



***Integrated Holistic Yoga Therapeutics in Healthcare –
A 300-Hour Therapeutic Yoga Training Program
for Qualified Healthcare Professionals***

*Student Informational Materials for the
YogaX 300-Hour Therapeutic Yoga Training Program*

*Department of Psychiatric and Behavioral Sciences
at the Stanford School of Medicine*

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Stanford, California

This YogaX Student Information Manual was prepared by Christiane Brems, PhD, ABPP, ERYT500, C-IAYT, for the *300-hour Therapeutic Yoga Training Program* at **YogaX** and accredited by the International Association for Yoga Therapists. YogaX is a Special Initiative in the Department of Psychiatry and Behavioral Sciences in the School of Medicine at Stanford University.

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Land Acknowledgement

YogaX’s home base in the School Medicine Department of Psychiatry and Behavioral at
Stanford University sits on the territory of the Ramaytush Ohlone people.

You can learn more about their conservation efforts that continue to this day at

<https://www.amahmutsunlandtrust.org>.

Please consider a donation.

***Integrated Holistic Yoga Therapeutics in Healthcare –
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for Qualified Healthcare Professionals***

Welcome to Integrated Holistic Yoga Therapeutics in Healthcare

We are delighted that you have chosen the YogaX 300-hour pathway into yoga therapeutics for qualified healthcare professionals. This advanced therapeutic yoga training program is the first program of its kind accredited by the International Association of Yoga Therapists. It is specifically designed for qualified healthcare providers who want to bring yoga into their existing healthcare practice. Trainees can expect to develop holistic and integrated conceptual understandings and therapeutic yoga skills (aligned with IAYT's standards) that are transformative, encourage inquiry, and promote health, resilience, and growth.

Trainees can expect to become knowledgeable in:

- the integrated holistic model for the interaction of physical, vital, mental, emotional, behavioral, and relational wellbeing that serves personal and collective health and resilience
- yoga philosophy, applying yoga psychology and engaging in deeply ethical analysis that includes clear frameworks for understanding the panchamaya kosha model and the vyuha framework for health and illness
- biomedical foundations, including concepts of anatomy, physiology, and body mechanics to support skillful and healthful physical practices, especially with vulnerable populations of students
- psychological foundations and concepts for understanding mental and emotional health and its relationship yoga therapeutics
- advanced therapeutic yoga and relationship-building strategies and tools with a clear understanding of how to choose and apply them to individual client needs in the context of their interpersonal context and biopsychosociocultural matrix
- tailoring accessible and equitable practices with intention to convey maximum benefit from therapeutic interventions

YogaX Information

YogaX Mission, Vision, and Values

Yoga X, in delivering Yoga Teacher and Yoga Therapy Training Programs in the Department of Psychiatry and Behavioral Sciences within Stanford University's School of Medicine, is committed to the integration of science and spirituality in service of individual and communal health. The YogaX Team of Lead Instructors and Mentors inspires, supports, and implements scientifically informed yoga to promote the objective and subjective wellbeing of individuals and communities. YogaX instructors and mentors use qualitative and quantitative inquiry to assess YogaX's innovative training methods to ensure continuous training and intervention improvement. The YogaX Team's vision is to provide services that invite participants (yoga teachers, students, and communities) to question, learn, grow, and contribute to personal, relational, and societal health and wellbeing. YogaX's approach to yoga training and clinical or community services is a science of transformation.

YogaX curricula and pedagogy are grounded in modern neuroscience, interpersonal neurobiology, and psychology research, supported by a clear set of values based in yoga psychology reflected in all program components, including training curricula, service development, and ongoing program evaluation. These underlying values are:

- ***Integration and Holism:*** YogaX is committed to understanding, honoring, and working toward the integration of the psychological, biological, social, and cultural backdrops and contexts of all individuals serving in or being served through the program in all types of healthcare systems.
- ***Growth:*** YogaX is committed to facilitating personal and communal growth for the purpose of transcending non-optimal ways of personal and institutional responding, behaving, relating, and creating.
- ***Community:*** YogaX is committed to creating connection at the intrapsychic, individual, relational, and community level, acknowledging and honoring human and systemic interdependence and interbeing.
- ***Service:*** YogaX is committed to skillful action toward a greater good, rooted in our belief that we and the systems in which we work must act on behalf of others and in service of a greater purpose.
- ***Equity, Accessibility, and Inclusion:*** YogaX is committed to be inviting for everyone through skillful action, ongoing work on self-awareness, cultural consultation, cultural humility, and the embracing of diversity.
- ***Inspiration:*** YogaX is committed to inspire through honoring a wisdom tradition rooted in ancient yoga psychology and modern neuroscience, as well as through lifelong learning.

YogaX is committed to the integration of science and soul in service of individual and communal health. Our work is grounded in modern neuroscience and psychology research, as well as in the ancient philosophy and psychology of yoga. Yoga as a lifestyle and integrated holistic healthcare practice has many empirically validated health and mental health benefits and is sought after by a growing number of individuals as a form of integrative healthcare, psychological or emotional support, or physical practice. Our strong focus is to bring our form of therapeutic yoga (namely, integrated, holistic yoga) into healthcare, including allied healthcare and mental health care.

We are dedicated to inviting as many people as possible into the practice – especially those who have not typically been drawn to it because of perceived and real barriers to access. Our own research has revealed media and other biases that suggests that yoga is only for certain segments of our population. We strongly disagree with this bias and are dedicated to bringing yoga to everyone. Our own work has invited individuals with mental health and physical challenges; individuals in correctional settings and inpatient mental health settings; first responders and care providers at risk for secondary trauma; and many more. We teach accessible, integrated holistic yoga that models inclusiveness, prioritized equity, and honors diversity and individuality.

YogaX Training Program are deeply committed to the integrated holistic training model and values (described in detail below) which honor and bring to bear in all actions:

- Wholism or Wholeness
- Integrated Intervention Based in Ancient Wisdom and Modern Science
- Accessibility and Affiliation
- Intentionality and Purpose
- Beneficence and Collective Impact

YogaX Contact Information

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- YouTube Channel: https://www.youtube.com/channel/UCqcemITS8NdwWoSIE_jcY7w/featured
- Instagram: <https://www.instagram.com/yogaxteam/>
- LinkedIn: <https://www.linkedin.com/company/91472024/admin/feed/posts/>

YogaX Lead Faculty Professional Education and Qualifications

All faculty for this program have advanced credentials as related to teaching yoga (i.e., a minimum of E-RYT500); and experienced healthcare or mental healthcare providers with doctoral or master's degrees. The Director for this therapeutic yoga program currently and always will be an E-RYT500 and IAYT-certified yoga therapy (C-IAYT) and licensed healthcare professional. Currently, the group of faculty includes the following individuals:

- Christiane Brems, PhD, ABPP, E-RYT500, C-IAYT – YogaX Director and Program Director
- Geno Carvalho, MPH, ERYT500 – Yoga X Manager
- Heather Freeman, PsyD, ERYT500 – YogaX Founding Team Member
- Lauren Justice, PhD, ERYT500 – YogaX Founding Team Member

We acknowledge that currently all faculty are white, cis-gender individuals, with class and educational privilege. We uplift yoga teachers of color through incorporating BIPOC teachers' work into our reading and resource list for trainees, providing scholarships to students who seek to serve under-resourced communities and those who have decreased access to yoga spaces. We encourage our trainees to seek out additional support and training from individuals who may better represent the populations they seek to teach or represent.

We encourage our trainees to embody their inner power, practice with autonomy and self-determination, and embrace the process of unlearning in becoming more aware of the intersection of identities and respecting diversity. We are committed to ongoing personal growth as related to DEI and seek to be open-hearted and open-minded about feedback, input, and challenging conversations. We look forward to sharing this commitment with all trainees.

Christiane Brems, PhD, ABPP, E-RYT500, C-IAYT; Clinical Professor, YogaX Director



Dr. Brems, Program Director and Lead Teacher, received her PhD in clinical psychology from Oklahoma State University and is a board-certified (ABPP) and licensed psychologist. She is an IAYT-certified yoga therapist, an experienced YA-registered yoga teacher (ERYT500), certified Buteyko breathing instructor, and certified imagery guide.

Dr. Brems was trained by a wide range of teachers and mentors from varied traditions. She integrates yoga, mindfulness, holistic interventions, and self-care in her work as a psychologist, teacher, researcher, mentor, supervisor, consultant, author, administrator, and service provider. As an integrated holistic yoga teacher and therapist, she is committed to creating accessibility, honoring the complex biopsychosociocultural backgrounds of students and teachers, and incorporating all eight limbs of yoga in her practice, teachings, and therapeutics. She grounds her work in yoga psychology based on ancient and modern texts, as well as in current research, especially in psychology, neuroscience, and interpersonal neurobiology. She honors trauma-sensitive teaching practices and cultural sensitivity, inclusivity, and humility. She encourages individual tailoring of yoga to contexts and needs of each practitioner, offering variations and adaptations that make yoga accessible to all.

Geno Carvalho, MPH, E-RYT500; YogaX Manager



Mr. Carvalho, a Program Lead Teacher, received his Master of Public Health and Recreation degree with emphasis on Community Health Education from San Jose State University. He is an ERYT500, completing his 200-hour yoga teacher training in 2015 and his 300-hour yoga teacher training in 2017 at Yandara Yoga Institute in Todos Santos Mexico. He is a National Board-Certified Health and Wellness Coach, and Certified Personal Trainer.

Mr. Carvalho is an experienced health educator and life coach working in clinical settings integrating yoga services with exercise and nutrition protocols for disease prevention, injury rehabilitation, and pain management. Mr. Carvalho integrates his experience in public health policy with social activism on behalf of underserved and under-resourced communities. He is committed to creating systems-level change to promote the integration of yoga into healthcare and other non-conventional yoga settings. He is a community health educator working to address health equity through coalition building and policy innovation. His work is aimed to increase access to integrative care and to build capacity in communities to empower people to proactively embrace a healthy life informed by the collective experiences of the community.

Heather Freeman, PsyD, E-RYT500; YogaX Team Member



Dr. Freeman, a Module Lead Teacher, received her PsyD in Clinical Psychology from Pacific University. She is a licensed clinical psychologist. Dr. Freeman is an ERYT500. She obtained her 200-hour yoga teaching certification at the Asheville Yoga Center in Asheville, NC in 2014, and her 300-hour yoga teaching certification at DAYA Foundation in Portland, OR.

Dr. Freeman has extensive yoga and clinical experience in college counseling, primary care, and community mental health. She has led yoga classes, workshops, and trainings in studios, community centers, community mental health settings, on college campuses, in a psychiatric hospital, and a prison. She has a keen interest in yoga psychology and philosophy with a great affinity for the yoga sutras. She also brings strong clinical interests to her yoga practice and teachings. She synthesizes the ancient wisdom of the teachings of yoga with modern psychology and neuroscience to make the teachings accessible. Her therapy and teaching styles aim to help individuals cultivate curiosity and radically accept what it is to be constantly changing, growing, and evolving human beings.

Lauren Justice, PhD, E-RYT500; YogaX Team Member



Dr. Justice, a Module Lead Teacher, received her PhD in Clinical Psychology from Pacific University in 2018. She is a licensed clinical psychologist in private practice in Hood River, Oregon. She is a ERYT500, having completed a 500-hour yoga teacher training and receiving therapeutic yoga training at YogaJoy in Portland, Oregon. She has taught therapeutic yoga extensively in a variety of settings.

Dr. Justice is a clinical psychologist in private practice in Hood River, Oregon, where she offers individual and couples counseling along with therapeutic yoga classes. It is her continuous joy to share with others the many ways through which yoga can foster community and a sense of contentment within ourselves. Dr. Justice has worked in a range of integrative and primary care clinics as a behavioral health specialist, counselor, clinical supervisor, and yoga instructor. Dr. Justice's passion is the integration of yoga and mindfulness to facilitate growth and inspire transformation. Her work draws from psychological treatment approaches and utilizes yoga therapy and mindfulness techniques. She guides individuals and couples interested in finding the best way to overcome difficult relationship patterns, health-related problems, anxiety, depression, and trauma. She combines her background in Acceptance and Commitment Therapy (ACT), yoga philosophy, and person-centered therapy, to treat a range of behavioral health issues.



Application and Prerequisite Information

Admissions Requirements

Prerequisite #1: Completion of a 200-Hour Yoga Teacher Training or Equivalent

Successful applicants provide evidence of *one of the following* options:

- *Option 1:* YogaX YTT200 certification
- *Option 2:* A successfully completed YTT200 registered with Yoga Alliance – applicant must provide the training syllabus for review to show that all prerequisite information was covered in the YTT200; any information that was not adequately covered in the original training program may need to be made up with additional readings or recordings to be determined by the YogaX lead teachers
- *Option 3:* A successfully completed YTT200 certification program (not registered with YA) – applicant must provide the training syllabus for review to show that all prerequisite information was covered in the YTT200; any information that was not adequately covered in the original training program may need to be made up with additional readings or recording to be determined by the YogaX YTT300/IAYT lead teachers
- *Option 4:* Equivalent academic teaching experience or teaching/psychoeducational/patient education experience in the clinical or community healthcare settings

Prerequisite #2: Career in Healthcare, Allied Healthcare, or Mental Healthcare

Applicants provide evidence of *one of the following* options:

- *Option 1:* Proof of a terminal degree (that admits the graduate into clinical practice) in a medical, allied healthcare, or mental healthcare field
- *Option 2:* Proof of current enrollment in a terminal degree program (graduation from which admits the graduate into clinical practice) in a medical, allied healthcare, or mental healthcare field with approved advancement to clinical practice within the degree program

Prerequisite #3: Formal Informed Consent

Applicants provide evidence of informed consent related to all program requirements, policies, and other features via signature on the Stanford University School of Medicine Department of Psychiatry and Behavioral Science *Assumption of Risk, Release of Claims and Hold Harmless Agreement*. Because of the experiential components and, at times, personal nature of this training, Stanford University requires that trainees sign the *Assumption of Risk, Release of Claims and Hold Harmless Agreement* (see Section 3 of the Training Manual) to be able to participate in the activities that are part of the YogaX Training Program. The signed consent form has to be received prior to the first training session for trainees to be able to attend and participate.

Admissions Pragmatics

Transfer Credit and Advanced Standing Policies

All 300 hours of required training must be obtained from within the YogaX therapeutic yoga training program. That is, at this time, this 300-hour therapeutic yoga training program does not offer transfer credits from other programs. We also do not have any advanced standing policies at this time. We also do not provide hours of program credit for time spent on homework, personal practice, or other yoga therapy activities not explicitly tied to activities in the required module.

Cost

- \$6,000 for the full 300-hour training (payable in three installments of \$2,000 each). The first installment is due at the time of acceptance into the program. The second payment is due after completion of the third module; the final module is due after completion of the sixth module.
- A \$10 registration processing fee is required at the time of enrollment for each module.
- Additional tuition, payment, and refund policies are contained in the YogaX Policies and Procedures, available at <https://www.yogaxteam.com> and in the final training manual section.
- NOTE: Tuition cost does not include transportation, room, or board for campus/retreat-based training.

Scholarships

We offer two types of scholarships.

- A **diversity scholarship program** aims to increase representation of diverse yoga teachers. This scholarship provides financial support to two teachers per YTT who represent or have experience engaging communities of color and other diverse groups who would benefit from the practice but tend to face access barriers.
- A **Stanford Psychiatry or Psychology Trainee** (Resident, Postdoc, Doctoral Candidate or Intern) scholarship program aims to increase the integration of yoga teachers into healthcare systems. This scholarship provides financial support for trainees who plan to make yoga more accessible by integrating it into their healthcare practice.

Scholarship application materials are available on the YogaXteam.com website at <https://www.yogaxteam.com/scholarships>.

Required and Recommended Preparations and Prerequisites

- *Pre-Training Required Yoga Practice*
 - Applicants provide evidence and a description of a personal yoga practice spanning a minimum of one year of commitment to an (almost) daily practice of yoga broadly defined as practices drawn from any and all of the eight limbs of yoga
 - Attend and fully complete each session in the 10-session therapy yoga series developed by Brems (2015). If you do not have live access, access the recorded series for free at the YogaX Team YouTube channel – use the *Yoga for Health and Resilience* playlist: <https://www.youtube.com/playlist?list=PLzvKZpUGjwIGkDNAwe79nBp309sdWt5>
- *Required Pre-Training Readings*
 - review the Program Training Manual and jot down any questions you may have for the first training session
 - read all blogs on the yogaxteam.com website, with special attention to the blogs about the koshas and the limbs of yoga
 - carefully peruse the YogaXteam.com website and use some of the practice resources
- *Recommended Pre-Training Readings*
 - review a source of the yoga sutras (do not worry if these do not make sense to you now, that is what the training is for...)
 - choose and read a textbook that covers the eight limbs of yoga
 - review human anatomy and physiology via a self-selected textbook or online resources

- peruse the YogaX Code of Conduct (final section of this Training Manual)
- become familiar with the Codes of Conduct and Scopes of practice of Yoga Alliance and the International Association of Yoga Therapists
- *Recommended Program-Concurrent Yoga Practices*
 - 15-20 minutes of daily integrated asana and/or pranayama practice (free full-length classes are available on the YogaX Team [YouTube channel](#))
 - daily mindfulness moments of the body
 - daily mindfulness moments of the breath
 - 5-10 minutes of daily seated meditation practice (free meditations sessions are available on the [YogaXteam.com website](#))
 - ongoing and enduring commitment to yoga ethical and purposeful lifestyles



Program and Training Description

Program Lineage

YogaX's lineage is one of integrated holistic yoga, which offers a vision that honors the deep cultural tradition that dates yoga back thousands of years. It integrates modern neuroscience with ancient practices to demonstrate the profound wisdoms in the original teachings that we are relearning and rediscovering every day. Integrated holistic yoga embraces inclusiveness, access, diversity, health, wellbeing, and resilience for all. It is a practice of and for community; it honors interdependence and co-regulation. Integrated holistic yoga represents a return to yoga as it was traditionally practiced – a therapeutic lifestyle that lead to insight grounded in wisdom, compassion infused with lovingkindness, and calmness marked by resilience. Ancient yoga was physical to prepare practitioners for the more important interior practices (such as concentration and meditation) and interpersonal applications of a thoughtful and deliberate code of life and discipline (Brems, Colgan, Freeman, Freitas, Justice, Shean, & Sulenes, 2016; Freeman et al., 2017).

Relying deeply on ancient wisdoms from Vedic, Tantric, and Buddhist traditions, modern integrated holistic yoga (as defined by Brems, 2022) is a therapeutic practice that combines body, emotion, mind, spirit, and community through a comprehensive lifestyle with profound implications for individual and collective wellbeing (Feuerstein, 2013; Iyengar, 2005; White, 2007). It promotes self-compassion, introspection, and community that lead to insights that alter human physiology and anatomy, and – perhaps more importantly – emotions, cognitions, behaviors, and relationships. Integrated holistic yoga can be practiced by anyone who can breathe without assistance, almost anywhere, for little to no cost. It invites practitioners to adhere to the heart and soul of the practice rather than to a unidimensional posture practice and, as such, is freed from Western media stereotypes that tend to limit who seeks access to yoga (Dittman & Freedman, 2009; Ross et al., 2013).

Integrated holistic yoga draws heavily on the ancient or traditional yoga that consists of eight sets of ancient practices – namely, the limbs of yoga – elucidated in the Yoga Sutras of Patanjali (sample translations: Hartranft, 2003; Iyengar, 2005). These eight practices can be grouped into four categories based on modern research (Gard et al., 2014; Ward et al., 2014). *Values and Lifestyle Practices* of yoga direct practitioners toward ethical (yama) and intentional (niyama) living informed by purposeful values and meaningful life goals. *Physical Practices* (asana) transform the practitioner’s anatomy and physiology, and support accurate sensory perception of the body from the inside out and of the environment from the outside in. *Breathing Practices* (pranayama) stimulate the parasympathetic nervous system, allowing access to a calm, relaxed state from which to become adaptively responsive to inner and outer life demands, achieving systemic homeostasis in body and mind. *Interior Practices* (pratyahara, dharana, and dhyana) draw the practitioner into self-exploration, personal insight, and interpersonal transformation, leading to the shedding of maladaptive habits, reactivity, and stereotypes while opening space for new choices, adaptive responsiveness, and resilience in body, emotions, mind, and relationships. These practices are enormously beneficial to the practitioner – and have been so for millennia. Modern sciences are finally catching up to this recognition that yoga – as an integrated holistic practice, not a single-minded postural practice – has profound impacts on human wellbeing, as explored in detail in the training program.

Integrated holistic yoga teachers and clinicians (Brems, 2015; 2022) are committed to:

- inviting practitioners to begin to understand their own complexity as well as their deep grounding in relationships and communities;
- blending ancient wisdoms and modern science, integrating a multitude of practices;
- inviting everyone into the practice, creating accessibility, equity, and engagement;
- inviting practitioners to make a whole-hearted and open-minded commitment to a practice that reflects intentional lifestyle choices; and
- creating therapeutic yoga of beneficence experiences that help practitioners realize many of the documented benefits that an integrated and holistic practice has to offer

Integrated Holistic Yoga – A Definition and Commitment

- *A practice of accessibility and affiliation* – solidarity, equity, engaged action, and personal and collective empowerment
- *A practice of beneficence* – health, mental health, and relationship benefits – via several mechanisms of change that seek first of all to do no harm
- *A practice of intentional lifestyle choices* – making the world a better place; living with intention and passion
- *A practice of wholeness* – koshas, biopsychosociocultural context, interconnection, and community in all their complexities
- *A practice of integration* – eight traditional practices (aka limbs) of yoga, four noble truths, modern science, and their interdependence and coordination

Domains of Study

This IAYT-accredited program is designed to meet and exceed the standards of the standards set by IAYT for a 300-hour yoga therapy program for qualified healthcare professionals and Yoga Alliance for a 300-hour registered Yoga School. In compliance with IAYT accreditation standards and Yoga Alliance registration, across ten 30-hour modules, the curriculum integrates wisdom and experiences across five domains of study, all contextualized for providing therapeutic yoga services within healthcare settings (broadly defined):

- **Yoga foundations (yoga humanities)**, with attention to yoga philosophy, history, and psychology; yoga and the mind; and yoga frameworks for health and disease – at least 60 hours
- **Biomedical and psychological foundations (anatomy and physiology)**, with attention to anatomy and physiology, application of movement science, psychology and mental health, and body-mind-heart integration – at least 20 hours
- **Yoga therapy tools and therapeutic skills (yoga techniques)**, with attention to yoga-derived therapeutic intervention strategies or tools, principles of therapeutic relationship-building, and principles and skills related to psychoeducation and coaching that transmits essential values and skills – at least 60 hours
- **Professional practice essentials**, with attention to ethics, values clarification, legal matters, and intersections with relevant professional ethics code from the extant healthcare profession; cross-discipline collaborations and communication, risk management skills, and yoga therapy ambassadorship; ongoing personal practice, continuous mentorship, lifelong learning, and consultation and supervision as needed – at least 10 hours
- **Practicum experiences**, with attention to demonstrated assessment skills, conceptualization skills, treatment planning skills, and mentored lead teaching of yoga therapeutics – at least 30 hours
- **Electives**, with attention to opportunities for trainees to intensify their learning in the most applicable area of their current clinical practice, yet with an eye on more integrated and holistic work that invites mind-body-heart integration as opposed to siloed or reductionist therapeutic yoga practice

The program is based in a deeply scientific, as well culturally and historically appreciative curriculum that covers the above-listed areas, drawing on traditional and modern yoga philosophy, ancient yoga psychologies, modern psychological research and principles, evidence-based practices, neuroscience, and social science. The curriculum is taught by well-versed teachers with many years of teaching and therapeutic experience, qualified and experienced to teach teachers and clinicians, and registered with Yoga Alliance and/or certified as yoga therapists by IAYT. All teachers have advanced credentials as related to teaching yoga (i.e., a minimum of E-RYT500 or C-IAYT) as well as a healthcare specialization with an advanced degree.

*The real voyage of discovery consists not
in seeing new landscapes, but in having new eyes.*

Marcel Proust

The curriculum is taught with a focus on depth in the foundational disciplines within therapeutic yoga. It integrates deliberate foci on:

- preparing teachers for applying therapeutic yoga practices in healthcare and allied healthcare settings;
- making yoga therapeutics accessible to and equitable for diverse student groups;
- honoring yoga and other wisdom traditions with deep cultural appreciation and humility;
- drawing on modern science – especially as related to the application of yoga in healthcare settings;

- integrating all eight limbs of yoga, from ethics and disciplined lifestyles, to movement and breathing practices, to sense guarding, concentration, meditation, and joyful union with a greater purpose; and
- dedication to the principles of ahimsa (non-violence, do no harm) and satya (honesty and truthfulness) in all therapeutic and collaborative work.

Major Components of the Training Program

The program is delivered via 30-hour training modules, each of which deepens a particular area of study and applies it to healthcare and allied healthcare settings. A total of 300 contact hours (i.e., 10 modules) is required, delivered in direct contact with E-RYT500 or C-IAYT-qualified lead teachers. Trainees choose 10 modules based on when they enter the program and/or relevance to their extant healthcare scope of practice. The currently available modules are listed below, with additional modules under construction to offer more choices for module selection over time. The order of modules is listed is the recommended order of completion; however, this is not required and can be adapted to individual needs and circumstances. All modules are self-contained although learning will deepen across modules and thus there may be different take-aways based on when a particular module was taken during the training. At this time, trainees have the option to repeat modules they have already taken at a later time (to revisit the content after additional learning). This option is dependent on enrollment caps.

- Integrated Holistic Yoga to Support Health and Resilience
- Integrated Holistic Yoga for Mental Health: Cultivating Emotional Resilience and Fortitude
- Integrated Holistic Pranayama: Healthcare and Self-Care through Freeing the Breath
- Integrated Holistic Interior Practices of Yoga: Moving into Awareness, Compassion, and Insight
- Integrated Holistic Teaching Methods: Tailoring Yoga Instruction for Healthcare
- Integrated Holistic Adaptive Holistic Yoga: Theory and Practice of Making Yoga Accessible
- Integrated Holistic Trauma-Informed Yoga: Conceptualization and Application
- Integrated Holistic Embodiment: A Conceptual Model for Eating Disorders Recovery
- Integrated Holistic Healing Relationships: Ethics and Skills of Yoga Teachers
- Integrated Holistic Yoga Contemporary Topics: Therapeutics in Healthcare
- Integrated Holistic Yoga Consultation and Supervision
- Integrated Holistic Yoga Practicum (topics and settings vary)

Distance and On-Campus Learning

The program is taught primarily online, with approximately 80% of the modules delivered via *synchronous video-conference*. At least 20% of modules are delivered via in-person attendance on the Stanford campus and vicinity. Since all online education is synchronous, the format is not altered from the typical classroom format in that the training still relies on didactics, experiential activities, small group work, reflection and discussion, and student- and trainer-guided practices. Regardless of whether a given module is delivered in-person or synchronously-virtual, it addresses the competencies outlined in its specific syllabus, remains fully integrated into the curriculum, and aligns with the YogaX and program mission, vision, and goals. Students receive feedback via the same direct one-on-one and group-level approaches, and receive the same number of direct-contact hours regardless of whether a given module is online or in person.

In other words, this program *does not rely* on self-paced or self-guided non-interactive (or asynchronous) education, despite being largely delivered in a virtual environment. Given this reality, attendance and participation are expected in the same manner in all modules, whether in person or virtual. Attendance and participation expectations are outlined elsewhere in this training manual and syllabus.

Academic Calendar and Training Scheduling

- Trainings take place via ten 30-hour modules with multiple formats for module scheduling, each to be determined per module (based on content, pedagogy, and lead teacher availability).
- Some formats are offered on weekends; some utilize a weekly session, multi-week format.
- Trainees can take modules in any order.
- Trainees can spread the modules out across time, though it is recommended to plan on completing the program within two years.
- Specific training dates and formats are announced as modules are scheduled.
- Trainees are encouraged to check the program webpage regularly to stay up-to-date about training scheduling.
- A separate syllabus and training schedule is provided for each module, along with a content manual and/or session slides.

The 300 hours of training, distributed across ten modules, is expected to be completed over an 18-month (minimum) to 3-year (maximum) timespan, partly dependent on when students can register for each module. The program is completed on a rolling basis giving students the flexibility to join anytime throughout the year. Each module is schedule to repeat approximately every 18 months.

The projected academic schedule is regularly updated on the training webpage and Google Classroom.

Training Experiences

The program uses mixed pedagogical methods, ranging from didactics/lectures to discussion to experiential work, including small group activities. Lecture/didactic time invites discussion throughout and is accented by experiential exercises and activities. The experiential work is yoga-based and includes asana, pranayama, meditation, and guided imagery. Different modules involve different activities and have different training timing formats.

Training Timing Format Samples

Training experiences are spread across ten 30-hour modules, using several different timing formats (*approximate* times shown below in Pacific Coast time). Different modules will utilize different timing formats, depending on content, pedagogy, and lead teacher availability. Please be sure to review the training schedule for each module to glean the format used for any given module. You are responsible for having perused and understood the information provided in this document, module syllabi, and training schedules. Feel free to ask us lots of questions if you are unclear about anything.

- *Module Timing Format Sample 1:* One weekend retreat consisting of a Friday to Saturday, 8a – 9:30p (10 hours of instruction per day for three consecutive days)
- *Module Timing Format Sample 2:* two weekend retreats consisting of four days – two Saturdays and Sundays, 9a – 6p (7.5 hours of instruction per day) – spread across two months
- *Module Timing Format Sample 3:* A six-week series of experiences meeting one 5-hour afternoon per week (either Saturday or Sunday) from 12:30p – 6p (5 hours of instruction per day)
- *Module Timing Format Sample 4:* A ten-week series of experiences meeting one evening per week from 6p – 9p (3 hours of instruction per day)

Learning Resources and Environment

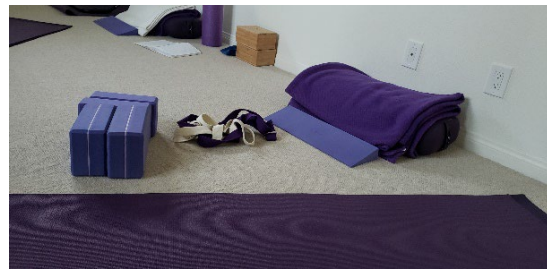
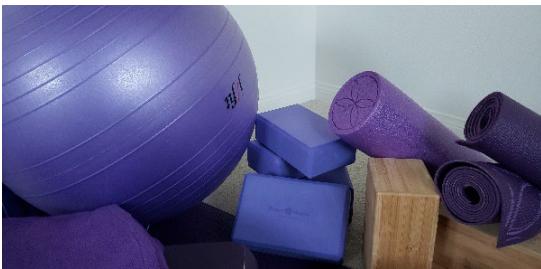
To make sure that everyone can enjoy the yoga-based activities safely and with maximum comfort, please note the following (more personal) thoughts and requests.

- *Required training activities start promptly every session.* To make sure that we can start on time and that you have ample opportunity to get settled or ask questions, it would be lovely if you could arrive as much as 10 minutes early.
- *YogaX provides all necessary props during onsite training sessions.* If you do have your own mat, feel very welcome to bring it. We like to have our own mat because we appreciate its feel and like the particular surface that we chose. Note, we like to use two mats for all but balancing poses. Please do what is best for you.
- *Participants have to provide their own props for virtual training sessions.* Minimum prop equipment includes 2 yoga blocks, 1 yoga strap (10 feet is preferable), 1 yoga bolster, 1-2 blankets, and a yoga mat. Access to a clear wall space is extremely helpful (a closed door works). Prop substitutes are fine (e.g., a stack of books instead of blocks; a scarf instead of a strap, sofa cushions instead of a bolster, etc.). Please have all props at the ready for each training session.
- We recommend you also have a large and a small towel available. We use them (not for sopping up sweat – it's not that kind of a yoga training) when we place our faces on bolsters and mats as you may be more comfortable spreading a towel first. We may also use them as props under our feet, neck, or head in a variety of poses.
- Yoga is best practiced on a relatively empty stomach but not starving. A sustaining but light meal prior to class will help you maintain your energy without having a full belly that makes bending and twisting difficult. You are well served to have a personal water bottle. If you need snacks, please bring what you need outside of breakfast, lunch, and dinner.
- Please ask questions about anything we do – before class, after class, and during class. If you are wondering about something – whether it's the reason for a particular shape or movement, an alignment question, or a more healthful way of doing something – someone else is likely to ponder the same thing.
- We are active yoga teachers in that we demonstrate and walk through (onsite) class to offer assists. All hands-on assisting is optional, very light, and respectful; it is provided only with your explicit verbal consent. We never force you into a shape or alignment. If you prefer not to be touched, we open-heartedly honor that choice. We can offer verbal assists that do not require hands on your body. Please know that offered assists are never given in a spirit of criticism but always in a spirit of support and inviting a more healthful way. There is no wrong way to do yoga unless you force or misalign. Our assists are offered as gentle reminders to relinquish attachment to a particular outer shape or as supports to explore something new. In all assists our outmost concern is ahimsa and satya, as well as the facilitation of interoception and personal agency.
- Always honor your own intuition and body wisdom – if something feels wrong, do NOT do it. We are all anatomically unique and we all express the same yoga shape, breath, or practice in different ways. What works for us, your teachers, or the person next to you, may not be optimal for you. Allow yourself the joy of using props and variations based on the feedback from your own body, breath, and mind. We offer both freely and demonstrate their use throughout.

- Yoga practiced in a group is inspirational. It is never competitive. Work within your own body limits and preferences; give yourself permission not to strive to do what others are doing. Delight in the pleasure of expressing each pose or breath in uniquely your way. If something comes easily, celebrate this state of pure joy; if something is a struggle, embrace the moment of learning.
- Thank you in advance for making us aware of any medical conditions that may affect your yoga practice. It is helpful for us to know if you are modifying shapes for a particular reason or if you would like to have help in working with a particular concern.
- Thank for turning off all cell phones, beepers, or other noise-making or distracting devices before you settle in for any given training session.

A good traveler has no plan and is not intent on arriving.

Lao-Tzu



Academic Performance Requirements

Student Conduct: Adherence to Ethics, Policies, and Procedures

It is expected that all individuals associated with YogaX adhere to high ethical and academic integrity standards and comply with all applicable laws and regulation. All such individuals avoid conflicts of interest, refrain from discriminatory practices and behaviors, respect the right and dignity of others, and act with honesty and integrity in all realms. All such individuals feel collectively responsible for the enforcement of ethical and legal behavior and report suspected violations of the YogaX, IAYT, and YA Codes of Conduct in the appropriate manner (as outlined in the YogaX Code of Conduct). YogaX Code of Conduct spells out clear procedures for enforcing its code of conduct and for dealing with reports of possible violations and with grievances.

Issues of student, staff, and faculty conduct are addressed in the final section of this manual, which shows all *YogaX policies and procedures*, including student conduct, grievance policies, attendance policies, non-discrimination policies, code of ethics, scope of practice guidelines, and more. **Students are responsible for being familiar with all YogaX policies and procedures, and are required to adhere to them.** Progress in the program is contingent on compliance with all YogaX policies and procedures. Deviation from YogaX policies and procedures can be grounds for dismissal from the program. *To show that all students/trainees have read and understood the YogaX Code of Conduct (as included in this manual), they are required to sign a confirmation of having read and understood the document.*

Evidence of Personal and Professional Adherence to Yama and Niyama

In addition to the above, all trainees assessed during module attendance and participation on whether they demonstrate yoga values in their interpersonal relationships as noted during training sessions and small group activities. Most relevant is adherence to the ethics and lifestyle disciplines of yoga philosophy (Limbs 1 and 2). Participants evidence success if they demonstrate the behavioral expression of the yoga yamas and niyamas:

<i>Yamas</i>	<i>Niyamas</i>
<ul style="list-style-type: none"> • <i>Nonharming</i> – nonviolence and peacefulness toward self, other, and everything • <i>Truthfulness</i> – honesty with oneself and in all relationships and contexts to create authenticity and integrity in day-to-day life • <i>Non-stealing</i> – not taking what is not freely offered • <i>Moderation</i> – wise use of personal life energy • <i>Non-possessiveness</i> – not being greedy about possessions, relationships, actions, and other aspects of life 	<ul style="list-style-type: none"> • <i>Purity</i> – simplicity and authenticity in action, speech, and thought • <i>Contentment</i> – meeting every moment from a peaceful center that allows for discernment about how to take calm, appropriate action • <i>Disciplined use of energy</i> – leading an impassioned life of determined effort and engaged practice • <i>Self-reflection</i> – exploring personal reactions, habits, motivations, and intentions to guide toward self-knowledge, insight, and growth • <i>Devotion to a greater good</i> – creating meaning for self and others through wise discernment

Attendance and Program Completion Requirements

Graduation from the program requires successful completion of ten modules. Within each module several assignments are required. Requirements that cut across all modules are listed here and detailed below. Module-specific requirements are outlined in the module-specific syllabus that will be available once a given module has been scheduled.

Attendance, Participation, and Make-Up Requirements

Attendance

Synchronous attendance of all training sessions is required. Absences need to be excused prior to the training session to be missed and make-up work will be assigned as appropriate (typically consisting of watching the video of missed class time and writing a comprehensive reflection about the material; see detail below). We record online training sessions and students can make up missed sessions by viewing the video. We nevertheless require in-person attendance whenever possible. Unexcused absences or too many absences from live sessions may result in delayed graduation and extra tuition cost. Please review the YogaX Policy and Procedures Manual for more information about attendance (and other) policies. The P&P Manual is provided along with the Training Manual.

Unless trainees have made alternate arrangement before a module starts, it is always and minimally expected that trainees be present for the full length of the first and last sessions of a given module. Attendance is also crucial (and very difficult to make up) in any sessions that are marked as experiential, especially those that are small-group-focused or otherwise collaboratively based. Missing more than 25% of in-person attendance in a given module will threaten module completion.

Make-Up Requirements for Missed Attendance

Missed sessions must be made up within 4 days via watching the YouTube recording or other arrangements with a YogaX lead teacher if no recording is available. For make-up work using YouTube, the student is required to review the full recording and must make comments in YouTube upon completion of the video review. These comments must address the following points related to the integrated holistic yoga paradigm that underlies all YogaX teachings:

- How do content and/or experiential offerings align with and reflect IHY wholism?
- How do content and/or experiential offerings align with and reflect IHY integration?
- How do content and/or experiential offerings align with and reflect IHY intentionality?
- How do content and/or experiential offerings align with and reflect IHY accessibility and affiliation?
- How does the content and/or experiential offerings align with and reflect IHY beneficence?

Participation

Participation is expected and can vary widely from student to student given personality, context, background, and other personal or collective factors. Assessment is based on quality, not quantity, of contributions. Minimally, the following factors are considered:

- Relevance and insightfulness of contributions, especially as related to personal differences, matters of diversity, topic or content, and context
- Appropriateness of contributions given topic, activity, context, diversity, and situation
- Professionalism and ethics in behavior and communication, with consideration of others, diversity, and context
- Cultural awareness, sensitivity, skills, and attitudes expressed through all contributions
- Capacity for critical and integrative thought that shows depth and insight
- Evidence of having read and deeply engaged with required readings ahead of the training session
- Evidence of having made up content of missed prior training sessions
- Evidence of actively exploring and pondering contents and experiential offerings in the context of the five characteristics of IHY (i.e., wholism, integration, intentionality, accessibility and affiliation, beneficence)

Video Etiquette

In online session, participation also is related to presence in terms of being visible on video. **It is our request that video be on whenever possible and feasible given a student's current situation in their physical location.** In other words, some time off camera is acceptable if there are compelling reasons. It is the expectation that video remains on during all small group work or other interactive experiences, especially during yoga practices. We deeply appreciate that it may be necessary at times to turn video off and trust that students will make wise choices for themselves. During group-based, especially experiential practice sessions, video must be on to support the peers' and lead teacher's efforts at observation, interaction, facilitation of affiliation, and creation of accessibility.

Reflection Papers – Exploring and Integrating Content and Meaning

During all modules, students reflect on offered content via personal reflection papers and the discussion of these reflections in small groups. Reflections are requested to support the deepening and internalization of covered contents. There will be two reflections per module; for one the topic will be assigned, for the other the trainees choose on what to reflect.

- Instructions for the assigned-topic reflection assignment are provided on the first training day of the given module. Due date for this reflection is half-way through the module.
- Personal-topic reflections are due within 24 hours of the end of the training.
- Each reflection has to be completed by the due date in the training schedule to be passed.

Students are asked to write about *contents explored*, *impact* on the student, *cultural context*, and *conceptual links* to the greater program mission. Reflection papers do not have to be typed; they do need to be legible. They do not have to be terribly long – a page or two. ☺ They are evaluated on relevance to session content, depth of introspection, insightfulness about personal process, and relevance to the application of yoga in healthcare settings. For some reflections, it may be acceptable to use art, poetry, or other means of self-reflection in addition to writing. This is noted in the instructions for assigned-topic reflections.

Homework Assignments – Guidance Toward Becoming a Therapeutic Yoga Provider in Healthcare

All modules require homework assignments designed to guide trainees (individually or as small groups) toward becoming increasingly experienced lead teachers and yoga services providers in healthcare settings. Details about homework assignments are provided in each module-specific training. Due dates are provided in the module-specific training schedules.

Homework assignments require a range of activities, including but not limited to class design, posture sequencing, class theme development, eight-limbs-based class sequencing, teaching in healthcare, and more. Homework assignments are designed to give trainees opportunity to practice and apply concepts and teaching principles on their own and in real-life small groups settings. Each module requires at least one homework assignment; some modules may require more. Written instructions for the homework assignments are provided on the first day of each module training.

Some homework assignments are the basis for live supervised teaching or yoga service provision. The trainee listed is responsible not only for the development of the class or session as outlined in the homework assignment, but is the lead teacher or service provider for the specific class on a specific date.

- Each homework assignment must be completed by the due dates provided for a module to be considered passed.
- More information about supervised teaching, including responsibilities and guidance, is provided on the next pages.

Practical Experiences – Personal Transformation Through Observation and Feedback

Personal transformation through application that requires class attendance, observation, and feedback is demonstrated via successful completion of the following requirements:

- *Program Year 1:* During the first year, trainees are required to **take and debrief 10 full-length (at least 45-minute) yoga classes taught by one of the YogaX Lead Teachers.** A range of classes is available for this purpose on the YogaX Team YouTube channel. Trainees are asked to write a summary of each class, along with a critique of the teaching methods used, an account of the effect of the class on the student, and comments about what the student/trainee may have done the same as or differently than the teacher who was observed.
- *Program Year 2:* During the second year, trainees are required to **take and evaluate 10 full-length (at least 45-minute) non-YogaX yoga classes** at a location of their choice to observe the teacher. They are asked to write a summary of each class, along with a critique of the teaching methods used

by the teacher, an account of the effect of the class on the student, and comments about what the student themselves may have done the same as or differently than the teacher they observed.



A *Guide to Observing and Assessing Yoga Professionals* for class observations and feedback is included below. Please make sure to peruse these materials and follow their guidance. All yoga classes, no matter how experienced the teacher, can benefit from ongoing feedback and consultation. Giving and collecting feedback is a crucial skill for yoga teachers who are committed to ongoing learning, growth, and evolution.

Feedback is given in the spirit of the yamas – it is truthful, kind, necessary, non-harming, and constructive. From this perspective of continuous improvement and honesty, giving feedback include addressing the good, the bad, and the ugly with discernments, compassion, and positive intention. It is very useful for teachers to hear what was appreciated about their teaching; it is equally instructive to learn what was perceived as less than optimal or perhaps simply confusing. One rule of thumb that tends to invite open-heartedness and non-defensiveness in the feedback recipient is to make a feedback sandwich: start with something that resonated very well or was appreciated; then move to more constructive and formative comments; end with an overall summary that is positive, appreciative, and encouraging.

To summarize the *Guide*, trainees observe and provide feedback related to:

- the level of integration (eight limbs) and holism (5 koshas) in the yoga class,
- the accessibility, intentionality, and beneficial nature of the yoga class, and
- the student's personal response to the attended practice
- the student's reflection on positive and negative take-aways for their own teaching

Within the categories shown in the observation guidance below, students need to integrate attention and comments related to the YogaX teaching methodology spiderweb. Additionally, students focus on the primary characteristics of integrated holistic yoga (koshas, eight limbs, accessibility, intentionality, and beneficence). This means that, minimally, trainees explore and comment on the following:

- Is the practice grounded in the five koshas?
- Are the 8 limbs integrated?
- Is an intention present and is a theme woven through the class?
- Are accessibility, equity, and inclusion evident? Were student needs and resources carefully considered throughout?
- Are strategies of creating community and a holding environment integrated?
- Are yoga philosophy or psychology and yoga ethics integrated?
- Is yoga science addressed? Are risks and benefits adequately addressed?
- Are intentional, accessible, and beneficial practice principles employed?

Additionally, students integrate attention and comments related to the seven aspects of the *SANKALPA: Teaching with Intention* teaching methodology spiderweb. Minimally trainees need to explore and comment on the following:

S = *student variables* – Were student needs and biopsychosociocultural backgrounds considered? Were individual and group needs honored and addressed?

A = *aim or intention* – Was there a clear purpose, theme, or intention that carried throughout the class and that was made explicit?

N = *new learning* – Was the teacher able and willing to bring in new learning? For example, did the teacher reference research findings to support their teachings? Did the teacher seem up-to-date on yoga teaching strategies across all the limbs?

K = *koshas* – Were all the koshas integrated into the practice? Was there attention not just to body and breath, but also to mind, emotion, wisdom, joy, clarity of mind, and so on?

A = *applied psychology* – Were principles of yoga psychology integrated? For example, were there reference to the gunas, kleshas, vrittis, samskaras, ethics, and more? Was Sanskrit used or not convey these principles? How did use of Sanskrit resonate with the class?

L = *limbs of yoga* – Were all limbs of yoga attended to – either implicitly or explicitly? What, if anything, was left out or felt neglected?

P = *pedagogy or practice principles* – Did the teacher apply sound teaching principles, creating physical, psychological, emotional safety? Was there creativity and authenticity?

A = *affiliation* – Was the teacher committed to creating relationship? Was there clarity about roles and expectations? Were ethics and boundaries evident?



Guide to Observing and Assessing Yoga Professionals

Christiane Brems, PhD, ABPP, ERYT500, C-IAYT

Exploring the Level of Integration of a Yoga Class

Look for teachers who offer access to all eight limbs of yoga:

- The psychology and lifestyle practice of yoga via attending to ethics, dedication to practice, setting intentions, making a commitment to practice, finding a clear purpose in life
- Posture practices that are mindful and carefully adapted to your needs (more about this below)
- Breathing practices with particular attention to the teaching of mindful breathing in all postures
- Concentration practices such as imagery, focusing on an object of attention (e.g., your breath), or being mindful of a particular part of your body
- Meditation practices – either guided or silent

Guide to Observing and Assessing Yoga Professionals

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Look for teachers who incorporate mindfulness skills by inviting their students to:

- Explore how each posture feels in their body, directing them to important sensations that may arise
- Explore how the breath moves through the body
- Notice all sensations that arise in body, mind, breath, or emotions with curiosity
- Notice what is happening inside their body, breath, and mind without judgment
- differentiate for themselves which sensations are ‘good’ or manageable and can be endured versus which sensations are danger sign that suggest that they may want to move out of a posture or away from a particular breath or interior practice
- Experience internal sensations – perhaps using the words interoception (feeling their body from the inside out) and proprioception (learning where body parts are in space)
- Experience external sensation – perhaps using the word exteroception (sensing stimuli that arise from outside the body, perhaps attending to temperature, air flow, the ground underneath)
- Be fully aware of every moment of their practice and be present for every movement and breath

Look for teachers who are most concerned *not* about the outer appearance of a physical posture, but how the posture feels in the practitioners’ body by:

- Using props to make the pose accessible to your body shape and needs
- Inviting postures to be modified, skipped, or adapted in any way that feel optimal to their body, breath, mind, and emotional needs
- Adapting the posture to their personal needs, not adapting postures to a particular concept of how a posture *should* look
- Offering multiple ways to do each posture that allows them to choose the variation that feels best for them in any given moment
- Practicing with mindfulness so that they are fully aware of every movement as they move into a posture, are in a posture, and move out of a posture

Exploring the Appropriateness and Atmosphere of the Physical Space

Look for venues that create a conducive atmosphere for integrated yoga:

- Adequate room size given the size of the average class
- Natural or adjustable lighting
- Quiet atmosphere, perhaps using some soft music (but no loud activating exercise music)
- Thoughtfulness about chemical sensitivities by being scent-free
- Few or no mirrors on the wall – unless teachers can articulate the mirrors’ purpose
- Privacy during classes (rather than large windows that invite onlookers)
- Easy access to restrooms and changing rooms

Look for venues that are inviting to a variety of yoga practitioners as evidenced by:

- Sliding fee scales that invite anyone to participate
- A varied and diverse student body who comes regularly
- Small classes or large classes only with multiple teachers and assistants

Guide to Observing and Assessing Yoga Professionals

Christiane Brems, PhD, ABPP, ERYT500, C-IAYT

- Therapeutic class offerings that may include adaptive topics such as trauma-sensitive yoga, yoga for aging bodies, yoga for individuals with physical challenges, yoga for particular health conditions

Look for venues that can accommodate a range of personal needs as evidenced by:

- yoga props for adapted or modified physical posture practice, such as mats, foam blocks or bricks, bolsters or pillows, blankets, chairs, and straps (if not contraindicated by the clientele), TheraBands, and other items that can serve to help practitioners' body be more comfortable
- yoga props for breathing practices, such as bolsters and blankets
- yoga props for interior practices, such as bolsters or meditation cushions, blankets, eye pillows, mala beads, or similar items that may be used for meditation, concentration, or introspection

Exploring the Personal Response To the Offered Practice

Practitioners are encouraged to assess how they respond to the offered practice by conducting a self-assessment after the first few classes at a new venue or with a new teacher. The following questions are offered as a guide to this self-assessment. There are not definitive answers to the questions below. They are offered to foster an exploration of whether the practitioner felt protected, safe, cared for, and seen as a human being. Yoga classes aim to develop community and support. Yoga classes aim to adapt to individual bodies and needs, not the other way around.

1. How do you feel physically? Do you feel as though you worked too hard? Are you sore in a way that is comfortable? Was your body challenged without being hurt?
2. How do you feel emotionally? Did you feel safe? Did you feel vulnerable or unprotected? Do you feel calm and settled at the end of class?
3. Did you connect to other students in the class? Were there positive interactions with others in the class – including students, teacher, or assistants? Do you have a sense of community?
4. Did you feel heard and seen? Were you greeted by the teacher? Was there a farewell? Did the teacher or assistant acknowledge your presence and efforts?
5. Did you receive the support you wanted or needed from the teacher or assistant? Were you offered adaptations or props? Did you receive encouragement? Were you pushed into anything you did not really want to do?
6. Did you feel pushed into anything you did not really want to do? Were you invited to test your own appropriate boundaries? Were you given options about how far to move into your practice? Did you receive invitations not to overdo or overeffort?
7. Were you kept physically safe? Did you receive physical adjustments without invitation (against your wishes)? Did the teacher ask for permission to touch before doing so? Did you have the option to decline physical contact?
8. Did you feel encouraged to adapt poses and breathing to your needs? Were you given help to do so? Were you offered props? Were you invited to explore various expressions of the same pose to find the one that fit you best?

Adapted from: Brems, C. (2020). Yoga as a mind-body practice. In J. E. Uribari & J. Vassalotti (Eds.), *Nutrition, fitness and mindfulness: an evidenced-based guide for clinicians* (pp. 137-155). New York: Springer.

Practical Experiences – Professional Transformation through Leading Therapeutic Yoga

Each trainee must spend a minimum of 30 contact hours actively applying yoga principles and practices as lead teacher or clinician in a practicum setting. These hours may include the time during which the trainee is receiving feedback on his/her/their teaching. Time spent assisting, observing others teaching, or giving feedback to others is excluded from these hours. Each enrolled trainee will have multiple opportunities and options for being a supervised or mentored lead teacher or clinician. Currently, there are two options – module-based therapeutic yoga practicum, and healthcare-based therapeutic yoga practicum. Module-based practicum hours are available through YogaX. Healthcare-based practicum hours can be accumulated by the trainee in an approved clinical setting. Additional details are provided below for each of these current options. We are currently actively working on Stanford-based clinical practicum settings and will keep trainees apprised of new developments as they emerge.

Trainees become eligible for starting practicum in their second training year and only after having successfully completed minimum of five program modules.

Option 1: Module-Based Therapeutic Yoga Practicum

Currently, there are two modules offered in the IAYT-Q Program that qualify toward the 30 hours of required therapeutic yoga teaching.

- *Integrated Holistic Yoga: Consultation and Supervision of Therapeutic Skills*
- *Integrated Holistic Yoga Mentored Practicum: Healthcare Application of Yoga Psychology*

Access to the practicum modules is granted in the second training year and is contingent on at least five successfully completed modules in the program. Trainees will be informed when they are eligible for these practicum modules. Enrollment tends to be limited to approximately 5 to 8 trainees. These practica are each available once per calendar year. They are mentored by a YogaX lead teacher. Syllabi for these modules are available on the program webpage.



Option 2: Healthcare-Based Therapeutic Yoga Practicum

Therapeutic clinical practice experiences can be engaged in via an independent practicum contract negotiated by the trainee in a community setting, private practice setting, or within a trainee's current healthcare or employment setting (including their private practice). There are many options about how these practicum hours can unfold and individual practicum plans are worked out for each trainee who chooses this practicum option. Access to the healthcare-based practicum option is granted in the second training year and is contingent on at least five successfully completed modules in the program.

There is no predetermined number of clients a trainee is expected to work with or number of sessions they are expected to meet with each client. Instead, it is expected that the trainees will spend approximately 30

hours in one-on-one or small-group therapeutic yoga practicum experiences (though this may differ somewhat based on trainees' ultimate work setting and scope of practices and commensurate optimal preparation). Time spent by trainees in need to include assessment/diagnosis, integration/etiology, prognosis/goal-setting, and intervention/treatment.

Tracking of Clinical Practicum Hours for Healthcare-Based Therapeutic Practicum

Trainees choosing Option 2 to complete their practicum requirement are responsible for tracking their therapeutic yoga hours. Trainees are expected to keep a log of their clinical practicum hours based on a template provided by the YogaX program. They regularly update these hours in their Google classrooms to be reviewed by YogaX staff to ensure adequate ongoing effort and hours accumulation.

In this log, trainees document several aspects of their training delivery (a sample is shown as an image at the very bottom of this file):

- On initial contacts with a client (Steps 1 to 3: Diagnosis, Etiology, and Prognosis and Goal Setting):
 - Relevant basic non-identifying demographics
 - Broad diagnostic categories
 - Times and date of intake or history-taking
 - Times, dates, and chosen tools of assessment
 - Summarized discoveries in all annamaya, pranamaya, and manomaya koshas
 - Times, dates, and primary outcome of goal-setting meetings
- For ongoing contacts with a client (Step 4: Treatment or Intervention, and reassessments/check-ins):
 - Times and date of each intervention contact
 - Primary intervention strategies or tools applied
 - Clinician-observed and client-reported progress or changes
 - Homework assignments
 - Plan for next session and follow-up
 - Times and dates of reassessment or outcome assessment
 - Clinician self-reflection

Regardless of specifics, therapeutic client sessions are typically structured according to the components of working with clients, paralleling the components or competencies of assessment and diagnosis, integration and etiological formulation, goal-setting and prioritizing, and clinical intervention or treatment. There is no single way in which sessions unfold as it matters whether the session happens early in treatment, in the middle of treatment, or toward the termination of treatment due to resolution of the presenting concern. In early sessions, there will be more focus on assessment and integration to gain a deep understanding of the client. Middle sessions will be heavily biased toward intervention and continuous reassessment and refinements of goals. Later sessions will lean toward refinement of interventions with an eye on integrating interventions into the client's daily life – transferring and generalizing knowledge from the therapy room to life.

Required and Recommended Readings

Required Texts

- Abram, B. (2018). *Teaching trauma-sensitive yoga: A practical guide*. Berkeley, CA: North Atlantic Books.
- Armstrong, G. (2017). *Emptiness: A practical guide for meditators*. Sumerville, MA: Wisdom.
- Brems, C. (2022). *Ancient wisdoms and science of yoga: A Companion for 200-Hour Yoga Teacher Training for Healthcare and Allied Healthcare Settings*. Self-published: Santa Barbara, CA.
- Clark, B. (2016). *Your body, your yoga*. Vancouver, BC: Wild Strawberry Production.
- Hanson Lasater, J. (2021). *Teaching yoga with intention*. Boulder, CO: Shambala.
- Hanson-Lasater, J. (2020). *Yoga myths*. Boulder, CO: Shambala.
- Heyman, J. (2022). *Yoga revolution: Building a practice of courage and compassion*. Boulder, CO: Shambala.
- Johnson, M.C. (2020). *Skill in action: Radicalizing your yoga practice to create a just world*. Boston: Shambhala.
- Porges, S. (2017). *The pocket guide to the polyvagal theory: The transformative power of feeling safe*. Norton.
- Rothenberg, R. (2020). *Restoring prana*. Philadelphia: Singing Dragon.
- Yoga Alliance Code of Conduct* – check the Yoga Alliance and IAYT websites
- Yoga Alliance Scope of Practice* – check the Yoga Alliance and IAYT websites
- YogaX Policy and Procedures Manual* (Handout provided in Section 4)
- Yoga Sutras of Patanjali*. Many translations exist and you can choose one. Several are available for free online (<http://www.swamij.com/yoga-sutras.htm> and <http://www.arlingtoncenter.org/Sanskrit-English.pdf>).

Recommended Books

- Adele, D. (2009). *The yamas and niyamas: Exploring yoga's ethical practice*. Duluth, MN: On-Word Bound Books.
- Barkataki, S. (2020). *Embrace yoga's roots: Courageous ways to deepen your yoga practice*. Orlando, FL: Ignite Yoga and Wellness Institute.
- Boccio, F. (2004). *Mindfulness yoga: The awakened union of breath, body, and mind*. Boston: Wisdom Press.
- Bondy, D. (2020). *Yoga where you are: Customize your practice for your body and your life*. Boulder, CO: Shambala.
- Brotman, E. (2014). *Mussar yoga: Blending an ancient Jewish spiritual practice with yoga to transform body and soul*. Woodstock: Jewish Lights Publishing.
- Clark, B. (2018). *Your spine, your yoga*. Vancouver, BC: Wild Strawberry Production.
- Coulter, D. (2001). *Anatomy of hatha yoga*. Honesdale, PA: Body and Breath.
- Cushman, A. (2014). *Moving into mindfulness: a 12-week mindfulness program for yoga practitioners*. Boston, MA: Shambhala
- Dana, D. (2018). *The Polyvagal Theory in Therapy: Engaging the Rhythm of Regulation*. New York: Norton.
- Dana, D., & Porges, S. (2018). *Clinical applications of the polyvagal theory: The emergence of polyvagal-informed therapies*. New York: Norton.
- Durgananda, S. (2002). *The heart of meditation: Pathways to a deeper experience*. South Fallsburg, NY: Siddha Yoga.
- Easwaran, E. (2007). *The Bhagavad Gita*. Tomales, CA: Nilgiri.
- Easwaran, E. (1991). *Meditation: A simple 8-point program for translating spiritual ideals into everyday life*. Berkeley, CA: Nilgiri.

- Farhi, D. (1996). *The breathing book: Good health and vitality through essential breath work*. New York: Holt.
- Feuerstein, G. (2013). *The psychology of yoga: Integrating eastern and western approaches for understanding the mind*. Boston, MA: Shambhala.
- Givens, J. (2020). *Essential pranayama: Breathing techniques for balance, healing, and peace*. Emeryville, CA: Rockridge Press.
- Hanh, T.N. (1975). *The miracle of mindfulness: An introduction to the practice of meditation*. Boston: Beacon Press.
- Hanson-Lasater, J. (2009). *Yogabody: Anatomy, kinesiology, and asana*. Berkeley, CA: Rodmell Press.
- Heyman, J. (2019). *Accessible yoga: Poses and practices for every body*. Boulder, CO: Shambhala.
- Iyengar, B.K.S. (2008). *Light on pranayama*. New York: Crossroads.
- Kabat-Zinn, J. (2005). *Coming to our senses: Healing ourselves and the world through mindfulness*. New York: Hyperion.
- Kirk, M., Boon, B., & DiTuro, D. (2006). *Hatha yoga illustrated for greater strength, flexibility, and focus*. Champaign, IL: Human Kinetics.
- Lasater, J. (2003). *30 essential yoga poses*. Berkeley, CA: Rodmell Press.
- Maki, B. (2013). *The yogi's roadmap: The Patanjali yoga sutra as a journey to self-realization*. Scotts Valley: CreateSpace.
- Mason, H., & Birch, K. (2018). *Yoga for mental health*. Edinburgh: Handspring.
- McGonigal, K. (2015). *The upside of stress*. New York: Avery.
- McKeown, P. (2021). *The breathing cure*. West Palm Beach: Humanix.
- Mitchell, J. (2019). *Yoga biomechanics*. East Lothian, Scotland: Handspring Publishing.
- Morgan, B. (2016). *The meditator's dilemma*. Boulder: Shambhala.
- Myers, T. (2014). *Anatomy trains*. New York: Elsevier.
- Nestor, J. (2020). *Breath: The new science of a lost art*. New York: Riverhead Books.
- Reeds, M. M. (2015). *8 Keys to practicing mindfulness*. New York: Norton.
- Ricard, M. (2010). *Why meditate: Working with thoughts and emotions*. Carlsbad, CA: Hay House.
- Rinzler, L. (2014). *Sit like a Buddha: A pocket guide to meditation*. Boston: Shambhala.
- Rosen, R. (2002). *The yoga of breath: A step-by-step guide to pranayama*. Boston: Shambhala.
- Rosen, R. (2006). *Pranayama beyond the fundamentals: an in-depth guide to yogic breathing*. Boston: Shambhala.
- Rosenberg, S. (2017). *Accessing the healing power of the vagus nerve*. North Atlantic Books.
- Rountree, S. & DeSiato, A. (2019). *Teaching yoga beyond the poses: A practical workbook for integrating themes, ideas and inspiration into your class*. Berkeley, CA: North Atlantic Books.
- Rountree, S. (2020). *The professional yoga teacher's handbook: The ultimate guide for current and aspiring instructors*. New York: The Experiment.
- Scaer, R. (2012). *8 Keys to brain-body balance*. New York: Norton.
- Siegel, D. (2010). *The mindful therapist: A clinician's guide to mindsight and neural integration*. New York, NY: W.W. Norton.
- Stephens, M (2010). *Teaching yoga: Essential foundations and techniques*. Berkeley: North Atlantic.
- Stephens, M (2012). *Yoga sequencing: Designing transformative yoga classes*. Berkeley: North Atlantic.
- Stone, M. (2008). *The inner tradition of yoga: A guide to yoga philosophy for the contemporary practitioner*. Boston, Massachusetts: Shambhala Publications.
- Thondup, T. (1996). *The healing power of mind: simple meditation exercises for health, well-being, and enlightenment*. Boston: Shambhala.
- Weintraub, A. (2012). *Yoga skills for therapists*. New York, NY: WW Norton.
- Wilber, K. (2016). *Integral meditation: Mindfulness as a path to grow up, wake up, and show up in your life*. Boston: Shambhala.

Change is at the very core of the brain's nature.

Simpkins & Simpkins, 2010, p. 93

Helpful Journals

Rather than listing specific articles in the overall training syllabus, here we are offering you a selection of journals that are of particular utility to yoga teachers who work in healthcare settings. Additionally, specific references related to module content will be provided in each module-specific syllabus.

We encourage you to read widely and read often. ☺



Alternative Therapies in Health and Medicine
Complementary Therapies in Clinical Practice
Frontiers in Human Neuroscience
Frontiers in Psychology
International Journal of Yoga
International Journal of Yoga Therapy
Journal of Alternative and Complementary Medicine

Fun Food-for-Thought Readings

Feldman Barrett, L. (2017). *How emotions are made*. New York: Mariner.

Cozzolino, L (2016). *Why therapy works: Using our minds to change our brains*. New York: W.W. Norton.

Ferrucci, P. (2006). *The power of kindness: The unexpected benefits of leading a compassionate life*. Los Angeles, CA: JP Tarcher.

Gilbert, D. (2007). *Stumbling on happiness*. New York: Vintage.

Graham, G., Kesten, D., & Scherwitz, L. (2011). *Pottenger's prophecy: How food resets genes for wellness or illness*. Amherst, MA: White River Press.

Grant, A. (2021). *Think again*. New York: Viking.

Hare, B., & Woods, V. (2020). *Survival of the friendliest*. New York: Random House.

Hanson, R. (2009). *Buddha's brain*. Oakland, CA: New Harbinger Publications.

Ricard, M. (2007). *Happiness: A guide to developing life's most important skill*. New York: Little, Brown, & Company.

Schwartz, B. (2005). *The paradox of choice: Why more is less*. New York, NY: Harper Perennial.

Smalley, S. L., & Winston, D. (2010). *Fully present: The science, art, and practice of mindfulness*. Philadelphia, PA: Da Capo Press.

Vincent, T. (2012). *Thinking outside the pill box: A consumer's guide to integrative medicine and comprehensive wellness*. Bloomington, IN: AuthorHouse.

Whybrow, P.C. (2015). *The well-tuned brain: Neuroscience and the life well-lived*. New York: W.W. Norton.

Wilber, K. (2007). *The integral vision: A very short introduction to the revolutionary integral approach to life, god, the universe, and everything*. Boston, MA: Shambhala.

Wright, R. (2017). *Why Buddhism is true: The science and philosophy of meditation and enlightenment*. New York: Simon & Schuster.



Great knowledge grasps the whole; small knowledge only a part. Zhuang Zi (Daoist sage)



***Integrated Holistic Yoga Therapeutics in Healthcare –
A 300-Hour Therapeutic Yoga Training Program
for Qualified Healthcare Professionals***

YogaX Policies and Procedures Manual

- Anti-Harassment and Sexual Misconduct Policies
- Code of Conduct Policies
- Grievance Policies
- Anti-Retaliation Policies
- Payment and Refund Policies
- Academic Integrity Policies
 - Admission and Attendance
 - Enrollment Agreements
 - Transfer Credits
 - Academic Honesty