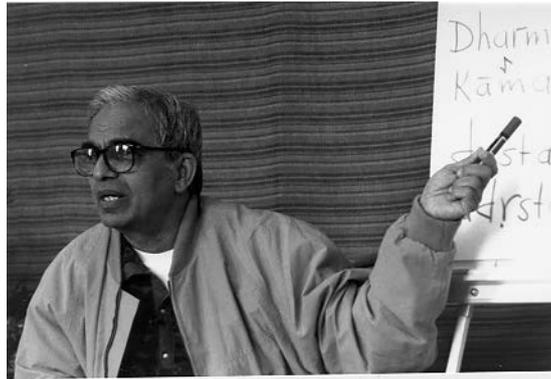


Religiousness in Yoga - Chapter by Chapter Study Guide



Chapter 17 Theory:

Various Approaches to Yoga

- Pages 237-249

1. **Question on attention wandering P237**
 - Vary the Āsana
 - Fix the length of the breath
 - Place attention on the movement of the breath
 - Maintain a fixed ratio

2. **Question on suggesting a book P237-238**
 - I would not suggest a book
 - The best thing is to follow a guide
 - There are some postures that might be good
 - For them you must seek guidance
 - After that you must be on your own

3. **Question on using Praṇava and Japa in Prāṇāyāma P238**
 - You must learn from someone who knows
 - You will be taught to use OM orally
 - Then you can easily use it in your Yoga practice

4. **Question on counting Praṇava in Prāṇāyāma P238-239**
 - The number of times is influenced by the length of the breath
 - We cannot fix the number on the basis of the Praṇava itself

5. **Presentation of various approaches to Yoga P239**
 - Let us consider the following:
 - Jñāna Yoga, Bhakti Yoga, Mantra Yoga, Rāja Yoga, Kriyā Yoga, Karma Yoga, Laya Yoga, Tantra Yoga, Kuṇḍalinī Yoga, Haṭha Yoga

6. **Presentation of Jñāna Yoga P239**
 - Some people say that Dhyāna is a means to Jñāna Yoga
 - Jñāna arrives automatically when something blocking it has been removed
 - We see the truth, we merge with the truth, and that is Jñāna

7. **Presentation of Bhakti Yoga P239-240**
 - Bhakti means to serve something higher than oneself
 - In whatever we see, we see the Lord
 - To see in everybody the highest truth

8. **Presentation of Mantra Yoga P240**
 - Mantra Yoga brings about the same effect as Jñāna or Bhakti Yoga
 - The Mantra is not something we find in a book or something we buy
 - It must be received properly and repeated over a long period of time

9. **Presentation of Rāja Yoga P240-241**
 - The word Rāja means "the king who is always in a state of bliss"
 - When we understand the truth of Īśvara that is Rāja Yoga
 - Puruṣa is the master and all other things serve him. That is Rāja Yoga

10. **Presentation of Kriyā Yoga P241**
 - All the practices indicated in Yoga are Kriyā Yoga
 - Some of these practices are Āsana and Prāṇāyāma

11. **Presentation of Karma Yoga P241-242**
 - We must act in life, but we should not be disappointed by the results of our actions for we may often act imperfectly

12. **Presentation of Laya Yoga P242**
 - Laya means "to merge"
 - We merge with the object and nothing else exists

13. [Presentation of Tantra Yoga P242](#)

- This Yoga has been given many meanings
- Tantra Yoga involves special techniques

14. [Presentation of Kuṇḍalinī P242-244](#)

- To understand Kriyā, Tantra and Haṭha Yoga properly, we must first go into the concept of Kuṇḍalinī
- Certain Nāḍī in the trunk by which Prāṇa can enter and leave the body provided they are free from impurities
- When there is Avidyā Prāṇa extends beyond the body
- Role of Prāṇāyāma so that Prāṇa can enter and be totally inside the body
- If Prāṇa is not in the Suṣumṇā it is because there is an obstacle blocking its passage
- When Prāṇa is in the Suṣumṇā it is not outside the body
- Linking of Piṅgalā and Idā Nāḍī to Ha and Ṭha
- When Prāṇa enters the Suṣumṇā the Prāṇa of Ha and Ṭha unite
- That uniting is called Haṭha Yoga
- That obstacle is called Kuṇḍalinī or Śakti
- It is Prāṇa that flows through the Suṣumṇā, not Kuṇḍalinī

15. [Presentation of Haṭha Yoga P244-245](#)

- One means that Haṭha Yoga uses to destroy Kuṇḍalinī is Bandha
- Kuṇḍalinī is nothing but what is called Avidyā
- In the same way that Avidyā stops Puruṣa from seeing
- Kuṇḍalinī blocks Prāṇa from entering the Suṣumṇā
- The moment that Avidyā is not there is the same moment as Kuṇḍalinī removed

16. [Link to Rāja Yoga P245](#)

- Rāja Yoga is the process in which Prāṇa , which is the friend of Puruṣa, ascends

17. [Link to Laya Yoga P245](#)

- It is also called Laya Yoga because Prāṇa returns to its original position, the Suṣumṇā

18. [Link to Tantra Yoga P245](#)

- The techniques that are used here are special, Tantra means 'technique'

19. [Link to Mantra P245-246](#)

- Sometimes Mantra have a beneficial effect in removing obstacles
- Linking the body to the five elements within Prakṛti
- Linking the body to Citta or Buddhi and Puruṣa
- Together these make up the Cakra
- In some books the Cakra represented by Mantra
- Attention on these through practices including Mantra given by a Guru can remove obstacles
- Finally what it all comes to is that Avidyā, here represented as a coil, must be removed
- The coil has been compared to a coiled serpent
- When the fire in the body is used to kill the serpent, the Kuṇḍalinī straightens and the passage for Prāṇa is clear

20. [Question on Kuṇḍalinī and Avidyā in other Yoga P246-247](#)

- Response on Jñāna and Kuṇḍalinī
- Prāṇa in Suṣumṇā represents a clear and steady mind or Jñāni
- Prāṇa in the opposite Nāḍī represents an Ajñāni

21. [Question on Avidyā and Jñāna Yogi and Bhakti Yogi P247](#)

- Only different schools represent the process differently
- The Yoga Sūtra looks at all this in a more fundamental way
- Whatever happens to the state of mind happens to the whole person

22. [Question on Kuṇḍalinī and effects P247-248](#)

- If we relate it to the Prāṇa there will be no mystery
- My explanations based on the best and most straight forward text, the Yoga Yājñavalkya
- Classifications give the impression that various forms of Yoga are unrelated

23. [Question on Kuṇḍalinī and Bandha as an exclusive means to remove Kuṇḍalinī P248](#)

- The Haṭha Yoga Pradīpikā offers different ways in different chapters
- Same is true of other Haṭha Yoga texts
- It appears different so these things must be made clear by a competent person
- Many of these things are based on incorrect translations
- Kuṇḍalinī represents Avidyā and absence of Avidyā represents absence of Kuṇḍalinī

24. Question on reducing Kuṇḍalinī and increasing Prāṇa in Suṣumṇā P248

- Sometimes we have a state called Dhyāna or Samādhi and sometimes we are in a state of distraction
- In a state of distraction Kuṇḍalinī is coiled and blocks Suṣumṇā
- When the mind is more steady, Kuṇḍalinī is not blocking it
- A state may arise when there is only one state of mind
- This means that Prāṇa is going higher and higher in the Suṣumṇā

25. Question on Laya Yoga P249

- Laya, in this context, is when Prāṇa is in Suṣumṇā, not outside it
- Laya also means when in a deep state of meditation we merge with the object of meditation so much that we don't seem to exist at that moment
- Laya means that two things merge
- The Upaniṣad say when we add salt and water, can you differentiate? This is Laya