

EVOLUTION OF YOGA FROM TRADITIONAL TO MODERN TIMES

BY

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Standard International Transliteration Code Used to Transliterate Sanskrit Words

अ	आ	इ	ई	उ	ऊ	ऋ
a	ā	i	é	u	ū	r̥
ॠ	ए	ऐ	ओ	औ	अं	अः
ĩ	e	ai	o	au	am̐	aḥ

क	ख	ग	घ	ङ
ka	kha	ga	gha	ṅa
च	छ	ज	झ	ञ
ca	cha	ja	jha	ña
ट	ठ	ड	ढ	ण
ṭa	ṭha	ḍa	ḍha	ṇa
त	थ	द	ध	न
ta	tha	da	dha	na
प	फ	ब	भ	म
pa	pha	ba	bha	ma

य	र	ल	व
ya	ra	la	va
श	ष	स	ह
śa	ṣa	sa	ha
ळ	क्ष	त्र	ज्ञ
ḷa	kṣa	tra	jña

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Abstract

By

JAGJIT SINGH WARAH

Yoga is an ancient science related to the realization of the ultimate truth. During the last century, Yoga has become not only popular but has proliferated into fresh dimensions. Individuals and organizations have evolved yoga, disintegrating the original components of yoga to develop new identities, new practices, and new institutions. In some instances, the original essence of yoga was preserved and in some it was not so well preserved. This thesis has summarized the evolution of Yoga from antient through traditional and contemporary times, with a view to understand the process of evolution and studied in greater detail, the content of yoga dissemination by eighteen institutions/styles of yoga to evaluate if the essence of yoga as disseminated is diluted. An intuitive model has been employed to evaluate the yogic content for the institutions. The study has concluded that the essence of Yoga as propounded by the Ancient Indian Texts overall has not been substantially diluted in the present-day practices of Yoga.

1 INTRODUCTION

Yoga as originally conceived by the *Adi Guru* and expounded in the ancient texts is an individual spiritual *sadhana* for the complete welfare of the human beings in an integrative manner. It transcends the realms of body, mind and the conscious and was aimed at liberation. Yoga is an ancient science related to realization of the ultimate truth. During the last century, Yoga has become not only popular but has proliferated into newer dimensions. Over the centuries, it has evolved to the present-day yoga in the pandemic age, which prevails in the environment in the current times.

In the last century, individuals and organizations have evolved yoga with an evidence-based approach, disintegrating the original components of yoga to develop new identities, new practices, new institutions. In some instances, the original essence of yoga was preserved and in some it was not so well preserved, and in some of them the essence was substantially diluted or lost. As it happens in any evolution, processes get evolved over time with modifications being made with good reason and with proper knowledge of the background theories, practices, and the context. In such cases the essence of yoga is preserved, and it serves a bigger cause. In some other cases, the modifications may have been carried out with monetary gains as an objective. It is in these cases, that the essence of yoga is likely to be compromised.

1.1 Rationale of the Study

Yoga is one of the most discussed topics in discussion in recent times. The practice and study of Yoga in recent years has picked up great momentum. During last century, Yoga has become very popular and has proliferated in different styles. Yoga has become truly international and has transformed from a spiritual science to a fast-growing scientific area of expertise and from individual practice to a movement of mass participation. The Yoga as practiced in recent times seems to be very different than its contents as propounded in ancient texts. The practice of Yoga in modern period is seen to lean towards limited physical goals diluting the true essence of the original intent of the foundational and traditional concepts. The Hathayogic practices of Yoga are being exploited for mental and physical fitness, and for therapeutic applications. There is a need to look at these developments dispassionately and objectively in order to see whether the essence of yoga has been substantially diluted and if yes, then how far we have gone in this dilution of the original essence of Yoga and find remedial measures to correct the situation.

This thesis has summarized the evolution of Yoga from ancient through traditional and contemporary times, with a view to understanding the process of evolution and studied in greater detail, the content of yoga dissemination by eighteen institutions/styles of yoga to evaluate if the essence of yoga as disseminated is diluted. Following timelines have been used for this description:

- **The Ancient Period:** It includes the texts of Yoga consisting of the foundational texts viz., *Upanishads, Bhagavad-Gita, Patañjali Yogasutras*, and *Yoga Vasishta*.

- **Traditional Period:** *Hatha yogic* and *Tantric* philosophy in addition to the religious philosophy such as *Hinduism, Sikhism, Jainism, Buddhism* and, *Suphism*.
- **The Contemporary Period:** Contemporary Indian Philosophers like Swami Vivekananda, Swami Sivananda, Parmahansa Yogananda, Shri Aurobindo, Mahatma Gandhi, Swami Kauvalyananda and many others.
- **Modern Period:** Eighteen yoga institutions have been taken as a sample for the current times. The popularity of Yoga has grown extensively in the modern period. Yoga is mostly being developed as a system of physical culture and health practice as a result of the rapid rise of worldwide interest from various aspects. Yoga has been propagated in various ways throughout the world by a vast number of Yoga teachers and ideologues, sometimes giving it a more or less commercial aspect. According to nationwide research done by the “US Department of Health and Human Services National Institutes of Health” in 2017, around one in seven Americans practiced yoga. It affected about 1 in every 12 children aged 4 to 17. The number of people who practice yoga climbed from 2007 to 2012, and then again from 2012 to 2017. This was true for adults as well as children. (Lindsey I. Black, M.P.H., Patricia M. Barnes, M.A., Tainya C. Clarke, Ph.D. & Barbara J. Stussman, B.A., and Richard L. Nahin, Ph.D., 2018)

WHO has released mobile applications for persons who want to start yoga for the first time as well as those who already do yoga on a regular basis. Users can learn or practice for 3 to 45 minutes, making it ideal for even the busiest of persons. Online yoga classes have been running

on the internet through live streaming as well as through recorded videos especially in the last two years after the Coronavirus pandemic started.

As every process proceeds in evolution and involution in a cyclic manner, it is about time that the process of involution starts if already not underway. As a result, it is critical in the current environment to explore the original ancient notions of Yoga and attempt to trace the entire trip to modern-day Yoga practices, in order to facilitate the evolution of Yoga back to its roots.

2 AIM AND OBJECTIVES

2.1 Aim

The aim of this study is to study the evolutionary journey of Yoga from the ancient times with a special focus on the essence of Yoga as propounded by the Ancient Indian Texts to the present-day practices of Yoga with an aim to analyze the process and make observations on the changes therein.

2.2 Objectives

The objective of the study is to compile the literary information, analyze and make observations with special emphasis on the last century and make recommendations for further studies.

2.3 Research question

Has the essence of Yoga as propounded by the ancient India texts been diluted in the present-day practices of Yoga?

2.4 Hypothesis

The essence of Yoga as propounded by the ancient Indian texts has not been substantially diluted in the present-day practices of Yoga.

2.5 Null hypothesis

The essence of Yoga as propounded by the ancient Indian texts has been substantially diluted in the present-day practices of Yoga.

3 METHODOLOGY

3.1 Source and selection of literature

For the research study, following sources of literary information were used:

- Textbooks on Yoga and Yoga Philosophy.
- Books on Contemporary Yoga Practices.
- Research Publications from PubMed.
- Research Publications from *Shodhganga*.
- Research Publications from SVYASA Library.
- Internet Articles.

3.2 Inclusion/Exclusion Criteria

- The books should be published and registered with an ISBN Number and the Publishing House Specified.
- The Research Papers should be peer reviewed and published in Recognized Yoga/Science Journals or Repositories.

3.3 Subjects of Investigation

The compilation of literature has been analyzed based on the following parameters:

Reasons for prescribing modified practices

- Creating new institutions
- Creating new identities
- Creating Business/Profession
- Health and Wellness
- Public Welfare
- Monetization

3.4 Model for Comparison

At the outset, it is clarified that this exercise was carried out solely to summarize the content of yoga in the teaching environment in the overall modern period and it is not an attempt to evaluate the individual institutions or compare the institutions some of which are the greatest yoga transmission institutions. A model has been evolved for comparing the yogic content in the institutions teaching yoga in the modern times. The Modern period has been considered for analysis for the purpose of this thesis. Eighteen Yoga Institutions or Styles of Yoga were selected as a sample. The schema of content of Yoga as assimilated through the study of literature was translated into an overall aggregate score to analyze the content of yoga in a particular institution compared to the essence of yoga which was established as a basis. An additional weightage was provided for the evolving of advanced techniques (5%) and Research (10%). A model as presented below in Figure 3-1 was used for this purpose. The scoring is intuitive and is based on the author's understanding of the literature. The research into this scoring schema is beyond the scope of this

study and is a subject matter for future research. Following model of score card has been used to compare the various schools of yoga in the last century:

Figure 3-1. Model of Analysis of Yoga Content in the Institutions/Styles of Yoga

Score Card			Scoring	Scale
Stream of Yoga		Score		
Raja Yoga (35)	Yama	2	0 - Completely lacking in essence	
	Niyama	2	Max - Completely Following in essence	
	Asana	6		
	Pranayama	6		
	Pratyahara	4		
	Dharana	5		
	Dhyana	5		
	Samadhi	3		
	Kriyas/Bandhas	2		
Jnana Yoga (15)		15		
Bhakti Yoga (20)		20		
Karma Yoga (15)		15		
Advanced Yoga Techniques (5)		5		
Research (10)		10		
Total Score		100		

4 YOGA IN ANCIENT PERIOD

4.1 The Four Vedas

Yoga is difficult to imagine yoga without the *Vedas* since the spiritual knowledge in the *Vedas*, which may be acquired through meditation, can also be learned through Yoga. Yoga has long been regarded as the most important means of self-realization.

"Ayam tu paramo dharmo yadyogenatma-darsanam"(*Yajña. Smṛti 1:8*).

Yoga is a phrase that appears in the *Rigveda* and *Atharvaveda* in different contexts, including yoking or harnessing, obtaining the unattainable, and connecting. (Devi Gitanjali, 2016)

"kadā yogo vājino rāsabhasya yena yajñam nāsatyopayāthaḥ / Ṛgveda,I.34.9

imaṁ yavamaṣṭā yogaiḥ ṣaḍayogebhircarkaṣuḥ / Atharvaveda,VI.91.1"

4.2 Upanisadic Period

The merger of the *jivātman* and the *paramatman* is symbolized through yoga. It's a different way of realizing *Brahman*. In the *Varahopaniṣad*, Yoga's path is described as an ant's road.

"śukaśca vāmadevaśca dve sṛtī devanirmite/śuko vihaṅgamaḥ prokto vāmadevaḥ pipīlikā"//
Varāhopaniṣad,IV.36

The meaning and method of Yoga are studied in the various *Upaniṣads* and *Yoga Upaniṣads*. It includes description of virtues and practice of meditation. The reference of Yoga can be found in the principal *Upaniṣads* also. It was during this time that the *Upaniṣad* teaching's basic idealism began to solidify into the *Samkhya* philosophy's realistic philosophy. (Devi Gitanjali, 2016)

The breadth of Yoga as shown in the *Bhagavad-Gita* and *Upaniṣads* is significantly broader. All creation, in general, undergoes a growing process as a result of interactions with Nature. However, this natural growth could take decades or millions of years; animals have a long, instinctual way of doing things. Man, desires to accelerate his progress because he is endowed with discernment power, conscious thinking capacities, the Mind (*Buddhi*), and well-developed voluntary control mechanisms. Yoga is a deliberate, focused discipline that has the potential to dramatically enhance man's growth.

Yoga is regarded as the primary path to self-realization in Vedantic traditions.

"Nasti yoga-samam balam(Mahabha. 12).

In addition, Yoga is frequently addressed in Vedic literature as a technique of realizing the truth. Yoga appears to have been employed in the literature to denote both the condition of awakening and the method of awakening. Yoga has also been used to describe achieving the seemingly impossible.

"Yogah apraptasya prapanam" (Gita, Sanka. 9:22).

“The Samhitas employ the root of the word Yoga in a variety of ways. The root yujir', which means to combine and is the source of the word Yoga, appears frequently in the Samhitas. Yoga is the unification of the dualities *prana-apana*, *rajas-retas*, *surya-candra*, *atma-paramatma*, and more. Yoga, according to *Yajnavalkya*, is fundamentally the union or integration of atman and paramatman”.(Singh, 2009)

Yoga in Vedanta refers to the union of the *jivatman* with the *paramatman*, as well as the oneness of the *jiva* and the *brahman*, i.e. *Brahmatmaikatyanubhuti*, or realisation of *atman* and *brahman* oneness. "*Soham*". "*Tattvamasi*" and other significant Vedic utterances (*mahavakyas*) refer to the same condition. Yoga is considered *samadhi* by *Yajnavalkya* in another context. *Samadhi* is attained when the concentrated mental being, *ekagra citta*, merges with the object. If we accept this perspective, there is no fundamental difference between the two definitions of Yoga, *samadhi* and *samyoga*.

"Yoga yuktiḥ samadhanam" (Taitti. Upn. Sank.).

4.3 Bhagavad Gita

Three main definitions of Yoga are below:

Duḥkḥ-samyoga-viyogam yoga-samjuitam (Gita 6:23)

Yoga is dis-union (*Viyoga*) or negation of the ego with grief, according to this definition.

Yoga karmasu kausalam (Gita 2:50)

The notion of *Karma yoga* is referred to in this popular description of Yoga. It is popularly understood to mean that Yoga is skill in action.

Samatvam yoga ucyate (Gita 2:48)

This is the most often quoted definition of Yoga from *Bhagavad*. This suggests that Yoga is an attitude or state of mind characterized by equanimity in the face of success and failure in an action performed without regard for the outcome.

4.4 Yoga Vasishta

manah praśamanopayaḥ yog ityabhidheeyate / Yoga Vāśiṣṭha, II.2.4

Yoga, according to *Yoga Vasishta*, is a technique for calming the mind. *Yoga Vasishta*'s primary concept is that worldly sorrows are caused by our own delusions about the world, and that what we perceive on the outside is merely a reflection of how we feel on the inside. The path to true enlightenment is to transcend these ephemeral illusions, and *Vasistha Maharshi* explains how to do so in great detail. The nature of the *Parabrahma*, Supreme God consciousness, and the techniques for obtaining Self Realization are brilliantly described in this text.

"When one realizes the truth of the unity between the *Jivatma* (soul of man) and the *Paramatma* (God) whether by instruction from the *guru* or from spiritual texts, that very moment the source of ignorance, along with the cause and effect, will diffuse and *Jivatma* will unite with *Paramatma*. The state mentioned above is called *moksha* (liberation). The self is ever-free." (Venkatesananda, 2010)

4.5 Patanjali Yoga Sutras

Yoga, according to Patanjali, is the state of being free of all mental perturbations. (*Citta-vrttis*).

“Yogascitta-vrtti-nirodhah (Yogasutra 1:2)”

The condition of '*Citta-vrtti-nirodhah*,' according to Patanjali, can be attained by *abhyasa* (continuous practice) and *vairagya* (renunciation).

"Abhyasa-vairagyabhyam tannirodhah" (Yogasutra 1:12).

Dr. Srinivasan in his book, *Yoga Sagara Saram* (Srinivasan T.M., 2011) has presented a succinct summary of the process of Yoga as per the Patanjali Yoga Sutras and it truly captures the essence of Vedic Yoga:

“Patanjali has presented a deep analysis of the mind and its functional derivatives in the four chapters of Yoga Sutras. The Yoga Sutras start by defining Yoga as a means to calm the restlessness of *Citta* that is a function of the mind. *Citta* ratiocinates all our thoughts and actions. *Citta* has a major role in recalling past information and this regurgitation provides a rich tapestry for thoughts, both depressing and happy. When we transcend the realm of *citta*, we arrive at *buddhi* or intellect that seems to be the final repository of all thoughts. However, behind *buddhi* is *Purusa* or the Self; this alone is the ever-shining reality, transcending time, and space. It is not an intellectual understanding of the nature of *Purusa* and *buddhi* that is expected; it is experiencing the truth of this statement through intense *dharana*, *dhyana* and *samadhi*. The Yoga Sutras provide a succinct analysis of *citta* and *Purusa* and methods to reach ultimate reality.

Yoga's goal is to bring the mind inwards. The first two practices - *yama* and *niyama* of *Astanga* or eight- limbed Yoga are to establish order in our dealings with the world. Unless these are

achieved, the unruly mind cannot be controlled. We need a parameter, a perimeter, and an outer ring within which we let the mind wander freely. *Yama* and *Niyama* are the practices and constraints that keep us within this perimeter. *Ahimsa* (non-harming to all living beings), honesty, non-stealing, continence, and non-covetousness are all *Yama* qualities. Personal restrictions like cleanliness, contentment, austerity, study (of scriptures), and devotion to God make up *Niyama*. With proficiency in *yama* and *niyama*, worldly worries are avoided; truth in dealing with the world gives us peace in our thought and action. As we feel happy within our means, we also feel glad, and the heart is filled with natural joy. *Asanas* help us maintain the body light, still and at the same time stable. As we progress in *pranayama*, lightness, clarity and expansion are felt. *Japa* is necessary as we evolve in pranayama. *Japa* is incessant thought of our Beloved (our chosen god). *Pranayama* is complete when combined with *japa*. Suspension of the breath is automatic when intense *Japa* is combined with pranayama. At this point, *vairagya* or detachment from the workings of the world is necessary.”

“When detachment is profound, the next *anga* of Yoga, namely *pratyahara* becomes easy. *Pratyahara* is withdrawing the senses from the external world. The *yogi* is in the world, creating and working, but not of it; the mind is created fully detached from what is going on in the world. Practice of *pratyahara* bestows one with a feeling of complete freedom from the undulations of the world around oneself. This does not mean that one is disinterested in one's surroundings; rather one is involved in work without trying to imprint one's opinions and ideas. Yoga in the ultimate analysis is being perfectly natural.”

“*Asana* gives the body stability like that of the earth; *Pranayama* gives the person lightness and a feeling of expansion. *Pratyahara*, confers luminosity to the person. Thus, the elements of earth, water, fire and expansiveness of air are realized through the outer limbs of *Yoga* or *Bahiranga Yoga*.”

“After we have mastered the outer yoga, we start on the journey of inner yoga or *Antaranga Yoga*. This constitutes of *Dharana*, *Dhyana* and *Samadhi*. The mind progresses in finding its own place of origin. In *dharana*, the mind is constrained to a particular place of enquiry, being active within a specific region. A particular *mantra* is repeated over and over again in *Mantra Yoga* or *Japa Yoga* so that the mind is always engaged in the meaning of the *mantra*. The mind becomes one-pointed. This is *dharana*. One of the purposes of *dharana* is to capture and experience the delight and the power of the Great Void or *akasa*. As mentioned earlier, we have already stabilized earth, water, fire and air through the outer limbs of Yoga.”

“*Dhyana* is accomplished when the mind flows continuously towards the object of contemplation. An unruly mind is the cause, and its activities of interaction with the world are the effects; however, we normally do not seek to understand the cause of our interactions with the world. We experience the effects only in the form of many sensory inputs, resulting in the opposites of happiness and sadness, pain and pleasure etc. With deep immersion in *dharana* and *dhyana*, the mind is fully turned inwards, the opposites due to the external world disappear and a deep sense of joy prevails. All the things perceived by the senses should be ultimately related to the reality inside. Love for the beloved should be transformed into the feeling of delight felt in

the heart even without the external object. Similarly, mind should be trained to feel the real state of delight through every sense organ. Ultimately, the delight is the common factor that should be savored without support from outside source. This is the result of *dharana* and *dhyana*.”

“The mental perception of an object and its awareness is called *pratyaya*; the object could be inside or outside of us. One's past experiences and habits known as *samskaras* provide a backdrop for the mind either to like an experience or to dislike it. If the mind is made to focus on positive experiences, naturally the mind likes this, and the focus becomes continuous and pleasant. There are five states of the mind described in this connection: *mudha* or dull, *ksipta* or restless, *viksipa* or scattered, *ekagra* or one-pointed and lastly, *niruddha* or arrested or motionless state. Samadhi could be attained at any of the above five states, however, only the last two namely *ekagara* and *niruddha* states are true yogic states.”

“The first three states have qualities of *tamas*, and *rajas* associated with them. The state of *viksipa* can occur in a deep emotional mood when one loses oneself in an act. This is the level that a scientist or an artist reaches while in a creative mood. Still, this is not related to self-knowledge and hence this type of *samadhi* is of transitory nature since the mind is hovering after transient ideas.”

“Knowledge of *Purusa* is obtained only through *viveka* or discrimination (between the real and unreal) and dedicated *dhyana*. Hence the samadhi of *ekagra* type is towards meditating on *Purusa*. It is only *viveka* that will lead one to *samadhi* and ultimate release from the cyclic birth-

suffering-death. Each animal, bird, tree and plant has a *Purusa* within; however, awareness of that *Purusa* is possible only with a human consciousness.”

4.6 Tantra Tradition and Tantric Yoga

The *Agamas* or *Tantras* are the source of *Tantric yoga* and philosophy. The *agamas* are scriptures prescribe a number of spiritual *Sadhanas* forming one general group distinct from Patanjali’s yoga philosophy. The ultimate reality as conceived in *agamas* is *Siva*, who is pure consciousness. The entire universe is a manifestation of the same. Hence *Siva* is absolute. The *Pasu* (or the bound soul) is nothing but *Siva* in fetters of *anava mala*, (spiritual dirt) and is cloaked in five sheaths of *maya*. The ultimate aim of life is to free oneself from the fetters of *mala* and thereby attain *Sivahood*, which is one’s true nature. There are specific *sadhanas* or *upayas* (means of liberation), which remove the dirt. The *Tantric Yoga* is based on *Kriya* or activity. (Singh, 2009)

The *Tantric Yoga* is complementary to the Vedic yoga. *Tantric yoga* is the technique of winning over Nature by the help of laws of nature themselves. The natural dynamism (or the *Kriya* process) of personality is allowed to take its proper course, leads oneself to the ultimate goal of *Siva-hood*. Therefore, both the *Vedic* and *Tantric* paths represent the true picture of Indian Yoga.(Singh, 2009)

5 TRADITIONAL PERIOD

5.1 Buddhism

The concept of *Aṣṭamārga* or eightfold path by Buddha - can be considered *Yogasāadhanā*. The eight-fold path consists of, "*Samyag-dṛṣṭi, Samyag-sankalpa, Samyag-vāk, Samyak-karmānta, Samyag-ajīva, Samyag-vyāyāma, Samyag-smṛti* and *Samyag-samādhi*." (Singh, 2009)

5.2 Jainism

In the Jainism, Yoga, has been defined in many ways. The term Yoga is used as *Samadhi*, and *Dhyana* in many ancient Jain scriptures. *Jaina* Yoga is non-theistic. In the *Jainadarśana*, doctrine of *Ratnatraya* is accepted as a means to *mokṣa*. They are *Samyakdarśana* (right inclination), *Samyakjñāna* (right cognition) and *Samyagcāritra* (right conduct). According to the *Tattvārthasūtra*, the activity of body, speech and manas is *Yoga*. It is responsible for association with *karma*. (Singh, 2009)

5.3 Sikhism

According to *Sikh* doctrine, a devotee on reaching *Moksha* stage acquires "sameness in essence" like "water in water" before merging into the Divine Source as stated by *Guru Arjan Dev*, the compiler of holy Sikh scripture:

*“As the ray is absorbed into the sun and water into water,
So is human light merged into the Supreme Light and attains perfection.”*

(Guru Granth Sahib, Raga Bilawal, M.V, page 846)

The seeker does not aim at the attainment of such *Moksha or Mukti* (i.e., salvation or liberation) which means a static merger with and absorption of his individual soul into Supreme Soul. Moreover, it is left entirely to the Grace of God, the *Akalpurakh*. His duty is confined to the observance of right thinking, the performance of righteous deeds, and remembrance of *His Name* with devotion and prayers (Gill, 2003).

On the festival of *Shivratri* in the year 1539, Guru Nanak, the founder of Sikhism, had a discussion with the *Nath Yogis* at *Achal Batala (Punjab)*. Guru Nanak's *Sidh Gosht* is a typical verse based on his debate and discussion with contemporary *Sidha Yogis*. Guru Nanak's visionary essay on the Sikh spiritual road he paved and its *Gurmat* theology in juxtaposition to the *Sidha Yogis'* renunciation and austerity. The following are the major themes addressed in these stanzas: “egoistic self-centered and introspective, divine-oriented individuals; human proclivity to become contaminated by consuming human passions and the yogic and Guru Nanak's pathway of human redemption; the comparative merits of two meditational and spiritual ways; Guru Nanak's perception of the origin of creation and the transcendental (*Nirgun*) and immanent (*Sargun*) attributes of the Divine Cosmic power.” In response to yogis' ongoing questions regarding Guru Nanak's spiritual path, Guru Nanak emphasizes the necessity of comprehending Divine Will (*Hukam*) and following its precepts by being a Divine-oriented human being (*Gurmukh*). (K. Singh, 2022)

The relationship of the yogic philosophy and the Sikh philosophy needs to be studied further and is beyond the present scope of the thesis. It is a subject for future research.

5.4 Sufism

The *Sūfis'* practices (*Yoga*) and accomplishments were and are completely infused with the *Islamic* philosophy of submission to God, or rather, the joyous union of man's will with God's will. In the eyes of the religious, 'God's Will' becomes the exception to God's being in the eyes of the mystics. As a result, two operators must be recognized in the efforts and accomplishments of these mystics: "God, who is attempting to give Himself to man, and man, who is attempting to offer himself to God. The second of these factors, human effort, naturally takes on the aspect of Yoga practice, purification of self from worldly desires, mental defects, and selfish motives, often through frequent deep and prolonged meditation and even physical asceticism, with the goal of reducing the body to submission in some cases and demonstrating submission in others".(Singh, 2009)

The relationship of the yogic philosophy and the Suphism philosophy needs to be studied further and is beyond the present scope of the thesis. It is a subject for future research.

5.5 Nath Yoga

Matsyendra established the *Nath* tradition, which was subsequently developed by his student, *Goraksha*, as a heterodox *siddha* (adept) tradition. *Hatha yoga* was founded by these two *Rishis*. The Nath lineage has various sub-sects, but they all recognize Matsyendra and Goraksha as their

founders. The “*Natha Sampradaya*”, also known as the “Tradition of the Nine Gurus,” is based on a lineage of spiritual gurus who are respected both individually and collectively. The *Natha Sampradaya* tradition's foundation and knowledge are built on *yoga* principles, hence great *yogis* are sometimes referred to as “*Nathas*”. “The first lord” is what the term *adi natha* means. Lord Shiva himself, according to many in the *Natha Sampradaya* tradition, is both the patron god of the Nath sect and the *Yogesvara*, or “Lord of Yoga”. The original intention of this practice was for the practitioner to achieve *moksha* or *jivanmukti* within a lifetime. The “*Natha Sampradaya*” thought that it was up to an individual's own thinking and behavior, rather than the Divine's compassion, to achieve this. (Banerjea, 1983)

5.6 Kundalini Yoga

Kundalini yoga is named after *kundalini*, which is defined in *Tantra* as energy that exists within the body, most commonly near the navel or the base of the spine. In normative *tantric* systems, *Kundalini* is considered dormant until it is roused (with yoga), ascends through *Sukshma nadi* in a process of spiritual awakening. Kundalini is thought to be a power related with *Shakti*, the divine feminine. Kundalini yoga has been inspired by *Shaktism* and *Tantra* schools of Hinduism. The nomenclature is based on “kundalini energy awakening by regular *mantra*, *tantra*, *yantra*, *yoga*, *laya*, *hatha*, *meditation*, or even spontaneously (*sahaja*)”. (“Kundalini Yoga,” n.d.)

5.7 Hathayoga

During the Middle Ages, the Yoga movement succeeded its religious and philosophical values and gradually got enveloped with the art of physical culture. This phase is characterized by rapid development of the science of Hathayoga which became popular. The important, authoritative texts on *Hathayoga* are *Hathayoga Pradipika*, *Gheranda Samhita*, *Siva Samhita* etc. elaborating on the techniques of *asanas*, *pranayama*, *mudras*, *bandhas* and similar practices and their benefits. In *Hathayoga Pradipika*, *Asana*, *Pranayama*, *Mudra* and *Nadanusandhana* have been considered as main *Hathayogic* practices and it has been advocated to pursue the practice of these *Hathayogic* procedures till the attainment of *Rajayoga*.

"Sarvanyapi hathabhyase Rajayoga phalavadhi (Hathayoga Pra. 1:69)".

Hathayoga Pradipika also describes the use of *Sat kriyas* namely *Dhauti*, *Vasti*, *Neti*, *Trataka*, *Nauli*, and *Kapalabhati* as purificatory practices for purification of the body of a *yogi*. *Gheranda Samhita* is one of *Hathayoga* three classic scriptures, the other being *Siva Samhita*. *Gheraṇḍa Samhitā* speaks of *Saptayoga*, (seven limbs) of Yoga. *Satkarma* (purification), *Āsana* (posture), *Mudra* (steadiness), *Pratyāhāra* (withdrawal of breath), *Praṇāyāma* (control of breath), *Dhyāna* (meditation), and *Samādhi* (concentration).

The impact of this development continued to the modern age and is dominating even today. Later the *Hathayogic* practices were used for promotion of mental and physical fitness as well as for their application in therapy of certain diseases. With the historic arrival of serious thinkers like Swami Vivekananda, Swami Sivananda, Parmahansa Yogananda, Shri Aurobindo, Mahatma

Gandhi, and similar others the perspectives changed, and the contemporary Yoga movement started.

6 CONTEMPORARY PERIOD

6.1 Swami Vivekananda

Swami Vivekananda is the most prominent figure in the field of contemporary Yoga, who probably for the first time, gave a call to consider Yoga as a science and utilize it for social transformation. He said so loudly "Yoga is really one of the grandest of sciences. Take up the study of this science as you would any other science of a material nature and remember there is no mystery and no danger in it." While not deviating from the central theme of *Vedāntism*, Swami Vivekananda pleaded for scientific temper and use of Yoga for the welfare of a common man. (R. H. Singh, 2009a)

Swami Vivekananda left an indelible mark on both India and the West. He was well-educated and fluent in English, and well-versed in much of European philosophical thought. During his early days, he was affiliated to *Brahmo Samaj*, and following its founder Sen's death, he was drawn to Ramakrishna, whom he partook as his *guru*. When Ramakrishna died in 1886, Vivekananda travelled throughout India as a *sannyasin*, finally landing in America in 1893. After a favorable reception at the "Chicago Parliament of Religions (1893)", which was internationally published, Vivekananda championed yoga in Europe and America. Vivekananda supported Patanjali's Yoga Sutras as the basis of yoga. *Karma Yoga*, "the technique in which a man finds his own divinity through labor and duty," is the first of Vivekananda's yogas. *Bhakti Yoga*, on the other hand, is defined as "the realization of divinity through devotion to and love of a personal God." The third *Raja Yoga*, he defined as "the realization of divinity through mind control explained by Patanjali

in the Yoga Sutras” and that it was the best of all the styles of yoga. The fourth is *Jnana Yoga*, which means "knowledge-based realization of man's own divinity." Above all, Vivekananda described yoga as a path to self-realization, unveiling "the Divinity within," which he believes is at the heart of all religions. Vivekananda's explanation of yoga was widely transmitted around the world during the twentieth century, owing to “Swami Sivananda's vast network of publishing and contacts”(Newcombe, 2017).

Analysis

Swami Vivekananda maintained the complete essence of yoga in the conventional way of teaching yoga to the West.

6.2 Sivananda

Swami Sivananda (1887–1963) worked as a medical doctor for many years before renouncing the world and establishing an *ashram* in Rishikesh, India, in 1932. He started the Divine Life Society in 1936. He created the Yoga of Synthesis, a synthesis of the “Four Paths of Yoga”, which he summarized as "serve, love, give, purify, contemplate, and realize" similar to Swami Vivekananda's four-part concept of yoga but emphasized asanas more in his teaching. Swami Vishnudevananda, one of his main students, travelled to North America in 1959 to propagate his teachings. Modern yoga evolution was "deeply influenced" by Sivananda asana program, placing a major emphasis on asanas. Swami Satyananda Saraswati, another of Sivananda's students, established the prominent “Bihar School of Yoga” in 1964.

Other yoga organizations, such as the “Divine Life Society, Bihar School of Yoga, Integral Yoga (Satchidananda), and the Chinmaya Mission”, follow Sivananda's teachings but use various titles for their yoga systems. The four paths of classical, traditional yoga, *karma yoga*, *bhakti yoga*, *raja yoga*, and *Jnana yoga* are all part of Sivananda yoga. Sivananda Yoga is built on the foundation of twelve basic asanas. “*Sirsasana*, *Sarvangasana*, *Halasana*, *Matsyasana*, *Paschimottanasana*, *Bhujangasana*, *Salabhasana*, *Dhanurasana*, *Ardha Matsyendrasana*, *Kakasana*, *Pada Hastasana*, and *Trikonasana*” are some of the most common yoga postures. *Surya Namaskar* is also an important part of their daily practice. Purification procedures such as *Neti*, *Dhauti*, *Nauli*, *Kapalbhati*, and *Trataka* are also listed. *Relaxation*, *meditation*, *Pranayama*, a vegetarian diet, and the teachings of *Vedanta* are all promoted.(Sivananda Yoga Vedanta Centre (London & Dorling Kindersley, 2008)

Analysis.

Swami Sivananda, although has laid more stress on *Hathayoga*, has maintained the essence of yoga in the conventional way of teaching yoga.

6.3 Paramahansa Yogananda

Yogananda's teachings are built on the "science" of *Kriya Yoga*. Yogananda delivers "his in-depth instruction in the practice of the greatest yoga science of God-realization" in his work, “The Self-Realization Fellowship Lessons” (Yogananda, 2007). Kriya Yoga's precise concepts and meditation techniques embody that old science. Yogananda's spiritual heritage passed down Kriya Yoga to

him. In his Autobiography book, Yogananda, has presented following overview of “Kriya Yoga”.(Yogananda, 2008):

"The Kriya Yogi mentally directs his life energy to revolve, upward and downward, around the six spinal centers (medullary, cervical, dorsal, lumbar, sacral, and coccygeal plexuses) which correspond to the twelve astral signs of the zodiac, the symbolic Cosmic Man. One-half-minute of revolution of energy around the sensitive spinal cord of man effects subtle progress in his evolution; that half-minute of Kriya equals one year of natural spiritual unfoldment".

Yogananda emphasized importance of “direct experience of truth” over blind belief to his students. "The essential root of religion is not belief, but intuitive experience," he stated. Intuition is the “soul's ability to recognize God”. To understand what religion is all about, one must first “understand God." He emphasized that the “entire universe is God's cosmic motion picture, and that people are only characters in the divine theatre who reincarnate to play different roles. Mankind's deep sorrow stems from an overabundance of identification with one's current character rather than the movie's director or God”. To help people acquire that insight, he professed other meditation methods and Kriya Yoga, which he termed Self-realization:

“Self-realization is the knowing – in body, mind, and soul – that we are one with the omnipresence of God; that we do not have to pray that it come to us, that we are not merely near it at all times, but that God's omnipresence is our omnipresence; and that we are just as much a part of Him now as we ever will be. All we have to do is improve our knowing”.

"Anyone can chat with God," he asserts in his book "How You Can Talk with God"(Yogananda, 1998), "provided the person maintains persevering in the request to speak with God with dedication." He claimed that "God had spoken to him on numerous occasions, in addition to performing miracles in his life". "We may see the face of a divine/saintly being in a vision, or we may hear a Divine voice talking to us and know it is God," he claims in the book. God will come when our heart-call is strong, and we do not give up. It's critical that we get rid of whatever doubts we have about God's ability to respond."

"The Science of Religion", his address to the U.S. Congress, was appreciated. He, across the United States, advocated "union of 'the original teachings of Jesus Christ and the original Yoga taught by Bhagavan Krishna." In Los Angeles, California, he created the Self-Realization Fellowship (SRF). Further explanatory work on this subject was in the form of the books "Second Coming of Christ: The Resurrection of the Christ Within You"(Yogananda, 2008b) and "God Talks With Arjuna – The Bhagavad Gita"(Yogananda, 2007a).

Analysis

Although an unconventional way of teaching yoga to the West, Parmahansa Yogananda seems to have maintained the essence of yoga.

6.4 Mahatama Gandhi – *Anasakti* Yoga

Mahatma Gandhi's *darsana* was *Sarvodaya* i.e., Total Uplift; and his *sadhana* was *Anasakti yoga* i.e., Yoga of dedicated or desireless action with *Satyagraha* (application of Truth Force) and *Racanatmaka karyakrama* (constructive programs) as its main components.(R. H. Singh, 2009b)

Anasakti yoga is a philosophy and style of life that emphasizes non-attachment to material things and letting go of any connection to the outcomes of one's activities.

Non-attachment is regarded to be the key to achieving freedom from pain. The practitioner's tie to the material world is broken, and he or she discovers eternal life. Anasakti yoga practitioners are still fully involved and dedicated to their activities and labor, but they are unattached to the outcome. The root word for "*anasakti*" is in Sanskrit word "*asakti*", meaning "attachment." As a result, the term *anasakti* literally means "non-attachment." The *Bhagavad Gita* goes into great detail about Anasakti yoga. Krishna lived by this guiding concept, with unselfish labor and service at the heart of his worldview. These unselfish acts should be carried out without regard for the outcome.

6.5 Sri Aurobindo – Integral Yoga

Sri Aurobindo presents Integral Yoga as a method of redemption from the vicious circle of our ordinary human existence. For Sri Aurobindo, his yoga is Integral Yoga because, firstly: it is all comprehensive yoga, secondly: it aims at the integral or total transformation of all the aspects of being – mental, physical and vital (Bendas, D S; Girishkumar, 2016a). Yoga, according to Sri Aurobindo, "is a methodical conscious endeavor toward self-development of the individual's hidden potentialities". Yoga is a methodical approach to accelerating a person's overall development. Man learns to dwell in "higher states of consciousness" as a result of this development. Culturing of the mind is crucial to this all-around personality development and progress. (R. H. Singh, 2009a)

The processes of the Integral Yoga are:

- The *Saṅkalpa* of *Ātmasamarpaṇa*: It is putting oneself with all his/her heart and all his/her strength into God's hands.
- The standing apart from the *Ādhar* by self-knowledge: The next process is to stand aside and watch the working of the Divine power in oneself. Though perfect faith is not possible at once, faith is necessary because, whatever impurity is there in the *sādhaka* is likely to rise at first and be repeated so long as it is not exhaustively swept out.
- The perception of God in everything and in all happenings: The third Yoga phase is to perceive everything as God.

The movement of mind along with the path of ascent or evolution towards Supermind is a threefold process of transformation which is conceived as the three steps of Integral Yoga. Psychicization involves a persistent effort to realize the centrality of the psychic being – the *Jīvātmā* which represents the Divine in human. Normally, the Divine aspect in human remains veiled and in the background. Spiritualization is also described as the process of opening out. Now the mind starts its onward march by opening itself out to higher consciousness. In Supramentalization, the consciousness is fully divinized and the entire point of view changes. All forces of disunity and duality are superseded, and the vision of complete unity emerges. There are four different stages in Integral Yoga for 'stilling all storm and tumult of the mental.' They are Quiet (*acañcalatā*), Calm (*sthīratā*), Peace (*śānti*) and Silence (*Nīravatā*).

In Integral Yoga, the transformation sought is that of Nature, *Prakṛti*. The Divine Nature, the Supramental Nature, must entirely change the *Prakṛti* of *sattva*, *rajas*, and *tamas* in order for Nature to be liberated from its constraints and become the direct and full expression of the Divine Supermind. The three *gunas* are purified, refined, and turned into their divine equivalents in Nature's supramental transformation: *sattva* becomes *jyoti*, the real spiritual light; *rajas* becomes *tapas*, the tranquility powerful divine force; *tamas* becomes *ama*, the divine calm, rest, and peace. This can only be done fully in the physical, according to Maharshi Aurobindo, when the physical life is entirely transformed by the supramental power. This is distinct from spiritual liberation, also known as *mukti*, which is not the culmination of Integral Yoga but is an important step on the path to change. Spiritual freedom refers to the Spirit's liberation from Nature, whereas transformation refers to Nature's liberation from its own constraints. The spirit is realized as above and unaffected by Nature in the state of spiritual emancipation. As a result, the spiritual independence is realized, and the tie with Nature is dissolved. A profound transformation in Nature is required to bring about this emancipation. This is what Integral Yoga refers to as *sādharmya mukti*, or the acquisition of the divine nature through the transformation of this lower being into the divine human image. (Bendas, D S; Girishkumar, 2016b)

7 ESSENCE OF YOGA

It is important to establish the essence of Yoga based on the aforementioned Antient, Traditional and Contemporary yogic philosophy, for the purposes of this study, before the study is progressed further to Yoga in Modern Times.

Upanishads, Bhagavad Gita, Patanjali Yogasutras, are the three principal scriptures, which capture the true essence of Yoga. Combined with the refinement in the *Traditional* and *Contemporary times*, by the respective yoga masters, an overall essence of yoga is possible to be evolved.

It is important to examine if Yoga is a science or simply a philosophic investigation into otherworldly matters that need not concern common people. It is popular to imagine Yoga as related to learning a few body positions and a few breathing exercises. Most interest in Yoga could be within this constrained area of learning and these practices do result in psychosomatic health. However, Yoga is much more than that. In normal terminology, Yoga is interpreted as yoking to a higher principle. In Vedic texts, it is also used to denote meditation. In Ashtanga Yoga of Patanjali, Yoga is translated as achieving transcendence. The primordial ignorance about nature of reality should be addressed, understood and ultimately, the ignorance transcended. This enables one to experience reality. When the ignorance of our own true identity is overcome, we reach a state of supreme knowledge through obliteration of attitudes such as selfishness, ego-centered work, and limiting adjuncts of 'me and mine'. We experience the common thread that binds us all, living and even non-living together.

This does not mean Yoga espouses any one point of view as correct and all else to be wrong. Yogic discipline requires the right attitude, perfection in action, and dedication of any merit of the action to a higher power. Any Yoga practiced properly, leads one to an expansion of consciousness, to a higher truth and proper action. Yoga is thus, secular and it leads one to better interaction with fellow humans and holistic living. The expression, 'expansion of consciousness' is an imprecise statement. Consciousness as understood in the context of Yoga is the Ultimate Principle or *Purusha*. *Purusha* does not expand and contract. Yoga leads one to transcendental truth.

The Yogic method is a safe and sure path for understanding the nature of reality and obtaining a vision that goes beyond the sensory world. This is a holistic view of the universe and its activities. It is an experiential path whereby methods are provided for anyone to experience. If these methods are followed, results surely accrue. Patience, hard work and following the instructions of a preceptor, who has reached a stage of universal understanding and love, are the required attitudes.

Any activity could develop into Yoga, based on the person's involvement and dedication. Dr. Srinivasan (Srinivasan T.M., 2011) provides this insight in this regard:

"For example, in the Bhagavad Gitâ at the end of the first chapter, it is said, "Thus ends the Yoga of Arjuna's despondency." How could Arjuna's despondency be classified as Yoga? Arjuna, at the start of the great war of Kurukshetra over five thousand years ago, feels in every part of his body, that the mindless killing in a war is not justified. He is willing to withdraw and relinquish his

rightful custody of the land and the people he is expected to protect. He surrenders to Sri Krishna, the latest incarnation of Lord Narayana. His total surrender, his genuine interest in knowing the truth, his one-pointed attention, his selfless attitude, and his despondency; these together constitute Yoga of Despondency. Later verses in the Gita define Yoga in many ways, all pointing to an attitude of selfless enquiry regarding the nature of reality and doing one's duty without expecting selfish outcome of one's actions."

Suzanne Newcombe has presented the following account of Yoga in her paper, "The Revival of Yoga in Contemporary India"(Newcombe, 2017), which reflects the essential spirit of Yoga.

"*Patañjali's Yogaśāstras* (the sutras and their commentary) Patanjali is generally associated with dualistic *sāṃkhya* philosophy, which maintains that awareness (*puruṣa*) can be experienced as unrestrained by the empirical world (*prakṛti*). The *Yogaśāstra* outlines eight parts of a practice *aṣṭāṅgayoga* (eight-limbed yoga), which has the goal of experiencing a complete cessation of the fluctuations of the mind and the ultimate nature of reality. The first "limb" is *yama*, ethical disciplines, which include specific directives toward nonviolence (*ahimsā*), truthfulness (*satya*), not stealing (*asteya*), celibacy/controlled sexuality (*brahmacharya*), and not having more possessions than necessary(*aparigraha*). While the *yamas* are concerned with the relationship between individual and society, the second "limb," *niyama*, consists of instructions for an individual's self-discipline. The *niyama* are broken down into cleanliness (*śauca*), contentment (*santoṣa*), austerities (*tapas*), study of the self (*svādhyāya*), and *Īśvarapraṇidhāna*, which is understood as a practice of devotion to "Lord," or *puruṣa*, and later taking the meaning "God"

(*Brahman*). The third limb is that of posture (*āsana*) and the fourth is of controlled breathing (*prāṇāyāma*). The final “limbs” described by Patañjali are withdrawal of the sense organs from external objects (*pratyāhāra*), (6) concentration on an object (*dhāraṇa*), (7) concentration without an external object (*dhyāna*), and (8) the goal of yoga, that is, absorption of the individual with the ultimate reality (*samādhi*).... Much of *Patañjali’s* text describes and sometimes warns against the development of siddhis, or supernatural powers, which may develop with the practices, and could distract the practitioner from the ultimate goal of *samādhi*. Possible siddhis include the power of changing size, becoming invisible, levitating, entering another’s body, or becoming physically immortal.”(Newcombe, 2017)

In summary, the essence of yoga therefore is yogic thought in Raja yoga comprising of *Patanjali Yoga Sutras* along with *Hathayogic* tradition of *Asanas*, *Pranayama*, *Kriyas*, *Bandhas*, *Mudras* etc., *Karma Yoga*, *Bhakti Yoga* and *Jnana Yoga*.

8 YOGA IN MODERN TIMES

8.1 Swami Vivekananda Yoga Anusandhana Samsthana (SVYASA)

SVYASA is India's and the world's first full-fledged higher education Yoga institution. The Gurukula method of education combines traditional values with a modern scientific approach that emphasizes practical experience and in-depth research. Vivekananda Yoga University (VaYU) in the U.S.A. is in this lineage. SVYASA follows the following understanding of Yoga in its curriculum:

“The term Yoga has its verbal root as *Yuj*. Yuj means joining. *Yujyate anena iti Yogah*. Yoga is that which joins. What are the entities that are joined? In the traditional terminology, it is joining the individual self, Jivatma with the Universal SELF, Paramatma. It is an expansion of the narrow constricted egoistic personality to an all pervasive, eternal and blissful state of REALITY. Patanjala Yoga is one among the six systems of Indian philosophy known as *Satdarsanas*. One of the great *Rsis* (Seers), Patanjali, compiled the essential features and principles of Yoga in the form of '*Sutras*' (aphorisms) and made a vital contribution in the field of Yoga, nearly five thousand years ago (as dated by some famous western historians). According to Patanjali, Yoga is a conscious process of gaining mastery over the mind. The scope of Yoga as portrayed in *Bhagavadgita* and *Upanishads* is far more comprehensive. As Swami Vivekananda puts it, “It is a means of compressing one's evolution into a single life or a few months or even a few hours of one's bodily existence.” In general, there is a growth process due to interactions with Nature in all creation. But it may take thousands and millions of years for this natural growth; that is the long, instinctive

way in animals. Man, endowed with discrimination power, conscious thinking faculty, the Mind (Buddhi) and well-developed voluntary control systems, aspires to accelerate his growth. Yoga is that systematic conscious process which can compress the process of man's growth greatly. Thus, Yoga is a systematic process for accelerating the growth of a human being in his entirety. With this growth, man learns to live at higher states of consciousness. Key to this all-round personality development and the growth is culturing of the mind.”(Nagendra, 2004)

SVYASA has evolved following advanced yoga techniques through years of research and studies and these advanced techniques are based on the antient scriptures.

- Cyclic Meditation (CM) is based on the following Shloka from *Mandukya Upanishad* (*Karika*)

*“laye sambodhayet citam vikñiptam samayeta punaù
sakaçâyam vijñaniyât samaprāptam na cālayet”.*

- Pranic Energization Technique (PET) is based on the following shloka of the Prasna Upanisad.

*“Pranasyedam Vaçe Sarvam Tridive Yat Pratistitam |
Māteva Putran Raksasva Srisca Prajnāmca Vidhehi Na Iti ||
Prashna Upa 2(13)”*

- Mind Sound Resonance Technique (MSRT) is based on the *Maha Mrtyunjaya Mantra*

*“Om trayambakam yajāmahe; sugamdhim puṣṭi vardhanam,
urvārukamiva bamdhanāt mṛtyormukṣīya māmṛtāt”*

- Mastering Emotions Technique (MEMT) is based on the *Narada Bhakti Sutras*

*“yallabdhvā pumān siddho bhavati
amṛto bhavati tṛpto bhavati I”*

- Mind Imagery Technique (MIMT) is based on the following shloka of the *Bhagavad Gita*

*“Aneka bahūdaravaktranetram pasyami tvām sarvato' nantarupam I
nantam na madhyam na punastavadim pasyami visvesvara visvarupa || B G 11.16||”*

- Vijnana Sadhana Kausala (VISAK) is based on the following shloka of the *Yoga Vasistha*

*“Dikkaladyanavacchinna' nantacinmatramūrtaye I
Svannubhatyekamanaya namah santaya tejase II”*

- Ananda Amrita Sincana (ANAMS): Based on the *Tettriya Upanisad*

*“Anando brahmeti vyajanat Anandadhyeva khalvimani bhatani jayante I
Anandena jatani jivanti Anandam prayantyabhisamvisantiti”
[Taittiriyopanisat Bhrguvalli]*

SVYASA is a research-based organization that has demonstrated the efficacy of many of these yoga legend's practices in rehabilitation and the development of positive health in a variety of disciplines. Yoga's integrated approach has resulted in improved “physical health” in the form of increased “muscle strength, stamina, dexterity, and immune stability”. Perceptual sharpness, intelligence, memory, and emotional stability have all increased as a result of yoga practice, all of which are markers of good mental health. Yoga has been used to help socially ill persons in remand homes, jails, and other institutions get back on their feet. Many stress-related health problems can be avoided by practicing yoga. (Nagendra, 2004)

Reasons for prescribing modified practices

- Creating new institutions
- Health and Wellness
- Public Welfare

Score Card - SVYASA			Scoring	Scale
Stream of Yoga		Score		
Raja Yoga (35)	Yama	2	0 - Completely lacking in essence	
	Niyama	2	Max - Completely Following in essence	
	Asana	6		
	Pranayama	6		
	Pratyahara	4		
	Dharana	5		
	Dhyana	5		
	Samadhi	3		
	Kriyas/Bandhas	1		
Jnana Yoga (15)		15		
Bhakti Yoga (20)		18		
Karma Yoga (15)		15		
Advanced Yoga Techniques (5)		5		
Research (10)		10		
Total Score		97		

8.2 The Kaivalyadhama Health and Yoga Research Center (Kaivalyadhama)

Founded by Swami Kuvalayananda, *Kaivalyadhama* follow the principles of traditional *Ashtanga Yoga* by Patanjali. *Kaivalyadhama* blends Yoga with advanced science to synergize health, education, and research in Yoga, making traditional Yoga more beneficial for physical, emotional, and spiritual well-being and healing. *Kaivalyadhama Tridhā* (Three Ways to Yoga as a Way of Life)

includes, The Health Care Centre (with SADT Gupta Yogic Hospital) offering specialized programs for detoxification and rejuvenation with Yoga, Ayurveda, and Naturopathy; Gordhandas Seksaria College of Yoga, established with the goal of providing systematic training and education in yoga, as well as a Scientific Research Department (SRD) to investigate the effects of yoga on cancer, chronic diseases, gene therapy, and auto immune disorders, as well as the impact of yoga on a variety of “biochemical, physiological, and psychological parameters of the body”.

Reasons for prescribing modified practices

- Creating new institutions
- Health and Wellness
- Public Welfare

Score Card - Kaivalyadhama			Scoring	Scale
Stream of Yoga		Score		
Raja Yoga (35)	Yama	2	0 - Completely lacking in essence	
	Niyama	2	Max - Completely Following in essence	
	Asana	6		
	Pranayama	6		
	Pratyahara	4		
	Dharana	5		
	Dhyana	5		
	Samadhi	3		
	Kriyas/Bandhas	2		
Jnana Yoga (15)		14		
Bhakti Yoga (20)		18		
Karma Yoga (15)		14		
Advanced Yoga Techniques (5)		1		
Research (10)		9		
Total Score		91		

8.3 Satyananda Yoga/Bihar Yoga

Satyananda Yoga was founded by Swami Satyananda Saraswati and his descendants, and it combines techniques including asanas, pranayama, and meditation. It takes an all-encompassing approach by educating and encouraging individuals to live yogic lives. Satyananda Yoga combines the attitudes of *Jnana Yoga*, *Bhakti Yoga*, *Karma Yoga* in addition to *Hathayoga* to encourage spiritual growth. The Satyananda technique takes into account the entire person rather than just the physical body. The Yoga Research Foundation (YRF) of Bihar Yoga is engaged on basic, clinical, and applied research projects.

Reasons for prescribing modified practices

- Creating new institutions
- Creating new identities
- Health and Wellness
- Public Welfare

Score Card – Satyananda Yoga/Bihar Yoga			Scoring Scale
Stream of Yoga		Score	
Raja Yoga (35)	Yama	2	0 - Completely lacking in essence
	Niyama	2	Max - Completely Following in essence
	Asana	6	
	Pranayama	6	
	Pratyahara	4	
	Dharana	5	
	Dhyana	5	
	Samadhi	3	
	Kriyas/Bandhas	2	
Jnana Yoga (15)		14	
Bhakti Yoga (20)		16	
Karma Yoga (15)		14	
Advanced Yoga Techniques (5)		1	
Research (10)		8	
Total Score		88	

8.4 The Yoga Institute (TYI)/Yogendra Yoga

TYI is known as the oldest organized yoga center in the world headquartered at Santacruz in Mumbai, India. It was founded in by Shri Yogendra, who was one of the influential figures in the modern revival of yoga. His system of *asanas* was influenced by the physical culture of Europeans such as Max Müller(Newcombe, 2017). In the U.S., Yogendra worked with a number of doctors such as John Harvey Kellogg and Benedict Lust who saw the value of *Hatha Yoga* for health. The yoga researcher Elliott Goldberg in her book, the Path of Modern Yoga (Goldberg, 2016) described Yogendra's system of asanas as "safer, more comprehensive, and more effective than Müller's system" and commented that Yogendra "helped strip *hatha yoga* of .. what he called

'mysticism and inertia"', enabling people to think about *asanas* "unencumbered by traditional ideology.....His son Jayadeva, holds that performing asanas as *bhavas*, automatically leads to spiritual states that cannot be described..... the four stages of *bhavas* corresponding to four states of mind...we follow the Yoga Sutras of Patanjali and the eight-fold path.(Goldberg, 2016).

Yogendra selected thirteen practices for his routine, making it much less like the prevailing *hatha yoga practice*, with its eighty-four asanas, and much more like Müller's short calisthenics regime. Yogendra's routine—what he called "The Perfect Course"-consists of the following asanas: 1. *Sukhasana*, 2. *Talasana* and its Four Variations, 3. *Konasana* and its Three Variations, 4. A Variation of *Utkatasana*, 5. Antero-Posterior *Cakrasana*, 6. *Bhadrasana*, 7. *Yogamudra* and its Two Variations, 8. *Pascimottanasana* and its Variation, 9. *Dhanurvakrasana*, 10. *Ardha-Matsyendrasana*, 11. *Twofold Pavanamuktasana*, 12. *Sarvangasana*, and 13. *Savasana*. He introduced dynamic variations of the eleven practices.

Reasons for prescribing modified practices

- Creating new institutions
- Creating new identities
- Health and Wellness
- Public Welfare
- Monetization

Score Card – TYI/Yogendra Yoga			Scoring Scale
Stream of Yoga		Score	
Raja Yoga (35)	Yama	1	0 - Completely lacking in essence
	Niyama	1	Max - Completely Following in essence
	Asana	6	
	Pranayama	5	
	Pratyahara	2	
	Dharana	3	
	Dhyana	3	
	Samadhi	1	
	Kriyas/Bandhas	2	
Jnana Yoga (15)		10	
Bhakti Yoga (20)		12	
Karma Yoga (15)		12	
Advanced Yoga Techniques (5)		1	
Research (10)		4	
Total Score		63	

8.5 Isha Yoga

Isha Yoga is a personalized yoga approach that combines postural yoga with chanting, *pranayama* (breathing) and meditation. It does not have a lineage (*paramparā*), and its adherents think it is founded on the founder guru's singular revelation. (Vasudev, 2016) The Isha Yoga Website has this information on Isha Yoga Practices:

“In the yogic tradition, the word “yoga” is attached only to a complete path which leads to self-realization. Isha Yoga is a comprehensive system that integrates the core of yogic science and presents it for the modern human being. Isha Yoga programs allow individuals to take tangible steps towards their inner growth. Designed by *Sadhguru*, these programs are a rare opportunity

for self-discovery under the guidance of a realized master. At Isha, yoga is taught in its full depth and dimension and communicated on an experiential level. The programs provide methods for establishing oneself in a way of life that affirms wholeness and vitality. They show that spiritual life does not deny worldly, social, and family responsibilities, but rather uses them as vehicles for personal growth and self-realization”.

“The word “Yoga” essentially means, “that which brings you to reality.” Literally, it means “union.” Union means it brings you to the ultimate reality, where individual manifestations of life are surface bubbles in the process of creation. Yoga refers to union not as an idea, a philosophy or as a concept that you imbibe. Yoga means to move towards an experiential reality where one knows the ultimate nature of the existence, the way it is made.”

“Inner Engineering is a technology for wellbeing derived from the ancient science of yoga. An intensive program for personal growth, it is an opportunity to engineer an inner transformation that deepens your perception, bringing about a dimensional shift in the very way you look at your life, your work, and the world that you inhabit. The program includes transmission of the sacred *Shambhavi Mahamudra* Kriya, a 21-minute practice of immeasurable transformative power and antiquity. Shambhavi Mahamudra brings your entire system into alignment so that your body, mind, emotions and energies function in harmony”. [[Yoga \(sadhguru.org\)](http://Yoga(sadhguru.org))]

Reasons for prescribing modified practices

- Creating new institution
- Creating new identity
- Health and Wellness
- Public Welfare
- Monetization

Score Card – Isha Yoga			Scoring	Scale
Stream of Yoga		Score		
Raja Yoga (35)	Yama	2	0 - Completely lacking in essence	
	Niyama	2	Max - Completely Following in essence	
	Asana	5		
	Pranayama	5		
	Pratyahara	3		
	Dharana	5		
	Dhyana	5		
	Samadhi	2		
	Kriyas/Bandhas	2		
Jnana Yoga (15)		12		
Bhakti Yoga (20)		15		
Karma Yoga (15)		14		
Advanced Yoga Techniques (5)		3		
Research (10)		5		
Total Score		80		

8.6 Art of Living

The Art of Living Foundation focuses on meditation, yoga, and *sudarshan* kriya breathing exercises, which harness the natural rhythms of the breath to relieve physical stress and quiet the mind and emotions.(Shankar, 2005). The Art of Living website at “[[Research on Sudarshan Kriya new | The Art of Living](#)]” has the following information on Sudarshan Kriya.

“Sudarshan Kriya and accompanying breathing practices, referred to collectively as SKY ... have been found to enhance brain, hormone, immune and cardiovascular system function. Published research shows that SKY significantly reduces stress, depression, anxiety and Post-Traumatic Stress Disorder (PTSD), and significantly increases well-being both mentally and physically. Research also demonstrates that the effects of SKY reach all the way down to the molecular level, to our DNA. Over one hundred independent studies conducted on four continents and published in peer reviewed journals, have demonstrated a comprehensive range of benefits from SKY practice. More than a dozen published studies have documented significant relief from depression in individuals who learned and practiced Sudarshan Kriya and accompanying breathing techniques (SKY). These studies have demonstrated a 67-73% success rate in relief from depression, regardless of the severity of depression”.

The website “[[A Brief History of Yoga | The Art of Living India](#)]” defines Yoga as, “derived from the Sanskrit word ‘yuj’ which means ‘to unite or integrate’, yoga is a 5,000-year-old Indian body of knowledge. Yoga is all about harmonizing the body with the mind and breath through the

means of various *pranayamas*, *yoga asanas* and meditation.” It goes on to provide a full history of Yoga down the ages and covers authentic knowledge about the yoga philosophy.

Reasons for prescribing modified practices

- Creating new institution
- Creating new identity
- Health and Wellness
- Public Welfare
- Monetization

Score Card – Art of Living			Scoring	Scale
Stream of Yoga		Score		
Raja Yoga (35)	Yama	2	0 - Completely lacking in essence	
	Niyama	2	Max - Completely Following in essence	
	Asana	2		
	Pranayama	5		
	Pratyahara	3		
	Dharana	3		
	Dhyana	3		
	Samadhi	2		
	Kriyas/Bandhas	2		
Jnana Yoga (15)		12		
Bhakti Yoga (20)		15		
Karma Yoga (15)		14		
Advanced Yoga Techniques (5)		3		
Research (10)		8		
Total Score		76		

8.7 Patanjali Yogpeeth and Yoga Research Center

Swami Ramdev is famous for popularizing yoga to the masses in India. As claimed by the website of Patanjali Wellness, “His Yoga is a set of different yoga poses and methods that help in achieving good health and treating or controlling different ailments in the body. A subset of his methods, *Pranayama* is a collection of breathing methods that focus on increasing the blood circulation of the body and improving the flow of blood to all the internal organs of the body so that overall health of the individual improves. There are various steps in Baba Ramdev Pranayama that will help you reap the same benefits that regular yoga will help you achieve.”

Shirley Telles et. al, in their article published in PUB-Med writes, “Patanjali *Yogpeeth*... is located in Haridwar, India. Swami Ramdev and Acharya Balkrishna founded it. The trust aims to increase the propagation of yoga and Ayurveda as methods of health promotion and healing. The institution has a wide range of yoga activities which include yoga classes held as camps outside and in the institution for healthy persons and patients with television broadcasts of the classes as well; yoga classes at the institution which are free held every day conducted by trained teachers; yoga courses conducted by the university; research on yoga and dissemination of knowledge through books, international conferences, seminars, and a monthly magazine *Yog Sandesh*.”(Telles et al., 2013)

Reasons for prescribing modified practices

- Creating new institution
- Creating new identity

- Creating Business/Profession
- Health and Wellness
- Public Welfare
- Monetization

Score Card – Patanjali Yogpeeth			Scoring Scale
Stream of Yoga		Score	
Raja Yoga (35)	Yama	2	0 - Completely lacking in essence
	Niyama	2	Max - Completely Following in essence
	Asana	5	
	Pranayama	5	
	Pratyahara	1	
	Dharana	2	
	Dhyana	2	
	Samadhi	1	
	Kriyas/Bandhas	2	
Jnana Yoga (15)		10	
Bhakti Yoga (20)		12	
Karma Yoga (15)		12	
Advanced Yoga Techniques (5)		2	
Research (10)		9	
Total Score		67	

8.8 Iyengar Yoga

The purpose of Iyengar Yoga is to demonstrate how to practice the physical asanas in order “to integrate the body, mind, and spirit”. In Iyengar Yoga, “asana practice becomes meditation in motion, and Yoga becomes 'the ideal art in movement’”.

B. K. S. Iyengar is the founder of Iyengar Yoga. This yoga practice emphasizes precision, alignment, and detail in the performance of yoga postures, as detailed in his blockbuster 1966 book *Light on Yoga* (Iyengar, 2006). Belts, blocks, and blankets are typically utilized as props to aid in the execution of the asanas in this technique. The risk of injury or strain to beginners, the elderly, and people with physical limitations is reduced with the props while performing the asanas.

Iyengar Yoga is a style of yoga that stresses asana practice for structural alignment of the physical body. Precision, sequencing, and the use of props set it apart from other yoga techniques. In every asana, precision in body alignment is sought, and the sequences in which asanas are practiced are thought to be significant in reaching the desired result.

“According to the Iyengar Yoga Institute, unlike other experiential systems in which students are encouraged to "find their way" to the asanas by mimicking the teacher, an Iyengar Yoga class is precise, with misalignments and flaws freely discussed and rectified. The style "emphasizes precision and alignment" and "prioritizes precise movement over quantity," indicating that moving a tiny amount in the proper direction is better to moving a larger amount in the wrong direction. Poses are held for longer periods of time than in other schools of yoga, enabling the muscles to relax and lengthen while also promoting awareness of the position. Students are encouraged to use props such as belts, blocks, and blankets to aid them in performing the asanas correctly”.(Iyengar, 2013). Iyengar’s books on Patanjali Yoga Sutras(Iyengar, 2012), Pranayama(Iyengar, 2013) and Life and Health(Iyengar et al., 2006) are considered authentic study of these aspects.

Reasons for prescribing modified practices

- Creating new institution
- Creating new identity
- Creating Business/Profession
- Health and Wellness
- Monetization

Score Card – Iyengar Yoga			Scoring	Scale
Stream of Yoga		Score		
Raja Yoga (35)	Yama	2	0 - Completely lacking in essence	
	Niyama	2	Max - Completely Following in essence	
	Asana	6		
	Pranayama	6		
	Pratyahara	3		
	Dharana	3		
	Dhyana	3		
	Samadhi	1		
	Kriyas/Bandhas	2		
Jnana Yoga (15)		10		
Bhakti Yoga (20)		12		
Karma Yoga (15)		10		
Advanced Yoga Techniques (5)		3		
Research (10)		7		
Total Score		70		

8.9 Yogi Bhajan Kundalini Yoga

Yogi Bhajan aka Harbhajan Singh Khalsa, introduced in America, "Kundalini Yoga as taught by Yogi Bhajan", his peculiar brand of *kundalini yoga*. "Healthy, Happy, Holy Organization(3HO)" was founded by Yogi Bhajan as a teaching organization. His style of 'Kundalini' yoga was created by mixing *yogic* postures and practices with Tantric teachings and Sikh chanting, according to Philip Deslippe, a former Kundalini teacher and academic. Deslippe writes, "When placed alongside the teachings of Swami Dharendra Brahmachari and Maharaj Virsa Singh, it becomes strikingly apparent that at least in its earliest years, Yogi Bhajan's Kundalini yoga was not a distinct practice, but essentially a combination of yogic mechanics learned from the former and the Sikh-derived mantras (*Ik Ongkaar, Sat Naam, Sri Waheguru*) and chanting from the latter".(Philip Deslippe, 2012)

Dhirendra Brahmachari's true effect, according to other experts and followers, was limited. Virsa Singh, although being of Udasi (Sikh) heritage, "rejected Bhajan's Kundalini yoga and all forms of physical yoga within his Gobind Sadan Ashram in India".("Kundalini Yoga," n.d.)

There has been views in some published documents(T. Singh, 1977), which are critical of Yogi Bhajan mixing teachings of Sikhism with Kundalini yoga, which is a Tantric Yogic Tradition practice and as per the views of these authors, Sikhism code of conduct prohibits Sikhs from practicing any Tantric practices. This may be a subject of further research.

Reasons for prescribing modified practices

- Creating new institution
- Creating new identity
- Creating Business/Profession
- Health and Wellness
- Public Welfare
- Monetization

Score Card – Bhajan Kundalini Yoga			Scoring	Scale
Stream of Yoga		Score		
Raja Yoga (35)	Yama	1	0 - Completely lacking in essence	
	Niyama	1	Max - Completely Following in essence	
	Asana	5		
	Pranayama	5		
	Pratyahara	2		
	Dharana	3		
	Dhyana	3		
	Samadhi	1		
	Kriyas/Bandhas	2		
Jnana Yoga (15)		10		
Bhakti Yoga (20)		13		
Karma Yoga (15)		9		
Advanced Yoga Techniques (5)		3		
Research (10)		3		
Total Score		61		

8.10 Anusārayoga

Anusarayoga yoga founded by American-born yoga teacher John Friend claims to “lead a practitioner through a series of asanas that are supposed to open the heart to divine grace”, while adhering to the three 'A's of Anusara – “attitude alignment, adjustment, and asana practice” Anusarayoga lays stress on the physicality aspect of asana. "Muscular and organic energy," "spirals," and "loops" are all integral concepts for Anusara. On Anusarayoga's website, you may find the following information. [<https://www.anusarayoga.com/about/>]

“Anusara is structured around five guiding Universal Principles of Alignment that address attitude, alignment with the Divine and the physical body and the action that makes the practice a spiritual as well as body-oriented practice. We celebrate life’s diversity, the qualities of our heart, and seek a connection to something greater than ourselves. As a people-centered, teacher-led, global yoga organization, Anusara School of Hatha yoga teaches the exquisite methodology and philosophy of Anusara yoga. In over forty-five countries, licensed Anusara teachers offer Weekly Classes, Teacher Trainings, Retreats and Workshops, Regional and Global Events”.

Reasons for prescribing modified practices

- Creating new institutions
- Creating new identities
- Creating Business/Profession
- Health and Wellness

- Monetization

Score Card – Anusara Yoga			Scoring Scale
Stream of Yoga		Score	
Raja Yoga (35)	Yama	0	0 - Completely lacking in essence
	Niyama	0	Max - Completely Following in essence
	Asana	5	
	Pranayama	5	
	Pratyahara	1	
	Dharana	1	
	Dhyana	1	
	Samadhi	0	
	Kriyas/Bandhas	0	
Jnana Yoga (15)		5	
Bhakti Yoga (20)		5	
Karma Yoga (15)		5	
Advanced Yoga Techniques (5)		0	
Research (10)		0	
Total Score		28	

8.11 Aṣṭāṅgavinyāsayoga

In his book *Yoga Mala* (Jois, 2010a), K. Pattabhi Jois claims that he is teaching the “true *Aṣṭāṅgayoga* of *Patanjali*”. This Yoga claims to “cleanse and strengthen the body, mind, and soul” so that the practitioner can “see God everywhere.” Jois’ method is distinguished from other *Hatha* yoga styles by a technique known as *vinyasa*. The practitioners leap “back and forth” (*vinyasa*) between *asanas*, “synchronizing their movements with their breathing in a single continuous flow”. It may resemble a “dance or a martial art” rather than a yoga practice if done correctly. According to Jois, “Ashtanga yoga is 99 percent practice and 1 percent theory.”. His

credo was "practice, practice, and everything will come." Many new yoga forms have sprung out as a result of *Ashtanga*, namely *Jivamukti yoga*, power yoga, vinyasa flow, dynamic yoga, and shadow yoga.(Jois, 2010b)

Reasons for prescribing modified practices

- Creating new institution
- Creating new identity
- Creating Business/Profession
- Health and Wellness
- Monetization

Score Card – Aṣṭāṅgavinyāsa Yoga			Scoring	Scale
Stream of Yoga		Score		
Raja Yoga (35)	Yama	2	0 - Completely lacking in essence	
	Niyama	2	Max - Completely Following in essence	
	Asana	6		
	Pranayama	5		
	Pratyahara	2		
	Dharana	3		
	Dhyana	3		
	Samadhi	1		
	Kriyas/Bandhas	1		
Jnana Yoga (15)		10		
Bhakti Yoga (20)		10		
Karma Yoga (15)		10		
Advanced Yoga Techniques (5)		2		
Research (10)		2		
Total Score		59		

8.12 Ānandayoga

Swami Kriyananda created Ananda Yoga in 1948 with the declared aim of raising the awareness of yoga practitioners and to offer them a new dimension to their practice: the use of a positive affirmation to go with each pose. He published a yoga guide 'Ananda Yoga for Higher Awareness' useful for those who practice Ananda Yoga as well as Swami Kriyananda's inspiration in creating a branch of yoga known as Ananda Yoga. (Kriyananda, 2004). Kriyananda, according to the front page of the book, "brings yoga science back to its fundamental focus as an important aspect of Raja Yoga's meditative science." His approach is based on the ancient *hatha yoga* tradition and the teachings of his own master, Paramahansa Yogananda. Ananda yoga's stated goals are to become aware of your body's energy flows and how they affect your attitudes and outlook; to achieve body, mind, and soul harmony; and to cultivate attitudes of willingness, appreciation, kindness, and joy. Increase your self-control; achieve a richer, more harmonious emotional life; deepen your inner awareness. Enjoy a stronger sensation of radiant health and well-being.

Reasons for prescribing modified practices

- Creating new institution
- Creating new identity
- Creating Business/Profession
- Health and Wellness
- Public Welfare
- Monetization

Score Card – Ananda Yoga			Scoring Scale
Stream of Yoga		Score	
Raja Yoga (35)	Yama	2	0 - Completely lacking in essence
	Niyama	2	Max - Completely Following in essence
	Asana	6	
	Pranayama	5	
	Pratyahara	3	
	Dharana	5	
	Dhyana	5	
	Samadhi	1	
	Kriyas/Bandhas	1	
Jnana Yoga (15)		13	
Bhakti Yoga (20)		13	
Karma Yoga (15)		13	
Advanced Yoga Techniques (5)		3	
Research (10)		2	
Total Score		74	

8.13 Gītānandayoga

Following information has been extracted from the Wikipedia website [[Yogamaharishi Swami Gitananda - Wikipedia](#)]

“Rather than focusing on physical exercises and procedures, *Gītānandayoga* teaches that the principles of Yoga must be applied to all part of one's life. Swami Gitananda Giri was a pivotal figure in the present resurgence of classical Yoga's ancient teachings. He blended his scientific education with the old principles of classical Yoga that he studied in his childhood with his Master, Swami Kakananda Brighu, and became known as the "Father of Scientific Yoga." Swami Gitananda coined the term "*Rishi Culture Ashtanga Yoga*," which has since been known as

"Gitananda Yoga" over the world. Gitananda Yoga is a step-by-step approach to Yoga that is also explained in the "Yoga: Step-by-Step" correspondence course. Swami Gitananda Giri taught *Asanas, Kriyas, Pranayama, Mudras, Jnana and Raja Yoga Prakriyas* (Visualization, relaxation, polarity techniques) and *Laya Yoga Prakriyas* (Techniques of energy sublimation) based on *Maharishi Patanjali's* moral and ethical standards (*Yama and Niyama*). Swami Gitananda used the *Guru Kula* as a teaching tool for his students. ICYER's *Guru Kula* is five kilometers north of Pondicherry, in South India. Swami Gitananda was a scientist and researcher who delivered over thirty papers at various conferences in India on his scientific studies into Yoga. He worked with scientists from major Indian institutes such as AIIMS in New Delhi, NIMHANS in Bangalore, DIPAS (Indian Defense Institute) in New Delhi, and JIPMER in Pondicherry."

Reasons for prescribing modified practices

- Creating new institution
- Creating new identity
- Creating Business/Profession
- Health and Wellness
- Public Welfare

Score Card – Gitananda Yoga			Scoring Scale
Stream of Yoga		Score	
Raja Yoga (35)	Yama	2	0 - Completely lacking in essence
	Niyama	2	Max - Completely Following in essence
	Asana	6	
	Pranayama	5	
	Pratyahara	3	
	Dharana	4	
	Dhyana	4	
	Samadhi	2	
	Kriyas/Bandhas	2	
Jnana Yoga (15)		12	
Bhakti Yoga (20)		13	
Karma Yoga (15)		12	
Advanced Yoga Techniques (5)		2	
Research (10)		5	
Total Score		74	

8.14 Iṣṭā Yoga

The abbreviation ISHTA “Integrated Science of Hatha, Tantra, and Ayurveda” is intended to mean, “Integrated Science of Hatha, Tantra, and Ayurveda”. In the late 1960s, Swarananda Mani Finger and his son, Alan Finger, created ISHTA Yoga in South Africa. Mani was initiated into Kriya Yoga by Parmahansa Yogananda in Los Angeles, then Sivananda in India thereafter. Mani then returned to South Africa and founded an ashram at his home. The first ISHTA Yoga studio opened in the United States in Manhattan in 2008. Iṣṭāyoga promotes itself as a *Hatha, Tantra, and Ayurvedic* synthesis. It promises to be a combination of both physical and spirituality in terms of style, and it will be individualized to meet the demands of each individual. ISHTA provides

students with a foundation in the spiritual and philosophical components of yoga, including “*kriya, pranayama, Tantric philosophy, Ayurvedic medicine, and meditation*”, in addition to the physical practice of yoga.

Reasons for prescribing modified practices

- Creating new institution
- Creating Business/Profession
- Health and Wellness
- Monetization

Score Card – Ishta Yoga			Scoring Scale
Stream of Yoga		Score	
Raja Yoga (35)	Yama	1	0 - Completely lacking in essence
	Niyama	1	Max - Completely Following in essence
	Asana	6	
	Pranayama	5	
	Pratyahara	2	
	Dharana	3	
	Dhyana	3	
	Samadhi	1	
	Kriyas/Bandhas	2	
Jnana Yoga (15)		8	
Bhakti Yoga (20)		10	
Karma Yoga (15)		8	
Advanced Yoga Techniques (5)		2	
Research (10)		1	
Total Score		53	

8.15 Swami Rama (Himalayan Institute) Yoga

“The Himalayan Institute of Yoga Science and Philosophy”, situated in Pennsylvania, claims to promote “yoga and holistic health”. “Through his teachings, Swami Rama links the Institute to an unbroken lineage of yoga masters, the Himalayan Tradition, reaching back many thousands of years. This tradition includes the teachings and disciplines of the sacred texts of the Vedas and Upanishads, and of such esteemed masters as Patanjali, Shankaracharya, and many others.” [\[Our Teaching Legacy - Himalayan Institute\]](#)

It has the media outlet “Yoga International”. Swami Rama, the organization's founder, is well-known for producing a number of publications on Yoga philosophy, the most famous of which being “Samadhi, the Highest State of Wisdom”.(Rama, 2002), “Path of Fire and Light: Advanced Practices of Yoga”(Rama, 2004), “Meditation and Its Practice”(Rama, 2007).

Swami Rama's *yoga nidra* talents were tested scientifically in 1971 at the Menninger Foundation in Topeka, Kansas. He was observed to be able to generate various brain waves at command. He made *alpha* waves by "seeing an empty blue sky with drifting clouds" as he rested. He subsequently produced the prolonged *theta* waves of dreaming sleep, followed by the slow *delta* waves of deep sleep, all while remaining awake and able to clearly describe what had transpired in the laboratory, despite the fact that he had been "snoring" in the laboratory.

He stopped his heart from pumping blood for 17 seconds in another experiment at the Menninger Foundation. He achieved this by raising his heart rate to 300 beats per minute, which

caused the ventricles to stop beating and the atria to flutter. He was also spotted creating a 5-degree Celsius temperature difference between two spots on his right hand's palm. (Green, 1982)

Reasons for prescribing modified practices

- Creating new institution
- Creating new identity
- Creating Business/Profession
- Health and Wellness
- Public Welfare
- Monetization

Score Card – Swami Rama (Himalayan Institute) Yoga			Scoring	Scale
Stream of Yoga		Score		
Raja Yoga (35)	Yama	2	0 - Completely lacking in essence	
	Niyama	2	Max - Completely Following in essence	
	Asana	6		
	Pranayama	5		
	Pratyahara	3		
	Dharana	5		
	Dhyana	5		
	Samadhi	2		
	Kriyas/Bandhas	2		
Jnana Yoga (15)		12		
Bhakti Yoga (20)		14		
Karma Yoga (15)		14		
Advanced Yoga Techniques (5)		3		
Research (10)		7		
Total Score		82		

8.16 Kṛpāluyoga

The Yoga Society of Pennsylvania was co-founded by the founder, Amrit Desai "Desai's instructor, Sri Kripalvananda, a Kundalini yoga master, was the inspiration for the Kripalu Yoga Fellowship. Kripalu Center in Stockbridge claims to offer over 750 events and spiritual retreats each year, with around 25,000 individuals attending. In its Schools of Yoga, Ayurveda, and Integrative Yoga Therapy, Kripalu presented over 700 programs every year. Kripalu Yoga is a *Hatha Yoga* style that incorporates *kundalini* yoga principles and blends *asanas*, *pranayama*, and meditation. According to Kripalu, its teaching is "following the flow of prana, life-force energy, loving self-acceptance, nonjudgmental observation of mental activity, and application of what is taught, in daily life". Yoga *asanas* and *pranayamas* are utilized to cultivate internal attention and meditative awareness in this kind of yoga. The professed goals of Kṛpāluyoga are, "Self-discovery and personal change". (*Kripalu_Yoga*, n.d.)

Reasons for prescribing modified practices

- Creating new institution
- Creating new identity
- Health and Wellness
- Public Welfare
- Monetization

Score Card – Kṛpālu Yoga			Scoring Scale
Stream of Yoga		Score	
Raja Yoga (35)	Yama	2	0 - Completely lacking in essence
	Niyama	2	Max - Completely Following in essence
	Asana	6	
	Pranayama	5	
	Pratyahara	2	
	Dharana	3	
	Dhyana	3	
	Samadhi	1	
	Kriyas/Bandhas	2	
Jnana Yoga (15)		11	
Bhakti Yoga (20)		10	
Karma Yoga (15)		10	
Advanced Yoga Techniques (5)		3	
Research (10)		1	
Total Score		61	

8.17 Viniyoga

Gary Kraftsow(Kraftsow, 1999) is credited with developing this approach to yoga from the teachings of T. Krishnamacharya and T.K.V. Decikacar(Desikachar et al., 2001). Meditation, prayer, and ritual are all part of Viniyoga. “Asana, pranayama, bandha, sound, chanting, meditation, personal ritual, and text study” are all claimed to be part of Viniyoga's transmission of yoga teachings. Viniyoga claims that their yoga approach “tailors various means and methods of practice to each practitioner's unique condition, needs, and interests, allowing each practitioner to personalize and actualize the process of self-discovery and personal transformation”.

Reasons for prescribing modified practices

- Creating new institution
- Creating new identity
- Creating Business/Profession
- Health and Wellness
- Monetization

Score Card – Vini Yoga			Scoring	Scale
Stream of Yoga		Score		
Raja Yoga (35)	Yama	1	0 - Completely lacking in essence	
	Niyama	1	Max - Completely Following in essence	
	Asana	6		
	Pranayama	5		
	Pratyahara	1		
	Dharana	2		
	Dhyana	2		
	Samadhi	1		
	Kriyas/Bandhas	1		
Jnana Yoga (15)		10		
Bhakti Yoga (20)		9		
Karma Yoga (15)		10		
Advanced Yoga Techniques (5)		2		
Research (10)		1		
Total Score		52		

8.18 Bikram Yoga

Bikram yoga is allegedly, “standardized hatha yoga system” created by Bikram Choudhury.

Bikram yoga has three distinct peculiarities: “the predefined sequence of 26 *asanas* and two

breathing exercises, the heated setting (40.6 C, 40% humidity), and the teaching discussion”. The practice schedule is as follows:

“Each one-and-a-half-hour lesson includes standing pranayama (deep breathing) and 45–50 minutes of standing asanas. A 2-minute savasana (corpse posture) follows the standing series, followed by a 35–40-minute sequence of floor asanas. Between each asana in the floor sequence, a 20-second savasana is taken. The session concludes with a seated kapalabhati breathing technique and a final savasana. According to Choudhury, the warmer environment helps the body warm up and prepare for action, as well as eliminate toxins”.

Hewett et.al in their paper, “The Effects of Bikram Yoga on Health: Critical Review and Clinical Trial Recommendations” has concluded that, “In healthy individuals, Bikram yoga has been shown in the literature to promote lower body strength, lower and upper body range of motion, and balance. Bikram yoga may increase glucose tolerance, bone mineral density, blood lipid profile, arterial stiffness, mindfulness, and perceived stress in specific populations, according to non-RCTs”. (Hewett et al., 2015)

Reasons for prescribing modified practices

- Creating new institution
- Creating new identity
- Creating Business/Profession
- Health and Wellness

- Monetization

Score Card – Bikram Yoga			Scoring	Scale
Stream of Yoga		Score		
Raja Yoga (35)	Yama	0	0	Completely lacking in essence
	Niyama	0	Max	Completely Following in essence
	Asana	6		
	Pranayama	4		
	Pratyahara	1		
	Dharana	1		
	Dhyana	1		
	Samadhi	0		
	Kriyas/Bandhas	0		
Jnana Yoga (15)		3		
Bhakti Yoga (20)		5		
Karma Yoga (15)		3		
Advanced Yoga Techniques (5)		1		
Research (10)		3		
Total Score		28		

8.19 Clinical Research in yoga

With "Yoga Therapy" as the key phrases, a search of the “US National Library of Medicine National Institutes of Health (PMC)” yields 19776 research papers. This shows the current level of research being conducted in Yoga Therapy. A similar result will be returned on other research portals. There is extensive research ongoing to integrate yoga therapy in the mainstream medical intervention.

“[<https://www.ncbi.nlm.nih.gov/pmc/?term=yoga+therapy>]”

8.20 World Health Organization

21st of June 2021 - The World Health Organization (WHO) has released a yoga app called "WHO mYoga" in conjunction with the Indian government to assist people keep active and healthy. The app comprises a collection of videos and audio files that teach and accompany yoga practice, and it is a simple and free tool for people who are new to yoga or who currently practice on a regular basis. There is no need for additional equipment, and users can learn or practice for 3 to 45 minutes, so even busy individuals can participate. "[<https://www.who.int/news/item/20-06-2021-who-launches-mobile-application-for-yoga>]"

8.21 Pandemic Period

The uncertainty surrounding Coronavirus illness 2019 "(COVID-19)" and the resultant restrictions generated a lot of tension, and anxiety. A study (Nagarathna et al., 2021) showed that "incorporating Yoga into one's daily routine is advantageous to one's physical and mental health, and that Yoga practitioners' lifestyles were helpful in managing with the stress of lockdown".

Yoga lessons were moved to the internet during COVID-19 restrictions. Survey conducted in Australia (Brinsley et al., 2021) To establish the best format, researchers evaluated the "perceived benefits and limitations of online and in-person yoga". A secondary goal was to see how effective each style was at delivering common yoga benefits. The study found that the lack of traditional benefits of yoga, such as social connection, practicing with others, and going to a specific place, did not significantly reduce the perceived mood/mental health benefits. Despite a

significantly higher level of agreement that in-person yoga improves mood, there was widespread agreement that online yoga improves mood and mental health as well. Yoga and other physical activity interventions delivered online provide a potentially beneficial and low-risk exercise to a much larger population, which is especially essential for persons living in remote places where yoga facilities are not available.

8.22 Tele-Yoga Regulations

The Covid-19 pandemic encouraged Yoga practices to be made available to larger public audiences with wider reach. As a result, the Indian government have published advisories to safeguard the public interest. “[Advisory on Tele-Yoga Services Version 1.0, July 2020 Central Council for Research in Yoga & Naturopathy, New Delhi, India]”

9 DISCUSSION

9.1 Chronology of Evolution of Yoga

Yoga has long been regarded as the most important means of self-realization.

"Ayam tu paramo dharmo yadyogenatma-darsanam"(Yajña. Smṛti 1:8).

Yoga is regarded as the primary path to self-realization in Vedantic traditions.

"Nasti yoga-samam balam"(Mahabha. 12).

In addition, Yoga is frequently addressed in Vedic literature as a technique of realizing the truth. Yoga appears to have been employed in the literature to denote both the condition of awakening and the method of awakening. Yoga has also been used to describe achieving the seemingly impossible.

"Yogah apraptasya prapanam" (Gita, Sanka. 9:22).

The *Samhitas* employ the root of the word Yoga in a variety of ways. The root 'yujir', which means to combine and is the source of the word Yoga, appears frequently in the *Samhitas*. Yoga is the unification of the dualities *prana-apana*, *rajas-retas*, *surya-candra*, *atma-paramatma*, and more. Yoga, according to *Yajnavalkya*, is fundamentally the union or integration of *atman* and *paramatman*.

Yoga in Vedanta refers to the union of the jivatman with the paramatman, as well as the oneness of the jiva and the brahman, i.e. Brahmatmaikatyanubhuti, or realisation of atman and brahman oneness. "Soham". "Tattvamasi" and other significant Vedic utterances (mahavakyas) refer to the same condition. Yoga is considered samadhi by Yajnavalkya in another context. Samadhi is attained when the concentrated mental being, ekagra citta, merges with the object. If we accept this perspective, there is no fundamental difference between the two definitions of Yoga, samadhi and samyoga.

"Yoga yuktiḥ samadhanam" (Taitti. Upn. Sank.).

"Citta-vrtti-mirodha," as defined by Patanjali, also basically signifies Samadhi:

"Yogah samadhiḥ sa ca sarvabhauma-cittasya dharmah." (Bha. 1:1, Yogasutra)

Yoga and *samadhi* are considered one and the same by Vyasa, the commentator on Yogasutras, while the author of *Yogasūtras* counts samadhi as one of the eight limbs (*Astangas*) of Yoga and hence considers *samadhi* to be both a component of Yoga and a means of reaching Yoga. The last or terminal end of *Astanga yoga* is *Samadhi*. As a result, the terms "Yoga" and "Samadhi" are interchangeable.

The word 'Yoga' appears frequently in the Mahabharata as a methodology or strategy. Sri *Krishna* has preached the three major pathways of *karma*, *jnana*, and *bhakti* as the means to absolute humanity's welfare.

“Thus, the term Yoga, when combined with the aforementioned three routes of *karma*, *jnana*, and *bhakti*, has come to denote a method of achieving man's ultimate impulses, the *Param Purusarthas*. Yoga is also mentioned in the *Gità* as a means of self-purification (Gita 6:12). Yoga is mentioned numerous times in the *Upanisads* as a technique of attaining self-awareness and realizing the truth. Yoga, according to *Kathopanisad*, is a state in which the mind, along with the five senses, become free of their functions and become still, while the intellect remains unmoved. This is the most advanced state”.(Singh, 2009)

As is obvious from above discussion that Yoga was a very comprehensive philosophical subject during ancient times. Down the ages, till the contemporary period, Yoga has become more comprehensive and detailed with the means and methods defined by the texts like *Hatha Yoga Pradipika*, *Gheranda Samhita*, *Siva Samhita* and others. Besides, Yoga has been enriched by the traditions of Jain Yoga, Buddha Yoga and other traditional categories like philosophy of Sikhism and Suphism etc.

“From the 11th century onwards, the *asanas* were associated with procedures leading to *moksha* and *siddhis* in Yoga scriptures. In this framework, the *Hatha Yoga Pradipika* of the 15th century has a central reference position, codifying prior Yoga literature and providing as a point of reference for many subsequent *Tantric Yoga* books, such as *Nath Yoga*. This period of Yoga development was also characterized by other yogic thoughts related to Buddhism, Jainism, Sufism and Sikhism, which clarified some of these concepts as well as

misconceptions about *Moksha*. By the 19th century, eighty-four *āsanas* had been established”(Newcombe, 2017).

After a favorable reception at the “Chicago Parliament of Religions (1893)”, which was internationally published, Vivekananda championed yoga in Europe and America. Vivekananda supported *Patanjali's Yoga Sutras* as the basis of yoga. *Karma Yoga*, "the technique in which a man finds his own divinity through labor and duty," is the first of Vivekananda's yogas. *Bhakti Yoga*, on the other hand, is defined as "the realization of divinity through devotion to and love of a personal God." The third *Raja Yoga*, he defined as "the realization of divinity through mind control explained by Patanjali in the *Yoga Sutras*” and that it was the best of all the styles of yoga. The fourth is *Jnana Yoga*, which means "knowledge-based realization of man's own divinity." Above all, Vivekananda described yoga as a path to self-realization, unveiling "the Divinity within," which he believes is at the heart of all religions. Swami Sivananda's Divine Life Society and book publishing spread Vivekananda's yoga schema throughout the twentieth century. Following his lecture to Congress on 'The Science of Religion,' Yogananda Parmahansa launched the Self-Realization Fellowship (SRF) in the United States. His lectures and the publication of the well-known 'Autobiography of a Yogi' promoted *Kriya Yoga* meditation practices. Sri Aurobindo and Mahatma Gandhi dramatically affected contemporary yoga by outlining the relationship between “inner transformation and the development of a more perfect material world”, culminating in a story of *moksha* through *seva*, which became synonymous with Karma Yoga. Gandhi advocated for “*satya* (truth) and *ahimsa* (nonviolence) ideals, as

well as vegetarianism and self-control". He also sought the help of Swami Kuvalayananda for yoga therapy.(Newcombe, 2017).

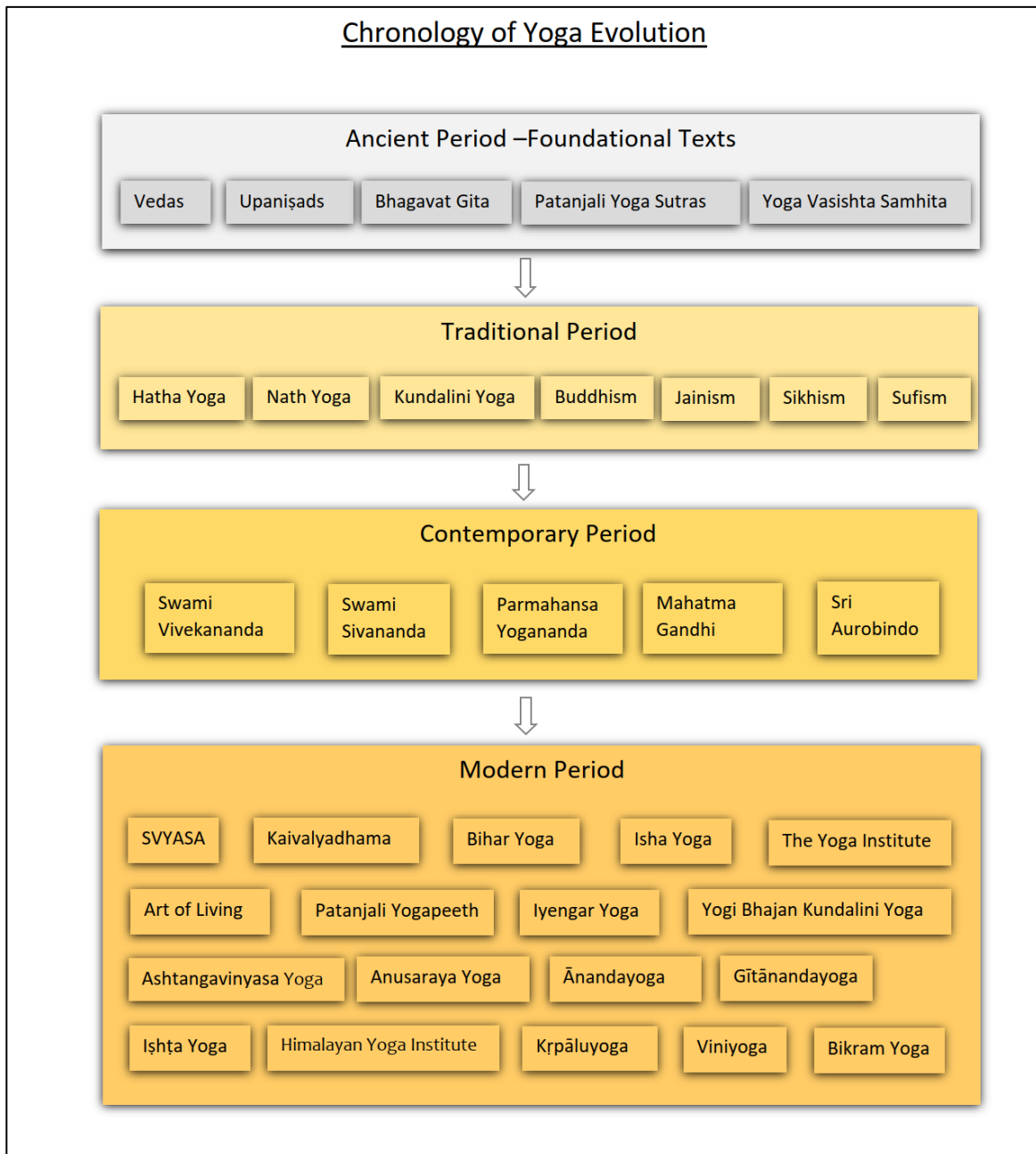
In Shri Yogendra's lectures, which were among the pioneers of the *asana*-focused workshops, the influence of Western forms of physical culture and bodybuilding was noticeable. Yogendra's 'Yoga Asanas Simplified,' which also mentions "Patanjali's Yoga Sutra as the cornerstone of this approach to yoga", was influenced by physical culturist Max Müller. Other influential figures included K V. Iyer and Bishnu Charan Ghosh. Bikram Choudhury was introduced to yoga at Ghosh's school, and after going to the United States in the 1970s, he achieved considerable fame and financial success. Yoga was viewed differently by these schools as a practice that promoted overall physical wellness, specialized therapeutic interventions, and spiritual freedom. *Surya Namaskara* were brought into current *yogaāsana* as a result of "Bhawanrao Balasaheb Pant Pratinidhi, the Rajah of Aundh's" influence, smoothly integrating into the contemporary yoga teachings in Swami Sivananda's yoga-asana guidebook 'Yogic Home Exercises'.(Sivananda, 1961), 'Complete Illustrated Book on Yoga' Vishnudevananda(Devananda, 2011), Light on Yoga by B. K. S. Iyengar(Iyengar, 2006). Tirumalai Krishnamacharya's students, Indra Devi (1899-2002), B. K. S. Iyengar (1918-2014), K. Pattabhi Jois (1915-2009), and his son T. K. V. Desikachar (1938-2016) popularized innovative techniques throughout the world. B. K. S. Iyengar created his *yoga-asana* teaching to meet health and wellness as well as spiritual goals of yoga, largely independent of Krishnamacharya's influence. Shri Yogendra and Swami Kuvalyananda both have Parmahansa Madhavdasji as their guru. Swami

Kuvalyananda and Yogendra were instrumental in subjecting yogic treatments to scientific and biological scrutiny. The revolutionary fusion of “Western science with disciplined teaching of yoga as physical culture, therapeutic intervention, and spiritual science” at the Kaivalyadhama Yoga Ashram and Kuvalayananda expedited deeper understandings of yoga.(Newcombe, 2017).

Sivananda's view of yoga emphasized meditation above *asana*, emphasizing "self-realization," "God-realization," and "realizing the Immortal *Atman* as the goal of yoga". Asana became an important part of the Sivananda tradition throughout time. Swami Vishnudevananda, a student of Swami Sivananda, oversaw the establishment of Sivananda Yoga Centers all throughout the world, while Bihar School of Yoga was established by Swami Satyananda Saraswati. The Vivekananda Kendra was founded by Eknath Ramakrishna Ranade. Secretary of the Vivekananda Kendra Yoga Research Foundation, Dr. H. R. Nagendra, founded SVYASA Yoga University. Yogi Bhajan aka. Harbhajan Singh Puri founded Kundalini Yoga in the United States. Sri Sri Ravi Shankar's "The Art of Living Foundation" was influenced by Mahesh Yogi's "Transcendental Meditation."(Newcombe, 2017). The Patanjali Yogpeeth, founded by Swami Ramdev, researches the medical advantages of yoga and Ayurveda. (Telles et al., 2013)

The above chronology of evolution of Yoga is represented in a graphic 9-1.

Figure 9-1. Chronology of Yoga Evolution



9.2 Analysis of Results

The chronology of the evolution of yoga has been presented in Section 9.1 above. The

Modern period has been considered for analysis for the purpose of this thesis. Eighteen Yoga Institutions or Styles of Yoga were selected as a sample. At the outset, it is clarified that this exercised was carried out solely to summarize the content of yoga in the teaching environment in the overall modern period and it is not an attempt to compare the institutions some of which are the greatest yoga transmission institutions. The schema of content of Yoga as assimilated through the study of literature was translated into an overall aggregate score to analyze the content of yoga in a particular institution compared to the essence of yoga established in Chapter 7 above. A model as previously described in Chapter 3 and in Figure 3-1 was used for this purpose. The scoring is intuitive and is based on the author's understanding of the literature. The research into this scoring schema is beyond the scope of this study and is a subject matter for future research.

The List of Institutions/Styles of Yoga along with their scores is presented in Figure 9-2.

Figure 9-2. Comparative Chart of Following the Essence of Yoga in Modern Times

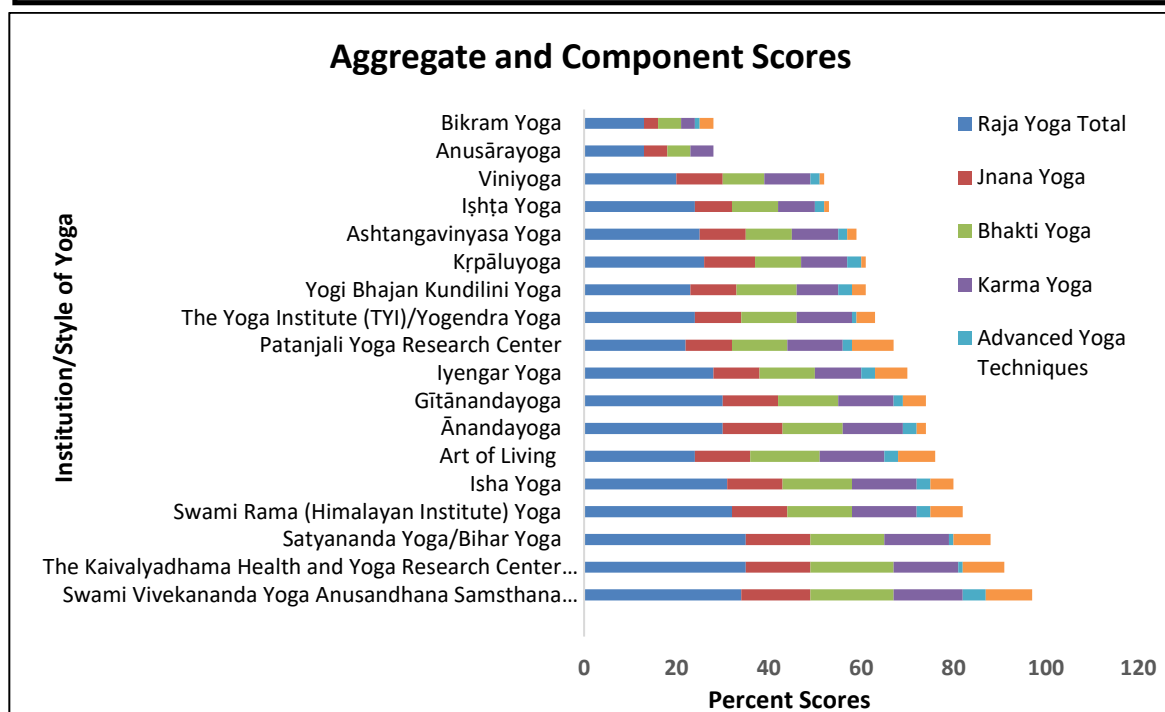
COMPARATIVE CHART OF FOLLOWING THE ESSENCE OF YOGA IN MODERN TIMES

Style of Yoga	Aggregate Score	Raja Yoga									Jnana Yoga	Bhakti Yoga	Karma Yoga	Advanced Yoga Techniques	Research
		Yama	Niyama	Asana	Pranayama	Pratyahar	Dharana	Dhyana	Samadhi	Kriyas/Bandhas					
Swami Vivekananda Yoga Anusandhana Samsthana (SVYASA)	97	2	2	6	6	4	5	5	3	1	15	18	15	5	10
The Kaivalyadhama Health and Yoga Research Center (Kaivalyadhama)	91	2	2	6	6	4	5	5	3	2	14	18	14	1	9
Satyananda Yoga/Bihar Yoga	88	2	2	6	6	4	5	5	3	2	14	16	14	1	8
The Yoga Institute (TYI)/Yogendra Yoga	63	1	1	6	5	2	3	3	1	2	10	12	12	1	4
Isha Yoga	80	2	2	5	5	3	5	5	2	2	12	15	14	3	5
Art of Living	76	2	2	2	5	3	3	3	2	2	12	15	14	3	8
Patanjali Yoga Research Center	67	2	2	5	5	1	2	2	1	2	10	12	12	2	9
Iyengar Yoga	70	2	2	6	6	3	3	3	1	2	10	12	10	3	7
Yogi Bhajan Kundilini Yoga	61	1	1	5	5	2	3	3	1	2	10	13	9	3	3
Anusārayoga	28	0	0	5	5	1	1	1	0	0	5	5	5	0	0
Ashtangavinyasa Yoga	59	2	2	6	5	2	3	3	1	1	10	10	10	2	2
Ānandayoga	74	2	2	6	5	3	5	5	1	1	13	13	13	3	2
Gitānandayoga	74	2	2	6	5	3	4	4	2	2	12	13	12	2	5
Ishṭa Yoga	53	1	1	6	5	2	3	3	1	2	8	10	8	2	1
Swami Rama (Himalayan Institute) Yoga	82	2	2	6	5	3	5	5	2	2	12	14	14	3	7
Krpāluyoga	61	2	2	6	5	2	3	3	1	2	11	10	10	3	1
Viniyoga	52	1	1	6	5	1	2	2	1	1	10	9	10	2	1
Bikram Yoga	28	0	0	6	4	1	1	1	0	0	3	5	3	1	3

A summary and bar chart summary of the scores is presented in Figure 9-3.

Figure 9-3. Summary of Scores - Yoga Institutions/Styles of Yoga

Summary of Scores	
Style of Yoga	Aggregate Score
Swami Vivekananda Yoga Anusandhana Samsthana (SVYASA)	97
The Kaivalyadhama Health and Yoga Research Center (Kaivalyadhama)	91
Satyananda Yoga/Bihar Yoga	88
Swami Rama (Himalayan Institute) Yoga	82
Isha Yoga	80
Art of Living	76
Ānandayoga	74
Gītānandayoga	74
Iyengar Yoga	70
Patanjali Yoga Research Center	67
The Yoga Institute (TYI)/Yogendra Yoga	63
Yogi Bhajan Kundilini Yoga	61
Krpāluyoga	61
Ashtangavinyasa Yoga	59
Iṣṭha Yoga	53
Viniyoga	52
Anusārayoga	28
Bikram Yoga	28



The overall results show that the scores vary from 28 to 97 percent. The yoga styles with less than 50% score is only two out of eighteen. Thirteen out of eighteen yoga styles have over 60% score and nine out of eighteen yoga styles have over 70% score. It can therefore be concluded that the essence of yoga in the modern times is being adequately preserved and promoted. Although the data does not afford statistical test of hypothesis, however, based on the above information, it can be concluded that the null hypothesis can therefore be intuitively rejected. The essence of Yoga as propounded by the Ancient Indian Texts has therefore not been substantially diluted in the present-day practices of Yoga.

10 CONCLUSION

Yoga is an ancient science that is mainly about realizing the ultimate truth. Yoga has evolved over time to reach its current state. Yoga has risen in popularity and expanded into new dimensions throughout the last century. The individuals and organizations have evolved yoga, disintegrating the original components of yoga to develop new identities, new practices, new institutions. In some instances, the original essence of yoga was preserved and in some it was not so well preserved. This thesis has summarized the evolution of Yoga from ancient through traditional and contemporary times, with a view to understand the process of evolution and studied in a little greater detail, the content of yoga dissemination by eighteen institutions/styles of yoga to evaluate if the essence of yoga as disseminated is diluted.

An essence of yoga in the ancient scriptures was distilled and established. Eighteen Yoga Institutions or Styles of Yoga were selected as a sample. The schema of content of Yoga as assimilated through the study of literature was translated into an overall aggregate score to analyze the content of yoga in a particular institution compared to the essence of yoga established beforehand. An intuitive model was used for this purpose. The scoring was intuitive and is based on the author's understanding of the literature. The study has concluded that the essence of Yoga as propounded by the Ancient Indian Texts has not been substantially diluted in the present-day practices of Yoga. The overall results show that the scores vary from 28 to 97 percent. The yoga styles with less than 50%

score is only two out of eighteen. Thirteen out of eighteen yoga styles have over 60% score and nine out of eighteen yoga styles have over 70% score. It was concluded intuitively that the essence of yoga as in the modern times is being adequately preserved and promoted. The essence of Yoga as propounded by the Ancient Indian Texts has therefore not been substantially diluted in the present-day practices of Yoga.

11 APPRAISAL

11.1 Strength of the Study

The key strength of the present work is that as far as I know and my review of literature, this is the first initiative to study and compare the various forms/schools/Institutions teaching Yoga and the analysis of the content being transmitted in these institutions when compared to the original intent of yogic essence as propounded by the Ancient Indian Texts. The study will probably help in a small way to steer the course of events in future and will at least generate awareness of this aspect of Yoga dissemination.

11.2 Limitations of the Study

Due to the vastness of the subject matter and limited time, it has not been possible to assign a properly researched model to evaluate the essence of yogic practices in a particular system. Most of the research is limited to assimilating the essence of yoga from the literature available through limited reading and assimilation and the scoring is intuitive which is a very subjective to say the least due to human limitations. I am completely humbled by this experience and by the realization of limitations of human mind to grasp this vast field of knowledge.

11.3 Recommendations for Future Research

- The research into this scoring schema used to compare the content of yoga teaching in institutions/organizations is beyond the scope of this study and is a subject matter for future research.
- There has been views in some published documents(T. Singh, 1977), which are critical of Yogi Bhajan mixing teachings of Sikhism with Kundalini yoga, which is a Tantric Yogic Tradition practice and as per the views of these authors, Sikhism code of conduct prohibits Sikhs from practicing any Tantric practices. This may be a subject of further research.
- The relationship of the yogic philosophy and the Sikh philosophy needs to be studied further and is beyond the present scope of the thesis. It is a subject for future research.
- The relationship of the yogic philosophy and the Suphism philosophy needs to be studied further and is beyond the present scope of the thesis. It is a subject for future research

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