

Group X Training

Level 3 Diploma in teaching Yoga

A home study guide.

LEVEL 3 DIPLOMA

BOOK LIST:

To begin your study for **Level 3 Diploma to teach Yoga** with Group X Training we recommend the following books:

Key Muscles of Yoga: Your Guide to Functional Anatomy in Yoga - Ray Long

Teaching Yoga: Essential Foundations and Techniques - Mark Stephens

Yoga Anatomy: Illustrated guide to postures, movement and breathing techniques - Leslie Kaminoff

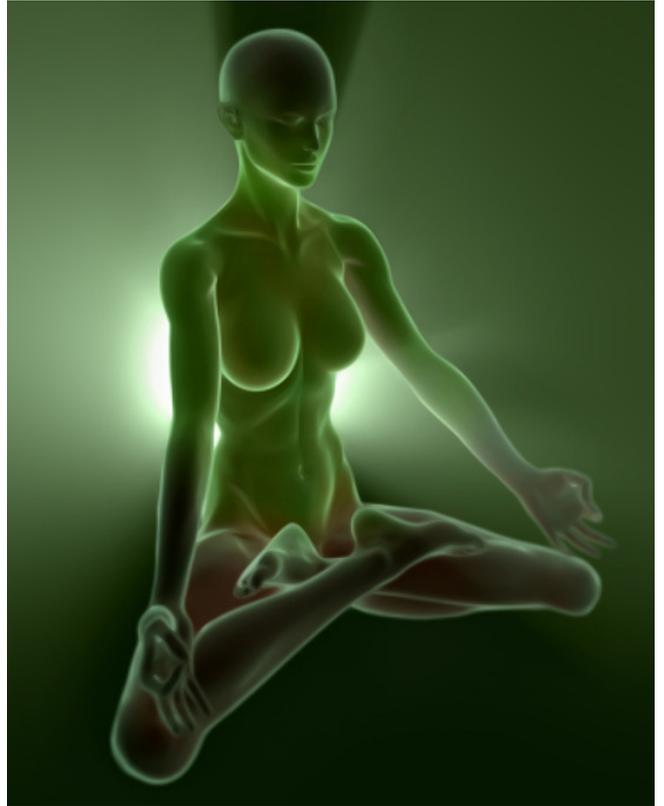
Anatomy for Yoga DVD - Paul Grilley

Further to this we also recommend that you read as much as possible on the subject of Yoga and all of the subtexts involved in this course.

Amazon is a great place to browse and order books
www.amazon.co.uk

DVD

Please make sure that your practical DVD includes all of the information required for your assessor to mark your practical performance



THE ORIGINS OF YOGA

I have learned along the way that it is impossible to pinpoint, pigeon hole or own Yoga in any way. Its roots go so far back and are so deeply embedded in Eastern culture that it is impossible to 'know'.

However this makes our journey all the more interesting as there is never an end to the relevant and exhilarating facts that we can find when researching the roots and history of Yoga practice.

AN OVERVIEW OF YOGA ANCIENT TO MODERN

The word Yoga that is now universally used and recognised as physical activity originally referred to the harnessing of animals to carts in order to make use of them and from this came our word 'to yoke', this later referred to harnessing the senses in order to concentrate the mind for worshipping an object 'to unite', or 'to be whole'. As Yoga in today's society it refers to so many things that relate to physical, spiritual and philosophical practices.

Yoga is an ancient philosophical discipline, harmonizing the body, mind and spirit. It has many functions on many different levels including physical and mental. On an even deeper level it can lead to self awareness and liberation - 'moksha', it can become a hobby, a daily practice, a lifestyle or it can define you as an individual.

The origins of Yoga though rather vague can be traced back to India approximately 5,000 or more years ago. It is possible that they can be dated back to so-called Indus civilisation, which was a culture that extended over an area roughly 300,000 square miles. In the ruins of the big cities of Mohenjo Daro and Harappa, excavators found depictions engraved on soapstone seals that strongly resemble yogi-like figures. Many other finds show the amazing continuity between the civilisation and later Hindu society and culture.

The ancient *rishis* or seers studied and meditated to develop a system of yoga. Yoga asanas were developed via meditation and the study of the movements of animals. These principles were passed on by word of mouth from yogi (male) or yogini (female) to their pupils or disciples.

The philosophy of Yoga is written in Sanskrit the oldest known language. The first collection of scriptures are called the 'vedas' meaning knowledge or wisdom. These comprise of 'shruti' or 'divinely heard' mantras.

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The development of Yoga can be divided into four broad categories.

1. **Vedic Yoga** was intimately connected with the ritual life of the ancient Indians. It revolved around the idea of sacrifice as a means of linking the material world with the invisible world of the spirit. In order to perform the exacting rituals successfully, the sacrificers had to be able to focus their mind for a prolonged period of time. Such inner focusing for the sake of transcending the limitations of the ordinary mind is the root of Yoga.
2. **Pre-classical Yoga** covers an extensive period of approximately 2000 years until the second century C.E. Pre-classical Yoga comes in various forms and guises. Key texts from this era include the Upanishads, and the Bhagavad-Gita. Essentially, the various pre-classical schools developed all kinds of techniques for achieving deep meditation through which Yoga experts can transcend the body and mind and discover their true nature.
3. **Classical Yoga** applies to the Yoga taught by Patanjali in his Yoga-Sutra. Patanjali believed that each individual is a combination of matter and spirit. He recognised the process of Yoga to bring about their disunion, thereby restoring the spirit in its absolute purity.
4. **Postclassical Yoga** refers to all those many types and schools of Yoga that have emerged in the period after Patanjali's - Yoga-Sutra (aphorisms of Yoga) and that are independent of this piece of work. In contrast to classical Yoga, postclassical Yoga affirms the ultimate unity of everything. The new breed of Yoga masters created a system of practices designed to rejuvenate the body and prolong its life. They regarded the body as a temple of the immortal spirit, not merely as a container to be discarded at the first opportunity. This preoccupation of theirs led to the creation of Hatha Yoga.

Yoga is ancient, it is eclectic, it is inherently associated with the self, nature and ignorance. In its earliest form the Yoga Sutras were passed on orally from master to disciple and although there is no set date when they transitioned into written format, there are now 196 sutras presented in four sections (padas) each of which represent a different aspect of Yoga.

The philosophical texts of Yoga include the Pradipika, Upanishads, Bhagavad Gita & the Yoga Sutras. These texts were often lyrical.

THE UPANISHADS

The Upanishads were a series of philosophical texts from the Hindu religion. The term 'Upanishad' literally means, "sitting down near" or "sitting close to", and references a time when Yoga was shared via the spoken word and the process of listening. Students would study closely the mystic doctrines of a guru or teacher, on subjects that were universal and spiritual. In another sense of the term, 'Upanishad' means 'brahma-knowledge' by which ignorance is annihilated. Some other possible meanings of the compound word 'Upanishad' are "placing side by side" (equivalence or correlation), a "near approach" (to the Absolute Being), "secret wisdom" or even "sitting near the enlightened".

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This kind of learning formed an Ashram where people gathered and sat to learn. The Upanishads dated from around 800 - 400 B.C., though many of the verse versions may have been written much later. In fact, they were written over a very long period of time and do not always represent a coherent body of information or one particular system of belief. However, there is a commonality of thought and approach. This is reflective of today's Yoga when physically the methods can be very different and pursue varying end results.

THE BHAGAVAD GITA

This Hindu religious scripture translates as a dialogue on 'the meaning of life' between two sacred leaders on the battlefield of Mahabharat. Its theme in Yoga relates to how we should conduct ourselves during our day to day lives with God as the focus of our activity and our awareness. Those who integrate this reading into their lives benefit physically, mentally and spiritually.

THE HATHA YOGA PRADIPIKA

The Hatha Yoga Pradipika is a classical text describing Hatha Yoga. It is said to be the oldest surviving text on Hatha Yoga. Swami Swatmarama, a disciple of Swami Goraknath, wrote the text in the 15th century CE, drawing upon previous texts and his own experiences. The text describes **asanas** (postures), **purifying practices** (shatkarma), **mudras** (finger and hand positions), **bandhas** (locks), and **pranayama** (breath exercises). It also explains that the purpose of Hatha Yoga is the awakening of kundalini (subtle energy), advancement to Raja Yoga, and the experience of deep meditative absorption known as samadhi.

A consistently reliable source of information on early Yoga is Iyengar, so here is his interpretation of the Hatha texts. THE HATHA YOGA PRADIPIKA by B,K,S, Iyengar

The Hatha Yoga Pradipika of Svatomarama is one of the most important yoga texts, and Hans-Ulrich Rieker's translation and commentary have long been valuable to yoga students as a complement to their practice and study.

Hatha yoga, or hatha vidya (the science of hatha yoga) is commonly misunderstood and misrepresented as being simply a physical culture, divorced from spiritual goals. Hans-Ulrich Rieker shows the error of this idea by explaining the changes which take place, through the practice of hatha yoga, in the practitioner's body, mind and self. He makes the reader aware of the subjective transformation that occurs as the consciousness penetrates inwards towards the Self, and as the Self diffuses outwards. He shows that hatha yoga is not just physical exercise, but an integrated science leading towards spiritual evolution.

We are caught up in emotions like lust (kama), anger (krodha), greed (lobha), infatuation (moha), pride (ynadha) and malice (matsarya). Hatha yoga helps us to overcome these obstacles and hindrances to spiritual development. It is a biochemical, psycho-physiological and psycho-spiritual science which deals with the moral, mental, intellectual and spiritual aspects of man, as well as the physical and physiological. We can clarify our understanding of hatha yoga by first examining five important underlying concepts: mind, knowledge, aims of life, health and afflictions.

Mind

Man is known as manava (human), as he is descended from Manu, the father of mankind who is said to be the son of Brahma, the Creator of the world. The word mana or manas

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(mind) comes from the root man, meaning to think. Man is one who possesses a mind. Manas means mind, intellect, thought, design, purpose and will. It is the internal organiser of the senses of perception and the organs of action, and the external organiser of intelligence, consciousness and the Self. Man is graced with this special sense so that he can enjoy the pleasures of the world, or seek emancipation and freedom (moksa) from worldly objects.

Knowledge

Knowledge means acquaintance with facts, truth or principles by study or investigation. The mind, which is endowed with the faculty of discrimination, desires the achievement of certain aims in life.

Knowledge (jnana) is of two types: laukika jnana, which concerns matters of the world, and vaidika jnana, the knowledge of the Self (relating to the Vedas, or spiritual knowledge). Both are essential for living in the world, as well as for spiritual evolution. Through yogic practice, the two kinds of knowledge encourage development of a balanced frame of mind in all circumstances.

Aims of Life

The sages of old discovered the means for the betterment of life and called them aims or purusharthas. They are duty (dharma), the acquisition of wealth (artha) (necessary to free oneself from dependence on others), the gratification of desires (kama) and emancipation or final beatitude (moksa). Moksa is the deliverance of the Self from its entanglement with the material world: freedom from body, senses, vital energy, mind, intellect and consciousness. Dharma, artha and kama are important in matters of worldly life. Dharma and moksa should be followed judiciously if they are to lead to Self-realisation.

Patanjali, at the end of the Yoga Sutras, concludes that the practice of yoga frees a yogi from the aims of life and the qualities of nature (gunas), so that he can reach the final destination--kaivalya or moksa.

Health and Harmony

To acquire knowledge--whether mundane or spiritual--bodily health, mental poise, clarity and maturity of intelligence are essential.

Health begets happiness and inspires one to further one's knowledge of the world and of the Self. Health means perfect harmony in our respiratory, circulatory, digestive, endocrine, nervous and genito-excretory systems, and peace of mind. Hatha yoga practices are designed to bring about such harmony.

Afflictions

Human beings are subject to afflictions of three types: physical, mental and spiritual (adhyatmika, adhidivaika and adhibhautika). Afflictions arising through self-abuse and self-inflictions are adhyatmika. Physical and organic diseases are caused by an imbalance of the elements in the body (earth, water, fire, air and ether) which disturbs its correct functioning. These are called adhibhautika diseases. Misfortunes such as snake bites and scorpion stings are also classified as adhibhautika. Genetic and allergic disease or diseases arising from one's past deeds (karma) are known as adhidivaika. The practice of hatha yoga will help to overcome all three types of affliction.

Hatha Yoga or Hatha Vidya

Hatha means to stick fast, to be devoted and to hold closely or firmly. Yoga means to unite, to associate, to yoke and to join. It also means zeal, endeavour, fixing the mind on one point,

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holding the body in a steady posture, contemplation and meditation. Vidya means knowledge, art and science.

The Goddess Parvati, the wife of Lord Siva, approached her Lord-- the seed of all knowledge-- for guidance to ease the suffering of humanity. Lord Siva revealed to her the greatest of all sciences for the holistic development of man--the science of hatha yoga.

On receiving yogic knowledge from Siva, Parvati imparted it to Brahma, who taught it to his children born of his own will, the sages such as Narada, Sanaka and Sanatkumara, who passed it on to Vasista and others. Hatha vidya was set down in the Hatha yoga pradipika by Yogi Svatmarama who, it is thought, lived between the twelfth and fifteenth centuries. The Pradipika has thus been referred to as a nebrively recent addition to the literature of yoga, which goes back to the Vedas (1500 bc). In fact, Svatmarama was part of the long unbroken line of sages or rishis, descended from Brahma, by whom hatha vidya was passed down through the ages.

At the very beginning of his treatise, in verses 4-9, Svatmarama invokes the names of many of these sages who came before him and who practised and passed on the noble art of hatha yoga. A consideration of this list of names leads to the conclusion that the yoga described by Svatmarama is contemporary with that of Patanjali (whose Yoga Sutras were also a codification of long-established theory and practice).

If Patanjali, in the Yoga Sutras, codified the eight limbs of yoga (astanga yoga), Svatmarama did the same for hatha yoga. If the former is a scholarly exposition with gems of wisdom woven together, the latter is a direct practical and technical handbook. Because Svatmarama's treatise incorporated ideas from the Yoga Sutras, the Yoga Upanisads, the Puranas, the Bhagavad Gita and other scriptures, doubts may arise in the reader's mind as to its authenticity. Hans-Ulrich Ricker's re-organization of the subject matter helps the reader to grasp it more easily, and to understand it more clearly.

It should be realised that the Hatha yoga pradipika is a major treatise with practical guidelines. It takes the practitioner from the culture of the body towards the sight of the self. The first Sloka (verse) of the book reads: "Reverence to Siva, the Lord of Yoga, who taught Parvati hatha wisdom as the first step to the pinnacle of raja yoga" (Patanjali yoga). And at the end we are reminded that "all hatha practices serve only for the attainment of raja yoga". (4:103).

Hatha means willpower, resoluteness and perseverance; and Hatha yoga is the path that develops these qualities and leads one, towards emancipation. The word hatha is composed of two syllables: ha and tha. Ha stands for the seer, the Self, the soul (purusa), and for the sun (Surya) and the inbreath {prana}. Tha represents nature (prakrti), consciousness {citta}, the moon (chandra) and the outbreath (apana). Yoga, as already noted, means union. Hatha yoga, therefore, means the union of purusa with prakrti, consciousness with the soul, the sun with the moon, and prana with apana.

The Hatha Yoga Pradipika

The Pradipika is divided into four parts. The first explains yamas (restraints on behaviour), niyamas (observances), asanas (posture) and food. The second describes pranayama (control or restraint of energy), and the shatkarmas (internal cleansing practices). The third deals with mudras (seals), bandhas (locks), the nadis (channels of energy through which prana flows) and the kundalini power. The fourth expounds pratyahara (withdrawal of the senses), dharana (concentration), dhyana (meditation), and samadhi (absorption).

In all, the text contains 390 verses (floras). Out of these, about forty deal with asanas, approximately one hundred and ten with pranayama, one hundred and fifty with mudras,

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bandhas and Shatkarmas and the rest with pratyahara, dharana, dhyana and samadhi.

Asanas

The text begins with asanas as the first step in hatha yoga. For this reason it has been referred to as six-limbed yoga (sadanga yoga) as opposed to the eight-limbed patanjala yoga (astanga yoga) which includes, as its foundation, the first two limbs, yama and niyama. However, hatha yoga does not overlook the yamas and niyamas. Possibly, in Svatmarama's time, the ethical disciplines were taken for granted, so he does not explain them at length. He does speak of non-violence, truthfulness, non-covetousness, continence, forbearance, fortitude, compassion, straightforwardness, moderation in food and cleanliness as yama, and zeal in yoga, contentment, faith, charity, worship of God, study of spiritual scriptures, modesty, discriminative power of mind, prayers and rituals as niyama. (The ethical disciplines of what to do and what not to do are given in the text. Asanas, pranayamas, bandhas, mudras and shotkarmas are illustrated by examples to assist aspirants with their practice. Dharana, dhyana and samadhi cannot be explained, but only experienced, when the earlier stages have been mastered.)

It is said that there are many asanas as there are living species: 840,000. That means the muscles and joints can flex, extend and rotate in several thousand ways. The Pradipika, however, describes only sixteen asanas. Similarly, Vyasa names only eleven asanas in his 'Yoga Sutras', and there are thirty-two in the Gheranda Samhita. It is possible that yogasana practices were such a regular daily routine that it was necessary only to touch on the subject without going into depth. In view of these figures, to claim that hatha yoga is merely physical yoga is simply ridiculous.

Yogis were in constant contact with nature and they were searching for natural remedies to combat afflictions. In their search, they discovered hundreds of asanas to increase the life-giving force and restore it to its optimum level.

Asanas are not just physical exercises: they have biochemical, psycho-physiological and psycho-spiritual effects. The cells of the body have their own intelligence and memory. Through practice of different asanas blood circulation is improved, the hormone system is balanced, the nervous system is stimulated, and toxins are eliminated, so that the cells, sinews and nerves are kept at their peak level. Physical, mental, and spiritual health and harmony are attained.

The commentary Jyotsna¹ of Sri Brahmananda clearly and beautifully sums up the effect of asanas. He says: "the body is full of inertia (tamasic), the mind vibrant (rajastic) and the Self serene and luminous (sattvic). By perfection in asanas, the lazy body is transformed to the level of the vibrant mind and they together are cultured to reach the level of the serenity of the Self."

Patanjali, too, states that perfection in asanas brings concord between body, mind and soul. When asanas are performed with the interpenetration of all three, benevolence in consciousness develops. Then the aspirant ceases to be troubled by the pairs of opposites, and the indivisible state of existence is experienced.

These texts reflect a time when Yoga was about talking, listening and the passing on of knowledge. During your practical training we enjoy one day of Ashram based Yoga where we discuss our ideas, hopes and share our thoughts on Yoga for the future.

It is worth considering how you think we can incorporate these ancient written texts into our modern practice?

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SRI PATANJALI

Born somewhere between 5000BCE & 300CE, Patanjali could be anything from one person to a group who took the same name and evolved the practice of Yoga. Patanjali is referred to as 'the father of Yoga'. When researching Patanjali he can be rationally described as a Physicist or lawyer and others depict him as half human, half serpent. With this in mind we will credit Patanjali as the source of the science of Yoga.

The Sutras have been translated and evolved over the years. Different types of Yoga concentrate on those Sutras that they perceive of major importance and the practice of any modern form of Yoga is based upon the evolution of these historical Sutra topics.

The Sutras are divided into four chapters (padas),
Chapter I (51 sutras) known as Samadhi
Chapter II (55 sutras) known as Sadhana
Chapter III (56 sutras) known as Vibhuti
Chapter IV (34 sutras) known as Kaivalya

To investigate the Sutras fully we must immerse ourselves into pure Yoga and the journey of true personal enlightenment. In modern Yoga we tend to focus on the following practical and physical areas of improvement.

Breath, choice, commitment/dedication, consciousness/awareness, enlightenment, emotions, everyday physical Yoga, independence, knowledge, meditation, pleasure & pain, practice and the results of practice, self, self realization, union.

THE 8 LIMBS OF YOGA - Ashtanga forms a moral code of practice for Yoga

1. Yama - abstinence and the theory of moral codes. This practice helps provide students with guidance on the standards and integrity necessary to conduct a Yogic lifestyle. Yama has five elements:
 - Ahimsa – non violence
 - Satya – truthfulness
 - Asteya – non stealing
 - Brahmacharya – chastity
 - Aparigraha – freedom from greed
1. Niyama – observance. This deals with self-discipline and the observance of spiritual guidance. The five Niyamas provide guidance on how to achieve purification of the mind and body:
 - Saucha – cleanliness or purity
 - Santosha – contentment
 - Tapas – creation of heat as a spiritual cleanse
 - Svadyaya – the study of Yoga texts and their application to ourselves
- Ishwarapranidhana - faith
2. Asana – posture. This is the most important aspect of all modern Yoga. It is of ultimate importance to modern Yoga in that it is the primary reason why people attend class in a Yoga environment.
3. Pranyama – breath control.
4. Pratyahara – sense withdrawal

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5. Dharana - concentration
6. Dhyana - meditation
7. Samadhi - contemplation

THE 4 PATHWAYS OF YOGA

Yoga can be categorised into 4 main pathways:

1. **JNANA YOGA** the path of wisdom and knowledge, its goal is the ultimate truth.
2. **BHAKTI YOGA** the path of love and devotion, its goal is pure love.
3. **RAJA YOGA** the path of control and self mastery, its goal is perfect mind control.
4. **KARMA YOGA** the path of selfless service, its goal is complete selflessness

SANSKRIT

An ancient Indic language that is the language of Hinduism and the Vedas. It is the classical literary language of India. Yoga Sutras and postures are taught in both Sanskrit and their English translations. We must remember that in translation the Sanskrit language has many different meanings and applications which is why we often get discrepancies from one Yoga practice to another.

BREATHING - PRANAYAMA

Prana refers to the breath and ayama means 'stretch or 'extend'. Pranayama is control, harmonisation and integration through the regulation of breathing.

Breathing is our life force and should be studied with extreme care and depth. Most Yoga practices advocate long and thorough breaths via the nose, inhaling to fill the lungs and luxuriantly evacuating through exhalation. This ultimately results in 'vinyasa' which links all breath to movement.

The synchronisation of movements and breathing fall into 3 stages.

1. Beginner. Each breath should be balanced and not forced.
2. Intermediate. As the participant becomes more familiar with postures and sequences they can afford to elongate their breathing and make it a little more pronounced.
3. Advanced. Participants may choose to synchronise many of the postures with their breathing.

The traditional 3 part Yoga breath

In order to get the most out of breathing we need to prepare ourselves to receive its revitalizing strength by removing any obstacles that may hinder its good effects. Proper breathing depends on our eliminating tension, correcting bad postural habits, recognising our stress and our mental and physical attitudes. All of these effect the efficacy of our breathing and once we get rid of these obstacles it will come into its own and bring us vitality and good health.

Exhalation Yoga maintains that all good respiration begins with a slow and complete exhalation, and that this perfect exhalation is an absolute prerequisite of correct and

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complete inhalation, for the very simple reason that, until a receptacle is emptied, it cannot be filled. Unless we first breathe out fully it is impossible to breathe in correctly. Normal respiration therefore, begins with a slow calm exhalation carried out by relaxing the inspiratory muscles. The chest is depressed by its own weight, expelling the air. This out breath must be as silent as every other action involved in breathing (you should not hear yourself breathe), and because it is silent, it will also be slow. At the end of the expiration the abdominal muscles help the lungs to empty to their fullest extent, by means of a contraction which expels the last traces of air. The spongy make-up of the lungs does not allow them to be emptied completely - there is always a residue of impure air in the lungs. We must attempt to minimize this "residue" because with the fresh air provided by inhalation it makes up the actual air we breathe. The more complete the exhalation, therefore, the greater the quantity of fresh air to enter the lungs, and so the purer the air in contact with the alveolar surfaces.

The total volume of air which the lungs are able to contain is known as "the vital capacity". A more apt term cannot be imagined, and innumerable techniques have been thought up aimed at increasing this capacity. Before we can contemplate this improvement we must make use of what we already possess by carefully exhaling.

Yoga recognizes three separate forms of breathing – diaphragmatic or abdominal, intercostals or thoracic, and clavicular. Complete yogic breathing combines all three, and constitutes the ideal technique.

Diaphragmatic breathing The diaphragm subsides while the breath is drawn in, and the abdominal region swells. This is the deepest and most thorough method of breathing. The base of the lungs fills with air, and the rhythmic lowering of the diaphragm produces a constant, gentle massage of the whole abdominal content, and helps these organs to function correctly.

Intercostal breathing This is achieved by raising the ribs through dilating the thoracic cage or chest wall like a pair of bellows. It is a form of breathing which fills the middle section of the lungs, allowing less air to enter than the abdominal respiration, and more important, involving far more effort! This is 'athletic' respiration. When combined with abdominal breathing it ventilates the lungs satisfactorily.

Clavicular breathing Air is introduced by raising the collar-bone and shoulders. In this way, only the upper part of the lungs receives any fresh air. It is the least satisfactory method of breathing.

Complete breathing Complete yogic respiration incorporates all three methods, integrated into one single, full and rhythmic movement. The method is best studied while you are lying on your back, here is a brief description of the various phases:

- 1) Empty the lungs entirely.
- 2) Slowly lower the diaphragm allowing air to enter the lungs. When the abdomen swells filling the bottom of the lungs with air.
- 3) Expand the ribs without straining.
- 4) Allow the lungs to completely fill by raising the collar-bones.

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Throughout this procedure, the air should enter in a continuous flow, without gasping, straining and attempting to breath silently.

It is of the utmost importance to concentrate the mind entirely upon the action of breathing. When the lungs are completely filled, breathe out, in the same sequence as when inhaling. Now breathe in again in the same way. You may continue for as long as you wish. It should not induce any discomfort or fatigue. You can practice it at any time of day, whenever you think of it, at work, walking, any time; breathe consciously and as completely as possible. Gradually you will acquire the habit of complete respiration, and your method of breathing will improve as you go on. It is essential to reserve daily, for a few minutes' practice, a special time convenient to yourself (the morning when you wake up is a good time, and so is the evening before going to sleep).

Inspiration like exhalation must be silent, slow, continuous and easy. Do not blow yourself up like a balloon or tire! Breathe easily without straining. Remember that the ideal respiration is deep, slow, silent, easy.

Complete Yogic respiration Remember, Inhalation is made up of three partial phases:

- a) Diaphragmatic or abdominal breathing induced by lowering and flattening the dome-shaped diaphragm.
- b) Intercostal breathing brought about by expanding the rib cage.
- c) Clavicular breathing from the top of the lungs, produced by raising the upper part of the thorax.

Each of these phases has its own merits, but yogic inspiration is only complete when all three are done in conjunction. How can this breathing be learned? Before attempting to combine them - that is to say before we can achieve in one single, smooth and continuous movement complete and easy filling of the lungs, thereby supplying them with reviving air, and expanding the pulmonary alveoli (all 70 million of them) - we must learn to dissociate the three phases. First of all we practice breathing from the diaphragm.

Diaphragmatic breathing In order to learn to breathe correctly from the diaphragm - easily completely and naturally - it is wise to practice it lying down, since it is then easier to relax the muscles of the abdominal wall, which serve to hold us upright when we are sitting or walking. Later you will be able to breathe from the diaphragm whenever required - even when walking or running.

To insure complete comfort it is often a good idea to place a cushion under the knees: this diminishes the lumbar arch. Do not lie on too soft a surface, because although it is possible to breathe from the diaphragm when in bed, it is even better to do the exercises on some firm support - such as a rug laid on the floor.

When practicing it is a good idea to close the eyes: this helps to increase concentration. Before you begin, be sure to breathe out completely a few times; either by giving a few sighs, after which you pull in the stomach thus contracting the abdominal muscles, in order to get rid of any remaining air, or, if alone in the room, by emitting the sound *OM*. This obliges you to breathe out slowly and completely - and since the sound should be uniform, you will be able to expel the remainder of the air at the rate required. sound a long and

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sonorous *OOOOOOOMMMMMMMMMM*, vibrating the *MMMMMMMM* inside the skull, and concentrating meanwhile upon the various muscles of which the abdomen is composed. After a few long, slow, deep exhalations there is an automatic tendency to breathe in more deeply from the stomach. We are going to try to accentuate this tendency as far as possible. It is important to empty the lungs thoroughly, thereby getting rid of the greatest amount of air. This piston-like structure is however not rigid, and unlike that of a motorcar is not flat, but convex rather like the lip of a casserole dish. The diaphragm has a rather rigid, flat central section - the aponeurotic - and is surrounded by a girdle of peripheral muscles whose contraction determines its downward movements: the diaphragm muscles are among the strongest in the human body, or perhaps we should say, they are designed to be the strongest, because their owner alas, may allow them to atrophy. We can also understand why complete relaxation is only possible once the lungs are emptied without forcible exhalation - because at that moment the diaphragm muscles are at rest. Absolute relaxation, therefore can only exist during those few seconds of respite which we allow when we hold our breath with the lungs empty.

Having completely emptied the lungs and held the breath for a few seconds, you will soon realize that your breathing is attempting to start up on its own - therefore relax your stomach and allow the breath to flow. As air enters the lungs, the stomach expands and rises, because the dome of the diaphragm has flattened, and not because the muscles in the abdominal region have contracted. People believe, often in all good faith, that they are "breathing from the stomach", because they are flexing their abdominal muscles. In fact, the latter should be relaxed, and must remain so throughout the inhalation. The lungs gradually fill with air from beneath. the inhalation will be slow, easy and unquestionably silent. If you do not hear yourself breathing it means that your respiration has acquired the correct slowness. If audible it means you have inhaled with much too haste.

It is essential to breathe in as well as out through the nose.

The stomach should rise gently like a balloon being blown up, and the muscle structure should remain supple: should you wish to control the movement you may place your hand on your stomach near the navel, at the same time resting the elbow on the floor. In this way it is easy to follow the expanding movement of the stomach. While this is going on, place the other hand against one side so that you can ensure that the ribs remain completely still, and so realize that the abdominal and thoracic breathing are completely separate.

Should your ribs still move while the stomach is rising, they should be immobilized by girding the thorax with a belt placed near the lower part of the sternum, in the pit of the stomach. Fasten the belt when the lungs are empty, to the required girth. While you breathe in the breathing and your diaphragm will be forced to flatten and your stomach to expand.

While you are breathing in, you should be conscious of what is going on in the warm depths of the thorax; you will soon find you are conscious of the movements of the diaphragm, and you will be able to separate the two phases and dispense with the belt.

Breathing from the ribs We are now going to learn thoracic or costal breathing.

As its name implies, this is the action of expanding the thorax which leads to the inflation of the lungs by conducting air into them. This time we work sitting in a chair or on the ground, it does not matter which. Empty the lungs completely and keep the abdominal muscles contracted: in this way it becomes impossible to breathe through the stomach. Throughout the inhalation you should keep the stomach contracted in order to prevent any breathing

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through the diaphragm.

Needless to say those who used the belt to keep the ribs from moving, should remove it for learning thoracic breathing!

Place the hands on the sides a few inches away from the armpits, in such a way that the palms can feel the ribs. Point the fingers to the front. Breathe in, attempting at the same time to push out the hands as far as possible with the ribs, that is, not in front of you but towards the sides. After a few attempts, you will feel the exact position.

You will notice clearly a greater resistance to the entrance of air than you did during the abdominal breathing, which allowed entry to the largest volume of air with a minimum of effort.

Despite the resistance a fairly large quantity of air will enter during thoracic breathing. Breathe about twenty times from the ribs only.

Clavicular or high breathing In this type of breathing, you must attempt to raise the collar-bones while the air is being inhaled.

Immobilize the abdominal muscles, in the same way as you did when you were learning thoracic breathing, and keep the hands upon the sides in the position described previously. Now try to allow the air to enter by drawing the collar-bones up towards the chin, without however raising the shoulders, which will anyhow be almost impossible if the hands are kept on the sides.

You will feel air entering, but you will also be aware that a very small quantity does so, despite a considerable greater effort than involved in thoracic breathing.

This is the least efficient way of breathing, but woman habitually do it. If you watch women breathing, eight out of ten will show no signs of breathing other than a distinct raising of the collar-bones, while their brooches or necklaces rise and fall. This is a form of breathing also used by nervous subjects and those suffering from a degree of debility or anxiety. It is only useful or to be tolerated when it is integrated onto complete yogic breathing, and only takes on meaning when it is preceded by the other two phases of this breathing.

Learn complete Yogic breathing Yogic breathing as we know, incorporates the three types of partial respiration.

In the first stages of learning, it is best to lie flat on the back. Begin by breathing slowly and deeply from the stomach, and, when you feel that it is impossible to raise the stomach any further, expand the ribs, and allow still more air to enter the lungs. When the ribs are fully extended, raise the collar-bones so that yet a little more air can enter. By this time you are filled to the brim with air! Avoid any tensing of the muscles of the hands, face and neck, particularly in the last stage (clavicular) of the breathing. The three movements, as we have already pointed out, should be done in a "chain link" system, keeping them entirely separate and visible to the outside observer.

Advanced Breathing

I have always maintained in FFY that taking control of another person's breathing is an advanced concept. It is also one that takes a huge amount of consideration and understanding.

'Breathing is the first act of life, and the last. Our very life depends on it. Since we cannot live without breathing it is tragically deplorable to contemplate the millions and millions who

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have never learned to master the art of correct breathing. One often wonders how so many millions continue to live as long as they do under this tremendous handicap to longevity. Lazy breathing converts the lungs, figuratively speaking into a cemetery for the deposition of diseased, dying and dead germs as well as supplying an ideal haven for the multiplication of other harmful germs' **Joseph Pilates**

Before we start taking control of other peoples breathing let's take a few weeks to consider our own.

1. Become aware of your own breathing. Feel, watch and listen to your breathing as much as you can throughout the day and night. Pay attention to what causes you to take big breaths.

Ask yourself - is your breathing a still, silent activity or does it involve inhalations and body movements?

2. Be aware of the differences in how the people around you breathe again paying attention to sound, movement, deep sighing, yawning.

3. Decide to make change It is only fair to introduce Yogic breathing or Pranayama on this workshop but I also feel obliged to show you a different side for consideration.

'The perfect man breathes as if he does not breathe' **Lao Tzu**

Breathing for Health

Breathing more than we need over long periods of time will result in low levels of **carbon dioxide**. Our bodies become used to **over breathing** and it becomes a habit even though our organs and tissues are suffering due to the lack of CO₂.

Why is CO₂ so important?

1. It transports O₂, which is relatively insoluble in blood so 98% of it is carried by haemoglobin molecule (4o₂ - 1hm). The release of O₂ from haemoglobin is partly dependant on the quantity of CO₂ in our alveoli/arterial blood. If CO₂ is below a level of 5%, O₂ 'sticks' to haemoglobin and does not release to tissues and organs. (for further reading study the Bohr effect). Often when we breath too much and our organs receive less O₂ - a side effect may be dizziness.

2. Dilation of blood vessels and airways. CO₂ dilates the smooth muscle around the airways, arteries and capillaries. An increase in CO₂ results in greater distribution of blood due to this dilation.

3. Over breathing can increase allergic reactions as Histamine levels increase during prolonged over breathing. The nose as a feature is designed to bring cold dry outside air and make it acceptable in condition to 3pass into the lungs. The mouth is not intended to condition atmospheric air, it is merely for talking, eating, drinking (and of course kissing). The nose warms the inhaled air far more effectively than drawing through the mouth. The air is then filtered in the nose to prevent pollen, dust, bacteria etc from entering the lungs. It is equally as important to **breathe out through the nose** as part of the moisture contained in the exhaled air is retained, thus reducing moisture loss. Breathing out through the mouth results in a greater loss of carbon dioxide and can lead to dehydration.

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An exercise to unblock the nose

Increased mucus can be caused by a reduction in the Levels of CO₂. This exercise takes around 5 minutes to unblock the nose.

1. Sit up straight - with or without support
2. Take a small (2 second breath) in through the nose and a small (3 second breath) out
3. Pinch your nose and hold your breath. Keep your mouth closed
4. When you need to breathe in, let go of your nose and breathe gently through it, in and out, with your mouth closed. Avoid taking a big breath when you breathe in, and calm your breathing as soon as possible by focusing on relaxation 5
5. Continue this exercise until you can breathe through your nose fully. If the nose is not unblocked, wait around 1/2 a minute and perform the exercise again.

The controlled pause method of breathing

This method is a measure of the level of CO₂ in the alveoli based upon a comfortable breath hold.

By reducing breath volume, CO₂ levels increase and therefore the control pause will increase.

Through over breathing, the CO₂ levels will decrease and therefore control pause will decrease.

1. Sit up straight - with or without support
2. Take a small (2 second breath) in through the nose and a small (3 second breath) out
3. Empty your lungs but not to an extreme, pinch your nose and hold your breath. Keep your mouth closed
4. Count the seconds that you can comfortable hold your breath without needing to breathe in.
5. Your first breathe after the CP should be natural and not a gulp for air.

The level of CO₂ in the body determines the length of time the breath can be held.

Health Status CO₂ in Alveoli % CP in seconds.

Reduced breathing

1. Sit up straight - with or without support
2. Take time to become aware that you are breathing correctly
3. Relax and release tension particularly in the shoulders
4. Your aim is reduce the volume of your breath by breathing both in and out less. By placing your finger horizontally on your lip you can feel the breath out in the form of warm air.

How to include this method into a full class

1. Take and note pulse
2. Control pause
3. Reduced breathing 5 minutes
4. Control pause
5. Reduced breathing 5 minutes
6. Control pause
7. Reduced breathing 5 minutes
8. Control pause
9. Reduced breathing 5 minutes
10. Control pause
11. Check pulse and note - looking for a drop

Further reading on Yoga breathing & breathing general:

Articles & Literature on Buteyko breathing technique (use internet)

A deep breath of life Alan Cohen

Return to life through Controlology Joseph Pilates

Free Your breath free your life Lewis

The little book of Yoga breathing

CHAKRAS AND THE FLOW OF ENERGY

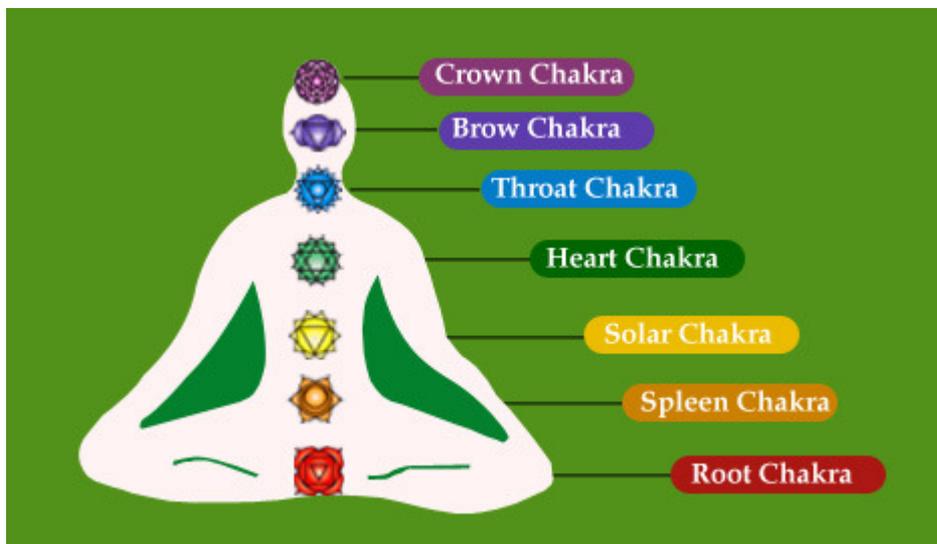
BREATHING & THE RELEASE OF ENERGY

KUNDALINI means coil and the practice of this method of breathing and meditation aims to release energy locked at the base of the spine and allow it to ascend the spinal column piercing the chakras.

NADIS describes in a very similar way to acupuncture via meridian lines, the channel of prana through the body via 'flow'. Each one of the fourteen major nadis have flow pathways that when released or utilised lead to spiritual development.

GRANTHIS, the release of psychic knots in order to change the perception of reality and consciousness.

CHITTA is the part of the mind that stores all of our experiences and creates a memory bank of information from past and present lives.



Chakra is a Sanskrit word meaning wheel, or vortex, and it refers to each of the seven energy centers of which our consciousness, our energy system, is composed.

These chakras, or energy centers, function as pumps or valves, regulating the flow of energy through our energy system. The functioning of the chakras reflects decisions we make concerning how we choose to respond to conditions in our life. We open and close these valves when we decide what to think, and what to feel, and through which perceptual filter we choose to experience the world around us.

The chakras are not physical. They are aspects of consciousness in the same way that the

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auras are aspects of consciousness. The chakras are more dense than the auras, but not as dense as the physical body. They interact with the physical body through two major vehicles, the endocrine system and the nervous system. Each of the seven chakras is associated with one of the seven endocrine glands, and also with a group of nerves called a plexus. Thus, each chakra can be associated with particular parts of the body and particular functions within the body controlled by that plexus or that endocrine gland associated with that chakra.

All of your senses, all of your perceptions, all of your possible states of awareness, everything it is possible for you to experience, can be divided into seven categories. Each category can be associated with a particular chakra. Thus, the chakras represent not only particular parts of your physical body, but also particular parts of your consciousness. When you feel tension in your consciousness, you feel it in the chakra associated with that part of your consciousness experiencing the stress, and in the parts of the physical body associated with that chakra. Where you feel the stress depends upon why you feel the stress. The tension in the chakra is detected by the nerves of the plexus associated with that chakra, and transmitted to the parts of the body controlled by that plexus. When the tension continues over a period of time, or to a particular level of intensity, the person creates a symptom on the physical level.

The symptom speaks a language that reflects the idea that we each create our reality, and the metaphoric significance of the symptom becomes apparent when the symptom is described from that point of view. Thus, rather than saying, "I can't see," the person would describe it as keeping themselves from seeing something. "I can't walk," means the person has been keeping themselves from walking away from a situation in which they are unhappy. The symptom served to communicate to the person through their body what they had been doing to themselves in their consciousness. When the person changes something about their way of being, getting the message communicated by the symptom, the symptom has no further reason for being, and it can be released, according to whatever the person allows themselves to believe is possible. We believe everything is possible. We believe that anything can be healed. It's just a question of how to do it.

Understanding the chakras allows you to understand the relationship between your consciousness and your body, and to thus see your body as a map of your consciousness. It gives you a better understanding of yourself and those around you.

CROWN CHAKRA

Also known as: Cosmic Consciousness Center, "I AM" Center, Sahasrara

Location: Top of the head

Color: Violet

Parts of the body: This Chakra is associated with the top of the head, the brain, and the entire nervous system

Endocrine Gland: Pineal Gland

Sense: Sense of empathy, unity, experiencing another person's experience as if you were inside them, being them.

Consciousness: The Crown Chakra represents that part of our consciousness concerned with perceptions of unity or separation. Just as the Root Chakra showed our connection with Mother Earth, this chakra shows our relationship with Our Father in Heaven. It represents our connection with our biological father, which becomes the model for our relationship

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with authority, and ultimately, with God. It's the level of the soul.

When one experiences a sense of separation from their father, they close the crown chakra, and experience a sense of isolation and aloneness, as if they are in a shell, and having difficulty with feeling contact with those around them. Thought processes tend to justify and maintain the sense of aloneness.

The view from this chakra includes seeing one's Self as the single consciousness creating all, and paradoxically, thus connected to all, like a dreamer dreaming a dream and realizing that all that is perceived is just an extension of their own consciousness.

BROW CHAKRA

Also known as: Consciousness Awareness Center, Third Eye, Ajna

Location: Center of the forehead

Color: Indigo, Midnight Blue

Parts of the body: This chakra is associated with the forehead and temples, with the carotid plexus

Endocrine Gland: Pituitary Gland

Sense: Extra Sensory Perception, all of the inner senses corresponding to the outer senses, which together are considered spirit-to-spirit communication. These include, for example, clairvoyance (inner sense of vision), clairaudience (inner sense of hearing), clairsentience (inner senses of touch), etc.

Consciousness: This Chakra is associated with the deep inner level of Being we call the Spirit, and with what we consider spirituality and the spiritual perspective, the point of view from the deeper part of our being that western traditions consider the subconscious or unconscious. It is the place where our true motivations are found, and is the level of consciousness that directs our actions and, in fact, our lives.

It is also from this point of view that one sees events in the physical world as the manifestation of co-creation among the Beings involved in those events.

Element: Inner Sound, the sound one hears inside that does not depend upon events outside. Often considered a pathological condition by traditional medicine, it is also seen by eastern traditions as a necessary prerequisite to further spiritual growth

THROAT CHAKRA

Also known as: Cornucopia Center, Visuddha

Location: Base of the throat

Color: Sky blue

Parts of the body: This chakra controls the throat and the neck, and the arms and the hands. It is associated with the brachial or cervical plexus.

Sense: Sense of Hearing

Endocrine Gland: Thyroid Gland

Consciousness: The aspects of expressing and receiving. Expressing can be in the form of communicating what one wants and what one feels, or it can be an artistic expression as an artist painting, a dancer dancing, a musician playing music, using a form for expressing and bringing to the outside what was within. Expressing is related to receiving, as in, "Ask, and ye shall receive."

This chakra is associated with listening to one's intuition, which guides one in an optimal flow, in which one sees one's goals manifest, and it seems that the Universe provides all their needs with no effort on their part at all. It's a state of Grace. Abundance, therefore, is

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associated with this chakra, as is the aspect of unconditional receiving necessary to accept the abundance of the Universe.

This is the first level of consciousness in which one perceives directly another level of intelligence, and experiences one's interaction with this other intelligence. Metaphysically, this chakra is related to creativity, creating, manifesting in the physical world the fulfillment of one's goals.

Element: Ether, as the crossover between the physical world and the world of Spirit. On the physical level, it corresponds to deep space as the most subtle physical element. From the point of view of the Spiritual, it represents the matrix on which physical reality manifests. Metaphorically, it represents a person's relationship with their space, the movie that is playing around them.

HEART CHAKRA

Also known as: Living Love Center, Anahata

Location: Center of the chest

Color: Emerald Green

Parts of the body: This Chakara is associated with the heart and the blood circulatory system, and the cardiac plexus, as well as the lungs and the entire chest area.

Endocrine Gland: Thymus Gland, controlling the immune system.

Sense: Sense of touch, in its aspect of relating to the person inside the body, and distinct from the sensation of the Orange Chakra, which is more about the sensation one feels from their own, body. Hugging, therefore, is a Heart Chakra activity. When one hugs, one is aware of what the person inside the other body feels, and they are aware of what you feel inside your body, and there is a sense of relating to the person inside the body. Sensitivity about being touched indicates heart chakra sensitivity.

Consciousness: Perceptions of love, relationships (relating with people close to your heart, e.g. partner, siblings, parents, children. Difficulty with breathing, or with the lungs, the organs of air, indicates tension in the Heart Chakra. A person's relationship with air reflects their relationship with love.

Element: Air

SOLAR CHAKRA

Also known as: Power Center, Manipura

Location: Solar plexus

Color: Yellow

Parts of the Body: The parts of the body associated with this chakra include the muscular system, the skin as a system, the solar plexus, the large intestine, stomach, liver, and other organs and glands in the region of the solar plexus. Also the eyes, as the organs of sight, and the face, representing figuratively the face one shows the world.

Endocrine Gland: the pancreas

Sense: Eyesight

Consciousness: Parts of the consciousness associated with this chakra include perceptions concerned with power, control, freedom, the ease with which one is able to be themselves – ease of being. Mental activity and the mental body is also associated with this chakra. The solar plexus chakra is also associated with the level of being we call the personality, or ego. The relationship a person has with fire, or the sun, can be seen to have its parallels in the person's relationship with the parts of their consciousness that this chakra represents.

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Someone sensitive about the sun, then, can be seen to have particular sensitivities about power, or control, or freedom.

Element: Fire, the sun

SPLEEN CHAKRA

Also know as: Sensation Center, Spleen Chakra, Hara, Svadhisthana

Location: The center of the abdomen

Color: Orange

Parts of the body: Reproductive system, sexual organs, lumbar plexus

Endocrine gland: Gonads

Sense: Sense of taste, appetite

Consciousness: This chakra is associated with the parts of the consciousness concerned with food and sex. It is about the body's communication to the Being inside, about what the body wants and needs, and what it finds pleasurable. The person's ability to have children is also associated with this chakra. If there is not a clear relationship with the element of water, associated with this chakra, the person's relationship with water is a reflection of their relationship with the parts of their consciousness associated with this chakra, i.e. food, sex, or having children.

This chakra is also associated with the emotional body, and the person's willingness to feel their emotions.

Element: Water

ROOT CHAKRA

Also know as: Security Center, Muladhara

Location: The perineum, the point between the anus and the sex organs

Color: Red

Parts of the body: Lymph system, skeleton system (teeth and bones), the prostate gland in men, the sacral plexus, the bladder and elimination system, and the lower extremities (legs, feet, ankles, etc.). Also the nose, since it is the organ of the sense of smell, and associated with survival.

Endocrine gland: Adrenal glands

Sense: Smell

Consciousness: Security, survival, trust, the relationship with money, home, job. Ability to be grounded, to be present in the here and now. Ability to allow one's self to be nourished. In the sense of allowing one's connection with their mother, and with Mother Earth. How the person feels about being on the earth. Connection with the physical body.

Symptoms or tensions in the parts of the body controlled by this chakra indicate tensions in the parts of the person's consciousness related to this chakra. Tension here is experienced as insecurity as a general perceptual filter. More tension is experienced as fear. More than that is experienced as terror, or a threat to survival.

Element: Earth

YOGA AND ELIMINATION

The ancient Yogis took on the role of religious master, philosopher, educator, scientist and more. Their key observation was 'life' and their answers came from within. They travelled deep into their own consciousness to reveal both the pinnacle of enlightenment and suffering.

KLESHAS

Kleshas derive from Buddhism and can be translated as 'defilement' or 'poison' and relate to pain and suffering. They are representative of the structural deficiencies in human psychology. According to Yogic philosophy, there are five kleshas:

1. Avidya (Ignorance)
2. Asmita (Ego)
3. Raga (Attachment)
4. Dvesha (Aversion)
5. Abhinivesha (Selfishness)

Avidya Klesha - This Klesha occurs when the individual does not want to see the things as they are and they want to see the world as they want it to be like. It is the primal ignorance which pervades all of the creation. This ignorance is empirical, not conceptual, in nature. To individuals, avidya means that while the non-dual source of all existence and awareness is pure, all pervasive, immanent, and transcendent, searing from the core of the being. The individualised and unpurified sensory mind and the sense organs are relatively crude instruments compared to the subtlety of pure awareness that are incapable of directly perceiving it. The mind's higher nature or buddhi is capable of perceiving the radiant and blissful reflection of the Divine Self, but only when it has been sufficiently purified through determined practice. For most of the people, such purification requires many years of meditation practice, as well as the help of the teachers.

Asmita Klesha - People can have strong opinion about various things in life and they feel that their notions are right; this sense of strong opinion is the Asmita or Ego. As individuals have ahamkara or "I-maker" (ego), one is rotating in the single vritti or thought form with the idea of individualised existence. This single thought of a partial self is enormously convincing because it pervades the entire body-mind compound. It is the nature of this individual "I-am" sense, or ego, to identify with something and become inseparably attached to it. Since individuals do not easily perceive the existence of the Self, the ahamkara identifies with some sort of a limited self-concept, usually, the body-mind complex, social identity, individual attributes of personality or experience and so on. Individuals take birth into this world knowing only one thing: `This body is mine`. But they fail to know the `self` who is claiming the body. The result of this ignorance is the true nature and is, thus, the misidentification with some aspect of restricted existence, which is naturally painful because it is incomplete. Once this misidentification occurs, the whole perception of reality changes, so that the entire universe is divided into "me" versus "not-me" and the objects of the experience are divided into "mine" and "not-mine".

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Raga Klesha - In life people are emotionally attached to many things. This is called `Raga` or Attachment. However, because the identification of ahamkara was false to begin with, and because what is "me" is comparatively small to the large surrounding universe mostly composed on "not me", a kind of existential terror and uncertainty results. People do not want to face the overwhelming feeling of terror and they develop various strategies for distracting themselves from it for enlarging "me" and for strengthening and preserving the individual and continually threatening the small existence. This leads to the third klesha, raga or attraction, which creates a pattern of acquisition. People began to pursue human relationships, knowledge, wealth, status, power or anything, which might be capable of enlarging and protecting the fragile individualised existence. However, change is the nature of creation, all objects within it are temporary, and thus subject to loss at any moment.

Dvesha Klesha - This Klesha occurs when strong dislike arises for anything. In experiencing an object, which gives pleasure, one becomes attached to that pleasure, and desire to experience it once again. When the experience becomes unavailable to the individuals, they feel pain. Eventually the pain and anger turns to depression, helplessness, and finally hatred for the self and the world as well. Dvesha actually means "the hate which follows after experiencing the pain."

Abhinivehsa Klesha - This is the fear of life. Because of raga and dvesha, a tremendous, continual, and habitual out flowing of energy and attention through the senses to the objects of external world takes place. This outflow of all attention and energy can only increase the identification with the physical existence, making it even harder for the people to perceive or identify with their spiritual nature. Not only do people fear death because it represents an ending of the ability to fulfill our desires, but it also emotionally identifies with the body-mind complex and thus (at least subconsciously, if not consciously) believe that the existence will terminate with the death of the physical body. Abhinivesha means clinging to life, which "dominates even the wise."

YOGA AND CEANSING

There are 6 Yoga **Kriyas** or cleansing practices called shat-karma (six-actions). These practices are not taught or even referred to in most schools of Yoga for several reasons. Teaching these practices needs specialist training, skills and knowledge, there is no insurance cover at Level 3 and there is a risk of harm to the student if something goes wrong.

Regardless of the fact that we will not teach them, these practices form part of the history of Padipika Yoga. It is believed that these practices cleanse the body and prepare it for Hatha Yoga.

Please remember that GXT **DO NOT** advocate that you practice Kriyas in your class nor learn them from any other source. For that reason, I am not giving details of the practices here, but rather covering them in brief.

The six Kriyas are :

1. Dhauti This is the first and most difficult kriya. It involves swallowing and re-gurgitating a fine piece of muslin cloth. I have not tried this practice. My teacher told me that it is prescribed only in case of serious ailments of the stomach like cancer. This is aimed at cleaning the mouth, throat and stomach.

2. Basti This is the ancient version of enemas or colonic irrigation as it is now euphemistically called. It involves drawing water in to the lower intestine via the anus and then expelling it. This aims to cleanse the lower part of the colon through to the sphincter.

3. Neti This practice involves cleaning up the nasal passages as well as the throat. It can be done with water (jala-neti), where water is poured into one nostril and it automatically comes out through the other. A variation is Sutra-neti, where a fine thread is taken inside one nostril and then pulled out of the mouth through the throat. Other netis are done with milk (dugdha-neti) or ghee (ghritha-neti). Neti is a pre-requisite for cleaning up the respiratory passages for the proper practice of pranayama.

4. Tratak This kriya is for cleansing and strengthening the eyes. The eyes are focussed usually on a small object or the flame of the lamp in a dark room, without blinking, until they water. Advanced variations involve gazing at a portrait of god or even imagining it in your mind's eye.

5. Nauli The rectus-abdominals are churned left and right in this kriya.

Shanka-prakshalan is another advanced kriya that cleans out the entire GI tract. It involves drinking glass after glass of lukewarm salt water and then doing four specific exercises. Then you drink one more glass of the water and then do the exercises again. This is repeated until you feel the urge to go to the bathroom. After you have relieved yourself, you go back to the water drinking and exercises. Again you will feel like going to the bathroom. This cycle of

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water drinking and exercises is to be repeated until the water expelled from the anus is as clear as the water you are drinking.

At this stage, your entire gastro-intestinal tract has been fully cleaned. It is as clean as it ever was in your life, apart from when you were a new borne baby.

After this exercise, the body is extremely stressed. You have to rest the whole day. For that day, you should only have a special diet called "khichdi" consisting of boiled rice, lentils (dal) and ghee (clarified butter). This lubricating food replaces the natural lubrication of your insides which has been washed out by the saline solution.

6. Kapalbhatai - This is a cleanser for the respiratory system, especially the lungs. It involves forceful breathing in and out repeatedly. The lungs work like physical bellows and the body is kept in different positions for different effects.

FOCUS - DRISHTI

During the practice of Yoga it is important to keep the mind focused specifically upon the exercise. Focus or Drishti encourages students to keep their minds on their personal practice without being distracted by other people, objects in the room or whatever they have been or maybe doing before or after class. Drishti is specifically important in Ashtanga Yoga but is encouraged in FFY due to the busy nature of typical health club settings and the hectic lifestyle demands of the typical client.

The focal or gaze points for FFY are:

1. The thumbs – with extended arms the limbs form a plumb=line effect which encourages alignment of the shoulder joints and an opening of the chest.
2. Looking left or right – encouraging rotation of the cervical vertebrae will help when attempting rotation in other areas of the spine.
3. The toes – this encourages lengthening the spine.
4. Upward focus – this is a powerful and insightful focus point.

Focus is an advanced teaching tool and one that would be better discussed with long term and dedicated students.

MUDRAS & MANTRAS

Origins of MUDRA: "Mudra" is the Sanskrit term for the symbolic hand gestures used in Buddhist rituals. Mudras were introduced into Tibet by Padmasambhava, an Indian scholar, in the 8th century A.D. They became part of a ritual language, involving the use of mantras, Mudras, and the thunderbolt scepter, or vajra, that, in Tibet, was known only to the higher initiates. A Mantra, such as the sacred syllable "Om", had to first be visualized, then pronounced as sound, and finally expressed physically through hand gestures, or mudras. Thus thought, speech and body, the three vehicles for the Divine Presence, are called into activity. Through these, one can reach Samadhi, the highest state of consciousness. A corresponding idea is inherent in the Tibetan Buddhist Triad, or Three Jewels, which consists of Buddha, symbolizing Divine Wisdom, the Dharma, or Law, representing the word, or verbal teachings, and the Sangha (clergy), standing for the body of Buddhism. Each hand and each finger has a particular significance. The right hand, for example, is associated with the moon and male principles. It stands for the spiritual method. The left hand is associated with the sun and female principles. It stands for spiritual wisdom.

MUDRA

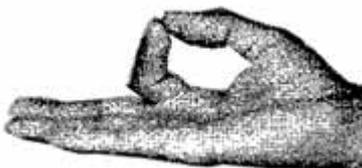
The Mudra/Hand gestures listed below are indicative of deep concentration, meditation and relaxation. Many of the Mudras can be performed standing and are great advancements for balance postures and standing postures that are held for long periods of time. In general Yoga they feature most prominently during the seated section at the end of class. In this instance they help to channel energy and assist breathing and concentration.

FINGER MUDRAS:

When a finger representing an element is brought into contact with the thumb, that element is brought into balance. Therefore the disease caused by the imbalance is cured. Mudras start electromagnetic currents within the body which balance various constituting elements and restore health. The joining of fingers creates an effect on the human body.

5 fingers – 5 elements:

Thumb = fire, Index = Air, Middle = Aakash, Ring = Earth, Little = Water



GYAN Join the tips of the index finger and thumb in a circle and lengthen the other 3 fingers keeping them together

Effective in cases of mental ailment, imparts happiness, the intellect develops, memory is sharpened.



APAAN Join the tips of the thumb, middle and ring fingers keeping the others straight

Helps in clearing the body by elimination of waste matter from the mouth, eyes, ears, nose etc. Helps when urine is obstructed, reduces constipation

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PRANA Join the tips of the thumb, ring & little fingers keeping the others straight

Helps in pumping the life force into your body. Beneficial for all types of diseases. Imparts special power to the eyes.



PRITVHI join the tip of the thumb and the ring finger

Makes body sturdy. One experiences happiness



VARUN Join the tip of the thumb and the little finger

Improves the deteriorated quality of blood due to shortage of water & gives freshness to the body.



VAYU fold the index finger onto the base of the thumb and rest the thumb on the index finger keeping the other fingers straight

Helps in diseases like arthritis, trembling in Parkinson's disease. Better results obtained if practices after Prana mudra.



SHOONYA Fold middle finger onto base of thumb and put thumb on middle finger. Keep the other fingers straight.

Relief in diseases and pains relating to the ear.



SURYA Put the tip of the ring finger onto the base of the thumb, rest the thumb on the ring finger keeping the other fingers straight.

Reduces body weight.



LING Interlock the fingers of both hands. Keep the left thumb vertical upright and circle it with right thumb and index finger

Produces heat in the body and helps in curing cold and cough.

WHOLE HAND MUDRAS:

Protection; Reassurance; Blessing (*Abhaya*)

How: This gesture is made with the hand raised and the palm facing outwards, fingers extended pointing upward. The wrist is bent at a right angle with the forearm. The gesture is sometimes made with both hands. Sometimes the Abhaya Mudra is made with one hand, while another Mudra (such as Varuda Mudra) is made with the other hand.

Why: This mudra refers to an episode in Buddha's life when a drunken elephant, sent by the malevolent demon Devadatta, threatened to crush him. With this gesture Buddha appeased

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the elephant and subdued him. The gesture dispels hesitation and fear, instills confidence and trust in the Dharma, and assures followers of Buddha's protection.

Witness; Earthtouching / Subduing (*Bhumisparsa*)

How: The left hand lies in the lap, palm upward. The right hand bends over the right knee, with fingers slightly touching the ground.

Why: With this gesture, Shakyamuni Buddha called upon the earth to witness his victory over the temptations of Mara, Lord of Illusion. During meditation, Siddhartha is subjected to many temptations many posed by the evil *Mara*, who bombards him with his demons, monsters, violent storms and his three seductive daughters. The Buddha remains steadfast. Then to testify to *Mara* of his meritorious past, he points to the earth with his hand and calls the Earth Goddess. Thorani, the Earth Goddess rises from the ground and wrings the water from her long black hair, by this action raising a torrential flood that drowns *Mara* and his army of demons. **Intellectual Argument; Debate; Appeasement (*Vitarka*)**

How: The hand is held close to the chest. The palm is facing outward. A circle is made with the index finger and the thumb. The other three fingers point upward. Initially made with the right hand, later on the gesture is often portrayed with both hands.

Why: The gesture of discussion and debate indicates communication and an explanation of the Dharma.

Prayer; Adoration; Salutation; Reverence (*Anjali, Namaskara*)

How: The palms are held together at the level of the chest. This is the customary gesture of greeting in India. Used as a mudra, it expresses "suchness" (*tahata*).

Why: In India, this gesture indicates salutation and respect. In Buddhist iconography, it symbolizes adoration. If held under the mouth, it indicates homage to the word of the teacher. It is, therefore, never seen on Buddha himself, as he is the subject of reverence. The two hands joined together also symbolize the static and dynamic, the spiritual and the material worlds. The hands are kept close to the chest in devotional attitude with the palms and fingers pressed together.

Meditation (*Dhyana or Samadhi*)

How: This mudra signifies meditation. Both hands are in the lap with palms upward. The right hand is on top of the left hand with thumbs touching. Performed seated in the half or full lotus posture.

Why: The hands rest in the lap. The right hand, resting on top, symbolizes the state of enlightenment; the other hand, resting below, the world of appearance. This gesture expresses overcoming the world of appearance through enlightenment, as well as the enlightened state of mind for which *samsara* and *nirvana* are one. The highest state of consciousness, *Samadhi*, can be reached by means of deep concentration, tranquility and identification with the supreme unity. This gesture of meditation, made with both hands, or with the left hand alone, indicates deep *Samadhi*, or absolute balance.

Teaching; Preaching, Turning the Wheel of Law (*Dharmachakra*)

How: Turning the Wheel of the Law in Motion. The hands are generally held close to the chest and the fingers of the left hand rest against the palm of the right hand (as if turning the wheel, made by the index finger and thumb of the right hand).

Why: This gesture indicates the turning of the Wheel of Dharma, or law, in which Buddhas, through their teachings, set the Dharma in motion for beings of the six realms of existence.

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Varada Mudra - Symbolizing Charity.

How: The hand lowered with the palm facing outward is the gesture of bestowing blessings or of giving charity. The hand is extended downward, palm out. Mostly on standing Buddha images, but sometimes also represented in the sitting position

Why: When Shakyamuni is depicted with this mudra, it symbolizes summoning Heaven as witness to his buddhahood.

Further reading on Yoga Mudras:

We recommend an Amazon search for Yoga Mudras. There is no rush nor is it imperative to take this further in order to become a good Yoga instructor. From this point you are free to research and investigate the use of Mudra at your own speed.

MANTRAS

In both Buddhism and Hinduism the Mantra is viewed as a necessary practice for the attainment of spiritual advancement. Mantras link sound with spirituality, they are energy based noises. The best example is the word OM as described in the breathing section, this is a word, a sound and a vibration, it has phonetic significance and is repeated over and over. To create a Mantra is to create a series of words which create sound and vibration and awake a spiritual or religious internal response.

I have copied a Yogic perception on the importance of Mantra in the study of Yoga:

Mantras are used by Hindus for various purposes but most commonly in invocations and prayers. In a general sense, a mantra is a divine prayer. It is revealed by the divine, for the common good of man, in a language we can understand. It is the expression of a mind, which is filled with divine vibrations, which is full of divine love and is in search of Truth that is beyond it.

Its principal aim is to awaken the hidden divinities that exist in us and, through the assistance of such awakened divinities, to help us reach the Highest and the Supreme. It is a divine word, packed with divine energies, capable of manifesting miraculous results, when expressed properly. And when you fill it with the deepest and purest of human aspiration, it becomes the boat by which you can cross the ocean of earthly life and reach the other shore.

A mantra is Akshara Brahma, divine in the form of words and sounds, revealed to you through enlightened beings, for your general welfare. It already has the vibrations of the Highest Reality and when you fill your consciousness with it, it awakens in you a new awareness of yourself. It is the connecting point, the bridge, the messenger of Truth, who fills you with love and cleanses you with its powerful vibrations.

You can choose any mantra you want, preferably the one prescribed by an enlightened master, or the one that comes to you naturally due to the disposition of your mind, or some previous karma, or through your intuition or some transcendental or meditative state.

BANDHAS

Like modern fitness, Yoga encourages good practice through its emphasis on engaging certain muscles groups as the basis of channeling energy for total stability. Bandha means to 'lock' or 'seal' and is a specific muscular contraction that should pre-empt postures in order to achieve inner strength and good posture during practice.

Mastery of the Bandhas helps to perfect posture and reduce the risk of injury. It also helps to redirect energy around the body to create energy. Moola Bandha seals energy in the base

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of the pelvis and redirects it upwards. It activates the Mooladhara Chakra which is the base Chakra and may release spiritual energy. Uddiyana Bandha corresponds with the digestive system in the physical body and the Manipura Chakra, located at the naval, the store of subtle energy in the energetic body. The effects of the Bandhas is to re direct a continuous stream energy upwards through the spine.

Moola Bandha – this is a root or anal lock achieved by lifting the perineum Moola Bandha is primarily an energetic/psychic process. When we're first learning the practice, however, it's very useful to begin with a physical movement that can initiate the more subtle levels of the practice. In the case of Moola Bandha, this physical practice is the gentle contraction of the central tendon of the pelvic floor. To find this tendon, we take our awareness, first, to a point about an inch in front of the anus, on the perineum (pelvic floor). This is Hui Yin. From there, we move our awareness a couple inches up from this point, into the body. This is the approximate location of the central tendon of the pelvic floor, and the Moola Bandha practice

Uddiyana Bandha – the lower abdominal lock. This is similar to the practice in modern forms of Pilates and core stability. It encourages an engaging of the abdominal muscles. Students are not directed to pull in the rectus abdominus but merely apply tension to the muscles of the abdominal section when performing postures. This engagement should not be a visible action nor should it interfere with the breathing process. It should occur naturally over time without thought and without the need for instruction. The Uddiyana Bandha works hand in hand with the Moola Bandha and should be taught as an advanced technique that will long-term replace the more obvious muscular contraction of the abdominal and gluteal muscles.

Jalandara Bandha – the throat lock. This is achieved by closing the throat. Bring the chin directly into the sternum in order to stop inhalation or exhalation. This lock is not practiced in FFY as we favour a partial lock demonstrated in Ujjayi breathing or no lock and free flow of breath.

Maha Bandha - the internal lock. This is a combination of the three locks above. It is an advanced practice and represents complete control.