



Chapter 6

History & Philosophy

**PYS 2.1: tapas svadhyaya isvara pranidana
kriya yogah**
**Self-discipline, self-study and devotion are yoga
in the form of action.**

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* Swami Jnaneshvara Bharati

Period	Time Frame	Description	Text
Vedic Age (Indus-Saraswati Civilization)	4500 - 2000 BC	Evolution of Sanskrit Sacrificial mysticism There is something underlying within us...God?	The Vedas (1) Rig-Veda (2) Yajur-Veda
Brahmanical Age	2500 - 1500 BC	Development of hierarchical culture of the Brahmins Forest-dwelling ascetics	The Brahmanas The Aranyakas
Post-Vedic Age (Upanishadic Age)	1500 - 1000 BC	First study of self-realization, karma, and rebirth (reincarnation)	The Upanishads (**and Completion of The Vedas)
Pre-Classical Age	1000 - 100 BC	Emergence of Samkhya Yoga Emergence of Buddhism and Jainism	The Mahabharata The Ramayana
Classical Age	100 BC - 500 AD	Systematization within Hinduism, Bud- dhism, and Jainism. Gupta Dynasty, which supported the arts, sciences and philosophy	Yoga Sutra (by Patanjali) Brahma Sutra (by Badarayana) Samkhya Karika (by Ishwara Krishna)
Tantric/Puranic Age	500 - 1300 AD	Tantra influenced all of Hindu culture and Yoga and some of Buddhism and Jainism	Tantras Puranas
Age of Devotion	1300 - 1700 AD	The rise of 'secretarian schools' within spiritual-religious tradi- tions of Vaishnavism (worshipping Vishnu), Shaivism (worship- ping 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	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 mar- ried a Portuguse princess The British Raj was est. in 1858 and remained until India's inde- pendence 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!): 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 (ṣaḍdarśana) – Sankhya, Yoga, Nyaya, Vaisesika, Mimamsa and Vedanta. These are also called the Astika (orthodox) philosophical traditions and are those that accept the Vedas as authoritative, important source 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 were codified in sutras (compact statements of insight and wisdom).

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.

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 and have a dualistic view of the Selves.

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)

Nyaya:

Based on a system of logic that acknowledges only four sources of knowledge - perception, inference, comparison, and testimony.

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.

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

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):

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.

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

Sikhism:

Sikhism is a monotheistic religion which 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

From the Upanishads (which is part of the Vedic texts))

Reunion = moksha/liberation (dualism)

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:

Advaita Vedanta or Non-dual Monism (Non-dualism) -
Pre-Classical Yoga (8-9th Century)

Visishtadvaita Vedanta (Qualified (modified) monism)
Classical Yoga (11-12th Century) - Patanjali

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:

Although God is the absolute reality, the world also has a relative reality and shouldn't be completely ignored.

Conditions of abject poverty should be removed: only then will people be able to turn their minds toward God.

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

Reality is a continuum that we create & divide using language

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)

2.29 yama-niyamasana-pranayama-pratyahara-dharana-dhyana-samadhayo 'stavangani
The eight limbs (angas) are abstentions/restraints, observances, posture, breath control, inward turning of the senses, concentration, meditation, and absorption.

1. **yama** - abstentions, controls, restraints, ways of behaving toward others
 - a. **ahimsa** - non-violence, non-harming, doing our best to cause the least harm possible
 - b. **satya** - truthfulness, honesty
 - c. **asteya** - non-stealing, respecting others time and possessions
 - d. **brahmacharya** - respect for another's vital energy, not misusing sex
 - e. **aparigraha** - non-covetousness, non-greed, renunciation of unnecessary possessions
2. **niyama** - observances, ways of behaving toward one's self
 - a. **saucha** - cleanliness, purification of body and mind
 - b. **santosha** - contentment, cultivating satisfaction in life
 - c. **tapas** - austerity, preserving and building one's vital energy
 - d. **svadhyaya** - self study, study of yogic texts, chanting, repetition of mantra
 - e. **Isvara-pranidhana** - devotion/surrender, offering up one's efforts to something sacred
3. **asana** - seat, posture, connection to the earth - practice of moving through postures with breath
4. **pranayama** - breath control, involved controlled inhalation/exhalation with retention of breath
5. **pratyahara** - withdrawal and turning inward of the senses, drishti (gaze) is an example of this
6. **dharana** - concentration - fixing one's mind on an object
7. **dhyana** - meditation - merging one's mind with the object of concentration
8. **samadhi** - absorption with cosmic consciousness, enlightenment

First Pada: Samadhi Pada - Meditative Absorption

The Nature of Yoga

1.1 atha yoganusasanam

Now, the exposition of yoga.

1.2 yogas citta-vrtti-nirodhah

Yoga is the intentional calming of the turnings of thought.

1.3 tada drastuh svarupe vasthanam

Then, the seer rests in its own essence - in its true identity as observer to the world.

1.4 vritti-sārūpyam itaratra

Otherwise, the seer conforms to/identifies with the vritti (definitions).

The Turnings of Thought

1.5 vrttayah pañcatayyah klistāklistāh

Vritti are 5-fold and they are either obstructing (klista, causing suffering) or not (aklista).

1.6 pramāna-viparyaya-vikalpa-nidrā-smrtayah

They are valid judgement, error/misperception, conceptualization, sleep, and memory.

1.7 pratyaksanumānāgamāh pramānāni

Valid means of evaluation are: direct perception, inference, and testimony.

1.8 viparyayo mithyājñanam atad-rūpa-pratistham

Error is false knowledge with no objective basis.

1.9 śabda-jñānānupāt vastu-sūnyo vikalpah

Conceptualization based on words devoid of substance.

1.10 abhāva-pratyayāmbanā vrttir nidrā

Sleep is the turning of thought abstracted from existence.

1.11 anubhutā-visayāsampramosah smrtih

Memory is the recollection of objects one has experienced.

Practice & Dispassion

1.12 abhyasa vairagyabhyam tannirodhah

The mind is stilled by practice and nonattachment.

1.13 tatra sthitau yatno 'bhyasah

Practice is the effort in remaining aware - abiding in my own true nature.

1.14 sa tu dirgha-kala-nairantarya-satkarasevito dridha-bhumih

Practice is the effort to remain firmly grounded in one's own Self. It is cultivated over a

long time through constant right effort, reverent and dedicated energy, and great love.

1.15 drstanusravika-visaya-vitrnsasya vasikara-sanjna vairagyam

Dispassion is the sign of mastery over the craving for sense objects - not clinging.

1.16 tat param purusa-khyāter guna-vaitrsnyam

Higher dispassion is a total absence craving for anything material, which comes by discriminating between spirit and matter.

Ways of Stopping Thought

1.17 vitarka-vicara ananda asmita-rupanugamat samprajñatah

Conscious cessation of thought can arise from various forms of conjecture, reflection, enjoyment, and egoism.

1.18 introduces the concept of samskara (aligns with Buddhism)

subliminal impressions as residue left on the mind by past thoughts, actions and reactions to sensory stimuli; forgotten and lying dormant, eventually ripening to set up new mental processes—and carrying on from one incarnation to the next...

Dedication to the Lord of Yoga

1.23 Ishvara pranidhanad va

Cessation of thought may also come from dedication to the Lord of Yoga. The 1-step path! Isvara = the ultimate seer, knower, teacher, presence, God, Lord of Yoga pranidhanat = surrender, perfect aligning of attention va = or

1.24 klesha-karma-vipakashayair apamrstah purusha-vishesa ishvarah

Isvara is a distinction of purusa itself, untouched by karma (action) arising from the kleshas (obstacles, root causes of suffering).

1.27 tasya vachakah pranavah

The expression of Ishvara is Om (the primordial sound).

1.33 maitri-karuna mudito-pekshanam sukha-dukha-punya-apunya-vishayanam

Bhavanatash citta prasadanam

By cultivating an attitude of friendship toward those who are happy, compassion toward those in distress - who are suffering; joy toward those who are virtuous, and equanimity toward those who are non-virtuous, lucidity arises in the mind - clarification arises in the citta field.

Overcoming Distractions

1.30 vyadhi styana samshaya pramada alasya avirati bhranti-darshana alabdha

bhumikatva anavasthitatva chitta vikshepa te antarayah

Nine kinds of distractions come that are impediments naturally encountered on the path, and are:

- i. physical illness (vyadhi),
- ii. tendency of the mind to not work efficiently (styana),
- iii. doubt or indecision (samshaya),
- iv. lack of attention to pursuing the means of samadhi (pramada),
- v. laziness in mind and body (alasya),
- vi. failure to regulate the desire for worldly objects (avirati),
- vii. incorrect assumptions or thinking (bhranti-darshana),
- viii. failing to attain stages of the practice (alabdha bhumikatva), and
- ix. instability in maintaining a level of practice once attained (anavasthitatva).

1.20 shraddha virya smriti samadhi prajna purvakah itaresham

Others follow a five-fold systematic path of:

- i. shraddha: faithful certainty in the path,
- ii. virya: directing energy towards the practices,
- iii. smriti: repeated memory of the path and the process of stilling the mind,
- iv. samadhi: training in deep concentration, and
- v. prajna: the pursuit of real knowledge, by which the higher samadhi is attained.

Second Pada: Sadhana (Practice) Pada

2.1 tapah svadhyaya Isvara pranidhanani kriya yogah

Kriya-yoga, the path of action, consists of self-discipline (tapas), study (svadhyaya), and dedication to the Lord (Isvara-pranidhana). 3 step path!

2.3 avidya asmita raga dvesha abhiniveshah pancha kleshah The impediments/obstacles to yoga [to samadhi] are ignorance, ego, desire, aversion, and clinging to life.

2.4 Ignorance is the breeding ground of the other klesas, whether they are in adormant, weak, intermittent, or fully activated state.

2.5 Ignorance (avidya) is the notion that takes the self, which is joyful (sukkha), pure, and eternal (nitya), to be the nonself, which is painful (dukkha), unclean, and temporary (anitya).

2.6 Ego is [to consider] the nature of the seer (purusa) and the nature of the instrumental power of seeing (prakrti) to be the same thing.

2.7 Attachment stems from [experiences] of happiness (sukkha).

2.8 Aversion stems from [experiences] of pain (dukkha).

2.9 [The tendency of] clinging to life affects even the wise; it is an inherent tendency.

2.10 te pratiprasava-heyah suksmah

The 5 hindrances are overcome by resolving them back to their source.

These klesas are subtle; they are destroyed when [the mind] dissolves back into its original matrix.

2.11 The states of mind produced by these klesas are eliminated by meditation (dhyana).

2.16 heyam dukham anagamam Pain, not yet come, it to be ended - or -
Future suffering is to be avoided.

2.18 prakasa-kriya-sthiti-silam bhutendriyatmakam bhogapavargarhutam drsyam

The seeable (drsyam) has the characteristics of brightness (sattva-guna), activity (rajas-guna), and inertia (tamas-guna). It is embodied in the bhuta-elements and indriya-sense organs, and exists for the dual purpose of experience and emancipation!

2.26 viveka-khyatir aviplava honopayah

The unwavering practice of discrimination between what is real and what is unreal brings about the dispersion of ignorance.

2.29 yama-niyamasana-pranayama-pratyahara-dharana-dhyana-samadhayo 'stavangani

The eight limbs (angas) are abstentions/restraints, observances, posture, breath control, inward turning of the senses, concentration, meditation, and absorption.

1st limb - Yamas

2.31 These yamas are considered the great vow. They are not exempted by one's class, place, time, or circumstance. They are universal.

2.35 In the presence of one who is established in non-violence (ahimsa), hostility is abandoned.

2.36 When one is established in truthfulness (satya), there is a surety in the result of actions.

2.37 When one is established in refrainment from stealing (asteya), prosperity manifests.

2.38 Upon the establishment of brahmacharya, vital energy is obtained.

2.39 When refrainment from covetousness (aparigraha) becomes firmly established, knowledge of the whys and wherefores of births manifests.

2.33 vitarka bhadane pratipaksham bhavanam

When disturbed by disturbing thoughts, think/cultivate the opposite.

Or, upon suspending of opposing beliefs, there is a realizing of their opposites.

vitarka = conjecture causing conformity to vrittis

bhadane = in suspending pratipaksha = opposites bhavanam = realizing

2nd limb - Niyamas

2.40 By cleanliness (saucha), one [develops] a desire to protect one's body and to cease contact with whatever is adverse (to that).

2.41 Upon the purification of the mind, [one attains] clarity of sattva, cheerfulness, one-pointedness, sense control, and fitness to perceive the self.

2.42 From contentment (santosha), the highest happiness is attained.

2.43 From austerity (tapas), on account of the removal of impurities, the perfection of the senses and body manifests.

2.44 From study [of scripture] (svadhyaya), a connection with one's deity of choice (ishta devata) is established.

2.45 The perfection of samadhi (cognitive absorption) is due to perfect aligning of attention with the omniscient seer within (Ishvara).

3rd limb - Asana**2.46 sthira sukham asanam**

Posture (asana) should be steady/stable and comfortable.

2.47 prayatna-shaithilyananta-samapattibhyam

[Such posture should be attained] by the relaxation of effort and by absorption in the infinite.

2.48 tato dvandvanabhighatah From that (asana), non-affliction from the pairs of opposites (pleasure/pain, good/bad, hot/cold, like/dislike...) results.

4th limb - Pranayama

2.49 When that [asana] is accomplished, pranayama, breath control, [follows]. This consists of the regulation of the incoming and outgoing breaths.

2.50 [Pranayama] manifests as external, internal, and restrained movements [of breath]. These are drawn out and subtle in accordance to place, time, and number.

2.52 Then, the covering of the illumination/knowledge is weakened.

2.53 And the mind becomes fit for concentration (dharana).

5th limb - Pratyahara

2.54 Pratyahara, withdrawal from sense objects, occurs when the senses do not come into contact with their respective sense objects. It corresponds, as it were, to the nature of the mind [when it is withdrawn from the sense objects].

Third Pada: Vibhuti Pada - Siddhis (Mystic Powers)

** (angas/limbs 6-8) samyama: dharana, dhyana, samadhi

3.1 desha-bandhash chittasya dharana

Concentration (dharana) is the fixing of the mind in one place.

3.2 tatra pratyayaika-tanata dhyanam

When you focus your attention (psychic energy) on one object or when you fixate your mental suggestion on one idea and hold it there continuously without distraction, the result is meditation.

3.3 tad eva-aritha-nirbhasam sva-rupa-shuhyam iva samadhih

Samadhi is when that same dhyana shines forth as the object alone and [the mind] is devoid of its own [reflective] nature.

3.4 trayam ekatra sanyamah When these three are

performed together, it is called samyama - and brings about the perfect regulation of citta.

3.5 taj-jayāt prajñālokaḥ Owing to the success of samyama, the brilliance of prajna (insight) comes.

sets the stage for many of the sutras that follow

they focus on applying samyama at specific points within the body as a means to tap into siddhis

3.9 vyutthāna-nirodha-sanskārayoh abhibhava-prāduh-bhāvau nirodha-ksana-ćitta-an

vayah nirodha-parināmah Nirodha parinamah

(transformation) happens at the moment (ksana) when the subliminal activators that pull us into the external world are submerged and the ending of the fluctuations on the citta field occurs.

3.10 tasya praśanta-vāhitā sanskārāt

The calm flow of that transformation happens due to the subliminal activator of nirodah.

3.11 sarvarthataikagratayoh kśayodayau cittasya samadhi-parinamah

All objects disappear and a next level transformation occurs (samadhi parinamah)

wherein one-pointedness (ekagrata) arises.

3.13 etena bhutendriyesu dharma-laksanavastha-parinama vyakhyatah

The above has explained the transformations [of property/characteristic form (dharma), character/potential change (lakshana), and condition (avastha)] that are possible through the elements (bhuta) and sense organs (indriya).

3.24 maitri-adishu balani samyama

on friendliness/friendship brings great strength in those qualities.

3.25 baleshu hasti-baladini

samyama on any power, such as the strength of an elephant, gives one that strength.

3.33 pratibhad va sarvam

From a flash of illumination, all knowledge comes. pratibhat = from the flash of illumination, suprasensory perceptionsarvam = all (knowledge)

3.51 tad-vairagyat api dosa-bija-ksaye kaivalyam

By nonattachment to the siddhis the seeds of karmic bondage are destroyed and one obtains kaivalyam

3.56 sattva-purusayoh suddhi-samye kaivalyam

Liberation is realized when consciousness (purusha) and wisdom (sattva guna, intelligence, the primary force of brightness) are equal

Fourth Pada: Kaivalya Pada (Absolute Independence)

4.4 nirmana-chittanyasmita-matrat

The individual consciousness comes from Cosmic Consciousness or the self arises from the Self.

4.7 karma-ashukla-akrshnam yoginas-trividham-itaresham

The actions of ordinary people are good, bad or mixed, while the actions of a realized yogi are neither good nor bad nor mixed for the selfless yogi has renounced the fruits of their actions and by doing so has realized the Ultimate Truth as the doer (or non-doer).

4.15 vastu-samye chitta-bhedat tayor vibhaktah panthah

Each individual person perceives the same object in a different way, according to their own state of mind and projections. Everything is empty from its own side and appears according to how you see it.

4.28 hanam esham kleshavad uktam

The greatest obstacle to the practice is one's own prejudices based on one's own preferences. Or, the ending of samskaras comes through non-activation.

4.34 purusartha-sunyanam gunanam pratiprasavah kaivalyam svarupa-pratistha va citi-sakter iti

Ultimate liberation is when the gunas, devoid of any purpose for the purusa, return to their original [latent] state; in other words, when the power of consciousness is situated in its own essential nature.

The document compiled by Cory Bryant, Yoga Teacher, Flow Yoga Center, Washington, DC; drawing from the following sources:

Edwin Bryant - *Yoga Sutras of Patanjali*
Bernard Bouanchaud - *The Essence of Yoga - Reflections on the Yoga Sutras of Patanjali*
Vyaas Houston - *Yoga Sutra Workbook, The Certainty of Freedom*
Barbara Stoler Miller - *Yoga, Discipline of Freedom*
Sri Swami Satchidananda - *The Yoga Sutras of Patanjali*
Sri Brahmananda Sarasvati - *The Yoga Sutras of Patanjali*
Sharon Gannon - *The Jivamukti Yoga School Chant Book*
David Garrigues - personal notes from dharma talk given by David

See Also:

Practical Application of the Yamas & Niyamas from A Buddhist Library (PDF)
Practical Lessons in Yoga by Swami Sivananda (PDF)
What Does Yoga Have to do with Vegetarianism by Sharon Gannon (PDF)
Yama - Beginning the Journey by Judith Hanson Lasater (PDF)
Ahimsa by Swami Sivananda (PDF)
Brahmacharya by Swami Sivananda (PDF)

The Bhagavad Gita

(translation by Swami Nikhilananda, 1944)

Mahabarata

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.

Elders tried to reconcile the two sides of the family, but to no avail. Even Krishna, who was a friend of the Pandavas and a well-wisher of the Kauravas, tried His best - but nothing would satisfy Duryodhana's inordinate greed.

Thus, war became inevitable...and, the story of the Bhagavad Gita, the song of the Lord, begins on the battlefield.

Arjuna and Krishna

How they got together

Arjuna's initial reaction to the Battlefield

Philosophy & Main Themes:

The four paths

1. Philosophical discrimination
2. Devotional love
3. Unselfish work
4. Concentration or psychic control

Dharma

"The duty dictated by dharma must be discharged in association with two imperative spiritual laws. Whatever may be the nature of the duty, it must be 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

The Trimurti (Hindu Trinity):



Brahma - The Creator

Vehicle: swan

has 4 heads, 4 arms, and a reddish complexion not commonly worshiped; not to be confused with Brahman (the ground of all being) or the Brahmin (priestly caste)

Shaktis (female aspects)



Saraswati -Goddess of knowledge, music, and the arts

Vehicle: swan

wife of Brahma; sits on a white lotus playing a veena; has 4 heads, 4 arms, and a reddish complexion not commonly worshiped; not to be confused with Brahman (the ground of all being) or the Brahmin (priestly caste)



Vishnu - The Preserver

Vehicle: garuda (bird)

has 4 arms, a blueish complexion, and rests on a snake was incarnated (born as an animal or human) nine times with one more still to come is the main god of Vaishnavism



Lakshmi

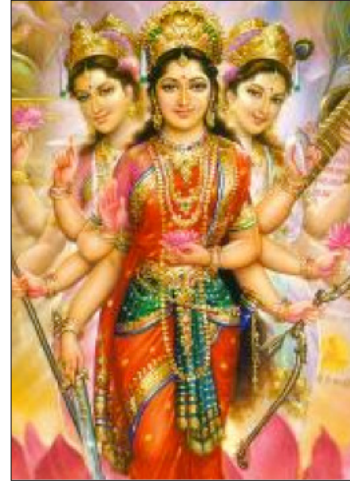
Goddess of wealth and prosperity

Vehicle: owl

wife of Vishnu; usually shown bestowing coins and flanked by elephants

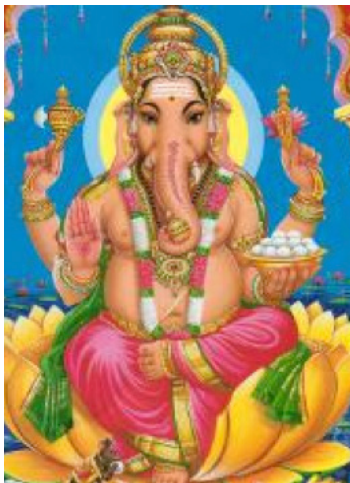


Shiva
The Destroyer / Transformer
Vehicle: bull
has matted hair, a third eye, a blue throat and a trident in his hand
often worshiped in the featureless lingam form
is the main god of Saivism



Parvati
The Divine Mother
Vehicle: lion
the reincarnation of Shiva's first wife
has many forms, such as the popular Durga and Kali
(see below); often shown together with Saraswati
and Lakshmi as the tridevi('triple goddess')

Other Popular Hindu Deities



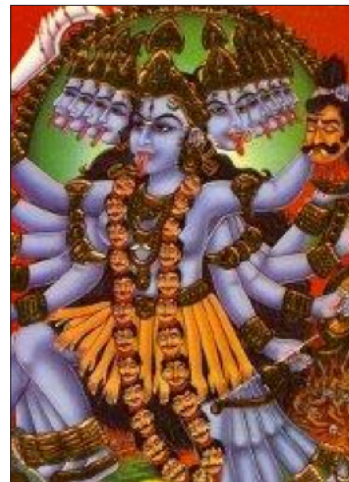
Ganesh
God of the intellect and the remover of obstacles
Vehicle: mouse
son of Shiva & Parvati
has an elephant's head



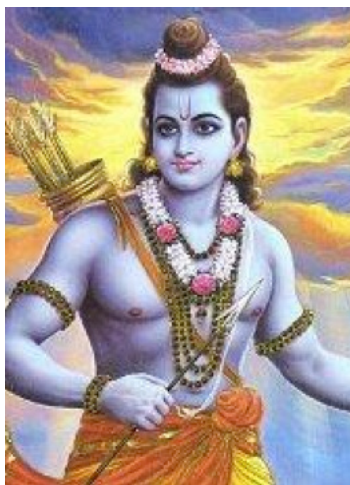
Murugan
God of war
Vehicle: peacock
son of Shiva & Parvati
popular in Tamil areas
also known as Skanda



Durga
A fiercer form of Parvati
Vehicle: tiger
has ten arms holding many weapons



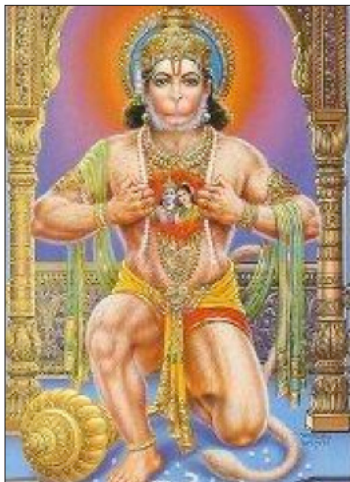
Kali
Goddess of time and death
Vehicle: donkey
usually portrayed as dark and violent



Rama
The 7th avatar (incarnation) of Vishnu
the central figure in the epic story Ramayana



Krishna
The 8th avatar (incarnation) of Vishnu
usually portrayed as a child and a prankster; often shown playing the flute



Hanuman
an ape-like god known for assisting Rama



Surya
God of the Sun
pulled on a chariot by horses