

**Course Name: Bachelor of Physical Education**

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**Topic Name - Types of Yoga**

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**Lecture No. - 2**

### **Lecture Title**

### **Type of yoga**

### **Script**

Different yogic texts talk of various yoga schools numbering one hundred out of which main are Hath Yoga, Bhakti Yoga, Dhyana Yoga and Raja Yoga which includes Karma Yoga and Jnana Yoga. People are attracted to various schools of yoga according to their own temperament. Emotional people follow Bhakti Yoga, Social People follow Karma Yoga and intelligentsia follows Jnana Yoga. All schools of yoga must have the basis of 'Ashta Marga- Yamas, Niyamas, Asana, Pranayama, Pratyahara, Dharna, Dhyana and Samadhi- if they really claim to be a yogi. Raja yoga and Hath yoga are necessary counter-parts of each other and either of them cannot be successfully followed to the exclusion of other. Broadly speaking Hath-Yoga-Cum-Raja-Yoga complete the body of entire yoga.

**“Shri Yogendra says**

Yoga is more than mechanical movement or sheer techniques. It is also not mere philosophy or ideology. Yoga is best defined as a way of life which would include healthy habits of living, right attitudes, feeling, and all the thinking, and behavioral patterns of an unfolding consciousness. While students undergoing specialized courses are aware of what constitutes Yoga, they are often not able to put into effect what they know. This problem is a real one and indeed a serious one. Yoga in theory or yoga in its mechanical practices is not Yoga in the real sense.

He examines how fails to have full benefit if one does not lead Yoga way of life and points out:

What is at fault in the application of yoga way of life is inhibited motivation involving insincerity leading to hypocrisy and therefore to easy escapism. Excuses like lack of time, economics and environs could have no impact if one is genuinely concerned because where there is will, there is always a way. If the benefits felt by the Yoga education are real, its practice

automatically becomes a way of life. The promotion of yoga education depends primarily on its products rather than on its propaganda.

**D. Dunne** also considers Yoga which is applicable to immediate life. It guides one 'how to think rightly, work rightly, play rightly-in brief, to live rightly. By following Yoga one becomes a more alert. A more peaceful mind, an altogether happier outlook and life becomes "more worth living".

The minute analyses of the various definitions reproduced earlier enable one to grasp the essential nature of Yoga. "The spiritual aspect of Yoga is a vast independent subject in itself. The physical aspect of Yoga seems to be inter-linked, it cannot be separated from each other, but, it can be separately and independently practiced by Sadhak for obtaining mental and physical health."

There are various schools of thought in Yoga. **James McCartney** explains its reason.

As Yoga is intended for every type of man, woman and child ever likely to exist, and as no two people in the world are exactly alike in the matter of mental and physical makeup, several different schools of Yoga have been developed, each with its own particular aspect, so that all types of catered for, and nobody can come away saying that Yoga could not supply to them. Nevertheless, all forms of Yoga have a common aim, which is Self-Improvement and Self-Realization.

### **Same is the impression of Shri Yogendra.**

The reason behind multifarious Yoga is the reason behind the personality-complex of one man and another. Also due to changes in placement and emphasis of the various components to which make up Yoga, there have come about varieties suited to particular individuals and thinking. The difference among themselves the schools of Yoga-therefore exist more in the form of attitude and presentation depending upon each individual or a seat of individuals following a particular need as and when felt and picking out from the stock of Yoga, the basic technology has remained the same and could not be by-passed. So, when examined synthetically, the scientific integral background of Yoga, notwithstanding over a hundred schools of Yoga, has remained unaffected and uniform. While the yoga technology is made to fit in to the individual requirements and the relative attitudes, the path which has to be travelled, however, demands the same qualifications and endows the same experiences. Yoga has thus been made to suit all types of mind, in all aspects of life, and in all circumstances-so there are the various school of Yoga, according to the adhikara, i.e., individual eligibility and suitability to a person or sect.

That is why sentimental or emotional persons follow Bhaktiyoga which seeks to attain the path of divine love, intelligentsia follow Jnanayoga which shows path of reason and social persons follow Karma Yoga which shows path of Karma.

**Shri Hari** observes ‘over a hundred schools of Yoga have been recognized as such through various Yoga texts in which they are referred to and even discussed’ and out of these almost eighty of the known schools of Yoga owe their origin and existence to different Yogic Texts, documents and various philosophies based on or related to them. More than twenty schools of Yoga, as they are shown, are actually sub-sections, with little variations from the original.

Mantra Yoga, Tandra Yoga, Hath Yoga, Raja Yoga, Laya Yoga, Bhakti Yoga, Karma Yoga, Jananaya Yoga, Brahmin Yoga, Vedanta Yoga, Hamsa Yoga, Nada Yoga, Atma Yoga, Dhyana Yoga, Saiva Yoga, Sakta Yoga, Nama Yoga, Pasupata Yoga, Kundalini Yoga, are some of the important schools of Yoga. But the most important division according to

**Shri Yogendra** is of four schools “Traditionally there are four major categories like Mantra Yoga, Hath yoga, Raja yoga and Layayoga embellished by three infolds such as Bhaktiyoga, Karma yoga and Jnana Yoga”.

**Sir Paul Dukes** talks of three primary divisions of Yoga

The three primary paths of yoga are usually said to be those of knowledge, of devotion and as work or action-often referred to respectively by their Sanskrit names of Jnana, Bhakti and Karma.

The branch known as Raja or Royal Yoga, which deals with consciousness is closely associated with Jnana Yoga. Indeed, all branches of Yoga overlap and at times coincide since they resemble paths leading to the summit of the same mountain from different points.

**Evans-wentz** sets out the various important schools of Yoga clearly and concisely

School or Aspect	Gives Mastery over	Leading to Control of
• HATHA YOGA	Breath	Physical body and vitality
• LAYA YOGA	Will	Power of the mind
• Bhakti Yoga	Love	Power of devotion
• Mantra Yoga	Sound	Power of sound vibrations
• RAJA YOGA	Method	Power of discrimination
Karma Yoga	Activity	Power of action.

For all schools of Yoga the basis is same. **Shri Hari** says

All schools of Yoga have generally accepted the methodology of Patanjali but each lays

emphasis on its chosen phases of discipline and brings into play the other methods as well. Each has its own schedule of action.

**Shri Yogendra** also agrees that “the integrated technology for the ultimate attainment has almost everywhere remained essentially the same as that advocated by the traditional yoga”. This is true of all the schools of yoga. **Shri Hari** says

An enlightened student of yoga may note that the ingredients of Hath yoga and Raj yoga combined, form almost a completed technique which can take a yogin to the highest.

**Shri Yogendra** also holds Hath yoga/cum-Raja yoga as complete Yoga which covers every aspect.

It must however be emphasized that, even though various schools of Yoga have emerged as a consequence of its all-embracing character touching man at various levels of his life and living, the purpose of foundational Yoga has always been the same, i.e. to supply technology for the attainment of the maximal evolution of the physical the mental, the emotional, the moral and the spiritual potentials of man and welded them together as one harmonious course of education-favored and followed by a large section of the latter yogin-is the school known as Hathayoga-Rajayoga. Their components parts are to be found in almost all schools of Yoga in one form or another and under some assumed names or adjust techniques.

**Deamond Dunne** acknowledges Raja Yoga “a lofty summery of all other types of Yoga. It is the Yoga of perfection.” **P.P. Janardan Swami** answers “The two main systems of Yoga are the Hath yoga and Raja yoga”.

**Svatmarama Syamin** states in his very first sutra that “Hathvidya is a step to the attainment of the most excellent Raja yoga.” **Swami Iyengar** remarks “There can be no Raj Yoga without Hath yoga and vice versa”. He maintains “Raja Yoga begins where Hath Yoga, properly followed, ends.” He further illustrates

Raja and the Hath- Yogas are the necessary counterparts of each other, the limbs as it were of the same body; either of them cannot be successfully followed to the exclusion of the other..... Hath and Raja Yogas far from being antagonistic to each other are, on the contrary, interdependent and (That) the persist of the Raja-Yoga cannot be successfully, accomplished without the cooperation of its sister, the Hath Yoga.

**Theos Bernard** says “The Texts agree that Hath Yoga is the stepping stone and that ultimate liberation comes from the practice of Raja Yoga”

**Ernest Wood** defines Raja-Yoga as

The system of Yoga in which the man within assets himself as the King (raja) of all his mental and bodily possessions and powers. It aims at his realization of his states as master, and

ultimately of his complete non-dependence on anything outside himself. This being so, the raja-yoga

Philosophy does not allow that bodily practices can generate or improve mental powers or insights, though it agrees that they can lessen or remove certain obstacles and hindrances due to their own defects, or defects induced in them by wrong thinking and action in the past.

### **James Mc Cartney Says**

The study of Raja Yoga is designed to lead one untimely to experience a state of advanced Samadhi, in which one obtains conscious union with the Absolute.

The approach is made through the study of the mental processes. The student first learns the workings of the mind, and is then taught how it may be controlled and directed to achieve the desired end. By means of self-analysis and reasoning, the student is brought to knowledge of his Real Self, the 'I' as it is called.

Much has been written on the subject of Raja Yoga, a great deal of which is difficult to understand and difficult to follow by reason of its metaphysical nature. It is generally accepted that Raja is the King of Yogas and is often called the Royal Yoga, in as much as it contains the highest beliefs, the highest teachings and achievements possible to man whilst still in his earthly shell.

He who has conquered his mind is a Raja Yoga. The word raja means a king. The expression Raja Yoga implies a complete mastery of the Self. Though Patanjali explains the ways to control the mind, he nowhere states in his aphorisms that this science is Raja Yoga, but calls it Ashtanga Yoga or the eight stages (limbs) of Yoga. As it implies complete mastery of the self one may call it the science of Raja Yoga.

### **Summary**

Yoga is as old as India herself. Ancient India has bequeathed to the world the cream of Indian culture in the ideology and technology of Yoga. The first systematic knowledge of Yoga is found in "Yoga Sutras" of Maharishi Patanjali who collected and compiled the Knowledge handed down through many thousands of years, mostly by word of mouth or as scattered in the various Sanskrit writings of Rishis and Sages.

Yoga is art and science of healthy living-physically, emotionally, morally, mentally, intellectually and spiritually. The spiritual aspect of Yoga is a vast independent subject in itself. The physical aspect of Yoga seems to be interlink, interdependent and inseparable from spiritual, but, in fact, it can be separately and independently practice by Sadhak for obtaining mental and physical aspect of Yoga. Patanjali in "Yoga Chitta Vriti Nirodhah" fully covers the essential

aspect of yoga.

Yoga way of life can be practiced by any human being regardless of age, condition of health, sex, religion or nationality. Yoga is definitely not a religion. Some Yogis may be deeply religious and others are not. How interprets his beliefs is entirely it is a personal matter and that is why Brahmins, Christians, Muslims, Athletes and believers of other religions can be equally benefitted by Yoga. Yoga is higher than religion, greater than personality cults and different from all mental creeds that divide man from man.

There are several different schools of Yoga. Bhakti Yoga suits better emotional persons, Jnanayoga suits intelligentsia better and Karma Yoga suits social persons better. The main schools of Yoga are Hath Yoga, Bhakti Yoga, Dhyana Yoga, and Raj Yoga which includes Karma Yoga and Jnana Yoga. In fact, Hath Yoga and Raj Yoga complement each other and form a single approach towards liberation. Raja Yoga and Hath Yoga are necessary counterparts of each other and either of them cannot be successfully followed to the exclusion of the other and both together complete the body of yoga. Hath Yoga only prepares one for Raj Yoga. Hath yoga-cum-Raj Yoga cover entire yoga. All the acknowledged schools of Yoga are required to have eight limbs or stages of Yoga which have been described by Patanjali in his Yoga Sutras. They are Yamas (universal moral commandments) and Niyamas (self purification by disciplines) for controlling the passions and emotions of Sadhak, Asana (Postures) for keeping his body healthy, strong and in harmony with nature, Pranayama (rhythmic control of the breath) and Pratyahara (withdrawal of mind from the domination of senses) for regulating the breathing and controlling the mind the Dharna (concentration) Dhyana (meditation) and Samadhi (super consciousness) for controlling and understanding his innermost recesses.

**Conclusion:** Now a days term Yoga is understood by all in east as well as west, but its nature and definitions reveal wide-spread confusion. Analysis of various definitions enables one to grasp the essential nature of Yoga. The practice of Yoga stresses on gentle and rhythmic movement and by applying the knowledge of the physico-psychological aspect of the body it aims at keeping the body supple, young and in full vigor of health long beyond the normal span, always a fit machine to serve the needs of man and spirit. At last we have come to conclusion that all type of yoga leads to the same goal with the help of different methods and ways. Hence, we can say that it is well worth with the whole world and it helps to keep the human being hale and healthy.