

# Patanjali's Yoga Sutras: Review & The Outer Limbs of Classical Yoga

So far we have seen:

**The Sutras are based upon Samkhyan Cosmology** 'The Hierarchy of Existence: 25 Tattwas or Things' where we are told we can directly experience that we are in Truth Spirit/Pure Consciousness i.e. Purusha, whereas normally we are identified with all that is manifested believing that the mind, body and senses are who we are. Yoga is a quest for our true identity, Self-Realization.

Book One, verses 1 to 4, summarise what yoga is:

**"Yoga is the stillness of our mental/emotional fluctuations"**

## There are four functions of the mind:

1. Ahamkara: I am-ness
2. Manas: Sensory mind
3. Buddhi: Intellect
4. Chitta: Memory, unconscious

All of these are necessary for us to live in this world

## There are five ways of knowing [1.5 to 1.11]

1. Right knowledge (Pramana)
  - i. Direct Perception (Pratyaksha)
  - ii. Inference (Anumana)
  - iii. Scriptural Testimony (Agama)
2. Misconception (Viparyaya)
3. Verbal Delusion (Vikalpa)
4. Sleep (Nidra)
5. Memory (Smritayah)

These can be:

**Klishta: Painful (selfish)**

**Aklishta: Painless (selfless)**

In Book 2 v15 we saw how "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." **Meaning when we perceive clearly we see that when we identify with the mind i.e. thought/emotion there will eventually be suffering; this is because perception is distorted as it is normally coloured by the the kleshas, the resulting samskaras and the gunas.**

## Kleshas: Afflictions [2.3 to 2.15]

**The shared human attributes that fundamentally drive us all and create the chains of samskara and the chitta bhumis:**

1. Avidya: Ignorance
2. Asmita: Id. with body & mind
3. Raga: Attraction
4. Dvesha: Aversion
5. Abhinivesha: Fear of death

All kleshas are based on an ignorance of who/what we really are – Pure Consc. If subtle these can be released back into the ego or if active can be destroyed by meditation. Both of these possibilities require the silence, stillness & stability of the witness state. (See handout PYS:2)

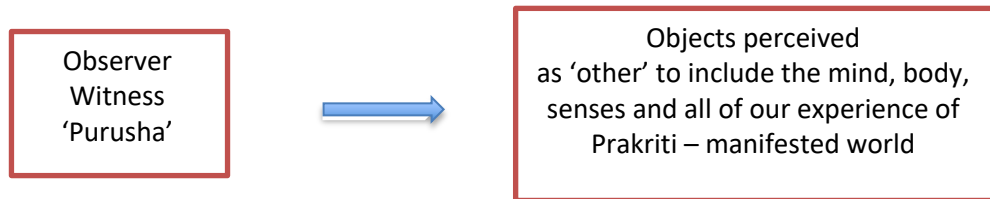
**Samskaras:** Habitual thinking, feelings & emotions; mental/emotional impressions flowing as waves or vrttis; **Vasanas:** being groups of associated samskaras as traits. (See handout PYS:2)

## Five states of mind: Chitta Bhumis Play of the Gunas within the mind

1. Agitated mind; Very Rajasic
2. Dull Mind: Very Tamasic
3. Distracted Mind: Alternates R & S
4. Focused Mind: Sattvic
5. Absorbed Mind:  
(See handout PYS:2)

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This means our perception is coloured by our conditioning and yet through the practices of yoga we can identify primarily with the witness so that:



So now we can perceive any object, including the body/mind with clarity, without it being coloured by our projections i.e. our past memories, experiences, likes, dislikes, gunas etc. To continue:

### We are told there are Nine Antarayah & Vikshepa [1.30 to 1.31] Obstacles or Distractions of the Mind Stuff:

- |                        |                             |
|------------------------|-----------------------------|
| 1. Disease             | 6. Laziness                 |
| 2. Lack of effort      | 7. Inability to look within |
| 3. Dullness or inertia | 8. Lack of perseverance     |
| 4. Doubt               | 9. Regression               |
| 5. Carelessness        |                             |

Indicated by sorrowful mood, depression, despair, physical restlessness & disturbed breathing.

All of these are obstacles to mental clarity. Then in 1.32 to 1.39 we are shown ways of preventing these obstacles, keeping the mind calm, sattvic. (See handout PYS:3)

### To help us we are shown the need for:

**Abhyasa (Practice)** v1.13 to 14 where the desire for transformation determines the intensity of practice and the simultaneous need for **Vairagya (non-attachment)**. Also for the growth of **Viveka (Discrimination)** as sattva grows. (See handout PYS:3)

We are also given the option of surrender through devotion to **Ishwara** in 1.23 to 29 (See handout PYS:3)

### We are shown the preliminary practices of Kriya Yoga 2.1 to 2.2.

- **Abhyasa** (Practice) or **Tapas** (Discipline) where we must practice on a regular basis to create the heat of transformation.
- And we must choose those practices which suit us individually, **Svadhya**.
- There must be **Ishvara Pranidhanam** or the desire for an ideal.

These three are said to lead us towards Samadhi and away from the causes of suffering, however there are a number of different views on what actually constitutes Kriya Yoga. (See PYS:4)

### We also were introduced to the **Outer Limbs of Classical Yoga**:

- |  |  |
|--|--|
| 1. Yama (Observances to others)              | Brahmavihara (The Four Attitudes)              |
| 2. Niyama (Observances to self)              | Pratipaksha Bhavana (Cultivating the Opposite) |
| 3. Asana (Posture)                           | (See PYS:4)                                    |
| 4. Pranayama (Breath control)                |  |
| 5. Pratyahara (Control/Withdrawal of Senses) |  |

We were then introduced to the **Inner Practices of Classical Yoga**:

5. Pratyahara (Control/Withdrawal of Senses)
6. Dharana (Concentration)
7. Dhyana (Meditation)
8. Samadhi (Absorption)

We also saw that when we proceed through from Dharana, to Dhyana to Samadhi as one continuous flow then this is called Samyama.

Finally we have explored the **Siddhis the perfections or yogic powers** where through the practice of samyama we can then access 'reality' gaining knowledge of the deeper creative energies, and be creative.

We are also told this should be treated with absolute equanimity.