

MANUAL

200-Hour Foundational Teacher Training Vinyasa & Yin Yoga

NAME

LOKAH SAMASTAH SUKINO BHAVANTU



OM SHANTI SHANTI SHANTI

INEA • YOGA

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oṃ saha nāvavatu

May She protect both teacher and student.

saha nau bhunaktu

May She nourish us with insight.

saha vīryaṃ karavāvahai

May we work together with great energy.

tejasvi nāvadhītamastu

May our studies be enlightening.

mā vidviṣāvahai

Without any misunderstanding.

oṃ śāntiḥ śāntiḥ śāntiḥ

Let there be freedom from obstacles.



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How to use this manual?

Each module contains detailed information about a specific topic, and the accompanying worksheets are designed for you to study and work with this information, putting it into practice. Furthermore, on most pages, there is space provided for you to take notes.

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References and acknowledgements

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References: Tantra Illuminated by Wallis, Yoga Sequencing / Yoga Adjustments / Teaching Yoga Essentials by Stephens, The Yoga Tradition by Feuerstein, Roots of Yoga by Mallinson / Singleton, Inside the Yoga Sutras by Carrera, The Yoga Sutras of Patanjali by Bryant, Living the Sutras by Dinardo, The Complete Book of Chakras by Dale, The Book of Chakras and Subtle Bodies by Sturgess, Theories of the Chakras by Motoyama, Applied Anatomy & Physiology by Borg-Oliver and Machliss, Science of Yoga by Swanson, Yin Yoga by Grilley, The Complete Guide to Yin Yoga by Clark, Opening the Heart of Compassion by Lowenthal and Short, The Sequencing Bible by Eleanor Evrard, 2100 Asanas by Lacerda, Transparent Body Luminous World by Spira, Waking Up by Sam Harris, The Way of Liberation by Adyashanti.

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YOGA TEACHING FOUNDATIONS

Becoming a Yoga Teacher

**A good traveler
has no fixed plans
and is not intent on
arriving.**

—Lao Tzu

The primary roles of a yoga teacher are showing students a yogic pathway and offering them guidance along that path. Doing this with inspiration, knowledge, skill, patience, compassion, and creativity defines a good teacher. The many elements of teaching—creating a safe space for self-exploration, crafting sequences of asanas and pranayama practices that take students on physical and energetic journeys, cueing students in their process of refinement, offering practical guidance in meditation, offering examples for extending the practice off the mat—collectively

lead to the same thing: yoga as a process for awakening to the truth of one's being.

Yoga is not a practice of attainment; it is an unending process of self-discovery and self-transformation. In this process, teachers are facilitators and guides who offer insightful encouragement along each student's unique path as it evolves, breath by breath.

All one really needs in order to practice yoga is intention. This is the most basic quality of the practice and the starting point of teaching. When a teacher has clarity of purpose, all the other qualities of teaching become clearer and more aligned.

Skilled yoga teachers are talented multitaskers. They are attentive to the physical setting and the sense of energy in the room, creating and maintaining a space that is conducive to student comfort, focus, and ease. They are also aware of each student in the room, moving and adjusting their own positioning to help ensure that every student can easily observe demonstrations.

The art and science of teaching yoga draws from multiple sources: yoga philosophy and history, theories and models of subtle energy and human anatomy, the practical realities of setting and context, the needs and intentions of students, your own values and intentions as a teacher, pedagogical principles and practical methods for giving clear and effective instruction.

BUILDING A HOLISTIC PRACTICE

Cultivate Attitude, Alignment and Action

ATTITUDE

- Setting the foundation through intention and meaningfulness
- It is the power of the heart as the force behind every action and expression in asana
- It empowers inner transformation and spiritual fulfillment
- It empowers our aspiration to reawaken to our divine nature and the celebration of life

Attitude refers to cultivating a positive and uplifting mindset during the practice. It encourages practitioners to approach their practice with an open heart, a joyful and celebratory spirit, and a willingness to explore and learn. Yoga emphasizes the power of intention, and practitioners are encouraged to set positive intentions and align their thoughts and emotions with their highest potential. This principle also promotes self-acceptance, compassion, and non-judgment towards oneself and others.

ALIGNMENT

- Alignment of the body for optimal expression, tuning the instrument
- The mindful awareness of how various part of ourselves are integrated and interconnected and how posture reflects our attitude from the inside out
- Knowledge of technique
- Inner and outer body connectedness

Alignment refers to the optimal positioning of the body in each pose. It emphasizes the harmonious integration of different body parts, proper joint alignment, and energetic loops. The intention is to create stability, balance, and an open flow of energy throughout the body. Attention is given to aligning the body in a way that supports the natural curves of the spine, enhances the overall structural integrity, and minimizes the risk of injury.

ACTION

- The grand pulsation of contraction and expansion in the body as a play of opposites
- Using minimum amount of effort to maintain integrity of pose using heart, muscle, mind
- Symmetry and interconnectedness between inner and outer body
- The natural flow of energy in the body, which provides both stability and joyful freedom
- Outer physical expression of inner intention

Action refers to the active engagement of the muscles and the dynamic expression of the poses. It emphasizes the balance between stability and freedom, strength and surrender. Asana Yoga encourages practitioners to find a dynamic and conscious engagement with their bodies, while also maintaining a sense of grace and ease. The actions in each pose are guided by the principles of alignment, and they aim to create a balanced distribution of energy throughout the body.

By integrating these three principles, practitioners of Yoga aim to experience a deep and transformative practice that goes beyond the physical aspects of yoga. The Three „A’s“ provide a framework for cultivating awareness, mindfulness, and a connection between the body, mind, and spirit.



CREATING MEANINGFUL YOGA CLASSES

What is Vinyasa Krama?

Vinyasa krama, from vinyasa, which means “to place in a special way,” and krama, which means “cleverly proceeding step by step” referring to the informed and sequential arrangement and pacing of asanas, pranayamas, and other yoga techniques to accommodate different intentions and abilities and creating specific effects for the student. Vinyasa krama asks us to approach yoga with a systematic method, integrating breath, mind, body according to the yoga tradition while moving sequentially into a deeper practice. We are gradually moving into more elaborate and complex forms of practice while continuously yoking the mind and body through the medium of the breath. The center is always the breath, Ujjayi pranayama it should remain at all times: slow, smooth, lightly audible, conscious and effortless through the nose. Its the guiding rhythm of our practice. If the breath is strained, it is a sure sign to slow down or even retreat from the intensity or entire posture. Exploring the practice with conscious breath, each and every movement becomes a vinyasa sequence unto itself. The essence of vinyasa krama is to take any experience and movement in life breath by breath toward more awareness and joy. The teacher’s role in this process is:

- intelligently plan the route
- observe and becoming aware of capacities of the students
- provide informed guidance, assistance and inspiration along the path

all together offered in an accessible, meaningful, and sustainable yoga class. Taking this graceful approach the teacher becomes a source of beauty as the practice comes to reflect one’s inherent nature as a beautiful being. Nothing is forced. Each breath, movement, and posture is done consciously, in keeping with one’s overall intention and an abiding in openness. The practice then progresses away from external sensibilities—how a pose appears or compares to others—and toward internal integrity and awareness.

VINYASA KRAMA

Foundations of Sequencing

While a few yoga styles insist that they offer the true, original, or best approach, there is no absolutely correct or incorrect sequence (although some are dangerously risky for the body). Rather, different sequences make more or less sense in terms of how yoga works for different people in various life situations and conditions, what is being emphasized in a particular style or tradition of yoga, or with respect to the intention of an individual student or teacher. Thus, yoga teachers have tremendous freedom in designing and teaching different sequences, freedom that also carries responsibility for ensuring that the sequences are safe for the student. Crafting sequences that give structure, coherence, meaning, and transformative potential, you have an opportunity to draw from and apply everything you have learned about yoga. Looking far back into the history of yoga, we find a variety of specific prescriptions for how to sequence one's yoga practice. That in mind, we apply our knowledge of philosophy and tradition to adapt it in modern asana classes.

Historically already in the fourteenth-century Hatha Yoga Pradipika and the Siva Samhita we are given four different evolutionary stages of yoga that are said to apply to learning yogic practices.

1. Arambha Avastha—Beginning Stage: Here one is first becoming familiar with one's body, exploring yoga asanas at the level of gross anatomy as one learns the basic forms and actions within the asanas.
2. Ghata Avastha—Vessel Stage: Here one begins to explore more deeply how qualities of mind are affected by changes in the body. The practice moves into more subtle awareness of breath, sound, and overall sensation.
3. Parichaya Avastha—Increase Stage: One can now explore the embodiment of consciousness, refined awareness of the body-mind.
4. Nispattia Avastha—Consummation Stage: With body-breath-mind refined into a seamless quality of pure being, everything one does and experiences in life is a moving meditation.

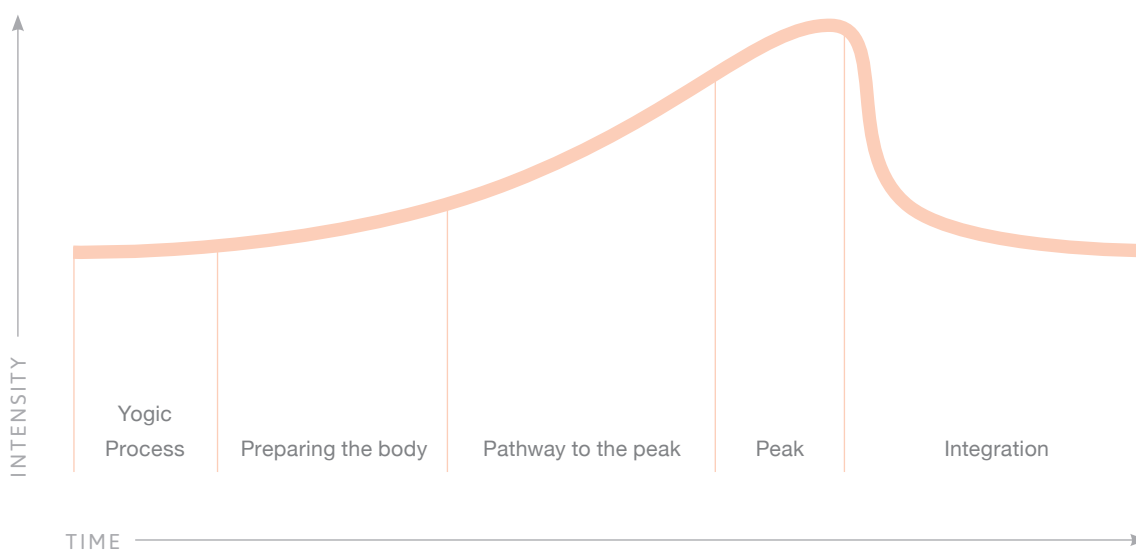
The general idea of a yoga class is to begin from where you are based on your present physical, emotional, and mental condition – and progress from there, as opposed to jumping ahead at the expense of stability and ease. For a teacher, this means letting go of preconceptions about students and classes in favor of observing where they are and offering guidance based on that observed reality.

SEQUENCING ASANA

The Arc Structure of Yoga Classes

There are potentially infinite ways to structure a yoga class, we need guidelines for what to do, when, and in what relation to everything else. Each different sequence will have different effects on different students. “The challenge to the teacher is to craft sequences that give students an appropriate practice for where they are in their lives. “We are inviting them to join in an adventure in which the experience is ultimately one of self-reflection and conscious personal evolution. To make the most of the adventure requires proper mental and physical preparation, charting a path, sufficient time to enjoy exploring the peaks of the experience, and a safe path back to where one began, thus allowing the experience to be fully and meaningfully embodied. There are five stages in the vinyasa krama arc:

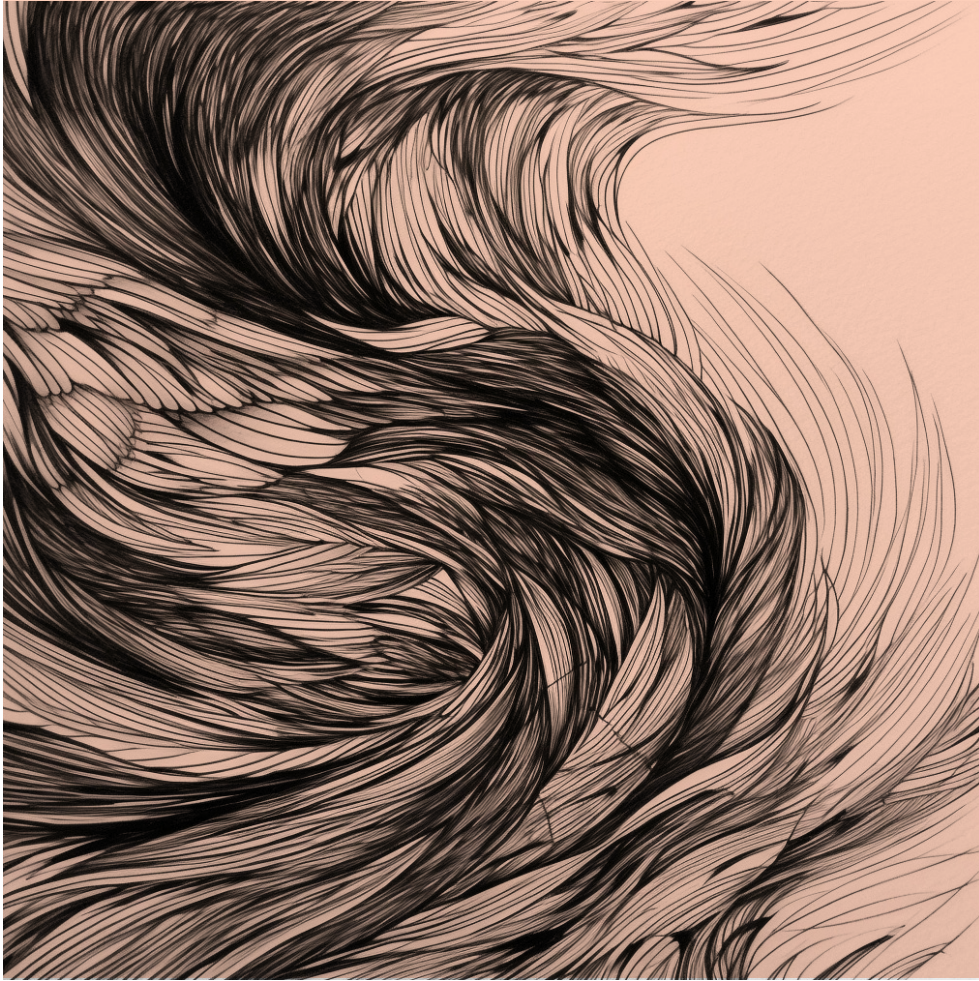
1. Initiating the Yogic Process
2. Warming the Body
3. Pathway to the Peak
4. Peak Exploration
5. Integration



MODULE: VINYASA FOUNDATIONS

Prāṇāyāma

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LIFE FORCE EXPANSION

Introduction to Prāṇāyāma



Prāṇa as life-breath is mentioned from the beginning of India's literary record. Breath-control / breath expansion (Sanskrit prāṇāyāma) has been central to the practice of yoga since the earliest descriptions of yogic techniques. The Buddha practised extended breath-retention; prāṇāyāma is mentioned by name as one of two types of dhyāna ('meditation') in the Mokṣadharmā of the Mahābhārata; it is one of the eight auxiliaries of yoga of the Pātañjalayogaśāstra and included in all tantric six-auxiliary yoga systems. Today, the physical practice of yoga is popularly identified with bodily postures, but in pre-modern India it was breath-control that was the defining practice of physical yoga. Furthermore, a wide range of texts teach that breath-control's efficacy is such that it can accomplish all the auxiliaries of yoga. Elsewhere, breath-control is said to bestow liberation directly upon the yogi. Tantric master Abhinavagupta taught that breath control should not be practised insofar as it harms the body. In the many typologies of the breaths found in Sanskrit texts prāṇa is both the first breath and a generic name for all the breaths.

- Breath as a tool to manipulate body functions (nervous system), shape the energy body (prana), prepare for meditation (calms the monkey mind)
- Its original function is to liberate and purify the nāḍīśuddhi (energy pathways)
- It cultivates tapas (the inner heat)

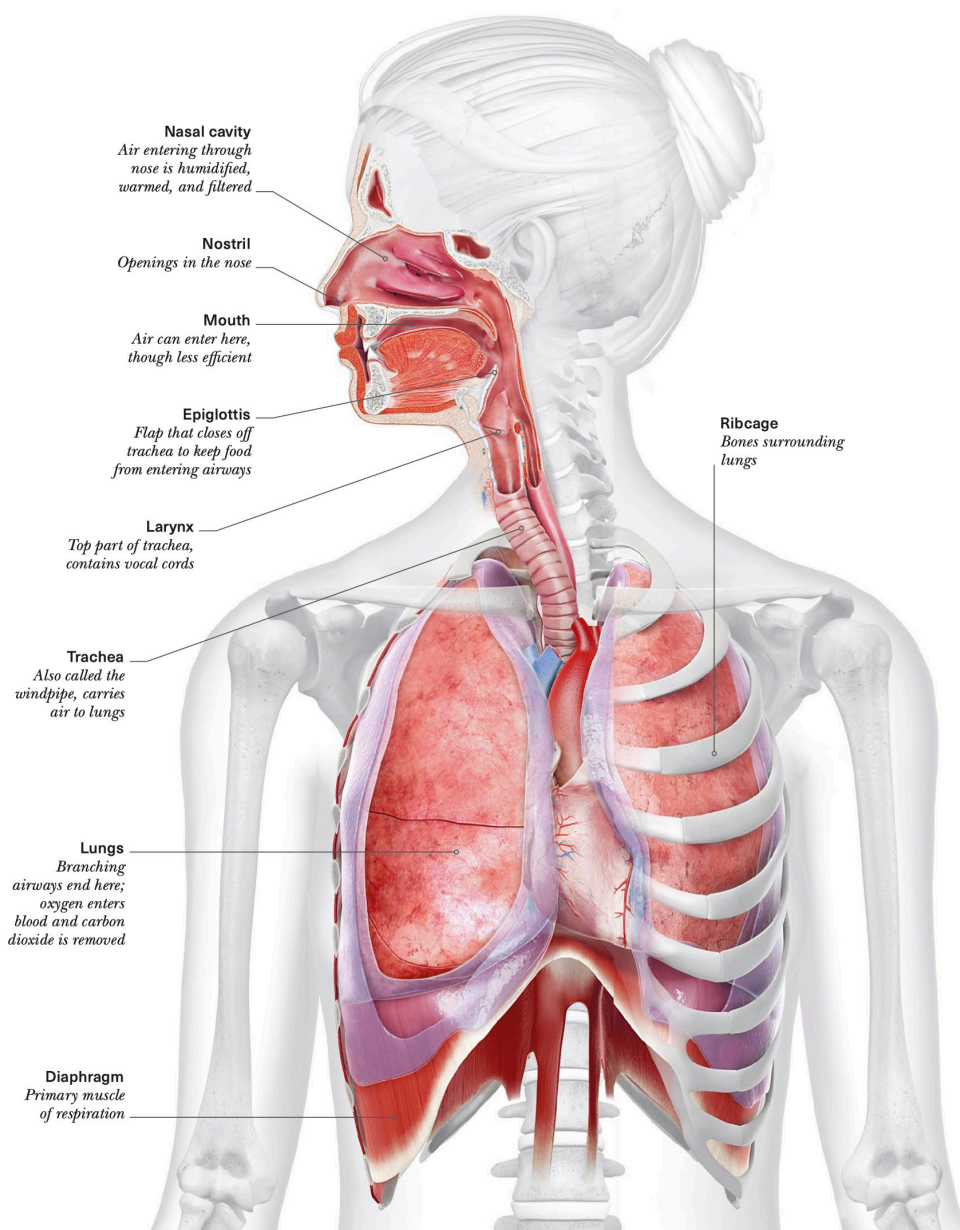
!Breathing is always effortless!

Pranayama is not normal breathing-nor is it just deep breathing. It is the technique of generating cosmic vital energy through the fusion of the antagonistic elements of fire and water. Fire is the quality of mind, and water is the element that corresponds to the physiological body. Air is the interface whose flow in the lungs provides the dynamic stream that fuses water and fire and produces an energetic current of prana. This spreads through the nervous system and blood stream and is distributed around the body, rejuvenating every cell. The earth element in the form of body provides the physical location for the production of energy. The fifth and most subtle element, space or ether, offers the space required for the energy's distribution. In Pranayama we deepen and lengthen the breath. By learning to appreciate breath, we learn to appreciate life itself.

The diaphragm

Pranayama is the beginning of withdrawal from the external engagement of the mind and senses. That is why it brings peacefulness. It's the bridge between body and mind. In breathing the ears are important in order to listen to the sound of mind's vibration (can be heard). Pranayama begins with observing the movements of normal breathing and letting them become quiet and soft in such a way that there is no load on the cells of the brain. To accomplish this you have to learn to release the diaphragm. The diaphragm is the medium between the physiological and mental sheaths and in consequence tightens as it records stress and tensions that occur in daily life. The functions of the diaphragm:

- Muscle of inspiration, Abdominal straining (helps with urination), Weightlifting muscle, Thoracoabdominal pump (helps returning blood to the heart)
- Separates upper and lower cavity
- Contracts by inhaling, relaxes by exhaling
- Influences the heart rate (Vagus Nerve is passing through)



ASANA

Sun Salutations A



Tadasana



Urdhva Hastasana



Uttanasana



Ardha Uttanasana



Chaturanga Dandasana



Urdhva Mukha Shvanasana



Adho Mukha Shvanasana



Ardha Uttanasana



Uttanasana



Urdhva Hastasana



Tadasana



Inhalation



Exhalation

ASANA

Sun Salutations B



Mountain with Prayer Hands



Mountain with Arms Up



Standing Forward Bend



Halfway Lift



Low Push-up



Upward-Facing Dog



Warrior I with Gaze Up



Low Push-up



Upward-Facing Dog



Downward-Facing Dog



Warrior I with Gaze Up



Low Push-up



Upward-Facing Dog



Downward-Facing Dog



Halfway Lift



Standing Forward Bend



Mountain with Arms Up



Mountain with Prayer Hands

FOUNDATIONS

Principles of Yin Yoga Practice



YIN YOGA ESSENTIALS

The Art of Listening to the Body

1 Principle: Edge

In Yin Yoga, the „edge“ refers to the point of sensation or resistance that a practitioner feels in a particular posture. It is the point just before pain or discomfort becomes too intense, and it is where the body begins to release tension and open up. Finding the edge is an important aspect of Yin Yoga, as it allows practitioners to work with their bodies to achieve deeper stretches and target specific areas of tension or tightness. However, it's important to remember that everyone's edge will be different, and pushing past one's edge can lead to injury. Therefore, it's important to approach the edge with awareness, mindfulness, and respect for the body's limitations.

To work towards the edge and not use muscle activation, it's recommended to either position the body in a way, that gravity supports the stretch or using props.

2. Principle: Stillness

The stillness is essential in yin yoga because it allows the body and mind to relax and release tension. By holding the poses for an extended period, the deep connective tissues and fascia are gradually stretched and released, which can improve flexibility and mobility. Moreover, stillness in yin yoga helps practitioners to cultivate mindfulness and awareness. By remaining still and observing the sensations, thoughts, and emotions that arise during the practice, practitioners can develop greater self-awareness and a deeper understanding of their physical and mental states. Slowing down movement and resting in awareness is not only applied in poses, also during transition in and out of poses.

3. Principle: Time

The principle of time is a fundamental aspect of yin yoga. In yin yoga, poses are held for longer durations, typically ranging from 3 to 5 minutes or even longer. The reason for holding the poses for an extended period is to stress the deeper connective tissues, such as ligaments, tendons, and fascia, rather than the superficial muscles. This long-duration hold can create a gentle, sustained stress on these tissues, which can lead to increased flexibility, joint mobility, and overall physical health.

Generally, it is believed that it takes at least 90 seconds of stillness in a yin yoga pose for the fascia and connective tissue to start responding and for the fibroblasts to begin generating new collagen. However, some experts suggest that it may take up to several minutes for these physiological changes to occur. It is important to note that the focus in yin yoga is not on achieving a specific time goal, but on finding a comfortable

edge and allowing the body to naturally respond to the pose over time.

The principle of time in yin yoga also allows for a meditative aspect to the practice. When holding the poses for several minutes, the mind has time to slow down, and the practitioner can observe and become more aware of their thoughts, feelings, and bodily sensations.

4. Principle: Passiveness and Release

The attitude of release and surrender is crucial in yin yoga as it allows practitioners to let go of any physical and mental tension. Through this process, the body can enter a state of deep relaxation, promoting healing and restoration. Surrender means to let go of any resistance or tension in the body, keep muscle activation is to a minimum or best case to zero, allowing the body to naturally sink deeper into the pose. Surrendering in yin yoga requires a willingness to release control and trust the process of the pose, which can help you cultivate a deeper sense of peace and relaxation both on and off the mat.

5. Principle: Neutral Pose

The Neutral Pose is an essential part of the practice as it helps the body to neutralize and come back to its natural state after each held posture. This posture allows the practitioner to release any tension or resistance created by the previous pose and helps to balance the body's energy flow. The Neutral Pose is usually performed lying on the back like Savasana, allowing the spine to rest in its natural curve. This posture is held for a few breaths up to about a minute. By taking the time to neutralize the body, the practitioner can deepen their experience of each posture and allow the practice to be more effective in releasing tension and promoting relaxation.

6. Principle: Awareness cultivation

Yin yoga is a practice that encourages the cultivation of deep concentration and body awareness. Holding the poses for an extended period of time requires focus, patience, and a willingness to stay present with any physical sensations, thoughts, or emotions that arise. As practitioners tune in to the subtle movements and sensations of the body, they begin to develop a heightened awareness of their physical and emotional states. This increased awareness can lead to a greater sense of connection with the body, as well as the ability to observe and detach from thoughts and emotions.

7. Principle: Allowance

Allowance or full permission in yin practice refers to the willingness to fully accept and embrace the present moment, including any discomfort or resistance that arises during the practice. This means not trying to change or fix anything, but instead allowing the body and mind to be exactly as they are. It requires letting go of any expectations, judgments, or goals, and simply being present with what is. Through this process of radical allowance, practitioners can develop a deeper sense of self-awareness, compassion, and acceptance, both on and off the mat. It can be a powerful tool for

The four branches of Yoga

Throughout time yoga differentiated into many styles and branches. To have a better understanding of the key practices and the supporting world view, we may try to categorise them into branches. In the evolution of Indian scripture we see similar underlying truths expressed in colorful multiplicity. Thus Yoga is by no means a homogeneous whole. Views and practices vary from school to school or teacher to teacher and sometimes cannot even be reconciled with each other. The term “yoga” has now become an umbrella term for different forms of spiritual, mental and physical disciplines, most of them with the goal of Self-realization.

Within the realm of Hinduism, six major forms of Yoga have gained prominence. They are Rāja-Yoga, Hatha-Yoga, Jnâna-Yoga, Bhakti-Yoga, Karma-Yoga, and Mantra-Yoga. To these must be added Laya-Yoga and Kundalîni-Yoga, which are closely associated with Hatha-Yoga but are often mentioned as independent approaches. These two are also subsumed under Tantra-Yoga. Last Aurobindo’s Integral Yoga, a unique modern approach that is based on traditional Yoga but goes beyond it by favoring an evolutionary synthesis.

The resplendent Yoga of spiritual kings



राजयोग RĀJA YOGA

The designation rāja-yoga, meaning “royal Yoga,” refers specifically to the Yoga system of Patanjali, the eightfold path of meditative introversion. It is considered one of the most influential schools of the Yoga tradition. We can find some different explanations why its called royal yoga. It could refer to the fact that Patanjali’s Yoga was actually practiced by kings. Switching over to a more

esoteric level of explanation, we could also see in the word rāja a hidden reference to the transcendental Self, which is the ultimate ruler, or king, of the body-mind. Moreover, the Self is traditionally described as “luminous” or “resplendent” (rājate)-an adjective that stems from the same verbal root as rāja. Or again, the term rāja could refer to the “Lord” (īshvara). The Yoga-Shikhâ-Upanishad (1.136–138, fourteenth century CE) gives a more Tantric interpretation, that the act of union of the female (retas) and male (rajas) energetic principle leads to a new state, methaphorically speaking to enlightenment. Their perfect harmonization (samarasa) is thought to bring about the leap into unqualified ecstasy. Goal of the practice is the highest state of yoga (one reaching samadhi).

LIFE FORCE

प्राण prāṇa

Reverence to Prāna, to whom all this (universe) is subject, who has become the lord of the all, on whom the all is supported! Reverence to you, prana, when you breath in, reverence when you breathe out. Reverence to you when you are turned away, reverence to you when you are turned toward. Prana clothes creatures, as a father does is beloved son. Prana, truly, is the lord of all, of all that breaths, and does not breathe. O prana, bind to me, hold close to me so that I may live”

— Atharva Veda (1000 BCE)

THE FORCE THAT ANIMATES EVERYTHING

प्राण prāṇa

praan = brings forth, constant,
 an = movement, animation
 pra = first, primeval
 na = smallest unit of energy
 ana = animating force

Prana is life or breath, personified as the supreme spirit. It is the force by which all things are held together, permeating the universe at all levels. Prāṇa links the physical with the mental, and the mental with the spiritual. Prāṇa-śakti translates as life force, breath of life or force of animation. It sustains and connects all things and is the dynamic & creative aspect of consciousness. The “self” is the silent experiencer that perceives the physical world through the working of Prāṇa; it enters and leaves the body with the Prāṇa. There is one energy behind all matter, simply vibrating at different rates to manifest life.

Prana is special because it carries awareness, it is the vehicle of consciousness. In yoga philosophy both energy (prana) and consciousness (citta) are considered to evolve directly out of cosmic intelligence (mahat = all pervasive and infinite).

The three main sources of prana are: the sun (light), earth (food & water), and cosmos (air & space).

Prana often represented by the breath works also as inhalation as the generating power, retention as the organizing power, and exhalation, if the energy is vicious, as the destroyer. It is the most essential, real, and present feature of every moment of our lives and yet it remains the most mysterious. It is yoga’s job, and especially pranayama’s, to enter into the heart of this mystery and prepare the body to be able to contain more prana.

In order to stay healthy and sane, continues practice in the right order is needed: Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi. Patanjali himself warned that if the base is not firm, sorrow, despair, unsteadiness of body, and shakiness of breath will result. Generally speaking the order of practice is moon, sun, fire. Moon as the grounding aspect, sun for generating and cultivating aware life force and fire to unite with the whole. If we are too charged by only practicing sun, in other words prana generating excersice, things can change into the opposite and become destructive. Durga transforms into Kali.

TUBE, NERVE, PULSE, CHANNEL

नाडी nāḍī

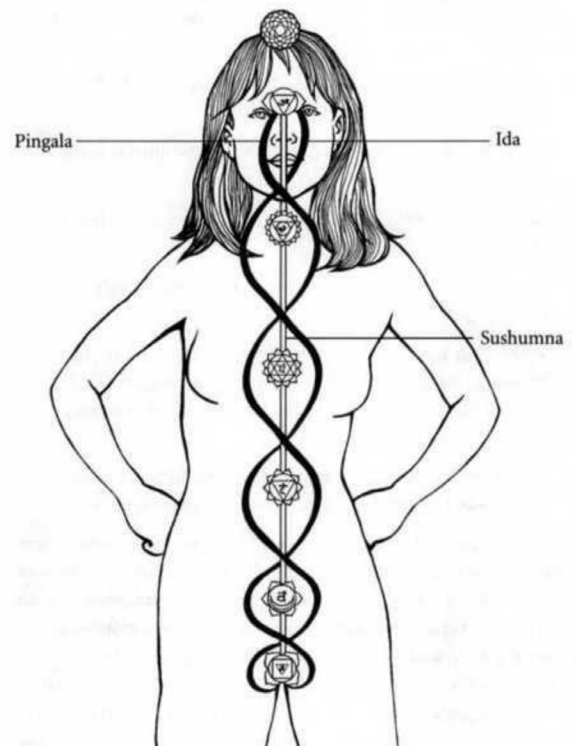
Prana flows in the body through subtle energy channels which in yogic terminology called the Nadis. Gross Nadis have physical references, they are related to nerves, and cardiovascular and lymph vessels. Subtle Nadis are channels for subtle energy, that has no direct physical representation. The subtle nadis are further divided into the pranavaha nadis, which carry prana (vital force), and the manavaha nadis, which carry mental skakti (forces).

Nadis are connected from the three main nāḍīs ida, pingala, and suṣumnā (central energy channel in the spinal cord). Where Ida and Pingala nāḍī crisscross each other, at those points it meets with suṣumnā nāḍī and forms energy centers (Chakras). The nāḍīs can be purified by the practice of prāṇāyāma. If the nāḍīs are not purified/aligned, then the prāṇa flow is restricted and can not enter into the suṣumnā.

” There are 101 channels (nāḍī) of the heart, of which one leads up to the crown of the head. Going up through that one, one becomes immortal. The rest spread out in all directions.

—CHAANDOGYA UPANISAD (600 BCE)

Suṣumnā nāḍī – Central astral channel (,most gracious’) or madhya-nāḍī. It is for the awakening of spiritual consciousness; it transmits spiritual power (ātma śākti). The normal state is dormant. Its located in the central axis of the body, some sources say in the spinal cord. Originate from the mūlādhāra (base of pelvis) to the sahasrāra (crown of head). In some sources the suṣumnā, which corresponds with the central nervous system, consists of the śirobrahman (cerebrum) contained within the cranium, the suṣumnā śirśakam (medulla oblongata), and the suṣumnā kandam (spinal cord within the vertebral canal). **The central channel renders icchā-śakti – the power of will.**



मंत्र MANTRA

The Power of Mantra



The word „mantra“ (मंत्र) is derived from the root words „man,“ which means „mind,“ and „tra,“ which means „instrument“ or „tool“ or „vehicle“. Another interpretation is „protection“. Together, „mantra“ can be understood as an „instrument of mind“ or „protector of the mind.“

In a broader sense, a mantra is a sacred sound, syllable, word, or phrase that is repeated or chanted as a form of meditation, prayer, or spiritual practice – a powerful sound or vibration that you can use to enter a deep state of meditation. Mantras are often used as a focal point in meditation, helping to quiet the mind, cultivate concentration, and create a sense of inner stillness. When chanting a mantra, the individual begins to vibrate within the frequency of that mantra, not only spiritually, but on a physical, molecular level. When chanting mantras aloud, the vibrations and movements of the tongue stimulate some of the key glands of the endocrine system, which is responsible for governing and regulating hormones in the body. Additionally, the soothing and harmonious combination of sound, breath and rhythm – an inevitable outcome of mantra chanting – has a profound impact on the parasympathetic nervous system. This, in turn, slows the heart rate and triggers the body’s healing response.

Each mantra carries its own unique vibration and meaning, often rooted in ancient texts and traditions. Some mantras are associated with specific deities or spiritual qualities, while others are more general and focus on universal concepts such as peace, love, or liberation.

CHAPTER ONE • UNDERSTANDING THE BODY

Introduction to Yoga Anatomy

Experience your extraordinary body as an interconnected whole.

— Ann Swanson

Hatha yoga, which means literally a force union or forced union, works by setting up regions of relative high pressure and low pressure (forces) throughout the body, which help stimulate the circulation or flow of information, energy and matter, in a manner similar to the way that the heart works. As soon as a relative difference in pressure comes into existence within the body, there is a physiological tendency for energy (eg heat), matter (eg blood and intracellular fluid), and information in the form of neurotransmitters, hormones, immunotransmitters and other more subtle agents, to move from the region of higher pressure towards the region of lower pressure. When the pressure in one part of the body is increased, this pushes

energy and matter away from that region in a manner similar to squeezing the water out of a sponge. In other parts of the body the pressure is reduced and this pulls energy and matter towards that region, in a manner similar to putting a squashed sponge in water and letting it expand or stretch, drawing water into it. The circulation of body substances, through blood vessels and intracellular spaces, between two different body parts, increases proportionally as the relative difference in pressure between the two body parts increases. Therefore, to achieve maximum stimulation of circulation with a minimum of effort, it is important that one part of the body is kept at a very low pressure. This is one reason why the face and neck are usually kept completely relaxed (ie at a low pressure) while doing yoga. If this is not ensured, then blood pressure and stress levels can increase significantly.

Yoga sets up differential pressures in six main ways:

- Muscle activation
- Breath-control exercises
- Effects of the force of gravity (inversions)
- Static asana, which physically compress some parts of the body (ie increasing local pressure), while stretching other parts of the body (ie decreasing local pressure)
- Effects of the bandhas
- Dynamic asana, effects of movement (forces that increase circulation)

ANATOMY

Organisation of the body

Biological life is made up of cells, which are made up of atoms. Right now, your body contains 37 trillion cells vibrating. Four types of tissues and 11 systems of organs are formed by them. This integrated whole is called the human body. A key principle in biology is „form follows function“ - that is, your body's physical structure reflects its specific functions. These body structures are studied in anatomy, whereas their functions are studied in physiology.

For the purposes of study, the human body can be thought of as consisting of several levels of organisation:

- **Chemical** level: At the molecular level, atoms combine to make simple molecules, which then combine to form large complex molecules such as proteins, carbohydrates, fats, vitamins and DNA.
- **Cellular** level: Cells are made of complex molecules and generally consist of a central nucleus, surrounded by a peripheral cytoplasm. Cells are the basic structural and functional units of an organism.
- **Tissue** level: Tissues are groups of similar cells and the substances surrounding them, which work together to perform a particular function. The four basic tissue types are epithelial, connective, muscular and nervous tissue.
- **Organ** level: Organs are structures which are composed of two or more types of tissues and which have specific functions, eg heart, lungs, liver, kidney, brain.
- **Body system** level: A body system is loosely defined as a collection of related organs, tissues, and structures sharing a common function.

BODY SYSTEMS

- **Skeletal system**, which consists of bones and the ligaments joining the bones.
- **Articular system**, which consists of joints, joint capsules and articular discs.
- **Muscular system**, which consists of muscles and tendons, which join muscles to bones.
- **Nervous system**, which consists of the brain, nerves and neurotransmitters, which control the body and communicate via electrochemical signals.
- **Respiratory system**, which consists of lungs, windpipe (trachea) and nasal cavity.
- **Cardiovascular system**, which consists of the heart, blood vessels and the blood flowing through the system.
- **Digestive system**, which consists of the digestive tract from the mouth to the anus and the associated digestive glands and organs that break down and assimilate food.

- **Lymphatic system**, which consists of the lymph glands, lymph ducts and the lymph flowing through the system, and is concerned with the recovery of tissue fluid.
- **Immune system**, which consists of immune system cells and body defence mechanisms.
- **Endocrine system**, which consists of the endocrine glands and the hormones they secrete, and is concerned with control and communication throughout the body by chemical signals.
- **Urinary system**, which consists of the kidneys and ureters, and is concerned with water and acid-alkali balance, and the elimination of wastes from the body.
- **Reproductive system**, which consists of the sexual organs and their associated glands.

Yoga is a holistic system and so is the human body. By working on one body system such as the musculoskeletal system, all the other body systems are also significantly affected.

FORM FOLLOW FUNCTION

A form of a cell, an organ or even a whole organism always reflects it's function.

In anatomy we brake down and separate all parts into systems, but be aware, we live just because they all work seamlessly together. This maintenance of a healthy balance in energy and materials is called: Homeostasis – stable, internal conditions, no matter what changes occurring from the outside.

Four components that allow and restrict movement in Asana practice, which we will have a closer look in this training:

- Skeletal System
- Muscular System
- Connective Tissue
- Nervous System

MANUAL

200-hour Foundational Teacher Training Workbook

NAME

LOKAH SAMASTAH SUKINO BHAVANTU



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JOURNALING

21 Day Diary

Reflect your experience for the next 21 days. Journal daily in the extent you enjoy! If journaling isn't your thing, then only answer the below questions on a daily basis (written or as a contemplation).

What am I grateful for?

Highlight & Lowlight

Feel one sensation in your body, without labeling it (meaning: don't make a story about it).

REFLECTION

Why do you do Yoga?

Why did you start Yoga? Why do you practice it now?

What was your motivation to join the Teacher Training?

What do you want to take home from Teacher Training?

1. for your own practice?

2. for life?

108 YOGA POSES

Āsana



Tadasana / Samasthiti



Uttita Hasta Padangustasana B



Hanumanasana

