

The Seven of Yoga

This book is printed on acid-free paper.

Copyright © 2004 by Deepak Chopra and David Simon. All rights reserved

Published by John Wiley & Sons, Inc., Hoboken, New Jersey

Published simultaneously in Canada

Design and Production by Navta Associates, Inc.

Photography by Omry Reznick Photography, 4011 Franklin Avenue, Los Angeles, CA 90027. The models used in the photos are: Claire Diab, Michael Fukumura, Roger Gabriel, and Pam Simon.

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means electronic, mechanical, photocopying, recording, scanning, or otherwise, except as permitted under Section 107 or 108 of the 1976 United States Copyright Act, without either the prior written permission of the Publisher, or authorization through payment of the appropriate per-copy fee to the Copyright Clearance Center, 222 Rosewood Drive, Danvers, MA 01923, (978) 750-8400, fax (978) 646-8600, or on the

This book is dedicated
to seekers of unity across time and space

of lightheartedness and joy. There is a spontaneous blossoming of intuition, insight, imagination, creativity, meaning, and purpose. You make correct choices that benefit not only you but also everyone affected by your choices. When in the book of Matthew Jesus says, “My yoke is easy, and my burden is light,” he is expressing the

physically vital, emotionally stable, and psychologically centered, your ability and desire to love and express authentic compassion expand. You become more capable

Acknowledgments

This book is woven with the love of many beloved souls who share our journey.

We wish to thank our precious families, who lovingly support us in all the work we do: Rita, Mallika, Sumant

Greenspan, Emily Hobgood, Gwyneth Hudson, Jennifer Johnson, Alisha Kaufman, Kenneth Kolonko, Totiana Lamberti, Joseph Lancaster, Justine Lawrence, Anastacia

Introduction



*The source from which the world and the mind rise
and into which they set is termed Reality, which
does not rise nor does it subside.*

—Ramana Maharishi

I am not in the world; the world is in me.” This declaration of ancient yoga gave expression to the perennial truth that the material universe, our physical bodies, and the thoughts that occupy our minds are expressions of an underlying unbounded field of consciousness. The “I” in the bold statement reflects a transformation in the internal reference of the seeker from skin-encapsulated ego to expanded spirit. These original explorers of consciousness charted a course for us to follow — the path of yoga. This is the path we follow.

We are deeply gratified by the expanding acceptance in the West of the philosophy and practices usually attributed to

postures to a workout routine can improve tone and posture.

If the practice of yoga provided only these physical benefits, it would fully justify its place in our lives. However, at its core, yoga is much more than a system of physical fitness. It is a science of balanced living, a path for realizing full human potential. In these tumultuous times, yoga provides an anchor to a quieter domain of life, enabling people living in a modern technological world to stay connected to their natural humanity. Yoga offers the promise of remaining centered in the midst of turbulence.

The essential purpose of yoga is the integration of all the layers of life—environmental, physical, emotional, psychological, and spiritual. The word *yoga* is derived from the Sanskrit root *yuj*, which means “to unite.” It is related to the English word *yoke*. A farmer yoking two oxen to pull his plow is performing an action that hints at the essence of a spiritual experience. At its core, yoga means union, the union of body, mind, and soul; the union of the ego and the spirit; the union of the mundane and the divine.

The Seven Spiritual Laws in Action

The Seven Spiritual Laws of Yoga program will raise your

claims that harmony, happiness, and abundance are

his own commentaries on the Vedas by age fifteen and was recognized as the leading authority on yoga by the time he turned twenty. He established seats of learning throughout India with one goal in mind—to help human beings overcome their suffering through the wisdom of life. His approach to truth was called *Advaita*, meaning “nondualism.” The essence of Shankara’s teaching is that one underlying field of intelligence manifests as the multiplicity of forms and phenomena that we call the physical universe.

It is helpful to recognize the disguises consciousness dons so you can see through to the underlying reality. This is the great game of hide-and-seek that spirit plays with us. The nonlocal field of awareness gives rise to the sensory world that overshadows our experience of the underlying unity. At some point we recognize that the

Thised

an old-growth forest and your most recent breath are inextricably intertwined. The quality of the soil in which your food is raised is directly connected to the health of

determine an individual's nature. Pregnant mothers report that even in the womb, different babies express different tendencies.

According to Shankara, every individual has a personal soul with its unique memories and desires. These memories and desires guide the course of your life. When you nurture the seeds of your innate gifts with your attention and intention, they sprout, and your personal soul finds fulfillment.

The second sheath of the causal body is the *collective*

2

Soul Questions



*Nothing here below is profane for those who know
how to see. On the contrary, everything is sacred.*

—Pierre Teilhard de Chardin

The generally recognized founder of yoga philosophy is the legendary sage Maharishi Patanjali, whose life is shrouded in the mists of myth and history. According to one story, his mother, Gonnika, was praying for a child to Lord Vishnu, the god who maintains the universe. Vishnu was so moved by her purity and devotion that he asked his beloved cosmic serpent, Ananta, to prepare for human incarnation. A tiny speck of Ananta's celestial body fell into Gonnika's upturned palms. She nurtured this cosmic seed with her love until it developed into a baby boy. She named her child Patanjali from the word *pat*, meaning descended from heaven, and *jali*, the word for her praying posture. This being, whose life

Yoga philosophy begins with the spirit. Getting in touch with your spirit is the true goal of yoga. It occurs naturally when your mind quiets and you are able to access the inner wisdom that emerges from the deepest aspect of your being. One way to connect with your soul is by consciously asking yourself questions that go to the heart of the human experience. There are three key questions that help shift your internal reference point from ego to spirit. They are:

unbounded and eternal, life becomes joyful, meaningful, and carefree.

Try this simple exercise to become aware of your current internal reference point. Simply close your eyes, take a few slow, deep breaths, and settle your awareness in the area of your heart. Now silently ask yourself the question, Who am I? every fifteen seconds. Listen innocently to the answers that emerge from your deeper mind.

As you perform this process, you may recognize that you define yourself by the roles you play, answering the question, Who am I? with:

*I am . . .
a computer programmer
the vice president of marketing
a pediatric nurse*

3

The Royal Path to Union

In the attitude of silence the soul finds the path in a clearer light, and what is elusive and deceptive resolves itself into crystal clearness.

—Mahatma Gandhi

Your body is a field of molecules. Your mind is a field of thoughts. Underlying and giving rise to your body and your mind is a field of consciousness—the domain of spirit. To know yourself as an unbounded spirit disguised as a body/mind frees you to live with confidence and compassion, with love and enthusiasm. To remove the veils

limbs (*asthanga*) of yoga, but they are not to be seen as sequential stages. Rather, they serve as different entry points into an expanded sense of self through interpretations, choices, and experiences that remind you of your essential nature. These are the components of *Raja yoga*, the royal path to union. Let's review each of them in some detail.

The First Branch of Yoga—Yama

Yama is most commonly translated as the “rules of social behavior.” They are the universal guidelines for engaging with others. The *Yamas* are traditionally described as

1. practicing nonviolence
2. speaking truthfully
3. exercising appropriate sexual control
4. being honest
5. being generous

All spiritual and religious traditions encourage people to live ethical lives. Yoga agrees but concedes that living a life in perfect harmony with the world is not always possible.

Yamas are the evolutionary (behavioral) tools that help us move into the rules of the game.

are inherently honest because truthfulness is an expression of your commitment to a spiritual life. The short-term matenestua 1 cognizssiondshorbsreffthful17509 Tw 0 inethssame u

1. purity
2. contentment
3. discipline
4. spiritual exploration
5. surrender to the divine

attachment to the need for control, power, and approval.
Santosha is the absence of addiction to power, sensation,

accordance with evolutionary law. The expression in Sanskrit is “Yogastah kurukarmani,” which means “Established in yoga, perform action.” *Yoga* here refers to the unified, integrated state of body, mind, and spirit.

The postures of yoga offer tremendous benefit to your body and mind. They help create balance, flexibility, and strength—all essential qualities for a healthy, dynamic life. When performed vigorously in sets, yoga can also be

The Fourth Branch of Yoga— Pranayama

Prana is life force. It is the essential energy that animates inert matter into living, evolving biological beings. As first-year medical students, we took classes in gross anatomy in which there was the implied assumption that studying a cadaver could teach us about life. At the turn

attention is enlivened by your awareness and becomes a more predominant force in your life. By learning to value your attention as a precious commodity, you will be able to consciously create well-being and success in your life. An essential component of yoga is refining your attention in order to facilitate healing and transformation in your body/mind.

Once you activate something with your attention, your intentions have a powerful influence on what things manifest in your life. According to yoga, your intentions have infinite organizing power. Your intention may be to heal an illness, create more love in your life, or become more aware of your own divinity. Simply by becoming clear about your intentions, you will begin to see them actualize in your life. When your awareness is established in being and you have a clear intention, nature rallies to help you fulfill your deepest desires.

Be aware of your intentions. Make a list of the most important things you would like to see in your life.) Tj0.632 7

4

The Seven Spiritual Laws of Yoga

Friday

Law of Detachment

Saturday

Law of Dharma (or Purpose
in Life)

Law 1. The Law of Pure Potentiality

The first spiritual law of success is the Law of Pure Potentiality, which states that at the core of your being you are pure awareness. This realm of pure awareness is the

breath. Anytime throughout the day that you feel

too hard, making a less than ideal choice, and the karmic cost is your discomfort.

Karma presents itself in your present by reminding you of your past. Choosing more consciously from the witnessing realm of quiet awareness, you make karma-free choices.

Put the Law of Karma into effect in your yoga practice and your life so that you make the most evolutionary choices. Commit yourself to the following three steps:

1. As you move through your yoga practice, witness the choices you make in each moment. In the witnessing of your choices, you will bring them into your consciences.

its own variations on postures, pace, style, and intensity. As a system dedicated to awakening flexibility in body, mind, and spirit, yoga can accommodate and celebrate the many diverse approaches that have developed over past centuries.

Experiment for yourself with different approaches and find the style that fits best with your needstet a given time of your life. The right yoga system for you is the one that enhances your vitality and flexibility. Commit yourself to the Law of Least Effort and you will cease wasting r vitality energy in friction and conflict. Liberated, this energy becomes available to you for creativity, personal growth, and healing.

Whrgyver you find yourself forcing an outcome that is not

As a human being, you experience the quantum field subjectively as your own thoughts, feelings, memories, desires, needs, expectations, fantasies, and beliefs. You experience the same field objectively as your physical body and the physical world. At the level of the field, the collection of thoughts called your m1 yow physilier5T1_0 1 Tf1454

the mortgage on your house, obtaining a luxury car, losing ten pounds, or purchasing a new outfit may result in greater feelings of security within yourself. Unfortunately, whenever your happiness is based upon something other than your true Self, insecurity arises because you

The practice of yoga accomplishes its goal of union through attention and intention—through the conscious

the outcome and observe how easily you are able to fulfill your dese276 - i bito,

2. Become aware of your unique talents and those things you love to do while expressing your unique talents. In your practice of yoga, notice the postures that you enter into easily and use this information to become more intimate with your nature. Some people are naturally flexible, some inherently



Part II

Meditation and Breathing

5

Meditation Calming a Turbulent Mind

Empty the cup.

—Zen master Nan-in

integration of body, mind, and spirit—you need to

constricted to expanded awareness, meditation offers the most direct path to awakening the Law of Pure Potentiality in your life.

Your choices are limited while your mind is engaged in

and more expanded. This expanded state of mind is the ultimate expression of the Law of Pure Potentiality, for all possibilities reside in and emerge from this field of unbounded awareness.

Before it arises in your mind, a thought is in this domain of consciousness, a thought is in this domain accessible

powerful meditation technique involves asking the question, "What, having these thoughts? By the way, it's not a

derper (domain of awareness over which your mind rallies) Tj-0.005

When your vital energy is flowing through your center or creativity, you cocreate your life.

The solution to every problem is rarely on the level of the problem. Rather, it comes from a deeper domain of creativity. Creativity is the process of taking the same raw material and creating different contexts and relationships between the components. When a painter creates a masterpiece of art, she weaves the pigments in a way that results in a unique creation. When a composer creates a new piece of music, he is using the same notes in a new relationship with each other, resulting in the emergence of something that did not exist before. A novelist creates a new relationship between letters and words, enabling a story to manifest that had not previously existed.

When you are aligned with your creative juices, the expressions that emerge arise effortlessly. The second chakra utilizes the raw material of the root chakra to create the world anew each day.

The color for the second energy center is orange. It is associated with the element of water and the sense of taste.

The mantra for the second chakra is *Vam*.

with your attention will lead to their full expression. The Law of Intention and Desire governs the third chakra. It is important to be clear about your intentions so you are not surprised when they bear fruit. The process of manifesting your desires is first to bring them into consciousness, then expand your awareness through meditation, then release your intentions and detach from the outcome.

You can control your actions, but you cannot control the fruit of your actions. Keep your life energy flowing freely through your third chakra and the light and heat of your intentions will radiate to the world.

The color for the third energy center is yellow like the sun. It is associated with the element of fire and the sense of sight.

The mantra to clear and enliven the third chakra is *Ram*.

The Fourth Center: Heart Chakra

The fourth chakra represents the unifying energy of love and compassion. Known as *Anahata*, the heart chakra is dedicated to overcoming separation and division. When the heart center is blocked, there is a sense of alienation from others. When the heart center is open and flowing, you feel connected at a deep level to all beings in your life.

The Law of Giving and Receiving governs the heart chakra. Love can take many different forms at different stages of life. The love of a child for his mother is different from a mother's love for her child. A friend's love is different from a passionate lover's love or the love of a student for his teacher. The common thread in each of these expressions of love is the impulse to unify—

have the confidence that you are capable of communi-

the earth in the first chakra, your creative juices are flowing in the second, your intentions are empowered in the third, your heart is open and exchanging love with those around you in the fourth, you are spontaneously expressing your highest self in the fifth, and you are in touch with your inner voice in the sixth, then energy moves into the crown chakra and you remember your essential nature as infinite and unbounded. The thousand-petaled lotus flower unfolds and you know yourself as a spiritual being temporarily localized to a body and mind.

As you recognize the universality underlying your individuality, you gain access to your full potential. Your identity shifts from local to nonlocal, from constricted to expanded. Fear and anxiety dissolves

breathing mantra to quiet the mind and relax the body. If you are unable to receive personal instruction from a Pri-

7. Continue this process for twenty to thirty minutes with an attitude of effortlessness and simplicity.
8. When the time is up, sit with your eyes closed for a couple of minutes before resuming your daily activity.

Meditation Experiences

Although you may have a variety of experiences in your meditation practice, it is easy to classify them into a few basic categories.

MANTRA AWARENESS

Your repetition of the So Hum mantra should be effortless.

may find yourself thinking about sensations in your body or sounds in your environment.

During this period of meditation, when you become aware that your attention has drifted away from the mantra, easily shift it back. Whether you are thinking about what you want for lunch, a movie you saw yesterday, an issue at work, or some profound cosmic realization, when you recognize that you have drifted off into thinking about something—anything—gently, and without straining, return your attention to the mantra.

SLEEP

If your body is fatigued when it is time to meditate, you may drift off to sleep. Don't fight the urge to sleep. Meditation is an opportunity for your body/mind to rebalance, and if it needs to rest, allow it to do so. When you awaken, sit up and meditate, using your mantra, for about ten minutes.

If you find yourself falling asleep in most of your meditation, you are probably not getting enough rest at night. Restful sleep is an important component of a balanced lifestyle. Be sure that you are exercising regularly, avoiding unnecessary stimulants during the day, and eliminating alcohol from your diet, particularly before bed. Try to be in bed with the lights off by 10 P.M.

PURE AWARENESS

As your mind quiets during meditation, you will experience moments when there is the absence of thoughts with the retention of awareness. We call this experience *going into the gap*. There is no mantra, and there are no

3. Now take a few moments to relinquish any griev-

The Yoga of Meditation

The Upanishads tell us, “As great as the infinite space beyond is the space within the lotus of the heart.” From

6

Moving Energy Pranayama and Bandhas

Why do you stay in prison when the door is so wide open?

—Rumi

Breath is the essence of life. You inhale for the first time shortly after arriving in the world even before your umbilical cord is cut. From that moment on you take approximately seventeen thousand breaths each day, which over a lifetime totals about 500 million breaths. In your final moments on this planet, you exhale for the last time; that breath defines the end of your life. Your breathing supports every experience you have from the time of your first inhalation to that of your last exhalation. Breath is life.

In yoga, the breath is intimately associated with prana, which translates from Sanskrit into English as

Conscious breathwork is also an expression of the

it is important that you stay tuned in to your body during this process. If at any time you experience uncomfortable sensations or feel light-headed during the process, dis-

the exercise in a less intense manner.

Begin by relaxing your shoulders and practicing slow,

movement should be from your diaphragm. Keep your

If you feel sluggish in the morning, perform a set of

Olympic-level athletes have introduced Ujjayi into their training routines to enhance respiratory efficiency. Try using Ujjayi while performing your cardiovascular workout and see if practicing this breath technique reduces wear and tear on your body.

NADI SHODHANA—CHANNEL CLEARING BREATH

Nadi Shodhana means “clearing the channels of circulation” and is sometimes known descriptively as alternate nostril breathing. This pranayama exercise has a quieting

left nostril. Exhaling through the right. Inhaling through the right nostril. Exhaling through the left.

Nadi Shodhana has a relaxing effect on your mind and body. It can be useful to quiet your mind prior to beginning mantra meditation or when your mind is racing

and notice how it brings you back to your center. Use the Dirgha breath when you are feeling pressure and strain to

your chest. Pressing your chin into your chest, inhale against your closed throat so that no air moves but your chest rises up. Hold this position for ten seconds, then raise your chin and inhale normally.

The word *jalandhara* comes from two roots—*jala*, meaning “network,” and *dhara*, meaning “upward flow.” Jalandhara is designed to stimulate the network of nerves and energy channels in the throat. Energy stagnation in this region is associated with chronic neck pain, hoarseness, and thyroid imbalances. Jalandhara traditionally

your sides or on your thighs, bend slightly forward. Take in a deep breath and completely exhale, emptying your lungs as fully as possible. Make a motion as if you were about to take another inhalation, but instead lift your abdomen so that you are forming a hollow below your

7

Consciousness in Motion Yoga Asanas

Your body is precious. It is your vehicle for awakening. Treat it with care.

—Siddhartha Gautama

A^{Ain}

Yoga is good for your mind and good for your body. Of the three important components of a balanced fitness program—flexibility, strength, and cardiovascular conditioning—yoga directly provides the first two and has the potential to enhance the third. Scientific studies on the health benefits of yoga have found that it can be useful in a wide range of conditions, including hypertension, asthma, depression, arthritis, heart disease, epilepsy, and cancer.

In the Seven Spiritual Laws of Yoga program, we have chosen postures to expand your flexibility, strengthen your muscles, and improve your balance. Each of the Seven Spiritual Laws enlivens the practice of yoga, while the practice of yoga enlivens your awareness of the Seven

evaluate the choices you make in your life, which is by listening to the signals of comfort or discomfort that your body generates as you consider your options. This is the essence of the Law of Karma, which utilizes body awareness to make karmically correct choices. Learning to trust the feedback your body provides will enhance your ability to make karmically correct choices in life.

There are two important benefits of practicing yoga poses that enhance mind-body integration. The first is that yoga postures enable you to be more aware of the signals your body is sending so you can interpret them accu-

the connection between your body, mind, and spirit. The precise performance of a posture is of secondary importance to mind-body integration. Stay fully present as you

Repeat the pose with your left knee, bending it to your chest as you inhale, while raising your chin to your knee. Again, breathe easily for a few moments, then slowly lower your head and leg to the floor while exhaling.

These are useful stao1319 Tcposes, for they begin mobiliz-

Slowly alternate between the shoulder stand and the plow pose three or four times. These two poses are beneficial for massaging the visceral organs and toning the thyroid gland.

palms beneath your shoulders, and while inhaling, gently begin raising your eyes, then your head, then your chest upward off the floor. As much as possible, use your spinal muscles rather than your arms to lift yourself up. Your lower abdomen should remain on the floor. Inhale as you rise and exhale as you lower yourself back down. Repeat this several times, then lower your chest to the floor.

DHANURASANA—BOW POSE

Lying on your chest and abdomen with your forehead on the floor, tune in to your body, breathing easily. Now, slowly and deeply inhaling, reach behind you and grasp both ankles with your hands. Raise your head and chest off the floor while pulling your ankles up and toward your head. Lift your knees and thighs off the floor and look upward. Hold this position for several deep breaths, then gradually lower your legs and chest to the floor as you exhale.

while balancing on your left leg, raise your arms over

your arms at your sides. Close your eyes for a few moments, checking in with your body.

Repeat the posture with your left leg on the floor, first finding your balance with your right leg in front of you, then slowly bringing it behind you as you gently lean forward with your arms reaching forward. Slowly return to a standing position with both feet on the floor.

while maintaining your balance is a great skill to develop in your yoga practice and in your life.



D

cannot grasp your ankles, try resting your hands on the floor in front of you and gradually walk them back toward your feet.

This pose allows you to see the world from a different angle, one of the benefits of yoga practice. Every person is a point of perspective, and it is easy n geeach of us to become attached to our particular point of view. Over

Repeat the pose on the opposite side, starting with your feet together and hands outstretched. Then reach back, grasping your right ankle with your right hand



your fingertips to the ceiling. Hold this twisted pose for ten seconds, then unwind.

Repeat this balancing posture on the opposite side by shifting your weight to your right foot and wrapping your

6. ASTHANGA N

The mantra for the cobra pose is *Om Hiranya Garbhya Namaha*.

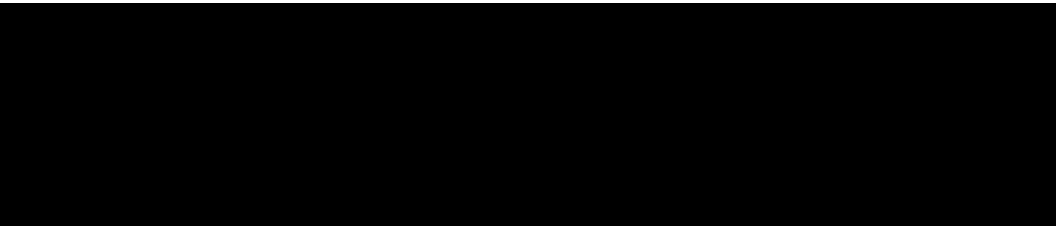
Return Cycle

The second half of the sun salutations is a retracing of the first half.

8. PARVATASANA—MOUNTAIN POSE

Return again to the mountain pose, this time introducing the mantra

Begin with the salutation pos. by sitting comfortably



With your hands and arms remaining down by your legs, arch your back and neck into the cobra pose while inhaling partially.

Now fully inhale as you bring your right knee up into the extension pose (similar to the equestrian pose) while extending your back in a gentle arch.



elbows and forearms while arching your back until you are

child's pose, feeling the sense of inner safety that this posture generates.

Children are flexible and have an amazing capacity to adapt to changing situations even as they have limited ability to control the course of their own lives. Despite the fact that they are subject to the will of adults who direct

strenflq. As you learn to maintain a centered state of

Small, illegible text block in the top left corner, possibly a page number or header.

remains lively throughout the day. The major facets of the program include:

Pranayama breathing exercises

Meditation

Flexibility postures

Balance postures

Sun salutations

Bandhas

Energy-opening postures

The spiritual law of the day

As a sign of commitment to the well-being of your body, mind, and soul, spend some time every day practicing yoga. When practicing on your own, an ideal session is as follows:

Pranayama (5 to 10 minutes)

Begin with five to ten minutes of pranayama breathing

Bhastrika (1 to 2 minutes)—bellows breath

Dirgha (1 to 2 minutes)—complete breath

Flexibility Postures (10 to 20 minutes)

4. BHUJANGASANA—COBRA POSE



5. SALABHASANA—LOCUST POSE

6. DHANURASANA—BOW POSE

9. UTTPUTHI—UPLIFTING POSE

Balancing Postures (5 to 10 minutes)

With enhanced flexibility, you naturally become better at maintaining your balance. Spend about a minute in each of the six balancing poses, noticing how your inner mental turbulence quiets as you find your physical center.

1. VRKSASANA—TREE POSE

2. EKPADASANA—ONE FOOT POSE

3. TRIKONASANA—TRIANGLE

postures briskly. Begin with six sets, which may take you about five minm.1.areebjally progressing until you are

3. HAND TO FEET POSE

4. EQUESTRIAN

9. EQUESTRIAN POSE

10. HAND TO FEET

12. SALUTATION POSE

Bandhas (2 to 5 minutes)

It is useful at this stage to perform your energy-governing techniques. Begin with the chin lock bandha, in which you fully exhale, flexing your head forward, and then inhale against a closed throat. Release after several seconds, then begin the stomach-lift bandha, in which you raise your stomach using your abdominal and diaphragm muscles. Finally, awaken the energy at the base of your spine by performing the root bandha, contracting your sphincter muscles.

Jalandhara bandha (1 minute)—chin lock

Uddiyana bandha (1 minute)—stomach lift

Moola bandha (1 minute)—root lock

Activate the Spiritual Law of the Day (5 minutes)

At the end of your program, lie on your back with your arms at your sides and allow your total awareness to be in your body. Enjoy the sensations generated by consciously moving the life force through you.

Bring the spiritual law of the day into your awareness, committing to enlivening it by attending to the three activating intentions. As a result of the expanded awareness, flexibility, and balance you have generated in your practice, the law of the day will spontaneously support you in the fulfillment of your deepest desires.

| Day | Spiritual Law | Activating Intentions |
|----------|-----------------------------------|--|
| Friday | Detachment | <ol style="list-style-type: none">1. Practice detachment2. Embrace uncertainty3. Surrender to the field of pure potentiality |
| Saturday | Dharma (or Purpose in Life) | <ol style="list-style-type: none">1. Attend to your silent witness2. Acknowledge your talents3. Serve others |

Prioritizing

If you spend some time in each stage of this program, you can spend as little as three-quarters of an hour or almost two hours in your practice. Decide for yourself the pace and intensity that you can execute. The time you spend will yield rewards physically, emotionally, and spiritually. Commit to this program for one month and you will be a yogi for life.



purpose for performing yoga as the awakening of spirituality. This is the great gift of yoga—it serves and nourishes us at every level of our being and spontaneously contributes to greater well-being in all domains of life.

The practice of yoga is worthy of your valuable time and attention. Yoga will help you discover gifts within yourself that have remained unopened since your childhood—gifts of peace, harmony, laughter, and love.

Index

- inner dialogue of, questions and, 28–29
- needs of, 27
- personal domain of spirit, 19–20
- universal domain of spirit, 21–22
- cause and effect. *See* karma
- chakras, 82–83. *See also specific chakras under* meditation
 - consciousness (Sahaswara), 89–90
 - creativity (Svadhithana), 84–85
 - energetic pathways connecting, 165
 - energy (Manipura), 85–86
 - expression (Vishuddha), 87–88
 - heart (Anahata), 86–87
 - intuition (Ajna), 88–89
 - root (Muladhara), 83–84
- Chakrasana (kneeling wheel), 167–168, 168, 191
- chi, 41
- Chopra Center, 3–4, 81–82
- Clinton, Hillary, 21
- conflict, release of, 68
- consciousness, 42–43, 64
 - reality and, 18
- consolidation, negative effects of, 132
- contentment (santosha), 36–37
- creativity chakra (Svakhithana), 84–85

- Dandayamana Dhanurasana (standing bow pose), 144–146, 145, 184
- Dandayamana Konasana (standing angle pose), 143, 143–144, 144, 183
- Descartes, René, 17
- desires
 - becoming less personal, 29
 - fulfilling or transforming, 28
 - impressions giving rise to, 78
 - types of, 27
- detachment, practicing, 68
- Dhanurasana (bow pose), 131, 131, 180
- Dharana, 45–46, 78
- dharma
 - to be in, 69
 - connecting with your, 70
 - of the mind, during meditation, 94–95
 - performance of activity that supports, 197
- Dhyana, 46–47, 78

- Diana (goddess of nature), 21
- Dirgha (complete breath 1.5167–068)

- universat, 21–22

- unions of, 190

- Dhanuodina (naess of sthana), 167–168,

mantra(s) *(continued)*

awareness, 92

best-known, 81

for Bhujangasana (cobra pose), 155

to clear and enliven energy chakra

(Manipura), 86

for creativity chakra

(Svadhithana), 85

for expression chakra

(Vishuddha), 88

for Hasta Uttanasana (sky reaching)

samadhi, 94
 Saraswati, Brahmananda, 56
 Sarvangasana (shoulder stand),
 127–128, 128, 179
 Schopenhauer, Arthur, 2
 science, yoga of, x–xi
 Self, 51, 52
 discovering higher, 70
 problem with happiness based on
 other than true, 67
 self-referral, 51
 self-study (svadhyana), 37–38
 Seven Spiritual Laws, 122, 173
 activating, for everyday yoga
 practice, 192
 during meditation, 94–95
The Seven Spiritual Laws of Success
 (Chopra), 10–11
 Seven Spiritual Laws of Success, 49–73
 days of the week for, 50–51, 192–193
 Law of Detachment, 66–69
 Law of Dharma, 69–72
 Law of Giving and Receiving, 54–57
 Law of Intention and Desire, 63–66
 Law of Karma, 57–60
 Law of Least Effort, 60–63
 Law of Pure Potentiality, 51–54
 Seven Spiritual Laws of Yoga
 program, 3–4, 122
 asanas chosen in, 40
 beneficial aspects of, 10
 design of, 12
 full range of yoga in, 24
 journey of, 22
 purpose and facets of, 175–176
 ,128 Shankara, Adi, 13–14, 16–17, 18a6i,176g, for everyday yod(practice77,)Tj0 Tw -0.8403 -1.0881

The Chopra Center

A PLACE OF HEALING AND TRANSFORMATION

Fulfilling a lifelong dream of creating an environment that focuses on enhancing health and nourishing the human spirit, Deepak Chopra, M.D., and David Simon, M.D., opened the Chopra Center For Well Being in 1994. Centrally located on the grounds of the La Costa Resort & Spa, the center offers a wide variety of individual and group programs in a holistic medicine, healing therapies, and personal development. Integrating the best of western and natural healing traditions, the Chopra Center provides a fresh approach to modern health-care needs. Under the direction of Drs. Chopra