Pujya Swamiji, Gitananda Giri Guru Maharaj taught us that in Yantra there is an appropriate Yoga Marga or path of integration that is more conducive for each Dharma Marga or birthpath. Each of these paths of Yoga, give the respective Dharmi an opportunity to manifest their inherent potential in totality. This empowers them to be the best human being they can be in this lifetime. In this process we witness the promotion of conscious evolution for each individual as they grow in spirit from being merely a human-doing to a human-being, towards a truly humane and finally Divine being.

1. **HATHA YOGA.** Those born under the ONE dharma are energized by the Muladhara Chakra and hence they connect to their ‘inner self’ though the discipline of healthy and natural physical activities. The somato-psychic techniques of Hatha Yoga enable a deeper grounding to manifest physically and mentally. Hatha Yoga enables one to balance the equal and opposite energies of our microcosm that are but a manifestation of those in the macrocosm. Hence this Yoga enables the individual to move from an unbalanced state affected by the dualities of the world into a harmonious one of a balanced non-duality (dwandwa anabighata - PYS :2.48).

2. **JNANA YOGA.** The Swadhisthana Chakra energizes those born into a TWO dharma as they proceed on their inner journey, until they are finally established in their real self. This is enhanced by developing the higher intellect to enable the unfoldment of the higher self and the ancient message, “Man know thyself” is their true aim in life. They fulfill themselves by enhancing their knowledge and attaining wisdom of the self through introspectional self-analysis. The grace of a Satguru is an important key in this evolutionary process from darkness to light (atmajnana pradanena tasmai shri gurave namaha- Guru Stotram).

3. **PRANAYAMA YOGA.** Manipura Chakra at the navel is the energy centre for the THREE Dharma Margis. This is the psychic umbilical cord connecting an individual to their mother universe and hence Pranayama Sadhana and a deeper understanding of Prana the cosmic life force, enables them to manifest their creative potential. No wonder Maharishi Patanjali tells us that it facilitates a reverential vision of the Divine Light by destroying the veil of ignorance preventing this Divine Vision (tatah kshiyate prakashavarmanam – PYS II.52).

4. **KARMA YOGA.** Anahatha, the heart centre, powers the FOUR Dharma into selfless action, enabling fulfillment of their Dharma that in turn burns up their Karma. In the Bhagavad Gita, Lord Krishna instructs Arjuna that the highest, most sublime form of action is Yagna or self-dedication, offering the best and the most useful in one’s self for the welfare of others, without attachment to the results. It thus becomes a “sacred action” or in other words, “a sacrifice”. Work performed with a pure, selfless mind becomes a Yagna. This esoteric concept is dependent upon Vairagya, detachment for he further elaborates, “Content with what he obtains without effort,
free from the pairs of opposites, without envy, balanced in success and failure, though acting he is not bound- IV: 22).

5. **RAJA YOGA.** The Rajasica dynamism of the FIVE Dharma powered by the Vishuddha Chakra requires the discipline of Raja Yoga to obtain emotional control that then can channel such an abundance of energy into spiritually fruitful and evolutionary activities. The human mind evolves through various stages (Chitta Bhumi) such as Muda (dull), Kshipta (totally distracted), Vikshipta (partially concentrated), Ekagrata (one-pointed) until it is finally established in Niruddha (a controlled state). The inner practices from Pratyahara onwards including the triumvirate Samayama enable the inner control that then enables the FIVE to fulfil themselves in totality. The horses of the senses and emotions need to be reined in by the higher mind, and Raja Yoga does just that!

6. **MUDRA YOGA.** The conscious tool of universal exploration (Yantra) is the window of opportunity the SIX Dharmis need to firmly understand their place and responsibilities in this world. The higher intellect is sharpened and one gains a new perspective (a third eye) into the interconnectivity between all aspects of the manifest and unmanifest realities. The Ajna Chakra powers this process of moving from information to knowledge, to wisdom and finally into a state of transcendental universal wisdom (Prajna). Yantra allows us to consciously live the life we are to live in tune with the universe thus fulfilling ourselves in a systematic and rational manner rather than in a random unconscious manner of mere ‘trial and error’. This marks a dramatic jump in our evolution as a human being blessed with a conscious will. The highest wisdom cannot dawn until the small, individualistic, egotistic "I" is exiled once and forever from the field of consciousness. Data, information, knowledge and even a lower form of wisdom may be possessed by the ego, but one can never obtain Prajna until the limited ego submits to the unlimited Divine will. Mudra Yoga enables us to consciously grow in our ability to respond as a humane being rather than react as a sub-human being.

7. **MANTRA YOGA.** The SEVEN Dharma Margi gains mastery over themselves through an understanding of the laws of vibration, the Sadhana of Mantra Yoga. According to ancient Indian concepts, everything in the Universe has a vibration, Nada or Shabda. Maharishi Patanjali says that the vibration of the Divine is represented by the *Pranava Aum* (*tasya vachakah pranavah –PYS I:27*). Everything has a specific vibration and it is well understood in Indian languages that the spoken word is itself a vibratory emanation from the object. Swamiji taught that the Sanskrit names of different body parts are not just a superimposition, not just labels, but are the sounds resonating with the vibration of that body part. Nama is itself a code to the location, as well as function and structure of the body part. When we think of any object, a vibration from the essence of that object, beyond sound, emanates. The closest human sound for the manifestation of something may be perceived as Nama. This should also work the other way. Once we utter a sound, it should be able to invoke that essence. This is the mechanism behind mantra. We make a sound that channels the vibration towards the manifestation of that object - a process of invocation and evocation. When the SEVEN Dharmi gains this inner experience their Sahasrara Chakra is at its height of activity and they fulfil their inherent potential as a spiritual being.
8. **LAYA YOGA.** The EIGHT must learn to be an executive who controls their inner energies, and this is enhanced though a dedicated Laya Yoga Sadhana. The gaining of an understanding and higher control over subtle energies is paramount for their spiritual evolution that may otherwise be hindered by tendencies towards overt materialism. Laya refers to the unitive discipline of absorption, reabsorption of the energies from lower to higher centres and this can lead all the way up to the final dissolution of the elements prior to their natural dissolution at death as we are made up of Prakriti or the creatrix, which is multilevel. Prakriti consists of an eternal dimension (Pradhana or “foundation”), levels of subtle existence (Sukshma Parvan), and the physical or coarse realm (Sthula Parvan). Prakriti Laya refers to the merging into Nature which is a high-level state of existence that falls short of actual liberation (Kaivalya). The incarnating influence of Vishnu the conserver comes in through the Narayanana Chakra and Laya Yoga is the means towards obtaining freedom from incarnating over and over, again and again. The techniques of Laya that deals with the Kundalini, the Shakti Mudras, Kriyas and Mantra Laya are essential for this birthpath to manifest their highest potential.

9. **BHAKTI YOGA.** The NINE Dharma Margi manifests their inherent potentiality for universality though the medium of devotion to the highest self. The Bhramananda Chakra enables the evolution from individuality to universality to become an actuality through the path of intense and selfless devotion to the highest ideals of the universal self. The path of Bhakti seeks not to destroy the human affections but to sublimate them into feelings of a Divine nature. The nine limbs of Bhakti are Sravanam (hearing the tales of the Lord), Kirtanam (singing hymns in His praise), Smaranam (contemplation and remembrance of Him), Pada Sevanam (service to the world as His feet), Archanam (worship), Vandanam (obeisance), Dasyam (servantship), Sakhyam (intimacy) and Atma Nivedhanam (self-surrender). The Sadhaka may cultivate any or all of these in order to become one with the Lord. We must remember that true Bhakti is an ability to see the Divine in everything and everything in the Divine and not merely the blind devotion to only one aspect or form of Divinity.

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