

1. I think there is a lot of confusion everywhere about what it means to be perfect just the way you are. It does mean exactly that and that we do not need to struggle to become something we can imagine ourselves able to be. This of course does not mean that we are not capable of either learning or changing. Of course we are. We can even learn how to change in a preferred direction, at least sometimes we can, but we can never become more perfect than we have always been.

2. We have all learned to breathe inefficiently, mostly unconsciously in response to the difficulties and struggles of life, but even sometimes consciously too and often then in the name of yoga. In order for our breathing to provide the maximum possible nourishment, which necessarily means at the least possible cost, it has to be released from all accumulated imposition. This imposition is subtle, deep and almost completely unconscious. It can only be released by becoming intimate with its presence, which we can only do by becoming intimate with our experience of our breath just as it is, right now.

3. Ignorance and superstition are the greatest threats to humanity, as always.

4. The only way to be a genuine hatha yogi is to cultivate and practice sensitivity to the sensations generated by the body, not least those generated as the breath.

5. All cultures have their own distinguishing characteristics, but almost all contemporary human beings are subject to the same core superstitions: the inadequacy of the body, free will, eternal soul, personal life after death, external authority.

6. To improve your yoga practice you have to cultivate sensitivity to the sensations generated by the intelligence of the body here and now.

7. Any approach to yoga posture practice that is not actually based on the intelligence of the body can not and will not be nourishing for either body or mind though it may well generate occasional and momentary pride and its flimsy satisfactions. In actual fact most approaches to yoga are not based on the intelligence of the body, and can not provide any deep satisfaction for body nor mind. The nature and limitations of the body actually impose quite clear and easily recognisable constraints on the what and how of using the body to practice yoga.

8. A system of yoga posture practice that can provide genuine, deep and lasting satisfaction must be based directly and exclusively on the intelligence of the body

and its functional and structural limitations and possibilities. At the same time it must be able to use that intelligence to access its source in and as consciousness. Being based in the body, it must embody in practice the progressive sequentiality of repetition through which the body is able to recalibrate itself while mind is doing the same. This doesn't give you many options. Most yoga 'systems' are not learning methods at all, and it is rare that any of them provide anything more than the superficial satisfaction of aggression induced endorphin highs, esotericised hypnosis and imagined tribal identity.

9. The most common mistake yoga students make is to trust their teacher rather than the intelligence of their own body.

10. The most common mistake yoga teachers make is to think they have some kind of authority based on the usually incoherent 'knowledge' they have made available to their conscious minds while remaining completely ignorant of the actual role that the conscious mind plays in the human experience.

11. To be a good yoga teacher you must have refined your own experience of body, mind and consciousness enough to understand the depth and subtleties of their 'relationship' clearly enough to be able to guide others to the same within the inescapable constraints that their natures impose.

12. The teacher is a receptive, verbal, tactile, mobile signpost: nothing more.

13. The best time to practice yoga is always now.

14. Yoga student's are always looking for themselves, but they know not where, how nor what to look at.

15. The best attitude for meditation is the same as that for yoga posture practice and life itself: sensitive, honest, open, intimate and generous enquiry. Meditation is not a technique, and it should be enjoyed whenever you feel like it.

16. It is always a challenge to go deeper into what you actually are, just as it is always rewarding. If yoga is approached as a process of self-improvement it will never be able to provide much more than temporary and superficial satisfaction. If it is undertaken as sensitive, honest, open, intimate and generous enquiry deeply enough and long enough it will provide total and permanent satisfaction regardless of initial conditions.

17. Quantity is rarely, if ever, an indication of quality, and a better world is little more than an unrecognised whipping stick.

18. The future of yoga is, quite clearly, up for grabs.

19. We live in a culture which, even if only unconsciously, denies the value and nature of the body, and its source. At the same time it, even if only unconsciously, lends far too much authority to knowledge and information. When mind loses touch with its origins in the intelligence of nature, and its source in the intelligence of consciousness it easily becomes a spoiled child wanting more and more of what it doesn't really need, and can't ever come to the end of getting. To become free from this mind must become willing to challenge itself as deeply as possible. The intelligence of the body provides the perfect context for doing so.

20. My life is nothing more than a momentary, though indispensable, quiver in the rhythms of love.