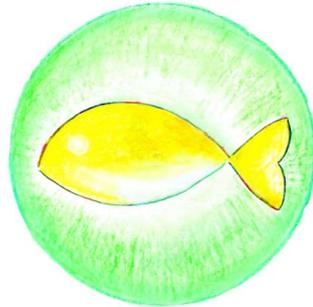


HATHA & KUNḌALINĪYOGA

TEACHER TRAINING 200H



MATSYA KUNDALINI YOGA ACADEMY



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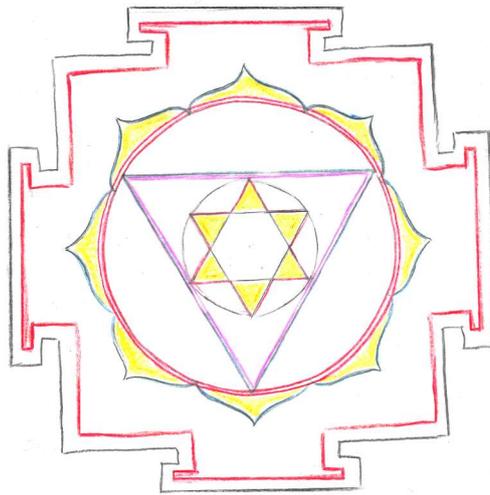
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Sit straight with your being erect.

Settle your self in the cavity of your heart.

There is a luminosity inside of yourself, that expands
from your heart through the world.

You have no body, but instead you are that body of
your inner luminosity, it is your very self.

Breathe in and settle in your heart, that is your self.

Breathe out and expand this heart throughout the
world.

*By concentrating on the lotus of the heart, there arises a
state of sorrowless joy, which is infused with inner light.
Such a state anchors the mind in a state of freedom.*

Vyāsa – Yogasūtrabhāṣya, Chapter 1, Sutra 36

YOUR SAMKALPA

WHAT IS THE INTENTION OF YOUR HEART?

If you do not know it, now it is the time to discover it. Write it down just here.

WHAT IS YOGA

Yoga Chitta vritti nirodha

Yoga in all its forms is the answer to humankind's fundamental questions. The West tried to answer these questions with science, while the East turned to spirituality.

What, and why, am I? Why is there a "real"? What is the nature of the real? What is its permanent ground? What is the individual within it? What is its meaning?

The West considered matter and measured it. The East looked into experience and explored it. Yoga is a phenomenological science that concerns itself with the phenomenon of experience. Measurable reality is subordinate to internal experience. This approach is valid if one considers that all reality must pass through the experiencer in order to become meaningful.

The yogas are an investigation into one's own nature and the nature of existence that lies within. Furthermore, they offer a path from which to realize one's true nature beyond the phenomena of transitory experience.

Yajnavalkya defines yoga as the union of the individual self with the supreme soul. Patañjali describes it as the stilling of the patterns of consciousness. Abhinava Gupta defines it as the realization of one's eternal nature. All these definitions are correct and useful to use—the only differences being in the method of practice rather than the final goal. Yajnavalkya offers us the science of Kuṇḍalinī as a means to elevate the individual soul. Patañjali teaches us purification of mind to reach final stillness and Abhinava Gupta teaches us tantra as a way to connect with the Goddess and to realize one's own true and eternal being.

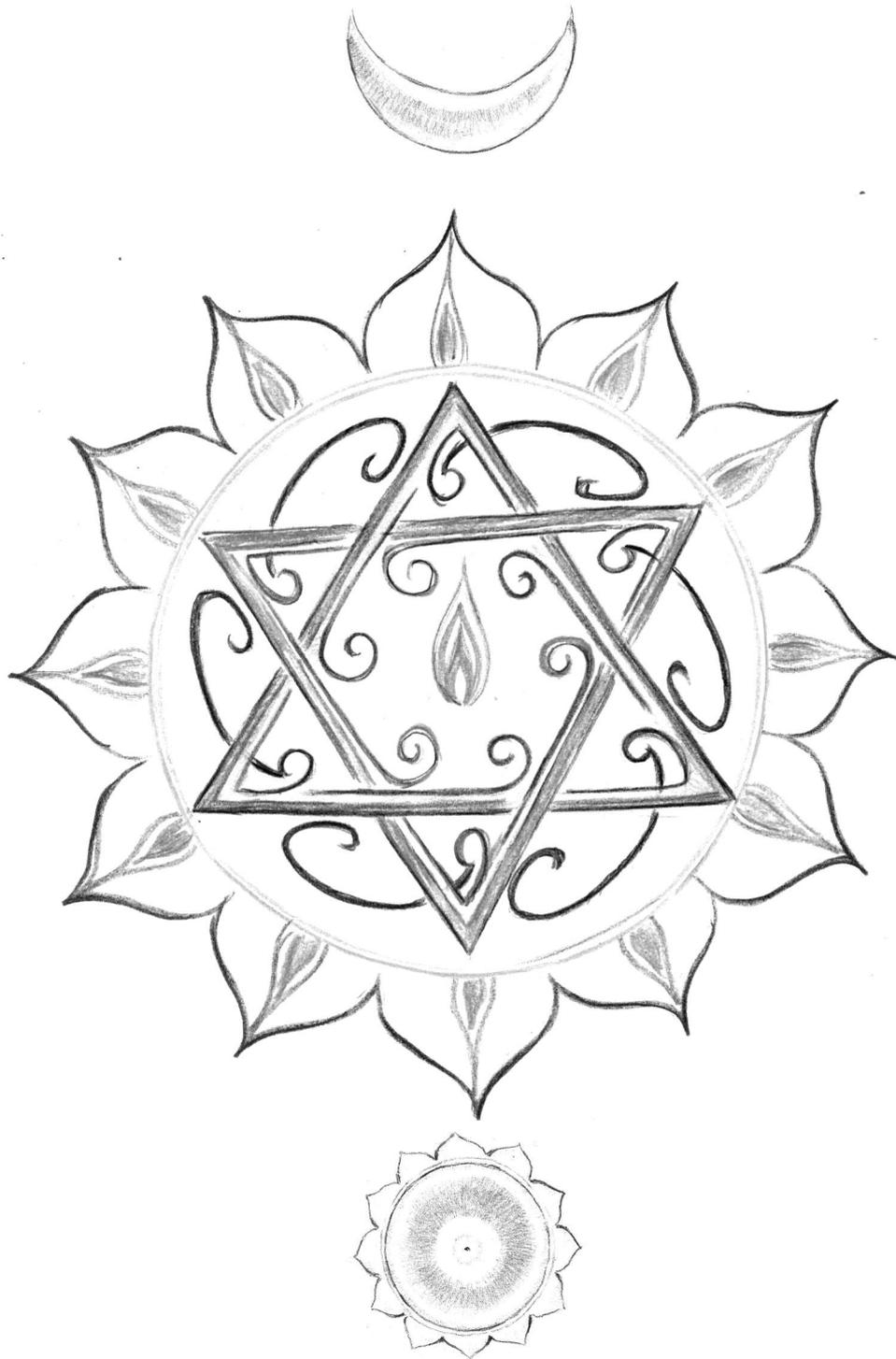
In all of its definitions and forms, yoga is therefore an investigation of one's eternal being. However, even more than that, it is the science of how to reach this being that is your essential nature.

It is an invaluable gift for mankind.

Yoga is defined as the unification of the many pairs of opposites, such as the unification of inbreath and outbreath, so also in one's blood and one's semen, the unification of the sun and the moon, or the individual soul with the supreme soul.

Goraksanatha, Yogabija, 88-90ab

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BIRDSEYE VIEW OF THE HISTORY OF YOGA

*Oṃ saha nāv avatu | saha nau bhunaktu |
saha vīryaṃ karavāvahai |
tejasvi nāvadhītam astu mā vidviṣāvahai ||
Oṃ śāntiḥ śāntiḥ śāntiḥ |*

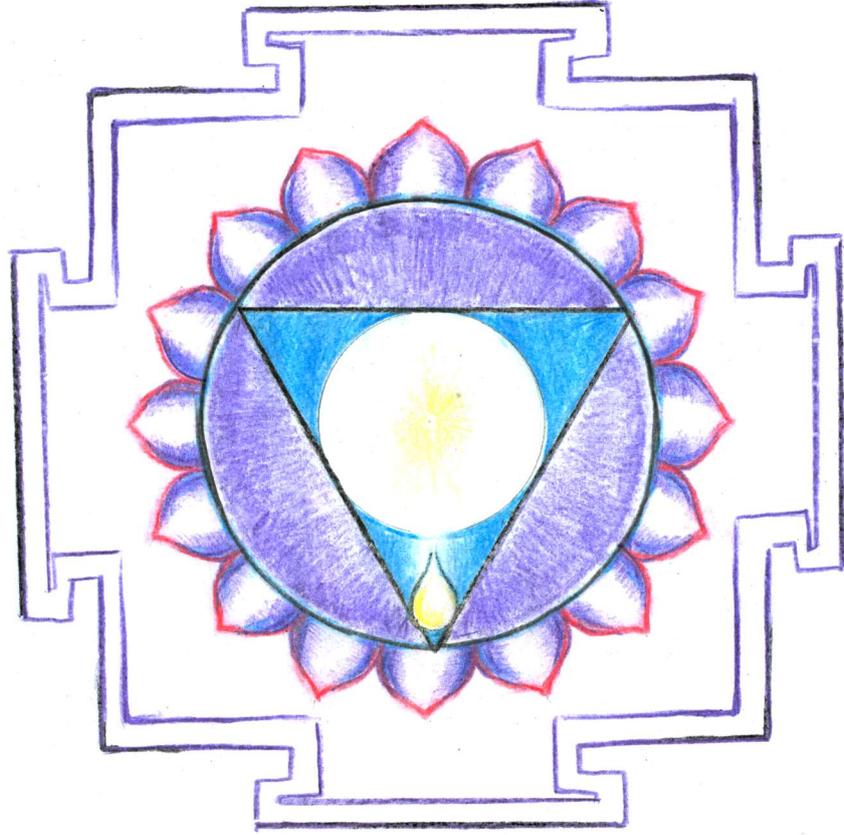
*May we together be protected,
May we together be nourished.
May we work together with vigor,
May our study be illuminating.
May we be free from discord.
Oṃ Peace, Peace, Peace!*



BRAVERY

The history of *kuṇḍalinīyoga* is undoubtedly connected to the emergence of Indian civilization and thought. Although the concept of Śakti or Energy as the consort of pure unmanifested being still lay in the distant future at the dawn of India's history, Indian thought was suffused by spiritual inspiration. This spiritual wonder about the world carried the seed of future discoveries on the numinous.

Indian thought has always been unique. Not only has there existed a deep feeling that reality is a place permeated by the presence of the divine, but Indians as a whole tend to be philosophically inclined. Reality was never taken as that which could be comprehended with a single answer—indeed, one answer was never enough. The question concerning the nature of all seemed more real than its

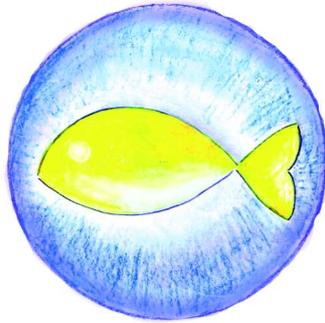


KUNḌALINĪYOGA

KRIYĀ



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