

The Mud & The Lotus

A Guide and Workbook for Students of Yoga

COURTNEY DENISE BUTLER

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Section 1: Overview

What is Yoga?

Yoga is difficult to define. The word yoga means “to unite or yoke together.” It can also translate to mean “discipline.” The root word of yoga is “yuj,” which means “to bind together.” The date of origination is believed to be more than 6,000 years ago in the Indus Valley in India. An individual male practitioner of yoga is called a “yogi.” An individual female should be referred to as a “yogini.” Males and females together are called “yogis.”

Many people are drawn to yoga for its physical benefits, such as flexibility and strength. However, others are initially drawn to yoga for its stress-relieving benefits. Yoga is now commonly recommended to people by physicians and mental health professionals.

Many who come to yoga find themselves practicing for life, as yoga is adaptable to any age or ability. Since yoga would take lifetimes to fully understand, any aspect of it can become a lifelong pursuit. It teaches us that we are not one-dimensional individuals. We have emotional, physical, spiritual, and energetic bodies. Like the four legs of a chair, when one part is out of balance, the whole person will feel off center.

The continuing practice of yoga allows us to take the practices discussed in this book and use what we understand to live lives of balance and self-care. We need not be experts; there is always more to learn, even after decades of practice. Yoga is a journey, not a destination. Enjoy the journey.

The Eight Limbs of Yoga

There are eight limbs of yoga codified in the ancient text of the *Yoga Sutras* by Patanjali, written around 200 to 300 BCE. This eight-fold path provides a structure and guidelines for living a meaningful life. Practicing them is practicing the “Royal Path” or raja yoga (see below).

1. **Yamas** — Ethical and moral conduct (I often tell my students the yamas reflect how you treat others, your behavior in society, your integrity, “you’re your ethics.”)
 - Ahimsa — Nonviolence
 - Satya — Truthfulness
 - Asteya — Non-stealing
 - Brahmacharya — Moderation
 - Aparigraha — Nonattachment

2. **Niyamas** — Observances and Disciplines (It may help to think of this as “Me Yamas” — the ethics of how you are internally or with yourself.)
 - Saucha — Cleanliness
 - Santosha — Contentment
 - Tapas — Discipline or practice
 - Svadhyaya — Spiritual Study
 - Ishvara Pranidhana — Surrendering to a higher power.
3. **Asana** — The postures.
4. **Pranayama** — The breathing techniques.
5. **Pratyahara** — Withdrawal of the senses; Pratyahara is often taught as focusing first on the senses and then releasing.
6. **Dharana** — The ability to focus on an object, internally or externally, otherwise known as concentration.
7. **Dhyana** — Meditation, the act of focusing for a period.
8. **Samadhi** — The state of bliss. Samadhi is often described as becoming one with all beings or union with the Divine (the God of your understanding).



Teaching Tips:

Ask students to study the Yamas and Niyamas independently, online or via other texts, and follow with a group discussion.

Invite a leader to discuss the meaning of each limb and give an example from their understanding. Or ask students to study these limbs and consider together how they might be applied to daily life.

Types of Yoga

There are many types of yoga. Yoga is often seen in the West as postures, although this is a misconception made popular by the western practice of yoga as primarily posture-focused. Yoga is the connecting or yoking of the mind and/or body with something else—primarily a supreme consciousness, the God of your understanding, or a connection to the true self. Mind-body is a common term in yoga, because although in the West we often think of the two as separate entities, yoga shows us that they work in unison. That connection may be achieved through hatha yoga or the selfless service of karma yoga. Below is a list and very basic descriptions of some of the most common types of yoga.

- **Karma** — The act of selfless service. The yoga of action.
- **Bhakti** — Devotional yoga, often including prayer, chanting, singing, and ceremonies. Bhakti is the type of yoga most often said to be practiced in India.
- **Jnana** — Study of sacred scriptures. Jnana can include philosophical readings, sacred texts, intellectual debates, and other similar study methods.
- **Tantra** — Yoga of absorption or rituals, including Kundalini Yoga.
- **Mantra** — Yoga of potent sound.
- **Raja** — Often referred to as the “Royal Path.” The journey toward personal enlightenment, which includes all the yogic paths. In addition, it integrates the eight limbs. Hatha yoga is represented under raja yoga.
- **Hatha** — Developed from raja yoga, hatha means “sun” and “moon,” emphasizing the balancing of opposites. Although hatha emphasizes primarily a physical practice of asana (the 3rd limb) and pranayama (the 4th limb), it is not uncommon for teachers to incorporate all 8 limbs into a class in some fashion. It is a common misconception that hatha yoga means gentle yoga, but this is not necessarily the case. Whether gentle or challenging in nature, all yoga classes that include breath work, postures, and meditation are forms of hatha yoga.



Teaching Tip:

For a deeper understanding, show the documentary *Enlighten Up* and discuss it. For some, watching a film is a more effective way to learn than merely reading or hearing about yoga.

The Five Points of Yoga

Swami Vishnudevananda (1927–1993) of Kerala, India, who established the Sivananda Yoga Teacher Training Course and whose books established him as an authority on hatha and raja yoga, condensed the essence of yoga teachings into five principles for physical and mental health as well as spiritual growth. This is often helpful to new students to introduce them to a basic understanding of a yoga lifestyle.

1. **Proper Exercise** — Asana as a vehicle for proper exercise.
2. **Proper Breathing** — Practice of pranayama.
3. **Proper Relaxation** — Shavasana, and learning to detach from material possessions and worry.
4. **Proper Diet** — A clean, healthy diet.
5. **Positive Thinking and Meditation** — Finding joy in the positive, such as books, affirmations, and exposing yourself to positive outlets. Meditation through concentration and focus.



Teaching Tip:

For more information, read about Swami Vishnudevananda, Swami Sivananda, and the International Sivananda Yoga Vedanta Centres by visiting sivananda.org.

A Brief and Basic History of Yoga

The ancient wisdom of yoga is derived from many sources, including Eastern philosophy and religion. Yoga references many texts, including ancient texts, originating in the traditions of Hinduism, Jainism, Buddhism, and other religions. Yoga is generally considered a lifestyle and not a religion, and it can be practiced in a secular or spiritual way; its practices can be used to enhance one's spiritual life regardless of religion—physically, philosophically, theoretically, spiritually, or otherwise.

Regardless of approach, yoga can be referenced for guidelines on living a balanced and contented life. As discussed earlier in this text, “yoga” comes from the root word “yuj,” which means to yoke or bind together. Yoga is a mind-body practice. While we know the poses themselves can help balance the body through the system of the nadis (energy channels) and chakras (energetic wheels throughout the body), we also know that yoga is a way to bring health and vitality or balance to the body on holistic level as well. Throughout yoga's history, focuses have shifted to different aspects of this ancient practice.

There is much debate on how old yoga is, especially the originating dates of the postures, or asanas. After years of research, I don't think it is possible to pinpoint a date because questions still surround the dating of some of the ancient texts, and sages (or gurus) have been passing down wisdom orally for centuries, but it is safe to say that yoga is several thousand years old.

Many of the postures we do today are a hybrid of what is believed to have been passed down from teacher to student for thousands of years. The *Hatha Yoga Pradipika*, one of the early yoga texts, describes asana like this: “Being the first accessory of Hatha Yoga, asana is described first. It should be practiced for gaining steady posture, health, and lightness of body.” The *Hatha Yoga Pradipika* presents only fifteen postures. The *Yoga Sutras* define yoga in Sutra 1:1: “Yoga is the mastery of the activities of the mind-field. Then the seer rests in its true nature.” The word “sutra” comes from the Greek word “suture,” which means to thread together. Many would say yoga is the threading of the mind-body or the connection of the mind and the body to the higher self or supreme consciousness.

Many postures we see today do not have much written history beyond a few hundred years. Mostly, the postures have been logged and recorded in the 20th century. Yoga has a solid foundation in the Yamas, Niyamas, and the remaining eight limbs, but the physical practice of asana continues to evolve as it grows in popularity.

The history of yoga can be divided into four time periods: the Vedic, the Pre-Classical, the Classical, and the Post-Classical. Some also add a fifth period designated “Modern Yoga” into which fall Sri Krishnamacharya (my lineage), his son Desikachar, and Krishnamacharya’s brother-in-law, B.K.S. Iyengar, founder of Iyengar Yoga.

Below are abbreviated highlights from each period; the study of each could consume a lifetime. I suggest the following as jumping off points for further inquiry and study.

Vedic Period

The Vedic Period was from roughly 2000 to 1000 BCE. The Vedas are among the world’s oldest sacred texts, and the oldest scriptures of Hinduism, written in Sanskrit. They are said to have been created by sages following long periods of meditation. Veda means “knowledge” in Sanskrit. The four Vedas include hymns, mantras, and other texts passed down orally.

- Rig-Veda — Praise or Knowledge
- Atharva-Veda — Rituals
- Yajur-Veda — Sacrifice
- Sama-Veda — Chants

Pre-Classical Period

This period is marked by the Upanishads, a collection of more than 200 sacred Sanskrit writings containing some of the central philosophical concepts of Hinduism. (Some of these concepts are shared with Buddhism and Jainism.) The texts were probably written between 800 and 500 BCE. In one translation, Upanishad is derived from *upa* (near), *ni* (down), and *shad* (to sit), reflecting students sitting down near a teacher to learn from this doctrine. The Upanishads are considered part of the wisdom of the Vedic heritage, as opposed to the ritual of the Vedic heritage. They emphasized sacrifice of the ego through self-knowledge, action (karma yoga), and wisdom (jnana yoga).

Approximately 500 BCE, the *Bhagavad Gita* (translated “Lord’s Song”) was composed and named. It tells the story of a warrior prince named Arjuna who confronts a moral dilemma and is led to a better understanding through the intercession of the god Krishna. It addresses three principles: karma (generous actions), bhakti (caring dedication), and jnana (knowledge).



Teaching Tip:

Ask students to read the *Bhagavad Gita* and write about how it affected them.

Classical Period

The sage Patanjali codified the more definitive and comprehensive system of yoga as the *Yoga Sutras* around 400 CE. This text defined the Classical period as the first systematic presentation of yoga. Sutra means “thread.” The thread of the “lower self” is joined together with the universal “higher self” in the *Yoga Sutras*. The *Yoga Sutras* describe the eight-fold path or eight limbs of yoga, which were intended to be memorized. Patanjali believed that each of us is composed of both spirit (purusha) and matter (prakriti), and that yoga could restore the spirit to its absolute reality. Patanjali is often considered the father of yoga and his *Yoga Sutras* still influence most styles of modern yoga. The *Yoga Sutras* include 195 yoga aphorisms (or observations, general truths), offering guidelines for a meaningful and purposeful life.

Pantajali’s aphorisms are divided into four areas:

1. Concentration
2. Practice
3. Progressing
4. Liberation

Post-Classical Period

During the 15th Century, the *Hatha Yoga Pradipika* was composed by Swami Swatmarama, and remains one of the most outstanding authorities on hatha yoga. Some of the original yoga postures are first laid out in this text, and its primary goal was illuminating the physical disciplines and practices of hatha yoga as integrated with higher spiritual goals of meditation.

Beginning in the late 19th and early 20th centuries, this is the period of hatha yoga’s rise in popularity, especially in the West as yoga masters began traveling. There is an even greater focus on the physical body, and more value is placed on understanding the connection between prana and the mind (with asanas, pranayama, and other methods being used to balance and prepare yogis for meditation). T. Krishnamacharya and Swami Sivananda had great influence over the proliferation of hatha yoga in India. Sivananda penned more than 200 yoga books and established yoga centers worldwide. Three of Krishmacharya’s students (B.K.S. Iyengar, T.K.V. Desikachar, and Pattabhi Jois) would continue his legacy, bringing greater attention to hatha yoga around the globe.

Yoga Masters of India

The word “guru” is a Sanskrit word for a person who has achieved an enlightened state of being. It literally means “teacher” or “remover of darkness.” It is my belief, as well as the belief of other experienced teachers, that the word guru should be left to the Indian culture, as it can be insulting when it is commandeered by those not of Indian heritage. A term often heard after the words “guru” is “ji.” The term “guru ji” means to give respect to the teacher. You will also hear members of Indian culture say, “Papa Ji” or “Mama Ji.” “Ji” simply is a term of respect.

“Swami” is Sanskrit for master. Swami is an honorific title given to a Hindu religious teacher.

This list by no means names every guru or swami of India; there are countless others. I’ve included here some of the most widely known gurus and a few basic facts about each one, in alphabetical order.

Desikachar — Son of Krishnamacharya. Known for Viniyoga, a gentle type of yoga that is specific to the individual. Died in 2016 at age 78.

B.K.S. Iyengar — Trained under Krishnamacharya. Known for his many books, including *Light on Yoga*. His style is known to rely heavily on props and utilizing precise alignment. Died in 2014 at age 96.

K.Pattabhi Jois — Trained under Krishnamacharya. Known for Ashtanga Yoga. Died in 2009 at age 93.

Sri T. Krishnamacharya — Modern day father of yoga. Known for yoga therapy. Teacher of many modern day masters. Died in 1989 at age 100.

A.G. Mohan — Student and biographer of Krishnamacharya. Known as a modern day master of yoga therapy. Founder of Svastha Yoga. (In Sanskrit, svastha refers to the state of complete health and balance.) Born in 1945 and still living as of the publication of this book.

Swami Satchidananda — Founder of Integral Yoga whose motto was: “Truth is one, paths are many.” He founded Yogaville, an ashram in Virginia. Died in 2002 at age 87.

Paramahansa Yogananda — The first yoga master of India to take up permanent residence in the West. Known for the book *Autobiography of a Yogi*. Died in 1952 at age 59.



Teaching Tip:

Teachers discuss in more detail what you know about each guru or swami listed, or discuss any other gurus and their history with your students. The movies *Enlighten Up*, *Ashtanga NY*, *AWAKE: The Life of Yogananda*, and *Breath of the Gods* are good documentaries for developing understanding of these gurus and teachers.

Modern Day Yoga Teachers

In this section, I am including yoga teachers who have extensive experience and history in the field of yoga. Many of these are popular teachers and by no means does this include all the masterful teachers of yoga in the West.

Baron Baptiste — Known for Baptiste Yoga, a type of power yoga.

Baxter Bell — M.D., workshop leader, and teacher. Leads workshops and trainings in a variety of areas. Co-author of *Yoga for Healthy Aging: A Guide to Lifelong Well-Being*.

Bereyl Bender Birch — Known for the book *Power Yoga: The Total Strength and Flexibility Workout*.

Bikram Choudhury — Known for Bikram or hot yoga. There are 26 poses in Bikram yoga.

Bernie Clark — One of the credited founders of, teacher of, and leading authority on yin yoga.

Seane Corn — Known for vinyasa yoga and her humanitarian work. Began teaching in 1994.

Lilias Folan — Known as the “First Lady of Yoga.” Her popular yoga program, *Lilias, Yoga and You* aired on PBS from 1972– 1999.

Anna Forest — Founder of Forest Yoga, a very athletic form of yoga. The teacher trainings are said to be very rigorous.

John Friend — Founded Anusara Yoga, and stepped down from its leadership in 2012.

Rolf Gates — Acclaimed author of the book *Meditations from the Mat: Daily Reflections on the Path of Yoga*. Experience also includes being an Army Airborne Ranger and social worker.

John Kepner — Yoga therapist and teacher. Director of the International Association of Yoga Therapists since 2003. He has been a student of yoga since 1971 and a teacher since 1997, and studied under A.G. Mohan and Gary Kraftsow.

Gary Kraftsow — Famous Viniyoga teacher. Known for his contribution to yoga therapy.

Judith Hanson Lasiter — Yoga teacher and physical therapist who coined the term “Restorative Yoga.” Restorative yoga utilizes yoga props like blocks, blankets, and bolsters, and most poses are held for between three and twenty minutes.

David Life and Sharon Gannon — Known as the founders of Jivamukti Yoga. Jivamukti means “liberation while living.”

Nikki Myers — Famous for Yoga of 12-Step Recovery known as Y12SR, she leads and trains teachers to work with yoga and the 12 steps.

Larry Payne — The founding president of the International Association of Yoga Therapists. Founding director Yoga Therapy Rx™ & Prime of Life Yoga™ programs at Loyola Marymount University, and author of many books.

Shiva Rea — Known for her specific type of yoga and dance called “trance dance.” She uses music and dance combined with yoga.

Erich Shiffman — Studied under the philosophical teacher Krishnamaturi, then went to school and studied with Desikachar in the Krishnamacharya – Desikachar style of teaching. Is known for his book and video *Yoga: The Spirit and Practice of Moving into Stillness*.

Rod Stryker — Founder of Para Yoga. Has taught tantra yoga and meditation for over thirty years. Author of *The Four Desires: Creating a Life of Purpose, Happiness, Prosperity, and Freedom*.

Patricia Walden — Rose to fame with the video *Yoga for Beginners* released by *Yoga Journal*. She is a renowned Iyengar teacher.

Rodney Yee — Former dancer who rose to fame in the 1990s as a yoga teacher. He now teaches worldwide, and with his wife Colleen Saidman Yee is part of the Urban Zen teacher training.



Teaching Tip:

Leaders discuss in detail teachers you would like to highlight for further study and discussion.

Note: You may choose to proceed to *The Mud & The Lotus: A Workbook for Students of Yoga*, Section 1, at the end of this book to reinforce the concepts in this chapter, or wait until you have finished the entire book.



Left: The author's Prime of Life Yoga graduating class, taught by Larry Payne. To Payne's left is his sister, Lisa Galizia of Bee Cave Yoga, also a yoga teacher. Author pictured at the left front, seated.



*Left:
(L to R) Mary Stiles — longtime yoga teacher and friend, Dr. Baxter Bell, and Author.*



*Right:
Author with Rolf Gates at the Yoga Alliance Conference in Washington D.C. in 2013.*



Section 4: Physical and Energetic Anatomy

When most people think of anatomy, the systems of the physical body come most readily to mind. In yoga, the physical and energetic anatomy work hand-in-hand to sustain life and drive its processes. The life force energy known by yogis as prana (which you'll learn more about in Section 5) is the foundation of life and indeed, of the whole universe. This vital energy courses through our bodies, initiating all actions from physical movements to biochemical processes.

Physical Anatomy/Systems of the Human Body

For this portion of the *Guide*, I recommend deepening understanding by pairing the contents of this section with more expansive anatomy books. These may include books like Leslie Kaminoff's *Yoga Anatomy*, any of Ray Long's many anatomy books, or others. There are also many online resources.

- **Circulatory** — heart, blood vessels, blood, lymphatic system, lymphatic vessels, and lymph.
- **Digestive** — mouth, pharynx, esophagus, stomach, small and large intestines, accessory organs such as gallbladder and pancreas.
- **Endocrine** — includes all the glands of the body and the hormones produced by those glands, including the pituitary, thyroid, parathyroid, adrenal, thymus, and pineal glands, as well as the hypothalamus, pancreas, ovaries, and testes.
- **Integumentary** — skin, hair, nails, glands.
- **Muscular** — skeletal, smooth, and cardiac muscles.
- **Nervous** — brain, spinal cord, and all peripheral nerves.
- **Reproductive** — sex organs.
- **Respiratory** — mouth, nasal cavity, bronchia, trachea, pharynx, lungs and lobes, ribs.
- **Skeletal** — bones, joints, cartilage, and connective tissue.
- **Special Sense System** — eyes, ears, nose, and taste buds.
- **Urinary** — kidneys, ureters, bladder, and urethra.

Circulatory System

The circulatory system is comprised of the cardiovascular and lymphatic systems, which circulate and distribute blood and lymph. Yoga assists in increasing circulation in the body, which provides rejuvenation of the blood through increased oxygen. When the heart contracts it sends blood to the lungs where it picks up oxygen and carries it to all the cells of the body.

Through pranayama and movement (through asana), the blood vessels and arteries are kept more elastic. This is beneficial for contraction and expansion, allowing for increased blood flow. The practice assists in calming the nervous system which helps to regulate blood pressure, heart rate, and cortisol levels which have a direct correlation with plaque that leads to cardiovascular disease. Lymph fluid is moved through the body with pranayama and asana, helping to avoid lymphatic congestion which can cause a variety of problems. Movement helps lymph to move and allows the white blood cells to properly do their job of healing. Healthy circulation and movement of the circulatory and lymph system equal a healthier person.

Digestive System

The digestive system carries nutrients to our body and is responsible for getting rid of waste products. It is comprised of the mouth, pharynx, esophagus, stomach, small and large intestines, and accessory organs such as the gallbladder and pancreas. Yoga helps to keep our digestive system balanced through asana and massage of our internal organs. Meditation is helpful for stress-related digestive problems.

Endocrine System

The endocrine system includes all the glands of the body and the hormones produced by those glands. It includes the pituitary, thyroid, parathyroid, adrenal, thymus, and pineal glands, as well as the hypothalamus, pancreas, ovaries, and testes. Amazingly, the endocrine system lines up perfectly in the body with the chakra system developed many thousands of years ago. Yoga practices have a direct impact on the stress response for which endocrine system is responsible through the production of hormones.

Cortisol is a hormone often talked about, and has been linked to fat accumulation in the body. When reducing stress, one in turn reduces the body's need to produce cortisol. Less cortisol production can lead to increased melatonin production, melatonin production being responsible for controlling sleep and wake cycles.

Poses like cobra and upward-facing dog (which are backbends) can massage and stimulate the thymus, helping to increase immunity to illness.

Integumentary System

The integumentary system includes skin, hair, nails, and glands. Our body gets rid of waste

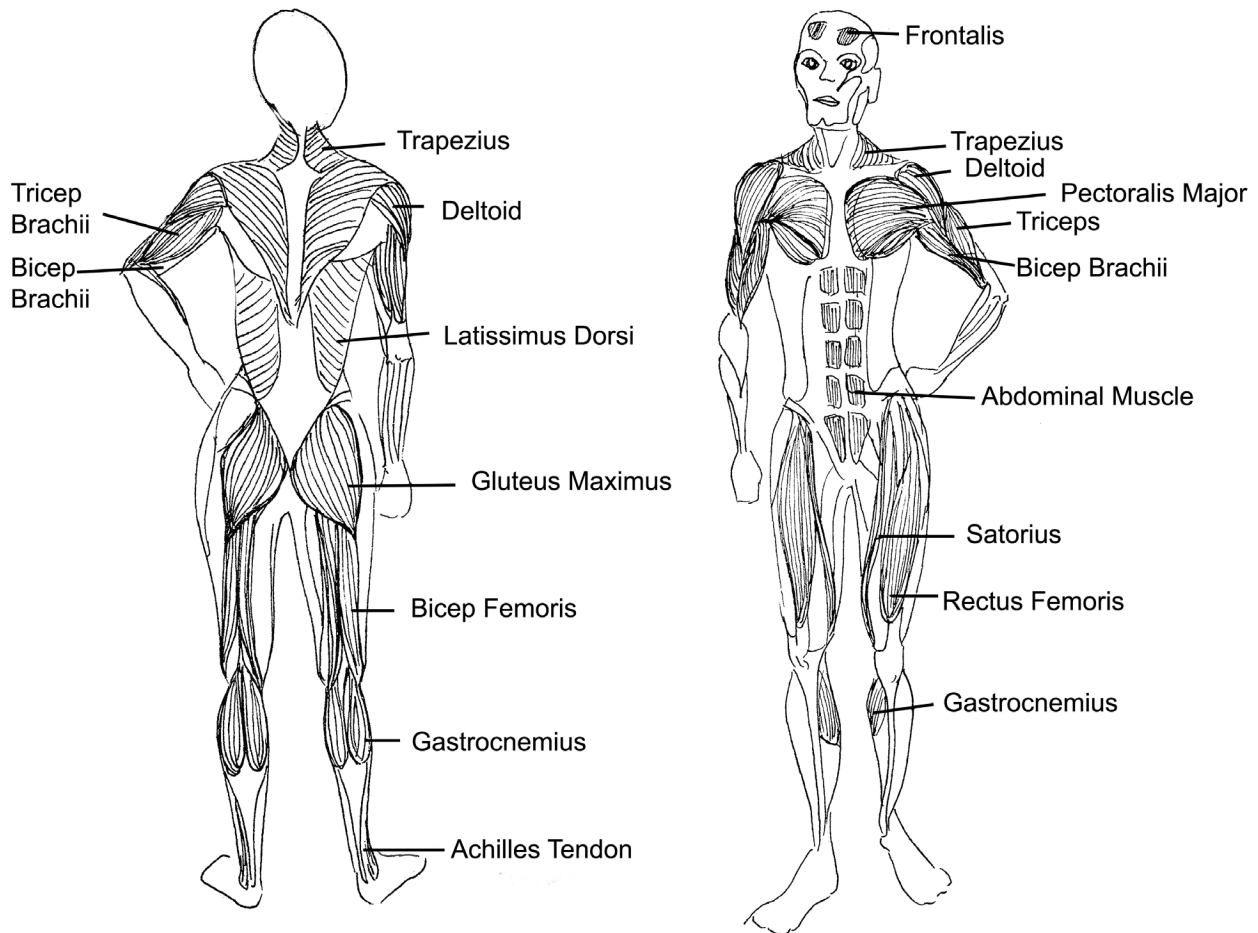
material through respiration, perspiration, and elimination.

When we breathe shallowly, we are not getting enough oxygen to our organs, including our skin. When we fail to fully exhale we leave carbon dioxide in the recesses of our lungs, which is also taxing to our brains. Full inhalations and exhalations remove waste products from our bodies, allowing our skin, hair, and nails to be healthier and more vibrant.

Sweating is a natural way of detoxifying the body and getting waste products out through the pores. Stress reduction may also help prevent breakouts and skin reactions. The ancient practice of dry brushing and exfoliation is part of a healthy yoga practice as well.

Muscular System

The muscular system produces movement in the body in conjunction with the joints, and stabilizes and supports the body. Muscles contract and extend, sending messages to the brain through the nervous system.



In yoga, for every contraction (shortening) of one muscle there is be extension (lengthening) of the opposite muscle. This is a very important point in understanding the concept of balance in the body. If you contract the front thighs (quadriceps), you are extending the back thighs (ham-

Affirmation: To see

Shadow Emotions: Confusion, expression, lack of integration of intuition into life

Impact: Lower brain, eyes, nose, the senses

Postures: Balance poses, child's pose, rabbit, forward bends, down dog

Kosha: Anandamayakosha

Seventh Chakra — Sahasrara

Location: Crown of head

Element: beyond color, crystal light, time and space.

Color: Violet or beyond color crystal light

Function: Knowing, oneness

Verb: I know

Affirmation: To know

Shadow Emotions: Grief, depression

Impact: Upper brain and nervous system

Postures: Inversions, lotus, down dog

Kosha: Anandamayakosha

Eighth Chakra — The Radiance, The Aura

The eighth chakra is said to be the gateway to the true, higher self and / or to the divine.

This level of energy work is best saved for advanced yoga studies.

Energy Anatomy

COLOR	CHAKRA 8: Aura	ELEMENT	DOSHA	KOSHA	BANDHA	IMPACT ON ENDOCRINE SYSTEM AND HEALTH	GUNAS
Violet	7: Sahasrara/ Crown Chakra	Crystal Light		Anandamayakosha		<i>Pineal</i> Separation from source	Energies in nature, including in the human mind.
Indigo	6: Ajna/ Third Eye Chakra	All		Anandamayakosha	Jalandhara Bandha	<i>Pituitary</i> Senses	Rajas Desire
Blue	5: Vishuddha/ Throat Chakra	Space	Vatta	Vijnyanamayakosha		<i>Thyroid and Para-Thyroid</i> Speech	Active Attachment Fight or Flight: Run
Green	4: Anahata/ Heart Chakra	Air	Vatta	Vijnyanamayakosha Manomayakosha	Uddiyana Bandha	<i>Thymus</i> Respiratory, Heart	<u>Sattva:</u> Balance Clarity Light
Yellow	3: Manipura/ Solar Plexus Chakra	Fire	Pitta	Manomayakosha		<i>Pancreas, Adrenals</i> Stomach, Liver, Small Intestine	Tamas: Apathy Stuck Inertia
Orange	2: Svadhithana/ Naval Chakra (4 Fingers Below Naval)	Water	Pitta Kapha	Pranamayakosha	Mula Bandha	<i>Ovaries</i> Reproduction, Pelvic Area	Fight or Flight: Freeze
Red	1: Muladhara/ Root Chakra	Earth	Kapha	Annamayakosha		<i>Testicles</i> Elimination, Legs/Feet	

Half Sun Salutation



Hands
To
Heart



Hands
Above Heart
Extended
Mountain
(Inhale)



Forward
Fold
(Exhale)



Half
Forward
Fold
(Inhale)



Forward
Fold
(Exhale)



Hands
Over
Head
(Inhale)



Hands
To
Heart
(Exhale)

Full Sun Salutation



Mountain



Hands
To Heart



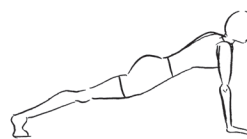
Upward
Salute
(Inhale)



Forward
Fold
(Exhale)



Low Lunge
Right Leg Back
(Inhale)



Plank
(Hold/Pause)



8 Point
(Exhale)



Low Cobra
(Inhale)



Downward
Facing Dog
(Exhale)



Low Lunge
Right Leg Forward
(Inhale)



Forward
Fold
(Exhale)



Upward
Salute
(Inhale)



Hands
To Heart
(Exhale)

The Poses:

1. Easy Seated Pose — Sukhasana
2. Staff — Dandasana
3. Cobbler — Baddha Konasana
4. Lateral Side Leans — Ardha Parighasana
5. Seated Spinal Twist — Paravritta Sukhasana
6. Cat–Cow — Durga–Go
7. Child’s Pose — Balasana
8. Down Dog — Adho Mukha Svanasana
9. Standing Forward Fold — Uttanasana
10. Mountain — Tadasana
11. Warrior 1 — Vira 1
12. Warrior 2 — Vira 2
13. Triangle — Trikonasana
14. Pyramid — Parsvottanasana
15. Wide-Legged Forward Fold — Prasarita Padottanasana
16. Chair — Utkatasana
17. Tree — Vrksasana
18. Locust — Shalabhasana
19. Cobra and Sphinx — Bhujangasana
20. Seated Forward Bend and Half Seated Forward Bend — Paschimottanasana
21. Shoulder Stand and Half Shoulder Stand — Sarvangasana and Viparita Karani
22. Bridge — Setu Bandhasana
23. Reclined Spinal Twist Series — Jathara Parivartanasana
24. Knees to Chest — Apanasana
25. Corpse — Shavasana

Use the references below to help you fill out the pose information in *The Mud & The Lotus: A Workbook for Students of Yoga*.

English —English language version of the posture. It's common for there to be several.

Sanskrit — Sanskrit language version of the posture. Also common to have several due to different lineages.

Benefits — Benefits for physical health and overall wellbeing.

Chakras — What chakra is balanced in the pose. You can look at the chart on page 45 "Correlating Chakras, Koshas, and the Endocrine system."

Lines of Energy — The physics of the pose—Where is the push; where is the pull. Or one might ask, What is pressing down and what is extending out? Where is the compression and extension? There are always opposing forces in the postures, which move from center. This understanding allows teachers to learn where to place their hands in adjustments and from where they should cue.

Stick Figures — Helpful in assisting with class planning and understanding sequencing; however, care must be taken not to inflexibly conduct the class according to plan. One must be prepared to adjust the class based on the concerns of those attending.

1. Easy Seated Pose

Sanskrit: Sukhasana (suka = happy, easy, and comfortable, asana = pose).

Type of Pose: Seated.

Benefits: Grounding, opens hips, balancing through entire body, assists elimination.

Chakras: All 7; Primary 1, 2, and 6.

Verbal Cues: Sit on your bottom, cross your legs one ankle in front of the other or crossed at the shins, whatever is most comfortable. Reach back and adjust your seat so your sit bones connect to the floor. Align your torso over your hips, your head over your torso. Broaden your collarbones and relax your shoulders back and down while maintaining alignment in the spine. Lift through the crown of the head. The elbows are in alignment under the shoulders and the hands will likely fall right above the knees on the thighs. Hands can be turned up for receiving position or down for grounding. You may want to imagine a string pulling through the top of your head as your sit bones root into the earth.



Lines of Energy: From the waist down to the tailbone, up to the crown of the head.

Modifications and Suggested Props: Sit on a blanket, bolster, and use blocks or blankets under the knees to ease any discomfort. To increase the opening in the thighs you can use a light bit of weight such as sand bags, but be very careful in doing so.

Assists or Adjustments: Go behind the students and gently put your lower leg to the spine, turn yourself slightly to the side, avoid pushing your knee into the back, then place your hands gently on the shoulders and instruct the student to inhale and guide your hands slightly up and on the exhale gently guide the collarbones open aligning the torso over the hips and the shoulders slightly back and down. If the student is already aligned well then skip this step, this is best for students who slump forward. If students press the chest too far forward, ask them to close their eyes and feel their body in space and see if they feel they are too far forward or back.

Variations: Easy pose is the most common pose in general hatha yoga classes and is the most available to most students. Some students struggle with this pose and will need props or options. One option is to let them sit with one leg out and one knee bent in on the opposite leg, in a half easy seated pose. The other is to allow them to sit tall with the legs out and open. The spine is most important. Remember, the legs are secondary if the student has limitations. Advanced practitioners may choose half or full lotus positions.



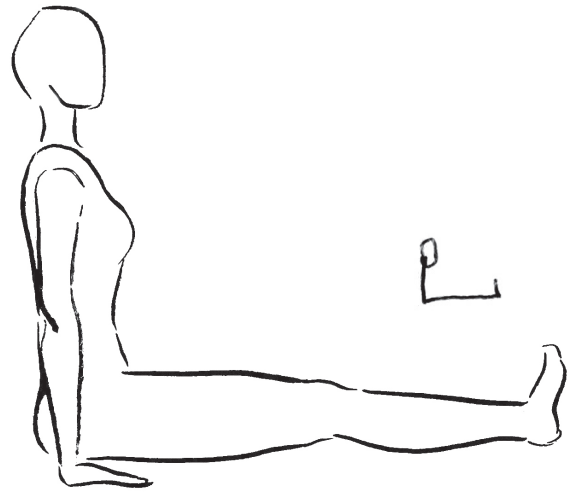
Caution *Contraindications:*
Knees, hips, and ankles.

2. Staff

Sanskrit: Dandasana (danda = stick or staff, asana = pose).

Type of Pose: Seated (can be strong).

Benefits: Mental clarity, strengthens concentration as well as increases energy in the body. Strong pose for your abdomen, pelvic region, hips, and spine. Brings alignment and stabilizes the shoulders, hips, pelvis and spine.



Chakras: 1–3.

Verbal Cues: Sit on your bottom and bring your seat back so your sit bones connect to the floor. From your waist or seat extend through your flexed feet, knees slightly soft. From the seat to the crown of the head lift as being pulled by a string.

Lines of Energy: Cross section at belly to head and from hips to feet.

Modifications and Suggested Props: Sit with knees slightly bent. Practice on your back. Sit on a cushion or folded blanket with the hands by the sides or up over the head or on blocks.

Assists or Adjustments: From behind the student use your leg gently as a guide without pressing into the back to support the student, gently placing hands on shoulders to lift and lengthen spine. You may also need to roll the shoulders back and down while opening the collarbones. Simply holding the hand over the top of the head can guide a slumping student to lift up to your hand.

Variations: On the back, in a chair using one leg at a time, on a cushion, on a blanket, or with hands up or down. You can bend the knees and relax the feet if the student's lower body is tight.



Caution Contraindications:

Tight hips, low back pain, or tight hamstrings.

3. Cobbler

Sanskrit: Baddha Konasana
(baddha =bound, kona= angle, asana = pose).

Type of Pose: Seated.

Benefits: Opens hips, aids digestion, and prepares women for child birth.

Chakras: 1 and 2.



Verbal Cues: Seated on the floor, lift the fleshy part of bottom back so you are on your sit bones. Place the soles of your feet together so your legs are in the shape of a diamond. Raise your arms above your head on a big inhale and extend your spine up, then fold forward at the hips and place your hands right above your ankles (or you may hold your feet with your soles open to the sky). As you inhale bring your breath into your back extending through the crown of your head, and as you exhale relax gently forward softening the front body. Go as far as you can comfortably with your back long and extended. Avoid rounding the back until you have gone the full range of motion for your hips then you may relax the neck and head and release the hands to a comfortable place, perhaps on the floor in front of you.

Lines of Energy: From the middle body down through the seat and up through the crown of the head.

Modifications and Suggested Props: Place feet farther away from the body. Use bolsters, blocks, or blankets to adjust the seat or knees up. It may be helpful also to sit on a blanket.

Assists or Adjustments: Run your hand gently (not pressing only guiding) down the student's spine to help them relax. If the student is too far forward, instruct them to breathe and lift into your hand that is placed on the upper back. To take them deeper, you may place your hands on the crease of the hips and gently place your thumbs on the sacrum to the sides of the spine and guide the student's sacrum gently forward (always use caution). For advanced students, you may externally rotate the thighs by placing your hands on the upper thighs and rolling the quadriceps open and down with your hands.

Variations: (1) Keep forearms in on thighs and place hands up. Keep forearms on thighs and lean only as far in as comfortable. (2) Go to back and place soles of the feet together for a reclined version.

In the reclined version, you may place bolsters under the back or under the calves and feet. In some cases, such as hip replacements, the student may need to open the legs and simply put the hands on the ground.



Caution Contraindications:

Low back pain, knees, hips, groin, hernias in the groin or torso.

4. Lateral Side Lean

Sanskrit: Ardha Parighasana
(ardha = half, parigha = gate, asana = pose).

Type of Pose: Seated or Standing.

Benefits: Creates space in the lungs and heart. Massages the lungs, heart, and rib cage. Stretches the intercostal muscles and keeps the rib cage area flexible. Lengthens the spine and improves mobility. Improves circulation to the spine, heart, liver, pancreas, and spleen.



Chakras: Primary – 3; Secondary – 1, 2, and 4.

Verbal Cues: From seated, extend your arms overhead inhaling, place your right hand on the floor. On the exhale, extend your left arm over toward your right. You will be extending from the waist through the tips of the fingers while grounding the seat to the earth. Repeat on the opposite side.

Lines of Energy: From the waist to the fingers. Energy going through mid-section to the floor, and from the mid-section up to the fingers. Press down through the seat and extend up through the fingers. Watch for lazy hands or fingers—both should be active. This is a strong line from the waist to the arm to the fingers.

Notice if they are pulling out of the shoulder and encourage them to keep the shoulder head back and down.

Modifications and Suggested Props: You can use a strap between the hands, holding it taught, creating tension by pulling slightly in opposing directions. Make a C curve with the spine as you learn from side to side. This pose can be done sitting on a chair, standing, or holding on to a bar for balance.

Assists or Adjustments: If there is discomfort in the shoulder, they should soften the elbow and then the hand. Stand behind the student with one hand on the waist and guide your hand lightly in the direction of the lines of energy towards the fingers. Be mindful of respecting the student's physical space. Avoid forcing someone's arm into position; gently guide only.

Variations: Supine crescent moon (lovingly called “banana asana” in our school after a student who nicknamed it for a children's class). Lying on the floor, bend at the waist with the hands and feet moving toward the left so the body is in the shape of a banana. Repeat on opposite side.

From child's pose, walk the hands to the left and repeat on the other side.



Section 1: Overview

What is Yoga?

Directions: Use the words below to fill in the blanks.

- bind
- unite
- yoke
- yogi
- yogis
- yogini
- yuj

1. The word yoga means to _____ or _____ together.
2. The root word of yoga is _____, which means to _____ together.
3. Those who practice yoga are called _____. A female who does yoga is called a _____ and a male who does yoga is called a _____.
4. Why might people be drawn to start a yoga practice?

The Eight Limbs of Yoga

Directions: Define each limb and/or its subcategory.

1. Yamas —

Ahimsa —

Satya —

Asteya —

Brahmacharaya —

Aparigraha —

2. Niyamas —

Saucha —

Santosha —

Tapas —

Svadyaya —

Ishvara Pranidhana —

3. Asana —

4. Pranayama —

5. Pratyahara —

6. Dharana —

7. Dhyana —

8. Samadhi —

Types of Yoga

Directions: Define the types of yoga listed below.

Karma —

Bhakti —

Jnana —

Tantra —

Mantra —

Raja —

Hatha —

The Five Points of Yoga

Swami Vishnudevananda condensed the essence of the yoga teachings into five principles for physical and mental health as well as spiritual growth. This is often helpful to new students to introduce them into a basic understanding of a yoga lifestyle.

Below list the five principals and define them:

- 1.
- 2.
- 3.
- 4.
- 5.

A Brief and Basic History of Yoga

Directions: Use the words below to fill in the blanks.

- Classical Period
- Debate
- Lifestyle
- Modern Period
- Post-Classical Period
- Pre-Classical Yoga
- Truths
- Veda
- Vedas
- Vedic Yoga Period

1. Yoga is a _____, not a religion.
2. There is much _____ on how old yoga is.
3. The _____ was from roughly 2000 to 1000 BCE. The _____ are among the world's oldest sacred texts, and the oldest scriptures of Hinduism, written in Sanskrit. They are said to have been created by sages following long periods of meditation. _____ means "knowledge" in Sanskrit.
4. The _____ Period is marked by the Upanishads and the Bhagavad Gita.
5. During the _____ of Yoga, Patanjali wrote the Yoga Sutras, which described the 8 limbs of yoga. It includes 195 aphorisms, or _____, offering guidelines for a meaningful and purposeful life.
6. During the _____, emphasis shifted to living in the present and Swami Swatmarama composed the Hatha Yoga Pradipika, integrating the physical disciplines of hatha yoga with the spiritual goals of meditation.
7. During the _____, beginning in the late 19th and early 20th centuries, hatha yoga rises in popularity and there is an even greater focus on the physical body, and the connection of prana and the mind.

Directions: Match the words below with their appropriate definition.

- Bhagavad Gita
- Hatha Yoga Pradipika
- Upanishads
- Sutras

_____ Written between 800 and 500 BCE during the Pre-Classical Period, a collection of more than 200 sacred Sanskrit writings containing some of the central philosophical concepts of Hinduism. (Some of these concepts are shared with Buddhism, Jainism, and other religions.) They emphasized sacrifice of the ego through self-knowledge, action (karma yoga), and wisdom (jnana yoga).

_____ Translated “Lord’s Song,” tells the story of a warrior prince named Arjuna who confronts a moral dilemma and is led to a better understanding through the intercession of the god Krishna. It addresses the principles of karma (generous actions), bhakti (caring dedication), and jnana (knowledge), corresponding to the branches of yoga.

_____ Written during the Classical Period of yoga, this was the first systematic presentation of yoga. It described the eight-fold path or eight limbs of yoga, which were intended to be memorized. It describes the thread of the “lower self” joining together with the universal “higher self.” Its aphorisms, or truths, are divided into four areas: concentration, practice, progressing, and liberation.

_____ Composed during the 15th Century by Swami Swatmarama, this text remains one of the most outstanding authorities on hatha yoga. Some of the original yoga postures are first laid out in this text, and its primary goal was illuminating the physical disciplines and practices of hatha yoga as integrated with higher spiritual goals of meditation.

Yoga Masters of India

Directions: Define these terms as you understand them and share when they may be used.

Guru:

Ji:

Swami: