

TRAINING MANUAL

200 HOUR



EAST + WEST

May all beings be happy.
May all beings be healthy.
May all being enjoy their life.
OM SHANTI SHANTI SHANTI.



Dear fellow seeker,

In October 2012, I was sitting where you are now. I had just taken an utterly irrational risk, leaving my life to travel across the world to India. Searching for something I knew I had lost without knowing what it was, I came across something most unexpected. What I found I cannot easily describe. I am confident, however, that these teachers can show you.

What is it that drew you here? From the outset, it may appear merely a coincidence that we are meeting. Perhaps you were drawn to our fancy website. Perhaps you wanted to meet an Indian teacher. Or perhaps “coincidence” is spirit’s way of staying anonymous.

Somewhere inside you, there is a small, persistent voice, a tiny whisper, silently advocating for a version of your life that is profoundly beautiful. This voice is yours and yours alone, what it says can only be known by you. Above all, during your time here I hope you learn to listen to that voice. It starts small. As you begin listening, it works deeper and deeper inside you, cracks your heart open and changes the way you see and think and feel. Suddenly you begin hearing it everywhere. It guides you, gives you a sense of value, it sets a standard your world must live up to. In a world of suffering, the chance we have to raise our lives up to our ideals is slim, and following this voice is our only shot. It is a tiny piece of god’s magic left behind for us, a trail of breadcrumbs that lead us back. As you begin unearthing it from heaps of fear and doubt and other voices, its secret’s unhinge, the whispers grow louder; suddenly you look up and it’s surrounding you wherever you are.

Yoga is a method of finding that voice again. It’s not about outward appearances but inward significance. A grandness within yourself, a glimpse of complete unity only you will understand, in whose presence a new life will bloom out from. This practice, it alters our very grain of reality, raises us above the surface of life and allows us to know who we truly are. If it guides you, you will live forever with the highest expectations of life. And despite the truth that life is short and filled with pain, it gives us a tiny glimpse of something eternal. Dedicating your life to this path, you will have a small, bright part knowing you participated. And you will smile inside as you meet others doing the same. This beauty, this whisper, it exists and will keep on existing, you will cherish it and live by it and help others find theirs too. That is the path of the yogi. Yoga is a gift, the greatest gift. When you find it, no one can ever take it away from you.

With this, I feel I have something urgent to say to you, and I wish to say it as if I were sitting there in the room with you. These practices work. And you can trust these teachers to help you rediscover that tiny voice inside you. Lay yourselves at their feet and you will be given something more valuable than anything on earth. From every cell of my existence to yours, I hope you enjoy this training.

Adam Carney, Founder East+West

DISCLAIMER

This manual has been prepared purely for educational purposes and is not intended to be used to replace professional medical care. East+West and its teachers are not liable for any misuse of this manual, including injuries. Please always seek professional advice and/or consult a doctor before undertaking any yoga practices.

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WELCOME TO YOUR YOGA TEACHER TRAINING

THE START OF YOUR 200 HOUR JOURNEY INTO TEACHING AND LIVING A YOGIC LIFE

It is our greatest pleasure to welcome you to this yoga teacher training. This manual is a distilled collection of thousands of years of wisdom from both East & West.

You'll notice this manual is rather light on words; indeed this is intentional. Learning yoga is not like learning in a classroom. Rather than studying it conceptually like math or science, everything in yoga is to be applied directly to your life. You learn by testing the concepts on yourself and noticing how they affect your living experience. This manual is designed to give you exactly the information you need and nothing more. Hopefully, this encourages you to be present with your internal experience throughout the training.

The purpose of yoga, as stated in the Yoga Sutras of Patanjali, is to "still the fluctuations of the mind." That simple statement is the very essence of all yogic practices. Throughout history, thousands of yogis have invented new

techniques, all with this in mind. In this foundational training, you'll learn many of these techniques, their history, and how to apply them to your own life.

The study of yoga is a lifelong journey. Traditionally in India, masters wouldn't take new students unless they gave a 12 year commitment. Practitioners would spend months, or even years on a single asana or breathing technique. Indeed, it can take this long to grasp the teachings in all their subtleties. Needless to say, this is not practical for us in our lives today. However, there is certainly a wisdom in choosing less, focusing on what is essential, and mastering it. On this training, we will help you stay focused mostly on the basic, foundational ideas of yoga. You'll receive simple practices you can immediately apply to your life and your students lives.



EAST+WEST PHILOSOPHY

We believe humans living during this time can find great harmony in their life through applying the best ideas from both eastern and western philosophy. We believe spirituality is not separate from our relationships, careers, and all other aspects of modern life.

EASTERN LIFE:

The eastern world puts emphasis on the subtleties of the internal experience. Historically, eastern life was very much about mastering the mind/body, and understanding spiritual dimensions. The revered historical leaders from the eastern world are not great politicians or businessmen, they are spiritual seers who understood life at new depths and helped others live more harmonious lives. Ancient sages made remarkably detailed maps of the human consciousness. Some of these maps include the Chakra system, the Nadi system, the 8 limbs of yoga, and many, many more.

The immense beauty of this approach is an inner richness which exists independent of external circumstances;

living a life that feels good even if your circumstances are not so fortunate. The eastern approach to life is intuitive, fluid, in touch with nature, and deeply connected to the mysterious forces within the human mind. It teaches us to seek the answers to life's questions by getting in touch with our feelings, and finding harmonies within.

While eastern consciousness has historically put much of its emphasis on the internal world, it can also tend to ignore aspects of the outer world which are also helpful in creating a harmonious life. Eastern cultures traditionally have suffered great poverty, disempowerment, and other such avoidable circumstances throughout time.

WESTERN LIFE:

The western approach to life is to put emphasis on the external world. It focuses on building beautiful life circumstances and surroundings, with all the materials and facilities required to live a safe, comfortable, and productive life. The western approach

has brought many useful advances into the world through science, medicine, technology and economics that has relieved immense human suffering.

However, the western world has largely ignored the vast inner-world, and is now suffering the consequences. Life has become dominated by work, competition, stress, and anxiety. It ignores the subtle, more beautiful aspects of life which reside within every living being. It ignores our ability to create a beautiful life experience regardless of our circumstance.

In reality, you don't have an "eastern life" and "western life," but one unified life influenced by these systems of thought. At East+West, we believe the highest potential of human life is to bring together the highlights of both the eastern and western approach. Our aim is to create students who are **"east on the inside, and west on the outside."** Students who live humble, loving, beautiful, happy lives who are a beneficial energy to all they touch; and also possess great work-ethic, dedication to their craft, and the skills necessary to shape their life the way they want. Our wish for you is when you close your eyes, you can experience the deep, beautiful mystery that is human life, and drink the nectar of your inner world. Then, when you open your eyes and go out in the world and work, build

relationships, and be a regular human being, you are equipped with all the tools and habits necessary to enjoy this immensely. This is a possibility for every life on earth today.

For the first time in history, we are blessed to have unprecedented access to resources and inspiration from both East & West, enough to make our lives a convergence of all the best wisdom this planet has to offer. While that journey takes lots of hard work and diligence, we believe this is what all modern yoga practitioners can aspire to.

We hope you leave this training with immense inspiration and practical tools to help you integrate your spiritual and professional life, and become a guide for others also. That is what East+West is about.



TRAINING GOALS:

1. To leave with a consistent, regular daily practice.

It is no coincidence that almost every yoga master throughout time emphasizes the importance of maintaining a daily personal practice. In the Yoga Sutras of Patanjali, the great sage emphasizes the importance of a diligent and uninterrupted daily practice or “Sadhana.”

Spirit does not take time off; its very nature is never to stop evolving and growing. In order to stay in touch with it, it's extremely important to stay committed to your own practice. Your practice is your anchor or “yoke” to inner-peace and health. It's also your testing ground for new techniques to offer future students. You should aim to have a regular, daily yoga practice of 60-90 minutes by the time you leave your training, which might include aspects of meditation, pranayama, and asana. As you continue on your path, your practice will change and evolve. You will include new things as you learn and grow, but the commitment to this regular practice will be of primary importance here.

Samadhi

Niyama

2. To leave with a lifelong humbleness and appreciation for the ancient traditions of yoga.

While we are here to be learn to be teachers, first and foremost our aim is to inspire in you the yogic way of life. You can only share from what you first possess, and if you do not possess the inner qualities of humbleness and love of this practice, it's impossible to transmit that to students.

Before you develop any ambition towards your yoga career, we want you to develop the humble, loving, peaceful heart of a yogi. Nothing is more refreshing and more beneficial to all life on earth. We hope you fall deeply in love with this way of living, and constantly discover new depths of this ancient, sacred art. This training is only your beginning.

3. To leave prepared to teach basic yoga classes in a studio environment.

You may not have the immediate ambition to teach yoga, and that is perfectly fine! For you, this training may simply be about deepening your own practice. In fact, about half of our students take our trainings without any ambition to teach. We honor this intention deeply, and can affirm that you are in exactly the right place.

As a professional yoga teacher, you may dream of leading retreats, trainings, corporate and private classes. All of these are very possible. With that said, it's difficult to achieve any of these without first establishing yourself teaching regularly in a studio. This is perhaps the most important (and overlooked) step in launching a yoga career and almost all professional yoga teachers start this way. It's through your studio classes where you will hone your craft, meet new clients, and establish the professional habits required to teach yoga long-term.

If you don't have plans to teach in a studio, that's ok! We are going to prepare you as such because we believe this preparation is both highly practical and empowering. If nothing else, this preparation will give you immense personal confidence and develop tons of amazing skills you'll use in all aspects of your life.

Yama

4. To establish a basic understanding of the essential yoga philosophy, as stated in the Yoga Sutras of Patanjali.

We put extra emphasis on yoga philosophy in our trainings because these are transformative guidelines that will impact every aspect of your life. The Yoga Sutras of Patanjali is the essential yogic text, and we want to help you establish an appreciation and foundational understanding for this great text. This text will take reveal new layers of insight every time you read it.

Yoga has become a vast and often confusing subject. By focusing primarily on the Yoga Sutras, you'll develop a more comprehensive understanding of how all the modern practices fit into its ancient origins.

Dharana

Pranayama

Pratyahara

5. To leave with a foundational sequence you feel comfortable practicing with, modifying, and teaching.

Some yoga teachers throughout time have suggested their sequences are somehow superior to others. We don't believe this to be true. Rather, we believe all yoga is contextual and must connect with the specific people and that specific moment. We believe the true art of teaching yoga is taking the foundational principles, and connecting them with the people in front of you. When you weave these together, you can deliver a class that resonates deeply on any occasion. Rather than imposing a strict, formatted regimen on a student, a yoga teacher should aim to listen to and connect with that specific body. This is a very delicate and sacred art. From this approach, healing and inner-richness for teacher and student becomes possible. In this way, our aim is not necessarily to tell you WHAT to teach, but rather HOW YOGA WORKS, so you can apply the principles for yourself in a variety of settings.

With that said, as a new teacher, it is important that you have something to root yourself in, a "home-base" you can feel comfortable teaching in the beginning. For that reason, we have designed a foundational sequence which we will use here. It is rooted in the traditional hatha yoga sequence and can easily be modified in a number of styles. It honors the original intention of yoga, and can be easily adjusted for modern studios. Starting your teaching journey this way will help you immensely as the repetition and habit start to give you confidence.

6. To leave with a meditation practice that ACTUALLY makes you enjoy your internal experience more.

This is a unique moment in history where fear and anxiety are heightened. For this reason, we've decided to add more meditation to the curriculum for this training. We want you to fall in love with your meditation practice, and feel confident offering it to your students. Many of the skills you'll develop as a meditation teacher, including using your voice and presencing, will help your yoga teaching immensely.



MAKING THE MOST OF YOUR EXPERIENCE

SOME TIPS ABOUT SETTING YOURSELF UP FOR SUCCESS

Here are some suggestions to help you get the most out of this training experience.

Stay open.

While it's perfectly natural to come in with your own expectations based on previous experiences, we suggest relinquishing any expectations you might have going into this course. These teachings can only be absorbed by a deeply humble and open mind. When you feel moments of challenge or dischord, see it as an opportunity to test the boundaries of your openness. Before the end of the training, we will cover (at least) everything in this manual, and much much more.

Honor different perspectives.

Yoga is very nuanced, and different systems of yoga teach slightly different variations of postures and techniques. If you hear instruction from teachers which appear contradictory, ask for clarification and context. Our teachers are all aware that when they share something, it is just one perspective. Evaluate and discern for yourself to seek your own understanding of the teachings.

Stay focused & engaged.

The best teachers are extremely detailed and diligent with their craft. You will absorb this level of detail if you continue to stay focused and diligent throughout the training. Our teachers enjoy when you ask questions and push them to go deeper into subjects.

Speak up.

It's normal to feel shy, particularly in the beginning of training. Never feel like your questions are wrong, or invalid. The environment is always enhanced by thoughtful questions. Almost always, there are other students processing the same challenges, and our teachers enjoy making the topics relevant and applicable to your life.

Don't hide your problems or struggles no matter what they are. That means physical (especially injuries), emotional, and spiritual. This is a safe space of truly radical acceptance. Bring your full self and all your weirdness!

Honor your fellow students.

This is an environment of love and radical acceptance of all people of all walks of life. This is a place where bad habits come to be transformed, and we hope you choose to be a support system for others in your group. Remember that you are one of a large group, journeying together. As a yoga teacher, you will become a support system for your students. You can begin practicing that role for your fellow students here on this training.

Make sure that you are being super “spiritual” the entire time.

Dhyanā

Asana

Be sure to hold extended, uncomfortable eye contact with everyone you see. Talk down on anyone who expresses anything other than positivity. Slide in passive aggressive remarks to others to highlight when they are not being spiritual.

...Just kidding. Please don't do any of that.

Dharana

Pranayama

Pratyahara

STUDY & PERSONAL PRACTICE

Please bring a journal to class so you can take notes.

We also strongly encourage you to self-study and practice techniques in your spare time to get the most out of your experience. Please ask our teachers for additional resources on subjects that interest you. We have a TON of material to share.

FOOD

Please make your best effort to eat light before your sessions. We recommend not eating within 2 hours of practicing yoga. You will be doing physical activity every day, and you don't want to feel uncomfortable or tired during practice.

Please try to follow the yogic food guidelines taught in philosophy, which primarily includes a vegetarian diet. While it is not a requirement, we do highly recommend eating plant-based for the duration of the training. This is because it adheres to the yogic principle of "Ahimsa" or non-violence towards all living beings. We will cover the yogic diet as a topic on this training.

Avoid smoking, drinking, and drugs throughout the training. Consuming drugs will significantly hinder your experience here. Use plant medicines only to the extent that they are healing and balancing for you, and please share them with your teachers. Just kidding again. This is a great time to make new commitments to yourself, supported by the collective energy of this group.

POLICIES & ETIQUETTE

ABSENCE POLICY

- For every class, roll call will be taken at the scheduled start time.
- Unfortunately, if you miss more than 2 classes we will not be able to certify you. If you miss a class, the recording will be available almost immediately following. Please stay in communication with your teachers throughout the training.
- PLEASE respect yourself and your time here, as well as others, by arriving on time and prepared for each class.
- You are NOT required to receive the certification from taking this course. If you decide you'd like to participate in classes on your own pace, that is OK, but please communicate this to your teacher and do not expect to receive the certification at the end of the course.

ETIQUETTE

Mute your microphone unless you are speaking. Things can get really noisy really quickly...

Show up on time to class. Please be on time. Arriving late can be disruptive to class.

Raise your hand. In order to ensure that no one is interrupted and everyone gets a chance to speak, please raise your hand.

Allow time for everyone to speak. Please limit your comments to the subjects at hand. Everyone has a million things to share, so please be mindful of your classmates.

Refer to all your teachers using the pre-fix "guru." So "guru vijeth," "guru byron." We have many more of these jokes coming, so be prepared.

1: YOGA PHILOSOPHY



GOAL

ESTABLISH A FIRM UNDERSTANDING OF THE ESSENTIAL PRINCIPLES OF PATANJALI'S YOGA SUTRAS

To assert that yoga is a single set of practices or ideas is utterly unfounded. Yoga is an extremely diverse set of teachings which have evolved over the last 2,000+ years to meet the needs of the culture and time period it is serving. Yoga has always taken different forms to stay relevant and useful to the times. For modern practitioners, trying to grasp the vast array of yogic practices can be downright confusing !

Approximately 2,000 year ago, a man named Maharishi Patanjali noticed a similar phenomena in his time and decided to document the essential understandings of yoga in a highly scientific manner. Throughout history, the Yoga Sutra's have been almost universally accepted as the essential text of yoga. This is a remarkable accomplishment and speaks to the true genius of this man. In the Yoga Sutras, Patanjali precisely describes the states of mind a yogi seeks to achieve, as well

as the disciplines and practices they must attend to in order to make Samadi a reality in life. With striking detail, he maps out the many obstacles a yogi will inevitably face on this path. The words are highly practical.

Modern practitioners can seek clarity by going back to the origins of yoga through the Yoga Sutras. In this course we will dive deeply into the nuances of this text, which will help give you clarity and insight into the true nature of the yogic practices. Studying this text takes a very long time, and should be done slowly and diligently. Even tiny clarifications on these words can deepen your grasp of the subject and bring huge benefits to your life. Hopefully, you will revisit this text many times throughout your life. Our goal here is to inspire you to understand and appreciate its application to your life.



1. THE ORIGINS OF YOGA

Yogic practices are thought to be derived from the ancient Vedic civilization, a civilization in Northern India/Pakistan which existed 1500- 500 BCE. The Vedic civilization developed the ashrama system; a sequential stage of human life in order to have the complete experience of life. Understanding this classification of life can help us understand what is most natural for us to focus our attention towards in each stage of life.

Brahmacharya:

the student stage of life.

Grhastha:

a stage that represents relationships and social duties.

Vanaprastha:

retirement.

Sannyasa:

spiritual life.

2. PURUSHARTHAS: FUNDAMENTAL OBJECTIVES OF LIFE ACCORDING TO VEDIC TRADITION

The Purusharthas, referred to in Vedic texts and within the great epics of the Ramayana and Mahabharata, are translated in Sanskrit as the “goals of human existence” or “the soul’s purpose.” These universal aims influence every thought and deed of our lives.

Kama

The desires rooted in the physical dimension.

Artha

The urge to create a social identity and to be successful in fulfilling the material needs.

Dharma

Arising from the heart of every being. Is the contribution, as a part, for the welfare of all.

Moksha

The aspiration to demystify life. It is the search for the truth.

3. MAHARISHI PATANJALI: THE FATHER OF YOGA

Patanjali was the master who articulated the yoga sutras which became the fundamental text for all yogic aspirants. Though he is known as the father of modern yoga, he did not invent yoga. Yoga was already there in various forms, which he assimilated into a system. Before Patanjali, yoga existed for thousands of years without ever being written down; it was passed entirely on oral tradition from master to disciple. He saw that it was getting too diversified and complex for anyone to understand in any meaningful way. So he assimilated all aspects into the Yoga Sutras. It was so masterfully written that it was largely accepted as the essential text on yoga practices. It is a profound study of human consciousness.

Sutra literally means a thread. It is the essence of an idea most simply stated.

In modern language we can say it is like a formula. Anyone can recite the formula $E=mc^2$, but there is an enormous amount of science behind that little formula, which most people do not understand. The sutras are like this. The mastery of Patanjali was to distill all this dispersed knowledge into a formulaic document accepted by all.

4. PREPARATIONS FOR STUDYING YOGA SCRIPTURES

Scriptures are not about merely memorizing or reciting. They exist so you can implement the ideas into your life. To begin understanding how you can do this, we need to prepare you by working on these three aspects. These will help you tremendously as these new concepts begin to take root in your life.

Sravaṇa

listening to the masters

Manana

remembering & reciting the mantras/texts

Nidhidhyasa

deep contemplation on the subject

5. PATANJALI'S YOGA SUTRAS

SAMADHI PADA

Introduction to the path of yoga.

1. Now the discipline of yoga.
2. Yoga is the cessation of mind.
3. Then the witness is established in itself.
4. In the other states there is identification with the modifications of the mind.

The five modifications of the mind.

5. The modifications of the mind are five. They can be either a source of anguish or of non-anguish.
6. They are right knowledge, wrong knowledge, imagination, sleep and memory.

Right and wrong knowledge.

7. Right knowledge has three sources - direct cognition, inference and the words of the awakened ones.
8. Wrong knowledge is the false conception not corresponding to the thing as it is.
9. An image conjured up by words without any substance behind it is Vikalpa - imagination.
10. The modification of the mind which is based on the absence of any content in it is sleep.
11. Memory is the calling up of past experiences.

Constant inner practice.

12. Their cessation is brought about by persistent inner effort and nonattachment.
13. Of these two - Abhyasa - the inner practice, is the effort of being firmly established in oneself.
14. It becomes firmly grounded by being continued for a long time, without interruption and with reverent devotion.

Practice and desirelessness.

15. The first state of Vairagya, desirelessness - cessation from self-indulgence in the thirst for sensuous pleasures, with conscious effort.
16. The last state of Vairagya, desirelessness - cessation of all desiring by knowing the innermost nature of Purusha, the supreme self.

The meaning of Samadhi.

17. Samprajnatasamadhi is the Samadhi that is accompanied by reasoning, reflection, bliss and a sense of pure being.
18. In Asamprajnata Samadhi there is a cessation of all mental activity, and the mind only retains unmanifested impressions.
19. Videhas and prakriti-layas attain asamprajnata Samadhi because they ceased to identify themselves with their bodies in their previous life. They take rebirth because seeds of desire remained.
20. Others who attain Asamprajnata Samadhi attain it through faith, effort, recollection, concentration and discrimination.

Total effort or surrender.

21. Success is nearest to those whose efforts are intense and sincere.
22. The chances of success vary according to the degree of effort.
23. Success is also attained by those who surrender to god.
24. God is the supreme ruler. He is an individual unit of divine consciousness. He is untouched by the afflictions of life, action and its result.
25. In god the seed is developed to its highest extent.

The master of masters.

26. Being beyond the limits of time, he is the master of masters.
27. He is known as Aum.
28. Repeat and meditate on Aum. Repeating and meditating on Aum brings about the disappearance of all obstacles and an awakening of new consciousness.

The obstacles to meditation.

29. Disease, tiredness, doubt, carelessness, laziness, sensuality, delusion, impotency and instability are the obstacles that distract the mind.

30. Anguish, despair, tremors and irregular breathing are the symptoms of a distracted mind.
31. To remove these, meditate on one principle.

Cultivating right attitudes.

32. The mind becomes tranquil by cultivating attitudes of friendliness towards the happy, compassion towards the miserable, joy towards the virtuous and indifference towards the evil.
33. The mind also becomes tranquil by alternately expelling and retaining the breath.
34. When meditation produces extraordinary sense perceptions, the mind gains confidence and this helps perseverance.
35. Also, meditate on the inner light which is serene and beyond all sorrow.
36. Also meditate on one who has attained desirelessness.

Dropping out of the wheel.

37. Also, meditate on knowledge that comes during sleep.
38. Also, meditate on anything that appeals to you.
39. Thus, the yogi becomes master of all, from the infinitesimal to the infinite.

Periphery and center.

40. When the activity of the mind is under control, the mind becomes like pure crystal, reflecting equally, without distortion, the perceiver, the perception and the perceived.
41. Savitarka Samadhi is the Samadhi in which the yogi is still unable to differentiate between real knowledge, knowledge based on words and knowledge based on reasoning or sense perceptions, which all remain in the mind in a mixed state.

The pure look.

42. Nirvitarka Samadhi is attained when the memory is purified, and the mind is able to see the true nature of things without obstruction.
43. The explanations given for the Samadhis of Savitarka and Nirvitarka also explain the higher states of Samadhi, but in these higher states of Savichara and Nirvichara Samadhis, the objects of meditation are more subtle.

44. The province of Samadhi that is connected with these finer objects extends up to the formless stage of the subtle energies.

The thought of no-thought.

45. These Samadhis that result from meditation on an object are Samadhis with seed, and do not give freedom from the cycle of rebirth.
46. On attaining the utmost purity of the Nirvichara stage of Samadhi, there is a dawning of the spiritual light.
47. In Nirvichara Samadhi, the consciousness is filled with truth.

The fall of the idiots.

48. In the state of Nirvichara Samadhi, an object is experienced in its full perspective, because in this state knowledge is gained directly, without the use of the senses.
49. The perception gained in Nirvichara Samadhi transcends all normal perceptions both in extent and intensity.
50. When this controlling of all other controls is transcended, the seedless Samadhi is attained, and with it, freedom from life and death.

SADHANA PADA

The seeds of misery.

1. Kriya yoga is a practical, preliminary yoga, and is composed of austerity, self-study and surrender to god.
2. The practice of kriya yoga reduces misery, and leads towards Samadhi.
3. Miseries are caused by: lack of awareness, egoism, attractions, repulsions, clinging to life and fear of death.
4. Whether they be in the states of dormancy, attenuation, alteration or expansion, it is through lack of awareness that the other causes of misery are able to operate.

Sleep, identification, duality.

5. Lack of awareness is taking the transient for the eternal, the impure for the pure, the painful as pleasurable and the non-self for the self.
6. Egoism is the identification of the seer with the seen.
7. Attraction, and through it, attachment, is towards anything that brings pleasure.
8. Repulsion is from anything that causes pain.

Prati-prasav: the primal of the ancients.

9. Flowing through life is the fear of death, the clinging to life, and it is dominant in all, even the learned.
10. The sources of the five afflictions can be abolished by resolving them back to their origin.
11. The outward expressions of the five afflictions disappear through meditation.

Awareness: the fire that burns the past.

12. Whether fulfilled in the present or the future, karmic experiences have their roots in the five afflictions.
13. As long as the roots remain, karma is fulfilled in rebirth through class, span of life, and types of experiences.
14. Virtue brings pleasure: vice brings pain.

The seer is not the seen.

15. The discriminating person realizes that everything leads to misery because of change, anxiety, past experience, and the conflicts that arise between the three attributes and the five modifications of the mind.
16. Future misery is to be avoided.
17. The link between the seer and the seen that creates misery is to be broken.

The bridegroom is waiting for you.

18. The seen which is composed of the elements and the sense organs is of the nature of stability, action, and inertia, and is for the purpose of providing experience and thus liberation to the seer.
19. The three gunas - stability (saatva), action (rajas), and inertia (tamas) - have four stages: the defined, the undefined, the indicated, and the unmanifest.

20. The seer, although pure consciousness, sees through the distortions of the mind.
21. The seen exists for the seer alone.
22. Although the scene is dead to him who has attained liberation, it is alive to others because it is common to all.
23. The seer and the seen come together so that the real nature of each may be realized.
24. The cause of this union is ignorance.

Awareness, not knowledge.

25. The disassociation of the seer and the seen which is brought about by the dispersion of ignorance is the remedy that brings liberation.
26. The unwavering practice of discrimination between what is the real and what is the unreal brings about the dispersion of ignorance.
27. The highest stage of enlightenment is reached in seven steps.

The eight limbs of yoga.

28. By practising the different steps of yoga for the destruction of impurity, there arises spiritual illumination which develops into awareness of reality.
29. The eight steps of yoga are: self-restraint, observance, posture, breath regulation, abstraction, concentration, contemplation and absorption.

Death and discipline.

30. Self-restraint, the first step of yoga, is comprised of the following five vows: non-violence, truthfulness, authenticity, restraint in daily activities (brahmacharya), and non-possessiveness.
31. These five vows, which constitute the great vow, extend to all the seven stages of enlightenment regardless of class, place, time, or circumstance.
32. Purity, contentment, austerity, self-study, and surrender to god are the laws to be observed.
33. When the mind is disturbed by wrong thoughts, ponder on the opposites.
34. It is necessary to ponder on the opposites because wrong thoughts, emotions, and actions, such as violence, result in ignorance and intense misery whether they be performed, caused, or approved through greed, anger, or delusion in mild, medium, or intense degrees. :

The attainments of the yogi.

35. When the yogi is firmly established in non-violence, there is an abandonment of enmity by those who are in his presence.
36. When the yogi is firmly established in truthfulness, he attains the fruit of action without acting.
37. When the yogi is firmly established in honesty, inner riches present themselves.
38. When the yogi is firmly established in sexual continence, vigor is gained.
39. When the yogi is firmly established in non-possessiveness, there arises knowledge of the 'how' and 'wherefore' of existence.

The shadow of religion.

40. When purity is attained there arises in the yogi wisdom for his own body and a disinclination to come in physical contact with others.
41. From mental purity there arises cheerfulness, power of concentration, control of the senses, and a fitness for self-realization.
42. Contentment brings supreme happiness, purity and power.
43. Austerities destroy impurities, and with the ensuing perfection in the body and sense organs, physical and mental powers awaken.
44. Union with the divine happens through self-study.
45. Total illumination can be accomplished by surrendering to god.

Posture & Breath.

46. Posture should be steady and comfortable.
47. Posture is mastered by relaxation of effort and meditation on the unlimited.
48. When posture is mastered there is a cessation of the disturbances caused by dualities.
49. The next step after the perfection of posture is breath control, which is accomplished through holding the breath on inhalation and exhalation, or stopping the breath suddenly.
50. The duration and frequency of the controlled breaths are conditioned by time and place, and become more prolonged and subtle. In
51. There is a fourth sphere of breath control, which is internal, and it goes beyond the other three.

Returning to the source.

52. Then comes the dispersion of the cover that hides the light.
53. And then the mind becomes fit for concentration.
54. The fifth constituent of yoga, pratyahar - returning to the source - is the restoration of the mind's ability to control the senses by renouncing the distractions of outside objects.
55. Then comes the complete mastery over all the sense.

6. THE 8 LIMBS OF ASHTANGA YOGA

External Practices:

1. Yama (Ethical Principles)

Ahimsa - Non harming

Satya - Honesty

Asteya - Not stealing

Brahmacharya - Restraint

Aparigraha - Non-possessiveness

2. Niyama (Disciplines)

Santosha - Contentment, gratitude

Tapas - Discipline

Swadhyaya -Self-reflection

Sauca - Purity, cleanliness

Ishvara Pranidhana - Devotion

3. Asana (Physical Practice)

4. Pranayama (Breath Management)

5. Pratyahara (Sense Withdrawal)

Internal Practices:

6. Dharana(Concentration)

7. Dhyana (Meditation)

8. Samadhi (Absorption)



7. BHAKTI YOGA- THE PATH OF LOVE AND DEVOTION

“Bhakti Yoga is about turning everything in life into a love song.”

-Govind Das

Bhakti Yoga is one of the four main yogic paths to enlightenment. Bhakti means “devotion” or “love” and this path contains various practices to unite the bhakta (Bhakti Yoga practitioner) with the Divine state. Bhakti Yoga is considered the easiest yogic path to master and the most direct method to experience the unity of mind, body, and spirit. While Hatha Yoga requires a strong and flexible body, Raja Yoga requires a disciplined and concentrated mind, and Jnana Yoga requires a keen intellect, the only requirement for Bhakti Yoga is an open, loving heart. Bhakti Yoga complements all other paths of yoga.

Devotion is the very heart of yoga. The Sanskrit word bhakti comes from the root bhaj, which means “to adore or worship God.” Bhakti yoga has been called “love for love’s sake” and “union through love and devotion.” Bhakti yoga, like any other form of yoga, is a path to self-realization, to having an experience of oneness with everything.

The bhakta is the one that discovers the depths of love and surrenders its whole existence celebrating it. The Bhakti yoga

practices typically include: reciting or singing mantra or prayers, dancing, and celebrating life.

Although bhakti practices are devotional in nature and can often utilize the images of deities or gods, they are fundamentally different from traditional religious practices in that you are not expressing your devotion for conceptual gods that exists outside of yourself. The Bhakti Yogi knows that we are not separate from the universe that created us, and thus the devotion they express is towards that which resides within themselves. In a way, you are worshiping yourself! But not your limited self, the “self” within you that is connected to all things. The true nature of Bhakti yoga is that you are expressing your devotion for the energies and subtle forces that reside within. It is stated that Bhakti yoga is a superhighway to Samadi, a sort of immediate access to the divine state. It must be practiced with a truly humble and devotional heart.

8. KARMA YOGA - THE PATH OF ACTION

“Work is love made visible.” -Khalil Gibran

Karma yoga is the yoga of action or work; specifically, karma yoga is the path of dedicated work: renouncing the results of our actions as a spiritual offering rather than hoarding the results for ourselves. The karma yogi realizes that any work can be worship.

All of us tend to work with expectations in mind: we work hard in our jobs to get respect and appreciation from our colleagues and earn more money. We work hard in school to get good grades, anticipating this will bring us a better future. We dress nicely in anticipation of someone noticing us. So much of our action in life is done with the expectation of future results that we do it automatically and unconsciously. This, however, can be a perilous pattern. From a spiritual viewpoint, all

these expectations and anticipations are seeds that will bring us misery sooner or later. Misery is inevitable because our expectations and desires are neverending. We will live from disappointment to disappointment because our motivation is to gratify and enlarge ourselves. Instead of freeing ourselves from expectations, we are constantly creating new chains.

There is nothing wrong with working for our own, personal benefit. But Karma yoga is about expanding our relationship with our work to include consideration for those all those we touch.

9. JNANA YOGA - PATH OF INTELLECT

Jnana is Sanskrit for “knowledge or wisdom” and Jnana Yoga is the path of attaining knowledge of the true nature of reality through the practice of meditation, self-inquiry, and contemplation. Jnana Yoga can be defined as the “awareness of absolute consciousness,” and is a comprehensive practice of self-study.

The intellectual path refers to deep self inquiry. By the continuous contemplation of the existential question which is: Who am I? the Jnani comprehends that there is no I.

In Jnana yoga, the mind is used to inquire into its own nature and to transcend the mind’s identification with its thoughts and ego. The fundamental goal of Jnana yoga is to become liberated from the illusionary world of maya (self-limiting

thoughts and perceptions) and to achieve the union of the inner Self (Atman) with the oneness of all life (Brahman). This is achieved by steadfastly practicing the mental techniques of self-questioning, reflection and conscious illumination that are defined in the Four Pillars of Knowledge. Jnana Yoga utilizes a one-pointed meditation on a single question of self-inquiry to remove the veils of illusion created by your concepts, world views, and perceptions. This practice allows you to realize the temporary and illusory nature of maya and to see the oneness of all things.

Viveka

Discernment, discrimination

Vairagya

Dispassion, detachment

Mumukshutva

Longing or yearning

Shatsampat

Six virtues (shama, dama, uparati, titiksha, shraddha, samadhana)

10. YOGA IN BHAGAVAD GITA

The Bhagavad Gita it's a reconciliation of all paths of yoga. This beautiful poetry comprises 700 verses divided in 18 chapters that depicts the inner struggle caused by the Ego. There is a profound analysis of righteous action and unconditional love.

The Gita is the sixth book of the Mahabharata, one of India's most famous epic poems. It's unclear exactly when the Gita was composed—estimates vary widely, but a number of scholars suggest it was completed around 200 CE and then inserted into the larger work; many see it as the first fully realized yogic scripture.

The Gita recounts a dialogue between Arjuna, one of five Pandava princes, and the Hindu deity Krishna, who in this epic serves as Arjuna's charioteer. Arjuna and his brothers have been exiled from the kingdom of Kurukshetra for 13 years and cut off from their rightful heritage by

another faction of the family; the Gita takes up their struggle to reclaim the throne, which requires that Arjuna wage war against his own kinsmen, bringing his considerable military skills to bear.

The story begins on the dusty plains of Kurukshetra, where Arjuna, a famed archer, is poised to fight. But he hesitates. He sees arrayed against him friends, teachers, and kin, and believes that to fight—and likely kill—these men would be to commit a grievous sin and could bring nothing good even if he were to win the kingdom back. Krishna chides him for his cowardice—Arjuna is from the warrior caste after all, and warriors are meant to fight—but then goes on to present a spiritual rationale for battling his enemies, one that encompasses a discussion of the karma, jnana and bhakti yogas, as well as the nature of divinity, humankind's ultimate destiny,

2: THE YOGIC DIET



GOAL

TO BEGIN TO MOVE OUR EATING CHOICES MORE IN LINE WITH THE YOGIC PRINCIPLES OF THE DIET

The ancient yogic masters were very keen to recognize that one could not progress on the yogic path if they did not first adopt a proper diet. Our digestive tracts over 100 million sensory-neurons which have a profound effect on not only our health but our conscious experience and emotions.

The yogic recommendations for diet would essentially align with what the modern world has learned; that optimal food is whole, natural food directly from the earth. It encourages us to avoid heavy, processed and unnatural foods like heavy oils, refined sugars, and meat.

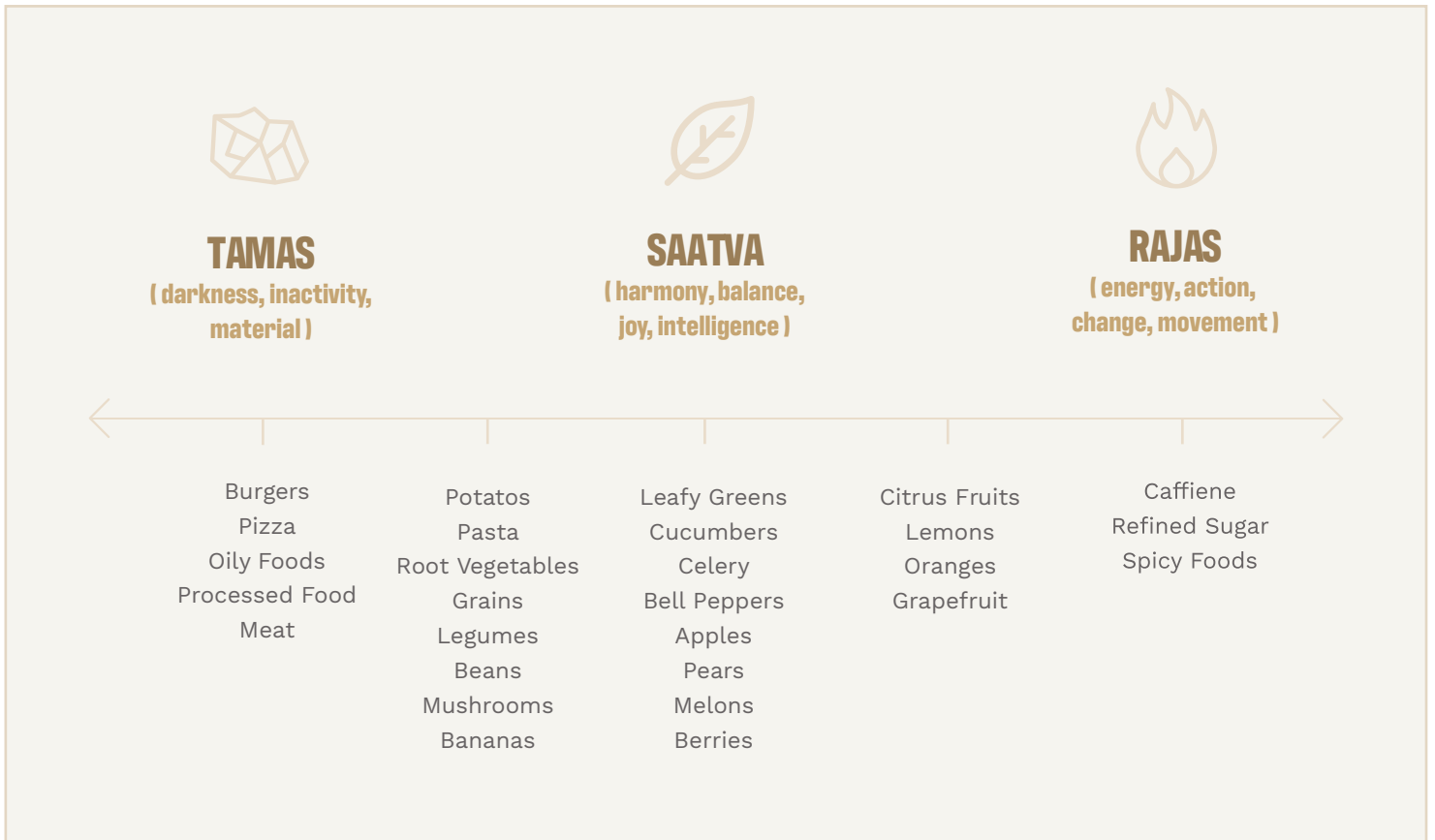
The yogic diet is clear in its stance that a vegetarian diet is a necessity. They viewed this not necessarily from a nutritional perspective, but from the perspective that all yogis should abide by the principle of non-harm towards all living beings.

Yoga's instructions on food inspires us to develop mindful awareness of what we

eat, and give insight as to how we can **better balance our body energy**. Yogis believe that every food has a specific energetic quality which imparts itself on our consciousness. For example, the qualities of an orange might be described as light, vibrant, hydrated, and sweet. Imagine how you'd feel if you ate nothing but oranges for a month. You'd begin to take on many of these qualities. Contrast that to how you might feel if you ate nothing but deep-dish pizza for a month. You'd likely feel lethargic, heavy, and bloated.

A yogi uses the three Gunas (Rajas, Tamas, Saatva) to understand what types of impressions the food is leaving on their conscious experience, with the goal of keeping themselves in a balanced (saatvik) state. In yoga and Ayurveda, a guna is an element of reality that can affect our psychological, emotional and energetic states.

The Three Gunas of Nature & Food



Important Notes:

- 1. All foods exist on a spectrum of Rajas, Tamas, and Saatva.**
- 2. Always assess a food in its natural, unadulterated form.**
- 3. The goal is to cultivate a consistent, saatvik state.**

3: YOGA ASANA



GOAL

TO UNDERSTAND THE FOUNDATIONAL YOGA POSTURES AND CORRECT ALIGNMENTS.

Yoga asana originated in India as a simple way to prepare the body for meditation. Asana practitioners would use a small number of poses to keep the body limber, allowing them to sit for longer periods of time. Over the centuries, yoga asana has quickly evolved into a diverse field in order to meet the needs of various communities and cultures. Today, yoga asana is used in a number of ways including: healing chronic diseases, promoting fitness, and reducing stress. All of these are beneficial uses of yoga asana. As you develop and refine your understanding of yoga asana, you'll be able to deliver your students more specific benefits, each according to their needs. A master of asana can deliver all types of seemingly magical benefits to their students.

On this training, you will be studying and practicing both traditional Hatha

Yoga and Vinyasa yoga. Hatha yoga is the original style of yoga, from which all modern yoga styles derive. Vinyasa yoga is a modern style of yoga which was brought to the west by students of T. Krishnamacharya when he recognized westerners desire to move their bodies.

By learning both of these styles - their differences and similarities - you can design classes for yourself and your students which both honor the wishes of your students, and honor the integrities of the ancient traditions of yoga. We encourage you to explore all styles of yoga and deeply understand what effect each practice leaves on your body. In your studies you will learn about alignments, sequencing, adjusting, proper breathing, and the benefits of each posture.



SUN SALUTATION A



SUN SALUTATION B





STANDING POSES



Warrior 2
Virabhadrasana II



Extended Side Angle
Pasvakonasana



Triangle
Trikonasana



Warrior 1
Virabhadrasana I



Warrior 3
Virabhadrasana III



Pyramid
Parsvattonasana



Half Moon
Ardha Chandrasana



Standing One-Legged Split
Urdva Prasarita Eka Padasana



Tree
Vrksasana



Eagle
Garudasana



Twisting Crescent
Utitha Pravrita Anjaneyasana



Twisting Chair
Pravirita Utkasanana



Twisting Half Moon
Pravirita Ardha Chandrasana



Crow Pose
Bakasana



**Yogi Squat
Malasana**



Wide-Legged Forward Fold
Prasritta Padotanasana

SEATED / LYING DOWN POSES



Cobra
Bhujangasana



Bow Pose
Danurasana



Boat Pose
Navasana



Seated Forward Fold
Paschimottanasana



One-Legged Forward Fold
Janu Shirshasana



Seated One-legged Twist
Marichyasana



Bridge
Bandha Sarvangasana



Hero
Virasana



Half Pigeon
Arda Kapotasana



Shoulder Stand
Sarvangasana



Head Stand
Sirshasana



Happy Baby
Ananda Balasana



Supine Twist
Supta Jathara Parivartasana

4: STUDIO PREP



GOAL

FEEL PREPARED TO TEACH A SIMPLE BEGINNERS CLASS IN A WESTERN STUDIO

Teaching yoga is an incredibly empowering experience. Standing in front of a class and delivering movement, health, connection, peace, is both meaningful and addicting!

Yoga is the fastest growing sport in the world, and there are more opportunities to teach yoga than ever. On this training you will be prepared specifically to teach yoga in a modern studio. As a modern yoga teacher, you have both an obligation to meet the needs of modern students, and to direct them deeper into the original intentions of yoga.

We will help you develop the professional habits and yogic skills which are necessary to teach successfully in a studio. Though teaching in a studio may not be an immediate ambition of yours, this preparation will help you tremendously. Teaching yoga in a studio requires you to practice a variety of diverse skills. It requires confidence and

presence. Humbleness and affection. It requires you to speak clearly, and listen attentively. Nothing is more rewarding.

More than anything, teaching yoga at a beginners level is about conquering your fear of getting in front of a class, and feeling like you have something valuable to offer. On this training, you will get ample experience practicing teaching and our teachers are here to help guide you.



8 ESSENTIAL ELEMENTS OF THE CLASS

- 1 DEDICATION / OPENING
- 2 PREPARATIONS / WARM UP
- 3 SUN SALUTATIONS
- 4 STANDING POSES

- 5 SEATED/LYING DOWN POSES
- 6 SAVASANA
- 7 PRANAYAMA / MEDITATION
- 8 CLOSING DEDICATION

1 DEDICATION / OPENING

- ✔ PRESENCE YOURSELF AND THE ROOM
- ✔ INVITE THE PRESENCE OF YOUR TEACHERS

2 WARM UP

- ✔ OPEN THE FEET, HANDS AND JOINTS
- ✔ OPEN THE SPINE

3 SUN SALUTATIONS

A



B



4 STANDING POSES



Warrior 2
Virabhadrasana II



Side Angle Pose
Parsvakonasana



Triangle Pose
Trikonasana



Warrior 1
Virabhadrasana I



Warrior 3
Virabhadrasana III



Pyramid
Parsvattanasana



Half Moon
Ardha Chandrasana



Standing Split
Urdhva Prasārita Eka Pādāsana



Tree Pose
Vrksasana



Eagle
Garudasana



Twisting Crescent
Utthita Parivṛtta
Anjaneyāsana



Twisting Chair
Parivṛtta Utkatāsana



Revolved Half Moon
Parivṛtta Ardha Chandrasana



Crow Pose
Bakasana



Yogi's Squat
Malasana



Wide Legged Forward Fold
Prasaritta Padotanassana

5

SEATED / LYING POSES



Cobra Pose
Bhujangasana



Bow Pose
Dhanurasana



Boat Pose
Navasana



Seated Forward Fold
Paschimotanasana



One-Legged Forward Fold
Janu Shirshasana



Seated One-Legged Twist
Marichyasana III



Bridge Pose
Bandha Sarvangasana



Hero Pose
Virasana



Half Pigeon
Ardha Kapotasana



Shoulder Stand
Sarvangasana



Head Stand
Sirsasana



Happy Baby
Ananda Balasana



Supine Twist
Supta Jathara Parivartanasana

6

SAVASANA

7

PRANAYAMA / MEDITATION

- ✔ PASSIVE PRANAYAMA
- ✔ SILENT SITTING

8

DEDICATION / CLOSING

- ✔ EXPRESSING GRATITUDE FOR THE PRACTICE
- ✔ SENDING THE BLESSINGS TO ALL BEINGS ON EARTH

8 USEFUL SEQUENCING CONSIDERATIONS

- 1 TIME OF DAY
- 5 COUNTER MOVEMENTS
- 2 ASCENDING / DESCENDING ENERGY
- 6 WORKING INTO PEAK POSE
- 3 PATH OF LIFE
- 7 STUDENTS LEVEL
- 4 MOVING ENERGY “UP”
- 8 ENVIRONMENT & SEASON

1 TIME OF DAY

Teachers must factor in the time of day into how they sequence and design a class. The energetics of the class can be structured with the movement and sequencing of the sun.



MORNING CLASSES:

- ☑ Slower & more warmups
- ☑ Energizing Intention
- ☑ Cleansing Intention
- ☑ Backbends & Openers



AFTERNOON CLASSES:

- ☑ Slower & more warmups
- ☑ Stable, consistent energy
- ☑ More peak poses

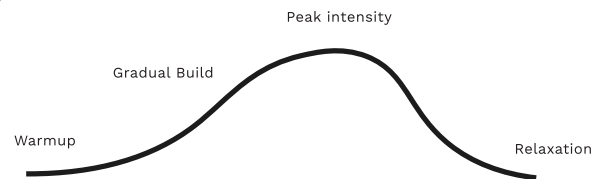


NIGHT CLASSES:

- ☑ Descending energy
- ☑ Longer relaxation
- ☑ No backbends (or very gentle)
- ☑ Longer exhalations

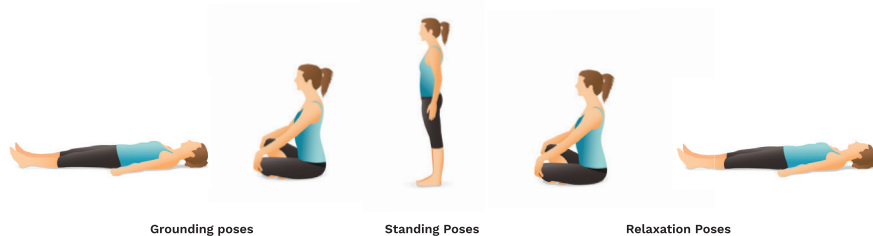
2 ASCENDING / DESCENDING ENERGY

Classes should always have gradual ascensions and descensions of energy. Avoid abrupt shifts in energetics from highly active to highly passive.



3 PATH OF LIFE

When we are born, we begin life lying down and then seated. As we develop, we learn to stand. As we age, we move back toward the ground, eventually into death. The yoga sequence mirrors our movements through life in this way (are you sensing a theme?)



4 MOVING ENERGY “UP”

Yoga sequences should always direct energy and attention up the body as it moves through the sequence. This is a general rule, that can be applied in various segments of the class. Classes should always finish with heart openers or inversions which direct energy upward.



TIPS:

- ☑ Start with grounding
- ☑ Finish with inversions/heart openers
- ☑ Do not finish with hip openers without moving energy upward after

5 COUNTER MOVEMENTS

A class should include a good mix of movements of the spine: forward bending, back bending, twisting, and extending. After intense movements, balance the spine with a counter movement.



Follow a series of back bends with a forward bend, and then a twist.

6 WORKING INTO A PEAK POSE

It can be helpful to choose a peak pose that students will perform in the end and work backwards, warming up and opening each area of the body necessary to complete the peak pose.

EXAMPLE: WHEEL POSE WARMUPS

- ✓ Open hands/feet
- ✓ Heartopening warmup
- ✓ Lower back extensions
- ✓ Quad stretches



7 STUDENTS LEVEL

Teachers must factor in the level of the students in order to create an effective sequence. Teachers often tend to include too many advanced poses for newer students, before students have mastered the basic alignments and movements.

WHEN IN DOUBT, KEEP IT SIMPLE!

8 THE ENVIRONMENT

Factors like temperature and weather are also important. In hot, humid climates, the practice will be more balancing as a cooling practice. In a cold, dry environment, adding more heating practices will be beneficial. You can also factor in the energetics of the season, aiming to rebalance the energy of your student.

HOT ENVIRONMENTS:

- ✓ Do cooling & passive practices
- ✓ Less warmup required
- ✓ More grounding

COOL ENVIRONMENTS:

- ✓ More heating practices
- ✓ More warmup required

OTHER TIPS

- ✓ Avoid kapalabati in dry, hot climate
- ✓ Balance gloomy days with "brightness"
- ✓ Balance sunny days with more internal work

CUEING & ADJUSTING

CUEING

The delicate art of cueing is about offering the simplest verbal instruction that allows your students to do the movements and poses correctly. You should aim to give your students exactly the information they need and nothing more.

What you cue depends on the skill level of your class. You should aim to offer genuine improvements you notice from students, rather than simply filling space with your words. This forces you to be deeply present with your class and feel into their level and what cues are truly helpful, and what can be left without saying.

Use your cueing to establish a rhythm with the class, allowing your students to drop into their own experience, rather than relying on your words.

EXAMPLE:

Always start by cueing from the **ground up**, with general cues for the entire class. For example:

“Press your feet into the ground. Straighten your back leg. Open your left hip Relax your shoulders.”

Next, observe each student, look for patterns, and offer specific cues based on what you are seeing.

“Maintain a steady gaze over your left fingertips. Relax the back of your neck.”

HELPFUL TIPS:

- ✓ Always use the simplest cue possible.
- ✓ Speak clearly, articulately, and with enough volume.
- ✓ Observe the student and adjust accordingly.
- ✓ Offer modifications whenever possible.



ADJUSTING



DEMO > CUE > ADJUST

Physical adjustment is your last go to thing as a yoga teacher. First is to demo, then cue them to get into the right alignment. If they don't get it, demo again and add more cues. If someone still doesn't get it go up right next to them and do it with them, cueing one on one for them. If even after this they don't get it, then use physical touch.



ASK PERMISSION

Ask in the beginning of the class who doesn't wanna be touched. In today's world, you must have clear verbal consent from all students before you touch them. Most studios have consent cards. People take one at the beginning of every class and put the card in the corner of their mat with the side facing up that has their answer. If your studio doesn't have these, you can recommend introducing it.



BE GENTLE ALWAYS. DON'T PUSH OR PULL

The art of adjusting is similar to cueing, you want to do as little as is necessary. Your aim is to touch the student so they realize the adjustment on their own, without you forcing it. All touches should be gentle. Your touch should guide them into the pose, not force them. Never push or pull a student. Touch as if you weren't even touching.



FEEL CONFIDENT

Only adjust if you're 100% in the adjustment you are giving. Your students feel your energy and if you approach them with fear they will not comfortably move into the new position. No trembling hands please.



DON'T TOUCH THE JEWELS

Don't touch women near their chest, or near their pelvis, even if it would help. Cue them instead. Don't touch people's feet, or adjust students with your feet.



NO SURPRISES

Sneak up behind your students and offer them surprise adjustments. Just kidding. Don't ever do this. Even for those who have given consent, make sure the student is aware of your presence before you begin adjusting. The best way to do this is to get in their eye site, or to whisper something to them before you start.

✓ **GET CONSENT**

✓ **BE GENTLE**

✓ **DON'T OVER
ADJUST**

5: MEDITATION



GOAL

FEEL PREPARED TO TEACH A SIMPLE BEGINNERS CLASS IN A WESTERN STUDIO

All yoga practices have their roots in meditation. In fact, yoga was originally created by ancient masters as a preparation for meditation. In many ways, yoga and meditation are synonymous as they have the same objective. As a yogi, developing a meditation practice will enhance every aspect of your spiritual practice and benefit your life immensely.

Like yoga, meditation has become a vast and diverse topic with thousands of techniques, making it difficult to truly grasp. Together, we will focus on understanding and observing the foundational principles of meditation, which apply to all meditation techniques. Because these are principles of the inner-nature of the mind, they are relevant and touch on literally every aspect of life.

Also, like yoga, meditation also has evolved to meet the needs of modern practitioners. The 21st century mind carries levels of stress and trauma that were not present thousands of years ago. Thus, modern practitioners must cultivate new practices that address these realities.

The meditation practitioner quickly finds that their meditation practice cannot be separated from the rest of their life; in order to achieve deeper states of meditation, it must become a whole-life effort. We will be discussing not only meditation techniques, but the life practices that surround your practice which makes deep states of meditation more possible.



4 HELPFUL PRINCIPLES OF MEDITATION:

1. Meditation is a process of REMOVING the fluctuations and “mind matter” to reveal the true, radiant inner-nature. It is not a practice of adding anything.

2. Meditation is a cultivation of “the middle way,” or a balanced cultivation of activity and restfulness.

3. Meditation is developing a passive, observing, non-reactive and non-judgmental quality, including towards positive emotions.

4. Meditation is cultivating an enjoyable, restful inner quality.

4 MEDITATIVE CULTIVATIONS:



FOCUS



**LOVING
KINDNESS**



**OPEN
AWARENESS**



**COMMUNICATION &
RELATIONSHIPS**

THE MIDDLE WAY

Developing a meditative consciousness is a matter of cultivating a comfortable amount of stress or stimulation in your life. This requires you to constantly monitor your internal state and devise balancing measures for yourself throughout your day.

The Buddha once explained it this way:

“What happens when you tune your instrument too tightly?” the Buddha asked.

“The strings break,” the musician replied.

“And what happens when you string it too loosely?”

“When it’s too loose, no sound comes out,” the musician answered. “The string that produces a tuneful sound is not too tight and not too loose.”

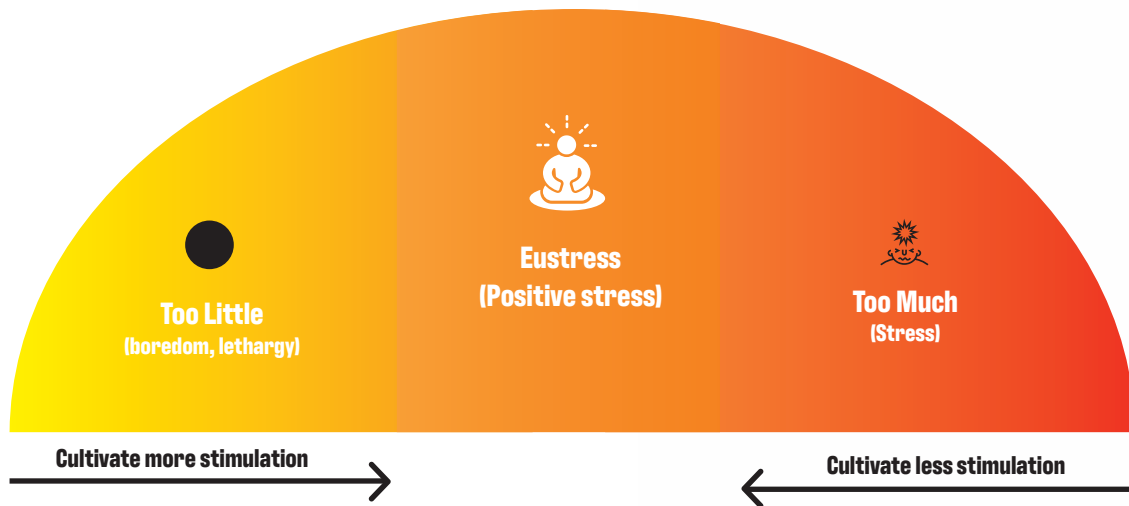
“That,” said the Buddha, “is how to practice: not too tight and not too loose.”

This simple principle captures the purpose of meditation right at its essence. In meditation, we seek to refine our awareness of moments when we are swayed out of balance. Having noticed it, we can cultivate counter-balancing measures to help us cultivate a positive amount of stress or stimulation.

This principle is applicable to almost every yogic and meditative practice, including all yoga asanas. It has infinite applications in all areas of life. Additionally, there is no limit to the level of refinement; it is a constant practice of seeking deeper and more enjoyable states of mind & body.

DEVELOPING POSITIVE STRESS

Stress Levels



WHAT IT MIGHT FEEL LIKE:

Boredom
Confusion
Apathy

Focused Attention
Emotional Balance
Rational Thinking

Excitement
Burnout
Disorganized Activity

PREPARING THE BODY FOR MEDITATION: TRAUMA RELEASE & CATHARSIS

STORED TRAUMA:



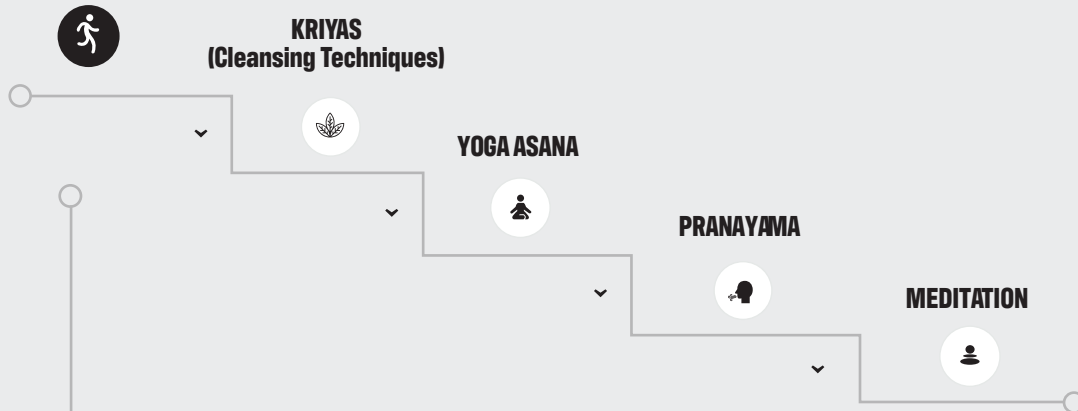
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- ✔ If you live on planet earth today, you have some degree of trauma or “micro-trauma” stored up in your body.
 - ✔ Trauma is not just “in your head”. It leaves a real, physical imprint on your body, jarring your memory storage processes and changing your brain.
 - ✔ Untreated past trauma can have a big impact on your future health. The emotional and physical reactions it triggers can make you more prone to serious health conditions including heart attack, stroke, obesity, diabetes, and cancer, according to Harvard Medical School research. It also physically shrinks your brain *(1).
 - ✔ It alters your DNA, which gets passed down to your children and grandchildren *(2).

TECHNIQUES:

- ✔ Shaking
- ✔ Ecstatic Dance
- ✔ Cathartic Breathe

THE YOGIC DESCENT INTO SUBTLETY

CATHARSIS



CATHARSIS (n.)

the process of releasing, and thereby providing relief from, strong or repressed emotions.

- 🌿 Shaking, Yelling, Dancing ... Laughing?
- 🌿 Great Preparation for yoga or meditation.

(Very) Helpful Tips:

- ✔ First identify the feeling you want to release to tailor the technique.
- ✔ This is a practice where you want to push slightly beyond comfort zones.
- ✔ Generally avoid doing it at night. Morning is best.
- ✔ Always work up slowly and ground yourself after.
- ✔ Keep the body loose.
- ✔ It gets easier to do, and less necessary.

FOCUS MEDITATION

Focus is one of the first and most essential cultivations of meditation. Focus is the ability to pay attention to one thing at the expense of all others, which can be very difficult in a society that emphasizes multitasking and success. Increasing your ability to focus can foster creativity, promote problem-solving skills and decrease stress.

In Buddhist meditation, focus is typically taught as the first cultivation because it is essential to progress into the next steps. Honing our ability to focus is a slow and gradual process that can feel slightly uncomfortable at first. We're going to focus on a few techniques that make focusing the mind easier and more manageable. The good news is, small amounts of progress make a huge difference. Additionally, you can practice

focus meditations anytime, anywhere. Traditionally, focus meditations were taught by watching the breath. However, you can perform focus meditation on literally anything throughout your day including: eating, walking, talking, or listening to music.

TECHNIQUES:

- ✔ Counting Meditation
- ✔ Simple Breath Watching

LOVING KINDNESS MEDITATION

“As rain falls equally on the just and the unjust, do not burden your heart with judgments. Rain your kindness equally on all.” –Buddha

All humans have the innate desire to both give and receive love. We spend a good portion of our lives searching for someone who can accept our love and reciprocate it back to us. This is one of the most encapsulating human experiences.

However, the meditator learns that loving kindness is a practice that can be performed anytime, anywhere, on anyone; including on ourselves.

Loving-kindness is about simply wishing well on someone (or yourself) in every dimension of life. A great way to practice this simply is to think of someone, and

send them the blessing “May they be happy, may they be healthy, may they enjoy their life.” This beautiful sentiment evokes a very loving quality inside us that has many healing benefits. In loving-kindness meditations, we evoke in our hearts our deepest and most innate desire to relieve all life of suffering. It is the belief of Buddhists that this loving capacity is our innermost nature, shared by all humans.

TECHNIQUES:

- ✔ Meta-Kindness
- ✔ “May I be happy, May I be Healthy, May I enjoy my life”
- ✔ Soul Sync Meditation

OPEN AWARENESS MEDITATION

“Out beyond ideas of right and wrong, there is a field. I’ll meet you there.”

-Rumi

Open Awareness Meditation, also known as “open attention,” “open monitoring,” or “soft focus,” is a form of meditation where you allow the many things swirling in your mind (sounds, thoughts, emotions) to arise and then naturally fall away as they are replaced by new sounds, thoughts and emotions.

We have all experienced this on those occasions when we were able to suspend our own point of view momentarily and see from another person’s point of view. In this example, instead of attaching to our current thoughts and beliefs, we allow new thoughts and beliefs to pass through our mind. When we do this, we are practicing open, non-judgemental awareness.

Yogis were keen to notice that one of the primary tendencies of the mind is to continue to hone in on something,

making life feel smaller and smaller. For example, when we are watching a movie, our attention gets drawn into the screen. For the duration of the movie, we fail to notice what is happening around us. Open-awareness is the opposite of this. It’s leaving your mind open like the sky, allowing clouds (thoughts) to pass through, without following them or assigning beliefs to them.

If we are too self-absorbed and caught up in our own experience in any moment, we will be unable to shift our perspective. When we are self-preoccupied, there is virtually no awareness of whole aspects of reality. Our emotions, and particularly the intensely afflictive emotions that “sweep us away,” such as anger, fear, and sadness, can all too easily blind us to the full picture of what is actually happening within ourselves and within others.

TECHNIQUES:

- ✔ Open-Sky Meditation
- ✔ Non-Judgement Meditation

RELATIONSHIPS & COMMUNICATION

In today's world, we spend most, if not all of our time interfacing with human relationships. Even if we are not in the physical presence of others, relationships certainly exist on some level in our minds.

Our relationships have a profound influence on our consciousness; particularly from those whom we are closest. Each person we hold in our memory carries "Samskaras" or impressions, which bring either pleasant or unpleasant feelings. By bringing meditative principles into our relationships, we can heal the old, unpleasant impressions lingering in our minds to bring more peace, understanding, and joy in our lives. From our experience, healing relationships is perhaps the most immediate and profound application of meditative principles.

TECHNIQUES:

- ✔ Relationship List Healing
- ✔ Parent Healing
- ✔ Non-Violent Communication

The yoga sutras state that we should avoid untruthful or idle talking. This means talking that does not come with some sort of positive, uplifting intention. We can use meditation to help us communicate more truthfully, using "Non-violent Communication." Non-violent communication is a popular system taught all over the world to help resolve conflicts and bring more love into relationships. During moments of conflict, it teaches us to remove our beliefs, evaluations, and judgements from our words. Instead, we simply tell others what we feel in a factual manner.

This deceptively simple practice instantly transforms relationships and allows us to relate from a more authentic place. By simply stating what we feel, we are practicing meditation by removing judgements and beliefs. This helps us become more in-touch with our own inner-reality in each moment.

