

Section 2:23 The purpose of coming together of Consciousness and Matter is to allow Consciousness to discover its true nature by letting the inherent powers and possibilities of this union unfold

Eight Limbs of Yoga

1. Yamas – Ethical standards : A. Non-violence B. Truthfulness C. Non-stealing
 D. Sexual continence E. Non-covetousness
2. Niyamas – Observances: A. Cleanliness B. Contentment C. Austerities
 D. Self-study E. Self-surrender (or surrender to God)
3. Asana – Posture should be steady and comfortable. Accomplish this via relaxation of effort and contemplation of the endless. This eliminates attack of opposites
4. Pranayama – Breath control follows; it is external, internal, or suppressed and regulated by place, time, and number, and become progressively prolonged and subtle.
5. Pratyahara – Sense withdrawal; ceasing to process outside stimuli
6. Contemplation – Dharana; focusing on a single object
7. Concentration – Dhyana; losing identity with the physical body; external and internal merge
8. Samadhi – absorption into oneness with everything

Five Klesas (Causes of pain)

Can be in one of four states – Dormant, attenuated, alternating, expanding
Eliminated through meditation

1. Lack of awareness of reality, ignorance - Avidya
2. Egoism – blending the power of consciousness with that of cognition
3. Attraction to things bringing pleasure
4. Repulsion from things bringing pain
5. Desire (will) to live

Five Modifications of the Mind

1. Right thinking; Wrong thinking; Imagination; Memory; Sleep

Dealing with the Modification of the Mind

1. Using SALÂM (translation PEACE) to combat Wrong Thinking
 - a. Recognize thinking about a problem (SA)
 - b. Let breath flow in through a deep relaxing inhalation felt in the abdomen (LÂ)
 - c. Exhale and feel a pleasant sensation in the chest (M)
2. Using SAMAD (translation Eternal) to quiet Memory
 - a. Recognize thinking about a memory (SA)
 - b. Breathe in feeling a pleasantness in the chest (MA)
 - c. Exhale with a focus on the head while feeling a sense of mental control (D)
3. Using SABÛR (translation Patience) to conquer imagination
 - a. Recognize a daydream or meandering pleasant thought (SA)
 - b. Breathe in feeling the chest rise and becoming full with good vibes from the thought (B)
 - c. Exhale by first draining the pleasant feeling from the chest and then bring awareness to the abdomen as you contract the muscles there (ÛR)
4. Using SAMÎ' (translation All-Hearing) to attenuate Right Thinking
 - a. Recognize your thought as correct (SA)
 - b. Breathe in feeling a pleasant sensation in the chest (M)
 - c. As you bring your focus back to the head mentally recognize that being correct can only happen if you are not in control (Î)
 - d. Feel a slight constriction in the larynx and then exhale (')

Attaining Concentration, Contemplation, and Samadhi

1. Experiencing MALIK (translation Sovereign) during concentration
 - a. Breathe in feeling a pleasantness in the chest (MA)
 - b. When the lungs feel full release air (LIK)
2. Experiencing LATÎF (translation Subtle) as an indeterminate state of concentration/contemplation
 - a. Feel things flowing smoothly on their own as you breathe in (L)
 - b. Begin to release air as you feel as though you are letting go of control (TÎ)
 - c. As you continue to exhale experience contentment (F)
3. Experiencing MATÎN (translation Firm) during contemplation
 - a. Breathe in feeling a pleasantness in the chest (MA)
 - b. Begin to release air as you feel as though you are letting go of control (TÎ)
 - c. Finish exhaling and bring awareness to the head as you paradoxically feel in control (N)
4. Experiencing MAJÎD (translation Majestic) as samadhi
 - a. Breathe in feeling undefined pleasantness (MA)
 - b. Hold on to the feeling that unites physical with mental (J)
 - c. Breathe out feeling that external and internal are united (ÎD)