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- Please refer to your Compendium to design three distinct practices for three very different individuals.
 - Client A: your intention is to decrease their *tamas* and increase *samana*
 - Client B: your intention is decrease their *rajas* and increase *apana*
 - Client C: your intention is to increase their *sattwa* and increase *udana*
- Under normal circumstances, before making any practice suggestions for a client you would first do an intake of their symptoms as well as their desires and challenges.
- Based on this information—and your observations—you would then determine the best strategy to help them move forward and improve their condition. Your conclusions about how to do this might include, among other things, key insights about their Momentum/energetic condition (e.g. the unique condition of their *vayus*, *gunas*, etc.).
- For this assignment, I have provided the specifics you would want to know about their Momentum.
- Part 1 of this assignment will require you to reverse engineer your practice suggestions by first determining their symptoms, consistent with the *guna* and *vayu* imbalances.
- Assignment Part 1: create a realistic profile for each of the three clients (A, B and C).



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- include specifics about each one's age, lifestyle, job, describe what got them to the place where they need to have the practice that you will suggest
- include your insights about their particular level of desire to change as well as what you perceive as their potential level of compliance (time they will actually set aside for practice and the frequency that they will actually do it); this will affect what you suggest—the specific modalities as well as the length of time and frequency of the practice you will recommend
- these insights are part of your description of them and their client profile
- Don't make this exercise more difficult than it needs to be:
 - refrain from exaggerating their symptoms or issues; stay as practical as you can; make the person as real as possible
 - keep in mind that the more intense their symptoms, the more intense the intervention will need to be to be effective—thus, the more imbalanced they are, the bigger your task
 - if they are new to personal practice or deeply embedded in non-constructive tendencies it will make it that much harder to affect them positively
 - both the profile of the person you are working with as well as your suggestions for them must be realistic



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- Part 2: determine the specific subtle essence you will focus on in order to remedy their symptoms related to their specific *vayu* and *guna* imbalance(s).
- Part 3: based on Part 2, suggest two lifestyle changes to build the subtle essence.
- Part 4: a) specify the particular category of *asana* your client needs to emphasize and b) list the apex pose and three to five poses that you would recommend they use that lead up to the apex pose.
- Part 5: determine the preferred *pranayama* you would recommend, however be mindful that it needs to be appropriate for them (i.e. age, capacity, previous experience, physical limitations)—your client may not yet be ready to do *pranayama*, therefore you may want to consider if their *pranayama* should be limited to their *asana* practice.
- Part 6: Meditation. What is your recommendation? If it is appropriate, consider the use of a preliminary meditation as well as a culminating meditation practice.
- Some additional hints:
 - resist the desire to give too much; it is possible, and may be absolutely appropriate that you will simply focus on a single *vayu* or just direct them to practice *yoga nidra* instead of meditation
 - be responsive to the person as if they were an actual, living, breathing client
 - be responsive to their unique capacities, needs, their level of compliance and desire to change



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- **IMPORTANT:** be attentive to and make your suggestions informed by the principles relating to:
 - one, the stages of life and the recommendations for how a practice should be partitioned (*asana*, *pranayama*, and meditation)
 - two, the general principle related to working with clients and the *gunas*—that is to say the progressive nature of first reducing *tamas* (which is what we would normally ascribe to most beginning students), then reducing *rajas* (commonly consistent with an intermediate stage); finally, while increasing *sattwa* is appropriate at every stage of practice, it becomes the primary focus of practice only after the first two imbalances have been remedied
 - thus, you can assume that Client C is further along in their yoga practice and their personal growth and development than Clients A and B
 - if you choose to give any of your clients a *mantra*, then select one from the five open mantras; indicate which one you would suggest
 - you will complete the exercise under the assumption that this is your first meeting with them, but that the two of you will meet again to refine their practice in 6 months
 - your suggestions (in Steps 1 - 6) are intended to improve their condition in the very short term



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- Determine whether the client is a beginner, intermediate or advanced student. This is not an arbitrary decision but should be based on and consistent with the given specifics related to each client (i.e. increase their *sattwa* and increase their *udana*).
- Part 7: You will now meet with your clients six months later. They may have done everything you suggested; they may have done little. Describe the specifics of your new suggestions plan (if they have changed or if they have not changed). Address all of the same steps (1 – 6) above.

Prana and the Power to Heal Others - The Unconditional Healing Practice

- All physical healing is an expression of both the intelligence and awakened force of *dharma*.
- By learning to become a conduit of *prana* you can affect healing on any of many different levels.
- Since healing can and does occur on many levels, some of which are not material, you may or may not be able to perceive the healing that you have channeled.
- The more you can step away from your personality in the process—transforming yourself into a pure, unconditioned channel for *prana shakti*—the more concentrated and potentially effective the healing you can provide.
 - the key is to draw, not from your personal reservoir of *prana*; but from the boundless pool of universal energy



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- when you have an emotional stake in healing someone, there is a good chance you, at some level, are personally invested in their transformation resulting in something specific
- personal investment creates attachment; attachment creates limits, which subvert your power as a healing channel
- the more you can surrender your own point of view and finite understanding or concern about this situation, the more you can be a channel for healing
- consider the practice purely as *seva* (service or offering)
- such an offering is the living expression of yoga
- When you have achieved a sense of fullness and love you naturally become drawn to being more compassionate, you can truly become a beacon of light and healing.
 - while doing the practice, be mindful of the distinction between empathy (personal) and compassion (universal, unconditional)
 - unconditionally offering healing to another is to heal yourself on some level
 - as with all *kriya* meditations, the key is to start immersed in *prana dharana* and allow it to guide you throughout the practice
- While doing the practice be free. Enjoy. Be the gift of unconditional love.

PRANA SHAKTI CH16



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- You can be a master of *asana*, have extraordinary control of your body, sit in meditation for hours on end, and have tons of students and still be imbalanced, lack integration and be less than fully stable, awake and free.
- Be a complete person.
- The point is: your accomplishments in practice are insignificant compared to what really matters—the quality of your life and how you are impacting the world when you are not practicing.
- Being a complete and integrated person is the ultimate accomplishment.
- It's vital to embody higher and enduring values and that you are worthy of respect, both from yourself and others.
- If ParaYoga is going to be sustainable and continue to offer real value to those it will touch long into the future it will need to consistently follow these key principles: Self-Reliance, Integrity, Empowerment, Guardianship, Love of Life.

1. Self-Reliance

- Take responsibility for your experience of the world.
- Instead of blaming others or conditions of the world, look to understand yourself. You are the source of your pain.
- Always remember to exercise the principle of *svadhyaya*, understand yourself from every angle, all the roles you play, gain insight as to how these roles relate to one another.



- Look to improve yourself and to become a living example of yourself and to others about what you wish to be and become.
- Be intellectually and spiritually curious. Don't be a lightweight. Become an embodiment of these teachings so you carry the weight and breadth of these teachings. Be substantial.

2. Integrity

- Act in such a way that you have nothing to hide, nothing to fear, nothing to regret. Act so you will not have to carry the burden of guilt or shame. Act so that your conscience is clear.
- Make the impact of your actions a higher priority than the short-term pleasure they would otherwise provide.
- Observe your speech. Watch how much you are critical of others, put others down or gossip. The more evolved you are, the less you gossip, the less you are motivated to talk negatively about others, including other approaches to yoga.
- Look people in the eye. Truly see others and truly let yourself be seen.
- Always consider how you can build a history of actions that are sustainable and stable long into the future.
- It may be helpful to acknowledge that it is often easier to do bad than it is to do good. To do good over the long term requires vigilance and self-awareness as well as commitment to purpose and a meaningful end.
- If your life will be meaningful in the end, then act with purpose and be mindful along the way to that end.



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- As a yoga teacher you will impact others, not just the students in your class. Become a dependable and bright beacon in the life of your students and you will wind up not only affecting them but the lives of those who your students touch as well.
- Stay mindful of the Four Gates of Speech:
 - Is it true?
 - Is it necessary?
 - Is it timely?
 - Is it kind?
- Is what you are inclined to say true? Next, ask yourself is it necessary? Then, is it timely? Is it going to contribute positively to this moment? And, finally is it kind? Only if you can pass these four gates of speech would you say it. If not, just keep it to yourself.
- All human beings are looking to see and to be seen. Offer both when you interact with people. Make eye-to-eye contact. Make yourself available for the seer in them to see you.
- Bring depth and elevation to all of your relationships, whether students, parents or whomever it is.

3. Empowerment

- Never stop growing. Don't be content with your current level of accomplishment. Grow your knowledge, keep growing.
- So many teachers stop being students. The idea that you have mastered this knowledge is a convenient, but destructive illusion—you never master it.



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- The greatest teachers are the greatest students.
- An ancient scripture tells us that, "A person must never be satisfied with what he or she possesses. Fortune abandons the one who is content with what he has."
- Stay ambitious as it relates to how you can benefit this world, even if you are benefiting only one person.
- Live by the motto: I can do better, I can and will and must be my best.
- Embody your potential.

4. Guardianship

- I hold all of these principles dear, but what inspires and motivates me the most is this principle—guardianship.
- Indeed, ParaYoga is one of the few modern styles of yoga that can point to itself as being part of an unbroken lineage that dates back centuries and in which the teachings are holistic. This is a stream of vedic knowledge, as seen by and taught by illumined beings and living sages.
- The point is you can have a role in propagating and continuing to grow this wisdom in the modern age, provided you are a complete person.
- You can't be a beacon of this wisdom if you are not working on yourself.
- We are protecting, enlivening, and sharing with the students of today the best of what we have learned from this tradition and lineage.



- Be respectful of what you have received.
 - countless times you hear me refer to what my teachers have taught me, “I have learned this from my teachers” or “my teachers taught me this methodology”
 - there's very little new in what I have taught you, a handful of things I have collated or distilled so that I could teach them to you, but little, if anything is new—self-created
 - in terms of the meditations or Ayurvedic principles I have taught you, as well as the mantras, they all have come from my teachers
 - I only provide mantras authentic to my lineage, I don't make them up
 - the good news: you don't have to spend any time trying to make things up because this system offers so much
- I feel I am a guardian because I so respect what I have learned.
- By becoming a full person and drawing on this time-tested knowledge, the teachings come alive in you. This powerful quote was passed on to me by a student, its source is unknown:
 - *“the role of the teacher is not to necessarily innovate but to transmit as precisely as possible what she or he has received. The teacher cannot simply hide behind a tradition. His or her task is to see how deeply he or she has integrated the heritage he or she has been given and if they have understood it well enough so that when they*



explain it communicates their own experience as well as the experience of the ancient wisdom, then they become inseparable from that of the teachers that have preceded them. The teacher is the teachings and that is what makes him or her so precious"

- This means study, respect your teachers and take what you have learned and in your own and best authentic way, share it with those who come to you to feel better, be uplifted and enlightened.
- A critical question to constantly ask yourself is, "are you teaching to impress people or are you teaching to provide something that really helps and uplifts them?"
- Can you teach in a way that is simpler, more accessible and more easily relatable to the people you are teaching? In other words, don't share the likes of the Cave of the Heart practice because you can or you want to blow some people away—share it only when it's precisely the right time to do so.
 - might a simpler practice like heart kriya or seeing sky blue light or spaciousness in the heart be more appropriate
 - what can you teach that is as accessible as possible, that gives students what they need
- Compassion will provide you the clarity to know what people need, as opposed to what you need to elevate yourself in their eyes as an esteemed and wonderful teacher.