



HOW TO DELIVER A GREAT DHARMA TALK

by Hari-kirtana das

Inspiration and Empowerment
*for yoga teachers who want to connect
the ancient wisdom of yoga to the modern practice of yoga*



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One of the most challenging aspects of teaching yoga is integrating yoga philosophy directly into an asana class or workshop. The ability to introduce a theme at the top of a class and then connect that theme to what's happening on the mat while simultaneously cueing poses and observing students is one of the skills that separates a good yoga teacher from a *great* yoga teacher. Over the many years that I've been training yoga teachers, this skill is the one that I'm most often asked to help teachers develop.

Of course, plenty of practitioners who come to yoga classes aren't interested in yoga philosophy; they just come for the physical practice. So, I'm often asked, "How do I find the right balance? How do I offer just enough yoga philosophy to satisfy those who want to hear it without turning off those who don't?"

Got a Stopwatch? Start it.

The first thing I do when I start a workshop is try to learn something about my audience. So, I ask everyone to tell me why the topic of the workshop is important to them and to share a seemingly insignificant detail about their lives outside of yoga.

At least half the stories I hear about life outside of yoga involve pets, now known as 'animal companions'. You can probably relate to this: if you don't have an animal companion in your life now, odds are you've had one in the past. We had a lot cats when I was growing up so I spent many a summer afternoon being entertained by kittens playing with one another in my backyard. Now, of course, we all watch them on YouTube.

One of the far out things about seeing cats or dogs or camels or chameleons through the lens of yoga philosophy is that we start to think of them less as animals and more like people in animal bodies. The first lesson of yoga philosophy is that we are not these temporary material bodies; we're eternal sparks of spiritual consciousness having a temporary material experience.

In yoga wisdom texts, the Sanskrit word *purusa* is used to indicate a conscious being or 'person' and it applies to all conscious beings, not just human beings. In the *Bhagavad-gita*, the essential text of yoga wisdom, we find a verse that says:

"Endowed with humility and knowledge, the wise see a learned and gentle sage, a cow, an elephant, a dog, and one who eats dogs, with equal vision". (Bg 5.18)

When we look at animals with this kind of ‘equal vision’ we don’t see a dog or a cat; we see a person in a dog body or a cat body. We don’t see a stinkbug or a skunk – however stinky or skunky they may be – we see people who, somehow or other, have taken birth in stinkbug or skunk bodies.

This kind of vision dramatically changes our relationship with our non-human companions, both in our homes and on our planet. So, if you haven’t previously considered this way of looking at other living beings, I encourage you to try to think of the animals in your life as people in animal bodies. And during your yoga practice, try to experience the feeling of being a person in an animal body when you enter into a pose that’s associated with an animal, such as Cat-Cow, Eagle Pose, or Hanumanasana.

I know for myself that when I use my asana practice to connect to this idea it becomes more than just an idea; it becomes a visceral experience. If we all take this idea for a test drive – in our practice on the mat and when we engage with our non-human companions at home – then it will transform our experience of interacting with animals.

And if we all have this kind of transformative experience then it can radically change the way that human beings relate to every other living being in the world.

Stop your Stopwatch.

Now, did you see what I just did? I eased into a ‘Dharma Talk’ in a casual and conversational way. Most of the time the students in my class don’t know I’m giving a dharma talk until I’m halfway through it. You may not have picked up on it until then, too. I offered you a micro-drop of yoga philosophy nested in a simple 5-part structure that began with a story anyone can relate to and ended with a grand vision for a better future for everyone... through yoga.

How long did it take you to read it? I’m betting 4 minutes or less: enough time to deliver the news, not enough time for people to get antsy. Try it again: go back and read my dharma talk out loud as if you were speaking to your class and see how long it takes you.

I came to the contemporary practice of yoga from a bhakti-yoga tradition where daily talks on yoga philosophy can last for an hour or more. So one of the first things I had to learn about teaching in a modern yoga environment was how to give a talk that conveyed an essential teaching from yoga philosophy in a very short amount of time.

This wasn’t as easy as I thought it would be. When I first started teaching asana classes my opening talks were only about 8 minutes long – a fraction of what I was used to. But I quickly came to the realization that this was still too long.

I knew because my first opportunity to teach regular evening class came at a studio that had a big clock on the wall right above the seat of the teacher. After speaking for what felt like just a few minutes, I noticed a student sneaking a peak at the clock above my head – a clear indication that they were wondering if I would ever stop talking.

I decided that I had just 5 minutes to complete my talk before people would start to get antsy. Since teaching yoga philosophy was my real reason for becoming a yoga teacher in the first place, I worked extra hard to tighten up my talk to get it under 5 minutes and make it seem more like a conversation than a lecture.

You may also find it challenging to keep a Dharma Talk short, sweet, and on point. Some teachers tell me that they feel their yoga very deeply but have trouble organizing their thoughts into a tight, coherent message.

After a lot of thinking and a little research, I found a simple, five-part structure that helped me to make a personal connection with my students while sharing my personal realizations about the ancient teachings of yoga in a practical and meaningful way.

Using this structure will allow you to seamlessly pivot from having a casual conversation with your class to delivering a relatable tidbit of authentic yoga philosophy in less than five minutes.

Here's the structure:

Me / You / Transcendental Knowledge / Me / Us

Let's take a closer look at each part of the structure:

Me: "This happened to me / I was doing this."

"This" can be something totally ordinary like walking your dog, doing the laundry, visiting a relative, etc., or it can be something totally amazing like climbing Mount Kilimanjaro, skydiving, or seeing the Aurora Borealis.

You: "you may have had a similar experience."

The people in your class do garden-variety life-asana every day or are likely to have had comparably amazing experiences at some point in their lives so, either way, they should be able to empathize with your experience.

Transcendental Knowledge: "There's a sutra / verse that speaks to this kind of experience / shows us a new way to look at this sort of thing."

This is the one essential element of the structure that everything else revolves around: deference to a traditional yoga wisdom text such as the *Yoga-sutras* or the *Bhagavad-gita*. You can reference traditional commentaries or contemporary insights but the straw that stirs this drink is bringing yoga's ancient sources of transcendental knowledge into your class.

If you remember just two things from this e-book then these are the two things to remember:

- *The ultimate source of your authority as a yoga teacher is your deference to the original teachings of yoga as they are revealed in the literature of the yoga tradition.*
- *The authenticity of your own teachings rests on how you shape your life around the teachings that are revealed in the literature of the yoga tradition.*

Me: “When I looked at this experience through the lens of yoga philosophy / what this book of transcendental knowledge showed me / my personal realization from acting on the basis of this teaching was ...”

Your personal realizations and transformations are the most credible testimony to the power of transcendental knowledge that you have to offer.

Us: “When we see this through the eyes of yoga wisdom, we can all...”

- Individual transformation (be the change)
- Collective transformation (we want to see in world)

Let’s take an even closer look at each part of the structure to really see how they work:

1. Tell a story from your life. Yoga means ‘union’. It’s about relationships, making connections. Your students want to connect with you, get to know you a bit. So share a little piece of your life with them by telling a quick story about something you did or something that happened to you. It doesn’t have to be extraordinary or deeply personal. In fact, it’s better to share something that could happen to anyone: a common challenge, a simple joy, or one of life’s familiar annoyances. Take just a couple of minutes to share the experience and tell your students how it made you feel, what you thought about it, and how you responded to it or, perhaps more significantly, how you wanted to respond to it.

2. Invite empathy. Odds are that your experience is not entirely unique. So take a minute to ask your students if your story sounds familiar. You’ll probably see nods of recognition, of ‘been there, done that, know how you feel’. We share the same kinds of triumphs and tragedies, big and small. How we respond to life’s roller coaster is what matters. And one definition of ‘dharma’ is ‘the best way to respond to one’s destiny’. That brings us to the question of ‘how do we know the best way to any given event in our lives?’

3. Ask the experts. We speak from a position of authority when we defer to the authority of a traditional yoga wisdom text. Deference to a traditional teaching will confer more authority on you as a teacher than making up your own philosophy or even referencing contemporary teachers. So share a passage from a book of ancient yoga wisdom that speaks to your story. What advice do the sages of antiquity have for us? How do self-realized yogis respond to such situations? The amazing thing

about traditional yoga wisdom texts is that, if we spend a little time with them and try to live their teachings, they have a way of telling us just what we need to hear when we need to hear it. Remember that yoga philosophy is the systematic illumination of basic concepts and principles that underlie the practice of yoga. Traditional texts are treasure-troves of timeless wisdom that present those concepts and principles while offering valuable insights into the human condition. Take a minute to read or recite the text and add some relevant comments based on your own realization that illuminates the significance of the text.

4. Share the effect. Tell your students how seeing the key elements in your story through the eyes of yoga's wisdom tradition transformed your experience. You can bolster your student's faith in the transformative power of yoga by telling them how you have been transformed! Realization is simply applied knowledge so you don't have to be a philosophy scholar to teach yoga philosophy; all you have to do is try to live whatever little bit of yoga philosophy you're studying and share your realizations along the way.

5. See the future. Ask a rhetorical question about what the world would be like if we all took our cues from the masters of yogic wisdom. After all, we don't just do yoga to change ourselves; we do yoga to change the world by changing ourselves. So encourage your students to join you on the journey, starting right now: link the experience of yoga wisdom in the world to your experience of doing yoga on your mat. The key to helping students take their practice off the mat and into their lives is to share your experience of living a life of yoga with them.

Keys to using this structure

The first key to successfully using this system is knowing that your opening story is the hook that makes it work. Most students will happily give you a few minutes to tell your story if it's casual and conversational. As long as it doesn't feel like a lecture, you're golden.

The second key is timing. Your story is the straw that stirs this drink so you should give more time to the lead-in story – up to 2.5 minutes – than to the other four parts. Getting everyone to empathize with your story only takes a few seconds. That still leaves 30-seconds or so to share a relevant sutra or verse and 2 minutes to deliver the transformational take-away.

The third key is practice. Take this structure for a test drive by timing yourself: 2.5 minutes for your story, 15 seconds for the buy-in, 30 seconds for your tidbit of transcendental knowledge, and 2 minutes for your transformation and how yoga helps us all to create a better future for everyone.

Your goal is to complete your talk in 5 minutes from the moment you casually start telling your story to the moment your signal that it's time to begin the practice.

The fourth key is to open your class with your Dharma Talk, *before* you chant 'Om' or do whatever you do to get your class centered. Bring everyone to a place where they can set an intention based on the theme of your talk, then chant or do whatever you do to get everyone centered, and then take your class into the physical practice. You don't want to get everyone centered, then channel your inner 'Peanuts Teacher', and then have to re-center everyone. Make it flow by putting your talk before your centering ritual.

The Take-away: Offering a few reflective thoughts at the beginning of a class about how yoga philosophy makes an impact on your life is a great way to make a personal connection with students and inspire your students to integrate the principles and values of yoga into their own lives. You'll feel a genuine connection to your students by sharing a little part of your self with them and your students will feel inspired by your personal example of how they, too, can live the philosophy of yoga. The trick is to keep it personal, focused, and short. Using this system for structuring your Dharma Talks will ensure that you do just that.

Bonus Section: 7 Great Strategies for Reading Traditional Yoga Wisdom Texts

Reading translations of ancient Sanskrit texts requires some guidance, determination, and persistence, especially when the translations are accompanied by lengthy commentaries, as is the case in so many authoritative editions.

Here are seven helpful reading strategies you can share with your students that will help to make the texts accessible and fuel their enthusiasm for yoga philosophy:

1. Just read the translations first, then go back and read the commentary

If you have an edition that includes the Sanskrit and elaborate commentaries, you may feel lost and overwhelmed by reading all of the commentaries along with each text on the first pass, and that can be very discouraging. My suggestion: start by ignoring the Sanskrit and the commentaries and just read the translations from start to finish. This will allow you to get a general sense of the complete text and give you a sense of accomplishment: you'll have read the whole thing! Then go back and dive into the details of each verse by reading the commentary.

2. Try to understand the message of the author.

This may sound obvious but actually it's very tempting to interpret a yoga wisdom text in ways that validate our own 'personal truths'. We assume that there's no such thing as an objective or 'Absolute' truth, so we privilege our own perspective.

But consider this: anytime you try to communicate with another person you want to be understood by the person you're communicating with, right? Well, the authors of traditional yoga wisdom texts are trying to communicate with you!

If we interpret the texts with the intention of validating our own opinions or lifestyle, then our egos will sabotage our reception of the message. So try to read with a receptive attitude in order to hear the message of the author. Then you can decide if the message you're hearing resonates with you or not.

3. Keep it in context

Taking verses out of context is another way that we can miss the message of the author. Sutras and verses are generally grouped together around a particular topic. For example, early in the second chapter of the Bhagavad Gita we read that one should not lament for the living nor for the dead. Taken in isolation we could speculate about what this means and why it may or may not be true.

But if we read the subsequent verses we find the reasoning behind the proposition; grieving for someone in any condition, living or dead, means that one has mistaken the temporary body for the eternal self. If we interpret a verse in isolation we may never understand its connection to previous or subsequent verses and miss the point that the text is trying to make about that topic.

4. Defer to the authority of the author

Sometimes we come across passages that fly in the face of our modern sensibilities. It's tempting to accept the parts of the text that we like and reject the parts we don't

by dismissing them as cultural anachronisms or by turning them into metaphors or by inventing a more favorable interpretation.

The problem with cherry picking the verses we like and casting the ones we dislike aside is that, by doing so, we elevate our own attachments and aversions – the very things yoga wisdom texts encourage us to transcend – above the authority of the author. In so doing, we make ourselves the ultimate authority on yoga, which effectively disconnects us from the line of transmission through which the teachings of yoga are passed forward.

Instead of dismissing, allegorizing, or re-interpreting a disconcerting passage according to your own prejudices, consider how the passage or concept may be true. If that doesn't work, then put the passage aside and see if it comes back to reveal itself in the future.

5. Contemplative reading

The goal of contemplative reading is to allow the text to affect us rather than to absorb information. It's about associating with the author, listening carefully to the author's message, and letting the author's words penetrate deeply into the core of our consciousness.

Here's how to read contemplatively: slow the process down right from the start by taking a moment to set an intention of reading with an attitude of humility and gratitude. Then read through the verses and commentaries with rapt attention until a word, a phrase, or an idea captures your attention. Repeat the significant phrase to yourself a few times to assimilate the idea and then write out your thoughts in a journal. Stay with your realization until it releases you, and then continue to read until another point captures your attention.

6. Act on what you read

Yoga philosophy is not armchair philosophy. A unique attribute of yoga wisdom texts is that they give the reader the means by which to re-create the revelatory experience of the author. Realization is applied knowledge: the knowledge contained in the texts comes alive for us when we actively apply the principles that such texts describe. This is the difference between book knowledge and realized knowledge. And the realizations that come from applied knowledge inspire us to dive even deeper into the texts that stimulate such transformative experiences.

7. Re-visit the text 6 months later

Once you've read, assimilated, and lived a yoga wisdom text for a while, go back and read it again and repeat the process. This phenomenon never ceases to amaze me: I can read something that I've read a dozen times before and each time I find something that feels like I'm seeing it for the first time. Or something will jump out of the text and inspire a thought that hadn't occurred to me before. I also come up with new questions that had never before occurred to me.

A Final Note: Studying with a Teacher / Being the Teacher

In all cases, the value of a qualified teacher to help us understand a text on a deeper level than we might get to on our own can't be overstated. A good teacher can also help us see how to apply the teachings in our own lives.

If you feel that you have a handle on the teachings of a text that one of your students is interested in and you have the bandwidth to extend yourself, offer to talk with them and share your personal realizations about what they're reading. Odds are your own depth of understanding will increase simply by having to articulate your realizations. That's always been the case for me: deepening my own understanding of yoga wisdom texts is one of the reasons why I teach them.

Would you like to continue working with me?

Here are a few ways that I you can:

As a member of my online community, you can get free access to a growing library of recordings of yoga philosophy classes and participate in my weekly online class on the ultimate book of yoga: the Bhagavad-gita. Classes are live every Thursday night at 8:00 PM EST. To subscribe, visit

<https://hari-kirtana.com/satsang/>

If you want to feel confident about using Sanskrit words, phrases, and mantras in your classes and workshops, you can take my free online master class, 'Sanskrit Made Simple for Yoga Teachers,' and get started speaking the language of yoga in just 45-minutes. In this free online workshop you'll learn...

- Why using Sanskrit in your classes really matters
- How to recognize Sanskrit pronunciation cues
- How Sanskrit words are put together - and how taking them apart unlocks the mystery of their meanings.

Plus, you'll get an inside look at 'Practical Sanskrit For Yoga Teachers' - my complete course on how to infuse your classes and workshops with Sanskrit teachings and chants! To register, visit

<https://hari-kirtana.com/sanskrit-made-simple-register/>

Would you like to work with me one-on-one? If you want to expand the scope of your knowledge, raise the level of your skillsets, and deepen your connection to your students, I can help you achieve your goals with a customized mentoring program. To learn more, visit

<https://hari-kirtana.com/mentorship-for-yoga-teachers/>