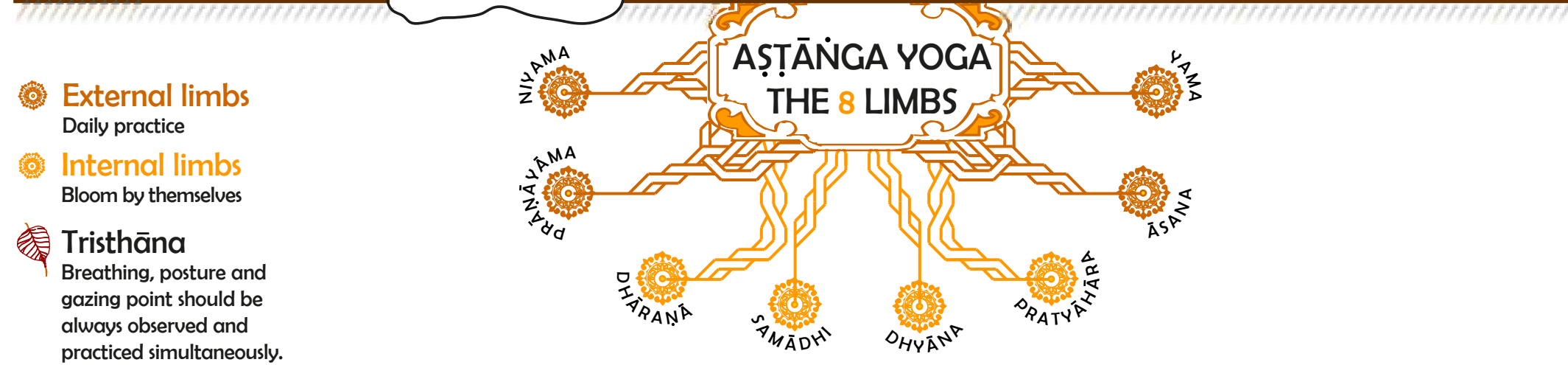
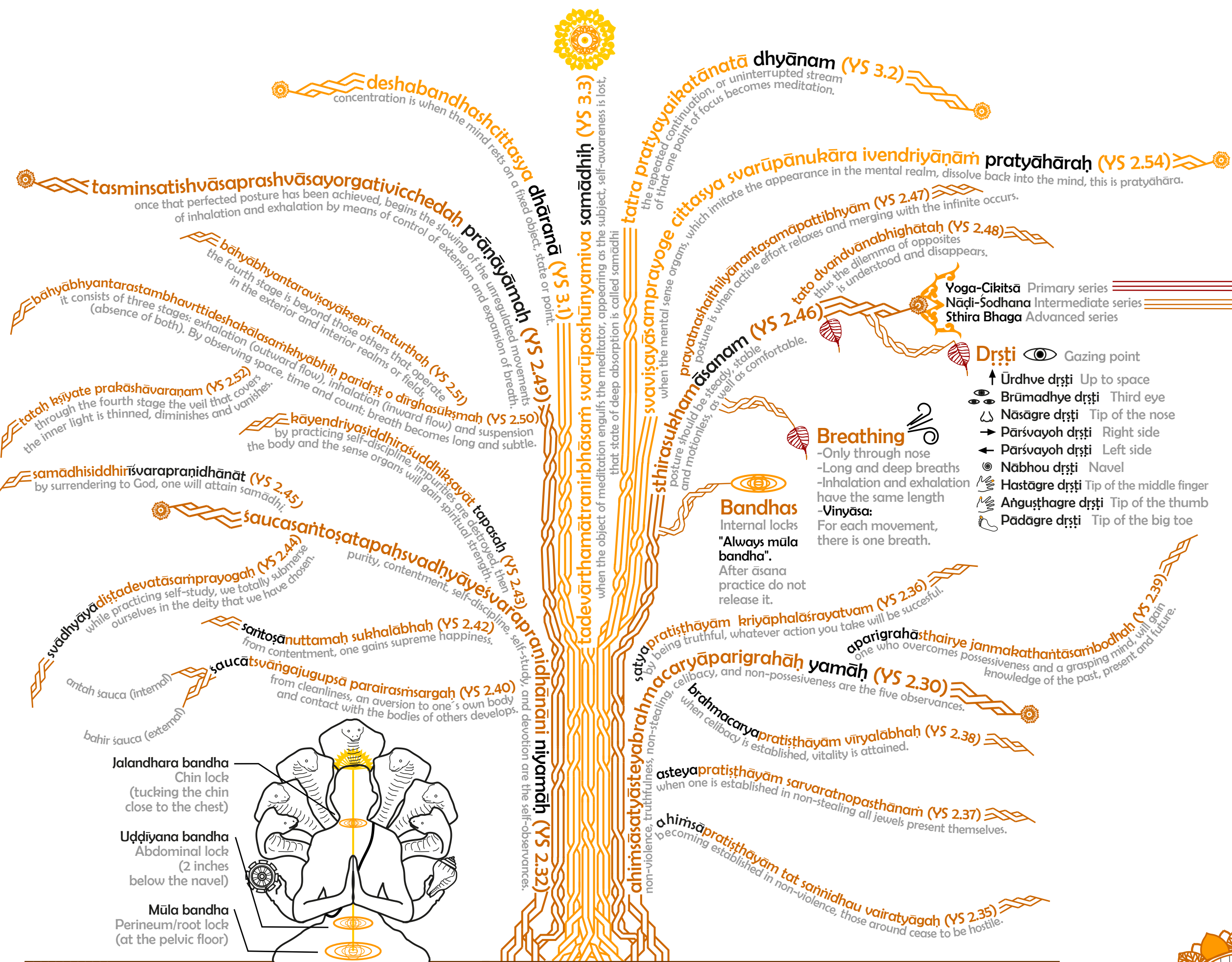


AṢṬĀṄGA YOGA

**"Practice, practice, practice...all is coming"
Sri K. Pattabhi Jois.**

ASĪ ANGA YOGA

Dedicated
to the memory
of those who
teach us
and guide us



THE 8 LIMBS (Yoga Sūtras of Patañjali II: ŚĀDHANAPĀDAḤ)
yogaṅgānuṣṭhānādāsuddhiḥsaye jñānādiptirāvivēkakhyatēḥ (YS 2.28)
 By practicing all 8 limbs of Ashtanga yoga, the impurities of the body and mind will be destroyed. These impurities are obstacles that prevent us from realizing the true nature of the soul. Once these obstacles are cleared by practicing the 8 limbs, we will be able to distinguish between what is true and what is untrue.

yamanyamāsanapraṇāyāmapratyāhāradhāraṇādhyānasmadhayo'ṣṭāvagaṇī (YS 2.29)

The limbs of the eight-fold path are as follows: how we relate to others (yama) and ourselves (niyama), posture (āsana), energy control through breath (prāṇāyāma), concentration (dhāraṇa), abstraction from the senses (pratyāhāra): contemplation or meditation (dhyāna), and higher consciousness (samādhi).

We must practice one by one the four externally oriented limbs, the other four limbs grow internally as a consequence of our daily external practice. They are all interconnected and lead us to the final limb called samādhi, the higher consciousness.

THE 9 OBSTACLES (Yoga Sūtras of Patañjali I: SAMĀDHIPĀDAḤ)

These obstacles (antarāya) obscure that which is immutable in human beings (citta):
vyādhistyānasamśayapramāḍālasāvīratibhṛntidarśanālabdhabhūmikatva
ānavasthitatvāni cittavikṣepaste 'ntarāyāḥ (YS 1.30)

Vyādhi Illness	Pramāda Rush; impatience	Bhṛāntidārsana Blindness; misconception
Styāna Apathy; laziness	Ālasya Discouragement	Alabdhabhūmikatva Stagnancy
Samśaya Doubt; indecisiveness	Avirati Absentmindedness	Anavasthitatvāni Regression; instability

THE 5 AFFLICTIONS (Yoga Sūtras of Patañjali II: SĀDHANAPĀDAH)

samādhibhāvanārthaḥ kleśātanaūkaraṇārthaśca (YS 2.2)
 The practice of yoga reduces our afflictions (kleśa) and lead us to the final limb (samādhi). The afflictions along the spiritual path are as follows:

avidyāsmītārāgadvesābhiniveśāḥ kleśāḥ (YS 2.3)

anityashuddhicidubhūtanasmā nitya śucikālakarmahatyātravidyā (VS 2.5)

Mistaking the transient for the permanent, the impure for the pure, pain for pleasure, and that which is not the self for the self; all this is called ignorance (avidyā).

dṛgdarśanaśalyatōrekaśmatōvāsmita (VS 2.6)

Confusing the immutable core with the transient shell is referred to as identification with the mutable/ego (asmitta).

sūhānushayī rāgaḥ (VS 2.7)

The presumption that happiness depends on external circumstances is referred to as desire or attachment (rāga).

samārūḍho 'bhinivēṣaḥ (VS 2.9)

Self-preservation or attachment to life (abhinivēṣa) is the subtlety of all afflictions. It is found even in wise men.

dūḥkhānushayī dveṣaḥ (VS 2.8)

The notion that pain and suffering are caused by external circumstances is referred to as aversion (dveṣa).

OPENING MANTRĀḤ
Om

Vande gurūṇām caraṇāravinde
 andarsita svātma sukhāva bodhe ।
 niḥ śreyase jāṅgalikāyamāne
 saṁsāra hālāhala mohaśāntyai ॥

ābāhu puruṣākāraṁ
 ankhacakrāsi dhāriṇam |
 sahasra śirasam śvetaṁ
 praṇamāmi patañjalim ||

Om

MANGALA MANTRĀḤ

Om
Svastiprajābhyah
paripālayamtām
nyāyena mārgēṇa

mahīm mahisāḥ |
 gobrahmaṇebhyaḥ
 śubhamastu nityam
 lokāḥ samastāḥ
 sukhinobhavantu ||
 Om śāntiḥ śāntiḥ śāntiḥ

"PARAMPARA is knowledge that is passed in succession from teacher to student. It is a Sanskrit word that denotes the principle of transmitting knowledge in its most valuable form; knowledge based on direct and practical experience. It is the basis of any lineage: the teacher and student form the links in the chain of instruction that has been passed down for thousands of years. In order for yoga instruction to be effective, true and complete, it should come from within parampara."

"Knowledge can be transferred only after the student has spent many years with an experienced guru, a teacher to whom he has completely surrendered in body, mind, speech and inner being. Only then is he fit to receive knowledge."

The dharma, or duty, of the student is to practice diligently and to strive to understand the teachings of the guru. The perfection of knowledge – and of yoga – lies beyond simply mastering the practice; knowledge grows from the mutual love and respect between student and teacher, a relationship that can only be cultivated over time."

"The teacher's dharma is to teach you exactly as he learned it from his guru. The teaching should be presented with a good heart, with good purpose and with noble intentions. There should be an absence of harmful motivations. The teacher should not mislead the student in any way or veer from what he has been taught. The teacher can make his students steady – he can make them firm where they waver. He is like a father or mother who corrects each step in his student's spiritual practice."

"Surrendering to parampara, however, is like entering a river of teachings that has been flowing for thousands of years, a river that age-old masters have followed into an ocean of knowledge. Even so, **not all rivers reach the ocean**, so one should be mindful that the tradition he or she follows is true and selfless."

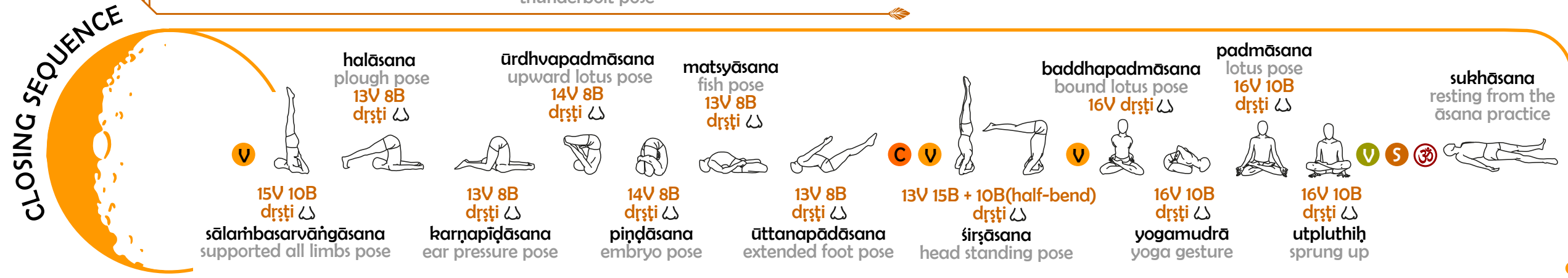
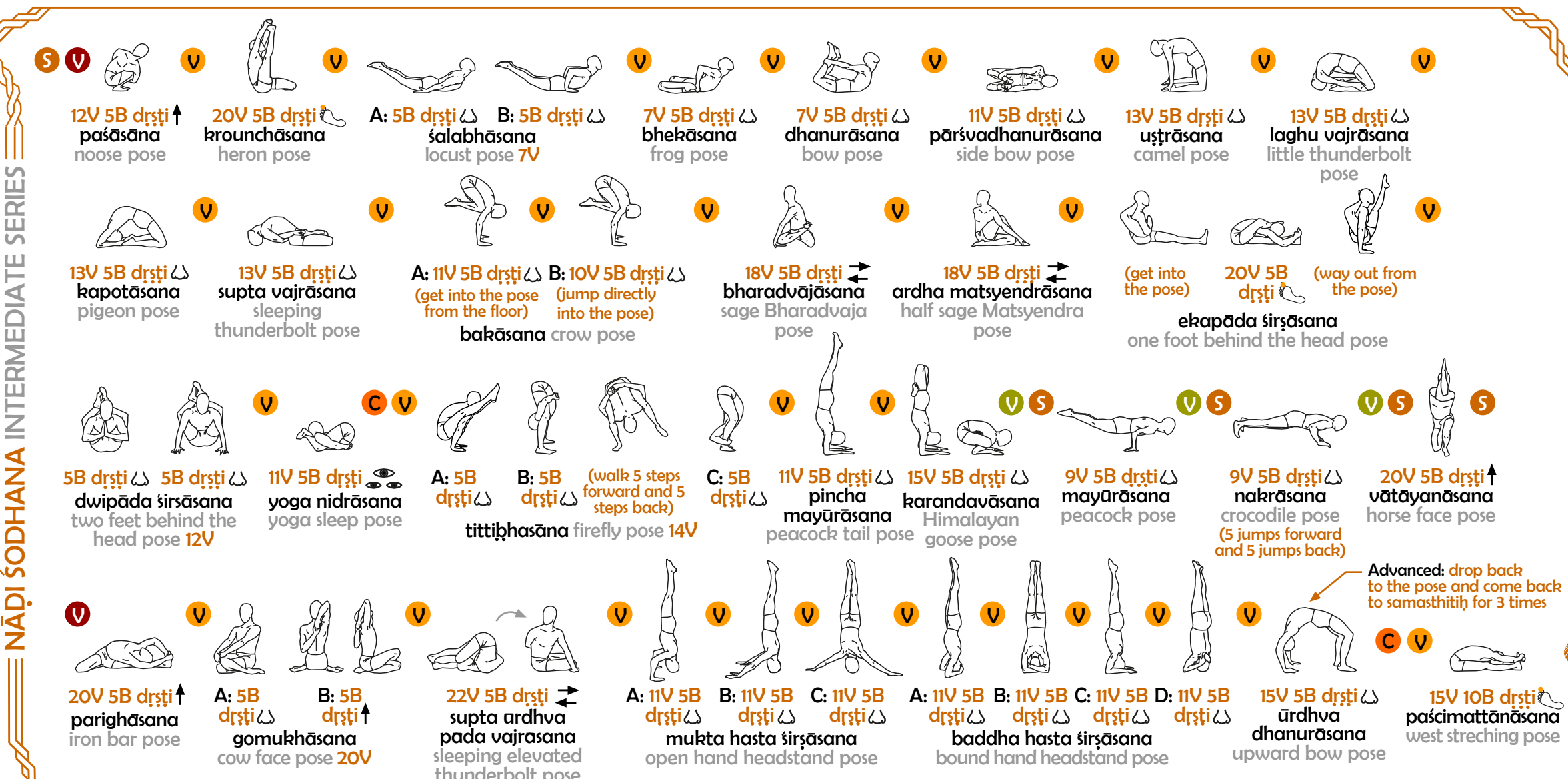
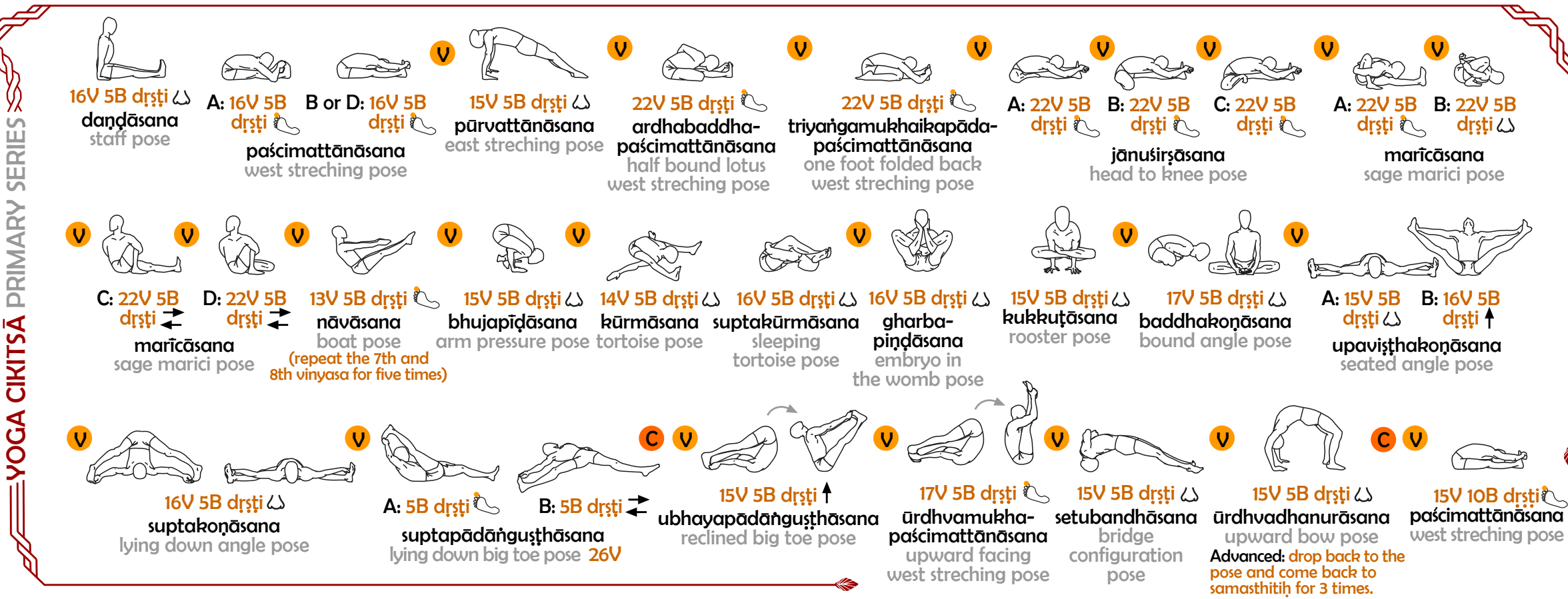
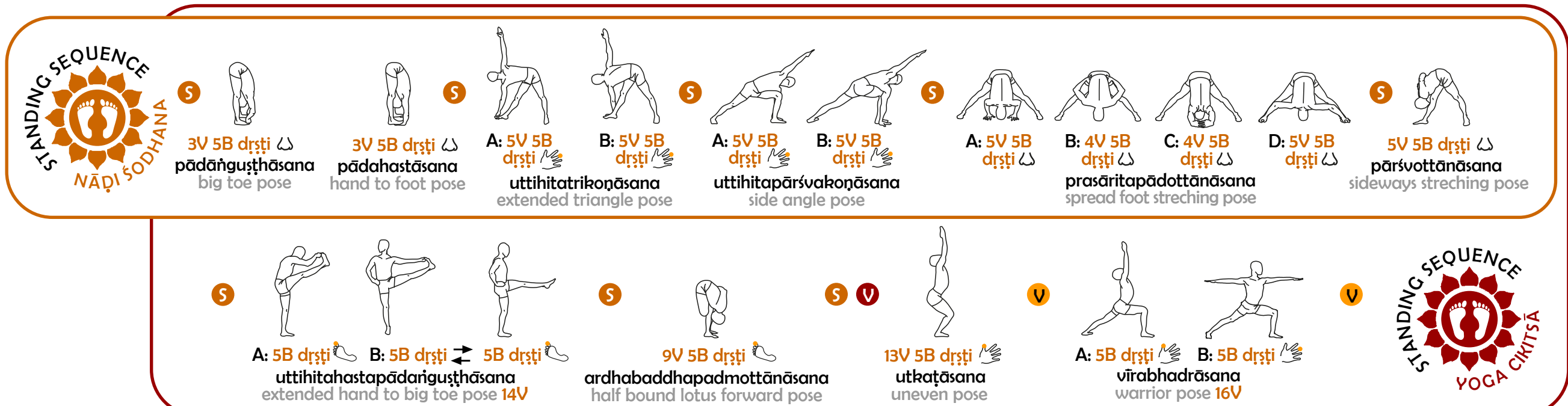
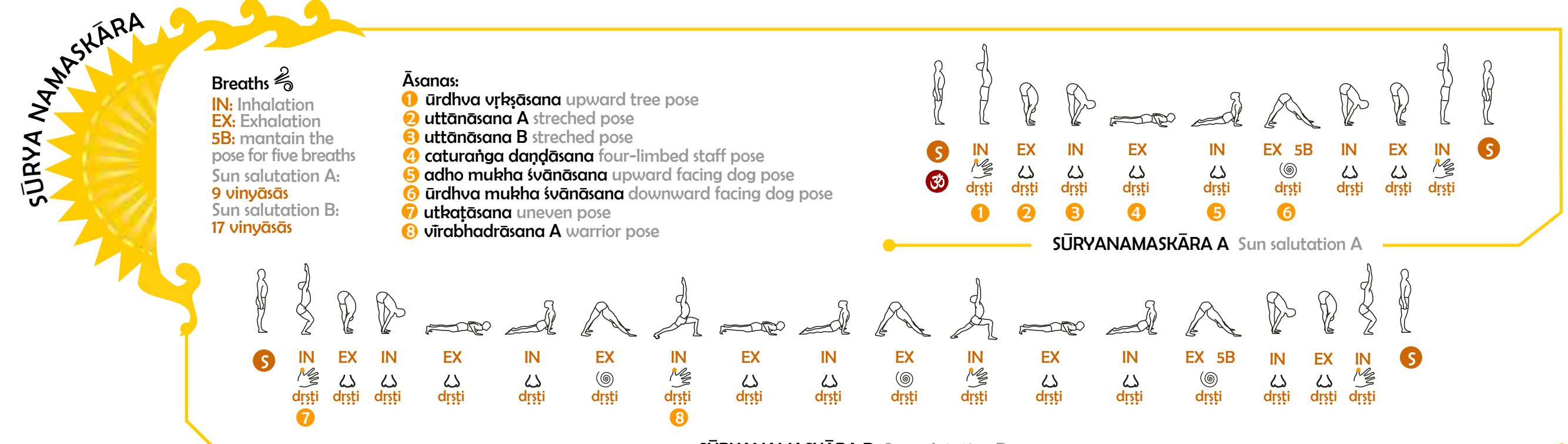
Font: Shri K. Pattabhi Jois Ashtanga Yoga Institute, Mysore.

ABHYĀSA AND VAIRĀGYA

The state of yoga is attained through practice (abhyāsa) and non-attachment (vairāgya).

abhyāsavairāgyābhyām tannirodhah
(YS 1.12)
Like two wings to fly, practice, an attitude of

Like two wings to fly, practice, an attitude of persistent effort to attain and maintain stability, leads you into the right direction, while non-attachment allows you to continue the journey without getting sidetracked into the ups and downs along the way.



All series begin with sūryanamaskāra A and B and end with the closing sequence. Each posture have an specific dṛṣṭi, a number of vinyāsas, and a number of breaths.

U: Number of vinyāsas. **☸** Chant opening mantrāḥ

B: Number of breaths each posture is maintained. **☸** Chant Mangala mantrāḥ

When should we not do āsana practice:

- New moon
- Full moon
- 🔥 Ladies's holiday (first three days off)
- ✗ Saturday

TRANSITION BETWEEN POSTURES

