



Science of Yoga in Bhagavad Gita: A Review

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Review Article

Volume 7 Issue 4

Received Date: October 27, 2023

Published Date: December 06, 2023

DOI: 10.23880/jonam-16000428

Abstract

In the Indian tradition, the Moksha (Salvation) is reckoned as a super goal of life and its genuine scripture is Bhagavad Gita, but where in Yoga is the super means of all that, connecting life i.e. as a spine of the India's mysticism. In accordance with the tradition Bhagavad Gita is known as the specific treatise of Yoga-practices along with super ethics and as its originator Lord Krishna who was become in the unknown deeper past. So the Gita is extreme holly text particularly for the Hindus communities. For the spiritual transformation of human's life, it describes prominently two streams of Yoga- first common Path of Yoga (Indirect travelling to cosmic consciousness) and second esoteric Path of Yoga (Direct travelling to cosmic consciousness). Although the major difficulty to understand is that the Gita is codified as the formulas (Sutras), symbolic words and metaphors, so it cannot be decoded exactly by the common skill but it's needed enlightened skill for the exact de-codification and interpretation. In order to another context, Gita discusses the "Pravitti Marga" (Path of Tantra) and along with "Nivritti Marga" (Path of Yoga) in detail. If we see the entire scenario around spirituality so the Gita has been more popular from ancient to now because of introducing the Path of devotion, Path of action and Path of knowledge. So therefore these all Yoga has discussed briefly in this review article.

Keywords: Moksha; Yoga; Nivritti-Marga; Pravitti-Marga; Tantra

Introduction

With account of the great tradition of the Snatana heritage, Bhagavad Gita is considered a secular and mother of all Yoga by the liberal and spiritualistic scholars in the world. In order to the Gita is the unique scripture in the particular sense and in that sense neither unique the Kurana, nor Bible, nor Buddha and nor Mahabira's teaching, so these all is not as unique as the Gita. So if we see then find references that Lord Krishna has provided the various categories of Yoga for the human being behind the Arjuna towards world, which is for getting salvation and transformation of life. Thereby the Krishna has opened the entrance gate of Knowledge and salvation for every one forever. In order to be defined the true Yoga; Gita says that occurring total psychic and meditative activities before entering into the collective unconscious

are called Yoga. So the Gita admits three dividing standard with reference to meditation such as Samkhya (Neither discipline nor no-discipline), Tantra (No-discipline) and Yoga (Discipline). If we see with another account so the Samkhya was led by later Kapila School, Tantra over a period of time was led by Guru Gorakha Natha particularly and the Yoga was led by Patanjali including Buddha and Mahabira and others [1].

Historically there are many queries have risen connecting with existence of Gita as the text so briefly it is being given here for stance, when the holly precept of Gita was spoken by Lord Krishna to Arjuna? Gita was written in which segment of period? Is the Gita genuine portion of Mahabharata? Who is the genuine writer of the Gita? And so many others queries in this concerns, so the historians and scholars are highly

confused and they are keep silent today but notwithstanding there is found no-decline in the popularity of the Bhagavad Gita.

For a long time besides the several queries, Bhagavad Gita is strongly considered as the secular and mystique scripture today by the Hindus including others open minded and scientific communities. With the account of British historian A.L Basham, the Bhagavad Gita is basically secular text because it opens the door of salvation for everyone without taking attention of people's religion or sects. So thus the dozens commentaries were written on the Gita in the past thousands years ago where in the whole commentaries on the Gita had forcefully imposed as the Karma Yoga, Jnana Yoga and Bhakti Yoga by the various writers such as Ramanuja, Ballabha, Nimbaka, Shankara and so on but these all is so far from the truth but nobody was as emphasized better the Gita as Bhagavana Rajneesh 'Osho' in the recorded history [2].

So the Gita has presented a unique version of Yoga that is basically discrete from the principles of the Upanishadic Yoga, Buddhist Yoga and traditional Samkhya-yoga philosophy. The Path of Yoga and Path of Tantra of the Gita are more similar with another India's tradition of Yoga but the Path of specific version of Samkhya is not found elsewhere besides the Gita.

Truly Yoga in the Gita is too difficult to understand well but after studying the various literatures in this regard Bhagavad Gita seems the grand Yoga scripture where in the all kinds of Yoga for everyone have described, and in addition to Lord Krishna told about two kinds of wisdom in the Gita- wisdom of Samkhya and wisdom of Yoga. So hereby it is something like Patanjali's Yoga (In sense of Kriya-yoga) that was firstly introduced by the Lord Krishna millions of million years ago meanwhile the preaching of Gita in the Kurukshetra [3].

Classification of Yoga in the Gita

Tata 108 kinds of Yoga have discussed in India's Yoga scriptures in accordance with the various kinds of personality. Bhagavad Gita is basically as a mother, gave birth of entire Yoga but where in Samkhya-Yoga, Karma-Yoga and Bhakti-Yoga are major source of all Yoga but in these Samkhya-Yoga is very-very mysterious Path. So thus from convenience of study point of view, science of Yoga in Bhagavad Gita can be classified for the studied as follows:

Common Path of Yoga

The common Path of Yoga is for the common people who want to travel indirectly to the 'Omkaara' (Cosmic consciousness) that is called 'Sakshi' (A technique that

occur ESP), the happening of 'Sakshi' transforms us into the collective consciousness and afterwards gradually reinforcing the 'Sakshi' converts into cosmic consciousness ultimately. So in the Gita - Bhakti Yoga (Path of devotion), Karma Yoga (Path of action) and Jnana Yoga (In sense of Raja-Yoga) are the examples of common Path of Yoga.

Esoteric Path of Yoga

The esoteric Path of Yoga is for such rare people who are a credible, trusted and the most devotee disciple in the vision of spiritual master (Guru), so only they can travel directly to the 'Omkaara' (Cosmic consciousness). Because of most explosive this Yoga was kept secret by the all sages in India, so that's why strictly it was banned by the all masters (Guru), so no-written description can be found in India's texts but for a long period, esoteric-Yoga has been moved through the strong relationship of Guru-Shishya tradition. So in the Gita - Kriya Yoga, Omkaara chanting Yoga, Third Chakra Yoga, Tantra Yoga are the examples of esoteric-Yoga.

Bhakti Yoga (Path of Devotion)

Bhakti Yoga (Path of devotion) is the most popular Path of India's tradition and no path as popular as Bhakti. Firstly it was mentioned in the Shvetashvatara Upanishad but traditionally it can be traced in the Gita and Bhakti Yoga is one of the most significant Paths in the Gita. In addition to Bhakti and Tantra Yoga are only the two Paths of Yoga that are allowed to the every individual to get salvation either he belongs to upper order or lower order. So thus without doing the discrimination of origin, caste, sect, race and region this Bhakti Yoga is opened for the all people. Over a period of time as much people got salvation by Bhakti as not much by the other Path. So probably Lord Krishna was the first devotee in the recorded history who declared the Bhakti Yoga as the better Path by him [4].

The devotee who watches 'Karma' (Doing) in every 'Akarma' (Undoing) that means the devotee, not doing the Karma even he finds to himself as a doing the Karma, and the state of mind in Bhakti, the devotee is lost his role of actor but Karma is remained. Where Karma is occurring automatically and the devotee sees that only to become as a dumb individual i.e. the doing or doer is fully absent and only being is exist there. Mira, Chaitnta, Suradas etc. were example on this Path [5].

So therefore the Gita, Narada sutra, Shandilya sutra and Bhagavada Purana are major sources of Bhakti Yoga which in the Gita is the core source of literature. Besides the Gita, Narada and Shandilya sutra have discussed the two kinds of Bhakti-Yoga as follows:

Gaudi Bhakti

'Gaudi Bhakti' is known as the 'Premarupa or Ragarupa' that means- extreme love or devotion toward the God or master without lust or desire. So the 'Gaudi Bhakti' means 'Para Bhakti' and it is found into three forms where in 'Arta Bhakti' is more significant. In order to it has been widely discussed in the Gita's couplets- (9/13-32; 12/1, 2, 6, 8 & 18/57, 58). So the personified or abstract form of the God is worshiped on this Path by tools of thinking upon the master's preaches, concentrating upon the God, Kirtana (Spiritual dancing and singing), remembering, salute and all that. Suradas, Mira and Chaitanya etc. were example on this Path [6,7].

Para Bhakti

'Para Bhakti' is the ultimate destination of 'Bhakti Yoga' where in the non-personified or non-abstract form of the God is worshiped on this Path and also it is Path of extreme love and devotion toward the God or master. So this Path is described significantly in the Gita couplets- (9/22, 34; 6/30; 11/15 & 12/6). And thus the Gaudi Bhakti' is the supportive organ of Para Bhakti like- Kabira, Ravidasa, Guru-nanaka and others were on this Path [5,7].

Karma Yoga (Path of Action)

The Karma Yoga is extensively discussed in the Gita where in Lord Krishna says, "Yogah Karmasu Kausalam" (Couplet 2/50) that means Yoga is the art of doing the Karma but question raises here what Karma is? What kinds of Karma we do? And how Karma we do? Answering to this questions Lord Krishna says in these couplets- (4/16-18) and basis of that it have classified as given below [6,8].

Karma (Fruitful Action)

It is very natural and common action for the common people; such action that does with desire of fruit is called 'Sakama Karma' (Fruitful action). Where actor and action both are present and feeling to be actor or 'I-ness' is strongly present. So ultimately these kinds of Karma create Karma-bondage for the empirical soul [5].

Akarma (Fruitless Action)

It is not common but is very rare action without desiring of fruit; so such action that does without desiring of fruit is called 'Nishkama Karma' (Fruitless action) and where the actor has been entirely lost and only action or doing is present, and feeling to be actor or 'I-ness' is totally absent. So ultimately these kinds of Karma makes free from all Karma-

bondage. Actually the Nishkama Karma or Anashakta Yogis are two kinds- Karma-yogi and Nishkama Karma-Yogi [9].

Vikarma (Neither Fruitful nor Fruitless Action)

One who is positioning between Karma and Akarma or that is beyond to be actor or not to be actor but where doer and doing both are totally absent i.e. where is neither actor nor no-action [9].

So thus the person who sees Karma in Akarma (Doing in Undoing) or sees Akarma in Karma (Undoing in Doing), that can be independent from all kinds of bondages. So the Karma moves among Karma, Akarma and Vikarma and therefore we are living naturally in Karma or ordinary action and our goal is to get Akarma position via Yoga practice and afterwards Vikarma is ultimate goal for getting Moksha via Akarma, called 'Sthitaprajna' [9]. The Karma is well defined in many couplets of Gita such as (4/16-23; 5/1-5, 11-13, 20 & 2/40-72) [6,8].

Dhyana Yoga (Path of Knowledge)

Gita discusses widely Dhyana Yoga (Path of knowledge) in many couplets such as (6/11-32; 13/24; 18/52, 53 etc.). Actually the Dhyana Yoga in the Gita is like Patanjali Raja yoga (Eight fold Path) that is found in scattered form throughout the Gita, and the eight fold Path of Yoga is emphasized by Patanjali's Yoga-sutra (2nd century B.C.E). In order to Patanjali defined the term 'Yoga' in context of 'Yujasamadhai' and 'Yujasamyame' that means "Yoga is Samadhi and Atmanushasana" (Trance and self-discipline [10,11].

Thus the Asthanga-Yoga (Eight fold Path) can be seen as follows:

Yama (Restraint)

It is the five moral rules for regular practice - Satya (Truth), Ahinsa (Non-violence), Asteya (No-stealing), Aparigraha (No-more collection), Brahmacharya (True behavior) - (Couplets of Gita 16/1, 2).

Niyama (Observance)

Follow to Yama (Restraint) that is the process of external purification of mind and Nadis. - (Couplets of Gita 16/1, 2).

Asana (Posture)

Seating on easy posture for the Yoga practice - (Couplets of Gita 6/11, 12).

Pranayama (Regulation of Breath)

Practice to regulation of breath into very slow motion by Puraka (Inhale breathing), Kumbhaka (Stay breathing inside) and Rechana (Exhale breathing) - (Couplets of Gita 4/29, 30).

Pratyahara (Abstraction)

It is the process of absenting the mind and detaching from material world as a result gradually all five senses is to be introverted- (Couplets of Gita 6/10-13).

Dharana (Concentration)

Regular practice to concentrating the mind on a fixed point for few minutes in a day.

Dhyana (Meditation)

Increase to time duration of concentration into many hours.

Samadhi (Trance Contemplation)

By the regular practice of Dharana (Meditation), its time duration is increased into a day or many hours so we fall into collective unconscious mind that is the timeless zone and where we are in touch of cosmic or Shiva consciousness. In this stage the Yogi remains to self into cosmic body, he can do anything and it is the position of third eye Chakra or above it [10,12].

Kriya Yoga

Lord Krishna talks about esoteric Yoga - 'Avinashi-Yoga' in the Gita (4/1), is known as the 'Kriya Yoga' with account of Yogananda and Patanjali which was perceived by the Surya, Manu, Ikshvaku, Patanjali, Jesus, Kabira over much period of time [13]. The Path of Kriya-yoga is for those who have been very devotee disciple of the master (Guru) and who are to be followed a hard routine of discipline according to the Guru-disciple tradition [10].

The esoteric Yoga in the year of 1961, to be mentioned the Gita, a very secret Yogi of Himalaya named 'Baba Mahavatara' who provided to Shyamacharana Lahiri while the Gita couplets (4/29, 30 & 5/27, 28) are clearly mentioned as the 'Kriya Yoga' by the P.Yogananda. So in this regards Yogananda says, 'Kriya Yoga' is made by Patanjali [13,14].

'Kriya Yoga' by the sage Patanjali in the 'Sadhanapada chapter 'of Yoga-sutra couplets- (1/23, 27; 2/1, 49) where

in the five elements are accepted under the 'Kriya Yoga' such as: Tapa, Bhakti, Svadhyaya, Pranayama and Omkara. So therefore the Kriya Yoga consist five elements as follows [9,10].

Sharirika Tapa (Physical Tenacity)

Patanjali Yoga discipline such as -Yama (Restraint), Niyama (Observance), Asana (Posture), Pratyahara (Abstraction), 'Vrata' (Fasting), 'Sharirika Utpidan' (Painful posture), 'Santosh' (Satisfaction) etc. are found throughout the Gita into chapters- 2, 3, 6, 16, 18 etc. [6].

Svadhyaya (Religious Study)

Svadhyaya' means 'Study of self', it is the integral part of Yoga in the Gita that is widely discussed in its couplets- (6/10, 14, 15, 25, 26; 4/28; 16/1 & 18/68, 70, 71). In order to the Gita advices for regular study and thinking about God. So the Gita as a religious text suggests us to be meditate on God continue and attaching with God in every moment. So thus the Yoga sutra, Katha and Shvetashvatara Upanishad have also advised it [14].

Ishvara Bhakti (Devotion to God)

Complete surrendering without condition in the feet of God or mater is devotion; so the devotee must be attached with God or masters in every moment as well as regular study the religious texts. So the God or master should be in our attention at every moment, these all factors were discussed in Shvetashvatara, Yoga sutra, Narada sutra and Shandilya sutra. Thus the devotion has been described as a 'Pranidhana', a part of Kriya Yoga by Patanjali (Sutra 2/1) and Gita significantly described it in the Gita- (6/30; 11/15; 9/13-34; 12/1, 2, 6, 8 & 18/57,58) [6,7,10].

Prana Yoga (Regulation of Breath)

Prana-yoga or Pranayama is one of the major regulation of Pranic-energy (Individual cosmic energy of live) technique. So here Prana and Shvasa (Beath) both are different thing where in the Prana is subtle supreme cosmic energy that enters into Manomaya Sharira (Nadis or Chakras Tantra) via Sahasrara Chakra from sleeping or deeper meditational position and while Shvasa (Breath) is not Prana but it is the existing oxygen which is extended throughout the outer atmosphere and that enters into our lungs via nose. So truly Pranayama is not regulating of breath but it regulating of Pranic-energy. So the Prana Yoga has discussed widely into the Upanishads, Gita, Yoga sutra, Tantra and Buddhist Yoga and all that. Gita mentions it in many couplets- (4/29, 30; 5/27, 28 & 8/10-13) [3].

Omkara Yoga (Path of Esoteric Yoga)

'Omkara Yoga' is for the some rare people who are a credible and devotee disciple in view of the spiritual master because it is very explosive. The immature disciple getting the subtle power, he can destroy anything in the world so therefore thousands years ago the spiritual master strictly was banned to it for the ordinary disciple. So this Yoga has discussed in the Gita such as third eye Yoga or Ajna Chakra Yoga (5/27, 28, & 8/10), Tantric Yoga (4/26-30 & 6/36) and Omkara Yoga (17/23, 24 & 8/11-13) [15].

Discussion

Literally the word 'Yoga' Indian philosophy along with Gita is used in multi meaning for stance - 'Yuja Samadhau' used in the term of 'Samadhi' (In sense of collective unconscious), 'Yujira Yoge' used in the multi contexts such as junction, addition and union, 'Yuja Samyame' used in the term of discipline or purification of mind and 'Yogah Karmsu Kaushalam' used in the most extensive term (Yoga is the art of doing Karma) [2,6].

As described the Avinashi-Yoga in the Gita means a technique of esoteric Yoga that allows for the closer disciple, mentioned as the 'Omkara-Yoga' in Upanishads. In fact it is the mixtures of Yoga (Raja-Yoga), Tantra (Occult) and Bhakti (Devotion) and it further moves by the Guru-Shishya tradition so the Gita has not explored, what the exact process of this secret Yoga? But this esoteric-Yoga was discussed as a Kriya-Yoga by Paramahansa Yogananda with the account of Yoga-sutra [14].

The symbolism of Yoga in the Gita is too difficult to understand because it is given in the coded form like formula (As Sutras), symbol and metaphor that cannot be easily decoded by the common skill but it's needed the master skill to decode exactly. From begging to now the most of commentaries of the Gita are affected by either subjective approaches or neck down interpretations. The most of commentators are literally imposed their subjectivity on the Gita. As we know that there are over the hundreds commentaries on the Gita are available today where in the most of all is not substantive. In order to there is some rare master, become in the past who have exactly decoded the symbolism of Gita where in Bhagavana Rajnisha 'Osho' has become a single master (Guru) in the global history of the world who analyzed the Gita exactly and no one can compare to them [9,14].

The mysterious Yoga and Ayurveda science both is complementary to each one, without well knowing to human physiology and anatomy, the Yoga science cannot be

explained exactly thereby the Upanishadic sage had been built-up together the Yoga and Ayurveda science. Most probably the concept of Yoga in the Gita was given by Lord Krishna that is based on human's physiology, and anatomy.

Bhagavad Gita is the mini Upanishad and the song of whom supreme 'Omkara' that has sung by the entire Upanishads which is also just similar sung by the Gita that means Gita is the explanation of the 'Omkara' only but the pan 'Omkara Yoga' was banned, so this ban can be traced in the almost all Upanishads and the Gita such as [Chandogya-III. 11. 5-6; Shvetashvatara- VI. 22-23; Mundaka- III. 2.10; and Nirvana Upanishads- 61 including Gita 18.67]. So nobody can know about the banned Yoga (Secret -Yoga) that what exact process is? So the Gita talks only about its importance but not what exact process is?

If we see on one hand the whole scenario so get that almost whole sect or religion of the world is based on the extrovert psychology such as Christianity, Islam, Confucius, Jews and others so these all is based on prayer doctrine where in a faith full, heart full, loving and emotional pleading are appealed towards the Lord so due to this, the intense of praying reinforces the 'I-ness' or to be actor and consequently which begins a racing of life towards outside or external world for gaining more material achievement so that's why in these kinds of religion, so many intra or inner social and religious conflict can be seen.

If we see on other hand the religion which is based on introverted psychology and is rooted into the Yoga doctrine that demolishes the intense of 'I-ness' or to be actor and here Lord is not exist another space but in that 'I' is considered the Lord, so that's why found no more racing of life towards external world but here the race begins toward inside us or internal world, so these kinds of characteristics are found in the 'Sanatana Dharma' (Hinduism and its allies-Buddhism and Jainism) i.e. Bhagavad Gita supported life style and common code of ethics, so the science of Yoga in the Bhagavad Gita is due to basis of introverted doctrine of Yoga talks forever universal peace, bliss and welfare for the all communities in the world without taking any discriminatory attention, so thus the Gita is maintained own secularity.

Conclusion

Although the Gita is considered as a religious text of Hindus by the western scholars but in fact it is secular (Dharmic) text because the term 'Religion' means sect or cult whereas the term 'Dharma' means common code of ethics for all people in India's context, so that's why Bhagavad Gita teaching for world communities not for only Hindus, so the Gita is secular text for all.

Gita makes structure of Yoga on the basis of three technicalities such as Tantra (Occult), Yoga (Meditation) and Bhakti (Devotion) but it classified the Yoga on the basis of three traits of personality such as emotional person - Path of devotion, actionist person - Path of action and intuitive person - Path of knowledge where in Path of knowledge is Samkhy-Yoga that is very mysterious Path and it is divided into three Paths as follows:

Wisdom of Samkhya (Path of Undoing)

In it the all psycho-somatic activities are suspended where all action and sensory organs are used almost to be neutral for the essential routine life in living, but all decision suspended like watch for watching, walk for walking etc. in sense that only observation is continue but no decision. This Yoga is for introverted person.

Wisdom of Yoga (Path of Doing)

It is like Patanjali Raja-Yoga that follows the eight fold Path that is based on sensual discipline (Gita 4/26). This Yoga is for extraverted-disciplined person.

Wisdom of Tantra (Path of Occult)

It is a separate version of Path of doing that is basis of sensual no-discipline, Tantra follow Panchamakara conception. (Gita 4/26). This Yoga is for extraverted no-disciplined person.

The major objective of Yoga in the Gita is on one hand as to be defined the Yoga in couplet (2/50) that the Yoga is the art of doing Karma and meaning is that if we do any Karma with alertness so it becomes Yoga. On other hand couplet (3/4) says that an individual neither live without doing Karma nor live with renouncing the Karma, so doing Karma is only the option for us.

Thus the Patanjali 'Kriya Yoga' has been explained just similar throughout the Bhagavad Gita by Lord Krishna without mentioning its name as the Kriya Yoga. So the esoteric Yoga of the Gita is clearly 'Kriya Yoga' and also it is the 'Omkaara Yoga' which is known as Avinashi-Yoga (Gita 4/1) and it has been banned (Gita 18/67). So the Gita's secret-Yoga is combination of occult, Yoga and devotion.

There are many Path of Yoga have discussed in the Gita according to the various kinds of personalities like introvert or extrovert, but the goal of every Path of Yoga is to lead to the 'Moksha' or liberation. Which types of Yoga would be suited us that are decided by the spiritual master, and without master we can get some benefit from the Yoga practice and some cannot be practice without master.

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