









Dosha	 <b>vata</b>	 <b>pitta</b>	 <b>kapha</b>
Meaning	Wind, that which moves, the motivating force behind all doshas, prime force of nervous system, basic life force (Prana) from breath	"Bile" or that which digests things, to heat, to cook or transform	"Phlegm" that which holds things together, stickiness, adhesion, nourishment, substance and support
Governs	Sensory and mental balance, sensory and motor orientation, energy, breath	All chemical and metabolic transformations in the body, mental and physical digestions, ability to perceive reality	The bulk of our body tissues, emotional support, positive emotional traits (love, modesty, compassion, patience, forgiveness)
Qualities	Dry, light, cold, rough, subtle, mobile or agitated	A little oily, sharp penetrating, hot, light, unpleasant odor, mobile (but not agitated) liquid	Wet, cold, heavy, dull, slow, sticky, soft, fixed (steady, or stuck)
Functions	Responsible for all physiological processes, balancing of tissues and organs	All aspects of light and heat in the body and mind, digestion, visual perception, hunger, thirst, luster, complexion, understanding, intelligence, courage, mental perception, judgement, discrimination	Stability, lubrication, holding together the joints, conserving and restraining force of other two doshas, emotional calm and endurance, ability to feel and sympathize
Primary Location	Large intestine (colon) - where gas accumulates in the body	Small intestine	Stomach



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Secondary Locations	Ears, bones, organs of hearing/touch. Thighs and hips main site of movement in body	Stomach (site of digestive fire) sweat glands, sebaceous glands, blood, lymph, organ of vision, eyes (the sense that goes with fire)	Chest, throat, head, pancreas, sides (hold of abdominal fluid), lymph, fat (where water is stored), nose and tongue, chest, head, sinuses (where phlegm is produced)
HIGH dosha symptoms	Life force and mind loose their connection to the body, resulting in decay and loss of balance and integration	Accumulation of internal heat/fever, inflammation, yellowing of urine, stool, eyes and skin, hunger thirst, burning sensation and difficulty sleeping	Accumulation of weight/gravity in body, inhibiting normal function, leading to tissue or water accumulation, depression of digestive fire, looseness of the limbs, excessive sleeping
How to Aggravate	Anxiety/stress, physical overwork, mental strain, sudden life changes, change in season, diet of cold, raw or dried foods, iced beverages, consumption of bitter, spicy or stringent foods, strict dieting, skipping meals, no sleep, poor sleep or extensive travel, emotional grief, fear, shock, cold dry windy weather	Responding to stress with anger, frustration, resentment, placing excessive demands on self and others, living under constant pressure/deadlines, too much hot, spicy, oily, salty or fried foods, too much sour or fermented foods, alcohol, hot or humid weather, excessive exposure to sun/sunburn	Under stress, reacting by withdrawing, feeling insecure, emphasis on processing, storing, or saving things, acting dependent or over protective in relationships, consistently sleeping late, cold, damp or snowy weather



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Physical Symptoms of Aggravation	Constipation, low stamina, intestinal gas, irritable bowel, aching joints, weight loss, lower back pain, dry or rough skin, menstrual cramps, intolerance to cold and wild muscle spasms	Skin inflammation, rashes, boils, acne, excessive hunger, thirst, bad breath, hot flashes, sour body odor, hemorrhoids, heartburn, ulcers	Intolerant of cold and damp, sinus and chest congestion, water retention, bloating, high cholesterol, frequent colds, weight gain, allergy, asthma, phlegm, cough, sore throat, cysts, diabetes
Mental Symptoms of Aggravation	Worry, anxiety, impatience, lack of mental focus, depression, overactive mind	Anger, hostility, irritability, impatience, deep resentment	Mental inertia, weariness, lack of energy, stupor, depression, over attachment
Behavioral Symptoms of Aggravation	Insomnia, fatigue, inability to relax, restlessness, low appetite, impulsiveness	Outbursts of temper, argumentative, criticism of others, tyrannical behavior	Procrastination, greed, inability to accept change, over sleeping and drowsiness, possessiveness, slow movements, resistance to growth, lack of motivation





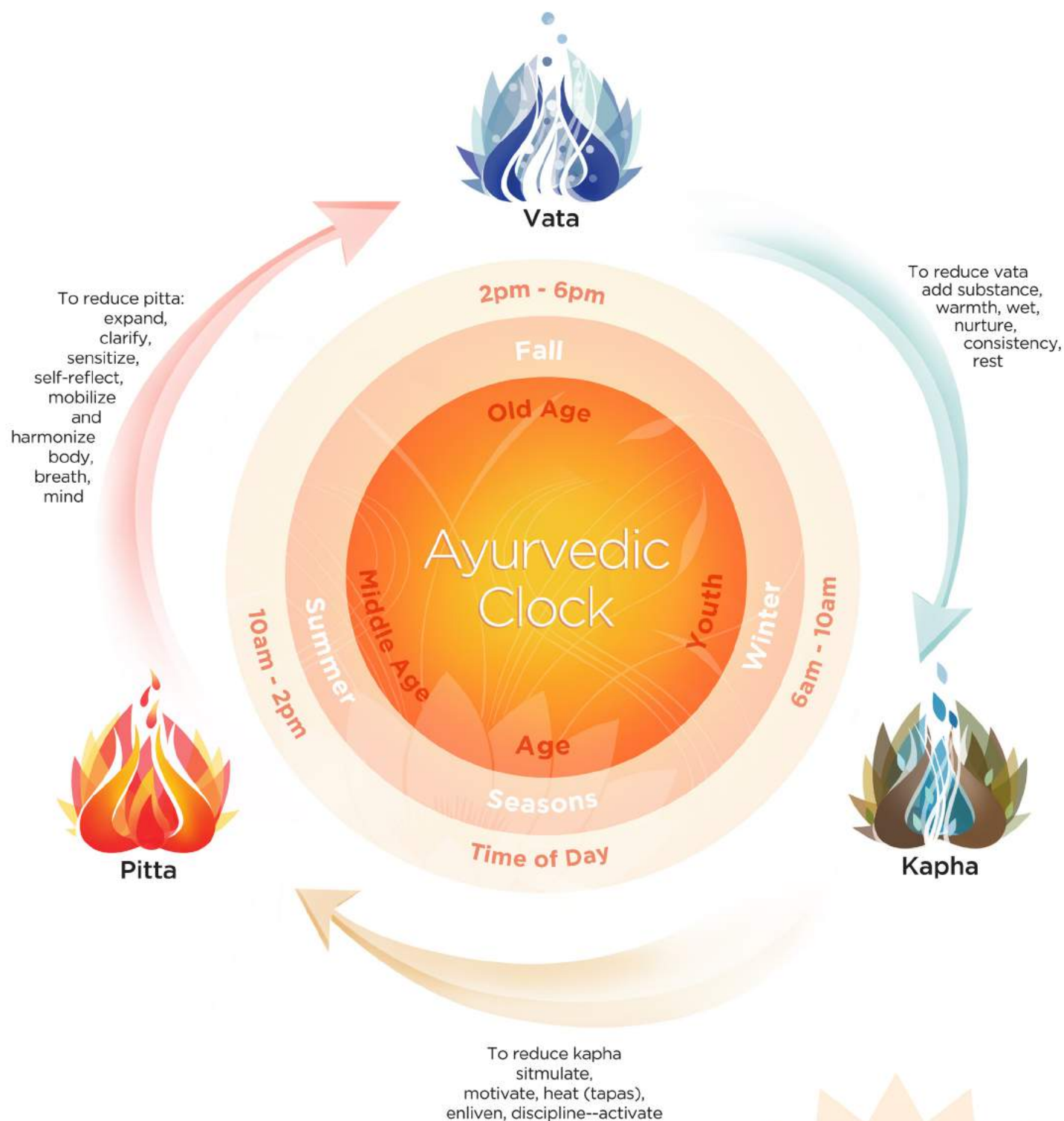
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### Healing the Three Doshas

- The “Ayurvedic clock” provides an overview of the general strategy to resolve imbalances specific to each of the three doshas.
- Each dosha can be related to a specific time of day, season and age.
- To reduce *vata*, move toward *kapha*: calming/warming/stabilizing actions, foods and thoughts. Emphasize constancy/regularity in lifestyle.
  - practices that are slower, calming, stabilizing, restorative, practices that lead toward grounding and rest, consider *yoga nidra*.
  - foods that are warming, soothing, nurturing, substantive
  - adapt lifestyle to include things like warm baths, good quality oils (internally and externally), adding nurturing elements to your environment
- To reduce *kapha*, move toward *pitta*: invigorating, enlivening, challenging, stimulating, heating actions, foods and thoughts.
  - practices that are more vigorous, a more dynamic and/or challenging approach to *asana*
  - foods that include spice and heat as well as lighter, more easily digested foods
  - lifestyle adaptations include less sleep, more challenge, intentionality, break patterns to overcome personal limitations/the status quo
  - practice letting go, shedding attachments



- To reduce *pitta*, move toward *vata*: cooling, expanding, soothing actions, foods and thoughts.
  - foods that are bitter (not too much), light, cooling, green
  - calmer work environment, less competitive, less goal focused
  - find perspective—see the larger purpose, serve the greater good
- Ideal environments for each *dosha* (but not in excess)
  - *vata*—warm and moist, tropical
  - *kapha*—dry, warm and energizing, desert
  - *pitta*—spacious, cool, elevated, mountains







## Yoga to Heal Vata

- Yoga practice to balance symptoms of excessive *vata* (physiological & emotional)
  - Practice to address these conditions: *apana* imbalances, hyper-mobile, stiff, unstable joints, or spacey, anxious, elimination and sleep issues, postural distortions.
- Emphasize:
  - clarity, ease, and mental focus; don't rush; calm environment
  - warm up slowly; mild sweat only
  - enliven and stabilize pelvic area
  - emphasis on twists and forward bends
  - standing poses and balancing poses
  - seated postures that emphasize compression of abdomen
  - back bending (on stomach)
  - focus on increasing length of exhale and *samavritti*—1-0-1-0 (equal inhale and exhale)
  - Some inversions are beneficial, however do not overdo the following: inversions, *pranayama*, *kapālabhāti*
  - recommended: alternate nostril breathing, *viloma* (on exhale) and *bhrāmari*

## Yoga to Heal Pitta

- Yoga practice to balance symptoms of excessive *pitta* (physiological & emotional)
  - Practice to address these conditions: excess heat, insomnia, irritability, rage, intensity, competitiveness, redness in skin or eyes, inflammation.



- Emphasize:
  - *asanas* that cool, expand and relax
  - some amount of moderate sweating is okay to address toxicity in the blood and liver.
  - pausing between postures, time for reflection and stillness during the practice
  - unwinding tension in abdomen and liver: locust, bow, cobra, boat, twists
  - avoiding too much heat and/or energy to the head e.g. handstand, upward facing bow
  - shoulderstand is the most cooling inversion, lengthen exhale (1-0-2-0), *shitali* or *sitkari*, *chandrabhedana*, *bhrāmari*.
  - avoid long holds after inhale; profuse sweating, overheating to the point of extreme redness in the face or skin

### Yoga to Heal Kapha

- Yoga practice to balance symptoms of excessive *kapha* (physiological & emotional)
  - Practice to address these conditions: stagnation, mucus, attachment, lethargy, possessiveness.
- Emphasize:
  - *asanas* that stimulate, inspire, purify, invigorate, warm, and that lighten
  - *vinyasa*, poses that target lungs, stomach, freedom in the joints, stimulating poses, movement, circulation, sweating
  - standing poses, back bends, twists, core work, chest/lungs
  - increasing inhale, holds after inhale,
  - *agni sara*, *kapalabhati*
  - change and the heat/challenge (*tapas*) that arises from it

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### Introduction to Backbend Practice

- Backbends are *brahmana* (stimulating) and energetically "upward-moving." It is important to practice them mindfully, e.g. in a way that avoids over-stimulation and leads to greater balance and clarity.
- Without a balanced approach, the potentially physical, regenerative, vitalizing and emotional benefits of a backbend practice will be compromised. Calm, clarity, stability, meditation and internal reflection will be less accessible.
- The ultimate goal of backbend practice is higher awareness, awakening a deeper connection to the heart or soul.
- Notes on *jalandhara bandha*, which must be applied during all breath retention:
  - Inhale, lift chest. Lengthen upper spine.
  - Exhale displace head back, while lifting collarbones.
  - Second stage of *jalandhara bandha*, where the chin is lowered toward the chest, should only be developed after the first stage is understood and can be done comfortably.
  - Second stage of *jalandhara bandha* is contraindicated for those with flat cervical curve.



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### Introduction to the Three Touchstones: Tapas

- The three touchstones that define a *ParaYoga* practice are:
  - *tapas*
  - *vinyasa krama*
  - *smarana*
- Skillfully woven together, the Three Touchstones facilitate an intentional, purposeful and holistic outcome to every practice
- *Tapas* definition: to heat, to shine, relating to the idea of purification. The spark of intelligence, reason, zeal, power of awareness/revelation.
- Intention of *tapas* is to develop strength of character, to embody courage, fearlessness and valor, to radiate light, power, strength, purposeful conviction and living.
  - the power of higher perception: metabolism and digestion
- The result of genuine *tapas* is *tejas*: “the radiant splendor of personality that expresses itself as courage, creativity and love, as well as the melting tenderness that draws all hearts.”
- The goal of a practice is to bring out this radiant splendor.
- To shine we need a catalyst. Our light is ready to be lit. *Tapas* is the flint.
- *Tapas* is not the same for everyone.
- How to build *tapas*:
  - focus on navel center, *mantra*, self-reflection, silence, meditation.



- be mindful of the action of opposition: expand and contract, up and down, in and out, big and small. Action and counteraction generates the heat of *tapas*.
  - create opportunities for greater sensitivity to *prana* (*bandhas*, *pranayama*, *yoga nidra/savasana*).
  - to access *prana*, consider the above approaches along with the *bhav*, the cultivation of transformational feelings or intentions.
  - cultivate *samana*; the energy of assimilation, centered in the abdomen
  - begin your classes around an elevated, cohesive theme that challenges patterning and draws the body and mind of your students to a better, more complete version of themselves
- *Tapas* must be informed by intelligence: it does not refer to challenge (or getting overheated) for its own sake.
  - *Tapas* is a means to a meaningful end: e.g. higher awareness, inspiration, courage, compassion, patience, love, forgiveness, greater freedom.

### The Three Touchstones: Vinyasa Krama

- Definition: *Vinyasa Krama*—wise or methodical progression.
- The systematic approach to sequencing that allows the practitioner to move from where they are to a better place.
- When you teach, be clear about where you want to take students (e.g. embodiment of a particular theme, a specific meditation, *pranayama* technique, etc...) and based on your intended aim, select the ideal methods that will best serve you getting them there.

## VINYASA KRAMA M21





- *Vinyasa Krama* is the body of knowledge that allows you to integrate the physical, mental, energetic and spiritual teachings so you can address your student's body, mind, psyche and spirit.
  - have a fundamental strategy before every class, rooted in a theme, apex or category of posture, *pranayama*, *savasana* or meditation
  - start with an intention: achieving a particular pose, embodying a particular teaching, a *pranic*/energetic orientation, a specific *pranayama* or meditation.
  - link all the above elegantly and efficiently to create a symphonic effect—that develops your students' character and capacity.

### The Three Touchstones: *Smarana*

- *Smarana*—means “remembrance;” remembrance of your highest self, soul, the Eternal.
- *Smarana* is the final and perhaps most important goal of a practice, serving to remind you and your students to return or to remember your or their best self.
- *Smarana* is not an achievement, rather it is the revelation of self-essence (*svarupa*).
- Ever-present, this is the source of the highest, unsurpassed peace that is waiting to be remembered.