

# Module 6 The Social Disease of Excess

## Methodology:

### Rethinking Ability, Injury, & Mobility (Mental & Physical)

- **Participants Are Their Own Best Teachers** – They know their bodies and experiences better than anyone else. Your role is to guide, not dictate.
- **Honor Individual Journeys** – Avoid assumptions or judgments. Welcome each person as they are, offering a space for exploration and connection.
- **Education + Experience = Better Facilitation** – Understanding anatomy, movement mechanics, and posture variations allows for more inclusive and effective teaching.
- **Listen More Than You Speak** – Participants' needs, concerns, and goals should shape the class. Pay attention and adjust accordingly.
- **Be Flexible with Sequencing** – Instead of rigidly following a plan, adapt to the people in the room and their unique needs.
- **Confidence & Curiosity Go Hand in Hand** – Trust in your knowledge while remaining open to learning from every student's experience.

## Yoga Philosophy:

### Brahmacharya & The Social Disease of Excess & Replacement

- **Brahmacharya as Moderation** – This Yama invites us to avoid excess in all forms, from consumerism to addictions, and to seek balance in how we engage with the world.
- **Excess as a Social Disease** – Modern society glorifies accumulation—more money, more possessions, more power—often at the expense of others' well-being.
- **Consumerism & Disposability** – People are conditioned to replace rather than repair, leading to a mindset that discards not just objects but also relationships, elders, and vulnerable populations.
- **Human Disposability & Systemic Oppression** – Society often pushes aside those who need care—whether due to age, disability, mental health, or incarceration—mirroring how products are discarded when deemed “useless.”
- **Mass Incarceration as a Profitable Industry** – The prison system exemplifies excess and greed, benefiting corporations and politicians at the cost of human lives and communities.
- **Excess in Healthcare, Housing, & Food Systems** – Many essential services prioritize profit over people, worsening inequality and deepening systemic harm.
- **Personal Reflection & Action** – Brahmacharya encourages mindfulness in consumption, gratitude for what we have, and efforts to shift from taking to giving, both in personal life and in social justice efforts.

### Exploring Personal Consumption & Brahmacharya

- **Brahmacharya & Excess** – This Yama warns against overindulgence in anything that becomes consuming, addictive, or perceived as necessary for survival.
- **Addiction Takes Many Forms** – While substance abuse is often prioritized in discussions of addiction, behaviors like

excessive TV watching, shopping, multi-tasking, or exercise can also be distractions from deeper pain.

- **Society Encourages Consumption** – Marketing, social pressure, and entertainment reinforce patterns of indulgence, making it easy to disconnect from self-awareness and healing.

- **The Shame of Addiction** – Many support groups provide essential resources, but societal stigma can make individuals feel like they must remain “anonymous” until they are “better.”

- **Consumption as a Coping Mechanism** – Overindulgence often serves as a way to avoid discomfort, procrastinate, or numb pain rather than address its root causes.

- **Brahmacharya as an Invitation** – Instead of seeking external distractions, this practice encourages sitting with discomfort, exploring the reasons behind suffering, and finding balance.

## Embodied Anatomy:

### Addiction & the Mind-Body Connection

- **Trauma & Addiction Connection** – Addiction often stems from a survival response to trauma, where the mind and body seek relief or escape.

- **Brahmacharya & Excess** – This Yama warns against anything that becomes a consuming need, altering perception and causing harm to well-being.

- **Beyond Substances** – Addiction isn’t limited to alcohol or drugs; it includes food, relationships, consumerism, social media, and even exercise.

- **Conditioned Coping Mechanisms** – From childhood, we may associate comfort with external sources (e.g., food as a reward), reinforcing patterns of dependency.

- **Recognizing the Line** – Identifying the difference between healthy enjoyment and harmful excess is key to self-awareness and healing.

### Kleshas & Their Influence

- **Ancient Struggles, Modern Relevance** – Thousands of years ago, humans recognized that suffering stems from mental afflictions (Kleshas), which still impact us today.

- **The Power of the Kleshas** – These afflictions manipulate our perceptions, disconnecting us from our moral compass and true self.

- **The Big Five** – Fear, Attachment, Ignorance, Aversion, and Ego have the strongest influence on how we think, speak, and act.

- **Symbolism of 108** – The 108 afflictions of the human condition are why malas have 108 beads and why some traditions begin the day with 108 sun salutations.

- **Impact on Relationships** – Bringing awareness to the Kleshas can strengthen our relationship with ourselves and improve how we interact with others.

**Kleshas** are the “mind poisons”, obstacles that cloud your thoughts & intentions. It leads to false perceptions & negative emotions.

## 5 Kleshas are

**Avidya –**  
Ignorance or lack of spiritual knowledge.

**Dvesa –**  
Aversion or Avoidance of pain or to things you dislike.

**Asmita –**  
Egoism, preoccupied with “I” and “Me”.

**Raga –**  
Attachment to pleasure and worldly temptations.

**Abhinivesa –**  
Fear of death & cling to life.



### Negative effects of Kleshas -

+ Unclear picture of people & things

+ Experience negative emotions like guilt, sorrow, anger, lust

+ No mental peace & spiritual awakening

+ Kills your awareness & introspective powers

+ Suffer from several mental complications

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## **KLESHAS :** **MENTAL EMOTIONAL AFFLICTIONS**

<b>Avidya</b>	Lack of awareness or understanding, ignorance, clouded perception, misapprehension
<b>Asmita</b>	Distorted sense of Self, egotism-thinking more or less of who you are in relation to others, I-am-ness, misidentification with the body, mind, prana, buddhi/beyond
<b>Raga</b>	Clinging or addiction to past pleasures, dwelling, attachment, holding onto the experience, hungry heart, realm of the hungry ghosts
<b>Dvesa</b>	Clinging to past suffering or pain, discomfort, resentments, avoidance, rejection, anger reaction, resistance, aversion to the memory of painful experiences
<b>Abinivesha</b>	Fear of loss, death, of letting go of the story of “me”, “mine” & “I”, primitive survival instinct for self-preservation

## Posture & Sequencing:

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### Strength & Resilience in Trauma-Informed Yoga

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- **Builds on Foundations** – Expands on Centering and Somatic Practices to reintroduce movement with intentionality.
  - **Guided by Brahmacharya (Non-Excess)** – Encourages balance, sustainability, and mindful engagement rather than pushing to extremes.
  - **Strength Takes Many Forms** – Includes physical stability, mental focus, emotional presence, and the ability to rest when needed.
  - **Resilience Through Mindfulness** – Involves navigating challenges with self-compassion, patience, and awareness of personal limits.
  - **Empowerment Through Movement** – Helps individuals reconnect with their bodies, fostering safety, support, and self-awareness.
  - **Trauma-Sensitive Approach** – Creates space for participants to rebuild personal power at their own pace, integrating breath and movement.
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### Transitioning into Strength & Resilience

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- **Foundation in Accessibility** – Introduce postures like a sagittal plane lunge (e.g., Warrior One) to create an entry point for all participants.
  - **Empowerment Through Exploration** – Encourage individuals to engage with the posture in a way that feels appropriate for their body and mind.
  - **Cultivating Self-Awareness** – Guide participants to observe their inner narrative, shifting from self-judgment to self-compassion.
  - **Step-by-Step Instruction** – Provide clear, structured guidance to ensure safety, stability, and personal agency.
  - **Building Physical & Mental Resilience** – Strength development goes beyond the body, fostering confidence, capability, and self-trust.
  - **Encouraging Progress** – Support participants in gradually exploring their strength and abilities, reinforcing empowerment through mindful movement.
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### Supporting Awareness and Regulation

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- **Steady & Intentional Guidance** – Facilitate movement with clear, deliberate cues to enhance breath and body awareness.
  - **Regular Centering Pauses** – Integrate breaks to help participants check in with sensations, emotions, and nervous system regulation.
  - **Heart Rate Variability (HRV) Awareness** – Encourage practices that support HRV, a key factor in emotional and physiological balance.
  - **Observing Breath & Exertion Patterns** – Guide participants to notice shifts in breath, effort, and heart rate to deepen self-awareness.
  - **Resilience Beyond the Mat** – Encourage self-regulation techniques that participants can carry into daily life.
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### Permission to be Powerful

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- **Strength & Resilience Are Connected** – Physical strength supports mental clarity, and emotional resilience enhances
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physical capability.

- **Trauma-Informed Approach** – Mindful movement fosters self-awareness, helping participants rebuild trust in their bodies.

- **Healing Through Awareness** – Encouraging curiosity and presence allows participants to see their bodies as safe and supportive spaces.

- **Empowerment & Growth** – Normalize the process of building strength, honoring unique needs, and embracing healing at an individual pace.

- **Compassionate Facilitation** – Create a space where strength and resilience are cultivated in a balanced, sustainable, and transformative way.