



*CHAPTER – III*

*YOGA: ITS DIVISIONS*

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## A. TRADITIONAL YOGAS:

All the schools of Indian philosophical thoughts, whether orthodox or heterodox, can be defined in different ways. Yogic methods are found in the Vedas, Epics, Purāṇas, Āgamas and Tantras. From these sources, we find various types of *Yoga* like *Haṭhayoga*, *Jñānayoga*, *Bhaktiyoga*, *Karmayoga*, *Mantrayoga* etc. Moreover, *Layayoga* or *Kuṇḍalinīyoga* is closely associated with *Haṭhayoga*. On the other hand, in the *Yogaśāstrīyamuccaya*, Haribhadrasūri describes three types of *Yoga* viz. *icchāyoga* (*Yoga* by intention), *śāstrayoga* (*Yoga* by scripture) and *sāmarthyakhyoyoga* (*Yoga* by self-exertion).<sup>1</sup> But according to *Yogaśikhopaniṣad*, *Mantra*, *Laya*, *Haṭha* and *Rājayoga* are called *Mahāyoga* by four different names.<sup>2</sup>

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<sup>1</sup> ihaivecchadiyogānām svarupamabhidhīyate /

yoginām upakārāya vyaktaṁ yogaprasaṅgataḥ // *Yogaśāstrīyamuccaya*,I.2

<sup>2</sup> cf. mantro layo haṭho rājayogāntā bhūmikāḥ kramāt /

ekae va caturdhāyam mahāyogoabhidhīyate//*Yogaśikhopaniṣad*,129

Moreover, in the ancient scriptures, we found some other types of *Yoga*. For example, the compound *Buddhiyoga* means “the practice of discriminative knowledge,” and *Sannyāsayoga* denotes “the practice of renunciation.” Other instances are *Dhyānayoga* (practice of meditation), *Samādhiyoga* (practice of concentration), and *Guruyoga* (practice that has the spiritual teacher as its focus). Other compounds represent a more specific orientation, such as *Nādayoga* (*Yoga* of the inner sound), *Kriyāyoga* (*Yoga* of ritual action), the vedantic *Asparśayoga* (intangible *Yoga*), and so on.<sup>3</sup> The *Asparśayoga* taught in the *Māṇḍukyakārikā* of Gauḍapāda, is so called because it hard to be attained by all seekers. Yogins are afraid of this path, for they feel frightened in that where alone one can experience the true state of fearlessness.<sup>4</sup> The *Tattvopaniṣad* also mentions four kinds of *Yoga* viz *Mantrayoga*, *Layayoga*,

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<sup>3</sup> Feuerstein Georg, *The Yoga Tradition*,p.36

<sup>4</sup> asparśa yoge vai nāma durdarśaḥ sarvayogibhiḥ /

yogino bibhyati hyasmādabhaye bhayadarśinaḥ // *Māṇḍukyakārikā*,III.39

*Haṭhayoga* and *Rājayoga*<sup>5</sup> where it explicitly refers to *Rājayoga* as that of Patañjali's System. Each of these has eight steps or stages.

## I. HAṬHAYOGA

*Haṭhayoga* is known as the foundation of all Yoga systems. It was described by Yogī Svātmārāma. He also compiled the *Haṭhayogapradīpikā* in 15th century. *Haṭhayoga* is a preparation for higher Yogas. In the term *Haṭhayoga*-the syllable *ha* denotes the vital force governing the physical body and *tha* denotes the *citta* (mental) force. So, practicing *Haṭhayoga* is an awakening of the two energies that govern our lives. In the *Yogaśikhopaniṣad*, the word *ha* means the Sun and *tha* means the Moon. The union of the Sun and the Moon is known as *Haṭha*.<sup>6</sup> However, the meaning of the term *Haṭha* derived in three ways- firstly, *ha & tha*, secondly, *prāṇa* and *aprāṇa*, and thirdly, 'Merging of the

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<sup>5</sup> yogo hi bahudhā brahman vidyate vyavahārataḥ /

mantrayogo layaśaiva haṭhoaso rājayogakaḥ // *Yogatattvopaniṣad*, 19

<sup>6</sup> cf. hakāreṇa tu suryaḥ syātsakāreṇenadurusyate/

suryācandraṃsoraikyam haṭha ityavidhīyate// *Yogaśikhopaniṣad*, I.133

individual self to the Universal self<sup>7</sup>. Specifically, in *Haṭhayoga* the techniques of harmony and purification of the body systems are described. *Haṭhayoga* includes following steps: i) *Yogāsana*, ii) *Prāṇāyāma*, iii) *Kuṇḍalinī*, iv) *Mudrās* and *Bandhas* and v) *kriyā*.

Āsanas, which is the third stage of Patañjali's *Yoga (Aṣṭāṅgayoga)*, is the first step in *Haṭhayoga*. The *Pradīpikā*, however, describes only sixteen āsanas. Similarly, Vyāsa names only eleven āsanas in his *Yogasūtras*<sup>8</sup>, and there are thirty-two in the *Gheraṇḍa Saṁhitā*.<sup>9</sup>

*Prāṇāyāma* means restraint of the breath, which is by nature unsteady. According to Svātmārāma, “When the breath wanders the mind is unsteady. But

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<sup>7</sup> cf. *Yogatattvopaniṣad*, 68

<sup>8</sup> tadyathā padmāsanam, vīrāsanam, bhadraśanam, svastikam, danḍāsanam, opāśrayam, paryāṅka, kauñcaśadanam, hastiśadanamuṣṭraśadanam, samsaṁsthānam, sthiraśukham yathāśukham cetyevamādīni / *Yogabhāṣya* on *Yogasūtra*, II.46

<sup>9</sup> teṣāṁ madhye viśiṣṭāni ṣoḍaśanam śataṁ kṛtam /  
teṣāṁ madhye martyaloke dvātriṁśadāsanam śubham // *Gheraṇḍa Saṁhitā*, II.2

when the breath is calm, the mind too will be still.”<sup>10</sup> *Prāṇāyāma* flushes away the toxins and rectifies disturbances of the humours, wind (*vāta*), bile (*pitta*) and phlegm (*kapha*). Svātmarāma says that by the faulty practice of *Prāṇāyāma* the *Yogī* invites all kinds of ailments.<sup>11</sup>

*Kuṇḍalinī* means primal energy (*śakti*). The two states of *Kuṇḍalinī* are: - *Supta* (dormant) and *Jāgrata*(awakened).<sup>12</sup> The *Kuṇḍalinīśakti* is three in number i.e. *Brahmaganthi*, *Viṣṇugranthi* and *Rudragranthi*.

*Bandha* means lock and *Mudrā* means seal. *Mudrās* and *bandhas* act as safety valves in the human system. The triple combination of *bandhas* or the *bandhtraya* is composed of *mūlabandha*, *jālandharabandha* and *ūddiyanābandha*.<sup>13</sup> All the three help suspend the fluctuations of the mind,

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<sup>10</sup> calevāte calaṁ cittaṁ niścale niścalaṁ bhavet /

yogī sthānutvamāpnoti tato vāyūṁ nirodhayet// *Haṭhayogapradīpikā*,II.2

<sup>11</sup> prāṇāyāmādiyuktenasarvarogakṣayo bhavet/

ayuktābhyāsayogena sarvarogasamudbhabaḥ// *Ibid.*,II.16

<sup>12</sup> *Yogakuṇḍalinī Upaniṣad*,I.8

<sup>13</sup> pūrakānte tu kartavyo bandho jālandharābhidhaḥ /

intellect and ego so that attention is drawn in towards the Self. Purificatory kriyās are of six kinds- *dhautiḥ*, *bastiḥ*, *netiḥ*, *trāṭaka*, *nauliḥ* and *kapālabhātiḥ*.<sup>14</sup>

*Dhauti* is of four kinds – *antardhauti* (internal washing), *dantamula dhauti* (cleaning the teeth), *hriddhauti* (cleaning the heart) and *mulaśodhana* (cleaning the rectum).

*Bastiḥ* is of two varieties: - *sthalabasti* and *jalabasti*.<sup>15</sup> The six cakras (wheels) are principal centres of neuron transmission channels or *nāḍī* centres. The cakras are six:- *mūlādhāra*, *svādhiṣṭhāna*, *maṇipūra*, *anāhata*, *viśuddhi* and *ājñācakra*.<sup>16</sup>

The deities presiding over the cakras are: - *Brahma*, *Ganapati*, *Viṣṇu*, *Rudra*, *Sadāśiva* and *Śambhu*.

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kumbhakānte recakādaḥ kartavyastūḍḍiyānakāḥ // *Haṭhayogapradīpikā*, II.45 ;

adhastāt kuñcanenāśu kanthasaṅgkocane kṛte /

madhye paścimatānena syāt prāno brahmanāḍigaḥ // *Ibid.*, II.4

<sup>14</sup> dhautirbastiṣṭathā netistrāṭakam nālikam tathā /

kapālabhātiścaitāni ṣaṭkarmāṇi pracakṣate // *Ibid.*, II.22

<sup>15</sup> *Gheraṇḍa Samhitā*, I.45

<sup>16</sup> *Yogaśūdalīnī Upaniṣad*, III.9-12

The entire system of *Haṭhayoga* is built around the system of nāḍīs, or neural networks. A *nāḍī* is a neuron transmission channel. In *Haṭhayoga*, the main nāḍīs are *Iḍa*, *prīṅgalā* and *suṣumnā*. 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 nāḍīs become purified and so on.<sup>17</sup>

*Haṭhayoga* removes the dullness resulting from all ailments (irregularities).<sup>18</sup>

The things to be avoided by the *Haṭhayoga* practioners are bad company, basking near the fire (in winter), and sensual contract, bathing very early in the morning, fasting too much, and exhausting physical work.<sup>19</sup> These four dangerous things that bring downfall to the *Yogī* are: over eating, too much talk, impure company and

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<sup>17</sup> vapuḥ kṛśatvaṁ vadane prasannatā/  
nāḍasphutatvam nayane sunirmale //

aroghatā bindu yoagnidipanaṁ /

nāḍīviśuddhirhaṭhayogalakṣanaṁ // *Haṭhayogapradīpikā*,II.78

<sup>18</sup> haṭhena gr̥hyate jāḍyaṁ sarvadoṣasamudbhavaṁ / *Yogaśikhopaniṣad*,134

<sup>19</sup> bhojanamahitaṁ vidyāt punarasyoṣṇīkṛtaṁ rūkṣaṁ/  
atilaṅgamamlayuktaṁ kadaśanaśākotkaṭam varjyaṁ // *Haṭhayogapradīpikā*,I.60

greed.<sup>20</sup> 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.<sup>21</sup>

## II. RĀJAYOGA

*Rājayoga* is a way for Self-realization through meditation. It consists in the restriction of the whirls of mind. *Rājayoga* is described in the *Yogasūtra* of Patañjal with the eight stages of *Yoga*. It aims at purification and controlling the mind. The term *Rājayoga* means *Royal yoga*. It is the king of all *Yoga*.<sup>22</sup> It recommends the methods of bodily postures (*āsana*) and breath control (*prāṇāyāma*) which are necessary for mental calmness, balance and equilibrium.

In the *Rājayoga*, a *Yogī* has control over the body, the inner and the outer senses.

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<sup>20</sup> atyāhāraḥ prayāsaśca prajalpo niyamāgrahaḥ /

janasaṅgaśca laulyam ca ṣaḍbhiryogo

vinaśyati//*Ibid.*,I.15

<sup>21</sup> utsāhātsāhasād darhairyāttattvajñānāśca niścayāt /

janasaṅgaparitāgāt ṣaḍbhiryogaḥ prasidhyati //*Ibid.*,I.16

<sup>22</sup> rājatvat sarvayoganamrāja-yoga iti smṛtaḥ/ *Yogatattvopaniṣad*,VI.25

The *Yogasūtra* divide the process of *Rājayoga* into four stages (*pāda*): *Samādhipāda*, *Sādhanapāda*, *Vibhūtipāda* and *Kaivalyapāda*. Patañjali, identified with the help of eight practices, the mind is bound to different parts of the body resulting in different forms of knowledge. The eight practices are as follows:

- a) *Yama* ( Abstentions)
- b) *Niyama* (Observances)
- c) *Āsana* (Posture)
- d) *Prāṇāyāma* ( Control of breath)
- e) *Pratyāhāra* (Withdrawing sensory)
- f) *Dhāraṇā* ( Concentration of mind )
- g) *Dhyāna* (Meditation)
- h) *Samādhi* (Concentration)

*Yoga*, in the *Amṛtānādopaniṣad*, describes *Ṣaḍāṅgayoga* - the unification of the six limbs (*ṣaḍāṅga*) viz. (1) *prāṇāyāma* (breath control), (2) *pratyāhāra* (withdrawal of breaths), (3) *dhyāna* (meditation), (4) *dhāraṇā* (concentration of

mind), (5) *tarka* (examination), and (6) *Samādhi* (Concentration).<sup>23</sup> On the other hand, *Rājayoga* cannot be successfully achieved without the preliminary training of *Haṭhayoga*. Perfection in *Haṭhayoga* is perfection in *Rājayoga*; they are one and the same.<sup>24</sup> So, the *Haṭhayogapradīpikā* says that- For the sake of *Rājayoga* alone *Haṭhayoga* is taught.<sup>25</sup> According to the *Yogatattvopaniṣad*, the practice of the twenty stages of *Haṭhayoga* will attain *Rajayoga*, and not surely without that. When all actions are completed along with the *Rajayoga*, then it will surely be generated in the *Yogin Vairāgya* or detachment out of *Viveka* or discrimination.<sup>26</sup>

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<sup>23</sup> pratyāhārastatha dhyānaṁ prānāyāmoatha dhāraṇā/

tarkascaiva samādhiḥca ṣaḍaṅgo yoga ucyate//*Amṛtanāḍopaniṣad*,6

<sup>24</sup> haṭhaṁ vinā rājayogo rājayogaṁ vinā haṭhaḥ /

na sidhyati tato yugmamāniṣpatteḥ samabhyaset // *Haṭhayogapradīpikā*,II.76

<sup>25</sup> śriādināthā yanamostu tasmai

yenopadiṣṭā haṭhayogavidyā /

vibhrājate pronnatarājayogaṁ

ārodhumichcoradhirohiṇīva //*Ibid.*,I.1

<sup>26</sup> tato bhavedrājayogo nāntarā bhavati dhurvaṁ /

yadā tu rājayogena niṣpannā yogibhiḥ kriyāḥ // *Yogatattvopaniṣad*,129

### III. MANTRAYOGA:

*Mantrayoga* is one of the four kinds of yogas- others being *Haṭha*, *Laya* and *Rājayoga*. *Yoga*, which is practised through the support of nominal sound and emotional form contemplated in accordance with the directions of one's own nature and disposition, is called *Mantrayoga*. By constant thinking or recollection of which, one is protected or released from the round of the births and deaths, is called *mantra*.<sup>27</sup> *Mantrayoga* means "union by voice or sound." It is said that a person who can chant or sing Vedic *mantra* can achieve salvation or union, with supreme God. That is the aim of *Mantrayoga*. According to *Yogatattvopaniṣad*, one can attain knowledge associated with the special powers by chanting mantras made up of the Māṭṛkās (letters of the Alphabet) continuously for twelve years.<sup>28</sup> The practitioner of an inferior type endowed with small intelligence, will have recourse to *Yoga* of this variety.<sup>29</sup>

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tadā vivekavairagyam jāyate yogino dhurvam /*Ibid.*,130

<sup>27</sup> *Mantrayoga Samhitā* ,30.1

<sup>28</sup> māṭṛkādiyotam mantram dvādaśābdam tu yo japet/ *Yogatattvopaniṣad*,21

<sup>29</sup> krameṇa labhate jñānamaṇimāḍiguṇānvam/

*Mantrayoga* begins in the era of the Vedas. The hymns of the Vedas are traditionally referred to as mantras. From time immemorial, however, the sages of *Yoga* have been advocating that the universe is born of vibration or sound. In medieval India *Mantrayoga* gave rise to *Tantra*. *Mantra* in the *Yoga* tradition consists of the use of removing impurities such as lust, anger, greed and hatred from the mind.

According to *Yoga*, *Mantrayoga* is the *Yoga* for the least capable. It is akin to *Bhaktiyoga*. One recites a form of words time and again, usually addressing them to a deity. *Mantra* awakens supernatural powers. It generates and accelerates the creative force. A *mantra* is divinity. It is the Divine Power manifesting in a sound of the body.<sup>30</sup> In other words, mantras are used as magical tools. But they are also employed in spiritual contexts as instruments of empowerment, where they aid the aspirant's search for identification with the transcendental reality. Thus, a Vedantic *mantra* like *aham bramāsmi*, 'I am the absolute', is a potent affirmation of our fundamental identity as the self (*ātman*),

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alpabuddhirim yogam sevate sādhakādhamah// *Ibid.*,22

<sup>30</sup> Swami, Sivananda ,*The Science of Yoga*, Vol.III, p.288

which also is the ground of the objective world. Like Vedantic *mantra*, other famous mantras are *Om namaḥśivaya* for Lord Śiva, *Gāyatrīmantra* to the solar Godhead, Śaktimantras which are used in the worship of the Goddess etc.

There is a number of scriptures that specially expound *Mantrayoga*. viz, *Mantramahodadhi*, *Mantramaharnava*, *Mantramuktāvali*, *Mantrakaumudi*, the *Tattvaānandataranḡinī*, *Mantrayogasamhitā* etc. According to the *Mantrayogasamhitā*, *Mantrayoga* has sixteen limbs: *bhakti*, *suddhi*, *āsana*, *pañcaṅga-sevana*, *ācāra*, *dhāraṇā*, *divyadeśasevana*, *prāṇa-kriyā*, *mudrā*, *tarpaṇa*, *havana*, *bali*, *yāga*, *japa*, *dhyāna* and *samādhi*.<sup>31</sup> All these steps are integral parts of this system and are to be practised in their sequence of enumeration.

#### IV. KUṆḌALINĪYOGA OR LAYAYOGA:

The *Kuṅḍalinīyoga* is the cardinal principles of Tantric culture. According to *Rājayoga*, the spiritual power in humans being, which usually remains

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<sup>31</sup> *Mantrayoga Samhitā*, 31.2-3

dormant is called *Kuṇḍalinī*. It means a coil.<sup>32</sup> *Kuṇḍalinī* means something that is in the shape of a coil. It derives its name through a focus on awakening *Kuṇḍalinī* energy through regular practice of meditation, *prāṇāyāma*, chanting *mantra* and *yogāsana*. *Kuṇḍalinīyoga* is also called *Layayoga*. The attainment of the four objects of life, viz *Dharma*, *Artha*, *Kāma* and *Mokṣa*, is the main purpose behind the *Kuṇḍalinīyoga*. *Kuṇḍalinī* is the spiritual force with fundamental negativity.<sup>33</sup> It is *Parāśakti*<sup>34</sup> and the spiritual force behind all mental and physical activities.

According to Dr. Gopinath Kaviraj, the name of *Kuṇḍalinī* is *Adhāraśakti*.

It is the substratum of all realities and remains the primordial basis of all beings. When it awakens, it becomes one with consciousness by becoming unsubjectivated (*nirādhāra*) and the moment, the *Kuṇḍalinī* become objectless, the whole universe becomes objectless. When the *Kuṇḍalinī* becomes conscious, the

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<sup>32</sup> kuṇḍalikuṭīlakaṣarpavaparikirtita /

sasaktiscalitayenasamuktonatrasamsayah // *Yogakuṇḍalinī Upaniṣad*, III.104.

<sup>33</sup> *Ānanda Sutra*, ed. by Haritharānanda, Srimat, IV, 8.p.40

<sup>34</sup> *Tantrālokā*, ed. by Gupta Abhinava, II, p.77

whole world takes the form of consciousness. The *Kuṇḍalinī* and the realization of *sarvam khalu idam brahman* (all this is *Brahman*) of *śruti* and the *Sādhanā* of spiritual experience of all pervasiveness of consciousness are one.<sup>35</sup>

According to *Rājayoga*, the human backbone has in it three narrow channels. The left channel is called *Iḍa* 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 *iḍa* channel. Similarly, if the outgoing breath is stronger through the right nostril, the energy is flowing through the *piṅgalā* channel. When a person does a physical activity, energy flows through the *piṅgalā* channel. When resting, energy flows through the *iḍa* channel. There is a third narrow channel between the *iḍa* and *piṅgalā* channels namely *suṣumnā*. Normally the *suṣumnā* channel remains close at the bottom. It opens up when the *Kuṇḍalinī* get awakened. The awakened *Kuṇḍalinī* begins coursing through the *suṣumnā* channel towards the brain.

In the *Yogakuṇḍalinī Upaniṣad*,<sup>36</sup> there are seven major cakras that lie along the midline of the body and progress from the base of the spine to the crown

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<sup>35</sup> cf. Kaviraj, Gopinath, *Bhāratiya Sanskrit aur Sādhanā*, pp.303-4

of the head. The seven cakras are as follows: i) *sahasraracakra* ii) *Mūlādhara*,  
iii) *Svādhiṣṭhāna*, iv) *Maṇipura*, v) *Anāhata*, vi) *Viśuddhi*, vii) *Ājñā*.

The *Kuṇḍalinī* power proceeds from the *mūlādhārācakra* to the *sahasracakra*.  
The *Yogī* opens the mouth of *suṣumnanāḍī* through *Prāṇāyāma* and *mudrās*,  
awakens the sleeping *Kuṇḍalinī* takes him to *sahasrarat* the crown of the head  
through the lower six *cakras*. *Kuṇḍalinī* sleeps in the *Mūlādhāra* in 3.5 coils. The  
three coils represent the three *Guṇas* and the half coil represents the *vikrtis*.

## V. PĀŚUPATAYOGA :

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<sup>36</sup> rudragranthīm ca vittaiva kamalāni vinatti ṣaṭ/  
sahasrakamale śaktiḥ śivena saha modate// *Yogakuṇḍalinī Upaniṣad*,I.86 ;

ṣaṭ cakrāṇi parijñātvā praviśetsukhamaṇḍalam/  
mūlādhāram svādhiṣṭhānam maṇipuram ṭṭīyakam//*Ibid.*,III.9;

anāhatam viśuddhim ca ājñācakram ca ṣaṭakam /  
adharam gudmityuktaṁ svādhiṣṭhānam tulaiṅgikam// *Ibid.*,III.10 ;

maṇipuram nābhideśam hṛdayaṣṭhamanāhatam/  
viśuddhiḥ kaṅṭhamūle ca ājñācakram ca mastakam// *Ibid.*,III.11

*Pāśupatayoga* is one of the two fold systems mentioned in the *Śiva Puāṇa*. It is also called *Māheśvarayoga*.<sup>37</sup> *Pāśupatayoga* signifies knowledge with a goal of attainment of the state of Pāśupati. The *Pāśupatayoga* is based on Śruti.<sup>38</sup> The *Śiva Puāṇa*, mentions four names of Yogācāryas– Ruru, Dadhicā, Agasta and Upamanyu<sup>39</sup> with little Variation. Here, Śiva occurs in the place of Upamanyu and Guru has been inserted in the place of Ruru. It is quite likely that Guru is the later substitute for Ruru – an ancient Yogācārya mentioned in the *Śaiva Puāṇa*

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<sup>37</sup> *Śiva Puāṇa, Sanatkumāra, 57.45*

<sup>38</sup> śrutisāramayo yastu śatakotipravistarāh /

param paśupatam yatra vratam jñānancā kathyate // *Ibid., Vāyavīya*

*Pūrva, 28.15* as quoted in the *Śiva Purāṇa—A Poetic Analysis* by Patni, B., p.6

<sup>39</sup> sankshipyāsya pravaktāracatvārah paramar/

rururdadhīco’gastyasca upamanyurmahāyāśāh // *Ibid., 28.15*

and Śaivāgamas.<sup>40</sup> Since, the system leads one to the absorption (*yoga*) into Paśupati, it is called *Pāśupatayoga*.<sup>41</sup>

*Pāśupatayoga* was first narrated by Śrīkantha Śiva to Umā on the mountain Mandāra, a fact which justifies the etymological meaning of the word Āgama (a knowledge which flowed from Śiva to Pārvatī). According to the *Vāyavīya Parva*, the *Pāśupatayoga* which is capable of leading one to liberation consists of three factors- *Paśu* , *Pāśa* and *Pati* which respectively correspond to *Ajaḍa*, *Jaḍa* and *Niyantā*. These three are also known as *Akṣara* , *Kṣara* and *Kṣarākṣarapara* respectively.<sup>42</sup> The *Pāśupatayoga*, though independent of the *Yoga* system, has many points of resemblance with the *Pātanjalayoga*. It

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<sup>40</sup> pravartitam ca talloke niyogātparameṣṭhinaḥ /  
mayāgastyena guruṇā dadhīcena maharṣinā // *Ibid.*

<sup>41</sup> *Ibid.*, *Vāyavīya Pūrva*, 28.13, 17-18

<sup>42</sup> ākṣaranca kṣarancaiva kṣarākṣaraparam tathā /  
tadetat triyaṃ bhūyah kathyate tattvavedibhiḥ //  
ākṣaram paśurtiyuktaḥ kṣaram pāśa udāhṛitaḥ  
kṣarākṣaraparam yat tat patirityabhidhīyate // *Ibid.*, 4.13-14

preaches six and eightlimbed *Yoga* consisting of *Prāṇāyāma*, *Pratyāhāra*, *Dhyāna*, *Dhāraṇā*, *Niyama* and *Japa* as well as *Yama*, *Niyama*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi* respectively.<sup>43</sup> *Yoga* is defined as a state of control of breath with the mind fixed on the supreme Śiva.<sup>44</sup> The *Pāśupatayoga* is also classified into five types – *Mantrayoga*, *Sparśayoga*, *Bhāvayoga*, *Abhāvayoga* and *Mahāyoga*. The *Pāśupatayoga* looks to the living body as the seat of the divine spirit i.e. the consciousness. The *Pāśupatayoga* is a significant subject in the various Śaiva Purāṇas besides the *Śiva Purāṇa*. The *Līṅga Purāṇa* has numerous chapter devoted to this topic.<sup>45</sup> *Vāyavīya Purāṇa*

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<sup>43</sup> *Ibid.*, *Vāyavīya Uttara*,39.14-15

<sup>44</sup> niruddhavrittiantarasya śive cittasya niścalā /  
yā vrittiḥ sāsamāsenā yogaḥ sa khalu pancadhā // *Ibid.*, *Sanatkumāra*,29.16

<sup>45</sup> *Līṅga Purāṇa*, *Pūrva*, 24-28,80, 108, *Uttara* 9.as quoted in the *Śiva Purāṇa—A Poetic Analysis* by Patni, B ,p.5

has the oldest *Pāśupata* material of all the Śaiva Purāṇas.<sup>46</sup> The *Skanda Purāṇa* on the other hand, has dealt with the matter in detail.<sup>47</sup>

## VI. BHAKTIYOGA:

The word *Bhakti* comes from the root *Bhaj*. It means to devotion and love. *Bhaktiyoga* or the *Yoga* of love signifies 'total dedication to the Divine'. Four main components of *Bhakti* are: chanting the glory of God, worshiping, service and surrender to God. *Bhakti* may be defined as single-minded, constant, loving remembrance of God.<sup>48</sup> Generally speaking, *Yoga* has to do only with the meditative aspect of religion. As such *Bhaktiyoga* is taken to mean the path of devotion to God for salvation or rather the path of systematized devotion for the attainment of union with the Absolute. It is considered as the easiest path to spiritual self-realization.

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<sup>46</sup> *Vāyu Purāṇa*, Pūrva, 11-15

<sup>47</sup> *Skanda Purāṇa*, Avanti kaṇḍa, Pūrva, 7

<sup>48</sup> ananyacetāḥ satatam yo mām smaratinityaśaḥ /

tasyāham sulabhaḥ pārtha nityayuktasya yoginaḥ // *Bhagavadgītā*, VIII..14

In *Bhaktiyoga*, there are two stages; viz., the preparatory and the higher (*Parābhakti*). The Higherstage (*Parābhakti*) comes when intellect surrenders to divine will in the spirit of true or pure love. *Bhakti* is selfless loving contemplation of God. The one who always contemplates God with full faith is considered to be the best of all Yogis.<sup>49</sup> Lord Kṛṣṇa says that the best Yogis are those ever steadfast devotees who worship with supreme faith by fixing their mind on Kṛṣṇa as their personal God.<sup>50</sup> Lord personally takes care of welfare of his Devotees. God personally take care of both the spiritual and material welfare of those ever-steadfast devotees who always remember and worship god with single minded contemplation.<sup>51</sup> So, in *Bhaktiyoga*, devotee always remembers

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<sup>49</sup> yogināmapi sarveṣāṃ madgatenāntarātmanā /|

śraddhāvānbhajate yo mām sa me yuktatamo mataḥ // *Ibid.*,VI.47

<sup>50</sup> mayyāveśya mano ye mām nityayuktā upāsate /

śraddhayā parayopetāste me yuktatamā matāḥ // *Ibid.*,XII.2

<sup>51</sup> ananyāścintayanto mām ye janāḥ paryupāsate /

teṣāṃ nityābhīyuktānām yogakṣemaṃ vahāmyaham // *Ibid.*,IX.22

lord and does his duty. Then he will certainly attain lord if his mind and intellect are ever focused on lord.<sup>52</sup>

In *Bhaktiyoga*, the faith is in the God or supreme one in any of the forms like Lord Rama, Kṛṣṇa, Christ, Mohammed, Bauddha, Guru and his pupil etc. One of the oldest references to *bhakti* is found in the *Śvetaśvataropaniṣad*.<sup>53</sup> Patañjali, has mentioned *īśvarapraṇidhāna*,<sup>54</sup> a form of *bhakti*, as one of the ways to attain *Samādhi*. The *Bhagavadgītā* also declares<sup>55</sup> that the follower of *bhakti* becomes fit for the attainment of *Brahman* like the followers of *Karma* and *Jñāna*. *Bhakti* is not only the easiest, but also fastest way to God.<sup>56</sup>

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<sup>52</sup> tasmātsarveṣu kāleṣu māmanusmara yudhya ca /

mayyarpitamanobuddhirmāmevaiṣyasyasaṁśayaḥ // *Ibid.*, VIII.7

<sup>53</sup> yasya deve parā bhaktir yathā deve tathā gurau, tasyaite kathitā hyarthāḥ, prakāśante

mahātmanaḥ, prakāśantemahātmanaḥ, prakāśante mahātmanaḥ /

*Svetāśvataropaniṣad*, VI.23

<sup>54</sup> īśvarapraṇidhānādvā / *Yogasūtra*, I.23

<sup>55</sup> mām ca yo 'vyabhicāreṇa bhaktiyogena sevate |

sa guṇānsamatītyaitānbrahmabhūyāya kalpate // *Bhagavadgītā*, XIV.26

<sup>56</sup> samo 'haṁ sarvabhūteṣu na me dveṣyo 'sti na priyaḥ /

*Bhakti* of the *Gītā* is broad based on faith in God. Faith develops into love and the sincere and single-minded lover of God is ultimately united to God by virtue *Bhaktiyoga* is the continuous concentration on God, as revealed in the *Gītā*. *Bhakti* in the *Gītā* is thus the chief means to the end of God-realisation.<sup>57</sup> In the twelfth chapter of the *Bhagavadgītā*, the characteristics of a follower of *bhakti* are mentioned: he is friendly to all, without attachment, regardless of pleasure or pain, ever satisfied, silent, and so on.<sup>58</sup> The nine modes of *Bhakti*<sup>59</sup> are as follows: *Śravaṇa*, *Kīrtana*, *Smaraṇa*, *Pādasevana*, *Arcanā- Vandanā*, *Dāsyabhāva*, *Sakhyabhāva* and *Ātmanivedana*.

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ye bhajanti tu mām bhaktyā mayi te teṣu cāpyahaṁ // *Ibid.*,IX.29

<sup>57</sup> ananyāścintayanto mām ye janāḥ paryupāsate /

teṣāṁ nityābhiyuktānāṁ yogakṣemaṁ vahāmyahaṁ // *Ibid.*,IX.22

<sup>58</sup> *Ibid*, XII. 13-19

<sup>59</sup> śravaṇaṁ kīrtanaṁ viṣṇosmaraṇaṁ pādasevānaṁ /

arcanaṁ vandanāṁ dāsyamsakhyamātmanivedanaṁ //

iti pumsarpitaviṣṇau bhakti cennaivalakṣaṇa /

kriyeta bhāgavatya daddha tan manyed hitaṁ uttamam // *Viṣṇu Purāṇa*, VII.5.23-24

## VII. JÑĀNAYOGA:

*Jñānayoga* is the path of knowledge. The word *Jñāna* signifies 'knowledge' or 'insight'. It is Yoga of knowledge. It is the realization of man's identity with the Absolute through knowledge. It is a spiritual discipline based on discrimination between the real and the unreal. It is through this path that the individual becomes aware of the true nature of the Absolute Reality. *Jñānayoga* is the process of converting intellectual knowledge into practical wisdom. Before practising *Jñānayoga*, the aspirant needs to have integrated the lessons of the other yogic paths. Without selflessness and love of God, strength of body and mind, the search for self-realization can become mere idle speculation.

The term *Jñānayoga* is first mentioned in the *Bhagavadgītā*.<sup>60</sup> Here it signifies a number of ethical and intellectual virtues; “absence of conceit, pride, steadfastness, self-control, dispassion for sensual objects, renunciation, absence of egoism knowledge of the transient nature of man's life, unflinching devotion

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<sup>60</sup> loke'smindvividhāniṣṭhāpurāproktāmayānagha/

jñānayogenasāmkyānām karmayogena yoginām//*Bhagavadgītā*,III.3

to the Lord, love of solitude and love of scriptures.<sup>61</sup> The *Bhagavadgītā* describes *Jñānayogī* as one “who abandons all desires and acts free from longing without any senses of mineness or egotism, he attains to peace”<sup>62</sup> The Supreme Lord Kṛṣṇa explains to Arjuna that he is looking at *Jñānayoga* and *karmayoga* as two independent paths but he informs him that He has not stated this point of view. The two paths they are actually two stages of the same path separated only by purity and impurity of mind. Lord Kṛṣṇa has explained in the second chapter that for purified minds, *Jñānayoga* or the *Yoga* of knowledge is appropriate.<sup>63</sup> But if the mind is not yet purified, *karmayoga* or the *Yoga* of action is more suitable as there is no greater fortune for a *kṣatriya* warrior than a righteous war.<sup>64</sup>

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<sup>61</sup> yogasannyasta karmāṇaṁ jñāna sañchinna saṁśayam /

ātma vantaṁ na karmāṇi nibadhnanti dhanañjaya // *Ibid.*, IV.41

<sup>62</sup> *Ibid.*, XIII, 7-12

<sup>63</sup> tāni sarvāṇi saṁyamya yukta āsīta matparaḥ /

vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā // *Bhagavadgītā*, II, 61

<sup>64</sup> svadharmamāpi cā vekṣya na vikampitumarhasi /

dharmyāddhi yuddhāchreyo'nyatkṣatriyasya na vidyate // *Ibid.*, II 31

The only way to attain absolute liberation is when *Jñāna* is transformed into *Jñānayoga*. Kṛṣṇa clarifies this point in the *Bhagavadgītā* as-“In the state of *ātma-jñāna* or self-realization, a *jñānī* is impartial to all. He has no material desire and experiences no pain on being separated from any material object or person, yet he has not attained divine knowledge of God (*brahmajñāna*). Because of this he can still fall from his spiritual height.”<sup>65</sup> According to Lord Kṛṣṇa, one who is actually engaged in God consciousness and devotional service can understand what God is.<sup>66</sup> Through devotion and grace, a *ātmajñānī* becomes a *brahamajñānī*, a realized and true knower of the impersonal aspect of divinity.

### VIII. KARMAYOGA:

*Karmayoga* signifies the path of action. The word *karma* is derived from the root  $\sqrt{kr}$  (to do). The term *Karmayoga* has been translated as *Yoga* of unselfish action. *Karmayoga* is a fundamental theory of the *Bhagavadgītā*.

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<sup>65</sup> brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati/

samaḥ sarveṣu bhūteṣu madbhaktim labhate parām // *Ibid.*,XVIII,54

<sup>66</sup> bhaktyā māmabhijānāti yāvānyaścāsmi tattvataḥ /

tato mām tattvato jñātvā viśate tadanantaram// *Ibid.*,XVIII.55

*Karma* is said to be beginningless, and the exact manner by which the work of the world proceeds is hard to understand.<sup>67</sup> The *Yoga* of action is meant for energetic personalities with love for action and *Yoga* of knowledge for those whose inner beings are bent towards deep spiritual contemplation.<sup>68</sup> *Kṛṣṇa* mainly emphasizes action which is mainly desireless action.<sup>69</sup>

*Kṛṣṇa* says that *Karma* is natural. It means *Karma* exists in human beings by birth. So, everyone is supposed to work and cannot live without action even a single moment. The *Bhagavadgītā* says that we have a right to perform our prescribed duty, but we should be attached to the fruits of action. Never consider our self the cause of the result of our activities.<sup>70</sup> When somebody surrenders the works without any interest of fruit of the work as *Īśvārapaṇa*, then all the works

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<sup>67</sup> Radhakrishnan, S., *Indian Philosophy*, Vol.1, p.565

<sup>68</sup> eṣā te'bhīhitā sāmkhye buddhīryoge tvimām śṛṇu /

Buddhyā yukto yayā pārtha karma bandhaṁ prahāsyasi // *Bhagavadgītā*, II.39

<sup>69</sup> karmanyevādhikāraṣṭe mā phaleṣu kadācana /

mā karmaphalaheturbhūrmā te saṅgo'stvakarmani // *Ibid.*, II.47

<sup>70</sup> *Ibid.*

are transformed into yogic kriyās. Every bit of work is *Yoga* for mankind.<sup>71</sup> One should live in the world through the spirit of the teaching the *Bhagavadgītā* which asks to perform duties without expectation of fruit and egoism and states that all the creatures are *nimitta* in the hands of Lord Nārāyaṇa.<sup>72</sup> Further, the *Bhagavadgītā* says that a *Karmayogin* should not expect anything from the society to whom he is rendering his service. Through this, we can reduce our wants and control the indriyas.<sup>73</sup> Through this, one can balance oneself in any situation of his life such as success and failure, gain or loss, victory or defeat etc. as it makes free everybody from *rāga* and *dveśa*. In this regard, the *Bhagavadgītā* says “an action which is ordained done by one un-desirous of fruit, devoid of attachment, without love or hate, is called pure.”<sup>74</sup>

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<sup>71</sup> yogasthaḥ kuru karmāṇi saṅgamtyaktvā dhanañjaya/

siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate// *Ibid.*,II.48

<sup>72</sup> tyaktvā karmaphalāsaṅgaṁ nityatṛpto nirāśrayaḥ/

karmaṇyabhipravṛtto’pi naiva kiñcitkaroti saḥ // *Ibid.*, IV.20

<sup>73</sup> *Ibid.*, IV.20-24

<sup>74</sup> niyataṁ saṅgarahitamarāgadveṣataḥ kṛtam /

aphalaprepsunā karma yattatsāttvikam ucyate // *Ibid.*,XVIII.23

There are two types of *Karmayoga* - *Sakāmkarma* and *Niškāmkarma*. *Sakāmkarma* is to work with selfish expectations and one's own interests in mind. *Niškāmkarma*, on the other hand, is working with unselfish/selfless motives. The word *Nis* means denial, *kāma* means desire and *karma* means action. *Niškāmakarma* means desireless action. *Niškāmkarma* means doing *Seva*(selfless service), without the expectation of receiving acknowledgement, reward or a word of thanks. The *Bhagavadgītā* proposes the philosophy of action or *karmayoga*. *Karmayoga* consists in the practice of the philosophy of *Niškāmakarma*.<sup>75</sup>

*Kṛṣṇa* says that the highest truth is desireless action that means one should perform action without expecting results. *Niškamakarma* is the path which leads to salvation. That is attained in the state of purity of mind because sometimes the results may not be up to the expectations of a person who does the action. Therefore, when a person does the action, without expecting any results, he can be free from desire, fear and hatred. In that way, one's mind can be pure.<sup>76</sup> The

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<sup>75</sup> Radhakishnan, S., *The Bhagavadgītā*, p. 51.

<sup>76</sup> *Ibid.*, pp. 46-47

desireless action purifies the mind. One who performs his duty without attachment, surrendering the results unto the Supreme God, is not affected by sinful action, as the lotus leaf is untouched by water.<sup>77</sup>

The fundamental principles of *Karmayoga* are "not by abstention from actions does a man enjoy actionlessness (*naiṣkarmya*), nor by renunciation alone does he approaches perfection".<sup>78</sup> One who neither hates nor desires the fruits of his activities is known to be always renounced. Such a person, liberated from all dualities, easily overcomes material bondage and is completely liberated.<sup>79</sup>

*Karmayoga* purifies the heart by teaching one to act selflessly, without thought of gain or reward. By detaching oneself from the fruits of one's actions and offering them up to God, one learns to sublimate the ego.

## **IX. SAMKĪRTANA YOGA:**

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<sup>77</sup> brahmaṇyādhā yakarmāṇi saṅgaṁ tyaktvā karoti yaḥ/

lipyate na sa pāpena padmapatramivāmbhasā// *Bhagavadgītā*,V.10

<sup>78</sup> Radhakrishnan, S., *The Bhagavadgītā* ,p.165

<sup>79</sup> jñeyaḥsanityasannyāsī yo na dveṣṭina kāṅkṣati/

nirdvandvo hi mahābāho sukhaṁ bandhātpramucyate// *Bhagavadgītā*,V.3

*Samkīrtana* means singing God's name. *Samkīrtana* is one of the nine modes of *Bhakti*.<sup>80</sup> It is singing God's name with feeling (*bhāva*), love (*prema*) and faith (*śradhā*).

When several people join together and practise *samkīrtana*, a huge spiritual current or *mahāśakti* is generated. This purifies the heart of the aspirants and elevates them to the sublime heights of divine or *Samādhi*. The powerful vibration is 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 that he dwells neither in *vaikunṭha* nor in the hearts of the Yogins, but he dwells where his devotees sing his name.<sup>81</sup> *Kīrtana* destroys sins, *vāsanā*s and *samskāra*s fills the heart with *prema* and devotion.

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<sup>80</sup> kalasamkīrtiyakeśavaṁ / Svāmi Śrīdhara on *Bhagavata Purāṇa*, II.5.36

<sup>81</sup> nāhaṁ vasāmi vaikunṭhe yogīnāṁ hṛdaye na ca/

mad bhaktā yatra gāyanti tatra tiṣṭhāmi nārada//*Nāradya Purāṇa*, 18 as quoted in the

*Bhaktiviveka*, I

## X. NĀDA YOGA:

*Nādayoga* is the classical term for the *Yoga* of sound in the Hindu tradition. The word *Nāda* is derived from the root *nad*, that signifies ‘sound’ in general. *Nādayoga* means union through sound. *Nādayoga* utilizes the energy of sound to invoke spiritual power to create union of the body, mind and spirit. The practice of *Nādayoga* involves the use of music, vocal toning and verbal or silent repetition of sacred sound formulas known as *mantra*.<sup>82</sup> So it is said that- there is no *mantra* higher than the *nāda*.<sup>83</sup> In the *Bhagavata Purāṇa*, we also find a definition for sound- “Persons who are learned and who have true knowledge define sound as that which conveys the idea of an object indicates the presence of a speaker and constitutes the subtle form of ether.”<sup>84</sup>

According to the *Gheraṇḍa Samhitā*, “Turn the tongue upwards closing the wind passages, by performing the *Khecarī Mudrā*; by so doing, Samādhi will

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<sup>82</sup> Das, Krishna, *The Practice of Nadayoga*, p.56

<sup>83</sup> nāsti nādātparo mantra / *Yogasikhopaniṣad*, II.20

<sup>84</sup> arthasṣrayatvamśabdasyadraṣṭurlingatvaṁevaca/  
tan-matratvamcanabhasolakshanamkāyaviduḥ//*Bhagavata Purāṇa*, III.26.33

be induced; there is no necessity of performing anything else”.<sup>85</sup> *Nāda* is known as *Śabda Brahma*.<sup>86</sup> *Nādayoga* assists in tuning the astral sounds, submerging oneself with the cosmic sound, *Om*. Patañjali says that the *mantra Om* is the sound that expresses the divine absolute, which should be repeatedly intoned while absorbing its meaning.<sup>87</sup>

*Nādayoga* can be divided into four categories viz. *Vaikhari* – audible sound, *Madhyamā* – mental sound, unstruck sound, *Paśyantī*– a subconscious sound and *Paranāda* – transcendent sound.<sup>88</sup> The *Paranāda* is endowed with the

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<sup>85</sup> sādhanātkhecarīmudrā rasanodravagata yadā /

tadā samādhisiddhiḥ syāddhitvā sādharāṇakriyām /*Gheraṇḍa Saṁhitā*,VII.9

<sup>86</sup> akṣaram paramo nādaḥ śabdabrahmeti kathyate/ *Yogaśikhopaniṣad*,III.1

<sup>87</sup> Woods, James Haughton, *The Yoga System of Patañjali* ,p.118

<sup>88</sup> cf. tasyāmutpadyate nadaḥ sūkṣmabījādivaṅkuraḥ/

taṁ paśyantīm viduvirśvam yayā paśyanti yogiṇaḥ// *Yogaśikhopaniṣad*,III.3;

hridaye vyajyate ghoṣo garjatparjanyaśāmnibhaḥ/

tatra sthitā sureśān madhyametyavidhīyate// *Ibid.*,III.4;

prāṇa caś varākyena prathitā vaikhari punaḥ// *Ibid.*,III.5;

cf. mulaṁmadharamarabhyadvistkantamupeyusi

highest frequency that produces nil vibration where in *Om* is *Paranāda* with full of pure energy and light. *Nādayoga* is the *Yoga* of listening. The practice of *nādayoga* is not complex or complicated. It is amazingly simple. It is the act of listening, initially externally and eventually internally. Because through listening to the nada for fifteen days the *Yogī* overcomes all obstacles and feels blissful.<sup>89</sup> Tracing the importance of *Nādayoga*, in *Yogatārāvalī*, Śaṅkarācārya states that by one, who is desirous of attaining perfection in *Yoga*, *Nāda* alone has got to be closely heard (meditated upon), having abandoned all thoughts and with a calm mind.<sup>90</sup>

## **XII. DHYĀNAYOGA:**

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uditaanekasahasrasuryavahnindusannibha/

cakravatpunaradharatsantapasyathamadhyama

vaikharisthanamasadhyatatrastasthanavartini/

varnanamjananimbhutvabhogyaprasnoumigouriva// *Lakṣmi Tantra*,XVIII.7

<sup>89</sup> abhyasyamāno nādoayaṁ bāhyamāvṛṇutedhvanim /

pakṣādvikṣepamakhilam jītvā yogī sukhībhavet // *Haṭhayogapradīpikā*,IV.83

<sup>90</sup> *Yogatārāvalī*,p.56

*Dhyānayoga* is one of the process of eight fold *Yoga* (*Aṣṭāṅgayoga*) system to control the mind and senses, and help one reach the platform of God realization. The Sanskrit word *dhyāna* means meditation. *Dhyānayoga* is a path of meditation. The intensive phase of *Bhaktiyoga* is called *Dhyānayoga* in the *Bhagavadgītā*. *Dhyāna* is mentioned here as the principal means to achieve control over the mind. According to *Gheraṇḍa Saṁhitā*, the *Dhyānayoga* is of three sorts, viz. *sthūla*, *vyōti* and *sūkṣma*.<sup>91</sup> When a particular figure, such as one's *Guru* or Deity is contemplated, it is called *Sthūla* or gross contemplation. When *Brahma* or *Prakṛti* is contemplated as a mass of light, it is called *Jyoti* contemplation. When *Brahma* as a *bindu* (point) and *kunḍalī* force are contemplated, it is called *Sūkṣma* or Subtle contemplation.<sup>92</sup> The *Bhagavadgītā* gives methodical advice for the *dhyāna* practice of *Yoga* to the world. One of key purposes of the *Yoga* system is control of the mind through *dhyāna*. When the mind is conquered, happiness and distress, honour and dishonour are the same. Such a person no longer hankers or

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<sup>91</sup> sthūlaṁ jyōtistathā sūkṣmaṁ dhyānasya tribidhaṁ biduḥ/ *Gheraṇḍa Saṁhitā*,VI.1

<sup>92</sup> sthūlaṁ mūrtimayaṁ proktaṁ jyōtistejomayaṁ tathā /  
sūkṣmaṁ bindumayaṁ brahma kundaliparadevatā// *Ibid.*,VI.1

laments, and is said to be established in self-realization.<sup>93</sup> Self-realization means realization of the individual soul, the Supreme Lord Sri Kṛṣṇa and the relationship between the two. When one is neither attached to the sense-objects nor to the activities that lead to their enjoyment, at that time one is said to have attained *Yoga* by meditation.<sup>94</sup>

In the *Yogasūtra*, the ancient sage Patañjali explained eight steps of *Yoga* (*Aṣṭāṅgayoga*) briefly. The first two are *yama* and *niyama*, i.e. following the prohibitions and regulations. After one learns to strictly follow the rules and regulations, he begins to practise *āsanas*, sitting postures. While the *āsanas* are being mastered, and one begins *prāṇāyāma*, breathing exercises. The breath is intimately connected with the mind. Therefore *prāṇāyāma* helps to control the mind. When the mind is controlled, the aspiring *yogī* advances to the practice of *pratyāhāra*, withdrawing his senses from their objects. When he becomes

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<sup>93</sup> brahma bhūtaḥ prasannātmā na śocati na kāṅkṣati /

samaḥ sarveṣu bhūteṣu mad bhaktim labhate parām//*Bhagavadgītā*,XVIII.54

<sup>94</sup> yadā hi nendriyārtheṣu na karmasvanuṣajjate /

sarvasaṅkalpasannyāsī yogārḍhastadocyate// *Ibid.*,VI.4

detached, he practises first *dhāraṇā*, then *dhyāna*, which are different intensities of meditation. Such meditation leads to the final stage called *samādhi* (concentration). When the *Yogī* attains the perfection of meditation (i.e., *samādhi*) he sees God, the Supersoul and develops the desire to serve Him. On this level, *jñāna* and *dhyānayoga* blossom into *Bhaktiyoga*, or the *Yoga* of devotion to God.

### **XIII. KRIYĀYOGA:**

*Kriyāyoga* is an ancient *Yoga*. The word *kriyā* is derived from the Sanskrit root verb  $\sqrt{kr}$ , means to act. *Kriyāyoga* is the same as *karmayoga*, which means action. The same root is found in the word *karma*, the natural principle of cause and effect. *Kriyāyoga* means union (*Yoga*) with the Infinite through a certain action or rite. It is described in the second chapter of the ancient Yogic text, the *Yogasūtra* of Patañjali.<sup>95</sup> A *Yogī* who faithfully follows its technique is gradually freed from karma or the universal chain of causation.<sup>96</sup>

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<sup>95</sup> tapaḥ svādhayeśvarapranīdhānānikriyāyogaḥ /*Yogasūtra*,II.1

<sup>96</sup> Yogananda, Paramahansa, *Autobiography of a Yogi*,chpt.26,p.376

According to Patañjali, *kiyāyoga* (*yoga* of action) is purificatory action, study and the devotion to God and making him the motive of action.<sup>97</sup> *Yoga* is not attained by one not given to purificatory action. Impurity is variegated by the eternal indwelling of the aroma of action and affliction, and is ever in contact with the network of enjoyable. It cannot be dispersed without purificatory action (*tapas*). For this reason purificatory action has been taken up (as a factor of the *Yoga* of action).<sup>98</sup> Study (*svādhyā*) is the repeated utterance of purifying words, like the *Om* and others; or, the reading of the teachings about absolute spiritual freedom (*mokṣa*).<sup>99</sup> *Īśvarapraṇidānan* means the dedicating of all actions to the Highest Teacher, or the renunciation of its fruit.<sup>100</sup>

We find studying *Kriyāyoga* method in the *Bhagavadgītā* also. Yogānanda says that *Kriyāyoga* is referred twice by Lord Kṛṣṇa<sup>101</sup> as offering

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<sup>97</sup> *Ibid.*

<sup>98</sup> *Yogabhāṣya* on *Yogasūtra*, II.1

<sup>99</sup> *svādhyāḥpraṇavādipravitrāṇām japomokṣaśāstrādhyayanaṁvā / Ibid.*

<sup>100</sup> *Īśvarapraṇidhānaṁ sarvakriyāṇaṁ paramgurāvapaṇaṁ tatphalasaṅyāso vā / Ibid.*

<sup>101</sup> *apāne juhvati prāṇaṁ prāṇe'pānaṁ tathāpare /*

inhaling breath into the outgoing breath, and offering the outgoing breath into the inhaling breath. The yogi neutralizes both these breaths. He thus releases the life force from the heart and brings it under his control.<sup>102</sup> *Karmayoga* teaches us that one cannot live without doing some kind of work. And that work must either be physical or mental. *Kriyāyoga* leads to work and teaches us the secret of work. How that works should be performed, and how we should be able to surrender the fruits of our works to the lord. It may be stated that the *Kriyāyoga* consists of various levels of *Prāṇāyāma* those are based on techniques intended to rapidly accelerate spiritual development.<sup>103</sup> In this regard, he says, that liberation can be attained by that *Prāṇāyāma* which is accomplished by disjoining the course of

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prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ /

apare niyatāhārāḥ prāṇānprāṇeṣu juhvati // *Bhagavadgītā*, IV,29

<sup>102</sup> Yogānanda, Paramahansa, *Autobiography of a Yogi*, p.187

<sup>103</sup> *Ibid.*

inspiration and expiration.<sup>104</sup> Yogānanda also says that Patañjali refers to the *Kriyā* technique when he wrote in the *Yogasūtra*.<sup>105</sup>

*Kriyāyoga* is the scientific method that guides true seekers of God to their goal. So, according to Swami Sri Yukteswar, *Kriyāyoga* is an instrument through which human evolution can be quickened. The ancient yogīs discover that the secret of cosmic consciousness is intimately linked with breath mastery. This is India's unique contribution to the world's treasury of knowledge.<sup>106</sup> So, the technique of *kriyāyoga* is nothing new at present. Everyone makes use of it in his daily life unconsciously in his work, study or past time to a feeble or intense degree according to his mental make-up.

#### **XIV. TANTRAYOGA:**

The word *tantra* is derived usually from the root √tan, which means 'to extend', 'to spread', and 'to save'. According to *Piṅgalā Upaniṣad*, *tantra* is what

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<sup>104</sup> tasmin sati śvāsapraśvāsayorgativicchedaḥprāṇāyāmaḥ / *Yogasutra*. II,49

<sup>105</sup> tapaḥsvādhayeīśvarapraṇidhānānikriyāyogaḥ / *Yogasūtra*, II.1

<sup>106</sup> YoganandaParamahansa, *Autobiography of a Yogi*, p.187

spreads and saves.<sup>107</sup> It is generally interpreted as ‘that by which knowledge/ understanding is extended, spread out.’ (*tanyatevistāryatejñānāmanena iti tantram*).<sup>108</sup> A second meaning of the word *tantra* is simply book or text, e.g. The *Pañcatantra* (five books), which is a famous Indian collection of fables. Thus, a *Tantra* can be defined as a text that broadens understanding to the points where genuine wisdom arises. All tantric adepts are agreed that liberation is possible only through the dawning of wisdom (*vidyā*). Wisdom means liberating because it establishes the tantric practitioner in the “continuity” of the finite and the infinite dimension.

The *Tantrayoga* is a special elaboration based upon certain psycho-physical truths which have always formed the kernel of all forms of *Yoga* in India.<sup>109</sup> *Tantric Yoga* uses a variety of practices such as external rituals celebrating the divine feminine principle as well as more internal practices such

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<sup>107</sup> tanutetrāyatenityamtantramithyamvidurbudhāḥ/*Piṅgalāmata Tantra* as quoted in

*Māheśvara Tantra*, ed. by Malavikya Sudhakar, Introduction,p.6

<sup>108</sup> *Kāśikāvṛtti* as quoted in *Tantraraśmi* by Chowdhury,Ashutosh,p.171

<sup>109</sup> Banerji, Sures Chandra, *New Light on the Tantra*,p.6

as meditation and *mantra* recitation to weave the way to enlightenment. Many scholars believe that the practices of *Tantra* are very ancient. According to some scholar, *tantra* developed as a reaction to classical *Yoga* practises, which has been reserved traditionally exclusively for certain castes of practitioners. *Tantra* involves a numbers of rituals that are practised in a consecrated ceremonial way to attain the power of transformation and self-realization.

According to *Kaulāvalīnirṇaya Tantra*, the union of Śiva and Śakti is called *Yoga*.<sup>110</sup> *Sāradatilaka Tantra* defines *Yoga* as –*aikyaṃ jīvātmanorā huryogaṃ yoga viśāradāh*.<sup>111</sup> The union of the self and God is called *Yoga*.<sup>112</sup> The Tantras give the most extensive reading of the *Yoga*. *Tantra* accepts *Yoga* in all its forms –*Mantra, Haṭha, Laya* and *Jñāna* and is particularly distinguished by its practice of *Laya* or *Kuṇḍalinīyoga* and other *Haṭha* processes. Physical, vital or mental energy in kinetic and potential forms put together is called *Kuṇḍalinī* or the coil up power. According to *Niruttara Tantra*, there are six

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<sup>110</sup> śivaśaktisamayogoyogaḥ/ *Kaulāvalīnirṇaya Tantra*,17/137

<sup>111</sup> *Sāradatilaka Tantra*,25/2 as quoted in *Tantra Yoga* by Douglas, Nik, p 134

<sup>112</sup> Commentary on *Panini Sutra* as quoted in *Encyclopedia of Indian Philosophy*, II. p.96,

accessories of *Yoga*. They are— *āsana*, *prāṇasāṃrodha*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi*.<sup>113</sup> *Tantrayoga* also deals with *āsana*, *mudrā*, *Prāṇāyāma*, *dhauti*<sup>114</sup> etc., as instruments for awakening the *Kuṇḍalinīśakti* from *Mūlādhāracakra* to *Sahasrāra* for her union with Siva. *Kulārṇava Tantra* also defines *Yoga* as- It performs *ātma siddhi* (attaining the highest of self), cure *sarvaroga* (all diseases) and causes to attain *navasiddhi*. So it is called *āsana*.<sup>115</sup>

*Prāṇāyāma* is a practice of controlling the movement of the vital energy of a particular body. The process of controlling the *vāyus* or energy that flows in the body, is known as *Prāṇāyāma*. According to *Kulārṇava Tantra*, *Prāṇāyāma* is of two types-i) *agarbha*, ii) *sagarbha*. *Prāṇāyāma* done without *japa* and *dhyāna* is called *agarbha*. *Prāṇāyāma* with *japa* and *dhyāna* is called *sagarbha*.<sup>116</sup>

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<sup>113</sup> *Niruttara Tantra* as quoted in *Prāṇatoṣiṇī Tantra*, ed. by Śaṅkarācārya, p.406

<sup>114</sup> *Rudrayāmala* ed. by Nath, Saumyananda & Goswami, Bijan Bihari, pp.17-27

<sup>115</sup> *ātma siddhi pradānācca sarva roga nivāraṇāt/*

*nava siddhi pradānācca āsanam kathitam priye//Kaulāvalīnirṇaya Tantra ,17.62*

<sup>116</sup> *japa dhyānam vinā garbhāḥ sagarbhadviparyayāt / Ibid.,15.41*

The traces of *Yoga*, especially in its essential feature can be found in the Upaniṣads. Its systematic study and practical application are found in the *Yogasūtra* of Patañjali that gives it the form of a scientific system of thought and discipline.

## **B. YOGA SCHOOLS IN THE MODERN TIMES:**

Modern generation considers *Yoga*, as a mean to physical well-being. *Yoga* is popular all over the world in innumerable number of forms and names such as *Kriyāyoga*, *Kuṇḍalinīyoga*, *Amṛta Yoga*, *Green Yoga*, *Ātma Yoga* and so on. Every day new schools of *Yoga* are emerging. These schools are combinations of old and new yogic methods. New schools of *Yoga* were introduced in the context of Hindu revivalism towards the end of the 19<sup>th</sup> century. The schools are merely named according to the yogi's objective of self-transformation and the instrument chosen for such anticipated change. The *Yoga* schools are:

### **I. INTEGRALYOGA :**

The Integral Yoga is the single most impressive attempt to reformulate *Yoga* in the modern society. Sri Aurobindo is the founder of the Integral Yoga. He stands out as the single most accomplished *Yogī* of modern India. Unlike traditional Indian yogis, Sri Aurobindo enhances his vision for a transformed world. During his stay in Pondicherry (now Puducherry), Sri Aurobindo developed a method of spiritual practice popularly known as Integral Yoga. The evolution of human life into a life divine was the central theme of Sri Aurobindo's vision.

In the teachings of Sri Aurobindo, Synthesis of *Yoga* refers to the process of the union of all the parts of one's being with the Divine, and the transmutation of all of their jarring elements into a harmonious state of higher divine consciousness and existence. Aurobindo's teaching is not only an integral spiritual vision, but also a synthetic comprehensive world view, which is rare and sublime fusion of the ideals and approaches of the East and the West besides the authentic divine dynamism, capable of transforming human nature and creating a new world order.

One of the principal motives behind the construction of Integral Yoga is the desire to enunciate a system of spirituality which does not confine itself to an otherworldly type of religion. Aurobindo was anxious to encourage people to regard their physical and mental development together with their spiritual progress, as part of a single exercise. The definition of Integral Yoga which is at once brief and illuminating is the phrase “all life is Yoga.”<sup>117</sup> Aurobindo hopes that people would find in his teaching a system of Yoga which would fit naturally into their daily life and the life of the world, accepting both physical and human nature as it is, and beginning from the aspirant's present stage of physical, mental, and spiritual development. The aim of Integral Yoga is to enable people to “live in the Divine,” but not yet apart from nature or other human beings.<sup>118</sup>

## II. VIKRAMAYOGA:

Vikram Choudhary is the founder of *Vikramayoga*. He synthesizes this *Yoga* from traditional *Hathayoga* techniques in India in the 1960s. But it

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<sup>117</sup> Maitra, Susil Kumar, *Studies in Aurobindo's Philosophy*, p.17

<sup>118</sup> *Ibid.*, p.21

popularized beginning in the early 1970s. *Vikramayoga* is typically practised in Yoga studios that are performed in temperature of 90 to 105 degree Fahrenheit. A typical session lasts 90 minutes. The twenty-six āsanās (postures) of *Vikramayoga* are common to many forms of *Haṭhayoga*.

### III. ANUSĀRAYOGA:

The Sanskrit word *Anusāra* means flowing with grace. Among the modern Yogas, *Anusārayoga* is more popular than other Yogas. It was founded in 1997 by John Friend. By 2005, *Anusārayoga* was practised in Europe, South America, Australia and South Asia. Friend described *Anusāra Yoga* as heart oriented. *Anusārayoga* class claims to lead a practitioner through a series of āsana designed to open the heart to divine grace. *Anusārayoga* focuses on the physical details of āsana practice but does so in accordance with the three ‘A’s of *Anusāra* -attitude alignment, and adjustment. “Muscular and organic energy”, ‘spirals’ and ‘loops’ denote *Anusāra* concepts concerning the physical body.

### IV. AṢṬĀṄGAVINYĀSAYOGA:

*Aṣṭāṅgavinyāsayoga* is one of the most popular Yoga among other Yogas being practised today. Sri K. Pattabhi Jois first began the teaching of *Aṣṭāṅgayoga* at the Mysore Sanskrit College in 1937. He also established the *Aṣṭāṅgayoga* Research Institute of Mysore in 1963. So, this Yoga is also known as Mysore Yoga or Mysore *Aṣṭāṅgayoga*. Jois insists that his system is the real *Aṣṭāṅgayoga* of Patañjali. This *Yoga* is designed to cleanse and strengthen the body, mind and spirit thereby enabling the practitioner to “see God everywhere.”<sup>119</sup>

*Aṣṭāṅgayoga* is a vigorous approach to the practice of *Yoga*. It may not be suitable to all individuals especially those with severe physical complaints or concerns. It helps people in improving his/her state of single-pointed concentration that is conducive to meditation where in the exercising of moral observances such as discipline and commitment are required.

## V. ŚIVĀNANDAYOGA:

Swami Viṣṇu Devānanda developed a classical system of *Yoga* named *Śivānandayoga*. Among various approaches of *Yoga* practices, it grabs a

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<sup>119</sup> Jean, Hall, *The Practical Encyclopedia of Aṣṭāṅga Yoga and Meditation*, p.90

prominent position. The *Śivānandayoga* is being taught at about 80 Sivananda locations such as *aśrama*, Yoga centres and affiliated centres throughout the United States and other parts of the globe. In this process more than 1500 teachers have been rendering training in this approach of *Yoga*. The main goal of this *Yoga* is to enhance the control of the mind through five point systems viz. proper exercise (*āsana* or Yoga postures), proper breathing (*prāṇāyāma*), proper relaxation (*śavāsana*), proper diet (vegetarian) and positive thinking (Vedānta).

## **VI. ĀNANDAYOGA:**

Donald J. Walters is the founder of *Ānandayoga*. He is also known as Swami Kriyānanda. He was a direct disciple of the famous Paramahansa Yogananda. *Ānandayoga* is a classical style of *Hathayoga* that uses *āsanas* and *prāṇāyāma* to awaken, experience and control the subtle energies within oneself, especially the energies of the cakras. The prime objective of this *Yoga* is to harmonize the body, mind, and emotions – and to ultimately attain oneself with higher levels of awareness. It is a gentle practice that combines breath awareness, affirmations and *Yoga* postures by using various methodologies for move from body awareness through energy awareness and finally, inner awareness.

## VII. GĪTĀNANDAYOGA:

*Gitānandayoga* is the teachings of Swami Gitānanda Giri of Pondicherry.

This form of *Yoga* is based upon the traditional *Aṣṭāṅgayoga*. The teachings of *Gitānandayoga* recognize the necessity of applying the principles of *Yoga* to every aspect of one's life rather focusing on physical exercises and techniques. Moreover, Svami Gitānanda provides a complete system of *Jñānayoga*, techniques to purify the mind, freeing it of hang-ups and false concepts and conditionings. It also includes into the *Rājayoga* practices, which reveal the psychic world of the higher spiritual energies.

## VIII. IṢṬA YOGA:

*Iṣṭayoga* is an integrated science of *Haṭha*, *Tantra* and *Ayurveda*. It is a lesser known *Yoga* among all the modern types of *Yoga* systems. *Iṣṭayoga* was created in the late 1960 by Alan Finger and his father Kavi Yogi Sivananda Mani Finger of South Africa. *Iṣṭayoga* is a combination of both physical and spirituality from its style perspective. And it is tailored to meet each individual's need. *Iṣṭayoga* unifies mantra recitation, *kriyā* (cleansing practices), meditation,

*āsana* and *Prāṇāyama*.<sup>120</sup> Its practice is a blend of different postures, breathing and mental focusing techniques. It ranges from slow movement to more vigorous, and heart-pumping, sweat-inducing series.

## **IX. IYENGAR YOGA:**

Iyengar Yoga was developed by Bellur Kirshnamachar Sundaraja Iyengar. He is also most commonly known as B.K. Iyengar. The aim of Iyengar Yoga is to integrate body, mind and soul through exemplifying in their execution of the physical āsanās. In Iyengar Yoga, *āsana* practice becomes meditation in motion and *Yoga* itself becomes ‘the perfect art in action’.<sup>121</sup> Iyengar first started the teaching of *Yoga* in 1937 in Pune. He studied the body from the perspective of Western medical science and then applied his knowledge of anatomy and physiology to *Hathayoga* by devising technique that required holding a *āsana* for an extended period of time and emphasized precise alignment of the body.<sup>122</sup>

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<sup>120</sup> Larson James Gerald & Bhattacharya Shankar Ram, *Encyclopedia of Indian Philosophies*, Vol. XII,p.

<sup>121</sup> Mehta, Shyam, *Yoga: The Iyengar Way*,p.70

<sup>122</sup> *Ibid.*

## **X. JĪVANAMUKTI YOGA:**

The Sanskrit word *Jīvanamukti* means living liberated (implying one who is liberated or enlightened, while still alive). It is an eclectic synthesis of *Yoga* practices developed by Sharon Gannon and David Life. They studied both Sivānanda Yoga and *Aṣṭāṅgayoga* in India in the early 1980s and they established the first *Jīvanamuktīyoga* centre in New York City in 1984. Gannon and David life teach that the goal of *Haṭhayoga* is *jīvanamukti*, i.e. liberation while living Yoga. In the Classes of *Jīvanamuktīyoga* guide students through flowing sequences of *āsana* punctuated with teaching concerning scripture, *bhakti*, *ahimsa* (non-violence), music and meditation.

Besides its psychological and spiritual depth, *Jīvanamuktīyoga* is prominent for the physically challenging severity of its *āsana* practices. Its importance on ethical vegetarianism helps to awaken in the practitioner a need to protect the earth, the environment and all the animal and plants that share the planet with human kind.

## **XI. KR̥PĀLUYOGA:**

The word *Kṛpālu* means being compassionate. It is a contemporary, integrative approach to *Yoga* that amalgamates traditional Eastern *yoga* practices with unique needs of contemporary men living an active lifestyle. It is also known as Amrit Yoga as it was started by Amrit Desai in 1932. *Kṛpālu*yoga works by bringing body, mind and spirit into a state of harmony and balance. One of the prime objectives of Amrit yoga is to help one to make aware about how to live in harmony. This style of *Yoga* is a deeply mindful practice for cultivating inward focus and meditative awareness through the poses and Prāṇāyāmas.<sup>123</sup>

By the beginning of the present century *Kṛpālu*yoga was taught at many U.S. Yoga studios. Desai explains the method of awakening *Kuṇḍalinī* as a means for personal growth. Self- discovery and personal transformation are the goals of *Kṛpālu*yoga. *Kṛpālu*yoga is comprised of three levels of practise<sup>124</sup> The first level is known as willful practice. In the second level is will and surrender.

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<sup>123</sup> Claire Thomas, *Yoga For Men*,p.87

<sup>124</sup> *Ibid.*,p.89

The third level is known as surrender to the wisdom of the body. *Prāṇa* grows stronger and the ability of the mind to witness its activity increases. *Kṛpāluḃyoga* is based on the yogic belief that body, mind and spirit are connected by *prāṇa* - the flow of an intelligent life force.

## **XII. VINIYOGA:**

*Viniyoga* was founded by T.K.V. Desikachar in 1938. He is the son of Sri Krishnamācharya who was one of the 20<sup>th</sup> century's greatest yoga masters. He also founded Krishnamācharya Yoga Mandiram in Chennai in 1976. T.K.V. Desikachar studied *āsana*, *prāṇāyāma*, chanting Sanskrit, Indian philosophy and *Ayurveda* under his father. He called his *Haṭhayoga* method *viniyoga*, which means distribution or application. Because he insisted that practices associated with *Haṭhayoga* must be modified to the individual. By 2005, Krishnamācharya met privately with students and evaluated their physical, mental and spiritual health. He also designed practice regimens to fit the individual needs of students. *Viniyoga* was popular in many countries, especially in U.S. and Europe. *Viniyoga*

incorporates meditation, prayer and ritual. It is suited to the man who wants to modify a *Yoga* practice properly to his individual needs in respect to his age.

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