

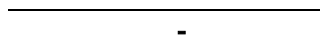


THE SACRED LANGUAGE OF YOGA

A Reference Guide to the Philosophy, Asanas,
Mantras and Vocabulary of the Yoga Tradition

DR. RUPNATHJI (DR. RUPAKSHI)

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.

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Track 3 - The Sanskrit Language

A. Introduction

The word Sanskrit “**saṃskṛtam**” literally means “perfected, refined, polished.” Indeed, when one begins to study the Sanskrit language, one realizes how highly structured and ordered the language is. The language is arranged in a very scientific manner with regard to its alphabet, grammar and vocabulary. The Sanskrit language is considered to be one of the Vedic Sciences—along with Yoga, Ayurveda and Jyotisha (Vedic Astrology) that date back to the Vedas in Ancient India. Although the antiquity of the Sanskrit language is still debated, it is thought to be at least 4,000 years old.

Precise oral transmission was the sole means by which this knowledge of all the Vedic Sciences was passed down through the centuries. The Devanagari Script was eventually invented and the knowledge of the Vedas and other texts were then codified and written down in Sanskrit around 400 BCE. It is astounding to think that prior to this date the copious amount of information of the Vedas, Upanishads, the Epics, etc., were all memorized and transmitted orally!

B. Sanskrit as a Divine Language of Cosmic Consciousness and Light

All languages are said to be direct manifestations of pure Cosmic Consciousness that have just condensed into lower forms of energy on the physical plane. The very sounds that all words themselves contain have remnants of this original Language of Light. Many of humanity’s sacred languages (Sanskrit, Hebrew, Tibetan, Chinese, Egyptian, etc.) are said to resonate more closely to this original Language of Cosmic Consciousness.

Indeed when we begin to recite properly, with intention, the Sanskrit words and mantras, we reconnect on all levels of our Soul back to this original state of Light and Consciousness. We in turn achieve true YOGA or “union” with the Divine. It is for this reason that proper pronunciation of the Sanskrit words and sounds offers us an opportunity to re-connect to Cosmic Consciousness. The very words and mantras themselves in the Sanskrit language are encoded with the essence of Consciousness.

C. Mantra Yoga

Recent scientific studies have shown that proper pronunciation of Sanskrit words and mantras allows one to activate and trigger neurons in the brain and restructure the neural pathways between the brain’s two hemispheres that can lead us to higher levels of consciousness. In Indian tradition this connection to the Divine through chanting and

There is an entire science of sound known as **Nada Yoga** in India that explores the sacred link between sound, form, and healing – something that modern scientists and physicists are just beginning to comprehend.

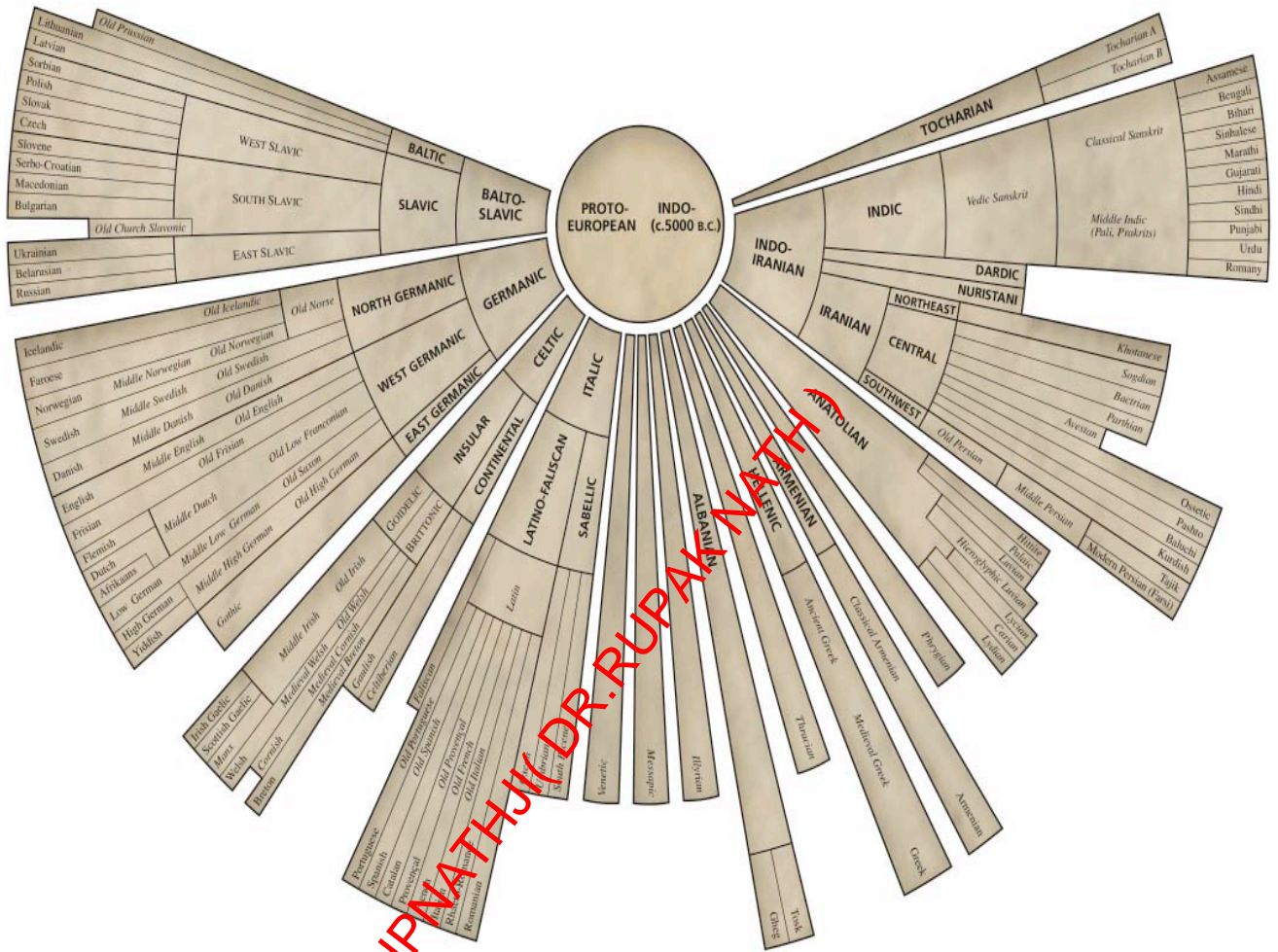
Two very well recommended books on the topics of Sacred Sound and Healing are *Shifting Frequencies* by Jonathan Goldman and *Sacred Sounds* by Ted Andrews.

D. Sanskrit and English

Sanskrit, along with Greek, Iranian, Latin (all modern Romance languages), the Slavic Languages, the Germanic Languages (including English), the Baltic Languages, the Celtic languages, and other languages, are all descendants of a common “mother” language, Proto Indo-European (PIE) that linguists have postulated to have existed over 7,000 years ago.

Sanskrit and English are thus both “daughter” languages of PIE and are distantly related to one another. See the chart below of the dispersal of the Indo-European languages.

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Note - English is located in the lower left corner under “Germanic”, while Sanskrit is located on the right side under “Indic”.

Despite both Sanskrit and English being separated over time and distance, they still actually share many features with regard to vocabulary and grammar. In fact, there are over a thousand words in English that have direct linguistic matches (cognates) to those in Sanskrit.

For example:

<u>Sanskrit</u>	<u>English</u>
Yoga	Yoke
Nāva “boat”	Navy
Pāda “Foot”	Pedal

Once we recognize the cognate words that exist between Sanskrit and English, learning the names of the yoga asanas and philosophical terms in Sanskrit becomes relatively easy.

HERE IS AN EXAMPLE -

The Sanskrit asana “**parivṛttatrikoṇāsana**” breaks down into the following Sanskrit parts

Sanskrit Root	Literal Meaning	English Root	English Word
Pari-	“side, around”	Peri	“PERI-phony”
Vṛtta	“turned”	Vert	“a-VERT”
Tri	“three”	Tri	“TRI-pod”
Koṇa	“side”	Gon	“penta-GON”

When we take all the Sanskrit parts together we get “**turned-around-three-sided**” pose, commonly known as “**revolved triangle pose.**”

E. Importance of Proper Pronunciation

As we shall discover shortly, the 50 letters and sounds of the Sanskrit alphabet are the key to understanding our true Self, **Ātman**. In fact, each of the 50 lotus petals that surround the seven **cakras** in the Energy Body correlates to a specific letter of the Sanskrit alphabet. When we begin to utter the sacred sounds of Sanskrit, we begin to activate the petals of the cakra and in turn clear any blocked energies in these cakras.

Rather than considering the Sanskrit words and mantras in the Yoga Tradition to be intimidating, unnecessary, or void of meaning, know that every time you are reciting a Sanskrit word you are gradually balancing and healing the cakras! Learning how to pronounce the Sanskrit names of the poses, terms, and mantras encountered in Yoga, provides us with the opportunity to experience total health in mind, body, and spirit.

According to ancient Indian belief, there exists a concept called **nāma rūpa**, a Sanskrit phrase which translates as “name-shape or name-form”. It states that there is an interconnected relationship between the actual written word, how it is pronounced, and to the thought, idea, or thing it represents. For example, in Sanskrit the word for Sun is “**Sūrya**” According to the science of **nāma rūpa** the actual “divine essence” of the Sun is energetically imprinted and encoded into the sound of the word itself! Whenever one actually recites the word “**Sūrya**” in Sanskrit, one automatically and immediately connects to the “spiritual energy” embodied in the Sun.

This also holds true for the names of all the **āsanas** encountered in the Yoga Tradition. When one recites the Sanskrit names of the poses while actually assuming the posture, one experiences not only the physical benefit of the pose but the actual inherent divine “essence” of that pose. This concept may seem unusual or even alien to many of us who speak English or other Western languages, however, it is a very common philosophy found in India as well as in many other ancient traditions and cultures. Thus according to the Yoga tradition, it is very important to be mindful of the way in which one pronounces the various mantras, names of poses, and vocabulary of Yoga.

It is the hope that this CD and book will allow each of you the opportunity to experience this Mantra Yoga and Nama Rupa for yourself as you enjoy the beauty and richness of the Sanskrit language while you learn the names of the yoga asanas and philosophical terms that you encounter in your practice.

DR. RUPNATHJI (DR. RUPAK NATH)

Tracks 4 and 5– The Sanskrit Alphabet and Song

Vowels (Group 1 – associated with the Sun. Various letters of the alphabet are associated with certain planets and their energies.)

a	ā	i	ī	u	ū	ṛ	ṝ
ḷ	ḷ*	e	ai	o	au	aṃ	aḥ

*the long “vocalic l” is a very rare sound, and thus not included in this work. If one includes this sound the number of vowels thus becomes 16.

Consonants

Place and Manner of Articulation	Voiceless Unaspirate	Voiceless Aspirate	Voiced Unaspirate	Voiced Aspirate	Nasal	Group & Planetary Ruler
Velar (Guttural)	ka	kha	ga	gha	ṅa*	2 - Mars
Palatal	ca	cha	ja	jha	ña**	3- Venus
Retroflex (Cerebral)	ṭa	ṭha	ḍa	ḍha	ṇa	4- Mercury
Dental	ta	tha	da	dha	na	5- Jupiter
Labial	pa	pha	ba	bha	ma	6- Saturn

*the velar nasal only occurs before the velar consonants “ka/kha/ga/gha”

**the palatal nasal only occurs before the palatal consonants “ca/cha/ja/jha”

Semi-Vowels (Group 7 – the Moon)

ya	ra	la	va
----	----	----	----

Sibilants (Group 8 – Rahu “the North Node of the Moon”)

Palatal	Retroflex	Dental
śa	ṣa	sa

The letter “ha” and the special consonants (Group 9 – Ketu “the South Node of the Moon”)

ha	kṣa	jña*
----	-----	------

*In some versions of the alphabet this letter is omitted rather than the vocalic long ḷ so as to produce the required 50 letters.

VOWELS

		<u>Initial</u>	<u>Non-initial*</u>
a - as in “but”.	asteya (non-stealing)	अ	
ā- as in “father”.	āsana (posture)	आ	।
i-as in “hit”.	indraḥ (name of a God)	इ	ि
ī -as in “heat”.	īśvara (god/lord)	ई	ी
u - as in “look”	utkaṭāsana (fierce-pose)	उ	ु
ū - as in “luke”	ūrdhvam (upwards)	ऊ	ू
ṛ- as in “rim”	ṛṣi (sage)	ऋ	ृ
ṝ - as in “reed”	pṝ (to fill)	ॠ	
ḷ-as in “able”	kḷpta (ready, prepared)	ॡ	
<small>(there also exists a long vocalic ḷ although it is extremely rare, thus making 16 vowels in total)</small>			
e- as in “fate”	ekapāda (one-foot)	ए	े
ai –as in “fight”	aira (food/refreshment)	ऐ	ै
o-as in “oat”	ojas (strength/energy)	ओ	ो
au – as in “how”	auśadham (medicine)	औ	ौ
aṃ -	Samskṛtam	अँ	.
aḥ -	namaḥ	अः	:

*this is the written form of the vowel that is used in all positions except when it appears at the beginning of a word.

YOGA ASANAS

The charts below show the Sanskrit and English names of the asanas found primarily in the Hatha, Ashtanga, and Iyengar disciplines of yoga. As this is not meant to be an exhaustive list of the asanas, only those asanas that are commonly encountered are listed below. All asanas are page referenced to B.K.S. Iyengar's *Light on Yoga*.

In the column titled "English" the literal translation appears in quotes followed by the more common English name of the pose. I also want to acknowledge Darren Main for many of the charts in this book. I was honored to provide the Sanskrit and English translations for the *Yoga Teacher Training Manual*, as well as contributing to much of the text.

Track 6 - Sun Salutation Series

Sanskrit	English	LOY*	Benefits	P&C**	Balances***
Tāḍāsana ताडासन	"Mountain Pose" Standing Mountain	61	Aligns entire body and prepares body for other poses.	None.	All Doshas
Samasthiti समस्थिति	"Equal Standing Pose" Standing Stick	61	Aligns entire body and prepares body for other poses.	None.	All Doshas

* LOY – page reference in B.K.S. Iyengar's *Light on Yoga*, Paperback Revised Edition, published 1979.

** P&C – Precautions and Contraindication

*** Refers to the effects specific yoga poses have on either balancing or disturbing on of the three Ayurveda doshas – Vata, Pitta, or Kapha. For more information on the doshas refer to p. 43.

(Sūrya Namaskāra) सूर्य नमस्कार

Sanskrit	English	LOY	Benefits	P&C	Balances	Disturbs
Uttānāsana उत्तानासन & Ardha Uttānāsana अर्ध उत्तानासन	“Stretched Over Pose” Standing Forward Fold	92	Posterior stretch for the back of the body, flushes out internal organs, improves digestion and elimination.	Hamstring pulls, low back issues, recent abdominal surgery.	All Doshas	none
Caturaṅga Daṇḍāsana* चतुरङ्ग दण्डासन	“Four Limbed Staff Pose” Push Up	104	Builds upper body strength.	Wrist issues, shoulder and arm injuries.	Vata and Kapha	Pitta (if held too long)
Ūrdhva Mukha Śvānāsana ऊर्ध्व मुख श्वानासन	“Upward Facing Dog” Upward- Facing Dog	108	Opens entire spine, stretches neural tube, refreshes the nervous system.	Back injuries, wrist issues.	Kapha	Vata and Pitta (if held too long)
Adho Mukha Śvānāsana अधो मुख श्वानासन	“Downward Facing Dog” Downward Facing Dog	110	Quiets the nervous system, opens shoulders, hamstrings and calf muscles, aligns thoracic vertebra.	Wrist issues, hamstrings pulls, some back issues.	Vata and Kapha	Pitta (if held too long)

*some translate “Caturaṅga” as “Crocodile Pose” although the correct name for this pose is “Makarāsana.” (see LOY p. 100)

Track 7 Bent- Knee Series

Sanskrit	English	LOY	Benefits	P&C	Balances	Disturbs
Vīrabhadṛāsana I वीरभद्रासन १	“Distinguished Hero Pose” Warrior I	69	Builds strength in low body, opens hips and groin.	Groin pulls, ankle strain or sprain.	Vata/Kapha	Pitta
Vīrabhadṛāsana II वीरभद्रासन २	“Distinguished Hero Pose” Warrior II	72	Builds strength in low body, opens hips and groin.	Groin pulls, ankle strain or sprain.	Vata/Kapha	Pitta
Utthita Pārśvakoṅāsana उत्थित पार्श्वकोणासन	“Extended Side Angle Pose” Extended Side Angle Stretch	66	Strengthens low body, opens up ribs and obliques, opens groin.	Ankle and knee issues, rotator cuff problems, neck injuries.	Vata/Kapha	Pitta
Parivṛtta Pārśvakoṅāsana परिवृत्त पार्श्वकोणासन	“Turned Around Side Angle Pose” Warrior twist OR Revolved Side Angle	68	Strengthens legs, twists spine.	Pregnancy, shoulder issues, ankle and knee problems, abdominal issues.	Vata/Kapha	Pitta
Utkaṭāsana उत्कटासन	“Extreme/Fierce Pose” Fierce Pose	88	Strengthens quadriceps, calves and shoulders.	Knee, ankle and low back issues.	Vata/Kapha	Pitta
Utkaṭikāsana उत्कटिकासन	“Bent/Sitting Pose” Chair Pose	88	Strengthens quadriceps, calves and shoulders.	Knee, ankle and low back issues.	Vata/Kapha	Pitta

The Sacred Texts

The Vedas - The *Vedas* a Sanskrit word translating as “wisdom” are the oldest sacred texts from India that date back about four millennia. They also provide the first record of yoga philosophy (though it is faint). There are four main *Vedas*: ***R̥g, Atharva, Sāma, and Yajur*** . They are written largely as hymns, invocations and prayers to nature deities. It is believed that the Rishis (ancient Indian mystics) are thought to have orally composed them in the area what is now Kashmir. The Vedas are considered by Hindus to be a direct revelation from God (śruti).

The Upanishads - The word Upanishad for a long time was thought to translate as “to sit down near (the teacher).” Recent academic research suggests, however, that the word means “secret doctrine” or attempting to discover the “hidden connection” of the human realms of existence to the divine planes of Brahman. One can see how this later developed into the science of Yoga “union” of oneself to Higher Consciousness. The oldest *Upanishads* are the *Brihadaranyaka and Candogya*, which were orally composed perhaps as early as 800 BCE. The *Upanishads* are the philosophical commentaries of the Vedic corpus, and like the Vedas are also considered to be direct revelation from God (śruti). They have many more references to yoga but again mostly in the realm of philosophy. There are traditionally said to be anywhere from 52 - 108 different works that are considered to belong to the Upanishads. Among the several Upanishads that exist in the ancient Indian literature, the ones of most relevance for the student of Yoga are the ***Taittiriya, Kena, Katha, Brihadaranyaka, Mundaka, Candogya, and Isa Upanishads***.

The Bhagavad Gita - The *Bhagavad Gita* is part of the larger epic work called the *Mahabharata*, which is the mythical and historical account of the founding of India. In the *Bhagavad Gita*, Krishna (the teacher) appears to Arjuna (the student) and teaches him the principles of yoga as a means to end suffering. The story takes place during a great battle, which is a metaphor for the internal battle that Arjuna himself is experiencing, as he is about to engage in battle against his kinsmen. The various sides are believed to represent the deep split in Arjuna’s mind between family, religion, personal will against his moral duty and the Universal Laws of Dharma. There are eighteen chapters in the *Bhagavad Gita* with Chapters 7 and 14 being the most important with regards to yoga philosophy. The system of philosophy known as Sankhya strongly influenced this work as well as later yoga philosophy. An excellent translation of the Bhagavad Gita is by Winthrop Sergeant.

The Yoga Sutras - The *Yoga Sutras* were put into writing and codified between 200 BCE and 200 CE, although it is possible that they were composed at an earlier date. The author (or the editor) of the *Yoga Sutras* is believed to be Patanjali. The word sutra means ‘thread’ as the *Yoga Sutras* are aphorisms that are threaded or weaved together to create the rich tapestry of yoga philosophy. There are 195 sutras “aphorisms” in total, divided into 4 sections. The eight limbs of yoga (ashtanga) come from the second chapter of the *Yoga Sutras*. The four chapters of the Sutras pertain to the following subjects – discussion on consciousness, the actual practice of yoga through the eight limbs, special powers attained by the yogi, and ultimate liberation from the bonds of physical illusion. An excellent translation and commentary of the *Yoga Sutras* is by Chip Hartranft.

Hatha Yoga Pradipika - Just as the yoga sutras codified yoga in a way that gave yoga philosophy more structure, a yogi by the name of Svatanmarama codified the physical practice of hatha yoga in his book the *Hatha Yoga Pradipika* (Light on the Forceful Yoga). It was believed to have been composed sometime in the 14th century CE. In this book he begins the journey to what we now think of today as hatha yoga. Though not easy to read, and still looking very different than the yoga many of us know today, the *Pradipika* addresses familiar concepts such as basic forms of breath control (pranayama), basic poses (asana) cleansing techniques (kriya), locks (bandhas), hand and body gestures (mudras) and a number of other concepts fundamental to most styles of hatha yoga.

It should be noted that in the *Hatha Yoga Pradipika* there is reference to only **84 actual yoga postures**. However the text states that there are **only four yoga poses that are deemed to be the most important – Siddhāsana, Padmāsana, Simhāsana, and Bhadrāsana**. It should be noted that these four fundamental poses are all “seated” poses and thus adhere to the true meaning of the Sanskrit word āsana, “seat.” The multitude of asanas witnessed today is believed to have been created over the centuries after the *Hatha Yoga Pradipika*.

Gheranda Samhita - composed in the late 17th century CE, this is a lesser known collection of 317 verses regarded by many as the best-known work on Hatha Yoga. It details nearly 32 actual yoga asanas along with many of the bandhas, cleansing techniques, and mudras commonly practiced in contemporary forms of yoga. Like the *Hatha Yoga Pradipika* it is not very easy to read.

Track 18 Cakras

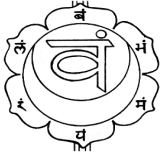
The Seven Major Cakras of the Physical Body along with their corresponding characteristics and location in the body

1. Mūlādhāra मूलाधार



This chakra translates as the “root receptacle” and is located at the base of the spinal column and is connected with the gonads. It is associated with the color RED and the sacred **bija** sound LAM. In the Energy body it represents itself as aspects of Survival and Mass Consciousness. Its corresponding sensory function is SMELL and connects with the EARTH element.

2. Svādhiṣṭhāna स्वाधिष्ठान



This chakra translates as “abiding in one’s own place” and is located at the genital region of the low back and is also connected with the gonads. It is associated with the color ORANGE and the sacred **bija** sound VAM. In the Energy body it represents itself as aspects of Sexuality, Creativity, Procreation, Balancing the Masculine/Feminine. Its corresponding sensory function is TASTE and connects with the WATER element.

3. Maṇipūra मणिपूर



This chakra translates as “city of the shining jewel” and is located at the solar plexus and is connected with the adrenal glands. It is associated with the color YELLOW and the sacred **bija** sound RAM. In the Energy body it represents itself as aspects of Personal Power, Will, and is said to be the actual seat of the Emotional body. Its corresponding sensory function is SIGHT and connects with the FIRE element.

4. Anāhata अनाहत



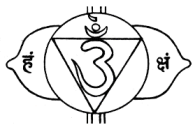
This chakra translates as “that which cannot be struck or come into conflict” and is located near the heart in the center of the chest and is connected with the thymus gland. It is associated with the color GREEN and the sacred **bīja** sound YAM. In the Energy body it represents itself as aspects of Unconditional Love and Compassion. Its corresponding sensory function is TOUCH and connects with the AIR element.

5. Viśuddhā विशुद्धा



This chakra translates as “that which is purified” and is located in the throat and is connected with the thyroid gland. It is associated with the color BLUE and the sacred **bīja** sound HAM. In the Energy body it represents itself as aspects of abilities in Communication and Self-Expression. Its corresponding sensory function is HEARING and connects with the SPACE element.

6. Ājñā आज्ञा



This chakra translates as “the perceiving one” and is located in the center of the forehead between the eyebrows (sometimes called the “third eye”) and is connected with the pituitary gland. It is associated with the color INDIGO and the sacred **bīja** sound OM. In the Energy body it represents itself as aspects of intuition, cognition, and our multi-dimensional sight.

7. Sahasrāra सहस्रार



This chakra translates as “the thousand-petal lotus” and is located at the crown of the head and is connected with the pineal gland. It is associated with the color WHITE (the merging of all the colors) and the sacred **bīja** sound is SILENCE (the merging of all sounds). In the Energy body it represents itself as aspects of Universal Consciousness and Connection to Spirit.

PRANAYAMA

Some spiritual and medical observations of Yogic Breathing –

- Physiological effects of “Yogic Breath” – recent scientific studies know validate what the ancient yogis proclaimed millennia ago – that the breath, which is called “prāṇā” in Sanskrit is the key for the body and mind to heal itself.
- Our prana is the manner in which we achieve deeper states of consciousness. In fact the first “yoga” or “union” we try to achieve is the mastery of uniting the breath to the body.
- In many cultures (both ancient and modern) there is a very intimate connection between the word “breath” and “spirit, soul, consciousness” that one finds in many languages. The English word “spirit” derives from the Latin verb “spirare” – to breath. In English the words “re-SPIRATE,” “in-SPIRE” and “ex-PIRE” all convey this original semantic connection of the “breath” and “spirit” being one and the same. Our BREATH is literally our SPIRIT! Our breath is the conduit that not only binds the Physical, Emotional, Mental, and Spiritual bodies together, it is also the direct conduit that connects our physical body to our Divine Spirit (**Atman**) and to the Universal Consciousness (**Brahman**).
- The quality and the state of your breath dictate the quality and the state of your life. If your breath is shallow, disconnected, fast, and unconscious so too is the quality of your life. When we begin to breath with mindfulness, intention using deep rich focused breath so too do we become centered and grounded.
- A few inches below the front of the navel there is an energy spot that is actually the center of gravity of the body. Spiritual texts from many ancient parts of the world (India, China, Japan) consider this place to be where the Soul actually connects into the body. It is where our life’s essence our Prana, Chi, or Ki emanates and anchors into the body.
- When we begin to breath from this space, something truly profound begins to happen. The mind and the body begin to relax instinctively. The Vagus nerve in the body becomes activated and in turn stimulates the Parasympathetic Nervous System allowing the “relaxation response” to occur. When the mind and body are relaxed, we experience healing.

- There are two branches of the nervous system (NS) that regulate the functions of the body. They are the parasympathetic and sympathetic NS. The parasympathetic NS regulates the normal day-to-day functions such as digestion, blood pressure, healing, immunity, and tissue regeneration. It is also known as the “rest and digest” mode of the NS. The sympathetic NS regulates the emergency response of the body. It tells the adrenals to produce adrenaline; it also increases the heart rate, constricts the vital organs and prepares the body for attack. This is also called the “fight or flight” mode of the NS.
- Prolonged time in fight or flight inhibits the rest and digest functions from happening, thus preparing the way for illness. Specific pranayama techniques in yoga enable us to shift our bodies from the sympathetic NS “fight or flight” mode to the parasympathetic NS “rest and digest” mode.

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Track 19 – Closing Mantras

Gayatri Mantra (from the Rig Veda, Book 3, Hymn 62)

Om bhūr bhuvāsvah tat savitur vareṇyam bhargo
devasya dhīmahi dhiyo yo naḥ pracodayāt

ॐ

भूर्भूवः स्वः तत्सवितुर्वरेण्यम् भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्

**May there be peace on earth, immortal, and divine
planes. I meditate upon the brilliant splendor of Savitur,
the Sun God. May He be the One who stimulates our
intellect.**

From the Brihadaranyaka Upanishad
(Chapter One, Section Three, Mantra 28)

Om asato mā sad gamaya
tamaso mā jyotir gamaya
mṛtyor māmṛtam gamaya
Om Śānti, Śānti, Śāntiḥ Om

ॐ असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मा मृतं गमय
ॐ शान्ति शान्ति शान्तिः ॐ

**Lead me from the Illusion to the Truth; lead me from Darkness to
Light; lead me from the Cycles of Life and Death to Immortality. OM
peace, peace, peace OM**

ASANAS AND THE EFFECT ON THE DOSHAS

(This is not meant to be an exhaustive list of all the yoga poses)

Vata – People who have a vata imbalance need to do poses and exercise programs that are calm, slow, grounding, improve strength, flexibility, stability, structured, and involve minimum exertion. Active or heated styles of yoga or exercise are not advised. Gentle Hatha, Restorative, Iyengar, and Svarupa Yoga are ideal. Forward folding poses, seated poses, supine poses, well-supported inversion, gentle twists of spine in all directions, and rest poses are ideal for this imbalance as they stimulate the parasympathetic nervous system. Backbends need to be performed consciously and sparingly. Incorporating a rich, full breath (Ujjayi breath with the mouth closed) during the poses is essential for all vata-balancing programs. Poses and stretching exercises that strengthen and open the muscles of the abdomen, erector muscles of the back, spinal column, and pelvis stabilizing muscles are beneficial to establish balance of vata. Key words are strength, flexibility, stability, structure, and stillness.

1. Virāsana – Seated Hero Pose
2. Pavanmuktāsana – Wind-releasing Pose
3. Bālāsana – Child’s Pose
4. Virabhadrāsana – Warrior Pose
5. Hasta Pādānguṣṭhāsana – Hand to Big Toe Pose
6. Pārśvottānāsana - Stretched Over Side of Body Pose
7. Sālamba Setu Bandhāsana – Supported Bridge Pose
8. Daṇḍāsana – Seated Staff Pose
9. Uttānāsana – Stretched Over Pose
10. Jānu Śīrṣāsana – Head to Knee Pose

Pitta – For those who have pitta imbalances, poses and exercises need to be practiced non-competitively, mindfully, nurturing, and without force. It is important for the pitta type not to push to the edge. Again, active or heated styles of yoga or sports are not advised; however, gentle Hatha, Restorative, Iyengar, and Svarupa Yoga are ideal. Supported backbends, supported inversions, all forward folds with seated forward folds working the best, twisting poses, and rest poses are the most calming for Pitta as they calm digestion and are cooling for the body. Areas of the body that need focus are the abdominal cavity with emphasis on cleansing the internal organs as well as the lymphatic and endocrine systems. Key words are non-competition, cutting back, and centering.

1. Upaviṣṭha Koṇāsana – Seated Angle Pose
2. Paścimottānāsana – Seated Forward Fold
3. Sarvangāsana – Shoulder Stand
4. Parivṛtta Jānu Śīrṣāsana – Revolved Head to Knee Pose
5. Śalabhāsana – Locust Pose
6. Anantāsana – Reclining Pose
7. Maricyāsana – Seated Twisted Pose
8. Supta Virāsana – Supine Hero Pose
9. Kūrmāsana – Tortoise Pose
10. Ūrdhva Dhanurāsana – Upward Bow Pose

Kapha – A Kapha type needs more activity, movement, heat, and overall stimulation of the body. Here moderately heated or more vigorous styles of yoga and exercise are recommended. Restorative, Iyengar, and gentle Hatha Yoga as well as Pilates. Gentle exercises are also suggested though if the person has any joint issues occurring in the body. Inversions (supported), standing poses, balancing poses, all backbends, and heat-generating postures are all suggested to increase metabolism and circulation. Forward folds need to be minimized and if done need to be more active. Body areas that need to be worked and opened are the chest, lungs, and thoracic cavity. It is important to note that Kapha types may have joint problems in parts of the body due to excess body mass, thus making it necessary to establish stability and strength in these areas prior to any inversions or balancing poses. Key words are motivation, mobility, and activity.

1. Utthita Trikoṅāsana – Extended Triangle Pose
2. Navāsana – Boat Pose
3. Vṛkṣāsana – Tree Pose
4. Ardha Candrāsana – Half Moon Pose
5. Pūrvottānāsana – Front Body Stretch Pose
6. Eka Pāda Rājapōtāsana – One-Footed Pigeon Pose
7. Dhanurāsana – Bow Pose
8. Uṣṭrāsana – Camel Pose
9. Halāsana – Plow Pose
10. Vasiṣṭhāsana – Extended Balanced Side Pose

TRI-DOSHIC POSES - ideal for balancing all three doshas

Prāṇāyāma – Nāḍī-Śodhana (Alternate Nostril Breathing), Ujjāyi (Victorious Breathing), and Durgā Prāṇāyāma (Full Breathing) are ideal for all types.

Ujjāyi breathing is best for Vata when done deeply and slowly.

Relaxing and exhaling through the mouth are cooling (if feeling over-heated) and balancing for Pitta.

Bhaṣṭika Breathing (Rapid Breathing), Kapālabhāti (Skull-shining Breath) are great for Kapha.

- i. Warm up poses
 - i. Sūrya Namaskāra – Sun Salutation
 - ii. Neck Stretching
 - iii. Neutral Spine/Pelvic Tilts/Spinal Rotations
 - iv. Cat/Cow Stretch
 2. Tādāsana – Mountain Pose
 3. Prasārita Pādottānāsana – Feet Spread Stretched Pose
 4. Pādahastāsana - Hands Below Feet Pose
 5. Setu Bandhāsana – Bound Bridge Pose
 6. Halāsana – Plow Pose
 7. Baddha Koṅāsana – Bound Angle Pose
 8. Bharadvajāsana – Legs Side Sitting Twist
 9. Jāṭhara Parivartanāsana – Revolved Belly Pose
 10. Matsyāsana – Fish Pose
- Closing Postures - Bālāsana – Child Pose & Śavāsana – Corpse Pose.

YOGA GLOSSARY

OM/AUM – According to Indian Philosophy, when Brahma brought the entire known Universe into creation he did so by chanting the primordial sound OM. This sacred sound of Cosmic Consciousness when chanted allows one to experience Yoga “union” with the Universe. The sound OM is actually composed of four distinct sounds - A + U + M + Silence. These four sounds correlate to the four stages of human consciousness – Waking State of the Conscious mind, the Dreaming State of the Unconscious mind, the Sleeping State of the Subconscious mind, and the All-pervading State of the Superconscious mind.

Namaste – this all-purpose phrase literally breaks down into the words “namas – bowing, honoring, giving salutations” and “te – you”. Thus the literal translation of this greeting is “honoring you”. In usage within the context of Yoga as well as in the Indian tradition it has come to express “(I) honor (the Divine Light in) you.”

Ahamkāra or Ahaṅkāra – literally the “I-doing” meaning the “ego” breaks down into two words: “aham” meaning “I” and “kāra” meaning “doing” from the verbal root “kr - to do or to make.” It is the ahamkāra that creates the false belief or sense that one is separate from the Universe and tricks one into feeling incomplete. In order for one to achieve true yoga or “union” with Ātman, one must learn to let go of ahamkāra.

Māya – “illusion” from the verbal root “mā – to measure, to limit, to divide” which confines and limits one’s perception of reality and of the truth. It is nothing more than a veil that blinds and divides one from the true nature of the Soul.