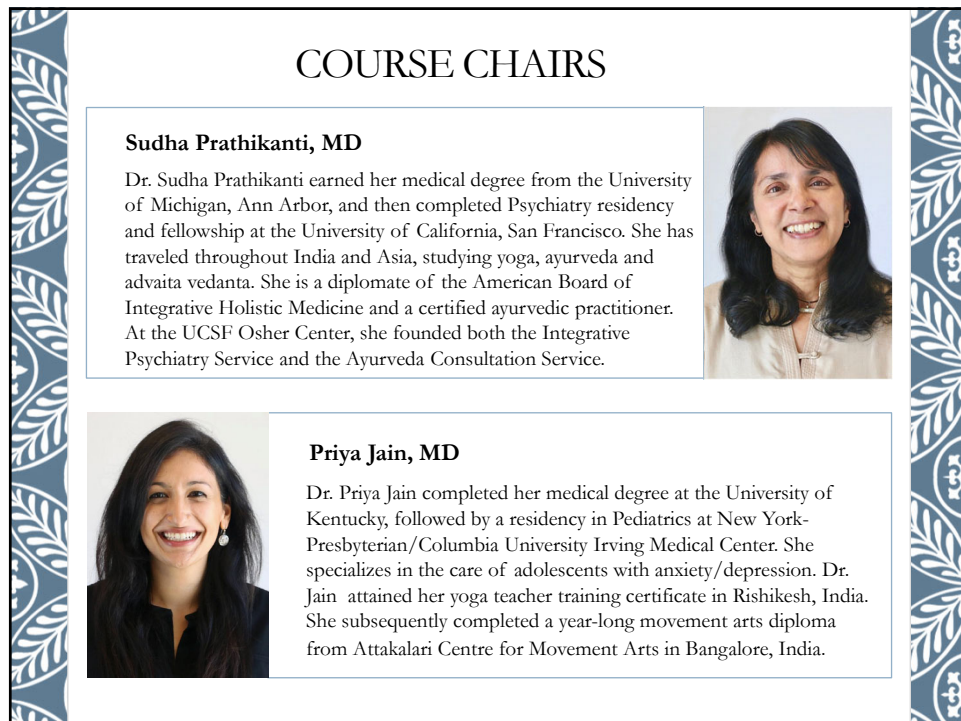


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COURSE OUTLINE

- **February 23, 2022**
- What is Yoga? Perspectives on Its Journey from East and West
Sudha Prathikanti, MD • Priya Jain, MD
- **March 2, 2022**
- Body, Breath and Abundant Energy: Yoga for Vitalizing Physical Health
Brad Jacobs, MD, MPH
- **March 9, 2022**
- Yoga and Dance: Attuning to Self through Creative Movement
Ishwarya Chaitanya • Varsha Ravikumar
(Zooming from Bangalore, India)
- **March 16, 2022**
- Cultivating Compassion and Resilience: Yoga for Enhancing Mental Health
Sudha Prathikanti, MD • Kate Holcombe, CYT
- **March 23, 2022**
- Elevating Life Purpose and Meaning: The Science and Research on Yoga for Improving Transcendence and Spirituality
Sat Bir Singh Khalsa, PhD
- **March 30, 2022**
- Yoga for Transforming Consciousness: The Chakra System and Jungian Psychology
Patrick Mahaffey, PhD

3

WHAT IS YOGA?

PERSPECTIVES ON ITS JOURNEY FROM EAST TO WEST

Sudha Prathikanti, MD and Priya Jain, MD

University of California, San Francisco
Osher Center for Integrative Health

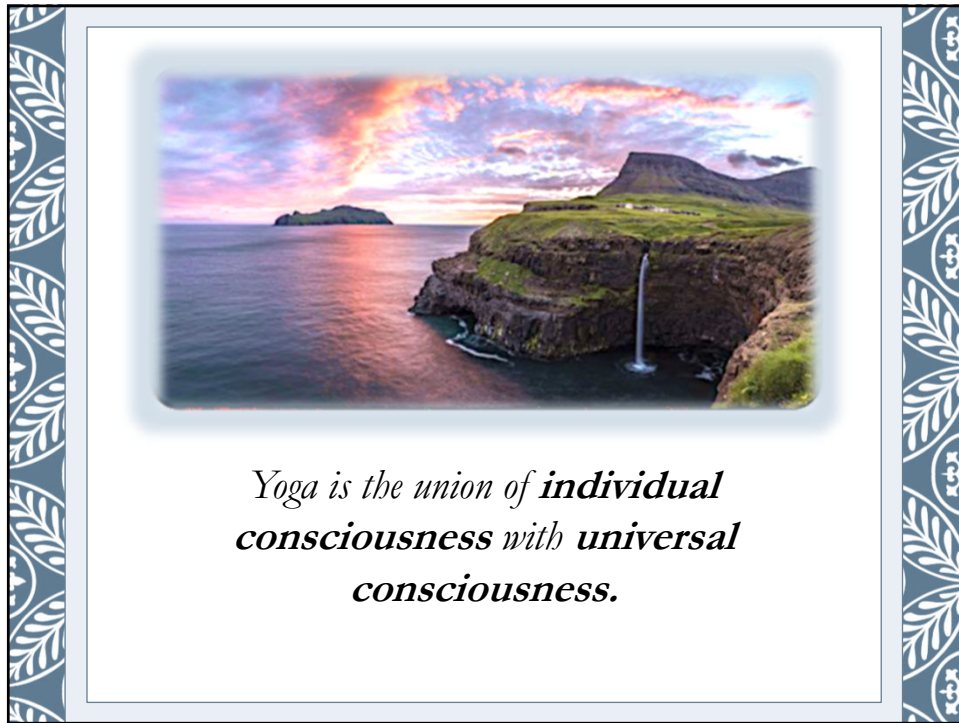
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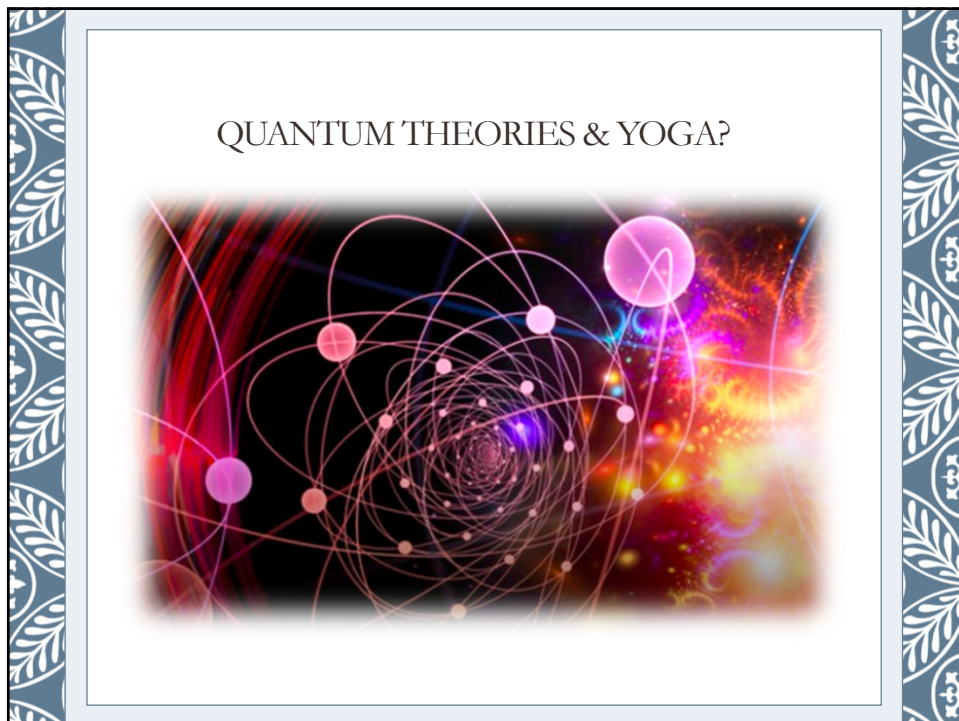
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A BRIEF HISTORY OF ANCIENT YOGA

9

- Existed since the beginning of time
- 3000 B.C.E - First signs of yogic postures
- Harappa Seal and terracotta figurines from Mohenjo-daro, one of the largest settlements of the ancient Indus Valley Civilization



The image displays three ancient artifacts related to yoga. At the top right is a Harappa Seal, a square gold-colored stamp featuring a seated figure with a matted beard and a crown, surrounded by Indus script. Below it on the left is a small terracotta figurine of a seated figure. At the bottom right is a larger terracotta figurine of a seated figure in a yoga-like posture, with one leg extended forward and the other bent.

10

THE ORAL TRADITION



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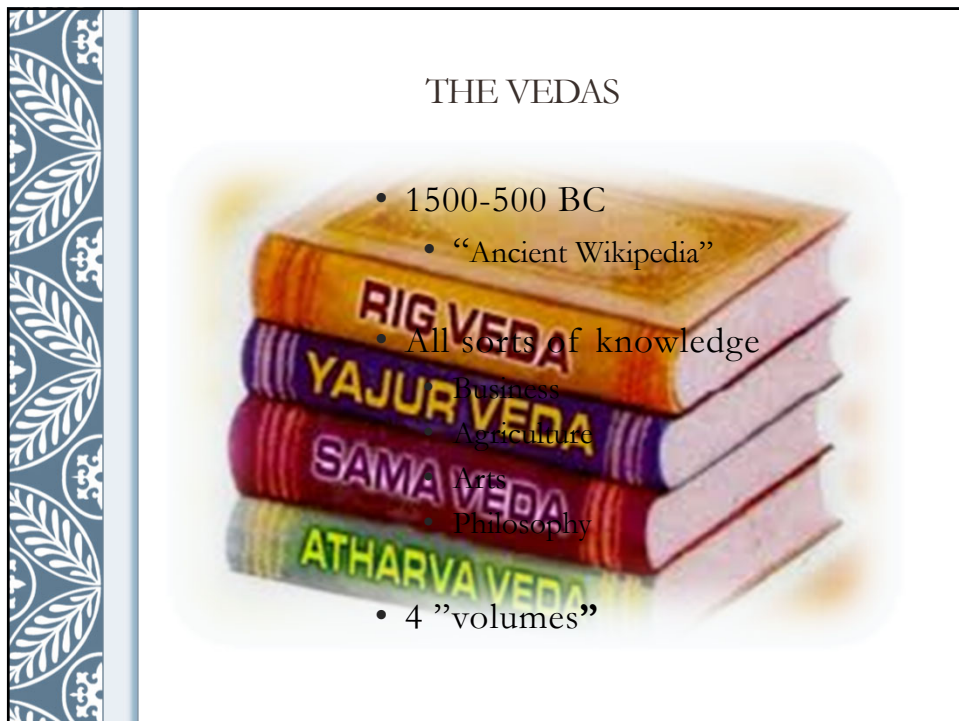
THE ORAL TRADITION



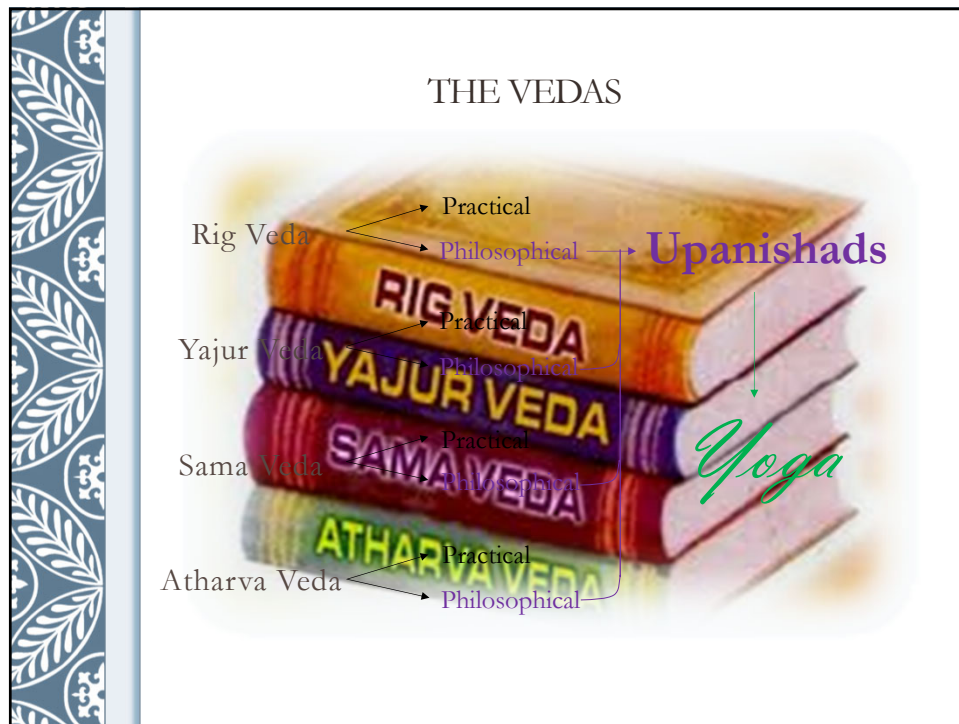
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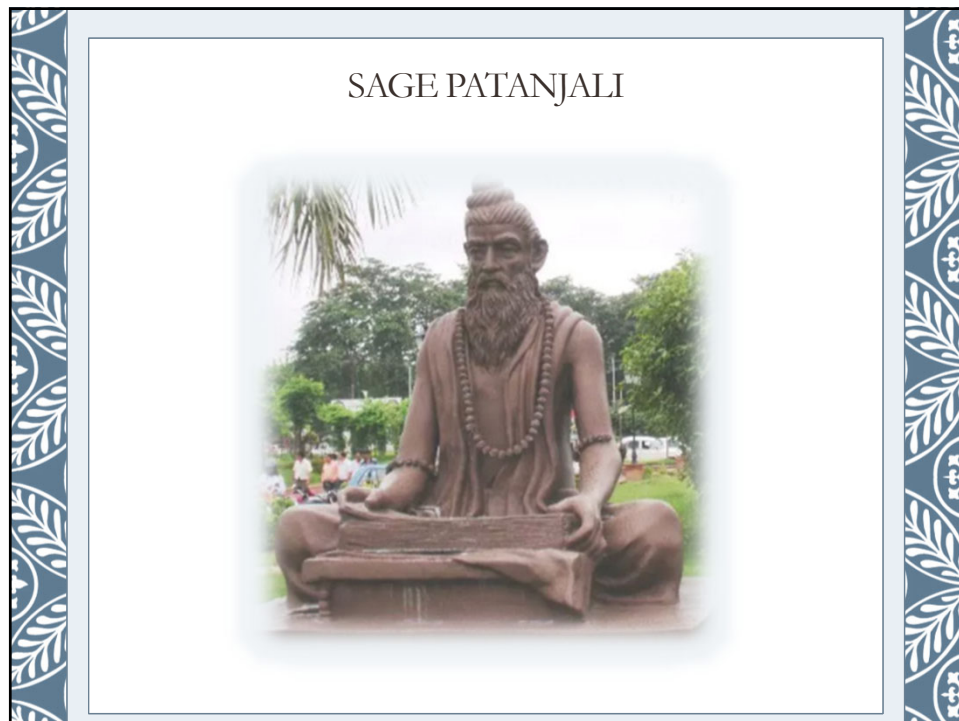
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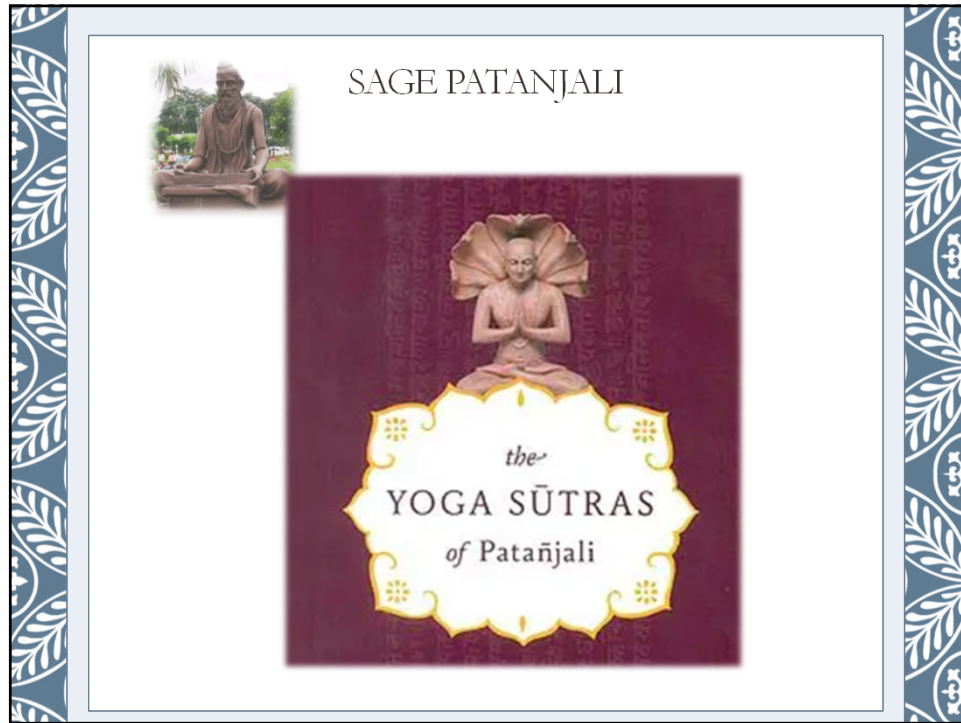
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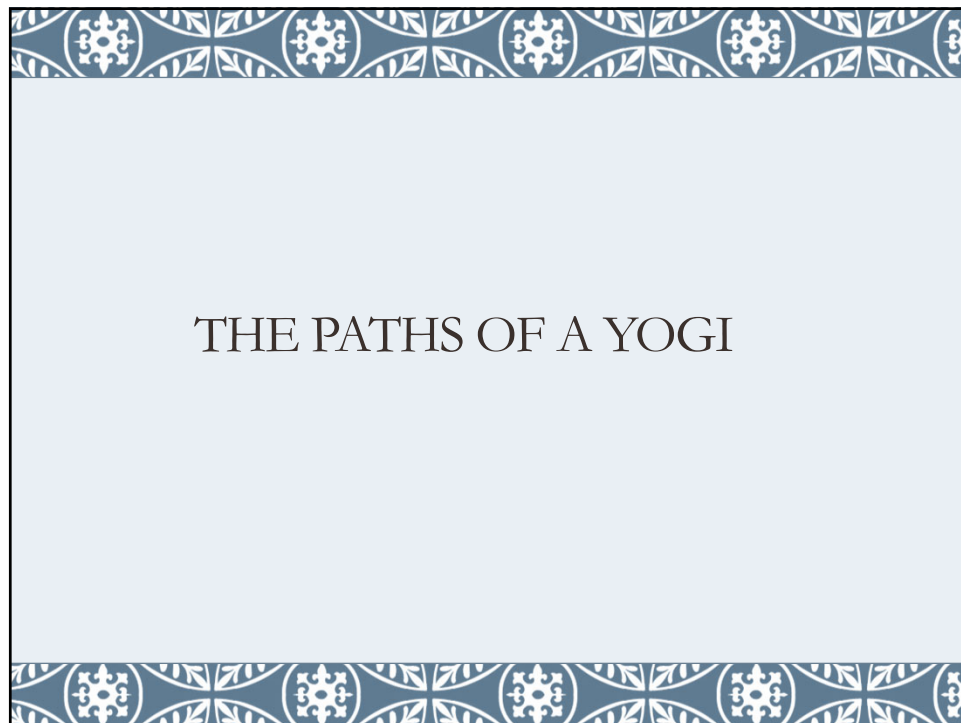
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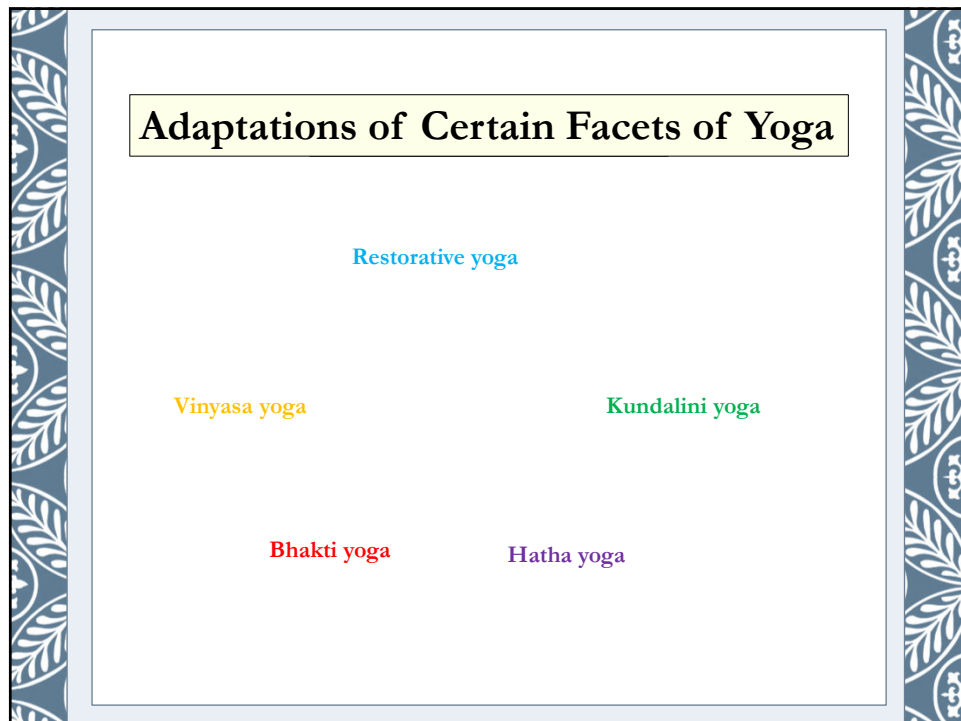
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TWO PATHS

Jnana Yoga

- “knowledge”
- The path that pursues Self-knowledge exclusively
- The path of the ascetic

Karma Yoga

- “action”
- The path that pursues Self-knowledge, but continues societal obligations
- The path of a “householder”

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YOGIC PRACTICES

Bhakti

- Devotion
- Deep emotions
- Rituals, songs

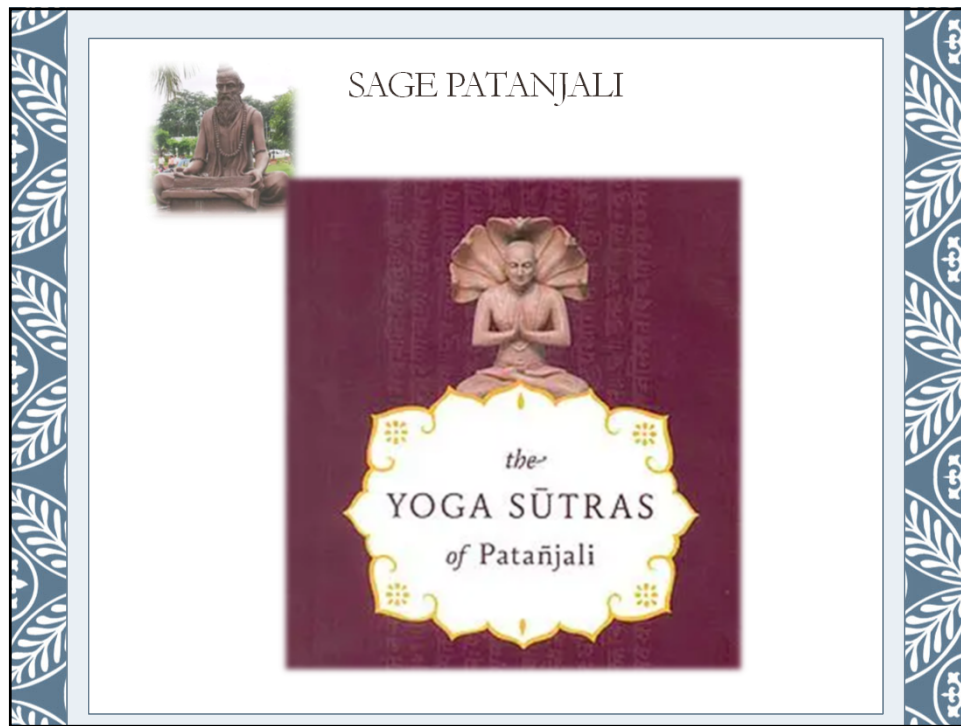


Dhyana

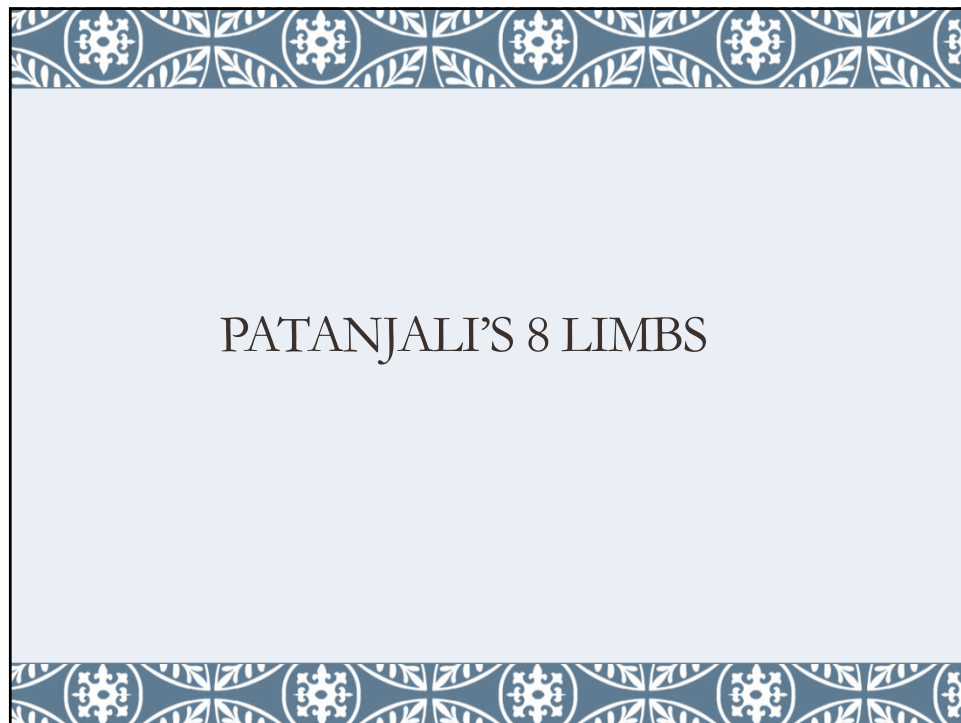
- Contemplative, meditative
- “Raja Yoga”
- Well known today



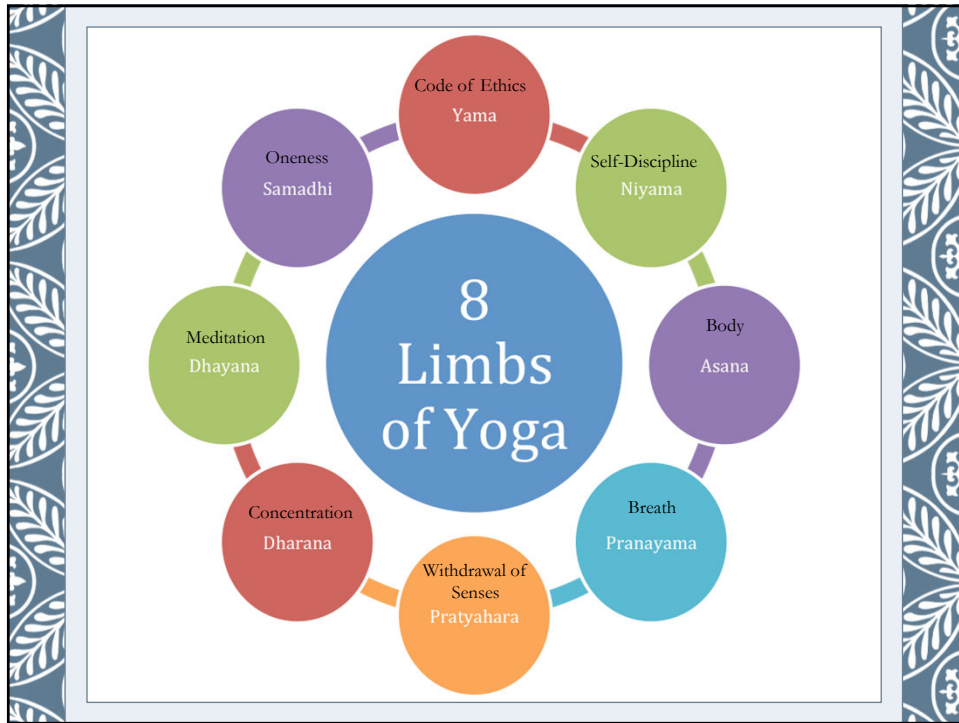
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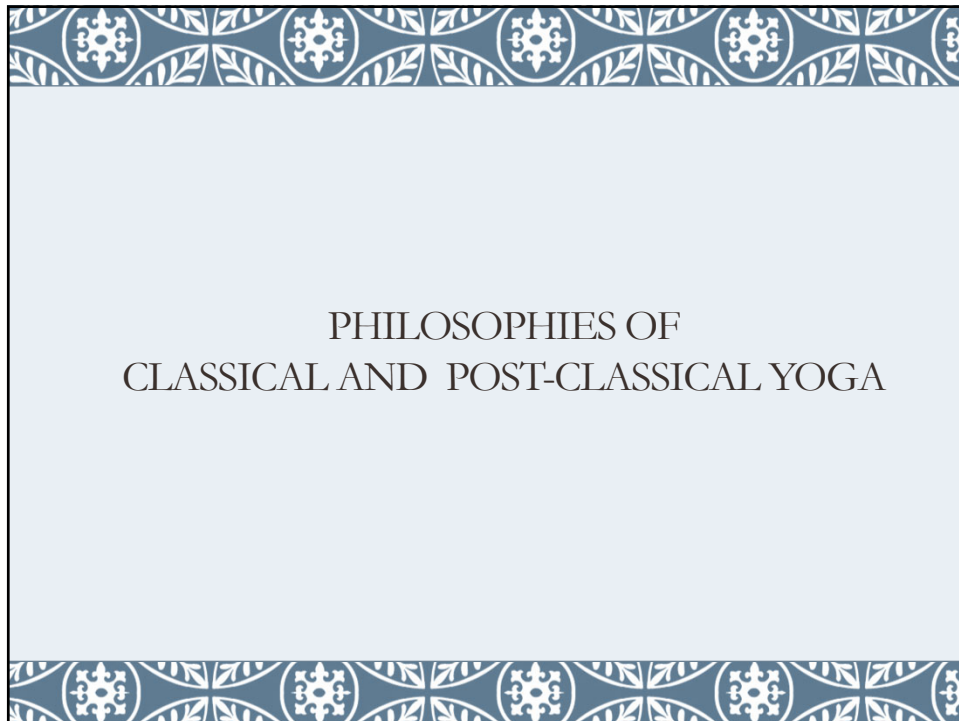
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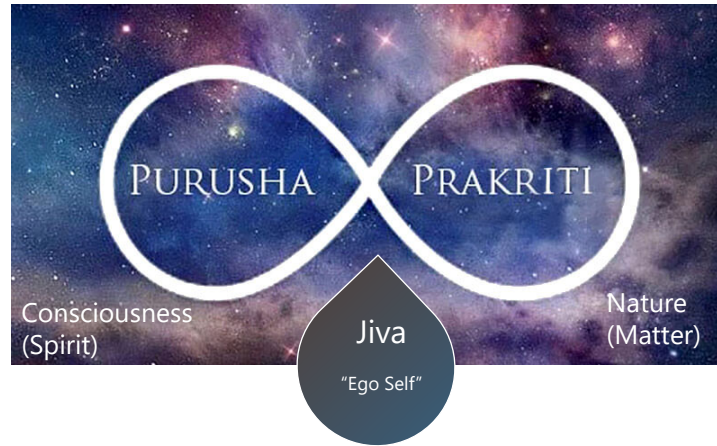


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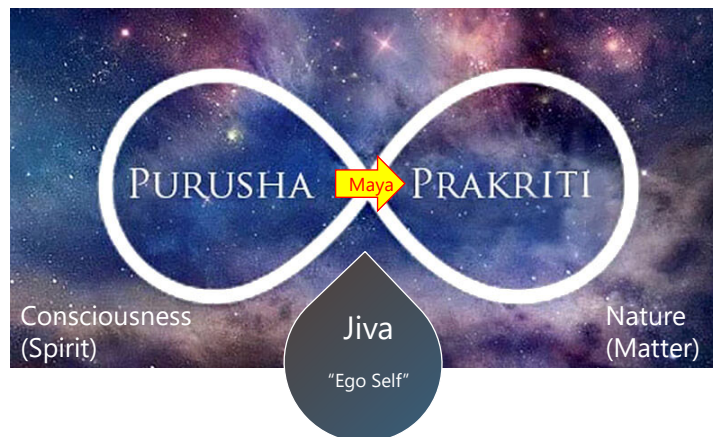
DUALISM OF PATANJALI'S YOGA



Self-realization involves disentangling from Nature (Prakriti) and identifying with pure consciousness (Purusha) via meditative insight and absorption.

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NON-DUALISM OF UPANISHADS



There is only Consciousness (Purusha).
Thru the veiling and projective power of Maya, Purusha appears as the manifest world (Prakriti), including the Jiva.

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POST-CLASSICAL YOGA

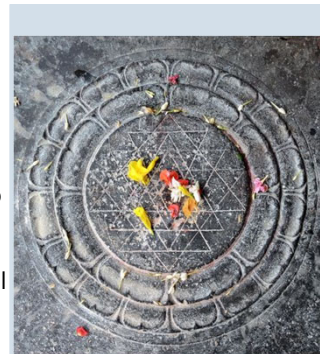


- Post-classical yoga philosophies (500-1500 CE)
- Maintain reverence for Patanjali's eight-fold path of yoga practice (known as Raja yoga), but break from dualist metaphysics to re-align with non-dual vision of Upanishads
- Spiritualize body/nature rather than seeking to transcend
- Integration of bodily existence with spiritual Reality

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TANTRA YOGA TRADITIONS

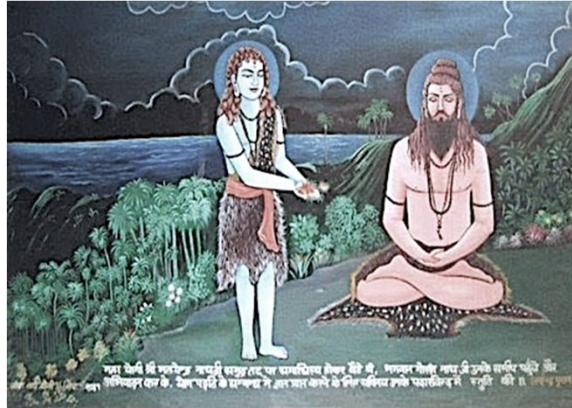
- Roots in ancient goddess worship, but written texts around 500 CE
- "Grassroots" adaptation of advaita vedanta; often criticized by orthodoxy
- Matter and spirit are one Reality; no need to reject body to find higher Truth
- Similar practices as Raja yoga, but additional rituals to **symbolically** unify Prakriti & Purusha
- First mention of Kundalini shakti



Sri Yantra at Ekambareswarar Temple

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HATHA YOGA TRADITION

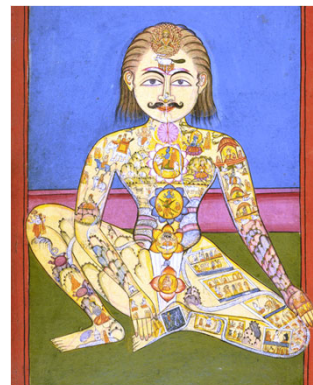


- Origins in tantra philosophy and practices
- Said to originate with Shiva (Adi Nath)
- Passed onto humankind via Sage Matsyendranath and his great disciple Gorakshanath in 800-900 CE

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HATHA YOGA TRADITION

- Aim is still the same as Raja yoga: Samadhi and self-realization
- But emphasizes healthy, balanced body/mind as preparation for deeper spiritual journey
- Techniques to detoxify, strengthen, and balance the multiple dimensions of being: the "yogic body"



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HATHA YOGA PRACTICES & PANCHA KOSHA

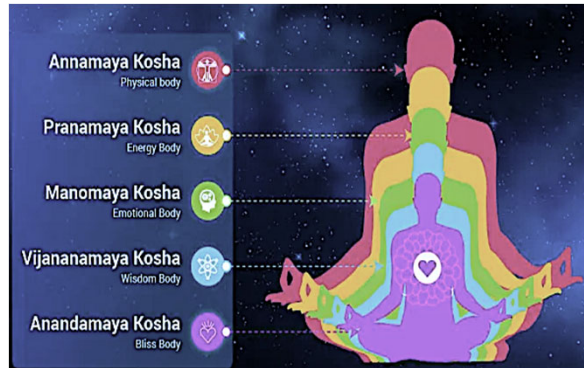
Cleansing techniques
Asana

Mudra, Bandha
Pranayama

Pratyahara
(Dharana)

Yama, Niyama
Dhyana

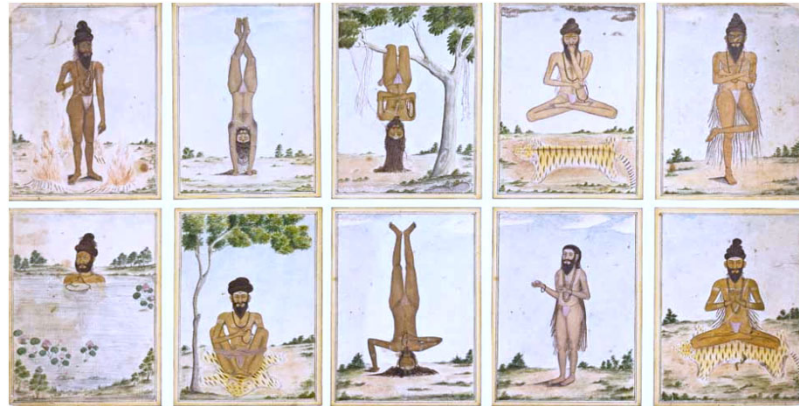
Samadhi



- Hatha yoga texts map yoga practices onto "yoga body" with 5 koshas (sheaths)
- Use the same terms in Patanjali's system, but emphasize asana and pranayama rather than all 8 limbs
- Yama/niyama not included as separate limbs, but viewed as important prerequisites
- Introduce mudras/bandhas as key techniques to work with energy of yogic body
- Gheranda text also modifies the sequence of practices slightly

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HATHA YOGA: ASANAS



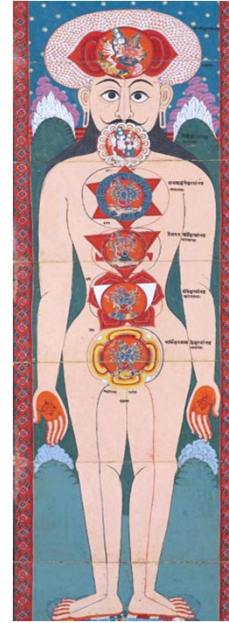
- Hatha Yoga Pradipika (1300 CE): Describes 84 asanas, including 4 seated poses
- Gheranda Samhita (1600 CE): States 8.4 million asanas exist, of which 84 are important. Describes 32 asanas in detail for strengthening
- Shiva Samhita (?1600 CE): Names 84 asanas, details non-dual yoga philosophy

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HATHA YOGA: PRANAYAMA

Elaboration of prana (lifecycle) and its flow

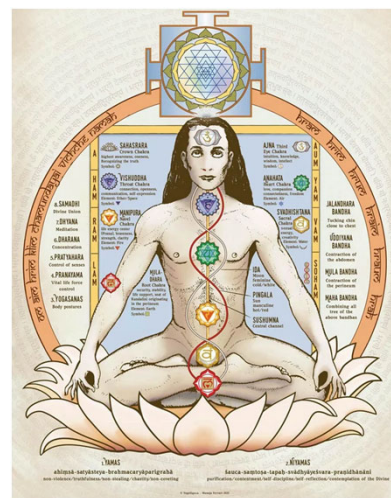
- Nadi = Channel for life force (prana)
 - Human beings: 72,000 nadis
 - 3 most important nadis: Ida, Pingala, Sushumna
 - Bandha (energy locks) and mudras (gestures) are important practices to control/redirect prana
 - Balanced flow of prana thru Ida & Pingala confers health and longevity
 - In yogic adepts, Kundalini prana will rise thru Sushumna, activating energy centers (chakras)
- **Ida: moon/mental energy/female/left nostril/right hemisphere of brain**
 - **Pingala: sun/vital energy/male/right nostril/left hemisphere of brain**
 - **Sushumna: spiritual awakening/central channel along the spinal column**



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KUNDALINI PRACTICES

- **Kriya ("completed action")**- set of practices, usually combination of breathing techniques, sounds and postures to achieve a specific outcome.
- Many kriyas in Kundalini yoga
- Each kriya is aimed at a specific outcome and has very specific instructions (e.g. duration of each pose, point of eye contact and breath technique).
- Certain powerful kriyas free the Kundalini energy and siddhas (powers) may arise with activation of each chakra
- Patanjali and other yoga masters warn against the egoic pursuit of Siddhis rather than final Union



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YOGA REACHES THE WEST

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SWAMI VIVEKANANDA (1863-1902)



- British colonial interest in Swami Vivekananda and other figures of the Bengal Renaissance
- Swami Vivekananda invited to speak on Hinduism and yoga philosophy at World Parliament of Religions in Chicago, 1893
- Overnight success→ toured U.S. and Europe in 1890s, published "Raja Yoga" in 1896 to wide audience of Western readers
- Embraced by American intellectuals (Emerson and New England Transcendentalists)

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PARAMAHAMSA YOGANANDA (1893-1952)

- In 1920, sent to U.S by his Bengali yoga guru to bring teachings of Kriya Yoga (form of Kundalini yoga) to the West
- Embarked on a successful transcontinental speaking tour before settling in Los Angeles in 1925
- Aimed to show the unity between Eastern and Western religions and to preach balance between materialism and spirituality
- Established Self-Realization Fellowship which spread all over the U.S and hugely influenced the American yoga movement
- Published Autobiography of a Yogi in 1946 to great acclaim



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T. KRISHNAMACHARYA (1888 – 1989)



- Under British rule, fitness and exercise regimes known as "physical culture" became popular in India
- Krishnamacharya, an Ayurvedic physician and yoga teacher from Mysore, was an enthusiast of physical culture and intensely interested in therapeutic potential of hatha yoga
- Developed modern yoga: a blend of traditional hatha yoga practices with aerobic aspects akin to "calisthenics." Pioneered the pairing of asana with pranayama.
- Often called "the father of modern yoga" for his wide influence on the development of postural yoga.

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GLOBAL YOGA TEACHERS

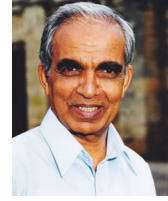
- Krishnamacharya never left India
- But the modern practices of hatha yoga he developed migrated to the West thru his students, who were among the most influential global yoga teachers of the 20th century



BKS Iyengar
1918-2014
Iyengar Yoga



Pattabhi Jois
1915-2009
Ashtanga Yoga



TKV Desikachar
1938-2016
Viniyoga

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MAJOR INFLUENCES OF YOGA IN THE WEST

In the counterculture of the 1960s and 1970s, yoga practices including meditation became widely embraced by western youth.



Maharishi with the Beatles in Rishikesh



Swami Satchidananda at Woodstock

- | | |
|-------------------------|---|
| • Swami Satchidananda | 1966 Integral Yoga Institutes |
| • Yogi Bhajan | 1969 Kundalini Yoga |
| • Swami Vishnudevananda | 1970s Sivananda Yoga Centers |
| • Swami Muktananda | 1970s Siddha Yoga |
| • Swami Rama | 1970s Himalayan Institute of Yoga Science |
| • Baba Hari Dass | 1970s Mount Madonna Center for Yoga |

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YOGA GOES MAINSTREAM

- During the 1980s and 1990s, yoga rapidly moves into the mainstream, taken up by wider range of practitioners
- Yoga group classes offered in large studios and gyms as a form of exercise
- Variety of yoga styles expand
- Teacher training programs (200 hr) become prolific



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YOGA AS MIND-BODY MEDICINE

- ❖ Yoga in America Surveys
 - 2005: 7.5 % US adults participated in yoga class in prior 6 months
 - 2016: 15% US adults participated in yoga
- ❖ NIH Surveys
 - 2007: 6.1% US adults participated in yoga class in prior 6 months
 - 2017: 14% US adults participated in yoga
 - Popularity of yoga/meditation as complementary medicine is growing, while other complementary use stable
- ❖ US public commonly uses yoga to self-treat medical conditions, including back pain, depression
- ❖ Favorable risk/benefit profile of yoga
- ❖ Appeal of yoga may relate to
 - Relatively low cost
 - Ease of access
 - High social acceptance
 - Focus on whole person

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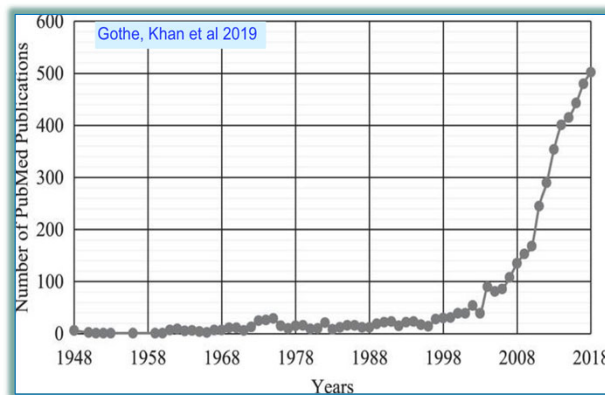
YOGA AS MIND-BODY MEDICINE

- ❖ US public commonly uses yoga to self-treat medical conditions as well as to promote overall health and well-being
- ❖ NIH Surveys
 - Popularity of yoga/meditation as complementary medicine is growing, while other complementary use stable
 - 2007: 6.1% US adults participated in yoga class in prior 6 months
 - 2017: 14% US adults participated in yoga
- ❖ Favorable risk/benefit profile of yoga
- ❖ Appeal of yoga may relate to
 - Relatively low cost
 - Ease of access
 - High social acceptance
 - Focus on whole person



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YOGA AS MIND-BODY MEDICINE



- Exponential growth of yoga research from early 2000s onward
- From 2005-2015, RCTs of yoga's effect on mood increased 5-fold
- In 2016, NIH awarded over \$100 million to support yoga and mindfulness research

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YOGA IN THE TWENTY FIRST CENTURY

"Yoga has become a universal language of spiritual exercise in the United States, crossing many lines of religion and culture. Everyday millions of people practice yoga to improve their health and overall well-being. That's why we're encouraging everyone... to show your support for yoga."

President Barak Obama, 2013

In remarks promoting yoga as one option to pursue the Presidential Active Lifestyle Award.



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POPULARITY OF YOGA: APPRECIATION VS APPROPRIATION

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Appreciation *vs.* Appropriation

- “Seeking to understand and learn about another culture in an effort to broaden perspectives and connect with others cross-culturally”
- “the inappropriate or unacknowledged adoption of an element or elements of one culture by members of another culture, often used for personal gain”

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Appreciation *vs.* Appropriation

Popularization → Commercialization

- High end yoga brands and merchandise
- Development of "new" yogas – yin, restorative, Bikram, power, etc.
- Extreme practices – goat and beer yoga



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Appreciation *vs.* Appropriation

- Does asana practice make you a yogi?
- Claims of non-Indic basis of yoga
- Is yoga prone to exploitation?
 - Pluralisms
 - Multiple paths
 - Interpretation of texts



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Yoga does not just change the
way we see things;

it transforms the person who
sees.

~ BKS IYENGAR

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