

BBA/DBA
SEMESTER - 2
BBAVAC207
DBAVAC207
Yoga & Wellness



Message for the Students

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On the occasion of the birth anniversary of Babasaheb Ambedkar, the Gujarat government secured a quiet place with the latest convenience for University, and created a building with all the modern amenities named 'Jyotirmay' Parisar. The Board of Management of the University has greatly contributed to the making of the University and will continue to this by all the means.

Education is the perceived capital investment. Education can contribute more to improving the quality of the people. Here I remember the educational philosophy laid down by Shri Swami Vivekananda:

“We want the education by which the character is formed, strength of mind is Increased, the intellect is expand and by which one can stand on one’s own feet”.

In order to provide students with qualitative, skill and life oriented education at their threshold. Dr. Babaasaheb Ambedkar Open University is dedicated to this very manifestation of education. The university is incessantly working to provide higher education to the wider mass across the state of Gujarat and prepare them to face day to day challenges and lead their lives with all the capacity for the upliftment of the society in general and the nation in particular.

The university following the core motto ‘स्वाध्यायः परमम् तपः’ does believe in offering enriched curriculum to the student. The university has come up with lucid material for the better understanding of the students in their concerned subject. With this, the university has widened scope for those students who

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With all these efforts, Dr. Babasaheb Ambedkar Open University is in the process of being core centre of Knowledge and Education and we invite you to join hands to this pious *Yajna* and bring the dreams of Dr. Babasaheb Ambedkar of Harmonious Society come true.



Prof. Ami Upadhyay

Vice Chancellor,

Dr. Babasaheb Ambedkar Open University,
Ahmedabad.

BBA/DBA

SEMESTER - 2

BBAVAC207

DBAVAC207

YOGA & WELLNESS

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ASHTANGA YOGA- YAMA AND NIYAMA

**BBA
SEMESTER-2
YOGA AND WELLNESS
BLOCK 1**

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In this unit, firstly, the meaning of word 'yoga' is explained; secondly some definitions of yoga are given and an attempt is made to understand it. Yoga originated in India. Here it is also discussed how it is interrelated with the diverse culture of India and how it is relevant to the modern time taking its incredible benefits and usefulness.

1.1 Introduction**1.2 Objective****1.3 Meaning of the word Yoga****1.4 Common meaning of Yoga****1.5 Origin of Yoga****1.6 Importance of Yoga in Modern Times****1.7 Conclusion****❖ Check Your Progress**

1.1 Introduction:

Yoga is an ancient Indian science. It is a blessing given by our sages. This valuable heritage is a treasure that we must protect. Yoga classes and camps are rapidly emerging, suggesting the growth of Yoga. But the truth is, very few people understand the true meaning of Yoga. Yoga is the art of living life. It can be advanced through scientific methods. Therefore, accurate information and precise knowledge are essential.

1.2 Objectives of Yoga

- **Physical Health:** Improve flexibility, strength, balance, and overall physical fitness through various postures and movements.
- **Mental Clarity:** Enhance focus, concentration, and mental clarity by practicing mindfulness and meditation techniques.
- **Stress Reduction:** Alleviate stress and anxiety through breath control and relaxation techniques; exhilarate a sense of calmness and tranquility.
- **Emotional Balance:** Foster emotional resilience and stability by encouraging self-awareness and self-acceptance.
- **Spiritual Growth:** Encourage personal growth and self-discovery, leading to a deeper understanding of oneself and one's connection to the universe.
- **Holistic Well-being:** Promote a balanced lifestyle that integrates physical, mental, and spiritual health, leading to overall well-being.
- **Community and Connection:** Build a sense of community and connection with others through shared practice and experiences.

By incorporating these objectives, yoga serves as a comprehensive practice that can enhance the quality of life for individuals of all ages and backgrounds.

1.3 Meaning of 'Yoga':

युज्यते अनेन इति योगः।

The word 'yoga' is derived from the Sanskrit word 'yuj', which means 'to join'. It signifies the union of the soul and the Supreme Being. This union can be achieved through various practices like meditation, physical postures, and breathing exercises.

1.4 Common Meaning of Yoga:

People practice Yoga for various reasons, including exercise, healing, aesthetics, stress relief, and more. However, yoga is not limited to these specific benefits. Its true meaning is much broader and deeper.

Yoga is beneficial in all fields. Everyone can practice yoga. We will discuss the importance and benefits of yoga. There are several definitions of Yoga, which we will discuss in details.

- समत्वम् योग उच्यते ।
Sama: Yoga: Which means, Yoga is equality.
- योगः कर्मसु कौशलम् Which means, Yoga is perfection in actions.
- Yoga is the development of consciousness.
- Yoga is the philosophy of Maharishi Patanjali.
- योगः चित्तवृत्ति निरोधः।

Yoga: *Chitvrutti nirodha* which means, Yoga is control over thoughts.

From these definitions, we can understand that Yoga is a spiritual science, which talks about achieving perfection. Initially, it might be difficult to understand, but as you study the next units, you will understand the true meaning of Yoga.

Yoga is a spiritual science; it is a way to reach perfection. Yoga is an experimental science, so you have to do experiments. Like swimming, reading books about it will not help, you have to actually jump into water. Just reading, understanding, and thinking about yoga will not help. You need to do it.

It is only through consistent, ceaseless, and genuine practice, one can attain a remarkable stability in Yoga.

1.5 Origin of Yoga:

Yoga is an invaluable part of Indian culture with a long history. References to yoga are found in Vedas and Upanishads. In ancient times, knowledge was passed down orally as there was no writing system. This makes it difficult to determine when and by whom yoga was first practiced. It is believed that these practices were divinely inspired.

India is a land of yogis and sages. The very land itself is conducive to spiritual practice. Through study and meditation, Indian sages achieved great heights of knowledge. They observed nature and through experimentation developed principles for attaining spiritual enlightenment. Ancient India delved deeply into the interrelationship of the body, breath, and mind through yoga. This level of understanding is unparalleled in other cultures. Modern scientific research confirms that yoga is a holistic approach to personal growth and well-being. The Western

countries have embraced this ancient Indian tradition and yoga is gaining global popularity.

- **Early Beginnings: Pre-Vedic and Vedic Eras**

Yoga has its origins in ancient India, dating back more than 5,000 years. It draws from the spiritual and philosophical traditions of the Indus Valley Civilization (approximately 3000 BCE) as well as the Vedic period, during which the earliest mentions of yoga appeared in sacred texts known as the Vedas.

Where archaeological artifacts suggest early yoga-like practices. Seals depicting individuals in meditative poses indicate the presence of mindfulness and meditation in ancient times.

The word "yoga" makes its first appearance in the Rigveda. The Vedas, a collection of hymns, mantras, and philosophical ideas, describe "yoking" or "union" as a process of aligning the mind with the divine—a concept that later became central to yoga traditions.

The Brahmanas - texts describing Vedic rituals—also refer to "yoking" as a means of attaining control over the mind and body, with meditation becoming a pivotal spiritual practice.

The Upanishads: These philosophical texts presented more profound ideas related to meditation and self-reflection, enhancing the practice of yoga. The Upanishads, an extension of the Vedic literature, emphasized meditation and inner awareness. They explored themes like self-realization, the nature of existence, and mastery over the mind and senses. During this period, yoga transitioned from ritualistic practices to spiritual and mental disciplines.

The Bhagavad Gita: As a pivotal text in Hindu philosophy, it describes various paths of yoga, such as Karma Yoga (selfless action), Bhakti Yoga (devotion), and Jnana Yoga (knowledge). The Bhagavad Gita, a revered dialogue between Prince Arjuna and Lord Krishna, serves as a cornerstone of Indian philosophy. It outlines multiple paths of yoga, offering both theoretical insights and practical guidance.

The six philosophies (darshan) hold great significance in Indian culture. Yoga is one of them. The scientific study of yoga was formalized by Maharishi Patanjali through his work "Yoga Darshan". This system, given by Maharishi Patanjali, is considered a precise method for purifying the mind.

The Yoga Sutras of Patanjali: This essential text codified the philosophy and practices of yoga, presenting the Eight Limbs of Yoga that encompass ethical guidelines, physical postures (asanas), breath regulation (pranayama), and meditation techniques designed to foster inner peace and self-discovery.

Hatha Yoga: Emphasizing physical postures and breathing exercises, this yoga practice gained popularity during the medieval era and serves as the foundation for many contemporary physical yoga styles.

Historically, yoga was transmitted through oral traditions and lineages, evolving over generations.

1.6 Significance of Yoga in Modern Times:

In ancient times, sages lived long, healthy lives due to their simple, peaceful, and natural lifestyles. Modern advancements have brought comfort and convenience, but also stress and complexity, leading to physical and mental ailments. Medical

science and psychology now acknowledge the benefits of relaxation techniques like yoga, highlighting its importance in today's fast-paced world. The Need for Yoga in Today's World:

Modern life is characterized by constant struggle and stress, leading to mental tension from a young age. People struggle to find joy and contentment in their lives, often resorting to unhealthy coping mechanisms to pursue material comforts. This leads to negativity, tension, deceit, and a decline in human values and compassion. Controlling external circumstances is impossible without inner control, which is where yoga comes in. Yoga is a cure for modern-day ills.

It was recommended by Lord Krishna in the Bhagavad Gita as a path to enlightenment. Yoga provides nourishment for both the body and mind. The mind is the root of all worries, and yoga teaches us to control it.

We are familiar with the external world but often neglect our internal selves. Yoga helps us explore and manage our inner landscape, leading to a greater understanding of ourselves.

The World Is Unknowable: It is impossible to fully understand the world. Human Minds are Burdened. The burden on human minds is increasing. Yoga is the only way to cope with this burden, through development of the mind.

Yoga is essential in the modern age. Combining modern science with yoga enables a person to reach great heights, and solve problems effectively.

Yoga has become increasingly vital in today's society because of its wide-ranging benefits for physical, mental, and emotional health. In an era marked by rapid pace and high stress, yoga serves as an effective method for managing anxiety, improving physical fitness, and fostering mental wellness. Here are several key reasons for yoga's contemporary relevance:

- 1. Holistic Approach:** Distinct from many other exercise regimens, yoga weaves together the mind, body, and spirit. It highlights the importance of balancing physical exertion with mental tranquility, thereby promoting comprehensive well-being.
- 2. Mental Clarity:** Practicing yoga cultivates mindfulness and concentration, fostering a stronger connection to the present. This enhanced clarity can lead to improved decision-making, increased productivity, and greater emotional stability.
- 3. Physical Wellness:** Engaging in yoga on a regular basis enhances flexibility, strength, and body alignment. It also boosts circulation, aids in efficient breathing, and can be beneficial in handling persistent discomfort or ailments, including arthritis, back issues, and hypertension.
- 4. Stress Relief:** As the demands of both work and daily life intensify, yoga emerges as a highly beneficial practice for relaxation and stress alleviation. Techniques such as mindful breathing and meditation assist in tranquilizing the mind, reducing anxiety, and cultivating a sense of inner tranquility.
- 5. Emotional Well-being:** In today's world, numerous individuals face mental health issues like depression and anxiety, Yoga offers therapeutic benefits, creating an environment for emotional processing and the development of heightened self-awareness.
- 6. Self-Connection:** In a fast-paced world full of distractions, yoga fosters self-reflection and mindfulness. It provides individuals with the opportunity to reconnect

with their authentic selves, free from the demands of societal expectations or the need for external approval. This practice can cultivate a profound sense of purpose and satisfaction.

7. Spiritual Development: Although yoga is frequently linked to physical fitness, its origins are deeply spiritual. In today's fast-paced, consumer-oriented world, many individuals turn to yoga to seek deeper spiritual connections and pursue personal growth, independent of their religious beliefs.

8. Versatility: Yoga is remarkably adaptable, making it suitable for individuals of all ages and fitness backgrounds. From calming restorative sessions to dynamic vinyasa flows, there is a style to meet every preference. This flexibility is especially beneficial in contemporary society, where there is a growing demand for tailored health solutions.

9. Enhanced Sleep Quality: Numerous individuals experience difficulties with sleep, often stemming from stress or racing thoughts. Engaging in yoga, particularly methods like yoga *nidra* or gentle stretches before bedtime, can facilitate relaxation, alleviate tension, and enhance the overall quality of sleep, allowing individuals to rejuvenate.

10. Detoxification: Through movement, sweating, and deep breathing, yoga facilitates the elimination of toxins from the body. This detoxifying process contributes to overall health and vitality, leaving practitioners feeling invigorated and rejuvenated.

11. Enhanced Relationships: Yoga fosters mindfulness and emotional intelligence, essential elements for nurturing healthy relationships. By developing traits like patience, compassion, and self-awareness through yoga practice, individuals can strengthen their interactions with others, promoting improved communication and greater empathy.

1.7 Conclusion

Yoga is a valuable part of Indian tradition. In today's modern age, studying yoga can bring many benefits. Yoga can help us achieve a stress-free life and inner peace. India is a country of spirituality, and through spirituality, we can attain God.

From its spiritual origins in ancient India to its status as a global phenomenon, yoga has evolved into a practice that integrates the mind, body and soul. Its timeless teachings on presence, awareness, and self-discovery continue to resonate, offering transformative benefits in today's fast-paced world. Is there a specific element of yoga's history or philosophy you'd like me to expand on?

❖ Check Your Progress

(1) What is Yoga? Share your thoughts.

(2) Explain the word 'Yoga'

(3) Write any three traditional definitions or terminologies of yoga.

(4) What is *Chitvrutti nirodha*?

(5) Is Yoga experimental science?

(6) Who was the first to scientifically present Yoga?

(7) What did the saint Patanjali create?

(8) Where did Yoga begin and who started it?

(9) What is the significance of Yoga in modern life? - Express your opinions.

(10) How to achieve wellbeing through yoga?

This unit discusses the misconceptions found prevailing related yoga. The purpose is to clear up these misconceptions and make clear the true nature of yoga. Yoga is being commercialized nowadays hence some individuals are using it for their own personal gain. We need to identify and determine such misleading propaganda to ensure the benefits of yoga to reach society.

2.1 Introduction**2.2 Objectives****2.3 Yoga is not for Householders****2.4 Yoga Means Miracles****2.5 Yoga is a Practice for Enhancing Beauty****2.6 Yoga is a Healing Method****2.7 Yoga is a Religion****2.8 Yoga is Exercise****2.9 The difference between Yoga and Exercise****2.10 Conclusion****❖ Check Your Progress**

2.1 Introduction

Yoga is a very important and beneficial subject, but still there are few people practicing it. This is because there are a lot of misconceptions about Yoga in the society. As a result, people are not able to experience the real benefits of Yoga.

Before understanding what Yoga is, we should understand what it is not. Just like we need to remove the unnecessary part of the stone to carve a beautiful idol, we need to understand what Yoga is not, in order to understand its true form.

There are a number of misconceptions and negative propaganda about Yoga. This is the reason why people have been deprived of this valuable subject for years.

Misconceptions

- Yoga is not for householders.
- Yoga is a miracle.
- Yoga is an exercise for beauty.
- Yoga is a treatment method.
- Yoga is a religion.
- Yoga is an exercise.

Refutation of Misconceptions

- Everyone can practice yoga.
- Yoga is not about miracles.
- Beauty is a byproduct of yoga, not the goal.
- Yoga did not originate for treatment.
- Yoga is about humanism.
- Yoga is not an exercise method or workout.

We have learned the misconceptions of yoga and its refutation, i.e. what yoga is not. Now given the following brief information about each of them, let's try to understand them.

2.2 Objectives

There are prevailing misconceptions related to Yoga practices, such as the belief that it requires flexibility or is only for young, athletic individuals etc. Refuting these myths helps to broaden access to yoga, emphasizing its benefits for all ages and body types, and highlighting its holistic objectives of self-awareness and mental well-being.

- **Inclusivity:** Promote the understanding that yoga is accessible to everyone, regardless of physical condition, age, or fitness level. This encourages more individuals to participate and experience its benefits.
- **Physical and Mental Health:** Highlight the fact that yoga is not just a mental practice but also a significant form of physical exercise that can improve strength, flexibility, and overall health.
- **Spiritual Integration:** Clarify that yoga can coexist with various religious beliefs, allowing practitioners to incorporate its principles without compromising their faith.
- **Comfort and Self Expression:** Emphasize that yoga does not require specific attire or a particular look, encouraging individuals to practice in a way that feels comfortable and authentic to them.
- **Personalized Practice:** Reinforce the idea that yoga is adaptable, allowing practitioners to modify poses and practices according to their individual needs and limitations.
- **Variety of Classes:** Educate on the diversity of yoga classes available, catering to different goals, whether for relaxation, energy renewal, or physical challenge.
- **Flexible Commitment:** Communicate that one does not need to commit to a rigorous yoga lifestyle to benefit from its practice; even occasional participation can yield positive results.

2.3 Yoga is not for Householders

It is a misconception that yoga is only for sadhus and ascetics. When we hear the word yoga, we picture a long-bearded man in saffron robes, meditating in the forest or on mountains. This is why the subject of yoga has been limited to a few individuals.

In reality, yoga is not related to external appearance. It is not necessary to wear saffron robes and meditate in the Himalayas to practice yoga. A householder can practice yoga well while performing their household duties. Yoga is even more beneficial for worldly people in today's modern times. Yoga brings about positive changes in one's inner personality.

In the Bhagavad Gita, Lord Krishna taught Arjuna the science of yoga beautifully. Lord Krishna and Arjuna were not ascetics but householders. This example clearly shows that yoga is very beneficial for householders and ordinary people.

Yoga is for householders too!

2.4 Yoga Means Miracles

The one who achieves perfection in any art or skill, can achieve perfection in yoga too. But giving importance to the achievements in yoga is called a miracle. If an athlete practices continuously for long, then he can achieve the feat that others may not. But he can never understand the essence of yoga.

By practicing yoga one can achieve miracles like walking on water, walking through the air. These miracles are not common.

People believe in supernatural powers of yoga, but these powers are to be used for development, not for show.

Scientific proof is emerging about the miraculous effects of yoga, which are now considered scientifically plausible.

Yoga's goal is not to perform miracles.

2.5 Yoga is a Practice for Enhancing Beauty

Yoga's popularity has increased because it is considered to improve physical beauty. Yoga enhances both outer and inner beauty. Yoga focuses primarily on inner beauty, with outer beauty being a byproduct, not the goal. Yoga is not merely for improving physical appearance.

Yoga is not for enhancing beauty

2.6 Yoga is a Method of Therapy

Although yoga can help in treating many ailments, it does not claim to cure all diseases. Yoga promotes physical and mental wellbeing, but using it only as a medical treatment is a misconception. Yoga did not originate as a medical treatment.

Yoga did not originate for medical purpose

2.7 Yoga is a Religion

Yoga is a spiritual practice that promotes physical, mental, and spiritual wellbeing. It is not associated with any specific religion or belief system. Yoga's goal is not to perform miracles. Yoga is not for enhancing beauty. Yoga did not originate for medical purpose; people from all walks of life can benefit from yoga.

Yoga is not a religion

2.8 Yoga is Exercise

Yoga postures and breathing exercises are becoming very popular nowadays. Postures may seem like exercises. Since only the physical benefits of Yoga are presented to the public, people often misinterpret it as a form of exercise. People generally believe Yoga is only about postures and breathing exercises, but that is just a small part of it. Physical activities are not the whole or true form of Yoga. Yoga is very different from what we understand by the terms- exercise or workout.

Yoga is not exercise.

Apart from the above myths (misconceptions) there are other myths and refutation regarding yoga.

1. Yoga is Only for Flexible People

Myth: You need to be flexible to do yoga.

Truth: Flexibility isn't a prerequisite—it's a result of regular practice. Yoga is for everyone, regardless of their starting point.

2. Yoga is Just Physical Exercise

Myth: Yoga is only about physical postures.

Truth: Yoga integrates physical, mental, and spiritual practices, including breathing techniques, meditation, and mindfulness.

3. Advanced Poses Are Necessary to Benefit from Yoga

Myth: Only challenging poses make yoga effective.

Truth: Basic poses offer immense benefits, and yoga is about progress, not perfection.

4. Yoga is Only for Women

Myth: Yoga is a female-dominated activity.

Truth: Yoga benefits everyone. Historically, it was practiced by men, and many male athletes incorporate it today.

5. Yoga Instantly Relieves Stress

Myth: Yoga is a quick fix for stress.

Truth: While yoga promotes relaxation, long-term benefits come with consistent practice.

6. **Hath Yoga is the Best Type of Yoga**

Myth: Hath yoga is the most effective style.

Truth: The best yoga style depends on individual preferences and needs. Hath yoga isn't superior to other forms.

7. **Yoga Can Be Self-Taught Without Guidance**

Myth: You can learn yoga entirely on your own.

Truth: Guidance ensures safe and effective practice, especially for beginners.

8. **Yoga is a One-Size-Fits-All Practice**

Myth: Yoga must follow a specific method.

Truth: Yoga is adaptable, with many styles catering to different needs and goals.

9. **Yoga is Expensive**

Myth: Yoga requires costly equipment or memberships.

Truth: Yoga can be affordable, with many free or low-cost resources available online or in the community.

Yoga is for everyone and offers holistic benefits beyond physical fitness.

2.9 The difference between Yoga and Exercise:

What we usually refer to as exercise is completely different from Yoga. Moreover, Yoga is not only about postures. People think of Yoga postures as exercises that tone the body, but in reality Yoga and exercises are very different.

Yogasana are just one part of yoga. The meaning of Yoga is very broad, which we will see later. The difference between yoga and exercise are as follows:

- Exercise strengthens muscles and makes them larger. Yoga focuses on internal strength and flexibility.
- Yoga emphasizes breathing techniques and their connection to the mind and body. Exercise generally does not prioritize breath control. The text discusses the importance of breath in yoga. Ancient sages studied breath and its connection to the mind and body. Controlling breath is crucial for reducing negativity in the mind and body. There are three main parts of the body involved in breathing in yoga:

- * Diaphragm
- * Chest
- * Shoulders

(The diaphragm is engaged first when breathing in, followed by the chest and then the shoulders. The process is reversed when exhaling.)

- There is no element of competition in yoga, there is no sense of defeat where as in exercise competition has a very negative impact on the personality. The losing athlete suffers a lot of psychological effects.
- Exercise often involves competition and striving for results. Yoga is not competitive and focuses on individual progress.
- Exercise has limitations based on age and physical condition. Yoga is accessible for all ages and levels of fitness.
- Exercise aims for physical fitness and performance. Yoga aims for spiritual growth and inner peace.
- Exercise is often intense and energetic. Yoga is practiced with a focus on stillness, patience, and mindfulness.
- Exercise can lead to physical strain and mental tension. Exercise requires competitive and less emphasis on breathing so exercise practices is *Rajasic* and *Tamasic* quality.
- Yoga promotes relaxation, mental clarity, and a sense of well-being so yoga practices *Satvik* quality.

Comparison between Yoga and Exercise

Yoga	Exercise
Stability	Dynamic
Effortless (Pleasure)	Effortful (Pain)
Focus on Mental & Physical strength	Focus on Physical strength
Introverted	Extroverted
Satvik nature	Rajasic or Tamasic nature
No specific retirement period	Has a retirement period
No competitive aspect	Includes competitive aspect
Doesn't require a companion	Requires a companion
Emphasizes on controlled breathing	Less emphasis on breathing

2.10 Conclusion

Studying this unit makes it clear what yoga is not, yoga is for the general public. Yoga is very useful in today's stressful time; its aim is not to achieve beauty or physical fitness. Even miracles are not important in yoga, there is a sky-ground gap between yoga and exercise. In yoga there is stability, happiness and contentment, while in exercise, there is dynamism, pain and suffering. After knowing what yoga is not, it will be easy to know what yoga actually is.

❖ **Check Your Progress:**

(1) State the misconceptions about yoga and refute them.

(2) Briefly explain the difference between yoga and exercise.

(3) Can yoga be performed only by saints and ascetics? State your opinion.

(4) Is yoga only for enhancing beauty?

(5) How is breathing done in yoga?

(6) Give the Objectives of Refuting Myths about Yoga?

(7) Comparison between Yoga and Exercise?

(8) Explain - Yoga is not religion?

(9) Clarify the common yoga Myths and refutation?

(10) Why householders require daily yoga practices?

(11) Which parts of the body are involved in the act of breathing during yoga?

In the previous unit, we discussed the misleading beliefs about Yoga, i.e. what Yoga is. We have gained some basic understanding about Yoga. In this unit, we will try to understand the various definitions of Yoga, and what it is, in detail. The scriptures have many definitions of Yoga, of which some are included in this unit.

3.1 Objectives

3.2 Introduction

3.3 Yoga according to Bhagavad Gita

3.4 Yoga according to Maharshi Patanjali

3.5 Other Definitions of Yoga

3.6 Summary

3.7 Technical terms

❖ Answers to Check Your Progress

3.1 Objectives

At the end of this unit, you will,

- Know the two definitions of Yoga given by Lord Krishna to Arjuna in Bhagavad Gita, while explaining Yoga to him.
- Understand the definition of Yoga given by Maharshi Patanjali in his Yoga Sutra in the second Sutra itself, and we will understand it in detail.
- Know some other definitions of Yoga.

3.2 Introduction

Yoga is a quite vast subject, and it cannot be defined singly or accurately. It cannot be constrained by being defined in a particular way. It has a really wide form. The definitions are based on different perspectives. Yoga has many concepts. In this unit, we will first know the definition of Yoga according to Bhagavad Gita. In Bhagavad Gita, Lord Krishna mentions two main concepts of Yoga.

3.3 Yoga according to Bhagavad Gita

3.3.1

बुद्धियुक्तोजहातीहउभेसुकृतदुष्कृते।
तस्माद्योगाययुज्यस्वयोगः कर्मसुकौशलम्।

-Bhagavad Gita: Chapter 2 Verse 50

buddhi-yuktaḥ—endowed with wisdom; jahāti—get rid of; iha—in this life; ubhe—both; sukṛita-duṣhkṛite—good and bad deeds; tasmāt—therefore; yogāya—for Yog; yujyasva—strive for; yogaḥ—yog is; karmasukauśhalam—the art of working skillfully.

- **Translation:**

One who prudently practices the science of work without attachment can rid themselves of both good and bad reactions in this very life. Therefore, strive for Yoga, which is the art of working skillfully and in proper consciousness.

The concept of *Karma Yoga*, or the path of selfless action, as explained by Lord Krishna in the Bhagavad Gita, addresses the concern that working without attachment to results may decrease one's performance. On the contrary, it suggests that when we perform our duties without attachment to outcomes, we do so with greater focus, skill, and ease.

The example of the surgeon is particularly insightful. When the surgeon works without attachment to the results—whether the patient survives or not—he can fully focus on his skill and duty, performing the surgery with maximum ability. His lack of personal attachment to the outcome means he isn't burdened by anxiety, fear, or stress. His skill, therefore, is not diminished; instead, he works with a clear, undistracted mind.

The same principle applies to Arjuna's transformation in the Bhagavad Gita. Initially, he was driven by personal desires—winning a kingdom and gaining glory. But after learning the teachings of Krishna, he shifts his focus to performing his duty as a warrior in the service of a higher purpose, without being attached to the fruits of his actions. Because he is no longer constrained by anxieties or self-serving impulses, this shift in his internal motivation increases his effectiveness.

The message is apparent in both situations: we liberate ourselves from needless mental distractions when we let go of our attachment to results. This allows us to perform at our highest level of competence, without the added weight of anxiety or fear of failure. Selfless action leads to greater clarity, better focus, and more skillful execution.

This principle also holds in everyday life. If we focus purely on doing our best and offering our work as a service—whether to others, society, or a higher purpose—we are not burdened by the outcome. This shift in perspective often results in better performance, as we are not held back by the fear of failure or the obsessive drive for success. We can approach our tasks with a sense of calm and confidence, knowing that we are doing our best in the present moment.

3.3.2

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

yoga-sthaḥ—being steadfast in yog; *kuru*—perform; *karmāṇi*—duties; *saṅgam*—attachment; *tyaktvā*—having abandoned; *dhanañjaya*—Arjun; *siddhi-asiddhyoḥ*—in success and failure; *samaḥ*—equipoised; *bhūtvā*—becoming; *samatvam*—equanimity; *yogaḥ*—Yog; *uchyate*—is called

Translation:

Be steadfast in the performance of your duty, O Arjun, abandoning attachment to success and failure. Such equanimity is called Yoga.

The concept of equanimity (mental balance or serenity) that Shree Krishna refers to in the Bhagavad Gita is profound and deeply practical. In this passage, the idea is that equanimity is not merely a passive acceptance of life's challenges, but a reflection of our understanding of *Karma Yoga*—the path of selfless action. By practicing *Karma Yoga*, we align ourselves with the divine will, and this alignment brings the inner peace and equanimity that Krishna extols.

Understanding the Equanimity of Yoga:

Shree Krishna suggests that true *Yoga* is the union of the self with the Supreme, and it manifests in the form of equanimity. This is the mental state where one is unaffected by the fluctuations of life—whether it is praise or blame, success or failure, pain or pleasure. Krishna calls this equanimity the highest form of *Yoga* because it reflects the understanding that we are merely instruments in the hands of God. We must perform actions with full dedication, but without attachment to the results, which are ultimately beyond our control.

The Key to Equanimity: Understanding Effort vs. Results

According to Krishna, the key to cultivating equanimity lies in the knowledge of *Karma Yoga*. When we accept that the effort is in our hands, but the results are not, we can focus on doing our duty without getting attached to outcomes. The acceptance of the results as God's will allows us to stay calm in the face of success or failure.

In practical terms, this means:

- **Focus on Action, Not Outcome:** By giving our best in every situation, we contribute to the greater good, but we do not become dependent on how things turn out. The results belong to God, and we offer them back to Him as an offering of our actions.
- **Acceptance of All Circumstances:** When results do not match our expectations, we accept them as part of God's divine plan, rather than a personal failure or

success. This allows us to maintain inner peace, as we are no longer disturbed by the ups and downs of life.

The Ocean and the Waves: Life's Inescapable Challenges

The analogy of the boat in the ocean is powerful. Life is like the ocean, full of unpredictable waves—representing challenges, uncertainties, and inevitable changes. The waves are a natural part of the ocean, just as hardships, challenges, and unexpected events are an inseparable part of life. If we continually resist or fight these challenges, we create endless distress for ourselves.

- Resistance to Waves (Challenges): If we expect the boat (our life) to be unaffected by the waves, we are living in denial. Similarly, if we resist every negative situation that arises in life, we will remain trapped in frustration and discontent.
- Acceptance of Waves (Challenges): The better approach is to accept the waves as an inherent part of the journey. Rather than struggling against them, we learn to navigate through them with calmness and poise. This doesn't mean we become passive or negligent in our actions—it means we remain centered, no matter what happens around us.

Surrendering to God's Will: The True Essence of Yoga

When we surrender to the will of God, we acknowledge that everything happening in our lives is part of a larger divine plan. By dedicating both success and failure to God, we develop a deeper trust and peace. In this way, we understand that our actions and their results are not entirely within our control. What is within our control is how we approach those actions and how we respond to their results.

- Not Sacrificing Effort: While equanimity involves accepting the outcome, it does not mean we give up on putting in our best effort. True *Yoga* involves offering our best work and then accepting the results without attachment or regret.
- True Freedom: This mindset leads to freedom from the emotional turmoil caused by attachment to outcomes. It liberates us from the cycle of elation and despair, success and failure, and allows us to experience life with greater peace and joy.

Conclusion

In essence, Krishna's teaching on equanimity through *Karma Yoga* invites us to engage fully in life's duties with sincerity, while letting go of our attachment to the outcomes. The waves of life will inevitably come, but if we can remain centered, doing our best without fear or expectation, we can embrace them without disturbance. This acceptance, this surrender to the will of God, is the true essence of a *Yoga* state of inner peace that transcends the external fluctuations of life.

3.4 Maharshi Patanjali's view of Yoga

3.4.1

योग: चित्तवृत्ति निरोधः | - Patanjali Yogasutra Chapter-1 Samadhi Paad

Yoga is a restraint from the continuous thoughtful state of mind.

- **Explanation:**

The essence of *yoga* according to this sutra is to quiet the restless mind, to calm the constant chatter of thoughts, emotions, and desires. By stilling the fluctuations of the mind, one can experience a state of clarity, inner peace, and connection to higher consciousness or the true self.

When the mind is turbulent with constant thoughts, judgments, desires, and distractions, it isn't easy to experience peace or insight. Yoga calms these disturbances through various techniques, such as concentration (*dharana*), meditation (*dhyana*), and ultimately reaching a state of *samadhi*—a profound state of absorption or union.

- **Practical Application:**

In practical terms, this teaching suggests that the essence of *yoga* is not merely physical postures (as often portrayed in popular culture), but the mental discipline required to quiet the constant thoughtful state of the mind. This can be achieved through practices like:

- **Meditation:** Focusing the mind on a single point, sound, or thought to gradually still the mind.
- **Breathing exercises (Pranayama):** Regulating the breath to calm the nervous system and reduce mental distractions.
- **Mindfulness and Awareness:** Observing thoughts and emotions without attachment or judgment, allowing them to pass without reacting to them.

3.5 Other Definitions of Yoga

- Yoga means connection. As we learned in the previous unit, the meaning of the word Yoga is connection, which comes from the root 'yuj (युज).'
- Yoga is the union of the soul and the supreme soul.
- Concentration of mind is yoga.

* Yoga is the complete control over body, mind and senses.

* Yoga is the realization of the self.

3.6 Summary

From the many definitions of yoga, we have come to know some of the terms, from which we can get some idea about what Yoga is. Yoga is a spiritual science. It is a bit difficult to understand it. But to make life yogic, to implement it in life is very difficult. Understand Yoga, know Yoga and try to attain the supreme state through Yoga under the guidance of the right Guru.

3.7 Terms used in the context of Yoga

Meaningless: Something that has no meaning or significance

Attachment: attraction or inclination towards any object or person

Inequality: Not being equal or the systematic arrangement of anything not being equal

Mental activity: thoughts of the mind (i.e. 3 thoughts running in the mind)

❖ Check Your Progress

1. Fill in the blanks.

1. There are ----- Definition of Yoga
2. Yoga is the union of the soul and -----
3. Maharishi Patanjali has explained the definition of yoga in his ----- chapter

2. Write any three definitions of Yoga.

3. What is suppression of thoughts? Explain with an example.

❖ Answers to Check Your Progress

- 1)
 - (1) many
 - (2) Supreme Being
 - (3) First
- (2)
 - (1) Yoga means connection
 - (2) Yoga means equality
 - (3) Yoga means control over the mind's activities
- (3) Yoga is the control of the mind. Sage Patanjali in the second aphorism of the first chapter of his Yoga Darshan, described yoga as "Yoga chittavrittinirodhah". By controlling the mind, the goal of life can be achieved. To understand chittavritti, let

us take an example. There is pure and transparent water in a lake so that everything can be seen clearly below the lake. If there is a whirlpool in the lake for some reason, then it cannot be seen below. Here we are trying to understand the mind. The bottom of the lake is the soul, and we are standing outside. Due to thoughts of the mind, there is a whirlpool, and we cannot see the soul from outside, i.e. we cannot understand it. So, until there are thoughts in our mind, we cannot see our form, our soul. Therefore, we must calm the water of the lake, i.e. we must calm the waves of our thoughts, the mind. When a state of complete thoughtlessness is achieved, our personality will be integrated. That means all the truths will be understood.

Yoga is a very ancient knowledge. Accurate information about it can be obtained from our traditional books. In the previous units, we learned about what yoga is and what it is not. Now, we will try to understand yoga in detail through the introduction of yoga books.

4.1 Objectives**4.2 Introduction****4.3 Hatha Yoga Pradipika****4.4 Patanjali Yogasutra****4.5 Summary****❖ Answers to Check Your Progress**

4.1 Objectives :

- Understand Hatha Yoga Pradipika in detail from the traditional books of Hatha Yoga and will be inspired to move forward on the path of yoga. You will get basic information about Yogasutra written by Maharishi Patanjali.
- Yogasutra is the scientific form of yoga.

4.2 Introduction:

Yoga is a very valuable part of Indian culture. When even printing was not invented, the sages of India had discovered this yogashastra. Initially, this entire knowledge was transmitted through the guru-disciple tradition. Gradually, this knowledge was written down in various languages such as Sanskrit. Many sages, yogis, and scholars have written their commentaries. Various valuable texts were also written. Yoga is a very vast subject. Similarly, there are a huge number of books written on it. Our traditional basic texts are in the Sanskrit language; therefore, many translations have also been done. How a person can understand that translation is true? According to one's ability, any person can know various meanings and the secrets hidden in them. Some books are as follows. We will learn about two important ones in detail.

- HathaYoga Pradipika
- Yogasutra
- Gherand Samhita
- Shiva Samhita

4.3 HathaYoga Pradipika:

"Hathyog Pradipika" was written by a great yogi named Swatmarama. In the various paths of yoga, hatha yoga is important, which we have learned before. This Hathyog Pradipika talks about the practice of hatha yoga. This is considered an important and authoritative text on Hatha Yoga. Among the various other literature on hatha yoga, this text is important and authoritative. It is very beautifully and accurately written. It is not a long story but Swatmarama has described, in detail, the four main tools of hatha yoga to achieve the state of perfection. It has been given. Due to the importance of this book, over time, verses have been added to it.

Swatmaram's composition of this book, before it, Hatha Yoga and Raja Yoga were both famous as different yoga paths. Swatmaram tried to integrate both of these. According to Swatmaram, Hatha Yoga is only a tool, through which Raja Yoga can be easily achieved. Hatha Yoga without Raja Yoga is just a futile attempt. This opinion is from Hatha Yoga Pradipika.

❖ Hatha Yoga:

We will understand more about Hatha Yoga later, but for now, let's briefly understand it. So that you can understand better. In Hatha Yoga, 'Ha' means Sun and 'Tha' means Moon. In this yoga, the union of the Sun and Moon - their unity is called Hatha Yoga. Hatha Yoga means the systematic study of asanas, pranayama and mudras, awakening kundalini through which the state of samadhi is achieved.

Therefore, Hatha Yoga is one of the many yoga paths, whose goal is samadhi, i.e. enlightenment or liberation. The number of verses in different scriptures of the tools is different. The number of verses is 331, 401, 500 etc., which are different. Here we will consider Swatmaram's Hatha Yoga Pradipika as the standard text and study it.

❖ Hatha Yoga Pradipika:

Hatha Yoga Pradipika has a total of four chapters, i.e., the method of practice, which is called Upadesh. The total number of verses in all four Upadeshes is $67 + 78 + 130 + 114 = 389$. By studying all four Upadeshes systematically, one can achieve success in Hatha Yoga.

❖ First Upadesh: Asanavidhikathan :

- The first Upadesh is called Asanavidhikathan.
- The first and second verses at the beginning of the first Upadesh are of Mangalacharan. The first verse is from the scripture called Gherandsamhita. The second and third verses mention the name of Swatmaram.
- This Upadesh tells about the lifestyle of a Hatha Yogi. A Hatha Yogi should follow a balanced diet. Wheat, rice, barley, milk, ghee, butter, vegetables, green gram, etc. are considered to be good.

- Swatmaram talks about the qualities of a Hatha Yogi. He should be patient, brave, enthusiastic, determined, studious and have faith.
- He should live in a solitary hut near his Guru.
- Asanas are not performed in Hatha Yoga stably and comfortably like in Ashtanga Yoga by Patanjali. Asanas in Hatha Yoga is a particular physical posture performed to achieve the purpose of pranic circulation.
- According to Swatmaram the main asanas necessary for achieving the fruits of Raj Yoga have been mentioned by Saint Vashishta, yogis Matsyendra, and etc. which are as follows.
- Swastikasana
- Gomukhasana
- Virasana
- Dhanurasana
- Matsyendrasana
- Paschimottanasana
- Kurmasana
- Kukkutasana
- Uttan Kurmasana
- Mayurasana
- Shavasana

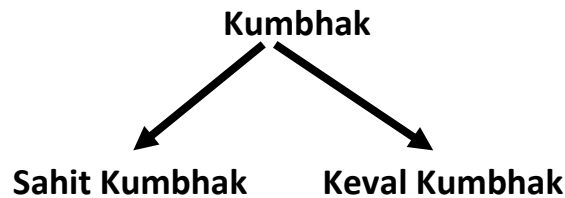
These various asanas, some of them we will study practically. Finally, the first sermon is completed by describing Mitahara in detail.

❖ **Second Updesh: Pranayamakathan:**

- After the asanas, the second sermon discusses the study of Pranayama.
- It is explained that Pranayama should be studied as per the guru's teachings. Pranayama is the central practice of Hatha Yoga.
- Purak - Kumbhak - Rechak, accordingly, in the morning, afternoon, evening, and at midnight, it is advised to study it gradually 80 times a day.
- The importance of Shatkarma is explained and described. Shatkarma is as follows:
 - (1) Dhauti
 - (2) Basti
 - (3) Neti
 - (4) Tratak
 - (5) Nauli
 - (6) Kapalabhati
- After the description of Shatkarma, there is a description of eight types of Kumbhaks (Pranayama):
 - (1) Surya Bhedan Pranayama
 - (2) Ujjayi Pranayama
 - (3) Sithkari Pranayama
 - (4) Sheetal Pranayama
 - (5) Bhastrika Pranayama
 - (6) Bhramari Pranayama

- (7) Murcha Pranayama
- (8) Plavinni Pranayama

In pranayama, kumbhak, rechak and purak are included, in which kumbhak is the main. There are two types of kumbhak.



The importance and benefits of pranayama are explained here, the second lesson has been completed.

❖ **Third Updesh: Mudra Kathan**

Asana and pranayama are similar, mudra is also a means of awakening kundalini. Mudra involves both asana and pranayama, so this practice is more effective and risky. Practice asana and pranayama for a long time, and once the body and breath are ready, then practice this.

Mudra means to tie the body's muscles in a specific position. This allows the energy in the body to be tied to a specific place. The mind becomes still through mudra in the body and such a mental-physical stable state is created that binds our mind to a specific state.

The description of the ten Mudras, which are used to bind the Kundalini, is given below. This is not mentioned in the Yoga Sutras written by Maharishi Patanjali.

- Mahamudra
- Khechari
- Mahavedha
- Vajroli
- Shaktichalana
- Uddiyana Bandha
- Jalandhar Bandha
- Mulabandha
- Viparit Karani
- Mahabandha

Apart from these, the Gherandasamhita mentions many other Mudras like Ashvini Mudra, Bhujangi Mudra, and Manduki Mudra which are worth noting.

The practitioner of these mudras is regarded as being on par with God as they were explained by Shree Guru Adinath Shankaracharya. According to the opinion of Swatmaram, this is a very rare practice and can make a person immortal and free from the

fear of death. As this practice is as rare as precious jewels, it should be kept hidden. These Mudras can give one eight Siddhis, namely Anima and Mahima, etc.

❖ **The fourth Updesh: Samadhilakshan (Concentration)**

When the Sushumna passage opens, the kundalini awakens and begins to rise. It pierces each chakra in the body, creating nada (sound). The practice of nadanusandhana is to follow this sound and hold onto it. Remember that sound is created by the vibration of two or more things coming together, or from the impact or rubbing of things. This can only be achieved through continuous and persistent devotion. The mind is connected to the breath. The mind is the lord of the senses, the breath is the lord of the mind, and the rhythm is the lord of the breath, while the sound is the lord of the rhythm.

As salt dissolves in water, the soul and mind become one, this is called Samadhi. When the breath becomes slow and merges with the mind, both become one resulting in Samadhi. This oneness and equality eliminates desires and controls the mind's fluctuations. Samadhi is both nothing and everything. It is like a pot placed in the open sky, it is like a pot submerged in the ocean, it is full. In the end, the characteristics of the Yogi who has ascended to the state of Rajayoga are mentioned, concluding the text.

- Samadhi is the highest stage of yoga. We will learn more about it later. Simply, it is the state when the soul and mind become one which is called Samadhi, Moksha, self-realization, etc.
- The text describes how to attain Samadhi, its meaning, importance, etc.
- In the end, it concludes the text by mentioning the characteristics of a yogi who has moved further into Rajayoga.

❖ **Other aspects of Hatha Yoga:**

- In some places, the Hatha Yoga Pradipika has a fifth discourse, but this is wrong. It describes how to control the flaws arising from improper practice, which has nothing to do with Hatha Yoga. The structure of the fifth discourse is weak. The fourth discourse provided the fruit of the practice and also concluded the discourse. It is believed that this fifth discourse talks about the treatment for the flaws arising from improper practice.
- It is true that 'Hatha Yoga Pradipika', 'Goraksha Shatak', 'Gherand Samhita', and other texts on Hatha Yoga do not consider Yamas and Niyamas as part of the practice of Ashtanga Yoga. But, this does not mean that the practitioners of Hatha Yoga do not need them. The whole Indian tradition considers Yamas and Niyamas as the foundation and common to all practices. It is understood that they are indispensable. The 'Siddh-Siddhant paddhati' and 'Vashishta Samhita' describe Yamas and Niyamas in detail.
- The first discourse also describes the lifestyle of the practitioner. Moderate food is good for a Hatha Yogi. Wheat, rice, barley, milk, ghee, butter, vegetables, green peas, and water collected during the period of the Sun and the moon are considered excellent. His hermitage should be in a secluded place, close to his guru. He needs patience, courage, enthusiasm, resolve, the abandonment of social life, study, and faith.

4.4 Patanjali Yoga Sutra:

Yoga is a very ancient and accurate aspect of Indian culture. The origins of yoga are very ancient. It is not known who discovered it and when. Hence, it is believed that this beneficial practice was revealed by God.

The knowledge of yoga was passed down through the Guru-Shishya tradition. The sage Patanjali studied yoga in detail, and presented the entire knowledge scientifically, creating the Yoga Sutras. These Yoga Sutras are very profound, and their special quality is that even an ordinary person can study yoga very well. There is provision for every type of human being.

Maharishi Patanjali has divided the entire Yoga Sutra into four main parts:

- (1) Samadhi Pada
- (2) Sadhana Pada
- (3) Vibhuti Pada
- (4) Kaivalya Pada

❖ Samadhi Pada

- The first sutra in Samadhi Pada talks about the discipline of Maharishi Patanjali, i.e. yoga is a discipline. Thus it introduces yoga and goes on to explain it.
- The second sutra defines yoga as "the restraint of the modifications of the mind".
- The next few sutras talk about vritti, Nirodha, constant and prolonged practice, detachment, and finally God.
- A detailed description of God is then provided in the sutra, which includes God's definition, name, form, evidence, God's devotion, etc.
- The sutras then talk about the obstacles encountered in spiritual practices and the ways to overcome them. Then, the sutras talk about the different stages of samadhi and finally complete the first pada.
- We will discuss these sutras of Samadhi Pada in detail in the next chapter. This will help us gain a better understanding of the subject and smoothly progress on the path of yoga.

❖ Sadhana Pada

Sadhana Pada provides specific steps to achieve a certain level of spiritual practice, which allows the practitioner to experience spiritual growth. Maharishi Patanjali has not ignored those who are new to yoga.

He has provided specific guidance for them as well. Sadhana Pada explains how to begin the spiritual practice. It guides new yogis in the right direction.

- Patanjali begins the practice by talking about kriya yoga and then talks about tapas, swadhyaya, and Ishwara Pranidhan. He highlights the importance of these things.
- Next, he talks about different kleshas and discusses their removal in detail.
- Ashtanga Yoga, the eight limbs of yoga, is also discussed in detail along with its fruits.
- These eight limbs are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi. The sutra discusses their definitions, types, fruits and importance. The Sadhana Pada ends by completing the discussion about these eight limbs, although it doesn't cover the discussion on dhyana and samadhi. These are discussed in Vibhuti Pada.

❖ **Vibhuti Pada**

- Vibhutipada is the third chapter of Patanjali's Yogasutra. The chapter starts with the description of Dharana, which is the highest state of Yoga. The incomplete Yoga Sutras from the previous chapter are explained in this chapter.
- The chapter describes the benefits that a yogi can achieve through yoga. It describes how yoga can bring good fortune or fame. That is why the chapter is called Vibhutipada.

It is said that the word 'Sanyama' is used for Dharana, Dhyana, and Samadhi.

Various fruits are shown, which are called the importance of yoga or achievement or divinity.

- In the end, the seeker should not be attracted to the achievements, he said and acted as a true guide.

❖ **Kaivalya Pada**

- Kaivalya Pada In this fourth Pada, he talks about the nature of the mind suitable for attaining Kaivalya. At the same time, he has resolved the doubts that may arise in the philosophy of Yoga.
- In the end, he describes Dharmamegha Samadhi and discusses its fruits and qualities.
- He has completed the text by describing the path to attain Kaivalya-state and describing the state.

❖ **Other matters:**

- Most of the books or texts of yoga have descriptions of asanas, but in the Yoga Sutra of Maharishi Patanjali, there is no mention of any asana or its description. He has only defined asana and talked about its importance and benefits. He gives good guidance by saying that the asana is done with stillness and comfort. You need to understand every word and sutra very deeply.
- In different yoga paths, Maharishi Patanjali created Ashtanga Yoga and gave a detailed description of every aspect of it. Maharishi Patanjali has also considered those who are new to the yoga path, who do not know about yoga. He has

described the eight steps in detail, which are very easy to understand, and has acted as a guide for new students.

- Maharishi Patanjali's creations are amazing. In a scientific manner, he has provided a very lovely insight. Even in this day and age, the works of art from years past are so beautiful and realistic that they can be of value to everyone.

❖ **Check Your Progress:**

- (1) Give the names of traditional yoga texts.

- (2) Who was the author of 'Hatha Yoga Pradipika'?

- (3) How many upadeshes are there in 'Hatha Yoga Pradipika'? Which ones?

- (4) What is Mudra? Which Mudras are described in tradition?

- (5) Which Yoga did Patanjali Muni describe? Explain its steps.

- (6)

- (7) How many chapters are there in 'Yogasutra'? Which ones? What is included in each chapter?

- (8)

4.5 Summary:

We have learned about Hatha Yoga Pradipika and Yoga Sutras from the standard texts of Yoga. These creations made thousands of years ago are still relevant in today's time. Many books have been written and critiques made based on these two books. By learning from these originally Sanskrit books, you can easily advance in the Yoga path.

❖ **Answers to Check Your Progress:**

(1) • Hatha Yoga Pradipika

- Patanjali Yoga Sutras
- Gherand Samhita
- Shiva Samhita

(2) Swatmarama

(3) There are four Updesh:

- (1) Asanavidhikathan
- (2) Pranayamakathan
- (3) Mudrakathan
- (4) Samadhilakshan

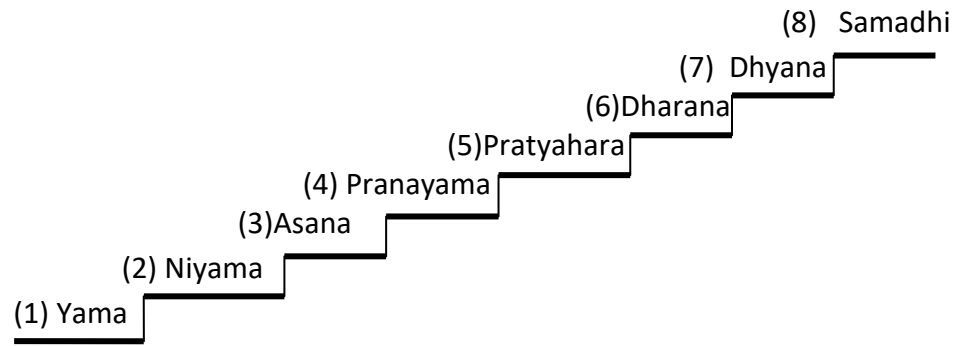
(4) Definition of Mudra:

Just like Asana and Pranayama, Mudra is a practice that helps Kundalini awakening. Mudra involves both Asana and Pranayama, so this practice is more effective and risky. It should be performed after long-term practice of Asana and Pranayama and when the body and pranas are ready.

Here are the descriptions of the ten Mudras that help Kundalini awaken: •Mahamudra

- Kechari
- Mahavedha
- Vajroli
- Shaktichalana
- Uddiyana Bandha
- Jalandhara Bandha
- Mula Bandha
- Viparitkarani
- Mahabandha

(5) These are the eight limbs of yoga. One after another, you climb these steps and finally achieve God-realization.



(6) The Yoga Sutras describe four chapters.

- (1) Samadhi Pada
- (2) Sadhana Pada
- (3) Vibhuti Pada
- (4) Kaivalya Pada

The main topics covered in each chapter are as follows:

- (1) Samadhi Pada : • The activities of the mind
 - Ishwar
 - Obstacles and their elimination
- Sadhana Pada : • Kriya Yoga
 - Kleshas and their removal
 - The five steps of Ashtanga Yoga
- (2) Vibhuti Pada : • The three steps of Ashtanga Yoga
 - Achieved through practice
- (3) Kaivalya Pada • The forms of the mind
 - Doubts and their solutions
 - Description of Samadhi

**BBA
SEMESTER-2
YOGA AND WELLNESS
BLOCK 2**

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In the previous unit, we studied the Yoga Sutras composed by Maharshi Patanjali. Some of these Yoga Sutras are presented here so that Yoga Sutras can be understood better. Apart from this, the excellent composition of Maharshi Patanjali can be known. These Yoga Sutras are very helpful in practicing yoga from a scientific point of view.

5.1 Objective**5.2 Introduction****5.3 Yoga Sutras - Samadhi Pada****5.4 Yoga Sutras - Sadhana Pada****5.5 Summary****❖ Answers to Test Your Progress**

5.1 Objective

At the end of this unit, you will be able to:

- Know the Yoga Sutras composed by Maharshi Patanjali.
- Study some of the sutras of the first two parts, Samadhi Pada and Sadhana Pada.

5.2 Introduction

Samadhi Pada, Sadhana Pada, Vibhuti Pada, and Kaivalya Pada of these four excellent compositions, we will study some of the sutras of the first two parts, which will be very useful in moving forward on the path of Yoga.

5.3 Yoga Sutras Samadhi Pada

(1) प्रमाणविपर्ययविकल्पनिद्रास्मृतयः। (योगसूत्र 1.6)

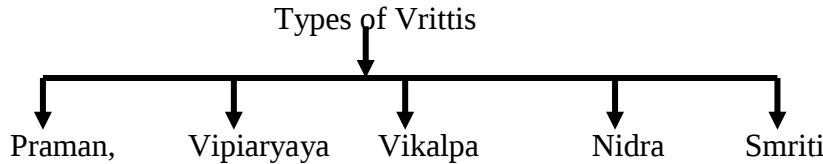
Meaning:

प्रमाण	: True knowledge
विपर्यय	: False knowledge
विकल्प	: Inference
निद्रा	: Dreamless sleep
स्मृतयः	: Memory

The five types of vrittis are Praman, Viparyay, Vikalp, Nidra and Smriti.

Explanation: It is difficult to define the mind. The mind can be recognized through the mind, intellect and ego. Vrittis are produced in the mind and karma happens through vrittis. Karma leads to new vrittis in the mind. This cycle continues. This cycle can be stopped through Yoga.

This aphorism is the sixth aphorism of the Samadhi Pada. It describes the types of Vrittis (thoughts or fluctuations of the mind) by Maharishi Patanjali.



These five types of Vrittis are further explained in the 7th to the 11th aphorism so that there is no confusion.

(1) **Pramāṇa:** Pramāṇa means the knowledge of truth which can be told to others. There are three types.

- (1) Pratyaksha Pramāṇa, which is through the senses.
- (2) Anumāna Pramāṇa, which is through the common quality of an object (which is found in other objects also) that enables the knowledge of that object.
- (3) Agam Pramāṇa, which is through the knowledge of the Vedas or a truthful word.

(2) **Vipariyaya:** Vipariyaya means the knowledge of untruth. Due to the limitations of the senses, things are not seen as they are. For example, a person in the dark mistakes a rope for a snake. Similarly, considering the impermanent body as permanent.

(3) **Vikalpa:** means imagination. It is the existence of which does not exist in reality, but is just described through words. For example, the son of a barren woman.

(4) **Nidra:** The state of no knowledge, when the person is not aware of anything. This is the state of sleep and is an obstacle to achieving higher levels of yoga.

(5) **Smriti:** Remembering experienced things is called Smriti or memory.

(2) अभ्यासवैराग्याभ्यां तन्निरोधः ॥ (योगसूत्र 1.12)

Meaning:

अभ्यास: Practice, Repetition.

वैराग्य : Non-attachment

तन्निरोध : Restriction is possible.

Restriction is possible through practice and non-attachment.

❖ **Explanation:**

Maharishi Patanjali was discussing Vrittis earlier. To control these Vrittis, he proposes two paths: practice and non-attachment. This practice and non-attachment are further discussed in depth in the 16th aphorism.

❖ **Practice:**

This is the effort that is needed to obtain a controlled mind. This is the path to the controlled mind to detach from worldly attachments. To have a controlled mind, a strong effort is needed. The mind is naturally fickle and requires constant effort to focus on one goal. This is another term for study. Sage Patanjali states that the key to study is to repeat this effort repeatedly. Patanjali explains that the condition for the study is the time duration of the study. Time, perseverance, and enthusiastic effort are the only ways to achieve firmness. Therefore, yogis should never get tired of their practice.

❖ **Dispassion:**

Dispassion holds a special significance in Indian culture. There are several levels of dispassion. Out of these, dispassion due to control over senses is only useful for a seeker.

- (1) Dispassion due to exhaustion: Where the sadhak tries to become detached.
- (2) Dispassion due to diversion: Where the sadhak is attached to something.
- (3) Dispassion due to control over one sense: In which the sadhak has to control one of his senses.
- (4) Dispassion due to control over senses: In which the sadhak completely controls all his five senses. In which the sadhak has no attachment to anything. This is the only kind of dispassion that helps the sadhak to achieve Siddhi and progress further on the path of Yoga.

(3) ईश्वरप्रणिधानाद्वा ॥ (Yogasutra 1.23)

Meaning:

ईश्वर : God

प्रणिधानाम् : Dedication to God

ध्वा : Or (or dedication to God)

❖ **Explanation:**

When a sadhak recognizes God, he loses attachment to other objects. Dedication of all his actions to God and not desiring their fruits is the dedication to God. Maharshi Patanjali explains more about God in the next Sutras.

❖ Form of God:

Without knowing the true form of God, one cannot achieve success in dedication to God. So, Maharshi Patanjali while explaining the characteristics of God, says that God is a special kind of Purush. Who is free from action, fruits of action, past actions, etc. God is not influenced by anything. According to Maharshi Patanjali, God does not have a body. The belief of people who do not accept God and believe in self (Jeev) as God is wrong.

❖ Evidence of God:

After explaining the form of God, Maharshi Patanjali provides evidence of God and says that God knows the past, present, and future. There is no scholar like him, was not and will not be.

❖ The Influence of God:

When talking about the influence of God, Patanjali Muni explains that God is beyond time, the first and greatest teacher. God is also the teacher of the teachers because he never dies. He is omnipresent, all-powerful, and omnipotent, so he does not need a body. All other teachers teach the knowledge that God has revealed through their bodies and senses.

❖ The Name of God:

Maharishi Patanjali says that the name of God is the word Praanv. Praanv means Om (ॐ). When a devotee knows the form of God and his name, then he achieves success in the path of Yoga.

❖ Chanting of God:

Pronav, which means “Om” should be chanted with meaning. Think of God in your mind. First, you need to be able to chant it out loud. When you get better at it, you can chant it in your mind without any difficulty. Chanting it with meaning will help you control your mind, and will help you develop your love and faith in God.

❖ Fruit of devotion to God:

Chanting Pranav will remove obstacles on the path of Yoga. Chanting it properly will give you the experience of God, and will bring happiness and well-being.

Thus, Maharishi Patanjali, in his Yoga Sutras, in the first chapter about “Samadhi Pada”, in the 23rd to 29th sutras, has explained God in detail. This is useful for any aspirant.

(4) व्याधिसत्यानसंशय प्रमादालस्याविरति - भ्रान्तिदर्शना लब्धभूमिकत्वानवस्थित त्वानि
चित्तविक्षेपास्तेऽन्तरायः ॥ ३० ॥

Meaning:

व्याधि: Disease, illness

सत्यान: Inertness

संशय: Doubt

प्रमाद: Carelessness

आलस्य: Laziness

अविरति: Strong attachment

भ्रान्तिदर्शन: Misconception

आलब्धभूमिकत्व: Lack of concentration

अनवस्थित: Instability

त्वानिचित्त: New mind

विक्षेप: Difficulties

अस्तेअन्तरायः: These are obstacles

Disease, inertness, doubt, carelessness, laziness, strong attachment, misconception, lack of concentration, instability, and a new mind in difficulties are the obstacles in the path of yoga. **Explanation:**

Of these obstacles, the first two are physical, while the others are mental. According to Maharishi Patanjali, let us understand the nature of these obstacles.

- (1) व्याधि: Any disease in the body, senses, or mind is called “Vyaadhi”.
- (2) सत्यान: The nature of not being active in the practice is called inertness.
- (3) संशय: In the sense that there is no activity in devotion. Apathy is inertia. Doubt in one's education or the fruits of yoga is called doubt. In other words, to say that one is trying to know God, but whether there is God or not, to believe that is doubt. To believe that one is unaware is doubt. A special type of state in which a person loses control over his mind.
- (4) प्रमाद: Lack of interest in Yoga practice
- (5) अविरति: Strong attachment to anything, which is very difficult to remove.
- (6) आलस्य: To leave yoga practice due to heaviness in body and mind is called Aalas.

- (7) भ्रान्तिदर्शनः (Bhraanti Darshan): To consider the inert as conscious and the conscious as inert is called Bhraanti Darshan.
- (8) आलब्धभूमिकत्व (Ekagrata noabhav): A condition which is not obtained, even after repeated efforts to achieve a specific state. This is called Alabdh Bhoomiktatva. Due to this, the enthusiasm of the aspirant decreases.
- (9) अनवस्थित (Asthirata): A condition where a specific state is achieved after prolonged practice, but it cannot be achieved again.

These are all the obstacles on the path of yoga. These obstacles disappear by following the rituals and surrendering to God. Therefore, following this, Maharshi Patanjali says in his Sutras that suffering, anxiety, trembling and irregular breathing are born together with the obstacles. (1) Dukh: Suffering is a condition in which the affected being tries to destroy itself.

- (2) Doormanasya: Mental disturbance or anxiety due to non-fulfillment of desire.
- (3) Angamejayatva: Involuntary trembling of body parts is called Angamejayatva.
- (4) Aniyamit shwas prashwas: Irregular breathing, being out of control is called Upivadan.

❖ Obstacle Elimination:

The goal of the yogi is to control the fluctuations of the mind to remove the obstacles. Maharshi Patanjali says that to remove the obstacles and Upivadhna, one should study the principle. Here, the word 'Ekattva' gives rise to different opinions. According to one opinion, God is the principle, in which there is no mixture of anything else. Only God has the power to remove obstacles, not any other inert element. According to another opinion, concentration also comes from repeated attempts to fix the mind on any object, and obstacles are destroyed. Thus, on the one hand, there is destruction of concentration, on the other hand, emphasis is given to remembering God.

Thus, Maharshi Patanjali has made the yogi aware of the obstacles coming in the way of the yogi, and by suggesting a way to remove them, he has done the work of The goal of the practitioner of yoga is to restrain the fluctuations of the mind and prevent obstacles. Maharshi Patanjali says that the removal of obstacles and deviations is the study of a principle. The word has different meanings. According to one view, God is the one principle, in which there is the power to remove other obstacles, in no other inert principle. But the mind becomes concentrated even by repeated attempts to fix it on an object. Thus, concentration is destroyed on one hand. On the other hand, emphasis is placed on remembrance.

Thus, Patanjali Muni, by informing the practitioner of yoga about the obstacles that come his way, has done the work of a guide. Also, the discussion about the obstacles and their removal is presented.

5.4 Yoga Sutra Sadhan Pada

(1) तपः स्वध्यायेश्वर प्रणिधानानि क्रियायोगः (Yoga Sutra 2, 1)

Meaning:

तप : austerity

स्वाध्याय : self-study

ईश्वर : God

प्रणिधान : pranidhanani: surrender

क्रियायोग : kriyayoga

Tapa, svadhyaya and ishwar pranidhanani is kriyayoga.

❖ Explanation:

The name "Kriyayog" suggests that its form is mainly practical, but any action cannot be called Kriyayog. Kriyayog means a collection of actions that lead towards spirituality.

❖ Definition of Kriyayog:

Penance, self-study, and devotion to God - These three come under the rules of Yoga within the limbs of Yama, Niyama, etc. But, to show the special importance of these three practices and their ease of implementation, they have been presented separately as "Kriyayog".

Penance is practical. Self-study is specifically intellectual and devotion to God is emotional. The three aspects of human consciousness - action, emotion, and knowledge have been taken into account and divided into three broad categories of methods. Initially, all three methods are practical, and therefore all three are called Kriyayog.

Now, let's try to understand the nature of these three methods.

❖ Penance (Tap):

The word "Tap" comes from the root "Tap". Its general meaning is "to be purified". Like gold, when purified by heating, impurities burn away and gold becomes pure. Similarly, the body and mind of the seeker are purified by certain practices called penance.

Fasting, bathing, pilgrimages, etc. are the external forms of penance. By following penance with selfless intention, the mind of the seeker becomes pure.

The subtle meaning of penance is Pranayama. In this statement, Pranayama is considered the highest form of penance. The value of Pranayama in removing impurities of body and mind is very high.

There are three types of penance:

- (1) Verbal Penance: Truthful, pleasing and beneficial speech
- (2) Physical Penance: Sattvic food and behavior, fasting, restraint of senses
- (3) Mental Penance: Silence, equanimity, purity of emotion, control of mind, serenity of mind, etc.

❖ **Self-Study:**

There are three levels of Self-Study:

- (1) Detailed study of scriptures
- (2) Contemplation on the subject studied
- (3) Chanting of mantras like Pranav, Gayatri etc. with their meaning

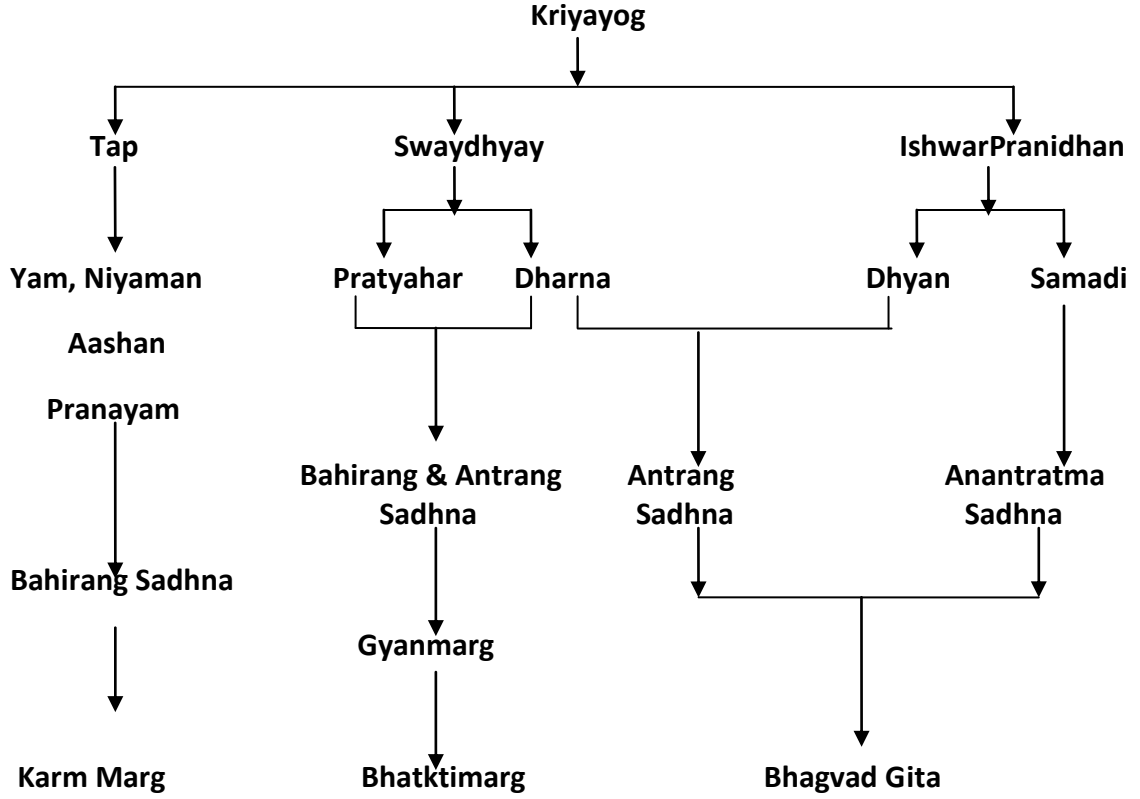
Apart from this, the study of our own life is called svadhyay, i.e. the seeker should keep finding out his faults through the acquired wisdom.

In India, there has long been a belief that if a swan is given a mixture of milk and water, it will only drink the milk and leave the water. For this reason, it is important to learn the essentials of information and to get rid of pointless disputes and conflicts.

❖ **Ishwar Pranidhan**

Divinity: Surrendering to God is called "Divinity". The name, form, pastimes, abode, qualities, and influence of God, etc. are to be heard, chanted, and contemplated, all actions should be dedicated to God, all desires should be surrendered to the will of God, to abandon one's ego in God, to follow God's commands, and to love God alone—these are all parts of "Divinity".

The word "Divinity" is used four times in the extremely concise 195-verse text "Yoga Sutra". This fact alone should be sufficient to understand its value.



(2) यमनियमासन प्राणायाम प्रत्याहार धारणा ध्यान समाधयोऽष्टवङ्गानि (Yogsutra 2, 29)

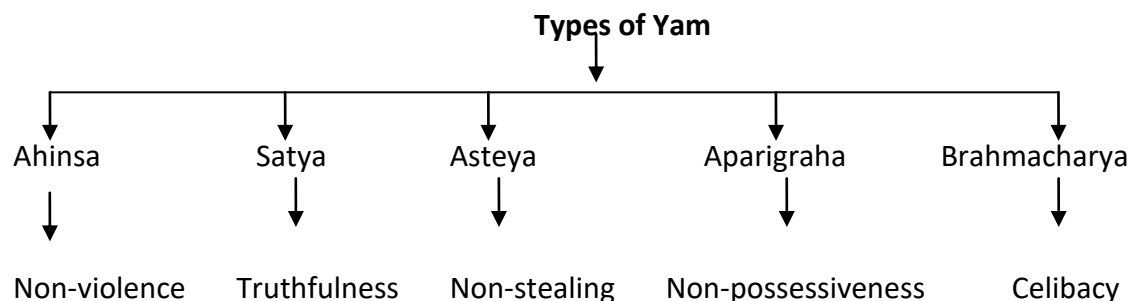
Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyan, and Satya are the eight limbs of Yoga.

यम	: Yama
नियम	: Niyama
आसन	: Asana
प्राणायाम	: Pranayama
प्रत्याहार	: Pratyahara
धारणा	: Dharana
ध्यान	: Dhyan
समाधि	: Samadhi
अष्टौ	: Ashto
अंगानि	: Aang

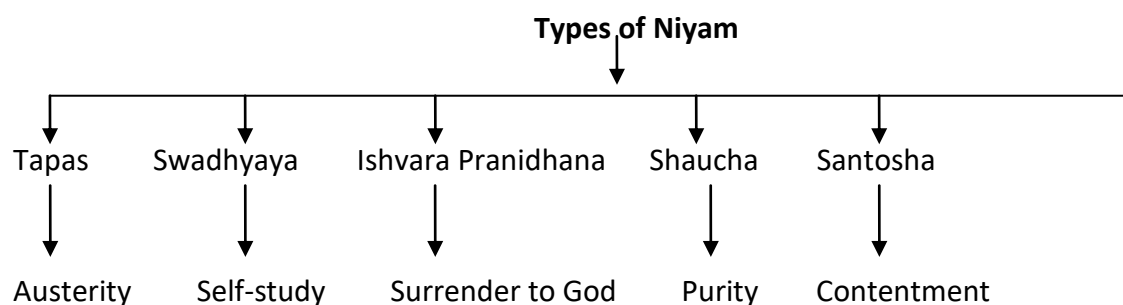
Explanation:

Maharshi Patanjali, starting from Sutra 29 of the Sadhanapad to the third Sutra of the Vibhoopad, describes Ashtangayoga in detail. We will understand Ashtangayoga in detail from unit 9 onwards. But for now, let's get a brief idea.

(1) Yama:



(2) Niyam



(3) Asanas - Physical postures

(4) Pranayama - Breath control

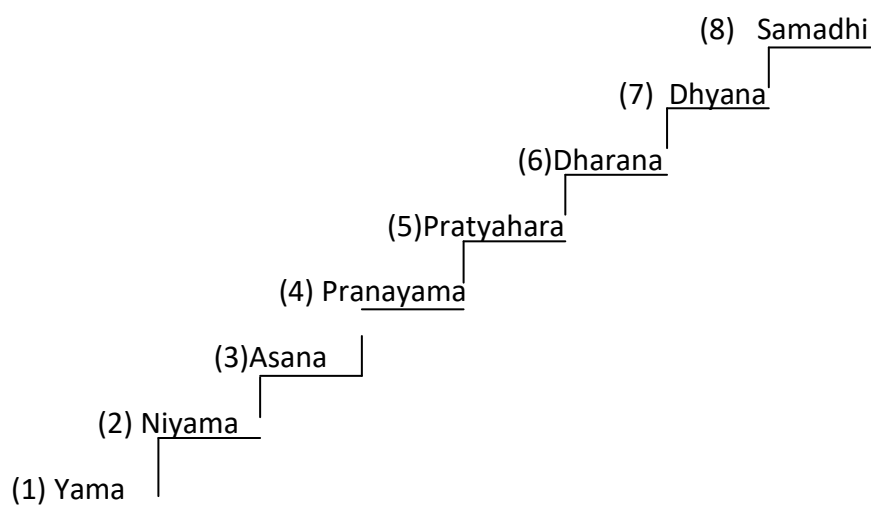
(5) Pratyahara - Withdrawal of the senses

(6) Dharana - Concentration

(7) Dharana - Concentration

(8) Samadhi - Union with the Divine

These are the eight limbs of yoga. One after another, you climb these steps and finally achieve God-realization.



5.5 Conclusion:

In this unit, you learned the tendencies and their control, what is God? and studied in depth about it. We also studied the obstacles, obstacles in the path of yoga, and the remedies to overcome them. We learned about the importance of action yoga and the state of unrest. We also got basic knowledge about Ashtanga Yoga, which is a scientific explanation of Yoga.

Check your progress:

(1) Describe God as per Maharshi Patanjali.

Mention the types of instincts.

How many interruptions are there? Which ones?

What is Kriyayoga?

What is Ashtanga Yoga?

❖ **Answers for Checking Your Progress:**

(1) The form, nature, influence and name of God.

• **The form of God:**

The attainment of perfection is not possible without knowing the real form of God. Therefore, Maharshi Patanjali says about God that He is a special type of Purush. Who is free from karma, its fruits, karma-ashes etc. He is not affected by anything, Maharshi Patanjali says that God does not have a body. Those who do not accept God believe God is the soul and themselves. their belief is terminated.

• **The nature of God:**

After explaining the form of God, Maharshi Patanjali explains its nature. He says that God has the knowledge of the three times (past, present and future) in the six ways. No other scholar has been, is, or will be equal to Him.

The influence of God:

Maharshi Patanjali says about the influence of God that He is beyond time, the first and the greatest Guru. God is omnipresent, omnipotent and omniscient. He is also the Guru of Gurus because he is never destroyed. He does not need a body. With the aid of their bodies and senses, which God created, all of the present gurus are imparting the knowledge that God has revealed to others.

The name of God:

Maharshi Patanjali says about the name of God that the word that pronounces Him is Pranav. Pranav means 'Om' (ॐ). When a practitioner gets the true knowledge of the form and name of God, then he is successful in the path of yoga.

- (2)
- Nature
 - Opposition
 - Alternate
 - Sleep
 - Memory

(3) There are 9 types of obstacles

- 1) Sickness
- 2) Laziness
- 3) Doubt
- 4) Pride
- 5) Lack of will power

- 6) Laziness
- 7) Hallucination
- 8) Lack of concentration
- 9) Instability

(4) Maharshi Patanjali says in the first sutra of Sadhanapad of his Yoga Sutra that Tapp, Swadhyay, and Ishwarpranidhan are Kriyayoga.

Explanation: The name Kriyayoga itself suggests that its form is specifically action-oriented. But not every action can be called Kriyayoga. Kriyayoga refers to a set of actions that lead to spirituality.

Definition of Kriyayoga:

These three, Yama, Niyama, etc., come within the rules of the eight limbs of yoga, yet the importance of these three tools is great and for their easy availability, the name "Kriyayoga" has been mentioned separately. Tap is active. Swadhyaya is specifically intellectual and Ishwarpranidhan is emotional. Keeping the three aspects of human consciousness - action, emotion and knowledge in view, the tools are divided into three broad categories. These three sets of tools are initially action-oriented and hence, all three are called Kriyayoga. Now, let's try to understand the form of these three tools.

Tap:

The word Tap is derived from the root "tap". Its common meaning is "to tap". As gold is refined by heating, the body and mind of the seeker are purified by refining them.

Vrats, fasts, baths, pilgrimages, etc. are the outward forms of Tap. By following Tap with a selfless attitude, the human mind becomes pure:

The subtle meaning of Tap is Pranayama. Pranayama is considered as the supreme Tap. The value of Pranayama to remove the impurities of the body and mind is immeasurable.

There are three types of Tap:

- (1) Verbal Tap: Truthful, lovable and beneficial speech
- (2) Physical Tap: Satvic behaviour, vrats, fasts, control of senses
- (3) Mental Tap: Silence, equanimity, purity of feelings, restraint of mind, cheerfulness of mind etc.

Swadhyaya:

There are three levels of Swadhyaya:

- (1) Formal study of scriptures.
- (2) Contemplation and meditation on the subject studied.

(3) Chanting of Pranav, Gayatri etc. mantras with meaning.

Besides this, on a subtle level, there is also the study of one's own life. That is, the seeker should keep finding and getting rid of his faults through the acquired wisdom.

There is a legend in India since ancient times that a swan was presented with a mixture of milk and water. We will keep it if we just drink milk and leave water, so only the essential summary of knowledge should be taken and the unnecessary arguments of the rest should be left aside. **The devotee of God:**

Surrendering oneself to God is called devotion to God. Hearing his name, form, deeds, abode, qualities, and influence, singing hymns and meditating on him, dedicating all actions to him, making all desires subservient to the will of God, abandoning all egotism in God, obeying his command, loving him only - these are all the aspects of devotion to God.

The word "devotion to God" has been used four times in the very small treatise "Yoga Sutra" consisting of only 195 sutras. This fact alone should be enough to understand the value of it.

(5) यमनियमासन प्राणायाम प्रत्याहार धारणा समाधौ – षडङ्गानि (Yogsutra 2, 29)

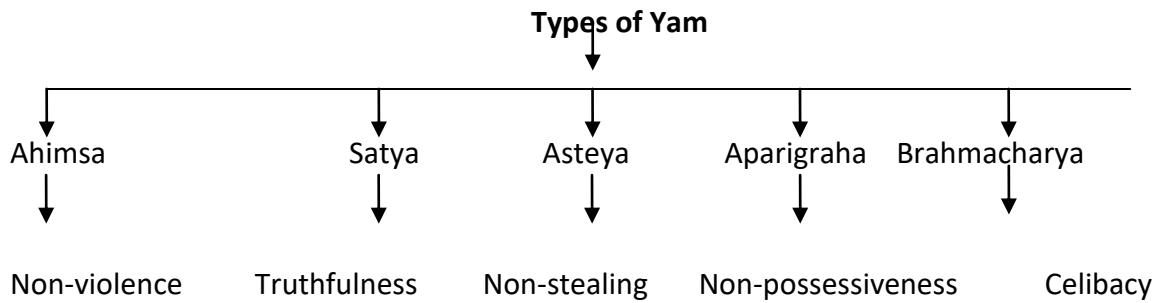
यम	: Yama
नियम	: Niyama
आसन	: Asana
प्राणायाम	: Pranayama
प्रत्याहार	: Pratyahara
धारणा	: Dharana
ध्यान	: Dhyana
समाधि	: Samadhi
अष्टौ	: Ashto
अङ्गानि	: Ang

Yamas, Niyamas, Asanas, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi - 8 limbs

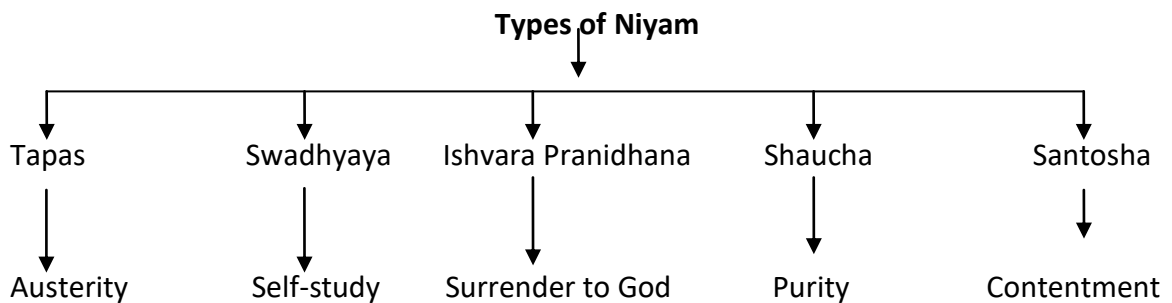
Explanation:

Starting with the 29th sutra of the "Saadhan Pada" and continuing till the 3rd sutra of the "Vibhuti Pada", Maharishi Patanjali has described the eight limbs of yoga in detail. We will learn about these eight limbs of yoga in detail in unit-9. But for now, let's get a brief overview.

Yam



(2) Niyam



(3) Asanas - Physical postures

(4) Pranayama - Breath control

(5) Pratyahara - Withdrawal of the senses

(6) Dharana - Concentration

(7) Dharana - Concentration

(8) Samadhi - Union with the Divine

These are the eight limbs of yoga. One after another, you climb these steps and finally achieve God-realization.

6.1 Objective**6.2 Introduction****6.3 Bhakti Yoga****6.4 Jnana Yoga****6.5 Karma Yoga****6.6 Integration of Karma, Bhakti, and Jnana Yoga****6.7 Summary****❖ Answers to Check Your Progress**

6.1 Objective:

- At the end of this unit, you will be able to:
- Gain knowledge about Bhakti Yoga.
- Understand Jnana Yoga and practice it. Learn about Karma and its principles.
- Understand how the three types of yoga are intertwined.

6.2 Introduction:

Have you ever thought about why you were born? Why are you a human being, not an animal, plant, or insect? What is birth and death? Why do they exist? Have you ever thought about the purpose of your human life? What is the goal of your life? It is not about acquiring wealth, children, or fame. There is a higher purpose of human life. Great personalities of the world have given guidelines about the purpose of life.

Our scriptures mention various ways to achieve the designated purpose of life. Some learned scholars have also shown the way. It is like a cycle that comes from different directions but eventually reaches the same point. Similarly, the paths may be different, but the ultimate goal is one.

There are various paths for people with different interests and capabilities. Individuals can choose paths suitable for them. For example, intelligent people can achieve yoga through knowledge, strong individuals through Hatha Yoga, and emotional people through devotion. Indian culture is very vast and accommodates everyone.

We will learn more about these different types of yoga paths in detail.

- Bhakti Yoga
- Jnana Yoga
- Karma Yoga
- Shankhya Yoga

- Hath Yoga
- Asthang Yoga
- Anashakti Yoga
- Kundalini Yoga
- Tantra Yoga
- Mantra Yoga
- Raj Yoga
- Lay Yoga

6.3 Devotion (Bhakti) Yoga:

The words 'devotion' and 'yoga' both have their separate existence, but when combined, they become even more powerful. The word devotion comes from the Sanskrit root 'bhaj' meaning to dedicate oneself to. Devotion yoga is a spiritual practice of connecting with God.

Human emotions and feelings are utilized in devotion yoga. Through devotion, we dedicate our emotions and feelings to the feet of God and ultimately receive God's blessings.

Devotion yoga is simple and accessible for everyone. It is the foundation of every religion. Moreover, it is superior to other paths because it is selfless. The joy that results from it is its outcome. The uniqueness of devotion yoga is that anyone can attain the highest state through it. Whether they are rich or poor, educated or uneducated, physically fit or weak, belong to any family, or are of any age, a person of ill conduct can improve their life through devotion. An example is Valmiki, the robber who became a sage through devotion to Rama.

Just as a dumb person cannot describe the taste of what they have eaten, the essence of devotion to God cannot be described. However, we try to understand devotion, the devotee, and God.

- **Bhakt-Devotee:** A devotee dedicates his life to the service of God without any self-interest, and he remembers God in every act of his life. All his actions are for God, towards God, and by God.
- **God:** God is concrete here. Everything that happens in the world happens according to his will. God helps the dedicated devotees.
- **Devotion:** Devotion is a bridge that creates direct contact between the devotee and God.
- Now we will try to understand more about the path of devotion.

❖ Essentials for Progress in the Path of Devotion:

- Human Incarnation
- Intense desire to attain

- God Prayer
- Faith and love
- Association with the virtuous
- Reading good books
- A Sadhguru
- Devotee's feeling towards God.

❖ **Types of Devotion**

- There are nine types of devotion. Listening, chanting, remembering, love characterization, concrete and abstract devotion.

❖ **The Path of Bhakti Yoga:**

- **Navdha Bhakti:** Listening to divine stories, hymns, and scriptures, Singing, Service of the feet, worship, salutation, friendship, service, surrender and self-surrender are the types of devotion.
- **PreamLakshna Bhakti:** This includes devotion on the path of Maryada Marg and Pushti Marg.
- **Sakar Bhakti:** Worship of God in a tangible form, i.e. idol worship, is called tangible devotion.
- **Nirakar Bhakti:** Worship of God in a non-tangible form, i.e. not as an idol but as the Supreme Being, is called abstract devotion.

❖ **Path of Bhakti yoga:**

- Remembrance of the name of God.
- Telling stories of God's deeds.
- Contemplating the greatness of God.

❖ **Attainment through Devotion:**

Like sowing a seed of wheat in a field, then sowing a seed of rice will produce wheat if a wheat seed is sown, so the attainment of Moksha will be by devotion, the main types of which are four.

- **Salokya Mukti:** The devotee resides in the abode of God.
- **Saroopya Mukti:** The devotee gets the form and art of God.
- **Saanidhya Mukti:** The devotee gets the proximity of God.
- **Sayujya Mukti:** The devotee merges with God.

Thus, the path to attaining salvation through devotion to God is called Bhakti-yoga. By having faith and love for God, by surrendering to him completely, and without expecting any reward, one progresses on the path of devotion.

6.4 Gyanyoga:

The secrets of creation can also be known through Gyanyoga. For the practice of Gyanyoga, restraint, God's grace, good company, reading good books, etc. are necessary. By knowing the soul, Gyanyoga can be achieved. By knowing God, the soul, and the universe, Gyanyoga practitioners attain salvation. Gyanyoga practitioners know the secrets of death and the afterlife. The path of knowledge is beyond devotion and action.

❖ Requirements for progress in Gyanyoga:

- Concentration
- Faith
- Curiosity
- Sadhguru
- Human Incarnation
- Reading and listening to scriptures.

❖ Types of knowledge:

❖ Apara Vidya:

Apara Vidya refers to the knowledge of physical objects that is limited by words. Experts in various subjects have deep knowledge in their respective fields, but it is limited to the physical world.

❖ Para Vidya:

Para Vidya cannot be explained in words. It encompasses the knowledge of the soul and Brahma, which transcend the understanding of our senses. It is a profound journey of self-realization.

Free from lust, anger, and greed. Thus, the path to knowing God and merging with him is called Gyanyoga. To understand God's creation, one must rise above mind, intellect, and senses, and when knowledge is attained, doubts are resolved and peace is attained.

❖ Characteristics of a Learned (Gyani) Person

- Nonviolence and humility
- Free from ego
- Simple nature
- Discernment
- Compassion
- Free from desire, anger, and greed.

Thus, the realization of the knowledge of God, and the path to merge with God is called "Jnana Yoga".

6.5 Karma Yoga:

“You will get what you do” This sentiment is pervasive throughout Indian culture. It’s the very foundation of karma yoga. It’s difficult to understand how the principles of karma yoga work. Lord Krishna said in the Gita that the path of karma is profound, meaning it is difficult to comprehend.

In simple terms, Karma means action. Whatever physical or mental action we perform is called Karma. A human being can't stay inactive even for a moment; work is the very essence of life. The end of Karma is the end of life. In Karma Yoga, we are taught to work without expecting any fruits, but only to please God and to be appreciated by others. This is called true Karma Yoga. Karma Yoga teaches us to live in the present. When a desire awakens in the mind, our sense organs receive a message to perform the desired action. There are two possible outcomes. The fruit of the action may be forgotten or if the desire is not fulfilled, it will remain in the mind. This is how an action is done but a Karma Yogi does not dwell on the action after performing it, therefore there is no attachment or aversion, resulting in peace of mind.

❖ The principles of Karma Yoga:

- Every department operates under specific laws for its functioning and control. Similarly, the creation and governance of countless universes are guided by principles known as the 'Law of Karma.
- The specialty of the principle of karma is that there is no exception or compromise in it, even the father of Lord Rama, King Dasharatha, had to face death due to the separation from his son, because of the law of karma.
- To do karma is to do the action, and the fruit of the action is there, it is received, and it may take time to come.

❖ What is needed to progress in karma yoga?

- Discretion
- Self-knowledge
- Constant awareness
- Surrender the results
- Dispassion

❖ Types of Karma:

- Sanchita Karma: Karma accumulated from past lives which remains dormant and does not fructify.
- Kriyamana Karma: Karma of this life, the actions of this life which determines the future.

- Prarabdha Karma: Karma to be enjoyed in this life due to past karma.

Karm According to Vedanta:

- Nishedha Karma: Karma against scriptural injunctions Karma.
- Sukarma: prescribed by the scriptures.
- Akarma: Karma performed without desire for fruits

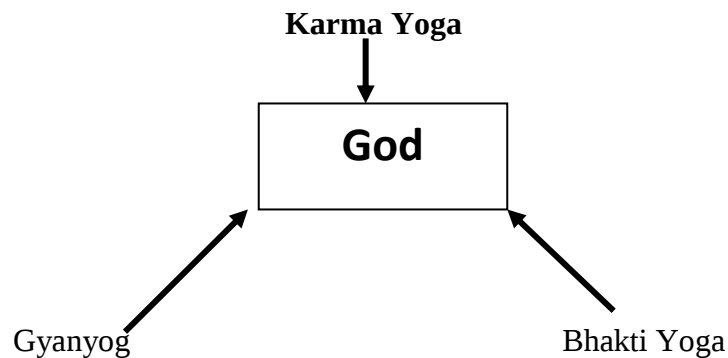
❖ Essentials for progress in Karma Yoga:

Thus, a person is bound by many duties. The best person is the one who is in front, the best time is the present and the best work is the one he does. It is said.

6.6 Integration of Karma, Bhakti, and Jnana Yoga

Lord Krishna said that one should have a discreet awareness of Bhakti Yoga, Karma Yoga and finally Jnana Yoga. If all three are practiced diligently, then the task is completed, meaning it is purified, and self-realization happens.

‘I am God’, The relationship of a person walking on these three paths with God is different. Bhakti Yogi says that ‘God is mine and gyani Yogi says that I and God are one’. The three paths mentioned above lead the person to attain God in the end. Diagram Karma Yoga Jnana Yoga/God/Bhakti Yoga



❖ Check Your Progress:

(1) Explain the meaning of the word bhaktiyoga.

(2) Explain the distinctiveness of bhaktiyoga.

(3) Clarify the Types of Bhakti.

(4) Where are the characteristics of the Gyani?

(5) What is Para Vidya?

(6) Explain the principle of karma yoga.

(7) Explain the types of karma and their meaning according to Vedanta.

(8) What is Karma?

(9) Karma yoga, bhakti yoga, and jnana yoga are all related to each other. How?

(10) Is the ultimate goal of each path the same?

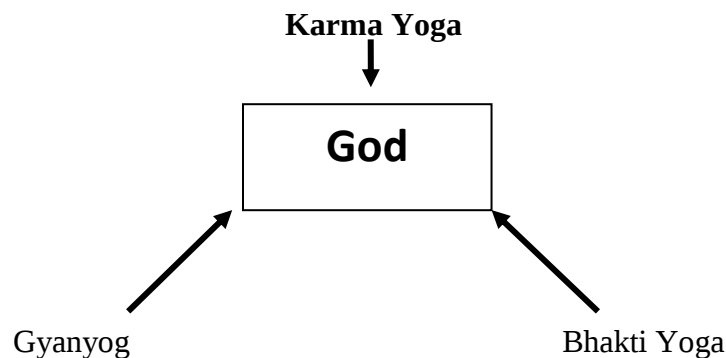
6.7 Summary:

One can follow any of the various paths of yoga which suit them. The goal of each path is the same. Bhakti yoga is for the emotional person, while jnana yoga is for the intellectual. Karma yoga is also a profound principle. One can reach higher consciousness by following any path.

❖ Answers to Check Your Progress:

- (1) 'Bhakti yoga' is a combination of two words 'bhakti' and 'yoga'. Bhakti is derived from the Sanskrit word 'bhaj' which means 'to dedicate'. Yoga means 'to join'. Dedicating oneself to God is joining with him, that is the meaning of bhakti yoga.
- (2) The specialty of bhakti yoga is that the illiterate, the poor, the wealthy, the wise, the weak, the healthy, and anyone from any caste or age group, can follow this path and improve their lives. Anyone can attain God through devotion. It is easy and accessible for all.
- (3)
 - (i) **Navdha Bhakti**
 - (ii) Sakar Bhakti
 - (iii) Nirakar Bhakti
 - (iv) Pream Lakshna Bhakti
- (4)
 - Non-violent
 - Humble
 - Free from pride
 - Simple

- Discerning
 - Compassionate
 - Free from greed, desire and anger.
- (5) The realization of the soul is not possible in the material world. It cannot be understood by our senses - eyes, ears, nose, tongue, and skin.
- (6) • The result of karma (action) is certain.
- The result of karma begins to manifest immediately, though it may take a long time to become apparent.
 - The law of Karma applies equally to all, be they poor, rich, sinner, or saint.
- (7) • Nishiddha Karma: Act against the scriptures.
- Sukarma: Act mentioned in the scriptures.
 - Akarma: Act done without the expectation of any fruit.
- (8) Karma is the action we perform, both physical and mental. Man is never inactive; he is constantly performing some action.
- (9) He never retires from his work; he is always doing something or the other. Bhagavad Gita speaks about the synthesis of all the three Yogas. The first six chapters deal with Karma Yoga, the next six with Bhakti Yoga, and in the end, there is a detailed discussion of Jnana Yoga. Through the synthesis of all three, one attains God, though their thoughts might be different as they tread on different paths.



- (10) Yes, follow any path of yoga, but the ultimate goal is the same. Like the spokes of a cycle, which come from different directions but meet at the same point, various paths of yoga lead to the same goal.

As in the previous unit, we learned about the types of yoga in detail, especially karma yoga. This unit highlights the other types of Yogas. An individual can progress on a path suitable to his/her personality and achieve God. Bhaktiyoga, Gnanayoga, and Karmayoga are all ways to reach God.

7.1 Objectives**7.2 Introduction****7.3 Hatha yoga****7.4 Sankhyadarshan****7.5 Anasaktiyoga****7.6 Kundalini Yoga****7.7 Summary****❖ Answers to Check Your Progress**

7.1 Objectives:

At the end of this unit....

- You will be able to: Understand and learn about Hathayoga, its characteristics, and methods.
- Learn about the basics of “Sankhyadarshan,” one of the six darshanans.
- Learn about the Anasaktiyoga as explained by Mahatma Gandhi. Learn about the process of Kundalini awakening.

7.2 Introduction:

The ultimate goal of all Yogas is the same. Some scholars have described various paths based on their experiences. You can choose the path that is suitable for you. Hathayoga and Sankhyayoga are very ancient, Mahatma Gandhi gave Anasaktiyoga. Nowadays, Kundalini Yoga is also becoming very popular, let's understand it.

7.3 Hatha yoga:

Generally, the word “hath” is understood to mean stubbornness or insistence. However, it carries a different meaning in Hatha yoga. The term “hath” is composed of two letters: 'ha' and 'th'. The right nostril is referred to as “ha” or Suryanadi, while the left nostril is called “th” or Chandranadi. Thus, the terms ‘ha’ and ‘th’ represent the right and left nostrils, respectively. Have you ever seen your breath? From which nostril do you inhale and exhale? Is breathing the same on both sides? Do both nostrils work together? The answers to all these questions lie in Yoga. Both nostrils generally do not work together, sometimes the left and sometimes the right nostril works. Hathayoga tries to make it possible.

❖ What is NOT Hatha Yoga?

- Hatha yoga is not yoga done with determination, i.e. with stubbornness.
- Hatha yoga practices are not Tantric practices.
- Hatha yoga is not just a by-product.
- Hatha yoga is not just physical practice.
- Good health and long life are not its goals.

❖ The Study of Hatha Yoga:

It is there, but its goal is not a miracle, it is only the means to it. Hatha yoga texts like Hatha Yoga Pradeepika, Gheranda Samhita, and Shiva Samhita describe four main steps for Hatha Yoga practice.

- Asana
- Pranayama
- Mudra
- Samadhi

Asana and Pranayama purify the physical and mental body. They remove the impurities of the body, breath and mind. Mudra has specific effects on certain parts of the body, like the senses. Mudra includes both Asana and Pranayama. Finally, with the help of Kundalini awakening, Samadhi is reached. Samadhi's state cannot be described, just like salt is dissolved in water, the soul and mind become one.

❖ Other Aspects of Hatha Yoga:

- A yogi should consume a moderate diet, i.e. overeating or starving is prohibited. Wheat, rice, barley, milk, ghee, vegetables, green gram, etc. are considered the best.
- A yogi's residence should be secluded and close to the guru.
- A yogi should possess patience, courage, enthusiasm, determination, faith, study and renunciation.
- Hatha yoga helps to achieve the eight attainments, i.e. there are eight types of attainments described in Hatha yoga. For example, Anima (ability to become small), Ladhima (ability to reduce weight), Prapti (ability to reach anywhere), etc.
- Guru is very important in Hatha Yoga; a yogi practices in seclusion under the guidance of a guru. A yogi's body is lean, the face is serene, the voice is sweet and the eyes are clear.

Thus, Hatha Yoga practice can help you to attain God. Although, the methods of practice slightly differ in different Hatha yoga books, practicing under the guidance of a guru with understanding can help you achieve yogic perfection.

7.4 Samkhya Darshan:

Meaning of the word “Samkhya Darshan”:

The common meaning of Darshan is to see

The sage Kapila’s philosophy is known as Samkhya Darshan. The word Samkhya is derived from the word Sankhya. The word “Sankhya” means “number”, but it also means “complete” or “whole”, signifying the essence of Samkhya Darshan.

The word “Sankhya” has two main meanings, both reflecting key principles of Samkhya Darshan. The first meaning is simply the number one, two, three, etc. The second meaning of Sankhya signifies a complete, wholistic understanding of the universe.

❖ The Antiquity and pervasiveness of Samkhya Darshan:

Samkhya Darshan is an ancient philosophy. The word is often found in the Bhagavad Gita. In addition to this, Samkhya Darshan is also found in the Upanishads, Mahabharata, Bhagavata, Ayurveda, Patanjali Yoga, Shaiva Tantra, and Charaka Samhita.

According to Samkhya Darshan, the entire universe is composed of two fundamental elements: Purusha (Consciousness) and Prakriti (Nature).

Samkhya Darshan teaches that we are Purusha. There is a profound connection between Purusha and Prakriti, which causes us to feel as though we are Prakriti. The illusion of Maya arises from the interplay of Purusha and Prakriti. Yoga is the process of liberating oneself from this illusion.

❖ Purusha:

Purusha is the principle of consciousness. According to Samkhya, Purusha exists by itself. Purusha is complete, meaning it doesn't need anything, it doesn't do anything, and it doesn't enjoy anything. It is neither created nor destroyed, it simply is. It is eternal and not affected by time, and cannot be bound by the past, present, or future. It is beyond the three Gunas (Sattva, Rajas, Tamas).

❖ Prakriti:

Prakriti is the principle of nature or matter. It is unconscious and inert. It is unable to do anything on its own. Prakriti is eternal. It was not created, and it is the source of creation.

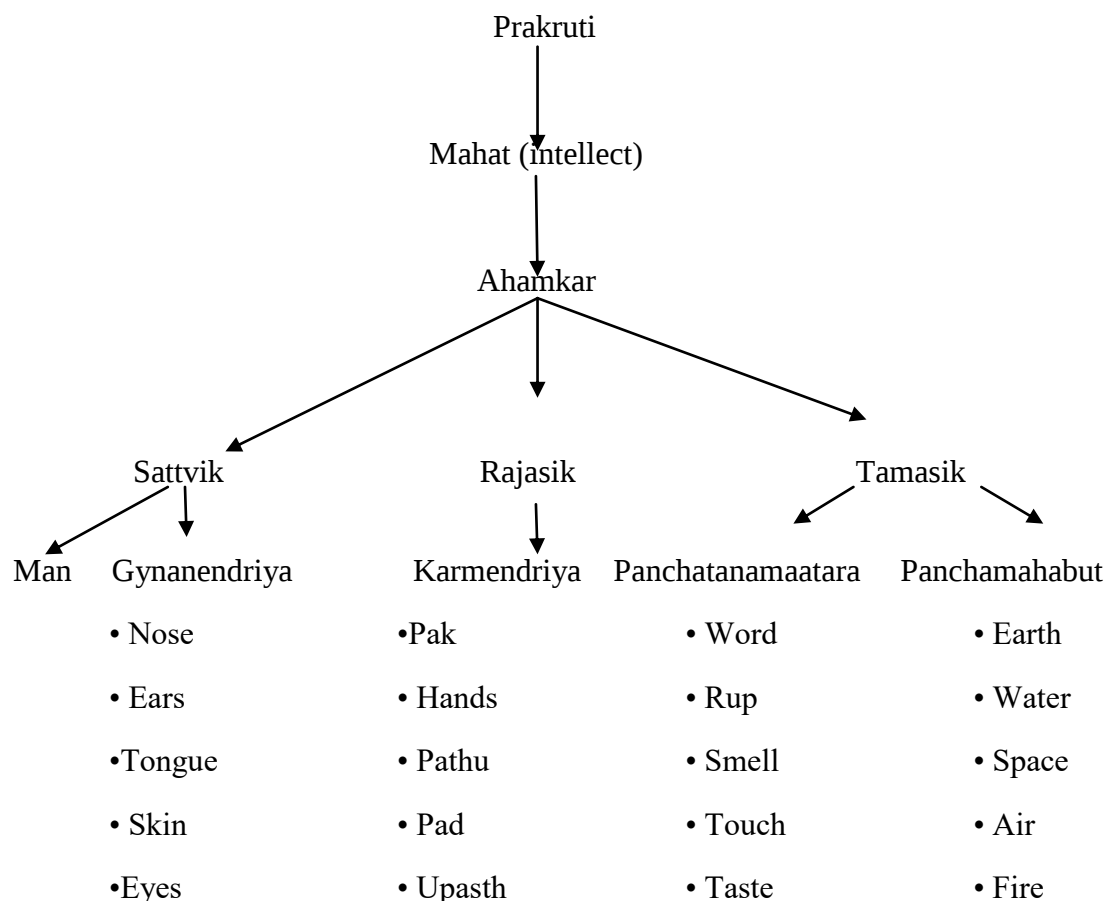
❖ Principles of Sankhya Darshan:

- It is impossible to create anything from nothing. If there is nothing, then creation is not possible.

- If you want to make a clay pot, you need clay.
- If there is nothing, then the creation of the pot is not possible. There is a very close relationship between cause and effect, just like the close relationship between clay and clay pot. To do any work, it should have its corresponding cause. To make a clay pot, you need clay, you can't make it from gold. To make clothes, you need yarn. Thus, every work has a specific cause.
- Before being manifested in gross form, the fruit remains hidden in the subtle form of the cause. Before the clothes are ready, they remain in the subtle form of the yarn. If you want to get mustard oil, then it cannot be obtained by grinding iron.
- Cause and effect become identical only when the cause is again subtle. When a clay pot is made, it will again turn into clay at its end. Similarly, after the destruction of creation, it will return to the original cause.

❖ Method of practicing Sankhya Philosophy:

There is no mention of God's existence in Sankhya Philosophy as it is said to have originated due to a different perspective.



Thus, the principles of Sankhya philosophy are used in practice as Yoga. Yoga accepts God while Sankhya philosophy does not. Those who are atheists, who do not believe in God, can understand creation through Sankhya yoga and attain perfection.

❖ **Check Your Progress:**

(1) Explain the meaning of the term "Hatha Yoga".

(2) Mention the names of the traditional texts of Hatha Yoga.

(3) Mention the Steps of Hatha Yoga.

(4) Explain the importance of God in 'Sankhya Darshan'.

(5) What is Purusha and Prakriti?

(6) Explain the meaning of the word 'Sankhya Darshan'.

7.5 Anasakti Yoga:

The epic Mahabharata, consisting of one lakh verses, includes the Bhishma Parva, which contains 700 verses and is known as the Srimad Bhagavad Gita. Vyasa Muni is the creator of this masterpiece. Its structure is excellent and it is extremely useful for the whole of mankind.

Many great sages have written commentaries on the Gita, such as:

Lokmanya Tilak Maharaj: Bhagavat Gita Rahasya, Karmayog Shastra

Arvind	:	Poornayog
Vivekananda	:	Rajayog
Kakasaheb Kalekar	:	Gita Granth
Kishorlal Mashroomwala	:	Gita Manthan
Acharya Vinobaji	:	Gita Pravachana, Sankhyayog
Gandhiji	:	Anasaktiyog

'Anasakti' means the principle of giving up the fruits of action. Give up attachment to the fruits and perform your action. Anasakti includes non-violence. To live life in righteous activities and not be attached to the fruits is 'Anasakti yog'. The feeling is 'Mamta tu gai mere man se'.

The best distortion of dispassion is that which is neither agitated nor depressed. It is called detachment.

The practice of detachment is the practice by which your detachment increases and you reach God by experimenting with it.

❖ Mahatma Gandhi's view of Anasakti yoga:

Women, Vaishyas, and Shudras are all things that are not to be understood. There is no desire for them. But they need the support of hymns for those who do not understand them.

Mahatma Gandhi had written this translation of the Bhagavad Gita during a difficult phase of his life. While translating; Gandhiji was still in the process of living his own life according to the Bhagavad Gita. This entire book was printed quickly during the great drama of the Satyagraha movement. He could only afford the time for this during his stay in the Himalayas at the Kausani resort, on dates 24-6-29.

Gandhiji named it "Anashakti Yoga" because it was fitting for it. This translation was finalized on the day of the Satyagraha movement, which happened in the same month that it was published. (Published on March 12, 1930; and Gandhiji was leaving the ashram with his 80 companions)

This is not one of the main yogas described in ancient Indian tradition. Mahatma Gandhi was the first to use this term. He made his entire life a practice of detachment and made his life yogic. The practice of detachment is like yoga practice for all his actions.

Gandhiji dedicated all his work to God and considered himself a trustee. His detachment yoga is truly based on the Karma Yoga of the famous Bhagavad Gita. All of his actions are performed only to fulfill his duties with complete detachment.

Mahatma Gandhi did not do anything new; he demonstrated it by living it. This is the best part of this practice.

7.6 Kundalini Yoga:

We spend our whole lives hoping to get happiness. Happiness is within and to attain it, we must turn inwards.

There is a divine power residing in every human, named Kundalini. This power has two forms. The one which creates this outer world and the other leads to the knowledge of the supreme truth. The outer part of this power is functioning well but the inner part is dormant. When this inner kundalini power awakens, various yogic processes take place within our body and it leads us towards the 'Self'. Kundalini is mentioned in almost every tradition, in one form or another.

This Kundalini is a supreme power that is worshipped as the Universal Mother by the sages of India. Shakti is the wife of Shiva; it is the active form of the Nirguna Nirakar Brahma. Those who worship bliss call it “Bliss” while Yogis see it as the ultimate goal. When it awakens within us, we can see it as a complete and brilliant light within ourselves. This divine power is the power of our soul. It resides in the center of the universe, controlling and nurturing it. In the same way, it resides in the Muladhara chakra at the bottom of the spine in the center of the body and through 72,000 nadis, it controls and regulates our body.

❖ Awakening of Kundalini:

In the human body, Kundli is in the Muladhara chakra at the end of the spine in the center of the body, the base of which is called the Muladhara. In it, power is coiled in three and a half rounds in a subtle form, which is why it is called Kundalini, symbolizing a coiled shape. Sutrashna vein, which is the body's 72,000 veins Controls, starts from where Kundalini is coiled and stays there, up to the middle of the forehead, the abode of Parmeshwar Is extended till then. There is a subtle vein called Chitrinini, with the help of which Kundalini goes up and down. This Kundalini power can be awakened in many ways.

This dormant Kundalini can be awakened by the unique devotion of God, Pranayama, Mudra, Japa, Dhyan, etc. can be awakened, and can also be awakened by Shaktipat from the Guru.

The experience of the following 7 chakras happens through yoga and meditation. You cannot find it by studying anatomy.

The attention of the seeker of knowledge, devotion, or Rajayoga is not towards Kundalini awakening. It is a phenomenon for them on the path. Only in Hatha Yoga, the passage is used to practice it. No matter what the path is, on the spiritual path Walking and moving forward seekers of Kundalini awakening incident happens in some form in their lives.

Chakra	1. Mooladhar Chakra	2. Svadhisthan Chakra	3. Manipura Chakra	4. Anahat Chakra	5. Vishuddha Chakra	6. Ajna Chakra	7. Sahasrar Chakra
Chakra Sthan	Two inches above the anus and two inches above the place of the vulva Choice	Two inches above Mooladhar Chakra	Nabhi (Navel)	Hart	Kanth (throat)	Unknowns Between both eyebrows	Above the forehead
Akruti	Red light radiating bright with 4 petals Beautiful Lotus flower	The color of the chakra is Vermillion and has six petals like a lotus.	Navel Blue light, Ten petals, Similar to the lotus	Red color Illuminated by light 12 petals	Illuminated by a soft light The lotus flower with 16 petals	Forehead Illuminated by white light	With different colored Lights, thousands of petals like a lotus
Fruit of meditation of Chakra	Meditation on wheel Fruit Health, healthy bile, good poetry, fearless	It is the chakra of creation and preservation. It is also where Saraswati resides.	Knowledge of poetical arrangement, Connected with power	The sensory Negates negative feelings Victory, Yogi –	The shape of the image is calm, without sorrow, Long-lived, poet, great man, It happens, in a thick form, with an inner secretion, with the mind, the body, connected with ego.	All the fruit of meditation in the different chakras is the awareness of true wisdom	Such form Immortality liberation

❖ Check Your Progress:

(7) What is "anasakti yoga"?

(8) How many chakras are there in the body? Where are they located? Mention the location of each one.

(9) Where exactly in the human body is Kundalini located subtly?

(10) Why did Gandhi translate the Gita?

7.7 Summary:

Hatha Yoga achieves the state of samadhi by going through four steps through physical suffering. Sankhya Darshan is one of the six Darshanas, which is a great text in the Indian tradition, which is believed in by even atheists or those who do not believe in God. Anasakti yoga by Gandhi and Kundalini yoga, if adopted, will ultimately lead to liberation.

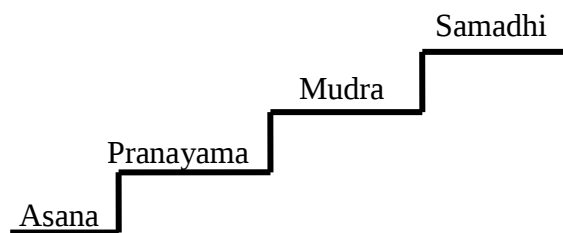
❖ Answers to Check Your Progress:

(1) Normally, we take the meaning of the word "hath" as stubbornness or wrong insistence, but in Hatha Yoga, this meaning does not apply. There are two letters in this word - "ha" and "th". The right nostril is known as "ha" or Surya Nadi, and the left nostril is known as "th" or Chandra Nadi. So both the words "ha" and "th" are used for the right and left nostrils respectively.

(2) • Hatha Yoga Pradeepika

- Shiva Samhita
- Gherand Samhita

(3)



(4) In Sankhya Darshan, there is no importance of God. It does not accept the existence of God. According to their opinion, the universe did not form because of God, but it was formed by Prakruti and Purusha.

(5) **Purusha:** Purusha means conscious element. According to Sankhya, the existence of Purusha is self-evident, and its power cannot be denied in any way. Purusha is contented, i.e. he does not want anything. He does nothing and does not enjoy anything. Neither he creates anything, nor does anyone create him. That means it is true. It does not get destroyed by time, and it cannot be bound in the past, future.

Prakruti: Prakruti is unconscious, it is material, due to lack of consciousness in it, it cannot do anything on its own. Prakruti is eternal. No one created Prakruti, but it creates all.

(6) **The meaning of the word "Sankhya Darshan":** "Darshan" means to see, this is the general meaning of Darshan. If we see it based on spirituality, then "Darshan" means introspection, which cannot be seen with the senses. The Darshan formulated by Maharshi Kapil is famous by the name "Sankhya Darshan". The word "Sankhya" is derived from the word "Sankhya". There are two main meanings of the word "Sankhya", and both these meanings are the specialty of Sankhya Darshan. The first meaning of the number is one, two, three etc. The second meaning of the number

(7) "Añāsakti" means the principle of detachment from the fruits of action, giving up attachment to the fruits and performing the actions. In Añāsakti Ahimsa is automatically present. Living life in a virtuous manner, and not having attachment to the results is "Añāsaktiyoga" 'My love for you has gone from my mind'.

(8) There are seven chakras in the body. Their names and locations are as follows: Chakra Location

	Chakra	Location
1	Muladhara chakra	Two fingers above the anus
2	Svadhithana chakra	Two fingers above Muladhara chakra (upwards)
3	Manipura chakra	Navel
4	Anahata chakra	Heart
5	Vishuddha chakra	Kanth
6	Aagna chakra	Above both eyebrows
7	Sahasrara chakra	In the head above the palate

(9) Kundalini is located in the Muladhara chakra at the base of the spine in the middle of the body. The place from where it originates is called Muladhara. It resides there in a subtle form in a coil of three and a half circles.

(10) Women, Vaishyas and Shudras, those who have little knowledge of letters. Those who have translated the Gita into the original Sanskrit. Those who have no time, no desire, but need the support of a song-like. For them, Gandhiji has given this

We have learned about the various types of Yoga. Besides these, there are other types which are not possible to include here. A question may arise why do we choose one type from the various types of Yoga? We can choose a little from each type of Yoga practice and arrange it according to our needs and progress according to our will. Here, we will be discussing “Ashtanga Yoga” which is suitable for ordinary, average, and superior humans.

8.1 Objectives**8.2 Introduction****8.3 Yama****8.4 Niyama****8.5 Importance of Yama-Niyama****8.6 Summary****❖ Answers to check your progress**

8.1 Objectives

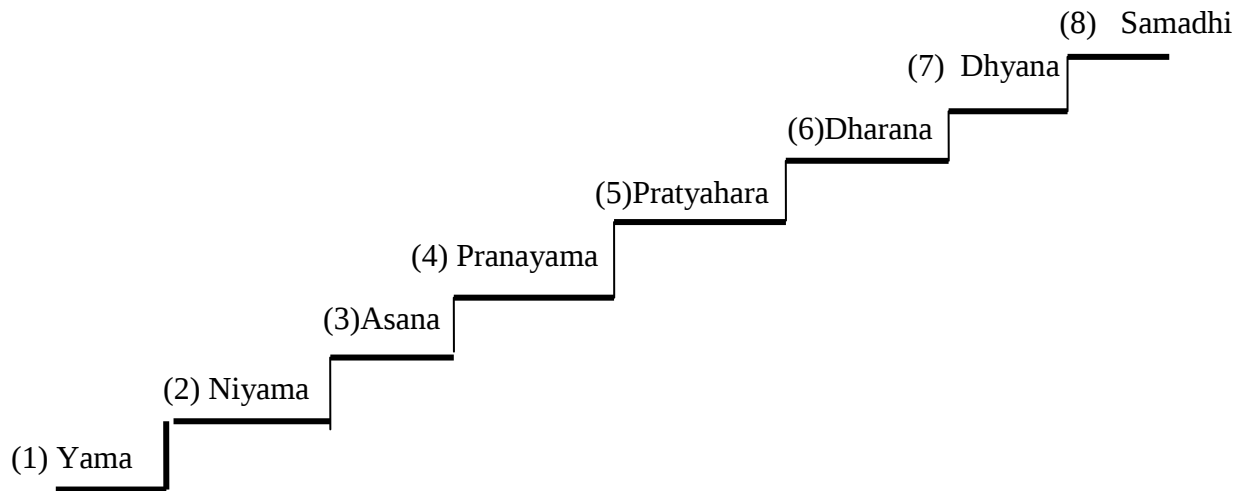
At the end of this Unit, you will:

- Learn about Ashtanga Yoga.
- Learn about five Yama: Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha and their importance and place in life.
- Learn about the importance of five Niyama: Tapa, Swadhyaya, Ishwarapranidhana, Shaucha and Santosha in life.
- You will understand the importance of Yama-Niyama in life and its practical use.

8.2 Introduction:

In the previous Unit, we learned about various types of Yoga. The combination of all the topics that are emphasized in different types of Yoga, when arranged systematically, constitutes Ashtanga Yoga. As we climb one step at a time to reach the goal, similarly, to reach the final goal of Yoga, Maharshi Patanjali has divided the science of Yoga into eight parts, i.e. he has provided eight steps. This is described in detail in “Yogdarshan” written by Maharshi Patanjali. The eight steps are called 'angas' (limbs) in the language of Yoga, hence "Ashtanga Yoga" means eight limbs.

The Eight Limbs of Yoga



These eight steps of yoga are to be mastered one after the other, one step must be mastered before moving on to the next. The sooner the lower steps are mastered, the faster the higher steps can be mastered. Without observing Yama and Niyama, it is not possible to practice Asana or other higher practices. Some people start practicing Asana or Dhyana right away, but Yama and Niyama are important as they provide stability in practice. These steps complement each other, so practice should be started with understanding

❖ Antrang & Bahirang Yoga

Internal and External Yoga The first four steps of Ashtanga Yoga - Yama, Niyama, Asana and Pranayama are related to external actions. So, it is called "External Yoga".

The last four limbs, namely Pratyahara, Dharana, Dhyana, and Samadhi are related to the internal action, the mind, hence it is called "Internal Yoga".

We will now understand each step in detail.

8.3 Yama:

Yama is the first step in Ashtanga Yoga. Maharshi Patanjali has described five types of Yama, which are as follows:

- (1) Ahimsa
- (2) Satya
- (3) Asteya
- (4) Brahmacharya
- (5) Aparigraha

(1) Ahimsa:

Ahimsa, often interpreted as "Do not harm anyone," encompasses both physical and mental nonviolence. In the practice of Yoga, it signifies the complete rejection of all forms of violence, whether overt or subtle. This principle emphasizes avoiding harm to any living being through actions, words, or thoughts while fostering mindfulness and self-awareness throughout the process.

Physical Ahimsa means not causing harm to anyone physically. Ahimsa through speech means, not causing harm to anyone by harsh words, and mental Ahimsa means not wishing harm to anyone through one's mind. One who follows Ahimsa can move forward quickly on the path of Yoga.

Ahimsa is the root of other Yamas and Niyamas; it is the ultimate Dharma. By following Ahimsa, greed, anger, and lust get destroyed. Maharshi Patanjali explains the importance of Ahimsa in Yogasutra and says that the one who follows Ahimsa makes friends with those who come in contact with him, and his animosity also fades away.

Mahatma Gandhi also explains the importance of Ahimsa and says that Ahimsa can help us to make the entire world our friend. It brings peace and happiness, destroys arrogance and increases humility.

In Bhagavad Gita, Lord Krishna explains Ahimsa as "being free from malice". Any act that is performed without considering the well-being of the world, is violence. If violence is committed for the upliftment of religion or the welfare of people, there is no fault in it. After understanding the real meaning of Ahimsa, Arjuna was ready to fight the war and the destruction happened at his hands, but he did not feel guilty.

Therefore, harming an innocent person for self-interest is violence. Killing animals for the sake of taste is violence, but a doctor causing harm to the patient to heal him is not violence. Therefore, one should move forward on the path of Yoga by following Ahimsa with mind, speech, and body.

(2) Satya:

To speak the truth as one has heard it is called truth, but this definition is incomplete. Acceptance of the true values of life and completely abandoning falsehood is Satya. But there are many times when it is necessary to speak a lie for the good of others. In medical science, it is often necessary to lie to heal the patient, but it's not considered a lie. A person who is selfish and lies has to lie countless times and is always trapped in it. He doesn't experience peace of mind. Therefore, what we speak must match our minds and words. We should speak only that which benefits and not that which harms. So, truth should be understood properly, and the practitioner of Yoga should try to be truthful with courage and integrity.

(3) Asteya:

Asteya means not to steal. Here, asteya should be considered in a subtle way rather than in a crude way. Taking possession of what is not one's own and claiming it as one's own is called stealing. Claiming another person's belongings as one's own. Taking another's property without his consent is called theft. To reduce the time and work that was decided to be done, being lazy, not doing the assigned work- all these things are common today. This is also stealing.

Asteya means righteous. To get what should be acquired in the same amount. Acquiring something by paying the full price is not stealing. One should protect oneself from stealing and at the same time should also protect others from stealing. A yogi should pay attention to these two things and try to get dominance on this limb of "yam".

(4) Brahmacharya:

Brahmacharya means not having sexual contact with women - it is commonly understood, but the meaning of brahmacharya is the behavior required for attaining Brahma. Brahmacharya means control over all the senses in thought and action, control over the senses means using the senses within limits with discretion. Brahmacharya should be followed by mind, speech and body. If the body is under control but the mind is in vice then it has no meaning. We need to learn how to control the mind.

The scriptures define veerya as strength and power, not merely physical but a combination of mental and physical resilience. Practicing Brahmacharya accelerates spiritual growth and facilitates the cultivation of this inner strength and energy.

(5) Aparigraha:

Aparigraha is the complete rejection of the hoarding instinct due to greed. Not accumulating things other than the necessities of life, having few needs, and keeping only as much as is necessary is a very useful lifestyle for a seeker. Aparigraha is not only at the gross level, but the mind of the seeker should also be strong. If greed arises in the mind, then it is useless.

In the houses of the wealthy, many unnecessary things get spoiled, while the poor wander around seeking them. If everyone stores according to their need, then there will be no shortage, and everyone can live contentedly. Only that person can achieve true joy, who is aparigrahi.

❖ **Check Your Progress:**

(1) What are the steps of Ashtanga yoga?

(2) What is non-violence? What is the meaning of non-violence according to Lord Krishna?

(3) Explain the subtle meaning of asteya.

(4) Define aparigraha.

Thus, control over the senses and the mind is essential for observing the Yamas. If the atmosphere of society is polluted, the individual cannot develop. Yamas are the rules to be followed in social life. Those who live in a society where Yamas are observed can develop well. All people, in all places and at all times, should follow these five Yamas.

8.4 Niyam:

The second step of Maharishi Patanjali's Astanga Yoga is Niyama. Like the Yamas, he gave five rules, which are as follows:

(1) Purity (Shouch)

(2) Contentment (Santosha)

(3) Austerity (Tap)

(4) Self-study (Swadhyay)

(5) Surrender to God (Ishwar Pranidhan)

(1) Purity Shouch:

Shouch means purity or holiness. This purity can be said to be of two types:

- Outer purity by bathing, etc.
- Inner purity by pure food.

This is the purity of the body, but mental purity is also necessary. One should remain free from pride, envy, attachment, hatred, sorrow, etc. If one is internally pure, then only external purity has any meaning.

Health depends on purity, and disease is caused by impurity. Therefore, as soon as any impurity arises in the body, it should be removed. Those who do not pay attention to cleanliness violate the first rule of yoga.

(2) Contentment: (Santosha)

Contentment, or Samtosh, is a fundamental principle in the philosophy of yoga and a vital aspect of the Niyamas in Patanjali's Yoga Sutras. It refers to cultivating inner peace, satisfaction, and gratitude, independent of external circumstances. True contentment arises from a state of mind that embraces the present moment and accepts life as it is. It encourages gratitude for what one has, rather than focusing on what is lacking, and fosters self-acceptance, allowing individuals to embrace their strengths and weaknesses. Contentment is not about complacency but about balancing ambition with non-attachment, leading to freedom from unnecessary stress and anxiety. This principle also supports spiritual growth, as a content mind is more stable and focused on higher pursuits. By practicing gratitude, embracing simplicity, shifting perspectives, and living mindfully, one can cultivate Samtosh and experience a life of inner joy, fulfillment, and harmony.

(3) Austerity: (Tap)

The word 'तप' is derived from the root 'tapasya,' which means 'to heat.' Like gold is heated to remove impurities from it, some yogis practice austerity to purify their mind and body, which is called 'tapasya.'

Yogi's need to practice serious austerity to succeed in their practice. This austerity includes the austerity of body, speech, and mind. Through physical and mental austerity without the expectation of fruit, one can achieve success.

(4) Self-Study: (Swadhyay)

Self-study can be understood in three ways.

- Study of the Vedas, scriptures.
- Contemplation on the subject read.

- Meditation of God.

Apart from this, in a subtle sense, self-study also means studying one's own life, so that one can know one's own 'self.' Self-study makes the mind introspective, and it is essential for the practice of yoga.

(5) Surrender to God: (Ishwar Pranidhan)

Pranidhana means to adopt. Surrender to God means to adopt God or to establish God. In a gross form, it means doing service, chanting, reading, sacrifices, etc. with devotion. In a subtle form, it means surrendering body, mind, and soul to God with love. Faith in God makes it easy for a yogi to do yoga and he achieves success. Maharshi Patanjali explains the importance of surrendering to God by saying that moksha is attained through surrender to God.

8.5 Importance of Yamas and Niyamas:

It is difficult to follow the Yamas and Niyamas in today's stressful modern world, but there is no option. Yoga students must follow both these principles with faith, body, mind, and speech. Following Yamas and Niyamas. If it is not possible to follow all the Yamas and Niyamas, then only one Yama or Niyama should be attempted to follow in life. Thus, Yamas and Niyamas are the fundamentals of Ashtanga yoga. These are preparatory steps for the yogic practices, after which the practitioner can move forward. By following the five Yamas and five Niyamas, the practitioner becomes mentally and physically capable and ready for other practices like Asana and Pranayama. Thus, through the practice of Yamas and Niyamas, the practitioner can easily achieve the benefits of Yoga.

Test Your Progress:

(5) How many Niyamas are there? Which are they?

Explain the meaning and importance of the word "Tap".

(6) What does "Shauch" mean?

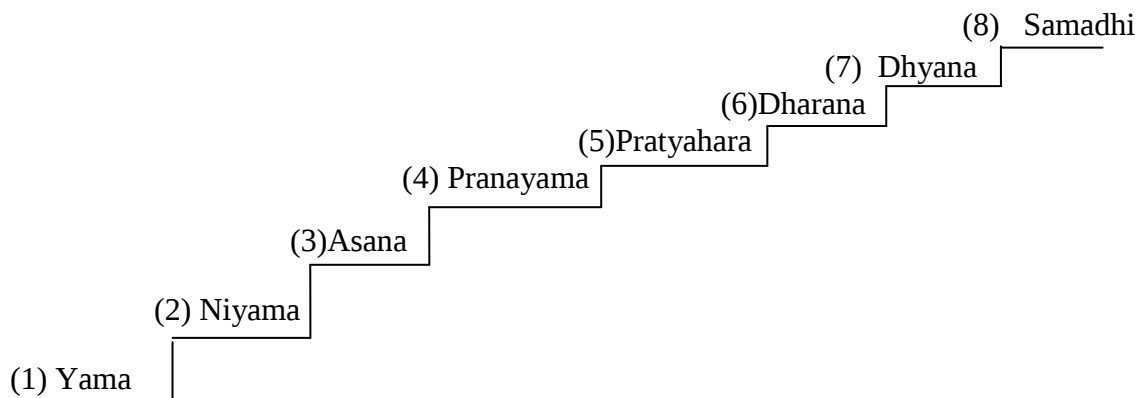
8.6 Summary:

Following the Yamas creates a good social environment while following the Niyamas develops essential personal qualities. The achievements of both Yamas and Niyamas are extraordinary. Ahimsa and Satyavacha lead to the relinquishing of hatred. Asteya and Aparigraha lead to control over the mind. Santosha leads to happiness, Shauch leads to purity and Tap removes the mental faults. Following each Yama and Niyama makes the path to God easier.

❖ Answers to Check Your Progress:

(1)

The Eight Limbs of Yoga



(2) Generally "not to hurt" is called non-violence, whether it is physical or mental. In the definition of Yoga, complete abandonment of both gross and subtle forms of violence is expected. One should not cause harm to any living being through body, speech or mind. We too should be included in this.

In the Bhagavad Gita, Sri Krishna explains the meaning of non-violence as being non-attached to the outcome. It is violence to do something without considering whether it is right or wrong, for the benefit of the world or not. No fault in violence is done for the development of religion or the welfare of the people. Arjun, after

knowing the true meaning of non-violence as mentioned by Sri Krishna, decided to go to war and create destruction, but he did not feel guilty.

- (3) It's not a sin to get rich using one's honest earnings, even though you may be deprived of the fruits of your labor. To claim as one's own what is not one's own is called theft. Taking another person's property without their permission is called theft. The greatest theft is the theft of duty. To have work done for a specified time and amount, and then reduce the amount of time or work done is theft, as is laziness and failure to perform one's task. These things have become commonplace today. They too are forms of theft.

The meaning of honesty is pious. To take something as much as it deserves. It is not theft if something is obtained by paying the full price. One should avoid stealing themselves and also protect others from it. A practitioner of yoga must take care of these two things and gain mastery over this limb of "Yama".

- (4) Aparigraha means complete renunciation of the tendency to accumulate due to greed. Not accumulating beyond the necessities of life. Having few needs and only keeping as much as is truly necessary.

- (5) The second step of Maharshi Patanjali's Ashtanga Yoga is Niyama, he gave five rules like Yama, which are as follows:

(1) Saucha

(2) Santosh

(3) Tapa

(4) Swvadyay

(5) Ishvar Pranidhan

- (6) The word 'tapa' is derived from the root 'tap', which means 'to heat'. Just as impurities are burnt away when gold is heated, so too, the mind and body are purified through the practice of tapa. The yogi must undergo severe penance to succeed in his practice. This penance includes penance of the body, speech and mind. Success is achieved through penance that is free from the desire for fruits, both physically and mentally.

- (7) Shouch means purity or sacredness. This purity can be classified into two types:

- External purity: Through bathing etc.
- Internal purity: Through sacred food.

યુનિવર્સિટી ગીત

સ્વાધ્યાય: પરમં તપ:

સ્વાધ્યાય: પરમં તપ:

સ્વાધ્યાય: પરમં તપ:

શિક્ષણ, સંસ્કૃતિ, સદ્ભાવ, દિવ્યબોધનું ધામ
ડૉ. બાબાસાહેબ આંબેડકર ઓપન યુનિવર્સિટી નામ;
સૌને સૌની પાંખ મળે, ને સૌને સૌનું આભ,
દશે દિશામાં સ્મિત વહે હો દશે દિશે શુભ-લાભ.

અભણ રહી અજ્ઞાનના શાને, અંધકારને પીવો ?
કહે બુદ્ધ આંબેડકર કહે, તું થા તારો દીવો;
શારદીય અજવાળા પહોંચ્યાં ગુર્જર ગામે ગામ
ધ્રુવ તારકની જેમ ઝળહળે એકલવ્યની શાન.

સરસ્વતીના મયૂર તમારે ફળિયે આવી ગહેકે
અંધકારને હડસેલીને ઉજાસના ફૂલ મહેંકે;
બંધન નહીં કો સ્થાન સમયના જવું ન ઘરથી દૂર
ઘર આવી મા હરે શારદા દૈન્ય તિમિરના પૂર.

સંસ્કારોની સુગંધ મહેંકે, મન મંદિરને ધામે
સુખની ટપાલ પહોંચે સૌને પોતાને સરનામે;
સમાજ કેરે દરિયે હાંકી શિક્ષણ કેરું વહાણ,
આવો કરીયે આપણ સૌ
ભવ્ય રાષ્ટ્ર નિર્માણ...
દિવ્ય રાષ્ટ્ર નિર્માણ...
ભવ્ય રાષ્ટ્ર નિર્માણ