

॥ॐ श्री गणेशाय नमः॥



॥Vakratunda Mahakaya Suryakoti Samaprabha Nirvighnam Kuru Me Deva Sarva-Kaaryeshu Sarvada॥

Teacher Training Course

RYT200 Hatha Yoga

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Introduction to Yoga

"Yoga is not an ancient myth buried in oblivion. It is the most

valuable
inheritance of the present. It is the essential need of today and
the
culture of tomorrow. "

Yoga is the science of right living and, as such, is intended to
be incorporated in daily life. It works on all aspects of the
person: the physical, vital, mental, emotional, psychic and
spiritual.

The word yoga means 'unity' or 'oneness' and is derived
from the Sanskrit word yuj, which means 'to join'. This unity or
joining is described in spiritual terms as the union of the
individual consciousness with the universal consciousness. On
a more practical level, yoga is a means of balancing and
harmonizing
the body, mind and emotions. This is done through
the practice of asana, pranayama, mudra, bandha, shatkarma
and meditation, and must be achieved before union can take
place with the higher reality.

Part-1

Asana

Introduction to Yogasana

In the Yoga Sutras of Patanjali there is a concise definition of
yogasana: "Sthiram sukham aasanam ", meaning 'that position
which is comfortable and steady'. In this context, asanas are
practised to develop the ability to sit comfortably in one
position
for an extended period of time, an ability necessary for
meditation. Raja yoga equates yogasana to the stable sitting
position.

The hatha yogis, however, found that certain specific body
positions, asanas, open the energy channels and psychic
centres.

They found that developing control of the body through these
practices enabled them to control the mind and energy.

Yogasanas became tools to higher awareness, providing the stable foundation necessary for the exploration of the body, breath, mind and higher states. For this reason, asana practice comes first in hatha yoga texts such as Hatha Yoga Pradipika.

In the yogic scriptures it is said that there were originally 8,400,000 asanas, which represent the 8,400,000 incarnations

every individual must pass through before attaining liberation

from the cycle of birth and death. These asanas represented a progressive evolution from the simplest form of life to the most complex: that of a fully realized human being. Down through the ages the great rishis and yogis modified and reduced the number of asanas to the few hundred known today. Of these few hundred, only the eighty-four most useful are discussed in detail. Through their practice, it is possible to side-step the karmic process and bypass many evolutionary stages in one lifetime.