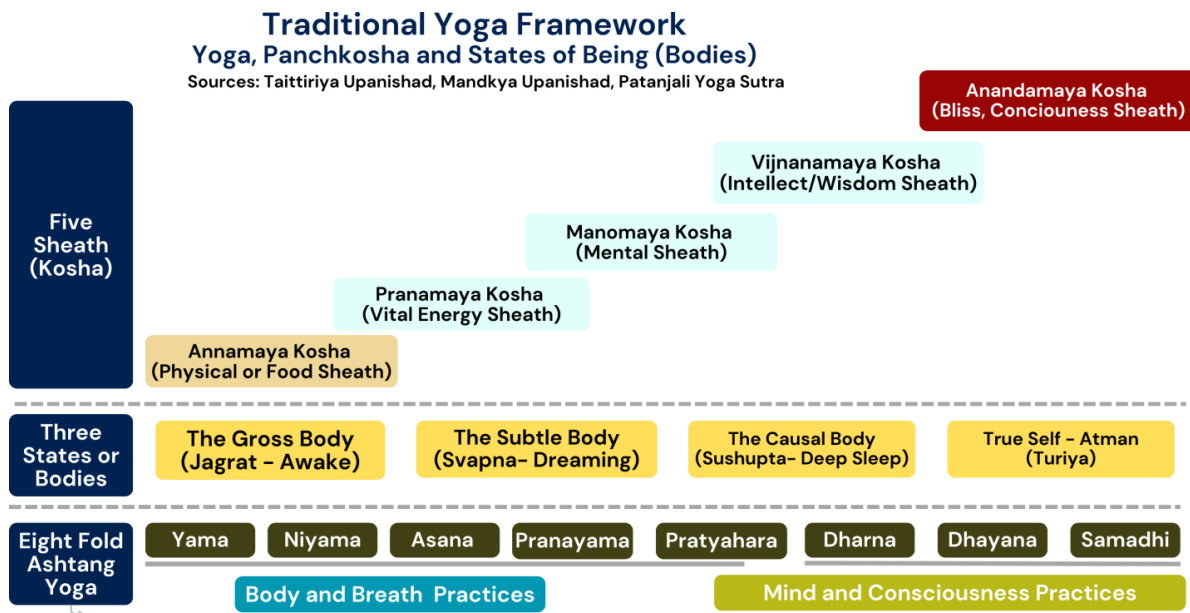


## 2.0 LITERARY RESEARCH

### 2.1 REVIEW OF ANCIENT LITERATURE

"Yoga" is derived from the Sanskrit word Yuj, meaning "to join" or "to unite." In this context, yuj refers to the union of individual consciousness with supreme consciousness, representing a harmonious connection between the self and the ultimate reality. **Figure 5** illustrates three important concepts of yoga philosophy. The yoga Ancient Yoga philosophy provides frameworks of three states of being (bodies), five koshas (sheaths), and the eight-fold path of Ashtanga Yoga, forming a comprehensive approach to understanding the physical, mental, and spiritual dimensions of existence. Taittiriya Upanishad, Mandukya Upanishad, and Patanjali's Yoga Sutras reveal the metaphysics of these dimensions, and the journey toward self-realization through different layers of the self (Bhagat & Om Lata, 2018).

**Figure 5**



*Yoga Sutra alongside Panchkosha and Metaphysical Dimensions*

The three states of being—the Gross Body (awake state), Subtle Body (dreaming state), and Causal Body (deep sleep state)—represent varying levels of awareness and connection to consciousness. These states also correspond to the five koshas: the Annamaya Kosha (physical or "food" sheath) is linked to the Gross Body and reflects physical awareness; the Pranamaya Kosha (vital energy sheath), Manomaya Kosha (mental sheath), and Vijnanamaya Kosha (intellect/wisdom sheath) are associated with the Subtle Body, representing deeper mental and energetic functions; and the Anandamaya Kosha (bliss sheath) aligns with the Causal Body, representing pure consciousness and bliss (Taittiriya Upanishad, 2.2; Mandukya Upanishad, 1.7; Rao, 2002).

Yoga philosophy practices were later expounded in the framework of Ashtanga Yoga or the eight-fold path of Patanjali, which includes practices of Yama (moral restraint), Niyama (observances), Asana (posture), Pranayama (breath control), and Pratyahara (withdrawal of senses), as well as practices for mental focus and spiritual union—Dharana (concentration), Dhyana (meditation), and Samadhi (absorption or union with consciousness) (Patanjali Yoga Sutras, 2.29; Bryant, 2009). Through Ashtanga Yoga, the practitioner progresses from mastering the body and mind to achieving higher states of awareness and unity with the self. The combination of these elements, central to the traditional yogic framework, guides practitioners on a path that integrates the body, mind, and soul, enabling the holistic development and realization of one's true nature. This ancient model of self-realization underscores yoga's value as a deeply transformative practice that supports physical health, mental clarity, and spiritual enlightenment, thus providing a pathway to complete unity and harmony within the self. Yoga is defined across various ancient texts, each offering a unique perspective on its goals, process and road map. Together, these scriptures form a comprehensive and well-structured discipline that should not be compromised for the sake of adaptability or convenience. Some central references are worth revisiting in the context of the current divergence of yoga practices –

**Patanjali Yoga Sutra (1.2)**

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*atha yogānuśāsanam*

Now, the discipline of yoga.

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**Patanjali Yoga Sutra (1.2)**

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*yogaścittavṛttinirodhaḥ*

Controlling the fluctuations of the mind is Yoga.

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**Patanjali Yoga Sutra (1.3)**

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*tadā draṣṭuḥ svarūpe'vasthānam*

At that time the seer's own form reposes.

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**Patanjali Yoga Sutra (2.2)**

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*samādhībhāvanārthaḥ kleśatanūkaraṇārthaśca*

The practice of yoga is for cultivating samādhi and for the attenuation of the afflictions.

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Bhagavad Gita present an eternal commentary on yoga, comprehensively connecting yoga with dharma and self. It dwells on yoga applications during real-life journeys. Gita outlines the process of yoga, dexterity, steadfastness and Equanimity for the modification of mind, embodying it through immersive framework of four paths of yoga

### Bhagavad Gita 2.48

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*yogasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya|*  
*siddhyasiddhyoḥ samo bhūtvā samatvaṃ yoga ucyate||*

Perform your duties equipoised, O Arjuna, abandoning attachment to success and failure. Such equanimity is called yoga.

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### Bhagavad Gita 2.50

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*buddhiyukto jahātīha ubhe sukṛtaduṣkṛte|*  
*tasmādyogāya yujyasva yogaḥ karmasu kauśalam||*

One endowed with wisdom casts off both good and evil deeds in this life. Therefore, strive for yoga; yoga is skill in action.

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### Bhagavad Gita 2.53

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*śrutivipratipannā te yadā sthāsyati niścalā|*  
*samādhāvācalā buddhistadā yogamavāpsyasi||*

When your mind is no longer disturbed by the flowery language of the Vedas, and remains fixed in the trance of self-realization, then you will have attained divine consciousness.

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### Bhagavad Gita 6.23

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*taṃ vidyād duḥkhasaṃyogaviyogaṃ yogasañjñitam|*

Know that disconnection from union with suffering is known as yoga.

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Beyond the foundational texts of Patanjali's Yoga Sutras and the Bhagavad Gita, a wealth of scriptures, including the Upanishads, Puranas, and various philosophical commentaries, offer profound insights into the objectives and journey of yoga. These texts often depict yoga as the union of the individual soul (Atma) with the Supreme Soul (Parmatma) or the merging of consciousness (Purusha) with nature (Prakriti). This union signifies a harmonious integration of the self with universal consciousness, leading to spiritual enlightenment. Collectively, they dwell on the intricate dimensions of yoga, underscoring the necessity of strict discipline, unwavering focus, and lifelong commitment to its practice.

### **Hatha Yoga Pradipika (1.2)**

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*prathamam patañjalim āsmaran yogino'nuśāsanam*

Yoga is described as the means of attaining the unification of mind and body, and balancing the flow of energy.

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### **Maitri Upanishad (6.25)**

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*evam prāṇamathonkāram yasmātsarvamanekadhā |*

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Yoga is a skillful trick to calm down the mind.

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The discipline of yoga is anchored in several key principles, including mastery of the senses, dexterity in action, adherence to Yama (ethical restraints) and Niyama (personal observances), the guidance and blessings of a guru, and a lifetime of dedicated and rigorous practice. These select definitions illustrate that the ultimate goals of yoga are precisely achieving mental steadiness, skillful action, detachment, mastery over the senses, and inner equilibrium.

The Hatha Yoga Pradipika, Gheranda Samhita, Shiva Samhita, and Yoga Yajnavalkya delve deeply into the purification of the body, mind, and soul. They emphasized that a cleansed and balanced system is essential for the effective practice of yoga, as it prepares the practitioner for higher states of consciousness. For instance, Gheranda Samhita is considered one of the most authoritative texts on Hatha Yoga, providing a comprehensive guide to the practice of yoga.

Place Preparation: (Bhagavad Gita 6.11),

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*śucau deśe pratiṣṭhāpya sthīramāsanamātmanah|*  
*nātyucchritaṃ nātinīcaṃ cailājīnakusottaram||*

In a clean place, having established a firm seat for himself, not too high, not too low, and covered with  
kusa grass, a deer skin, and a cloth.

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Time of Practice: (Hatha Yoga Pradipika 1.12)

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a disciplined path that integrates every dimension of human existence, encompassing body, breath, mind, and consciousness. In essence, yoga scriptures comprehensively define every aspect of yoga, encompassing body, breath, mind, and consciousness. The **Figure 6** illustrates the discipline of yoga is characterized by several key factors, including mastery of the senses, dexterity in action, adherence to ethical principles (Yama and Niyama), the guidance and blessings of a guru, and a lifetime of rigorous practice.

**Figure 6**



*Examples of fundamental pillars of yoga*

These scriptures do not portray yoga as casual, flexible, or convenient. Instead, yoga is firmly rooted in a transformative journey of complete self-realization and inner evolution. Scriptural discussions on yoga philosophy are incomplete without referencing the three integrated concepts that underline the ultimate bliss and reaffirm yoga's true objectives:

## **2.2 SUMMARY**

As discussed, the ultimate goal of yoga is beyond physical wellness. The dilution of yoga's core tenets occurs as yoga practices adapt to its popularity. Remote delivery methods have been adopted, considering them to be equal to traditional methods that deliver the same exact benefits. Remote methods must be designed and implemented in congruence with ancient frameworks and methodologies. The dissemination of remote yoga should move beyond the body (Asana) and breath (Pranayama) to achieve higher holistic goals of self-realization.