

TRAINING MANUAL

200 HOUR



EAST + WEST

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



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 bread crumbs 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: LIVING AND TEACHING YOGA

It is our greatest pleasure to welcome you to this yoga teacher training. This manual will help guide you throughout your training.

You'll notice this manual is light on words; indeed this is intentional. Learning yoga is not like learning in a classroom. Rather than learning a subject conceptually that may or may not be applied later, in yoga, everything is immediately verifiable through your own experience. You learn it by testing the concepts on yourself and noticing how they effect your life. For this reason, this manual is designed to give you exactly the information you need and nothing more. Hopefully, this encourages you to be present with yourself, and with your teachers 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 and practices, all with this in mind. In this foundational training, you're going to have the opportunity to learn many of these techniques, their history, and how to apply them to your own life.

The study of yoga is a lifetime journey. Traditionally in India, masters wouldn't take new students unless they gave 12 years commitments. Indeed, it can take this long to grasp them in all their subtleties. Practitioners would spend months, or even years on a single asana or breathing technique. Needless to say, this is not practical for us in our lives now. 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. Rather than overwhelm you with concepts, we're going to give you simple practices you can apply to your life and your students lives, immediately.



EAST+WEST PHILOSOPHY

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

EASTERN LIFE:

The eastern world puts emphasis on the subtleties of the internal experience. Eastern life was very much about mastering the mind and body, and understanding 5 mystical dimensions. Ancient sages made incredibly 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 life circumstances are not so fortunate. The great historical leaders from the eastern world are not great politicians or businessmen, they were spiritual seers who understood life at new depths and

helped others around them to live more harmonious lives. 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 to 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 saved countless lives and 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 human. It ignores our ability to create a beautiful life experience regardless of the external circumstance.

At East+West, we believe the highest potential of human life on earth today 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 resources to shape their life the way they want it. 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 need to 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 do this with great joy.

It is very possible to live a life with inner richness, and outer comfort. 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. 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 emphasizes the importance of creating and 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; it never stops 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, your source of inner-peace and health. It's also your testing ground for new techniques to offer your 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 yoga 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 is extremely important and will be of primary importance here.

Samadhi

Niyama

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

While many (but not all of you) are here to be teachers, first and foremost it is most important that what you learn here becomes a part of your daily life. One can only share from what they first possess, and if you do not possess the inner qualities of humbleness and love of this practice, it will be impossible to transmit that to students and be a truly beneficial energy.

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, more beneficial than someone living this way. 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 for you 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. Teaching in a studio is perhaps the most important step in launching your yoga career. Almost all of the top teachers in the world put in many years of work and study teaching in a local studio. It's through your studio classes where you will hone your craft, conquer your fears, meet new potential clients, and establish the professional habits you can take into anything you do next.

Whether you have plans to teach in a studio, 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 an immense amount of personal confidence and develop tons of amazing skills you'll use in all aspects of your life.

Yama

Samadhi

Niyama

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 text of yoga, and we want to help you establish a foundational understanding and appreciation for this great text.

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.

Many famous yoga teachers throughout time have suggested their sequences are somehow superior to others. We do not believe this to be true. We believe the true art of teaching yoga is understanding the foundational principles, the context of a moment, and the people in front of you. When you weave these together, you can deliver a class that resonates deeply in that specific moment. 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, we will not be teaching you not necessarily 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 return to and feel comfortable teaching. For that reason, we have designed a sequence for beginning teachers. This sequence is rooted in the traditional hatha yoga sequence and can easily be modified in a number of styles. This sequence honors the original intention of yoga, and can also be easily adjusted for a modern audience. Starting your teaching journey this way will help you immensely as the repetition and habit will 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.

TRAINING BREAKDOWN

HOW THIS TRAINING IS STRUCTURED, AND WHAT TO EXPECT

Our training structure is very fluid, however we generally think of it as broken down into three distinct phases. This helps us all align our intention, and clarify how we need to show up as students in each phase.



Weeks 1-3:

Foundation

The foundations portion of the training is where you'll have the opportunity to be a student, with no pressure to perform or be graded. In the foundations portion of the training, you'll be practicing a single, simple yoga sequence.

Important Topics:

- Establishing regular practice.
- Finding ease & in the poses.
- Establishing proper breathing.
- Fundamentals of posture
- Cueing a class

Weeks 4-6:

Integration

In the integration portion, you'll be practicing more dynamic sequencing, and focusing on building what you've learned into your life.

Important Topics:

- Alignment & adjusting in the pose.
- Sequencing a yoga class.
- Intentional & conscious living.
- Getting to know your classmates :)

Weeks 7-10:

Professional Preparation

In this portion, you'll be focused on preparing yourself to teach your first studio class. You'll be practicing our Studio Sequence each day to build repetitions and your confidence to start teaching it.

Important Topics:

- Teaching your first full class.
- Creating & holding healing space.
- Professional habits & qualities of a good teacher.

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 highly suggest relinquishing any expectations that you might have for the duration of 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.

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 to contradict, ask for clarification and context. Our teachers are all very aware that when they share something with you, they are sharing 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 only absorb this level of detail if you continue to stay focused and diligent throughout the training. Our teachers like when you ask questions and push them to go deeper into subjects.

Speak up.

Never feel like your questions are wrong, or invalid. The environment is always enhanced by thoughtful questions or when you express your challenges or confusions. Almost always, there are other students processing the same challenges, and our teachers enjoy making the topics relevant and applicable.

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.

Honor your fellow students.

This is an environment of love and total acceptance of everyone from all walks of life. This is a place where bad habits come to die and be transformed, and we hope you choose to be a support system for others on the course. Remember that you are one of a large group, journeying as one. As a yoga teacher, you will become a support system for your students. You can begin practicing that role for your fellow students.

Samadhi

Niyama

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

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

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

Dhyana

Asana

Dharana

Pranayama

Pratyahara

STUDY & PERSONAL PRACTICE

Please bring your journal and pen to class so you can take notes.

We also strongly encourage you to self-study and practice in your spare time to not only get the most out of your experience.

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 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 yogic principle of ahimsa or non-violence towards all living things. We will cover the yogic diet as a topic on this training.

Do your best to avoid smoking, drinking, and drugs throughout the entire training. Consuming drugs will significantly hinder your experience here. 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 unless a case of serious illness. 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.

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 for classes. 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.

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 practices which have evolved over the last 5,000+ years to meet the needs of the culture and time period it is serving. It seems yoga takes different forms constantly to stay relevant and useful to the times. For modern practitioners, trying to grasp the vast array of yogic practices can be overwhelming and downright confusing!

Fortunately, 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 speak to the true genius of this man.

Sutras are short, formulaic verses that capture the most distilled essence of an idea. In the Yoga Sutras, Patanjali precisely describes the states of mind a yogi seeks to achieve, as well as the disciplines and practices a yogi must attend to in order to make Samadi a reality in the life. With striking detail he also maps out the many obstacles a yogi will inevitably face while seeking Samadi, or complete absorption in the self. This text is highly practical. 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.



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.



Journal Questions

- 1. What were some of the belief systems you developed in your upbringing?**
- 2. If you could choose how you were educated, what would that look like?**
- 3. What phase of life do you feel you are in now, and how has that evolved in your life thus far?**

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.



Journal Questions

1. What desires do you experience which benefit your life? At what point do desires often turn into attachments for you?

2. What do you feel you need to do in order to align your life more with your Dharma?

3. PREPARATIONS FOR STUDYING YOGA SCRIPTURES

Scriptures are not about merely memorizing or reciting. They exist so that you can implement the ideas into your life. To begin to understand how you can do this, we need to prepare the ground of the senses 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

Nidhidhyāsa

deep contemplation on the subject



Journal Questions

1. What personal challenges and limitations do you anticipate will effect you as you complete this course?

2. Who is a yoga teacher or a spiritual guide you admire? What qualities about them do you admire? What sort of work did they do in their life to get to where they are?

4. 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)



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.

2: YOGA ASANA



GOAL

TO UNDERSTAND THE FOUNDATIONAL YOGA POSTURES AND CORRECT ALIGNMENTS.

Yoga asanas began as a simple way to prepare the body for meditation. Asana practitioners would practice a small number of poses which would 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, to promote health, fitness, and to reduce stress. All of these are appropriate 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, 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 is leaving on your body. In your studies you will learn about alignments, sequencing, adjusting, proper breathing, and the benefits of each posture.



8 ESSENTIAL ELEMENTS OF THE CLASS

- 1 DEDICATION / OPENING
- 5 SEATED/LYING DOWN POSES
- 2 PREPARATIONS / WARM UP
- 6 SAVASANA
- 3 SUN SALUTATIONS
- 7 PRANAYAMA / MEDITATION
- 4 STANDING POSES
- 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

Extended Side Angle
Parsvakonasana

Reverse Warrior

(BOTH SIDES, VINYASA TRANSITION)



Triangle Pose
Trikonasana

Half Moon
Ardha Chandrasana

Wide Legged Forward Fold
Prasaritta Padotanasana

(BOTH SIDES, VINYASA TRANSITION)



Eagle Pose
Garudasana

Warrior 3
Virabhadrasana III

Crescent Lunge

(BOTH SIDES, VINYASA TRANSITION)



Revolved Crescent
Utthita Parivrtta
Anjaneyāsana

Pyramid Pose
Parsvottanasana

Side Plank
Vasisthasana

(BOTH SIDES, VINYASA TRANSITION)



Malasana

Crow Pose

VINYASA

5

SEATED / LYING POSES



Half Pigeon
Ardha Kapotasana



Locust
Salabasana



Bow Pose
Dhanurasana



Childs Pose
Balasana



Hero Pose
Virasana



Seated Forward Fold
Paschimotanasana



Seated One-Legged Twist
Marichyasana III



One-Legged Forward Fold
Janu Shirshasana



Bridge Pose
Bandha Sarvangasana



Supine Twist
Supta Jathara Parivartanasana



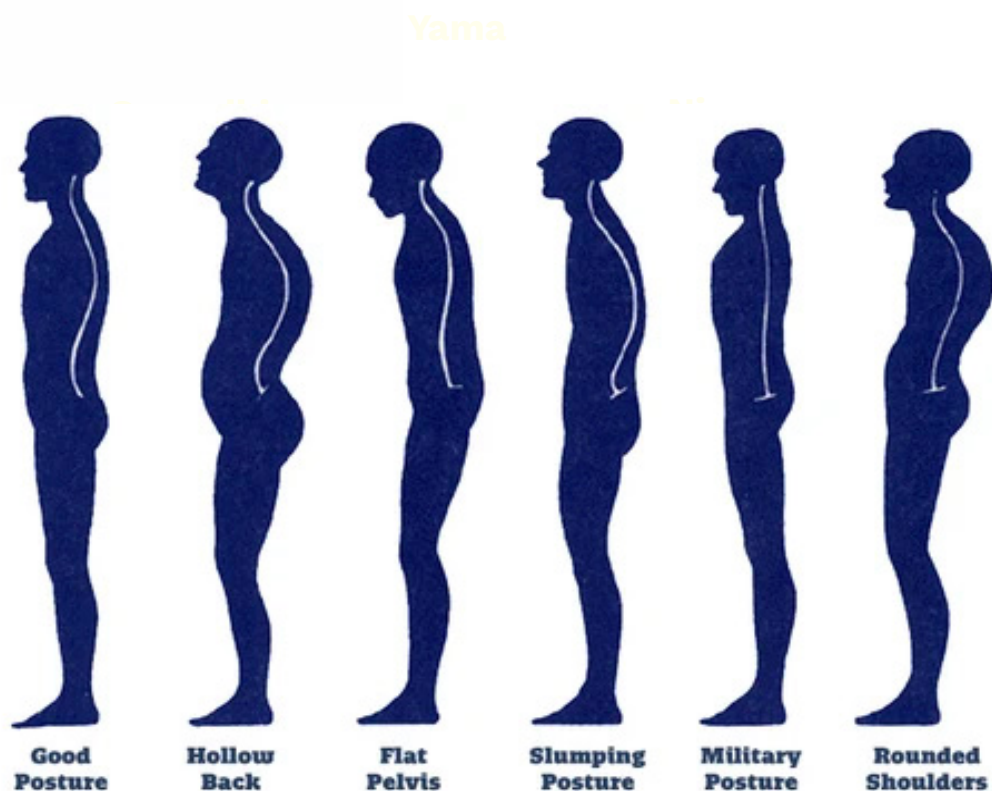
Happy Baby
Ananda Balasana

FOUNDATIONS OF POSTURE

In yoga, we spend a lot of time focusing on posture and alignments. Have you ever stopped to consider why? At East+West we don't put any significance on the ability to perform complex poses. Rather, we emphasize the amazing benefits of proper posture.

In roughly the 14th century, yoga largely shifted when practitioners noticed their attention more naturally driven to focus on their body. So yoga was reformulated to make asana as the introductory path, as a preparation for exploration into the inner-world. According to yogi's this was due to a shift in the astrological environment.

It can be helpful as you are venturing into understanding yoga asana and alignment to first understand some basic principles about posture. When you understand correct posture, these insights, generally speaking, can apply to all yoga poses.



Reasons we focus so much on posture:

1. It allows us to practice with more ease.

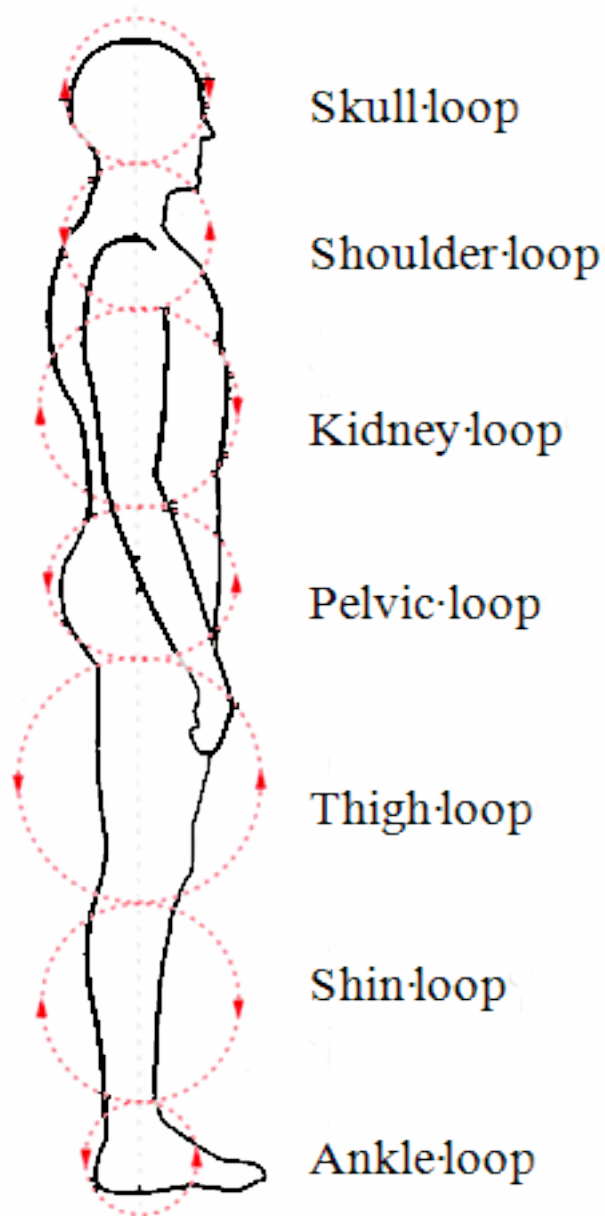
Though you can feel some resistance initially while realigning your body in poses, it will ultimately help you practice with more ease. If you build a house, and the walls are crooked and out of alignment, it's much more difficult for electricity to run properly through the house. When your body is in proper alignment, vitalizing pranic energy flows more readily throughout your entire body.

2. It changes the way we feel inside.

The way we hold our body reflects our inner state. If we make changes to our posture, it gradually changes the way we feel inside. It can help increase our confidence, energy levels, and much, much more.

3. It prevents pain and injuries.

More and more modern students are entering “vinyasa recovery,” due to long careers practicing yoga without learning proper alignment. Bad alignment habits in a single yoga class likely won't create a risk of injury. However, when practicing regularly over years or decades, bad habits add up and can create chronic injuries to joints, ligaments, and tendons as we age.



Common Posture Issues:

Anterior Tilt:

An anterior pelvic tilt is when your pelvis is rotated forward, which forces your spine to curve. It's often caused by excessive sitting without enough exercise and stretching to counteract the effects of sitting all day. If you have an anterior pelvic tilt you may notice that the muscles in the front of your pelvis and thighs are tight, while the ones in the back are weak. Your gluteus and abdominal muscles may also be weak. All of this can cause:

- lower back pain
- hip and knee pain
- incorrect posture
- forced hip and knee rotations

Posterior Tilt:

Body imbalances often occur from a lack of movement, especially for people who sit most of the day. This lack of movement contributes to:

- weak and tight leg muscles
- shortened tendons around the pelvic bones
- improper balance
- slouching posture

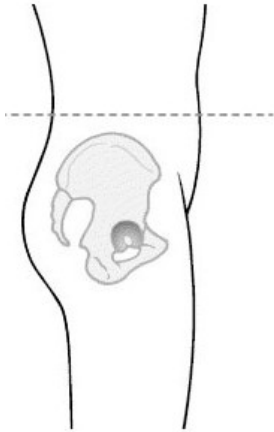
All of these factors can cause a posterior pelvic tilt. This is when your glutes tuck inwards and the upper body rounds back.

Rounded Shoulders:

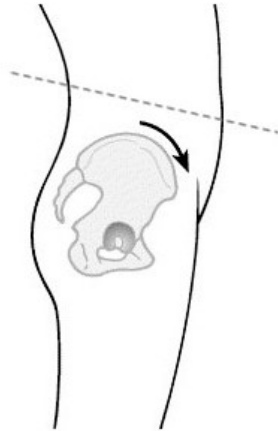
Rounded shoulders are typically caused by poor posture habits, muscle imbalances and focusing too much on certain exercises, such as too much focus on chest strength while neglecting the upper back.

Anterior/Posterior Tilt

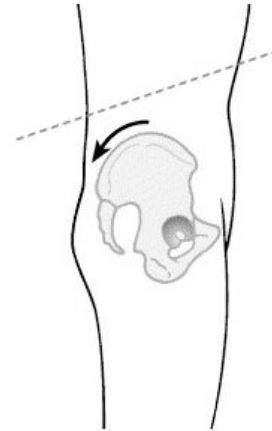
Neutral Pelvis



Anterior Pelvic Tilt



Posterior Pelvic Tilt



Rounded Shoulders



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



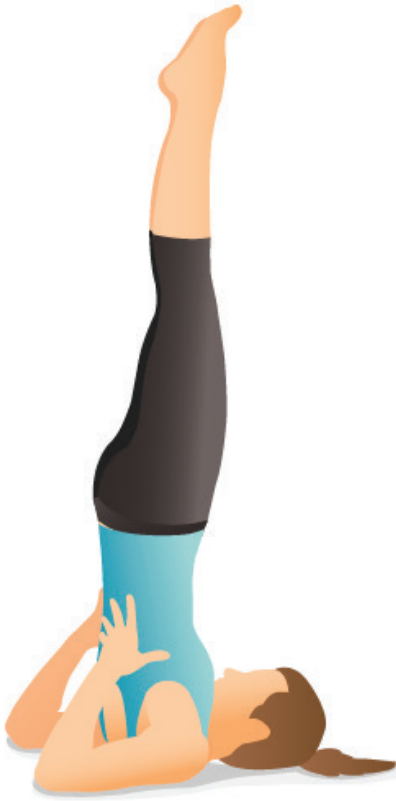
Bridge
Bandha Sarvangasana



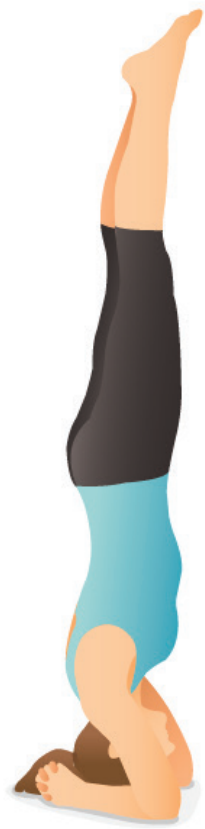
Hero
Virasana



Half Pigeon
Arda Kapotasana



Sarvangasana



Head Stand
Sirshasana



Happy Baby
Ananda Balasana



Supine Twist
Supta Jathara Parivartasana

3: THE YOGIC HEALTH SYSTEM



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 the student did not adopt a proper diet. Our digestive tracts have a huge amount of sensory-neurons which have a profound effect on not only our health but our conscious experience and emotions.

The yogic diet recommendations would essentially agree 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. The yogis viewed this not necessarily from a nutritional perspective, but from the perspective that all yogi's should abide by the principle of Ahimsa, or non-harm, towards all living beings.

Yoga's relationship to food is less about

what specific foods to eat, but rather on developing mindful awareness of what you eat, and how it effects your body energy. They believe that every food (and everything in nature) has a specific energetic quality which imparts itself on our consciousness.

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



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.**

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 an immensively meaningful (and addicting) experience.

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

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 you to be confident and present. Humble and loving. 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 when you are lost.



8 USEFUL SEQUENCING CONSIDERATIONS

- 1 TIME OF DAY
- 2 ASCENDING / DESCENDING ENERGY
- 3 PATH OF LIFE
- 4 MOVING ENERGY "UP"
- 5 COUNTER MOVEMENTS
- 6 WORKING INTO PEAK POSE
- 7 STUDENTS LEVEL
- 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:

- ✓ Not traditionally part of yoga
- ✓ Very mild, gentle practices



NIGHT CLASSES:

- ✓ Descending energy
- ✓ Only gentle backbends
- ✓ Relaxation approach
- ✓ Longer savasana

2 CLASS THEME

To sequence a class, you must start by having a clear theme or intention, such as "heart-opening." Another example is working on a specific yogic movement, like a Bhanda. Like a great story, every sequencing decision is intentional to lead students into a specific type of experience or learning.

EXAMPLE: HEART OPENING

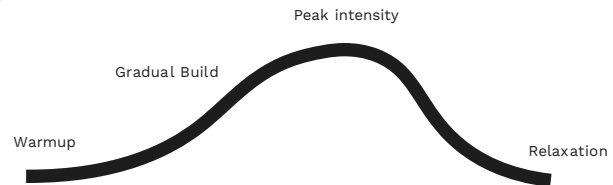


HEART-OPENING CLASS MIGHT INCLUDE:

- ✓ A very soft, warm, loving mood
- ✓ Lots of back-bends & heart-openers
- ✓ Warm-up for muscles included in heart-openers
- ✓ A loving poem or song to complete class

3 ASCENDING / DESCENDING ENERGY

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



4 EASEFUL TRANSITIONS

Transitions between poses should allow the practitioner to move gracefully from one pose to the next. Avoid transitions where they have to move their feet into new, awkward positions.



Warrior 2
Virabhadrasana II



Reverse Triangle



Triangle Pose
Trikonasana



Half Moon
Ardha Chandrasana

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 spin 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 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

8 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!

CUEING vs. ADJUSTING

CUEING

It's helpful to draw a distinction between cueing and adjusting. Cueing is simply instructing the movements from one to the next.

There are many different ways to cue, and none of them are necessarily correct. You should aim to make cueing as clear and simple as possible.

Cueing is simply the art of instructing a body to do what you want it to do. You can practice cueing anytime, with anyone. A great way to practicing cueing is to instruct someone on walking from one side of the room to another.

EXAMPLE:

**“Step your right foot forward.
back heel down. Lift into
Warrior 2.”**



HELPFUL TIPS:

- ✔ Always use the simplest cue possible.
- ✔ Speak clearly, articulately, and with enough volume.
- ✔ Make sure your cues connect with them, in their language and dialect.

ADJUSTING

Adjusting students is a key part of being a yoga teacher. It's important to know when to adjust and how to adjust. Adjusting can be a great way to help students get into a pose, but it can also be a source of discomfort or injury if not done correctly. Always communicate with your students before adjusting and use your hands to support and guide them, rather than force them into a position.

Example:

When adjusting a student, always communicate with them first. Use your hands to support and guide them, rather than force them into a position. Always use your hands to support and guide them, rather than force them into a position.



DEMO THE POSE, ESPECIALLY THE HARD ONES

The best way to help students to do a pose correctly is to first demonstrate it visually. When you demonstrate, students will often mirror your posture and energy, giving them a strong postural foundation.



VERBAL FIRST, THEN HANDS ON

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 OVERCOMPLICATE IT

Try not to offer too many verbal adjustments, to the point where it puts students too much in their minds. Generally speaking, offering 2-3 adjustments per pose is enough.



ADJUST FROM THE GROUND UP

It's helpful to adjust from the ground up, starting with the feet, then legs, then hips, then abdomen, then chest/shoulders, then eyes/face, etc.



BREATH & RELAXATION IS ALWAYS GOOD

If you can't think of a meaningful adjustment, reminding students to breathe and to relax is always helpful.



ASK PERMISSION FOR HANDS ON

Ask in the beginning of the class who doesn't want to be touched. In today's world, you must have clear verbal consent from all students before you touch them.



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.

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 yoga practitioner, developing a meditation practice will enhance every aspect of your 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 the 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 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, non-reactive and non-judgmental quality, including towards positive emotions.

4. Meditation is cultivating an enjoyable inner quality, which may include a variety of experiences.

3 MEDITATIVE CULTIVATIONS:



“EUSTRESS” and The Middle Way

Developing a meditative consciousness that feels both pleasant and productive 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?”

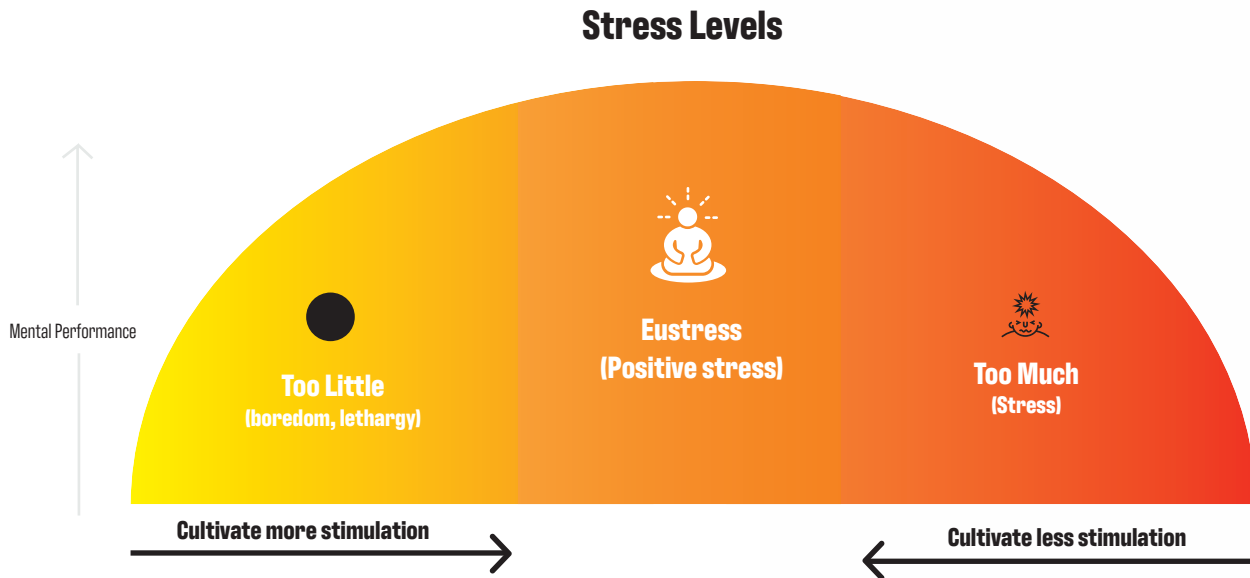
“When it’s too loose, no sound comes out,” the musician answered. “The string that produces a tuneful sound is not too tight and not too loose.”

“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 insight and understanding of the moments when we are swayed out of balance. Having noticed it, we can cultivate counter-balancing measures in our mind, and in our life 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 for deeper and more enjoyable states of mind.

DEVELOPING POSITIVE STRESS



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:



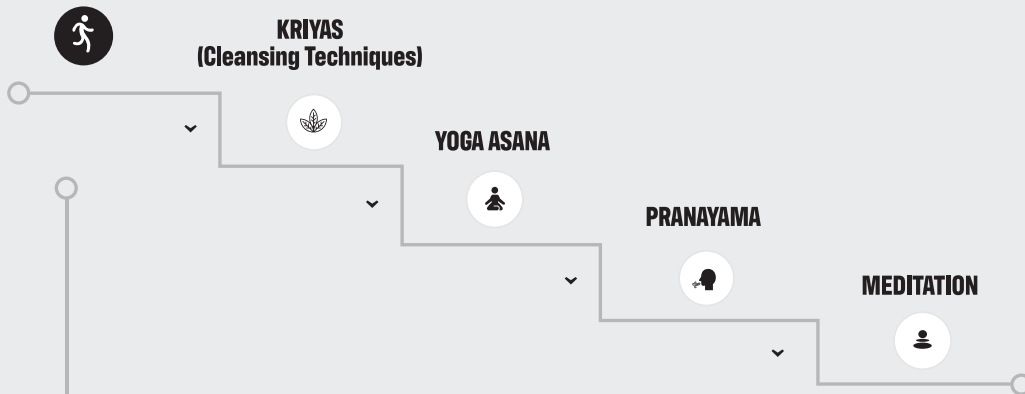
-
- ✔ If you live on planet earth today, you have some degree of trauma or “micro-trauma” stored up in your body.
 - ✔ Trauma is not just “in your head”. It leaves a real, physical imprint on your body, jarring your memory storage processes and changing your brain.
 - ✔ Untreated past trauma can have 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

YOGA: AN ASCENT INTO THE 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 the stress associated with handling more than one task at once.

In Buddhist meditation, focus is typically taught as one of the first cultivations because it is essential to progressing 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. The other good piece of news is that 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 innately have the 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 knows that it is not essential to have a subject of loving-kindness; that loving kindness is a practice that can be performed anytime, anywhere, on anyone.

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 our hearts and our innate desire to see other people do well in life. It is the belief of Buddhists that this loving capacity is our innermost nature, and that removed from all obstructions, all humans desire to simply wish well on others.

TECHNIQUES:

- ✔ Meta-Kindness
- ✔ “May I be happy, May I be Healthy, May I enjoy my life”
- ✔ Gratitude 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 mindfulness meditation in which you allow the many things present in your consciousness (sounds and other sensory input, as well as your thoughts and emotions) to arise in your awareness and then naturally fall away as they are replaced by different sounds, thoughts, etc.

We have all experienced this in those occasions when we were able to suspend our own point of view momentarily and see from another person’s point of view and feel with him or her. When we do this, we are practicing open-awareness.

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

making experience smaller and smaller. For example, when we are watching a movie, our attention gets drawn into the screen. For the duration of the movie, that screen draws our entire attention and 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.

If we are too self-absorbed and caught up in our own experience in any moment, we will be unable to shift our perspective in this way and won’t even think to try. When we are self-preoccupied, there is virtually no awareness of whole domains of reality we may be living, immersed in every day but which nevertheless are continually impinging on and influencing our lives. 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 with others and within ourselves.

TECHNIQUES:

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

NOTES
