



# SLOW-FLOW YOGA – THE PHILOSOPHY AND PRACTICE

JAN ERKERT, INSTRUCTOR

PROFESSOR EMERITA AND FORMER HEAD OF THE DEPARTMENT OF DANCE  
UNIVERSITY OF ILLINOIS

# WELCOME

Tell us .....

- Your name
- Why you signed up for Yoga
- If you were a bird, what type of bird would you be....why?



## WHAT TO EXPECT

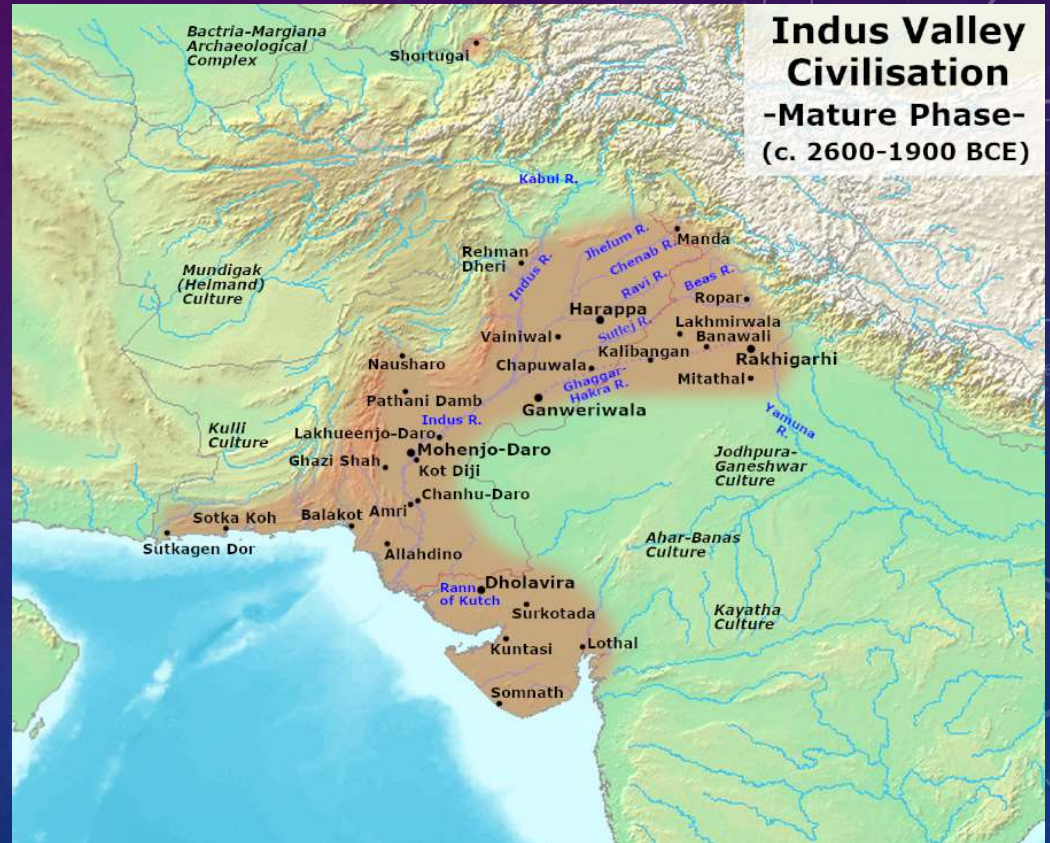
- First 25-35 min. Lecture, interactive discussion on History and philosophy of Yoga
- 50 –60 min of Practice.
- Safety
  - Props are used (blocks, mats, chairs, straps) to help you practice safely
  - Mat or Chair - both can be rigorous/gentle. Choose what works best for you.
- Core Principle of Yoga – Listen to your body.
  - Become aware of internal cues
  - This is not a competitive space
  - Always modify an action to suit your body. I will provide modifications, but if you don't know....ASK!
  - Back off – don't push your body to extremes. This is a gentle practice!

# ORIGINS OF YOGA

3300 - 1300 BCE

Indus Valley Civilization - Pakistan, Afghanistan and northwestern India.

Assimilation of Indigenous Dravidian peoples and Indo-European peoples in Southeast Asia



## THE HISTORY IS RECORDED ON MONUMENTS AND IN TEXTS

### The Pashupati Seal

- 2350 – 2000 BCE
- British Archeologist, Sir John Marshal, argued the this figure was the god Shiva
- Sitting in Sukasana – a primary pose of yoga.

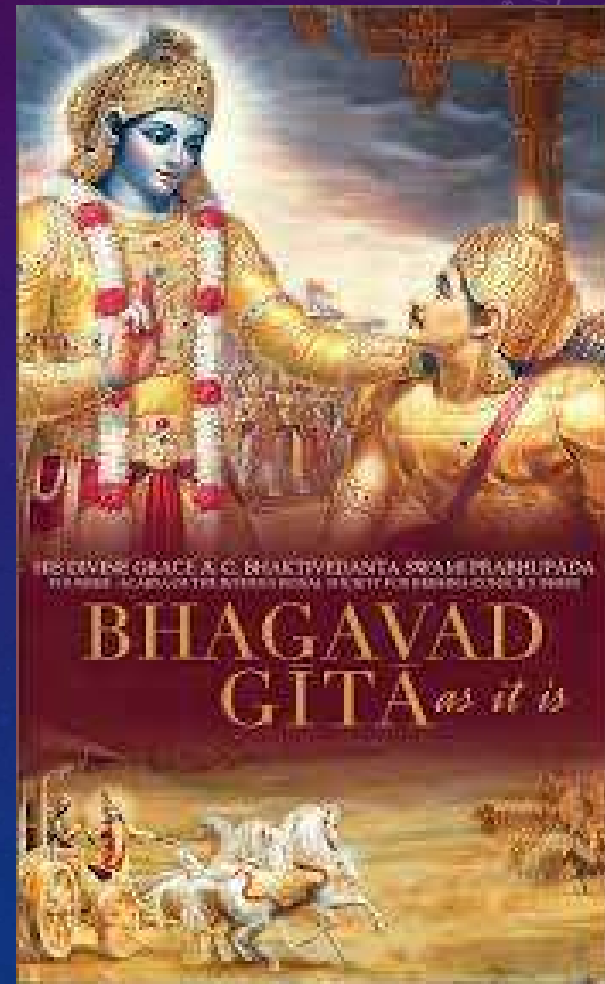


# ANCIENT TEXTS

Oral story telling tradition. Chants, mantras and songs were passed down for 1000s of years

## Written Texts

- **Bhagavadgita** –5th Century BCE – 2<sup>nd</sup> century BCE. Song of God. 700 verse Ancient Sanskrit poem of the Hindus. Dialogue between Prince Arjuna and Krishna (an avatar for Vishnu)
- **Vedas** –1500 – 500 BCE. Religious texts. Veda means knowledge. Considered the oldest religious texts in the world.
- Vedas have 4 texts:
  - **Aranyakas** – rituals and observances
  - **Brahmanas** – commentaries on the rituals
  - **Samhitas** – benedictions, prayers, mantras
  - **Upanishads** – philosophical narratives – dialogue about the soul.



# THE GODS: VISHNU – THE SUPREME BEING

Four Arms (supreme power superiority over humans) and Blue Skin (reflects the cosmos, dark clouds and the moon)

Vishnu carries:

- Conch Shell – Spiral and Interconnectivity
- Chakra – Meditative Visualization
- Club – Authority and Power of Knowledge
- Lotus Flower – Purity and Transcendence



## SHIVA – PATRON GOD OF YOGA

Shiva represents

- Great destroyer and Protector—Every cycle of 2 Billion years - he destroys the world –
- “That which is not”
- Everything comes from nothing and returns to nothing.
- Associated with darkness.





## SHIVA LORD OF THE DANCE

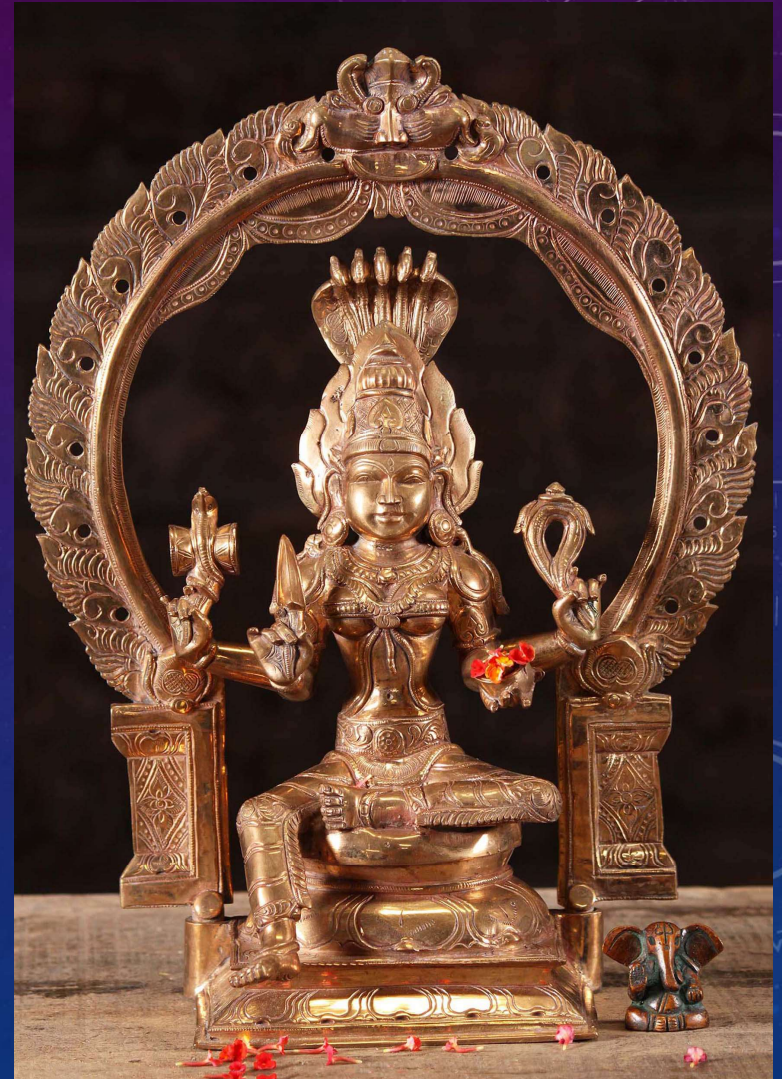
Shiva represents Nataraja and performs the cosmic dance within a circle of fire which represents the never-ending cycle of time.



# SHAKTI – FEMININE POWER

Divine cosmic energy – feminine energy and dynamic forces that move through the universe.

- Responsible for creation
- Agent of change
- Destroys demonic forces and restores balance
- Also known as Parvati, Durga and Kali
- Mother goddess – sum of all goddesses



## SHIVA AND SHAKTI – NON-DUALISM

- They are "two aspects of the same truth –
  - static and dynamic
  - transcendent and immanent
  - male and female
- Neither is real without the other
- Shiva's dynamic power is Shakti and she has no existence without him, she is the highest truth and he the manifested essence.



# INFLUENCES FROM BUDDHISM AND TAOISM

Buddhism originated in India in 563- 483 BCE, with Siddhartha Gautama, an Indian prince in fifth century B.C.E., who sought enlightenment, and became known as the Buddha. Buddhism shares many beliefs and practices evolving from yoga –

- a focus on internal awareness
- the seeking of enlightenment.

Taoism, 400 – 500 BCE, shares beliefs with Yogic traditions, with an emphasis

- simplicity, spontaneity
- three treasures: compassion, frugality, and humility.
- Taoism is rooted in the ancient Chinese text, the “I-Ching, the Book of Changes,” which looks at the cycles of nature as metaphors for human behavior.



## NAMASTE

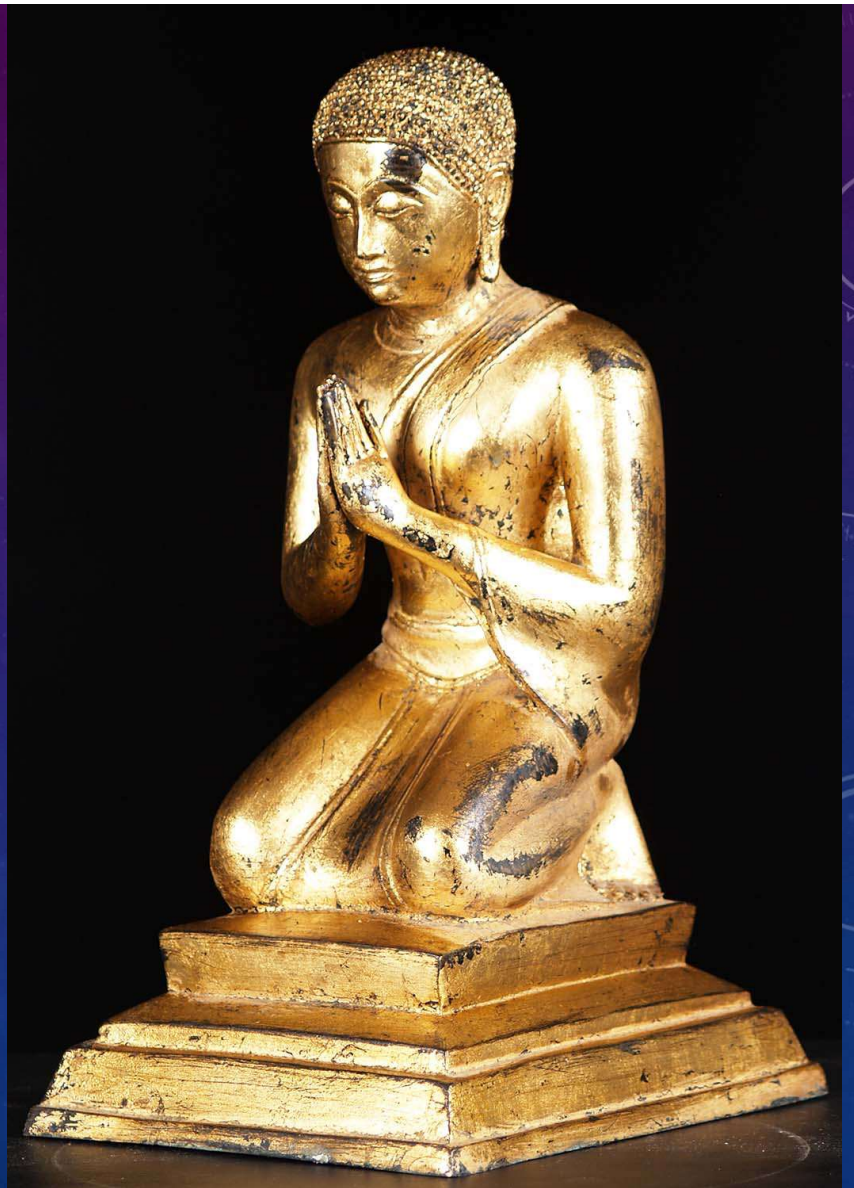
“Nama” means bow, “as” means I, and “te” means you. Therefore, Namaste literally means “bow me you,” or “I bow to you.”

Aadil Palkhivala, Fire of Love, For Students of Life,  
For Teachers of Yoga

The “Anjali mudra” is often done when saying Namaste. It represents the belief that there is a Divine spark within each of us that is located in the heart chakra. The gesture is an acknowledgement of the soul in one by the soul in another.

“I salute the light within your eyes where the whole universe dwells. For when you are at that center within you and I am at that place within me, we shall be one.”

Chief Crazy Horse, Oglala Sioux, 1877



LET'S  
PRACTICE



# YOGA

- Yoga literally means “to yoke.” Different interpretations include – “to come together,” “to unite,” or “to tie the strands of the mind together.”
- Yoga is a practice of change and transformation “...to attain what was previously unattainable.”
- Yoga is both a system of knowledge and a practice. While it is systemized it is not standardized, meaning a critical aspect of yoga is for each student to adapt the practice according to their physical, mental and spiritual needs and capacities.



# THE YOGA SUTRAS OF PATANJALI

**Patanjali** was a sage/sages that lived approximately 400 CE

- Considered the Father of Yoga
- Systematized yoga through written guidelines
- Sutras – short axioms –oral tradition 5000 BCE – 400 CE
- Patanjali describes the 8 limbs of Yoga
- The only asana at this time – sukhasana

## SUTRAS

1. "Now the exposition of Yoga begins" .....meaning without practice, nothing can be achieved
2. The restraint of the modifications of the mind-stuff is Yoga...

"if you control the mind, you have controlled everything.  
Then there is nothing in this world to bind you."

Sri Swami Satchidananda





# THE 8 LIMBS OF YOGA - PATANJALI

1. Yamas – restraints (toward others). Ethical rules that guide moral imperatives. These include attending to nonviolence (ahimsa), truthfulness (satya), non-stealing (Asteya), moderation (Brachmacharya), and non-grasping (Aparigraha)
1. Niyamas – intense restraints (actions toward self). These include purity or cleanliness (saucha), contentment (Santosha), austerity (Tapas), Self-Education/Agency (Svadyaya), Surrender (Ishwara Randidhana)



**3. Asana** - poses or postures. This is the physical practice of yoga. Patanjali describes as “...motionless and agreeable form of staying in the yoga postures”

T.K.V. Desikachar, a noted teacher of yoga says, “*Asana* translates as ‘posture.’ The word is derived from the Sanskrit root *as* which means ‘to say,’ ‘to be,’ ‘to sit,’ or ‘to be established in a particular position.” The positions have two important qualities – *Sthira* and *Sukha*. *Sthira* is to be steady and alert. *Sukha* is to be comfortable - joyful. Both qualities should be present in any of the asanas.





**4. Pranayama** – breathing practices. *Prana* is the breath, energy or life force. ...*ayama* is to be stretched or extended. Therefore Pranayama is a breathing practice. Prana as a concept of life force is similar to *Chi* in Buddhist philosophy.

**5. Pratyahara** – Internal focus. This is a practice of turning one’s attention to inner self. Cultivating an awareness of presence in one’s inner world.

**6. Dharana** – Concentration. This translates as “...to hold, maintain, keep.” This is a practice of cultivating uni-focus (rather than multi-tasking). Keeping the mind focused on a mantra, breath. Not allowing the mind to drift or lose focus. This is a state of mind.



7. Dhyana – Contemplation, reflection. This a practice of non-judgmental observation of one's state of mind. Dhyana is a process, whereas Dharana is a state.

8. Samadhi – Harmonious. Whole. Union. This is a state of bliss, one in which body, mind and energy are united with the spiritual essence of the universe.



LET'S  
PRACTICE



# PRANAYAMA

## On Breathing

The great sea  
Has sent me adrift  
It moves me  
As in the weed in the great river  
Earth and the great weather  
Moves me  
Have carried me away  
And move my inward parts with joy

Uvavnuk/Eskimo



# PRANAYAMA - A BREATHING PRACTICE

Prana - Breath, energy or life force

Ayama – is to be stretched or extended

“By means of linking breath to the body in moving and stationary postures, the mind is connected to the body. We are brought into existence by the power of the universe. This power sustains the body and all its functions, including thinking and sense perception. When we attend to the process of linking breath with the whole body, the mind and the senses merge with the power of the universe. We might call this power consciousness and its active principle energy, or in yoga terms, purusha and prana. Through yoga, mind and senses become the communication mechanism of consciousness and energy rather than having apparently random and sometimes disturbing lives of their own.”

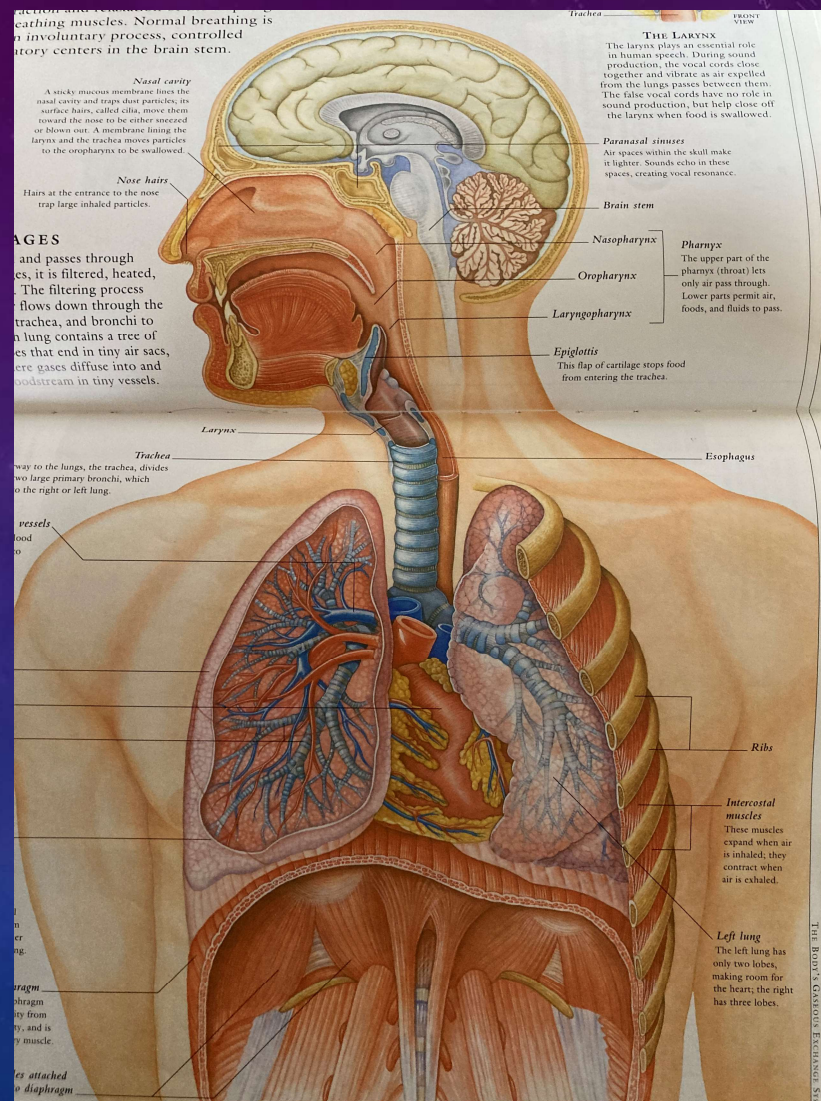
The Heart of Yoga, Developing a Personal Practice. T.K.V. Desikachar



# BREATHING

The softest stuff in the world  
Penetrates quickly the hardest,  
Insubstantial, it enters  
Where the room is.

Lao Tsu

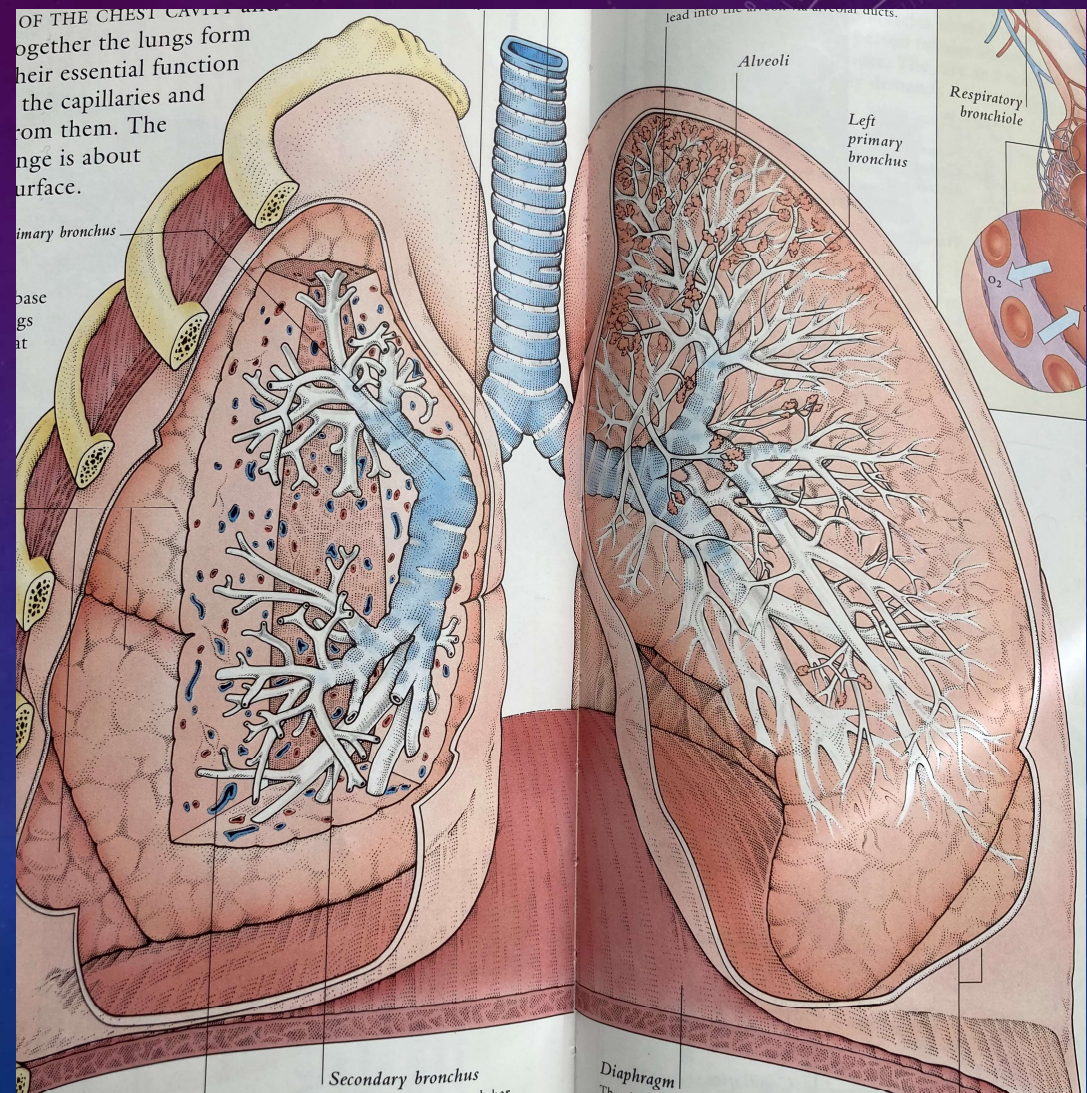


# THE LUNGS

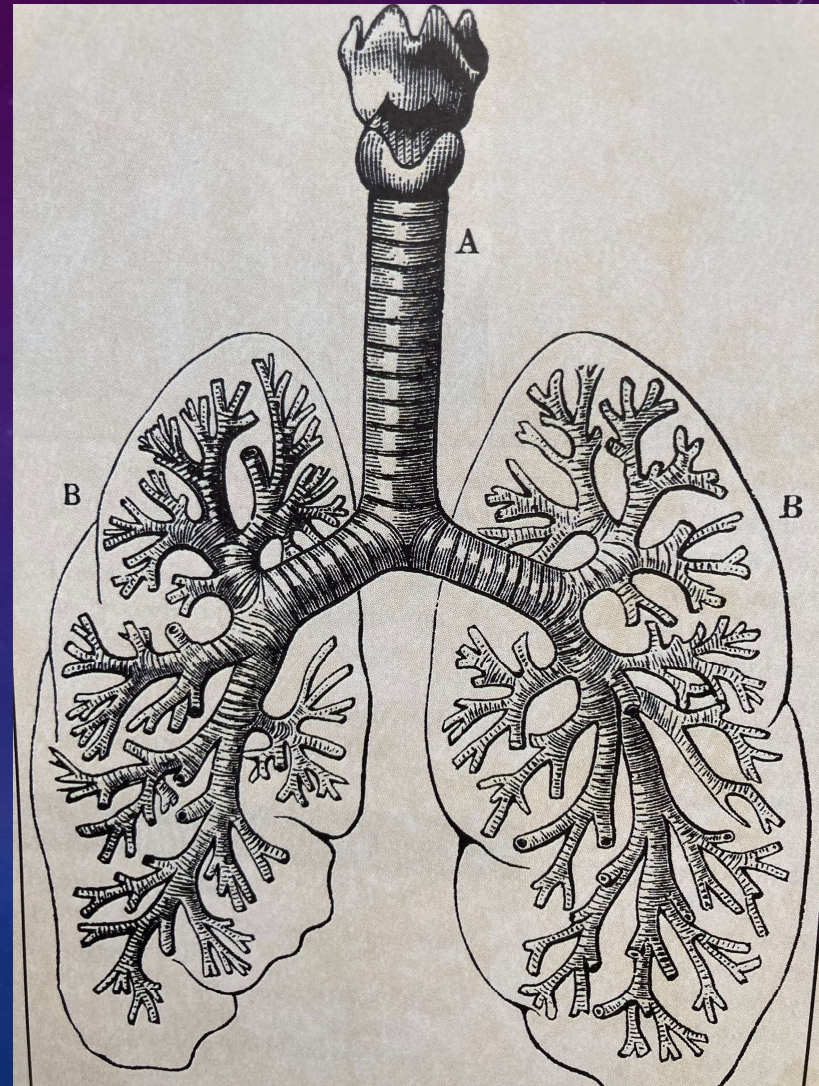
Bronchial tubes carry the oxygen to the lungs.

Three chambers on the right  
Two chambers on the left

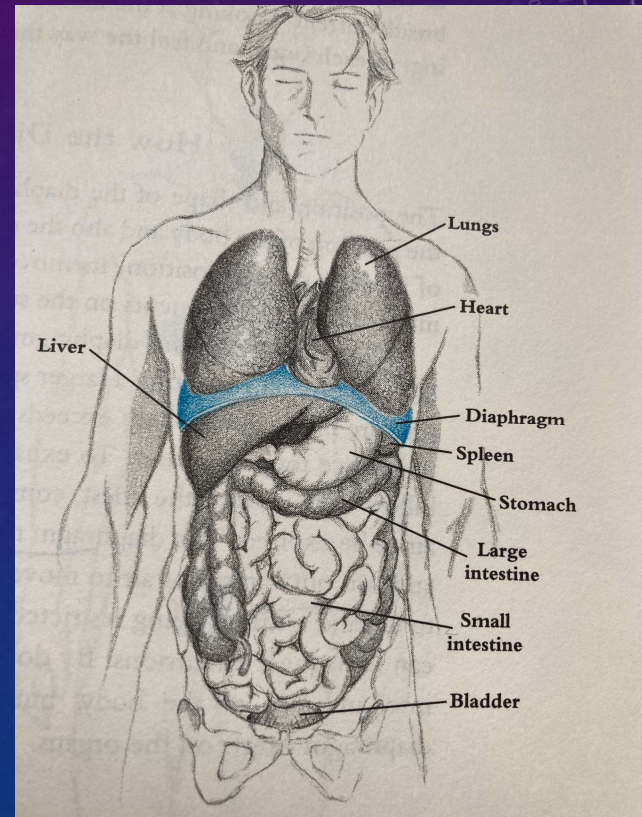
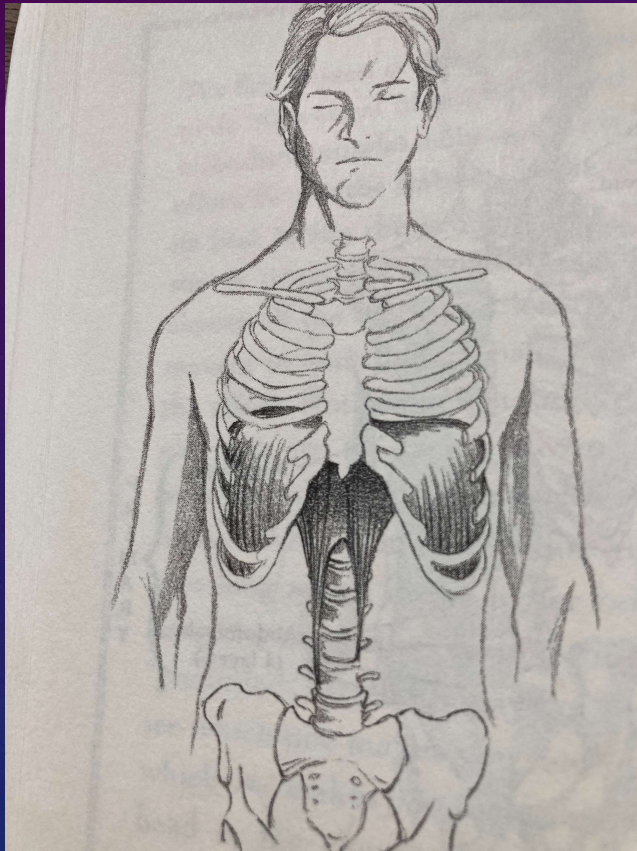
Why?



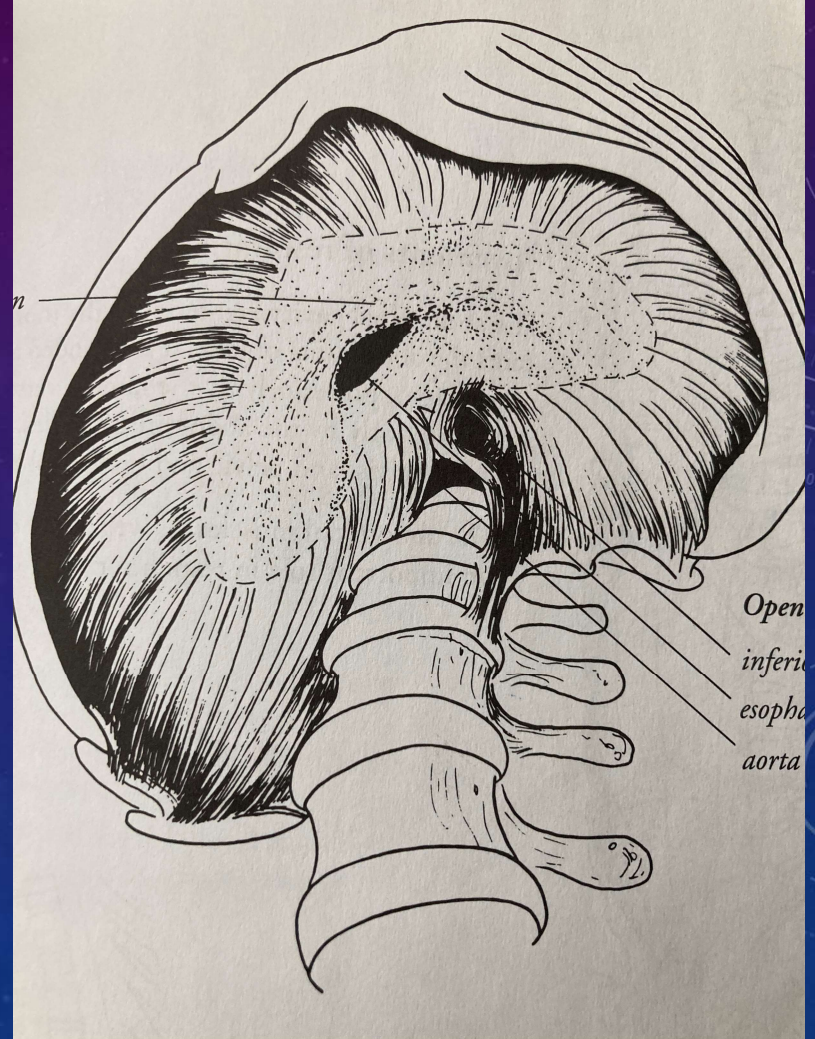
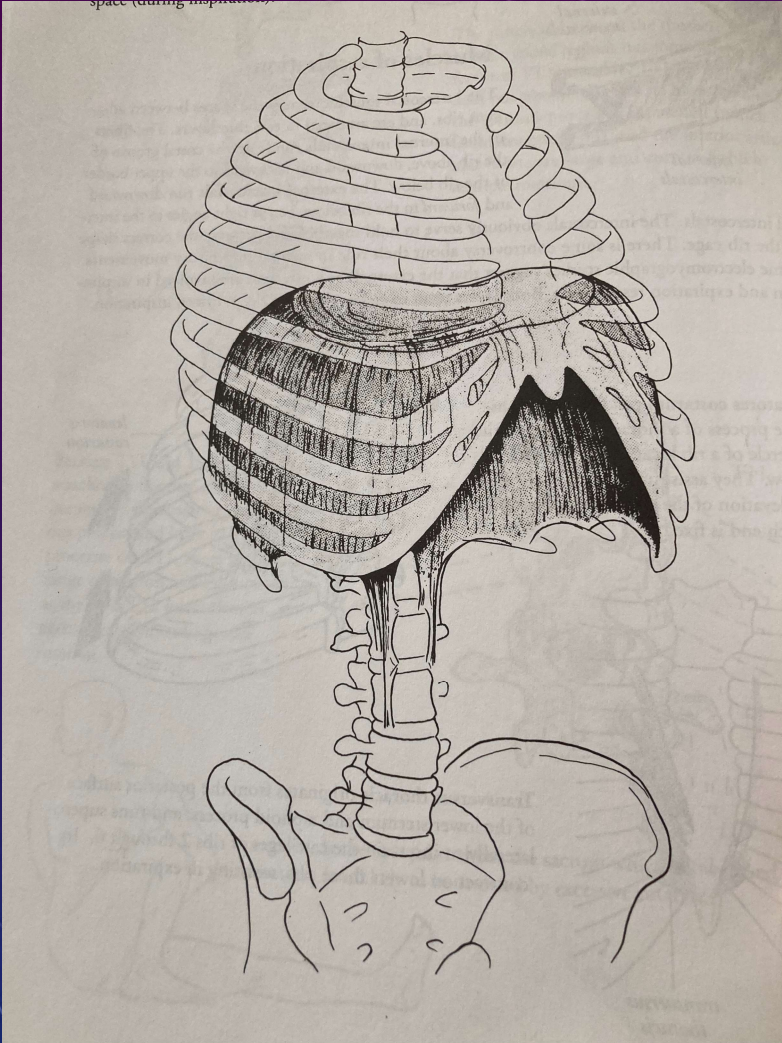
# CHAMBERS OF THE LUNGS

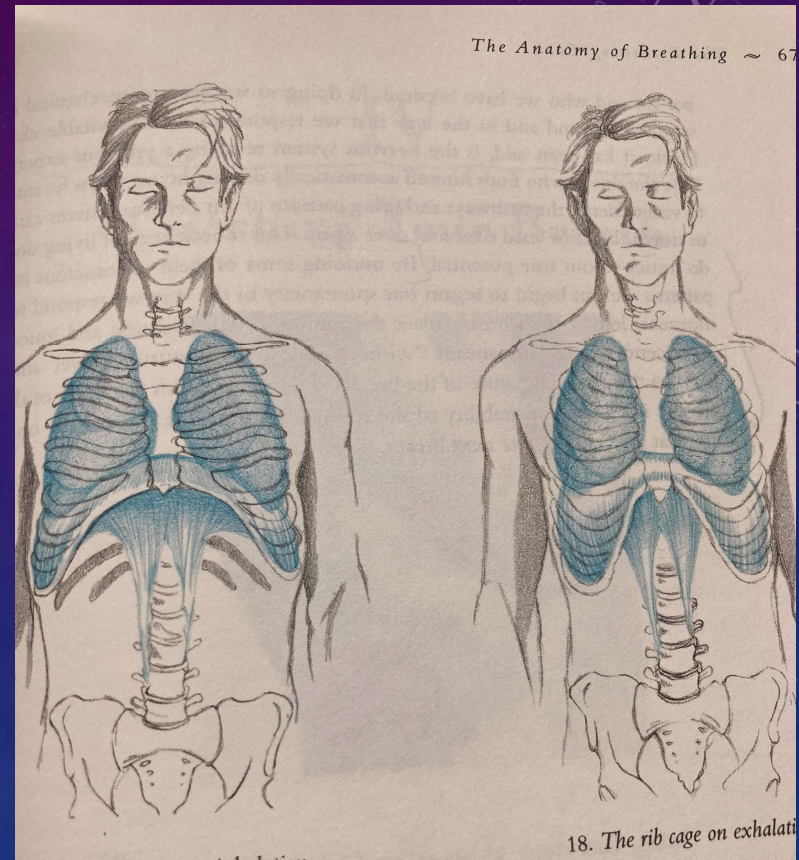
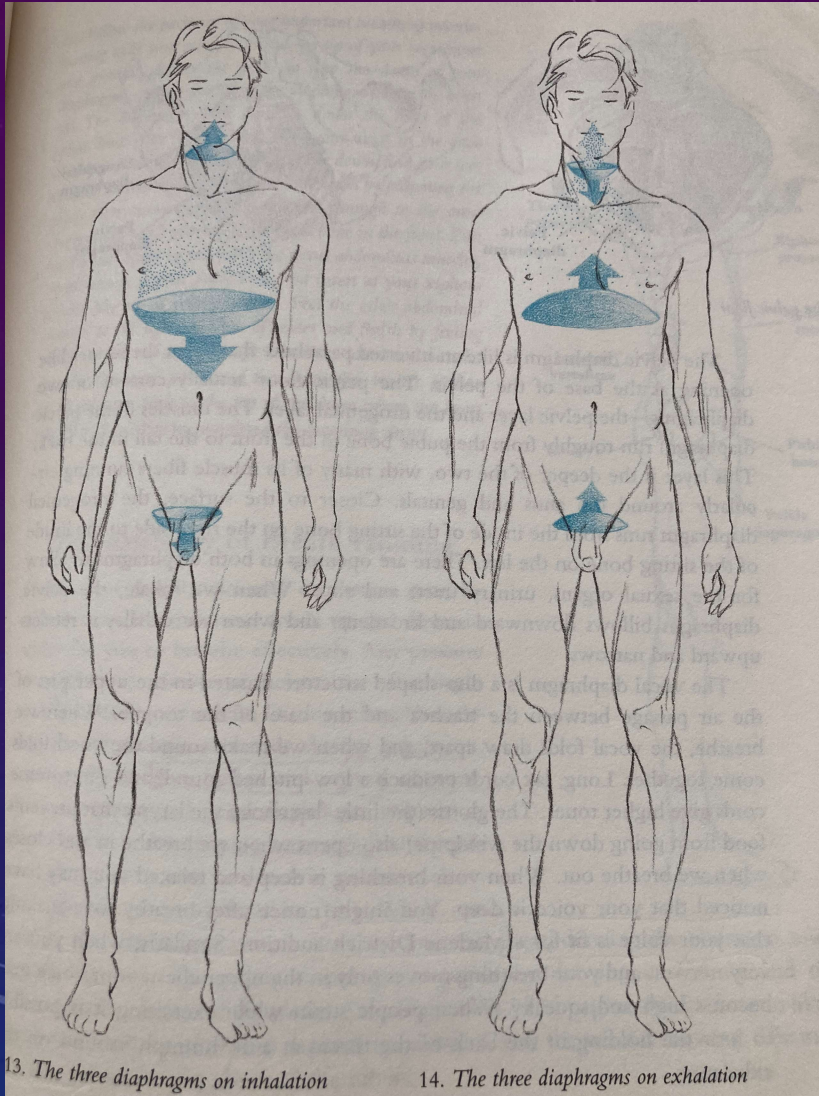


# THE DIAPHRAGM

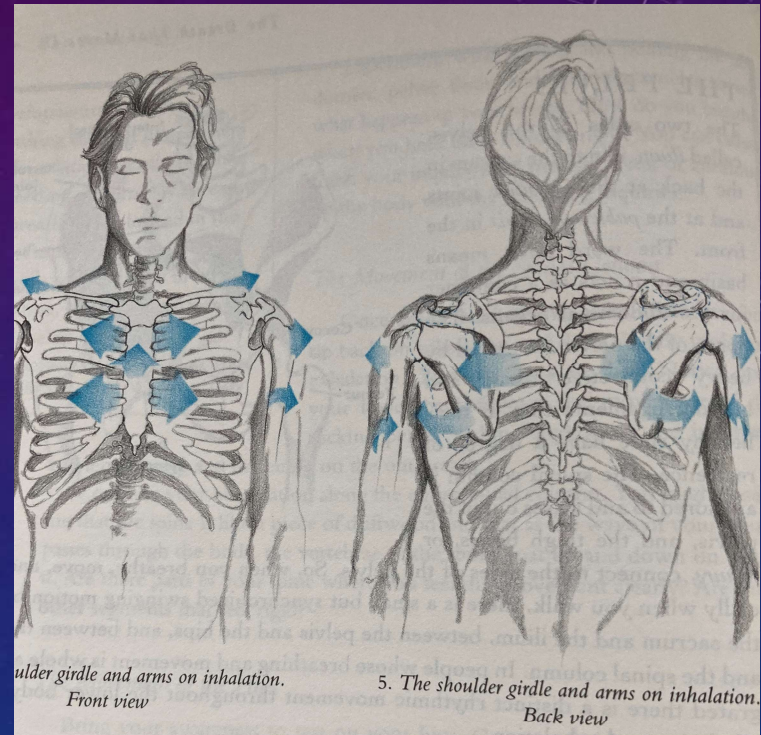
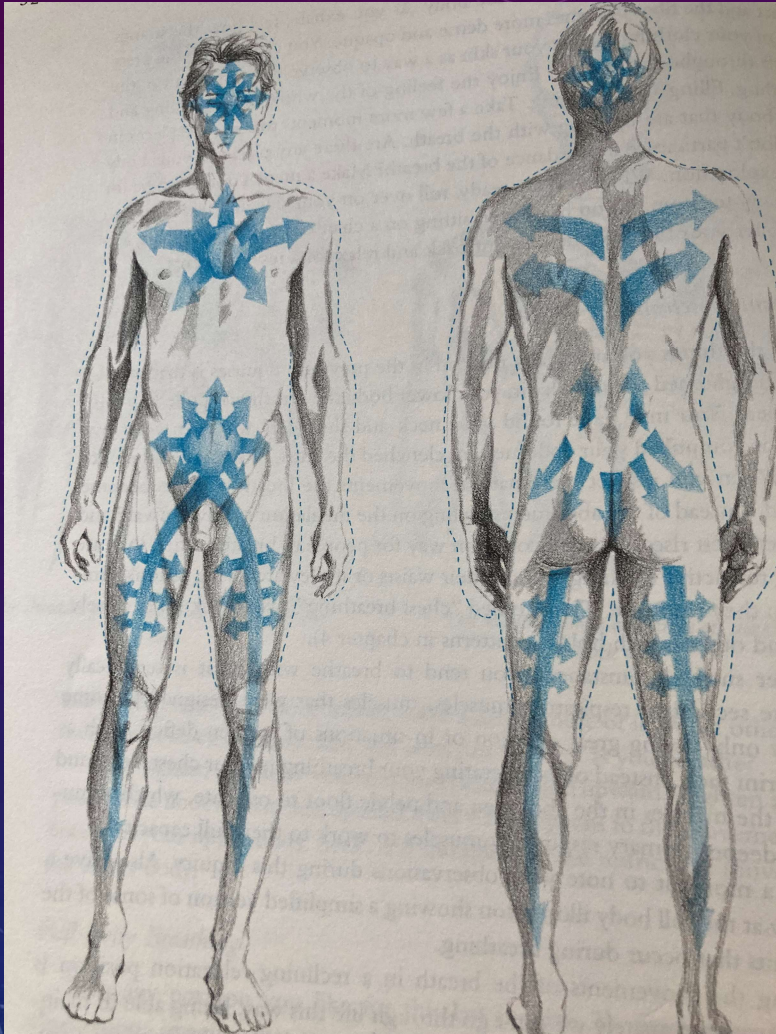


space (during inspiration)





## INHALATION AND EXHALATION



INHALATION

Enough. These few words are  
enough.

If not these words, this breath  
If not this breath, this sitting here.

This opening to life  
We have refused  
Again and again  
Until now.

Until now.

-David Whyte.



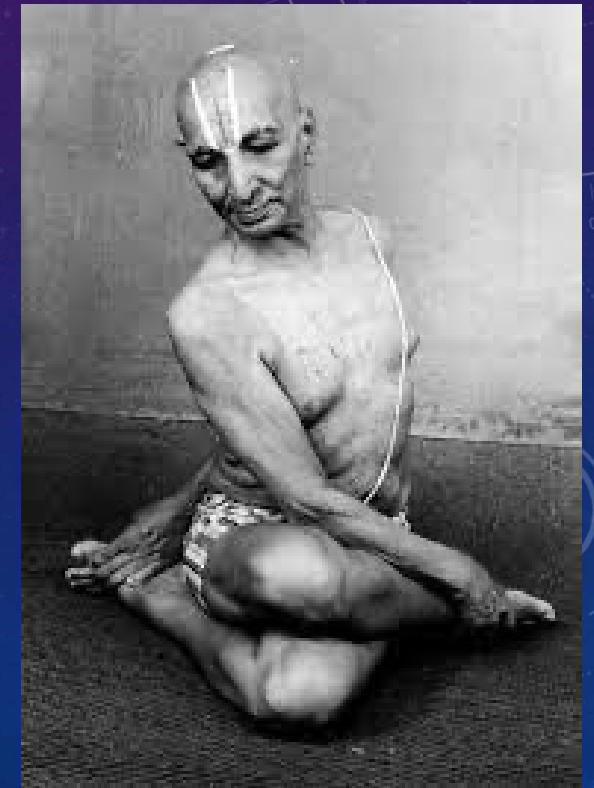


LET'S  
PRACTICE



## MODERN YOGA IN THE WEST

T. Krishnamacharya 1888 – 1989.  
Considered the Father of Modern  
Yoga



Krishnamacharya was the Teacher of four Yoga Masters who brought Yoga to the West: Pattabhi Jois, B.K.S. Iyengar, Indra Devi, TKV Desikachar.

- Revival of Hatha Yoga (physical practice of yoga)
- Held degrees in all six Vedic Texts.
- Father of Vinyasa yoga— Matching movement and breath
- “Teach what is appropriate to the individual.”



## PATTABHI JOIS 1915-1989

Founded Ashtanga Yoga

1948 – Founded Ashtanga Yoga Research Institute in Mysore, India

1960 – First westerners study with Jois

1975 – Visits Encinitas, California – brings Ashtanga Vinyasa Yoga to the U.S.

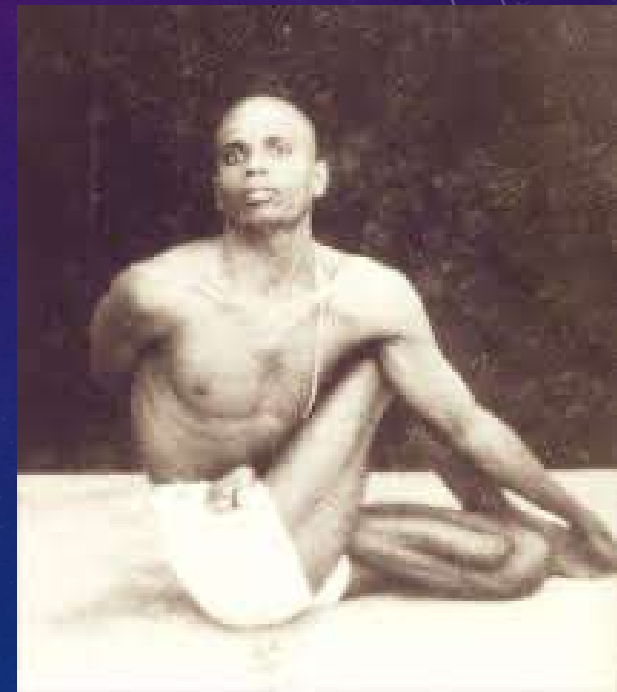
Ashtanga Yoga – A standard set of asanas with a strong focus on breath, moral and ethical guidelines, as well as internal mental space.



Sri Krishna Pattabhi Jois

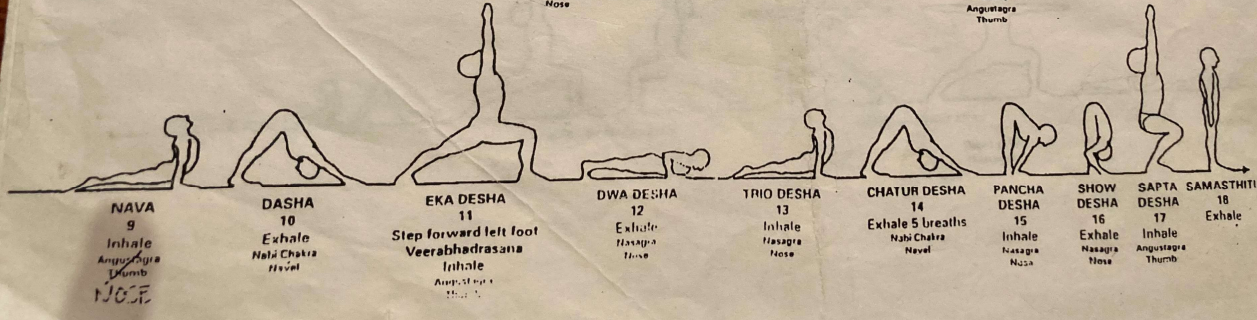
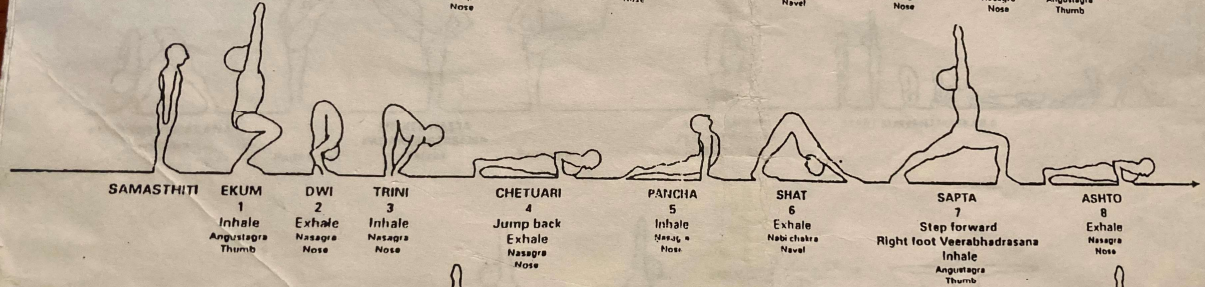
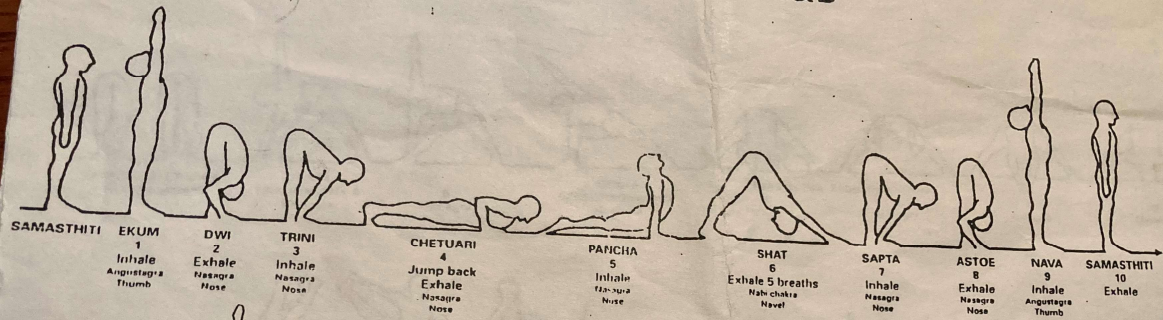
"Anyone can practice. Young man can practice. Old man can practice. Very old man can practice. Man who is sick, he can practice. Man who doesn't have strength can practice. Except lazy people; lazy people can't practice ashtanga yoga."

Yoga is an internal practice. The rest is just a circus.



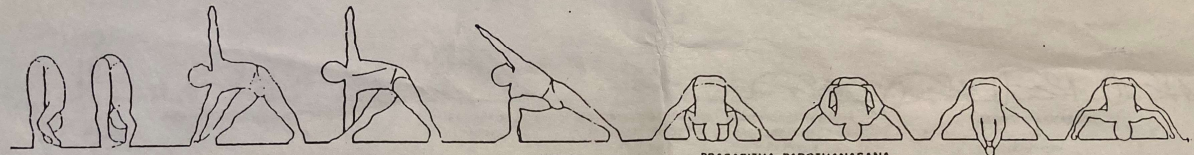
K PATTABHI JOIS  
ANSKRIT & TRANSLATIONS BY EDIKE STERN

# SURYANAMASKARA A&B



YOGA  
 TAUGHT BY SHRI K PATTABHI JOIS  
 1993  
 DRAWINGS BY JOHNS SCOTT SANSKRIT & TRANSLATIONS BY EDIE STERN

# STANDING ASANAS



PADANGUSTHASANA  
 PADAHASTASANA  
 Parthagra

UTHITA  
 TRIKONASANA A  
 Hastagra

B  
 Hastagra

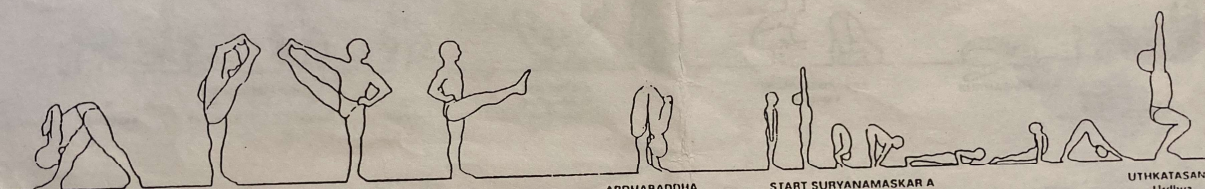
UTHITA  
 PARSWAKONASANA  
 Hastagra

PRASARITHA PADOTTANASANA  
 B  
 Nasagra

C  
 Nasagra

C  
 Hastagra

D  
 Nasagra



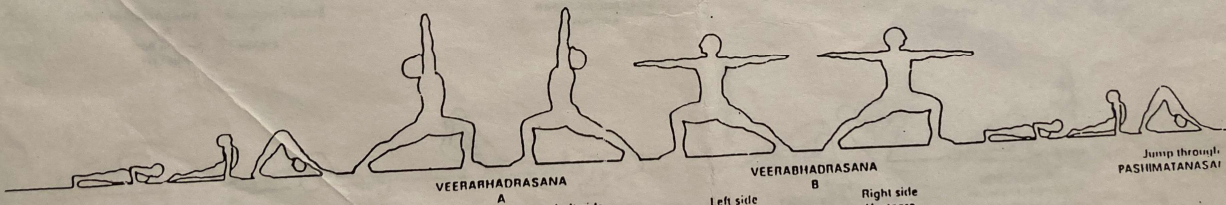
PARSWOTHANASANA  
 Parthagra

UTHITA HASTA  
 PADANGUSTASANA  
 Parsva  
 Parthagra

ARDHABADDHA  
 PADMOTTASANA  
 Parthagra

START SURYANAMASKAR A

UTHKATASANA  
 Urdhva



VEERABHADRASANA  
 A  
 Right side  
 Urdhva

Left side  
 Urdhva

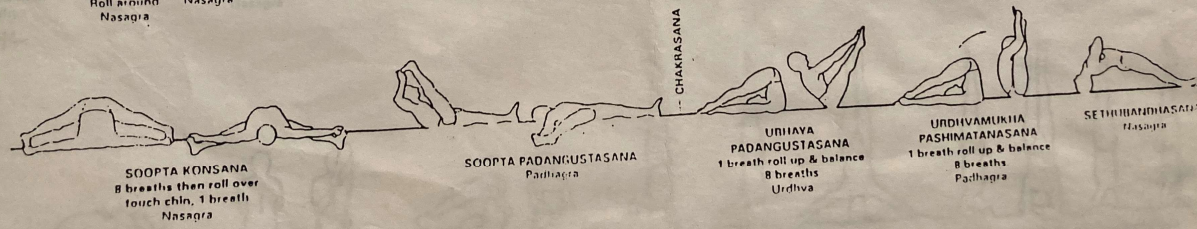
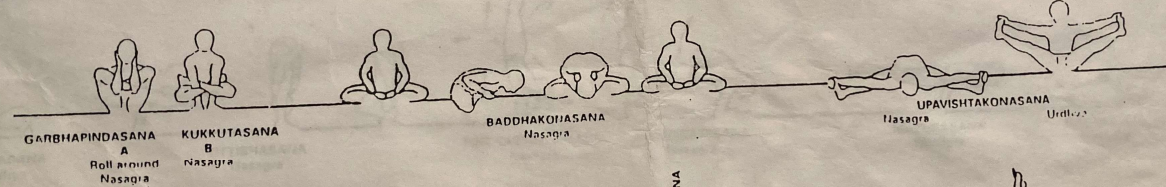
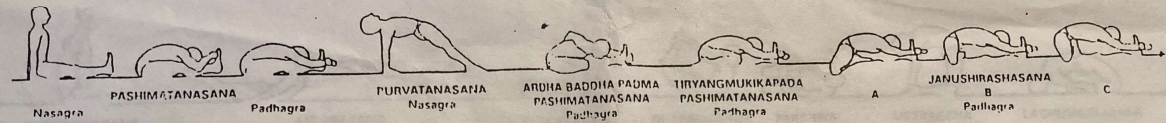
VEERABHADRASANA  
 B  
 Left side  
 Hastagra

Right side  
 Hastagra

Jump through  
 PASHIMATANASANA

ASTANGA YOGA  
 AS TAUGHT BY SHRI K PATTABHI JOIS  
 Mysore 1993  
 DRAWINGS BY JOHN SCOTT SARSKITT & TRANSLATIONS BY EDDIE STERN

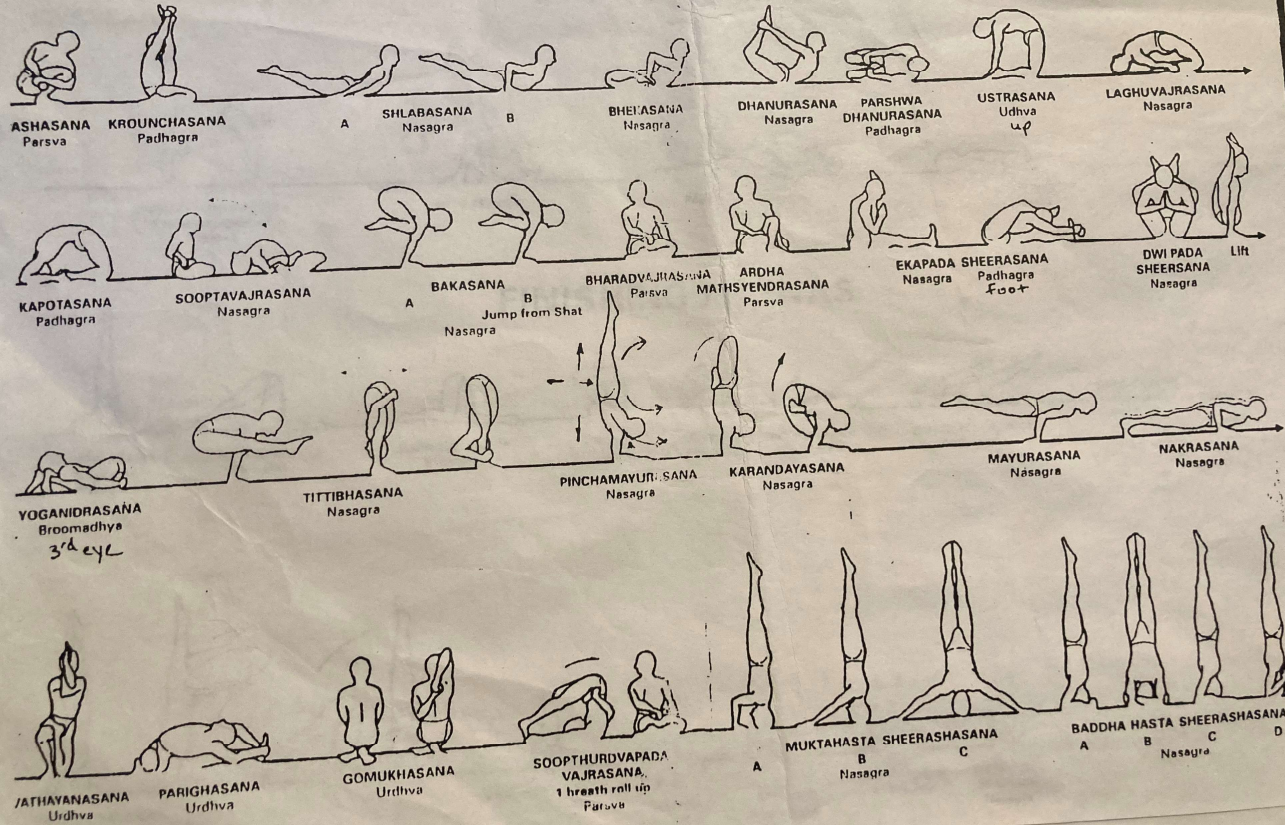
# PRIMARY SERIES





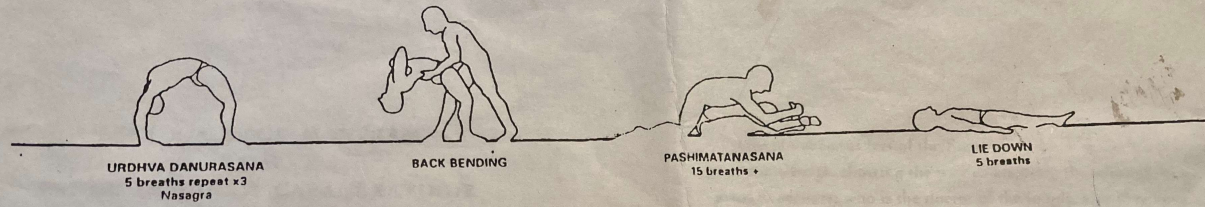
**ASHTANGA YOGA**  
 TAUGHT BY SHRI K. PATTABHI JOIS  
 1st ed. 1993  
 ILLUSTRATIONS BY JOHN SCOTT. SANSKRIT & TRANSLATIONS BY EDDIE STERN

## INTERMEDIATE SERIES

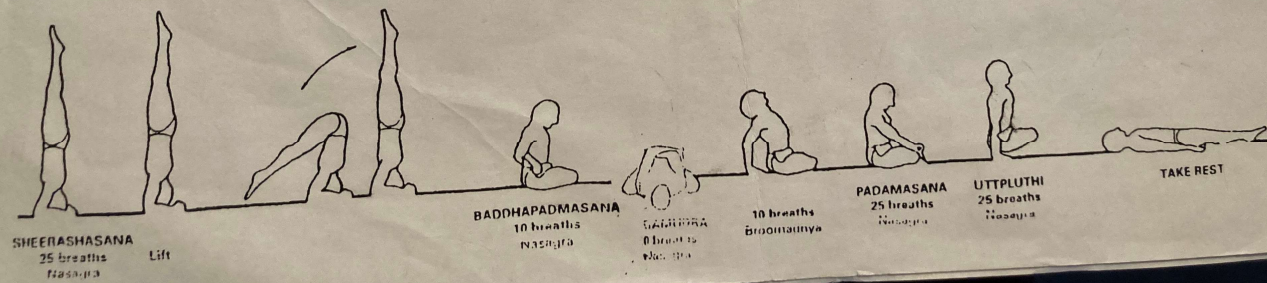
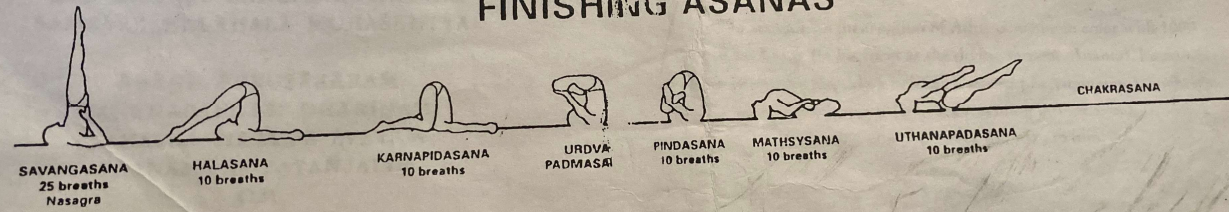


ASTANGA YOGA  
AS TAUGHT BY SHRI K PATTABHI JOIS  
Mysore 1993  
DRAWINGS BY JOHN SCOTT, SANSKRIT & TRANSLATIONS BY EDDIE STERN

## BACK BENDING



## FINISHING ASANAS



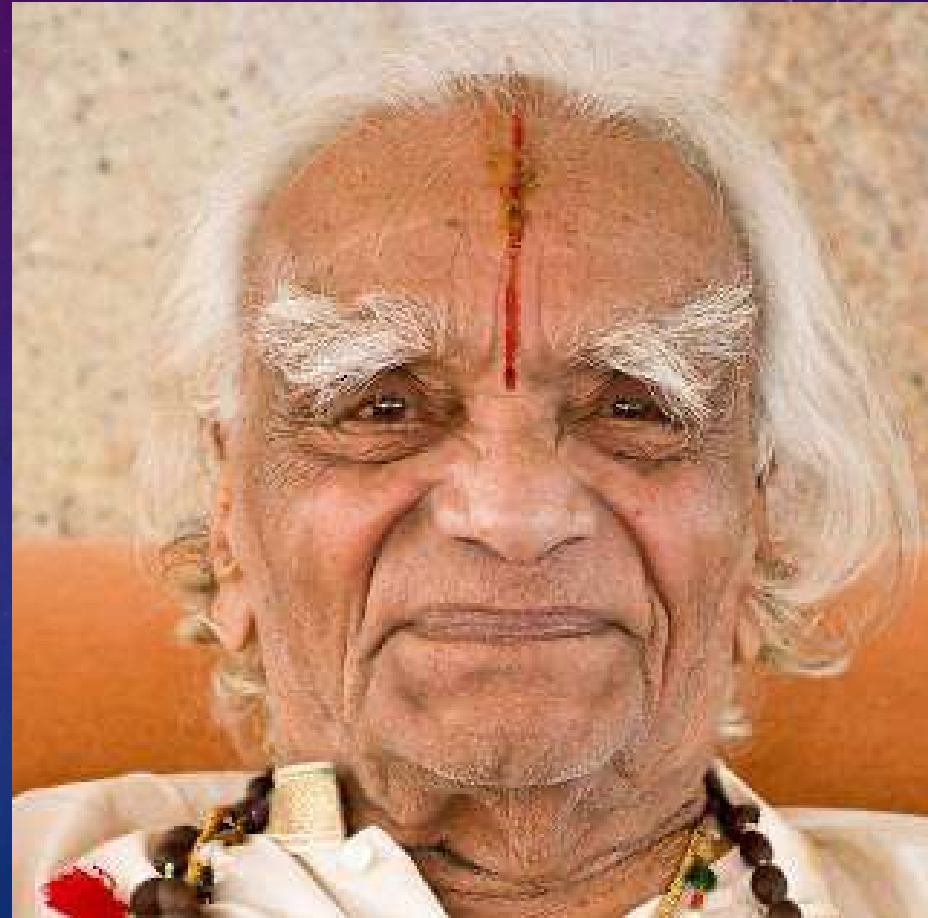
Founded Iyengar Yoga  
Studied with Krishnamacharya –  
was a sickly child – so was  
focused on strength and  
alignment.

1966 - Publishes "Light on Yoga,"  
essential text on yoga practice  
today.

1975 – Founded the Iyengar  
Memorial Institute.

IYENGAR YOGA – Emphasis on  
complete alignment using props.  
Emphasis on connectivity of  
Body, Mind, Breath and Soul.

## B.K.S. IYENGAR 1918-2014



## V.K.V DESIKACHAR 1938-2016

Son of  
Krishnamacharya

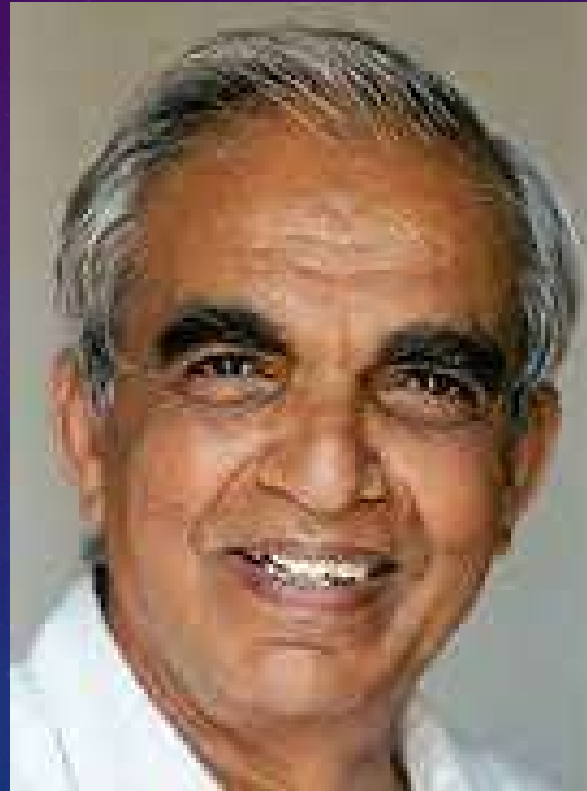
“The quality of our  
breath expresses our  
inner feelings.”



## V.K.V. DESIKACHAR – FOUNDED VINIYOGA

### Founded ViniYoga

- Vini means adapting yoga to the individual.
- Work is based on the Yoga Sutras.
- Attention to healing – spiritual and physical
- 1965 – Published “The Heart of Yoga”



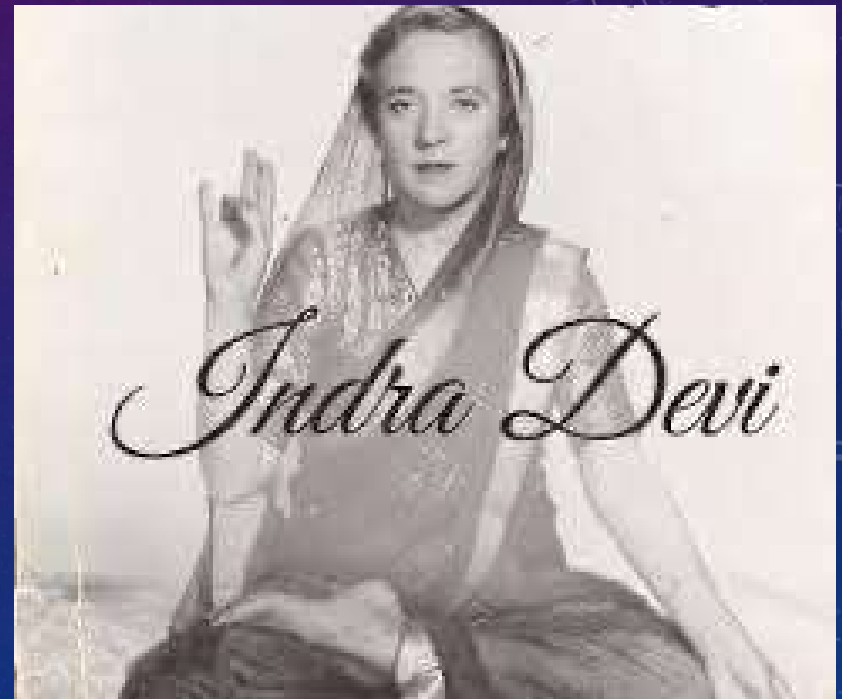
« The success of Yoga does not lie in the ability to perform postures but in how it positively changes the way we live our life and our relationships. »

— T.K.V. Desikachar —

(1998-2004)

## EUGENIE PETERSON (INDRA DEVI) 1899-2002

- Latvian woman who brought Yoga to the west.
- She was the first woman to study under Krishnamacharya.
- Hatha Yoga - She taught yoga as exercise for stress relief -leaving the spirituality to the “gurus.”
- She brought yoga to China and United States. Popularizing yoga through her books and teaching Hollywood stars.



# POPULARIZATION OF YOGA IN THE WEST



Gloria Swanson was one of her students.



# VINYASA YOGA – JAN'S ROOTS

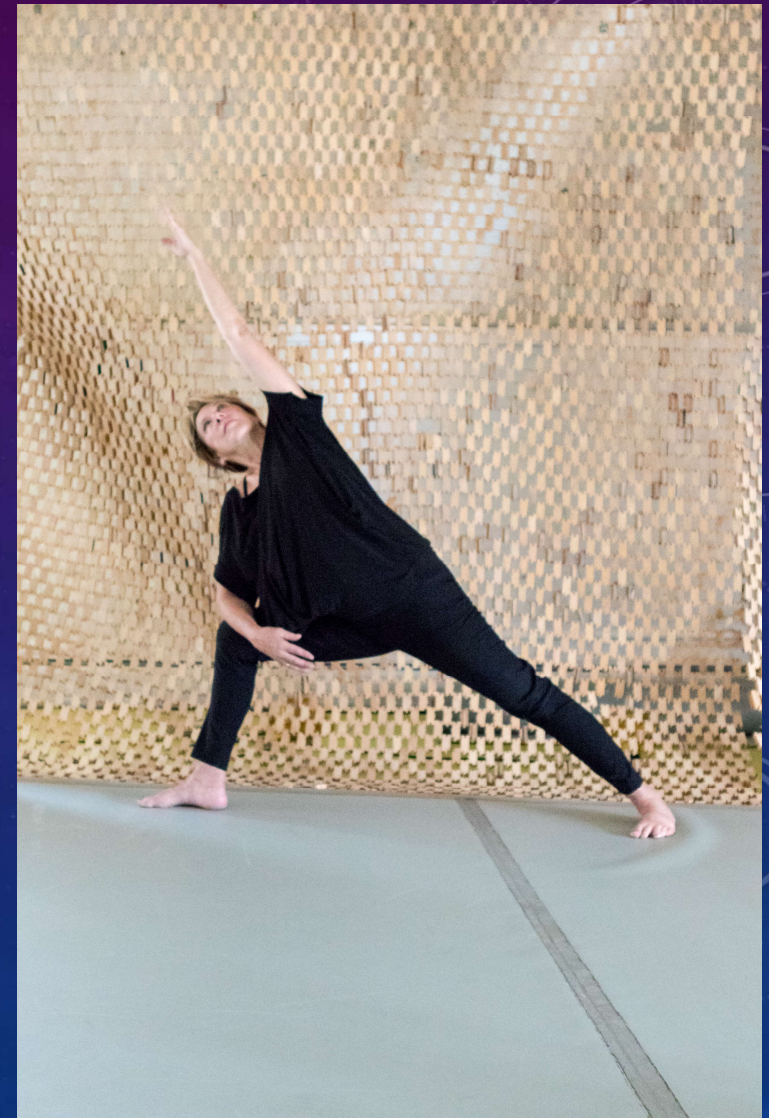
Claims Krishnamacharya as the originator.

VI- Variation

Nyasa – within prescribed parameters

Practice focuses on

- Emphasis on flow, movement, transitions
- Connects one posture/asana to another through the breath.
- Breath initiates the movement
- Variation of sequences.
- Moving meditation





# LET'S PRACTICE



# BANDHAS

Bandhas literally mean to "lock."

Think of them as a Locks - like in the Panama Canal.

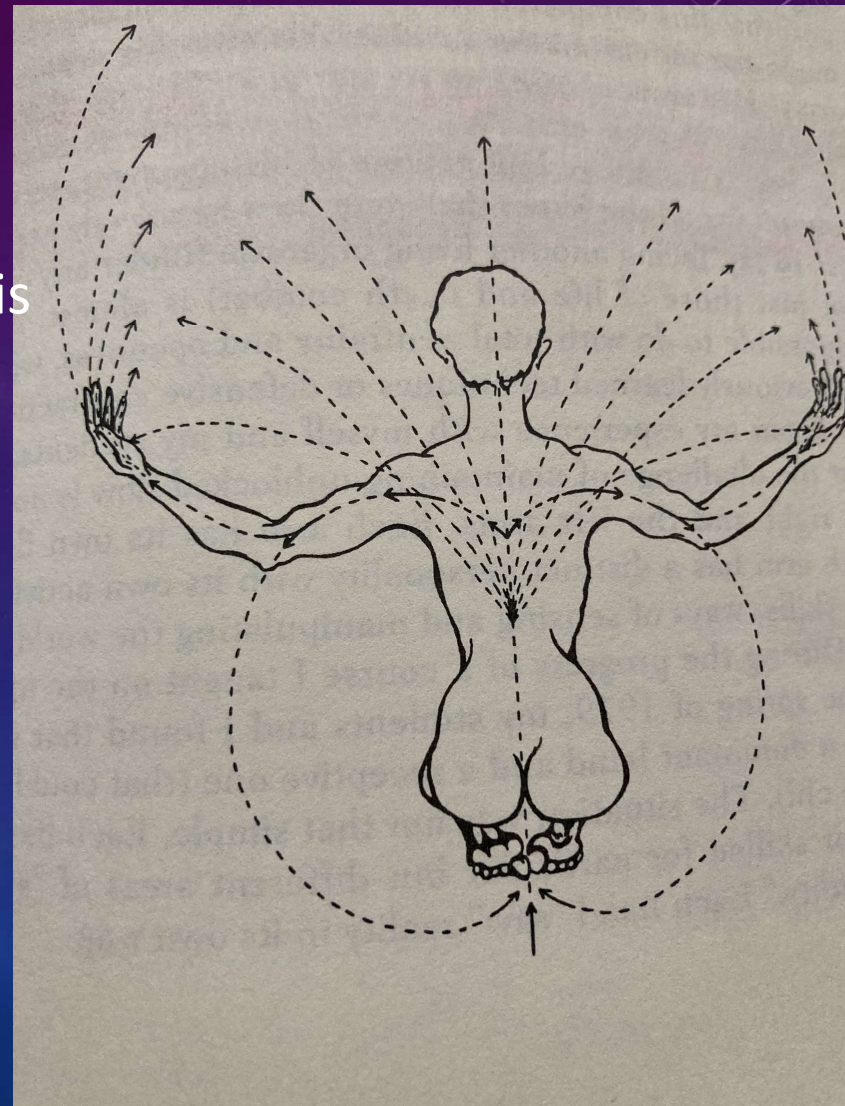
- The bandhas are a hub of energy that move energy through the body.
- They control the flow of Prana through the body.
- They release the knots (muscular and energetic) in the body.



## YOGA PHILOSOPHY

The Body is a vessel – the yogic practice is designed to purify the vessel

- It's a leaky vessel
- It's a dirty vessel
- It's a crooked vessel



## IT'S A LEAKY VESSEL – MULA BANDHA

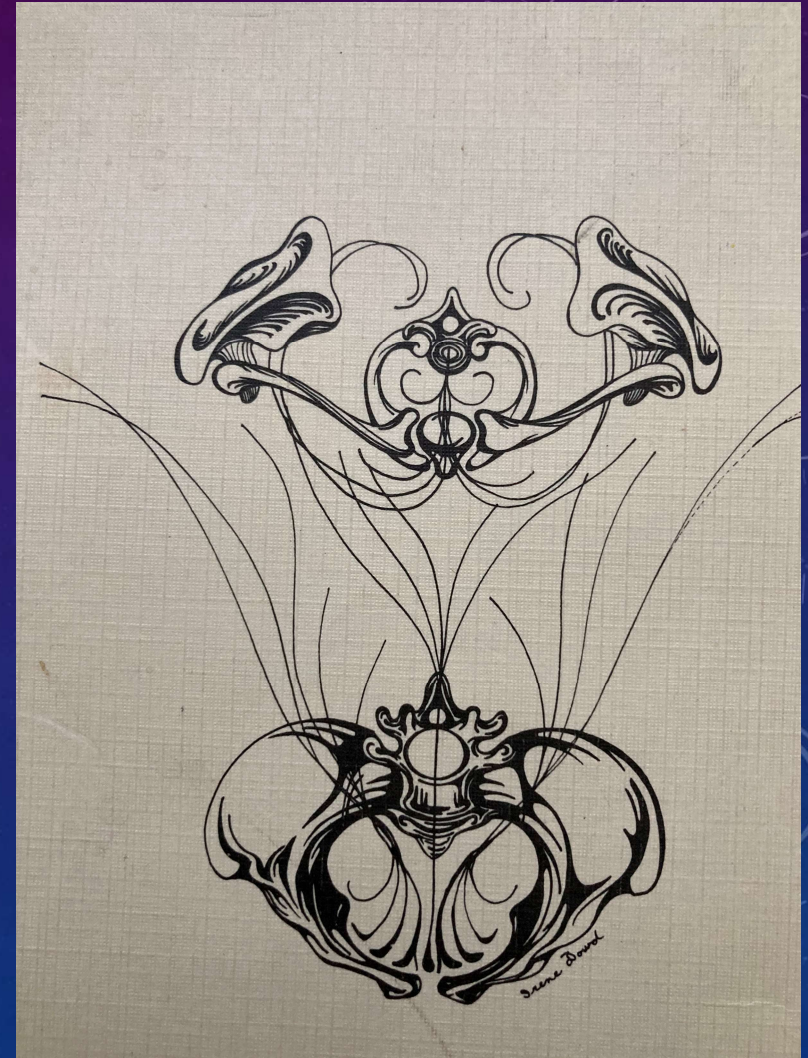
In Hindu/Yoga philosophy – they believe we are born with amrita – the elixir/juice of life.

It is thought to be like a lake in the brain center.

The only problem is there is a hole in the lake and elixir drips down throughout life. When the amrita is gone – it is the end of our life.

This is why there are inversions in Yoga – to reverse the flow.

We can control the leak with Mula bandha – an energetic engagement in the pelvic floor the draws the energy upward.



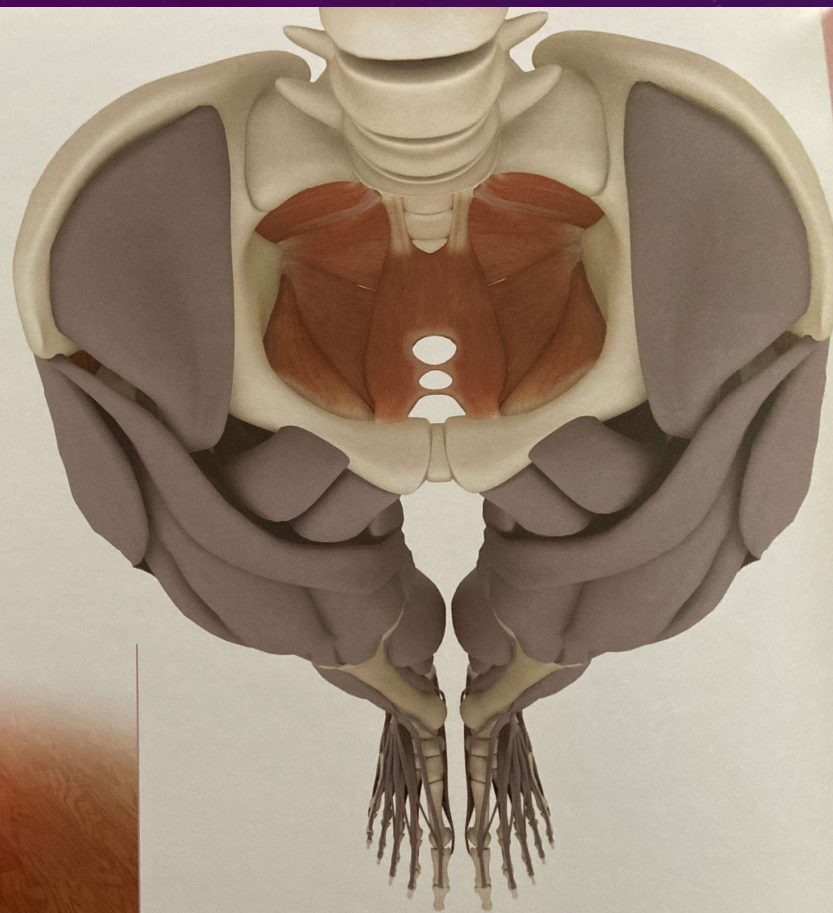
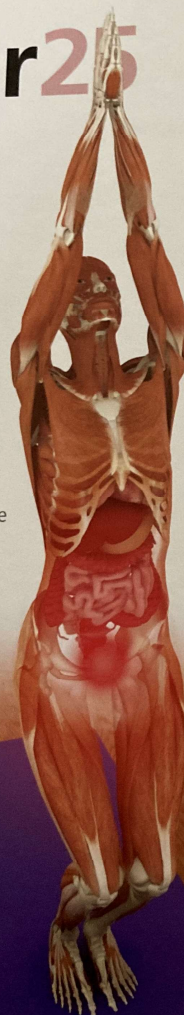
# Chapter 25

## Bandhas

Bandhas are "locks" occurring throughout the body. The combination of opposing muscles forms these "locks," stimulating nerve conduction and illuminating the Chakras.

### *Mula Bandha*

Mula Bandha contracts the muscles of the pelvic floor, lifting and toning the organs of the pelvis, including the bladder and genitalia. The pelvic floor muscles are recruited and awakened by contracting associated muscles, such as the iliopsoas. This focuses the mind on the first Chakra.



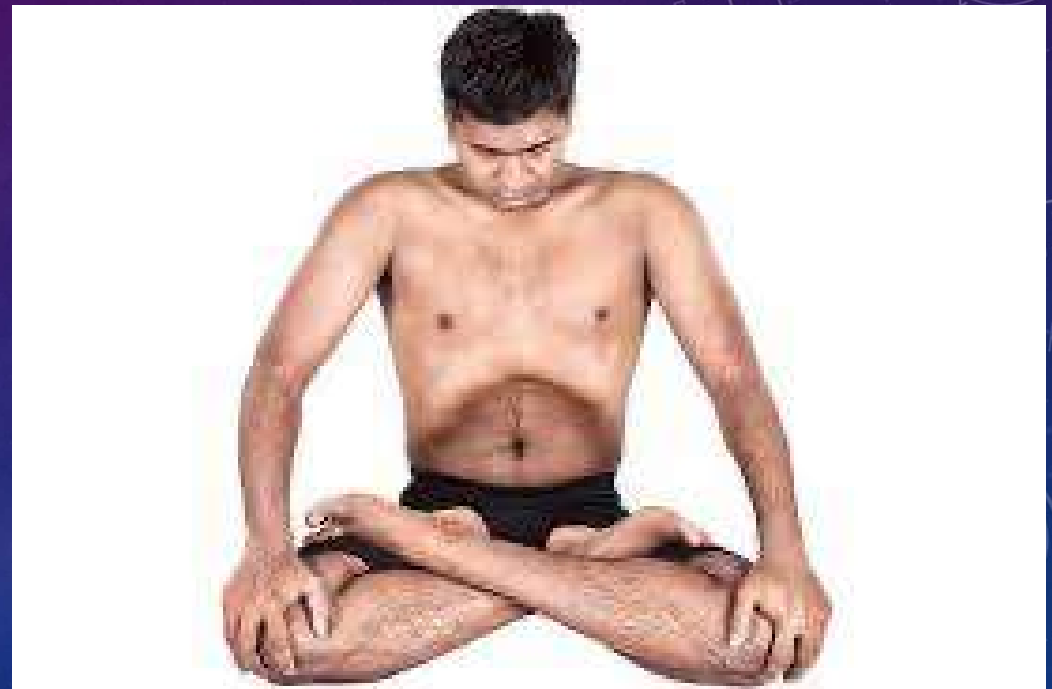
Simultaneously contracting other muscle groups accentuates Mula Bandha. For example, gently squeezing the knees together (by contracting the adductors) increases contraction of the pelvic floor muscles. Pressing the hands together has the same effect. This phenomenon is known as "recruitment."

## IT'S A DIRTY VESSEL – UDDIYANA BANDHA

Uddiyana means literally to fly upward - it is an action in and up at the belly button.

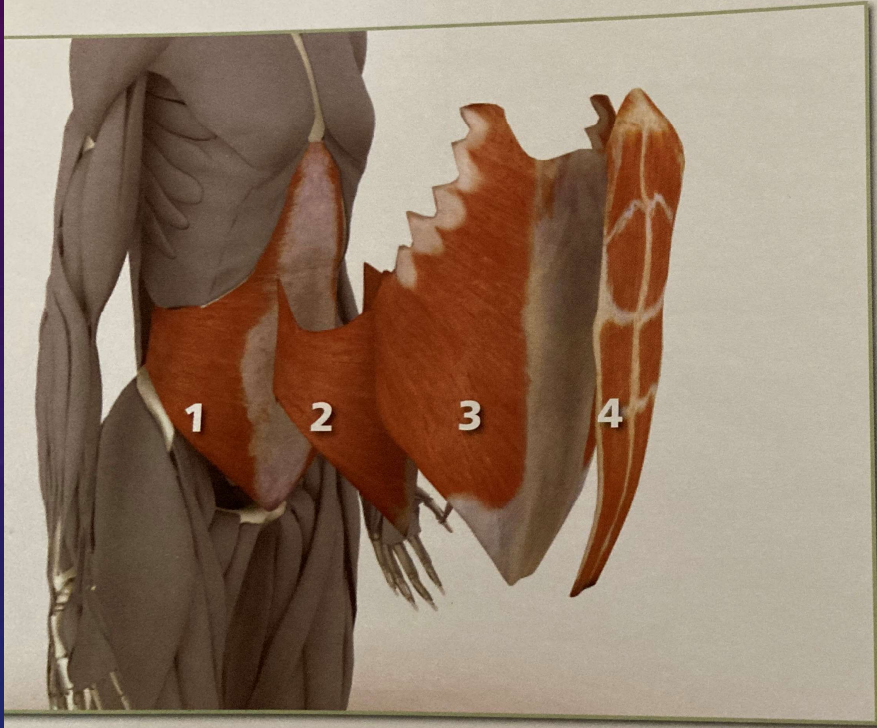
This action assists the digestive track – so it cleans the vessel.

This photo shows the full expression of the bandha.  
We will practice Uddiyana Bandha – LIGHT.....an action of the abdominals



# Abdominals

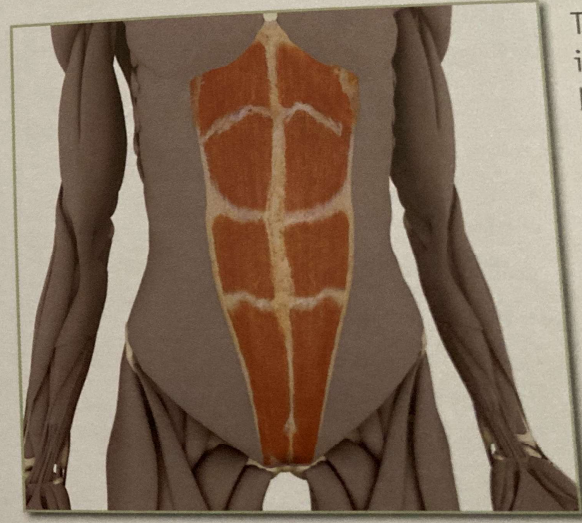
Internal Oblique  
External Oblique (o-BLEEK)  
Transversus Abdominis



1 Transversus Abdominis

2 Internal Oblique

## Rectus Abdominis



abdominis flexes the trunk forward, or, pelvis. This is demonstrated in Uttanasana. Tightness in this muscle limits the depth of Danurasana and Purvottanasana.

Contracting the rectus abdominis also contents...

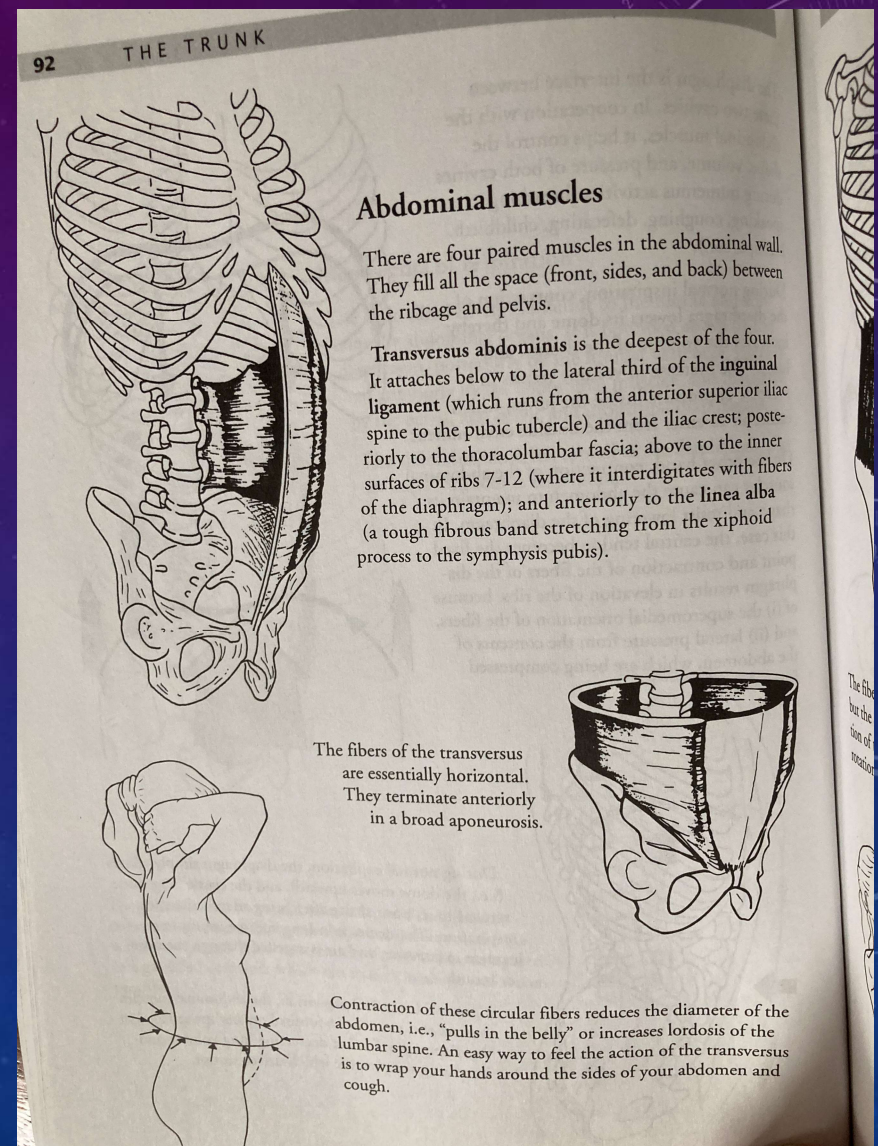
# THE TRANSVERSUS MUSCLE

The Transversus Muscle is the most internal muscle of all the abdominals.

It is connected to the spine and the diaphragm.

When you cough you can feel it working in a forceful manner.

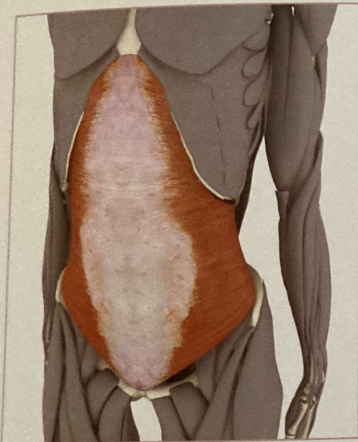
It is circular – so it acts to cinch the waist 3-dimensionally.



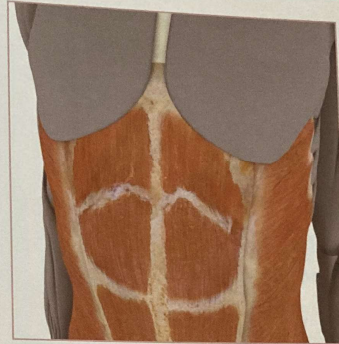


## *Udyana Bandha*

Udyana Bandha contracts the upper abdominals located approximately two inches below the solar plexus and focuses the mind on the third Chakra.



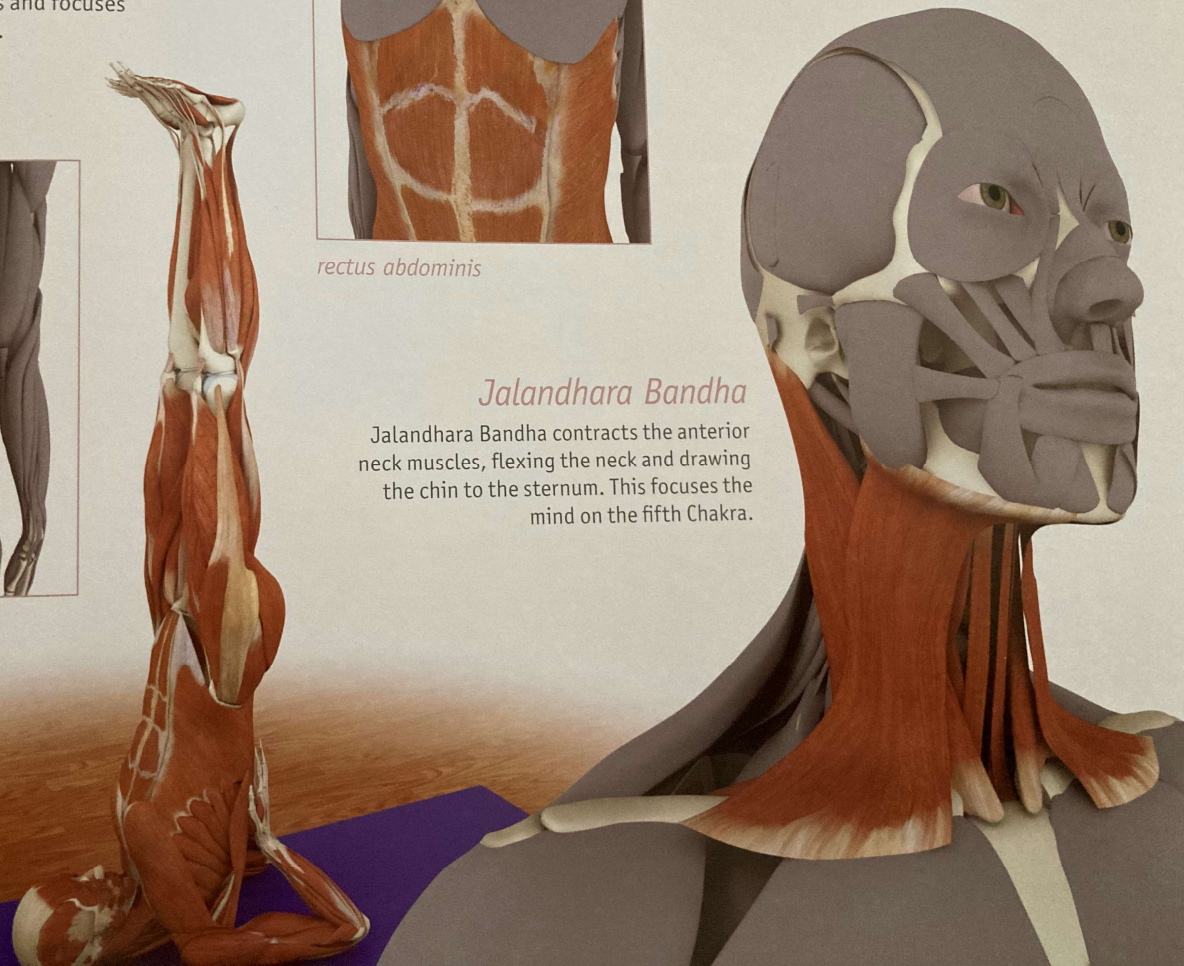
*transversus abdominus*



*rectus abdominis*

## *Jalandhara Bandha*

Jalandhara Bandha contracts the anterior neck muscles, flexing the neck and drawing the chin to the sternum. This focuses the mind on the fifth Chakra.

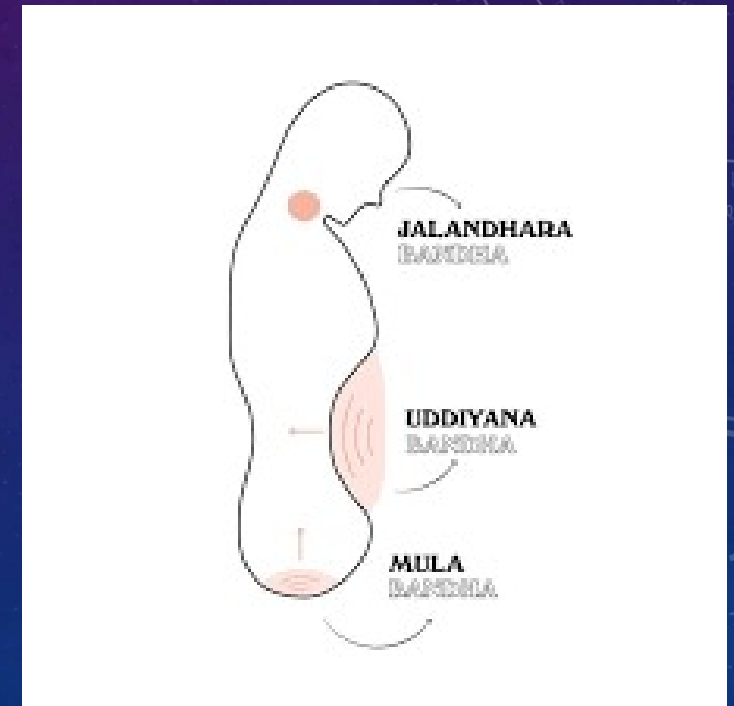


# IT'S A CROOKED VESSEL – JALANDHARA BANDHA

Jalandhara Bandha is a softening of the throat with a slight drawing of the chin downward.

It focuses the mind on the 5<sup>th</sup> Chakra – Vissudha – To Speak/Be heard.

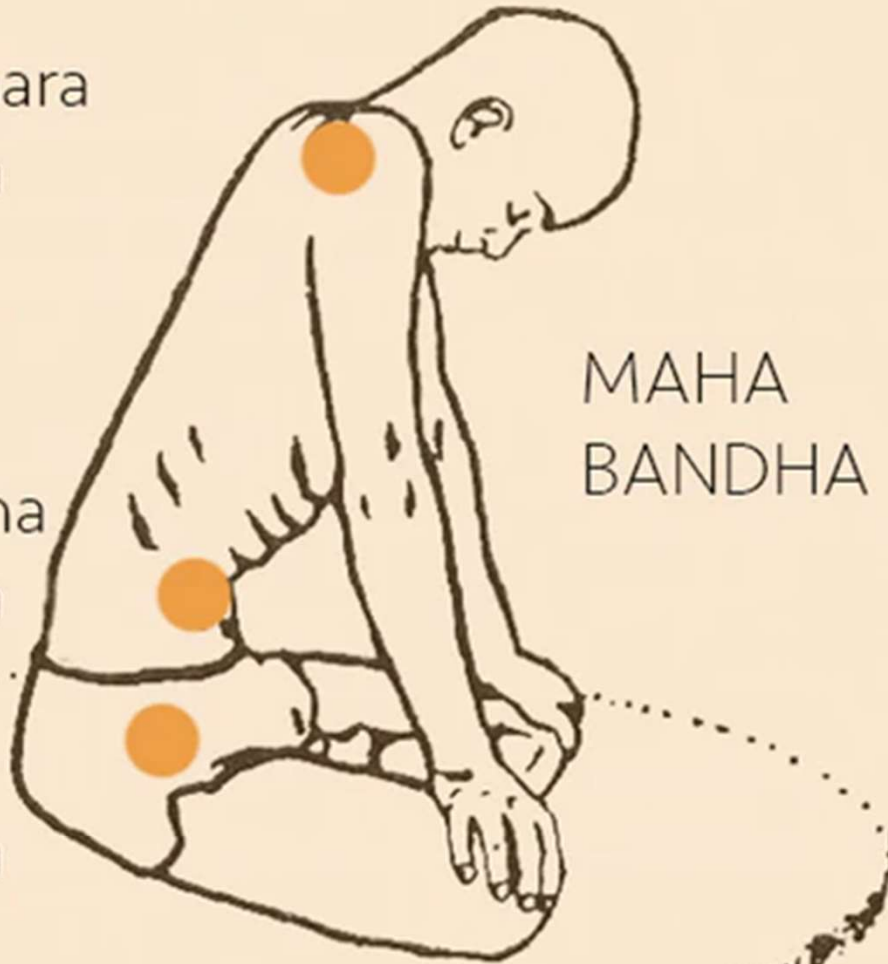
It helps to align the head with the rest of the body



jalandhara  
bandha

uddiyana  
bandha

mula  
bandha



MAHA  
BANDHA

# LET'S PRACTICE



## THE VAYUS

The vayus, literally translated as air or unseen forces, are thought to be channels for the life force.

Vayu is also a primary Hindu deity known as Lord of the Winds, "...a fighter and destroyer, powerful and heroic."



## FIVE VAYUS REPRESENTING EARTH, AIR, FIRE, WATER, ETHER

As a “wind”, a vayu is at once energy and fluid, particle and light, invisible to the eye, but deeply felt inside our bodies and in our world. Indeed they are associated with the elements – earth, fire, water, air, ether.

The vayus are both mysterious and concrete, and provide directional forces that can be utilized in physical practices.



Prana is considered the basic vayu or an umbrella for 5 inner parts Prana (air), Apana (earth), Udana (ether), Samana (fire), and Vyana (water)

Imagine the basic elements of our world - Earth, Wind, Fire, Ether, Water - flowing through our bodies - as channels or pathways of our digestive, muscular, lymph, circulatory, nervous systems.

These vayus or winds move us much like a sail boat is powered by the wind. As we practice the asanas, we can channel these forces to create stability, lightness, ease, direction, and flow.

## PATHWAYS OF ENERGY



# APANA – EARTH



Apana .... Letting go....exhale.

- Downward flow of energy...manifested through gravity
- Pelvic region (kidney, bladder, colon, rectum, reproductive).
- Elimination, waste, bodily fluids,
- Roots of plants - sinking deep into the earth
- Bandha/chakra provide support for apana vayu
  - Muladhara (root chakra).
  - Pada Bandha (foot lock).
  - Mula Bandha.

Blockage can lead to constipation, menstrual problems, hemorrhoids.





## PRANA VAYU – AIR

Prana Vaya is associated with the will to live ... the inhale.

- Upward flow of energy manifested in photosynthesis.
- Located in chest between larynx and diaphragm.
- Associated with heart/lung. Heart Chakra.
- Regulates all ways we take in energy – inhalation of air, food, water.
- Reception of sensory nerves
- If imbalanced can lead to depressions/lethargy.



# SAMANA VAYU – FIRE

Samana Vayu is associated with absorbing –taking in.

- Inward flow of energy –spiraling.
- Centripetal force - periphery to center.
- Associated with digestion and assimilation of nutrients.
- Located between navel and rib cage. Seat is in the belly.
- Digests and assimilates incoming energy. Internal heat necessary to cook the food.
- Absorbing sense impressions, emotional experiences and thoughts.
- Burning up too much or not enough.



## UDANA VAYU – ETHER OR SPACE

Physicists say the universe is constantly expanding, eternally moving outward and at the same time it is endless. We feel the reaching outward every time we move to touch something – a rock, a loved one. - connecting to something larger than us.

Udana Vayu is associated with –moving out.

- Outward and upward movement. Core to distal.
- Associated with speech, sound, space.
- Located in Head and throat.
- The nervous system. Effort and will. Transformation and growth. Our vital energy manifests through our full self-expression.
- Imbalance can lead to problems with cognition and communication.
- At the time of death udana draws the consciousness up and out of the body.



## VYANA VAYU – WATER

This represents expansion in all directions and governs all the other vayus.

Moving simultaneously in every direction, this vayu is the web of life and all its inter-connections. Like water moving rocks, stones, fish, and algae in a river, Vyana Vayu connects with all the other vayus, creating fluidity, ease and movement of all the joints in all directions.

Vyana Vayu is associated with....

- Circulation/blood lymph and nervous system impulses throughout the body.
- Moves energy through circulatory system.
- Governs relaxation and contraction of muscles – movement of joints.
- Circulation of emotions and thoughts.
- Imbalance can cause poor peripheral circulation or numbness –emotionally, physically, mentally.

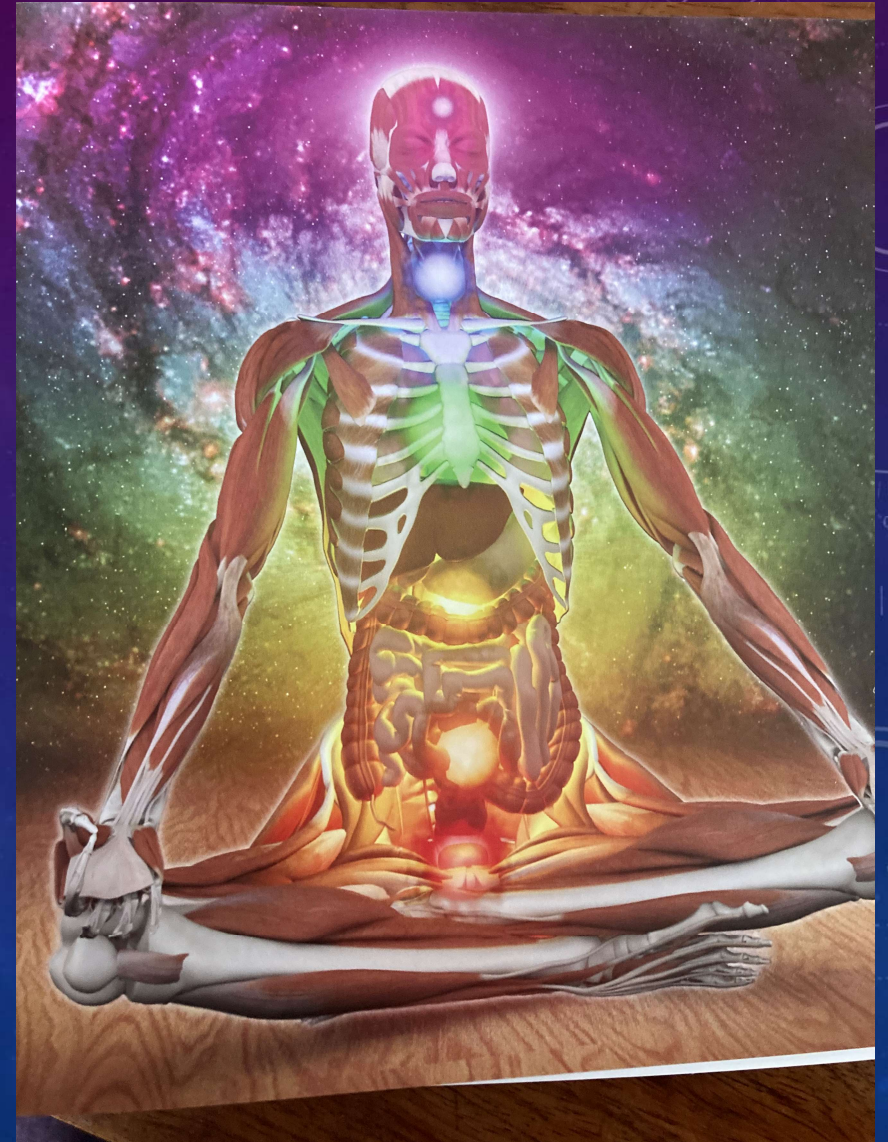


LET'S  
PRACTICE



## CHAKRAS

- Chakra literally translates as “wheel” or “disk”
- Center of Organization that receives, assimilates and expresses life force energy.
- Spinning sphere of energy emanating from the major nerve ganglia branching forward from the Spinal Cord.



## SEVEN COLORS OF THE RAINBOW

Seven colors represent seven vibratory modalities of human existence.

The rainbow is a metaphysical bridge between matter and consciousness.

Chakras are the wheels that take us across the rainbow bridge – to reclaim our divine nature once again.



# MYTHOLOGIC – SIGN OF HOPE AND TRANSFORMATION

Rainbow is a sign of a connection between Heaven and Earth. - harmony and peace.

An archetypal symbol –

- Hindu – the Goddess Maya created the world out of seven rainbow-hued veils.
- Egyptian – seven stoles of Isis
- Christianity – seven veils of Solome
- Celtic myth – pot of gold at end of rainbow - spiritual renewal.





# CHAKRAS -HINDU AND YOGA PHILOSOPHY

- Chakra system originated in India more than four thousand years ago.
- Referred to in ancient texts: Upanishads, Yoga Sutras of Pantanjali, Sat-Chakra-Nirupana.
- The Chakras were brought to the west by Arthur Avalon in the book The Serpent Power.



## SEVEN CHAKRAS

Sahasrara – Crown  
Ajna – Third Eye  
Vissudha – Throat  
Anahata – Heart  
Manipura – SolarPlexus  
Svadhistana -Sacrum  
Muladhara – Root

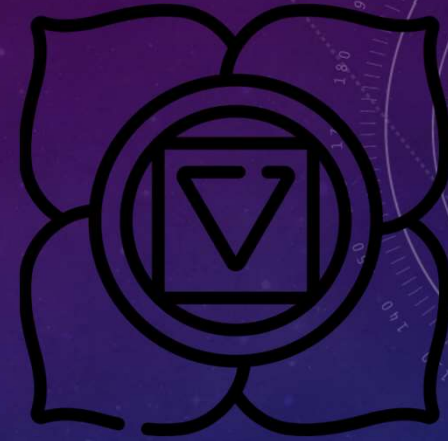


# MANDALAS



“Whether the symbol of the circle appears in a primitive sun worship or modern religion, in myths or in dreams, in the mandalas drawn by Tibetan monks, in the ground plan of cities, or in the spherical concepts of early astronomers, it always points to the single most vital aspect of life – it’s ultimate wholeness.” C. G. Jung

## #1 MULADHARA – ROOT



- To Be Here
- Survival
- Self-Preservation
- Stability/Grounding/Health
- Physical Identity
- Earth

## #2 SVADHISTHANA -SACRAL



- To Feel To Want
- Sensuality, Emotional
- Self-Gratification
- Fluidity, pleasure, healthy, feeling
- Emotional Identity
- Water

## #3 MANIPURA – SOLAR PLEXUS



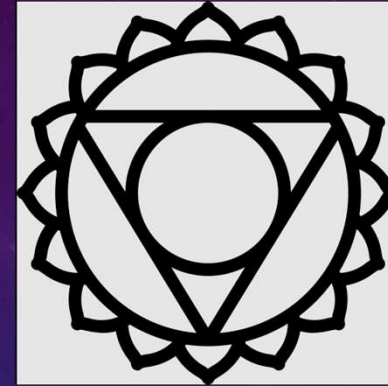
- To Act
- Power. Will
- Self-definition
- Vitality, spontaneity, strength of will, purpose, self-esteem
- Ego Identity
- Fire

## #4 ANAHATA – HEART



- To Love To Be Loved
- Love relationships
- Self-Acceptance
- Balance, compassion, good relationships
- Social Identity
- Air

## #5 VISSUDHA – THROAT



- To Speak To Be Heard
- Communication
- Self-Expression
- Clear communication, Creativity , Resonance
- Creative Identity
- Sound

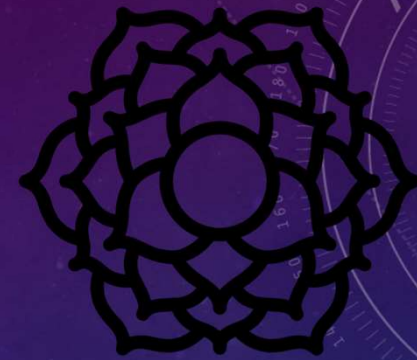


## #6 AJNA – THIRD EYE



- To See
- Intuition, Imagination
- Self-Reflection
- Psychic perception, accurate, interpretation, imagination, clear-seeing.
- Archetypal Identity
- Light

## #7 SAHASRARA – CROWN



- To Be Here To Have
- Awareness
- Self-Knowledge
- Wisdom, knowledge, consciousness, spiritual connection
- Universal Identity
- Thought

LET'S  
PRACTICE



# WHERE TO PRACTICE YOGA IN CHAMPAIGN URBANA

**Amara Yoga** - Various types of classes – flow, slow, anatomical

<https://www.amarayoga.com/>

- I teach Fridays, 12:00 – 1:00
- I am offering workshops Harnessing the Vayus. Saturdays in April 1:30 – 3:30 pm
- Private Lessons – [erkert@Illinois.edu](mailto:erkert@Illinois.edu)
- Online Videos of Yoga Classes
  - <https://www.janerkert.com/yoga>

**Hatha Yoga & Fitness** – Various types of classes – flow, slow, anatomical

<https://www.hathayogafitness.com/yoga-private-sessions>

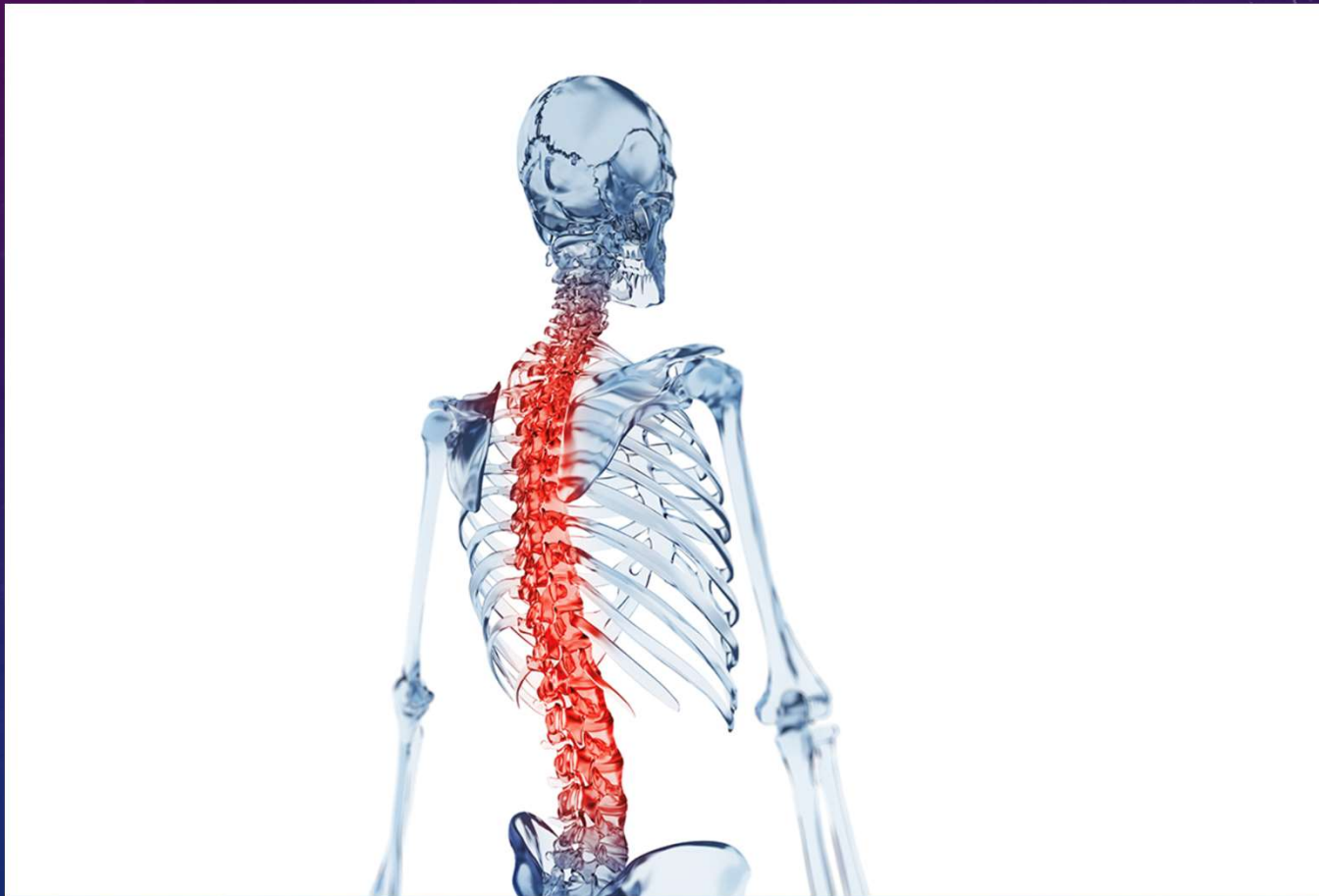
**Iyengar Yoga** - Strong focus on Iyengar methods – Props are important

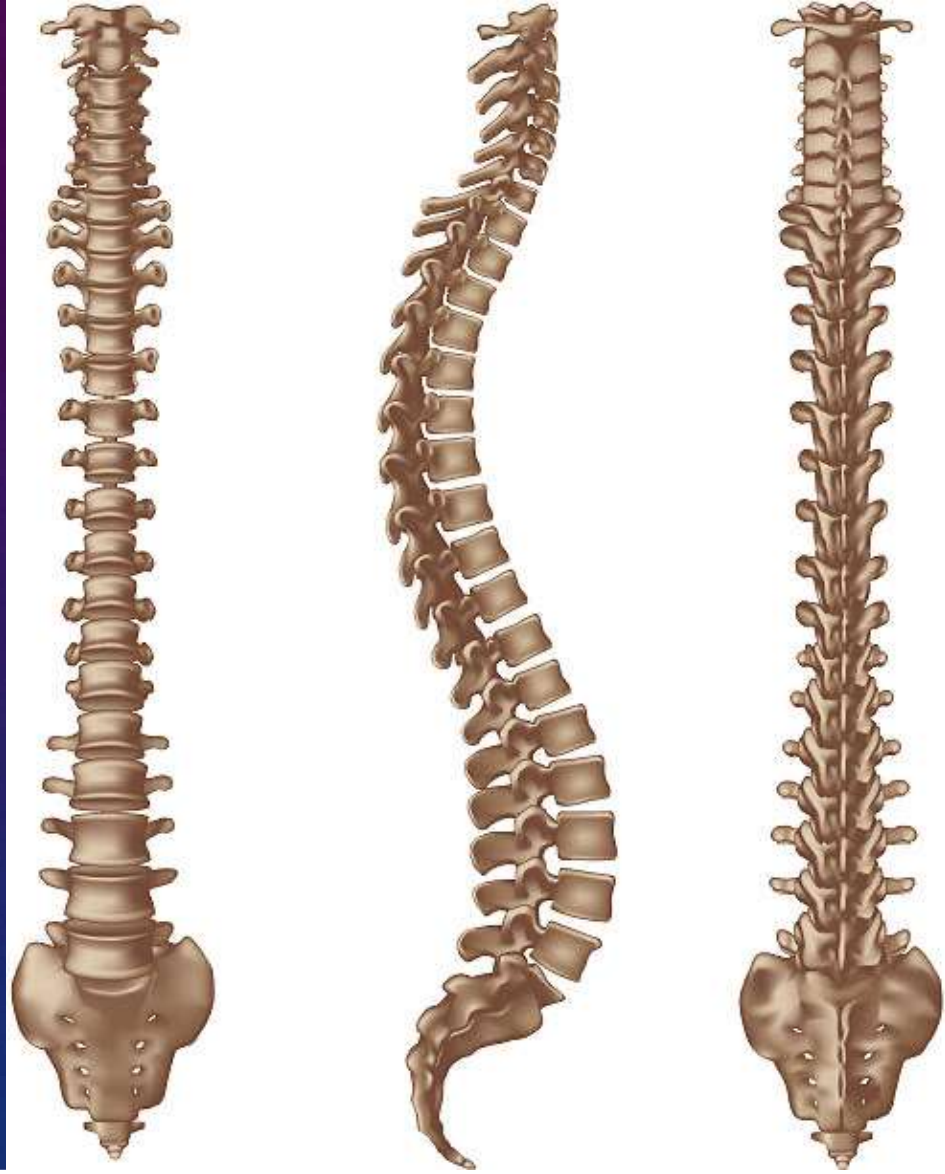
<https://www.yoga-cu.com/>

**Urbana Park District** –

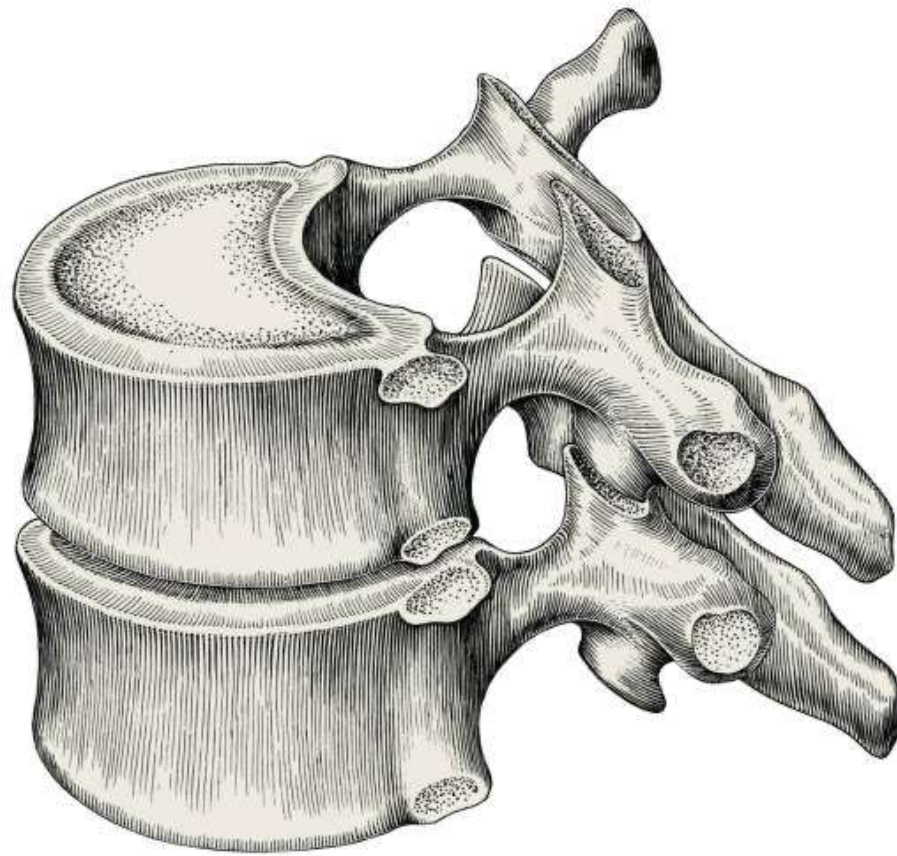
<https://www.urbanaparks.org/programs/fitness-and-wellness/>

# THE SPINE AND SPINAL CORD



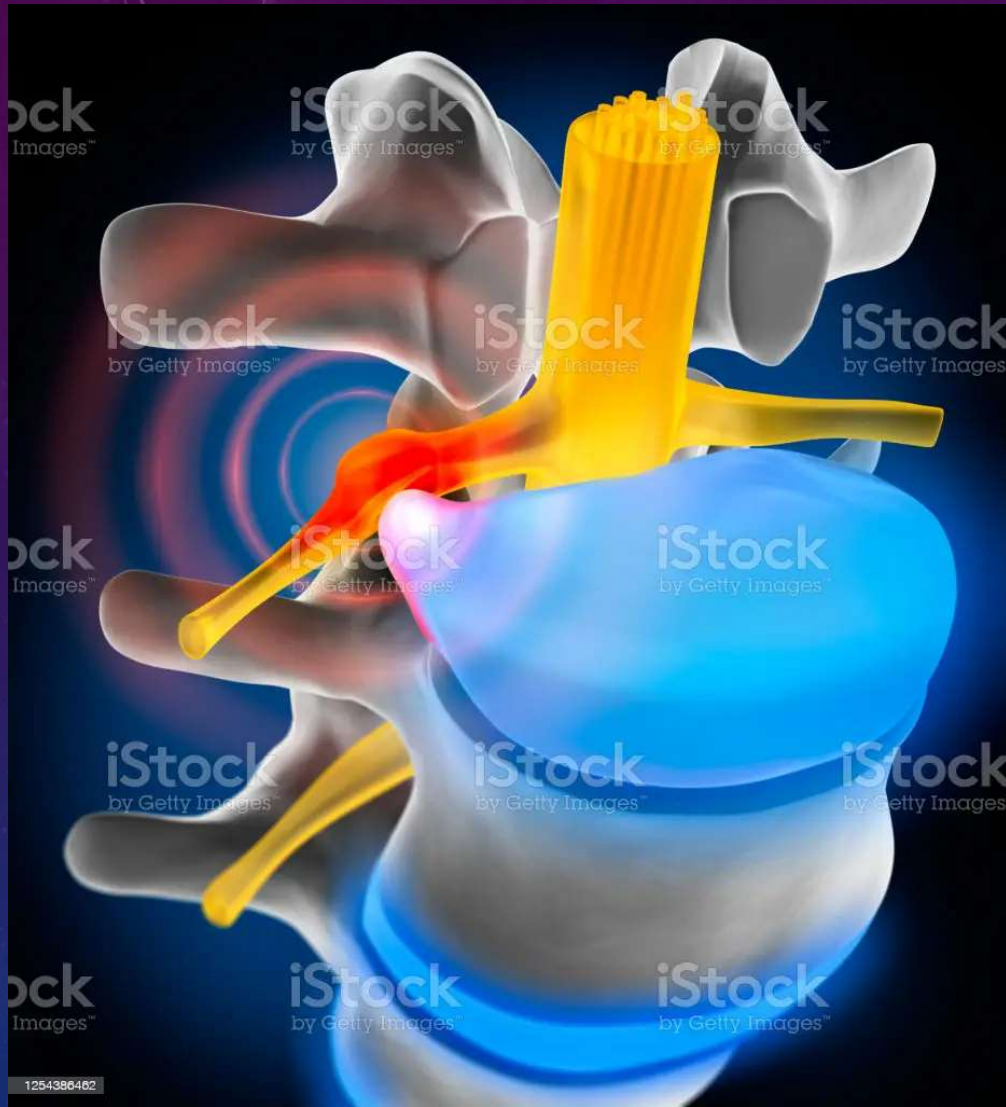






Thoracic vertebrae EPS10





## External anatomy of spinal cord

