

4.0. TYPES OF YOGA

- Karma Yoga is the yoga of action.
- Jnana Yog is the yoga of knowledge and wisdom.
- Hatha Yoga is the yoga of attaining physical and mental purity, (shuddi).
- Raj Yoga is the yoga of awakening the psychic awareness and facilities.
- Mantra Yoga is the yoga of freeing the mind by utilizing a second vibration.
- Laya Yoga is the yoga of conscious dissolution of individuality.
- Bhakti Yoga is the yoga of intense devotion.

4.1 Karma Yoga :

Karma Yoga is the first yoga and is necessary in order to understand the stage of perfection in yoga. Karma yoga is one of the main aspects of yoga. Karma can be defined as 'action', which everyone performs, whether consciously or unconsciously. When we say karma yoga, it means that only action that is performed with a meditative awareness. Laws of karma govern each and every aspect of creation. It is the knowledge which one experiences. It is also an action which is performed by the intellect, the thought and the senses, in order to enjoy the fruits of material world. For example, the soul can be compared to a baby playing in the play ground of the world. The toys that it plays with are the karmas - the thoughts, desires, ambitions, circumstances, roles, and related items. The baby plays with everything in the playground of the world

and the karma tends to become an integral part of his nature, because karma is also an action of the unmanifest dimension of life.

Karma means the primal seed of desire. This primal seed of desire guides the destiny, thought, action and behaviour of every individual. Karma is the action performed by the senses. Senses include the organs of perception, organs of action, karmendriyas. These karmas are physical in nature. The senses are also mental in nature. These are the different activities of the mind which make us aware of the body and its relationship with the world of objects and senses. The karmas are inherent, primal seeds of desires that influence our patterns of thinking and behaviour.

The physical karmas are being performed by everybody. The physical actions, the physical karmas are motivated by a desire for self-satisfaction. The motto of karma yoga is give, give, give and not take, take, take. Karma yoga is a very effective and valid yoga in order to experience the total self. Karma yoga is the frame of mind with which the actions are performed. Actions guide our life whether we wish them to or not. The aim of karma yoga is to lead one into a meditative state of awareness, an awakened state of consciousness, where we become observers of what is happening and how these actions and interactions are influencing binding and limiting our own expressions and personality.

4.6. Laya Yoga:

Laya Yoga is similar to both kriya and Kundalini yoga. The techniques of laya yoga are more meditative in nature. Its aim is awakening of energy center and deals with the experiences of the psychic body and also with the various expressions of consciousness, combining and harmonizing those expressions with the manifestation of energy. The word laya means 'to dissolve'. Energy is not dissolved, rather, it is awakened. These are changes with the awakening of energy and in the field of consciousness, which manifest in the form of

understanding and experience. It is a self analysis. The form of self analysis is not high, abstract or obscure; it is very definite. Self analysis in terms of physical, mental, emotional and intellectual aspects can be termed as part of the techniques of Jnana Yoga.

Jnana yoga has to be practised after perfecting a certain degree of meditation and in this meditative state the mind is tuned and charged. It has to be combined with other practices of Yoga. So Jnana yoga is a supplement to meditation, dhyana. When it combined with dhyana, it converts into smadhi later on, because smadhi is experiment of spirit.

4.3. Hatha Yoga :

Hatha Yoga is a means to attain physical and mental purification and balance. It is the most common yoga. The aim of Hatha Yoga is to eliminate toxins and impurities within the body that accumulate due to dietary habits. Once the toxins are eliminated the body reaches a state of purification, which helps to bring about a state of balance in the functioning and performance of the internal organs and systems.

4.4. Raj Yoga:

The word raja means "king", thus raja yoga is the king or royal yoga; the higher yoga or the supreme yoga. The basic theme of raja yoga is to develop the dormant potential within the human personality. Yoga, in general, and raja yoga, in particular, has always advocated and recognised that the human personality contains a deep, dormant, psychic potential within its framework. This potential is within the reach of every person, provided one has the knowledge of a particular system by which it can be tapped.

Raja Yoga has been further divided into two groups. The first group is known as the external or bahiranga yoga. It consists of yama, niyama, asana and pranayama. They are known as the external yogas because they change and alter the external personality, behaviour and actions, which are related to the interaction in the world.

The second group is inner yoga or Antaranga yoga. It includes pratyahara,

dharana, dhayana and samadhi to work with the mind and experience the full mind from the initial state of sensory withdrawal to the state of samadhi, which is unity of all the faculties of mind. It is a mental process of observation, analysis, reflection, contemplation, meditation and achievement. They stop the input of further impressions into the field of consciousness.

4.5. Mantra Yoga or Japa Yoga:

Mantra yoga is the force which liberates the mind from bondage. The mind or mental nature has two attributes which hold it in bondage. The first is mala means impurities and the second is Vikshepa meaning dissipation. These impurities are the causes of our attraction of rajasic qualities of life, which limit the faculties of mind, causing it to act, experience and behave in a certain way. The rajasic or tamasic nature is expressed by the mind in a specific way. Attraction to the worldly things is the mala and the feeling of dissatisfaction with the present life is the distraction of the mind. The mind is vibrating because it wants to amuse itself, in the absence of amusement the mind would be absolutely quiet, still, and peaceful. The purpose of mantra is to free the mind from the worldly attraction.

It is concerned exclusively with spiritual discipline, its practice consists of repeating mantra. No mind wandering at all is permissible, and since most person's mind do wander to some extent the Japa Yogi, sitting motionless for hours to distract from the world. So this helps to alter and rebalance the mental personality.

an altered thinking process, an altered analytical process, altered pattern of awareness and so forth.

4.7. Bhakti Yoga:

Bhakti yoga is a system of intense devotion, with emphasis on faith. The true follower of Bhakti is one who is free from both guilt and egoism. He is humble, unaffected by either happiness or sorrow, and has not a single enemy. Greed, injustice, rashness, persecution of others, jealousy, stealing, harsh words and cruelty are foreign to him. His heart is pure. He has faith in innocence, simplicity and absolute truthfulness. He would be considered a saint.

5.0. CONCEPT OF HATHA YOGA

Hatha Yoga is powerful, but difficult, whose whole principle of action is founded on an intimate connection between the body and the soul. Hathayoga is in its own way, a system of knowledge, this is a science of being, a psycho-physical system. Hatha Yoga is a discipline and its aim is to ensure perfect health by physical and mental purification through the control of mind and body. If there is balance and harmony between the body and mind the power of concentration can be developed, leading to the realisation of the self. It is the greatest strength to awaken the mind and animate the body. In the views of Swami Vivekananda there is no limit of the power of the human mind. The more concentrated it is, the more power brought to bear one point.

According to sanskrit texts, 'Ha' means 'sun' i.e. positive energy; the word 'yoga' comes from the sanskrit root, 'yug', meaning,

4.2. Jnana Yoga : *Jnana Yoga*

Jnana yoga is a means to obtain the meditative state. Jnana means knowledge and wisdom, thus it is a yoga of knowledge and wisdom. It is a process of meditative awareness and brings us closer to our inner nature. This is a mean to awaken the intellectual faculty. This is something we do everyday in our life. If one wants to the answer he will do the efforts, by talking to somebody or by reading books. It is yoga of meditation in which the attitude is one of intense self enquiry, where we become aware of our abilities and faculties. It is also a part of dhyana or meditation.

The aim of Jnana yoga is the removal of speculative knowledge and to have experimental knowledge, which is one's own