

Agenda:

First 90 Minutes:

Welcome & Agenda Review - Centering Practice- Volunteers Welcome!!

Movement Practice: Energetic Awareness

Discussion: Examining Trauma-Informed Sequencing

Group Discussion

Break (5 Minutes)

Next 60 Minutes:

Discussion: Ahimsa & Exploring Assumptions and Biases

Breakout Room Movement Workshop

Group Discussion

Break (5 Minutes)

Final Hour:

Discussion: Moving Energy- Pranayama (Breathing Practice)

Break Out Discussion (if time allows)

Group Discussion

Session Closing & Weekly Assignment Offering

6:30pm-8pm

**Optional After class meet-ups*

Since we are not sharing space in person and we do not have the option to chat in the parking lot after class, each week I will leave the Zoom space open for individuals who may want to continue conversations.

Ahimsa

Considering Non-Harm

Content Note*

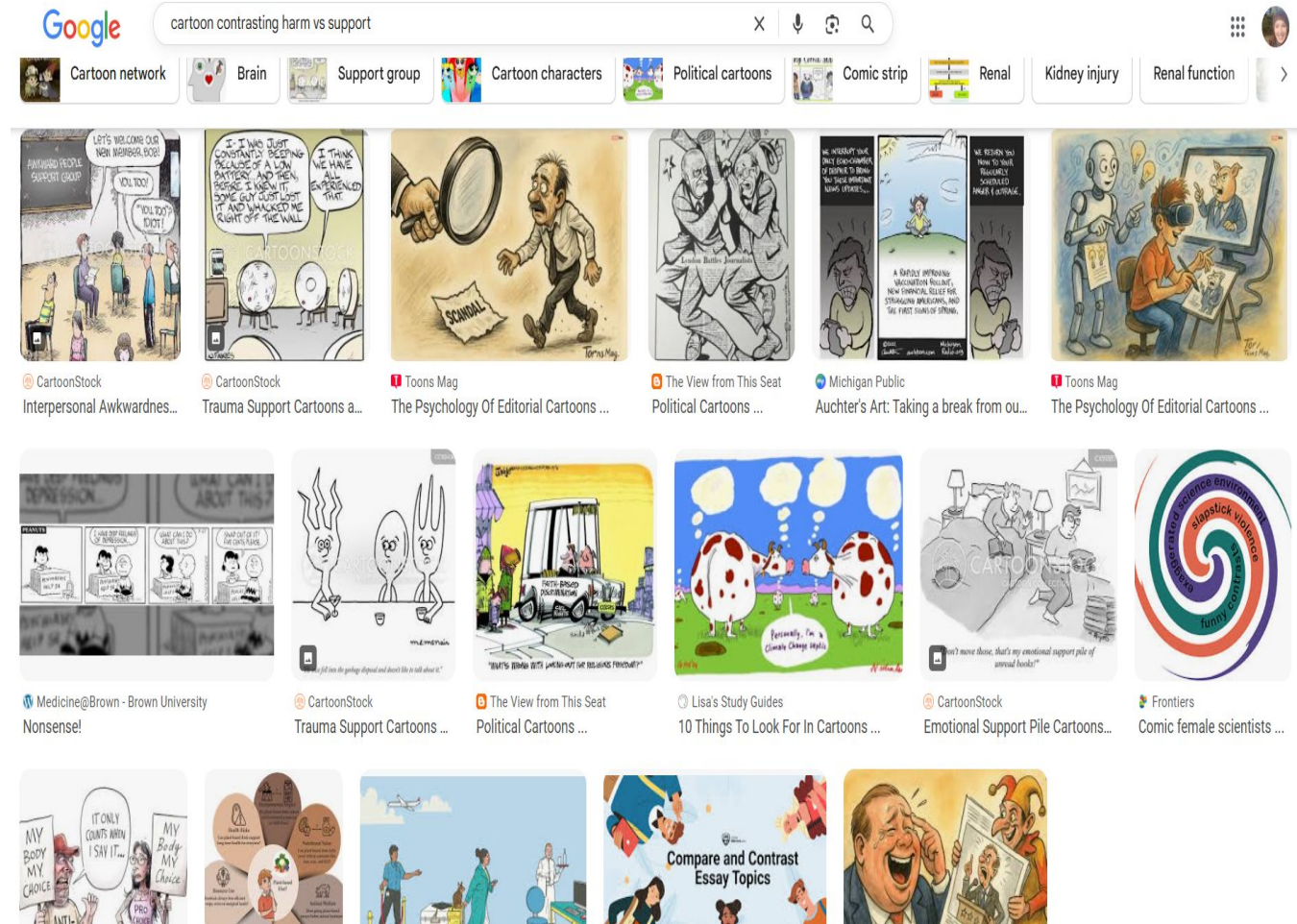
Tonight's discussion will speak to the Yama of Ahimsa(Non-Harm). The discussion will explore philosophies of human suffering and will invite personal reflection on this topic.

Please proceed with care to self and pause as needed.

Harm vs (Ahimsa)Non-Harm

Relationship(s)

- self
 - knowledge
 - humans
 - living beings
 - nature/environment
- transactional
- electronics/technology
- information
- interests
- survival
 - shelter- nourishment – livelihood



The Cause of Suffering: The Great Mistake

We need suffering in order to see the path. The origin of suffering, the cessation of suffering and the path leading to the end of suffering are all found in the heart of suffering. If we are afraid to touch our suffering, we will not be able to realize the path of peace, joy and liberation. Don't run away. Make peace with it. The Buddha said:

“The moment you know how your suffering came to be, you are already on the path of release from it. —Thich Nhat Hanh

“Wrong knowledge. Obsessive desire. Anger” - the Buddha’s insight to the sources of unhappiness

The Four Noble Truths of Buddhism are embodied within the *Yoga Sutras*

1. The First Noble Truth is the inevitability of suffering; suffering is baked into the human condition.
2. The Second Noble Truth is the origin of suffering. The direct causes of suffering are attachment, aversion, and ignorance. These are often referred to as the three poisons of the mind. In the *Yoga Sutras*, the root causes of suffering are the *kleshas* (obstacles).
Yoga Sutra 2.3: “Ignorance, egoism, attachment, hatred(aversion) and clinging to bodily life(fear) are the five obstacles.”
3. The Third Noble Truth is the cessation of suffering by refraining from doing things that make us suffer. In *Yoga Sutra 2.16*, Patanjali says: “Pain that has not yet come is avoidable.” There is a way out of suffering.
4. The Fourth Noble truth is the path that leads us out of suffering. The Noble Eightfold Path is Right Views, Thinking, Speech, Action, Livelihood, Diligence, Mindfulness, and Concentration. This is similar to the eight limbs of Yoga.

Identifying Harm vs Ahimsa - Self, Generationally, & in Community

What are your experiences?

ACES+

What remained from prior generations?

What no longer has impact?

How/Why are experiences different for you?

How/Why are they similar?

Do you feel/think healing has occurred through any generations?

Do you feel/think harms have evolved/increased/changed through any generations?



Ahimsa & Perception

The Mirror Consideration

Consider Topic of Suffering:

What perspective are
decisions made from?

Choice by reflection or by
embodied connection?



Ahimsa & Healing Centered Yoga

- There is a lack of Ahimsa when our own energy is disrupted by external influence
 - causing discomfort, detachment, and distrust within our minds, bodies, and connection to our contented selves.
- Yoga offers opportunities to identify what these influences are, how they are causing harm, and how to relieve the embodied residue that harm leaves behind.
Ahimsa=Non-Harm
- Harm; past, present and future, sits within the body as a barrier to union.
 - Setting a foundation of Ahimsa provides a beneficial support to work through the barriers.
- Starting where you are, on the mat or off, Ahimsa begins with a consideration.
 - Where does Harm exist within my thoughts, words, and actions?
 - What can I do to contribute to minimizing harm in my own life & in my community?

Where does Harm / Ahimsa exist within my thoughts, words, and actions?

[Where is Harm / Ahimsa Diagram.pdf](#)

How can this support exploration of societal assumptions, biases, and judgments? What can I do to contribute to minimizing harm in my own life & in my community?

Race	Ability	Appearance	Sexuality	Speech	Religion
Body Design	Socioeconomic Status		Personality/Demeanor		
Cultural Traditions	Age	Gender Identity		Community	

Humans & Barriers and Opportunities of Ahimsa

Breakout Room Activity

