

Yoga Teacher Training

200 Hour Yoga Alliance Approved



Wellness Within
health | spa | yoga

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This sample Yoga Teacher Training workbook offers a **limited glimpse** into the quality of information provided. **Select pages** have been included to demonstrate the style and depth of learning. To discover more, please do not hesitate to contact us at info@wellness-within.ca

Thank you for taking the time to discover why Wellness Within's Yoga Teacher Training program is the best choice for you.

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Course Topics

Foundations of Yoga

- Technique Practice & Development
- Meditation
- Chanting & Mantras
- Kundalini & Kriyas
- Teaching Special Groups
- Conscious Living & Yoga Practice

Philosophy, Ethics & Lifestyle

- History & Philosophy of Yoga (Chapter One & Two)
- Conscious Communication & Ethics

Becoming a Teacher

- Facilitating Learning
- Building & Guiding a Class
- Business Practices & Promotion

Anatomy & Physiology

- Understanding the Energetic & Physical Body (Chapter Three)
- Integrating Anatomy & Physiology into Yoga (Chapter Four)

Practical Teaching Experience

- Hands-on Practicum Teaching

Program Details

Onsite Training

- 180 hours

Schedule

At Canadian College of Massage & Wellness, we believe that learning is a dynamic and individual experience. Your success is dependent on the Instructor's ability to respond to your needs and focus on your personal and professional development. And, that is why we do not set a specific program schedule.

All topics covered are based on achieving specific Learning Objectives and ensuring that you are fully prepared to be successful yoga teachers upon graduation from the program. Feedback and suggestions are always welcome!

Required Textbook

Teaching Yoga: Essential Foundations and Techniques by Mark Stephens

Distance Components

- 20 hours
- Distance Assignments are given at beginning of course and due dates are spread throughout the onsite training

*Please note that all At-Home Study Assignments need to achieve a passing grade of 80% based on Instructor's judgment. Student may resubmit assignments to pass this component.

Distance Components	<p><i>At-Home Study & Practice*</i></p> <ul style="list-style-type: none">• Integrating Anatomy & Physiology into Yoga Assignment<ul style="list-style-type: none">◦ A detailed assignment on the indications/ contraindications of various asanas and yoga practices and the physical benefits of each• Yoga Philosophy Study Assignment<ul style="list-style-type: none">◦ An internet/resource study project that has the student detail the history of yoga, its origins and biography of a favoured yogi• Outside Class Evaluations<ul style="list-style-type: none">◦ Student is to attend 5 different classes (with 5 different teachers) and complete evaluation form for each class (2 hours earned each class)• Sanskrit Dictionary<ul style="list-style-type: none">◦ Learning and recording the language of yoga in a Sanskrit dictionary will help to lend authenticity to your knowledge and provide an easy resource to remember the words
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Attendance Policy

Attendance & Late Arrival

Attendance at all onsite classes is expected and will be monitored by each course Instructor. If a class is missed with justifiable reason*, the student may make up the missed material in the manner laid out below under the section titled *Class Make-up*.

Students are expected to come to all classes on time and stay for the duration of the scheduled class, unless excused by the Instructor. Arrival more than 15 minutes late without a justifiable reason* shall be considered a missed class and is subject to termination of enrolment in the Yoga Teacher Training program, without refund of fees paid to date.

*Justifiable reasons for missing or arriving late to class include:

- Illness of the student or serious illness of a member of the student's immediate family
- Death of a member of the student's immediate family
- Major Religious Holidays.
- Other reasons may be accepted at the discretion of each individual Instructor

Written documentation is required for all excused absences (e-mails, faxes or oral reasons not accepted). Please deliver written documentation within 1 week of absence or late arrival to your course instructor.

Class Make-up

4-hour Class Missed (required for each 4-hour Class Missed)

- Attend and evaluate 1 Yoga Class (90 minutes) of your choosing
- Complete all required assignments and show to teacher within 1 week of missed class
- Complete required readings and write a 100-500 word summary of each reading, provided to teacher within 1 week of missed class
- Meet with Yoga Teacher Training for 1 hour of 1-on-1 instruction at their regular payment rate.

8-hour Class Missed (required for each 8-hour Class Missed)

- Attend and evaluate 2 Yoga Classes (90 minutes) of your choosing
- Complete all required assignments and show to teacher within 1 week of missed class
- Complete required readings and write a 100-500 word summary of each reading, provided to teacher within 1 week of missed class
- Meet with Yoga Teacher Training for 2 hours of 1-on-1 instruction at their regular payment rate.



Recommended Reading

General Yoga

- *Asana Pranayama Mudra Bandha* by Swami Satyananda Saraswati
- *Awakening the Spine* by Vanda Scaravelli
- *Hatha Yoga* by Theos Bernard
- *Hatha Yoga, The Hidden Language* by Swami Radha
- *Light on Yoga* by BKS Iyengar
- *Mindfulness Yoga* by Frank Jude Boccio
- *Relax & Renew* by Judith Lasater
- *The Breathing Book* by Donna Farhi
- *YinSights – The Philosophy & Practice of Yin Yoga* by Bernie Clark
- *Yoga: Body Mind Spirit* by Donna Farhi
- *Yoga for a New Age* by Bob Smith
- *Yoga for Wellness* by Gary Kraftsow
- *Yoga, Mind, Body & Spirit* by Donna Farhi
- *Yoga: Moving into Stillness* by Erich Schiffmann
- *Yoga: The Iyengar Way* by Silva, Mira & Shyam Mehta
- *Yoga – The Spirit and Practice of Moving into Stillness* by Eric Schiffman

Philosophy

- *Anatomy of the Spirit* by Caroline Myss
- *Autobiography of a Yogi* by Paramahansa Yogananda
- *Bhagavad Gita* with translation by Stephen Miller
- *Gem for a Woman* by Geeta Iyengar
- *Heart of Yoga* by Desikachar
- *Living Yoga* by Georg Feuerstein and Stephan Bodian
- *Living Your Yoga* by Judith Lasater
- *The Wisdom of Yoga* by Stephen Cope
- *The Upanishads* by Eknath Easwaran
- *The Philosophy of Classical Yoga* by Georg Feuerstein
- *The Yoga Sutras of Patanjali* by Georg Feuerstein
- *The Bhagavad Gita* by Eknath Easwaran
- Books by B.K.S Iyengar – *Light on Pranayama*, *Tree of Yoga*, *Path to Holistic Health*, *Light on Life*, *Light on the Yoga Sutras*

Meditation

- *Meditations from the Mat* by Rolf Gates
- *Peace is Every Step: The Path of Mindfulness in Everyday Life* by Thich Nhat Hanh
 - *Note that all books by Thich Nhat Hanh are very helpful in learning and practicing meditation
- *The Power of Now* by Eckhart Tolle
- Books by Jack Kornfield or Joseph Goldstein (*A Path with Heart*)
- Meditation tapes (and books) by Pir Vilayat Khan

Specialty Yoga

- *Itsy Bitsy Yoga* by Helen Garabedian
- *Relax and Renew* by Judith Lasater
- *The Woman's Book of Yoga & Health* by Linda Sparrowe & Patricia Walden
- *The Runner's Yoga Book* by Jean Couch

Anatomy & Physiology

- *Anatomy of Hatha Yoga* by Coulter
- *Anatomy of Movement* by Blandine Calais-Germain
- *Back Care Basics* by Mary Pullig Schatz
- *Hatha Yoga Illustrated* by Martin Kirk, Brooke Boon and Daniel DiTuro
- *Yoga Anatomy* by Leslie Kaminoff
- *Yoga as Medicine: The Yogic Prescription for Health and Healing* by Yoga Journal and Timothy McCall

Distance Assignments

Distance Assignment #1 Integrating Anatomy & Physiology into Yoga

Explanation

Yoga can be a very physical practice and requires that care and attention are taken to ensure the safety and health of the practitioner as well as the student. By understanding how an individual's Anatomy & Physiology relate to various postures and practices in yoga, precautions can be taken and routines can be tailored to an individual's current needs and health goals.

Description of Assignment

For the 8 asanas included below please describe the following:

- Joint positions at the Elbows, Shoulders, Scapulothoracic joint (sh blade action), Cervical-spine, Thoracic-spine, Lumbar-spine, Pelvis, Hips, Knees, Ankles **(10pts)**
 - *Note: for asanas where right and left limbs are not in the same position please describe separately
 - For example, straight leg vs. bent leg or front vs. back or top arm vs. bottom arm
- Major Muscles Working at the upper extremities and lower extremities **(5pts)**
- Major Muscles Releasing at the upper extremities and lower extremities **(5pts)**

Asanas

1. Parivrtta Trikonasana
2. Utthita Parsvokanasana (with bottom arm elbow on knee)
3. TriangMukaikapada Paschimottanasana
4. Shishulasana
5. Marichyasana A (with bind)
6. Upavista Konasana
7. Setu Bandha Sarvangasana
8. Virabhadrasana III

Recommended Resources

The Key Muscles of Yoga by Ray Long

Marks

- Out of a total 160 points

Due Dates

- _____

Evaluation of Assignments

- Assignments submitted are not returned and become the property of Canadian College of Massage & Wellness upon submission, to be used freely without copyright of the student (please keep a copy of your assignments)

Distance Assignment #2

Yoga Philosophy

Explanation

Yoga is more than just postures. It is a complete system of being and has developed over thousands of years. Understanding the roots of yoga and its history will provide you with a complete appreciation for the tradition that you are so privileged to be a part of.

An internet/resource study project that has the student detail the history of yoga, its origins and biography of a favoured yogi

Description of Assignment

Please complete the following questions in a Word Document, print and bring into class for marking.

1. Describe the History of Yoga as it developed up to the present time, including dates, influential yogis and books (500-1000 words)
2. Complete a Biography of one of your favorite yogis. In the Biography, include major dates/events in the yogi's life as well as how you feel this yogi contributed to the current tradition of yoga (250-500 words).

Marks

- 10 points for Question #1, 5 points for Question #2
- Total of 15 possible points

Due

- _____

Evaluation of Assignments

- Assignments submitted are not returned and become the property of Canadian College of Massage & Wellness upon submission, to be used freely without copyright of the student – please keep a copy of your assignments
- An evaluation form for assignments submitted is provided to the students within one (1) week of assignment due date

Office Use Only
Date Received _____
Mark _____/15
Teacher Signature _____

Distance Assignment #3

Class Evaluations

Explanation

Experiencing different yoga classes will show you the teaching styles you like and help you to develop your own personal style and class atmosphere.

Description of Assignment

You will attend 5 **different** classes taught by 5 **different** teachers and complete the evaluation forms on the following pages.

Due

- _____

Evaluation of Assignments

- Assignments submitted are not returned and become the property of Canadian College of Massage & Wellness upon submission, to be used freely without copyright of the student – please keep a copy of your assignments
- An evaluation form for assignments submitted is provided to the students within one (1) week of assignment due date

Yoga Class Evaluation #1

Student Name: _____ Date: _____

Class Title: _____ Teacher: _____

Class Style: _____ Location: _____

What was your overall impression of the class (3 points)?

How well do you feel that the teacher related to the students in the class (3 points)?

What did you like best about the class (2 points)?

What do you feel can be improved upon (2 points)?

Office Use Only

Date Received _____

Mark _____/10

Teacher Signature _____



Yoga Class Evaluation #2

Student Name: _____ Date: _____

Class Title: _____ Teacher: _____

Class Style: _____ Location: _____

What was your overall impression of the class (3 points)?

How well do you feel that the teacher related to the students in the class (3 points)?

What did you like best about the class (2 points)?

What do you feel can be improved upon (2 points)?

Office Use Only

Date Received _____

Mark _____/10

Teacher Signature _____

Yoga Class Evaluation #3

Student Name: _____ Date: _____

Class Title: _____ Teacher: _____

Class Style: _____ Location: _____

What was your overall impression of the class (3 points)?

How well do you feel that the teacher related to the students in the class (3 points)?

What did you like best about the class (2 points)?

What do you feel can be improved upon (2 points)?

Office Use Only

Date Received _____

Mark _____/10

Teacher Signature _____



Yoga Class Evaluation #4

Student Name: _____ Date: _____

Class Title: _____ Teacher: _____

Class Style: _____ Location: _____

What was your overall impression of the class (3 points)?

How well do you feel that the teacher related to the students in the class (3 points)?

What did you like best about the class (2 points)?

What do you feel can be improved upon (2 points)?

Office Use Only

Date Received _____

Mark _____/10

Teacher Signature _____

Yoga Class Evaluation #5

Student Name: _____ Date: _____

Class Title: _____ Teacher: _____

Class Style: _____ Location: _____

What was your overall impression of the class (3 points)?

How well do you feel that the teacher related to the students in the class (3 points)?

What did you like best about the class (2 points)?

What do you feel can be improved upon (2 points)?

Office Use Only

Date Received _____

Mark _____/10

Teacher Signature _____



Distance Assignment #4

Sanskrit Dictionary

Explanation

Authentic knowledge, as it has been passed down for thousands of years, is at the heart of yoga tradition. The original language of Yoga and of Ayurveda is Sanskrit. To maintain the authenticity of knowledge, it is helpful to know some of the basic words used in Yoga.

Description of Assignment

Over the course of the Yoga Teacher Training program, you will compose a Sanskrit dictionary of the terms that you are learning. It is expected that at least 5 words are put into your dictionary each week, and you are encouraged to put in as many as you can. Please use the table included on the following pages. After the course, it will be very helpful for you to put this dictionary in alphabetical order for your own personal use.

Marks

- This is a completion assignment. You simply need to complete to receive your certificate of completion for the course.

Due

- _____

Evaluation of Assignments

- Assignments submitted are not returned and become the property of Canadian College of Massage & Wellness upon submission, to be used freely without copyright of the student – please keep a copy of your assignments
- An evaluation form for assignments submitted is provided to the students within one (1) week of assignment due date

Invocations



Invocation to Patanjali

Sanskrit

Yogena chittasya padena vajam
Malam sharirasya ja vaidyakena
Yopa karot tam pravaram muninam
Patanjalim pranjalir anato smi
Abahu purushakaram
Shanka chakrasi dharinam
Sahasra shirasam shvetam
Pranamami Patanjalinam

English

To the noblest of sages, Patanjali,
Who gave Yoga for serenity of mind,
Grammar for purity of speech,
and Medicine for perfection of the body, I bow.
I prostrate before Patanjali,
Whose upper body has a human form,
Whose arms hold a conch and disc,
Who is crowned by a thousand-headed cobra,
O incarnation of Adisesa, my salutations to thee.

Anusara Invocation

Sanskrit:

Namah Shivaya Gurave
Saccidananda Murtaye
Nisrapancaya Shantaya
Niralambaya Tejase

Translation:

I offer myself to the Light, who is the True Teacher
within and without (the teacher of all teachers),
Who assumes the forms of
Reality, Consciousness and Bliss,
Who is never absent and is full of peace,
Independent in its existence,
It is the vital essence of illumination.

Ashtanga Invocation

This mantra is always chanted at the beginning of the practice.

OM

Vande gurunam
caranaravinde
sandarsita swatma
suhkava bodhe
nih sreyase
jangalikayamane
samsara halahala
mohasantyai.
abahu purusakaram
sankhacakrasi
dharinam
sahasra sirasam svetam
pranamami
patanjalin.
OM

OM

I bow to the lotus feet of the Gurus
The awakening happiness of one's own
Self revealed,
Beyond better, acting like a Jungle physician,
Pacifying delusion, the poison of Samsara.
Taking the form of a man to the shoulders,
holding a conch, a discus, and a sword,
One thousands white heads to Patanjali, I
salute.
OM

Mangala Mantra

This mantra is chanted at the end of the practice.

OM

Svastiprabhaya paripalayanam Nyayena
margena mahim mahisah Gobrahmanebhyah
shubamastu nityam Lokasamasta
sukhinobhavantu

OM

May all be well with
mankind.
May leaders of the earth
protect in every way by
keeping to the right
path.
May there be goodness
for those who know the
earth to be sacred.
May all the words be
happy.

Technique Development & Practice



Technique Practice & Development

Description

Throughout the Yoga Teacher Training, you will receive ongoing and progressive instruction in the practice of yoga. This will be achieved through the delivery of **daily yoga classes**, which integrate pranayam, basic meditation, asana practice, asana analysis, adjustments/modifications and the use of props.

Areas Covered

- Beginner & Intermediate Asanas
- Pranayam & Meditation Techniques
- Benefits, Contraindications, Modifications of Poses, and Use of Props
- Analysing Asanas & Performing Adjustments

Textbook Readings & References

- Beginner & Intermediate Asanas
- Pranayam & Meditation Techniques

Learning Objectives

After completing this topic, the Yoga Training Student will be:

- Proficient in performing all asanas in the Illustrated Guide provided
- Feel confident in describing all asanas taught, applying them appropriately, performing adjustments, and utilizing props in instruction.
- Able to perform, describe and instruct all pranayam techniques
- Able to explain the benefits and techniques of meditation, as well as guide a simple meditation

Pranayam

_____ is life force, vital energy, or breath. The seat of Prana is in the _____.

Define the term 'Pranayam(a)'

3 breath exercises in Pranayama include:

1. Puraka _____
2. Kumbhaka _____
3. Recaka _____

Pranayam is used in the Hatha Yoga tradition to control the **chitta-vrittis**. What are **vrittis**?

What are the 8 Pranayam Techniques of Hatha Yoga?

1. Sitkari _____
2. Surya Bedhi _____
3. Ujjayi _____
4. Shitali _____
5. Bhastrika _____
6. Bhramari _____
7. Murchha _____
8. Plavini _____

Mantras

The four important Slokas/Invocations/Mantras are:

ASATOMA SADGAMAYA

MRITHYOR MAA AMRUTHAM GAMAYA

THAMASO MAA JYOTHIR GAMAYA

AUM SHANTI SHANTI SHANTI

Meaning : Lead me from the unreal to the real, lead me from darkness to light, lead me from death to immortality. May there be peace everywhere.

OM SAHANA VAVATU

SAHANAU BHUNAKTU

SAHA VIRYAM KARAVAVAHAI

TEJASVINAU ADHITAMASTU

MAVIDVISHA VAAHAI

OM SHANTI SHANTI SHANTIHI

Meaning : OM(Brahman) protect both of us together, nourish both of us together, may we work, both of us together with great energy, may our study be vigorous and effective, may we cherish no ill feeling toward each other.

OM ...peace, peace, peace.

AUM BHOOR BHUWAH SWAHA

TAT SAVITUR VARENYAM

BHARGO DEVASAYA DHEEMAHI

DHIYO YO NAHA PRACHODAYAT

Meaning : Gayatri mantra (the mother of the vedas), the foremost mantra in hinduism and hindu beliefs, inspires wisdom. It means, "May the almighty God illuminate our intellect to lead us along the righteous path".

GURUR-BRAHMAA GURUR-VISHNUH

GURUR-DEVO MAHESHWARAH

GURUR SAAKSHAAT PARAM BRAHMA

TASMAI SHRI GURAVE NAMAHA

Meaning : Satulations to the noble teacher.

Meditation

How to Develop Your Meditation Practice

Some Easy Steps:

1. Know the **why**
 - a. Why are you doing meditation?
 - b. What in your life will benefit from incorporating meditation?
 - c. Are you willing to incorporate meditation as a major part of your life?
2. Adopt a good **posture**
 - a. Your body should be very relaxed during meditation. If not, it will interfere with your focus and ability to 'let go'
 - b. Laying down, you may fall asleep. Make sure that you are prepared to slip into sleep if you choose to meditate laying down
 - c. If choosing to sit, make sure that your body is fully supported, that you are comfortable and that distractions around you are minimized
3. Focus on the **breath**
 - a. Your breath is a major tool for achieving relaxation, focus and meditation
 - b. Your breath is constant and therefore, you can always turn to it for focus
 - c. Slowing or regulating your breath can help to calm your mind and ensure that there is enough oxygen getting to every part of your body and mind
4. Use your **mind**
 - a. Our mind (thinking self) is a very powerful tool for achieving positive focus
 - b. By thinking positively and with intentions that support your desires and goals, you can help to bring yourself into a more relaxed and focused state
5. **Journaling** can be an easy tool
 - a. Recording your experiences in meditation and throughout your day will help you to realise where your hold-ups are with self-awareness and will prove an excellent tool for memory retention
 - b. Looking back on past entries will help you feel strong in the understanding that you are changing and becoming stronger and more aware

Practicing Journaling

Questions to ask **before** meditation:

1. Why are you choosing to incorporate meditation into your life?

2. What does your body feel like today? Do you feel aches and pains anywhere or have you noticed any changes recently?

3. What is the rhythm of your breath like? Do you feel it catch anywhere in your body when you inhale or exhale? Do you feel as though you can inhale and exhale with deep or shallow breaths?

4. What has been on your mind recently? Are your thoughts slow and methodical or fast and confusing? Write down some of the key things that you have been thinking about

Now, take 10 minutes to rest and begin a short meditation. Gently close your eyes and allow your mind to rest.

Questions to ask **after** meditation

1. Do you feel that meditation is getting easier for you?

2. How is your body feeling after meditation? How has your body changed? Are the same aches and pains there?

3. What is the rhythm of your breath like after meditation? Do you feel it catch anywhere in your body when you inhale or exhale? Do you feel as though you can inhale and exhale with deep or shallow breaths? How has it changed?

4. What were you thinking about during meditation? Were your thoughts slow and methodical or fast and confusing? Write down some of the key things that you were thinking about

Kundalini & Kriyas

Define the term 'Kundalini'

What are the 7 upper Chakras in the body according to Kundalini?

1.

2.

3.

4.

5.

6.

7.

What is Kundalini Yoga?

What is Kriya and how does it relate to Kundalini?

What is Kriya Yoga?

backgrounder

Meditation: An Introduction

Meditation is a mind-body practice in complementary and alternative medicine (CAM). There are many types of meditation, most of which originated in ancient religious and spiritual traditions. Generally, a person who is meditating uses certain techniques, such as a specific posture, focused attention, and an open attitude toward distractions. Meditation may be practiced for many reasons, such as to increase calmness and physical relaxation, to improve psychological balance, to cope with illness, or to enhance overall wellness. This Backgrounder provides a general introduction to meditation and suggests some resources for more information.

Key Points

- People practice meditation for a number of health-related purposes.
- It is not fully known what changes occur in the body during meditation; whether they influence health; and, if so, how. Research is under way to find out more about meditation's effects, how it works, and diseases and conditions for which it may be most helpful.
- Tell your health care providers about any complementary and alternative practices you use. Give them a full picture of what you do to manage your health. This will help ensure coordinated and safe care.

Overview

The term *meditation* refers to a group of techniques, such as mantra meditation, relaxation response, mindfulness meditation, and Zen Buddhist meditation. Most meditative techniques started in Eastern religious or spiritual traditions. These techniques have been used by many different cultures throughout the world for thousands of years. Today, many people use meditation outside of its traditional religious or cultural settings, for health and wellness purposes.

U.S. DEPARTMENT OF HEALTH
AND HUMAN SERVICES
National Institutes of Health
National Center for Complementary
and Alternative Medicine



NCCAM

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In meditation, a person learns to focus attention. Some forms of meditation instruct the practitioner to become mindful of thoughts, feelings, and sensations and to observe them in a nonjudgmental way. This practice is believed to result in a state of greater calmness and physical relaxation, and psychological balance. Practicing meditation can change how a person relates to the flow of emotions and thoughts in the mind.

Most types of meditation have four elements in common:

- **A quiet location.** Meditation is usually practiced in a quiet place with as few distractions as possible. This can be particularly helpful for beginners.
- **A specific, comfortable posture.** Depending on the type being practiced, meditation can be done while sitting, lying down, standing, walking, or in other positions.
- **A focus of attention.** Focusing one's attention is usually a part of meditation. For example, the meditator may focus on a mantra (a specially chosen word or set of words), an object, or the sensations of the breath. Some forms of meditation involve paying attention to whatever is the dominant content of consciousness.
- **An open attitude.** Having an open attitude during meditation means letting distractions come and go naturally without judging them. When the attention goes to distracting or wandering thoughts, they are not suppressed; instead, the meditator gently brings attention back to the focus. In some types of meditation, the meditator learns to “observe” thoughts and emotions while meditating.

Meditation used as CAM is a type of mind-body medicine. Generally, mind-body medicine focuses on:

- The interactions among the brain/mind, the rest of the body, and behavior
- The ways in which emotional, mental, social, spiritual, and behavioral factors can directly affect health.

Uses of Meditation for Health in the United States

A 2007 national Government survey that asked about CAM use in a sample of 23,393 U.S. adults found that 9.4 percent of respondents (representing more than 20 million people) had used meditation in the past 12 months—compared with 7.6 percent of respondents (representing more than 15 million people) in a similar survey conducted in 2002. The 2007 survey also asked about CAM use in a sample of 9,417 children; 1 percent (representing 725,000 children) had used meditation in the past 12 months.

People use meditation for various health problems, such as:

- Anxiety
- Pain

- Depression
- Stress
- Insomnia
- Physical or emotional symptoms that may be associated with chronic illnesses (such as heart disease, HIV/AIDS, and cancer) and their treatment.

Meditation is also used for overall wellness.

Examples of Meditation Practices

Mindfulness meditation and Transcendental Meditation (also known as TM) are two common forms of meditation. NCCAM-sponsored research projects are studying both of these types of meditation.

Mindfulness meditation is an essential component of Buddhism. In one common form of mindfulness meditation, the meditator is taught to bring attention to the sensation of the flow of the breath in and out of the body. The meditator learns to focus attention on what is being experienced, without reacting to or judging that experience. This is seen as helping the meditator learn to experience thoughts and emotions in normal daily life with greater balance and acceptance.

The TM technique is derived from Hindu traditions. It uses a mantra (a word, sound, or phrase repeated silently) to prevent distracting thoughts from entering the mind. The goal of TM is to achieve a state of relaxed awareness.

How Meditation Might Work

Practicing meditation has been shown to induce some changes in the body. By learning more about what goes on in the body during meditation, researchers hope to be able to identify diseases or conditions for which meditation might be useful.

Some types of meditation might work by affecting the autonomic (involuntary) nervous system. This system regulates many organs and muscles, controlling functions such as the heartbeat, sweating, breathing, and digestion. It has two major parts:

- The **sympathetic nervous system** helps mobilize the body for action. When a person is under stress, it produces the “fight-or-flight response”: the heart rate and breathing rate go up and blood vessels narrow (restricting the flow of blood).
- The **parasympathetic nervous system** causes the heart rate and breathing rate to slow down, the blood vessels to dilate (improving blood flow), and digestive juices to increase.

It is thought that some types of meditation might work by reducing activity in the sympathetic nervous system and increasing activity in the parasympathetic nervous system.

3



In one area of research, scientists are using sophisticated tools to determine whether meditation is associated with significant changes in brain function. A number of researchers believe that these changes account for many of meditation's effects.

It is also possible that practicing meditation may work by improving the mind's ability to pay attention. Since attention is involved in performing everyday tasks and regulating mood, meditation might lead to other benefits.

A 2007 NCCAM-funded review of the scientific literature found some evidence suggesting that meditation is associated with potentially beneficial health effects. However, the overall evidence was inconclusive. The reviewers concluded that future research needs to be more rigorous before firm conclusions can be drawn.

Side Effects and Risks

Meditation is considered to be safe for healthy people. There have been rare reports that meditation could cause or worsen symptoms in people who have certain psychiatric problems, but this question has not been fully researched. People with physical limitations may not be able to participate in certain meditative practices involving physical movement. Individuals with existing mental or physical health conditions should speak with their health care providers prior to starting a meditative practice and make their meditation instructor aware of their condition.

If You Are Thinking About Using Meditation Practices

- Do not use meditation as a replacement for conventional care or as a reason to postpone seeing a doctor about a medical problem.
- Ask about the training and experience of the meditation instructor you are considering.
- Look for published research studies on meditation for the health condition in which you are interested.
- Tell your health care providers about any complementary and alternative practices you use. Give them a full picture of what you do to manage your health. This will help ensure coordinated and safe care. For tips about talking with your health care providers about CAM, see NCCAM's Time to Talk campaign at nccam.nih.gov/timetotalk/.

NCCAM-Funded Research

Some recent NCCAM-supported studies have been investigating meditation for:

- Relieving stress in caregivers for elderly patients with dementia
- Reducing the frequency and intensity of hot flashes in menopausal women
- Relieving symptoms of chronic back pain

- Improving attention-related abilities (alerting, focusing, and prioritizing)
- Relieving asthma symptoms.

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For More Information

NCCAM Clearinghouse

The NCCAM Clearinghouse provides information on CAM and NCCAM, including publications and searches of Federal databases of scientific and medical literature. The Clearinghouse does not provide medical advice, treatment recommendations, or referrals to practitioners.

Toll-free in the U.S.: 1-888-644-6226

TTY (for deaf and hard-of-hearing callers): 1-866-464-3615

Web site: nccam.nih.gov

E-mail: info@nccam.nih.gov

PubMed®

A service of the National Library of Medicine (NLM), PubMed contains publication information and (in most cases) brief summaries of articles from scientific and medical journals. CAM on PubMed, developed jointly by NCCAM and NLM, is a subset of the PubMed system and focuses on the topic of CAM.

Web site: www.ncbi.nlm.nih.gov/sites/entrez
CAM on PubMed: nccam.nih.gov/research/camonpubmed/

ClinicalTrials.gov

ClinicalTrials.gov is a database of information on federally and privately supported clinical trials (research studies in people) for a wide range of diseases and conditions. It is sponsored by the National Institutes of Health and the U.S. Food and Drug Administration.

Web site: www.clinicaltrials.gov

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National Institutes of Health
◆◆◆
U.S. Department of Health and Human Services

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History & Philosophy of Yoga



History & Philosophy of Yoga

Description

This topic is the foundation for understanding the practice of Yoga. After completing this section, the students will have a greater appreciation for the history and philosophy of yoga and be able to translate this to their practice and instruction.

Areas Covered

- Intro to Ethics and Standards of Teaching Yoga
- Philosophy of Being a Yoga Teacher
- Basics of Yoga Traditions with focus on Hatha
- 8 Limbs of Yoga
- Yamas & Niyamas
- Yoga's Journey to the West and most Influential Yogis
- 5 Steps of Hatha Yoga

Learning Objectives

After completing this topic, the Yoga Training Student will be:

- Confident in their knowledge of the History of Yoga and able to describe the Hatha tradition.
- Able to discuss and instruct in detail the '8 Limbs of Yoga' and the 'Yamas & Niyamas'
- Feel confident in describing and utilizing the '5 Steps of Hatha Yoga'

The History of Yoga & Hatha Yoga Tradition

Define the term 'Yoga'

Major branches of yoga in Hindu Philosophy Include:

1. _____
2. _____
3. _____
4. _____
5. _____

Someone who practices yoga or follows the yoga philosophy is called a _____. The most common branch of yoga outside India is the _____ Yoga tradition.

Where did Yoga come from?

Important texts in the evolution of Yoga include the _____, the **Mahabharata** including the **Bhagavad** _____ and the **Yoga** _____ of Patanjali.

Hatha Yoga is a tradition of yoga described by **Yogi** _____, who compiled the **Hatha Yoga** _____:

What does the term 'Hatha' mean?



8 Limbs of Yoga

Define the 8 Limbs of Yoga:

1. Yama _____

2. Niyama _____

3. Asana _____

4. Pranayam _____

5. Pratyahara _____

6. Dharana _____

7. Dhyana _____

8. Samadhi _____

What are the 5 Yamas?

1. _____
2. _____
3. _____
4. _____
5. _____

What are the 5 Niyamas?

1. _____
2. _____
3. _____
4. _____
5. _____

Yoga's Journey to the West

Conscious Communication & Ethics



Conscious Communication & Ethics

Description

This topic is the foundation for understanding the practice of Yoga. After completing this section, you will have a greater appreciation for the history and philosophy of yoga and be able to translate this to your yogar practice and instruction.

Areas Covered

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Be the Change You Wish to See in the World

An article published online by Niurka Inc., on August 20, 2007

<http://www.niurkainc.com/articles/10/1/Be-the-Change-You-Wish-to-See-in-the-World/Page1.html>

Gandhi said, "Be the change you wish to see in the world." People often look outside of themselves for reasons why they are not achieving their desired results or living life by design. But in order to find the true source, one need only look inside. The law of attraction, one of the fundamental aspects to living a life by design, explains that everything that is created in the outside world is the result of what takes place internally. Being the change you wish to see in the world starts with taking full responsibility for everything that is happening in your life.

The first Law of Supreme Influence states, "I create my reality." Creating your life by design requires full ownership and total personal accountability for where you are right now. By accepting that you are fully "at cause" for your life, you access the wisdom to recognize how your moment-to-moment thoughts, words, and actions create the results you experience.

It may be a challenging concept to wrap the mind around, but like it or not, we are all the authors and architects of the results we experience in our own life. Every thought we have, word we speak (whether to ourselves or out loud), and action we take is like planting a seed; a seed that will germinate and grow when the appropriate conditions are present. Like farmers carefully planting the next harvest, we reap the effects of having sown the seeds of past thoughts and behaviors. There are no idle thoughts! Everything we see, and everything we experience has its origin and cause in the realm of thought. Understanding this phenomenon is the beginning of true wisdom.

In life, you either get results or you give reasons, there is no in between. When you get a result and own it, whether you perceive it to be desirable or not, you become empowered through the wisdom that is found in recognizing how your thoughts, words, and actions create the results you receive. Owning your results is living "at cause", giving reasons only initiates the opportunity to create similar results in the future.

Most people do not live "at cause." Take a moment and think about how often you recognize someone giving reasons in the absence of results. Do you know someone who, no matter what is happening in their life, will tell you that it is not their fault? People who lack knowledge of their ability to create their own reality give reasons that blame their environment for the results they receive. Any time you give a reason, even when it seems to be real and true, you are saying that what is happening outside of you is more powerful than your ability to transform it. And that is not true!

Human behavior is very predictable. Most people will do one of four things when they perceive that someone is making them wrong: blame, minimize, deny, or justify. But aren't all of these actions simply different ways of producing reasons? Taking ownership for not only your thoughts, words, and actions, but for everything that is happening in the periphery of your universe produces a higher level of consciousness. Being at cause for what occurs in your life delivers power to you, supporting you on your journey to be the change you wish to see in the world.



Code of Conduct

PREAMBLE TO CODE OF CONDUCT

This Code of Conduct is a summation and declaration of acceptable, ethical, and professional behavior by which all Registered Yoga Teachers (RYT) and Registered Yoga Schools (RYS) agree to conduct the teaching and business of Yoga. The Code is not intended to supersede the Code of Conduct/Ethics of any school or tradition, but is intended to be a basis for yoga ethics.

CODE OF CONDUCT

As a Registrant of Yoga Alliance and as a Registered Yoga Teacher (RYT) or representative of a Registered Yoga School (RYS), I agree to uphold the ethical goals set forth in the following Code of Conduct:

1. Uphold the integrity of my vocation by conducting myself in a professional and conscientious manner.
2. Acknowledge the limitations of my skills and scope of practice and where appropriate, refer students to seek alternative instruction, advice, treatment, or direction.
3. Create and maintain a safe, clean, and comfortable environment for the practice of yoga.
4. Encourage diversity actively by respecting all students regardless of age, physical limitations, race, creed, gender, ethnicity, religion affiliation, or sexual orientation.
5. Respect the rights, dignity, and privacy of all students.
6. Avoid words and actions that constitute sexual harassment.
7. Adhere to the traditional yoga principles as written in the Yamas and Niyamas.
8. Follow all local government and national laws that pertain to my yoga teaching and business.

© Yoga Alliance 2006 / Effective November 19, 2004



Ethics & Values

Explain 'Values'

Explain 'Ethics'

List 5 of your values, in order of importance:

1.

2.

3.

4.

5.

How do you feel yoga can help develop personal ethics & values and help you to be the 'change you wish to see in the world'?

Patanjali's Yoga Sutras

What is a Sutra?

What are the 4 books in the 'Yoga Sutras of Patanjali'?

1. _____
2. _____
3. _____
4. _____

Who is Pantanjali?

There are 6 orthodox schools of Hindu Philosophy. Patanjali outlines one of the orthodox schools as _____ Yoga, which is also known as 'Classical Yoga'. Within _____ Yoga, Patanjali defines _____ limbs of yoga. These limbs of yoga are foundational guidelines for any practitioner of yoga.

The _____ Limbs of Yoga include (please list, no definition needed at this time):

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

Qualities of a Yoga Teacher

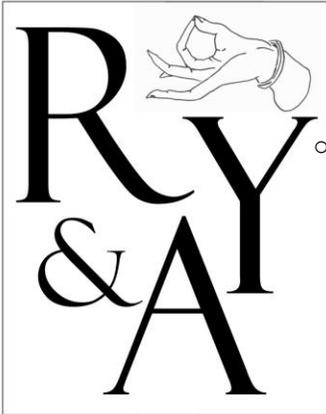
In the Indian Philosophy of Ayurveda, there are 3 different _____. These are sattva, rajas and tamas. These 3 qualities are present in all things in necessary proportions. However, when we speak of qualities of an individual, we may also apply these principals as being either 'desirable' or 'undesirable'.

Define Sattva and List the Qualities of a Sattvic Person

Define Rajas and List the Qualities of a Rajasic Person

Define Tamas and List the Qualities of a Tamasic Person





Internal & External Ethics of Yoga

By Renaissance Yoga & Ayurveda

Source: www.renaissanceyoga.ca/Articles/Articles/EthicsofYoga.doc

- Being firmly grounded in **non-violence** creates an atmosphere in which others can let go of their hostility.
- For those grounded in **truthfulness**, every action and its consequences are imbued with truth.
- For those who have **no inclination to steal**, the truly precious is at hand.
- The **chaste** acquire vitality.
- **Freedom from wanting** unlocks the real purpose of existence.
- **Purification** brings about clarity, happiness, concentration, mastery of the senses, and capacity for self-awareness.
- **Contentment** brings unsurpassed joy.
- As **intense discipline** burns up impurities, the body and its senses become supremely refined.
- **Self-study** deepens communion with one's personal deity.
- Through **surrender to the highest power**, one can become whole.

-- *The Yoga Sutras*, 2: 35-45 (translation by Chip Hartranft)

Often overlooked by contemporary Yoga culture in the West is the fact that the physical postures and their health benefits are meant to be applied within the context of a complete lifestyle that slowly and surely turns one's consciousness towards lasting happiness and tranquility. The foundation of this life- practice, as it is for all major philosophical and spiritual traditions, is to polish one's ethical skills.

The ethical life in Yogic philosophy is the goal of what the Dalai Lama describes as "enlightened self- interest". In brief, he means that your own happiness cannot be won at the expense of others, ever. As soon as carelessness or thoughtlessness, any lack of sensitivity, or even any 'failure of joy' is the product you offer to those around you, it will begin to color your perceptions of both your world and yourself with negativity. To harm another is to both create and validate a world in which harming others is the norm. To harm another is to prove and expose your own vulnerability. So, in Yogic terms, we don't behave well because we were told to or under threat of punishment. We understand that being kind means feeling kindness imbue our lives.

The core of Yogic morality is contained in series of guidelines called the Yamas (external disciplines) and Niyamas (internal disciplines). In many Yoga schools down through the millenia, students were asked to contemplate and practice these guidelines for months before ever stepping onto a Yoga mat, and certainly before attempting to meditate. The reasoning of the old masters was that the body and mind very difficult to harmonize and balance if they are being used contrary to their purpose, which is to be an appropriate vehicle for natural, inherent happiness.

These "Ten Commandments" are as follows:

Non-Violence (Skt.: *Ahimsa*)

To nurture the spirit of valuing and protecting life in all of its forms. To cultivate an attitude of physical, verbal and mental gentleness towards those around you, especially when it requires effort. To never return harm with harm. To extend this attitude towards the great and the small in equal measure.

Truthfulness (Skt.: *Satya*)

To recognize that deception harms both communication and learning. To be honest about one's understanding, achievements, and circumstances, so that areas for improvement may be easily identified. To not be afraid of speaking out when necessary for the common good, even if this violates politeness. To recognize that the truth of any given situation is always more spacious than our first judgments may recognize. To bear truthful witness to every being's desire for liberation.

Not Getting Without Giving (Skt.: *Asteya*)

To never take the possessions of another, or to encroach upon another in any way, unless invited. To recognize the cost you incur to others and to the earth itself by simply being here, and to make efforts to offset that cost with the good works that you do. (For instance, planting a few trees every year to account for the greenhouse gasses for which you are responsible.) To make sure that you never steal your own innate health, peace, and compassion, and sacrifice them to the service of pursuits that are temporary.

Sexual Integrity (Skt.: *Bramacharya*)

To direct the creative energy of your body in a way that is beneficial to yourself and others. To respect the complementary natures of male and female powers, and to seek an equilibrium of their qualities. To allow sexual expression to be an ongoing education in intimacy, and never a show of power, dependency, or selfishness.

Keeping Simple Needs (Skt.: *Aparigraha*)

To refrain from grasping for things or experiences in the misguided belief that you are lacking. To maintain a modest home and modest expenses, so that you do not take an unequal share of the bounty of the earth. To recognize that excessive desire for things is a misplaced desire for emotional balance.

Bodily Purification (Skt.: *Sauca*)

To recognize that the body is truly a temple, and to treat it as such. To wonder at its gifts, and to honor them by making them a home for your good works. To learn how your body functions most efficiently, and what structural strengths within it must be nurtured. To understand the principle of "Garbage In, Garbage Out", as you learn what is appropriate for you to consume.

Contentment (Skt.: *Santosha*)

To be happy with your situation, engaging with it deeply and subtly enough to discern that it provides all of the opportunities for self-improvement that you require. This does not mean that you should settle for a bad situation, whether at work or at home. But it does remind you that the continual search for greater comfort is often a source of continual dissatisfaction.

Passionate Effort (*Skt.: Tapas*)

To be excited about positive change, and to work for it with a happy vigor by which those around you may be inspired. To recognize that change is often uncomfortable, but that the suffering of remaining in a bad circumstance will always be greater than the suffering of changing it. To take joy in your effort, knowing that its benefits will flow through you to enrich the planet as a whole.

Self-Study (*Skt.: Svadhyaya*)

To be a true scientist in relation to your body, speech and mind. To be willing to learn in all situations. To take your lessons from diverse sources. To be a dispassionate observer of your changing nature. To begin to see the changeless beneath the surface.

Surrender to Life (*Skt.: Ishvara Pranidhana*)

To realize on a daily basis the grandeur of life, and the privilege and richness of being its microcosm. To understand that your human, temporary, mortal identity is both unique and sacred, as well as part of a seamless and eternal whole. To recognize that life is a gift and that your purpose is to become as a gift in return. To let the primary response to existence be one of gratitude. To be as a wave returning to the sea.

Sexy Time: Yoga Student-Teacher Relationship Ethics Debate

by admin on December 8, 2008

in [Ethics, News](#)

Source: <http://www.yogadork.com/2008/12/08/sexy-time-yoga-student-teacher-relationship-ethics-debate/>



This past Sunday's *New York Times Magazine*'s "The Ethicist" tackled the nebulous subject of the yoga student - teacher relationship. Anonymous instructor from San Francisco writes in wondering if ratting out an associate's unethical liaisons with a student is the proper thing to do. Good question. Of course, in this particular instance, a promotion is involved, *and* this relationship had been suspected for a year without anyone saying a word. What does the ethicist say? Keep it to yourself.

Now we thought about this and have to agree with mister ethics maven on this one. If no one reported any suspicious in-class romantics then there's probably nothing wrong with a teacher dating a student. The writer-in does mention it being unethical for their "particular discipline" and we've found murmurings that it's against Yoga Alliance Code of Conduct. But checking the [Yoga Alliance website](#) we couldn't find anything distinctly prohibiting teacher-student relations granted there is consent from both parties. We've definitely seen some controversy when comes to yoga love-ins, namely with overly friendly [Rodney Yee dating his students](#), and most recently a Hong Kong yoga teacher stepping way over the line and [getting slapped with molestation charges](#). So teachers, we have to ask, where do you draw the line?

And to all yogis, what do **you** think about teachers dating their students? Is it unfair? Unethical? A beautiful union of two people who've found love, as long as the PDA doesn't become Pervy Dirty Asana

Facilitating Learning



Facilitating Learning

Description

Becoming a teacher is not just about teaching. You do not have to be an expert in a field or even more knowledgeable than your students to be a good teacher. Rather, you simply need to facilitate your student's learning.

Areas Covered

- Teaching Styles & Personal Development
- Verbal Communication
- Describing Asanas

Learning Objectives

After completing this topic, the Yoga Training Student will be:

- Aware of their personal teaching style and confident in their ability to facilitate their yoga student's learning.
- Confident in their communication skills and able to easily flow through the verbalizing of asanas.

Essential Beginner's Guide to Yoga Practice

Posted in [Yoga](#) by Anmol Mehta

Source: <http://anmolmehta.com/blog/2007/12/20/essential-beginners-guide-to-yoga-practice/>

Summary: A beginner guide for those who are new to the world of yoga. This guide details the 3 most essential guidelines for doing yoga exercises, as well as lists the other important requirements you should know before starting your practice.

Key Concepts: beginner yoga, yoga instruction, yoga guidelines, yoga practice, starting yoga, how to practice yoga, basic yoga, yoga tips

Although there is tons of information on Mastery of Meditation on yoga, I wanted to glean some of the most important information and compile it here for those of you who are beginners or new to yoga practice. This quick reference guide applies to all of you who are just starting your yoga practice and is independent of the type of yoga you are taking up.

Three Essential Guidelines of How to Practice Yoga:

Yoga is not just a series of exercises, poses or movements. As I have pointed out in the article [Comprehensive Guide to the World of Meditation](#), yoga is a type of body meditation. It is meditation in motion. For you to extract maximum benefit from your yoga practice, these three key elements must never be forgotten.

1. Do Yoga Exercises With Full Awareness:

Try to be as aware as possible of every posture and movement you are making during your practice. Check throughout your yoga session, as to where your mind is, and if it has wandered away, gently bring it back and focus again on the poses and the breathing. This is the number one requirement of doing yoga, regardless of whether you are just a beginner yogi or a yoga master.

In addition, if certain feelings or energies awaken within you, bring your attention to them and observe them taking their course as you move through your practice.

2. Never Over Strain When Practicing Yoga:

As the requirement above, this guideline also applies to both beginner yoga practitioners as well as advanced yogis. When doing my yoga teacher's training course, what surprised me quite a bit, was how often these seasoned yogis were getting injured. Yoga is a journey, it is to be enjoyed and the sights and sounds taken in, it is not a competition.

If you are just beginning your practice, you need to give yourself time to gauge your capacity and limits. So start off erring in the side of caution, rather than being overzealous. Learn to listen to your body. As you start to better understand your body and energy, you can start to explore your limits further and increase the challenge you place before yourself. That being said, even as your yoga expertise develops, never forget this important rule and overdo it.

3. Yoga & Breathing Go Hand In Hand:

Don't forget to breathe! There are 2 aspects of breathing which every beginner yogi should be cognizant of.

First, yoga poses and exercises, generally have some breathing pattern associated with them. This breath component of the yoga posture should not be ignored. The breathing plays a very important role in yoga and in order to get the most out of your yoga practice, employ the correct breathing along with the movement.



Second, pranayama, or the science of expanding and controlling prana (chi/life-force) is a key aspect of yoga and should be an integral part of your yoga practice. So, in addition to developing your physical yoga practice, be sure to also develop your expertise in pranayama. As a beginner, make sure you start off gently, as pranayama is a very powerful science and make steady progress over time.

One final word about yoga breathing. Your breath can be a good anchor to help you retain your awareness when your mind is wondering. So it can go a long way in helping you with meeting the requirement of mindfulness, explained in guideline #1 above.

Other General Guidelines for Beginner Yoga Practitioners:

Having detailed the essential guidelines above, I will provide a bullet list below of some other general guidelines for the beginner yoga enthusiast to reference.

- Don't eat a big meal at least 2-3 hours before your yoga practice.
- Wear comfortable exercise or other loose clothing so your movements are not restricted.
- Try to do your yoga practice early in the morning if possible.
- Make sure your yoga space is well ventilated.
- If you have medical conditions, select your yoga exercises accordingly.
- Drink plenty of water after practice to wash out toxins released by the yoga sets.
- It is fine to use yoga props to help you, such as blocks, blankets, cushions etc.
- It is fine to use music while practicing yoga, but not during silent meditation.
- If you find a great yoga teacher, awesome, if you don't, use your inner guru to guide you.
- It is recommended to start and end your yoga practice with a prayer to the Lord.

The most important requirement in order to benefit from yoga, is to do your practice. So jump in and start your journey, everyone is welcome.

Yoga Teaching Styles

There are many styles of Yoga and therefore, many styles of **teaching Yoga**. Most important to the success of a yoga teacher is the development of the teacher-student relationship. Each teacher will have a different focus and emphasis in their teaching and therefore, it is important to have students that will benefit from your specific approach to Yoga.

What Yoga Tradition do you foresee yourself teaching?

What techniques will you focus on in your practice?

Do you have any Specializations that could be developed?

The Art of Verbal Communication

By Jason Crandell, 2009, Cruz Bay Publishing Inc. (Yoga Journal)

Source: http://www.yogajournal.com/for_teachers/2366

It's the stuff of a yoga teacher's nightmare: You're leading your class, and it's going seamlessly. Everything is flowing so perfectly, in fact, that you're starting to wonder if anyone is actually paying attention to the subtle nuances of your instruction. Nothing, you think, can shake your students. Then you attempt to take them from Down-Dog into Warrior I, and the unthinkable happens. You mean to say, "Step your right foot between your hands," but somehow you tell them, "Step your right hand between your legs."

In the time it takes to make this simple yet deeply flawed instruction, your flock dissolves from the cohesion of a well-choreographed ballet corps into abject confusion. Some students, anticipating Warrior I, do what you meant to ask. Others look around in bewilderment. And, yes, others timidly place their right hand between their legs. Suddenly you realize that your students are indeed listening intently, and that language matters.

If you've ever had a moment like this, you know that paying attention to your own words is paramount when you're teaching a class. What's more, a few tricks can make your language so much more vibrant that not only will you stay on your toes and avoid embarrassing slips, but your students will actually grasp what you're trying to tell them. Practice these simple concepts to help make your instructional language alive and effective.

1. Provide landmarks when you give instructions.

Do you remember how confused you were when you first practiced yoga—figuring out which foot was your left, which leg was your right, and following the teacher in mirror image? There is no easier way to provide your students with clarity than by using obvious landmarks in the room when you give instructions.

Think about teaching twists, for example. Your students' bodies are so tied up, overlapped, and crisscrossed that their left is on their right and their right is on their left. So instead of saying, "Turn your torso to the right," tell your students to "Rotate your torso toward the prop cabinet." I promise that practicing this simple step will make your language more clear and save your students from being thoroughly baffled throughout your class.

2. Learn your students' names—and use them.

As a yoga student yourself, you are well aware that everyone spaces out in class once in a while. Truthfully, whose eyes don't glaze over after 90 minutes of impersonal and generalized instructions? Make your teaching more skillful and intimate by using your students' names. Instead of repeating the same tired instructions, really look at your students, and help them clarify, expand, or deepen their poses by relating to

them directly. Try saying, "Jeff, please bend your front knee more deeply" or "Lauren, relax your neck and soften your jaw."

Personalizing instructions is not only a good way to take care of your students, it is the best way to make your communication more direct and relevant. The added bonus is that everyone else in the room who needs to relax his or her neck will probably follow suit. Of course, you should use a soft, encouraging tone when you use names so that people don't feel like they are being singled out or scolded. You should follow up with affirmations such as, "Yes, you've got it," "Excellent," or "Thank you," so that everyone knows your direct instructions are designed to help people rather than make them feel like they are doing the wrong thing.

3. Pretend you're working with a translator, and allow space between your instructions.

I've been fortunate to participate in several teacher trainings in Havana, Cuba. I speak only English, so I had the interesting and fairly rare experience of teaching with a translator. I learned very quickly that I couldn't ramble on, nor could I give cluttered and unclear instructions such as, "Well, OK, really, really try to extend through your leg if you can." Seriously—just try to translate that.

But to tell the truth, that is what your students are doing: They are translating your instructions. If your directions are clear and you provide enough space between each one, your students will be able to follow along. If, however, you give 15 instructions in a row with no breath or pause between, your students will be lost. Always provide time for your students to digest your words before blazing ahead.

4. Three is a magic number.

Don't tell your students everything you know about each pose. Some teachers, your author included, are tempted to fill every second of each class with instruction, precaution, lore, personal revelation, and more. After all, there are few moments when we have a captive audience for an hour and a half.

But this is yoga class, not a storytelling seminar, so don't overcrowd your students or compete with yourself. Stick to an average of three instructions per pose. This probably sounds like too few, but it's as many as your students are likely to handle. What's more, if these instructions are related to each other, richly descriptive, and relevant to the overall theme of the class, they will give your students plenty to work with while allowing them to have their own experience.

5. Use images and metaphors (preferably your own).

Teaching yoga is not like giving a PowerPoint presentation. Even when it's succinct, teaching should be full of lively insight, experience, and nuance; it's not just a bone-dry recitation of information. So use language that



appeals to sensations and feelings as well as language that applies to reason. Surely you've had an Iyengar teacher command you to open "the eyes of your chest," or an Anusara teacher has invited you to "melt your heart." Taken at face value, these instructions are completely nonsensical. While practicing yoga, though, the words deeply inform your practice because they appeal directly to what you are experiencing in your body. They apply to your kinesthetic and proprioceptive awareness; they may even touch you emotionally or awaken your sense of empathy.

The best images and metaphors are those that come from your own practice. It is easier to recycle the words of others, but there is no poetry in plagiarism, and teachers have a responsibility to do their own homework. Sure, we all assume our teacher's voice at times, but recognize that developing your language skills requires the same level of commitment, consistency, and compassion as deepening your backbends. Heartfelt, authentic, and fresh images will convey more meaning and instruction than overused clichés.

To do this successfully, delve deeply into the sensations of your body as you practice, and describe what you are feeling. One day when I was practicing **Ustrasana** (Camel Pose), I thought, "It feels like my lungs are full of helium today—like that lead balloon that I sometimes feel in the pose is gone." So, as I teach backbends, I'll often ask students to float their chests as if they have helium in their lungs. And, much to my pleasure, it actually works—people's chests will vault and float spaciously.

To contextualize these five steps, think about your exploration of Downward-Dog for a moment. When you were a beginner, you probably struggled just to do the pose, let alone make subtle refinements. Then, as you practiced, you developed a deeper understanding of the posture's essence and it became more satisfying and interesting. The process of developing your language skills as a teacher is similar. As you practice these steps and develop your ability to effectively communicate with your students, you'll find that you are teaching with greater depth and ease. In the process, you'll help touch your students and support their growth by conveying the essence of your teaching with clarity and grace.

Jason Crandell is the yoga director at the San Francisco Bay Club, a regular presenter at *Yoga Journal* conferences, and staff instructor at *Yoga Journal* magazine. He is *Yoga Journal's* "Basics" columnist and has been featured in *Natural Health*, *Yoga for Everybody*, *7x7*, and *San Francisco Magazine*.

Describing Asanas

Students learn best when a teacher understands their specific needs and can tailor their teaching style to the students' learning style.

Below are listed the important components of learning an Asana. Describe the different ways that you can explain/demonstrate the components.

How to do an Asana?

Why practice an Asana?

Contraindications

Modifications

Anatomy & Physiology

An Integrative Approach



Anatomy & Physiology

Description

Anatomy & Physiology are the foundations of understanding the physical body. This course provides a basic overview and the focus should be on integrating into Yoga. Essentially, the terms and information discussed should be integrated into the yoga practices, helping the you to better understand the physical effects of yoga and each individual asana.

Areas Covered

- Bandhas
- Muscular System
 - Stretching
 - Muscle Awakening
- Skeletal System
 - Balance
 - Movement
 - The Kinetic Chain
 - Joint Movements
- Circulatory System
- Breathing
- Respiratory System
- Nervous System
- Other Body Systems
- Energetic Effects of Yoga on the Body and Chakra System
- Digestive System
- Pathology
- Vitality and Yoga

Learning Objectives

After completing this topic, the Yoga Training Student will be:

- Knowledgeable of many different body systems.
- Able to list the major muscles and bones of the body (common names).
- Confident in their ability to integrate the knowledge of anatomy and physiology into their understanding of each individual asana and able to translate this knowledge to their students.

Bandhas

Reference: *The Key Muscles of Hatha Yoga*, pages 220-221

What are the 3 Bandhas in Hatha Yoga?

1. _____
2. _____
3. _____

What is the importance of Bandhas in Hatha Yoga?

Please draw a diagram of an individual with the location of the 3 different Bandhas



Anatomy & Physiology Overview

Define the term 'Anatomy'

Define the term 'Physiology'

Define 'Homeostasis'

List the 6 organizational levels in the body, from smallest to largest

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____
- 6. _____

Muscular System

Reference: *The Key Muscles of Hatha Yoga*, pages 34-41

What are the 3 different types of muscles?

1. _____
2. _____
3. _____

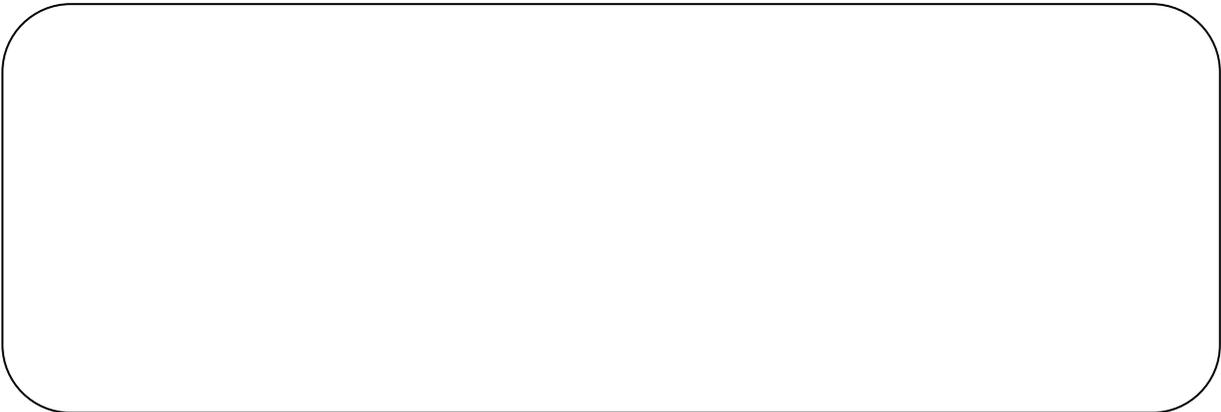
What is the importance of 'muscle tone'?

What is a muscle 'agonist'?

What is a muscle 'antagonist'?

What is a muscle 'synergist'?

Draw a muscle fibre and a muscle spindle



Voluntary Muscles

Reference: *The Key Muscles of Hatha Yoga*, pages 35-41

1. Describe Tendons

a. Origin

b. Insertion

2. Describe Monoarticular vs. Polyarticular

3. Describe Contraction (2 Types)

a. Isotonic

i. Concentric

ii. Eccentric

b. Isometric

4. Strength

5. Endurance

Muscles of the Trunk

1. Erector Spinae

2. Quadratus Lumborum

3. Latissimus Dorsi

4. Pectoralic Major

5. Abdominals
 - a. Rectus Abdominis

 - b. External Obliques

 - c. Internal Obliques

 - d. Transverse Abdominis

6. Abdominal Canister

Muscles of the Lower Extremity

Pelvic Girdle/Hips/Knees

1. Psoas
2. Gluteus Maximus
3. Deep External Rotators
4. Hamstrings
5. Gluteus Medius
6. Adductors
7. Tensor Fascia Lata/Iliotibial Band
8. Rectus Femoris
9. Quadriceps

3 Compartments of the Lower leg/ankle/foot

1. **Anterior** - Extensors
2. **Lateral** - Everters
3. **Posterior** – Flexors and Inverters

Muscles of the Upper Extremity

Shoulder Girdle/Elbows

1. Trapezius
 - a. Upper

 - b. Middle

 - c. Lower

2. Rhomboids

3. Serratus Anterior

4. Pectoralis Minor

5. Rotator Cuff
 - a. Supraspinatus

 - b. Infraspinatus/Teres Minor

 - c. Subscapularis

6. Deltoids

7. Biceps Brachii/Brachialis

8. Triceps

Muscles of the Upper Extremity

Forearm/Wrist/Hand

2 Compartments

1. **Anterior** – Flexors/Pronators
2. **Posterior** – Extensors/Supinators

Stretching

Reference: *The Key Muscles of Hatha Yoga*, pages 42 & 23

1. Static

a. Passive

b. Active

2. Facilitated

3. Dynamic

Stretching Physiology

1. Muscle Spindle

2. Reciprocal Inhibition

3. Golgi-Tendon Organ

Muscle Awakening

What is 'muscle memory'?

What is a 'motor humunculus' (virtual body)?

Plasticity

Body Clairvoyance

Muscular System – Labeling

Label the following diagram

Muscle Labels to Use:

- Sternocleidomastoid
- Deltoid
- Pectoralis
- Trapezius
- Abdominal Oblique

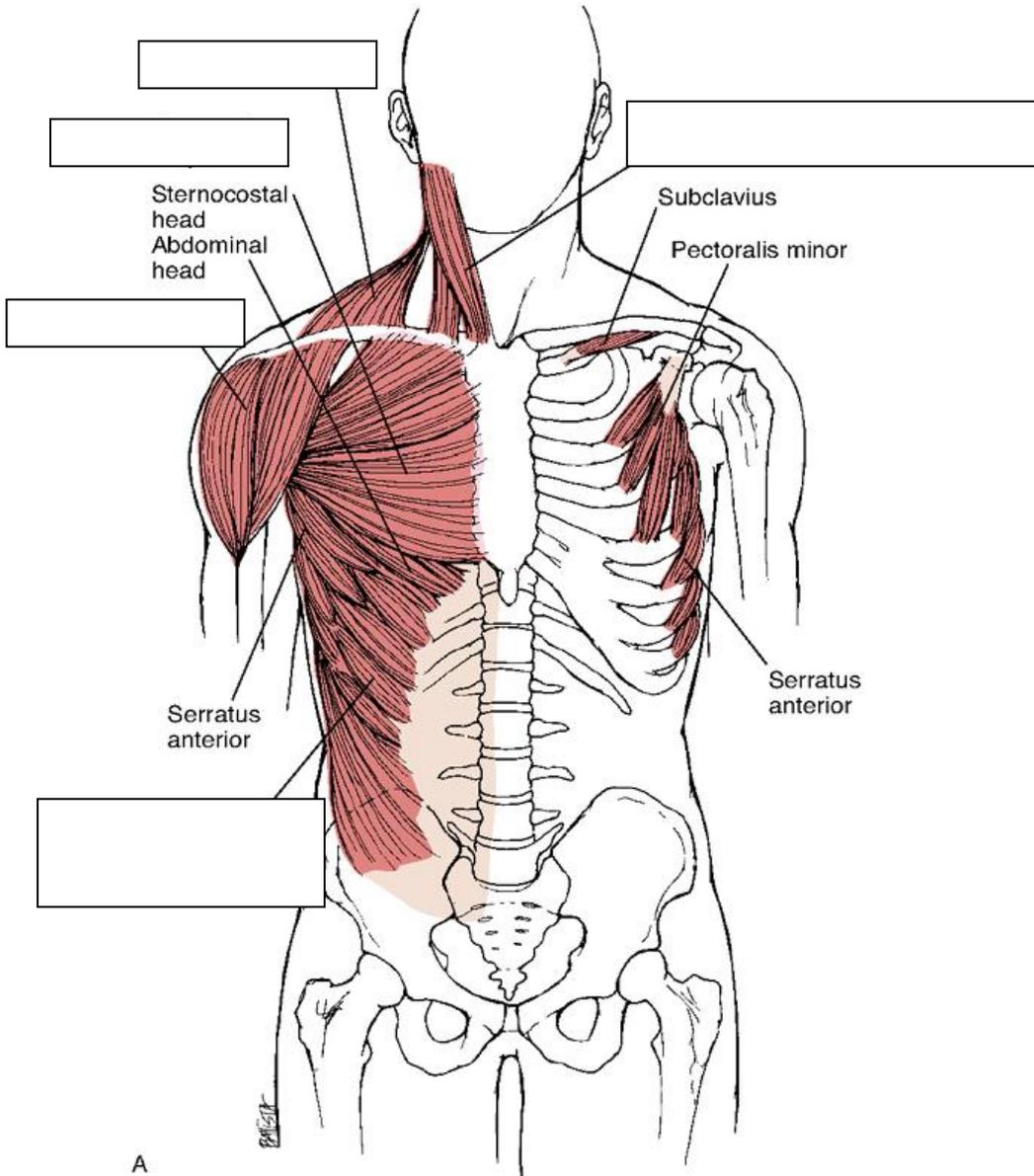


Figure 4.27. Muscles That Position and Move the Shoulder Girdle. A, Anterior View

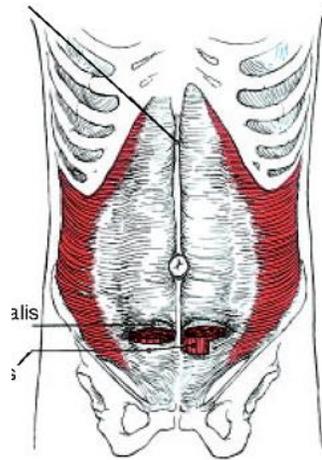
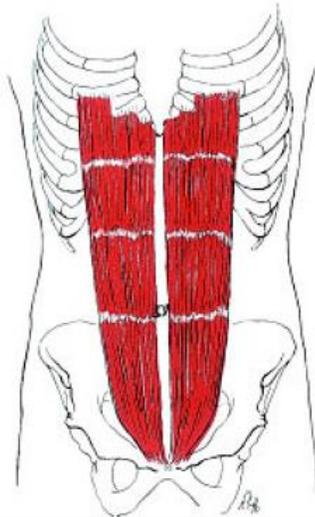
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Muscular System – Labeling

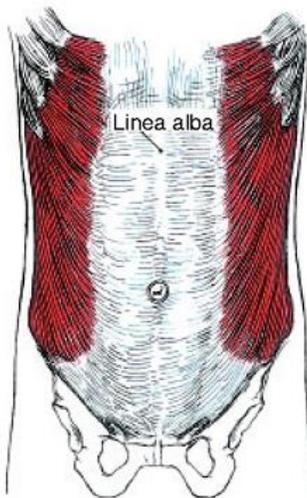
Label the following diagrams

Muscle Labels to Use:

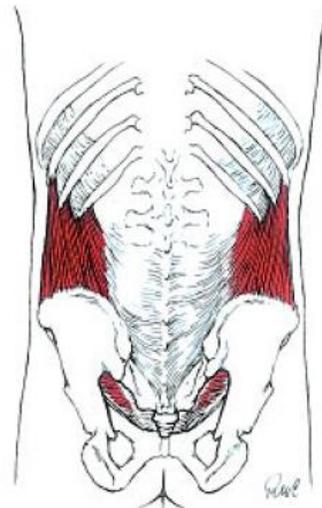
- Rectus Abdominis
- Transverse Abdominis
- External Oblique
- Internal Oblique



Anterior view



Anterior view



Posterior view

Muscular System – Labeling

Label the following diagram

Muscle Labels to Use:

- Latissimus dorsi
- Triceps

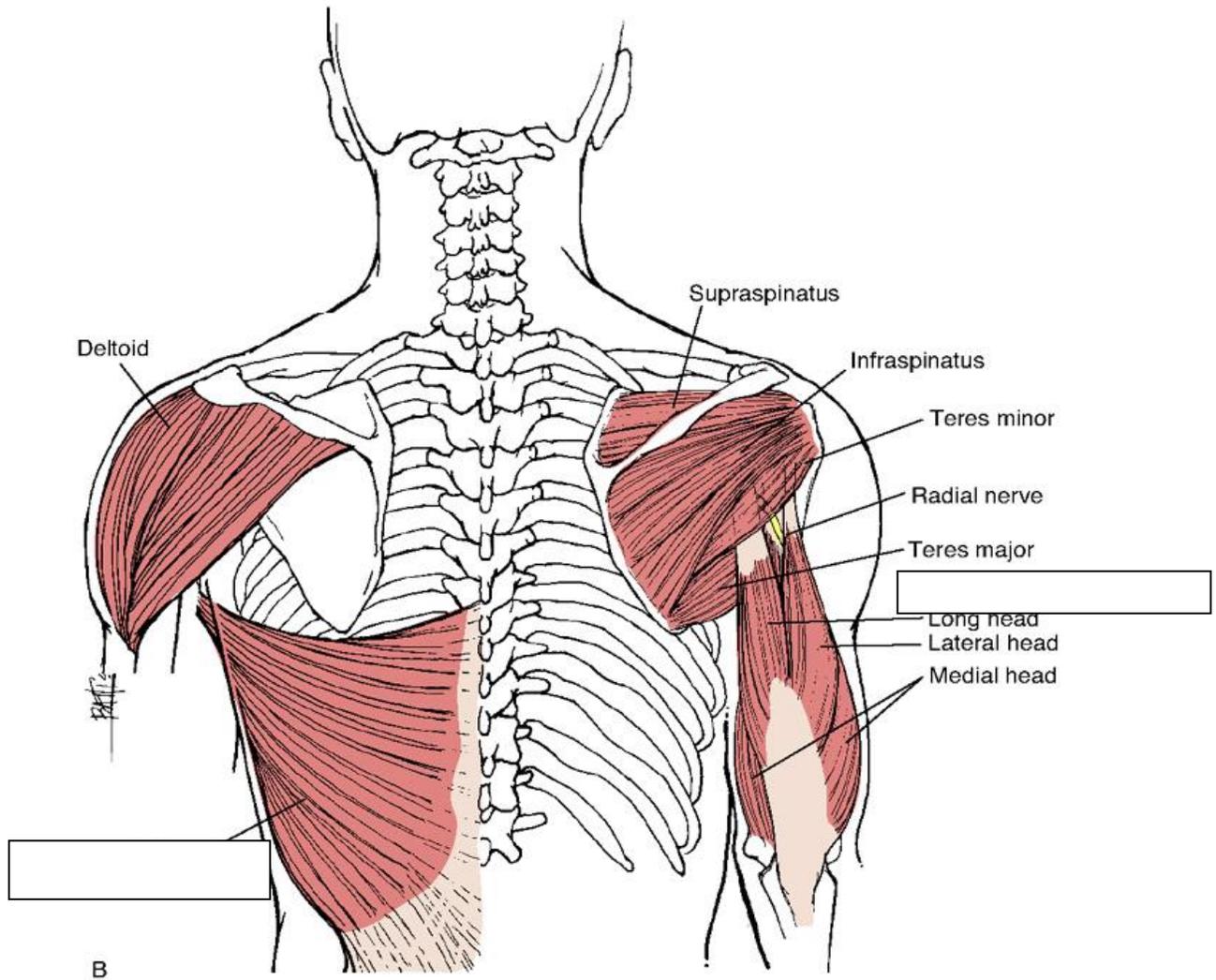


Figure 4.28., cont'd B, Posterior View

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Muscular System – Labeling

Label the following diagram

- Muscle Labels to Use:**
- Gluteus maximus
 - Psoas major

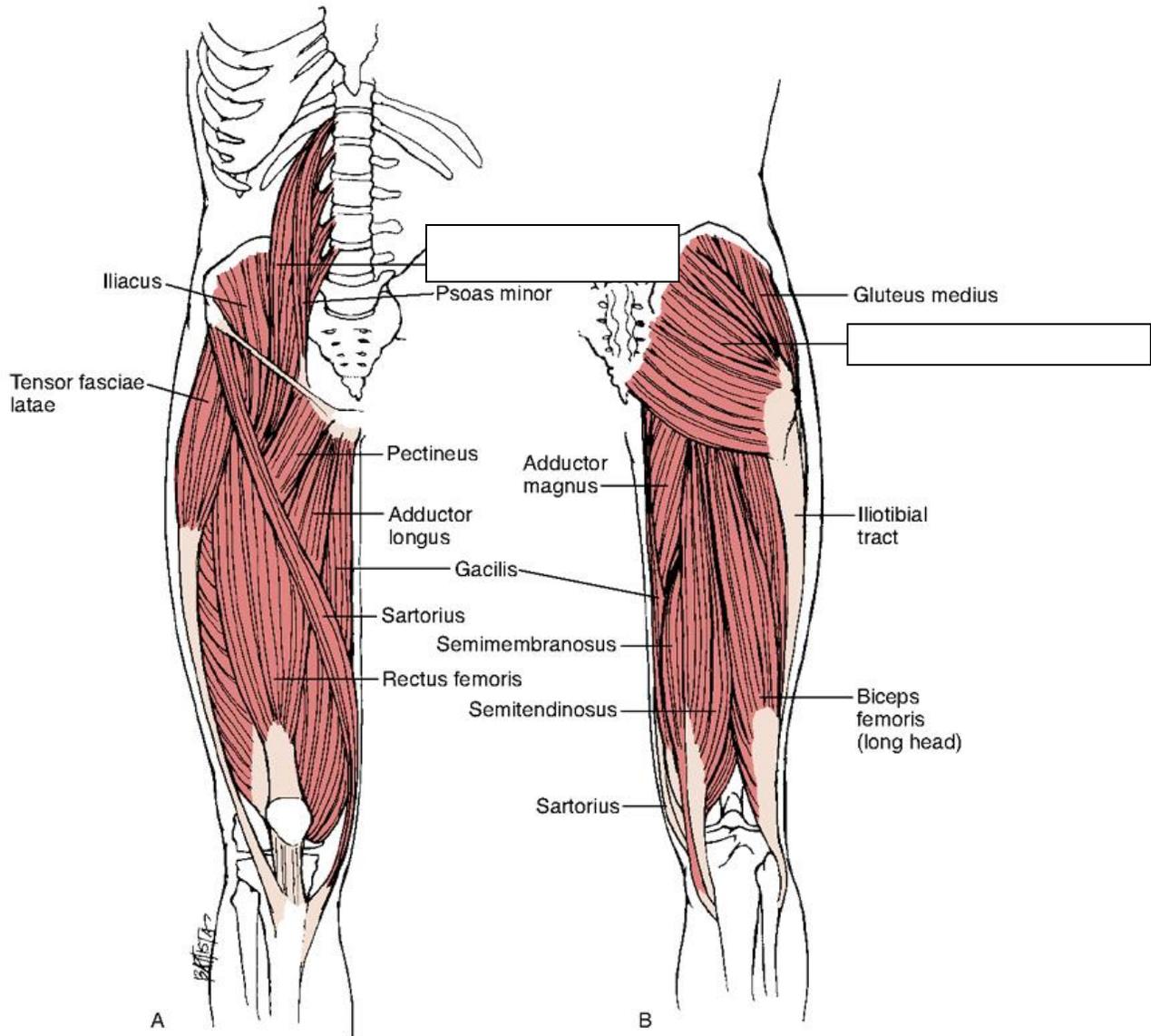


Figure 4.34. Muscles That Move the Leg. A, Anterior View; B, Posterior View

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Skeletal System

Reference: *The Key Muscles of Hatha Yoga*, pages 10-34

List at least 3 functions of bones:

1. _____
2. _____
3. _____

What are the 2 different categories of skeleton in the body?

1. _____
2. _____

What is the function of joints?

What are ligaments?

Synovial Joints

Reference: *The Key Muscles of Hatha Yoga*, pages 10-34

Purpose: **Stability (Sthira) and Mobility (Sukha)**

6 Types:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

Components:

1. Synovial cavity _____

2. Synovial fluid _____

3. Articular capsule _____

 - Inner _____

 - Outer _____

4. Articular cartilage (hyaline) cavity _____

Skeletal System Labeling

Label the following diagram

Skeletal System Labels to Use:	
Clavicle	Scapula
Humerus	Ulna
Radius	Carpals
Hip Bone (Coxa)	Femur
Patella	Tibia
Fibula	Tarsals
Cranium	Sternum
Ribs	Vertebrae
Sacrum	Coccyx

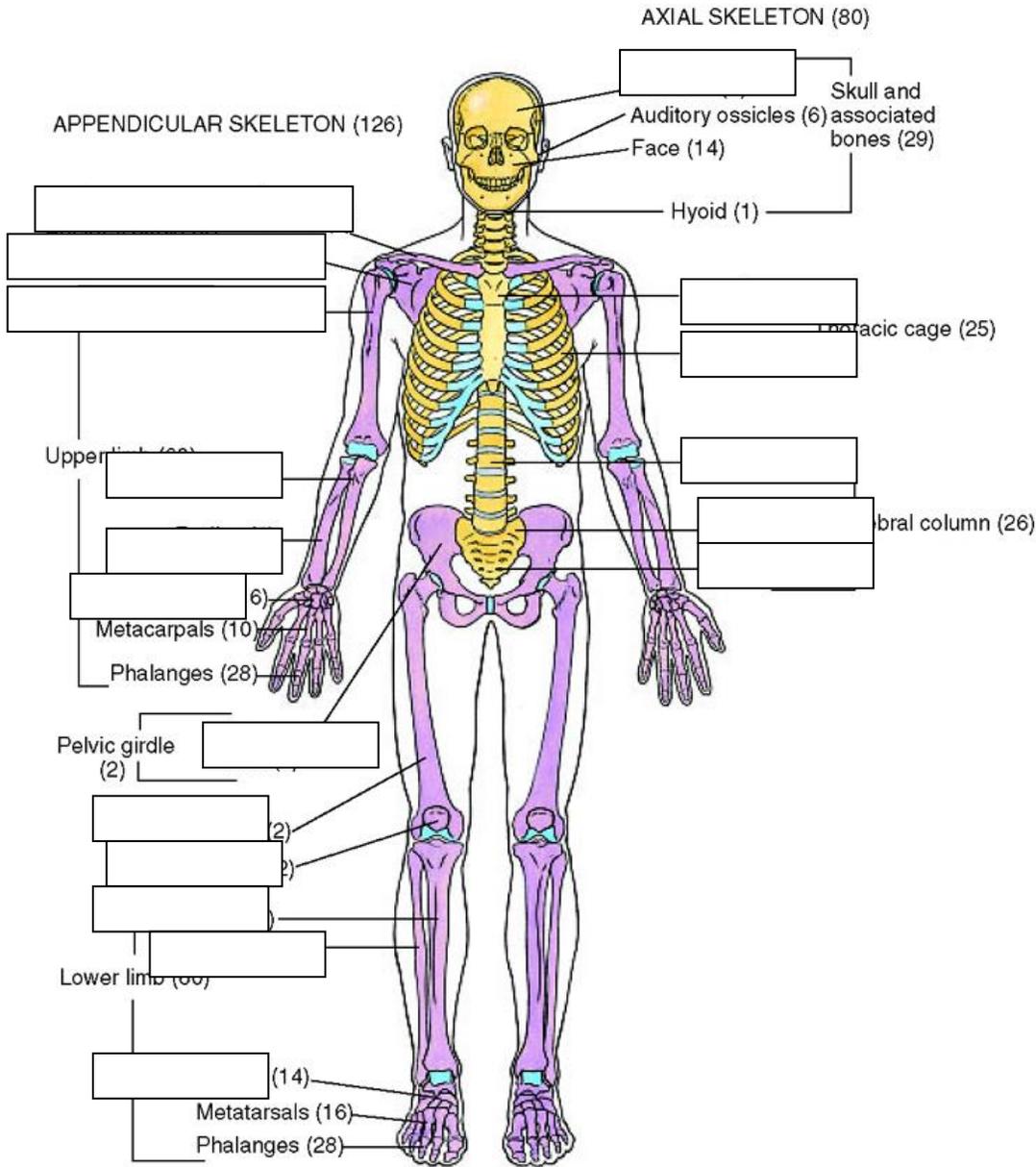


Figure 3.5. The Skeletal System and Divisions—Anterior View

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Skeletal System

What is arthritis (will cover in class)?

What is 'joint congruency'?

Define 'closed-packed' position

Define 'loose-packed' position

Define 'anatomical' position

What is mobility/flexibility?

What is stability?

depends on 3 factors: active (muscles), passive (bone shape, capsuloligament), neural

Balance

What is balance?

Static Balance

Dynamic Balance

The 3 Systems of Balance

1. **Vestibular (inner ear)** _____

2. **Visual** _____

3. **Joint Input** _____

Movement

Reference: *The Key Muscles of Hatha Yoga*, pages 44 & 45

Describe the Coronal Plane

ABDuction

ADDuction

Describe the Sagittal Plane

FLEXion

EXTention

Describe the Transverse Plane

Internal (medial) rotation

EXTention (lateral) rotation

The Kinetic Chain

What is the 'kinetic chain'?

Define 'closed kinetic chain'?

What is the 'open kinetic chain'?

Joint Movements

*Will discuss in class

1. Hands

- Interphalangeal (IP)
- Metacarpal Phalangeal (MTP)

2. Wrists

- Radio & Ulnocarpal

3. Elbow

- Ulnohumeral
- Radiohumeral

4. Shoulder Girdle

- Glenohumeral
- Scapulothoracic
- Acromioclavicular
- Sternoclavicular

5. Foot

- Interphalangeal (IP)
- Metatarsalphalangeal

6. Ankle

- Talocrural
- Subtalar

7. Knee

- Tibiofemoral
- Patellofemoral

8. Hip

- Femoralacetabular

9. Pelvis

- Sacroiliac

10. Spine

- Vertebral bodies
- Facets

11. Rib Cage

The Spine

Circulatory System

What makes up the circulatory system?

What is the purpose of the circulation of blood in the body?

Deoxygenated blood from the body enters the heart into the _____. It is then pumped into the _____ and out to the lungs through the _____ artery, where the blood then becomes oxygenated. This oxygen-rich blood is then returned to the heart by the _____ veins, into the _____. The blood is then pumped into the _____ and out to the body through the aorta.

The different levels of vessels that carry blood to the body tissues and then back to the heart are:
(in order from the heart and back again)

Arteries → _____ → _____ → Venules → _____

What is the function of the Lymphatic System?

How does yoga affect the one-way valves of the veins and lymphatic vessels?

(The Key Muscles of Hatha Yoga, page 210)

Breathing

Define 'breathing'

What is the 'diaphragm'?

Origin _____

Insertion _____

Autonomic/Somatic Nervous System _____

What is 'belly breathing'?

What is 'rib cage breathing'?

Experiencing the Diaphragm

1. Lying Supine
2. Cobra Position
3. Lying Prone



Respiratory System

Reference: *The Key Muscles of Hatha Yoga*, page 87

List 4 functions of the Respiratory System

1. _____
2. _____
3. _____
4. _____

Describe the mechanics of respiration (involving muscles, how air moves into the body, where it goes, what it does and how it exits the body)

List 3 ways that Pranayam positively affect the Respiratory System

1. _____
2. _____
3. _____

Respiratory System

Label the following diagram

Respiratory System Labels to Use:

- Pharynx
- Lungs
- Larynx
- Trachea
- Bronchi
- Nasal Cavity
- Sinuses

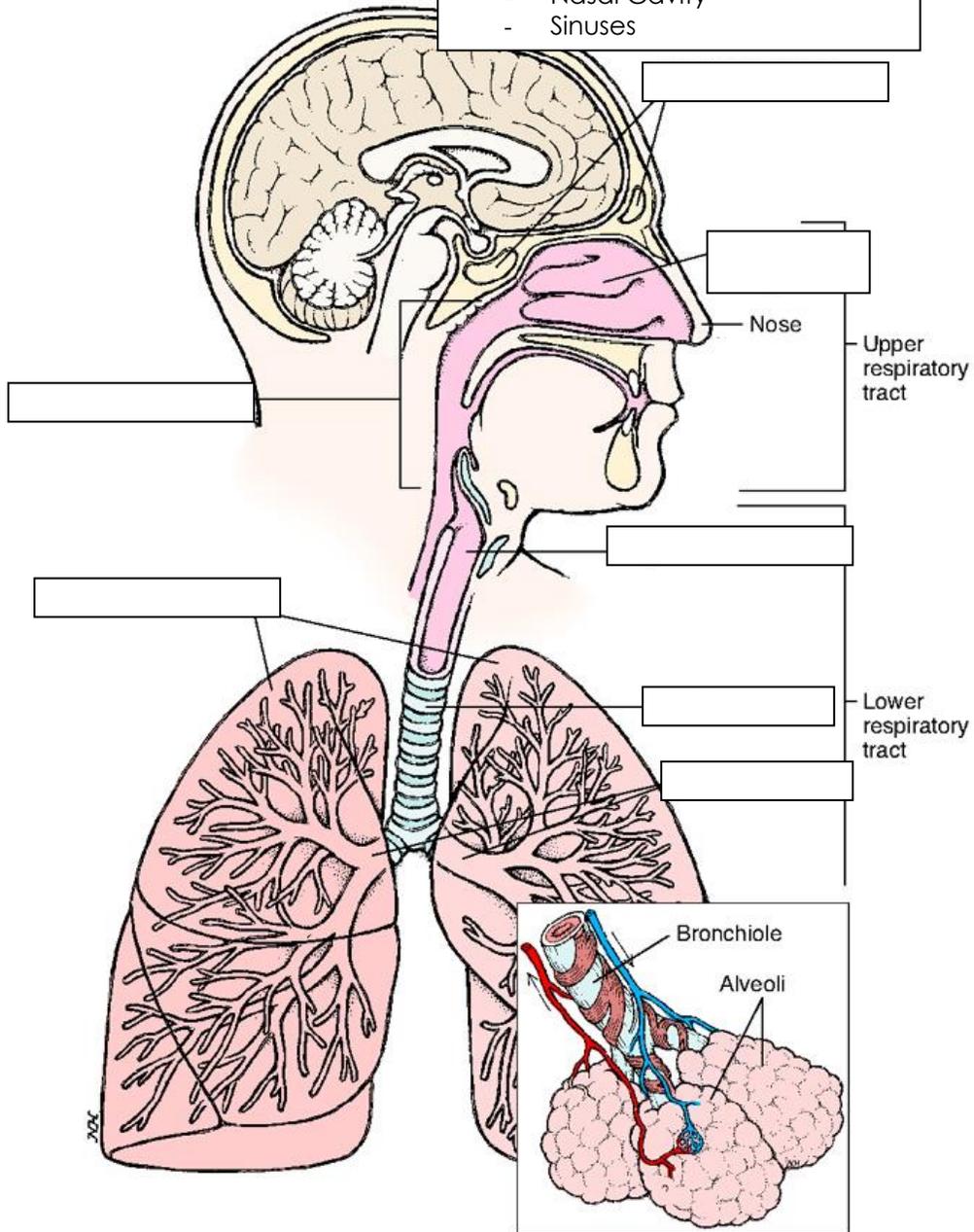


Figure 10.1. The Structures of the Respiratory System (Anterior View)

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Other Body Systems

What is the function of the Endocrine System?

What is a hormone and where are they secreted from?

What is the function of the Urinary System?

What is the function of the Immune System?

How does stress affect the Immune System?

How does yoga benefit these systems?

Nervous System

What are the 2 different classifications of the Nervous System?

1. _____
2. _____

What is an action potential?

Nervous System Structure

1. Peripheral Nervous System/Central Nervous System

Nervous System Function

1. Somatic Nervous System

2. Autonomic Nervous System

- a. Parasympathetic

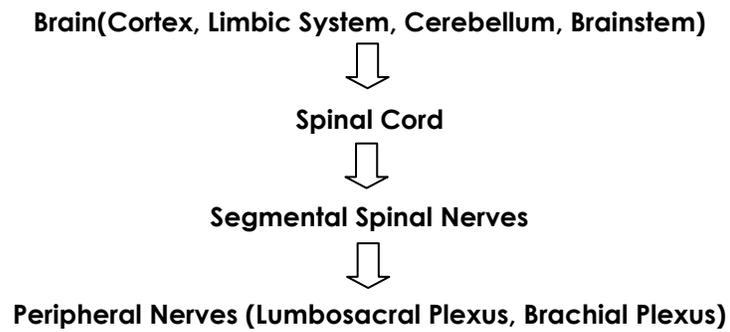
- b. Sympathetic



Nervous System

What is a synapse?

Structure of the Nervous System



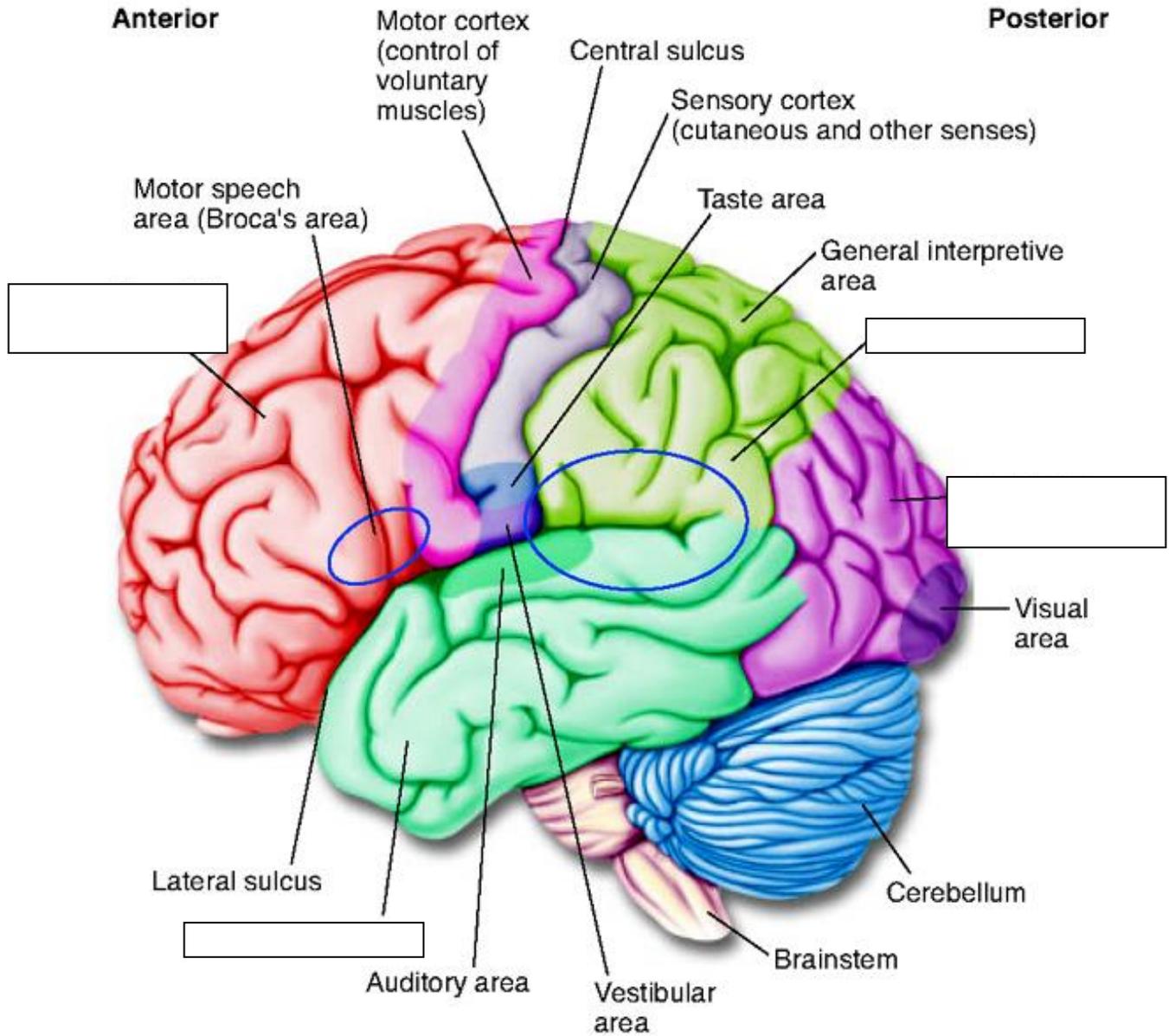
What is a proprioception?

How does yoga affect the nervous system?

Nervous System

Label the different lobes of the brain

- Labels of the Brain to Use:**
- Frontal Lobe
 - Parietal Lobe
 - Occipital Lobe
 - Temporal Lobe



Energetic Effects of Yoga on the Body and Chakra System

Define the term Chakra

List the 7 Chakras & list the organ/areas of the body they are related to

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

Label the Chakras



1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

Digestive System

List 5 functions of the digestive system:

1. _____
2. _____
3. _____
4. _____
5. _____

Describe the path of food through the digestive system

Describe the effects of yoga on the digestive system

Digestive System

Label the Digestive System

Digestive System Labels to Use:

- | | |
|-----------------|----------|
| Pharynx | Liver |
| Esophagus | Pancreas |
| Stomach | Colon |
| Small Intestine | Rectum |

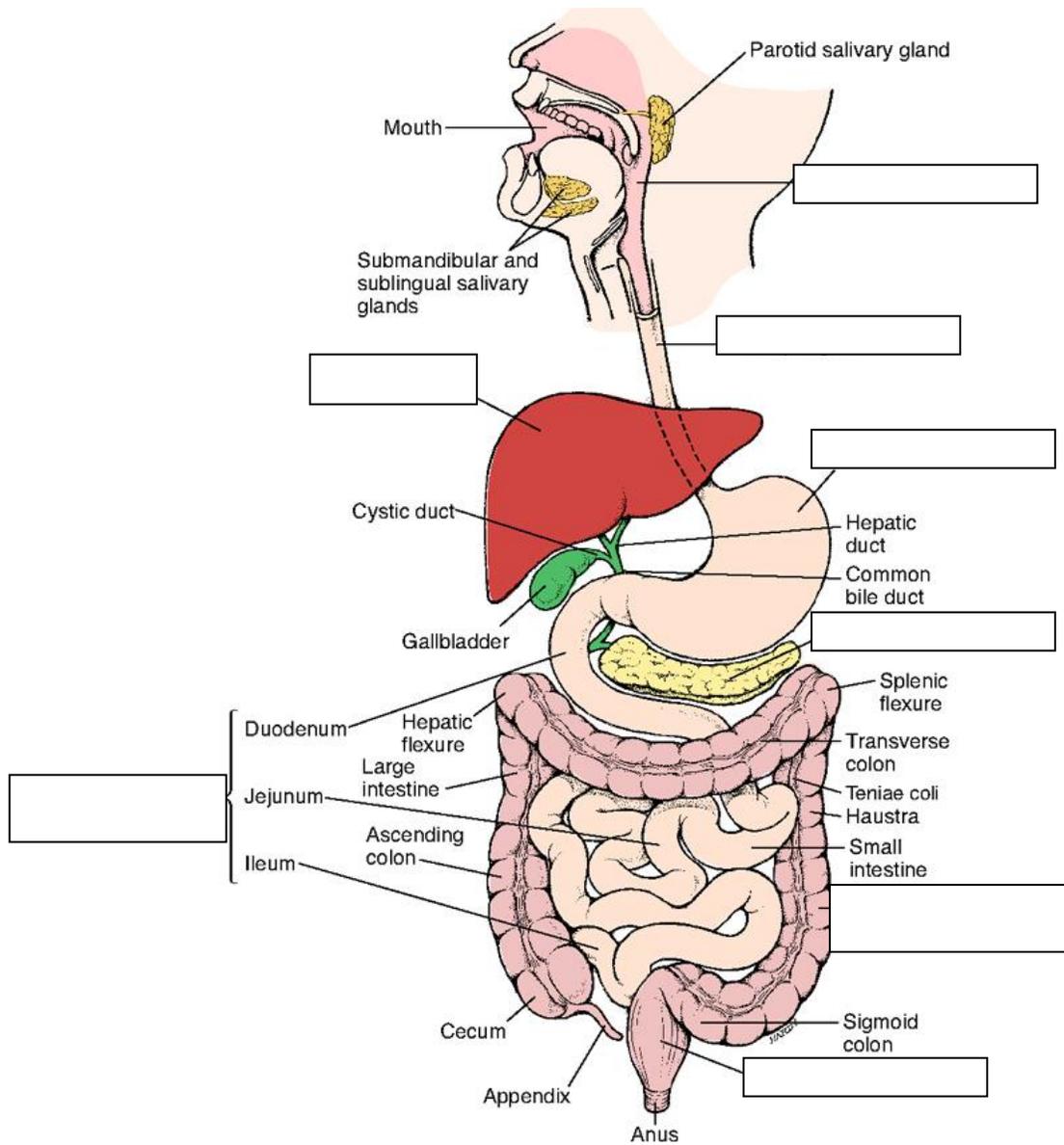


Figure 11.1. The Digestive System

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Pathology

Define the term Pathology

How can Yoga benefit pathological conditions?

Are there any pathologies that would contraindicate the practice of yoga?

Choose a pathological condition that you personally have had and describe the modifications you would make to 3 different poses (include the benefits & contraindications if necessary):

1.

2.

3.

Vitality and Yoga

Define the term Vitality

How can yoga increase vitality (describe at least 3 different points)?

What prevents vitality and how can vitality be recovered (describe at least 3 different points)?

Building & Guiding a Class



Building & Guiding a Class

Description

This topic is very HANDS-ON – allowing you to actively learn with your fellow students how to build and guide a class of your own.

Areas Covered

- The Principles of Sequencing
- Class Themes
- Poses & Simple Adjustments

Learning Objectives

After completing this topic, the Yoga Training Student will be:

- Able to apply all principles of class sequencing.
- Develop at least three (3) class themes, based on Instructor suggestion.
- Guide a class and provide suggestion and adjustments to students.

The Principles of Sequencing

By Donald Moyer, 2009, Cruz Bay Publishing Inc. (Yoga Journal)

Source: http://www.yogajournal.com/for_teachers/977

Perhaps you have taken a series of introductory yoga classes and want to make yoga a bigger part of your life. Or perhaps you want to refine your asanas. Practicing at home for even a few minutes each day will help you move more deeply into poses than one long practice each week. A home yoga practice can also be an enhancement to your life, a time you spend with yourself to nourish and revitalize. However, if you expect too much of yourself, your yoga practice may turn into another burden or chore. Before embarking on a home practice, consider carefully how much time you have available each day. Account for your working hours, household tasks, and family responsibilities, and see how you can reasonably fit a yoga practice into your life before you begin.

Start simple, practicing a few minutes each day, choosing two or three of your favorite poses. When you are able to practice three times a week, for at least half an hour each time, try the basic sequences included in this article. I encourage long-term students to build their home practice to five days each week, for at least 30 minutes on three days, and at least an hour on two other days. This leaves one day a week for attending class and one day to rest the body completely.

My first yoga teacher, Penny Nield-Smith, used to say, "You're only as old as your spine!" According to yoga tradition, the vital energy of the body is housed in and protected by the spine. The sequences presented here include the most important poses for a beginner or a continuing beginner to practice and will help you develop strength and flexibility of the spine by gradually increasing your range of movement in three different ways: forward bending, backbending, and twisting. By alternating these sequences during the week, you will have a full and balanced practice.

You will notice that these basic sequences share a common structure. They begin with standing poses to warm the body, move into the focus poses (forward bends, backbends, or twists), and conclude with releasing and relaxation poses. The most basic standing poses are repeated in each sequence: Adho Mukha Svanasana, Utthita Trikonasana, Uttanasana, Utthita Parsvakonasana, Prasarita Padottanasana. These poses develop the strength of the legs and the flexibility of the hip joints. Notice that within the sequence an active standing pose like **Utthita Trikonasana (Extended Triangle Pose)** is followed by a more restful standing pose like Uttanasana (Standing Forward Bend). In this way, you can maintain and conserve rather than dissipate your energy.

Each sequence also includes a more challenging standing pose, marked with an asterisk (*). If you are an absolute beginner, omit these poses from the sequence until you feel comfortable with the more basic standing poses. Use props to modify poses when necessary.



Observe how the standing poses for each sequence relate to the focus poses. In Sequence I, Parsvottanasana (Intense Intense Side Stretch Pose) and **Ardha Chandrasana (Half Moon Pose)** help to lengthen the hamstrings for sitting forward bends. In Sequence II, Virabhadrasana I (Warrior Pose) strengthens the legs, opens the chest, and gives the spine a mild preparatory backbend. In Sequence III, standing twists prepare the spine for sitting twists. In a well-planned sequence, each pose makes the next pose easier and more accessible, because it creates the opening necessary to move deeply into that pose. Beginners who are unfamiliar with the names of poses and how to do them can consult B.K.S. Iyengar's *Light on Yoga* (Shoken, 1995) or *Yoga: The Iyengar Way* by Silva Mehta, Mira Mehta, & Shyam Mehta (Knopf, 1990) for more guidance.

Before You Begin

Prepare Your Space. Choose a clean, uncluttered area for your practice space, preferably with a bare floor and an accessible wall. When you practice, turn off your telephone or switch on your answering machine. Let your friends and family know this is your quiet time and you are not to be disturbed.

Props. When you set up your practice space, gather whatever props you need. These may include: a nonskid mat (if your floor is carpeted or slippery); a foam or wooden block; a 6-foot strap or belt; a folding or straight-backed chair; a blanket; and a bolster (or two blankets folded in the oblong shape of a bolster).

What to Eat. Try not to eat for at least two hours before practicing. If this is not possible, eat something light, such as fruit, at least an hour before doing yoga.

What to Wear. Wear loose clothing that does not restrict the movement of your legs and pelvis. Shorts and a T-shirt, a leotard and tights, and sweat suits are fine. Practice barefoot to enhance your balance and sensitize your feet.

Sequence I: Forward Bends

To prepare for seated forward bends, begin with standing poses that give a gentle stretch to the hamstrings, inner thighs, and outer hips. Deepen the work of the legs with a supine leg stretch like Supta Padangusthasana (Reclining Big Toe Pose). Use a strap around the foot of the raised leg if your hamstrings are tight.

Virasana (Hero Pose) helps to prepare the knee joints for seated forward bends. If your pelvis doesn't reach the floor in Virasana or if you experience discomfort in the knees, place a folded blanket or block under your sitting bones (but not under the feet). Practice the arm position from Gomukhasana (Cow Face Pose) to open the shoulder joints and create mobility in the upper spine. Tightness in the upper back can restrict your seated forward bends. If your hands don't meet in Gomukhasana, hold a strap between the hands.

In all sitting poses, place a folded blanket under the sitting bones to raise the pelvis and help you sit comfortably. If you feel any discomfort at your inner knee while practicing **Upavistha Konasana (Wide-Angle Seated Forward Bend)**, bring your legs closer together. If you feel discomfort in the knee in **Baddha**

Konasana (Bound Angle Pose) or **Janu Sirsasana (Head-to-Knee Pose)**, place a folded facecloth behind the bent knee to create more space in the joint.

Janu Sirsasana and Paschimottanasana are the heart of this practice sequence, and are the most accessible forward bends for beginners. If your hamstrings are tight or if you have discomfort in your lower back, practice these seated forward bends with your hands on the seat of a chair or on upturned blocks, so that your hands are the same height from the ground as your shoulders. This will help you to elongate your spine.

Once you are in the pose, bring your awareness to the breath. Let the spine gently lengthen on the inhalation and release more deeply into the pose on the exhalation.

After seated forward bends, practice a counterpose to release your lower back, either **Balasana (Child's Pose)** or the supine twist recommended in the backbend sequence. If you experience any lower back discomfort or weakness during this sequence, place a rolled blanket under your knees for **Savasana (Corpse Pose)**, allowing the lower back to release to the floor.

Sequence II: Backbends

Backbending poses require not only a flexible spine, but openness in the hip and shoulder joints and the length of the front body. The standing poses in this sequence create movement and flexibility in the hips and shoulders. Virabhadrasana I approaches a backbend position and brings length to the front thighs and lower abdomen.

The backbending segment begins with **Urdhva Mukha Svanasana (Upward-Facing Dog)**, which gently arches and extends the spine. If you feel any discomfort in the lower or middle back while practicing Urdhva Mukha Svanasana, try placing your hands on blocks or a chair. If you feel any strain on the knees in Dhanurasana (Bow Pose), use a strap around the ankles and take hold of the strap a few inches from the ankles.

If you have neck problems, do not let your head drop back in Ustrasana (Camel Pose), but keep your chin tucked into your chest. If Ustrasana is difficult for you, try practicing with your hands on upturned blocks or the seat of a chair.

Setu Bandha Sarvangasana (Bridge Pose) (Bridge Pose) is a useful counterpose after Ustrasana because it lengthens the back of the neck. If you feel strain on the knees in Setu Bandha Sarvangasana, walk your feet further out until they are directly under your knees. Hold a strap around the ankles to give you more leverage. To stay longer in Setu Bandha Sarvangasana, place an upturned block under the tailbone.

Practiced as a resting pose in this way, Setu Bandha Sarvangasana functions as a transition from the active



backbends to the winding-down poses. Practice a supine twist after backbends to release your lower back and neutralize the spine.

Backbends open the chest and are an ideal preparation for any variation of Shoulderstand, including Viparita Karani. In Viparita Karani, make sure the bolster supports your lower waist and sacrum, so that your pelvis is parallel to the floor. **Supta Baddha Konasana (Supine Bound Angle Pose)** with your feet on a bolster releases the lower back and the hip joints. If you have lower back problems, lie on your back with your legs up the wall instead of doing Viparita Karani and place a roll under your knees in Savasana.

Sequence III: Twists

Twisting poses are often used as transition poses to neutralize the spine after forward bends and backbends. In this sequence, we focus on twisting poses themselves to help deepen the lateral rotation of the spine. To twist the spine effectively, you must first be able to stabilize the pelvis and lengthen the spine, which is accomplished here with the basic standing poses. Parsvottanasana then takes us halfway to **Parivrtta Trikonasana (Revolved Triangle Pose)**, by establishing the position of the feet and legs. If Parivrtta Trikonasana feels too difficult for you, try Utthita Marichyasana (Pose Dedicated to the Sage Marichi) with one knee bent and your foot on a chair or window ledge, turning towards the bent leg. If balance is a problem, practice Parivrtta Trikonasana with the support of a wall. After the standing poses, Uttanasana with arms extended onto a chair acts not only as a resting pose, but allows you to lengthen the spine once again.

Bharadvajasana II (Bharadvaja's Twist II) is a mild twist for the spine and a great shoulder opener. This pose is also a good preparation for Half Lotus (Ardha Padmasana). However, if you have knee problems, or the knees are not in contact with the floor, place the foot at the inner thigh rather than on the thigh of the opposite leg. Use a strap around the ankle, if you cannot take hold of the foot.

Marichyasana III is the quintessential twist, but the final position with the arms entwined behind the back is difficult to achieve. Here are some alternate ways of practicing the pose: If you are turning towards your right, first practice by hugging your bent leg with your left forearm. As you gain flexibility in the pose, bring your upper left arm over the bent leg, but keep your elbow bent. Eventually, when the side rib cage touches the thigh of the bent leg, you are ready to clasp the hands behind the back. In all twisting poses, work with the rhythm of the breath. Lengthen the front of the spine on the inhalation, and deepen the twist on the exhalation.

After a series of twists, practice a symmetrical pose such as Upavistha Konasana to extend the legs and realign the two sides of the body. In seated twists, there is a tendency to compress the hip joints, tense the diaphragm, and constrict the rib cage. Practice **Supta Baddha Konasana (Supine Bound Angle Pose)** with a bolster under the rib cage to open the chest and help release the hip joints. Leave the bolster under the rib cage when you extend your legs for Savasana or lie flat, whichever feels more comfortable.

In 30 minutes (without disruptions), you can practice any one of these series, holding the poses for the times recommended. Adjust your practice as you see fit, holding the poses longer or repeating some of the more difficult ones for a longer practice, or eliminating the more difficult poses for a shorter session.

Words of Caution

Menstrual Cycle. Do not practice inverted poses or strenuous backbends during menstruation. Focus on forward bends and restorative poses: **Supta Baddha Konasana (Supine Bound Angle Pose)** with bolster (10 minutes); **Supta Virasana (Supine Hero Pose)** with bolster (5 minutes); **Balasana (Child's Pose)** with a bolster (5 minutes); and Savasana with support under knees (10 minutes).

Pregnancy. During the first trimester, all beginning poses can be practiced safely if you are in good health and have no history of miscarriages. During the second and third trimesters, backbends and forward bends should be modified to avoid either overstretching or compressing the abdomen. Concentrate on **Adho Mukha Svanasana (Downward-Facing Dog Pose)** and standing poses to maintain strength, and Upavistha Konasana and Baddha Konasana to encourage an easy delivery. Practice Savasana lying on your side. Consider joining a prenatal yoga class with an experienced instructor who can address your questions and concerns.

Illness and Injury. When recovering from illness or injury, consult an experienced yoga teacher and/or your health-care professional before embarking on a regular yoga practice.

Pain and Discomfort. If you experience pain or discomfort when practicing any of the poses recommended in this article, consult an experienced yoga teacher if possible. Otherwise, modify the pose by trying one of the variations or alternatives indicated. If the pain persists, eliminate the pose from your practice until you can get reliable advice.

Donald Moyer, director of The Yoga Room in Berkeley, California, has been teaching Iyengar Yoga since 1974. He is writing a book on developing a home yoga practice.

Simple Guidelines on Sequencing a Yoga Class

by Arun Deva

Source: <http://www.yogaeverywhere.com/eNews/november2001.htm>

A breath is just a breath. However, were we trying to learn how to manage it we would break it up into inhalation, internal retention, exhalation and external retention. Similarly, to learn to manage a yoga class we need to break it down into four parts.

Let us call these four parts segments. They are centering, warming up, body and resolution.

"Centering" refers to bringing the attention of the student into the space they are in and then focusing it on the practice they will be doing. In a level one class it is usually best to start in a seated position. A chant or a few words by the teacher will then prepare the student for the work ahead of them. In an intermediate class the teacher can even start in "sama-stitthi" or "attention pose" which is more active and appropriate for this level of student. An advanced class could begin in "Uttanasana" or "intense forward bend". The purpose of this opening segment is to allow the student to completely concentrate on their practice so that they may deepen it by adding awareness.

Once this concentration is achieved, it becomes time to make the body malleable. This next segment is thus called "warming up." Generally, warming up is achieved with a few sun salutations. If, however, it is an intermediate or advanced class, this may not be advisable. A level one or beginners class may be better served by breaking up the sun salutation into its parts and perhaps even leaving out "down dog" as this can be hard on the wrists if the upper body strength is not there or the weight is incorrectly held. "Upward facing dog" may also be replaced by "cobra". As the student begins to warm up, one or two "chaturangas" may be added to the sequence to begin to build up that upper body strength and to help in warming up the body faster.

The next segment or "body" of the class will consist of the sequence of asanas that the class wishes to address. Usually the sequence follows a pattern that logically and systematically begins to open the body: standing poses to seated poses to backbends to inversions to twists. In an intermediate class you could add in arm balances after the standing poses and in level one classes you could completely leave out inversions or make them as mild as a "downward facing dog" or a "supported shoulder stand." As for advanced classes, they could take the form of a workshop and concentrate primarily on specifics such as backbends or inversions. Even here, though, a sequence must be followed and it should begin with at least some of the standing versions of forward bends, triangles, warriors and balances. It should also flow from the specific difficult poses attempted to seated forward bends, some mild backbends followed by back releases, to twists.

At the end of this segment the student has to be brought back to a state of relaxation that will allow them to get on with their day. They cannot be left to their own devices as far as resolving the class goes. Therefore this next and last segment is referred to as "resolution." This is where the practice has to be assimilated so that it does not get "left in the classroom." There is also the question of manifested energy that can remain "undigested" unless it is channeled appropriately. The best way to achieve this is for the teacher to honor the "cooling down" period. Thus, resolution will consist usually of a simple twist, a forward bend and "Savasana" or "corpse pose." The length of this final pose should be determined primarily by the intensity of the practice and less so by how little time is remaining before the class must be ended. The importance of this cannot be emphasized enough. Most yogis acknowledge "Savasana" as being just as crucial to the practice as "sama stitthi" and believe that all asanas must have some element of each in them to be effective. Therefore, if we begin in "Sama Stitthi" we must end in "Savasana."

A few words by the teacher, a short meditation or a final chant will usually help cement the practice, moving it back out of the physical realm into an integration of mind, body and spirit. This integration is what Yoga is all about and when we achieve this in some small measure we know we have had a good class.

Arun is a yoga therapist and teacher specializing in Ayur*yoga. Originally from India, he makes his home in Los Angeles.

Ayurveda



Ayurveda

Description

Ayurveda is the foundation of Yoga and it is important that you have a strong knowledge of Ayurveda.

Areas Covered

- Ayurvedic Philosophy
- Ayurveda and Western Approach to Health
- Learning Styles as Related to Ayurveda
- Discover & Understand Your Dosha
- Balancing Your Dosha
- Quantum Physics (basic) – watching 'What the Bleep Do We Know?'
- Ayurvedic Psychology

Learning Objectives

After completing this topic, the Yoga Training Student will be:

- Able to understand and explain basic Ayurvedic philosophy and psychology.
- Have a clear picture of their personal dosha, how it affects their lives and how to balance their dosha.

CAM AT THE NIH

FOCUS ON COMPLEMENTARY AND ALTERNATIVE MEDICINE

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A Closer Look at Ayurvedic Medicine



© WHO/Pavle Bagic

In India, about two-thirds of the people in rural areas use traditional medicine, such as Ayurveda, to help meet their primary health care needs.

Ayurvedic medicine, also called Ayurveda, is a whole medical system* that began in India and has evolved there over thousands of years. The word Ayurveda is made up of two Sanskrit words—*ayur*, which means life, and *veda*, which means

science or knowledge. Thus, the word Ayurveda means “the science of life.”

In the United States, Ayurveda is considered complementary and alternative medicine (CAM). Many therapies used in Ayurveda are also used on their own as CAM, such as herbs, massage, and yoga. NCCAM is supporting some research studies on Ayurvedic therapies.

What Is Ayurveda?

Ayurveda is a whole medical system that is based on various theories about health and illness and on ways to prevent, manage, or treat health problems. The aim in Ayurveda is to integrate and balance the body, mind, and spirit. This is believed to help prevent illness and promote wellness. Ayurveda also has treatments for specific health problems.

Ayurveda is based on ideas from Hinduism, one of the world's oldest and largest religions, and ancient Persian

beliefs. In India, Ayurveda has long been the main system of health care, although conventional (Western) medicine is becoming more common there, especially in urban areas. Ayurveda and variations of it have been practiced for centuries in some other countries as well.

Looking at Health and Disease

Ayurveda has some basic beliefs about health and disease that might be described as follows:

- People, their health, and the universe are all related. Health problems can result when these relationships are not in balance.
- A person's constitution is called his *prakriti*. The *prakriti* is thought to be a unique combination of physical and psychological characteristics and the way the body functions. Three qualities called *doshas* form important aspects of the constitution and control the activities of the body. They are known as *vata*, *pitta*, and *kapha* in Sanskrit.
 - Every person has a unique balance of *doshas*, with one usually the most prominent. Each *dosha* tends to correspond with a certain body type and personality type, and a greater chance for certain types of health problems.
 - An imbalance in a *dosha* can be caused by an unhealthy lifestyle or diet, too much or too little mental and physical activity, or not being properly protected from the weather, chemicals, or germs.

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NATIONAL INSTITUTES OF HEALTH
U.S. DEPARTMENT OF HEALTH AND HUMAN SERVICES

* Whole medical systems are healing systems and beliefs that have evolved over time in different cultures and parts of the world.

CAM at the NIH:
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A Closer Look at Ayurvedic Medicine
(continued from pg. 1)

■ In Ayurveda, health and disease are believed to be related to the way a person's *doshas* are balanced, the state of his physical body, and mental or lifestyle factors.

Ayurvedic Treatment

In working with patients, an Ayurvedic practitioner uses various techniques, including questioning, observation, touch, advising, a treatment plan, and specific therapies. Patients are expected to be active participants in their treatment, because changes in diet, lifestyle, and habits are often required.

The goals of Ayurvedic treatment are to:

- Eliminate impurities. A process called *panchakarma* focuses on the digestive tract and the respiratory system.
- Reduce symptoms. The practitioner may suggest treatment options such as:
 - Yoga
 - Stretching
 - Breathing exercises
 - Meditation
 - Herbs
 - Specific foods and diets
 - Tiny amounts of metal and/or mineral preparations
 - Hands-on therapy (such as massage of "vital points")
 - Lying in the sun
- Reduce worry and increase harmony in one's life.
- Help eliminate physical and psychological problems.



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Ginger is a medicinal herb in Ayurveda.

Practice in the United States

Practitioners of Ayurveda in the United States have various types of training. Some are trained in the Western medical tradition (such as medical or nursing school) and others in a whole medical system called

naturopathic medicine, before or after they study Ayurveda. Many learn at one of India's many colleges for Ayurveda. Practitioners may differ as to which aspects of Ayurvedic practice they are trained in (for example, being trained in massage but not in preparing herbal treatments, and vice versa).

The United States does not have a national standard for certifying or training Ayurvedic practitioners. Some Ayurvedic professional organizations are collaborating to develop licensing requirements. Consumers should know that not all practitioners who offer services or treatments that are called "Ayurvedic" have been trained in an Ayurvedic medical school. (Services in spas and salons often fall into this category.) It is important to ask about a practitioner's training and experience.

Does Ayurveda Work?

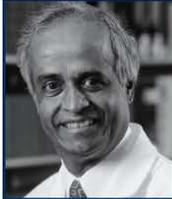
Because Ayurveda includes many types of therapies and is used for many health concerns, answering this question is beyond the scope of this article. Very few rigorous, controlled scientific studies have been carried out on Ayurvedic practices. In India, the government began systematic research in 1969, and the work continues. You can check for any research findings either on the PubMed database (see pg. 7) or by contacting the NCCAM Clearinghouse (see left-hand column).

Safety and Medications

Properly trained Ayurvedic medicine practitioners are taught the importance of using carefully prepared plant, metal, and mineral preparations to protect their patients. However, some Ayurvedic medications have been found to be adulterated with undesired materials and have the potential to be toxic. Many ingredients have not been thoroughly studied in either Western or Indian research.

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Ayurveda and Conventional Medicine



Bala V. Manyam, M.D.

Bala V. Manyam, M.D., is a member of NCCAM's National Advisory Council for Complementary and Alternative Medicine (see nccam.nih.gov/about/advisory/

naccam). Dr. Manyam is retired director of the Plummer Movement Disorders Center, Scott & White Clinic, Temple, Texas, and professor emeritus at Texas A&M University System Health Science Center College of Medicine. He received his medical degree from Bangalore Medical College, in India, and did his neurology residency at the Medical College of Wisconsin, Milwaukee, and Thomas Jefferson University, Philadelphia (where he also held a pharmacology fellowship). Currently, Dr. Manyam is researching Ayurvedic herbal medicines, especially for degenerative neurological disorders such as Alzheimer's disease. In a recent interview, Dr. Manyam offered his personal perspective on Ayurveda.

What are some reasons that people in the United States become interested in Ayurveda? Many patients with chronic diseases find that conventional drugs can have significant side effects. Also, some patients are seeking preventive and health-promotion benefits (two things that Ayurveda focuses upon).

What is your philosophy about using Ayurveda versus conventional medicine? I have an open mind. I believe that all health/healing systems have merits and demerits. I look at the good things in each system that I think could do the best for my patients or me. I also believe that just because a particular therapy was stated as effective in an ancient text and has been continuously used, does not mean it is effective. We should not blindly accept it. It should be tested and retested over the years.

Are there variations in practice within Ayurveda in the United States?

I am not aware of any studies to precisely answer this question. There are very few qualified Ayurvedic physicians in the United States. Some naturopathic doctors and doctors who are M.D.s have incorporated some Ayurvedic approaches into their practices. Thus, the practice is variable.

What are some challenges that need to be met if Ayurveda is to move further toward becoming part of integrative medicine in the United States?

The biggest challenge is obtaining standardized, reliable Ayurvedic products. In ancient times, and still in rural India, the physician would identify and prepare fresh formulations for patients. Now, however, a long shelf life is necessary. It is very difficult to do this, as botanicals contain many compounds besides the so-called "active" compound, and their shelf lives can be variable. For example, the base ingredient of Chavanprash, a health tonic, traditionally is *Emblica officinalis*, or gooseberry. However, modern formulations often use sweet potato and very little gooseberry, because sweet potato keeps better due to its sugar content.

Second, it can be misunderstood how metals are used in some Ayurvedic preparations. In some preparations, there is a metallic component in the form of a metallic oxide (or *bhasma*). These medications must be prepared in a prescribed, rigid manner in order to be as safe as possible.

Third, physicians in Ayurveda must be adequately trained. In one estimate, at least 200 hours of Ayurvedic training are needed for an allopathic physician to acquire enough knowledge to adequately integrate Ayurveda into his or her practice. ❖

Report Looks at Health Effects of Soy

A new evidence-based report has found that eating soy protein daily may have some health benefits—but overall, the health effects of soy are uncertain and need further investigation. The report, "Effects of Soy on Health Outcomes," is published by the Agency for Healthcare Research and Quality (AHRQ). It was requested and funded by NCCAM and the NIH Office of Dietary Supplements.



The authors found, from the studies they examined, that there is some evidence that eating tofu or other sources of soy protein daily may reduce low-density lipoprotein (LDL, so-called bad cholesterol) and triglyceride levels slightly. They also found that soy isoflavones might help reduce hot flashes in postmenopausal women. However, the authors cautioned that firm conclusions cannot be made because the available studies were limited in number, of poor quality, or of too short duration to lead to definite conclusions. They called for future studies of soy to better address these issues as well as others.

The report's summary is available at www.ahrq.gov/clinic/epcsums/soysum.htm or by calling the AHRQ Publications Clearinghouse toll-free at 1-800-358-9295.



New Research Centers Announced

Visit nccam.nih.gov/research/announcements/active for more information on these and other NCCAM-funded opportunities.

NIH will soon require all competing research grant applications to be submitted electronically, via the Web portal Grants.gov (www.grants.gov), using Form SF-424 (Research and Related, or R&R, application). At least 2 weeks before submitting a grant application, institutions must register with Grants.gov, and principal investigators must register with eRA Commons. These changes are being phased in by grant mechanism (type of grant) and began in December 2005. To find out more, go to era.nih.gov/electronicreceipt.

RFA-HD-05-025: Global Network for Women's and Children's Health Research
Sponsors: NCCAM, the National Institute of Child Health and Human Development, and the National Cancer Institute. The goal of this program is to reduce the risks of maternal, infant, and early childhood illness and death in resource-poor countries in Africa, Asia, Latin America, and the Middle East. U.S.-international research collaborations will seek to conduct randomized clinical trials hoped to yield information useful in clinical, program, and policy decisions.

(continued on pg. 5)

On October 14, 2005, NCCAM announced it has funded five new research centers on CAM, at leading U.S. research institutions and through new global partnerships.

Three new **Centers of Excellence** will provide 5 years of support to experienced researchers at U.S. institutions who are studying the potential benefits of CAM practices and how they may work, using state-of-the-art technologies:

■ **Center for Arthritis and Traditional Chinese Medicine**

University of Maryland, Baltimore

This center will study traditional Chinese medicine (TCM) approaches—acupuncture and herbs—for the treatment of arthritis. The investigations will include a clinical trial of an herbal formula, HLXL, for osteoarthritis in people, and two animal studies (on HLXL's effect on autoimmune arthritis and on acupuncture for arthritic inflammation).

■ **Center for Chinese Herbal Therapy**

Mount Sinai School of Medicine, New York

Researchers will investigate a Chinese herbal treatment, ASHMI, for people with allergic asthma. Additional studies will look at how the herbs might work and will identify the active components.

■ **Center for Mechanisms Underlying Millimeter Wave Therapy**

Temple University School of Medicine, Philadelphia

This center will study low-intensity, millimeter-length electromagnetic waves as a potential CAM treatment for a variety of diseases and conditions. Also, animal studies will explore this therapy for chronic itching and pain caused by nerve damage.

Two **International Centers for Research on CAM** will allow for study of CAM and traditional medicine practices in countries where the practices originated.

The goals are to aid health care locally and globally and help build CAM research capacity internationally. These grants are being cofunded by three other components of NIH: the Office of Dietary Supplements, the Office of AIDS Research, and the Fogarty International Center.



■ **Functional Bowel Disorders in Chinese Medicine**

University of Maryland, Baltimore; Chinese University of Hong Kong, China; University of Illinois, Chicago; University of Western Sydney, Sydney, Australia

This collaboration will conduct research on TCM practices—acupuncture and herbs—for the treatment of irritable bowel syndrome (IBS). Researchers will study the effects of acupuncture and a TCM herbal preparation in an animal model of IBS. They will also conduct a preliminary study of the herbal preparation in people with IBS.

■ **The International Center for Indigenous Phytotherapy Studies: HIV/AIDS, Secondary Infections and Immune Modulation**

University of Missouri, Columbia; University of the Western Cape, Bellville, Republic of South Africa; along with University of KwaZulu-Natal, University of Cape Town, and the South African Medical Research Council

Traditional African plant-based therapies that are already in widespread use for HIV/AIDS and some of its secondary infections are the focus of this partnership. Researchers will conduct a small clinical trial using sutherlandia

(continued on pg. 5)

New Research Centers Announced (continued from pg. 4)

(*Lessertia frutescens*) in adults with HIV. They will also look at African wormwood (*Artemisia afra*), which is used by traditional healers for many conditions seen in people with HIV/AIDS.

NCCAM also announced a third international center, which is being funded by the National Cancer Institute:

■ International Center of Traditional Chinese Medicine for Cancer

The University of Texas M.D. Anderson Cancer Center, Houston; Fudan University Cancer Hospital, Shanghai, China

The research focus is studies of TCM approaches—herbs, acupuncture, and qi gong—for cancer, its symptoms, and treatment-related side effects.

For more information, go to nccam.nih.gov/training/centers. ♦

News for Researchers (continued from pg. 4)

PAR-05-152: CAM at Minority or Health Disparities Research Centers
Sponsors: NCCAM, the National Cancer Institute, and the National Center for Minority Health and Health Disparities. This initiative will support research projects on CAM practices as they relate to racial and ethnic health disparities.

PA-05-141: Basic and Preclinical Research on Complementary and Alternative Medicine
Sponsors: NCCAM, the National Cancer Institute, and the NIH Office of Dietary Supplements. This initiative will support basic, mechanistic, and preclinical research in all areas of CAM. The goal is to better understand how CAM therapies may work and to build a stronger foundation for ongoing and planned clinical studies.



NCCAM recently released, as a cosponsor, several program announcements for career transition and development awards for research scientists. See nccam.nih.gov/training/opportunities for the complete list.

What Is Traditional Medicine?

NCCAM recently funded two international research centers to study traditional medicine and CAM (see pg. 4). But what is traditional medicine? The World Health Organization (WHO) defines it as “health practices, approaches, knowledge, and beliefs incorporating plant-, animal-, and mineral-based medicines, spiritual therapies, manual techniques, and exercises, applied singularly or in combination to treat, diagnose, and prevent illnesses or maintain well-being.” Traditional medicine has maintained its popularity in all regions of the developing world, and its use is growing in industrialized countries (where adaptations of it are called CAM).

Here are some facts about the global use of traditional medicine:

- Over one-third of the population in developing countries lacks access to essential medicines.
- Countries in Africa, Asia, and Latin America use traditional medicine to help meet some of their primary health care needs.
- In Africa, up to 80 percent of the population uses traditional medicine for primary health care.
- In Ghana, Mali, Nigeria, and Zambia, the first line of treatment for 60 percent of children with high fever from malaria is the use of herbal medicines at home.



Cultivating medicinal plants, Ethiopia

- In San Francisco, London, and South Africa, 75 percent of people living with HIV/AIDS use traditional medicine and/or CAM.
- In China, traditional herbal preparations account for 30 to 50 percent of the total consumption of medicines.
- Twenty-five percent of modern medicines are made from plants that were first used traditionally.
- Unregulated or inappropriate use of traditional medicines and practices can have negative or dangerous effects. For example, the herb ma huang (ephedra) was marketed as a dietary aid; overdosages led to at least a dozen deaths, heart attacks, and strokes.

There is concern that a growing herbal market and its commercial benefit might pose a threat to biodiversity (the variety and abundance of life on our planet) through overharvesting (if not controlled) of the raw material for herbal medicines and other natural health care products. ♦

Source for article at left: World Health Organization, www.who.int/mediacentre/factsheets/fs134/en, adapted and reprinted by permission. NCCAM is a WHO Collaborating Center for Traditional Medicine.

Position Available:

Director, Integrative Medicine Consult Service at the NIH Clinical Center

NCCAM seeks an outstanding clinician to create and lead an Integrative Medicine (IM) Consult Service at the NIH Clinical Center (CC). The Service will consult on and, as appropriate, treat CC inpatients and outpatients, through IM therapies such as acupuncture, meditation, massage, and Reiki, among others. The appointee will assemble a cadre of attending physicians and fellows, develop a teaching program, establish administrative infrastructure, and manage staff resources. Applicants must have an M.D., D.O., or equivalent degree; board certification in internal medicine, pediatrics, or family medicine; a license to practice a medical discipline in the United States; experience identifying and managing complex medical issues in both inpatient and outpatient settings; and strong leadership and management skills. Formal training and/or experience in IM are highly desirable. For more information (e-mail application is preferred), go to nccam.nih.gov/about/jobs/dim. The deadline is February 28, 2006. NIH and the Department of Health and Human Services are Equal Opportunity Employers.

Research Roundup

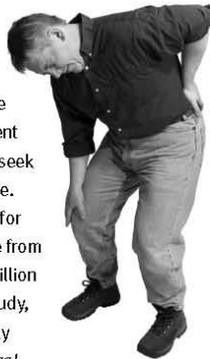
"Research Roundup" presents examples of NCCAM-funded research recently published in peer-reviewed journals listed in the National Library of Medicine's PubMed database.

Integrating CAM and Conventional Medicine

In the past 10 years, CAM has become both more popular with the general public and better accepted by more physicians. It will be some time, however, before CAM is integrated into the mainstream health care system. In a commentary on an article about integrative medicine in the July/August 2005 edition of *Health Affairs*, three authors from NCCAM—Richard L. Nahin, Ph.D., M.P.H.; Carol Pontzer, Ph.D.; and Margaret Chesney, Ph.D.—also observe that the public's CAM preferences are not completely in line with the scientific community's research priorities, and vice versa. More research on CAM therapies is needed, as well as improved communication between the lay public and health professionals. Integrating useful CAM therapies into mainstream medicine holds the potential for "maximizing health care quality," the authors note. However, they see it as a slow process that must rely on solid research into the risks and benefits of CAM therapies.

Comparing Four Approaches for Low-Back Pain

Low-back pain is the second-most-frequent reason that people seek primary medical care. Direct costs of care for this condition range from \$25 billion to \$33 billion each year. In this study, published in the May 2005 issue of *Medical Care*, researchers at the University of California, Los Angeles, led by Gerald F. Kominski, Ph.D., compared costs and clinical outcomes of four different approaches to treating low-back pain: medical care by a primary care physician; medical



care plus physical therapy; chiropractic care (spinal manipulation and other adjustments); and chiropractic care along with one or more additional treatments: heat, cold, ultrasound, or electrical muscle stimulation.

Costs of care (except drug costs) and disability ratings were tracked for 654 patients, whose ratings of disability were similar. Medical care alone was the least expensive treatment, but its cost nearly doubled when physical therapy was added. Chiropractic care and chiropractic plus other methods cost more than medical care alone and did not produce better outcomes than medical care.

Study in Mice of a Formula for Peanut Allergy

More than 3 million Americans are allergic to peanuts and tree nuts. More people die of allergic shock from peanuts than of allergic shock from all other foods. The number of cases of peanut allergies has risen sharply in recent years, and it is an allergy that a person rarely grows out of. Currently, the only way to manage the allergy is to completely avoid peanuts, products containing peanuts (such as peanut oil), or products that may contain traces of peanuts or peanut residue. An earlier NCCAM-supported study indicated that a Chinese herbal formula (FAHF-1) may reduce this allergic reaction and block its life-threatening symptoms in mice. However, the formula was complex, difficult to produce in quantity, and contained two potentially dangerous ingredients. The team—Kamal D. Srivastava, M.Phil., and colleagues at Mount Sinai School of Medicine—developed a simpler formula (FAHF-2) that also cut out those two ingredients. They found that it had the same effects in mice as FAHF-1 and continued to be effective for up to 5 weeks after treatment. Their report appears in the January 2005 issue of the *Journal of Allergy and Clinical Immunology*. ♦

For more findings, see the NCCAM Grantee Publications Database, at nccam.nih.gov/cgi-bin/bibliography.cgi. Sorting by "Publication Date" yields the most recent records first.

Echinacea for Prevention and Treatment of Adults' Colds

On July 28, 2005, the *New England Journal of Medicine* published the results of an NCCAM-funded clinical trial of echinacea for the prevention and treatment of the common cold in adults. The research was conducted by Dr. Ronald Turner, of the University of Virginia School of Medicine; Dr. Rudolf Bauer, Karl-Franzens-Universität, Graz, Austria; and collaborators at Clemson University in South Carolina.

In this study, the research team found that none of three different preparations of the root of *Echinacea angustifolia* at 900 mg per day had significant effects on whether volunteers

became infected with a cold virus, or on the severity or duration of symptoms among those who developed colds. The study included 437 healthy adult volunteers who were assigned at random to receive one of the echinacea preparations or a placebo. (There are critics of this study who believe that the dosage of echinacea used was too low.)

The trial was designed to test if echinacea would help prevent or treat cold symptoms, because this is how echinacea is often used. *Echinacea angustifolia* was chosen as it is one of the species endorsed by the World Health

Organization for treating the common cold. Earlier, smaller studies had found that the three preparations used benefited adults with the common cold, and these preparations represent some of the different ways that echinacea is available and used for colds.

Research on botanicals, including echinacea, presents a number of challenges in terms of determining the product's active elements, standardizing the product, and deciding on an appropriate dosage. Challenges to echinacea research include:

- Determining whether the roots, leaves, flowers, seeds, or stems are the most effective parts of the plant
- Investigating the differences between echinacea species
- Determining the proper dose

It is only after these questions have been answered and standardized echinacea preparations have been developed that additional large-scale studies in people can be conducted.

NCCAM will continue to support research on echinacea. A number of smaller studies are currently under way. This research is being done both because of the public health burden of the common cold and the public's widespread use of echinacea. A recent survey of CAM use by U.S. adults found echinacea is the most commonly used natural product. ❖

A Closer Look at Ayurvedic Medicine

(continued from pg. 2)

In the United States, Ayurvedic medications are regulated as dietary supplements. Thus, they are not required to meet the rigorous standards for conventional medicines. The Centers for Disease Control and Prevention received 12 reports of lead poisoning in 2004 that were linked to the use of Ayurvedic medications. A study published in the *Journal of the American Medical Association* in 2004 found that out of 70 Ayurvedic remedies purchased over-the-counter (all were manufactured in South Asia), 14 (one-fifth) contained lead, mercury, and/or arsenic at levels that could be harmful.¹

Whenever two medications or more (whether Ayurvedic or not) are used together, they may interact in unexpected ways. For example, an Ayurvedic medication called guggul lipid may increase the activity of aspirin in the body, which could lead to bleeding problems.

If you are considering or using Ayurveda as CAM...

- Discuss it with your regular health care provider. This is for your safety and a complete treatment plan.
- Any diagnosis of a disease or condition should be made by a provider with

substantial conventional medical training and experience managing that disease or condition.

- Proven conventional treatments should not be replaced with an unproven CAM treatment.
- Do not try to treat yourself. It is better to use Ayurvedic remedies under the supervision of an Ayurvedic medicine practitioner.
- Ask about the practitioner's training and experience.

Reference

¹ Saper RB, Kales SN, Paquin J, et al. Heavy metal content of Ayurvedic herbal medicine products. *Journal of the American Medical Association*. 2004;292(23):2868-2873.

This article is adapted from NCCAM's Background "What Is Ayurvedic Medicine?"

For More Information

NCCAM Clearinghouse (see pg. 2)
Offers publications, including NCCAM's "What Is Ayurvedic Medicine?" (nccam.nih.gov/health/ayurveda), and database searches. The Clearinghouse does not give medical advice or referrals to practitioners.

PubMed® (an online service that lists citations to articles from scientific and medical journals)

- PubMed Web site: www.ncbi.nlm.nih.gov/entrez
- CAM on PubMed (a subset of PubMed): www.nlm.nih.gov/nccam/camonpubmed.html

CRISP (Computer Retrieval of Information on Scientific Projects) A searchable database of federally funded biomedical research projects, including those supported by NCCAM

- CRISP Web site: crisp.cit.nih.gov ❖

CAM at the NIH:

Focus on Complementary and Alternative Medicine

U.S. DEPARTMENT OF HEALTH AND HUMAN SERVICES

NCCAM, NIH

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Building 31, Room 2B-11

Bethesda, MD 20892-2182

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More Information

NCCAM is continually developing new information products. The following new titles are available on the Web or from the NCCAM Clearinghouse (see pg. 2):

- *Rheumatoid Arthritis and Complementary and Alternative Medicine* (nccam.nih.gov/health/ra)
- *What Is Ayurvedic Medicine?* (nccam.nih.gov/health/ayurveda)
- *Herbs at a Glance* fact sheets: *Milk Thistle, Asian Ginseng, Cranberry, and Ginkgo* (nccam.nih.gov/health/supplements)
- *Do CAM Treatments Help Menopausal Symptoms?* (nccam.nih.gov/health/menopauseandcam)
- *Conference on the Biology of Manual Therapies: Conference Recommendations* (nccam.nih.gov/news/upcomingmeetings/final_recommendations), from a conference cosponsored by NCCAM and held at NIH in June 2005 ♦

To find out about upcoming meetings of the **National Advisory Council for Complementary and Alternative Medicine**, go to nccam.nih.gov/about/advisory/naccam.

NCCAM is cosponsoring a meeting, **"The 'Omics' Revolution,"** that will address transcriptomics, proteomics, and metabolomics in dietary supplement and nutrition research. The date is March 20-21, 2006, in Lihue, Hawaii (www.genomics.uic.edu/index.htm).



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Anne Harrington, Ph.D., Professor for the History of Science, Harvard University, spoke at NIH on October 28, 2005, as part of the NCCAM series *Distinguished Lectures in the Science of Complementary and Alternative Medicine*. Her lecture, "Is Spirituality Good for Your Health? Historical Reflections on an Emerging Research Enterprise," is archived on the Web and may be viewed at www.videocast.nih.gov (click on "Past Events" and use the search function to locate).

D301

'A Closer Look at Ayurvedic Medicine' Article Worksheet

What does the word Ayurveda mean?

What is the aim of Ayurveda?

Summarize the basic beliefs of Ayurveda:

The 4 goals of Ayurvedic treatment are:

1.

2.

3.

4.

Ayurvedic Philosophy

Ayurveda is widely considered to be the oldest form of health care in the world. It was placed in written form over 5,000 years ago and embodies the collected wisdom of sages who carried it forward generation after generation.

'Ayu' means _____ and 'Veda' means _____.

The principle theory in Ayurveda is **balance**. By balancing our lives and constitution we will live a fulfilled life, full of health and vitality.

What is an 'Element' according to Ayurveda?

What are the 5 elements of Ayurveda?

1. _____
2. _____
3. _____
4. _____
5. _____

What is a 'Dosha' according to Ayurveda?

What are the 3 doshas of Ayurveda (list the elements that constitute each dosha)?

1. _____
2. _____
3. _____

Ayurveda & Western Approach to Health

	Western Medicine	Ayurveda
Philosophical Approach	Reductionist	Holistic
Individual Focus	Body alone, sometimes mind	Body, mind, emotion & soul
Goals	Cure immediate illness, treat symptoms	Maintain Health & Prevent Illness
Patient Participation	Passive receiver	Active Contributor – self-healing
Nature of Disease	Undesirable entity	Necessary Process
Cause of Disease	Environmental – pathogens	Personal – imbalance with <i>natural intelligence</i>
Image of Physician	Expert	Guide
Methods of Treatment	Drugs, Surgery	Lifestyle change, diet change, herbs
Nature of Treatments	Standardized – targets disease	Individualized – unique for dosha
Nature of Diagnosis	Quantitative – test results	Qualitative – subjective patient report & intuition
Body-Mind Relationship	Separate – mental illnesses cured separate	Interconnected – both affect each other

Source: Ayurvedic Herbalism, by Daniel Lim, 2006: <http://www.uvm.edu/~dlim/Ayurveda/comparison.html>

Learning Styles

Learning Style	Auditory	Visual	Kinesthetic
Learning Description	Learn quickly, but forget easily	Strong, sharp memory	Are slow to learn, but retain knowledge
How to Learn Best?	Write things down, carry an organizer	Refer to charts, graphs & pictures	Association – stories that relate
Good Technique	Listen while reading along	Write down information and draw pictures	Relate information to own experience – word /concept association
Dosha	Vata	Pitta	Kapha

What learning style are you?

Let's determine your learning style by understanding your dosha type, which is your body-mind constitution according to Ayurveda. Ayurveda is the traditional medicine system of India, also known as the "science of life", and is the foundation for Yoga.

See the following page for your Dosha quiz.

Dosha Quiz

	Vata	Pitta	Kapha
Frame	I am slender, lanky, and with prominent joints & thin muscles	I am of medium build, with good muscle development	I am round and my frame is thick or stout
Weight	I lose weight easily and may often forget to eat	I gain and lose weight easily if I choose. My weight is moderate.	I have difficulty losing weight, and gain weight easily
Appetite	My appetite varies each day. I tend to eat quickly.	I find it difficult skipping meals. I have a strong digestion and can eat most things.	I enjoy eating, but can easily skip a meal. My digestion is slow.
Complexion	My skin tends to be dry and rough, particularly in the Winter.	My skin is soft, warm, ruddy and prone to irritation.	My skin tends to be oily, thick, and smooth.
Hair	My hair tends to be dry, or frizzy.	My hair is fine or thin, and reddish, with a tendency towards early thinning or graying.	I have abundant, thick, wavy and oily hair.
Joints	My joints crack easily, are thin and prominent.	My joints are loose and flexible.	My joints are large, soft and well cushioned.
Sleep Pattern	I wake easily and may have difficulties getting to sleep due to my active mind.	I am a sound sleeper, usually feeling well rested in the morning.	My sleep is deep and I tend to wake slowly in the morning.
Body Temp. & Weather	I prefer hot weather. My hands and feet are usually cold.	I prefer cooler weather. I am usually warm, regardless of the season.	I can handle both warm and cool environments, but do not like cold, wet days.
Temperament	I like change, to be active and "on the go". It is sometimes hard to sit still. I tend to walk quickly.	I am purposeful and enjoy competitive activities. I walk with purpose, to get where I am going.	I am easy going and prefer leisurely activities. I enjoy supporting others. I walk at a slow, leisurely pace.
Under stress...	I become anxious and/or restless. I am easily excited.	I become irritable and/or intense and critical.	I become withdrawn and/or depressed. It takes a lot to stress me out.

TOTAL

My Dosha

According to Ayurveda, in nature, 5 elements exist:

1. Space – Akasha
2. Air – Vayu
3. Fire – Agni
4. Water – Apas
5. Earth – Prithvi

These 5 elements combine to form 3 doshas:

1. Vata – space & air
2. Pitta – fire & water
3. Kapha – water & earth

It is this **tri-doshic** theory that is the cornerstone of Ayurvedic Philosophy & understanding. These doshas combine to make up our 'nature' or 'constitution'. In Sanskrit (Ayurvedic language) this is called **prakriti**.

Each individual has a unique balance of these doshas. This balance is formed at birth and must be balanced throughout life to maintain health.

Vata

Balanced – lively and creative

Imbalanced – anxiety, insomnia, dry skin, constipation, difficulty focusing

Pitta

Balanced – warm, friendly, disciplined, good leader and speaker

Imbalanced – compulsive, irritable, indigestion, inflammatory conditions

Kapha

Balanced – sweet, supportive, stable

Imbalanced – sluggish, weight gain, sinus congestion

Ayurveda Theory & Practice

Doshas & Constitution

According to Ayurveda, doshas are the combination of the 5 elements (earth, air, fire, water and space), which make up the body-mind constitution of an individual. The dosha constitution (*prakriti*) is innate and determined at the time of conception.

Based on the attributes of an individual's innate constitution, imbalance may occur. The primary goal of Ayurveda is to create balance in the doshas, thereby bringing balance to the body-mind and providing the individual with a complete experience of bliss.

	VATA (vuh-tuh)	PITTA (pih-tuh)	KAPHA (kuh-phuh)
Elements	Space & Air	Water & Fire	Water & Earth
Main seat	Head	Stomach & Small Intestines	Bowels
Season	Winter	Summer	Spring
Characteristics (Douillard, pp. 40-41)	Light, thinner build Performs activity quickly Tendency toward dry skin Aversion to cold weather Irregular hunger and digestion Quick to grasp new information, also quick to forget Tendency toward worry Tendency toward constipation Tendency toward light and interrupted sleep	Moderate build Performs activity with medium speed Aversion to hot weather Prefers cold food/drinks Sharp hunger and strong digestion Can't skip meals Medium time to grasp new information Average memory Reddish hair and complexion Good public speakers Tendency toward irritability and anger Enterprising and sharp in character	Solid, heavier build Greater strength Greater endurance, slow and methodical in activity Oily, smooth skin Slow digestion, mild hunger Tranquil, steady personality Slow to grasp new information, slow to forget Slow to become excited or irritated Sleep is heavy and long Hair is plentiful, thick, and wavy

Imbalance**(Douillard, pp. 42-43)**

Dry or rough skin

Insomnia

Constipation

Fatigue

Headaches

Intolerance of cold

Underweight or losing weight

Anxiety, worry and restlessness

Attention Deficit with Hyperactivity Disorder

Rashes

Inflammatory skin conditions (including acne)

Stomach aches

Diarrhea

Controlling and manipulative behavior

Visual problems or burning in the eyes

Excessive body heat

Hostility, irritability

Excessive competitive drive

Oily skin

Slow digestion

Sinus congestion

Nasal allergies

Asthma

Obesity

Skin growths

Possessiveness, neediness

Apathy

Depression

Spaciness

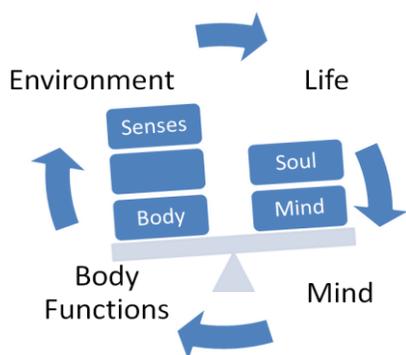
Difficulty paying attention

Ayurvedic Psychology

What is Ayurvedic Psychology?

There are 2 aspects to Ayurvedic Psychology:

1. Balance of body, mind, senses and soul
2. Relationship of life and mind to body functions and external environment



	Eastern Psychology	Western Psychology
Introduction	Philosophy, religion and science. Application in daily life are never separate.	Scientific psychology is devised with a sharp division between mind and body; material and spiritual components
Orientation	Self-realisation, Self-understanding, Being. Knowledge is that which liberates.	Analysing, gathering knowledge. Knowledge is power.
Man & Society	Balance with other beings, society and the universe.	Personality growth of man.
Goals	Harmony, social integration, well-being	Self-sufficiency
Consciousness	7 different levels	Wakeful state
Approach	Integrated, subjective, moralistic, experiencing reality	Separation between subject and object. Objective, value-free, experimental

Ayurvedic Psychology

Meditation Exercise

Meditate for 10 or more minutes on the following questions:

- Who am I?
- What is the purpose of my life?
- What is my understanding about myself – how do I view myself?

After your meditation, complete the questions:

Who am I?

What is the purpose of my life?

What is my understanding about myself?

Ayurvedic Psychology

Becoming Balanced – Understanding Our Role in Life – Living in Bliss

What can we do?

- Pay attention to our **strengths and weaknesses**
- Embrace and honor personal, **innate rhythms**
- Develop **self-love**
- Stop judging ourselves

Results in:

- Letting go of excesses in diet and emotional baggage
- Understanding of interaction with our environment



“Knowing others is wisdom.

Knowing yourself is enlightenment.”

~ Tao Tzu

Practicum Teaching



Practicum Teaching

Description

Each student will be required to teach 4 classes (at least 2 independent teachings). The Instructor will evaluate the practicum teaching by filling out the form provided (1 provided for each student) and providing a copy to the student.

After completing this topic, the Yoga Training Student will be prepared and confident to teach independently outside of the Yoga Teacher Training program.

SAMPLE Student Class Instruction Evaluation

Student Name: _____

Teacher Name: _____

Program Dates: _____

Date	Style Taught	Voice Quality	Ambiance	Sequencing	Overall Presentation & Comments
Class #1					
Class #2					
Class #3					
Class #4					

Business Practices & Class Promotion



Business Practices & Class Promotion

Description

Teaching Yoga classes requires self-promotion and a basic understanding of business practices. As a teacher, you may work at a studio or teach independently. Promotion and planning are keys to teaching a successful class.

Areas Covered

- Starting a Yoga Studio
- Business Plan
- Promoting Your Classes

Learning Objectives

After completing this topic, the Yoga Training Student will be:

- Clear in their understanding of current business standards for Yoga.
- Able to provide information on how to start their own Yoga business.
- Confident in their ability to promote their Yoga classes.

Top Ten Things to Consider when Starting a Yoga Studio

By Lipper, ABCs of Yoga 2009

Source: <http://www.abc-of-yoga.com/info/considerations-yoga-studio.asp>

Would you walk into a restaurant you had never been to before and tell the waiter "I just want some hot food, and by the way, it doesn't matter what it costs!" Most people think this is ridiculous. But honestly, it is not that different when someone with years of experience as a Yoga instructor decides to open a studio, but does not really want to know about the business side of things.

I know you want to share your practice with others so that they also may benefit, but please believe me when I tell you that you will be able to impact many more people's lives if you choose to learn a little about business before starting your own studio.

One of the first things a client planning to open a Yoga studio will often tell me is how many years they have been practicing Yoga. They go on to elaborate on the school they went to and what other Yoga experience they have.

I honor and admire this kind of experience and the discipline it takes to acquire it.

At the same time, it's my job to point out that if they primarily want to focus on the teaching and practice of Yoga, then opening a studio is probably not for them. If you're shocked, thinking "What background could be better than years of experience with Yoga?!", then this article is for you.

Running a business successfully involves far more than just being good at Yoga. In fact, in a recent conversation with the founder/director of one of the largest and most successful Yoga studios in Baltimore, she revealed that she's not even an instructor. She emphasized that she is a businesswomen who loves Yoga.

Business is a lot more than just giving a service or product to a customer. It has a whole "behind-the-scenes" part that we don't usually see when we walk in the front door. Business is about financial projections, strategic planning, marketing, sales, budgeting, facility maintenance, hiring, sub-contractors, bookkeeping, and so much more.

If you are someone who is willing to learn about these things (and you don't need to be an expert, but you do need to have a working understanding of them), then maybe opening a studio is for you. It can be a wonderfully rewarding and fulfilling experience. It can truly be the fulfillment of a dream for many.

However, understanding what is really involved before starting out is essential to success. Here are some things to ask yourself before diving into opening a studio.

Consideration #1: Are you willing to work long hours in the beginning? Every **small business owner**



will tell you about the late nights and weekends spent on building a business from scratch. It's just plain hard work. But, it has great freedom as well. If you're not sure about this, consider buying an established studio, or even a Yoga franchise.

Consideration #2: Are you comfortable learning about finances, budgeting and bookkeeping? For better or worse, money is the lifeblood of every business. Without it, the business fails instantly. To succeed, you need to have a moderate handle on finances. This means knowing how much you earn each month, how much you spend, how much you owe and how much is owed to you.

It also means knowing how much you'll need to earn each month to pay operating expenses (rent, electricity, etc.), payroll (paying employees) and to pay yourself (you need to eat too!). It also means projecting this for the next year, and figuring out how the studio is going to earn this much money (how many students you'll need, private sessions, etc.) This kind of planning is essential for success.

Consideration #3: Are you able to accept that business will never be entirely smooth, but rather that it is wrought with some degree bumps and potholes, and that is just part of owning a business? It is estimated that an average U.S. business faces a "crisis" three to four times per year. This might be a key employee quitting, an IRS audit, a major unexpected expense, etc.

In addition, there are "daily hassles." An instructor is late, someone's check bounced, the stereo doesn't work and so on. This is just part of business. And, as the owner, much of it will be your problem to deal with (until you grow enough to hire a manager, then someone else will worry for you). See it as a wild and exciting adventure that let's you share an amazing gift with the world, and you'll be fine!

Consideration #4: Do you have at least 50% more money available than it seems like you'll need to get started? Most small businesses underestimate their expenses (and overestimate profits) for the first few years. It is rare that running any **small business** (at least to start with) costs what you expect. It always seems to be more.

This is because there are numerous unexpected and miscellaneous expenses. Everything from having the floor polished to paying business taxes to buying a new phone system. It all adds up. Plan ahead for this one, and you won't be surprised.

Consideration #5: Are you willing to learn about marketing, or do you have the money to hire a professional marketer who will do this for you? I know, marketing makes you think of tele-marketers and used car salesmen. These are just poor examples of marketing, just as a Big Mac is a poor example of gourmet food, yet it is still food (technically).

Marketing simply means letting people whose lives could benefit from Yoga know that you have something that would really help them. If you don't, you not only miss out on business, but you sell them short of having this benefit in their life. Imagine if you had a flat tire and were having a hard time changing it, and a tow truck was driving by, but he didn't stop because he felt it would be too pushy to ask you to pay him to help you change your tire!

People miss out on something they want and need when they don't know about the awesome experience your studio could offer them. Letting them know about this is what true marketing is.

Consideration #6: Can you accept that while Yoga may incorporate energy, spirit and flow, running a business adds a new kind of energy to the mix: money. If you believe your practice is

above needing to worry about money, you may be reassured to know that you are not alone. What may be less reassuring is that very few studio owners who hold this perspective stay in business for more than a couple of years.

Perhaps in an ideal world, this would be different, but here, now, today, money is a part of our life. Like other forms of energy, money is simply a way to create change. This may take the form of having a new studio floor put in, donating to charity, or paying your phone bill.

Money is really just another form of energy. And it is the form that every business today requires to exist. We don't need to worship it, just view it as an important resource. Just as a car needs gas to run, a business needs money. I wish my car ran on something other than gas, but for the time being, I accept that this is how it works. Such is the case that a studio is a business and needs money to operate.

Consideration #7: Are you really passionate, not just about practicing Yoga, but about sharing the art of Yoga with others? Running a Yoga studio is about sharing your practice with others. Many of your students will probably be novices. Some will do things that make you cringe, others will make you proud to have made their mastering the art possible.

In running a studio, you will be quickly frustrated if you are not comfortable offering [Yoga for Beginner](#), to people who like Yoga but do it poorly and people who don't take it seriously, as well as those that are a pleasure to watch practice.

Consideration #8: Are you willing to make mistakes and learn from them? Success is about mistakes. Just as Thomas Edison tried over a thousand different materials for the filament of the light bulb before discovering one that worked, such is business.

Success is not about doing it perfectly the first time – striving for this leads to mediocrity. Success is made of trying, failing and learning; then taking what you learned and doing it better the next time.

Sometimes this approach is referred to as "Fire...Aim...Fire...Aim..." If you're a perfectionist, running a business may be very frustrating to you. Business is very imperfect, and those who are most successful at it, and who find it most fulfilling, are those who truly understand that things just need to be "good enough" and not perfect.

Consideration #9: Are you able to do this without destroying your personal life, should it fail? While no one plans for a **new business** to fail, and it's certainly the last thing you want to think about, it does sometimes happen. Plan your divorce while you are still in love.

In other words, you need to design an exit strategy for the business in the beginning. You don't want to lose your house and have to declare bankruptcy if things don't pan out. Do your best to make sure you can personally survive even if the business does not. If you can't, then this may not be the best time to start a studio, or maybe finding a partner or investor to share the burden would help. There are many creative solutions that could work for you.

Consideration #10: Are you willing to make a thorough **business plan**? I believe this is the single most important item on the list. The business plan doesn't need to be in the form a bank needs to lend you money, but it should be complete.



It is unfortunately all too true that "failing to plan is planning to fail." A real business plan outlines the way your studio will operate. It defines the kind of people who will come to your classes and private sessions, it estimates how many clients and students you need each month in order to pay the bills. It is like having a map with you when you are on a long road trip.

By the way, the reason that banks want to see [a business plan](#) before lending money is because they know that most businesses that don't have one will end up failing, and they don't want to lend money if they might not get paid back. Doing a business plan isn't hard (I frequently guide my clients through this process. There are also numerous books available on the subject at your local bookstore). However you do it, make sure you have a plan.

In Conclusion:

These are among the most important things I believe someone should consider when opening a studio. Take your time, plan it out, then, if it still looks and feels right for you, take the leap.

Owning a studio can be one of the most rewarding things there is. My very best wishes for you on this exciting adventure.

Register online for the free expert guide "Seven Biggest Mistakes Yoga Studios Make in their Business" to find out what you can do to start improving your business today. There's no obligation, and you have everything to gain, not the least of which is your peace of mind.

"Wherever your journey takes you, may you find peace, fulfillment and success."

Al Lipper is the founder of [Centered Business](#) and [business coach](#) for Yoga studios. He helps studio owners who are struggling to grow their new or existing Yoga business by bringing expert knowledge and comprehensive experience to your unique situation, to help you define your studio vision and get you on track and moving forward. He offers a 100% unconditional happiness guarantee and unlimited support as his commitment to your success. Register online for free monthly tips on running your Yoga studio more easily and with less hassle. Centered Business is all about helping you get to wherever you want to go!

Starting a Yoga Studio – Business Plan Assignment

Yoga Studio Name

Business Description

What will your business look like? What services will you offer, where will it be, who will teach etc?

Industry & Market Analysis

Brief summary of what kind of industry & market is out there for Yoga in your location. Is there room for you?

Marketing Plan

How can you market your services?



Operations Plan

How will your business be run? When will it start? Provide a timeline for business activities

Financial Plan

How will you finance your business?

Executive Summary

Summarize your entire business plan – make it motivating. Why would someone be interested in your plan?

Asanas

Adept's Pose

Siddhasana

Basic Seated

p.176 of *Hatha Yoga Illustrated*



MARTY SCONDUTO

Alignment

Benefits

Precautions

Modifications/Props

Arm Pressure Pose

Bhujapidasana

Intermediate Arm Balance



Alignment

Benefits

Precautions

Modifications/Props

Bharadvaja's Twist

Bharadvajasana

Bharadvaja – A legendary seer

Basic Seated Twist



Alignment

Benefits

Precautions

Modifications/Props

Big Toe Pose

Padangusthasana

Intermediate Forward Bend



Alignment

Benefits

Precautions

Modifications/Props

Boat

Navasana

Nava - Boat

Basic Seated Balance

p.64 of *Hatha Yoga Illustrated*



CHRIS ANDRE

Alignment

Benefits

Precautions

Modifications/Props

Bound Angle

Baddha Konasana, Bhandrasana

Baddha - Bound, Kona - Angle

Basic Seated Hip/Groin Stretch



Alignment

Benefits

Precautions

Modifications/Props

Bound Lotus

Baddha Padmasana

Baddha - Bound



Alignment

Benefits

Precautions

Modifications/Props

Bow

Dhanurasana

Dhanu - Bow

Basic/Intermediate Backbend
p.108 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Bridge

Setu Bandahasana

Setu - Bridge, Bandha - Lock

Basic Supine Inversion

p.106 of *Hatha Yoga Illustrated*



DAVID MARTINEZ

Alignment

Benefits

Precautions

Modifications/Props

Camel

Ustrasana

Ustra - Camel

Basic Kneeling Backbend

p.104 of *Hatha Yoga Illustrate*



CHRIS ANDRE

Alignment

Benefits

Precautions

Modifications/Props

Chair

Utkatasana

Utkata - Powerful

Basic Standing Pose

p.46 of *Hatha Yoga Illustrated*



CHRIS ANDRE

Alignment

Benefits

Precautions

Modifications/Props

Child

Balasana

Bala - Child

Basic Kneeling Forward Bend (Resting)

p.194 of *Hatha Yoga Illustrated*



ROBY EARNSHAW

Alignment

Benefits

Precautions

Modifications/Props

Cobra

Bhujangasana Bhujana - Serpent

Basic Prone Backbend
p.100 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Cow Face

Gomukhasana

Go - Cow, Mukha - Face

Intermediate Hip and Shoulder Opener

p.168 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Crane

Bakasana

Baka - Crane

Intermediate Arm Balance
p.82 of *Hatha Yoga Illustrated*



MARTIN SCONDUTO

Alignment

Benefits

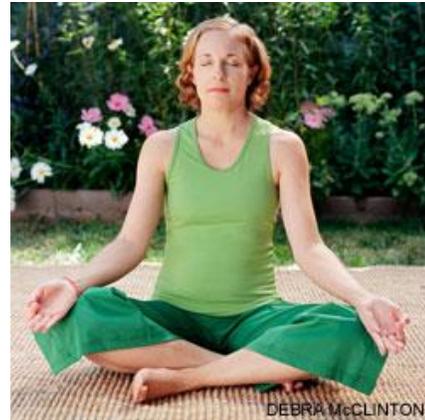
Precautions

Modifications/Props

Cross Legged

Sukhasana

Basic Seated Pose



Alignment

Benefits

Precautions

Modifications/Props

Dolphin

Shishulasana

Intermediate Inverted Arm Support



DAVID MARTINEZ

Alignment

Benefits

Precautions

Modifications/Props

Downward Dog

Adho Mukha Shvasana

Adho - Down, Mukha - Face, Svana - Dog

Intermediate Inverted Arm Support

p.30 of *Hatha Yoga Illustrated*



MARTY SCONDUTO

Alignment

Benefits

Precautions

Modifications/Props

Eagle Pose

Garudasana

Garuda - Eagle

Asymmetrical Standing Balance

p.58 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Ear Pressure Pose

Karnapidasana

Karna – Ear, Pidana - Pressure

Intermediate Inverted Forward Bend



Alignment

Benefits

Precautions

Modifications/Props

Eight-Angle Pose

Astavakrasana

Asta – Eight, Vakra – Bent, Curved



CHRIS ANDRE

Alignment

Benefits

Precautions

Modifications/Props

Embryo

Pindasana



Alignment

Benefits

Precautions

Modifications/Props

Extended Hand-To-Big-Toe

Utthita Hasta Padangustasana

Utthita – Extended, Hasta – Hand

Pada – Foot, Angusta – Big Toe

Intermediate Asymmetrical Standing Balance

p.68 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Extended Side Angle

Uthita Parsvakonasana

Uthita – Extended, Parsva – Side, Kona – Angle

Basic Lateral Stretching

p.32 of *Hatha Yoga Illustrated*



RORY EARNSHAW

Alignment

Benefits

Precautions

Modifications/Props

Extended Triangle

Uthita Trikonasana

Uthita – Extended, Hasta – Hand
Trikona - Triangle

Basic Hip Opening Standing Pose

p.34 of *Hatha Yoga Illustrated*



RORY EARNSHAW

Alignment

Benefits

Precautions

Modifications/Props

Fire Log Pose

Agnistambhasana

Agni - Fire

Intense Seated Stretch



Alignment

Benefits

Precautions

Modifications/Props

Fish



Matsyasana

Matsya - Fish

Basic Supine Backbend

p.114 of *Hatha Yoga Illustrated*

Alignment

Benefits

Precautions

Modifications/Props

Forward Bend (Seated)

Pashchimottanasana

Paschima - West, Uttana - Stretch

Basic Seated Forward Bend

p.136 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Frog

Bhekasana

Manduka - Frog

Basic Seated Hip Opener



Alignment

Benefits

Precautions

Modifications/Props

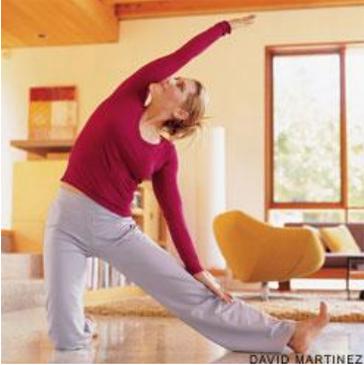
Gate Pose

Parighasana

Parigha – Beam Used as a Gate Lock

Basic Kneeling Side Bend

p.50 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Half Bound Lotus

Ardha Baddha Padmottanasana

Intense Forward Bend



Alignment

Benefits

Precautions

Modifications/Props

Half Bound Lotus Seated

Ardha Baddha Padma Paschimottanasana

Intense Seated Forward Bend



Alignment

Benefits

Precautions

Modifications/Props

Half Locust

Ardha Shalabhasana

Shalabh - Locust

Basic Prone Backbend

p.110 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Half Lord of the Fishes

Ardha Matsyendrasana

Ardha – Half, Matsyendra – King of the Fish

Intense Seated Twist



CHRIS ANDRE

Alignment

Benefits

Precautions

Modifications/Props

Half Moon

Ardha Chandrasana

Ardha – Half, Candra - Moon

Intermediate Balance

p.74 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Handstand

Adho Mukha Vrksasana

Mukha – Face, Adho – Downward
Vrksa – Tree

Advanced Inverted Arm Support



DAVID MARTINEZ

Alignment

Benefits

Precautions

Modifications/Props

Headstand

Sirsasana

Sirsa - Head

Intermediate Inverted Arm Support

p.96 of *Hatha Yoga Illustrated*



RORY EARNSHAW

Alignment

Benefits

Precautions

Modifications/Props

Head-to-Knee Forward Bend

Janu Sirsasana

Janu – Knee, Sirsa – Head



Intermediate Seated Forward Bend

p.140 of *Hatha Yoga Illustrated*

MARTIN SCONDUTO

Alignment

Benefits

Precautions

Modifications/Props

Hero

Virasana

Vira - Hero

Basic Kneeling Pose

p.162 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Heron

Krounchasana

Intermediate Seated Stretch
p.174 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Intense Side Stretch

Parsvottasana

Parsva - Side, Ut - Intense, Tan - Stretch

Basic Asymmetrical Forward Bend

p.54 of *Hatha Yoga Illustrated*



RORY EARNSHAW

Alignment

Benefits

Precautions

Modifications/Props

Inverted Staff Pose

Vasisthasana

Vasistha – Most Excellent

Basic One-Arm Balance

p.80 of *Hatha Yoga Illustrated*



MARTIN SCODUTO

Alignment

Benefits

Precautions

Modifications/Props

Knee-down Twist

Supta Matsyendrasana

Supta - Reclining, Matsya - Fish, Indra - Ruler

Basic Asymmetrical Twist



Alignment

Benefits

Precautions

Modifications/Props

Legs-Up-the-Wall

Viparita Karani

Viparita – Inverted, Karani - Action

Basic Supine Inversion

p.94 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Locust

Salambhasana

Salabha - Locust



Basic Symmetrical Backbend

p.110 of *Hatha Yoga Illustrated*

Alignment

Benefits

Precautions

Modifications/Props

Lotus

Padmasana

Padma – Lotus

Intermediate Symmetrical Seated Pose

p.156 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Lord of the Dance

Natarajasana

Nata – Dancer, Raja – King

Advanced Backbending Standing Balance

p.72 of *Hatha Yoga Illustrated*



CHRIS ANDRE

Alignment

Benefits

Precautions

Modifications/Props

Marichi's Pose (A, B, C & D)

Marichyasana

Marichi – The Father of Humanity

Intermediate Seated Forward Bend



Alignment

Benefits

Precautions

Modifications/Props

Monkey Pose

Hanumanasana

Hanumat – Having Large Jaws (monkey-chief)

Advanced Seated Split



RORY EARNSHAW

Alignment

Benefits

Precautions

Modifications/Props

Mountain

Tadasana

Tada - Mountain

Basic Standing Pose

p.28 of *Hatha Yoga Illustrated*



DAVID MARTINEZ

Alignment

Benefits

Precautions

Modifications/Props

Noose

Pasasana

Pasa - Noose

Basic Squatting Twist



Alignment

Benefits

Precautions

Modifications/Props

King Pigeon

Kapotasana

Kapota - Pigeon

Intermediate Symmetrical Backbend



Alignment

Benefits

Precautions

Modifications/Props

Peacock

Pincha Mayurasana

Pinca – Feather, Mayura - Peacock

Advanced Inverted Arm Support

p.84 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Pigeon

Eka Pada Rajakapotasana

Eka - One, Pada - Leg
Raja - King, Kapota - Pigeon



Basic Asymmetrical Lunge
p.118 of *Hatha Yoga Illustrated*

MARTY SCONDUTO

Alignment

Benefits

Precautions

Modifications/Props

Plank

Phalakasana



Basic Prone Arm Balance

DAVID MARTINEZ

Alignment

Benefits

Precautions

Modifications/Props

Plow

Halasana

Hala - Plow



Basic Inverted Supine Forward Bend

p.92 of *Hatha Yoga Illustrated*

RORY EARNSHAW

Alignment

Benefits

Precautions

Modifications/Props

Reclining Hero

Supta Virasana

Supta – Reclining, Vira - Hero

Intermediate Reclining Groin Stretch

p.182 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Revolved Triangle

Parivrtta Trikonasana

Parivrtta – Revolving, Trikona - Triangle

Intermediate Twisting Asymmetrical Standing Pose

p.44 of *Hatha Yoga Illustrated*



RORY EARNSHAW

Alignment

Benefits

Precautions

Modifications/Props

Revolved Side Angle

Parivrtta Parsvakonasana

Parivrtta – Revolving, Parsva – Side, Kona - Angle

Advanced Rotate Asymmetrical Standing Pose

p.42 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

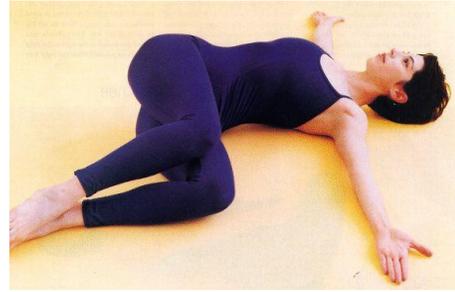
Modifications/Props

Revolving Twist

Jathara Parivartanasana

Jathara – Stomach, Parivrtti - Twisting

Intermediate Supine Twist



Alignment

Benefits

Precautions

Modifications/Props

Shoulderstand

Salamba Sarvangasana

Sarva – All, Anga - Limb

Intermediate Supine Inversion

p.90 of *Hatha Yoga Illustrated*



RORY EARNSHAW

Alignment

Benefits

Precautions

Modifications/Props

Sphinx Pose



Naraviralasana

MARTIN SCONDUTO

Alignment

Benefits

Precautions

Modifications/Props

Staff Pose

Dandasana

Basic Seated Extension

p.170 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Standing Forward Bend

Uttanasana

Ut - Intense, Tan - Stretch

Basic Forward Bend

p.138 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Standing Split

Urdhva Prasarita Eka Pada



Alignment

Benefits

Precautions

Modifications/Props

Three-Limbed Forward Bend

Trianga Mukhaikapada Paschimottanasana



RORY EARNSHAW

Alignment

Benefits

Precautions

Modifications/Props

Tortoise

Kumasana

Kurma – Tortoise

Advanced Seated Forward Bend



Alignment

Benefits

Precautions

Modifications/Props

Tree

Vrkshasana

Vrksa - Tree

Basic Asymmetrical Standing Balance

p.60 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Upward Bow

Urdhva Dhanurasana

Urdha – Upward, Dhanu - Bow

Intermediate Inverted Backbend

p.112 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Upward-Facing Dog

Urdhva Mukha Svanasana

Urdha Mukha – Face Upward, Svana – Dog

Intermediate Backbending Arm Support

p.102 of *Hatha Yoga Illustrated*



DAVID MARTINEZ

Alignment

Benefits

Precautions

Modifications/Props

Upward Lotus

Urdhva Padmasana

Urdha – Upward, Padmasana - Lotus



Alignment

Benefits

Precautions

Modifications/Props

Upward Plank

Purvottanasana

Purva – Front, Ut – Intense, Tan - Stretch

Basic Backbending Arm Support

p.78 of *Hatha Yoga Illustrated*



MARTIN SCODUTO

Alignment

Benefits

Precautions

Modifications/Props

Warrior I

Virabhadrasana

Virabhadra – Fierce Warrior

Intermediate Standing Backbend

p. 40 of *Hatha Yoga Illustrated*



RORY EARNSHAW

Alignment

Benefits

Precautions

Modifications/Props

Warrior II

Virabhadrasana

Virabhadra – Fierce Warrior

Intermediate Standing Backbend

p.36 of *Hatha Yoga Illustrated*



CHRIS ANDRE

Alignment

Benefits

Precautions

Modifications/Props

Warrior III

Virabhadrasana

Virabhadra – Fierce Warrior

Intermediate Standing Backbend

p.70 of *Hatha Yoga Illustrated*



CHRIS ANDRE

Alignment

Benefits

Precautions

Modifications/Props

Wide-Angle Seated Forward Bend

Upavistha Konasana
Upavistha – Seated, Kona - Angle

Intermediate Seated Forward Bend
p.144 of *Hatha Yoga Illustrated*



Alignment

Benefits

Precautions

Modifications/Props

Wide-Legged Forward Bend

Prasarita Padottanasana

Pada – Foot, Ut – Intense, Tan – Stretch



RORY EARNSHAW

Basic Forward Bend

p.48 of *Hatha Yoga Illustrated*

Alignment

Benefits

Precautions

Modifications/Props

Wild Thing

Camatkarasana



Alignment

Benefits

Precautions

Modifications/Props

Course Evaluations



Midway Evaluation

Student Name: _____

Phone #: _____ E-mail: _____

Program Dates: _____

Instructor Name(s): _____

Please evaluate the Yoga Teacher Training Course that you have just completed by checking the appropriate box (✓):

	Not at All	Some what	Yes	Very	N/A
1. Did the course meet your expectations?					
2. Do you feel that the information provided was thorough and complete?					
3. Were the methods of instruction helpful, applicable and interesting?					
4. Was the course paced appropriately?					
5. Was the course environment (location and amenities) conducive to learning?					
6. Did you find the course binder to be thorough, accurate and complete?					
7. Was your course instructor(s) well prepared?					
8. Was your course instructor(s) responsive to your learning needs?					

What were the most positive aspects of the course? _____

What do you feel can be improved upon? _____

Do you have any additional comments or questions? _____



Final Evaluation

Student Name: _____

Phone #: _____ E-mail: _____

Program Dates: _____

Instructor Name(s): _____

Please evaluate the Yoga Teacher Training Course that you have just completed by checking the appropriate box (✓):

	Not at All	Some what	Yes	Very	N/A
1. Did the course meet your expectations?					
2. Do you feel that the information provided was thorough and complete?					
3. Were the methods of instruction helpful, applicable and interesting?					
4. Was the course paced appropriately?					
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7. Was your course instructor(s) well prepared?					
8. Was your course instructor(s) responsive to your learning needs?					

What were the most positive aspects of the course? _____

What do you feel can be improved upon? _____

Do you have any additional comments or questions? _____

