



## The Yoga Studies Institute Tibetan Heart Yoga Essentials, Course I

### Reading One: How Yoga Works

#### The Karma Onion

Two people walk into their first yoga class. One of them leaves with the most exhilarating experience of their life. The other leaves with a sore neck, and never comes back. Why the difference?

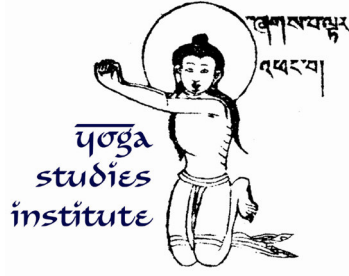
Our entire being is like the layers of an onion. The outermost layer is the gross physical body. The next layer down is what feeds this layer, the breath being our most important “food.” This breath layer is linked to a layer of subtle physical energy—the *prana*, or inner winds.

These winds flow throughout our body in the next layer, the *nadis*, a network of tiny tubes or channels more subtle than the finest light. Upon the winds in these channels ride our thoughts themselves, the innermost layer, like a rider atop a horse: the amazing frontier where mind and body meet.

These levels are all interconnected; events at one level always have repercussions at the other levels. Let’s go first from the inside out. If we have calm thoughts, then the prana flows peacefully. This makes the breath flow deeply and smoothly, and the gross outer body receives its food in a very deep and regular way. The body becomes strong and trim.

The magic of yoga is that we can also work from the outside in. We perform an asana with the gross body in the proper way; this causes the breath to move smoothly. This in turn makes the prana flow well and—since our thoughts ride on the prana—we come out of the yoga class feeling more happy.

But back to the main question: Why do two people have two entirely different experiences of the same yoga class? If we can’t answer this question, then we can’t help the students who come to our classes.



## The Yoga Studies Institute Tibetan Heart Yoga Essentials Course I

There is another layer of the onion that lies even below the thoughts, and this is karma: **how much we have taken care of others.** This karma consists of billions upon billions of tiny seeds stored deep within the heart chakra.

If we take care of other people, seeds are planted within us which open and make wonderful people and a beautiful world around us. These seeds decide how all the other levels work: whether we do our asanas and turn into light, or whether they simply leave us with a sore neck.

### From the Yoga Sutra

#### The Title of the Book

पातञ्जलयोगसूत्र

*Patanjala Yoga Sutra*

The Yoga Sutra of Master Patanjali ("A Short Book about Yoga")

#### KEYWORDS:

1) पतञ्जलि  
Patanjali

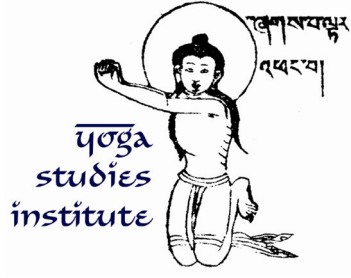
ཅུར་ལྷུང་།  
chur hlung

2) सूत्र  
sutra

མདོ།  
do

#### NOTES:





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Course I

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

*yogash chitta virtti nirodhah*

I.2 WE BECOME WHOLE BY STOPPING  
HOW THE MIND TURNS.

KEYWORDS:

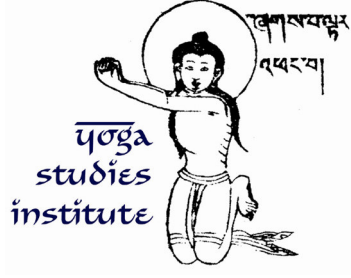
1) वृत्ति  
virtti

བརྗེན་བ།  
gyurwa

2) निरोध  
nirodha

འགོག་པ།  
gokpa

NOTES:



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Course I

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

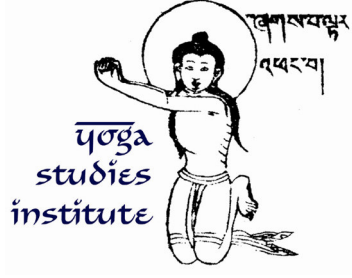
*Tada drashtuh svarupevasthanam*

I.3 ON THAT DAY  
THE SEER COMES TO DWELL  
WITHIN THEIR OWN REAL NATURE.

**KEYWORDS:**

- |            |            |
|------------|------------|
| 1) द्रष्टु | མཐོང་བ་ཤོ། |
| drashtu    | tongwapo   |
| 2) स्वरूप  | རང་བཞིན།   |
| svarupa    | rang shin  |

**NOTES:**



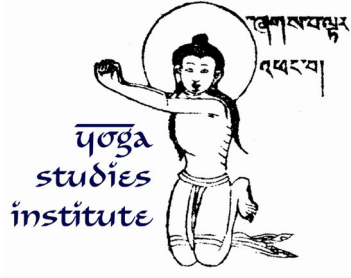
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Course I

वृत्तिसारूप्यम् इतरत्र ॥ ४ ॥

*Virtti sarupyam itaratra.*

I.4 OTHERWISE IT FOLLOWS  
THE FORM OF THE TURNING.

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Course I

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ ३१ ॥

*Duhkha daurmanasya angam ejayatva shvasa prashvasavikshepa sahabhuvah.*

I.31 THE MIND FLIES OFF,  
AND WITH THAT COME PAIN IN THE BODY;  
UNHAPPY THOUGHTS; SHAKING IN THE HANDS  
AND OTHER PARTS OF YOUR BODY;  
THE BREATH FALLING OUT OF RHYTHM  
AS IT PASSES IN AND OUT.

**KEYWORDS:**

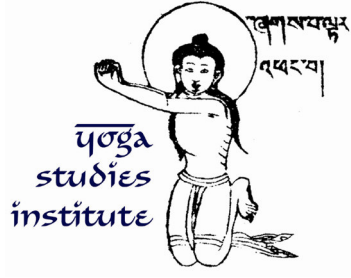
1) दुःख  
duhkha

སྐྱུག་བསྐྱེལ།  
duk-ngel

2) श्वास प्रश्वास  
shvasa prashvasa

དབུགས་འབྱུང་རྒྱུ།  
uk jung-ngup

**NOTES:**



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Course I

Reading Two

The Six Perfections

दान

dāna

शील

śīla

क्षान्ति

kṣānti

वीर्य

vīrya

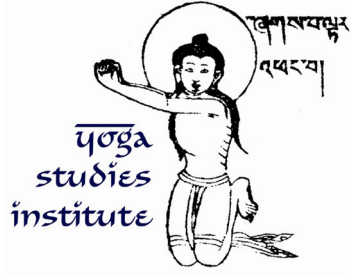
ध्यान

dhyāna

प्रज्ञा

prajñā





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Course I

From the Yoga Sutra

Giving

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १२ ॥

*Abhasya vairagyabhyam tan nirodhah.*

I.12 STOPPING IT REQUIRES CONSTANT PRACTICE, AND  
GIVING UP YOUR ATTACHMENTS.

KEYWORDS:

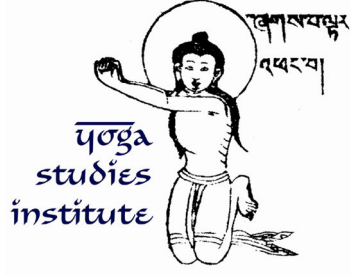
1) अभ्यास  
abhyasa

गोम्पा  
gompa

2) वैराग्य  
vairagya

छाक्रेल  
chakdrel

NOTES:



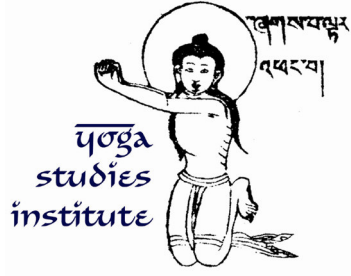
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Course I

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥

*Dirshṭa-anushravika vishaya vitirshnasya  
vashikara sanjnya vairagyam.*

I.15 GIVING UP YOUR ATTACHMENTS  
CONSISTS OF THE DECISION TO GAIN CONTROL  
OVER YOUR CRAVING FOR EXPERIENCES,  
SEEN OR ONLY HEARD OF.

NOTES:



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Course I

Kindness or Ethics, 1: Self-Control

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ ३० ॥

*ahinsa satya-asteya brahmacharya-aparigraha yamah*

II.30 THE DIFFERENT FORMS OF SELF-CONTROL  
ARE AVOIDING HARM TO ANYONE,  
ALWAYS TELLING THE TRUTH,  
NEVER STEALING FROM ANOTHER,  
KEEPING SEXUAL PURITY,  
AND OVERCOMING POSSESSIVENESS.

KEYWORDS:

1) अहिंसा  
ahinsa

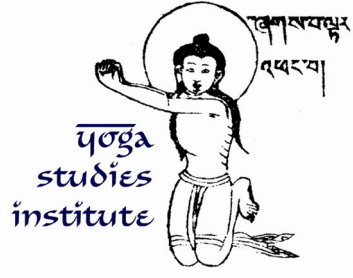
མི་འཚོ་བ།  
mi tsewa

2) सत्य  
satya

བདེན་པ།  
denpa

3) अस्तेय  
asteya

མི་རྒྱུ་བ།  
mi kuwa



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Course I

4) ब्रह्मचर्य  
brahmacharya

ཚངས་སྤྱོད།  
tsang chu

5) अपरिग्रह  
aparigraha

ཡོངས་སུ་མ་བཟུང་།  
yongsu ma sung

NOTES:



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Kindness or Ethics, 2: Commitments

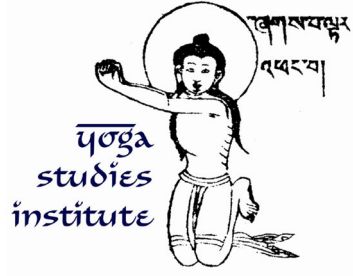
शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ ३२ ॥

*shaucha santosha tapah svadhyayeshvara pranidhanani niyamah*

II.32 THE COMMITMENTS ARE TO BE CLEAN,  
TO BE CONTENTED WITH WHATEVER WE HAVE,  
TO EMBRACE HARDSHIPS FOR HIGHER GOALS,  
TO ENGAGE IN REGULAR STUDY,  
AND TO SEEK OUR MASTER'S BLESSINGS.

KEYWORDS:

1) शौच shaucha	གཙང་སྒྲི། tsangdra
2) संतोष santosha	ཆོག་ཤེས། chokshe
3) तपस् tapas	དཀའ་ཐུབ། ka tup
4) स्वाध्याय svadhyaya	རང་སྒོལ། ranglok



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Course I

5) ईश्वर

Ishvara

དབང་ཕྱུག

wangchuk

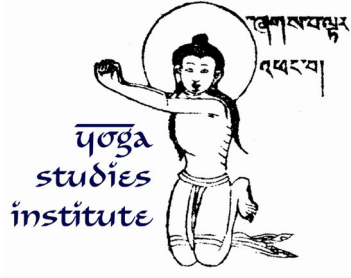
6) प्रणिधान

pranidhana

མེན་ལམ།

munlam

NOTES:



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Course I

Patience

हेयं दुःखम् अनागतम् ॥ १६ ॥

*heyam duhkham anagatam*

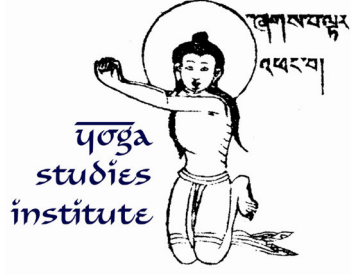
II.16 THE PAIN THAT WE  
ARE RIDDING OURSELVES OF  
IS ALL THE PAIN  
THAT WOULD HAVE COME TO US  
IN THE FUTURE.

KEYWORD:

1) अनागत  
anagata

མ་འོང་སྤམ།  
ma-ongpa

NOTES:



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Course I

Joy or Joyful Effort

तीव्रसंवेगानाम् आसन्नः ॥ २१ ॥

*Tivra sanveganam asannah.*

I.21 THE GOAL IS REACHED BY THOSE  
WHO ACT WITH INTENSE  
DEDICATION AND URGENCY.

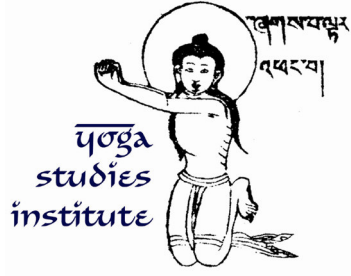
KEYWORD:

1) संवेग  
samvega

शुक्ल  
shuk

NOTES:





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Course I

Stillness or Meditative Concentration

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥ २ ॥

*samadhi bhavana-arthah klesha tanu karana-arthash cha*

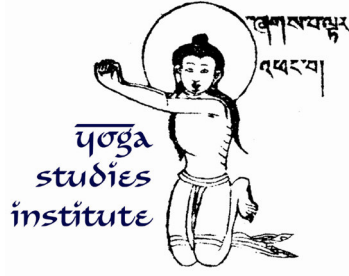
II.2 NOW THE WHOLE PURPOSE OF MEDITATION  
IS TO MAKE OUR NEGATIVE THOUGHTS  
DWINDLE AWAY.

KEYWORD:

1) समाधि  
samadhi

ཏིང་ངེ་འཛིན།  
ting-ngen dzin

NOTES:



The Yoga Studies Institute  
Tibetan Heart Yoga Essentials  
Course I

Wisdom

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ ५ ॥

*anitya-ashuchi dukkha-anatmasu nitya shuchi sukha-atma khyatir avidya*

II.5 IN IGNORANCE WE MISUNDERSTAND OUR WORLD:

THINGS THAT CANNOT LAST,  
THINGS WHICH ARE UNCLEAR, AND PAINFUL,  
AND WHICH ARE NOT THEMSELVES;  
SEEM TO US AS IF THEY WILL LAST,  
AND AS IF THEY ARE CLEAR,  
AND PLEASANT, AND VERY MUCH THEMSELVES.

KEYWORDS:

1) अनित्य  
anitya

མི་རྟག་པ།  
mi-takpa

2) अशुचि  
ashuci

མི་གཙང་བ།  
mi-tsangwa

3) दुःख  
duhkha

སྐྱུག་བསྐྱེལ།  
duk-ngel

4) अनात्म  
anatma

བདག་མེད།  
dakme

NOTES:



## The Yoga Studies Institute Tibetan Heart Yoga Essentials Course I

### Reading Three: All-Day Yoga

If we do yoga asanas for an hour a day, there are still 23 other hours of the day when we could be mindfully improving our yoga, just by how we go through the activities of our normal day. In Tibet, this is called *Chulam Neljor*: All-Day Yoga.

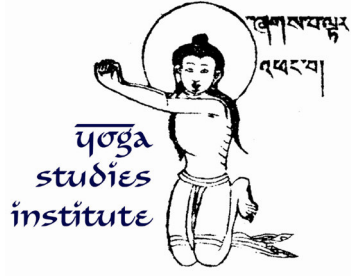
We can do all-day yoga on all five levels of the onion we talked about. With our outside, physical body, the most important form of All-Day Yoga is simply sitting up straight, all day long, no matter what we're doing. This doesn't sound like any great yogic practice, but in Tibet it was considered one of the most important yoga practices of all. Keeping the spine from slumping keeps the central channel open and free of kinks; our body becomes stronger and healthier.

As we sit up straight, and even as we walk around, it's important that we stay mindful to keep our stomach slightly tucked in, slightly tightening the muscles of the abdomen. This is a mild form of bandha or lock that keeps prana concentrated where we want it, at the chakra of the navel. Later then when we need to apply this lock during our asanas, it's ready there for us.

Simply keeping a smile on our face is another form of All-Day Yoga. This loosens up the termination points of the two side channels, and keeps them from choking off the central channel at the spot just above the point between our eyebrows. Prana can then flow more freely in this channel; we have more good thoughts; and we set off an upward cycle in our lives.

On the next level down, try throughout the day to keep up reflex breathing: exhaling normally but fully until a spasm or reflex in the belly tells us that it's time to inhale, and then inhaling normally and fully until we get a similar spasm or reflex in our chest. This assures a calm, steady flow of oxygen-rich food to our body and brain, all day long. Steady, calm breath assures calm and steady prana within the inner channels.

Most importantly, remember to use your thoughts to reach this prana from the inside. Keep up your practice of giving and taking all day long: put your loving eyes on that tired businessman slumped across from you in the subway, glance at the person in your office who's obviously stressed out today. Look at your husband, or your wife, or your child—anyone we take for granted—having a difficult evening at home. And then just quietly, silently, anonymously take away



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Tibetan Heart Yoga Essentials  
Course I

their trouble, and give them happiness, all on your breath. This is the ultimate All-Day Yoga. Do it...all day.

### From the Yoga Sutra

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ १४ ॥

*Sa tu dirgha kala nairantarya  
satkara-asevito dirdha bhumih.*

I.14 YOU MUST CULTIVATE YOUR PRACTICE  
OVER AN EXTENDED PERIOD OF TIME;  
IT MUST BE STEADY, WITHOUT GAPS,  
AND IT MUST BE DONE CORRECTLY –  
FOR THEN A FIRM FOUNDATION IS LAID.

#### KEYWORDS:

1) दीर्घकाल  
dirghakala

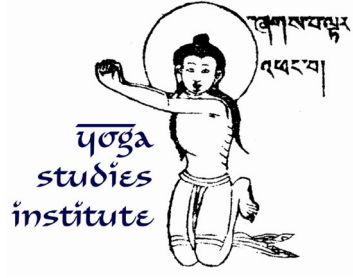
दुखांरिद।  
during

2) नैरन्तर्य  
nairantarya

वरुठद'खेद'या।  
barche mepa

3) सत्कार  
satkara

वगुन'श्री।  
kurti

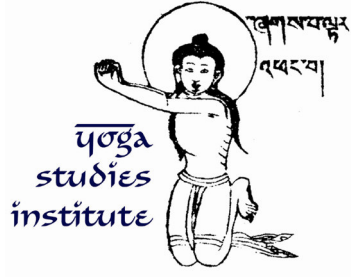


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Tibetan Heart Yoga Essentials  
Course I

4) आसेवित  
asevita

བསྐྱེན་པ།  
tenpa

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Tibetan Heart Yoga Essentials  
Course I

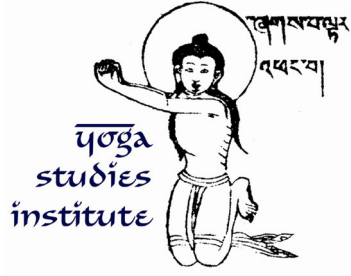
यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावाङ्गानि ॥ २९ ॥

*yama niyama-asana pranayama pratyahara dharana dhyana  
samadhayoshtavangani*

II.29 THE EIGHT LIMBS ARE SELF-CONTROL,  
COMMITMENTS, THE PHYSICAL POSES,  
CONTROL OF THE BREATH, WITHDRAWAL OF THE SENSES,  
FOCUS, FIXATION, AND PERFECT MEDITATION.

KEYWORDS:

1) यम yama	डुडुडु dompa
2) नियम niyama	दडुडुडु damcha
3) आसन asana	दुदुदु den
4) प्राणायाम pranayama	दुदुदुदु lungjor
5) प्रत्याहार pratyahara	दुदुदुदु sordu



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Tibetan Heart Yoga Essentials  
Course I

6) धारणा  
dharana

གཟུངས།  
sung

7) ध्यान  
dhyana

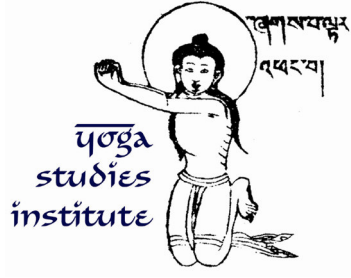
བསམ་གཏན།  
samtan

8) समाधि  
samadhi

ཏིང་ངེ་འཛིན།  
ting-ngen dzin

9) अष्टाङ्ग  
ashtanga

ཡན་ལག་བརྒྱད།  
yenlak gye



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Tibetan Heart Yoga Essentials  
Course I

Body Yoga

स्थिरसुखम् आसनम् ॥ ४६ ॥

*sthira sukham asanam*

II.46 THE POSES BRING A FEELING  
OF WELL-BEING WHICH STAYS WITH YOU.

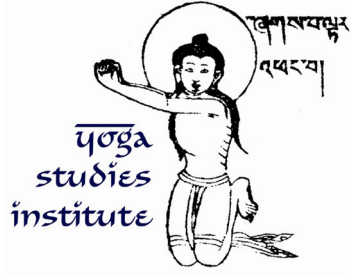
KEYWORD:

1) स्थिरसुख  
sthira sukha

བརྟན་པའི་བདེ་བ།  
tenpay dewa

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The Yoga Studies Institute  
Tibetan Heart Yoga Essentials  
Course I

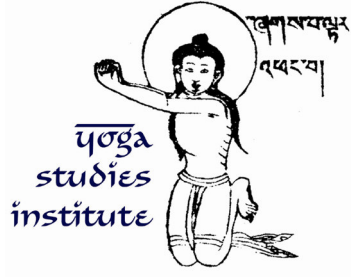
प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥ ४७ ॥  
*prayatna shaithilya-ananta samapattibhyam*

II.47 THEY DO SO THROUGH A BALANCE  
OF EFFORT AND RELAXATION;  
AND THROUGH ENDLESS FORMS  
OF BALANCED MEDITATION.

KEYWORDS:

- |                          |                      |
|--------------------------|----------------------|
| 1) प्रयत्न<br>prayatna   | རབ་སྒྲིམ།<br>rabdrim |
| 2) शैथिल्य<br>shaithilya | ལྷོད་པ།<br>hlupa     |

NOTES:



The Yoga Studies Institute  
Tibetan Heart Yoga Essentials  
Course I

ततो द्वन्द्वानभिघातः ॥ ४८ ॥

*tato dvandva-anabhighatah*

II. 48 AND THERE WILL COME A TIME  
WHEN DIFFERENCES NO LONGER HARASS YOU.

KEYWORD:

1) द्वन्द्व

dvandva

ཇམ་དུ།

deye

NOTES: