

# PATHS OF YOGA

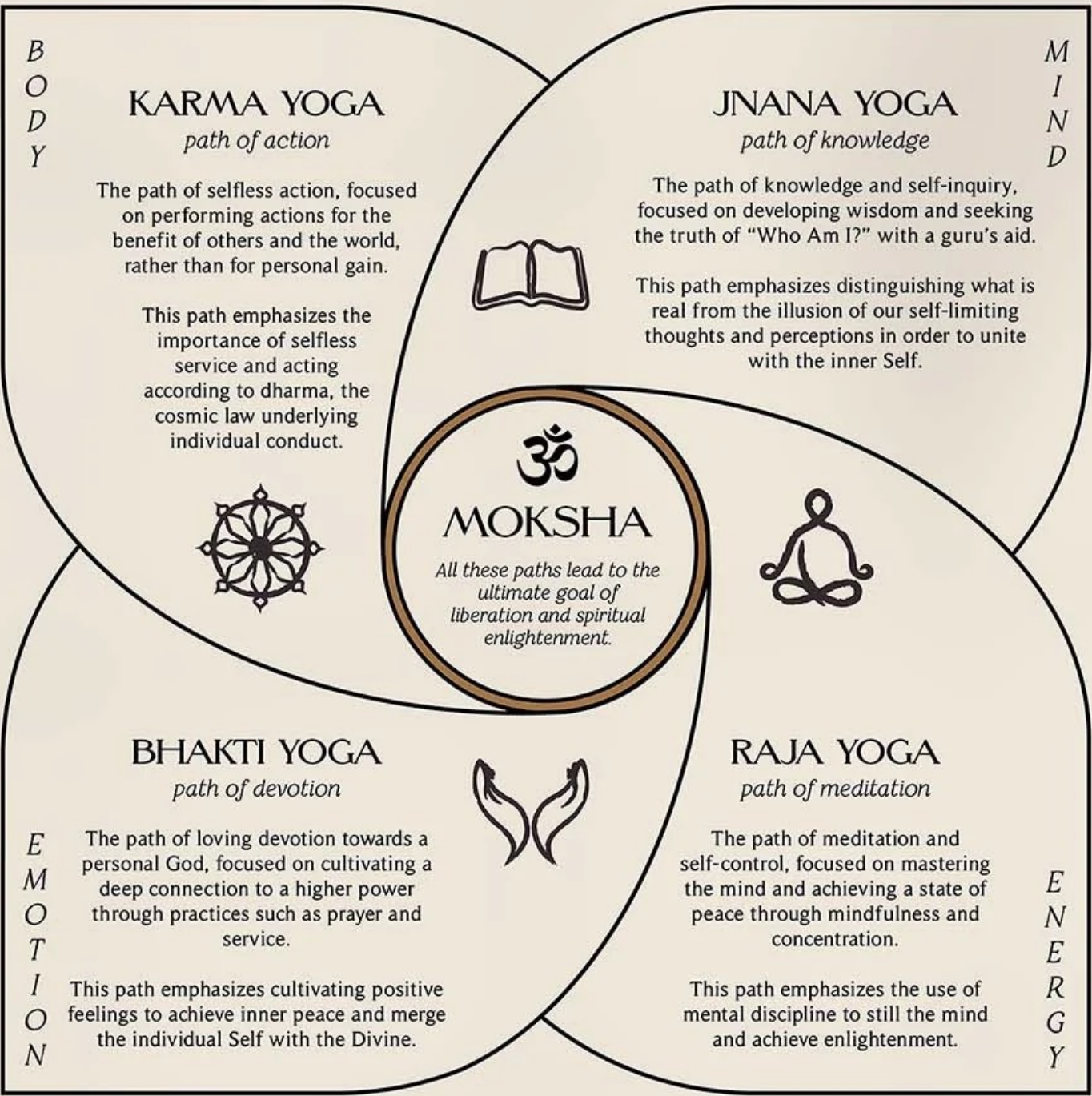
## & Philosophies

*Every path of yoga leads to self-realisation. It is a mix of process and goal.*

# 4 PATHS OF YOGA

There are 4 fundamental governing forces of our existence: Body, Mind, Emotions, and Energy. Any goal one wishes to pursue must take into account these four realities. Since every individual possesses innate tendencies, Hindu sages created specific practices to achieve spiritual liberation based on which aspect is most dominant in a person.

These paths, also known as margas, coexist together. While each person may resonate more with a particular one, there are always elements of other paths present within it. All practices lead to the ultimate goal of MOKSHA.





**“Parampara.”**

*-That which has been followed, a tradition, lineage.*

**“Guruparampara.”**

*-The Lineage of the Masters.*



# VEDAS

- Vedas are considered one of the most important ancient scriptures.
- There are four different types of Vedas
  - **Rig Veda** - *praise or shine. Principles of creation.*
  - **Yajur Veda** - *prose mantra.*
  - **Sama Veda** - *songs/rhythmic chanting.*
  - **Atharva Veda** - *proceedings.*



# BHAGAVAD GITA

*An Indian scripture which gives the highest knowledge through a dialogue between Pandava Prince Arjuna and his Charioteer and God Krishna.*

- Part of the epic 'Mahabharata'. It is known as the '**Song of the God/Lord**'
- Maharishi Veda Vyasa wrote the Bhagavad Gita and it is a 700 verse scripture. It forms the chapters 23-40 of book 6 - *Bhishma Parva*.
- The whole story takes place on the battlefield of Kurukshetra, upon which two sides of a family - the *Pandavas* and the *Kauravas* - are preparing for battle. The text itself focuses on a conversation between Lord Krishna and Pandava Prince Arjuna.
- Lord Krishna says that someone who is performing an action with a sense of inaction will live rightly. Will free yourself from the cycle of birth and death.
- Mentions Paths of Yoga.





# BHAGAVAD GITA

(Chapter 1, Verse 45 & 46)

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।  
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥  
यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।  
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥

aho bata mahat pāpaṁ kartuṁ vyavasitā vayam  
yad rājya-sukha-lobhena hantuṁ sva-janam udyatāḥ  
yadi mām apratīkāram aśhastraṁ śhastra-pāṇayaḥ  
dhārtarāṣṭrā raṇe hanyus tan me kṣhemataram bhavet

Alas! How strange it is that we have set our mind to perform this great sin with horrifying consequences. Driven by the desire for kingly pleasures, we are intent on killing our own kinsmen. It would be better if, with weapons in hand, the sons of Dhritarashtra kill me unarmed and unresisting on the battlefield.

**NOTE:** The Bhagavad Gita (The Song by God), often referred to as the Gita is part of the epic Mahabharata. We already have separate videos on Bhagavad Gita



# BHAGAVAD GITA

(Chapter 2, Verse 17)

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।  
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥

avināśhi tu tadviddhi yena sarvam idaṁ tatam  
vināśham avyayasyāsyā na kaśhchit kartum arhati

That which pervades the entire body, know it to be indestructible. No one can cause the destruction of the imperishable soul.

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# BHAGAVAD GITA

(Chapter 2, Verse 63)

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

krodhād bhavati sammohaḥ sammohāt smṛiti-vibhramaḥ  
smṛiti-bhraṁśhād buddhi-nāśho buddhi-nāśhāt praṇaśhyati

Anger leads to clouding of judgment, which results in bewilderment of memory.  
When memory is bewildered, the intellect gets destroyed; and when the intellect is  
destroyed, one is ruined.

**NOTE:** The Bhagavad Gita (The Song by God), often referred to as the Gita is part of the epic Mahabharata. We already have separate videos on Bhagavad Gita







# BHAGAVAD GITA

(Chapter 2, Verse 70)

आपूर्यमाणमचलप्रतिष्ठं  
समुद्रमापः प्रविशन्ति यद्वत् ।  
तद्वत्कामा यं प्रविशन्ति सर्वे  
स शान्तिमाप्नोति न कामकामी ॥

āpūryamāṇam achala-pratiṣṭham  
samudram āpaḥ praviśhanti yadvat  
tadvat kāmā yaṁ praviśhanti sarve  
sa śhāntim āpnoti na kāma-kāmī

Just as the ocean remains undisturbed by the incessant flow of waters from rivers merging into it, likewise the person who is unmoved despite the flow of desirable objects all around him attains peace, and not the person who strives to satisfy desires.

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# BHAGAVAD GITA

(Chapter 2, Verse 12)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।  
न चैव न भविष्यामः सर्वे वयमतः परम् ॥

na tvevāhaṁ jātu nāsaṁ na tvaṁ neme janādhīpāḥ  
na chaiva na bhaviṣhyāmaḥ sarve vayamataḥ param

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future  
shall any of us cease to be.

**NOTE:** The Bhagavad Gita (The Song by God), often referred to as the Gita is part of the epic Mahabharata. We already have separate videos on Bhagavad Gita



# BHAGAVAD GITA

(Chapter 2, Verse 47)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

karmaṇy-evādhikāras te mā phaleṣhu kadāchana  
mā karma-phala-hetur bhūr mā te saṅgo 'stvakarmaṇi

You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction.

**NOTE:** The Bhagavad Gita (The Song by God), often referred to as the Gita is part of the epic Mahabharata. We already have separate videos on Bhagavad Gita.



# BHAGAVAD GITA

(Chapter 2, Verse 14)

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥

mātrā-sparśhās tu kaunteya śhītoṣhṇa-sukha-duḥkha-dāḥ  
āgamāpāyino 'nityās tans-titikṣhasva bhārata

O son of Kunti, the contact between the senses and the sense objects gives rise to fleeting perceptions of happiness and distress. These are non-permanent, and come and go like the winter and summer seasons. O descendent of Bharat, one must learn to tolerate them without being disturbed.

**NOTE:** The Bhagavad Gita (The Song by God), often referred to as the Gita is part of the epic Mahabharata. We already have separate videos on Bhagavad Gita.



# BHAGAVAD GITA

(Chapter 3, Verse 42)

न्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।  
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥

indriyāṇi parāṇyāhur indriyebhyaḥ param manaḥ  
manasas tu parā buddhir yo buddheḥ paratas tu saḥ

The senses are superior to the gross body, and superior to the senses is the mind. Beyond the mind is the intellect, and even beyond the intellect is the soul.

**NOTE:** The Bhagavad Gita (The Song by God), often referred to as the Gita is part of the epic Mahabharata. We already have separate videos on Bhagavad Gita.



# BHAGAVAD GITA

(Chapter 18, Verse 66)

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।  
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

sarva-dharmān parityajya mām ekaṁ śharaṇaṁ vraja  
ahaṁ tvām sarva-pāpebhyo mokṣhayiṣhyāmi mā śhuchaḥ

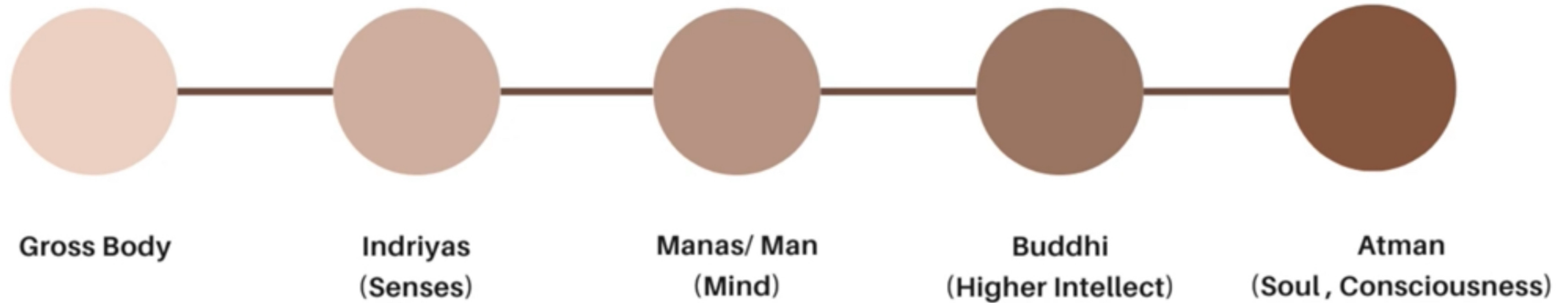
Abandon all varieties of dharmas and simply surrender unto Me alone. I shall liberate you from all sinful reactions; do not fear.

**NOTE:** The Bhagavad Gita (The Song by God'), often referred to as the Gita is part of the epic Mahabharata. We already have separate videos on Bhagavad Gita.



# GRADATION OF SUPERIORITY

AS MENTIONED IN BHAGAVAD GITA





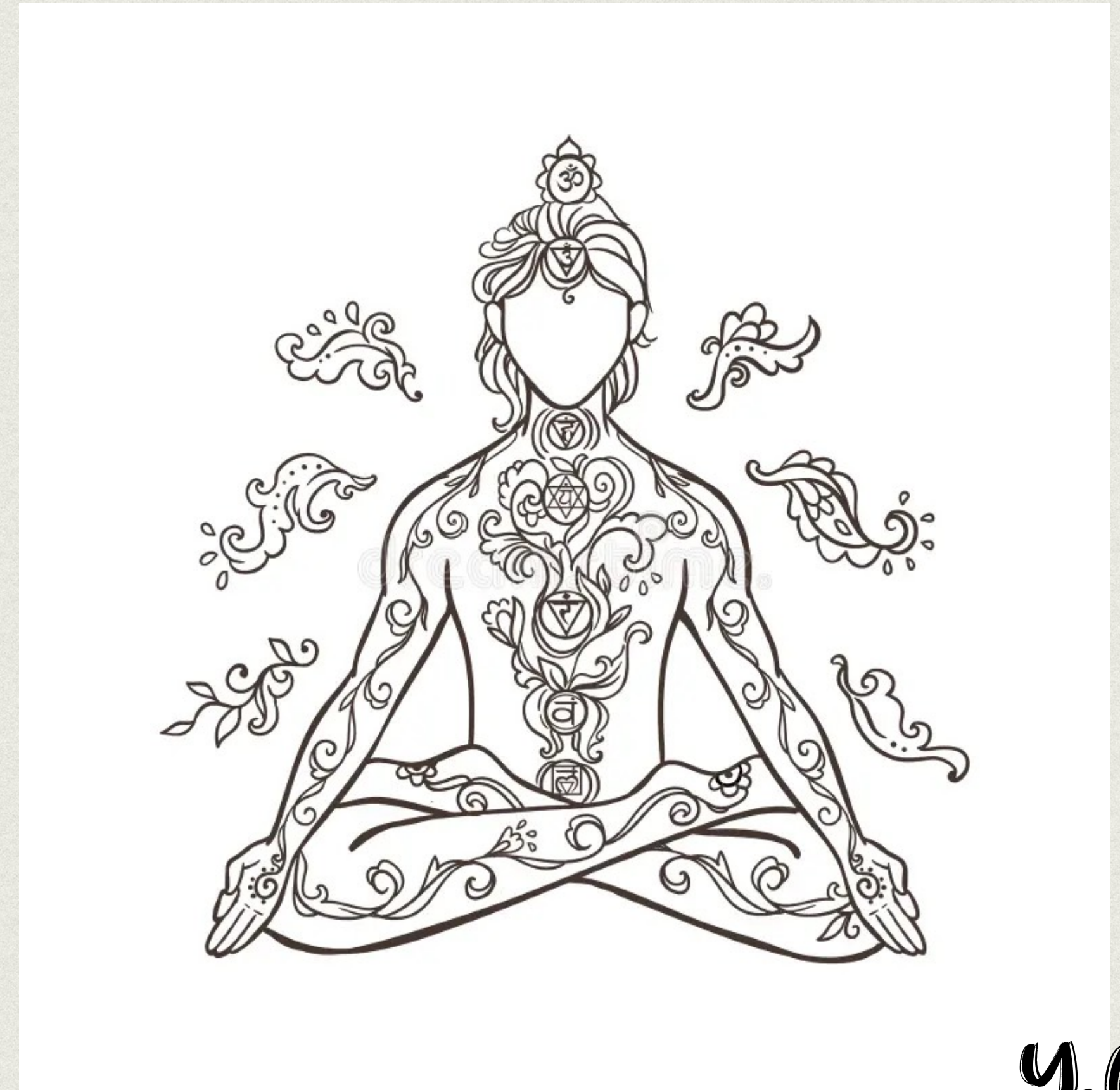
# JNANA YOGA

*knowledge*

Jnana Yoga is the **Path of Knowledge** and it deals with the enquiry into the nature of reality. It is not just the study of the existence or scriptures, but also a deep experiential understanding of one's own self.

The real Jnana Yoga happens when the knowledge is received from the Guru as the Guru is already established in knowledge. It is gaining the wisdom through different mediums.

- *Shravana* - hearing the Truth.
- *Manana* - contemplating over the Truth.
- *Nididhyasana* - living and breathing the Truth.





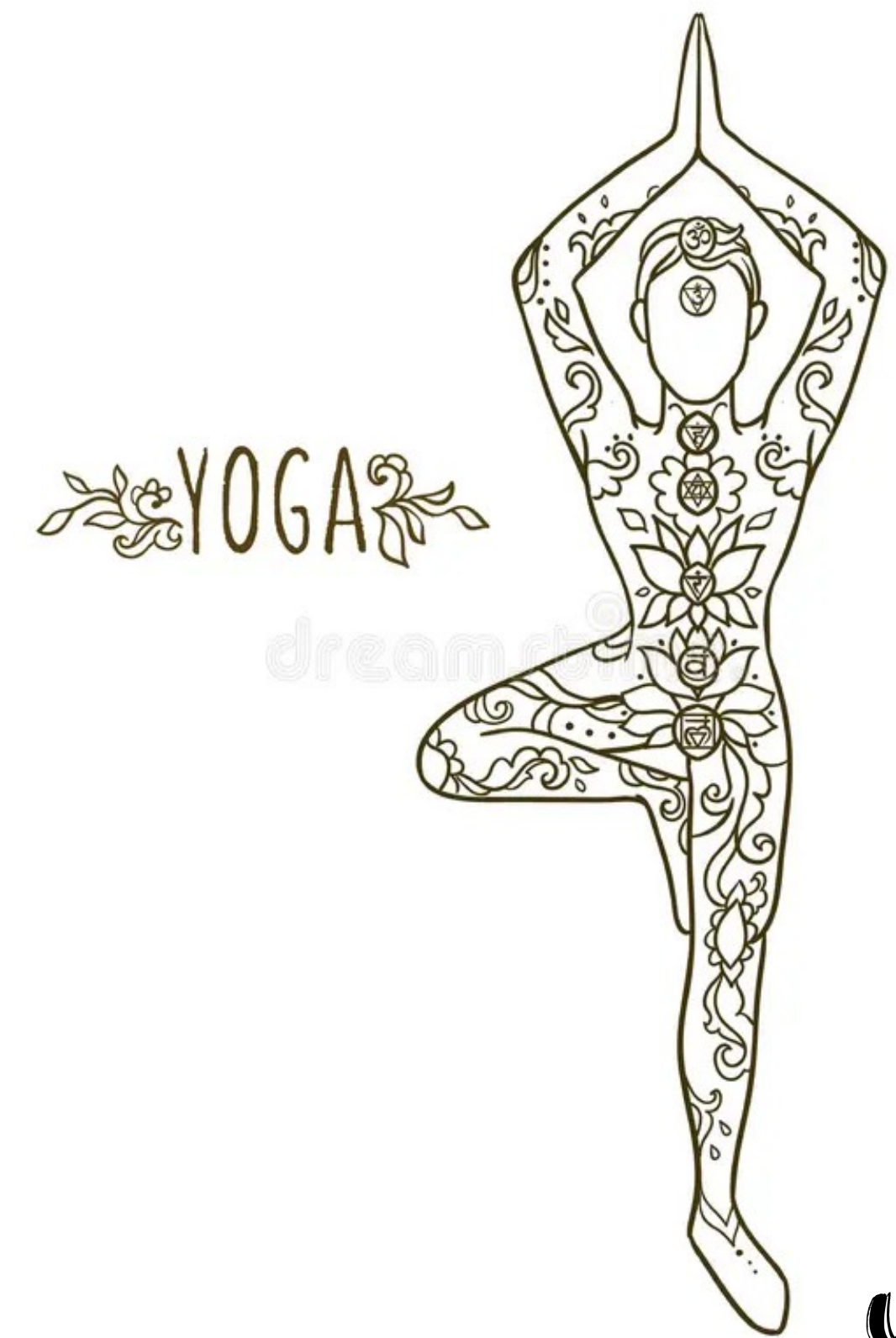
# BHAKTI YOGA

*devotion*

Bhakti Yoga is the **Path of Devotion**. Living in a space of Love towards the Divine or Master or any higher power is Bhakti. Divine love is unconditional. Nature loves us equally gives us so much and takes care of us.

Recognising this love and reflecting it back to the Divine is devotion. In devotion, a Yogi sees divinity everywhere, in everything and recognises love as one's very own nature. It is the sweetest Path of Yoga.

- *Shravanam* - hearing the names and glories of the divine.
- *Keertanam* - chanting the glories of the divine.
- *Smaranam* - remembering the divine.
- *Padasevanam* - serving the Lord's feet.
- *Archanam* - offering to the divine.
- *Vandanam* - praying.
- *Daasyam* - serving the divine.
- *Sakhyam* - developing friendship with the divine.
- *Aatma Nivedanam* - complete surrender.





# KARMA YOGA

*action*

Karma Yoga is the **Path of Action**/Selfless Service, putting in one's best, without being attached to the outcome. When an action is performed selflessly, with full focus and attention. It brings fulfilment, liberation and freedom.

If you get attached to the outcome, you invite misery in your life. Acting without being attached to the fruits keeps one free from the impressions and can lead to union with one's own nature which is peace and love.

- *Sakama Karma* - to perform an action with an expectation of receiving a certain result (karmaphala).
- *Nishkama Karma* - to perform an action without expecting fruits of action.
- *Vikarma* - non-virtuous or inauspicious action.
- *Akarma* - inaction.
- *Sanchita Karma* - accumulated works and actions that you have completed in the past.
- *Prarabdha Karma* - portion of the past karma that is responsible for the present (matured).
- *Agami Karma* - the consequence of the present action (in the form of an impression) on the future.





# RAJA YOGA

*royal or King*

- Raja Yoga is **The Royal Path**, the path of mental discipline.
- After putting effort and letting go, one reaches a state of effortlessness. Emphasis in Raja Yoga is one effortless meditation, a state of *Samadhi* (a state of Oneness).
- ‘The Eight-Fold Path of Yoga’ or ‘Ashtanga Yoga’ enunciated by Maharishi Patanjali in his Yoga Sutras went on to be called Raja Yoga by Swami Vivekananda in 1896.





# INDRIYAS

*soul instrument, tool, sense*

Sense organs/Instruments of the soul to perceive the knowledge. The agents of Lord Indra - Lord of the Heaven. We are constantly utilising our senses to gain the information from the external environment. The mind dictates the senses.

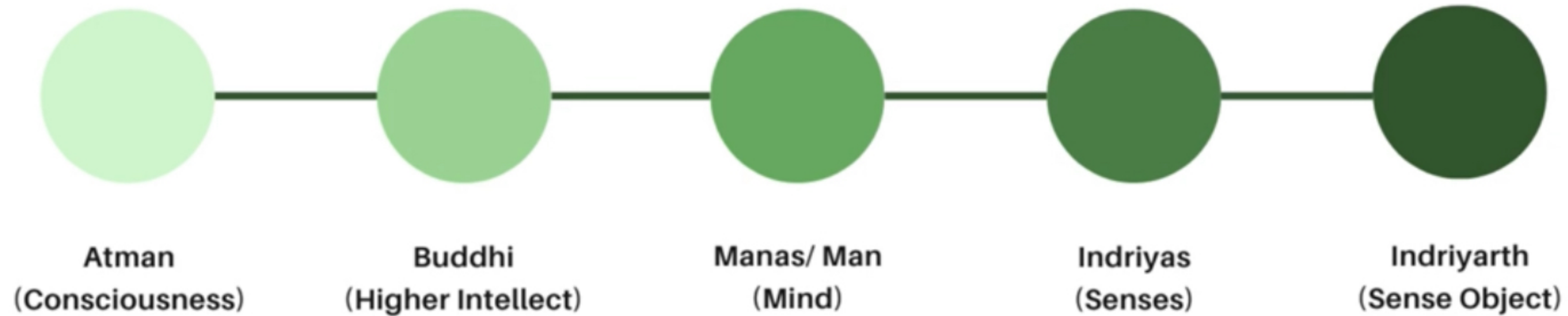
Indriyas can either create freedom in your life or bondage, it all depends upon us and it will come as a by-product of every Indriya.

- **Jnana/Buddhi Indriyas** - sensory faculties. Organs of Perception and Knowledge. Through the five senses. Ears, eyes, nose, tongue and touch.
- **Karma Indriyas** - motor faculties. Organs of Action. Mouth, hands, feet, anus and genitals.
- **Ubhaya Indriyas** - both sensory and motor faculties. Mind. Mind is considered as the 11th sense of our existence.



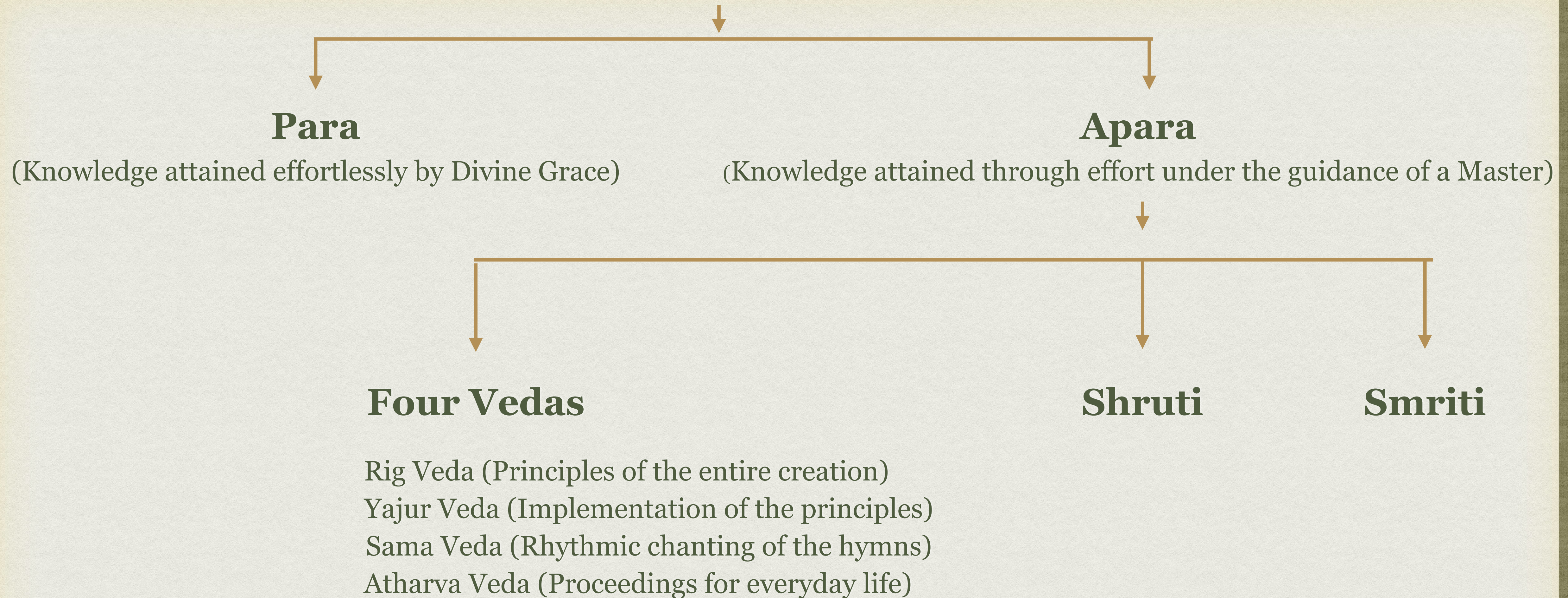
# RELATIONSHIP BETWEEN THE OBJECT, SENSES, MIND, INTELLECT, CONSCIOUSNESS

AS MENTIONED IN KATHA UPANISHAD





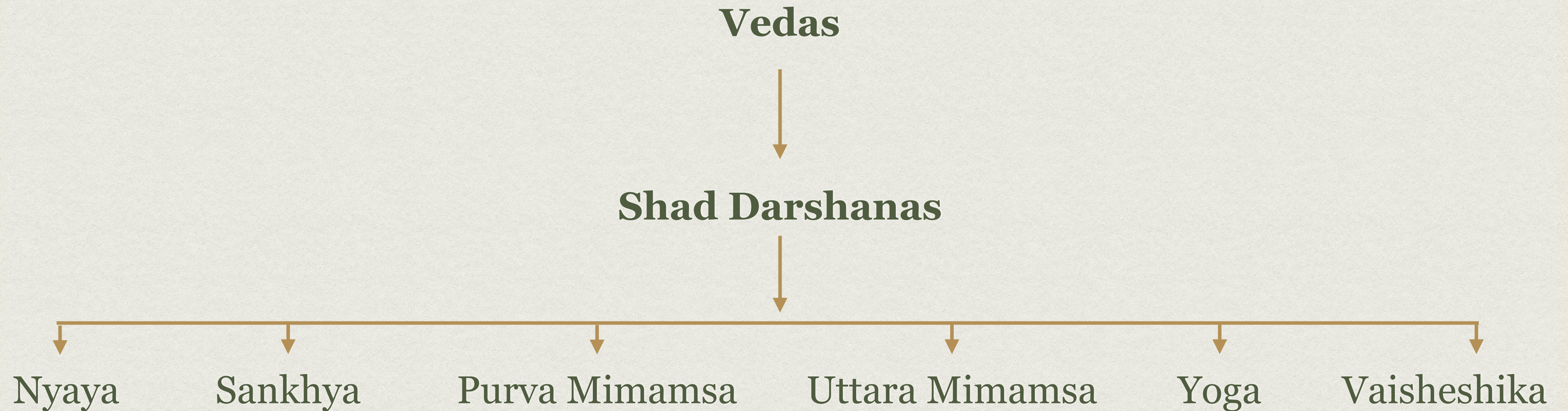
# STRUCTURE OF VEDIC KNOWLEDGE





# SCHOOLS OF PHILOSOPHY

The Four Vedas are traditionally approached in 6 different ways called the *Shad Darshanas*.





# SHAD DARSHANAS

*six*

*philosophy, insight, to see, vision*

- 6 different systems of the Indian philosophy/schools of thought.
- Shad Darshanas accept the Vedas as their main source of valid knowledge.
- They talk about the substances which make the entire universe, nature of the soul, *moksha* (liberation), duality and non-duality of life, microcosm and macrocosm and so much more.





# NYAYA

*rule/logic*

- Founder = Rishi Gautama
- Its ultimate concern is to bring an end to human suffering, which results from ignorance of reality. Liberation is brought about through right knowledge. Nyaya is thus concerned with the means of right knowledge.

## Means of valid knowledge

- *Pratakshya* - Perception
- *Anumana* - Inference
- *Upmana* - Comparison
- *Shabda* - Testimony/Sound

## Means of invalid knowledge

- *Smrti* - Memory
- *Samasya* - Doubt
- *Viparyaya* - Error (Misapprehension)
- *Tarka* - Hypothetical reasoning.





# VAISHESHIKA

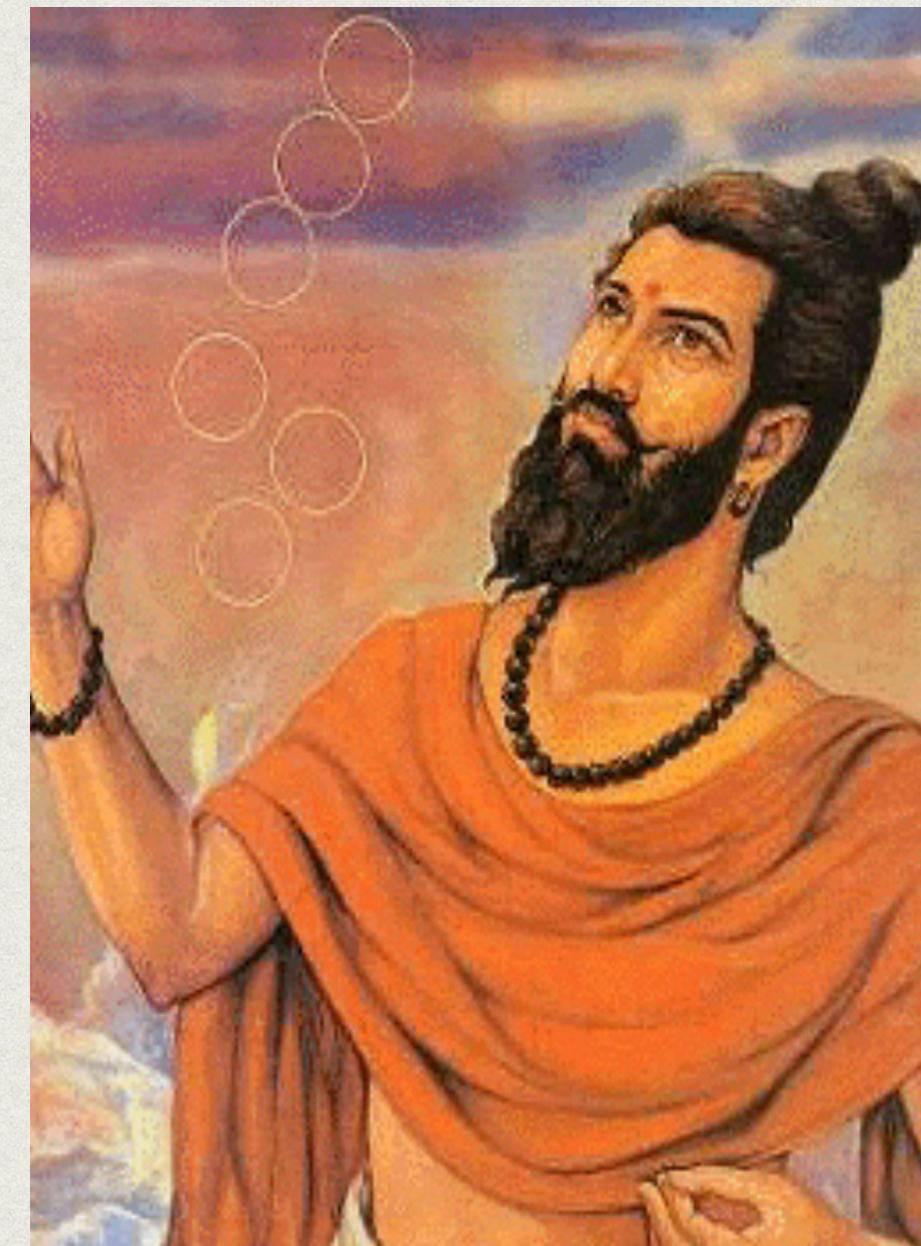
*particular/distinction*

- Founder = Rishi Kanada
- Emphasises the plurality and distinctness of physical things and individual souls.
- It classifies life into 7 *padarthas* (categories of being) and contends that all physical objects are made up of atoms which this school of thought postulates are the smallest entity in the physical world.
  - *Dravya* - Substance of which there are nine: earth, water, fire, air, ether, time, space, spirit and mind.
  - *Guna* - Quality.
  - *Karma* - Action.
  - *Samanya* - Genus , community.
  - *Vishesa* - Specific difference.
  - *Samavaya* - Things inseparably connected.
  - *Abhava* - Non-existence or absence.

## Means of valid knowledge

- *Pratakshya* - Perception.
- *Anumana* - Inference.

The concept of atoms was actually formulated by Indian sage and philosopher Rishi Kanada nearly 2,600 years before Dalton achieved this scientific breakthrough during his time.





# SANKHYA

*right knowledge/numbers*

- Founder = Kapila Muni
- It is a dualistic philosophy.

## Metaphysical Principles



### Prakriti

(Principle of Matter)

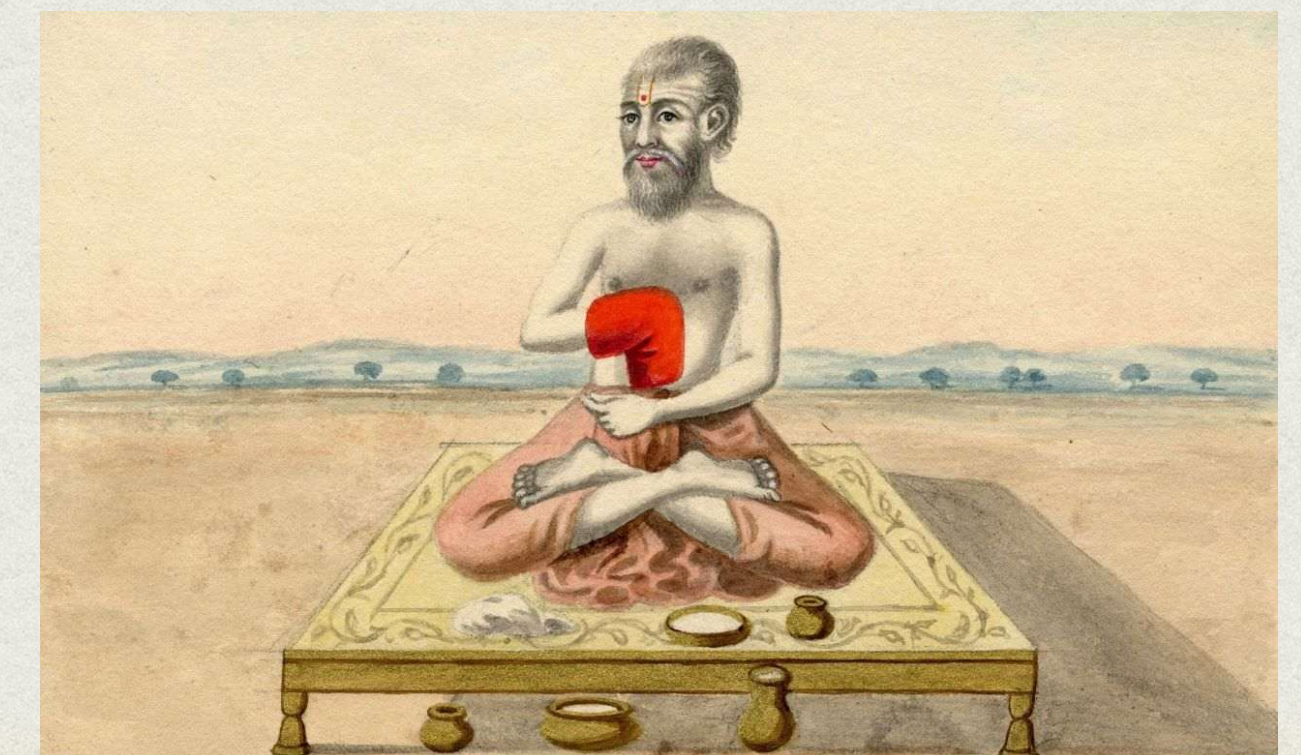
### Purusha

(Principle of eternal spirit, pure consciousness)

- The two are originally separate, but in the course of evolution, Purusha mistakenly identifies itself with aspects of Prakriti. Right knowledge consists of the ability of Purusha to distinguish itself from Prakriti.
- Prakriti is made up of the Trigunas, sattva, rajas and tamas.

Means of valid knowledge

- *Pratakshya* - Perception
- *Anumana* - Inference
- *Shabda* - Testimony/Sound





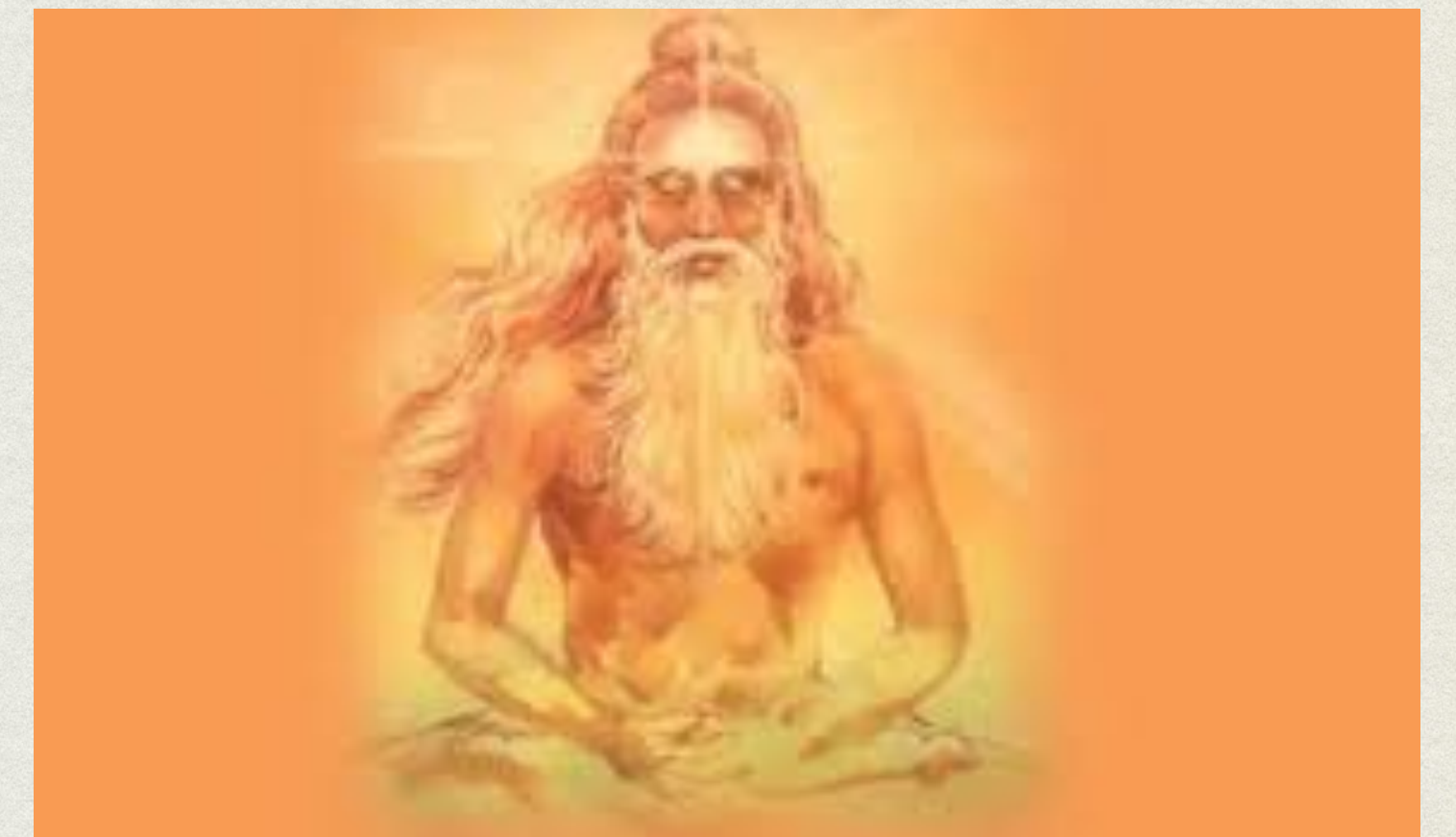
# YOGA

*union*

- Founder = Maharishi Patanjali
- Written in Sanskrit, where the word *sutra* means a thread, the four Yoga Sutras are the most popular and widely recognised techniques for training one's body, evolving one's mind and achieving fulfilment.

## Chapters (Pada)

- Samadhi Pada - 51 Sutras.
- Sadhana Pada 55 Sutras.
- Vibhuti Pada - 55 Sutras.
- Kaivalya Pada - 34 Sutras.





# PURVA MIMAMSA

*former/earlier*      *investigation/inquiry*

- Founder = Maharishi Jaimini
- It deals with the *Karmic* actions of rituals and sacrifices. It is called 'the book of rituals'.
- Purva Mimamsa is inquiry into or interpretation of the first portion of the Vedas.
- Jaimini Sutras is a work in 12 chapters (adhyayas).





# UTTARA MIMAMSA (VEDANTA)

*later*

*investigation/inquiry*

- Uttara Mimamsa or Vedanta represents knowledge of the truth of things.
- It is the inquiry into the later portion.
- It does not have a specific founder since it is a conglomeration of different schools of thought; the three main schools being *Advaita*, *Visishtadvaita* and *Dvaita*.
- Countless impressions have been formed over the lifetimes and Yoga helps us to overcome these impressions so that we can stop the cycle of birth and death.



# SADHANA CHATUSHTAYA

4 means/qualifications of practise/salvation with 6 virtues.

- **Viveka** - 1st Pillar. Discrimination. Real/unreal. Temporary/permanent. Changing/unchanging.
- **Vairagya** - 2nd Pillar. Detachment/dispassion. You have to continue living in this beautiful world in a detached manner and still continue taking the bigger responsibilities. Should have both passion and dispassion in life.
- **Shat Sampatti** - 3rd Pillar. Refers to the 6 virtues or 6 kinds of wealth.
  - Shama - Tranquility of the mind.
  - Dama - Self-control or to have a say over your senses.
  - Titiksha - Forbearance/patience.
  - Uparati - Withdrawal of the senses and enjoying anything that one does.
  - Shraddha - Faith. Complete faith in the unknown.
  - Samadhana - Single-pointedness of the mind. Contentment.
- **Mumukshutva** - 4th Pillar. Longing for freedom. Everyone wants to be free from something that is artificial in their life.



# ANTAHKARANA

4 different functions of the mind.

- Mind (**Manas/Man**). Controller of the senses. Also includes the mental phenomenas: thoughts, feelings, emotions, desires etc...
- Intellect (**Buddhi**). Decision maker. 'To awake, learn, observe'. The ability to discriminate.
- Consciousness/Memory (**Chitta**). Reservoir of all impressions/samskaras. Whatever action we take and whatever situation we go through is dependent upon past lives and memories.
- Ego (**Ahamkara**). I-maker. A lot of people say ego is bad, but it can be healthy too. Individual ego vs. Universal ego.



<https://detechter.com/amazing-scientific-inventions-and-discoveries-in-ancient-india/>