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**Insight Yoga: Integrating Yin and Yang Yoga with Mindfulness Meditation**

Sarah Powers

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Cultivate these qualities in your practice:

- **Interest.** How do you stay curious? How can you identify obstacles?
- **Ability to pause.** This is especially important when things get difficult. The ability to pause helps you to stay with the obstacles on the path. The "pause" can be momentary; it's also an ability to suspend skepticism and instead trust the method. (Ambition and striving don't suit spiritual study.) One technique to pause is mindfulness, awareness. Also, develop the ability to listen.
- **Willingness to question.** This is a type of meditative inquiry.

These three qualities lead us to be open to the practice, rather than focusing on the results of what we think we're looking for.

The main obstacle to openness is resistance. This may manifest as pain or boredom. Our typical reaction is to try to shift the circumstances.

Wisdom traditions teach us to look inward rather than outward.

With continued practice, you get glimpses of the benefits, including the ability to stay with difficulties.

Aspiration turns to inspiration turns to personal confidence [śraddhā – see page 12].

Yoga postures help cultivate the balance of the subtle systems of the energy body.

The wisdom path also brings about psychological change, which arises through inquiry. Practice gives us tools to deal with aversion by expanding compassion. Aversion can cause psychological alienation from the Self and others. You **can't** eradicate aversion, but you can relate to it and recognize when emotional constriction (the "fight or flight" response) occurs.

According to Buddhist teachings, innate human qualities are **kindness, openness, and wisdom**.

Practice tries to deal with obstacles to recognizing these innate human qualities.

Practice gives you a chance to deal with obstacles that you would unconsciously react to in ordinary life.

Allow yourself to recognize aversion during practice. Use the observing Self to do this, without running away or fighting the sensations.

Use the breath to keep you present. Allow thoughts to be recognized; feel the thinking nature; face it and acknowledge the breath. In this way you're in the experience without disconnecting from the subtle Self. On an exhale, let the thought go.

Treat all aspects of thoughts with equal attention, equanimity.

### Yin Practice

- Butterfly
  - Do reclining if you have sciatica.
  - This posture stimulates all the major lower body meridians.
- Transition: Sit up with legs straight out in front. Become sensitive to chi flow.
- Saddle
  - Keep the feet under (not beside) the buttocks.
- Transition: Child's pose.
- Dragonfly

### Active Postures

Use breath awareness during active postures: Inhale to the lower abdomen (dan tien); allow this area to pool with chi. Exhale and widen the edges of this area. Draw energy from this area when you feel stressed in a posture.

- Uttanasana to down dog
  - Several repetitions, including bent knees in uttanasana.
  - Move the hands (not the feet) to transition between uttanasana and down dog.
- Step forward to lunge, then Vira 1
- Plank/chaturanga
- Salabasana with arms bent
- Cobra
- Repeat lunge/vira/plank/chat/salabasana/cobra on the other side.
- Repeat flow with Vira 1 => Vira 2
- Reverse Vira 2 => parsvokonasana
- Salabhasana/cobra variations:
  - Danurasana
  - Salabasana with wide legs
- Cobra
  - With hands at the lower back.
  - Extend one arm at a time. Extend the underarm toward the chest, rather than toward the back. This prevents pinching in the trapezius/upper back.
- Bridge/wheel
- Reclining twist with one leg straight and the toe of the bent leg behind the knee of the straight leg
- Savasana
  - Essential for equalization of energy throughout the body.

### Samatha Meditation

Focus on the dan tien.

As attention wanders:

1. Identify the thought with a one-word description ("thinking").
2. Feel the body's response to the thought. Give the thought room and equanimity of interest.
3. Exhale and return to your focus.

*<lunch break>*

## Tune-in

1. Focus on the abdomen. What is your physical state?
2. Focus on the heart space. What is your emotional state?
3. Focus on the third eye. What is your mental state?

## About Practice

The observing Self can track changes in the physical, emotional, and mental selves without suppressing or chasing anything.

Awareness practice is about being there and present with whatever you are feeling—even if you don't want to be there. Relax your expectations of what should be happening; however, stay open to whatever **is** happening.

Trust the method, rather than searching for the results prematurely, or jumping from one method to another.

## Dealing with Emotions that Arise

"Exhale out" means to expand the space that the emotion inhabits, to allow it to take up more space and integrate into your experience. Exhaling out means allowing the feeling room to be here. (The phrase does not mean "to get rid of.")

Observe the process without being compelled to act on it. Recognize the feeling as an energy that moves in and out, comes and goes.

The point is to stop reacting. Instead, adapt to the situation and become more flexible and compassionate towards what is here.

"We are light and dark both."

Recognize that you don't have to "do" something all the time. However, don't abandon (run) from what is happening.

## Yin Practice: Liver and Gallbladder

These postures open the hips and groin, and relieve anger and irritation, which are liver imbalances.

While in the postures, use **karuna** techniques (heart-centered compassion directed toward the self and others).

1. First, to someone who obviously needs compassion (like a victim of a natural disaster).
2. Then, to yourself.
3. To someone you care about.
4. A neutral person.
5. A difficult person.
6. All of the above.
7. All beings.

Use the following phrase: "May \_\_\_ be free from suffering and the roots of suffering."\*

- Wide-leg child's pose
- Transition: regular child's pose
- Sphinx
  - Palms together
- Seal
- Transition: crocodile
- Transition: child's pose
- Shoelace
  - Place padding between the knees so muscles can relax.
  - Focus is on the hips.
  - Extend the bottom leg if the knee feels at risk.
- Move the top leg straight back for sleeping swan
  - Hip of the front knee comes down.
- Child's pose
- Shoelace (other side)

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\* *Karuna* is the desire to remove the harm and suffering of others. In comparison, *metta* is the desire to bring about the well-being and happiness of others.

- Sleeping swan (other side)
- Full forward fold
- Reclining butterfly
- Savasana

### Pranayama: 9 Clearing Cycles

#### **Preparation:**

1. Sit comfortably.
2. Right hand: cross ring finger behind the outside of the little finger. Rest the first two fingers at the third eye. Thumb on the right nostril, ring finger on the left nostril.
3. Take slow (5-second) inhales and exhales through the left nostril. Repeat five times.
4. Take slow (5-second) inhales and exhales through the right nostril. Repeat five times.

#### **9 Clearing Cycles:**

1. On the left, slowly inhale then exhale. Slowly inhale, then quickly exhale. This is 1 round; do 3 rounds. On the quick exhales, visualize a pea green color coming out of the nostril.
2. Do 3 rounds on the right. On the quick exhales, visualize a rusty red color coming out of the nostril.
3. Lower the right hand and do 3 rounds through both nostrils.

#### **Finishing:**

1. Slowly inhale and hold for 10 seconds.
2. Slowly exhale and hold for 10 seconds.
3. Take 3 slow ujjayi breaths.

### Suggestions for Practice

Let your tune-in intention remind you of why you do the practice.

Listen to dharma talks while in yin postures. You may not be able to recall the talk but you're absorbing the message anyway.

### Ganesha's Seat

Angela Farmer and Victor van Kooten  
<http://angela-victor.com/>

Use an image of a perineal tail, or a root that widens in all directions. This "tail" or "root" allows you to rise up from the earth.

In a seated posture, slightly rock side to side and back and forth. Imagine and feel the "tail" beneath you moving also. As you rock to the right side, the tail moves to the left. As you move forward, the tail moves back.

Standing, imagine a thread from the perineum down to the earth. Recall that all beings are rooted to the earth in this same way. Feel the earth energy flowing up through the top of the head.

Point the perineal energy and let the rest of the body naturally respond.



Use this focus in one-legged standing poses. The "thread" wants to point in between the legs; focus instead on pointing the thread on the standing foot. Keep the standing leg and foot soft and rooted.

When in vrksasana (tree), remember that trees in real life are very rarely rigidly upright. By rooting the perineum, you can move and sway.

In down dog, root the energy through the perineum and let it shoot out and up behind you; root the little toes. Let the heels drop softly by lengthening the toes. Expand the energy way back behind the tailbone. Keep the arches of the feet lifted, as though there are balls underneath. Also imagine balls beneath the palms of the hands; let the balls rotate slightly inward towards the little finger. Observe the effects on the arms, shoulders, chest, head.

Begin twists from the back of the pelvis.

## Transformational Healing: Ānandamaya Kosha

Gary Kraftsow  
American Viniyoga Institute  
<http://www.viniyoga.com/>

The Taittiriya Upanishad describes the dimensions of the human system, the koshas:

- **Annamaya** – muscular-skeletal system
- **Pranamaya** – life force, animating force
- **Manomaya** – the mind that learns via the senses
- **Vijnanamaya** – morals and values
- **Ānandamaya**

The root "nanda" means joy. Ānanda means unconditional joy. (This is different from *ananda*, which means without joy.)

Spiritual challenges to transformation/healing:

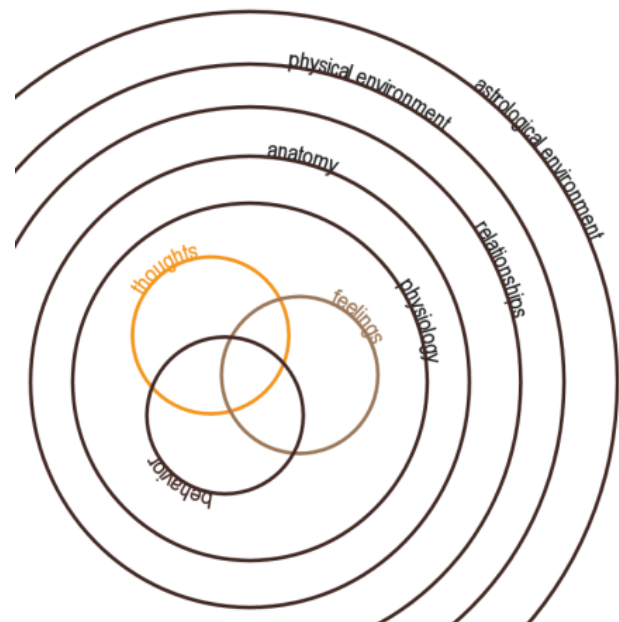
1. Finding meaning and purpose in life.

2. Finding happiness in the present moment and an abiding sense of fulfillment.
3. Both of the above in the face of the reality of death.
4. How to connect/link/understand/celebrate the mystery of life.

These issues were traditionally addressed by religions. In Western culture, there is less reliance on religious traditions to deal with these issues. However, yoga is nonsectarian.

Yogic healing means reaching a balanced perspective, regardless of what happens.

## Model of the Human System



In this model of the human system, thoughts, feelings, and behavior lie at the center. Where these 3 intersect is svabhāva, or essential nature.

Thoughts, feelings, and behavior affect each other. These aspects also affect physiology. Physiology affects anatomy, etc.

The goal of yoga is to change what we can change.

Vedic teachings define these terms:

- **Atman** (real, full of knowledge, infinite, totality)
- **Purusa**, inner essence, the Seer, pure awareness

Who we truly are is real, unchanging awareness. Through practice you can have realization of this state.

Vedic teachings describe these concepts:

- Dharma
- Artha
- Kama
- Moksha

**Dharma** is what you're doing that supports you. These actions are your duties. The ultimate dharma is self-realization, liberation, enlightenment. Sva dharma is unique to you.

**Artha** is appropriate prosperity for your dharma. You should have enough to fulfill your needs.

**Kama** is sensual enjoyment, pleasure, appreciation (for example, appreciation of art or music). This concept relates to how the senses can bring you into the present moment so you can see the divine in everything.

**Moksa** means "to release" and implies liberation.

Artha and kama support dharma so you ultimately reach moksa.

Although we identify with and are attached to this body, relationship, jobs, etc., the goal of yoga is to realize who we truly are: the Seer (purusa) vs. the seen.

There are various types of yoga practice to achieve this goal:

- **Jnana yoga** uses the cognitive level of the self to have an awakened intellect (a real understanding of who you are).

- **Bhakti yoga** is activated at the emotional level to recognize the power of unconditional love and the power of happiness.
- **Karma yoga** takes place at the behavioral level to recognize the power of will and sankalpa.

What you can't change, you need to truly understand.

The phrase Sat Cit Ānanda breaks down as follows:

- Sat means being, existence
- Cit means conscious awareness
- Ānanda means radiance, unconditional joy

The Bhagavad Gita reminds us that "stuff" happens, and as a result, you may experience suffering. You have two ways to react:

- There's an awareness that something's wrong. This knowledge is either right or wrong. Identification with wrong knowledge leads to suffering. In this case, you have created your own suffering.
- You can take action to get out of suffering. This is kriya yoga. As change occurs, your dharma manifests and the unimportant falls away. What remains is precious, bhakti.

## Breathing: Physiology and Practice

Roger Cole

<http://yogadelmar.com/teachers/roger>

At the cellular level, the process of diffusion causes CO<sub>2</sub> molecules to enter (or leave) a cell. In exchange, O<sub>2</sub> molecules leave (or enter) the cell. This exchange of gases is called respiration.

CO<sub>2</sub> is created as a byproduct of energy production. (The body burns sugar to produce energy.)

Pranayama refers to the Eastern definition of life force, energy, vitality, chi. Practice regulates this vitality but it is not respiration.

The natural breath has persisted through billions of years of life on the planet. The bodily systems naturally know how to breathe.

In an asana, the breath comes naturally to maintain an appropriate balance of CO<sub>2</sub> and O<sub>2</sub> in the cells.

Pranayama is a deliberate modification of the breath to achieve a specific result.

- The **trachea** is the tube leading into the lungs.
- The trachea branches into **bronchi**.
- Bronchi extend into the **lobes** of the lungs and become **bronchioles**.
- **Alveoli** at the end of each bronchiole are where the gas exchange occurs. The exchange occurs via capillaries at the surface of each alveolus.

You never breathe out all the air in the lungs. There is always some "stale air" in the lungs, which is diluted by the next inhale. Different postures result in different amounts of stale residual air in the lungs. Savasana results in the least amount of stale air remaining in the lungs.

With asthma, the muscles around the bronchi are constricted. Restricting the exhale (via ujjayi or pursed lips) increases pressure in the lungs, easing the constriction.

The diaphragm is a parachute-shaped muscle that lies below the lungs. It moves down on an inhale, increasing the volume of the lungs, allowing them to draw air in.

The level of CO<sub>2</sub> in the bloodstream regulates and stimulates the breath by activating the diaphragm muscle. Low CO<sub>2</sub> in the bloodstream means "do not take a breath." Low O<sub>2</sub> stimulates breathing only if it's dangerously low—the body uses CO<sub>2</sub> levels as the first indicator to breathe.

Relatively small pranayama practices lead to relatively dramatic changes in CO<sub>2</sub>. Subtle breath modifications may be enough for the desired effects (which may be energetic or relaxing).

Bhastrika (several short bursts of exhales followed by a deep inhale) reduces CO<sub>2</sub>. After a short bhastrika practice, the natural breath afterward is very slow, shallow, and not urgent. The heart rate may increase; the practitioner may feel lightheaded because blood vessels to the brain were restricted.

Induce a state of calm by breathing at the belly (diaphragm) rather than at the rib cage. Note that the lower ribs are connected to the diaphragm so there is some movement of the lower ribs as well. (If you perform diaphragmatic breathing but purposefully move the lower ribs, there may be less movement in the belly.)

When under exertion, breathing involves the chest muscles (scalene and intercostals) as well as the belly. Chest muscles help increase the volume of air the lungs can take in.

Isolated chest breathing (without using the diaphragm) induces the fight-or-flight response. This type of breathing is actually inefficient.

## Pranayama

Richard Rosen

<http://piedmontyoga.com/teachers/rosen.html>

### Part 1

1. Roll a blanket to be a few inches in height.



2. Lie with your shoulders just on top of the roll, and your head on the flat part of the blanket.
3. Scooch upwards so that your shoulder blades just fall off the roll.
4. Place the back of the head on the floor, extending the back of the neck.
5. Raise both arms straight up, pointing at the ceiling, and gently roll side to side, creating space between the scapulae. Lower the arms to the sides.
6. Slightly lift the tailbone and lower the sacrum and then the tailbone to the ground.
7. Extend one leg. Stretch the heel away and rotate the toes slightly in. Lower the leg and repeat with the other side. This spreads the back of the pelvis.
8. Breathe slowly and deeply for several minutes.

### Part 2

1. Sit upright (on a blanket, if necessary). Ground the femurs.
2. Lift the heart and drop the shoulders down and back.
3. Become aware of the breath.

4. Lengthen the inhale and hold, keeping the brain quiet.
5. Keep the brain quiet on the exhale.
6. Continue for a few minutes.
7. Rest in savasana.

## The Joy is in the Journey

Lilias Folan

<http://liliasyoga.com/>

Lilias conducted a simple morning practice.

Noteworthy techniques:

### To Stretch the Wrists

1. Start with hands in namaste at the heart. Press the palms together, and move them both towards the right. Then move them both towards the left. Repeat a few times.
2. With the hands still in namaste, flip them so that the backs of the hands press together with the fingers pointing down. Roll the wrists so the fingers point towards the chest, then flip the hands back to namaste. Repeat a few times.
3. Shake the hands hard.
4. Relax the arms and let the hands point down as they "drip."

### Cobra Prep

1. Lie on the belly, arms extended along the floor alongside the head.
2. Roll from side to side on the chest/belly/abdomen. This releases the fascia.
3. Come to sphinx and roll from side to side on the fronts of the thighs.

## Finding your Voice: Teaching from Your Practice, Experience and Intuition

Jason Crandell

<http://www.jasonyoga.com/>

Skills required of a successful yoga teacher: **Observation** and **translation**. The teacher needs to identify what a student needs, and then determine how to convey that information. Can the teacher both see and be seen?

### Goals

Every business needs to define its product or service, and for the purposes of this workshop, teaching yoga is a business transaction.

What one or 2 or 3 big-picture things—what goals—would you want to teach (given that there is a limited time period and you may never see a particular student again)?

What one or 2 or 3 things (techniques, themes) tend to recur in the classes you teach?

Don't get bogged down in your teaching with things that don't relate to your overarching goals.

What happens when your own teacher is charismatic? You tend to emulate that teacher. They become your model. A good teacher individuates him/herself from his/her teacher and doesn't parrot. When you find yourself parroting what your teacher says, go back to your goals. When you're parroting, you're on auto-pilot and it becomes less about the student and more about you.

What you teach on an ongoing basis should directly reflect your overall goals.

## Strengths and Weaknesses

What are the strong elements of your personal practice?

What are the weak parts of your personal practice?

What do you feel comfortable teaching?

What do you feel uncomfortable teaching?

Your own practice is where you assimilate your teachings and find resonance. Then, you can teach it yourself without being a parrot.

Tip: In each class, teach something that you'd like to teach, but that you're not 100% comfortable with. In other words, practice teaching.

What are the strengths of your teaching personality?

What are your weaknesses?

When assessing your teaching personality, look with compassion (particularly at your weaknesses).

Students may like you more for your personality than your technical knowledge. Accept this.



## Language

With verbal instructions, language is important. The language you use should support your goals.

Use direct commands. Avoid "wimp-out" phrases like "If you feel like it today, you can..." It sounds passive-aggressive and may cause confusion in the student's mind. It's OK to offer alternatives in a specific context (such as "If you can reach your toes, then..."). It's even better to give a direct adjustment to a student that needs it.

However, switch it up once in a while. Speaking in nothing but direct commands gets dull. In addition, too much talking turns into white noise. As an alternative, use imagery or silence.

Avoid verbal tics that you may use to fill space (like saying "good").

Ways to improve language:

1. Provide landmarks and reference points to the physical space. Say to point your fingers "towards the door" rather than "left" or "right."
2. Use students' names, especially when giving verbal adjustments.
3. Allow for silence.
4. Use 3's. For example, give 3 verbal instructions per posture after the students are in the pose. ("Ground the right heel, extend the fingers of the right hand, lift the heart.") This will provide 3 areas of focus for the student.

## The Yoga Sutras for Daily Living

Kate Holcombe  
Healing Yoga Foundation  
<http://www.healingyoga.org/>

The overarching goals of yoga, according to the Yoga Sutras, are to reduce mind fluctuations, reduce suffering, and feel better at all levels of being. Yoga is a process of personal growth and transformation to clarify the mind.

There are 195 sutras, linked together like pearls on a necklace. Think of them as pearls of wisdom.

### Characteristics of the Sutras

1. Concise, few words. They were meant to be chanted.
2. No ambiguity. Each word is intentional.
3. Meant to be experiential, not just a mental exercise or theory.
4. Words are used in a dignified manner. No slang or inappropriate usage.
5. Full of essence. There is something for everyone at every level. The teacher has the responsibility for providing only what the student can handle. The sutras were traditionally taught directly by a teacher to a student. A student studying the sutras can gain more insight with repeated studies.
6. Universal, open to everyone. Timeless. For example, sutra I.27 uses the word **pranava** (higher power). This particular word is not exclusive to any spiritual belief system. Patanjali did not use any term (such as "om") tied to any religion.

Because of these 6 characteristics, it is important to have a teacher as a guide to explain the context. There are many different translations for a word and a teacher can help navigate these differences.

## Chapters of the Yoga Sutra

### I. Samadhi Pada

This chapter defines yoga and tells us where we're going. Samadhi means bliss, union; it is the eighth limb of astanga yoga. These 8 limbs are the tools used to reach a state of yoga.

The root "yuj" means "to join" or "to yoke." The purpose of a yoke is to join (for example, oxen) things together to achieve a specific purpose. You sustain or yoke the mind to achieve a purpose.

### IV. Kaivalya Pada

The fourth chapter describes the ultimate goal of yoga: independence from suffering. You can't stop suffering in life, but you can prepare for it. Cultivate an ability to not take on suffering so that it doesn't color or taint who you are, so that you don't absorb the suffering or let it define you.

Instead, you identify with something else.

How you get to kaivalya is discernment between two similar but different things:

- The Self, your inner compass, purusa, cit, drastr, the Seer
- Everything else that's not the Self (e.g., the mind, ego, emotions)

Patanjali says that the characteristics of the Self are permanent, unchanging, pure.

### II. Sadhana Pada

How do I reach the goal? By following the map of practice outlined in this chapter.

### III. Vibhutti Pada

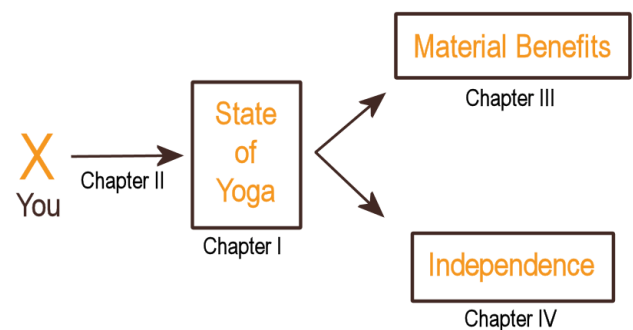
While practicing, you may experience various blessings, special gifts, or powers described in this chapter.

However, the ultimate result is Kaivalya.

The powers described in Chapter III sound fantastical (you can gain the strength of an elephant!) but if the sutras are meant to be practical, then perhaps Patanjali is saying, "You can figure out how to lift something heavy, like an elephant does."

Other ways of looking at the four chapters:

- I. What is money?
- II. How do I get it?
- III. How can I spend the money?
- IV. How should I *invest* the money?



## Sutras in Chapter I

### I.1 *atha yogānuśāsanam*

Atha is used to confirm the student's readiness to learn. This is a shift from all prior activity; the student is prompted to show up and take responsibility.

Ānuśāsanam means continuous, ongoing, authoritative experiential learning over a long period of time that you must **do**.

### I.2 *yogaścittavṛttinirodhaḥ*

Definition of yoga:

Citta, a refined state of mind

Vṛtti, functions of the mind

nirodhaḥ, cessation of distractions

In other words, we want to focus the mind in the way that we want, without distraction.

Functions of the mind are correct perception, incorrect perception, imagination, memory, deep sleep.

You need to know which function is active. When the mind is correctly focused on a chosen point, it's a state of yoga.

Example: The point of focus is a blue pen. If you see it as a blue pen, that is correct perception. If you see it as a red pen, or as a blue vase, that is incorrect perception. If you think the blue pen could turn into a rocket ship, then that is imagination. If you see the blue pen and remember that you had a blue pen just like that in your childhood you carried to the 4<sup>th</sup> grade and you used it to draw a really cool picture of your best friend and you wonder where that friend is living now...then that is memory.

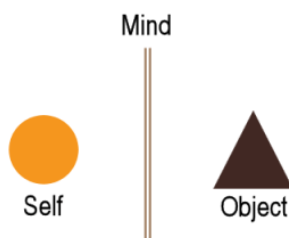
### ***1.3 tadā draṣṭuḥ svarūpe vasthānam***

Then, if you can focus the mind in a chosen direction for a sustained time, the Seer is firmly established. Our perception is clear. We act from the Self.

### ***1.4 vṛttisārūpyamitaratra***

The rest of the time, the mind thinks that it's the boss.

We need to distinguish between the mind and the unchanging Self:



The Self (purusa) is unchanging. Everything that is not Self (the mind, the object) is prakṛti, subject to change. However, the Self can only perceive via the mind.

A lot of everyday experience is controlled by the mind, not the Self.

The Self can start analyzing the mind to see if imagination or incorrect perception is affecting perception.

### ***1.12 abhyāsavairāgyābhyāmm tannirodhaḥ***

To get to the goal, you need to put in effort.

### ***1.17***

This sutra states that everyone will reach the goal in their own time, if you stick with the practice. When you're new at it, it will be difficult. Then you start to get it. Then you start to love it (ānandā). Then you reach a stage of knowing something really well, like it's second nature.

Therefore, just be where you are.

The process of yoga is cleaning the mind so the Self can shine. You are cleaning that which obscures your inner light.

The object/circumstances outside you don't have to change, but your perspective towards it can change. Maybe you can handle the circumstance with more ease, without adding suffering on top of suffering.

### ***1.20 śraddhāvīryasmṛtisamādhi prajñāpūrvaka itareṣām***

To continue towards the goal, you must have śraddhā (faith, conviction, inner strength, perseverance even in the face of doubt). Śraddhā fluctuates over time.

### ***1.23 Īśvarapraṇidhānādvā***

Surrender to a higher power is one of the choices you can make. The sutra uses the word "or"—this option is not required.

Other choices presented in Chapter I:

- Focus in one direction, try it, and see if it works.  
How do you know how long to keep trying? Requires self-reflection.

- Talk to someone with experience.
- Entertain the possibility that there exists within something without sorrow (I.36, visoka va jyotismati – the effulgent light).
- Exhale.
- Cultivate attitudes of happiness towards those who are happy, compassion towards those who are suffering, joy for those who are doing good things, and simply observe without judgment those who are doing wrong.

If you can follow your path while cultivating the actions described in II.1, you have an experience of the goal, Samadhi.

## Sutras in Chapter II

### ***II.1 tapahsvadhyayaesvarapranidhanani kriyayogah***

#### ***II.2***

You may also experience a reduction of the kleshas, things that drag you down:

#### ***II.3***

The kleshas are:

- Avidya. You think you know, but you're wrong and you don't know you're wrong. All other kleshas arise from avidya.
- Asmita, false identification with your job, your possessions, your looks—with anything that is not the real Self.
- Raga, excessive desires that cause suffering.
- Abhinivesa, ultimate fear of the unknown (death).

Reduce avidya and increase viveka, clarity. Reduce avidya by discernment. How to practice discernment? Techniques are described beginning with II.28 onward. II.29 describes the 8 limbs.

Other sutras in Chapter II discuss:

Heyam: Recognize suffering as an opportunity for growth.

Hetu: Recognize avidya as the cause of suffering; the mind and Self are confused.

Hanam: Kaivalya is the goal. To reach the goal there must be discernment between the mind and the Self.

Upayam: The means are the 8 limbs of astanga yoga.

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