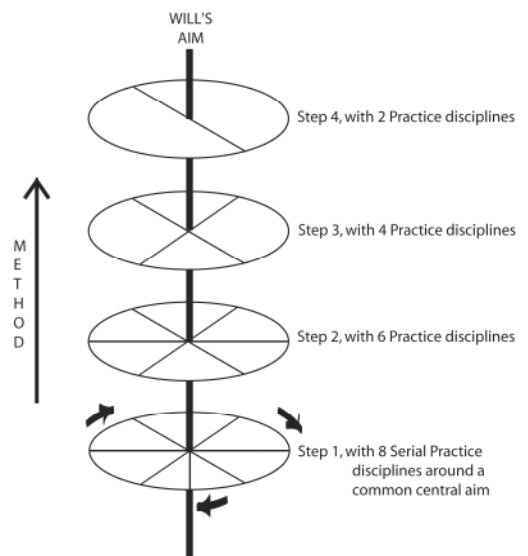


26 Great Rules of Yoga

Excerpted from
The Yoga Sutras of Patanjali and the Teachings of Eugene Halliday
Malcolm H Clark www.MelbourneYoga.com August 2010

1. The Observer is not the observed - "now we will observe Yoga as a process within consciousness".
2. Yoga is the suppression of mental modifications, *vrittis* - in that the mental modifications are impedances to a much higher kind of process.
3. Pure Consciousness, the *Atman*, knows only the modifications of itself.
An Observer knows only the modifications of the Observer.
A Conscious Being, knows only the modifications of its own Primary Substance, *Prakriti*.
4. Pain is refusal of experience.
5. Knowledge is a mental modification, a 'turning' in the mind, *vritti*.
Knowledge arises from direct perception, inference, authority(Self/self-turning)/scriptural testimony.
6. Terminology, words, verbalised are a way of clearly describing and communicating the differentiations of the mind.
7. Memory is fixing of mental modifications. Fixing occurs via continuous emotional charge, the recorded differential resultant of contingent stimulation on a particular zone within consciousness. *Samskara*
8. Practice is the differentiation of disciplines around a central willed aim. A Method is a hierarchy of practices around a central willed aim.
9. Non-identification is the basis to freedom. *Vairagya* is the knowing and affirming beforehand where the development of a desire, once released, will reach its term/fruit.
10. Concentration, *Dharana*, is 'with one centre'.
11. *Ishvara*, The Universal Being, 'God', is the outer limit of creation and order, internal to which all other limits live, move and have their being and existence.
12. *Atman* is *Brahman* is 'God-head', an infinite field of Absolute Sentient Power, immanent and transcendent of all beings.
13. Meditation, *Dhyana*, *Dianoia*(Gk), discursive reasoning, is a mental process disclosing progressively, by noting similarities and differences, the meaning of a central thought. Its purpose is the discovery of a meaningful pattern.
14. *Samadhi* Contemplation means 'going up and down in the same place'. It is essentially silent, and of two kinds: 'with seed', 'without seed'. A 'seed' is potential, 'power held in'.
15. Practice has 3 aspects: to 'involve power', 'differentiate power substance', and 'dedicate the fruits of the differentiations and work back to God and God-head'.
16. Concentration is the means to transcending pairs of opposites.
17. Meditation brings all pairs of opposites into consciousness, dialectically opposing and pattern forming.
18. Primary Substance, *Prakriti*, Understanding, has three modes/moods: inertia, activity, balance.
19. The *Atman*, Immanent Spirit, pure consciousness in its weavings and crossings is the origin and experiencer of the Primary Substance.
20. The purpose of the self-relationship of Pure Consciousness and Primary Substance is the gaining of Reflexive Self-consciousness, consciousness conscious of itself reflexively.
21. Ignorance, wilful disregard of consciousness of itself reflexively, is the origin of the identification with Primary Substance, the consequent fall in consciousness, and inevitable unhappiness.
22. The Eight Limbs of Yoga, *Ashtanga*, are a hierarchical method of return of pure consciousness back to pure consciousness, reflexively.
23. *Samyama* is the core technique of regaining pure consciousness reflexively whilst incarnate within Primary Substance.
24. Transformation is undertaken by the inward/backward reflex of reflexive self-consciousness.
25. *Karma*, action/reaction, cause/effect, is a function of identification fixation of Pure Consciousness with Primary Substance, with ancestral body influence, with inertia.
26. Spirit, a seamless non-dual continuum of Absolute Sentient Power, takes up the form of that through which it comes, and of that with which it identifies.

A Method and Practice



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