



A Literature review on Different schools of Yogam.

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ABSTRACT

Siddha is the unique system of medicine practiced in the southern part of India especially Tamilnadu. Siddhar Yogam or Siddhar Yoga Muraigal are the ancient methods that were advocated by the Siddhars in order to prevent the ailments occurring due to human aging.

To review on Different Schools of Yogam. To collect the literary data documents about Different Schools of Yogam available in Siddha and Yoga literatures.

Literature review was conducted with the descriptive design from library of Government Siddha Medical College, Palayamkottai. In our siddha system there are many schools of Yogam. Through Yogam we treat various kinds of disease. But the documentation has not attained our satisfactory level we need to work and document this kind of technique, so our system reaches globally.

Keywords:

Schools of Yogam, Siddhar Yogam, Yoga Types

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INTRODUCTION

Siddha System aims at reconciliation of the earthly and divine bodies, bringing into harmony the secular conduct and spiritual pursuit. In Siddha System of Medicine, Yogam forms an important part. The word Yoga means union, joining, or link together as one whole. Yoga is the art of resolving the inherent opposition in all things to create a union of body, mind and soul. Many Siddhars have dealt with Yogam. Among them Siddhar Thirumoolar is notable. He discussed about the Attangayogam in his literary work Thirumanthiram dating back to 3000 BC.

‘Yogam’ is one of the rejuvenation methods that preserve physical and mental health by preventing the approach of grey hair, wrinkling, disease and death.

This present study is based on detailed analysis and methods of different Schools of Yogam in literatures.

REVIEW OF LITERATURES

1) RAJA YOGAM

Siddhars attain salvation through Rajayogam. By doing Rajayogam body is rejuvenated. Through yogic methods we can have life without grey hair, wrinkling and disease.

‘Raja’ means King. Raja Yogam deals with the way of controlling the mind and body.

2) HATHA YOGAM

Hatha Yoga is the yoga of physical forces. ‘Hatha’ means Physical Force. Hatha Yogam contains Asanas, Pranayamam and Meditation. ‘Ha’ means Sun. ‘Tha’ means moon. Sun implies heat and high pressure. Moon implies Cool and low pressure.

Hatha Yoga is a union in the body resulting from circulation of energy from high pressure to low pressure throughout the body. It helps flow of information, energy and matter in a similar way the heart works.

Iyengar, a foremost modern exponent of Hatha Yoga, describe Hatha yoga as sighting the soul through the restraint of energy.

Hatha Yogam starts from body and ends in the soul.

Hatha Yogam explains the way to climb the ladders of spirituality.

Gheranda Samhita states that the only reason to learn hatha yoga is as a path to Raja Yogam.

Traditionally ‘Hatha Yoga’ consists of six kiriyas known as Shatkarmas. These were the practices of dhauti, basti, neti, trataka, kapalbhati and nauli. Later Hatha yoga also came to include asana, pranayama, mudra and bandha and the shat karmas were practiced afterwards by advanced practitioners.

By first prostrating to the guru, Yogi Swatmarama indicates that he is only a tool of transmission for the knowledge which is to be imparted. It is also emphasized that hatha yoga is to be practiced for the sole purpose of preparing oneself for the highest state of raja yoga, i.e. samadhi.

Originally, a sadhaka practiced hatha yoga for many years to prepare himself for the awakening of kundalini, or in terms of raja yoga, for the experience of samadhi. However, in the last fifty years, with the revival of yoga in the West, it seems that the real aim of hatha yoga has been overlooked or even completely forgotten.

Today, yoga is generally practiced to improve or restore health, to reduce stress, to prevent the body from ageing, to build up the body or to beautify it. Hatha yoga does fulfill these objectives, but it should be kept in mind that they are certainly not the goal.

As one practices hatha yoga techniques, one's physical and mental potential begins to increase and unfold. We know that man utilizes only one-tenth of his total brain capacity. This means that nine-tenths are lying dormant, waiting to be brought into action. Science calls the dormant brain the 'silent area.' Little is known about its capacity, but neurologists say it has something to do with man's psychic capacity. After long and arduous practice of yoga, the psychic potential manifests, maybe in the form of clairvoyance, clairaudience, telepathy, telekinesis, psychic healing etc. These are called siddhis or 'perfections.' Some people regard them as a grand achievement, but they are only temporary manifestations which can even hinder further spiritual progress. The goal of all yogic sadhana is to discover and experience the universal spirit within, and if siddhis are indulged in, they take one away from the ultimate experience. Therefore, they are better ignored as they are not the desired fruit of hatha yoga.

Although regular practice of Hatha Yoga can bring about many wonderful changes and desired results, it is essential to remember that they are only side effects. Hatha Yoga is not being taught for its own sake, for therapeutic purposes or for gaining worldly or psychic powers, and this is something Hatha yoga practitioner should always keep in mind.

3) ASTANGA YOGAM

These are the eight angas (limbs) of yogam, Siddhars need to attain. They are

- Iyamam (Our attitude towards environment)
- Niyamam (Our attitude towards ourselves)
- Asana (Physical Exercises)
- Pranayama (Breath Control)
- Prathyaharam (Meditative Sense Control)
- Dharanai (Meditative Concentration)
- Dhyanam (Meditative Contemplation)
- Samadhi (Meditative Absorption)

4) MANTRA YOGA

Mantra Yoga uses chanting of sounds and phrases to give a Meditative state. The sound can be audible or mental and with or without breath control.

The Pranava Mantra 'OM' is the simple and energetic Mantra.

5) TANTRA YOGA

Tantra is the controlling power and governing power. Tantric Yoga show how to control five systems in human beings and the power in it. Tantric Yoga should be taught by proper guru.

6) LAYA YOGA

Laya Yoga is a type of yoga that involves deep absorptive concentration. Laya Yoga is an intermediate position between hatha yoga and raja yoga. The final stage of Laya Yoga involves an advanced stage of visualisation that stimulates the flow of energy throughout the body in a profound way known as Kundalini Yoga.

7) KUNDALINI YOGA

In the bottom of our body, below the spinal cord in the mooladharam exists. Without making it going down, we

have to bring it up through each aadharas and make it stay in between the eyebrows. To bring it up we have to do pranayama, asanas and mudras.

Avvaiyar explains Kundalini as energy as life power in the mooladharam, it has to be brought up through the six aadaras with the help of mantras, asanasa and mudras.

8) BHAKTI YOGA

Bhakti Yoga is the yogic path of devotion. 'Bhakti' is derived from sanskrit word 'Bhaj' which means participating, sharing. Showing much interest or care is konown as Bhakti Yogam. It is the simple way of attaining spiritual thoughts.

9) GNANA YOGA

Gnana Yoga is the yogic path of self knowledge. Gnana Yoga differs from other methods of Yogam. Gnana Yoga differs from other methods of Yogam. Thinking of one's own soul as god is Gnana Yogam.

10) LIKITHA YOGAM

Writing the Mantras again and again is called as Likitha Yogam. While writing one should concentrate on the meaning of the Mantra. 'OM is the best Likitha Yogam.

11) LAUKIKI YOGAM

Laukiki Yogam is moving the stomach and intestine from one side to another with great force. This destroys all diseases and increases the bodily forces.

12) DHAYANA YOGAM

It is also one of the Raja Yogam method. But apart from difficult rules of Raja Yogam there are some dhayana methods. Raja Yogam is also known as Sanyama Yogam or Antharanga Yogam.

Through Deep Dhayana internal organs attain

1. Deep relaxation
2. Reduced Oxygen consumption
3. Reduced Metabolic Rate
4. Reduced Breath Rate
5. Reduced Cardiac Output
6. Physiological index of reduced anxiety
7. Deep Rest

13) KESARI YOGAM

Kesari means sky, lion. Kesari Yogam means keeping the eyesight upwards like a lion. Soul attains sky power through this Yogam.

After kundalini has been roused and the adharas have been pierced, the yogi arrives at a stage when he seeks to drink of the divine nectar that flows from the astral sphere within. For this there is a certain technique known as 'kechari mudra.

The subtitle of the text, however, calls this 'kechari yoga.' A mudra is a technical part of the total yoga practice. Some commentators have confused it with kesari yoga' or 'lion posture,' as the Tamil spelling is identical for kechari and kesari. Literally, kechari means to traverse in the sky.

The kechari yoga is the most important technique in kundalini yoga. It contains the breath within and sees that it is not wasted. The source of kundalini in the muladhara is dammed up and stopped so that breath does not escape downwards as apana. Similarly, the breath-escape of the prana in the mouth's upper cavity is locked with the tongue's tip. Having bolted the escapes below and above, the yogi sits erect in samadhi.

The word, kechari, has nothing to do with 'kesari' which means lion. As in Tamil both the words are written with the same spelling, some commentators have interpreted it as the lion posture or asana. Kechari means roaming through space or flying. Hence it is also called 'vyoma' or 'sky chakra.'

Hatha Yoga Pradipika describes it as follows: "The kechari mudra is accomplished by thrusting the tongue into the gullet, by turning it over on itself and keeping the eyesight in the middle of the eyebrows. To accomplish this, the tongue is lengthened by cutting the fraenum linguae, moving and pulling it. When it can reach the space between the eyebrows, then kechari can be accomplished.

14) LAMBIGA YOGAM

Sitting in a position and touching the inner tongue with the tip of the tongue. By this method prana passes through the inner tongue.

15) BUDDHIST YOGAM

Buddhism arose out of yoga about 5th century BC and slowly spreads across Asia. Gautama Buddha was a dedicated yoga practitioner with love for meditative absorption. Buddhist yoga includes the use of methods such as asanas and control of the life force (Pranayama). Buddhist texts, as in Hindu schools of yoga, emphasise erect body posture. However, in contrast to the Hindu schools of yoga, Buddhist yoga does not advocate breath retentions. Instead practitioners follow the breath with the mind. Buddhist yoga often incorporates mantra yoga, yantra yoga and mudras (energy-control gestures) in order to facilitate meditative practices. Buddhist yoga was derived from Vedic yoga in India, but is now prevalent throughout Asia.

16) TAOIST YOGA

Yoga was introduced to China about Fifth Century and developed into Taoist yoga. Qi-gong is the main type of Taoist yoga. Taoist yoga is used by Shaolin monks to tone and flex their bodies, to gather chi energy (chi in Taoist yoga is the equivalent of prana in hatha yoga), and to prepare for meditation. In Taoist training, breath has four levels.

- Windy-breath
 - Raspy-breath
 - Qi-breath
 - Resting-breath
- a) Windy-breath is noisy and usually present upon physical exertion.
 - b) Raspy-breath can be heard by others and is usually due to disturbed emotions or sickness.
 - c) Qi-breath is so quiet that one cannot even hear one's own breath.
 - d) Resting-breath is the ultimate Qi-gong state of breathing when one cannot tell whether one is breathing or not.

The contemporary Qi-gong master Sat Chuen Hon writes of breathing in Taoist yoga in exactly the same terms that breathing is described in the ancient Indian texts.

17) PARIYANGA YOGAM

The Tamil meaning of 'pariyanga' is 'cot', and Pariyanga Yoga as that practised on a cot with women in

bed. But the classical Sanskrit texts, however, use the Term vajroli and refer to it as a mudra. The Tamil scholiasts call it a yoga, even as they call Kesari mudra a yoga. The word 'pari' means 'hard,' and 'anga' refers to the male Sexual organ. In fact, this seems to be the main import of the vajroli mudra as well as pariyanga yoga. In this mudra, the main object seems to be to restrain the flow of semen without loss of enjoyment through control of Breath.

18) AMURI DHARANAI

Amuri dharana is a technique of urine therapy which is practised in yoga to achieve longevity. The fact that this practice is advocated after pariyanga yoga (or vajroli mudra) shows that this requires advanced preliminary yoga preparation. Hatha Yoga pradipika describes it along with vajroli so call it as Amaroli

The drinking of human urine once formed part of ancient fertility rites, and the significance of yellow-coloured water used in certain Hindu festivals, such as Holi is believed to be a relic of this scatological practice.

19) CHANDRA YOGAM

The Prana that we breathe, ida and pingala, is gross. It rises and falls like the moon that waxes and wanes. But when this prana, after the practice of kechari mudra, ascends to the Moon's kala, it becomes sukshma or subtle. The subtle prana is pure. The 16 Kalas of the Moon are the 16 phases (The New Moon and the Full Moon are each counted as two); the 12 Kalas of the Sun are the months; Agni as such has no Kalas, but the ten Agnis are apparently treated as 10 Kalas.

Yogi Experiences Kalas of Moon, Sun and Fire. Kalas are rays of energy bodies. The mystic moon within has 16 kalas; the sun, 12; and fire 10. The yogi experiences them all in the upward journey of prana through sushumna and all kalas become known to him.

Kalas of Fire Merge into Sun, Which in turn merge into Those of Moon. In that journey in kundalini yoga, the ten kalas of fire are first absorbed by the 12 kalas of the sun. Together the kalas of the sun and fire are absorbed in the 16 kalas of the moon. Thus the kalas of three different origins merge into one. Into them finally merge the four kalas of kundalini in the cranium top. There in the sahasrara, the yogi pays homage at the Feet of the Lord.

Those who have learned to merge the kalas of fire and sun in the kalas of the moon, verily become masters of themselves.

- Twelve the Kalas of Sun
- Sixteen the Kalas of Moon
- Ten the Kalas of Fire
- Thus are the Kalas in number,

The four kalas of kundalini belong to the 'energy-body star.' Two kalas each for the star, fire, moon and sun, and one kala of Parai who is unto a star, together form the nine lights of Parai in the navel chakra.

When moon wanes, the stars shine bright

When moon waxes, they do not

Unto stars (innumerable) are Jivas of universe,

Unto Star of Stars is the Divine Manifestation

In the waxing fortnight Kalas shoot and expand In the waning fortnight they shrink and small become; They who can know the mystery of Kalas Fifteen May well reach the Feet of the Lord Of glory indescribable.

Out of sixteen, fifteen are the eternal kalas of the moon. One kala remains there always. That kala is nothing but chit itself. We call Her, Tripurasundari. It is understood by this, that in order to rouse the kundalini, one should practise in the lunar fortnight alone, and not in the solar one. This, in short, is chandra yoga. Through kundalini yoga rouse the kalas of fire. Merge them in the kalas of the sun. Merge them in the moon's kalas. Finally merge them all in jiva, of senses and sense organs rid.

The kundalini that moves up "devours the moon." Let not the yogi sleep until the serpent throws it out. When it throws it out, the mind becomes luminous as the full moon. Then the yogi may sleep.

This reminds us of a parallel of the Sastric injunction not to sleep and eat when there is a lunar (or solar) eclipse; when Rahu, the serpent, is mythologically said to devour the moon (or sun) for a time.

The yogi who practises chandra yoga will conquer death. He visions the past, present and future and until the moon drops back from kundalini, time comes to a stop.

Ultimately, the moon reappears, now with six waxing kalas of the sun, six kalas of the moon and four kalas of kundalini. thus making sixteen kalas in all of the full moon.

The yogi who continues opens up the springs of nectar and walks to the Lotus Feet of the Lord that are cool as water. There he sits in undisturbed samadhi, coursing through the spinal channel and breathing through nadis right and left in alternation.

DISCUSSION & CONCLUSION

In Yoga there are different schools of thoughts. Out of the many schools of yogam only few are practised. The documentation of different schools of yogam is less. we need to document this methods, so that our system reaches globally.

In this study we explore about different schools of yogam. Various schools of yogam is seen in siddha and other literatures.

There is a proverb, "Many sages, many opinions". The highest goal in yoga is attainment of kaivalya, the point at which raja yoga culminates. Ultimately, all spiritual practices and branches of yoga lead to that state, but there are as many ways of reaching the goal as there are individuals in the world. If we try to follow and believe that every path is applicable to ourselves, we will never attain the final experience. This study helps researches, younger generation to improve their skills and knowledge in different schools of yogam.

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