Hello everyone. Thank you so much for joining us today. As you will see there is a location poll that just popped up in front asking where you are joining us from today so we can get an idea we have and where you are from, so thank you so much for being here. My name is Dr. Christa Kuberry and I am vice president of standards at Yoga Alliance and this is yoga humanities week and very excited to be starting this new series. This is a four-part series and we are joined today by one of my colleagues at Yoga Alliance Marcel Anders-Hopegen – I should have asked you how to say your last name properly -- properly and he is internationally renowned yoga master, mystic and other inspirational speaker and in 2004 he was awarded the title of Yoga Master in 2016 invited into the division where he was initiated in 2017 as a musician he performed in over 400 concerts and published seven books and 15 CDs on yoga, meditation and healthy living and all with a German publisher so he also helps us with our German membership so we are grateful to have met Yoga Alliance and to have him today and excited to have this conversation on one of the foundational, philosophical texts on yoga so thank you so much for being here today Marcel and I will hand it over to.

SPEAKER: thank you very much and it is my pleasure to be here and have a discussion on this wonderful scripture and I would like to invite you to type your questions in the Q&A box and I also invite you to type your questions into the chat box

Before we start I would like to start with a little bit of grounding so please sit up straight for a moment and close your eyes and we will chant om three times.

om, om, ooommm, om chante

Now keeping your eyes closed bring your attention to the content of your chair or pillow and allow them to release into the chair or pillow so you can view how they establish a good contact and firm contact. Allowing your pelvic girdle to build the foundation for the rest of the upper body.

Let your spine naturally reach up and be straight and relaxed which will allow you to release the belly so the abdominal breath and come and go naturally. Feel how slowly by allowing the body to relax your mind will relax and gain clarity.

And then allow the mind to really be open and attentive and for this part of the lecture just allowed to receive without analyzing too much so it confined spaces and you were just supposed to go today.

And then slowly take a deep breath into the belly consciously slowly in and then slowly out. Will bow your fingers, tense your arms, massage the legs a little bit and open your eyes and again welcome if you just joined us and my name is Marcel and will guide you through the next four
sessions each Tuesday at 11:15 and we will discuss (unknown term) I would invite you to write your questions in the cheddar Q&A so we can answer them while I am giving the lecture.

Before we start the discussion I will give you a little bit of a background of how it came into being according to the tradition that I came from and we will in this session not go through every single one of the chakras...we only have four hours and it will take a lot more so will give you an understanding of what the Scripture is about and how to maybe look at it for your own personal practice and understand what the other of the Scripture actually intends to convey.

To look a little bit at the background of a. When we look at Indian philosophy there are many different philosophies as to the timeline and how everything went and what came first however but for me personally I deleted a side -- leave it aside and the Scriptures are there to get inspiration and that is all for me that matters at this point and that different aspects of Scriptures you find different names for the source of the origin like some start with (unknown term) and in the end they all describe the same thing and attributes given to those names are all the same, so for us today we will look at the name because that is a tradition of this particular yoga and these names are chosen according to the timelines of my opinion that they were taught and the people they spoke to.

When we look at our more recent history in the Western world where Jesus Christ was born and the analogies Jesus gave he spoke a lot about farming, fishing etc. because of people don't like with the subject's as they were fishers and farmers if nowadays Jesus would be born I personally think he would not speak well fishing and farming because we do not know much about it so Jesus would start speak about hard drive for the Cloud and giving analogies we can relate to and I look at scriptures of Indian philosophy and history that they are given to the people at that time and using analogies for them to understand.

As I said in the tradition of this yoga the origin is ship and we often see it with pictures, loose skin, and that is an aspect that chooses to live when manifesting but in the Scriptures it is described basically as an unborn being like other scriptures would call them. So Shiva being the origin manifesting into the universe and taking on physical form and that physical form turns into two forms which is the male aspect of Shiva and the female aspect and they are given a place to live and here Shiva does what Shiva does which is maintain the universe.

Shiva does that by meditation and there is a beautiful story describing at one point...goes to Shiva and says what is it you are doing? You are sitting around and Shiva says I am meditating because the energy I sent out through meditation is the one that is needed to really maintain the universe.

That is something that could be lived with so Shiva retreats into the mountains and meditates on and to provide energy to maintain you. At one point getting lonely and looking down on creation seeing her children which are we, of mankind, and sees mankind suffers and that is something I don't know if you are a parent is worse as a parent seen the children suffer and you would wish so much to be able to take the suffering away from the children but she suffers so much and she says my Lord can you please come out of meditation and can you please take away something from our children?

And Sheila says I cannot take that away because the suffering mankind experiences comes
from mankind attaching to the perception of the mind and demand -- mind is made out of duality which means where there is life there needs to be shadow so there is always two sides of the coin because mankind attaches to that perception that is why they suffer and everything that ends up as a beautiful experience eventually will turn into one that creates suffering.

For example, if you really love someone dearly and eventually that person will die and if that person or when that person dies it will create suffering and that we can apply to anything we experience so Shiva says if I take away the suffering I will have to take away the joy also advised that all creation will stop so I cannot take away the suffering but what I can do is my dear I can teach you a system which in turn you can teach to our children with which mankind themselves can get beyond the point of suffering.

That is something that she really enjoyed so they said let us set the date when we will discuss this. And they both understood that a gift in general, but especially the gift of knowledge, should only be given to the right person at the right time at the right place so they looked at the stars and found the right moment to do that and set a date for that and Shiva created a very special place for that and that is a little side note there are so many different ways, all these different kind of stories depending on which piranha or Scripture you look at, the same story often is narrated differently so I will choose the ones I like the best and that is what I will tell you right now.

So they set up the date, the special place under the ocean at the thought wave going out from under the two of them is so strong it reposted the universe and there was a great Yogi and I will type it in the chat who picked up on that vibration. He thought wow if Shiva will teach I need to be there and here this so he goes to the ocean where they will meet and uses his mystical power to summon a whale and allow soil to small himself and guys whale to the spot where Shiva will be to teach and then the Purana described details a whale to hide behind a rock.

Can you imagine a whale squishing behind a tiny rock to not be seen and then Shiva starts teaching and hear the discussion between Shiva and her gives an indication to how teaching should be taken place, which is as a form of dialogue. It is not just Shiva sits down and gives the lecture. There has to be prompt in coming from the other so the other asks questions which she in turn will answer.

That is very important for teaching because if the student does not ask questions that can mean two things, which is assumed is not listening or the student doesn't care what you are teaching or the student does not understand what you are saying so by allowing the time to ask questions the teacher can gauge and see where the students mind is at the then current direct answers or teaches in that part where the students mind is at the moment and that makes teaching really fulfilling.

So questions are asked and at the point where Shiva feels she is ready he starts giving the answers or the instructions and he goes into the state of transcendence so that divine knowledge can flow uninterruptedly and go so deeply to the spot is not really paying attention to her anymore so his eyes closed to give a lecture and imagine the full system of the yoga mass into one lecture and in the end when he opens up his eyes he asks her did you understand what I said? She must have dozed off a little so she did not answer right away in the first answer was
in the belly of the whale and said yes I understood that Shiva used a stem I looking into the whale and said I know you are there and come on out and out comes the second lecture or the second indication of how teaching should be, which is after already given all the instructions Shiva said ICU intellectually understood what I said and now I will finish it basically saying these techniques, all the things we practiced in our yoga only become really efficient and fruitful when they receive initiation and some of those locks on the energetic level of the exercises…and since it was answered first I will initiate you first and then initiate the other.

So he does that and they are so happy and say they will take the knowledge, go back into the well and practice so he stayed in there of the belly of the whale for 12 years and practice, practice, practice with so much dedication and devotion and perseverance that he reached the highest point of spiritual evolution possible for a man or woman and for mankind.

And reaching that point Siva was so blessed and so happy that he wanted to bless him so he went to him and said I am so pleased with your practice and dedication I will grant you a wish. What you wish for? He thought for a moment but the only thing that could really come to him was that he said, "I want to have a student who will become better than myself." let us look at his motivation and having reached transcendence and enlightenment experienced a stage with her is more -- where there is no suffering and this knowledge does not end with him and he understands this knowledge is so beautiful it has to be preserved and thus Major Knowledge is preserved and that's only by someone else experiencing and understanding the to the same level of perfection. If the student is almost as good as a teacher then knowledge will already be lost so he wanted to make sure that knowledge will not be lessened by any way whatsoever so he wanted the other to be better than him and Shiva looking same that is going to be difficult and you reach level of possible transcendence how could anyone be better so wish for something else and the other said I cannot so it left my mouth, that is the truth and so Shiva said that as you wish I honor that and want to make sure that happens I have to manifest as your student.

And so he did and I will type it in the chat. Of course, being Shiva he reached the highest state of transcendence as well so now we have those two great masters and they become very important roles for all of the yoga practices which is a form that you streams of practices coming out of these teachings and the one following are coming out of that college tradition and this tradition focuses on the practices and don't confuse it with kinky sex poses you see nowadays these are techniques or ceremonies to influence energy and that is what Tiger is all about to manifest energy you can utilize to uplift your mind go beyond the mind to experience transcendence and that is a tradition

In turn (unknown term) never really left the realm of incarnation because he wanted to continue to help so he said in his Astro form he is still there helping and maintaining progress of spiritual secrets and once yoga moved over to Tibet and China his name changed and you probably heard about him, the God of compassion.,

Third tradition coming out of the tradition of the not yogis is a tradition where I come from focus on parts of the entire system but the main focus is on a system of another yoga which I will come back to in a little bit so the practice of mantras and some sort of ceremonies as well with the same goal of trying to gain influence of energy to yield dollars -- to utilize for spiritual process and all the others branch out in the end and in the tradition of the yogis it always has
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been done in the way where you have a master to reach the highest goal of transcendence
teaching one or several students until they themselves reach a level of master hood and that
has been handed down over generations to make sure that this knowledge does not water
down, disappear or be used in the wrong way term

Of course, unfortunately, there are always parts that break off and do not follow to the end and
start teaching in their own understanding of it and the knowledge did get water down which also
came or happened in the time that yogis…and I will type his name out in case you don't know it.

Yogi coming out of the tradition of the yogis experienced when he lived this knowledge had
been watered down a lot so he wanted to make sure that would not go on and wanted to write
down how it is practiced properly. That is how the Scripture came in July. The title itself needs
light on (unknown term) yoga meaning I'm go to show you how to do it right and this will be a
structure, kind of like a manual, that you can follow step-by-step use a science to reach the
highest goal of enlightenment and yogis used a different Scripture as his foundation for what
you wrote which is…which is basically the Scripture that himself wrote describing the system of
it and the thing with the Scripture of…he uses a lot of twilight language, which she describes
certain things which is written in code.

So you can read it and understand one thing but the real meaning of the instructions are hidden
behind certain words. So Elsa stepped away from that and cut out a lot of the things that were
written and said I will make it easy for you to understand and step onto this custom to do this
and step by step really understand and dive deep into the system of it.

So he brought this whole thing down and here he comes into the Scripture itself. As a set for our
course will not look at every single aspect or chakra because it will take too much time and next
time I promise you I did my own translation according to my tradition and unfortunately I am still
missing a few in the last chapter so next week I will have it ready is a download so you can
reread the different ones we did and the ones we did not discuss as well. So I apologize. Next
week it will be there.

So starting his discussion of the yoga another first God who has given us the knowledge of yoga
as a progressive method to achieve the highest condition of perfection and so he clearly states
this is not my imagine this is a gift given by Sheba or Elvis to use it as a step-by-step to reach a
state of mind or consciousness which is highest in Latin.

I want to explain the difference between a lot of explanations given nowadays and the way the
tradition looks at it. In our tradition we do not have – see a difference between the difference
between the system of each yoga's and our tradition this is called…and they follow the same
description and understanding or actually have the same path. Nowadays it is pulled apart and
said the practice of this yoga and another yoga and say the practice of one yoga is a
preparation for the practice of another yoga and that is prompted by this first chakra when first
translated a different way, when it just is using yoga as a step-by-step method for another yoga
and sometimes people interpret it as first to practice one yoga and then go to the practices of
the other yoga and in our Christian we say is not correct it is a system bringing you to the
highest state of enlightenment and that highest state of enlightenment is called…yoga.

In the first chakra later on in the third chapter he will go into a whole lengthy where he gives a
name for the state of consciousness with yoga is mentioned again.

When you compare those two Scriptures mainly speak about the yoga and often we say the one describing the other yoga when you put them next to each other you really see there is no difference. They just focus on different parts of explanation. One yoga focuses on the practices that you do on the physical and breath aspect of the practice where is the other focus more on effects that happen with the mind, but they kind of point in the same directions like one given the eight limbs shown exactly all the steps that the other would describe and in the fourth chapter it is described a lot of things that will happen and in our tradition we see them as one in the same just focusing on different aspects or different parts of the explanation.

So that hopefully answered Curt's question as well how that relates. I'm going to answer a few questions before we continue, so how does one know when the mind is open to receive knowledge? The best thing for that is when you feel your mind being relaxed, when you feel your mind that wanted to discuss what is just coming, the moment you have yes, but, and, or going on in your mind your intellect is blocking it from flowing so I suggest when you want to learn you do not go down that route or something is bugging you write it down and leave it aside and afterwards when you start digesting and you can find place inside of you and the question might change and that is a question that might be more interesting to you in the first intellectual question that might come up right away and intellect especially in our Western world is quick and comes right in and what year and what they are and that the knowledge you want to come in cannot connect to the deeper parts of your being, so I personally always find to try go into the intellect right way. Let it sink in and then you can experience more and it will come up from all the different parts of your being.

DR CHRISTA KUBERRY:
Sorry to interrupt. We have a lot of questions. If you could just define what these folks what Ashok is and what you are meaning. Thank you.

MARCEL ANDERS-HOPEGEN:
Ashokas cause are basically just those little paragraphs that the yogis use to describe certain things. They try to reduce the word like we have in the sutures. Ashoka are just a little bit bigger to give more explanation. They always anticipate that there is someone who will interpret them for you. For example, when you look at the book of yoga sutures where you have single sentences are tiny little paragraphs, they just give you an idea of where you are supposed to look at. They compress that into the minimum amount of words so you can memorize it. That will be your anchor in your mind.

The traditional way of teaching and yoga is that you first memorize these kind of things without really thinking about it. You get that into your mind. Once it is in your mind and you know this is my anchor and this is my label, the guru or teacher will expand on it. The cool thing is the moment you have one anchor, you have one. That is what you memorized. The explanations that your guru might give hours on end will be attached to that without you having to memorize that. That is the whole idea why these Scriptures are so compressed in their words. You can memorize them and that will stay with you and subconsciously the teachings and explanations and expending of the person with you will be there as well. These little paragraphs are called Shlokas
And here’s the question about what happened to her in relation to Hatha Yoga? She became a prominent figure by teaching to her children and so on and providing the energy that helps to give inspiration. When you look at this philosophy of how creation came into being, we call that Shiva philosophy. Everything that is not Shiva can be referred to as (unknown term). Everything that is not this the female aspect that we call creation. That energy has that pull to want to reunite back with Shiva. Everything that we desire for spirituality or levels of the mind is a form of female energy searching a way that to the unity with the highest divine. So she is never out of the picture. Sometimes they been referred to as much but is always as important as the male aspect of Shiva.

Then you read that in the philosophy is a dualistic whereas the philosophy of Shiva is non-dualistic. Can you give me thoughts on that? The understanding about a dualistic system highly depends on who reads it. Just because he speaks about that, for example, for me personally doesn't necessarily mean that they need to be different entities. When you read a little bit deeper into the system he just uses different terms for our minds to be able to relate. I think when you really look at it that point of view you will find that he is not speaking about there are different gods but this is a form for you to be able to understand that this part that you want to experience eventually is the same. The same goes for all of the other interpretations of the different Scriptures.

They all say there is just one God manifesting in different areas. He introduces at a certain point that you have the personal aspect of God. But it does not mean that is something else from the highest aspect. It just says that is what your mind can relate to. I will give you a very quick analogy. We I look at the Western world of Jesus Christ, if I would ask you to draw a picture of Jesus right now, we all would have a different way of drawing Jesus. Does that really define how Jesus look like? No, it defines what we visualize Jesus to be. That is all our mind can do until we reach absolute transcendence. Until then we can only deal with what our mind can come up with. Even if we all look at the same picture of Jesus we all will have a different impression of it. That is what it refers to. Your personal idea, your personal perception of God.

Once it goes beyond that thought becomes the same again. That level that eventually we have to let go. I hope that explains that idea.

DR CHRISTA KUBERRY:
Marcel, I would just add from a historical kind of contextual perspective, if you think about it as a (unknown term) concept of dualism and you have these two entities and they are seen as a dualistic system as separate in terms of trying to reach that universal consciousness whereas this text is (unknown term) which is typically seen as non-dual or monism or the idea that everything is one and it is our illusion that we can see that.

There is this philosophical difference in the way that these texts are interpreted. Especially because the Hatha Yoga Pradipika, is also thought of as having roots in a more non-dual world where everything is seen as that God ahead if you will or universal consciousness. There are different ways of interpreting this in different translations. That is the sort of tension that is often propped up between those two you will see. Just to add some ideas about what was going on philosophically but both coming out of the Vedanta tradition which happens around the fourth century but the Hatha Yoga Pradipika doesn't get written down until a lot later. As far as what happens orally and then it gets written down. I will pass it back.
MARCEL ANDERS-HOPEGEN:
Can we look at Shiva as the (unknown term)? No, not at all. Siva is being returned -- referred to as the source of everything. The source of creation. Absolute unborn consciousness never changing. In the different steps of creation, not even in the first, but the second or depending on what system you look at, we have the forces of nature that common. -- Come in. Of which all of them were always there at the same time depending on which of them, but they always intermingled, but depending on which of them is the most that will express which one you will proceed.

That state of inertia, of almost darkness if you want to say so. It is something that is far away from the highest consciousness. All of these are always there. We want to try to make sure we use them anyway and utilize them in a way to uplift them. We will come back to that. Here is the last question. Could you repeat the first Shlokas

So we will continue with some of the Shlokas here. As I said, I will not discuss all of them throughout this discourse. And today probably a little less than we will do throughout the next sessions because I would like to set this foundation and understanding used here as this base for understanding what will be going on. Describes I have received blessings from my gurus and through their knowledge I have been taught and able to reach that highest state of perfection also. In Shlokas he describes is decided to shine light on this topic of Hatha Yoga due to the confusion and misunderstanding related to Hatha Yoga. Like I said, usually in the system of – can you write that, Christa – the system of one teacher, a master teaching the students until they reach master hide in the teaching has been reserved over thousands of years. Always some branching off. It starts to delude. He saw at his time there was a lot of confusion as to how yoga should be practiced and what yoga was for. That is why he decided let me write that down so you all understand and it doesn't get lost.

He then goes into a description of quite a bunch of yogis who were well known at this time having used to the practices of Hatha Yoga to reach the highest state of perfection. This is good exercise for your tongue if you want to go through them to try to pronounce all those words. I will not do that today. There’s a whole list that is fun to read. He also says that they didn't only reach the highest guru of perfection but in Shlokas nine it says I am now roaming the universe. But that he refers to the idea that these masters did not leave creation once they reached the highest goal but decided to stay on in the astral for more energy form to continue supporting the path of practitioners.

He now goes into describing some of the benefits of Hatha Yoga that you will have. He starts in 10 saying as the house protects someone from the heat of the sun Hatha Yoga protects from the three top was. The three sources of suffering. For that he mentions things brought you by external things like snakes, scorpions, mosquitoes, all those things that can make you suffer. The second one is the source of astral beings in the disembodied beings that can still bring you pain anyway. The third one and most important one is your own mind. The source of suffering. If you practice Hatha Yoga regularly this will protect you from these three sources of suffering. He then continues in 10, Hatha Yoga works like a tortoise carrying the world. He refers to the story of the Puranas, which I would like to share with you because I love this story so much.

At a certain time they were the divas, beings on a higher level, we call that may be God's will
step in the (unknown term), which are also very powerful beings which are self-centered and we call them the demons. Those two were always fighting with each other trying to be dominant and have dominance over the universe. It came to a point where they reached a state where none was stronger than the other, but they wanted to be. They went to Vishnu and asked for the Amrita. Vishnu knew he couldn't just give it out freely, especially not to the demons. He said, OK, I have something for you. You have to learn. -- Earn it. The two groups have to work together. Place it in the serpent of milk and wind it. You start pulling and divide that turning the ocean. You will get the nectar of immortality. Both parties agreed and then they started to do that. Is my picture still here?

PATRICIA ANDERSON:
I still see you. You are good.

MARCEL ANDERS-HOPEGEN:
I see your name on the screen. Whatever. Alright. The started to pull in turn and while they did that the mountain started to dig into the condition of the universe and threatened to really dislocate the entire universe. Vishnu manifested as a tortoise, placed his body under that mountain, preventing it from digging into that universe. This is what it refers to if you practice yoga dedicated to the divine the divine will be your support and nothing that will ever be able to happen to you.

I want to continue with a story quickly just because I think it gives us such an amazing idea of how to work with the mind. They are turning. The ocean has been turned up. The first thing that comes up is not the nectar of immortality but a container full of the deadliest poison. They didn't know what to do with it. So they brought it to Siva and said can you please take care of it? Siva goes sure and drink it. He took that poison and transformed it into something beautiful and sent by God to the universe. And here it gives us an idea of what is going to happen when you start working with the mind. You have the good part and the part that is down pulling and they will be pulling back and forth all the time. If you focus on your practice it will make sure that you will be successful. The first thing that will come up will not be the bliss of the eternal but it will be all the poison, all the garbage and all the impurities that we have on site. If we don't know what to do with it and we just swallow edge than it is deadly. If we let go of it and give it to the defined that will be turned into something beautiful as a blessing.

The story continues. They keep on turning. The next thing that comes up is not the Amrita to get but is the goddess of wealth which is referred to as (unknown term). Showing us that once you purify your system always focusing on the divine abundance will manifest on all levels. Gods of wealth is not just money. It is abundance on all levels. Once manifested her eyes fell on the Vishnu and she was so taken by him that she asked him to marry her because she said you are always giving for all of creation and never ask anything back. I want to stay with you forever.

So when we act the same way as pure service to creation, never asking back, there will always be abundance for us. The last things that comes up is the knowledge of Ayurveda, the knowledge of long life. One of the demons tries to snatch it up. Vishnu kills him and keeps him from running away with the nectar. Starts giving the nectar to the gods and only a placebo nectar to the demons. The gods are stronger. That is again the promise that is given. If we practice like that with our mind eventually all those downplaying energies that we have and
asked him to stand a chance. The good will prevail and take us to the experience of transcendence.

If you practice Hatha Yoga like that it will work and prevent you from downfall. The next Shlokas describes how to set and build your hut. Nowadays that is not so necessary for us anywhere. That is just to make sure that when you're living somewhere in the jungle you still have an insect repellent, which is the cow dung. For us nowadays we should look at it is that the place that you practice should be clean, organized, ideally not so much stuff in there so your mind is not distracted. They should be well ventilated. You shouldn't have those humongous windows he will be distracted by the stuff that is going on. Make sure that you can really focus on what you want.

And then and 14 he says something that is really important to understand, the rest of the Pradipika, which is living in this hut the yogi should practice yoga as instructed by the group. He refers to the system at that time which is the so-called ashram is which are the stages of life. At the age of 10 the children would move into the family's ashram. Each family or village would have their own guru and the children will go live with the group to get education in the spiritual practices. They would practice Hatha Yoga, learn the ceremonies, read the Scriptures, etc. There also learn the profession. The main thing they studied were the sciences of yoga. They were deeply established in all these kinds of practices. Then going into the second stage which is family life, they would start their jobs but still continue with their practice. Probably at a reduced rate of time because they had to provide for the families. During those times there would be a constructive member of society, but at the same time support to the guru ashram. The guru said they should give 10% of their income to the ashram so the ashram wouldn't have to worry about finances. He would be able to be the core of society meaning giving education to the children and later on also working basically as the retirement home because once the coach -- grandchildren came the people would retire back into the action so they could dedicate their life to the practice of yoga.

That is what he thinks we all went through when we start reading this book or Scripture. He thinks we have a very well-funded knowledge and experience in yoga. He thinks we have been instructed in all the different steps of practice already and now just reached the point where we want to is the system of Hatha Yoga as a means to fully dedicate to the reaching of enlightenment.

That happened for most people around the age of 50 or for some who didn't want to go into family life that basically went out of that first step and decided I am just going to be full-time and then they would apply this kind of knowledge. He assumes we know. That is very important to understand why he did not describe much more about the practices in the first chapter. We have about 10 more minutes. We will look at two more Shlokas which are really amazing. The first thing I would like to say is that the yogis have this amazing quality of really summarizing and pointing out things to us. The first thing is that the six reasons for failure in the practice of yoga. That is not meant as a way to make us feel bad. It is meant as a checklist that when you are practicing you reach roadblocks. You feel like you are not going anywhere. That is where you can look at those six points and say maybe I am still doing some of them and if I try to adjust that a little bit it will probably already remove.

These six reasons are, the first one is overeating. Eating more than you need. We need to
understand why that is so crucial to pay attention to. When you're eating more than what you eat, first of all the schedule that you have here for that have to Yogi's -- Hatha Yoga use is 24 seven. You have to be able to start a new set of practices every three or four hours. If you're eating too much and your belly is still full these practices are no fun. If you ever try lying on your belly you know what I am talking about. If you are overreaching then your body doesn't digest properly and you are building toxins. These toxins make you tired. They make your mind sluggish. You can't focus. That is basically the opposite of what we want to reach.

The next point is exhaustion. That is something also very important for our normal life and yoga practice. If you are practicing Hatha Yoga it is so expensive that you are wiped out you will not be able to put in a second or third round of exercise. Or if you are so sore the next day that you can hardly move you want to be practicing. So practice in a way that you can practice continuously every single day because you want to get those good benefits every single day.

The third one is talkativeness. That is one for speaking, but the other one is also for the chit chat going on in your mind. Talking and thoughts are fed by an energy form and asked that we call Prana vayu. It is responsible for that. Bidding energy for speaking and thoughts. It is also one of the most important energy forms in us that we need to get to the kind of transcending. We will speak about that later on more. If you are talking about or thinking in life you are using up a lot of that energy that you will actually need for the practices.

That is why talkativeness is a reason for failure. Then we have the rules that are usually used in society, for example, what you don't need to follow if you're living by yourself. And for that it gives you a little more. For example, how do you plan your day? When do you eat? All these kind of things. You need to follow that if you live by yourself. The next one is wrong association. Meaning if you are spending time with people who are not on that path, were not enthusiastic about the past, that will be difficult for you at times. Imagine you have a bad day for your practice. You feel tired and exhausted. You can really not find the energy to go practice. Then your neighbor says, hey, do you want to go to the beach? You will not practice. Instead, if you have someone next to you saying you are tired, that's right, and pulls out his mat to start practicing you will practice too. The last one is restlessness. Again, for your mind and also for your body. The yogis will give us the causes of success as well. There are six causes as well.

The first one is enthusiasm. You have to be enthusiastic about your practice. Otherwise you won't do it often. You really have to find the motivation that fires you up. If you just feel like yoga is cool, that is not going to do it. If you feel like yoga is going to bring me to the state of absolute transcendence, I can't wait to experience that, you will practice. That will be your source of motivation. The second one is perseverance. We all know that enthusiasm dips. If you just go with that you will not practice when you don't feel like it. Maybe I take a day off today. You need to be perseverance. Just don't take those breaks. Just keep on doing it. The third one is what is the good thing to do and the pleasant thing to do? We should follow the good thing. We should follow the understanding of which practice is alright. Which food is right and so on. Right to discrimination. The next one is unshakable faith. You need to really have that faith that these teachings will take you to the promised land and to the promised school.

If you think maybe he just pull that out of his fingers, this whole structure, you will not find the motivation. But if you trust that all of those people listed there followed this system, that they started as normal human beings and still reach the highest goal of enlightenment then we can do it too. If that is your goal, that unshakable faith will give you the thing that will make you. The
next one is called courage. Courage is very important in the path of yoga because you will have
to leave the place in you where you feel comfortable. You have to go out of your comfort zone
all the time. That starts with things even on the physical level. So you need courage to
overcome that and go into the practices we don't feel comfortable anymore.

Then we have as the last one right association. Right association is so important because your
community. This will give the support you need. Ideally it is said in the Scriptures you should
have a good rule in your association, a master that you can sense and feel the energy that will
prompt you to keep on going. You need to have a group of people that is as enthusiastic about
that is you are so you can really feed off each other's energy and keep on going. You don't feel
lonely. They come to the same obstacles you do.

We always think it is so unique what is going on. But it is not. Everybody hits the same
roadblocks. But if you see other people hitting the roadblocks and overcoming them, you will
know you can do that too. That is the beauty of the system. It doesn't say this is only for the
special ones. It says you can order that. If you follow those steps, you have the right guidance,
there is a guarantee you can reach the highest goal. For today we will close here. In a moment I
would like to end with singing om and chanting. Next week I have the translation ready for you.
We can read them together and work. If you have questions in the meantime please write them
down for next week. When we get together I will answer them at the beginning and will continue
on with the discussion.

PATRICIA ANDERSON:
Before you close, there's a couple of quick questions here in the Q&A. Would you mind?

MARCEL ANDERS-HOPEGEN:
I'm sorry, I didn't see that. They disappeared quickly.

PATRICIA ANDERSON:
Can you see them or would you like me to read them and to you?

MARCEL ANDERS-HOPEGEN:
Can I recommend sources to reduce wonderful stories? The thing you want to look at is the so-
called Puranas. There are the different Puranas. This is sometimes complicated. You can just
even go to Google and type and stories about Shiva. They are sometimes short. There are
hundreds of different ways of describing the same stories. They are very enlightening and
inspiring.

What English critical addition of the hostile do you recommend? Quite honestly, I have not found
one I like to recommend in its totality because a lot of them do read it more from a point of
Hatha Yoga as a different system. Which makes it difficult for me to really read into that. When
you look at all the practices that are described and as my tradition describes them, I find there is
lacking in a lot of them. Sorry to say.

Which Shlokas covers six reasons for feeling -- failure and success? That is 15 and 16. Define
Amrita. It is the nectar, the elixir of life. He did a certain amount of that for your daily life. You
can imagine that kind of like an hourglass if you want to say so. You have a container that has
your life energy for the rest of your life that drips into your system like an hourglass. Once that is 
empty you are dead. Then we have the possibility to open up the top of the hourglass and 
connect that to the flow of the Amrita that is unending which we call the divine. That is what this 
practice of yoga does. That is where the yogis have two versions of immortality. The Hatha 
Yoga's to certain practices but the real eternal life we are speaking about is reaching the state 
of transcendence. When you are dropping the physical body you will not experience as death 
but just as shedding the body and your consciousness will be one. Can you please restate the 
three things that came up from the turning? Poison is the first one. The second one is 
abundance or wealth, if you want to say so. The third one Amrita. With that came the knowledge 
of a (unknown term), the knowledge of longevity. Kangaroo come in the form of nature or 
person? Our tradition says very clearly you need to have an in-person girl, a teacher who guides 
you along the path. Because those things that we do not like to see in this need to be pointed 
out. Those techniques that nature cannot teachers need to be taught. Nature cannot tell you, 
hey, it is not working because you are tilting your pelvic girdle forward too much. You need to 
have someone to communicate with you anyway that you can hear and understand. That is the 
one reason. The other reason is that on the path of Hatha Yoga the exercises we are practicing, 
the physical level is just the lowest level of the practice. There are so many different energetic 
levels. Those levels are locked so they don't open not by themselves protect us. And to open up 
those locks need to have someone along the path who has mastered that already and can 
unlock them for you when you are ready. In our tradition we say real spiritual progress, reaching 
enlightenment, is only possible with someone who was there for you.

How do we go about finding one for ourselves? The one and only thing you need to do is 
wanting to have a girl. -- Guru. That is the rule they have. If the student is ready the Guru will up 
here. It is a guarantee and a wonderful thing. Once you are clear that you do want to have a 
Guru and you are clear about your motivation for that that is the most important thing. Why 
would you want to have a guru and go on the spiritual path and really dive deep? Once you are 
clear about that, the guru or teacher who is right for you at that time will come into your life one 
way or the other. You just have to be open and perceived. There should be that feeling of you 
know. You should have that understanding. It is like, wow, the energy I need right now to move 
forward. Is this something you need to have for the next 20 lives? No. The cues come for certain 
aspects of what you need to learn. When the time is over the next person will come. Formulated 
in you. Makes you know what you want and where you want to go and ask for getting guidance. 
It will come. That is the quilting. -- Quilting. -- Cool thing. There is a technical question. About 
not being able to connect. Patricia, I may be and that to you.

PATRICIA ANDERSON: 
I am on it. Thank you so much for taking the time to answer those questions. You should go 
ahead and close out.

MARCEL ANDERS-HOPEGEN: 
Awesome. For all of you, thank you so much for your time. Please be sure to be back here next 
Tuesday same time. I don't know if they need to register again. Or did they sign up for the whole 
thing?

PATRICIA ANDERSON: 
It depends. They have an option. They can choose all of them or one of them. If they haven't 
chosen all of them you need to go back and register for the remaining session.
MARCEL ANDERS-HOPEGEN:
Here is the hook for next week. Next week you will have your PDF. We will close here for today. Thank you so much also to Christa and Patricia for being here and helping. I will close with chanting om. Om.