

REVIEW ARTICLE

An Introduction to *Kriya Yoga*: A Philosophico-Literary Review

Kanchan Kumari¹, Avichal Verma^{2*}

¹Ph.D. Scholar, Department of Yoga, Yogananda School of Spirituality and Happiness, Shoolini University, Bajhol, Himachal Pradesh, India.

²Assistant Professor, Department of Yoga, Yogananda School of Spirituality and Happiness, Shoolini University, Bajhol, Himachal Pradesh, India.

ARTICLE INFO

Article history:

Received on: 02-09-2025

Accepted on: 17-10-2025

Published on: 31-10-2025

Key words:

AUM,

Ishwar Pranidhana,

Kriya yoga,

Swadhyaya,

Tapa,

Yoga

ABSTRACT

This literature review presents an overview of *Kriya Yoga* and its significance in traditional and modern contexts. The content for this review has been extracted from the *Puranas*, *Upanishads*, *Bhagavad Gita*, *Tantric* texts, *Vedanta* literature, and classical *Kriya Yoga* writings, as well as a total of 14 books and one relevant PubMed-indexed article identified using various keywords. *Kriya Yoga* is an ancient psycho-spiritual discipline aimed at accelerating human growth by synchronizing the body, mind, and consciousness. Deeply rooted in the yogic tradition, its philosophical foundations are found across the classical scriptures, and Maharshi Patanjali and Mahavatar Babaji later systematized it, and more recently propagated worldwide by Paramahansa Yogananda. The practice integrates specific *pranayama* techniques, meditation, and ethical living, designed to purify the nervous system, regulate life energy (*Prana*), and awaken higher states of consciousness. Current interdisciplinary studies suggest that *Kriya Yoga* influences psychophysiological parameters such as autonomic balance, neuroplasticity, and emotional regulation. These effects are further associated with measurable changes in brain regions. From a philosophical perspective, *Kriya Yoga* resonates with the non-dual vision of awareness, wherein the practitioner transcends egoic identification and realizes unity with the Self. Thus, *Kriya Yoga* represents not merely a set of techniques but a holistic path that combines spirituality, psychology, and subtle physiology, bridging ancient wisdom. The evidence indicates that *Kriya Yoga*, when practiced regularly with concentration, dedication, and patience, enhances both physical and mental well-being. Moreover, it inspires practitioners to transcend the ego and move toward a state of expanded consciousness.

1. INTRODUCTION

Yoga is a multi-layered tradition that contributes spiritual expansion of humans by practicing daily practice. It represents the appropriate level of awareness with each layer of expansion. *Yoga* practice is an action, and knowledge is an instrument that delivers results. Thus, knowledge alone cannot lead to deliverance; without *Yog sadhana*, one can attain liberation. Thus, *Kriya yoga* is the essence of all yogic practices, such as *Mantra Yoga*, *Hatha Yoga*, and *Raja Yoga*. It is the scientific process for inner development that can energize the awakened process linked with *chakras*, *Nadis*, and the energy field, which accesses the higher state of awareness.^[1]

Kriya yoga on the mind can be estimated through the frequency amplitude change of the wave reflects several cognitive benefits. The alpha wave is representative of the thalamocortical networking between

neurons and predominates during a relaxed state and awake mental state. Alpha wave has been correlated with physiological behavior such as reduction in pain and discomfort, positive correlation to speed of retrieval with cognitive tasks, and efficient memory performance.^[2]

2. *KRIYA YOGA* IN VARIOUS ANCIENT TEXTS

In *Srimad Devi Bhagwat Purana Sutji* clearly mention that while only accomplishment of thousands *yajnas* (sacrifices) to attain nectar still we cannot find peace because fruit of *yajnas* is heaven after enjoying heaven, one has to fall from there this way cycle of birth and death happen world lasts endlessly due to effect of the cycle of time the human can never attain liberation without knowledge. When we start performing our action with awareness or non-detachment, we begin to gain true knowledge. Every human is coming to perform *kriya*. If it is performed without awareness, we will fall again into this birth and death cycle. If *kriya* is performed with awareness, it leads to the cycle of birth and death ending.^[3]

In the *Shiv Purana Sutji* mentions about *kriya yoga* person performing *kriya*, *tapa*, and *Japa* is a *kriya yogi*. *Kriya yogi* state that a person

Corresponding Author:

Avichal Verma,

Assistant Professor,

Shoolini University, Bajhol, Himachal Pradesh, India.

Email: avichalverma@shooliniuniversity.com

focuses on performing rituals and serving the *Est devata*. *Tapa yogi* states that people remain regular and disciplined in their worship, consume pure food, and control their senses. Keep away from indulgent or worldly distractions known as *tapa yogi*. A *Japa yogi* embodies all such noble qualities, maintains cleanness and avoids faults such as lust, anger, and greed, and continuously engages in *Japa* (chanting) or repetition of mantra with a peaceful mind, is known as a *Japa yogi*, a truly great soul.^[4]

“*Tisro mātṛā mrtyumatyāḥ prayuktā anyonyasaktā anaviprayuktāḥ |*

Kriyāsukā bāhyābhyantara-madhyamāsu samyak prayuktāsu na kampate jñāḥ ||”

In *Prashan Upanishad* in chapter 5 verse 6, it mentions that the three measures (A, U, M), which are finite, when used connectedly and not disconnectedly, and are well-applied in external, internal, and middle actions, the intelligent one (knower) is not indecisive.

External (*Bahya*): refers to actions in the physical world, rites, or external expressions.

Internal (*Abhyantara*): refer to mental processes, feelings, sentiments, or inner spiritual practices.

Middle (*Madhyama*): Could refer to the subtle dominion, the evolution between the external and internal, or perhaps the breath (*Prana*).^[5]

“*Tistras trisankhyakā akāra-okāra-nāma makārākhyā onkārasya mātṛā mrtyumatyau mrtyur yāsām vidyate tā jīvānām mrtyugocharād anatīkrāntā mrtyugocharā evety arthaḥ |*

tā ātmanah dhyāna-kriyāsu prayuktāḥ, kimca anyonya-saktāḥ itaretara-sambaddhāḥ, na viprayuktāḥ viśeṣeṇa ekaika-viśaya eva prayuktāḥ viprayuktāḥ, na tathā viprayuktāḥ aviprayuktāḥ, na aviprayuktāḥ anaviprayuktāḥ |

kim tarhi, viśeṣeṇa ekasmin dhyāna-kāle tisṛṣu kriyāsu bāhya-abhyantara-madhyamāsu jāgrat-svapna-sūptā-sthāna-puruṣa-abhi-dhyāna-lakṣaṇāsu yoga-kriyāsu samyak prayuktāsu samyag-dhyāna-kāle prayojitāsu na kampate na calati jñāḥ yogī yathokta-vibhāga-jñāḥ onkārasya ity arthaḥ |

tasya evaṁ-vidaś calanam upapadyate na, yasmāt jāgrat-svapna-sūptā-puruṣāḥ saha sthānāḥ mātṛā-traya-rūpeṇa onkāra-ātma-rūpeṇa dr̥ṣṭāḥ |

sah hi evaṁ-vidvān sarva-ātma-bhūtaḥ onkāra-mayaḥ kuto vā calet kasmin vā || 6 ||”

In the *Prashan Upanishad* in chapter 5, verse 6, it is mentioned that this observation explains the deep meaning of meditating on the syllable “*AUM*” in its wholeness. The *Upanishad* discusses the results of meditating on the diverse parts of *AUM*.

“A” represents the waking state and the physical world.

“U” represents the dream state and the subtle world.

“M” represents the deep sleep state and the causal world.

All these states and creations are part of the cycle of formation and ending; hence, they are within the dominion of death and change. They are within the scope of death. These three mantras are used in the practice of meditation on the self (*Atma*). By meditating on all of them composed as one united reality represented by *AUM*, Yogi achieves resolute stability. The reason this Yogi is constant is deep. It is because

he has understood that the three states of awareness (waking, dream, deep sleep) and their individual experiences are nothing but the three *Matras* of *AUM*. The one who attains this consciousness becomes one with all and is therefore unshakeable, constant, and free from the cycle of death and rebirth.^[5]

“*Vyapadeśac ca kriyāyām na cen nirdeśa-viparyayaḥ*”

In *Vedanta Darsana*, this sutra is part of (Chapter 2, Section 3) that talks about the nature of the individual soul (*Jiva*) and its mediator in actions. The individual soul (*Jiva*) is indeed a mediator (*karta*). For example, scriptural injunctions like “He is to the detriment” would be meaningless if the *Jiva* were not a mediator. A higher, non-dual realism states that the soul *Jivatma* is the doer of action. Whether it has control or free will to execute action, for example, the *Tattriya Upanishad* states that the *Jiva* performs the *yajnas* (rites) through its intellect, which means the individual soul is doing action; if the soul were not the executor, the statement would be false.^[6]

“*Pūrvavikalpaḥ prakaraṇāt syāt kriyā-mānasavat.*”

This sutra is found in the 3rd chapter, 3rd section of *Brahm Sutra* discussing “fires” (*Agni* or sacrificial fires) that are described in the *Vedic* texts. Some of these accounts are about real, physical sacrificial fires, while others describe “intellectual” or “imaginary” fires. If mental action is done with full focus and sincerity can lead to spiritual growth, which is equivalent to performing external rites. In *Katho Upanishad*, *Yamaraj* tells *Nachiketa* that the *Agnihotra* ritual helps to make one free from the cycle of birth and death and helps to gain knowledge of *brahman* *Vidhya* that takes you a constant state of supreme peace.^[6]

“*Tasmād om ity udāhṛtya yajña-dāna-tapaḥ-kriyāḥ |*

pravartante vidhānuktāḥ satatam brahma-vādinām ||”

The verse is from the *Bhagavad Gita* (Chapter 17, Verse 24). It highlights the fundamental role of the sacred syllable “*AUM*” in spiritual practices. In the context of the *Bhagavad Gita*, there are three types of belief (*sattvic*, *rajasic*, *tamasic*) and the importance of carrying out actions with the right consideration and intention. Right purpose and focus by chanting *AUM*, the practitioner sets a spiritual purpose for their actions, positioning them to realize *Brahman*. The syllable Om is a collection of three sounds: A, U, and M. These are often related to:

A: The waking state (*Jagriti*).

U: The dream state, (*Swapan*).

M: The deep sleep state (*Sushupti*).

The silence that follows *AUM* represents the fourth state of consciousness (*Turiya*), the mystical state. The verse essentially conveys that for those who are truly devoted to spiritual life and the pursuit of *Brahman*, all their actions, be it sacrifices, acts of charity, or austerities, are always commenced with the utterance of *AUM*, and they are performed in strict adherence to scriptural injunctions.^[7]

“*Tad ity anabhisamdhāya phalaṁ yajña-tapaḥ-kriyāḥ |*

dāna-kriyāś ca vividhāḥ kriyante mokṣakāṅkṣibhiḥ ||”

The *Sanskrit* verse from the *Bhagavad Gita*, Chapter 17, Verse 25. It explains that, by the sound of Tat, various acts of sacrifice, charity, and severity are performed without eagerly seeking the fruits of action by those seeking deliverance (*moksha*).

Tat: holy syllable refers to *Brahman*, the Universal Truth, or the Ultimate Lord. Chanting “*Tat*” along with actions indicates that these actions are not for physical rewards but for spiritual progression and God-realization. It reminds people that they are apparatuses of the godly will.

This means “without eager the fruits of action.” This refers to performances of sacrifice (*Yajna*) and severity (*Tapas*). This means “various acts of charity.” This signifies that these actions are attained by those in search of liberation or by seekers of liberty from physical entanglements. *Krishna* says to *Arjuna* in *Karma yoga* that all action is performed by the mode of nature, but the person in the ego thinks that I am the executor of all action. However, a person who sees that all action is performed by nature alone and the self is not the executive. He is truly a wise person and aware of this reality.^[7]

“*Tapas savadhyayaishvar-pranidhan kriya-yogah*”

Patanjali yog sutra In *Sadhana Pada*, first sutra *Patanjali* states *kriya yoga* is *Tapas*, defined as controlling the body and senses for long time to not act according to desire. *Savadhyaya* is defined as investigation to know about your true self, which leads person to know about wisdom. *Ishwarpranidhan* is defined as a feeling of surrender towards divine, state of stillness, state of knowing truth. Under *Sadhana Pada* in *Hatha Yoga*, which includes *Ashtanga Yoga*, part *Yama* (ethical rule), *Niyama* (self-discipline), *Pranayama* (breath control).^[8]

“*Samadhi-bhavanarthah klesa-tanu-karanarthasca*”

In *Sadhana Pada* second sutra, *Patanjali* states that *Kriya yoga* practice is meant for refining *samadhi* state (deep meditation) for diminishing *Kleshas*. Mind always seeks desire; therefore, spiritual practice is necessary to control or discipline the mind. With discipline, *Kleshas* can be reduced, and yogi becomes capable of reaching *samadhi*.^[8]

In *Vigyan Bhairava Tantra*, the main root cause of creation is *Icha* (intention), *kriya* (action), *Gyana* (consciousness). Thus, action and knowledge are interconnected. Union of action and knowledge is a fundamental principle that states that union with *Brahman*, the supreme absolute reality, oneness of reality. *Yog Sastra* provides different paths to achieve realization. There are two broad paths: Action and knowledge. Action focuses on performing practice and discipline, and knowledge about realizing one’s true nature. Thus, philosophical text aligns with *Shaivism*, *Tantras*, and *Vedanta* that focus on the purification of the mind as key to self-realization.^[9]

According to “*A Trilogy on Kriya Yoga*” In *Dvapara Yuga*, lord *Krishna* imparted the secret science of yoga to *Arjuna*. Then arose sage *Patanjali*, who made science systematic by compiling and giving the term “*kriya yoga*.” Prophets such as *Jesus*, *Kabir* used similar practices to *Raja Yoga* of *Patanjali*. When India came into her own steady resurgence and great mystics such as *Nagraj Babaji*, *Adi Guru Shankaracharya*, *Ramkrishna Paramhansa*, *Nagraj Babaji* came to the front for the contribution in his national awakening lies in rediscovering and clarifying the lost technique of yoga, which he re-named simply *kriya*.^[10]

According to “*Babaji and the Kriya Yoga Tradition of 18 Great Sages*” *Shiva* gave *kriya yoga* knowledge through *Spath rishi*, one of *Agasthya Muni*, and he introduced *Nagraj Babaji* into *kriya kundalini pranayama* and *Vaasi yoga/Vasi Yog* (a powerful form of yoga that focuses on the subtle inner breath and the channels through which energy current during breath). *Vaasi yoga* is associated with the ancient Tamil siddha tradition, aiming to reunite the body, mind, and

spirit. Breath control and purification technique, ultimately leading to spiritual growth. *Babaji* instated *Adi Guru Shankaracharya* in *kriya kundalini pranayama* and *dhyana*. He also initiated her sister *Mataji NagLakshmi*, *Kabir*, and *Lahiri Mahasaya* in *kriya yoga*. According to *Babaji*’s *Kriya Yoga* is “*Sampoorn Yoga*.” It changes person’s state of being on five levels – physical, vital (*Prana*), mental, intellectual, and spiritual, which influence all five koshas of the human being. A person cares for the body not for personal benefit but performs every duty for divine realization.^[11]

According to “*Shyam Charan kriya yoga O Adaitabad*” *Kriya Yoga* is defined as a path to self-realization and a state of non-violence (*Ahimsa*) through the control and tranquility of breath (*Prana*). The active state of inhalation and exhalation (breath) is the existing presence of a living being. Violence rises from this active state. Through inner-directed *Prana Kriya* (action of life force), when the breath becomes stationary, the mind repeatedly becomes stable, and in this state of motionlessness or mind-emptiness, a state of non-violence instinctively ascends.

The core definition of *Kriya Yoga*’s drives. It states that by working on “*Prana Karma*” (which is *Kriya Yoga*), the breath can be carried to a state of stillness. When the breath becomes tranquil, the mind naturally becomes steady and vacant of thoughts. In this state of mental tranquility, non-violence develops on its own. This climaxes the transformative power of breath control in attaining inner peace and non-violence. The goal of *kriya yoga*, attaining non-violence, is directly tied to comforting the restless mind and restless *Prana*. It then simplifies that “*Prana Karma*” (*Kriya Yoga*) is the means to attain this state. Thus, *Kriya Yoga* is accessible as both the objective and the scientific method to attain it. *Kriya* means action; therefore, *Kriya Yoga* is also *Karma Yoga*. The action, which concludes that the individual soul (*Jivatma*) unites with the Supreme Soul (*Paramatma*), is known as *Karma Yoga* or *Kriya Yoga*. Concepts of *Kriya Yoga* are the same as the concept of *Karma Yoga*. Therefore, it activates the state of *Prana*, which is called “*Karma*” (action), because all actions arise from this movement. This investigates deeper into the nature of “*Karma*.” It states that the very drive of *Prana* (life force/breath) is the base of all actions. Thus, *Kriya Yoga* is a scientific and practical process that uses breath control (*Prana Karma*) to tranquilize the agitated mind and *Prana*, leading to a state of inner peace, non-violence, and eventually, spiritual deliverance or union with the divine.^[12]

Tapah svādhyāya-brahma-nidhānāni yajñah |

Mātrā-sparśeṣu titikṣā tapah |

Ātma-tattva-upadeśa-śravaṇa-manana-nididhyāsanam eva svādhyāyah |

Praṇava-śabda eva panthā brahmaṇah tasmin ātma-samarpaṇam brahma-nidhānam |

According to *holy science*, the procedure, verse 1–4, *Sri Yukteswar Giri ji* mentions that this initial verse announces three central spiritual practices: *Tapas* (austerity), *Svadhyaya* (self-study), and *Brahmanidhana* (placing oneself in *Brahman*). It states that the amalgamation of these three establishes *Yajna*, which can be understood as a spiritual contribution, a dedicated action, or a path of self-realization.

Tapas illustrate that it is not essentially about extreme physical reparation, but rather about the inner strength of fortitude (*Titiksha*). “*Matrasparsheshu*” refers to the connection of the senses with their objects – the understandings of pleasure and pain, heat and cold,

integrity and disgrace that arise from our interaction with the world. The verse emphasizes that true severity lies in emerging the capacity to remain uninterrupted and resolute within these dichotomies, without being influenced by likes or dislikes. It is about educating mental pliability and calmness.

Svadhyaya (self-study) is truly listening (*Shravana*), reflecting (*Manan*), and meditating (*Nididhyasana*) on the teachings (*Upadesha*) of the true nature of the Self (*Atma-tattva*). *Svadhyaya* is elaborated here as a threefold process of appealing with the teachings about the “*Atma-tattva*” – the true nature of the Self or the eventual reality.^[13]

According to “*Autobiography of Yogi*,” Paramhansa Yogananda ji explains that *Kriya yoga* is a Sanskrit term, “*Kri*” means “to do”, which indicates “action with awareness.” It indicated union by action. A word, “*Karma*” is also based on Sanskrit root “*kr*” that shows the principle of cause and effect. The practice of *kriya* of Paramhansa Yogananda recorded that “*kriya*” is the same science that *Krishna* gave a millennium ago to *Arjuna*; and was far along known to *Patanjali* and *Christ*, and to *St. John*, *St. Paul*, and another disciple. “The ancient *rishis* revealed that man’s earthly and heavenly atmosphere, in a series of 12-year cycles, push him forward on his natural path. The scriptures claim that man needs a million years of ordinary, disease-free progression to perfect his human brain and achieve cosmic realization through proper food, sunlight, and harmonious thought. Men who are directed by only nature and her divine plan will attain self-realization in a million years. Twelve years of typical healthful living are obligatory to effect even slight enhancements in brain structure; a million solar returns are exacted to decontaminate the cerebral high-rise sufficiently for manifestation of cosmic realization.

The term “*Kriya Yogi*” mentally directs his energy to revolve upward and downward, around the six spinal centers (cervical, dorsal, lumbar, sacral, and coccygeal plexuses) which correspond to 12 astral signs of the zodiac, the symbolic cosmic man. One-half minute of revolution of energy around the sensitive spinal cord of man affects subtle progress in his evolution; the ½-min of *kriya* equals 1 year of natural spiritual unfoldment.^[14]

According to “*Journey to Self-Realization- Realization*,” *Kriya yoga* is the practice of energization, isometrics that liven up the whole being with divine life. Performing *Kriya yoga* meditation and exercise will tap the cosmic foundation of energy. Thus, it is a psychophysiological method that quickens spiritual growth. It purifies the mind, advances mental health, and self-awareness. It is a practice of energy tilling that can revive your life and attach you with the supreme. *Kriya yoga* refreshes every cell of your body through breathing and meditation that can attach to the power of cosmic foundations, and you can easily and fortunately perform your physical and mental activities. Direction of consciousness and voice of creation to the godly existence in every molecule.^[15]

3. RESULTS

Searched from different *kriya yoga* books and *Upanishads*, *Vedanta*, *Bhagwat Geeta*, *Tantra* books, and *Puran*, and then selected a total of 10 textbooks reviewed for the extraction of technique and step practice of *kriya yoga*.

4. DISCUSSION

The review of classical texts and modern writings highlights *Kriya Yoga* as a comprehensive spiritual discipline integrating action, knowledge,

and devotion. Across scriptures, the practice of meditating on *AUM*, *pranayama*, and self-discipline is emphasized as key techniques. The synthesis of ancient wisdom with modern interpretations shows *Kriya Yoga* relevance for self-realization. Overall, the findings establish it as a holistic path to inner transformation [Table 1].

5. CONCLUSION

Kriya Yoga is an action that is performed with awareness and non-attachment. *Kriya Yoga* makes a person walk on the middle path by performing repetition of action, which brings the realization of the true nature of existence. *Vedic* text mention that *AUM kriya* is the highest way to connect with divine energy and as it connects three states of human consciousness which are waking (*Jagriti*) is external action (worldly action), dreaming (*Svapna*) connect to internal action such as (mental action), and deep sleep (*Sushupti*) known for mid path or middle path non-attachment action every action performs with awareness. Practice of *AUM* and *Pranayama*, which is mentioned by *Lahiri Mahashya*, *Swami Yukteswar*, and *Paramhansa Yogananda*, carries you to a deep state of calmness and improves psychological function and raises our spiritual awareness. This action is devoted to raising consciousness and realizing about absolute *Brahman*. Our mind always seeks desire. Therefore, spiritual action is needed to control and discipline our mind and focus on the supreme. This action can lead us to know knowledge of one’s true nature.

6. ACKNOWLEDGMENTS

Nil.

7. AUTHORS’ CONTRIBUTIONS

All authors have contributed equally to conception, design, data collection, analysis, drafting, and final approval of the manuscript.

8. FUNDING

Nil.

9. ETHICAL APPROVALS

This study does not require ethical clearance as it is a literary research.

10. CONFLICTS OF INTEREST

Nil.

11. DATA AVAILABILITY

This is an original manuscript, and all data are available for only review purposes from the principal investigators.

12. PUBLISHERS NOTE

This journal remains neutral with regard to jurisdictional claims in published institutional affiliations.

REFERENCES

1. Sturges S. The Supreme art and science of raja and Kriya yoga: The ultimate to self-realization. 1st ed. London: Jessica Kinsely Publisher; 2015, p. 9-10.
2. Ojha P, Nebhinani N, Chandani A. Quantitative EEG correlates of ‘Kriya yoga’ benefits for mental health among health care providers.

- Indian J Psychiatry. 2024;66(7):649-55.
3. Poddar HP, Goswami CL. Sirmad Devi Bhagwat puran. 43rd ed. Gorakhpur: Geeta Press; 2023. p. 38.
 4. Poddar HP. Shiv puran. 18th ed. Gorakhpur: Geeta Press; 2008.
 5. Goyandaka HD. Ishadi nau Upnisad. 22nd ed. Gorakhpur: Geeta Press; 2023. p. 417-8.
 6. Goneka H. Vedant dharsan. 39th ed. Gorakhpur: Geeta Press; 2023. p. 232, 354.
 7. Goyandka J. Bhagavad gita. 18th ed. Gorakhpur: Geeta Press; 2023. p. 849-50.
 8. Goyandka HD. Patanjali yog sutra. 7th ed. Delhi: Prabhat Paperbacks; 2024. p. 43-4.
 9. Dashora N. Vigyan bhariva tantra. 10th ed. Haridwar: Rander Publication; 2023. p. 24.
 10. Neelakantan VT, Ramaiah SAA, Nagraj Babaji. A Trilogy on kriya yoga. 5th ed. Bangalore: Babaji Kriya Trust; 2012. p. 11.
 11. Govind M. Babaji and the Kriya Yoga tradition of 18 great sages. 2nd ed. Bangalore: Babaji Kriya Yoga Trust; 2009. p. 200-5.
 12. Chttopadhyay BAK. Shyamacharan Kriya yoga O advaitabad. 10th ed. Kolkata: Yogiraj Publication; 2022. p. 60-1, 90-1.
 13. Giri Y. The holy science. 6th ed. Kolkata: Yogada Satsang Society of India; 2024. p. 50-1.
 14. Yogananda P. Autobiography of yogi. 5th ed. Kolkata: Yogada Satsang Society of India; 2022. p. 293-305.
 15. Yogananda P. Journey to self-realization. 6th ed. Kolkata: Yogada Satsang Society of India; 2023. p. 12, 284-6.

How to cite this article:

Kumari K, Verma A. An Introduction to *Kriya Yoga*: A Philosophico-Literary Review. IRJAY. [online] 2025;XX(XX);41-46.

Available from: <https://irjay.com>

DOI link- <https://doi.org/10.47223/IRJAY.2025.81008>

Table 1: *Kriya yoga* techniques in various texts

S. No.	Book name	Author	Technique
1	<i>Devi Bhagwat Puran</i>	Hanuman Prasad Poddar, Chaman Lal Goswami	Sutji mentions that if any <i>Kriya</i> is performed with non-attachment and with awareness can make you free from never never-ending cycle of birth and death to end.
2	<i>Shiv Puran</i>	Hanuman Prasad Poddar	Sutji mentions that <i>kriya yoga</i> person performing <i>kriya</i> , <i>tapa</i> , and <i>Japa</i> is <i>kriya yogi</i> .
3	<i>Upanishad</i>	Harikrishna Das Goyandaka	In <i>Prashan Upanishad</i> shloka mentions that “The three measures (A, U, M) which are mortal, when used connectedly and not disconnectedly, and are well-applied in external, internal, and middle actions, the wise one (knower) does not waver.” The sacred syllable <i>AUM</i> and its connection to the three states of human consciousness: waking (<i>Jagrat</i>), dreaming (<i>Svapna</i>), and deep sleep (<i>Sushupti</i>).
4	<i>Bhagavad Gita</i>	Jaydayal Goyandka	“ <i>AUM</i> ” is a foundational element in all righteous and spiritually oriented actions, mainly for those devoted to the realization of the ultimate reality, <i>Brahman</i> .
5	<i>Patanjali Yog sutra</i>	Harikrishna Das Goyandka	<i>Patanjali</i> states in sadhana used <i>kriya yoga</i> term that <i>Tap</i> , <i>Savadhyaya</i> , <i>Ishwarpranidhan</i> is <i>Kriya Yoga</i> . Our Mind always seeks desire; therefore, spiritual practice is necessary to control or discipline mind.
6	<i>Vigyan Bhariv Tantra</i>	Nandlal Dashora	Even the root cause of creation is <i>Icha</i> (intention), <i>kriya</i> (action), <i>Gyana</i> (consciousness). Non-attachment action can lead you towards knowledge.
7	“Babaji and the <i>Kriya Yoga</i> Tradition of 18 Great Sages”	Govind Marshall	Babaji’s <i>Kriya Yoga</i> is divided into five main series: • <i>Kriya Hath Yoga</i> • <i>Kriya Kundalini pranayama</i> • <i>Kriya Dhyan Yoga</i> • <i>Kriya Mantra Yoga</i> • <i>Kriya Bhakti Yoga</i> Each technique integrates with all five koshas: physical, vital, mental, intellectual, and spiritual, which increases subtle Layer of consciousness.
8	Shyam Charan <i>kriya yoga</i> O Adaitabad	Swami Yukteswar Giri	<i>Kriya Yoga</i> is a path to self-realization and state of non-violence (<i>Ahimsa</i>) through the control and tranquility of breath (<i>Prana</i>). Five techniques of <i>Kriya Yoga</i> as presented by Yogiraj. These are: • <i>Talabya Kriya or Khechari mudra</i> • <i>Pranayama Nabi kriya</i> • <i>Yoni mudra</i> • <i>Maha mudra</i> • <i>Omkar Kriya</i>, also known as <i>Thokar Kriya</i>
9	Holy science	Bachaspati Ashok Kumar Chattopadhyay	<i>Tapa</i> , <i>Sawadhya</i> is <i>Dhyan</i> of <i>OM</i> considered <i>Yajna</i> . Sound of <i>OM</i> is the name of <i>Brahman</i> , which means surrendering to its establishment in <i>Brahman</i> ’s absolute reality.
10	Journey of self-realization	Paramhansa Yogananda	Yogananda states that the sound of divinity “ <i>AUM</i> ” is quietening the heart and breath, drawing you towards calming the heart and taking you toward consciousness. Practice of the pranayama technique. Carry state of deep calmness, stillness in heart, breath, and psychological function.