



- Vitarka (focus on gross objects)
- Vichara (focus on subtle objects)
- Ananda (focus on sense of bliss)
- Asmita (focus on ego-sense)

**Savitarka-samadhi**  
(a gross lower level of concentration)

**Savichara-samadhi**  
(focus on subtle elements)

**Sananda-samadhi**  
(focus on bliss or ecstasy)

**Sasmita-samadhi**  
(focus on ego-sense or 'I-ness')

**Nirvichara-samadhi**  
(concentration free of all objects)

**Asamprajnata-samadhi** (Non-cognitive / Objectless:- a higher state of concentration in which the object of meditation has disappeared. A cessation of all conscious thought where no subconscious impressions (samskaras) remain. A deep meditative absorption without any intuitive knowledge, even the sense of I-ness is transcended.)

- Obstacles to Meditation**
- Disease
  - Dullness
  - Doubt
  - Carelessness
  - Laziness
  - Illusion
  - Misunderstanding
  - Unstability
  - Grief
  - Melancholy

**Samprajnata-samadhi**  
(Cognitive / Objective:- a state of concentration in which becomes fused with the object of meditation)

- 1. Yama** (Non-violence, truthfulness, non-stealing, chastity, non-hoarding)
- 2. Niyama** (Purity, contentment, austerity, study, devotion)
- 3. Asana** (body postures)
- 4. Pranayama** (Regulation of breath / accumulation of ki / prana)
- 5. Pratyahara** (Withdrawal of the senses to a point where they stop living off the things that stimulate. The senses no longer depend on stimulants.)
- 6. Dharana** (Fixed concentration of mind where attention is focused in one direction or on one object / point. Focus is re-created instant-by-instant like single frames on a movie reel enabling the mind to focus attention in one direction / object / point rather than scattered thoughts in many directions.)
- 7. Dhyana** (Meditation or perfect contemplation upon a point of focus with the intention of knowing the truth about it. This practice leads to a profound realisation of the undifferentiated continuum of existence by differentiating the mind of the perceiver from the means of perception, the objects, ideas and words being perceived, and their meanings. Both subject and object are clearly apprehended in order to perceive their similarities.)

**8. Samadhi** (Perfect concentration, where the object of the meditation and the meditator become one. The mind no longer distinguishes between self and non-self, or between the object contemplated and the process of contemplation.)

The first stage of Samadhi is where you are still consciously identified with the object of contemplation. The second stage is where you have transcended the object of meditation and are simply resting in the experience of being, without conceptual support or without support of any aspect of consciousness.)

- Training**
- Empty-hand
  - Sword (Aiki-ken)
  - Staff (Aiki-Jo)
  - Knife (Tanto)
  - Martial-Arts Training
  - Static
  - Flowing
  - Dynamic
  - Aikido & Yoga Postures / Technique / Movement
  - Physical
  - Mental
  - Spiritual
  - Misogi (Purification Exercises)

**Training**

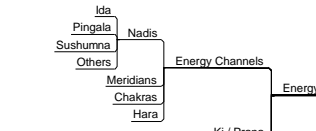
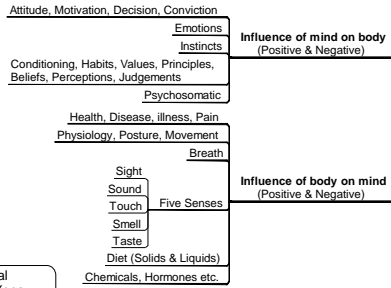
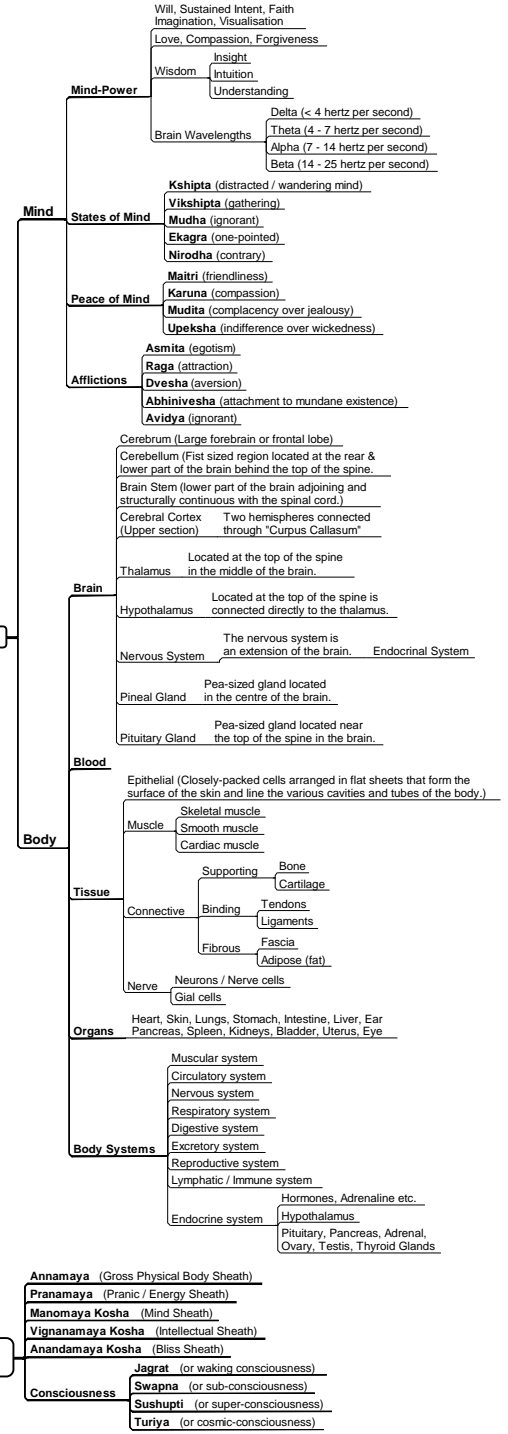
**Eight Limbs of Yoga**

**Aikido-Yoga Practices**

**Aikido-Yoga**

**Mind / Body**

**5 Sheaths (Koshas)**



- Energy**
- Ki / Prana
  - Kundalini
  - Sleep

**Warning:** It is important to seek the advice of a licensed medical practitioner before undertaking any physical activity. All Aikido-Yoga practice must then be undertaken under the direct supervision of a qualified Aikido-Yoga instructor.

The eight limbs of yoga, especially the last 4 limbs, must not be forced. Favourable conditions for the mind to enter these mental states are naturally created by correct training in the previous 4 limbs and Aikido-Yoga exercises.

Forcing any of the Aikido-Yoga practices before you are ready can be detrimental to your well-being, and is therefore not to be undertaken without proper preparation or supervision.