

## **Lets go an inner journey to what yoga REALLY is**

The first four sutras define Yoga In a systematic process of meditation, you gradually take an inward journey, through all the levels of being, gaining mastery along the way (1.2). Eventually you come to rest in your true nature, which is beyond all of those levels (1.3). this is the highest level of human potential, it is the meaning of *Yoga*.

1. WAKE UP
2. Yoga is the MASTERY of the mind
3. Then your soul communicates to you thru your heart
4. Most of the time we are caught up in thoughts and live in ignorance

*Who looks outside, dreams. Who looks within, awakens. – Jung*

### **We Just have to get ourselves out of the way.**

#### **Knowing what's left after setting aside the obstacles:**

The central theme is one of removing, transcending or setting aside the obstacles, or interference on all levels of being.

The many suggestions in the Yoga Sutras are the details or refinements of how to go about doing this. By being ever mindful of this core simplicity it is much easier to systematically progress on the path of Yoga.

Its like removing the clouds to reveal the sun which has always been there

### **We are multidimensional beings.**

Examples of obstacles at each level are

Relationship problems, poor diet, insomnia

Tight muscles, immobilised joints, contracted diaphragms

Distorted breathing patterns, emotional holding, stress

Constantly busy mind

Unconscious patterns that don't serve us

Lack of meaning and purpose

### **The true Self shines through:**

Once the obstacles and false identities have been temporarily set aside, the true Self, which has been there all along, naturally comes shining through (1.3).

The rest of the time, we are so entangled with our false identities that we literally do not see that this misidentification has happened (1.4). It is the reason that sometimes it is said that we are asleep, and that we need to awaken. That awakening to the Self is the meaning of Yoga.

**That awakening to our Highest Human Potential is the meaning of Yoga.**

Thoughts are like waves on the surface of pure consciousness  
Waves on the surface of the ocean don't think they are separate to the whole but to create a separate identity we think we are our individual collection of thoughts (likes and dislikes)  
We forget we are the whole and became a small water droplet. Yoga is about settling the waves of the mind to remember that we are the whole

**Removing the interference:**

The joy of deeper meditation comes through removing the coloring (emotional charge) linked to the mental obstacles that veil our highest human potential.

**Five kinds of interfering thoughts:**

There are five types of interfering mental impressions (1.4) that block the realization of our highest potential(1.3):

- 1) knowing correctly,
- 2) incorrect knowing,
- 3) imagination,
- 4) deep sleep, and
- 5) memory (1.5, 1.6).

The Yogi learns to witness these five kinds of thoughts with non-attachment (1.15-1.16), discriminate between these five, and to cultivate the first type of thought, which is knowing correctly (1.7).

**They are colored: with emotional charge or not colored: no emotional charge**

These thought patterns may be colored (klista) or not-colored (aklista) (1.5) That coloring has to do with ignorance, I-ness, attachments (likes), aversions (dislikes), and fears (2.3) The simple observation of whether thought patterns are emotionally charged or not is an extremely useful part of the process of purifying, balancing, stabilizing, or calming the mind so that deeper meditation can come.

We are a collection of our likes and dislikes (emotionally charged thoughts)

**There are two core principles that the entire system of yoga rests upon-**

Practice, meaning to “never give up” (abhyasa, 1.13) and non-attachment meaning “continually letting go”(vairagya, 1.15) are the two core principles on which the entire system of Yoga rests (1.12). It is through the cultivation of these two that the other practices evolve, by which mastery over the mind field occurs (1.2), and allows the realization of the true Self (1.3).

1. **Abhyasa/Never giving up:** Abhyasa means having an attitude of persistent effort to attain and maintain a state of stable tranquility (1.13).

To become well established, this needs to be done for a long time, without a break (1.14). From this stance the deeper practice continues to unfold, going ever deeper towards the direct experience of the eternal core of our being.

2. **Vairagya/Always letting go:** The essential companion is non-attachment (1.15), learning to let go of the many attachments, aversions, fears, and false identities that are clouding the our highest potential.

**They work together:** Practice leads you in the right direction, while non-attachment allows you to continue the inner journey without getting sidetracked into the pains and pleasures along the way.

**Resources-** <http://www.swamij.com/index-yoga-meditation-yoga-sutras.htm>