

Heart of Yoga – Teacher Training

What is **Yoga**?

- *Yoga citta vrtti nirodhah* – Yoga is the stilling of the fluctuations of consciousness – *sutra* I.2
- From the Sanskrit for “yoke” – it means union or communion (with God)
- *Bhagavad Gita* teaches it is deliverance from contact with pain and sorrow

Citta (consciousness) has **three** components

- *Manas* – mind
- *Buddhi* – discriminating intelligence
- *Ahamkara* – ego

Two “pillars” of yoga are the means to still the fluctuations – *sutra* 1.12

- *Abhyasa* – practice/constant practice
- *Vairagya* – detachment/freedom from desire

Ashtanga Yoga – **Eight Limbs of Yoga** – *sutra* II.29

*Bahiranga
Sadhana* –
Outward
Quests (3)

- *Yama* – moral restraints/universal moral commandments
 - *Ahimsa* – non-harming
 - *Satya* – truth
 - *Asteya* – non-stealing
 - *Brahmacharya* – moderation/continence
 - *Aparigraha* – non-hoarding/non-grasping
- *Niyama* – personal observances/self purification discipline
 - *Sauca* – cleanliness
 - *Santosha* – contentment
 - *Tapas* – self-discipline

Kriya Yoga – Yoga
of Action – *sutra* II.1

- *Svadhyaya* – self-study/scriptural study
- *Isvara Pranidhana* – surrender to the divine

*Antaranga
Sadhana* –
Inward
Quests (2)

- *Asana* – Postures
- *Pranayama* – Breath Regulation
 - *Puraka* – inhalation
 - *Antara kumbaka* – retention after inhalation
 - *Rechaka* – exhalation
 - *Bahya kumbaka* – retention after exhalation
- *Pratyahara* – In-drawing of the senses/withdrawal from exterior objects
- *Dharana* – Concentration

*Antaratma
Sadhana* –
Quest of
the Soul (3)

- *Dhyana* – Meditation
- *Samadhi* – Absorption/Union with the object of meditation

There are **three qualities of consciousness/of nature** (*prakriti*) – *Gunas*

- *Tamas* – inertia/torpor
- *Rajas* – vibrancy/mobile energy
- *Sattva* – luminosity

There are **five classes of *citta vrttis*** – they can cause pain and pleasure

- *Pramana* – correct knowledge → sources = °*pramana* – direct observation
- *Viparyaya* – incorrect or mistaken view °*anumana* – inference
- *Vikalpa* – fantasy/imagination °*agama* – learned from teachers
- *Nidra* – sleep
- *Smrti* – memory

There are **five afflictions** – the *klesas* – causes of *citta vrtti* creating pain

- *Avidya* – spiritual ignorance/not seeing the true self
- *Asmita* – I-ness/ego/separation
- *Raga* – attachment (to pleasure)
- *Dvesa* – aversion (to pain)
- *Abhinivesa* – clinging to life/fear of death

The *Citta Viksepa* are **Distractions of Consciousness**

They consist of **nine *Antarayas* – Obstacles** to Practice of Yoga

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|------------------|---|--|
| Physical (2) | { | • <i>Vyadhi</i> – sickness |
| | | • <i>Styana</i> – sluggishness/languor |
| Mental (4) | { | • <i>Samsaya</i> – doubt/indecision |
| | | • <i>Pramada</i> – indifference to right and wrong/selfishness |
| | | • <i>Alasya</i> – laziness |
| Intellectual (1) | — | • <i>Avirati</i> – <i>craving for sensory objects</i> |
| Spiritual (2) | { | • <i>Bhranti Darsana</i> – <i>illusion (false seeing)</i> |
| | | • <i>Alabdha Bumikatva</i> – failure to concentrate/persevere |
| | | • <i>Anavasthitattva</i> – backsliding |

And **four** additional distractions that accompany them

- *Dukha* – sadness
- *Daurmanasya* – despair/mental pain
- *Angamejayatva* – unsteadiness of body/tremor
- *Svasaprasvasa* – irregular breathing

The disturbances of consciousness (*citta viksepa*) can be diffused (*citta prasadanam*) by cultivation of **four** qualities – *sutra* I.33

- *Maitri* – friendliness
- *Karuna* – compassion
- *Mudita* – delight
- *Upeksa* – equanimity/indifference to happiness/sorrow and virtue/vice

There are **three Paths (*Margas*)** toward realization of the Supreme Soul within

- *Karma Marga* – the path of work and duty – for the active person
- *Bhakti Marga* – the path of devotion to and love of a personal god – for the emotional person
- *Jnana Marga* – the path of knowledge – for the intellectual person

Yoga Marga is not given as a separate path, yet Light on Yoga states that it is followed by the meditative or reflective person, who realizes his/her own divinity through control of the mind – Basic Guidelines for Teachers of Yoga states that the three paths are included in *Yoga Marga*

There are **six systems of Indian/Hindu philosophy** (*darsana* – direct vision)¹

- *Yoga* – practical methods for direct experience
- *Sankhya* – framework of manifestation
- *Nyaya* – reasoning
- *Vaisesika* – physical sciences
- *Mimamsa* – freedom through action
- *Vedanta* – contemplative self inquiry

Yoga contains or is built on the next four, and is a companion to *Vedanta*

Additional Vocabulary

- *Yogi/Yogin* – one who follows the path of yoga (masc/fem)
- *Sadhana* – study of yoga (as a spiritual endeavor)/quest
- *Sadhaka* – pupil/aspirant – there are four categories
 - *Mrdu* – feeble
 - *Madhyama* – average
 - *Adhimatra* – superior
 - *Adhimatratama* – the supreme one
- *Guru* – master/teacher
- *Sisya* – student – note that this is the word used in connection with *guru*

Categories of Asana

- *Utthistha Sthiti* – Standing Poses
- *Upavistha Sthiti* – Seated Poses
- *Paschima Pratana Sthiti* – Forward Extensions
- *Purva Pratana Sthiti* – Backward Extensions

¹ Note that this information does not come from our sources

- *Parivrtta Sthiti* – Lateral Extensions (Twists)
- *Viparita Sthiti* – Inversions
- *Udara Akunchana Sthiti* – Abdominal Poses
- *Visranta Karaka Sthiti* – Restorative Poses