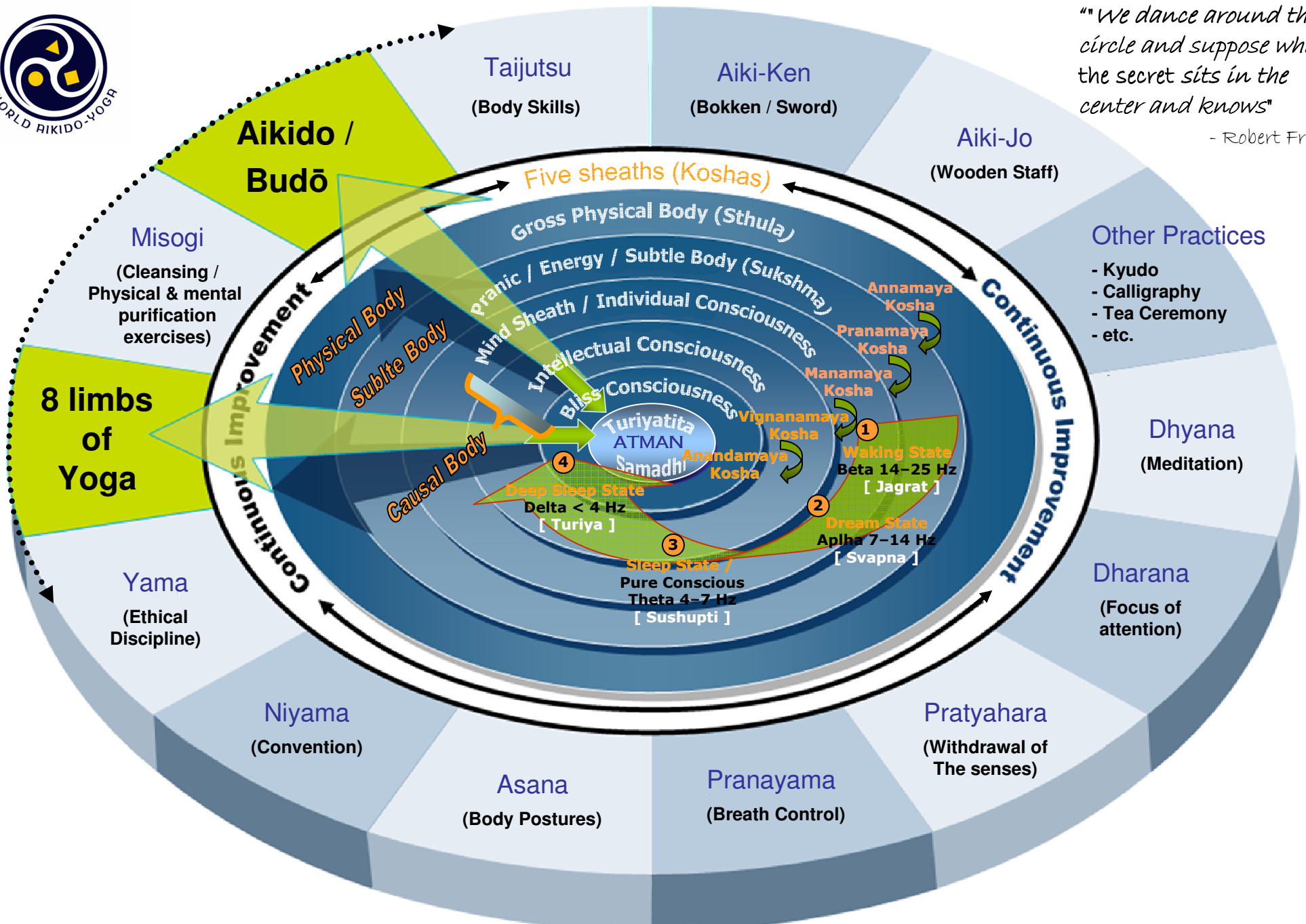




"We dance around the circle and suppose while the secret sits in the center and knows"

- Robert Frost





World Aikido-Yoga

“Eight limbs” of Yoga Integrated into Aikido-Yoga:

1. **Yama:** **Ethical Discipline** - The discipline of focusing on inner-treasures rather than outer-pleasures, resulting in good character, attitude and behaviour. Kind, caring, unselfish, non-destructive, honest, fair, responsible, respectful, integrity, compassionate. Specifically, the principles of Non-injury, Non-violence and Non-hurtfulness.

The yamas actually refer to being aware of, and not allowing ourselves to become susceptible to the five main negative characteristics of the human condition:

- > **AhiMsaa:** **nonviolence, harmlessness, and no injuring anything** - When we have negative, hurtful, oppressive or violent thoughts or act in such destructive ways against either ourselves or others.
- > **Satya:** **Truth** - When we are untruthful to either ourselves or others.
- > **Asteya:** **Non stealing** - When we take that which is not rightfully ours.
- > **Brahmacharya:** **Chastity** - It's about not allowing our lusts and desires to obscure our ability to act in accordance with our highest virtues. Attachment or obsession with either things or desires shuts down our intelligence.
- > **Aparigraha:** **Declining** - Wanting more than we need / is necessary. When we accumulate excess material possessions, wealth or even unnecessary thoughts, we enslave ourselves. We are truly possessed and controlled by the things we possess.

2. **Niyama:** **Convention** - The discipline of focusing on continual self-improvement and purification of mind and body. Mental and physical health and hygiene. Modest, content, grateful, positive, emotional intelligent, good posture and diet. Aware, astute studious and reflective.

The niyamas actually refer to five main personal behaviors and observances:

- > **Tapas:** **Concentration or meditation** - The development of a deep respect for the 'temple' that supports our consciousness.
- > **Samtosa:** **Satisfaction** - Gaining the vast reserves of power contained in contentment, modesty, and acceptance.
- > **Saucha:** **Purity** - Developing habits of cleanliness, and purity of body and thoughts.
- > **Svadhyaaya:** **Svadhyaaya: Self-Study** - Allowing time for self-reflection. Reflect and learn from others.
- > **Isvara Pranidhana:** **Pranidhaana: God attention** - Coming to the realisation that there is a greater life-force in existence than ourselves. We truly exist by the grace of nature and the creative life-force that animates us into life.

3. **Asana:** **Postures** - The discipline of focusing on developing unity of mind and body through various body postures.
4. **Pranayama:** **Suspending the breath** - The mental and physical discipline of controlling the breath and accumulating, vital-energy (prana).
5. **Pratyahara:** **Withdrawal** - The discipline of detachment from external stimulants while in a state of sensory deprivation.
6. **Dharana:** **Holding** - The discipline of being able to hold, or sustain concentration or focus of attention in one direction. Immovable concentration.
7. **Dhyana:** **Meditation** - The discipline of being able to sustain a state of restful alertness.
8. **Samadhi:** **Concentration of mind** - This is a state-of-being, and not a discipline. This state-of-being cannot be forced, but must simply be allowed to happen by creating the right set of conditions to facilitate a oneness with divine consciousness.



World Aikido-Yoga

As implied by the addition of the word 'Yoga' to the word 'Aikido', the ultimate purpose of **Aikido-Yoga** is to facilitate the transcendence of ego personality to the realization of a higher reality. The word yoga stems from the Sanskrit term “ *yuj* ”, which means ‘to unite’ or to ‘yoke’ with this higher reality. This ‘union’ is the realization of our intimate connection with all of creation. This ultimate reality or truth is free from all dogmatic and artificial belief systems because it is derived from personal experience. The body is a vibrating field of energy consciousness. Like peeling away the layers of an onion, there are various layers:- The gross physical body (*sthula*), the subtle body (*sukshma*) and the causal body (*karana*). These three bodies (*shariras*) are encased in five sheaths (*koshas*). The process of enlightenment means to become progressively aware of each layer of our consciousness until we attain full realisation.

- 1. Annamaya Kosha (Physical Body Sheath) – Gross Physical Body**
The physical body, including our physiological processes, requires sustenance (ie. food and water). At this level, physical health and vitality are directly impacted by things such as the normal functioning of the bodies automatic sympathetic and parasympathetic systems. Correct understanding of the bodies three basic processes, comprising of tissues (*dhatu*s), waste products (*malas*), and energetic forces (*doshas*), ensure a healthy, vital and disease free state.
- 2. Pranamaya Kosha (Pranic or Energy Sheath) – Subtle Body**
The Pranic (or energy) sheath contains *prana* (vital life-force), the energy channels (*nadis*) and the energy centers (*chakras*). The purpose of *pranayama*-breath control is to retain and enhance the flow of prana. The human body requires proper flow of breath and energy in order to maintain good health.
- 3. Manomaya Kosha (Mind Sheath) – Individual Consciousness**
– **Waking State – “Beta” Brain frequency 14-25 Hz (Jagrat)**
The thoughts, emotions, feelings, motivations, actions and responses that underpin the qualities of our personality and character. At this layer the mind functions as a stimulus/response mechanism. Physical and mental health is dependent on our ability to effectively manage our emotional states (such as anguish, anxiety, resentment, hate and depression etc.) so that they don't develop into chronic syndromes.
Dream state, astral consciousness – “Alpha” Brain frequency 7-14 Hz (Svapna)
- 4. Vignanamaya Kosha (Intellectual Sheath) – Intellectual Consciousness**
– **Sleep state, pure consciousness – “Theta” Brain frequency 4-7 Hz (Susupti)**
At this layer of consciousness, the intellect is able to understand and discern the bigger picture beyond the immediately obvious. Core beliefs, our ego, or any form of duality that restricts understanding of reality can be examined under the clear light reason and intellect, and discarded. Mental attachment and desire leads to frustration, disappointment, anger, and delusion, which in turn directly impacts our facilities of reason and intellect – the primary tools required for spiritual progress.
- 5. Anandamaya Kosha (Bliss Sheath) – Divine Consciousness**
– **Deep Sleep state – Super Consciousness – “Delta” Brain frequency < 4 Hz (Turiya)**
At this level of consciousness, the unfettered mind, free of distractions and confusion, dwells in its most intrinsic, natural state of bliss and ease.

Causal Body



World Aikido-Yoga

Quantum physics outlines the principle that human consciousness affects that which it observes at the atomic level. Science has also established that the human brain produces waves of electromagnetic energy, or brain waves, called Beta (14-25Hz), Alpha (7-14 Hz), Theta (4-7 Hz), and Delta (<4 Hz). Meditation, mantras, sound/vibration, colours, aromatherapy, body movement, kinesthetic experience, breathing, hypnosis and visualization etc. are all tools employed to alter brain wave cycles in order to induce altered states of consciousness. The objective of all these practices can be thought of as trying to gradually 'thin' the intermediary layers between the various layers of consciousness enough for us to be able to directly observe the phenomena of each. These different layers of human consciousness, or continuous streams of awareness, result in a broad spectrum of understanding of reality based on the level of awareness, attention, or consciousness we bring to the equation. This can range from a direct, personal experience of reality all the way through to delusion, illusion, and a profound sense of duality, individuality and separation.

**The Sanskrit word “Parashakti” defines one *supreme universal consciousness*.
Human awareness is categorised into three distinct layers of consciousness:**

1. **Individual consciousness** (Sanskrit: *Vyashti chaitanya*)
2. **Intellectual consciousness** (Sanskrit: *Buddi chitta*)
3. **God or divine consciousness** (Sanskrit: *Siva chaitanya*)

Human consciousness, in turn, is categorised into five distinct regions of awareness:

1. **Waking state** (Sanskrit: *Jagrah*) Beta brain wave activity of between 14 – 20 Hz or higher).
2. **Dream state, astral consciousness** (Sanskrit: *Svapna*) Alpha brain wave activity of between 7 – 14 Hz).
3. **Sleep state, sub-super consciousness** (Sanskrit: *Susupti*) Theta brain wave activity of between 4 - 7 Hz).
4. **Deep Sleep state, super consciousness** (Sanskrit: *Turiya*) Delta brain wave activity of less than 4 Hz.
A high level of concentrated meditation.
5. **An utterly transcendent state-of-being** (Sanskrit: *Turiyatita*). While remaining in this higher level of concentrated meditation (Sanskrit: *Samadhi*), one's consciousness can become aware of its original and unadulterated state-of-being.

The human condition is one of a gradual evolution to *turiya* consciousness. Our mortal existence is required in order to facilitate this unfolding of consciousness. What is on the other side of this 'veil of reality' is the truth about our existence, our relationship to the whole, and our creative role in its ongoing expansion and evolution.



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1. Waking state (Sanskrit: *Jagrat*)

Beta brain wave activity of between 14 – 20 Hz or higher. State of wakefulness, cognitive perception, awareness, apprehension, attentiveness, alertness etc. The experience of reality or truth is subject to misinterpretation based on ones dualistic paradigm of subjective/ objective, self/ not-self, ego/ non-ego, cause/ effect etc.

2. Dream state, astral consciousness (Sanskrit: *Svapna*)

Alpha brain wave activity of between 7 – 14 Hz. A day-dream state of consciousness that is more or less freed from the sheath of the body and partially awake in the astral realms. As in the waking state, the experience of reality or truth is still subject to misinterpretation based on ones dualistic paradigm of subjective / objective, self / not-self, ego / non-ego, cause / effect etc.

3. Sleep state, sub-super / pure consciousness (Sanskrit: *Susupti*)

Theta brain wave activity of between 4 - 7 Hz. In this state of dreamless sleep, one is not conscious of external or internal objects. But that does not mean consciousness is not present there because one can still be aware (ie. as if sitting bolt upright and awake in a pitch dark, soundproof room). Because ones consciousness is unaffected by the presence or absence of objects it does not require itself to be revealed by another consciousness, so it is self-revealed.

4. Deep Sleep state, super consciousness (Sanskrit: *Turiya*)

Delta brain wave activity of less than 4 Hz. A state of pure consciousness where one can directly experience ultimate reality and truth, because, as consciousness itself is not presented to consciousness for conscious identification, it is therefore a direct experience of reality or truth because there isn't an object in relation to another subject. It underlies both subject and object.

5. Utterly transcendent state-of-being (Sanskrit: *Turiyatita*)

Undifferentiated consciousness or a direct relationship with the divine. Words are a poor substitute for direct experience, but the answer to the question "*how does a single, solitary drop of water not evaporate?*" hints at an understanding of this state-of-being.

Answer: - "*by merging with the ocean...*"