Search for realities as in modern science and the quest for happiness.
If modern science has understood that the whole of this physical universe has been made as of energy Jñāna Yoga and understood that the base of this whole universe is consciousness. If classical mechanics of newtonian laws and quantum mechanics fathomed the laws of this physical universe Upaniṣads described the laws of the whole universe at the physical, prānic, mental, emotional and intellectual and ānandamaya kośa levels they are called asartha (laws related to economics) and karma (laws related to sense pleasures) at the physical level dharma at the prānic, mental and emotional levels. Satya (the laws of truth) at the intellectual level and (the cosmic laws of eradication) at the highest level of ānandamaya kośa.. We live a satisfying happy life. That is the yoga way of life. Thus, the Upaniṣads, provide the basic for yoga in it fully. Thus, it is seen that both the search for reality and quest for happiness lead us to the same state silence. This is our real home which we all should return to get freed from all bondage in our lives. This state of perfection and total freedom called mokṣa the goal of human life.

1.15  Dhyānayoga

Dhyānayoga is a path of meditations. It is made clear that the spiritual path of meditation does not necessarily lead to withdrawal from engagement in actions in the normal day-to-day affairs. But the gratitude which the yogī usually seeks in renouncing life in the world is, in fact, won more safely by renouncing the aim (saṅkalpa) of life in the world, while remaining active
in it. For what really counts is the mental attitude. One can renounce the
world and involvement in its affairs externally and yet remain bound by
worldly affairs in one's mind, it only negatively by fighting and suppressing
the memories or fresh opportunities of worldly involvement. But it one
succeeds, in one's mind, in giving up personal benefit or expectations there
of as motivation for one's actions. No involvement in active life in the world
will disturb one's inner balance needed for successful meditation.

The Bhagavad Gitā even gives methodical advice for the dhyāna
practice of yoga to the world.