

Weekend 7

Lesson 2

Here are some pointers to the most important verses and comments in the HYP.

Feel welcome though to read the whole book! This book is written in the Middle-ages and some things have evolved and are not applicable as such in the present time. (the ways some shatkarmas are done, cow dung floor in your practice space, doing your practice away from the city ,staying away from women 😞and you'll find more)

P23: Purusha, Cosmic Consciousness, Shiva, Vishnu, Brahman: original source from which creation is evolved.

P26: Hatha Yoga traditionally where only the six kriyas, known as the **Shatkarmas.: Dhauti, Basti, Neti, Trataka, Kapalabhati and Nauli:** Its goal is: cleansing the body from tridosha: mucus, fat and acidity.

Later Hatha Yoga also included: Asanas, Pranayamas,Bandhas and Mudras. Advanced practitioners practiced the shatkarmas afterwards
All this to come to a higher state of consciousness.

P 27: This aim is overlooked when yoga came to the West:The last 70 years Hatha Yoga is practiced in the West to improve/restore health,
To release stress, prevent aging, to build up the body or to beautify it

P32:

We are not a yogi, we are a sadhaka: a practitioner of the spiritual practice.

A yogi is one that has fully matured in the spiritual practice (= sadhana).

P 33:

When one has matured fully in sadhana, there are psychic accomplishments: The Siddhis:

- to become small
- weightless
- large as the universe
- heavy
- to reach any place
- stay under water, maintain body and youth
- control over all objects
- create and destroy at will

A Siddha transcended the normal limitations of the mind

In modern science they discovered that men only uses 1/10th of the capacity of the mind

The Sadhana is a private affair, the siddhis are kept secret

P 43: how does the space of a HY practitioner look: simple, clean, practical, natural

P 48 and P114 and P 164:

In Samkhya, 1 of the six classical schools of Indian philosophy, the universe is divided in:

Prakriti = nature, matter.

Everything that you see, that is manifested, that changes.

Purusha= Cosmic Consciousness, Ultimate Awareness, the Unchanging: original source from which creation is happening

The Gunas

Prakriti consists of 3 qualities: the 3 gunas, which describe the natural tendencies of the mind and emotions.

Each person has a unique expression of the gunas within, which gives that person his/her self-identity.

The term guna is an important tool for understanding and mastering the mind, body and emotions.

1. Rajas: driven by desire, having the feeling of needing or losing something.

The idea that attainment /fulfillment what drives us then the mind will return to its calm state.

Rajasic states include passion, action, movement, stimulating, getting things done and anger, restlessness greed, worry, self-centeredness, anxiety, determination

2. Tamas: reflects a confused mind: the densest of the 3 qualities: indecision, inactivity, fear, inertia.

Tamasic states include laziness, doubt, sadness, hurt, shame, apathy, boredom. Yet it allows us to calm down, relax and restore our energy

3.Sattva: a calm /clear state of mind, experienced as stillness, harmony, balance, clarity, complete, fulfilled.

Kind towards yourself, kind towards others.

This is the natural state of mind. We can act in the world with ease because the mental balance is not dependent on something external, living in harmony with others.

These gunas form the basis of all our experience.

They are always at play in our lives and their influence is reflected in our physical, mental, emotional states.

Usually we experience a mix of these 3, some minds are more towards rajas, some towards tamas and some towards sattva

If a mind is rajasic or tamasic, it needs a proper outlet of expression through asana practice and pranayama.

Otherwise during meditation practice it will wander all over the place or becomes dull and sleepy.

A Sattvic person will have a quiet mind and his sadhana, spiritual practice, is not hindered by the Chitta vrittis: mental modifications.

p 49: **Guru**=remover of darkness from the mind to reveal the pure light of consciousness

P 50: 1.15 **What to avoid when we are practicing hatha yoga?**

Hatha Yoga is about creating balance in the physical and mental functions, creating a perfect equilibrium in the vital and mental energies.

When we are practicing hatha yoga we must avoid all activities that that leak energy:
are useless, time consuming, waste energy and distract the mind:

- overeating, exertion (exhaustion)adhering to rules, talkative, being in company of common people
- overstraining body and mind
- free open mind, so consciousness can expand
- lust, anger, greed, infatuation, pride , arrogance: obstacles

P 54: verse 1.16 **Success in yoga** through:

Enthousiasm: positive attitude, **Perseverance:** practice regularly, **Discrimination:** what is conducive/ helpful to your Sadhana, **Faith** in the guru, **Courage:** to face inner visions as they dawn, Avoiding company of common people:

Chapter 1: Asanas

We go in depth in the asanas in our asana lab.

P 102-P 110: **Seats:**

Siddhasana (men), Siddha Yoni (women) asana; cleanse the 72,000 nadis, stimulates Ajna chakra. Pressure on perineum, **stimulates the root chakra**, the 3 nadis originated in the root chakra, meridians in feet are stimulated., **energy moves up to Ajna chakra**

In Siddhasana: The prana is awakened: The 3 bandhas occur by themselves: Moola bandha: contraction of the perineum, Uddhiyana bandha: contraction of the lower abdomen, Jalandhara bandha : chinlock

When the prana is awakened, the body naturally moves into mudras, bandhas and pranayama techniques

Vajrasana: Thunderbolt seat: Sitting in between heels, right toe overlapping left toe

Padmasana: lotus pose :stimulates the kundalini

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Lesson 3

Mudras: Mudras: certain body positions which channel the prana and arouse different mind states:
Used in pranayama and meditation.

Bairava mudra: left hand resting on top of right hand, resting in lap: fearsome mudra, destroyer of egoism: Used in meditation and pranayama

Chin mudra: Index finger touches root of thumb: chin means consciousness: union of individual soul with the supreme soul: Used in meditation and pranayama

Jnana mudra: Index finger touches tips of the thumbs: union of individual soul with the supreme soul: Used in meditation and pranayama

Yoni mudra: 3 fingers interlaced, tip of index fingers and thumbs together: yoni means womb. Used in meditation and pranayama

Anjali mudra: Hands together in front of the chest in prayer position Anjali means offering. Often used with namaskar

Vishnu mudra: Vishnu is the protector of the world. Used in Nadishodana and other alternate nostril breathing.

P 452 Sambhavi mudra: gaze to 3d eye center: eye ball movements are stilled, brings brain waves into meditative patterns

In the old scriptures (p.e. the Upanishads)

Prana=inhalation

Apana=exhalation

Samana= The time, the gap in between in- and exhalation

Udana= extension of samana

All practice is to raise the prana

P 125: Liberation is a scientific process of uniting two opposite forces. When these forces combine, an explosion occurs which releases potential energy.

In Tantra: Shiva and Shakti

In Yoga: Prana and Chitta

In Samkhya: Purusha and Prakriti

In Vedanta: Brahman and Jivan

In Physics: Time and Space

P 132:

Asanas activate the prana ,

Pranayama purify the energy channels to process and balance the prana,

Mudras channel the prana and arouse different mind states,

Bandhas draw prana upward from the lower centers.

P 139: **Depleting of energy:** Fire, bad company(non-spiritual, negative, non seekers), women **olalala**(depletes energy, endless desires which cannot be fulfilled), long pilgrimages, bathing in the morning (cold water and cold weather), fasting or pains should be avoided

P 138: **Diet:** not reheated, dry, lots of salt or acidity, stale, too many mixed veggies. Alcohol: destroys the liver and braincells.

P141: **Diet:** Sattvic food: light food, easy to digest wheat, whole grains, rice, barley, ghee (helps with shatkarmas, lining of intestines restored), milk, brown sugar (brain functioning), honey , dry ginger, 5 vegetables (green leafy, spinach like veggies), mung beans and such pulses and pure water.

Stomach filled: ½ with food, 1/4th water 1/4th empty

Hatha Yoga Pradipika:

Kumbhaka=Retention of the breath: allows a longer period of assimilation of the prana.

Inhalation and exhalation are methods of inducing retention

Patanjali:

defines Pranayama as the gap between inhalation and exhalation. He says that it is the awareness of the gap (the retention of the breath) when meditation can happen.

Retention after the exhalation removes obstacles to yoga.

Chapter 2: Shatkarma and Pranayama

P 150 Verse 2: When prana moves, chitta (mental forces) moves.

When prana is without movement, chitta is without movement.

By this steadiness (of prana) the yogi attains steadiness and should thus restrain the vayu (air)

P 153 and picture P 154

The Vayus: “ As long as vayu (air and prana) remains in the body that is called life. When vayu leaves the body that is called Death” Therefore, retain vayu”

When we talk about prana we mean Maha prana.

Maha prana is subdivided in 5 parts or 5 vayus.

Each vayu governs a specific area in the body and different physical and subtle activities.

When they are functioning harmoniously, they assure health and vitality of the body and mind, allowing us to enjoy our unique talents and live life with meaning and purpose

When we die the physical body dies or the mind dies, not the soul.

The 5 Vayus: different manifestations of prana

Prana vayu: Located in the head and heart .

It is most active in the lungs and the heart. (Anahatta chakra).

The flow is inward and up: nourishes the brain and eyes and governs **reception** of things: taking in air, food, senses, thoughts.

Experience: Sit comfortable with an elongated spine, eyes are closed.

Inhale, feel energy flowing up from belly to 3d eye.

5 breaths

Apana vayu: Centered in the lower abdomen pelvic floor, it governs the lower abdomen.

Its seat is the Muladhara chakra.

The flow is downwards and out:
It nourishes the organs of digestion, reproduction and elimination. It governs **elimination** of things: carbon monoxide, urine, stool, childbirth.

Experience: Sit comfortable with an elongated spine, eyes are closed. Exhale, feel energy flowing down from top of head to tailbone.

5 breaths.

Samana vayu: Centered in the solar plexus (Manipura chakra), it governs **assimilation**: food, air, experiences, emotions, thoughts.

The flow moves from the periphery of the body to the center.

Experience: Sit comfortable with an elongated spine, eyes are closed. As you inhale and exhale feel the breath rising and falling in the front, sides and back of the torso.

5 Breaths

Udana vayu: Centered in the throat (Visuddha chakra), it governs speech, self-expression and growth and it functions to “**hold us up**”.

Its seat is Visuddha chakra.

It has a circular flow around the neck and head.

Experience: Sit comfortable with an elongated spine, eyes are closed.

As you inhale and exhale feel the breath circulating around and through the head and neck.

5 Breaths

Vyana vayu: Centered in the navel (Svadhistana chakra),it governs the **circulation of all substances** throughout the body and assists the other vayus.

It flows from the navel out through the entire body.

Experience: Sit comfortable with an elongated spine, eyes are closed. As your inhale feel the breath radiating from the navel to the arms and the legs.

5 Breaths

P 166: Nadishodana Pranayama: *we have taken a separate part in the HYTT for Pranayama*

The Shatkarmas

P 185: tridoshas: mucus, fat, acidity must be resolved

P 186: Shatkarmas: 6 cleansing techniques

P 233: Pranayama: Balancing, Vitalizing and tranquilizing practicesXXXXX

P 234: Bandhas

Chapter 3: Mudras and Bandhas

Mudras help meditation

Mudra: certain body positions which channelizes the energy into various centers produced by asana and pranayama.

P 289:

Perfection in asana and pranayama: “minor Siddhis” or perfections: vitality, good health, mental/emotional equilibrium etc.

Perfection in mudras and bandhas result in attainment of the “Major Siddhis” see Chapt 1, p 33: powers’ perfection of the mind

P 332: Bandhas: *We will explain and experience bandhas in depth in the pranayama course*

Create a stability and length in the spine and a strength in the torso so the prana can move upwards .

Bandhas are gate ways, portals, valves

4 main Bandhas: Moola bandha, Uddiyana bandha,

Jalandhara bandha: Maha Bandha

Enjoy Reading the whole book!