The Science of Yoga is an important ‘Darsana’ in the "Bhāratīya - Darsana-Sastra", which is a hard-earned and glorious heritage from our ancient Rṣis, Tapasvis, Munis and Yogīs, who have sacrificed their lives, not only for Bhārata but for the Whole world.

This 'Yoga-Sāstra' is highly praised in the Vedas (Rgveda: 10-136-2; Atharvaveda: 4-35-2), in the Upaniṣads (Śvetāsvatara: 2-8; Kathā: 2-3-10) and in the Bhagavadgītā (6-20; 2-50). In Buddhism and Jainism also great emphasis is given on the Science of Yoga. The Nātha-cult has given supreme importance to the Yoga-Sāstra. We have already seen that Īśaśvara and Kabīra have shown the highest reverence to Guru Gorakhanātha and to his Nātha-Pāntha.
The word 'Yoga', is derived from the root 'Yujā', i.e. to join. 'Yoga' is defined in several ways. In the Kaṭhopaniṣad, the steadiness of the senses is called Yoga. (2-2-11). In the Gītā "Yoga-Yukta" is described thus: "When the disciplined mind is established in the self alone liberated from all desires, then is he said to be harmonized (in Yoga)". (Bg.VI:18). In the Pātañjala-Yoga, it is defined as under:

"Yoga is the restriction of the fluctuations of mind-stuff (citta). "Yogascittavṛtti nirodah" (4-2).

1. **HATHA-YOGA OF JÑÄNESVARA AND KABĪRA**

I The Reasons Behind Controversial Opinions:

There is one miraculous similarity between Jñānesvara and Kabīra. There is no difference of opinion among the Maharāstrīyan scholars regarding Jñānesvara that he was a great saint, 'Jñāni' and 'Bhakta'. In the same way the Hindi Scholars all agree that Kabīra was a great Saint, 'Jñāni' and 'Bhakta'. But there are so many in 'Vārakarī-sect' in Maharāstra who in spite of calling Jñānesvara as 'Yogirāja' or 'Yogirāja-Maulī', vehemently propagate that he was deadly against the Hatha-yoga. Similarly, there are some Hindi scholars who are of the firm belief that Kabīra has not only opposed Hathayoga, but has refuted it. It has, therefore, become absolutely necessary to examine these divergent viewpoints before describing in details of the Hathayoga-prakriṣās.
There is one fundamental difference in the expositions of Jñānesvara and Kabirā. We rarely come across any utterances of Jñānesvara narrating his elementary experiences in the 'Sādhakāvasthā', while in Kabirā's exposition major part is devoted to these different stages of 'Sādhakāvasthā' like Rāmadasā and Tukārāma in Mahārāṣṭra. It is quite evident from the contradictory utterances of Kabirā on Hathayoga, that these were expressed during different stages of his 'Sādhakāvasthā'. He has praised and propagated Hathayoga at some places and he has also condemned or refuted Hathayoga bitterly in other places. This is the reason why there is difference of opinion amongst the critics or scholars.

The same thing has happened in the case of Jñānesvara regarding his diagonally opposite view points on Hathayoga.

Following are the chief utterances of Jñānesvara in which he has refuted Hathayoga, according to the supporters of Devotion. They quote them while attacking Hatha-yoga and enhancing Devotion.

1. Haripātha: "Yoga-yāga-viḍhī yene nohe Siddhi, vāyaci upādhi dambha Dharma" i.e. By means of Yoga-yajñā rituals there cannot be any achievement (Siddhi). It is unless causing obstacles (in the patha of Self-Realization) and creating hypocrisy in religion.

2. In some Ābhangās, Jñānesvara has advised the aspirants not to go after 'Vodhiyana-Bandha' i.e. not to follow Kundalini
yoga or to exercise 'Astāṅga-yoga' i.e. Eightfold Yoga.

3. In the Jñānesvarī, Hathayoga is criticised like this:

"In short O Pāṇḍava, such practices are as the constant self-immolation of a widowed woman. Herein the purpose of the husband is not served, nor is there fulfilment of family duty it is merely an ever recurring struggle with death. It is possible to drink poison more stinging than death itself? Would not the mouth that swallows a mountain be torn to pieces? Therefore, O good warrior, many difficulties will be in the path of those who set out on the way of yoga. If a toothless man were to chew pieces of iron, would they satisfy his hunger, or would it not be certain death?"

II What was the viewpoint of Jñānesvara towards Hatha-Yoga?

In fact, Jñānesvara is not against Hatha-yoga in real spirit as means or Śādhanā but he is deadly against its outward show or ritual i.e. 'Vidhi'. According to Jñānesvara Hatha-yoga is not a mechanical bodily exercise i.e. "Vyāyāma". It is based on a sound foundation of "Pinde pindāca grāsu"of the Nātha-Sampradāya. There is complete unism in 'Pinda and Brahmandā' in Hatha-yoga. It is founded on 'Samarasya' or "Aikya-bodha" i.e. Monism-Advaitavāda in life. There are no water-tight compartments between Hathayoga, Rājayoga, Jñānayoga and Bhaktiyoga in either the Gita or in the Nathacult.

Prof. S.V. Dandekar was an eminent 'Varkari' in Mahārāstra still, however, he has given full justice to the
III What was the viewpoint of Kabīra towards Hatha-Yoga?

Regarding the viewpoint of Kabīra towards Hatha-yoga, opposite statements are made by eminent Hindi and English scholars-critics. Babū Shāmsunderdās in his preface to the "Kabīra-Granthavālī" says, "Kabīra was quite conversant with Yogic-Kriyas, the process of the Science of Yoga. He has mentioned Ingalā, Pingalā, Susūmnā, Sat-cakras etc. but he was not a Yogi. He has included Yoga also in the list of Maya".

Dr. Hazārī Prasād Dwivedī has expressed quite opposite views in his book on 'Kabīra'. "Kabīra has not described Yoga without authority. He was a great Mystic who has
who has realised ‘Samādhigamyaparampurusa’ i.e. reached the Supreme-state in the Self-Realization. By turning ‘Prāna’ (Pavana) into ‘Sahasrāra-cakra’, he had reached that exalted or Supreme-state in Yoga. He had listened to the divine roaring of the sky. He had seen that Supreme Abode, where very rarely one can reach.

Dr. Rāmkumār Varmā has clearly stated in his book, "Kabirakā-Rahasyavada" that Kabīra was Hathayogi, but Mr. Wilson in his book "Religious sects of the Hindus" has tried to prove Kabira to be a "Rāja-yogi".

Dr. Govind Trigunāyat has tried to show in his book—"Kabīra-ki-vicārathāra" that Kabīra’s Yoga-sādhanā ultimately terminates into "Prapattimulakaśībhaktiyoga" i.e. complete surrender to Devotion.

In the Kabīra-panthis, Kabīras’ Yoga-sādhanā is known independently as “Sabda-surati-yoga”. In many ‘Padas’ Kabīra has severely attacked Hatha-yogis by addressing them as “Avadhū” (Avadhūta) or by mentioning them as ‘Niranjana’. Dr. Badathavāl, Dr. Rāmkumār Varmā, Dr. Hazārī Prasād Dwivedī, Dr. Govind Trigunāyat and others have tried to throw light on the words or concepts ‘Avadhū’ and ‘Niranjana of Kabīra. They have shown the references from the Vedās or the Upanisads to the Persian Suphi Saints in support of their arguments.

To know Kabīras’ Hatha-yoga, one should know his ‘Prakṛti’, ‘Pinda’, ‘Mijāsa’ or nature, because he has made
contradictory statements on the same point, which puzzle the readers. What Jñānesvara should be called, a yogī or a Bhakta? The controversy is still not over. Similarly, regarding Kabira's lineage towards any particular 'Ism' is not yet settled.

In the first place a student of Kabira must remember that Kabira did not belong to any particular religion, caste, creed, sect, cult or ism. He was "Āzād" born free by nature. He was a man of independent viewpoint on everything. He was not a slave of any Authority. He did not believe in any Holy books like the Quran or the Bhagavadgītā. He did not believe in any sacred Scriptures. Like Martin Luther he had waged a war against Ritualism, old traditions and blind faith. He was a 'Satya-shodhaka' i.e. a truth seeker in Reality. He was a great saint and like Tukārāma preached that 'Kathani' i.e. preaching and 'Karanī' i.e. behaviour should go together.

Dr. Hazārī Prasād Dwivedī has drawn beautiful-realistic pen pictures of Kabira as "Masta-Maulā", "Fhakkada" and "Akkhada" descriptive of his character and nature.5

Like Jñānesvara, Kabira has described the difficulties, obstacles and illusions in the Hatha-yoga mārga, which have made some critics to believe him as an antagonist of Hatha-yoga:

"This way of Sadhana (Hatha-yoga) is very difficult. It is a long way to go while home is far away. This path is full of Siddhis (Mystic Powers) which act as dacoits. O Saints
the Realization of God (Hari-darshan) is very difficult.

"0 aspirant! as you have to run through the dense forest of sadhana (Hathayoga) you should not be unaware in sleep (of ignorance). Wake up and take to devotion."

"0 Kabira! The path (Hatha-yoga) is very difficult. Nobody can reach there."

"0 Kabira! The pathway to Self-Realization is very narrow (serī sākādi) and the mind is very fickle and a thief.

"Kabira's real residence is on the peak of 'Sunya' mountain i.e. 'Brahma-randhra'. The pathways (of Hatha-yoga) is very difficult. Where an ant (citi) i.e. Jīvanmukta (Self enlightened) can not reach, people want to go there with bullock loads of all evil deeds (pēpa-karma).

Kabira has explained these difficulties in general on the path-way to Self-Realization but those who want to prove that Kabira was against the Hatha-Yoga, take advantage of these utterances. They are like 'Verkarīes' in Maharāstra who want to prove that Jñānesvara was anti-hatha-yoga.

IV Jñānesvara's, Kabira's High Reverences & Love Towards Hatha-Yoga:

"binasi jai kēgada kī gudīyā, jaba laga pavana tabai laga udiyā" Kabira says.
"My body is like a doll of paper which is momentary,
As long as it is filled with Prāṇa-vāyu (vital-air), it will
survive, but if I follow (Hatha) Yoga-sādhanā, I hear divine
sound (Anāhādanāda) and I attain Self-Realization."

From the following 'Pada' it will be proved that Kabīra
was not only conversant with Yogic terminology expounded by
the Nātha-cult, but he had gone through those Yogic-processes
(prakriyās) himself.

"I have purified my body by 'Yogic-prakriyās' like
pure gold. Then only I could realize my Lord in my heart. As
a goldsmith purifies gold in his furnace and tests it on the
touching stone, in the same way I have completely purified my
body by Yogic-prakriyās."

It is pleasing to compare Jñānesvara's Self-experience
thus:--

"So the dried surface of the skin flakes off as the
husks are shed from grain. The beauty of the limbs seems like
natural marble or the sprouting of seed-jewels, as if the
lovely hues of the evening sky were transferred to the body,
or an image were fashioned from an inner radiance of the
spirit". He further describes, "It may be likened to a bud
of the Golden champaka tree, or an image of nectar, or a ripe
plantation of tenderness. "Listen, though the body has the
appearance of gold, yet it has the lightness of air, for no
earthly or watery particles remain in it."
From the following ‘Pada’ Kabira’s explicit faith on Hatha-yoga can be seen.

“O mind! Forsake all sexual desires; How can you meet-realize the Lord with this 'gandi-deha' i.e. body full of demerits. You neither cared to know or follow 'Yoga-marga' (joga-jugati) nor tried to follow your Saγguru faithfully, which would have helped you in the Self-Realization.¹⁵

Jñānesvara has similarly praised Yoga-marga thus:

“They who follow the method prescribed by Me, even with their bodies having purified themselves, reach a state comparable to Mine. It seems as though the liquid of the Supreme-Self had been poured into the mould of their bodies.¹⁶

In the Jñānesvarī, many evidences can be seen which will prove Jñānesvara’s firm conviction in Hatha-yoga as the means of Mokṣa i.e. Salvation.

Jñānesvara has called the Sixth chapter as ‘Pantha-rajā’ i.e. the crown or king of paths to Self-Realization. Jñānesvara has mentioned this sixth-chapter of the Gītā as 'Abhyāsa-yoga', where Saṅkara has called it "Dhyāna-yoga". In the eighteenth chapter Jñānesvara has called it as "Rājayoga" also (Rājayoga turaṅgī"-ovi 1041). This sixth chapter is not only Rājayoga, Pātañjalayoga or HATHAYOGA, but the mixture of both HATHAYOGA and RĀJAYOGA. The last verses i.e. twentyseven and twentyeight of the fifth chapter clearly refer to HATHAYOGA, and are
introductory to the same subject in the sixth chapter. 
Sāṅkara has confirmed it\textsuperscript{17}.

Before proceeding further we shall try to know Haṭhayoga in brief.

V  \textbf{What is Hatha-Yoga? Different Interpretations:}

Generally Hatha-Yoga is taken to be 'Yogic- prakriyā' of controlling 'prāṇa' i.e. breathing. In the Siddha-Siddhānta Paḍḍhati of Gorakṣanātha 'Ha' & 'Tha' are interpreted as the symbols of Sun & Moon respectively. But this presumption or definition is explained in different ways by the critics. 

Brahmānanda, the author of the "Haṭha-yoga Pradīpikā" has taken the meaning of Sun in relation to 'Prāṇa-vāyu' and Moon in relation to 'Apaṇa-vāyu'. Their interrelation is known as 'Prāṇāyāma' and hence Hatha-yoga means 'Prāṇāyāma' i.e. control over breathing.

There is another definition. Sun is "Idā-nādi" and Moon is 'Pingalā-nādi'. To control Ida and Pingalā and to take Prāṇa-vāyu through 'Sūsumṇā-nādi' is known as Haṭha-yoga.

There is a third interpretation. As lock is opened immediately (Haṭhat) by a key in the same way by the awakening of Kundalini - the mysterious power - the doors of Salvation (Mokṣā) are immediately opened. Hence this tact (Prakriya) of opening the 'Mokṣā-ḍvār' immediately is known
as Hatha-Yoga by some thinkers. The Hatha-yoga is founded on three important pillars viz. (1) Asana (2) Mudra & (3) Bandha.

In the Natha-cult highest importance is given to Asana, Mudra, Bandha, Pranayama and Brahmacarya (celibacy). Kabira was very much influenced by the Natha-Hatha-yoga and its terminology. According to Dr. Hazari Prasad Dwivedi, the name of the 'Sadhana-Paddhati' of the Natha-Sampradaya is Hatha-yoga (Kabira p.44). Guru Gorakhanatha has highly praised Hatha-yoga in his 'Gorakhyan' and has referred to Kaya-Kalpa (page 19).

VI Two systems In Hatha-Yoga:

In the 'Yoga-Svarodaya' two distinctions of Hatha-yoga are mentioned. In one system the description of Asana, Pranayama etc. and 'Shat-Karma' is given (Shat-Karma means six-yogic methods, which are Dhouti, Basti, Neti, Trataka, Nouli and Kapalabhati. They are used for "nadi-suddhi" i.e. cleansing the nerves). By cleansing, the nerves become purified. Then 'Purita-vayu' makes the mind steady. This brings happiness and tranquility.

In another system concentration is done on the 'Nasikagra' i.e. the tip of the nose, and to imagine or to visualize the brilliance of crores of Suns at a time. Then to meditate on different colours such as white, red, yellow and black. By this method an aspirant lives long and without any delay (Hathat) he merges into the brilliance and becomes one with Lord Siva. This Yoga marga is known as Hatha-yoga. It is considered tobe
followed by the great Siddhas (Siddha-sevita-marga).

In the books on Hatha-yoga, the description of two different yogas is found. In one the criticism on "Aṣṭāṅga-yoga" is seen, which is akin to the Patanjala-yoga. In the 'Siddha-Siddhānta-Paddhati' this is described while in 'Gorakṣa-sataka' by the same author "Śadhāṅga-yoga" has been expounded. Jñānesvara has accepted "Śadhāṅga-yoga" and not "Aṣṭāṅga-Yoga" of Bhagavān Patanjali.

Gorakṣa-matha has specifically mentioned in the 'Siddha-Siddhānta-Paddhati' that a Hatha-Yogi must possess complete knowledge of anatomy. A yogi without this knowledge is only a "nāma-dhāri-yogi" i.e. false yogi. Gorakṣanātha says,

"navacakram kalādharam trilaksyam vyomapāncakam, samyagatenna jānāti sa yogi nāmadhārakah"  

VII The Comparative Study of Different Yogas:

In the Science of Yoga, there are many branches such as Hatha-yoga, Laya-yoga, Rāja-yoga, Aṣṭāṅga-yoga, Dvāna-yoga, Yantra-yoga, Mantra-yoga, Kundalinī-yoga, Jñāna-yoga, Bhakti-yoga, Karma-yoga etc. The concentration or control and its place varies from yoga to yoga. Regarding the acquirement of mystic or yogic powers i.e. Siddhis, Mr. W.Y.Evans Wentz has arranged them in a tabular form for information and comparision in his book "Tibetan Yoga and Secret Doctrines"(page 33).
According to one great authority on the science of Yoga following are the effects. Laya-yoga is Avastha-laya. Raja-yoga broadens the horizon of intelligence. Hatha-yoga is Prana-laya and Nada-laya. Astanga-yoga is Vritttilaya.

Hatha-yoga is generally misunderstood not only by the laymen but by great scholars also. Hatha-yoga is not only a science of physical body or its various movements (Asanas etc.)
or increasing vitality and obtaining different astral powers, but it is a systematic science based on nature. There is nothing unnatural or extraordinary about it. There is nothing against nature or psychology.

There is a difference between "Hatha" and "Hatha". To obstruct one's "Vṛtti" i.e. natural tendencies is 'Hatta' where force is applied, while to control (Saṃyama) one's 'Vṛtti' easily by means of tact is 'Hatha'. In 'Hattayoga' force is applied on body and on mind against nature, while in 'Hatha-yoga', 'sahajata' i.e. naturalness is the watch word. There is all pleasantness or bliss in it. Hatha-yoga is so natural that it leads to Rājayoga and from there to Laya-yoga.

Hatha-yoga must not be mixed with "Hatta-yoga" of the Aghora-panthies who torture their bodies in different ways in the name of Yoga.

Hatha-yoga is wholly 'Vaidic-Yogāṇa', and is complete in itself. Still however Srimad Vidyāranya Muni's warning must not be forgotten. According to him by the science of Yoga the state of Non-dualism remains during that particular of practice of yoga. Without self Realization one is not freed from the cycle of rebirths. (Pañcadhāti: 4-39).

There is one more mis-conception which should be removed. Generally 'Hatha-yoga-pradīpika' is taken as a standard text-book of the Natha-cult on Hatha-yoga which is
incorrect. The valuation of the Science of Yoga in the Natha-
cult is more higher and superior than that of in 'Hatha-
yoga-pradipikā'. The philosophy of Natha-cult is founded on
the unism of Pinda and Brahmāṇḍ i.e. 'Ṣaṁgrasya-yoga' which
is not touched in the 'Hatha-yoga-pradipikā'. In the sixth
chapter of Jñānesvārī, Jñānesvara has glorified the Hatha-yoga of Natha-cult as "Pantha-raja". It should not be
misunderstood as 'Rajayoga' or Pātañjal-yoga.

VIII References to Hatha-yoga in the Jñānesvari:

While commenting on the 27th and 28th verses of the
Gītā in the fifth chapter, Jñānesvara has propounded the
nature of Hatha-yoga in brief as:

(a) Prāṇāyāma: "When they have, by means of dispassion
cast out all sense desires, they concentrate the mind within
the body. With the gaze turned inwards and fixed on the
space between the eyebrows where the three meet, stopping
the breath through the right and left nostrils and making
the outgoing and incoming breaths equal, they cause the mind
to remain steadfast in the crown centre. As when the Ganga
reaches the Ocean, carrying with it the waters from the
streets, the different streams cannot be distinguished."

In the above 'Ovis' Jñānesvāra explains the confluence
of Ida, Piṅgalā and Susumnā nāḍīs in 'Bhrū-mādhya i.e.
centre of eyebrows. He has referred to Recaka, Puraka and
Kumbhaka, the three components of Prāṇāyāma. He has referred
to Prāna (Hṛdayastavāyu) Apāna (Gudasta-vāyu), which are to be united in Suṣumnā equally (Sama-gati). This Yogic-prakriyā takes mind (citta) towards ‘Mūrdhāni-Akāśa’. This indicates "Khecari-Mudrā". The last ovi indicates "Prāna-jaya" and 'Maṇḍolaya'.

(b) Khecari-Mudrā: In the 'Hatha-yoga-Pradīpīca', 'Khecari-Mudrā' is described thus:

"Kapāla kuhare jivhā praviṣṭa viparītaye; bhruvonratār gata drṣṭīr mudrā bhavati Khecari " (3-32).

"Kālaṁ parāṁmukhi kṛtvā tripate paraṁyajya; sāḥ bhavete khecari mudrā myomacekram tāducyate " (3-37)

In the Jñānesvari "tīhi sandhīsī bheti" refers to 'Khecari-Mudrā'. (Bṛg. Vṛ:29:Jñā.15)

(c) Prāna-jaya and Maṇḍolaya:

In the above ovis "sāḍunī daṁśīna vēma, prāṇāpāṇa sama" refers to above yogic-prakriyās (Bṛg.Vṛ:29:Jñā.152)

This process of confluence of Ida and Piṅgala in Suṣumnā is referred to in this Ovi.

In the 'Hathayoga-Pradīpīca' following references may be seen: 2-40; 2-41; 2-42. This last verse refers to "Unamani-avasthā" which is referred to in the Gītā (Vṛ:27-28).
Jñānesvara has referred to this Yogic-prakriyā (process) thus:

"gagani layo manā, pavane kije (B.Y.VS 29:Jñā:154) " so, O Arjuna, all distinction between various desires ceases when by means of restraint of the breath the mind becomes stilled within the inner cavity."

Jñānesvara's intimate affection and love towards this 'Yoga-mārga' comes out spontaneously in describing the happy state of Arjuna, while listening to this science of Yoga. "When Hrisikesā expounded the purposes of Yoga in this manner, the intelligent Arjuna was filled with wonder. Kṛṣṇa, realizing this, smiled and said to Pārtha, Have these words brought peace to thy mind?"

Jñānesvara has expounded Yogic-prakriyā in details in the sixth chapter of the Jñānesvarī. It seems clearly that he has taken the maximum advantage of propounding all the secrets of the Nātha-Pantha of Yoga mārga while commenting, even when there may be only slight references to the Science of Yoga in the Gītā itself.

(d) "Desa" : His commentary on the verse "sucau dese pratiśṭhāpya" (Bg:Vi:11) is worth noting. He has described a suitable place (sucau desa) in details with poetic tinge in it. His recommendation of a suitable place for meditation envisages a pleasing environment of birds like swans, cranes, cuckoos and a peacock here and there, flowers, creepers, fruit
bearing trees and a small temple of Lord Śiva or a shrine of a Yogī, with a beautiful stream of clean water running nearby. This will show Jñānesvara's great love and appreciation of this beauty of nature and of the great pleasure which he expects while practising yoga for Self-Realization (Oviś 164 to 181).

(e) 'Asana': From 'Oviś' 162 to 185 he has described 'Asana' i.e. posture. Śaṅkara has given the sequence of the components of 'Asana' thus:
"Cailam ajinam kusaschottare yasmin āsane".
means at the bottom should be 'darbhāsana', then 'harinājīna' or 'mṛgāsana' and above it a clean folded cloth. Jñānesvara has put it thus: 'Kusāsana' (young blades of Kusha grass), then a clean folded cloth and above it pure skin of deer (mṛgāsana)". In the Pātañjala Yoga posture is defined,"Stable and easy posture" (2-46).

Jñānesvara has referred to three important 'Bandhas' (Yogic postures) in this sixth chapter thus:

(f) Mūlabhandā: Vajrāsana:
After describing the 'Mūlabandha-posture' in details Jñānesvara says, "O Arjuna, know that this is what is called the Mūlabandha posture, otherwise known as vajrāsana".

This 'vajrāsana' or 'siddhasana' is described in the "Hata-yoga-pradīpikā" (1-35; 1-37) and Mūlabandha is also described in it (3-61).
Jñānesvara has described Jālandhara-bandha and Udyāna-bandha (yogic postures) in detail and he says, "0 Son of Pandu, this posture is called Jālandhara."^25

After describing this posture Jñānesvara says, "0 Kiriṭī, the yogic-posture formed by drawing the naval and the penis towards each other is called Odhiyāṇa."^26

The 'Hatha-yoga-pradīpīka' has described it. By applying Mūla-Odhiyāṇa-Jālandhara-bandhas and with Khecari-mudrā the mysterious power- Kundalini-awakens.

IX Jñānesvara's elaborate exposition of Hatha-Yoga:

Jñānesvara while commenting on "Adhi-yajña" in the fourth verse of the eighth chapter of the Gītā, has expounded 'Hatha-yoga' thus:

"First, in the blazing fire of the senses burning with the fuel of dispassion, oblations of the material of sense objects having been offered, with the vajrasana posture as the ground and gestures proper to the adhara position an alter should be built on the lap of the body. Then plentiful oblations of the senses should be poured into the caldron of the fire of restraint, while many hymns in the form of Yoga should be recited. The mind, breathing and self control, an abundant supply of offerings; these feed the smokeless fire of wisdom."^27
This exposition proves that Jñānesvara just took an opportunity to expound his views on Hātha-yoga.

Jñānesvara again takes an opportunity to describe the process of Hātha-yoga while commenting on the verse, "Prayānakāle manasācalena" (Bṛg Bhūma 8:10) thus:

"Outwardly assuming the lotus posture (Paḍmāsana), facing towards the north and holding in his heart the joy of the yoga of action, with the functions of his mind concentrated within, possessed by love for Self-Realization, and eagerly reaching out to attain it, with the practice of Yoga completed his life sets forth from the lower centre by the middle pathway of the central artery, towards the crown centre (Brahmarandhra)."^{28}

In the above 'oviś', Jñānesvara has explained the path of Prāṇa through Susumnā with its termination at Brahmarandhra. Further in 'oviś' 94 to 99 he has described the concentration of Prāṇa (Vital air) in the 'Bhrumadhya' (space between the eyebrows) and thus of 'Laya-Yoga'. At the end he has described the highest state i.e. Eternal abode of Brahman.

References to Kabīra's Hatha-Yoga-Sādhanā.

Kabīra was a fearless and a truth-seeker aspirant. He used to see, practise and experience all the yogic processes i.e. Yogic-prakriyās himself before coming to any conclusion of accepting or rejecting the same. This was not unnatural.
In our age the example of Sri Râmakrṣṇa Paramahânsâ is glaring one. But this is not found in the case of Jñânesvara, as he had received "Samâdhi-dhāna" i.e. wealth of meditation at the age of seven only from his Satguru Nivrttinâtha.

Kabīra in many "Dohâs, Sakhîs and Padas" has expounded his inclination and love towards not only Kundalini but other yogic processes and concepts.

(a) Brahma-randhra; Trikūṭê; Bhramara-gumpha; Sahastrâr-kamalâ

In following 'Pada' such concepts may be seen.

"Ātmâ Ānandî jogî, pivai mahârassa amrta bhogi ".

This refers to 'Brahma-randhra', which Jñânesvara has referred to "Satrâviyece-stanya desi". Kabîra has referred to "Ajapâjapa", "Umâni", "Trikûṭê", "Triveni", and "Sahaja-Samâdhi" in this pada with high regards for these yogic-prâkriyas.

Another 'Pada' may be taken for study.

"Aisi re Avadhû ki cânî, Upâri kûvâta tali bhari Pâni "

In this 'Pada' Kabîra has referred to "Gâgana-Jyoti", "Bhavâr(Bhramâr)-Gumpha", "Trikûtê", "Anahada", "Susumna", "Ulati-Keval" i.e. Sahastrâr-Kamal, "Ughata-Ghât". These are all technical (Yogic) terms in Hatha-Yoga.

(b) Mûla-bandha :

Kabîra has referred to "Mûla-bandha" thus:

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This 'Pada' indicates the awakening of Kundalini sakti from Muladhara-cakra, where deity Ganesa is believed to be resided.

(c) Sata Cakras:
Kabira has referred to 'Sata-cakras' thus:
"Sata-cakra ki kanak kothadi, basta bhava hai soi."  
In 'Padas' 11 and 12 Kabira has expounded "Yogic-Ulatbasiyams", which we will discuss in chapter second of Part fourth of this thesis.

(d) Different Yogic terminologies:
Kabira has referred to 'Dwadasa-Kosa', 'Pasa Darwaje', 'Bavan Kothari', 'Couda canda', 'Cousasta diya', 'Sata Surati', 'Solah-Sankh; and 'Bahattara nadiya' etc.

(e) Yogic-Rahasavada:
In 'Pada' seven, Kabira has propounded "Yogic-Mysticism" thus:
"Ulate pavan cakra sata bedha, mera danda gagana garaji mana suni saman baje anahada tura."  
The references to "Sata-cakra", "Meru-danda", "Anahada-nada", and 'awakening of Kundalini' etc. are clearly seen.
Another example of 'Yogic-Rahasyavada' may be seen in 'Pada' eighteen thus:

"hindolenā taha zulai ātma rama prema-bhagati hindolana
sabā saṁtanii ko visāraṇa "

Caṇḍa sūra dōi khambhava, bank nāḍi kī ḍori, zulai
paṇca piyāriya, taha zulai jiya mora "34.

This is a beautiful example of Kabīra's devotional heart of mixing Hatha-Yoga in 'Prema-laññā-bhakti". He has referred to Iḍā, Piṅgala, Susumna, Kundalini, Satā-cakra, Trivenī, Nāda, Bindu in this 'Pada'.

In 'Pada' four, Kabīra has referred to Viṭṭhaḷ-Pāṇḍuranga of Pandhurapur with great love thus; "Sata dāla kavala
nivāsiya " This brings forth great Yogic-Rahasyavada 35.

(f) ānāhada-ṇāḍa

It seems Kabīra had great attraction and divine experience of this Yogic-siddhi or achievement. He has referred to at many places. The influences of the Nātha Pantha is thus seen on his concepts of Yogic Prakriyās.

"ānāhada kai ghri bājai bājai "36.

"Avadhu nāḍai byānda gagana ḍajai, sabada ānāhada bolai"37
"Sasihara sūra milāvā, taba ānāhada bena bājāvā"38 "Jagata gura
ānāhada Kīngārī bājai"39 "Gudiya Kō sabad ānāhada bolai"40
"Kahai Kabira jiya saansa nahi sabada Anahada bhaag" 41 "Gagana garaji amrta cavai" 42 "Anahada bajai-nizara bharai, upajai Brahma-ciyaana" 43.

Still more examples can be cited. Kabira had great love for 'Amrita' i.e. nectar. In many 'Padas' he has expressed his keen desire to drink nectar from 'Sahastrar-kamal' which is the target in Kundaliini-Yoga. 'Anahada-neda' plays an important roll in the 'Sabda-Surati-Yoga' of Kabira, which we will discuss later.

(g) Unamani-avastha

"Avadhur mera mana mativara Unman cadhya magana rasa pivai, Tribhavan bhaya ujiyare" 44 "Kahi Kabira yahu gagana na binesani jou dhaaga Unamana" 45 "bahari sojata janama gavayeh, Unamani dhyana ghata bhitar paya" 46.

All these utterances show his great regards and love towards this great state in 'Sadhanavastha' in the path of Yoga.

XI 'Sahaja-Samadhi' of Kabira and 'Sanjivana-Samadhi' of Jnanesvara

Kabira had a great liking for the words 'Sahaja', 'Sahaja-Yoga', 'Sahaja-samadhi' or 'Sahajavastha' because he was a firm believer in nature and natural course. He was deadly against outward show of any kind either in devotion or Yoga. He has therefore emphasised on 'Sahaja-Samadhi'. It seems he has expounded these views after seeing the hypocrisy and exhibition
of Yogic processes by some perverted Hatha-Yogis, to whom he has addressed as 'Avadhu' and fired.

His self-satisfied utterances like 'Kahi Kabīra mai pūrā paya, bhaya Rama Parasāda,' must have come in the last stage. "Parama prakāsa sakala viṣyāra, kahi Kabīra mai dāsa tumhāra" says Kabīra. This also shows the highest stage of his peace of mind, tranquility and Self-Realization.

In this last stage of 'Siddhāvästha' Kabīra has expressed himself in very sweet 'Padas', which have made him immortal.

"Sadho Sahaja-samādhi bhali, Gurupratāpa ja dinase upajī dina dina adhika cali." These 'Padas' of Kabīra have great resemblance with those of Jñānesvara's where guidance is given to the aspirants in the path-way to Self-Realization.

Jñānesvara has referred to 'Unmani' and 'Tūryā' in the Jñānesvarī as well as in his Abhaṅgas. Jñānesvara's conception of 'Samādhi-sanjīvan' in the Haripātha and elsewhere is the top-secret (Raja-guhya) of the Nātha-sampradāya. All these points cannot be considered in this chapter due to limitations of space.

XII  The Relation between Hatha-Yoga and Raja-yoga:

In the Hatha-Yoga 'Prāṇa' (vital air) is controlled and thus mind is automatically controlled, while in the
Raja-yoga mind is controlled first which helps to control 'Prana'. In short, according to the 'Hatha-yoga-pradipika' control of mind (Manojaya) and control of Prana (Pranajaya) are interdependent, "manotraya viliyate pavanstratra viliyate" (4-23).

In fact, in the Science of Yoga if any one of the three viz., Mana, Prana or Bindu is controlled, automatically others will be controlled. Hatha-yoga is the background on which Raja-yoga is achieved, "Kevalam Rajayogmaya Hathavidyapa-disyate". (1-2). To awaken or to rouse Kundalini by Yogic-prakriyas is the goal of Hatha-yoga.

While commenting the verses (27 and 28) on Hatha-yoga in the fifth chapter of the Gita Raja-yoga is combined with it thus: "Then, behold, the canvas of the mind on which is painted the picture of Worldly existence is torn apart, just as reflections disappear when a lake dries up. When the mind has ceased to function, where is there any place for egoism or other passions? Therefore a man (who has realized the Self) Becomes Brahma even when still in the body".

Kabira has manifested 'Pritisaṅgama' i.e. confluence of love of Hatha-yoga and Raja-yoga thus;

"so jogī jākai mana mai mudrā, ṛeti divasa na karai nidrā, mana mai āsana mana mai rahanā; mana ka japa tapa mana su kahanā; mana mai śāpāra mana mai śīṅgi, anāhada bena bajāvai raṅgī".
Kabira has advised a yogi to keep all the outwardly symbols of posture (mudra), firm seat (asana), singi (a sort of small begul) etc., in mind only. This 'Pada' shows his higher stage in 'Sādhanā-mārga,' when he passed from Hatha-yoga to Rāja-yoga. This, however, cannot be interpreted as a refutation of Hatha-yoga by Kabira.

Like Jñānesvara, Kabira's Kundalini-yoga, Hatha-yoga or Rāja-yoga terminates into Bhakti-yoga thus:

"Bhagati duvāra sānkādā, rai dasāvai bhāi, māma tou maingala hrai rahyo, kyun kāi sakai samāi".

The confluence of Hatha-yoga, Kundalini-yoga and Rāja-yoga may be seen thus:

"Kāti kutī machalī, chīkā dhari cachodi, koi ekā asēra māma besya, dāhā mai pādi bahōdi".

'machalī' is fish (mind); 'chīkā' is sling denoting Sunya-mandal or Brahma-randhra.

The aspirant with great efforts and difficulties tried to engage or engross his mind in the Supreme-State of meditation, but due to worldly attractions, mind jumps again into Samsāra i.e. worldly attachments.

2. RĀJA-YOGA OF JÑĀNESVARA AND KABIRA:

I Science and Spiritualism

When 'Apollo Eight' of the U.S.A. was returning successfully after ten rounds around the moon, and when the
intelligence of man was highly praised, the Queen Elizabeth of England gave a Christmas message to the Commonwealth of the Nations on 25th of December 1968 thus:

"It will not suffice by solving the worldly problems. We should attend to our spiritual development also. We should not forget that to create suitable atmosphere or environments for our children is our responsibility". The days of spiritualism are not over!

In the 20th century, when human foot-prints were stamped on the Moon on 21st July 1969 and Moon was virtually conquered by the sciences, mind of human-being is still unconquered and undiscovered completely. According to astrology mind is influenced by the Moon. Moon is now known to the mankind but not the mind itself though 'Manava' word is coined from Manu, which was based on 'Mana'.

Why the young generation in the U.S.A. and some other Western countries in spite of immense wealth and luxuries should go mad after L.S.D. and other drugs for mental peace? Why a high percentage of rich people is taking sleeping pills and lunacy is now on the increase?

There is only one answer. Nobody wants or has time to think about life. Nobody bothers to know about mind, the fundamental component upon which life depends. When one is ignorant of it, how can he make his life happy, rich,
peaceful and blissful? One, who cannot make his worldly life successful how can he attain 'Paramārtha'—the highest goal of life.

Jñānesvara sarcastically asks

"their worldly welfare comes to nought, so why consider their heavenly state? Think about this O Son of Pāndu" 53.

II The quest of Mind:

Since the period of the Vedas and the Upaniṣads Raṣies, Munis and Yogīs are in the search of mind, which is nothing but the manifestation of the Ātman in different name and form. This is the only "Sutrañhār" i.e. wire-puller or the leading principle in life. It makes a man to dance according to its tunes. 'Sāṅkalpa' and 'Vikalpa' i.e. decision-resolution or suspicion-indecision are the products of mind.

In the Yoga- Vāsiṣṭha Prabhu Rāmacandra tells the nature of mind to Sri Vāsiṣṭha Muni thus:—

"It is perhaps easy to drink the whole Ocean, to throw or to uproot the Meru-Parbata (mountain) from the bottom itself or to eat fire but it is very difficult to control mind."

Arjuna complains similarly against the mind in the Bhagavadgītā thus: "For the mind is very fickle, O Kṛṣṇa, it is impetuous, strong and obstinate. I think that it is as difficult to control as the wind" (Bg.:VI:34).
Bhagwān Sukācārya says in the Bhāgavata, "One should never rely upon mind, because fickleness is its nature. Nobody should ever make friendship with this mind”.

Sri Ekanātha-Mahārāja points out the powerfulness, potency or mightiness of mind thus “The impact of mind is so powerful that who will stand to it? There is nobody in the world, God or demon, who can challenge mind”.

Samartha Rāmādāsa says,

"Even Brahma cannot control his mind, it does not die in spite of huge efforts”.

Santa Tukārāma complains,

"O Narayana! though I try my level best to control my mind, it does not listen to me. It thinks of the things which it should not. It is bent upon navigating me towards my downfall!"

Jñānesvara explains its impetuous and powerful nature briefly thus:

"One cannot know the nature and extent of the mind; the three worlds are too small for its activities. Could it ever happen that a monkey should practise meditation, or will the strong wind stop in its course when told to do so?”

Kabira also describes the vivid nature of mind thus:
"Who can know the secrets of this mind? This will give plenty of happiness if it is known. All will die except this mind."  

III What is the real nature of Mind and Mind-stuff: Mana & Citta?

"Citta-catusṭaya" consists of four inner senses: mind, intelligence, citta and ego (ahankāra). Their functioning is separate. Mind is responsible for 'Sankalpa & Vikalpa', intelligence for decision; to think deeply and constantly is the nature of 'citta'; after thinking, deciding and concentrating on one thing, which is dear to oneself, natural ego (Ahankāra) and love are created.

In the Western psychology only one word- mind- is known. But the Indian-psycology has expounded different functioning of the four components or inner senses "citta-catusṭaya" 'Citta' is a very important component, which the Gita has highly regarded thus:

1) "maccaṭā saṭataḥ bhava" (Bg.XVIII:57)
2) "maccaṭāḥ satatam bhava" (Bg.XVIII:57)
3) "maccaṭāḥ saravādurgāṇi, matprasadāt tāriṣyasi"(Bg.XVIII:58)
   "mana eva manushyānām, karaṇam bandha mokṣayoh"(VII:68)

In the Pāncadāsā the Maitryupaniṣad is quoted thus:—
In the Yogavāṣistha Sri Vasistha explains the nature of mind to Sri Rāmacandra thus:
"Except two alphabets (ma & na) it has no independent existence at all ".

Srimad Vidyāranya Muni has described mind as the president (Adhyakṣa) of all the ten senses. It resists in the lotus of heart (Hṛdaya-Kamal). It is called inner sense, (antarindriya). Žnānesvāra has expounded the same nature of mind thus:

"The name mana (mind) is quite in vain. It is only imagination in form. Because of this the Self has come into existence as Jīva i.e. Individual-Self."57.

Kabira has also manifested the nature of mind very accurately.

"Mind is more dilute than water, thinner than smoke and it is faster than wind. I have made friendship with this mind."

He has expounded the importance of mind in mystic way thus :

"mana Mathurā dila Duārika, Kāyā Kāsi jani " "Ihu mana Sakati, ihu mana Sii ihu mana pañca tatva ka jiu, ihu mana le jou unamanī rahe tou tini loka ki bate kahai "59.

Kabira has narrated the nature of mind poetically :

"Mana kai bahutaka rāṅga hai, chīna chīna badalai soya, ēka rāṅga je vhai rahai, eiso virala hoyā "60.

The colours of a sexual minded person changes occasionally but there may be an exception of one, who merges his mind in deep colours of the meditation of God.
Kabirā defines his concept of Jogi thus: "All make their bodies Jogi, but there is a rare, who makes his mind Jogi. All the yogic-powers (Siddhis) can be gained if mind becomes Jogi."61.

IV How mind can be controlled?

Not only in spiritualism or in 'Yoga-marga', but in common worldly affairs also there is only one problem, which makes a man uneasy. How to control one's mind is the torturing problem.

Jñānēśvara was the great psychologist! He knew the powers, merits and demerits of mind. He knew all its sides—good and bad. It seems from his expositions in the Jñānēśvari and in the Abhangas that he has thought over mind very deeply and minutely. He knew its strength and weakness. He clearly warns in the "Haripātha". "One who has (blindly) followed his mind is doomed forever."62.

Jñānēśvara does not believe in force, compulsion, coercion or violence in controlling mind. He knew the secret a very good point of mind. He says, "for in this one respect it is good that it frequents places familiar to it; therefore the delight of experience of the Self should be shown to it often."63.

Jñānēśvara has advised all and specially the aspirants to treat mind very softly, tenderly, tactfully, sweetly and
lovingly. Jñānesvara's delicate, loving treatment is revealed in the following Abhangas:

"O dear mind! please do not forsake the lotus feet of the Lord-Hari".

"Mana-Bhramara is humming around the lotus feet of Hari"

"The tender sprout of mind merged in its origin. It has become Kṛṣṇa itself in experience."

"Garlands of flowers of mind were prepared and were presented to all."

"O my dear mind! please stop this game of creation and destruction of imaginations. Do something by which you will gain Saguna-Hari."

"I tried to light the wick of mind, but all was gained in the form of Jyoti-sacred flame."

Kabира has stressed the means of controlling the mind by force, compulsion and strictness thus: "O Jīva! Do not abide by the will of mind. Cut off the habit of mind of indulging in worldly pleasures. While spinning, a weak thread is to be united with cotton sliver now and then, in the same way in devotion, obstinate mind must be devoted to the feet of the Lord."

Kabира very angrily says,

"I will cut down this fickle mind to pieces. It has sowed the seeds of sexual pleasures and now it shrinks-fears..."
while cutting the crops at harvest. It must now bear the consequences of its evil deeds.\textsuperscript{71}

"I shall slaughter this mind (bisamal karau)\textsuperscript{72}. Then only it can see, which is unseeable\textsuperscript{72}.

"I shall burn my mind in the woods of the worldly desires\textsuperscript{73}.

Kabir\textsuperscript{\textdagger} wrath is for the sake of the welfare of the human being. In his anger, motherly heart resides. There is all pity, compassion and love in his heart for the world and specially for the ignorants.

Kabir\textsuperscript{\textdagger} has advised the aspirants: "0 \textit{Sadhaka}! confine this violent elephant in your heart itself. Whenever your mind turns away from the path of devotion, you bring it back with a goad of control".

"Think your life has gone fruitless if you cannot kill a deer of mind with an arrow of "Panca-tattva" and a bow of your body\textsuperscript{74}.

Like \textit{Jnanesvara}, \textit{Kabira} knew the strength and good points-virtues-of the mind. \textit{Kabira}, who has used the language of cutting, slaughtering, killing and burning the mind, says feelingly:

"Mind itself is Gorakha, mind is Govinda, mind is Alakha-niranjan\textsuperscript{75}."
In the Gita the Blessed Lord Krsna has called mind his 'Vibhuti'. "Indriyanam-manashtrasmi" (X:22).

Kabira, who has called mind a thief, deceitful or traitor says at one place, "I have made my mind as my fastest friend. In his neck a beautiful red scarf is seen, which is duped in devotional love of the Lord. The colour of this red scarf is so fast that all the washermen in the world will die in washing this scarf, but the colour will not fade away".

Jñanesvara also knew this secret of giving importance to the mind. "You attain that essence of Unism-Monism by giving importance to the mind".

"The light of mind is great. By mind only the Brahman is lighted."

"Mind is priceless-precious. The path of Realization will be easy, provided mind is engrossed into the Lord (Anupa)."

In short, according to Jñanesvara and Kabira, mind should be tactfully controlled. It should not be left at its sweet will. It should be attached towards devotion or good deeds.

Kabira's Mayavada is founded not so much on philosophical propositions like Sankara or Jñanesvara, but on mind itself. In his expositions known as "Maya kau Anga", "Kami nar kou Anga" or "Kusangati kau Anga" he has repeatedly warned the aspirants to keep their mind quite aloof from the worldly attractions, specially kanaka and Kanta i.e. gold and woman.
Like Jñānesvara, Kabīra was a great psychologist. In his poetry, "Manopāsana" or "Manahsaśādhanā" i.e. Rājayoga has great importance & value.

3. THE PĀTANJALA YOGA AND JÑANESVARA:

"With such thoughts in his mind Śri Hari then said to Arjuna, Listen, while I tell thee of this royal path (Pantharaśa)" (Bg.Vi:10:Jñāna.152).

(a) Is Pātanjala-Yoga propounded in the Bhagavadgītā?

Lokamānya B.G. Tilaka in his scholarly tracts 'Gītā-rahasya' writes that according to Jñānesvara out of all means of Salvation, Pātanjala-yoga is the best one 'Pantharaśa'. But it is a controversial point, whether in the sixth chapter of the Bhagavadgītā, Pātanjala-yoga is expounded, or not.

In his 'Gītā-Bhāṣya' Saṅkara has referred to this sixth chapter of the Gītā as "Dhyāna-yoga". He has not mentioned 'Pātanjala-yoga' anywhere. Jñānesvara also refers to it as 'Abhyāsa-yoga' or 'Rāja-yoga', but does not say 'Pātanjala-yoga' anywhere.

Dr. Rādhākrṣīnan writes about it thus: "Here the teacher develops the technique of mental discipline on the lines of Pātanjali’s Yoga-Sūtra".

Swāmī Vivekananda has called it 'Rāja-yoga' and refers to Pātanjal-yoga-Sūtras.
(b) What is the period of the Pāṇaṅjalya-yoga Sūtras?

1) Bharata-cakrārya Sri C.V. Vaidya writes, "The period of Pāṇaṅjalya is almost proved to be as 150 to 100 B.C. Present 'Mahābhārata' is certainly before 150 B.C. --- If these Pāṇaṅjalya-yoga-sūtras were composed before that period, then they must have been referred to in the Mahābhārata, which is not done." 84

2) Dr. Rādhākrśnan writes regarding this point, "Pāṇaṅjalya's Yoga-Sūtras are assigned to the second century B.C. though some are of the opinion that they are so late as the fourth century A.D." 85 "Jacobi thinks that the Yoga system was in existence as early as 300 B.C." 86 At last he comes to the conclusion thus: "So Pāṇaṅjalya cannot be later than A.D. 300." 87

3) Prof. James Haughton Woods writes in his scholarly Thesis "The Yoga-system of Pāṇaṅjalya" thus: The conclusions would be then that Pāṇaṅjalya's sūtras were written at some time in the fourth or fifth century of our era." 88

4) Prof. Baldeva Upaḍhyaya writes, "Yoga-sūtras were written before the second century of Vikram." 89

5) Prof. S.N. Desagupta has proved that the author of the Grammar (150 B.C.) and the author of the Yoga-Sūtras are just the same. He was somewhere two hundred years B.C. 90

6) Pandit Rāhulsān Kṛtyayana did not accept this period (150 B.C. to 200 B.C.). He has insisted upon 250 A.D. 91
What is the 'Yoga-parampara' in Bharata?

Bhagavan Patañjali is not the originator of the Science of Yoga, but the 'Bhāsyakāra' i.e. commentator of it. He himself has said, "Atha Yogānusāsanam" i.e. "Now the exposition of Yoga (is to be made)". The expression (now) indicates that a distinct topic commences here (Patañjala Yoga Sūtras: 1-1). In the Mahābhārata there is a detailed description of 'Yoga-sāstra' in the Sānti-Parva (Chapters 236, 240, 300 and 316 may be seen). The originator of 'Yoga-sāstra' is Hiranyagarbha. He taught it to Vasishtha; Vasishtha taught it to Nārada, who taught it to Bhīma. The names of Śaṅdilya and Yājñavalkya are mentioned as the great Ācāryas of yoga-sāstra, but nowhere the name of Patañjali is mentioned.

I had to take this review of the Patañjala-Yoga-Sūtras only to prove that in the sixth chapter of the Gītā, Haṭha-yoga Aṣṭāṅga-yoga or Rāja-yoga are propounded, but not the 'Patañjali-yoga-sūtras' as some think.

The Radical Differences between The Patañjala-Yoga and the Jñānasa-Yoga:

Now I want to show that 'Jñānasa-yoga' totally differs from that of "Patañjali-yoga" on the following points:

(a) Jñānesvara has made a detailed long commentary on the seventh verse of the thirteenth chapter of the Gītā from 'Ovis' 184 to 511. In it while commenting on "atmavinigrāhaḥ" (Bṛg.XIII:7), Jñānesvara refers to some "Yogic-Prakriyaś" (Pratyahāra Yama and niyama) of Patañjala-yoga-sūtras thus:
He exercises rigid control over his senses, he mortifies his body and subdues all actions. At the great door-way of the mind with withdrawal of senses from external contacts, he imposes restraint on all activity.\(^92\)

But while telling the remedy of controlling the mind (citta-nigraha) he refers to the Haṭha-yoga only thus: "Placing the three lower centres of psychic energy under the watchful guard of the three bodily postures, he focuses his mind at the junction of the Iḍā and Piṅgalā arteries. On the couch of highest contemplation he concentrates on meditation and becomes absorbed in the union of mind and spirit.\(^93\)

Jñānesvara further refers to 'Ādhāra-cakra', 'Maṇipūra-cakra', 'Vīśuddha-cakra', 'Mūla-bandha', 'Oḍhiyāna-bandha', Jālandara-bandha', Iḍā-Piṅgalā-Suṣumna, Dhyāna, Samādhi etc. from Haṭha-yoga. At the end of this discussion, Jñānesvara has expounded the achievement (Phalita) on the lines of the Natha-cult, which is unism of 'citta and caitanya'. This union of 'Jīva-sīva', ' Śiva-sākti' or 'Citta-caitanya', is 'Sāmarasya-yoga' of the Natha-cult. In the Pātañjala-Yoga 'Citta' merges in void-sūnya. It vanishes or disappears and does not unite. In the Jñānesa-yoga', citta becomes caitanya (spirit of self) itself! This is the fundamental difference between the two yogas.

(b) In the twelfth chapter of the Jñānesvari he says, "that one whom the mind is unable to grasp, who cannot be
perceived by the intellect nor apprehended by the senses, who
not being confined by space nor limited by form, is even
beyond the reach of meditation 

Generally these 'Ovis' are quoted by those who want to
prove that Jñānesvara was against Hatha-yoga. But very
conveniently they ignore Jñānesvara's specific words "and yera
te Pāṇḍavā" i.e. " Also 0 Pāṇḍavā, those whose minds.... "
Hereby the word 'yera' (those), Jñānesvara refers to somebody
else, who are the followers of the Patañjala-yoga-sūtras.

(c) In the sixth chapter of the Jñānesvari, he has not
accepted the method of "Citta-nirodha" of the Patañjala-yoga-
sūtras, but has shown the futileness of that yoga in controlling
the mind. Not only this but he has propounded the Kundalini-
yoga of the Natha-cult in details with its grandeur, which is
not even touched in the Patañjala-yoga-sūtras.

(d) In the twelfth chapter of the Jñānesvari, he has expounded
the 'Kundalini-Yoga' in beautiful poetic metaphors, and has
recommended it, as the means of Salvation, i.e. attaining
'Brahma-pada' or Self-Realization.

(e) As the common terminology of 'Maya', 'Ajñāna', 'Abhāsa'
etc. has done injustice to Jñānesvara by proving him to be a
follower of Saṅkara in the same way the Yogic terminology of
'Yama-niyama', 'Āsana', 'Dhyāna', 'Samādhi' of the Patañjala-
yoga' did injustice to Jñānesvara of proving him to be a
follower of Patanjali which is incorrect.
There are fundamental differences in the conceptions and definitions of 'Yama', 'Niyama', 'Asana', 'Pranayama', 'Pratyahara', 'Dhara', and 'Sama' in the Jnanesa-Yoga and the Patanjala-Yoga, which cannot be further dealt with in this chapter due to limitation of pages.

(f) In the Patanjala-Yoga, 'Sanyama' (control) is done on the different places to achieve different Yogic-Powers i.e. Siddhis. 'Yoga, according to Patanjali, is a methodical effort to attain perfection, through the control of the different elements of human nature, physical and psychical' says Dr. S. Radhakrishnan.

In the Jnanesa-Yoga, 'Sanyama' is done for attaining the Self-Realization. The Jnanesa-Yoga leads the aspirants to 'Atma-labha' - 'Atma-sukha' i.e. Self-Realization.

(g) In the Patanjala-yoga the knowledge of 'Purusa-visesa' will be gained but like the Jnanesa-yoga it will not lead to 'Sayujya-mikti'. In the Jnanesa-Yoga the emphasis is not on 'Citta-nirodha', but on 'Pinda-Brahmanda aikya', 'Vyaasti-Samaati aikya', 'Jiva-Siva-aikya' or 'Citta-caitanya aikya' i.e. unism of everything. Dr. S. Radhakrishnan supports this viewpoint. He says, "In Patanjali, Yoga does not mean union, but only effort, or, as Bhoja says, separation (Viyoga) between Purusa and Prakriti".

(h) The Patanjala-yoga is based on 'Citta-dhara-yoga', while the Jnanesa-yoga is founded on the 'Siva-Sakti-Samavesana' yoga i.e. the Kundalini-yoga.
(i) The Patañjala-yoga terminates in the 'Kaivalyapadā'\(^{107}\) while the Jñānesa-yoga ends in 'Sayujy-mukti'\(^{108}\).

(j) The fundamental differences between the two yogas is regarding the concept of 'Mayā'. Patañjali has not accepted 'Mayā', but has referred to its effects only. 'Aviveka' is the only bondage in the Patañjala-Yoga, which is also known as 'Guna-Sanyoga-citta'\(^{109}\). Regarding the conception of Mayā of Jñānesvara, we have already discussed it in the chapter on 'The Doctrine of Mayā'.

(k) In the Patañjala-yoga the emphasis is on purifying the mind, making it steady and unaffected (Aparināmasīla)\(^{110}\).

Dr. S. Radhakrishnan describes the limitations of the Patañjala-Yoga thus: "The Yoga discipline is nothing more than the purification of the body, mind and soul and preparing them for the beatific vision"\(^{111}\) (Indian Philosophy: Vol.II, page:372).

In the Jñānesa-yoga, the emphasis is on making 'mana-citta-ahānākara' as broad and pervading as the universe or the Supreme-Self\(^{112}\).

(l) In the Jñānesa-yoga supreme importance is given to the grace of the spiritual master i.e. 'Satguru-kripa'\(^{113}\) which is not traced in the Patañjala-yoga.

This comparison between the Patañjala-Yoga and Jñānesa-yoga can be extended further to other points also but the above discussion is considered enough to prove the fundamental
differences between the two disciplines of the science of Yoga.

4. The Fundamental differences between Astāṅga-Yoga and Rāja-Yoga:

According to the Pātañjala-Yoga (2-29) there are eight aids, folds or parts of yoga viz. Abstentions, Observations, Postures, Regulations of the breath, withdrawal of the senses, Fixed attention, contemplation and concentration. Yama, Niyama, Āsana, Prāṇāyama, Pratyāhāra, Dhāranā, Dhyāna and Samādhi.

Yama is further divided into five parts. Abstinence from injury and from falsehood and from theft and from incontinence and from acceptance of gifts are the abstentions. (Ahimsa, Satya, Asteya, Brahmacarya and Aparigraha) and Niyama is also further divided into five parts. Cleanliness, Contentment, Self-castigation study and devotion to the Isvara. (Souca, Santosa, Tapa, Svādhyāya, Isvara-Pranidhāna).

In the Hatha-Yoga-Pradipika, the number of subparts of Yama and Niyama is ten each.

We need not go into details of this controversy regarding the number or the description of them as it is beyond the scope of this Thesis. But we have to deal with one misconception here in brief.

Generally Astāṅga-Yoga is taken as Rāja-Yoga, which is not correct, due to the following reasons.

(a) In the eight fold-system (Astāṅga-Yoga) mind-stuff (citta) is to be controlled or restrained, while in the Rāja-yoga, mind-
(b) In the Pāṇājala-Yoga (which is Dhyāna-Yoga), all 'Yogic-prakriyās' are performed keeping in view of the momentariness, perishability and sorrows etc. of the world. These lead to Dualism. The Pāṇājala-Yoga itself is "Dwaiti"- Dualistic. In the Rāja-Yoga, Monism (Advaita) is achieved as it leads to the 'Sāmrasya-Yoga' which Jñānesvara and Kabīra have consistently advocated.

(c) In the Pāṇājala-Yoga 'Citta' becomes unconscious and vacant and then completely actionless. This leads to void i.e. 'Śūnyāvasthā'. In the Rāja-Yoga 'Citta' becomes steady, tranquil and active (Sākriya).

Though Jñānesvara has referred to the eight-fold system (Aṣṭāṅga-Yoga) in the Jñānesvari, in his Abhaṁgas, he has refuted it. Jñānesvara says in his Abhaṁgas thus: "Aṣṭāṅgayoge na sinijē, Yamanema na kije Rayā" 19 "Yamaniyama Prāṇāyāma Pratyāhāra he sakali upāya pari apāya re." (314). "Yamaniyama Dharma ātmā nāhi karma, avagheci Brahma hounī thelo" (649).

His emphasis is on the Rāja-Yoga and not on the Aṣṭāṅga-Yoga, due to above reasons. The same is the case with Kabīra. He has not stressed on Aṣṭāṅga-Yoga for attaining Laya-Yoga, which is 'Śabda-Surati-Yoga' in the Kabīra-Panth, though Aṣṭāṅga-Yoga ultimately leads to Laya-Yoga.
There is one more fundamental difference between the Patañjala-Yoga and the Jñānesa-Yoga. The Patañjala-Yoga is eight-fold, whereas Jñānesa-Yoga is only six-fold (Śadēṅga-Yoga) according to the Nātha Cult. In the 'Yoga-mārtand' of the Nātha-cult, only six folds are described viz. Āsana, Prāna-Saṁrodhan, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi, which Jñānesvara has referred to.

In short, neither Jñānesvara nor Kabīra has followed Āstānga-Yoga expounded by Bhagavāna Patañjali.

This comparison of the Patañjala-Yoga and the Jñānesa-Yoga is elaborately described by Sri Joshi Maharaja in his 'Divyamṛtadhara' (Second Volume under publication) from which a few points are taken. According to Sri K.K. Kolhatkar, Āstānga-Yoga which is refuted in the Brahma-Sūtras, is quite different from the Āstānga-Yoga of Bhagavāna Patañjali as it is Vaidic and based on "Krutsna-Yoga" expounded in the Kathopanisad (Bharatya-Manasa Sāstra, page 135).

5. 'Sabda-Surati-Yoga' of Kabīra:

'Laya-Yoga' in the Science of Yoga, is known as 'Sabda-Surati Yoga' in the Kabīra-Pantha, Kabīra has emphasised on this discipline (Sādhana) in particular.

This 'Sabda-Brahma-Sādhana' is very ancient. In the Rigveda (1-64-10) it is praised. The references to this discipline are found in the Upanisads (Mandukya: 1: Kathopanisad;
Kabira has described 'Anahata-nada' at several places which we have already seen. The divine sound in the 'Brahman' is represented by 'Anahata-nada' in the 'Pinda'.

In the Haçiosopanişad 'Anahata-nada' is described in ten different kinds, while in the Maitranîya-Upanișad only seven kinds are mentioned. Of all these seven or ten sounds 'Omîka' or 'Pranava' is supreme. All these sounds are very sweet, tender, subtle and in ascending order of importance help concentration. This is known as "Nâmanusandhâna-Yoga". There are several methods (Yogic-Prakriyas) to achieve it.

This 'Laya-Yoga' is described in the Haça-Yoga-Pradîpika (4-34 and 4-48) in brief.

There is a great controversy over the meanings of the words 'Surati' and 'Nirati' used by Kabîra. According to Doctor Bodathavâ114 'Surati' is a corrupted form (apabramsha) of 'Smruti'. The Râdhâsvâmi-Samprâdâya interprets 'Surati' as 'Jîvatma' and 'Nirati' as 'Paramatman'. Sri Kâti Mohan Sen takes 'Surati' as 'Love' and 'Nirati' as 'Prem-Vairâgya'. According to Dr. Hazari Prasad Dvivedi115 'Surati' is introvert tendency (Antamukha-Vrîtti) and 'Nirati' is extrovert tendency (Bahirnukha-Vrîtti). Some think 'Surati' is nothing but
resolving oneself unto the Supreme (Sva-rati).

According to Sri Vinayakrāo Karmalkar, 'Surata-Sabda-Yoga' is 'Gurupradatta-nāma', 'Sakti-sampaṭit-mantra' or 'Caitanya-mantra'. This interpretation is much nearer to the truth. In the 'Nāmasmarana-Yoga' there is 'Sabdānusāndhāna' which leads to 'Nādānsāndhāna-Yoga' and thus to the Laya-Yoga. In this method 'Ajapājapa' is automatically achieved which leads to 'Manolaya'. This highest state of mind is known as 'Unmāniavastha' or 'Amanibhāva' and Kabīra has repeatedly instructed the aspirants to follow this method of 'Sabda-Yoga-Sadhana'. The same is described in the 'Gorakha-Bānī'. In the Nātha-pantha, 'Surati' is a distorted form of 'Socita' or 'Sucita' which means 'Sabdānmukha-Citta' i.e. concentration on word.

Śri Samartha Rāmadāsa Swāmī of Maharāstra has included 'Nāḍa-Brahma' in his list of fourteen Brahmas in the Dāsbodha. Kabīra has referred to this as 'Anāhata-dhola'. It is said that after the achievement of 'Anāhata-nāḍa', the aspirant reaches the highest level of Self-Realization of Brahma-Darsana (Nāḍante Jyotidarsanam). In the Patañjala-Yoga Sūtras 'Anāhata-nāḍa' is regarded as Pratibha Sravana" (3-36).

Śri Raman-Mahārshi escorts on the search of "Who am I?" Śri J.K.κ-samūrti puts the emphasis on making the mind vacant. This search or Sadhāna is nothing but 'Amanavastha' i.e.
mindlessness or Sabda-Surati-Yoga of Kabir, which leads to the goal of 'Know thyself' or the Self-Realization.

CONCLUSION

"Yoginām api sarvesāṁ
Madgatyamāṁtaratmanā" (Bg.VI-47).

"And of all Yogins, he who full of faith worships Me, with his inner self abiding in Me, him, I hold to be the most attuned (to me in Yoga)" says the Blessed Lord.

Jñānesvara and Kabir both have followed this conception of a perfect Yogi. From our discussion in the beginning on the Hatha-Yoga, it will be quite clear that not only Jñānesvara but Kabir also had practised all "Yogic-Prakriyas" perfectly. Both of them were the masters of Hatha-Yoga. But it is worth noting that both of them have vehemently refuted the outward exhibition of show of these Yogic-Practices to impress and to expedite the ignorants. They were the bitter critics of hypocrisy in every field of life especially in Yoga and devotion. They were opposed to Yogic-rituals (Yoga-Yāga-Vidhi) but not to sincere practice of it. Otherwise, both of them would not have given so much importance by referring to all Hatha-Yogic-Prakriyas. Both of them were deadly against in practising the discipline of Yoga to attain Supernormal Powers (Siddhis) or for temporal gains.
Jñānesvara and Kabīra both have given the supreme importance to mind i.e. to 'Manosādhanā' or 'Rāja-Yoga'. But there is a radical difference between their treatment of mind. Kabīra uses the extreme means of cutting, slaughtering, burning and killing the mind to control it, whereas Jñānesvara uses all the soft, tender, delicate and sweet words to dissuade it from the worldly desires and attachments and to attach it to path of Yoga and devotion. Like Jñānesvara, Kabīra knew the strength and good points—virtues—of the mind. In his advanced stage of Sadhana, he has changed his attitude towards mind, for bringing it to the path of Yoga or devotion and he has made friendship with it. There is no doubt that both of them were not only the great Yogīs but psychologists also.

Both of them have not advocated either the Pātañjalaya-Yoga or the Āstānga-Yoga, as 'Yama-Niyama', but have emphasized on simple, pure, modest and pious living. 'Satvikopāsanā' is the watchword of Jñānesvara's and Kabīra's Yoga-Sadhana and life in general.

'Sabda-Surati-Yoga' is the speciality of Kabīra, which amounts to 'Sabda-Sādhanā'. This leads to 'Nādānusādhanā-Yoga' or 'Sabdānusādhanā' and then to 'Laya-Yoga'. This 'Sādhanā' takes to 'Urmāniavasthā' of Jñānesvara or 'Amanibhāva' of Kabīra.

Kabīra then comes to the last and highest step of the ladder of the Science of Yoga, which is 'Sahaja-Yoga'. Thus
in the Yoga-Sādhana of Kabir, we find different stages of a real aspirant (Sadhaka) viz. Hatha-Yoga, Rāja-Yoga, Laya-Yoga or Sabda-Surati Yoga and then Sahaj-Yoga. Kabir attained 'Siddhavastha' through all the means of Yoga like Ekanātha, Ramadēsa, Tukārāma or Tulsidāsa, Suradēsa and Mīrā. Jñānesvara became perfect Yogi (Siddha) by the grace of his Satguru, Nivrtinātha at the tender age of seven only.

There is one striking similarity between these two great Mystics-Saints of the world namely that, their Yoga-Sādhana ultimately terminates in devotion. Not only this, according to both of them, all means and practices of the Science of Yoga are to be followed to achieve 'Prem-Yoga'-Union-with the Lord. This is not an easy task. According to Jñānesvara the Lord Siva-Mahēśa is still a pilgrim on this path of Yoga.116
NOTES

PART III

CHAPTER XVI

THE IMPORTANT DISCIPLINE OF YOGA

1. B.G. XII: 5; Jñā: 66-70
2. S. Jñā: Pg. 58
3. K.G. Prē.: Pg. 39
4. Kab.: Pg. 156
5. Ibid: Pgs. 167 - 160
6. K.G. Pg. 5; Sākhī: 27
7. Ibid 21; Sākhī: 59
8. Ibid Pg. 24; Sākhī: 6
9. Ibid Pg. 22; Sākhī: 4
10. Ibid Pg. 24; Sākhī: 7
11. Ibid Pg. 90; Pada: 91
12. Ibid Pg. 90; Pada: 91
13. Ibid Pg. 73; Pada: 17
14. B.G. VI: 14; Jñā: 258-254; 257, 268
15. K.G. Pg. 76; Pada: 29
16. B.G. VI: 15; Jñā: 326-327
17. G. Bh. (S.): 5-27
18. Si. Sit. Pada: 31
20. P. Di: IV - 39
22. Ibid V: 29; Jñā: 154
23. Ibid V: 29; Jñā: 160-61
24. Ibid VI: 13; Jñā: 192-199
25  Ibid VI: 13; Jn: 207-208
27  Ibid: 4; Jn: 47-50
28  Ibid: 10; Jn: 91-93
29  K.G. Pg: 118; Pada: 204
30  Ibid: Pg 117; Pada: 202
31  Ibid: Pg 77; Pada: 31
32  Ibid: Pg 75; Pada: 23
33  Ibid Pg 71: Pada: 7
34  Ibid Pg 74: Pada: 13
35  Ibid: Pg 69; Pada: 4
36  Ibid: Pg 117: Pada: 202
37  Ibid: Pg 115: Pada: 196
38  Ibid: Pg 109: Pada: 173
39  Ibid: Pg 103: Pada: 153
40  Ibid: Pg 90: Pada: 91
41  Ibid: Pg 85; Pada: 71
42  Ibid: Pg 12; Sakhī: 40
43  Ibid: Pg 12; Sakhī: 44
44  Ibid: Pg 86; Pada: 72
45  Ibid: Pg 77; Pada: 32
46  Ibid: Pg 74: Pada: 17
47  Ibid: Pg 137: Pada: 281
48  Ibid: Pg 168: Pada: 403
49  Kab. Pg 261: Pada: 41
50  B.G. V: 29; Jn: 155-156
51  K.G. Pg: 118; Pada: 306
52  Ibid: Pg: 23; Sakhī: 24
53  B.G. IV: 31; Jn: 153
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54  Ibid. VI: 33; Jām: 411-412
55  K.G. Pg. 22
56  P. II: 12
57  B.G. XII: 6; Jām: 110
58  K.G. Pg. 22: Sākhī: 72
59  Ibid. Pg. 233
60  Ibid. Pg. 75
61  Kab. Pg. 271: Pada: 66
62  H.P. Abhanga: 18
63  B.G. VI: 35; Jām: 419
64  Abhanga: 64
65  Ibid: 9
66  Ibid: 319
67  Ibid: 495
68  Ibid: 90
69  Ibid: 235
70  K.G. Pg. 21: Sākhī: 1
71  Ibid. Pg. 23: Sākhī: 5
72  Ibid. Pg. 22: Sākhī: 6
73  Ibid. Pg. 23: Sākhī: 3
74  Ibid. Pg. 24: Sākhī: 30
75  Ibid. Pg. 22: Sākhī: 10
76  Ibid. Pg. 22: Sākhī: 11
77  Abhanga: 399
78  Ibid: 463
79  Ibid: 388
80  G. Rah: Pg. 10
81  G. Bh. (S.):
82  B.G. (S.R.): Pg. 192
83  Rājyogā: Swāmī Vivekānanda: Pg. 123-136
84  S. Mah. Bh. Upa.: Pg. 80
85  In. Ph. Vol. II: Pg. 341
86  Ibid. Vol. II: Pg. 341
87  Ibid. Vol. II: Pg. 341
88  Y.S. Pat. (Intro.): Pg. XIX
89  Bh. Dar: Pg. 367
91  Dar. D. Dar.: P. 642
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114 Dr. P. D. Baḍāthavāl: Yogapravāha: Pg. 27
115 Kab: Pg. 224