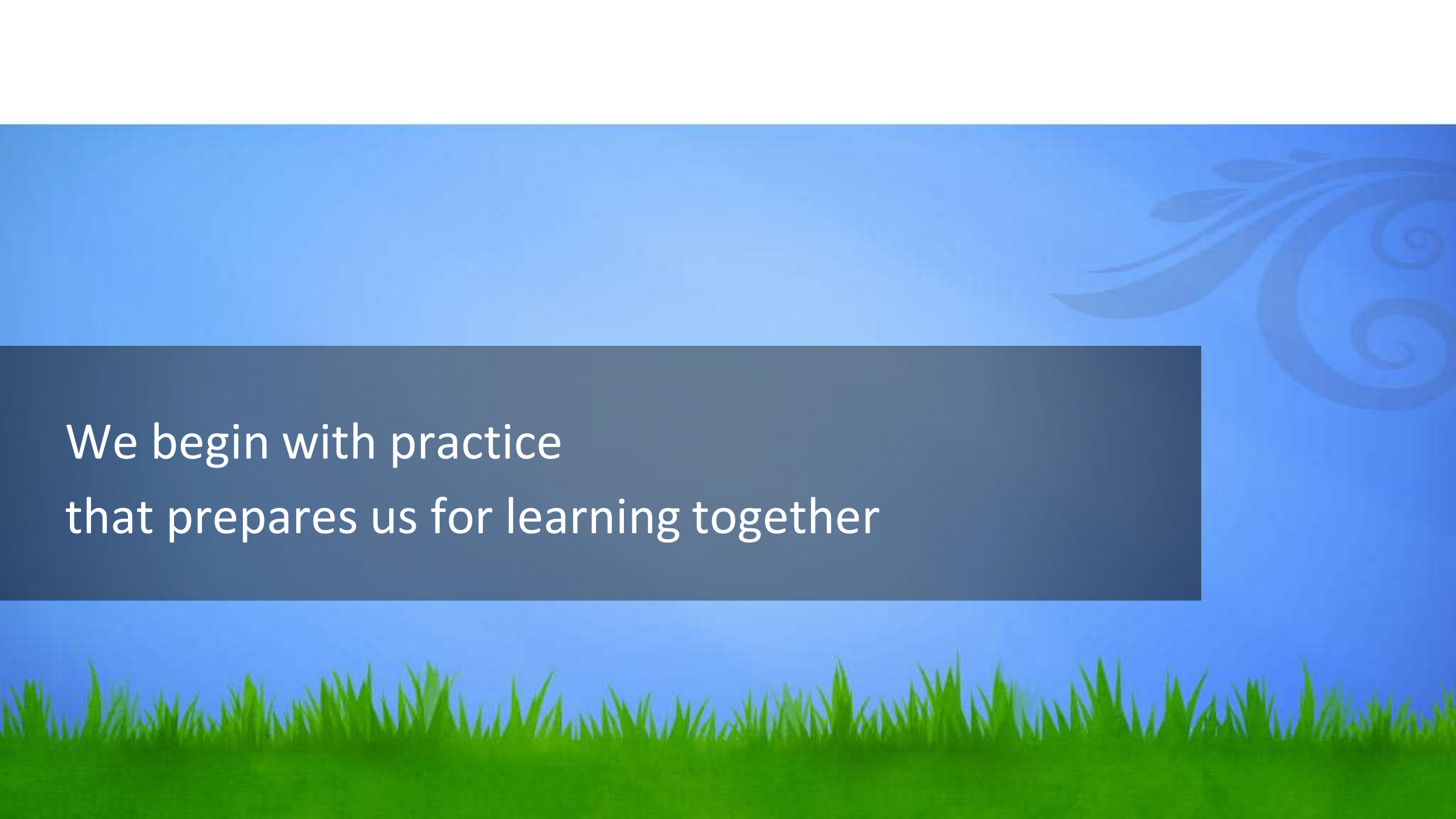


*Putting Philosophy into Practice: The Role of Karma in Creating Change

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*Lisa C. Kaley-Isley, PhD, E-RYT-500, C-IAYT

The background of the slide features a blue sky gradient at the top, a green grass field at the bottom, and a faint, stylized swirl design on the right side. A dark blue rectangular box is positioned in the center-left, containing the text.

We begin with practice
that prepares us for learning together

Mantra preface to Taittirīya Upanishad

AUM

Saha navavatu

Saha nau bhunaktu

Saha viryam karavavahai

Tejas vina vadhitamastu

Ma vidvisavahai

AUM

Shanti, shanti, shanti

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PAST

- * Law of Karma
our previous
actions
determine our
present and
future condition
- * We carry them
with us

PRESENT

- * Karma is action
Anything we do is
karma

FUTURE

- * Law of Karma
our actions bear
fruit = they have
unavoidable
consequences in
the present and
future

* Karma is action

PAST

- * The memory of everything we think/feel/do is stored in our mind as an impression - *samskaras* - which colour our perceptions.
- * Strongly held impressions - *vasanas* may be conscious or unconscious

PRESENT

- * Our thoughts, feelings and actions are interconnected and influence each other
- * What we think/feel/do now is strongly influenced by what we thought/felt/did in the past - our habits
- * Thinking/feeling/doing are unavoidable NOW

FUTURE

- * Law of Karma
our actions bear fruit = they have unavoidable consequences
- * At the very least the consequence is the memory made in our minds
- * Sooner or later we will reap what we sow

* Karma is action

PAST

- *Roots
- *Arrows in the quiver
- **Sanchita*
- *Past lives and earlier in life

PRESENT

- *Flowers
- *Arrows in flight
- **Prarabdha karma*
- *This life and right now

FUTURE

- *Seeds
- *Arrows in the bow
- **Kriyamana*
- *The future of this life and subsequence lives

*Karma is action

- * Our freedom is limited by the conditioning of our minds
 - * Our minds create our world view of what is possible, likely, desirable, disliked, and to be feared
 - * Family, social, political, religious beliefs
 - * Preferences, likes *ragas* and dislikes *dvesha* - 2 of the 5 *kleshas* - sources of suffering
 - * Fears of things perceived to be dangerous
 - * Either because we have experienced them - effects of traumatic experience
 - * Or because we have been told/taught to fear them
 - * Who we are and what we can do - *ahumkara* - a 3rd *klesha* - our self-identity

- * True freedom is an unconditioned mind that can see things clearly and completely as they are, and can respond to circumstances appropriately rather than influenced
- * A calm, clear, and tranquil mind is less influenced by conditioning and so it
 - * Reveals conditioning to us when we are in a state to see it without reacting
 - * Does not create new unfavourable karmas

*Yoga Sutra 1:18

Freedom is Freedom from Karma

- *The highest state of samadhi (spiritual absorption) is that where, due to the practice, all modifications of mind, including subtle impressions of all previous actions, have come to an end.
- * **Consciousness Without an Object**
- *Freed from every limitation, in the highest samadhi, the self dwells in the glory of the now.
- *This is a state of perfect freedom. Such yogis are free from all karmas and the fruits of karmas.

<https://yogainternational.com/article/view/yoga-sutra-1-18-translation-and-commentary>

- * *Apara Vairagya* - “lower vairagya” the 4 step **process** for clearing the mind of vasanas
- * the process of consciously remembering and becoming aware through self-reflection and self-awareness to see our habits and habitual responses, to reveal the conditioning and colouring of our minds
- * *Para Vairagya* - “higher vairagya” the **state** of clear and complete understanding of reality
- * *Vi* = devoid of, free from, above and beyond, very special, unique
- * *Raga* = colouring, influencing, attachment
- * Thoughts surfacing in meditation, psychotherapy as self-reflection with support, journaling, beginning to notice and examine our thoughts rather than continue to act unconsciously so we see our “blind spots”

* **How we work with it, YS 1.5**

*Definitions of Karma



- ✧ *Bija* - seeds ready to sprout - the effects of past actions
- ✧ *Hiraṇyagarbha* - golden womb - nurturance - resources to provide energy to grow and act

- *R - I have been brought to life by grace of the divine and prana
- *U - I am moving and unstoppable
- *D - all the tools and means are here. I am nourished. Karma
- *R - sankalapa power of will and determination - I can do it
- *A - Atha - now

*Mantric meaning of Rudra

Thank-you for your interest and the opportunity to be
with you

*Lisa@LifeTreeYoga.co.uk

Lisa at Life Tree Yoga on Facebook

Lisa at Yogacampus