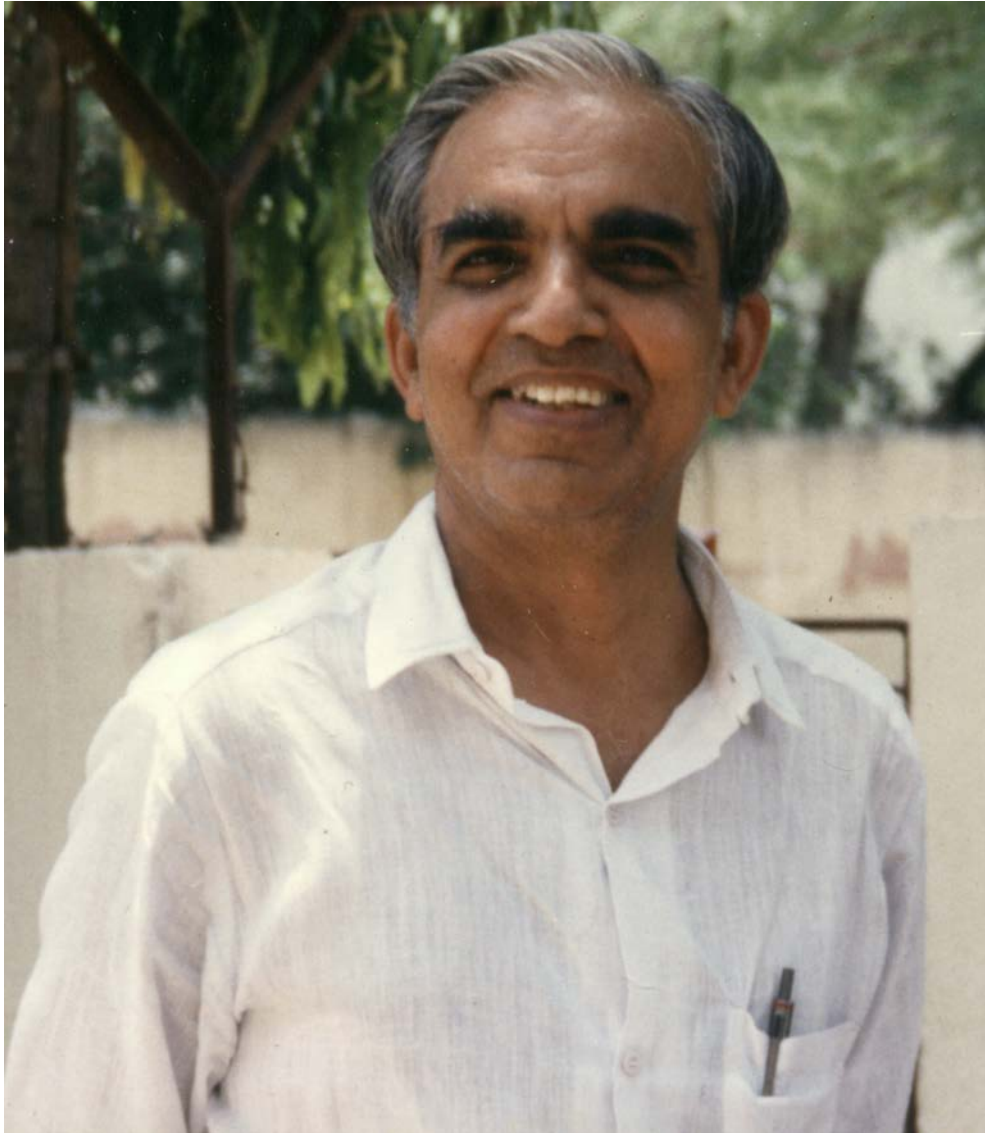


Religiousness in Yoga



TKV Desikachar

**Lectures on Theory
and Practice**

Chapter by Chapter Study Guide

“These lectures and discussions, printed words put before persons I might never meet, are but reflections of that deeper result that grew out of a living face-to-face encounter.

Coming to learn of Yoga only through reading leaves much to be desired.

Yet, something worthwhile about Yoga might be shared through the medium of the printed word.”

- TKV Desikachar 1981

Table of Contents:

Chapter 1 Theory:	The Meaning and Purpose of Yoga - Pages 1-12
Chapter 2 Practice:	The Principles of Practice - Pages 13-30
Chapter 3 Theory:	The Concepts of Avidyā and Duḥkha - Pages 31-44
Chapter 4 Practice:	Practice Planning - Pages 45-68
Chapter 5 Theory:	Duḥkha and the Concept of Saṃskāra - Pages 69-80
Chapter 6 Theory:	Puruṣa and Prakṛti - Pages 81-90
Chapter 7 Practice:	Improvisation in Āsana - Pages 91-106
Chapter 8 Theory:	Yama, Niyama and Āsana – The First Three Aṅga of Yoga - Pages 107-116
Chapter 9 Practice:	The Practical Aspects of Prāṇāyāma - Pages 117-132
Chapter 10 Theory:	The Fourth Aṅga - Prāṇāyāma - Pages 133-144
Chapter 11 Theory:	Antaraṅga Sādhana - An Introduction to the Last Four Aṅga - Pages 145-162
Chapter 12 Practice:	Choosing Ratio and the Proper Technique for Prāṇāyāma - Pages 163-178
Chapter 13 Theory:	The Antaraṅga Sādhana, Saṃyama and Kaivalya - Pages 179-194
Chapter 14 Practice:	The Concept, Preparation and Techniques of Bandha - Pages 195-206
Chapter 15 Theory:	Antarāyāḥ, Obstacles to Progress; Techniques to Overcome Them - Pages 207-220
Chapter 16 Theory:	A Session for Questions - Pages 221-234
Chapter 17 Theory:	Various Approaches to Yoga - Pages 235-250
Chapter 18 Theory:	The Way the Mind Functions and the Concept of Nirodha - Pages 251-254

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 1 Theory: The Meaning and Purpose of Yoga - Pages 1-12

1. **Origin of Yoga - Page 1**
 - View
 - Source
 - Authority

2. **Definition of Yoga - Pages 1-3**
 - To Converge - Yoga Sūtra I 2
 - To reach a new point – Bhagavad Gītā II 45
 - To act fully focused - Bhagavad Gītā II 50
 - To be one with the Lord - Yoga Sūtra II 29

3. **Common Points - Page 3**
 - Direction
 - Goal is a personal matter

4. **Prerequisites - Page 3**
 - No beliefs
 - Universal concept

5. **How to Start - Pages 3-4**
 - Through Text/Āsana/Breath
 - Changes are effects
 - Practice must become holistic
 - Yoga Sūtra deals with all aspects

6. **Why Practice - Pages 4-5**
 - Desire to be better

7. **Definition of Avidyā - Pages 5-6**
 - Yoga Sūtra II 5
 - Saṃskāra
 - Expresses through the "I"
 - Aim of practice to reduce

8. **How Avidyā Manifests - Pages 6-7**
 - Kleśa - Yoga Sūtra II 3
 - Avidyā is source - Yoga Sūtra II 4
 - Action of Yoga - Yoga Sūtra II 2

9. **Question on inherence of Avidyā – Pages 7-8**
 - Avidyā latent in memory - Yoga Sūtra II 9

10. **Question on how to Reduce Avidyā - Page 8**
 - Reduction of effects - Yoga Sūtra II 4

11. **Question on Vidyā - Pages 8-10**
 - Signs of Vidyā
 - Reality is Sat Kārya Vāda
 - Change is Pariṇāma Kārya Vāda
 - Sādhana is the Means - Yoga Sūtra Pāda II
 - Effects in Cycles - Yoga Sūtra III 9

12. **Question on Seer or Puruṣa – Page 10**
 - Draṣṭṛ or Puruṣa - Yoga Sūtra I 3, IV 18
 - All Puruṣa the same - Yoga Sūtra II 20

13. **Question on Starting Point - Pages 10-12**
 - Purpose of Avidyā - Yoga Sūtra II 16
 - Dhyāna - Yoga Sūtra II 10
 - Action or Kriyā yoga - Yoga Sūtra II 1
 - Yoga as Action and Result - Yoga Sūtra II 2

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 2 Practice: The Principles of Practice - Pages 13-30

1. **What is Yoga - Page 13**
 - Practice is experiential
 - Unification
 - Outsiders view
 - Internal experience

2. **What is Āsana - Pages 13-14**
 - Sthira-Sukha – Yoga Sūtra II 46
 - Sthira-Sukha increases with practice - Yoga Sūtra II 46
 - It is Body, Mind and Breath

3. **Self-Inquiry - Pages 14-16**
 - Self-Inquiry body - Yoga Sūtra II 1
 - Self-Inquiry breath - Yoga Sūtra II 1
 - Merging body with breath
 - Posture not necessarily Yoga

4. **Principles of Practice around Breath in Āsana - Pages 16-22**
 - Relationship between breath and movement
 - Expansion and contraction
 - Synchronising breath and movement
 - Breath longer than movement
 - Natural pause
 - Direction of breath
 - Ujjāyī and its advantages
 - Kumbhaka

5. Principles of Practice around Āsana - Pages 22-29

- Number
- Difficulty
- Relevancy i.e. legs
- Not all needed
- Aim to discover qualities
- And prepare for other aspects of Yoga
- Understanding principles for simple lead to ease of practice for difficult
- In the beginning stages we need to check variables
- Choosing Āsana
- What order to put Āsana in or Vinyāsa Krama
- Āsana have positive and negative effects
- We need to recognise positive and neutralise negative
- Āsana needs negative neutralised or Pratikriyāsana
- Prepare well, less counterpose needed

6. Question on Direction of Breath – Page 29

- On this directional breathing compared to others

7. Question on this approaches view on Breathing – Pages 29-30

- Asked to comment on the difference

8. Question on Point of Attention – Page 30

- Where to place the attention in Āsana

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 3 Theory: The Concepts of Avidyā and Duḥkha - Pages 31-44

1. **Review of Chapter One P31-32**
 - Veda as source
 - Definition of Yoga
 - Individual starting points
 - Common to all is movement (Sādhana) and Result (Siddhi) - Yoga Sūtra CIII
 - Yoga systemised by Patañjali
 - Reasons to be involved in Yoga
 - Yoga is non-Hindu and areligious
 - Avidyā - Yoga Sūtra II 5
 - Reality as Sat-Vāda
 - Reality as Pariṇāma- Vāda
 - Beyond experience is Puruṣa
 - Pañca Kleśa - Yoga Sūtra II 3-9
 - Beyond the Kleśa - Yoga Sūtra I 3
 - Puruṣa appears differently in each of us - Yoga Sūtra II 20

2. **Question on Detachment P33**
 - Īśvara Praṇidhānā and Action - Yoga Sūtra II 1

3. **Question on Āsana P33-34**
 - Review of Sthira-Sukha - Yoga Sūtra II 46

4. **Question on Rāga P33-34**
 - Review of Rāga - Yoga Sūtra II 7

5. **Avidyā P35-36**
 - Avidyā constantly changing - Yoga Sūtra II 3
 - Avidyā as seeds and levels - Yoga Sūtra II 4
 - Avidyā and metaphor of burning seeds – Vyāsa commentary to Yoga Sūtra II 4
 - Avidyā and Action
 - Everything in Yoga about reducing Avidyā - Yoga Sūtra II 16
6. **Dhyāna P36-37**
 - Dhyāna and Reflection - Yoga Sūtra II 11
 - Svatantra and Dhyāna
 - Pratipakṣa Bhāvana - Yoga Sūtra II 33
7. **Question on Action P37-38**
 - Dhyāna and Memory - Yoga Sūtra I 42
 - Dhyāna and Pratipakṣa Bhāvana - Yoga Sūtra II 33
8. **Question on considering alternatives P38**
 - Pratipakṣa and actions
9. **Question on source of action P38**
 - How do we know if action Avidyā or Puruṣa?
10. **Duḥkha P38-40**
 - Definition
 - Common to many approaches
 - Duḥkha and Avidyā - Yoga Sūtra II 24
 - Duḥkha and Pariṇāma - Yoga Sūtra II 15
 - Duḥkha and Tāpa - Yoga Sūtra II 15
 - Duḥkha and Saṃskāra - Yoga Sūtra II 15
 - Duḥkha and Guṇa - Yoga Sūtra II 15
11. **Question on Duḥkha P40-42**
 - Better to try to have Duḥkha?

12. Question on Duḥkha and wisdom P42
- Duḥkha and Prajñā - Yoga Sūtra II 27
13. Question on impermanence as source of Duḥkha P42
- Duḥkha and Pariṇāma - Yoga Sūtra II 25
14. Question on recognition of Duḥkha P42-43
- Reducing Duḥkha as a Practice - Yoga Sūtra II 16
15. Question on what causes Duḥkha P43-44
- Cause of Duḥkha - Yoga Sūtra II 24

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 4 Practice:

Practice Planning

- Pages 45-68

1. **Summary of Chapter Two on the Principles of Practice P45**
 - Meaning of Āsana
 - Breathing in Āsana
 - Co-ordination of Breath and Movement
 - Directional breathing

2. **Question on Breath in Āsana P45-48**
 - Is Āsana without breathing or attention worthless?
 - Suppleness possible but with risks
 - No difference between gymnastics and Āsana
 - Yoga and self attention
 - Āsana Practice needs to be planned in a sensible organised way
 - Ascent, Crown and Descent
 - Following activity to be considered

3. **Question on Starting Point being Different each day P48-60**
 - Injury
 - Stiffness
 - Specific Āsana
 - Intelligently conceived steps called Vinyāsa Krama
 - Examples of Vinyāsa Krama
 - Preparation for Śīrṣāsana also needs to consider compensation
 - Examples of compensation
 - Dynamic or Static Āsana
 - Role of rest after Āsana and before Prāṇāyāma

4. Question on role of Rest before Prāṇāyāma P60-61
5. Question on Transition and Counterpose P61
6. Question on Preparation and Counterpose P61-62
 - Counterpose amidst groups of Āsana
7. Breath retention in Āsana P62-64
 - Four parts to the breath
 - Holding/stopping should never reduce the length of the breath
 - Effects of holding/stopping the breath
 - Holding to increase length of the breath breath
 - Laṅghana/Bṛmhaṇa effects from using breath in Āsana
 - Exhale and Asthma
8. Question on holding the Breath P65
 - Relationship of holding the breath and steadiness
9. Question on Time of Day to do Āsana P65-66
 - Not after eating nor after fasting
10. Question on How Many Āsana to do a day P66
 - Choice based around a crown Āsana
 - Choice based around a crown Prāṇāyāma
 - Choice based around sustaining interest
11. Question on Āsana as preparation for Prāṇāyāma P66-68
 - Choice based around sitting and breathing
 - Holding to test breath for Prāṇāyāma
12. Practice Programs are not fixed - Page 68

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 5 Theory:

Duḥkha and the Concept of Saṃskāra

- Pages 69-79

1. **Review P69-70**
 - Avidyā - Yoga Sūtra II 5
 - Duḥkha - Yoga Sūtra II 16
 - Tri-Duḥkha - Yoga Sūtra II 15
 - Guṇa - Yoga Sūtra II 15

2. **Question on Sattva Guṇa P70-71**
 - Citta - Yoga Sūtra I 2
 - Cit - Yoga Sūtra IV 22
 - Avidyā - Yoga Sūtra II 5

3. **Question on Duḥkha becoming valuable P71**
 - Duḥkha and Clarity - Yoga Sūtra II 16

4. **Question on Clarity and Duḥkha P71**
 - Duḥkha and Prajñā - Yoga Sūtra II 27

5. **Question on Duḥkha and Dreams P71-72**
 - Duḥkha and Vṛtti - Yoga Sūtra I 7 - I 38

6. **Question on Puruṣa and Observation P72-73**
 - Puruṣa and Observation - Yoga Sūtra IV 23

7. **Question on Puruṣa and Mind P73-74**
 - Saṃskāra and Observation - Yoga Sūtra IV 9

8. Question on Clarity and Mind P74
 - Asmitā - Yoga Sūtra II 6
 - Duḥkha and Avidyā - Yoga Sūtra II 24
9. Question on Duḥkha and Memory P74-75
 - Saṃskāra and Old Memories - Yoga Sūtra I 50
10. Question on Saṃskāra P75
 - Saṃskāra and New Memories - Yoga Sūtra I 50
11. Question on Origins of Saṃskāra P76
 - Saṃskāra and Pratipakṣa- Yoga Sūtra II 34
12. Question on Positive Saṃskāra P76-77
 - Saṃskāra and No Memories - Yoga Sūtra I 51
13. Question on Saṃskāra and Avidyā P77
 - Preoccupation with Saṃskāra - Yoga Sūtra II 15
14. Introducing Saṃyoga and Avidyā P77-78
 - Draṣṭṛ and Dṛśya Mixed up - Yoga Sūtra II 17
15. Question on Difference between Saṃyoga and Asmitā P78
 - Asmitā is Cit and Ciita Mixed up - Yoga Sūtra II 6
16. Question on Difference between Saṃyoga and Avidyā P78-79
 - Avidyā is confusing opposites - Yoga Sūtra II 5
17. Question on Difference between Duḥkha and Clarity P79
 - Duḥkha is a constant- Yoga Sūtra II 15
18. Question on Difference between Duḥkha and Effect P79
 - Anticipating Duḥkha - Yoga Sūtra II 16

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 6 Theory:

Puruṣa and Prakṛti

- Pages 81-90

1. **Review P81**
 - Avidyā - Yoga Sūtra II 5
 - Duḥkha - Yoga Sūtra II 16
 - Puruṣa - Yoga Sūtra II 20
 - Prakṛti - Yoga Sūtra II 18

2. **Question on Avidyā P81-82**
 - Duḥkha - Yoga Sūtra II 16
 - Types of Duḥkha - Yoga Sūtra II 15
 - Clarity - Yoga Sūtra II 26

3. **Question on Clarity P82**
 - Stages of Clarity - Yoga Sūtra II 27

4. **Question on Clarity and Duḥkha P82**
 - Duḥkha and Prajñā - Yoga Sūtra II 27

5. **Question on Duḥkha and Habit P82-83**
 - Develop Alternatives - Yoga Sūtra II 33

6. **Puruṣa and Prakṛti P83**
 - Puruṣa and Avidyā - Yoga Sūtra II 6
 - Draṣṭṛ or Seer - Yoga Sūtra I 3
 - Dṛṣya or Seen - Yoga Sūtra II 18

7. **Theory of Evolution P83-85**
 - 25 Sāṃkhya Tattva - Yoga Sūtra II 19

8. Relationship of Puruṣa and Prakṛti P85
 - Draṣṭṛ Seer and Dṛṣya Seen - Yoga Sūtra IV 23
9. Question on Puruṣa and Mind P86
 - Puruṣa and Observation - Yoga Sūtra II 20
 - Saṃyoga of Puruṣa and Prakṛti - Yoga Sūtra II 17
10. Question on Puruṣa and Observation P86-87
 - Perception initiated by Puruṣa - Yoga Sūtra II 21
11. Question on Origin of relationship of Puruṣa and Prakṛti P87
 - As difficult to explain as death
12. Question on Puruṣa and Death P87
 - No death for Puruṣa because no change - Yoga Sūtra IV 18
13. Question on Puruṣa and Action P87-88
 - Puruṣa action is to see - Yoga Sūtra II 20
14. Question on Puruṣa and Decision Making P88
 - Change in action is in the Mind - Yoga Sūtra IV 18
15. Question on Puruṣa and Reincarnation P88
 - Quite a few theories
16. Question on Pariṇāma or Changes of Citta P88-89
 - New Saṃskāra stronger than old - Yoga Sūtra I 50
17. Question on Puruṣa and Clarity P89-90
 - Clarity needs a knower - Yoga Sūtra II 20

18. Question on Mind and Self-perception P90
- Mind cannot know itself - Yoga Sūtra IV 19

19. Question on Puruṣa always working through the Mind P90
- Puruṣa as an observer - Yoga Sūtra II 20

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 7 Practice: Improvisation in Āsana - Pages 91-106

1. Why Improve P91-92
 - Routine
 - Discovery
 - Concentration
 - Physical Needs
 - Efficiency

2. Examples of improvisation P91-98
 - Modify the Form P92-93
 - Modify the Breath P93
 - Modify the Approach P93-95
 - Using Opposite Āsana P95
 - Change the Bhāvana P95-96
 - Modification using props P96-98

3. Examples of improvisation P91-98
 - Summary of examples P98

4. Question on varying Breath in Āsana P98-101
 - Free
 - In=Ex
 - 1.0.2.0
 - A.K.
 - B.K.
 - A.K. + B.K.
 - Move on B.K.
 - Move on Exhale

5. Question on Random Improvisation P101
- Don't improvise for sake of improvisation
6. Question on Improvisation of Breath P101-103
- Examples of Improvisation according to student
7. Question on Improvisation of Breath P103
- Āsana and physical discipline or sport
8. Question on Improvisation of Breath P104
- Prāṇāyāma and physical discipline or sport
9. Question on Improvisation of Breath P104-106
- Āsana and stretching exercises
10. Question on Improvisation of Breath P106
- Āsana and excessive stretching

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 8 Theory:

Yama Niyama and Āsana – The First Three Aṅga Of Yoga

- Pages 107-115

1. **Review P107**
 - Avidyā - Yoga Sūtra II 5
 - Duḥkha - Yoga Sūtra II 16
 - Attitude/Action/Consequences

2. **Yama and Niyama P107-108**
 - Yama or relationship with oneself - Yoga Sūtra II 30
 - Niyama or relationship with the environment Yoga Sūtra II 32

3. **Yama P108-110**
 - 5 Yama detailed - Yoga Sūtra II 30

4. **Signs of progress P110-111**
 - Ahimsā - Yoga Sūtra II 35
 - Satya - Yoga Sūtra II 36
 - Asteya - Yoga Sūtra II 37
 - Brahmācārya - Yoga Sūtra II 38
 - Link to Śraddhā - Yoga Sūtra I 20
 - Aparigraha - Yoga Sūtra II 39

5. **Limbs no steps P111**
 - Link to Aṅga

6. **Niyama P111**
 - 5 Niyama detailed - Yoga Sūtra II 32

7. Signs of Progress P111-113

- Bahya Śauca - Yoga Sūtra II 40
- Antar Śauca - Yoga Sūtra II 41
- Saṃtoṣa - Yoga Sūtra II 42
- Tapas - Yoga Sūtra II 43
- Svādhyāya - Yoga Sūtra II 44
- Īśvara Praṇidhāna Yoga Sūtra II 45

8. Question on of relationship of Kriyā and Śauca P113

- Ṣat Kriyā and Śauca - Yoga Sūtra II 40

9. Question on Tapas as austerity P113

- Tapas - Yoga Sūtra II 43

10. Āsana P113-114

- Definition - Yoga Sūtra II 46

11. Means to achieve definition P113-114

- Yoga Sūtra II 47

12. Result of practice of Āsana P114-115

- Yoga Sūtra II 48

13. Summary and Preview P115

- Definition of Prāṇāyāma - Yoga Sūtra II 49

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 9 Practice: The Practical Aspects of Prāṇāyāma - Pages 117-131

1. Introduction P117
 - Safety
 - Observation
 - Respect
2. Posture P117
 - Comfortable
 - Erect
3. Type P117-118
 - Free
 - Pūraka
 - Recaka
 - Kumbhaka
4. Ratio P118-119
 - Samavṛtti Ratio
 - Samavṛtti Ratio with Mantra
 - Viṣamavṛtti Ratio

5. **Technique P119-123**
 - Ujjāyī for Āsana
 - Anuloma Ujjāyī
 - Pratiloma Ujjāyī
 - Nāḍī Śodhana
 - Mṛgi Mudrā
 - Śītalī
 - Kapālabhāti
 - Bhastrikā

6. **Building a ratio P123-125**
 - First Establish Inhale and Exhale before using Holds
 - Using Vinyāsa Krama day to day to lengthen
 - Using Vinyāsa Krama within each days practice
 - Using Counterpose in the Ratio

7. **Attitude P125-126**
 - Mental attitude very important
 - Directional Breathing on Inhale and Exhale
 - Beginners just follow movement of the Breath in the Body
 - Or Beginners follow Breath at point of Entry/Exit in the Body
 - Following the Breath by its Sound
 - Ratio and Techniques are a Means to follow the Breath
 - Following the Breath prepares for Dhyāna

8. **Question on Using Nostril and Throat Restriction P126**
 - Don't use both at same moment.

9. **Question on Diaphragm and whilst using the Breath P126-127**
 - Linking the Diaphragm to the Phases of the Breath

10. **Question on Diaphragm during Bahya Kumbhaka P127**
 - Contracting the Diaphragm

11. Question on Mixing Foci during Prāṇāyāma P127-128
 - Counting the Number of Breaths
 - Point of Attention Linked to Type of Ratio
12. Question on Following the Natural Movement of the Breath P128
 - Either Involvement in or Witnessing the Flow of the Breath
13. Question on Counting during the Antar Kumbhaka P128-129
 - Using Mantra during Antar Kumbhaka
 - Using a finger beat to Count
14. Question on Counting and Prāṇāyāma P129
 - Number, Type and Ratio a means not a Final Goal
15. Question on Bahya Kumbhaka P129-130
 - Usually more difficult than Antar Kumbhaka
16. Question on Relationship Between Components of the Breath P130
 - Using numbers in Ratios
 - Effect of Bahya Kumbhaka on Exhalation
 - Minimum of Six to Eight Breaths for Each Step
17. Question on Prāṇāyāma and Āsana P130-131
 - Prāṇāyāma as a separate Practice to Āsana
18. Question on Preparing for a Difficult Ration in Prāṇāyāma P131
 - Some Preparation always necessary
 - Don't over prepare with Strenuous Āsana
19. Question on Prāṇāyāma after Āsana P131
 - Better to do Prāṇāyāma after Āsana
 - There are some Exceptions

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 10 Theory: The Fourth Aṅga Prāṇāyāma - Pages 133-144

1. **Question on Ananta P133-134**
 - Ananta - Yoga Sūtra II 47
 - Āsana not just for meditation

2. **Definition of Prāṇāyāma P134**
 - Definition - Yoga Sūtra II 49
 - Deśa or place of attention - Yoga Sūtra II 50

3. **Definition of Prāṇa P134-135**
 - Meaning of Prāṇāyāma
 - Meaning of Prāṇa
 - Prāṇa and Puruṣa

4. **Purpose of Prāṇāyāma P135-137**
 - Prāṇa and the individual
 - Concentrating Prāṇa
 - Prāṇa and Kleśa - Yoga Sūtra II 3
 - Reducing Kleśa reduces covering of Avidyā - Yoga Sūtra II 3
 - Reduce covering of Avidyā enhances clarity - Yoga Sūtra II 52
 - Reduce covering of Avidyā enhances focus - Yoga Sūtra II 53

5. **Question on Prāṇa P137-138**
 - Prāṇa and link to mind
 - Pañca Prāṇa defined

6. **Question on Prāṇa and Āsana P138**
 - Breathing in Āsana not the same as Prāṇāyāma

7. Question on Prāṇa and the body P139-141
 - Relationship of Prāṇa and Apāna
 - Relationship with Sūrya
8. Question on Inhalation and Mala P141
 - Mala must be expelled
9. Question on Antar Kumbhaka P141-142
 - Mala and Bandha
 - Mūla Bandha and Apāna
 - Flow of Prāṇa like farming - Yoga Sūtra IV 3
 - Inverted Āsana and Apāna
10. Question on Apāna and Mala P142-143
 - Apāna and Udāna
11. Question on Sūrya P143
 - Fire produces heat
12. Question on Prāṇa and Effort P144
 - Facilitating flow of Prāṇa
13. Question on intensity of Sūrya P144
 - Decreasing the fire
14. Question Sūrya and Inhalation P144
 - Surya always there
15. Question on Prāṇa and Mind P144
 - Mind can interfere with flow of Prāṇa

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 11 Theory:

Antaraṅga Sādhana – An Introduction to the Last Four Aṅga

- Pages 145-162

1. Question on Prāṇā P145
- Ideal is to have Prāṇā inside the body
2. Question on Prāṇā P145-146
- How do you know Prāṇā is inside the body?
3. Question on Distinguishing Avidyā P146
- Avidyā does not always manifest itself - Yoga Sūtra II 5
4. Question on Avidyā and Yama P146-147
- Avidyā and Yama and Niyama - Yoga Sūtra II 5
5. Question on Watching Things Arise P147
- The first Prajñā - Yoga Sūtra II 27
6. Question around Family Life P147-148
- Avidyā and Sādhana
7. Question around Changing Environment P148
- Yoga and Saṃskāra - Yoga Sūtra II 5
8. Question around Restraint rather than Reflection P149
- Yoga and Pratipakṣa Bhāvanam - Yoga Sūtra II 33
9. Question around Doubt and Action P149
- Doubt, action and Time

10. Question around Doubt and Tension P149-150
 - Looking at a Problem from a higher viewpoint
11. Question around whether Puruṣa acts P150-151
 - Puruṣa in Action
12. Question as to whether Puruṣa is acting or motivating P151
 - Puruṣa is the energy for Action
13. Question around Puruṣa being contained P152
 - Puruṣa is always present
14. Antaraṅga and Bahiraṅga Sādhana P152
 - Bahiraṅga Sādhana - Yoga Sūtra II 29-53
 - Antaraṅga Sādhana - Yoga Sūtra II 54-55/III 1-3
15. Pratyāhāra P152-153
 - Withdrawing from that on which we are feeding - Yoga Sūtra II 54
 - Pratyāhāra as a fruit within Prāṇāyāma
16. Question around Pratyāhāra and Detachment P153-154
 - Pratyāhāra and Actions
 - Pratyāhāra and Vairāgya - Yoga Sūtra I 15
17. Question around Pratyāhāra and Control P154
 - Pratyāhāra and Physical discomfort
 - Pratyāhāra is spontaneous
18. Dhāraṇā P154-156
 - Dhāraṇā - Yoga Sūtra III 1
 - Dhāraṇā as a prerequisite to Dhyāna - Yoga Sūtra III 2
 - Relationship of Dhāraṇā to Dhyāna to Samādhi - Yoga Sūtra III 4

19. **Role of Prāṇāyāma P156-158**
 - Role of Āsana and Prāṇāyāma to Dhāraṇā - Yoga Sūtra II 53
20. **Question around Relationship of Pratyāhāra and Dhāraṇā P158**
 - Sequencing of Āsana to Pratyāhāra to Dhāraṇā
21. **Question around Sitting and Dhāraṇā, Dhyāna and Samādhi P158-159**
 - Use of external objects for Dhāraṇā
 - Choice of external objects for Dhāraṇā
22. **Question around Pratyāhāra and not responding to stimuli P159-160**
 - Senses and Dhāraṇā, Dhyāna and Samādhi
 - Pratyāhāra is when the senses serve the Mind - Yoga Sūtra II 55
23. **Question around Pratyāhāra and Perception P160**
 - Senses and Dhāraṇā, Dhyāna and Samādhi
 - Pratyāhāra is when the senses don't distract - Yoga Sūtra II 54
24. **Question around Distinction between Dhāraṇā and Dhyāna P160-161**
 - Dhāraṇā is Preparation and Orientation - Yoga Sūtra III 1
 - Dhyāna can be the Outcome - Yoga Sūtra III 2
25. **Questions around Writing and Dhāraṇā, Dhyāna and Samādhi P161**
 - Orientation, Involvement and Insight
26. **Question around Distinction between Dhyāna and Samādhi P161-162**
 - Definition of Levels of Samādhi in Chapter One - Yoga Sūtra I 17
 - Vitarka, Vicāra, Ānanda, Asmitā - Yoga Sūtra I 17

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 12 Practice:

Choosing a Ratio and the Proper Technique for Prāṇāyāma

- Pages 163-177

1. **Do we need to change the ratio? P163**
 - New to maintain attention
 - To suit a particular need
 - If too easy will become mechanical
 - If too complicated resistance/conflict
 - Choice involves two things
 - What can be done re capacity
 - What should be done re direction, aim, need

2. **Use of Āsana to establish capacity P163-164**
 - How breath fluctuates
 - How body responds

3. **Question around ratio must change P165**
 - We must find out what we can/cannot do
 - Āsana can tell us how the breath behaves

4. **Question around need to change ratio/breath length in Āsana P165**
 - Example on finding out what we can/cannot do

5. **Question around working on breath in Āsana using Prāṇāyāma techniques P165-167**
 - Why not?
 - Example of fixing ratio in Āsana
 - Example of investigating ratio in Āsana
 - Example of fixing ratio in Āsana
 - Often supple people have problems with the breath

6. Question around inhale and exhale in bending backwards P167-170
 - No definite rule as it depends on weight, stiffness, particular posture
 - That is why we should not use complicated posture to investigate
 - Establish direction of movement based on information
 - Discussion on investigating exhale using ratio, Āsana, Krama, inhale
 - Example proposal to investigate exhale
7. Question around review of first two suggestions for proposal P170-171
 - First proposal to change type of Prāṇāyāma
 - Second proposal is to change our practice
 - There are certain exceptions
8. Question around inhale shorter than exhale and chest area P171-172
 - Usually exhale longer unless other problems
9. Question around exhale and controlling the diaphragm P172
 - Example of quick inhale and long exhale
 - Example of reducing exhale to help longer inhale
10. Question around area of focus as chest or diaphragm P172-174
 - To attain a long breath training is necessary
11. Are there guidelines to establish our goals? P172-174
 - Aim to train so we can modify the breath to meet a demand
 - We must have a good posture
 - We must select a certain type of Prāṇāyāma
 - We must have a certain mental attitude
 - A special form of gazing can help attention
 - Sometimes to bring an image to the eyes
 - The effect is to rest the senses

12. Question around gazing while holding the breath P174
 - This is the first step
13. Question around how should we develop gazing P174-175
 - In the beginning gaze at the centre of movement
 - Shifting the gaze
 - Fixing the gaze
 - Gazing from one part of the breath to other parts, to all parts
 - Use of Hasta Mudrā
14. Question around use of hand positions distracting P175-176
 - Why training is step by step
 - Not mentioned for a long time
 - Moving too quickly will divide
15. Question around gazing being muscular or imaginary P176
 - There are effects from different types of gazing
 - Gazing must be done gradually
16. Question around gazing for Pratyāhāra P176
 - Some people think so
 - But we can't establish Pratyāhāra, it just happens
17. Question around gazing for Pratyāhāra P176-177
 - Candle gazing is actually a form of external gazing
 - It is not immediately associated with Prāṇāyāma
 - This practice is called Trāṭaka
 - In Prāṇāyāma we gaze inward rather than outward
 - Because the orientation is inward

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 13 Theory:

The Antaraṅga Sādhana, Saṁyama and Kaivalya

- Pages 179-194

1. **Review of Chapter Eleven Theory P179-181**
 - Pratyāhāra - Yoga Sūtra II 54
 - Dhāraṇā - Yoga Sūtra III 1
 - Dhyāna - Yoga Sūtra III 2
 - Samādhi - Yoga Sūtra III 3

2. **Dhyāna P181-182**
 - Dhyāna is result of practice
 - All techniques are to prepare for Dhyāna

3. **Question on Draṣṭṛ P182**
 - Draṣṭṛ is 'the one who sees'

4. **Question on Pratyāhāra P182-183**
 - Pratyāhāra is effect of Dhyāna
 - All techniques in Prāṇāyāma help Pratyāhāra

5. **Question on Dhyāna P183**
 - In Dhyāna there is the feeling "I" am involved

6. **Question on Samādhi P183-186**
 - The object is not in meditation, we are
 - Perception changes not the object - Yoga Sūtra IV 15
 - Comparing a state of Samādhi with a state of anger
 - Four stages of Avidyā - Yoga Sūtra II 4
 - The state of Samādhi is really a state of Prajñā - Yoga Sūtra I 48

7. Question on comparing Dhyāna and Samādhi P186-187
 - In Dhyāna there is profound mental activity
 - In Samādhi thinking stops
8. Question on the aid of a teacher P187
 - I feel it is better to have some personal guidance
9. Question on Puruṣa and Prakṛti P187-188
 - Puruṣa sees the object through the mind
 - In a state of Samādhi that 'I' is almost non-existent
10. Question on the body as an object in Dhyāna P188
 - The body and Saṁyama - Yoga Sūtra III 29
11. Question on a state of Samādhi in Āsana P189
 - Our focusing is different when we do Āsana
 - Saṁyama with Āsana as the object
12. Question on learning and Dhāraṇā, Dhyāna and Samādhi P189-190
 - Learning is Dhāraṇā and Dhyāna
 - Alternating states of clarity and confusion - Yoga Sūtra III 9
13. Question on ultimate goal of Yoga to be in Samādhi all the time P190-191
 - Ultimate goal to always observe correctly
14. Question on state of Samādhi and being in the world P190
 - Kaivalya introduced - Yoga Sūtra II 25
 - The state of Kaivalya is where we understand this world
15. Question on Kaivalya happening suddenly P191-192
 - With Kaivalya gradually something happens that we do not control

16. Question on Kaivalya being a break or something gradual P192
 - Two forces operate, old and new - Yoga Sūtra IV 27
 - Change is gradual - Yoga Sūtra II 27

17. Question on how Dhyāna comes about P193
 - Effort always required - Yoga Sūtra IV 27
 - Abhyāsa means to go on in a particular direction - Yoga Sūtra I 13
 - At the moment of Dhyāna effort ceases - Yoga Sūtra III 2

18. Preview of Chapter Fifteen on Antarāyāḥ P194
 - What are the obstacles - Yoga Sūtra I 30

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 14 Practice:

The Concept, Preparation and Techniques of Bandha

- Pages 195-205

1. **Definition of Bandha P195**
 - Review of Prāṇāyāma as a process
 - Bandha is a means to intensify this process

2. **Definition and location of each Bandha P195-197**
 - Bandha means "to bind or to lock"
 - We will consider just three Bandha
 - Site of Jālandhara Bandha
 - Site of Uḍḍīyana Bandha
 - Site of Mūla Bandha
 - Jālandhara Bandha defined
 - Uḍḍīyana Bandha defined
 - Mūla Bandha defined
 - Jālandhara Bandha maintained thru four parts of breath
 - Uḍḍīyana Bandha maintained only thru Bahya Kumbhaka
 - Mūla Bandha maintained thru four parts of breath

3. **Question on Role of Mūla Bandha P197**
 - Mūla Bandha is that part of Uḍḍīyana Bandha not released

4. **Who is ready to do Bandha? P197**
 - Long holding of the breath a requirement

5. **Introducing Bandha in Āsana P197**
 - Taḍāka Mudrā
 - Adho Mukha Śvan Āsana
 - Mahā Mudrā
 - Śīrṣāsana
 - Use in Āsana prerequisite to use in Prāṇāyāma

6. Teaching and technique of each P197-199
 - Jālandhara Bandha prerequisite for others
 - Uḍḍīyana Bandha follows and is applied very slowly
 - Mūla Bandha applied after Uḍḍīyana Bandha established
7. Application within Prāṇāyāma P199
 - First establish a ratio in Prāṇāyāma without Bandha
8. Vinyāsa Krama with Bandha P199
 - Example of Prāṇāyāma ratio for Bandha
 - Progression of Bandha within Prāṇāyāma ratio
 - Application of Bandha needs to taper off
9. Application of Bandha within Śīrṣāsana P200
 - Follows same Vinyāsa Krama as for Prāṇāyāma
10. Question on using long Bahya Kumbhaka in Śīrṣāsana P200
 - Not natural so we must build up to it
11. Question on Mūla Bandha in inverted postures P200
 - Difference between gravity and conscious effort
12. Some Āsana in which Bandha not possible P200
 - Some Āsana in which Bandha not possible
13. Anticipate a great reduction in breath with Bandha P200
 - A ratio of 10.10.20.10 becomes 6.6.12.6
14. The best Āsana for Bandha P200
 - Inverted, lying flat, sitting with back straight
15. Some Āsana in which Bandha not possible P200
 - Backbending and twisting Āsana

16. **Some Prāṇāyāma in which all Bandha not possible P202**
 - Examples such as Kapālabhāti and Śītalī
17. **Question on Jālandhara Bandha in Kapālabhāti P202**
 - Jālandhara Bandha only possible in Kapālabhāti and Bhastrikā
18. **Question on Bandha as part of daily life P202-203**
 - Practice them in one Āsana or one Prāṇāyāma
 - Don't do in all Āsana or all Prāṇāyāma
 - Example of doing in one Āsana
 - Several positions for using Bandha in Prāṇāyāma
19. **Question on Agnisāra and risks P203-204**
 - Agni Sāra not a Bandha but a Kriyā
 - Other example of Kriyā
 - Prāṇāyāma uses air and fire to clean the body
 - Any exercise with proper breathing cleanses
 - Those who don't breathe well in Āsana use other means
 - Caution around use of Bandha on Bahya Kumbhaka
 - Caution around overuse of Nauli
20. **Question on back being straight for Bandha P204**
 - Back never completely straight
21. **Is it good to change position for Prāṇāyāma P204-205**
 - We can change but usually same Āsana
 - Prāṇāyāma and Bandha not advised in Virāsana or Vajrāsana

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 15 Theory:

The Antarāyāḥ, Obstacles to Progress, Techniques to Overcome them.

- Pages 207-219

1. Any questions on Dhāraṇā, Dhyāna, Samādhi, Saṃyama Kaivalya P207
2. Question on Samādhi as the Seer, the Object and the Relationship between them P207
 - They meet and communicate
3. Question on what happens to the Communication P207
 - At this stage there is no thought
 - Samādhi has different Stages
4. Introduction to how we become stuck and can't progress P207-208
 - The term Antarāyāḥ describes this situation - Yoga Sūtra I 30
 - Let us consider how they arise and how to get rid of them
5. Presentation of Vyādhi or not being well P208
 - If we are sick we must do something about it - Yoga Sūtra I 30
6. Discussion on Styāna P208
 - We get moods - Yoga Sūtra I 30
7. Presentation of Saṃśaya P208
 - Doubts always arise - Yoga Sūtra I 30
8. Presentation of Pramāda P208
 - Sometimes we act with little deliberation - Yoga Sūtra I 30
9. Presentation of Ālasya P209
 - A lack of enthusiasm - Yoga Sūtra I 30

10. **Presentation of Avirati P209**
 - Our senses seem to take over - Yoga Sūtra I 30
11. **Presentation of Bhrānti Darśana P209**
 - We think we have understood something and we haven't - Yoga Sūtra I 30
12. **Presentation of Alabdha Bhūmikatva P209-210**
 - A situation where we presume we have progressed a lot - Yoga Sūtra I 30
13. **Presentation of Anavasthitatvāni P210**
 - We allow ourselves to slide back - Yoga Sūtra I 30
14. **So also Yoga provides ways to surmount these Obstacles P210-212**
 - The most important is Īśvara Praṇidhānā - Yoga Sūtra I 23
 - Definition of Īśvara - Yoga Sūtra I 24
 - Qualities of Īśvara - Yoga Sūtra I 25
 - Īśvara is the Guru who knows everything - Yoga Sūtra I 26
 - Yoga does not describe Īśvara in a particular form - Yoga Sūtra I 27
 - What is our relationship with Īśvara - Yoga Sūtra I 28
 - Īśvara then is one of the alternatives for surmounting Obstacles - Yoga Sūtra I 29
15. **Question on the relationship between Puruṣa and Īśvara P212**
 - Yoga attempts gradually to bring back our real nature, where Puruṣa is the master
16. **Question on whether Puruṣa is meant to serve Īśvara P213**
 - In Yoga the question phrased this way does not arise - Yoga Sūtra I 29
17. **Presentation on the reasons for the choice or use of OM P213-214**
 - OM within Mantra
 - OM within Saṃskṛta
 - OM within levels of Awareness

18. **Reminder that Yoga does not insist that you accept Īśvara P214**
 - Īśvara Praṇidhānā Vā - Yoga Sūtra I 23

19. **Question on Chanting OM and Īśvara P214-215**
 - When we say OM the meaning must be Īśvara - Yoga Sūtra I 28

20. **There are other alternatives that might help us to overcome obstacles P214-218**
 - One alternative is to find a means to sustain a particular direction - Yoga Sūtra I 32
 - Prāṇāyāma is often mentioned as an alternate way - Yoga Sūtra I 34
 - Investigation into the functioning of the senses - Yoga Sūtra I 35
 - In the Heart region there is something called Puruṣa - Yoga Sūtra I 36
 - The study of people who have overcome problems - Yoga Sūtra I 37
 - Investigating Dreamless sleep might be helpful - Yoga Sūtra I 38
 - Meditation that utilizes a visual object - Yoga Sūtra I 39

21. **Question on what you meant by 'give the mind some space" P218**
 - Space means freedom at the moment when we are stuck

22. **Question on Īśvara aiding the overall betterment of the individual P218-219**
 - Whether Īśvara is better than other alternatives depends on the individual
 - We have to give a person what they are prepared to take, not what is necessarily best

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 16 Theory:

A Session for Questions

- Pages 221-234

1. **Question on when there is difficulty P221**
 - In Yoga terms if we have Duḥkha, something is behind it - Yoga Sūtra II 15
 - I do something that will make the mind a little clearer
 - Something that was acute might become less acute

2. **Question on being hardest to sit or be quiet when in the grip of a problem P222**
 - In the beginning this is true
 - We need both incidental solutions and continual progress
 - From the perspective of Pariṇāma Vāda, of Yoga, the mind is always changing

3. **Question on what it means to trace Avidyā back to its origin P223-224**
 - You never know when Avidyā might quickly arise - Yoga Sūtra II 4
 - Resolving back to the origin means to be in a state where Avidyā is no longer effective - Yoga Sūtra II 10
 - We never know when or how, so we must be cautious - Yoga Sūtra II 16
 - We must keep on trying; this is what Abhyāsa is about - Yoga Sūtra I 13
 - We must keep on developing this ever-present effort and attention - Yoga Sūtra I 14

4. **Question around obstacles that get in the way P224**
 - What we need is greater effort to go in a particular direction - Yoga Sūtra I 14
 - That's why, once in a while, it's good to go to our teachers
 - Another solution is just to fully accept what happens
 - I feel the first one is better than the second

5. **Question on Īśvara and truth P224-225**
 - We must have some conviction about Īśvara - Yoga Sūtra I 23
 - Three ways that lead us to the acceptance of Īśvara - Yoga Sūtra I 7
 - Simply invoking Īśvara might not suffice; we have also to do something - Yoga Sūtra I 28

6. **Question on Īśvara and control P225-226**
 - According to Yoga Īśvara knew, knows and will know - Yoga Sūtra I 25
 - In Yoga, material is not from Īśvara, but intelligence is - Yoga Sūtra I 24

7. **Question on creation as having three parts P226**
 - For any creation we need three Kāraṇa or means for something
 - Upādāna, material; Nimitta, intelligence and Sahakāra, assistance
 - Nimitta Kāraṇa is Īśvara

8. **Question on Detachment P226-227**
 - Detachment is an effect, a consequence of another deeper action - Yoga Sūtra I 16
 - Detachment can also be the absence of attachment towards the fruits of what we are doing at the moment

9. **Question on Dhāraṇā on Īśvara P227-228**
 - Depending on the object of meditation, the state of mind changes - Yoga Sūtra I 39
 - In this way the state of mind changes according to our concept of Īśvara s- Yoga Sūtra I 24

10. **Question on relationship of Dhāraṇā and Dhyāna P228-229**
 - Dhāraṇā comes when I orientate my mind towards one idea - Yoga Sūtra III 1
 - When this happens Dhyāna should follow - Yoga Sūtra III 2
 - In Dhāraṇā, we go in one direction - Yoga Sūtra III 1
 - In Dhyāna, we communicate with the object - Yoga Sūtra III 2
 - In Samādhi, we are there, we are with it - Yoga Sūtra III 3

11. **Question on Dhāraṇā and Asmitā P229**
 - What else can there be in the beginning? - Yoga Sūtra II 6

12. **Question on Dhyāna and Asmitā P229**
 - In Dhyāna it is Asmitā which is communicating - Yoga Sūtra II 6

13. **Question on choosing an object of Meditation which doesn't have mystery P229-231**
 - Mystery is always present
 - It can be found in anything provided we seek it

14. Question on Dhāraṇā and Dhyāna just happening P231
 - "Happens" does not infer that we simply do nothing
 - We have to try. We must try.

15. Question on scriptures saying self-denial is good for us P231-233
 - If we don't eat meat and we don't worry about it, it is alright
 - But if we say I didn't eat meat and it causes an even stronger feeling about the self
 - Is it alright to follow a practice where we combine different convictions, principles and concepts?
 - If a person has the capacity and means to integrate these things

16. Question on self-inquiry and "false self" P233-234
 - The point of self-inquiry is to lead ourselves beyond the "I"
 - How can we discriminate between the real and the non-real - Yoga Sūtra II 5

17. Question on what happens to the Puruṣa when the body dies P234
 - We don't have the answer in the Yoga Sūtra
 - It does mention fear is present because man has died - Yoga Sūtra II 9
 - I don't know because I am answering your question without direct experience

18. Question on Dreams as a means of overcoming obstacles P234
 - It is a mystery that we can attempt to explore - Yoga Sūtra I 38

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 17 Theory:

Various Approaches to Yoga

- Pages 235-250

1. **Question on attention wandering P237**
 - Vary the Āsana
 - Fix the length of the breath
 - Place attention on the movement of the breath
 - Maintain a fixed ratio

2. **Question on suggesting a book P237-238**
 - I would not suggest a book
 - The best thing is to follow a guide
 - There are some postures that might be good
 - For them you must seek guidance
 - After that you must be on your own

3. **Question on using Praṇava and Japa in Prāṇāyāma P238**
 - You must learn from someone who knows
 - You will be taught to use OM orally
 - Then you can easily use it in your Yoga practice

4. **Question on counting Praṇava in Prāṇāyāma P238-239**
 - The number of times is influenced by the length of the breath
 - We cannot fix the number on the basis of the Praṇava itself

5. **Presentation of various approaches to Yoga P239**
 - Let us consider the following:
 - Jñāna Yoga, Bhakti Yoga, Mantra Yoga, Rāja Yoga, Kriyā Yoga, Karma Yoga, Laya Yoga, Tantra Yoga, Kuṇḍalinī Yoga, Haṭha Yoga

6. **Presentation of Jñāna Yoga P239**
 - Some people say that Dhyāna is a means to Jñāna Yoga
 - Jñāna arrives automatically when something blocking it has been removed
 - We see the truth, we merge with the truth, and that is Jñāna

7. **Presentation of Bhakti Yoga P239-240**
 - Bhakti means to serve something higher than oneself
 - In whatever we see, we see the Lord
 - To see in everybody the highest truth

8. **Presentation of Mantra Yoga P240**
 - Mantra Yoga brings about the same effect as Jñāna or Bhakti Yoga
 - The Mantra is not something we find in a book or something we buy
 - It must be received properly and repeated over a long period of time

9. **Presentation of Rāja Yoga P240-241**
 - The word Rāja means "the king who is always in a state of bliss"
 - When we understand the truth of Īśvara that is Rāja Yoga
 - Puruṣa is the master and all other things serve him. That is Rāja Yoga

10. **Presentation of Kriyā Yoga P241**
 - All the practices indicated in Yoga are Kriyā Yoga
 - Some of these practices are Āsana and Prāṇāyāma

11. **Presentation of Karma Yoga P241-242**
 - We must act in life, but we should not be disappointed by the results of our actions for we may often act imperfectly

12. **Presentation of Laya Yoga P242**
 - Laya means "to merge"
 - We merge with the object and nothing else exists

13. **Presentation of Tantra Yoga P242**
 - This Yoga has been given many meanings
 - Tantra Yoga involves special techniques

14. [Presentation of Kuṇḍalinī P242-244](#)

- To understand Kriyā, Tantra and Haṭha Yoga properly, we must first go into the concept of Kuṇḍalinī
- Certain Nāḍī in the trunk by which Prāṇa can enter and leave the body provided they are free from impurities
- When there is Avidyā Prāṇa extends beyond the body
- Role of Prāṇāyāma so that Prāṇa can enter and be totally inside the body
- If Prāṇa is not in the Suṣumṇā it is because there is an obstacle blocking its passage
- When Prāṇa is in the Suṣumṇā it is not outside the body
- Linking of Piṅgalā and Idā Nāḍī to Ha and Ṭha
- When Prāṇa enters the Suṣumṇā the Prāṇa of Ha and Ṭha unite
- That uniting is called Haṭha Yoga
- That obstacle is called Kuṇḍalinī or Śakti
- It is Prāṇa that flows through the Suṣumṇā, not Kuṇḍalinī

15. [Presentation of Haṭha Yoga P244-245](#)

- One means that Haṭha Yoga uses to destroy Kuṇḍalinī is Bandha
- Kuṇḍalinī is nothing but what is called Avidyā
- In the same way that Avidyā stops Puruṣa from seeing
- Kuṇḍalinī blocks Prāṇa from entering the Suṣumṇā
- The moment that Avidyā is not there is the same moment as Kuṇḍalinī removed

16. [Link to Rāja Yoga P245](#)

- Rāja Yoga is the process in which Prāṇa , which is the friend of Puruṣa, ascends

17. [Link to Laya Yoga P245](#)

- It is also called Laya Yoga because Prāṇa returns to its original position, the Suṣumṇā

18. [Link to Tantra Yoga P245](#)

- The techniques that are used here are special, Tantra means 'technique'

19. [Link to Mantra P245-246](#)
- Sometimes Mantra have a beneficial effect in removing obstacles
 - Linking the body to the five elements within Prakṛti
 - Linking the body to the five elements within Prakṛti
 - Linking the body to Citta or Buddhi and Puruṣa
 - Together these make up the Cakra
 - In some books the Cakra represented by Mantra
 - Attention on these through practices including Mantra given by a Guru can remove obstacles
 - Finally what it all comes to is that Avidyā, here represented as a coil, must be removed
 - The coil has been compared to a coiled serpent
 - When the fire in the body is used to kill the serpent, the Kuṇḍalinī straightens and the passage for Prāṇa is clear
20. [Question on Kuṇḍalinī and Avidyā in other Yoga P246-247](#)
- Response on Jñāna and Kuṇḍalinī
 - Prāṇa in Suṣumṇā represents a clear and steady mind or Jñāni
 - Prāṇa in the opposite Nāḍī represents an Ajñāni
21. [Question on Avidyā and Jñāna Yogi and Bhakta Yogi P247](#)
- Only different schools represent the process differently
 - The Yoga Sūtra looks at all this in a more fundamental way
 - Whatever happens to the state of mind happens to the whole person
22. [Question on Kuṇḍalinī and effects P247-248](#)
- If we relate it to the Prāṇa there will be no mystery
 - My explanations based on the best and most straight forward text, the Yoga Yājñavalkya
 - Classifications give the impression that various forms of Yoga are unrelated
23. [Question on Kuṇḍalinī and Bandha as an exclusive means to remove Kuṇḍalinī P248](#)
- The Haṭha Yoga Pradīpikā offers different ways in different chapters
 - Same is true of other Haṭha Yoga texts
 - It appears different so these things must be made clear by a competent person
 - Many of these things are based on incorrect translations
 - Kuṇḍalinī represents Avidyā and absence of Avidyā represents absence of Kuṇḍalinī

24. Question on reducing Kuṇḍalinī and increasing Prāṇa in Suṣumṇā P248

- Sometimes we have a state called Dhyāna or Samādhi and sometimes we are in a state of distraction
- In a state of distraction Kuṇḍalinī is coiled and blocks Suṣumṇā
- When the mind is more steady, Kuṇḍalinī is not blocking it
- A state may arise when there is only one state of mind
- This means that Prāṇa is going higher and higher in the Suṣumṇā

25. Question on Laya Yoga P249

- Laya, in this context, is when Prāṇa is in Suṣumṇā, not outside it
- Laya also means when in a deep state of meditation we merge with the object of meditation so much that we don't seem to exist at that moment
- Laya means that two things merge
- The Upaniṣad say when we add salt and water, can you differentiate? This is Laya

Religiousness in Yoga - Chapter by Chapter Study Guide

Chapter 18 Theory:

The Way the Mind Functions and the Concept of Nirodha

- Pages 251-254

1. **The mind functions at five levels P251-252**
 - Mostly it functions in a way that we hardly notice it
 - It is distraught and cannot comprehend anything
 - This level of functioning is called Kṣipta - Yoga Sūtra I 1 Vyāsa's commentary
 - A slightly better condition than Kṣipta is called Muḍha - Yoga Sūtra II 15
 - Here the mind is like a dull, sleepy, heavy buffalo
 - Another way the mind functions is called Vikṣipta - Yoga Sūtra I 1 Vyāsa's commentary
 - We act but we have doubts
 - The fourth way the mind functions is called Ekāgrata - Yoga Sūtra I 1 Vyāsa's commentary
 - We have clarity and are able to proceed
 - This is also called Dhāraṇā - Yoga Sūtra III 1
 - Yoga is actually the beginning of Ekāgrata - Yoga Sūtra I 1 Vyāsa's commentary
 - When Ekāgrata develops it culminates in what is called Nirodha - Yoga Sūtra I 1 Vyāsa's commentary 15
 - This is the moment when the mind functions with no division of activity
 - The word Nirodha also means "restraint" - Yoga Sūtra I 1 Vyāsa's commentary

2. **How then do distractions come about? P252-253**
 - They are there because the mind (Citta) has various modes of action - Yoga Sūtra I 6
 - Inference - Yoga Sūtra I 7
 - The mind can conjure things based on words - Yoga Sūtra I 9
 - The mind has the faculty of retaining something that has been experienced - Yoga Sūtra I 11
 - It is possible for us to imagine things - Yoga Sūtra I 9
 - The mind has also inherited the possibility of inaction - Yoga Sūtra I 10
 - All activities of mind can be favourable or unfavourable - Yoga Sūtra I 5

3. What we try and do in Yoga P253

- Yoga is simply to create conditions so that the mind becomes a most useful instrument
- - This gradual progression may involve a number of intelligent means
- All of which come within the realm of Yoga Sādhana
- At different times and for different people different suggestions are necessary

4. What happens in a state of Nirodha? P253-254

- The clarity that this brings about is total and complete - Yoga Sūtra I 48
- We can see beyond the normal threshold of observation - Yoga Sūtra I 49
- That is why they say a Yogi is a wise man
- He has seen more than others, and he has seen it ahead of others