

108 Saṃskṛta Core Concept Pointers – 1 – Yoga



Links to Related Resources & Longer Articles:

- Īśvara Praṇidhānā appears as a Sādhana Upāya at three unique reference points...
- It is interesting that in this current boom of Yoga Vogueing there are two distinct camps emerging.....
- This approach is known as the Yoga of Rejuvenation and Prevention.....
- The concern of Yoga as Meditation is the mystery of life rather than the mastery of life.....
- The pursuit of 'Yoga happiness' can be so demanding or intense.....
- The View of Rāja Yoga, Practice of Haṭha Yoga and Tool of Viniyoga of Yoga
- What is healthy for the Heart of Yoga?
- What is Yoga? – An interview with Paul Harvey on BBC Radio Bristol 1986.
- Yoga as a View, Practice and Tool – Part One
- Yoga as a View, Practice and Tool – Part Two
- Yoga as a View, Practice and Tool – Part Three
- Yoga can be a mystery to be resolved or a question to be solved.....
- Yoga Practice and Study was seen by T Krishnamacharya as.....
- Yet ask any number of people what Yoga is and you are likely to get.....

Collated Related Short Posts & Quotes:

"The Yoga of Patañjali as a complete process of learning provides the best instrument for helping the individual know that he is more than a money making machine."

– TKV Desikachar on the Yoga Sūtra

"To define the word Yoga is very difficult, as the word is so adaptable.

A starting point would be Patañjali.

Patañjali removed all the complicated definitions and simplified it to:

'Making the best out of the most difficult object, the mind.'

His idea was to create a situation,

where the mind becomes more faithful than it is."

– TKV Desikachar on the Yoga Sūtra

"The Yoga of Patañjali, presented in very brief pithy statements, asserts that all human problems emanate from the mind and can be resolved by changing the quality of this mind.

Not only can they be resolved, but a person can also utilise this refined mind for every use possible, including comprehending the divine mystery."

– TKV Desikachar on the Yoga Sūtra

"The study of Yoga is a vast undertaking that requires sustained effort and guidance.

The term Atha signifies auspicious beginning, uninterrupted continuity, and an appropriate end.

Another aspect of Atha is Saṃkalpa, which in Vedic tradition is the decision to initiate something important and to ensure that it is completed at any cost, without distraction or deviation."

– T Krishnamacharya on Yoga Sūtra Chapter One verse 1

"Yoga is a Saṃskāra, a process that prepares us to realize the things we wish to achieve at various moments in life.

For instance, when children approach school age parents must prepare them to make the adjustment from being at home to being with other children and teachers.

This cannot be done suddenly, some orientation is necessary.

This is a Saṃskāra.

Yoga is a Saṃskāra in that it equips us to realize our greatest potential.

If we wish, it can prepare us for and lead us to the beatitude of the divine presence."

– T Krishnamacharya on Yoga Sūtra Chapter One verse 1

"Yoga is Anu-Śāsana Śāstra.
It is experiential, not speculative,
it is ancient, with its origin in the Veda.
Sages followed the Vedic teachings and
transmitted their experience to their students.
The students, in turn, learned and experienced the teachings
in their own lives, and thus became competent to teach.
In this way the lineage of Yoga teachers is established."
– T Krishnamacharya on Yoga Sūtra Chapter One verse 1

"One of the most notable sages in this lineage, Patañjali,
respecting Vedic tradition and blessed with proximity to the Lord,
presented this teaching in the form of the Yoga Sūtra, enabling
succeeding generations of Yoga teachers and students to
transmit their own experiences in a systematic and structured way.
It is because of this that every aspirant of Yoga pays
homage and respect to Ānanta, the spirit of Patañjali,
before proceeding with Yoga Saṃskāra."
– T Krishnamacharya on Yoga Sūtra Chapter One verse 1

"The Saṃskāra of Yoga prepares one
for Ātma Vidyā and is open to everyone."
– T Krishnamacharya on Yoga Sūtra Chapter One verse 1

"Yoga has no prerequisites except
that one must have a teacher and
have faith in Īśvara, the first teacher."
– T Krishnamacharya on Yoga Sūtra Chapter One verse 1

"Atha – Now in the sense of nowness.
By convention let there be something auspicious.
The Sūtra are different in the sense of not
having a prayer dedication in the first Sūtra.
Thus Atha fills this role.
Particularly the letter 'A' which is a dedication.
"Of sounds I am the first letter A."
Bhagavad Gītā Chapter Ten verse 33
Now I am going to tell you something about Yoga.
A serious discussion as you, the students, are ready.
This also refers to the student's previous attempts at learning,
which will now be clarified."
– TKV Desikachar on Yoga Sūtra Chapter One verse 1

"The mind functions at five levels.
Mostly it functions in such a way that we hardly notice it.
So much happens, so many ideas, perceptions
come and go that very often we lose track.
It is like a monkey that is drunk and somebody is poking it.
It is distraught and cannot comprehend anything.
In Yoga this level of functioning is called Kṣipta."
– TKV Desikachar on Yoga Sūtra Chapter One verse 1

"The fourth way the mind functions is called Ekāgratā.
Here clarity has come about
and we have direction and are able to proceed.
What we want to do is much clearer
and distractions hardly matter.
This is also called Dhāraṇā which was explained earlier.
Yoga is actually the beginning of Ekāgratā.
Yoga suggest means to create conditions that gradually
move the Kṣipta level of mind towards Ekāgratā."
– TKV Desikachar on Yoga Sūtra Chapter One verse 1

"Now,
you follow what follows,
the teachings of Yoga."
– Paul Harvey on Yoga Sūtra Chapter One verse 1

"What is Yoga?
Yoga is Nirodha of the different activities
and fluctuations of the mind,
the leader of the senses.
Nirodha is to completely cover.
Thus this Sūtra implies the Nirodha of
involvement of the mind in objects that
distract from a chosen direction of contemplation."
– T Krishnamacharya on Yoga Sūtra Chapter One verse 2

"Yoga Sūtra Chapter One verse 2
is a Lakṣaṇa Sūtra in that it
describes the characteristics of Yoga
as Citta Vṛtti Nirodha."
– TKV Desikachar on Yoga Sūtra Chapter One verse 2

"Yoga has many meanings in the Bhagavad Gītā, Upaniṣat, Saṃskṛta Grammar, etc.

It is defined again in the Sūtra.

Yoga is the movement of the mind in one direction. It presumes:

1. There is something in each of us called mind.
 2. This mind has many movements or activities.
 3. It is possible to channelise these movements through certain actions.
 4. When we accept movement we accept time and space – moving something from A to B. There are realities.
 5. In accepting Vṛtti we also accept the idea of an object.
 6. We can fix the mind so it confines itself to an object."
- TKV Desikachar on Yoga Sūtra Chapter One verse 2

"Yoga is stopping the mind from becoming involved, in activities that distract one from a chosen direction."

– TKV Desikachar on Yoga Sūtra Chapter One verse 2

"Yoga directs the mind to what is happening now."

– TKV Desikachar on Yoga Sūtra Chapter One verse 2

"Right Yoga is a vine of pleasant fragrance.

Wrong Yoga is a sharp pointed arrow – avoid it."

– T Krishnamacharya on Yoga Sūtra Chapter One verse 3

"Yoga is the pursuit of the unpursuable."

– TKV Desikachar on Yoga Sūtra Chapter One verse 3

"In the Yoga state we experience what is beyond the mind."

– TKV Desikachar on Yoga Sūtra Chapter One verse 3

"Yoga is about being more with the experience of seeing rather than the experience of the seen.

Bhogā is about being more with the experience of the seen rather than the experience of seeing."

– Paul Harvey on Yoga Sūtra Chapter One verse 3

"Sages say that the fruits of this vine are three
wisdom, wealth and joy.
Those free of desire pick wisdom
Those full of desire pick money
Those full of devotion pick the fruit of joy.
These are what the world is seeking
whether rushing forth or keeping still
But once you know the essence
of this triple bearing vine
There is no need to choose among its flavours.
Bhīṣma said Yoga's lord is Kṛṣṇa,
beloved of all the gods
Patañjali said hold back your mind to silence the din
Nāthamuni, too, said follow the Yoga path
away from sickness, ignorance and fear.
I remember the friend of Yogavallī – Nārāyaṇa
four armed friend with bow, sword, club, discus and conch."
– T Krishnamacharya on Yoga Sūtra Chapter One verse 4

"The ultimate goal of Yoga is to
always observe things accurately,
and therefore never act in a way that
will make us regret our actions later."
– TKV Desikachar on Yoga Sūtra Chapter One verse 4

"Yoga presumes for most people that mind is the same,
always planning ahead or basing itself on what has happened."
– TKV Desikachar on Yoga Sūtra Chapter One verse 4

"In Yoga Sutra Chapter One, the role for
Īśvara Praṇidhānā in the Samādhi Yoga section can
be as an appropriate Upāya for a Śikṣaṇa situation,
Here, its purpose is in turning inwards. as in
realising what is consciousness, through a Japam
Mantra practice within an Antar Aṅga Sādhana."
– Paul Harvey on Yoga Sūtra Chapter One verse 23

"More usually the past dominates the present.
Through Yoga Sādhana we work towards
the present dominating the past."
– Paul Harvey on Yoga Sūtra Chapter Two

"The mutual aim of Yoga and Sāṃkhya is to experience the more discerning aspects of the psyche, rather than just the more grasping aspects of the psyche. In the former, the tendency of the Buddhi to discern discriminately prevails over the tendency of Ahaṃkāra to grasp indiscriminately. In the latter, the tendency of the Ahaṃkāra to grasp indiscriminately prevails over the tendency of the Buddhi to discern discriminately. The former is a state known as Buddhi Sattva, where the clarity of discernment prevails over the indiscriminate grasping nature of the Ahaṃkāra. The latter is a state of Buddhi Tamas, where the discerning clarity of the Buddhi is obscured by the grasping nature of the Ahaṃkāra. Thus our Yoga Sādhana has but one primary Saṃkalpa, that of the reduction of the obscuration by Tamas in the Buddhi. This reduction of Tamas facilitates the advent of the clarity of Sattva, as in the metaphor of the reduction of the cloud facilitates the advent of the sun."
– Paul Harvey on Yoga Sūtra Chapter Three verse 49

Yoga Sūtra Chapter One verse 2 is a Lakṣaṇa Sūtra in that it describes the characteristics of Yoga as Citta Vṛtti Nirodha."
– TKV Desikachar on Yoga Sūtra Chapter One verse 2

"Yoga directs the mind to what is happening now."
– TKV Desikachar on Yoga Sūtra Chapter One verse 4

"Yoga presumes for most people that mind is the same, always planning ahead or basing itself on what has happened."
– TKV Desikachar on Yoga Sūtra Chapter One verse 4

"The journey with and through the Bhagavad Gītā is one of a Vinyāsa Krama with three distinct stages. Firstly, the Pūrva Aṅga aspect of our journey in the ascension from confusion to clarity, as epitomised in the first hexad. Here we start from being disturbingly yoked to Viṣāda as in the first Chapter, and through a chapter by chapter process, we deepen our self-inquiry into the nature of who. In other words, this hexad is an exploration of our relationship with what we perceive and identify with as if our perennial self. Through chapters two to five, we learn how to approach and refine the practice of Dhyāna as in Chapter six, through which clarity arises in our efforts to cultivate a sense of an inner guide."
Paul Harvey on Gītārtha Saṃgraha of Śrī Yāmunācārya Śloka Two (Yāmunācārya overview of the Bhagavad Gītā Chapters One to Six)

"Then what is required is
the clarity that is stable in
the midst of provocation and
the ability to do ones duty
with complete dedication,
without insisting on results."

– TKV Desikachar on Gītārtha Saṃgraha of Śrī Yāmunācārya Śloka Six
(Yāmunācārya commentary on Bhagavad Gītā Chapter Two)

"People often ask me if I teach Āsana.
When I say "Yes, I do." they say,
"Oh you are a Haṭha Yogi."
If I talk about the Yoga Sūtra
they say, "You are a Rāja Yogi."
If I say I am chanting the Veda,
they say, "You are a Mantra Yogi."
If I say I just practice Yoga,
they can't understand.
They want to put a label on me."

– TKV Desikachar Religiousness in Yoga
'Various Approaches to Yoga'
Chapter Seventeen Page 247-248

"Has the word Yoga lost its meaning?"

– Question posed by TKV Desikachar August 1983

"Words have meanings based on roots and on usage, its origin and how it is utilised.
Yoga is a good example of a word based on its original meaning and convention."

– TKV Desikachar France 1983

"Even though we feel good about Yoga and we have some understanding,
we have problems relating this to others.

Even before saying anything they have one idea or another.

We have problems communicating with people when it comes to Yoga.

Not so with Art, etc."

– TKV Desikachar France 1983

"Yoga is often attributed to Āsana practice alone,
which is only the part of Yoga focusing on
the physical body or servicing the body."

– TKV Desikachar England 1992

"Yoga – To Link to myself.

Hinduism – To Link to God."

– TKV Desikachar Introduction
to the Taittirīya Upaniṣad 2001

"My belief in Yoga is not dependant on a belief in God, whereas in Vedānta it is."
– TKV Desikachar Introduction to the Taittirīya Upaniṣad 2001

"The current world of Yoga seems to be made up of many small parts, each one competing with and often confusing the other. This is not consistent with the spirit of Yoga, whose very meaning is 'to unite'."
– TKV Desikachar May 2002

"Before there can be Yoga or linking there must be Viyoga or unlinking. What are we prepared to unlink from in order to link?"
- 108 Yoga Study Path Pointers

"Yoga Practice is an essential part of Yoga Study. Rather than Yoga Study being an essential part of Yoga Practice."
- 108 Yoga Study Path Pointers

"One of the aims in Yoga is to yoke to the more discerning aspects of the psyche, rather than to the more distracting aspects of the psyche."
- 108 Yoga Study Path Pointers

"Duḥkha is the starting point for the Yoga journey of four junctures from: the symptom, as in Duḥkha or suffering, to the cause, as in Avidyā or illusion, to the goal, as in Kaivalya or independence; via the tools, as in Aṣṭāṅga or 8 limbed path, for the means, as in Viveka or discernment. This ancient fourfold process is at the heart of the teachings in Yoga, Āyurveda & Buddhism."
- 108 Yoga Study Path Pointers

"The First and Second Chapters of the Yoga Sūtra can be linked to the teaching concepts of Śikṣaṇa, Rakṣaṇa and Cikitsā Krama.

In that the Samādhi Yoga in Chapter One can be seen as apt for a Śikṣaṇa situation, whereby the primary aim is discernment, as in exploring what lies within the sense of I-Am. Whereas in Chapter Two, the Kriya Yoga section can be seen as being apt for a Cikitsā situation, whereby the primary aim is recovering, as in reducing agitation through lifestyle changes. and the Bāhya Aṅga section of Aṣṭāṅga Yoga can be seen as being apt for a Rakṣaṇa situation, whereby the primary aim is establishing stability, through a formal practice within a Yoga Sādhana."

- 108 Yoga Teaching Path Pointers

"When we are talking about Yoga what percentage of the time are we in reality actually only talking about Āsana?"

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"When talking about Yoga as if a practice, I feel it could be helpful to distinguish between which aspects of Yoga practice we are actually referring to as they tend to have differing, and at times even seemingly contrasting, facets, paradigms and purposes."

- 108 Yoga Teaching Path Pointers

"If we can accept that Yoga is more than just Āsana, what would you see as the difference between Āsana as a practice and Yoga as a Sādhana?"

- 108 Yoga Teaching Path Pointers