

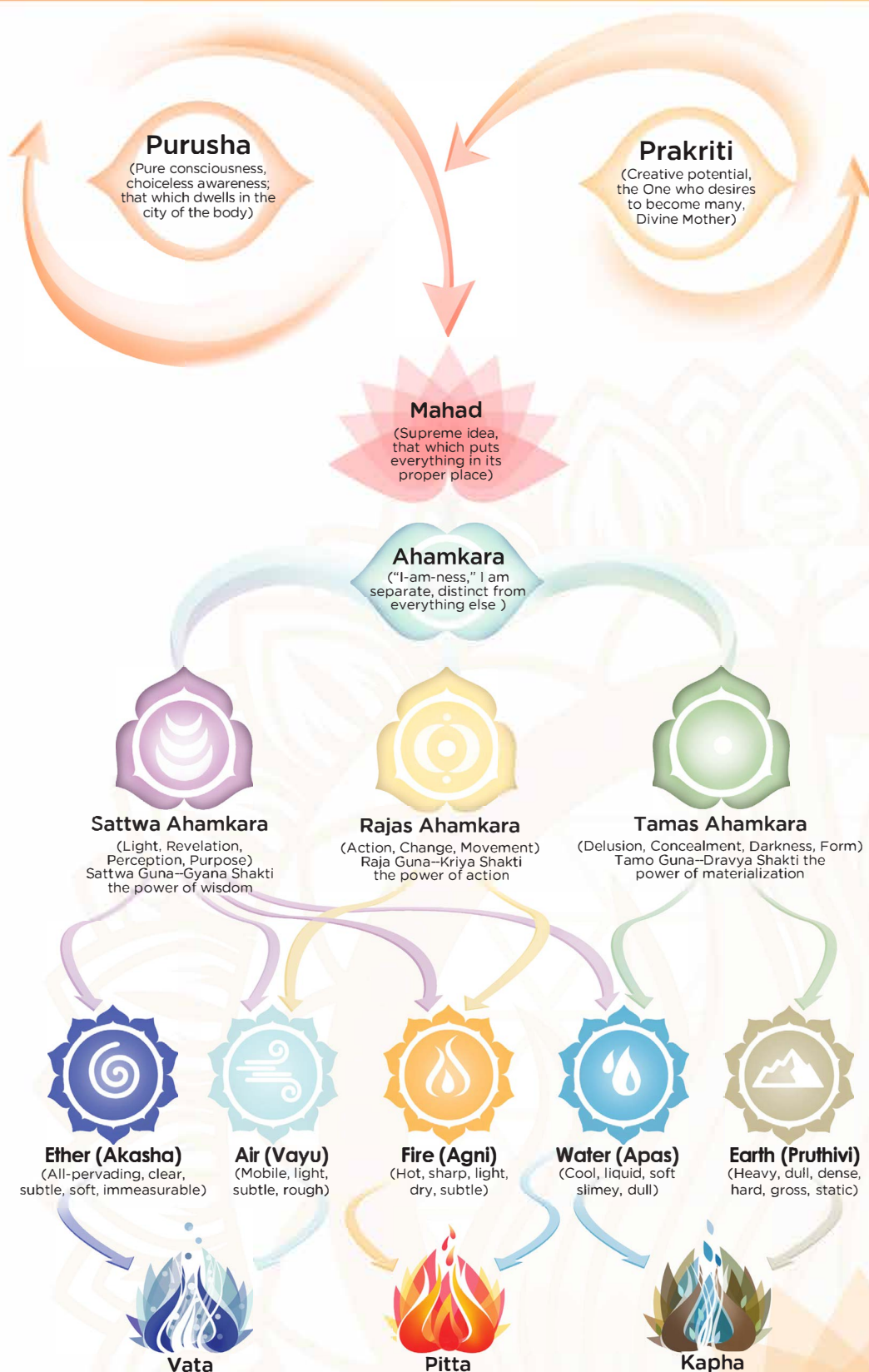


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Intro to *Gayatri Mantra*

Refer to Appendix Page: page 132 “Gayatri Mantra”

- *Gayatri* is one of the oldest *mantras* of the Vedas.
- Used for celebrating the miracle of Divine light outwardly and inwardly and aligning one's intelligence with the evolutionary power at the heart of all spiritual teachings.
- The *mantra* frees one from the fruits of karma (action) and leads one toward *moksha* (freedom).
- *Gayatri* enlivens the life force so that it expresses itself fully, thus promoting longevity, courage, strength, understanding, clarity and sweetness of speech.
- Finally, it is used to awaken *shakti* (universal power), for the purpose of overall awakening and to enliven devotional practices.
- The essence of the *Surya Gayatri mantra* is to exalt your intelligence to be as bright as the sun and to help you overcome your limitations and challenges in order to fully thrive.



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Attributes That Pervade All

- The vision of samkhya allows you to comprehend the incomprehensible—how the One becomes many.
- The unchanging source of the material world is *purusha*—consciousness
- Initially, nature (*prakriti*) starts as the perfect equilibrium of qualities (*gunas*)
 - *Prakriti* means creative potential: the One who desires to become many, the Divine Mother
- From this pure creative potential emerges *mahad*, “the supreme idea,” the seed of every individual.
- From *mahad* evolves *ahamkara*: “I-am-maker,” “I am separate/distinct from everything else.”
 - *ahamkara* is required for embodiment/individuation.
- *Ahamkara* is a mixture of three attributes (*guna*—that which binds):
 - *tamas ahamkara*—Delusion, concealment, darkness, form. *Dravya shakti*—the power of materialization. *Tamas* is the negative force that sustains previous activity. Creates delusion and attachment, dullness, inertia, stagnation.
 - *rajas ahamkara*—“light of the heavens.” *Kriya shakti*—the power of action. The active, stimulating, positive force that initiates change. Passion, agitation, vital force. Sparks reactivity, emotional fluctuations, love/hate, attraction/repulsion.
 - *sattwa ahamkara*—Light, revelation, perception, purpose (*gyana shakti*). Neutral/balancing force, oversees and observes. Light, love, higher spiritual force that allows you to evolve. *Dharma*. Faith, honesty, self-control, truthfulness are all aspects of *sattwa*. Principle of intelligence, which is related to the essence of *Gayatri mantra*.



The Effects of the *Gunas*

- Hidden and subtle, the presence of the *gunas* are often difficult to observe, however there are practical ways to reflect on them.
- The influence of the *gunas* on your emotions and actions:
 - Predominant *Tamas*: you have a tendency toward feeling overwhelmed, stuck, you tend toward self-inflicted pain and suffering, self-blame. You identify with your suffering, are prone to prolonged moods, which lead to stagnancy and ultimately, self-destruction.
 - Predominant *Rajas*: you react to uncomfortable feelings by acting-out or seeking distractions that are stimulating and that engage the senses (e.g. shopping, sex, rampant internet use, etc...). You let off steam, seeking stimulation or by diffusing some of your discomfort or pain on others, venting your anger/discomfort outwardly.
 - Predominant *Sattwa*: you actively seek greater understanding and clarity. You become a conscious participant in your own growth, remaining open to the Truth, learning and evolving. Seeing that you are more than your emotions, you remain mindful of the greater good and embody a commitment to serve it. Truth is more important than your self-seeking.
- *Gunas*: shape your experience in meditation. Meditation is one of the most helpful ways to reflect on the state of your *gunas*
 - Predominant *Tamas*: leads to little or no awareness. Thought, mind, emotion and/or bodily sensations block out all higher experience. There is little or no desire to achieve higher planes of awareness; it becomes hard to even imagine the value of meditation.



- Predominant *Rajas*: occasional glimpses of higher intelligence, able to taste the benefit of meditation, however experiences are fleeting, because the rajasic mind cannot sustain stillness. Prone to avoiding meditating simply because they are “too busy.”
- Predominant *Sattwa*: consciousness becomes less and less overshadowed by thought or matter. Meaningful and lasting insights into one's higher nature continue to unfold. Touched by the infinite, the mind's clarity expands. The hunger for greater freedom and clarity continues to grow.

Laws of the *Gunas*

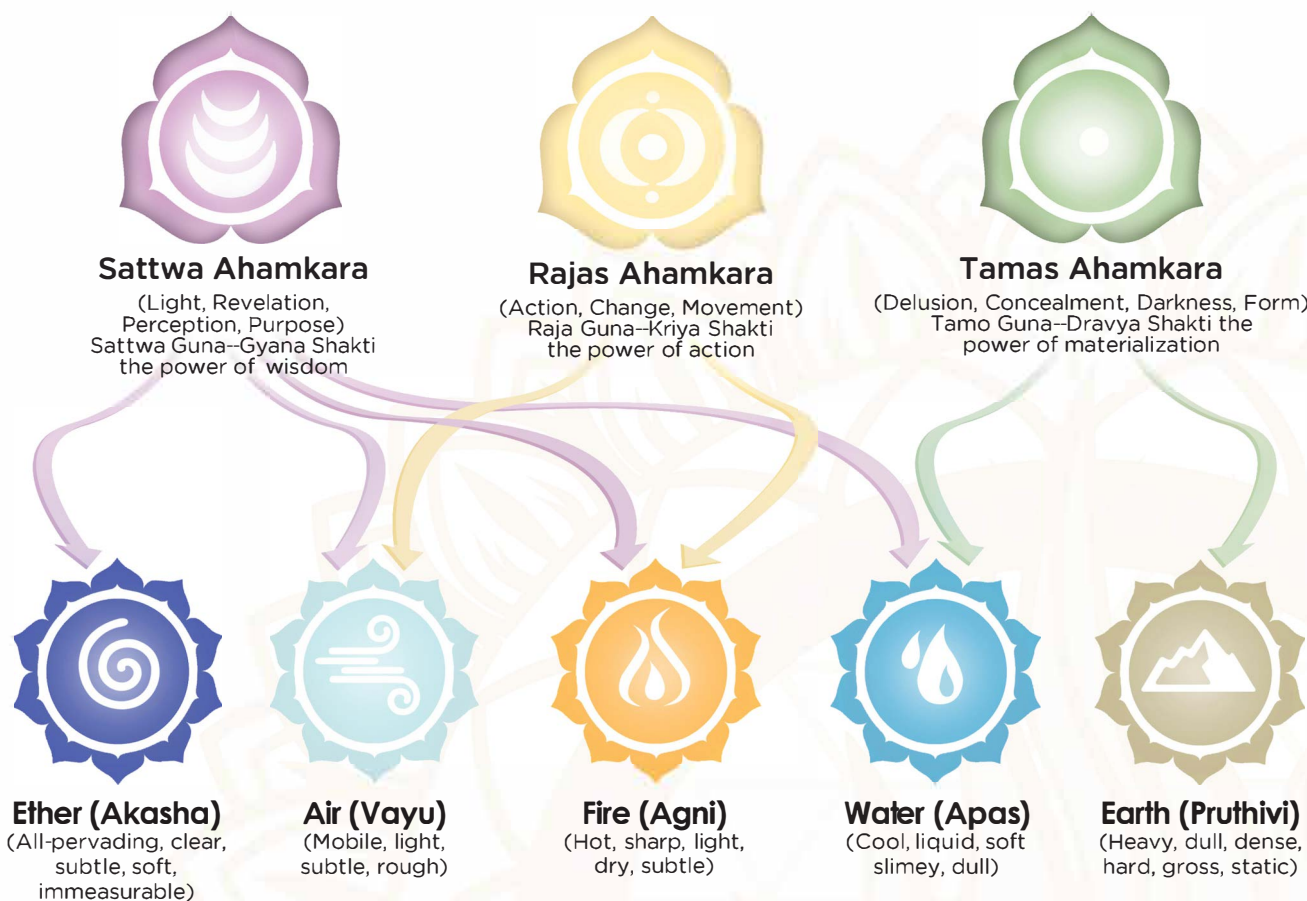
- The *gunas* are under the constant influence of two principles:
 - the Law Of Alternation
 - the Law Of Continuity
- The Law of Alternation states that the *gunas* are constantly being affected by one another.
 - diet, thought and action: these three things ceaselessly influence the balance of your *gunas* and the qualities of your thoughts, feelings and behavior.
 - by being aware of the *gunas* inherent in your food, actions, environment and thoughts, you can positively affect the direction of change.
- The Law of Continuity can be summed up as “like attracts like”—the tendency to remain or become further embedded in the qualities of the predominant *guna*.
 - this is why we are most comfortable eating, thinking and doing the same thing and thus perpetuating our current condition/*guna*.
 - we resist change and often choose to sustain patterns even when they may not be productive or helpful. Reinforcing our current state feels good.



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- Note: *rajas* cannot remain *rajas* indefinitely. *Rajas* eventually leads to either *sattwa* or *tamas*—greater freedom or more confinement/destruction.
- Most of us know what we want, not what we need—or would be most beneficial for us.
- *Sattwa* provides the clarity and higher intentionality to break our patterning.
- Ultimately, the goal of yoga is to transcend all the *gunas*, since even *sattwa* is binding and is not the equivalent of pure being/*purusha*, which is beyond all qualities.

MODULE 12: The Descent Of Consciousness Into Matter: The Five Elements And The Doshas



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The Five Elements

- The five elements: earth, water, fire, air, ether are the next stage in consciousness' descent into matter.
- *Gun*as (mind) are the basis for all matter.
- Earth (solidity) is born from *tamas*
- Water (fluidity) is born from *tamas* + *sattwa*
- Fire (transformation) is born from intense *rajas* + *sattwa*
- Air (movement) is born from primarily intense *sattwa* + *rajas*
- Ether (space) is born from *sattwa*
- The five elements shape your proclivities and your character. They influence what we like/dislike, what is comfortable/uncomfortable.

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Vata

"Vah," meaning to carry or move

Principle of mobility, regulating all thought, action and speech

Responsible for joy, happiness, creativity and elimination,

Qualities: dry, light, cold, rough, subtle, mobile and clear

Tending toward irregular appetite, elimination and absorption; delicate health

Behavior: easily excited, alert, quick, good imagination, daydreaming, are not idle, seek constant action.



Pitta

From "tap:" to heat

That which cooks and breaks things down, from food, to thought, memory, emotions, includes digestive enzymes

The basis for appetite, vitality, learning and understanding etc.

Qualities: hot, sharp, liquid, spreading and slightly oily, sour, pungent, bitter

Tending toward reactive body, medium body frame. Highly disciplined, concentrate easily, natural leaders

Behavior: judgmental, critical, easily angered, love noble professions, spend money on luxurious things, moderate strength + great material knowledge



Kapha

From "Ka," water and "pha," to flourish

Basis for all cells and tissues; lubricates joints and organs, strong muscles, bones and secretions. Memory retention is also part of Kapha

Qualities: heavy, slow, cool, slimy, dense, soft, static, sticky, cloudy, hard, gross.

Steady appetite, slower digestion and metabolism, attracted to salty and sweet--tendency toward water retention

Blessed with deep stable faith, love and compassion, calm, steady mind. Good memory. Unbalanced Kapha suffers from greed, possessiveness, attachment, laziness. Excellent strength, knowledge, peace, and longevity

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The Ayurveda of Yoga : The Doshas

- *Dosha* refers to three biological humors, the subtle forces that animate your physiology and psychology.
- Definition of *dosha*: “that which darkens, spoils, or causes things to decay,” “defect,” “that which has a tendency to go out balance.
- You have all three *dosha*. Each consists of an active element as well as an element that serves as the medium in which it is based:
 - *vata*: active = air/movement + medium = ether
 - *pitta*: active = fire/heat + medium = water
 - *kapha*: active = water/moisture + medium = earth
- *Vata* Basics:
 - movement, breath, muscles
 - all tissues, heart
 - creativity, flexibility or fear/anxiety
- *Pitta* Basics:
 - that which breaks things down
 - all transformation, metabolism, assimilation
 - understanding, intelligence or anger, hatred, inflammatory disorders
- *Kapha* Basics:
 - cohesion, lubrication, moisturizes, maintains immunity
 - expressions of love, calmness, forgiveness or attachment
 - greed, possessiveness, congestion



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The Descent Of Consciousness Into Matter: Conclusion

- *Dosha* exists on two levels: a constitutional state (*prakriti*) that is your innate and life-long baseline, and a conditional state (*vikriti*) that is always in flux, constantly conditioned by your environment, diet, thoughts and actions.
 - Constitution (*prakriti*) is determined at conception—there is a karmic and genetic component to the alchemy of our constitutional make-up. You are a unique note—*mahad*—in the symphony of creation.
- From the viewpoint of *ayurveda*, the purpose of practice is to remove the imbalance (*vikriti*) and align your self with nature's intention/design for you (*prakriti*), so that you can most effectively fulfill your *dharma*.
- Make choices in your lifestyle, including your yoga practice, diet and thoughts, so that your *vikriti* is as aligned as possible with your *prakriti*—your ideal blueprint for happiness.
- The result: inner wisdom, instead of imbalances, shape your actions, speech and thoughts.