



Yoga Class Notes

***Om Aapada MouLi Paryantam GuruNaam Aakriteem Smaret
Tena Vignaaha Pranashyanthi Shidyantchi cha Manorataaha***

Om, to overcome the difficulties in life meditate on the form of a Guru. Through His Grace, you will overcome all the hurdles and will attain peace.

***Om Yogena Chittasya Padena Vachaam malam Sharirsya cha Vaidyakena
Yopakarottam Pravaram Muninaam Patanjalin Praanjali raanatosmi***

Om, through Yoga mind becomes clear, through grammar speech becomes clear, through Ayurveda bodily impurities are removed. Our prostrations to Patanjali Rishi who is the authority in all these 3 areas.

***Om Ananta Guna Poornaya Dosha Dooraya Vishnave
Namataha Sri Prananaathaya Bhakta Beesta Pradayine***

Om, Prostrations to the Lord Vishnu who has the infinite qualities and who is beyond defects and to the Mukya Prana who fulfills desires of all devotees.

***Om Buddir Bala Yasho Dhairyam Nirbhayatva Arogatha
Ajadyam Vakpatutwam cha Hanumat Smaranatbhavet***

Om, by contemplating on Hanuman one gets all 8 siddhis – Intelligence, Strength, Glory, Courage, Fearlessness, Good health, Removes laziness and Mastery of speech.

***Om Satchidanada Roopaya Visvopatyadhi Hetave
Tapatraya Vinashaya Sri Krishnaya Vayam Namaha***

Om, Our Prostrations to the Lord Krishna who is the embodiment of Satchitananda, Lord of the Universe, the remover of all 3 Taapas (adyatmik, adi boutik and adi daivik - problems associated within oneself, immediate surrounding and far away).

CHAPTER 1

- Yoga – Limited understanding in the west generally associated with physical exercise to become fit.
- Yoga comes from the Sanskrit word root *Yuj* meaning joining. Bringing Jivatma (lower Self) to Paramatma (Higher Self) is Yoga.
- Yoga has 3 benefits – physical, physiological and spiritual.
- In the Srimad Bhgawat Gita 2nd Chapter Yoga is defined as *Samatwam Yoga Ucchayate* (equanimity is Yoga) and *Yoga Karmasu Kaushalam* (Dexterity in action is Yoga). In the 6th Chapter it says *Dhukha Samyoga Viyogam Yoga Sanjnitam* (Getting rid of suffering is Yoga). This Yoga is achieved through Karma (Selfless action), Bhakti (Devotion to the Highest), Jnana (Knowledge of the Highest) and Raja (Royal) Yoga.
- Raja Yoga is the combination of Karma, Bhakti and Jnana and takes in to account that a healthy body is needed to fulfill all our Dharmas (*sharira madhyam khalu dharma sadhanam*).
- Karma, Bhakti and Jnana Yoga makes the mind quiet there-by slowing the breathing. On the contrary, in Raja Yoga, breathing rate is slowed by proper breathing. When the breathing is slow, mind becomes calm and still.
- Patanjali Rishi (an incarnation of Shesha, incarnated to please the Lord) divided Raja yoga in to 8 limbs. It is like an eight storied building. One needs to start from the Yama and Niyama and once one starts on to that, with persistence one reaches other levels automatically. As Patanjali says Yoga does not come to one who is not disciplined (*Atha Yoga Anushasanam*). But for the disciplined one, it comes naturally.
- The first four steps Yama, Niyama, Asana and Pranayama are external practice (Bahiranga Sadhana) and next four steps Pratyahara, Dharana, Dhyana and Samadhi are internal practices (Antharanga Sadhana).
- The Yama, Niyama and the 4 antharanga sadhanas –Pratyahara, Dharana,, Dhyana and Samadhi are the same in all types of Yogas, though they are called by different names.

The eight limbs according to Patanjali are:

YAMA-NIYAMA-ASANA-PRANAYAMA-PRATYAHARA-DHARANA-DHYANA-SAMADHAYO ASTA ANGANI.

A) Yama: Abstentions or restraints (AHIMSA-SATYA-ASTEYA-BRAHMAACRYA-APARIGRAHA YAMAH) The Yamas in relation to the outer world consists of non-injury, truthfulness, non-stealing, continence, and non-acquisitiveness.

Patanajali says irrespective of race, country, religion and time everyone must observe the Yamas.

B) Niyama: Observances for oneself which cultivate positive qualities (SHOUCHA-SANTOSHA-TAPAS-SWADYAYA-ISWARA PRANIDANA). The Niyamas consists of Cleanliness, Contentment, Austerity, Self Study and Surrender to the Lord.

C) Asana: Yoga postures

D) Pranayama: Yogic breathing

E) Pratyahara: Withdrawal of senses

E) Dharana: Concentration

F) Dhyana: Meditation

G) Samadhi: Superconsciousness

- Yama and Niyama are for conserving our energy. They act as a fence and prevent the wrong energy entering in. If the fence is not proper, however much of asana and pranayama one may do, it will not help. Yama helps Yogis to be in harmony with other people and Niyama helps one to be in harmony with oneself.
- Asana and Pranayama are the cleaning process. Yama and Niyama can be classified as **Inputs**. Asana and pranayama are the **Processors**. Pratyahara, dharana, dhyana and Samadhi are the **Outputs**.

Yama : Yamas are for building healthy society

- Ahimsa: A lot of emphasis is laid on Ahimsa. This is the foundation and basis of Yoga and all Spiritual pursuits. When we kill some animal for our pleasure, we are not in harmony with it and this is against the principle of Yoga. Humans are supposed to be protectors and not destructors. When we eat dead animal, it decreases the digestive fire (Jatara Agni) which results in various vata (air), kapha (phlegm) and Pitta (fire) Doshas (defects). This way Ahimsa caused on others affects the doer also. When ahimsa is not mastered we get disturbed thoughts when we sit for meditation and we cannot sit for long in silence.

The person who masters Ahimsa (non injury) – there is no feeling of hatred in his/her presence.

Satya: One has to be truth to oneself. Thinking, action and speech should become one.

The person who masters Satya (Truth) – All his/her blessings comes true. All his needs will be fulfilled without his/her asking.

Asteya: In Stealing which do not belong to one – physical things or knowledge should not be stolen.

The person who masters Asteya (non stealing) – Wealth comes to that person naturally.

Brahmacharya: Brahmacharya is the moderation in recreation to avoid the dissipation of energy.

The person who masters Brahmacharya (moderate in recreation)– He acquires spiritual energy – outward joy and inner peace.

Aparigraha: One should not hoard things which are not of immediate use. A lot of energy is wasted in preserving things.

The person who masters Aparigraha (non hoarding)– He/she gets the knowledge of present, past and future.

Niyama: For developing ourselves

- Saucha: There should be physical and mental purity.
As a result of purity there arises indifferences to the body and the person does not enjoy the company of worldly (extrovert) people.
- Santosha: There should be an inner contentment. We should reduce our needs.
As a result of contentment, one gains supreme happiness.
- Tapas: Tapas is the ability to endure difficulties without complaining.
As a result of mortification, impurities are removed and special powers come to the body and sense organs.
- Swadyaya: One should not forsake daily scriptural and self studies and reflection on them.
As a result of study, one obtains the vision of that aspect of God which one has chosen to worship.
- Iswara Pranidana: Devotion and Surrender to the Lord is paramount for spiritual aspirant. Sadhana is a daily practice and this should be done at least twice a day during the Sandhya (sun rise and sun set) times to builds up inner strength.
As a result of devotion to God, one achieves Samadhi.
Tapas (enduring the difficulties, austerities), Swadyaya (self study, daily reading of Holy Scriptures) and Iswara Pranidana (surrender to the God) together is called the Kriya Yoga.

Asana

- Asana is defined by Patanjali as *Sthira Sukha Asanam*. Posture becomes firm and relaxed through enduring the natural tendencies of the body and through meditation on the infinite. By this one is not easily troubled by dualities of sense-experience.
- Whatever posture we are comfortable with where we can sit in for a long time is Asana. To achieve asana Siddhi, we need to various postures to loosen the joints and cleanse the nadis.
- By doing asanas the chest expands, lung capacity increases and there by breathing rate decreases. This reduces the load on the heart and heart gets some time to relax. Humans normally breathe 15-20 times a minute. Rabbits breathe 60-70 times a minute. Elephants breathe 5-6 times a minute. Tortoise breath 2-3 times a minute. Elephants live over 150 years. Tortoise lives for about 250 years. Rabbits 3-5 years. By reducing breathing rate, life expectancy is increased. The life is measured in terms of number of breaths one takes and not by the number years one lives.
- Anger, jealousy, anxiety, worry, grieving increases the number breaths and reduces the jataara agni (digestive fire). This results in many physical and psychic disorders. We need to counter anger and other defects by observing Yama and Niyama.
- While doing the asanas like acupressure, it applies pressure to the particular part of the body and revitalizes that part. Asana is done will full concentration and identifying oneself with the asana. One should enjoy the asana and should be expressed through the pleasant face.
- Performing asana, one comes to harmony with the nature and other animals in the nature. In the 10th Chapter of Srimad Bhagawat Gita, it says among animals I am Lion, among water animals I am crocodile, among mountains I am Himalaya, among birds I am Garuda etc. The purpose asana is also to identify ourselves with the animals or nature and live in harmony with them.

Hata Yoga

- In the human body there are 72,000 nadis (energy carrying nerves). Wherever nadis meet, there forms an energy centre called Chakra. Generally the energy does not flow through properly in the body because of impurities. This is cleaned by the process of various asanas, pranayams and Hata Yoga Kriyas.
- Hata Yoga. Ha means Sun and Ta means Moon. Hata also means +ve and -ve energy. Bringing Sun and Moon centers together so that Prana moves through Sushumna central nadi) is Hata Yoga. Though we have 2 nostrils generally we breath only through one nostril. Left nostril is connected to the right brain. It is called *Ida*. It is also called as Moon nadi. Breathing in through the left nostril cools the body. When the body gets heated up through emotions, Prana moves through left nostril (*Ida*) to cool the body down.
- The right nostril is connected to the left brain. It is called *Pingala*. It is also called as Sun nadi. Breathing in through the Right nostril heats the body up. When the body gets cooled down through calm and clear thinking, Prana moves through right nostril (*Pingala Nadi*) to warm the body up.
- This alternate switching happens every about 2 hours. Practicing Pranayama makes the Prana to travel through the central nadi called *Sushumna nadi*. By bringing the prana to *the Sushuman Nadi* (brining sun and moon system together) we will not be oscillating like a pendulum for every passing thoughts and emotions. This done through Nasika shuddi (cleaning the nasal passage) and Nadi shuddi (cleaning the nadis) pranayama.
- There are 6 Hata yoga kriyas. They are Neti (cleaning the sinus through the nose), Dhauti (cleaning the wind and food pipe), Nauli (churning the stomach muscles), Basti (cleaning the lower and upper intestine), Kaphalabathi (cleaning the sinus and head by active exhale and passive inhale) and Tratak (gazing on light)

Pranayama

- Prana is not just breathing. Breathing is the external sign of prana. Yogis can live without breathing for a long time. When the Prana leaves the body, breathing stops and that body s then called dead. Since we have prana in the body we are called "Prani".
- By doing pranayama, the covering of inner light is removed.
- Our scriptures says we have various gods function in the body like Sun and Moon on the Eyes, Dig devatas on the ears, Aswini Kumaras on our shoulders etc. These Gods can function only when we have the Mukya Prana (vital air) in the body. When the Prana leaves the body, our gods cannot function any more.
- Pranayama means expansion of Prana (Prana Ayama). Prana is divided in to Prana (energy makes heart pump, feel etc.), apana (excretion), Vyana (circulation), Samana (digestion), Udana (makes us talk, swallow etc) and 5 upa pranas like Naga (Burping), Kurma (Blinking), Devadatta (Yawning), Kruku (Sneezing), Dhanajaya (preserving the body for a while after death).

- On inhalation, our diaphragm (situated below the lungs) moves downwards. Air you breathe in through the nose is drawn down the trachea to the lungs, which are protected by the ribcage. If we are breathing properly, the abdomen and ribcage will expand as we inhale. On an exhalation, our diaphragm moves upwards, compressing the lungs and pushing air out of them. The air passes back up through the trachea and out through the nostrils.
- When full breathing takes place (all 3 stages udara (stomach- Deep abdominal breathing), ura (chest middle - Thoracic breathing) and griva swasa (upper chest breathing - Clavicular breathing) our breathing rate reduces automatically and mind becomes calm and serene. The 12th chapter of the Bhagawat Gita says that person does not get agitated by the world nor he can agitate the world. Such a person becomes like a walking temple and his or her mere presence is spreading peace, love and harmony.
- To make the Prana move through the Sushumna Nadi techniques like Nadi shodana, Ujjayi, Surya bedhana, Shitali, Shitakari, Bastrika, Kapalabhati Pranayama are practiced.

Pratyahara, Dharana and Dhyana

Through Dharana mind gains power of concentration. When the mind is withdrawn from the sense objects, sense-organs are also withdrawn from the mind. Thus the sense objects are said to imitate the mind. This is pratyahara.

Yoga nidra is an important process for training in mind for pratyahara, dharana and dhyana. It is a process of calming the mind and yet being fully aware of the process. This helps in strengthening the link between the Ajna and Anahada Chakra.

Some Asanas and Pranayama:

| Lying Down | Sitting: | Stand up: |
|--|-------------------------|----------------------------|
| 1. Yoga Nidra | 1. Butterfly | 1. Forward bending |
| 2. Alternate leg movements, 30 deg, 45 deg, 90 deg | 2. Toe rolling | 2. Backward bending |
| 3. Both legs 30 deg, 45 deg, 90 deg | 3. Forward bending | 3. Sideways bending |
| 4. Legs side lifting | 4. Half butterfly | 4. Neck rolling |
| 5. Cycling, clockwise and anti clockwise | 5. Marjarie | 5. Shoulder rolling |
| 6. Supta Padangustasana | 6. Janu Sirasasana | 6. Wrist rolling |
| 7. Bhujangasana | 7. Balasana | 7. Legs Rolling |
| 8. Shalabhasana | 8. Sasankasana | 8. Tadasana |
| 9. Anantasana | 9. Paschimottasana | 9. Walk on toes and heels |
| 10. Sastanga namaskara | 10. Urdvamuka Swanasana | 10. Virabdrasana I |
| | 11. Ado Muka Swanasana | 11. Parivritta Trikonasana |
| | 12. Vyagrasana | 12. Trikonasana |
| | 13. Simhasana | 13. Surya Namaskara |
| | 14. Mandukasana | 14. Pada angustasana |
| | 15. Vajra Purvottasana | 15. Parsvottasana |
| | 16. Kukkutasana | 16. Ardha Kati Chakrasana |
| | 17. Virabhadrasana | |
| | 18. Marichyasana | |
| | 19. Yoga Nidra | |

Hata Yoga Kriya:

1. Jala Neti: Good for Astma, improving eye sight, hay fever, sinus.
2. Tratak: For improving eye sight and assists in Dhyana
3. Kapalabhati: This is also to be followed by Jala Neti.

Surya Namaskra:

Om Hirnamayena PatreNa Satyasya Pihitam Mukham

Tat Twam Pooshanna PaavruNu Satya Dharmaya Dristaye

O Protector Sun, please remove the golden plate covering your face (by whose radiance I am unable to see the Truth) so that the Truth behind you may be revealed to me.

1. **Om Hram Mitraya Namaha (stimulates brain, heart, respiratory organs, lungs, chest) (friend of all)**
2. **Om Hrim Ravaye Namaha (invigorates throat, heart, digestive system) (praised by all)**
3. **Om Hrum Suryaya Namaha (strengthens liver, spleen, stomach, uterus) (stimulator of all)**
4. **Om Hraim Bhanave Namaha (stimulates kidney) (giver of luster to all)**
5. **Om Hroum Khagaya Namaha (normalizes the function of rectum and anus) (stimulator of senses)**
6. **Om Hrah PusNe Namaha (develops throat and chest) (nourisher of all)**

7. **Om Hram Hiranyagarbhaya Namaha** (stimulates brain, heart, respiratory organs, lungs, chest (developer of energy and vitality for all)
8. **OM Hrim Marichaye Namaha** (invigates throat, heart, digestive system) (destroyer of all diseases for all)
9. **Om Hrum Adityaya Namaha** (strengthens liver, spleen, stomach, uterus) (Attracts all)
10. **Om Hraim Savitre Namaha** (stimulates kidney) (Begetter of all)
11. **Om Hroum Arkaya Namaha** (normalizes the function of rectum and anus) (Fit to be revered by all)
12. **Om Hrah Bhaskaraya Namaha** (develops throat and chest) (refulgent in all)
13. **Om Sri Savitra Suryanarayanaya Namaha**

Pranayama:

1. Nadi Shodanam: Alternate nose deep breathing. Exhale is twice as long as inhale
2. Brahmari Pranayama
3. Ujjayi Pranayama
4. Shitali and Shitakari Pranayama

Vasudeva Kriya:

This is a combination of Kriya, Pranayama and Mantra.

Doing this, breathing becomes very slow and steady. Practicing this for a long time, mind automatically goes to ajapa (spontaneous repetition of Lord's name). This is the very purpose of all spiritual sadana irrespective of the path we take. In the Bagawad Gita 8th chapter Sri Krishna says, *whatever you think and leave the body you attain that. Therefore at all the time think of me by surrendering mind and intellect and continue your battle of life. This way you will attain me. There is no doubt about it.* Practicing the Vasudeva Kriya helps to achieve this quickly.

***Om Naham Karta Hari Karta Hari Karta Hi Kevalam
Om Shanti Shanti Shanti***

*I am not the doer Hari is the doer, only Hari is the Doer.
Om Peace, Peace, Peace*

***Om Ayam me hasto Bhagavan ayam me bhagavattaraha
Ayam me viswa bhashajoyam Shivabi marshanaha***

The Supreme resides in my palms. The Supreme resides in my palms as a healer. All the medicinal herbs in this world are in my palms. With these palms I heal myself and I heal others.