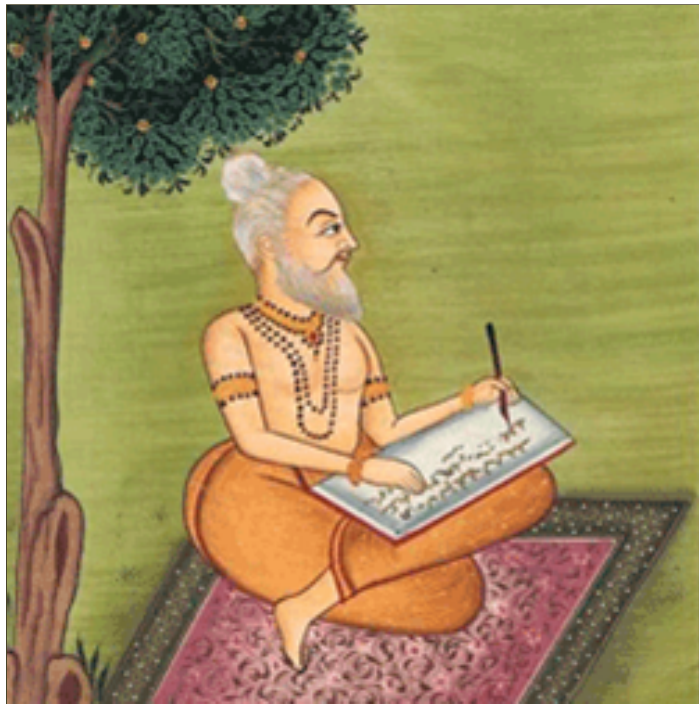


Chapter 6

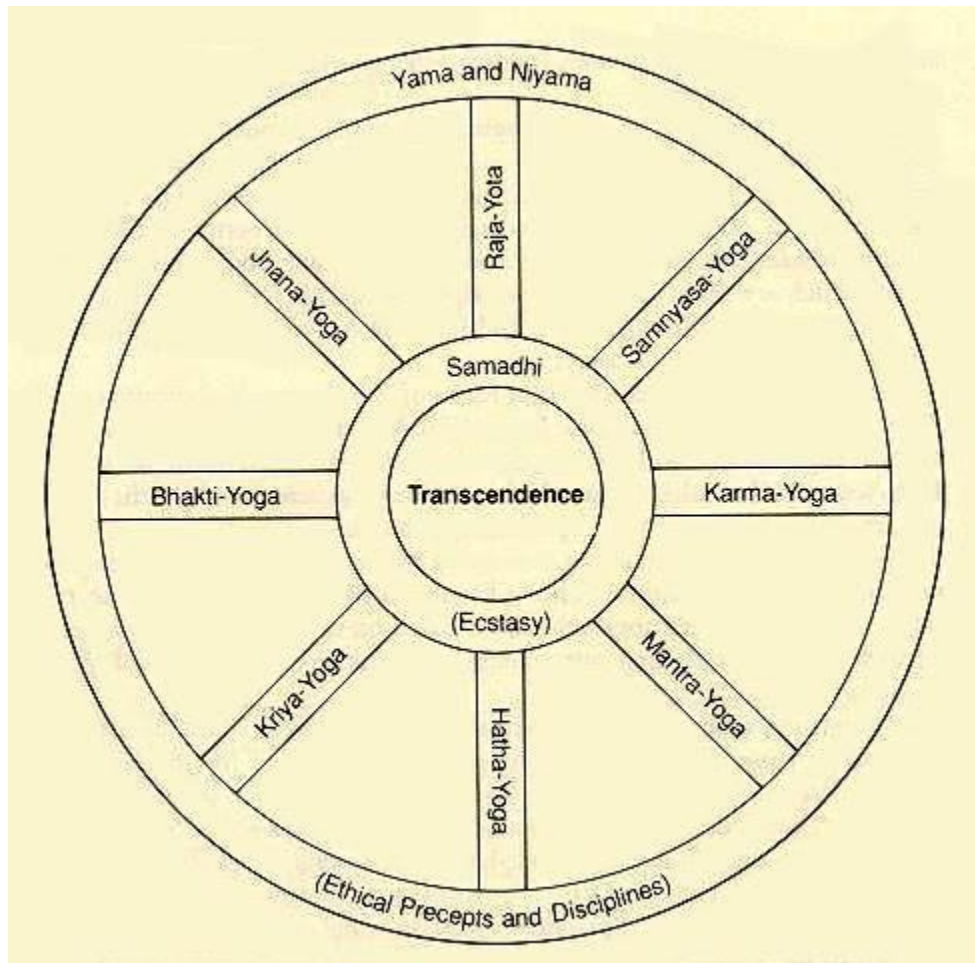
History & Philosophy



“As a spiritual discipline, Yoga has universal validity. It is a practical approach to self-understanding, self-transcendence, self-transformation, and Self-realization. Although it has grown out of the Indian cultural experience and was developed in close association with Vedic and non-Vedic religious life, in its highest purpose and most refined articulation, it is equally meaningful and efficient outside of India. The more we can comprehend and appreciate the pristine spiritual message of the great masters of Yoga, the more likely we will find its psycho-technology useful and astonishingly inventive.”

- Georg Feuerstein, *The Shambhala Guide to Yoga* (Boston, Mass.: Shambhala Publications, 1996), p. 157

Forms of Yoga



Hatha Yoga: practice focused on limbs 1 through 5 of the 8-limbed path (yama, niyama, asana, pranayama, pratyahara) of ashtanga described by Patanjali in the Yoga Sutras

Raja Yoga: focused on limbs 6 through 8 of the 8-limbed path – “the royal path” (dharana, dhyana & samadhi). Hatha yoga is the ladder/path to Raja yoga.

Karma Yoga: selfless service; no expectations from the fruits of the action – described in the Bhagavad Gita

Mantra Yoga: repetition of mantra (japa meditation, can be done using mala beads to keep the count); use of sound (Nada Yoga)

Jnana Yoga: study and practice of yogic knowledge, wisdom, philosophy – described in the Bhagavad Gita

Bhakti Yoga: devotion to God – described in the Bhagavad Gita

Kriya Yoga: tapas, svadhyaya, & Isvara-pranidhana (Yoga Sutras II.1); kriya can also be a set of purification exercises – described in the Hatha Yoga Pradipika

Kundalini Yoga: a practice focused on activating/elevating consciousness - represented as a coiled serpent lying dormant at Muladhara chakra

History Timeline (*Cultural History of India*)

The historical development of Hindu India can be organized into 9 periods. The timeline given below contains approximate dates for the significant historical periods. We have listed a number of defining events as well as important Yoga scriptures that were created during these diverse periods. Please understand that all these figures are approximate and that this chronology, seen from the viewpoint of Yoga, is only a model that seeks to avoid a complete muddle. – George Feuerstein, The Study Guide, Vol. 1

Period	Time Frame	Description	Text
Vedic Age (Indus-Saraswati Civilization)	4500 – 2000 BC	<ul style="list-style-type: none"> • Evolution of Sanskrit • Sacrificial mysticism • There is something underlying within us...God? 	<u>The Vedas</u> (1) Rig-Veda (2) Yajur-Veda (3) Sama-Veda (4) Atharva-Veda
Brahmanical Age	2500 – 1500 BC	<ul style="list-style-type: none"> • Development of a hierarchical culture of the Brahmins • Forest-dwelling ascetics 	<u>The Brahmanas</u> <u>The Aranyakas</u>
Post-Vedic Age (Upanishadic Age)	1500 – 1000 BC	<ul style="list-style-type: none"> • The first study of self-realization, karma, and rebirth (reincarnation) 	<u>The Upanishads</u> (**and Completion of <u>The Vedas</u>)
Pre-Classical Age	1000 – 100 BC	<ul style="list-style-type: none"> • The emergence of Samkhya Yoga • The emergence of Buddhism and Jainism 	<u>The Mahabharata</u> <u>The Ramayana</u>
Classical Age	100 BC – 500 AD	<ul style="list-style-type: none"> • Systematization within Hinduism, Buddhism, and Jainism. • Gupta Dynasty, which supported the arts, sciences and philosophy 	<u>Yoga Sutra</u> (by Patanjali) <u>Brahma Sutra</u> (by Badarayana) <u>Samkhya Karika</u> (by Ishwara Krishna)

Tantric/Puranic Age	500 – 1300 AD	<ul style="list-style-type: none"> • Tantra influenced all of Hindu culture and Yoga and some of Buddhism and Jainism 	<u>Tantras</u> <u>Puranas</u>
Age of Devotion	1300 – 1700 AD	<ul style="list-style-type: none"> • The rise of ‘secretarian schools’ within spiritual-religious traditions of Vaishnavism (worshipping Vishnu), Shaivism (worshipping Shiva), and Shaktism (worshipping Shakti, the Hindu Divine Mother) • Focus on devotion...which gives the yogic teachings a religious slant 	
Modern Age	1700 AD – Present	<ul style="list-style-type: none"> • Contact between India and the West is growing: • Dutch and British trading companies established in India in the 1600s • Bombay was ceded to King Charles II in 1661 because he married a Portuguse princess • The British Raj was est. in 1858 and remained until India’s independence in 1947 	

Literature of Hatha Yoga*

*From Emil Wendel's Yoga Philosophy Course

Name	Short Description	Approx Time Frame
The Vedas	The Rig-Veda, as the underlying scripture for the later Upanishadic thought The Athara Veda, among others, as source of later Ayurveda	From 4000 BCE to 1500 BCE
The Puranas	Much information on disciplines of Yoga, stories of rishis & saints as examples of yogic life, mythologies, origin of yoga, etc.	Oldest 2-3000 yo; Main body 500-1500 CE
Oldest Upanishads	The earliest Upanishads, sometimes called "The 10 Principal Upanishads," a part of the Vedic literature. Those dealing prominently with Yoga are: Brihadaranyaka, Chandogya, Katha and Shwetashwatara Upanishad	From 1000 BC to 400 BCE
The Bhagavad Gita	Expresses principally Karma-Yoga, Bhakti-Yoga, Gyana (Jnana) Yoga	400 BCE
The Yoga Sutras	Parts of Patanjali's Sutras form the basic treatise of "Classical Yoga" later called Raja Yoga. Includes the 8-limbed (Ashtanga) Hatha-Raja Yoga Path	100 BCE
Yoga Upanishads	Yoga Upanishads are a later addition, composed AFTER the Yoga Sutras. They deal with energetic aspects of yoga and describe the culmination of these practices in the vedantic realization of the Self as Atman/Brahman.	Post-Patanjali
Agama and Samhita	Works associated with Shaivism (Shiva worship) and Vaishnavism (Vishnu worship), respectively. The Agama Tradition talks of 28 root scriptures and 207 secondary texts. Similarly, 200+ works of Samhita are known.	From 2-300 CE onward
Tantric Yoga Texts	These are primarily dealing with ritual worship, focusing on the feminine divine principle. Written as a dialogue between Shiva and his Shakti. Lots of information on yoga practices and Sadhana. The Vigyana Bhairava Tantra is an example.	500-1500 CE
The Technical Treatises of Hatha Yoga	The early literature of Hatha Yoga (few originals survive!): <ul style="list-style-type: none"> ● SiddhaSiddhantaPaddhati ● Goraksha Shataka ● Hatha Yoga Pradipika ● Gheranda Samhita ● Shiva Samhita ● And more... 	1200 CE 1400-1700 CE

Schools of Indian Hindu Philosophy

Hindu philosophy refers to a group of *darśanas* (philosophies, world views, teachings) that emerged in ancient India. These include six systems ([saddarśana](#)) – [Sankhya](#), [Yoga](#), [Nyaya](#), [Vaisheshika](#), [Mimamsa](#), and [Vedanta](#). These are also called the [Astika](#) (orthodox) philosophical traditions and are those that accept the [Vedas](#) as an authoritative, important sources of knowledge. Ancient and medieval India was also the source of philosophies that share philosophical concepts but rejected the Vedas, and these have been called *nāstika* (heterodox or non-orthodox) Indian philosophies. Nāstika Indian philosophies include [Buddhism](#), [Jainism](#), [Cārvāka](#), [Ājīvika](#), and others.
https://en.wikipedia.org/wiki/Hindu_philosophy

- Sharon Gannon and David Life ([Jivamukti Yoga](#)) say it is important to note that these six schools are considered complementary, rather than independent. Together they provide “metaphysics, a religion, an explanation of ultimate and mundane reality, and a means of spiritual liberation.”
 - *Samkhya*, *Yoga*, and *Vedanta* deal with the spiritual or metaphysical purpose of life.
 - *Mimamsa* consists of rituals that help ascend the spiritual ladder.
 - And *Vaisesika* and *Nyaya* provide an analysis of the Universe based on empirical observations.
- Each of these philosophical systems was codified in sutras (compact statements of insight and wisdom).
 1. **Samkhya**: A strongly dualist theory of Mind vs. Matter, or the only two realities existing in the universe – *Purusha* (Individual unit of consciousness, individual soul, a Jiva) and *Prakriti* (everything else).
 - Also known as “the way of the witness.”
 - The [Samkhya-Karika](#) was written by Ishwara Krishna and was expounded upon by Sage Kapila.
 2. **Yoga**: the connection between the limited self (*Jiva*) and the cosmic Self (*Atman*). The Advaita Vedanta (non-dualistic) view does not see these two Selves as separate; they are already, in fact, joined together...but, rather, utilizes the system of yoga to help REALIZE this connection.
 - The [Yoga Sutras](#) were written by Sage Patanjali (more details in Chapter 3) and have a dualistic view of the Selves.
 3. **Vedanta**: translates to “End of the Vedas.” This theory opposed Vedic ritualism in favor of mysticism and was formed from the [Upanishads](#), the [Brahma Sutra](#), and [The Bhagavad Gita](#). Currently, the three most important schools of Vedantic philosophy are:
 - *Advaita Vedanta*: Liberation (moksha) is attained through knowledge of the non-dual nature of everything

- *Vishishtadvaita Vedanta*: Liberation is attained through devotion to Ishvara (God) and it is only by His grace that moksha can be secured
 - *Dvaita Vedanta*: The idea of a Personal God (Bhagavan), like the Judaeo-Christian idea, which is totally separate from the souls (Jivas) and cosmos (Atman)
4. **Nyaya**: Based on a system of logic that acknowledges only four sources of knowledge – *perception, inference, comparison, and testimony*.
 - The knowledge found by these four sources can be, of course, valid or invalid and Nyaya scholars go to great lengths to figure out what makes knowledge valid.
 5. **Vaisesika**: An empiricist school of atomism that is similar to Nyaya, except they acknowledge only perception and inference as sources of knowledge.
 - All objects in the physical universe can be reduced to a finite number of atoms.
 - Proposed by Sage Kanada
 6. **Mimamsa**: An anti-ascetic and anti-mysticist school of orthopraxy (rituals) whose goal is to elucidate the nature of dharma.
 - Purva Mimamsa Sutras written by Sage Jaimini

In addition, there are 3 other schools of Indian Philosophy (which are not part of Hindu philosophy):

1. **Buddhism**: based on the teachings of Buddha; does not include worshipping a deity but, rather, following a rigorous ethical path, including wisdom and compassion, to attain enlightenment/awakening (*nirvana*).
 - The Three Jewels (what Buddhists hold most dear in life) are The Buddha, dharma, and sangha: Not doing evil, cultivating good, and purifying the mind.
 - The Five Precepts (for all Buddhists to practice) are:
 1. I undertake to observe the precept to *abstain from harming living beings*.
 2. I undertake to observe the precept to *abstain from taking things not freely given*.
 3. I undertake to observe the precept to *abstain from sexual misconduct*.
 4. I undertake to observe the precept to *abstain from false speech*.
 5. I undertake to observe the precept to *abstain from intoxicating drinks and drugs causing heedlessness*.
 - The Ten Precepts (for samaneras, those training for monastic life) are The Five Precepts (above) and:
 6. I undertake to observe the precept to *abstain from taking untimely meals*.
 7. I undertake to *abstain from dancing, music, singing and watching grotesque mime*.
 8. I undertake to *abstain from the use of garlands, perfumes, and personal adornment*.
 9. I undertake to *abstain from the use of high seats*.

10. I undertake to *abstain from accepting gold or silver*.

2. **Jainism:** This religion prescribes a path of non-violence toward all living beings where one is trying to purify the soul of previous karmas in order to attain enlightenment (liberation). The tattvas, or fundamentals, of Jainism help define the philosophy:
 - Jiva: souls and living things
 - Ajiva: non-living things
 - Asrava: the cause of the influx of karma
 - Samvara: the stopping of the influx of karma
 - Bandha: the bondage of karma
 - Punya: results of good deeds; virtue (good karma)
 - Pap: results of bad deeds; sin (bad karma)
 - Nirjara: shedding of karma
 - Moksha: liberation or salvation
3. **Sikhism:**
 - Sikhism is a monotheistic religion that stresses the importance of doing good actions rather than merely carrying out rituals
 - Sikhs believe that the way to lead a good life is to:
 - keep God in heart and mind at all times
 - live honestly and work hard
 - treat everyone equally
 - be generous to the less fortunate
 - serve others

Other Hindu Traditions & Philosophies

The four estates or “varnas” (not “castes”)

1. Brahmana or priestly class
2. Kshatriya or warrior class
3. Vaishya or common-people class (agriculturists, traders, artisans)
4. Shudra or servile class

Tapas

- Long before “yoga” meant spiritual discipline, the sages of India developed a body of knowledge and techniques that aimed at transforming and transcending ordinary consciousness. These methods became the framework for yoga.
- Yoga can be viewed as “internal asceticism” – the earlier ascetic stood still under the burning sun to win the favor of a deity and the yogis work occurs primarily in the laboratory of his or her own consciousness.



- Literal Translation – Heat (from the root word ‘tap’ which means burn or glow;
- Metaphoric Translation – Fervor, Zeal, or **Painstaking Self-Application**

Psychic Powers / The Siddhis

- Yoga emphasizes self-transcendence over magical powers; the real concern of yoga is meditation and Samadhi
- Siddhis are discussed in Yoga Sutras (pada 3)
- Examples of Siddhis include: clairvoyance, control over water, ability to be in 2 places at once, astral travel, entering bodies of others, ability to hear far away, ability to see far away, and being undisturbed by hunger, thirst, and other bodily disturbances.
- Patanjali emphasizes that the siddhis are not the goal of yoga and can in fact serve as an obstacle to yoga if they distract one from the path and/or inflate the ego.

Other Topics for Discussion

- The “transcendental **Self**,” the purusha, remains the same regardless of the changing mood/ quality of the human mind.
- **Samadhi** – literal meaning is “placing, putting together”
 - Sanskrit translation = “ecstasy”
 - Vyasa’s Yoga Bhaya (1.1): Yoga is ecstasy.
 - So, we’d assume that the hallmark of the yogic path is ecstasy!
 - Samadhi is also the (1) technique of unifying consciousness and (2) the state of ecstatic union with object of contemplation.

Yoga, then, is the technology of ecstasy or self-transcendence. **How this condition is interpreted and how to achieve it differ from school to school.** (See Forms of Yoga)

- The concept of “**union**” of the individual self & Supreme Self - *the self vs. The Self/Brahman*
 2. From the Upanishads (which is part of the Vedic texts))
 3. Reunion = moksha/liberation (dualism)



4. No reunion b/c they are never separated...you just need to be reminded = moksha/liberation (non-dualism)
 - Vedanta – the self is alienated from The Self/Atman; how the alienation is understood varies between schools:
 1. Advaita Vedanta or Non-dual Monism (Non-dualism) – *Pre-Classical Yoga (8-9th Century)*
 2. Visishtadvaita Vedanta (Qualified (modified) monism) – *Classical Yoga (11-12th Century) - Patanjali*
 3. Dvaita Vedanta (Dualism) – *Post-Classical Yoga (13th Century)*

- **Non-Dualism vs. Dualism**

Non-Dualism: the mind, moving through maya (illusion) forgets or ignores the true nature of the Self (which is Atman/Brahman). *Any and all visions of duality or plurality are, then, a complete illusion!*

Liberation = knowing the reality of non-duality

vs.

Dualism: the transcendental Self (purusha) is radically separate from Nature (prakriti), where the Self is eternally unchanging and the Nature is always undergoing transformation and is, thus, not conducive to lasting happiness.

Liberation = freedom from the bondage of Samsara

- **Non-Dualism outside of India (“Neo-Vedanta”)**

Swami Vivekananda of the Ramakrishna order of monks adds that:

1. Although God is the absolute reality, the world also has a relative reality and shouldn't be completely ignored.
2. Conditions of abject poverty should be removed: only then will people be able to turn their minds toward God.
3. All religions are striving in their way to reach the Ultimate Truth. Narrow sectarian bickering should be abandoned and religious tolerance practiced – between different Hindu denominations, Christianity, Judaism, Islam, Buddhism, etc.

- **A world of name & form**

1. Reality is a continuum that we create & divide using language
2. Naming things, then, creates them.
 - This is useful when navigating through a complex universe!
 - But can be a handicap because words can set up barriers that block our understanding of things, such as “love.”



- Can you think of other examples?

The Yoga Sutras

Overview of the Yoga Sutras

by Georg Feuerstein, Ph.D., The Yoga Tradition, Prescott, AZ: Hohm Press, Pages 215-216

Patanjali gave the Yoga tradition its classical format, and hence his school is often referred to as Classical Yoga. He composed his aphoristic work in the heyday of philosophical speculation and debate in India, and it is to his credit that he supplied the Yoga tradition with a reasonably homogeneous theoretical framework that could stand up against the many rival traditions, such as Vedanta, Nyaya, and not least Buddhism. His composition is in principle a systematic treatise concerned with defining the most important elements of Yoga theory and practice. Patanjali's school was at one time enormously influential, as can be deduced from the many references to the Yoga Sutra, as well as the criticisms of it, in the scriptures of other philosophical systems.

Each School of Hinduism has produced its own Sutra, with the Sanskrit word sutra meaning literally "thread." A Sutra composition consists of aphoristic statements that together furnish the reader with a thread which strings together all the memorable ideas characteristic of that school of thought. A sutra, then, is a mnemonic device, rather like a knot in one's handkerchief or a scribbled note in one's diary or appointment book. Just how concise the sutra style of writing is can be gauged from the following opening aphorisms of Patanjali's scripture:

I.1 **atha yoga-anushasanam** *Now [commences] the exposition of Yoga.*

I.2 **yogash citta-vritti-nirodhah** *Yoga is the restriction of the whirls of consciousness.*

I.3 **tada drashtuh sva-rupe vasthanam** *Then the Seer appears.*

Turning to the Yoga Sutra itself, we find that it consists of 195 aphorisms or sutras, though some editions have 196. A number of variant readings are known, but these are generally insignificant and do not change the meaning of Patanjali's work. The aphorisms are distributed over four chapters as follows:

1. **samadhi-pada** *Chapter on Ecstasy*
2. **sadhana-pada** *Chapter on the Path*
3. **vibhuti-pada** *Chapter on the Powers*
4. **kaivalya-pada** *Chapter on Liberation*

The Eight-limbed practice | Ashta-anga Yoga | Raja Yoga (Hatha-Raja Yoga)

yama niyama asana pranayama

pratyahara dharana dhyana samadhayo asta angani

The eight limbs of yoga are yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi. PYS II.29

yoga anga anusthanat asuddhi kshaye jnanadiptir a vivekakhyateh

By the practice of the limbs of Yoga, the impurities dwindle away and there dawns the light of wisdom, leading to discriminative discernment. PYS II.28

1. Yama* (Restraint): nonviolence, not lying, not stealing, not lusting, and nonattachment

**further exploration of Yama directly follows this list*

- Ahimsa (non-violence)
- Satya (truthfulness)
- Asteya (non-stealing)
- Brahmacharya (continence)
- Aparigraha (non-greed)

2. Niyama* (Observances): cleanliness, contentment, discipline, self-study, and surrender to the Supreme God

**further exploration Niyama directly follows this list*

- Saucha (purity)
- Santosha (contentment)
- Tapas (accepting, but not causing, pain)
- Svadhyaya (self-study)
- Isvara Pranidhana (surrender to Isvara/God)

3. Asana (Posture or Seat)

sthira sukham asanam

Asana is a steady, comfortable posture. PYS II.46

prayatna saithilya ananta samapattibhyam

By lessening the natural tendency for restlessness and by meditating on the infinite, posture is mastered. PYS II.47

tato dvandva anabhighata

Thereafter, one is undisturbed by the dualities. PYS II.48

Patanjali Maharishi does not lay much stress on either Asana or Pranayama. He also has not mentioned about Kundalini in any of the Sutras. Hatha Yogins have developed Asana and Pranayama as a separate branch of Yoga later on. They pay much attention to Asana and Pranayama to open the Kundalini. Hatha Yoga is a physical Yoga. Raja Yoga is a mental Yoga. Where Hatha Yoga ends, there Raja Yoga begins. Hatha and Raja cannot be separated. They are interdependent. Asana is the third anga of Raja Yoga. – Swami Sivananda, Raja Yoga (1937), Himalayas, India: Divine Life Society (2013), page 69.

4. Pranayama (Breath control)

tasmin sati svasa prasvasayor gati vichchedah pranayamah

That [firm posture] being acquired, the movements of inhalation and exhalation should be controlled. This is pranayama. PYS II.49

Pranayama is said to be the union of Prana and Apana. Pranayama, in the language of Yoga, means the process by which we understand the secret of Prana and control it. He who has grasped this Prana, has grasped the very core of cosmic life and activity. He who has conquered and controlled this very essence has not only subjected his own body and mind, but also, every other body, mind, and power in this Universe. Thus, Pranayama, or the control of Prana, is that means by which the Yogin tries to realize in this little body the whole of cosmic life, and tries to attain perfection by getting all the powers in the universe. – Swami Sivananda, Raja Yoga (1937), Himalayas, India: Divine Life Society (2013), page 73.

***bahya abhyantara stambha vrttir desa kala samkhyabhih paridrishto dirgha
sukshmah***

The modifications of the life-breath are either external, internal, or stationary. They are to be regulated by space, time and number and are either long or short. PYS II.50

Here, Patanjali talks about the retention of breath either on the exhalation or the inhalation. One should be very careful about retention, however. It should be practiced properly under personal guidance, without going beyond what a teacher tells us. The prana is very powerful energy. We shouldn't play with cobras without a proper cobra trainer nearby.

According to Patanjali, there are three types of pranayama: the *bahya vritti*, *abhyantara vritti*, and *stambha vritti* – or inhaling, exhaling, and retention. – Swami Satchidananda, The Yoga Sutras of Patanjali (1978), Yogaville, VA: Integral Yoga Publications (2007), page 159.

bahya abhyantara vishaya akshepi chaturthah

There is a fourth kind of pranayama that occurs during concentration on an internal or external object. PYS II.51



The fourth type of pranayama happens automatically. We do not have to concentrate on retention of the breath here, because it will stop automatically just by concentrating the mind on a chosen object or idea. This is also called *kevala kumbhaka*, the easy, unintentional retention which occurs automatically in deep meditation. When the mind comes to a standstill, the prana automatically does the same. – Swami Satchidananda, The Yoga Sutras of Patanjali (1978), Yogaville, VA: Integral Yoga Publications (2007), page 162.

tatah kshiyate prakasa avaranam

As a result, the veil over the inner Light is destroyed. PYS II.52

dharanasu cha योगyata manasah

And the mind becomes fit for concentration. PYS II.53

5. Pratyahara (Sublimation or withdrawal from the senses)

sva vishaya asamprayaoga chitta-svarupa anukara iva indriyanam

pratyaharah

When the senses withdraw themselves from the objects and imitate, as it were, nature of the mind-stuff, this is pratayahara. PYS II.54

tatah parama vasyata ndriyanam

Then follows supreme mastery over the senses. PYS II.55

6. Dharana (Concentration)

desabandhah chittasya dharana

Dharana is the binding of the mind to one place, object or idea. PYS III.1

7. Dhyana (Meditation)

tatra pratyara ekatananta dhyanam

Dhyana is the continuous flow of cognition toward that object. PYS III.2

8. Samadhi (Absorption)

tad eva arthamatra nirbhasam svarupa sunyam iva samadhih

Samadhi is the same meditation when there is the shining of the object alone, as if devoid of form. PYS III.3

trayam ekatra samyama

The practice of these three [dharana, dhyana, and samadhi] upon one object is called samyama. PYS III.4

tat jayat prajnalokah

By the mastery of samyama comes the light of knowledge. PYS III.5

tasya bhumisu viniyogah

Its practice is to be accomplished in stages. PYS III.6

trayam antarangam purvebhyah

These three [dharana, dhyana, and samadhi] are more internal than the preceding five limbs. PYS III.v

* All above translations of the Yoga Sutra by Swami Satchidananda, The Yoga Sutras of Patanjali (1978).

**Discussions of the Yoga Sutra are either by Swami Sivananda, Raja Yoga (1937) or by Swami Satchidananda, The Yoga Sutras of Patanjali (1978) and are noted accordingly.

Yama & Niyama

Yama

ahimsa satya asteya brahmacharya aparigraha yamah

Yama consists of non-violence, truthfulness, non-stealing, continence, and non-greed. PYS II.30

jati desa kala samaya anavachchinnah sarvabhaumah mahavratam

These Great Vows are universal, not limited by class, place, time or circumstance. PYS II.31

Ahimsa

ahimsa pratishthayam tat samnidhau vaira tyagah

In the presence of one firmly established in non-violence, all hostilities cease. PYS II.35

Satya

satya pratishthayam kriya phala asrayatvam

To one established in truthfulness, actions and their results become subservient. PYS II.36

Asteya

asteya pratishthayam sarva ratna upasthanam

To one established in non-stealing, all wealth comes. PYS II.37

Brahmacharya

brahmacharya pratishthayam virya labhah

By one established in continence, vigor is gained. PYS II.38

Aparigraha

aparigraha sthairye janmakathamta sambodhah

When non-greed is confirmed, a thorough illumination of the how and why of one's birth comes. PYS II.39

Niyama

saucha samtosha tapah svadhyaya isvarapranidhanani niyamah

Niyama consists of purity, contentment, accepting but not causing pain, study of spiritual books and worship of God (self-surrender). PYS II.32

tapah svadhyaya isvara pranidhanani kriya yogah

Accepting pain as help for purification, study of spiritual books, and surrender to the Supreme Being constitute Yoga in practice. PYS II.1

samadhi bhavanarthah klesa tanukaranarthas cha

They help us minimize obstacles and attain samadhi. PYS II.2

Saucha

sauchat svanga jugupsa paraih asamsargah

By purification arises disgust for one's own body and for contact with other bodies. PYS II.40

sattvasuddhi saumanasya ekagrya indriyajaya Atmadarsana yogyatvani cha

Moreover, one gains purity of sattva, cheerfulness of mind, one-pointedness, mastery over the senses, and fitness for Self-realization. PYS II.41

Santosha

santoshat anuttamah sukha labhah

By contentment supreme joy is gained. PYS II.42

Tapas

Kaya indriya siddhi asuddhi kshayat tapasah

By austerity, impurities of body and senses are destroyed and occult powers gained. PYS II.43

Svadyaya

svadyayad Ishtadevata samprayogah

By study of spiritual books comes communion with one's chosen deity. PYS II.44

Isvara Pranidhana

samadhi siddhir ishvarapranidhanat

By total surrender to God, samadhi is attained. PYS II.45

**All translations above are by Swami Satchidananda, The Yoga Sutras of Patanjali (1978), Yogaville, VA: Integral Yoga Publications (2007),*

Mental Distractions & Their Accompaniments

***vyadhi styana samsaya pramada alasya avirati bhrantidarsana
alabdhahumikatva anavasthitatvani chittavikshepah te antaryah***

Disease, dullness, doubt, carelessness, laziness, sensuality, false perception, failure to reach firm ground and slipping from the ground gained – these distractions of the mind-stuff are the obstacles. PYS I.30.

duhka daurmanasya angamejayatva svasa prasvasa vikshepa sahabhuva

Accompaniments to the mental distractions include distress, despair, trembling of the body, and disturbed breathing. PYS I.31

tat pratishedha artham eka tattva abhyasah

The practice of concentration on a single subject [or the use of one technique] is the best way to prevent the obstacles and their accompaniments. PYS I.32

Obstacles of Yoga & Karma

Karma & Reincarnation

sati mule tad vipakah jati ayuh bhogah

With the existence of the root, there will be fruits also: namely, the births of different species of life, their life spans and experiences. PYS II.13

te hlada paritapa phalah punya apunya hetutvat

The karmas bear fruits of pleasure and pain caused by merit and demerit. PYS I.14

parinama tapa samskara dukkhair guna vritti virodhat cha dukkam eva sarvam vivekinah

To one of discrimination, everything is painful indeed, due to its consequences: the anxiety and fear over losing what is gained; the resulting impressions left in the mind to create renewed cravings; and the constant conflict among the three gunas, which control the mind. PYS I.15

avidya asmita raga dvesha abhinivesah klesah

Ignorance, egoism, attachment, hatred, and clinging to bodily life are the five obstacles. PYS II.3

avidya kshetram uttaresham prasupta tanu vichchhinna udaranam

Ignorance is the field for the others mentioned after it, whether they be dormant, feeble, intercepted or sustained. PYS II.4

anitya asuchi dukkha anatmasu nitya suchi sukha Atma khyatir avidya

Ignorance is regarding the impermanent as permanent, the impure as pure, the painful as pleasant, and the non-Self as the self. PYS II.5

drig darsana sakyor ekatmata iva Asmita

Egoism is the identification, as it were, of the power of the Seer (Purusha) with that of the instrument of seeing (body-mind). PYS II.6

sukha anusayi ragah

Attachment is that which follows identification with pleasurable experiences. PYS II.7

duhka anusayi dveshah

Aversion is that which follows identification with painful experiences. PYS II.8

svarasa vahi vidusho'pi tatharudho abhinivesah

Clinging to life, flowing by its own potency, exists even in the wise. PYS II.9

te pratiprasava heya sukshman

In subtle form, these obstacles can be destroyed by resolving them back into their primal cause (the ego). PYS II.10

dhyana heyas tad vrittayah

In the active state, they can be destroyed by meditation. PYS II.11

klesa mullah karmasayah drishta adrishta janma vedaniya

The womb of karmas has its root in these obstacles, and the karmas bring experiences in the seen (present) or in the unseen (future) births. PYS II.12

Maintaining Chitta Prasadnam (undisturbed calmness of mind)

***maitri karuna mudita upekshanam sukha dukha punya
apunya vishayanam bhavanatah chitta prasadanam***

By cultivating attitudes of friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and disregard toward the wicked, the mind-stuff retains its undisturbed calmness. PYS I.33

prachchhardana vidharanabhyam va pranasya

Or that calm is retained by controlling the breath. PYS I.34

vishayavati va pravrittih utpanna manasah sthiti nibandhani

Or the concentration on subtle sense perceptions can cause steadiness of mind.
PYS I.35

visoka va jyotishmati

Or by concentrating on the supreme, ever-blissful light within. PYS I.36

vita raga vishayam va chittam

Or by concentrating on a great soul's mind which is totally freed from attachment to sense objects. PYS I.37

svapna nidra jnana alambanam va

Or by concentrating on an experience had during dream or deep sleep. PYS I.38

yatha abhimata dhyanat va

Or by meditating on anything one chooses that is elevating. PYS I.39

Additional Wisdom

sah tu dirgha kala nairantarya satkara asevitah dridhabhumih

Practice becomes firmly grounded when well-attended to for a long time, without break, and in all earnestness. PYS I.14

tashya saptadha prantabhumih prajna

One's wisdom in the final stage is sevenfold. PYS II.27

[One experiences the end of:

1. Desire to know anything more
2. Desire to stay away from any thing
3. Desire to gain anything new
4. Desire to do anything
5. Sorrow
6. Fear
7. Delusion]

vitarka Badhane pratipaksha bhavanam

When disturbed by negative thoughts, opposite (positive) ones should be thought of. This is pratipaksha bhavana. PYS II.33

*All translations above are by Swami Satchidananda, The Yoga Sutras of Patanjali (1978), Yogaville, VA: Integral Yoga Publications (2007),

The Bhagavad Gita

translation by Swami Nikhilananda, 1944

Mahabharata

- One of the two major Sanskrit Epics (the other is the Ramayana)
- The epic is traditionally ascribed to the sage Vyasa, who is also a major character in the epic.

Background of The Bhagavad Gita & The Main Characters:

- Dhritarashtra and Pandu were brothers. Because Dhritarashtra was blind, Pandu inherited the ancestral kingdom.
- Dhritarashtra had 100 sons and Pandu had 5.
- Pandu died at a young age, so the 5 sons of Pandu (The Pandavas) were raised with their cousins, The Kauravas.
- "As the princes attained adolescence their latent qualities became manifest....."

The Kauravas (sons of Dhritarashtra – Pandu's brother)

- Duryodhana = eldest son, jealous of his 5 cousins, contriving ways to destroy them
- Although Dhritarashtra tried to maintain an impartial attitude, he often yielded his son, Duryodhana's evil wishes, and conspired with him to ruin his cousins, the Pandavas.
- Cruel, unrighteous, unscrupulous, greedy, lustful

The Pandavas (sons of Pandu – Dhritarashtra's brother)

- Yudhishtira, Bhima, Arjuna, Nakula, and Sahadeva
- Endowed with righteousness, self-control, nobility, and many other knightly traits

How the war started

- When Yudhishtira was proclaimed heir apparent to the throne the wicked Duryodhana became angry and created a mission to destroy his cousins once and for all.
- In an attempt to appease the family and remove all cause of friction, Dhritarashtra divided the ancestral kingdom between the two families. The Pandavas were content with their share and Yudhishtira assumed the rulership of this territory. But before they had a chance to get settled, Duryodhana, through a diabolical device, exiled the five brothers into the forest.
- When the eventually returned from their banishment, the Pandavas wanted to re-assume control of their legitimate kingdom. Duryodhana wouldn't allow this to be, so the 5 brothers ended up mere beggars without any resources.

*discharged in a non-egotistic spirit;
and secondly, all desire for the result must be relinquished.”*

Action vs. Detachment

“Two movements control the world order and ensure its stability. The one is man’s outer action, leading to mundane prosperity; the other is detachment, which brings him the realization of the Highest Good. Both are indispensable for the preservation of the world.”

“Ultimate Truth” = Non-Duality

Chapters of the Bhagavad Gita

1. Arjuna’s Grief
2. The Way of Ultimate Reality
3. The Way of Action
4. The Way of Knowledge
5. The Way of Renunciation
6. The Way of Meditation



7. The Way of Realization
8. The Way to the Imperishable Brahman
9. The Way of the Sovereign Wisdom and Sovereign Mystery
10. The Divine Manifestations
11. The Vision of the Universal Form
12. The Way of Divine Love
13. The Discrimination between Matter and Spirit
14. The Discrimination of the Three Gunas
15. The Way to the Supreme Self
16. The Division of Divine and Deomonaic Treasures
17. The Threefold Division of Faith
18. The Way to Liberation through Renunciation

Other scriptures & philosophical books to enhance your studies

Scriptures

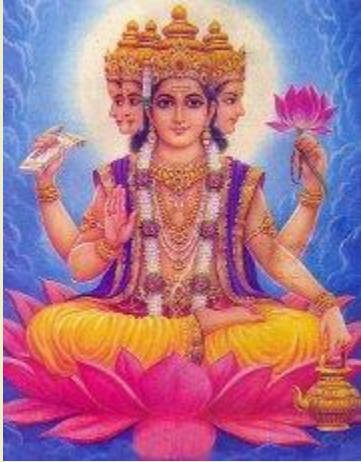

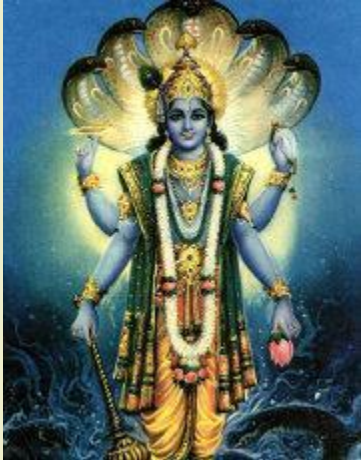

- Hatha Yoga Pradipika (a PDF available online for you)
- Upanishads
- Dhammapada
- Astavarka Samhita
- Shiva Samhita
- Atma Bodha (Self-Knowledge)
- The Radiance Sutras (a translation available here: <http://www.lorinroche.com/radiancesutras/foreword.html>)





Yoga Philosophy


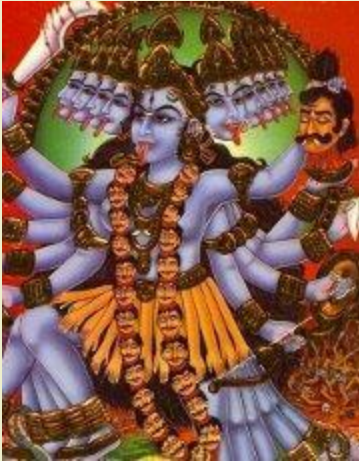
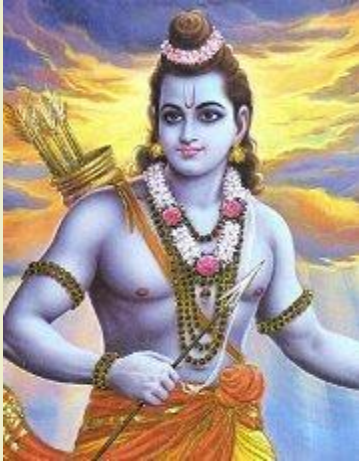

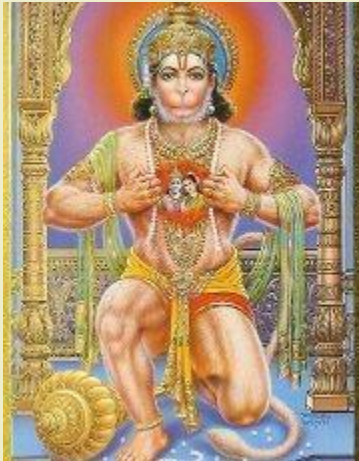

- Light on Life: The Yoga Journey to Wholeness, Inner Peace, and Ultimate Freedom by B.K.S. Iyengar (and all other “Light on” books by Sri B.K.S. Iyengar)
- Yoga Mala by Sri K. Pattabhi Jois
- Raja Yoga by Swami Sivananda (an interpretation and re-organization of the Yoga Sutra)
- The Living Gita by Swami Satchidananda
- Autobiography of a Yogi by Paramahansa Yogananda
- The Yoga Tradition by Georg Feuerstein, Ph.D.
- The Journey Home by Radanath Swami
- Yoga & Vegetarianism by Sharon Gannon
- Living Your Yoga: Finding the Spiritual in Everyday Life by Judith Hanson Lasater
- Bringing Yoga to Life: The Everyday Practice of Enlightened Living by Donna Farhi
- The Eight Human Talents: Restore the Balance and Serenity Within You with Kundalini Yoga by Gurmukh Kaur Khalsa and Cathryn Michon
- Awakening Shakti by Sally Kempton
- The Secret Power of Yoga: A Woman's Guide to the Heart and Spirit of the Yoga Sutras by Nischala Joy Devi
- The Language of Yoga: Complete A to Y Guide to Asana Names, Sanskrit Terms, and Chants by Nicolai Bachman

Hindu Deities

Here is a chart from <http://www.usefulcharts.com/religion/main-hindu-gods-chart.html>

THE TRIMURTI (Hindu Trinity):		SHAKTIS (female aspects):	
	<p>Brahma</p> <p>The Creator</p> <p>Vehicle: swan</p> <p>has 4 heads, 4 arms, and a reddish complexion</p> <p>not commonly worshipped</p> <p>not to be confused with Brahman (the ground of all being) or the Brahmin (priestly caste)</p>	<p>Saraswati</p> <p>Goddess of knowledge, music, and the arts</p> <p>Vehicle: swan</p> <p>wife of Brahma</p> <p>sits on a white lotus playing a veena</p>	
	<p>Vishnu</p> <p>The Preserver</p> <p>Vehicle: garuda (bird)</p> <p>has 4 arms, a blueish complexion, and rests on a snake</p> <p>was incarnated (born as an animal or human) nine times with one more still to come</p> <p>is the main god of Vaishnavism</p>	<p>Lakshmi</p> <p>Goddess of wealth and prosperity</p> <p>Vehicle: owl</p> <p>wife of Vishnu</p> <p>usually shown bestowing coins and flanked by elephants</p>	

	<p style="text-align: center;">Shiva</p> <p>The Destroyer / Transformer</p> <p>Vehicle: bull</p> <p>has matted hair, a third eye, a blue throat and a trident in his hand</p> <p>often worshipped in the featureless lingam form</p> <p>is the main god of Saivism</p>	<p style="text-align: center;">Parvati</p> <p>The Divine Mother</p> <p>Vehicle: lion</p> <p>the reincarnation of Shiva's first wife</p> <p>has many forms, such as the popular Durga and Kali (see below); often shown together with Saraswati and Lakshmi as the tridevi ('triple goddess')</p>	
OTHER POPULAR HINDU GODS			
	<p style="text-align: center;">Ganesh</p> <p>God of the intellect and the remover of obstacles</p> <p>Vehicle: mouse</p> <p>son of Shiva & Parvati</p> <p>has an elephant's head</p>	<p style="text-align: center;">Murugan</p> <p>God of war</p> <p>Vehicle: peacock</p> <p>son of Shiva & Parvati</p> <p>popular in Tamil areas</p> <p>also known as Skanda</p>	

 <p>A fierce form of Parvati with multiple arms, riding a tiger.</p>	<p>Durga</p> <p>A fiercer form of Parvati</p> <p>Vehicle: tiger</p> <p>has ten arms holding many weapons</p>	<p>Kali</p> <p>Goddess of time and death</p> <p>Vehicle: donkey</p> <p>usually portrayed as dark and violent</p>	 <p>Dark-skinned goddess with multiple faces and arms, holding a severed head.</p>
 <p>7th avatar of Vishnu, depicted as a warrior with a bow and arrow.</p>	<p>Rama</p> <p>The 7th avatar (incarnation) of Vishnu</p> <p>the central figure in the epic story <i>Ramayan</i></p>	<p>Krishna</p> <p>The 8th avatar (incarnation) of Vishnu</p> <p>usually portrayed as a child and a prankster; often shown playing the flute</p>	 <p>8th avatar of Vishnu, depicted as a child playing a flute.</p>
 <p>Hanuman, the monkey god, depicted in a seated position.</p> <p>Click photo to enlarge</p>	<p>Hanuman</p> <p>an ape-like god known for assisting Rama</p>	<p>Surya</p> <p>God of the Sun</p> <p>pulled on a chariot by horses</p>	 <p>Surya, the God of the Sun, depicted with a radiant halo and holding a chariot.</p>

Other Resources:

- Polytheism and Monotheism: A Hindu Perspective by Ramdas Lamb (PDF)
- Detailed pictures and information of the Deities:
http://www.sanatansociety.org/hindu_gods_and_goddesses.htm
- More information on some Deities, plus a nice article on the Devis (the female goddesses): <http://www.religionfacts.com/hinduism/deities.htm>