

What is Yoga?

Yoga is both a collection of techniques to end suffering and the name of the state when one has transcended suffering.

Why do we suffer?

Living Yoga

"THE POSTURES are ONLY THE "SKIN" OF YOGA. HIDDEN BEHIND THEM are THE "FLESH and BLOOD" OF BREATH CONTROL and mental TECHNIQUES THAT are STILL more DIFFICULT TO LEARN, as well as moral PRACTICES THAT require a LIFETIME OF CONSISTENT APPLICATION and THAT CORRESPOND TO THE SKELETAL STRUCTURE OF THE BODY. THE HIGHER PRACTICES OF CONCENTRATION, MEDITATION and UNITIVE ECSTASY (SAMADHI) are ANALOGOUS TO THE CIRCULATORY and nervous system."

Georg Feuerstein

The 5 Afflictions, why unity is needed – Kleshas

Why we suffer:

1. Avidya - Ignorance
2. Asmita - False Identification
3. Raga - Attachment
4. Dvesa - Aversion
5. Abhini-vesha - Fear of Death

Avidya

THERE are KNOWN KNOWNs. THESE are THINGS WE KNOW THAT WE KNOW. THERE are KNOWN UNKNOWNs. THAT IS TO SAY, THERE are THINGS THAT WE KNOW WE DON'T KNOW. BUT THERE are ALSO UNKNOWN UNKNOWNs. THERE are THINGS WE DON'T KNOW WE DON'T KNOW.

Donald Rumsfeld

Asmita

"YOU are THE SKY.
EVERYTHING ELSE - IT'S JUST
THE WEATHER"

Pema Chodron

Raga and Dvesa

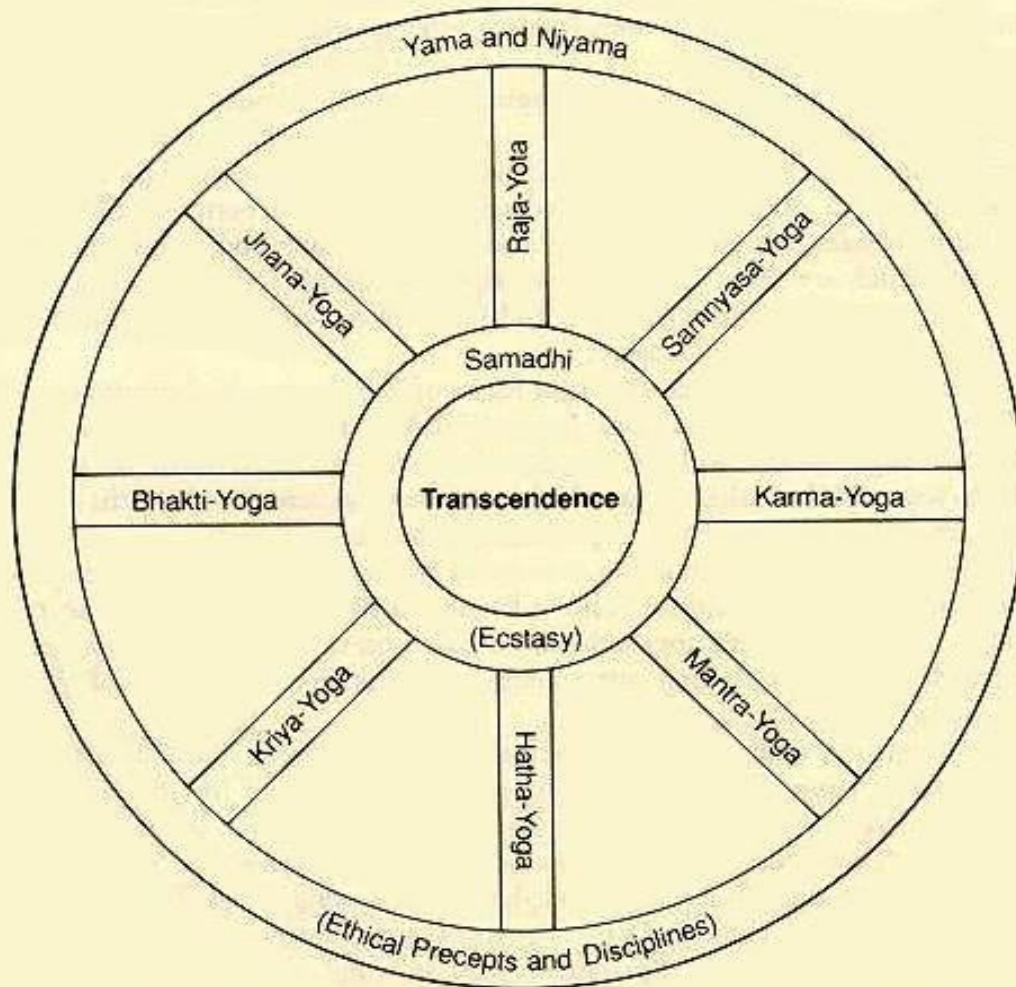
"BUT THE DISCIPLINED (LOWER) SELF,
MOVING AMONG SENSE-OBJECTS WITH
SENSES FREE FROM ATTRACTION AND
REPULSION AND MASTERED BY THE
HIGHER SELF, GOETH TO PEACE."

Gita, II-64

Abhini-Vesha

"DAY AFTER DAY COUNTLESS
PEOPLE DIE. YET THE LIVING WISH
TO LIVE FOREVER."

Yudhishtira (Quoted from the Gita)



Samadhi

Raja Yoga

Samnyasa Yoga

Karma Yoga

Mantra Yoga

Kriya Yoga

Bhakti Yoga

Jnana Yoga

Hatha Yoga

THE Paths of

»»»»»»»»»»»»»»»» Yoga ««««««««««««««««

Jnana - Intellect

Karma - Action

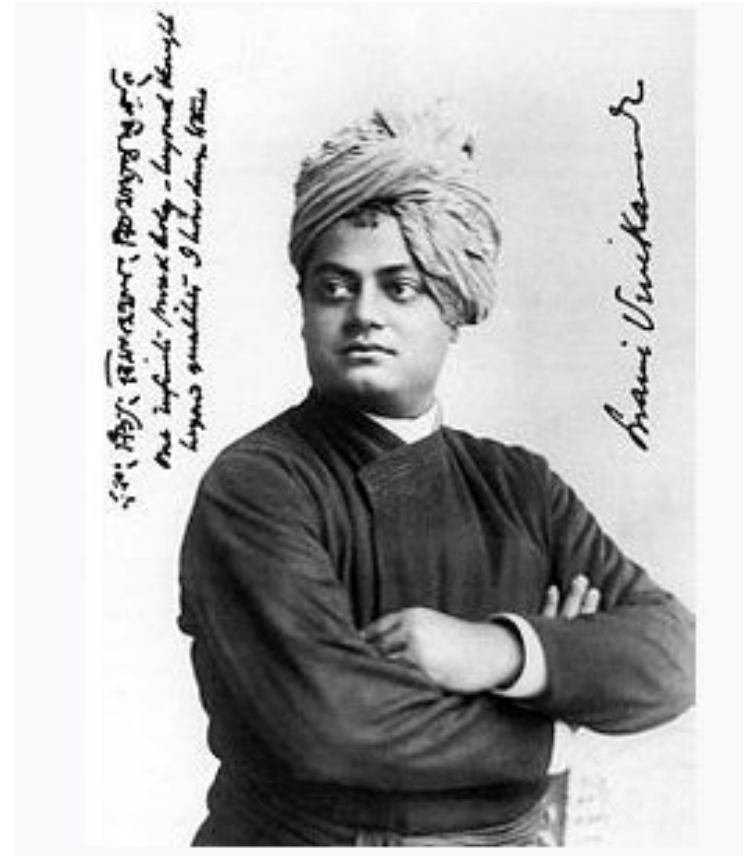
Bhakti -
Love/
devotion

Raja -
Control



Raja Yoga

- Yoga of Control
- For the “true heros” of mind training
- A practice to achieve control over the mind and emotions to discover the transcendental reality.



Swami Vivekananda

Karma Yoga

- Yoga of Self
Transcending Action
 - right work done well is a form of prayer.
- Act According to Dharma
- Non-attachment



Mahatma Gandhi

Bhakti

- Devotion - “the art of worship”
- Transcending emotion
- Dualistic

Jnana (gia-nna) Yoga

- Path of knowledge and self realization
- The” razor's edge”
- The most difficult path

Hatha Yoga

- Forceful Yoga
- Diamond Body
- Sun and Moon



Krishnamacharya

Yoga Development: Important Literature

Hatha Yoga

- Hatha Yoga-Padipika
- Gherandha Samhita

Yoga in General

- Bhagavad Gita
- Vedas
- Upanishads
- Yoga Sutras

Yoga citta vritti nirodaha

*Yoga is the restraint of mental
modifications*

8

Yamas – Restraints

Ahimsa

Satya

Asteya

Brahmacharya

Aparigraha

Nyamas – Virtues

Saucha

Santosha

Tapas

Swadhyaya

Isvarapranidhana

Asana

Sukha

Sthira

sthira-sukham-asanam ||46||

स्थिरसुखमासनम् ॥४६॥

Pranayama

MODIFICATIONS OF THE BREATH
are EITHER INTERNAL, EXTERNAL
OR STOPPED; THEY ARE TO BE
REGULATED BY SPACE, TIME AND
NUMBER AND ARE EITHER LONG
OR SHORT

Yoga Sutras 2.50

Pratyahara

The bridge between the eternal aspects of Yoga (bahiranga) and the Internal aspects (antaranga) of Yoga

Dharana

“Dharana is the binding of the mind to one place, object or idea.” - Yoga Sutras III:1

"Give me a fulcrum and I will move the Earth" - Archimedes

Dhyana

Dhyana is contemplating, reflecting on whatever Dharana has focused on. Dhyana is non-judgmental, non-presumptuous observation of that object.

Samadhi

A soundless state of breathlessness. A blissful super conscious state in which a yogi perceives the identity of the individualized Soul and Cosmic Spirit. - Yogananda

Samyama

Dharana

The mind learns to focus on a single object or thought known as:



PRATYAYA

The Yogi then trains the mind to prevent other thoughts from intruding or interrupting the focus

Dhyana

The Yogi learns to sustain awareness of only the ...



PRATYAYA

The Yogi realizes the triplicity of the



PERCIEVER

the

PRATYAYA

and the



**ACT OF
PERCIEVING**

Samadhi

When the Yogi can:

Sustain focus on the



PRATYAYA

and minimize awareness of the:



PERCIEVER

the dhyana turns into:



SAMADHI

the Yogi becomes fused with the



PRATYAYA

Two types of Samadhi

Kevala nirvikalpa samadhi - Just temporary

Sahaja nirvikalpa samadhi - a continuous state throughout daily activity.

Svaroopā - pratishthā

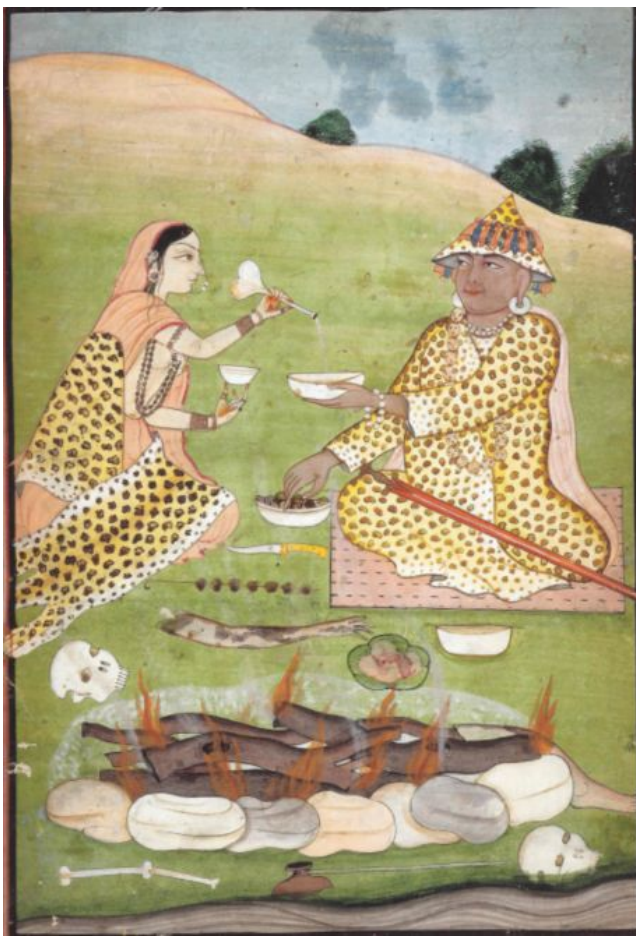
*Resting in one's
true identity*

Hatha Yoga History and Philosophy

Tantra

AS THE HARD BOUNDARIES THAT WE NORMALLY DRAW
AROUND OURSELVES DISSOLVE, WE FEEL MORE ALIVE
AND ENTER A WORLD OF GREATER EXPERIENTIAL
INTENSITY. RELAXATION AND MEDITATION REPLACE OUR
ORDINARY BODY IMAGE WITH AN EXPERIENCE OF
OURSELVES AS A FLUID PROCESS THAT IS CONNECTED
WITH THE LARGER, VIBRANT WHOLE. IN THIS EXPERIENCE
THE BOUNDARIES OF THE EGO LOSE THEIR RIGIDITY.

Georg Feuerstein



TWO CENTURIES AFTER THE YS, a new current of religious THOUGHT emerged in BUDDHIST AND HINDU CIRCLES IN SOUTH ASIA. SCRIPTURES CALLED THE TANTRAS IDENTIFIED SELF-DEIFICATION AND SUPERNATURAL POWER AS THE GOALS OF RELIGIOUS LIFE, EMPLOYING "YOGA" as an overarching term for the entire range of TANTRIC PRACTICE. *David Gordon White*

HATHA YOGA HISTORY & INFLUENCES

1

Shamanism

25,000 BC to 4000 BC

Extending back to the stone age or before. Likely began in Siberia.. A shaman is a seasoned traveler of the spiritual realms

2

Vedas

4000 BC to 1000 BC

Sacred utterances, testimonies to the spiritual potential of our species. The "Proto-Yoga of the great Rishis of India

3

Vedanta

1500 BC to 100 CE

The evolution of the Veda.

4

Classical Yoga

100-500 CE

Yoga of Patanjali and the 8 Limbs.

5

Tantra

The parent of Hatha Yoga. Goddess worship
Merging the Higher Self with the Lower self.

The Emergence of Hatha Yoga

TIME WAS WHEN I DESPISED THE
BODY:

BUT THEN I SAW THE GOD WITHIN.

THE BODY, I REALIZED, IS THE
LORD'S TEMPLE;

AND SO I BEGAN PRESERVING IT
WITH CARE INFINITE.

ogar

Bh



© LAYNE LITTLE

Bhogar



Matseyendra-nath
8th to 10th century

Guru of Goraksha



Goraksha-nath 8th to 11th Century

Creator of Hatha Yoga

The Union of the Sun and Moon

THE ecSTATIC STATE OF unity BETWEEN SUBJECT and
OBJECT.

UNION

Yoga Development: Important Literature

Hatha Yoga

- Hatha Yoga-Padipika (mid 14th Century)
- Gherandha Samhita (Late 17th Century)

Yoga in General

- Bhagavad Gita
- Vedas
- Upanishads
- Yoga Sutras

Purificatory Techniques

6 Acts:

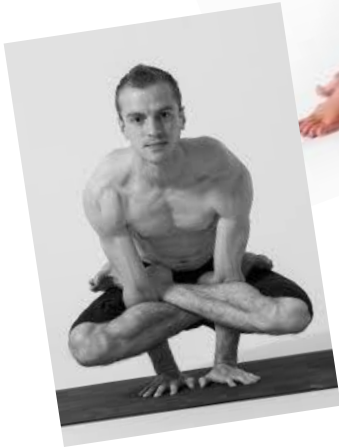
1. Asana
2. Mudra
3. Pratyahara
4. Dhyana
5. Samadhi
6. Mukti

6 Techniques:

1. Dhauti
2. Vasti or basti
3. Neti
4. Lauli or Nauli
5. Trataka
6. Kapala-bhati

32 Postures listed/described in the Gheranda-Samhita

1. Siddha-asana
2. padma-asana
3. bhadra-asana
4. mukta-asana
5. vajra-asana
6. svastika-asana
7. simha-asana
8. go-mukha-asana
9. vira-asana
10. dhanur-asana
11. mrita-asana
12. gupta-asana
13. matsya-asana
14. matseyendra-asana
15. goraksha-asana
16. paschimottana-asana
17. utktata-asana
18. samkata-asana
19. mayura-asana
20. kukkuta-asana
21. Kurma-asana
22. uttana-kurmaka-asana
23. uttana-manduka-asana
24. vrikasha-asana
25. manduka-asana
26. garuda-asana
27. vrisha-asana
28. shalabha-asana
29. makara-asana
30. ushtra-asana
31. bhujanga-asana
32. yoga-asana



Prana – Breathing Forth

- Pra = Breathe
- an = to
- The bridge between the mind and the body
- Our access to the Divine and also to our own autonomic processes
- The currency of all Hatha Yoga Processes

Not One but Three Bodies

Physical- What can be seen and is studied by medicine

Subtle or Causal - Energetic (Spiritual)

Cosmic - Means by which the individual relates to the Universe as a total experience. Realization leads to total liberation

प्राणायाम

The Nadis

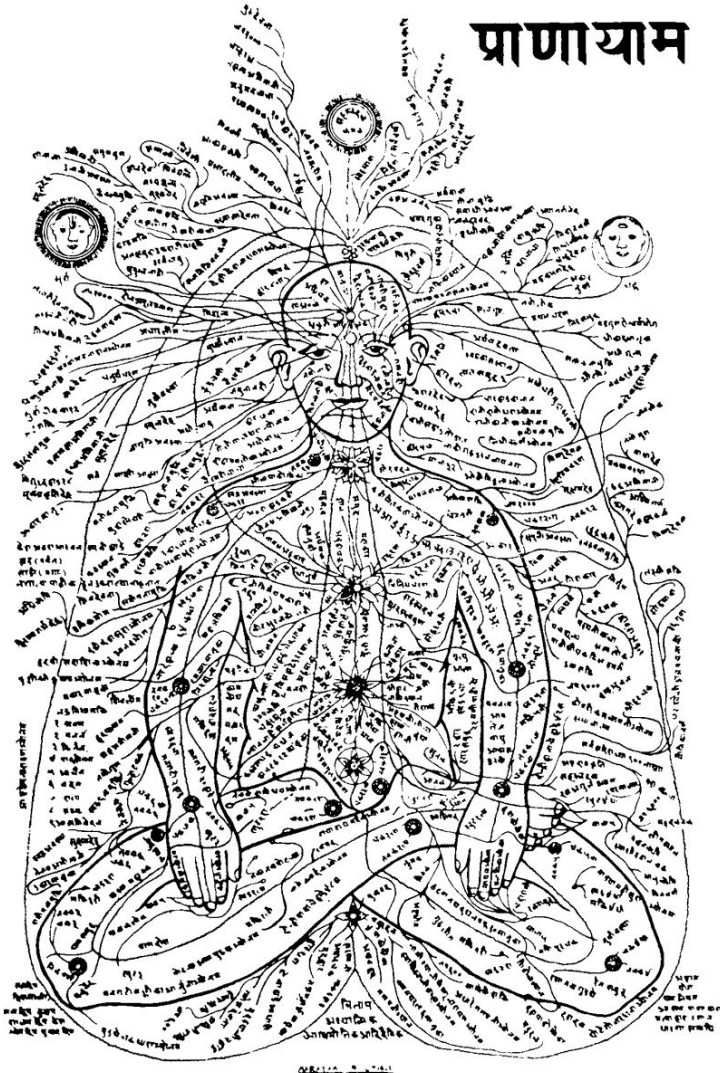
Little River, conduit, channel, vein
or artery

The conveyors of life current or
prana

How many?

The Kshurika-Upanishad and later the
Hathayogapradikpa claim there are 72,000 nadis

Other figures have been proposed - 80,000
(Trisikhibramanopanishad), 200,000, or 300,000 (e.g.
Siva Samhita, Goraksha Sataka, Goraksha Paddhati)



3 Main Nadis

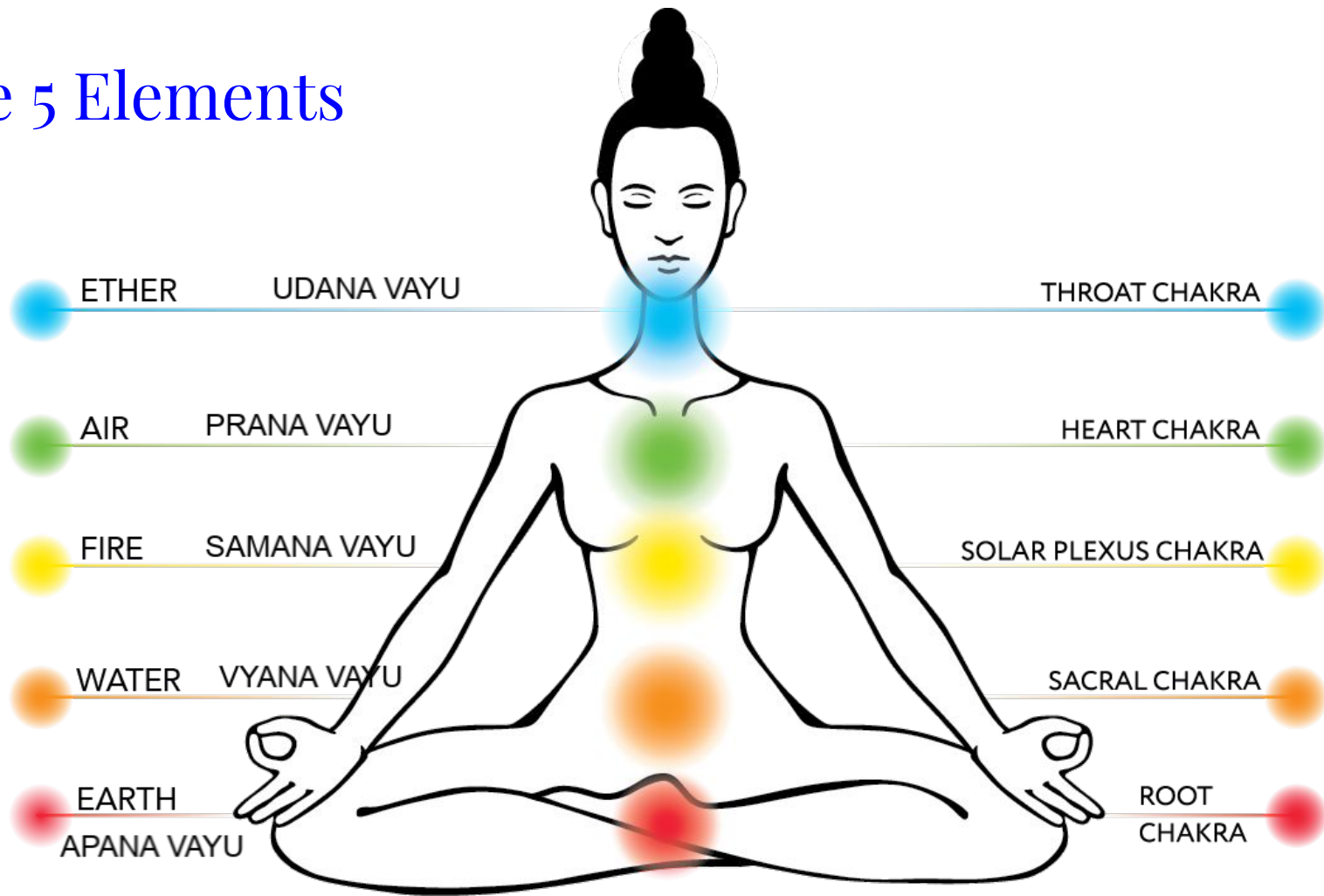
Sushumna - “most gracious”

Ida - “comfort”

Pingala - “tawny”

Subtle Body Models

The 5 Elements



Chakras

Pools of life energy, vibrating at different rates

In the Hatha tradition there are 7, each with their own psychosomatic functions

The Chakra System



ROOT
CHAKRA



SACRAL
CHAKRA



SOLAR PLEXUS
CHAKRA



HEART
CHAKRA



THROAT
CHAKRA



THIRD EYE
CHAKRA



CROWN
CHAKRA

Vayus

The Vayus



Vayu

Area

Function

Prana

Chest, Head

Governs intake, inspiration, propulsion, forward momentum

Apana

Pelvis

Governs Elimination, downward and outward movement

Samana

Navel

Governs assimilation, discernment, inner absorption, consolidation

Udana

Throat

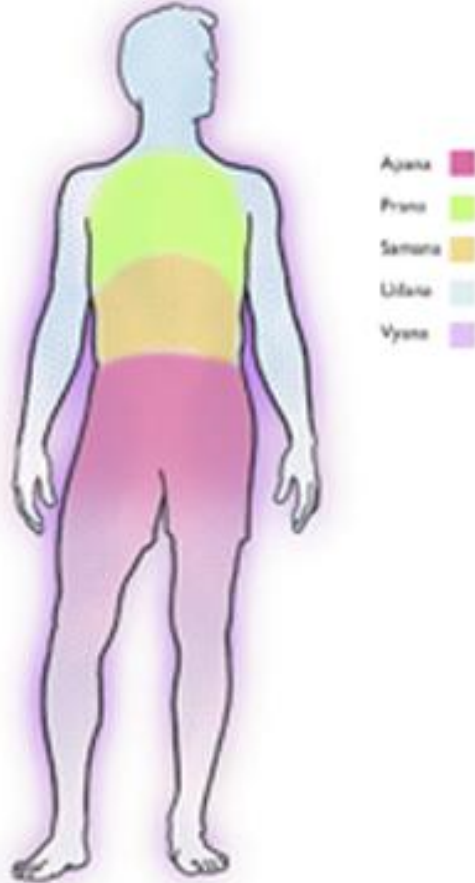
Governs growth, speech, expression, ascension, upward movement

Vyana

Whole Body

Governs circulation on all levels, expansiveness, pervasiveness

The Vayus



one SHOULD meditate on THE UDGITHA as THE vyana. THAT WHICH one BREATHES OUT IS THE prana and THAT WHICH one BREATHES IN IS THE apana. THAT WHICH IS THE JUNCTION OF THE prana and THE apana IS THE vyana. THIS vyana IS SPEECH. THEREFORE WHEN one UTTERS SPEECH one STOPS THE prana and THE apana.

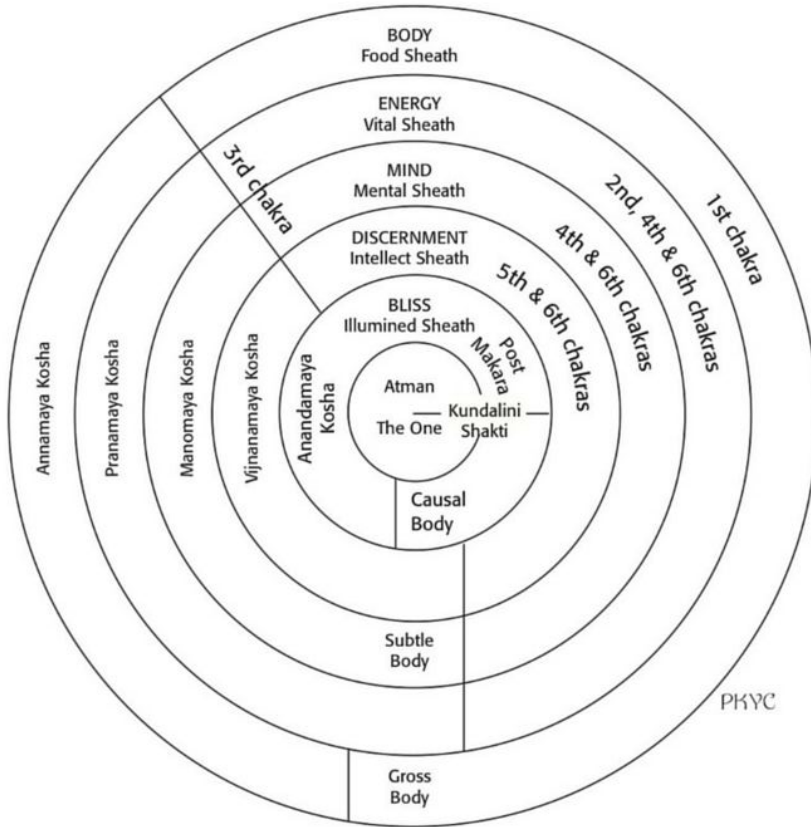
*From the Chandogya Upanishad,
Chapter 3*

“It is the teacher’s foremost duty to give you back your intelligence, to return you to your heart, to encourage you to access yourself. They do this by being who they really are, and by being completely honest and compassionate with you. It is in such an environment of absolute truth and trust that we find the actual process of yoga, one in which both the teacher and the student are honest about what they know and are sincerely willing to look at the processes of how they know what they know”

*Richard Freeman, from the
Mirror of Yoga*

The Koshas

The Five Sheaths of the Human Being
The Veils of Atman



The Koshas or 5 Sheaths also known as the Pancha Kosha

THE NATURE OF BEING HUMAN ENCOMPASSES PHYSICAL AND PSYCHOLOGICAL ASPECTS THAT FUNCTION AS ONE HOLISTIC SYSTEM. THE KOSHA SYSTEM REFERS TO THESE DIFFERENT ASPECTS AS LAYERS OF SUBJECTIVE EXPERIENCE. LAYERS RANGE FROM THE DENSE PHYSICAL BODY TO THE MORE SUBTLE LEVELS OF EMOTION, MIND AND SPIRIT.

PSYCHOLOGY REFERS TO THE EMOTIONAL, MENTAL AND SPIRITUAL ASPECTS OF OUR BEING. TOGETHER, ALL ASPECTS MAKE UP OUR SUBJECTIVE **experience** OF BEING ALIVE

How Information Obstructs Prana

Perception

Pure idea -
carried on the life
stream to brain as
a live reflex.

Reaches Thinking

Becomes tainted, impure by
Samsara and is contaminated

Blockage

Trivial impurities
coarse through
until blockage
occurs.

"I FOUND THAT THE CHIEF DIFFICULTY
FOR MOST PEOPLE WAS TO REALIZE
THEY REALLY HEARD NEW
THINGS--THAT IS, THINGS THAT THEY
HAD NEVER HEARD BEFORE. THEY
HAD CEASED TO HOPE AND BELIEVE
THAT THERE MIGHT BE ANYTHING
NEW."

P.D. Ouspensky

What is Karma

Not a system of reward and punishment.

What is Dharma?

“Whatever Karma brought you to this point, it is now your Dharma to deal with it. “

"I HAVE NO WORK TO DO IN
ALL THE WORLDS, ARJUNA,
FOR THESE ARE MINE. I
HAVE NOTHING TO
OBTAIN, BECAUSE I HAVE
IT ALL, AND YET I WORK"

Krishna

The Gunas

**It's the gunas that make us believe
the ego is the actor.**

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥

**"Sattva, Rajas, Tamas – the three gunas,
born of Nature, bind the imperishable soul to
the body." The Bhagavada Gita, XIV: 5**