

## Integrated Holistic Interior Practices of Yoga: Moving into Awareness, Compassion, and Wisdom

### Syllabus

Christiane Brems, PhD, ABPP, ERYT500, C-IAYT  
May 20, 2024; 30 hours online  
(15 1-hour daily practices; three 5-hour didactics)



### Target Audience and Instructional Level

This month-long workshop offers an in-depth exploration of yoga-based inner practices, such as sense-guarding, concentration, meditation, and other interior strategies in the lineage of integrated holistic yoga. This introspective and experiential training invites practice and application of therapeutic yoga principles and strategies for healthcare settings. It provides 30 hours of didactics, practice teaching, and personal exploration. This intermediate-level course for trainees in the YogaX 300-hour IAYT-Q Therapeutic Yoga Program and/or YTT300, qualified healthcare providers, and YogaX alums focuses on:

- Healthcare, mental healthcare, and allied healthcare providers interested in bringing concentration, meditation, and guided imagery principles and strategies into their clinical practice.
- Healthcare, mental healthcare, and allied healthcare students in graduate or medical programs interested in bringing concentration, meditation, and guided imagery principles and strategies into their supervised clinical practice.
- Yoga teachers interested in offering advanced concentration, meditation, and guided imagery principles and strategies, especially to students in healthcare settings.
- Yoga therapists providing offering concentration, meditation, and guided imagery principles and strategies, especially in healthcare settings.

### Training Pragmatics

- Cost: \$800 tuition for this 30-hour workshop **or** YogaX training program-based prepaid enrollment
- This training is delivered via online instruction provided by lead teacher, Christiane Brems, PhD, ABPP, ERYT500, C-IAYT (see Training Format for training delivery details)
- Yoga Alliance Continuing Education credits (30 hours) are included in the tuition cost; a CE certificate is issued upon request for non-program participants only
- Participation (by entering the zoom link and/or making payment) implies that you have read and agreed to the required Stanford Assumptions of Risk, Release of Claims, and Hold Harmless Agreement at <https://www.yogaxteam.com/healthandsafetyinformation>
- YogaX Refund and Payment Policy is available at [https://3de0fc17-ea21-4854-87c7-777a583c02cf.filesusr.com/ugd/37469f\\_73d3c9e8ebb14214a60e11d8b08baba1.pdf](https://3de0fc17-ea21-4854-87c7-777a583c02cf.filesusr.com/ugd/37469f_73d3c9e8ebb14214a60e11d8b08baba1.pdf)
- YogaX has no commercial support for this event and there are no disclosable conflicts of interest
- Zoom and YouTube links are provided in the module's Google classroom page

### Instructor

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

Clinical Professor and Director of YogaX

Department of Psychiatry and Behavioral Sciences at the Stanford School of Medicine

More information at <https://profiles.stanford.edu/christiane-brems>

## Training Content Summary

Patanjali's yoga sutras' definition of yoga is multifold. However, a central point about yoga's essence is made in the second sutra which roughly translates as "*Yoga is the stilling of the fluctuations of the mind.*" Patanjali suggests that if we can still the mind, we have found refuge in our true being and our practice is complete. He then basically chuckles (if you can chuckle in writing...) and lets us know that if we cannot just sit down and still the mind (and who can?), we need to follow a slightly longer path to enlightenment. Enter the eight limbs. The first four limbs are the outward practices of yoga; the final four limbs are the inward journey of yoga. The inner practices are what we have been preparing for and what we embark on – knowingly or unknowingly – as we practice yoga ethics, discipline, movement, and breath. The inner journey begins with drawing inward, then invites deep concentration and meditation, and finally leads us to a sense of connection and absorption in a greater community and purpose.

This advanced training on the interior practices of yoga focuses on helping seasoned yoga teachers and healthcare providers integrate the practices of sense guarding, concentration, and meditation more deeply into their own personal practice and self-care as well as become more adept at using these strategies with healthcare clients or patients and yoga students.

The training is deeply rooted in an integrated holistic vision of yoga – a vision of inclusiveness, access, diversity, health, wellbeing, and resilience for all. **It is a practice of and for community; it honors human interdependence and co-regulation.** It is a yoga of wholism that honors the mind as much as the body, the breath as much as the calming of the nervous system, the individual as much as the collective, stillness as much as movement, and effort as much as ease. It looks at and addresses the needs and resources of whole people at all of their layers: body, breath, mind, heart, and spirit – grounded in community and a complex interpersonal setting of biological, psychological, social, and cultural influences. It is particularly suited to applications in healthcare settings.

This training highlights several dimensions of each of the interior practices. Specifically, it discusses the following concepts for pratyahara, dharana, and meditation, while also exploring the deep interaction and co-arising of the three practices as one way of finding awareness, compassion, and insight:

- Etymological and practice definitions
- Practice intentions and research-based, documented benefits
- Practice principles
- Teaching elements, including central teaching principles, means for creating accessibility to the practices, and types of practices
- Practice applications and samples

The consideration of the totality of all of these components creates a holistic and accessible picture of the practice with particular applicability for healthcare providers and yoga teachers in healthcare settings. Considering all of these elements of the interior practices, as well as their relationship to popular mindfulness practices, helps trainees apply pratyahara, dharana, and dhyana in two ways:

- Application for personal self-care, resilience, and burnout prevention
- Application with a range of clients, patients, and students to support their resilience and wellbeing across all the koshas and within the context of any particular life challenges they may face

The training provides experiential practices of joint sitting and debriefing to help facilitate the development of a personal home practice. It provides ample didactics, based in the ancient wisdoms of yoga and Buddhism, as well as modern neuroscience and psychology. It provides opportunity for trainees to apply their learning in small group teaching sessions.

# Learning Objectives

## Learning Objective #1

1. Understand, analyze, and discuss the implications of the benefits, potential risks, contraindications, and intentions of the interior yoga practice (pratyahara, dharana, and dhyana), with the capacity to address each of these aspects within the following highly relevant human systems:
  - a. emotional and energetic expression – self-regulatory
  - b. cognitive, mental, and memory – resilience, down-regulation
  - c. behavioral expression – relationships, actions,
  - d. sensory expression – attention, intuition, reactivity

### *Evaluation Method for Learning Objective #1*

- explain the emotional and energetic benefits of each interior practice (pratyahara, dharana, and dhyana) as you would voice it to a group of beginning students
- explain the cognitive, mental, and memory-related benefits of each interior practice (pratyahara, dharana, and dhyana) as you would voice it to a group of advanced students
- delineate the potential contraindications or signs of risk about each interior practice as you would explain it to a mental health client or a yoga student with mental health vulnerabilities
- outline and then cue a clear intention for a practice of pratyahara, a practice of dharana, or a practice of dhyana

## Learning Objective #2

2. Define and understand pratyahara in terms of:
  - a. etymological definitions (i.e., yoga sutras-based understanding)
  - b. central intentions and benefits
  - c. central principles
  - d. essential teaching elements
  - e. categories of sense guarding practices

### *Evaluation Method for Learning Objective #2*

- develop an integrated pratyahara practice that has a clear intention
- voice the underlying central principles that guided the structure of the practice
- outline how each essential teaching element is addressed in the practice
- lead the practice with at least two individuals
- debrief the experience with the participants and yourself

## Learning Objective #3

3. Define and understand dharana in terms of:
  - a. etymological definitions (i.e., yoga sutras-based understanding)
  - b. central intentions and benefits
  - c. central principles
  - d. essential teaching elements
  - e. categories of sense guarding practices

### *Evaluation Method for Learning Objective #3*

- develop an integrated dharana practice that has a clear intention

- voice the underlying central principles that guided the structure of the practice
- outline how each essential teaching element is addressed in the practice
- lead the practice with at least two individuals
- debrief the experience with the participants and yourself

## Learning Objective #4

4. Define and understand dhyana in terms of:
  - a. etymological definitions (i.e., yoga sutras-based understanding)
  - b. central intentions and benefits
  - c. central principles
  - d. essential teaching elements
  - e. categories of sense guarding practices

### *Evaluation Method for Learning Objective #4*

- develop an integrated dhyana practice that has a clear intention
- voice the underlying central principles that guided the structure of the practice
- outline how each essential teaching element is addressed in the practice
- lead the practice with at least two individuals
- debrief the experience with the participants and yourself

## Learning Objective #5

5. Be able to explain the relationship of the three practices (pratyahara, dharana, and dhyana) to each other, how they may overlap and evolve into one another, and how they relate to samadhi:
  - a. list, understand, and define the shared preparation for all three practices
  - b. differentiate attention and awareness
  - c. define mindfulness (specifically its four aspects and its three gateways) and explain how it relates to the three practices
  - d. define the four levels of contemplation and their relationship to the three practices

### *Evaluation Method for Learning Objective #3*

- develop a mindfulness practice outline with a clear intention that grounds it as either pratyahara, dharana, and or dhyana
- explain to students how best to prepare for the practice within the session
- explain to students how to set up and prepare for a home practice
- teach the session to at least two students and invite comments and feedback

*If our sense of self is unhealthy, our spiritual work of self is initially a work of reclamation and healing. This means understanding and releasing a deficient or wounded sense of self and reawakening the lost energy and authentic connection to ourselves. When we have reclaimed some measure of ourselves, the next task becomes the further development of character, of our wisdom, strength, skill, and compassion.*

*Jack Kornfield, 1993, A Path with Heart, p. 207*

## Schedule and Hours by Educational Category

Time	Date	Topic
<b>Week One Daily Practices</b>	Day 1	Pragmatics: preparing for sitting; Koshas Exploration (to build foundational awareness)
	Day 2	Basic Body Scan
	Day 3	Body Scan with Breath Integration
	Day 4	Thai Forest Tradition Body Scan – LET Be
	Day 5	Somatic Mindfulness Practice – Befriending
Date	Time	Topic
<b>5-Hour Didactic #1</b>	Hours 1-2	Interior practices of yoga – benefits, risks, indications, challenges, and intentions
	Hours 2-4	Meaning, intention, and principles of pratyahara
	Hours 4-5	Teaching elements and practice categories of pratyahara
Time	Date	Topic
<b>Week Two Daily Practices</b>	Day 1	Natural Breath-Body Dance Exploration
	Day 2	Breath Dimensions Exploration
	Day 3	Buddhism-Inspired Breath Mindfulness
	Day 4	Breathing into Wholeness
	Day 5	Guided Imagery: Place of Stillness
Date	Time	Topic
<b>5-Hour Didactic #2</b>	Hours 1-2	The many shapes of mindfulness
	Hours 2-4	Meaning, intention, and principles of dharana
	Hours 4-5	Teaching elements and practice categories of dharana
Time	Date	Topic
<b>Week Three Daily Practices</b>	Day 1	Metta-Bhavana (Lovingkindness) Meditation
	Day 2	Tonglen (Compassion) Meditation
	Day 3	Brahma Vihara Meditation
	Day 4	Natural Meditation
	Day 5	Pragmatics: sustaining a practice; Quiet Sitting
Date	Time	Topic
<b>5-Hour Didactic #3</b>	Hours 1-2	Meaning, intention, and principles of dhyana
	Hours 2-4	Teaching elements and practice categories of dhyana
	Hours 4-5	Moving into samyama – continuing path into awareness, compassion, and wisdom

<b>30 hours of training total – Yoga Alliance categories:</b>	TTP	TM	AP	YH	Prc	Spc
TTP=Techniques, Training, and Practice; TM=Teaching Methodology; AP=Anatomy and Physiology; YH=Yoga Humanities; Prc=Practicum; Spc=area of program specialization	6	7	0	11	6	30

<b>30 hours of training total – IAYT categories:</b>	YF	BPF	TT	Prc	PP
YF=Yoga Foundations; BPF=Biomedical and Psychological Foundations; TT=Yoga Therapy Tools and Therapeutic Skills; Prc=Practicum; PP=Professional Practice	11	0	12	6	1

*Meditation is choosing not to engage in the drama of the mind  
but elevating the mind to its highest potential.*

Amit Ray

## Provided Handouts

Several handouts and the slide set for the training module will be provided to registered and paid enrollees on the day of the workshop. These materials are provided with the understanding that students will not duplicate, distribute, or otherwise publicly use these materials without express permission and proper attribution and referencing.

Handouts to be provided include:

- *Content Manual for the Interior Practices Module (REQUIRED READING!!)*
- *Integrated Holistic Yoga – Koshas, Limbs, Biopsychosociocultural Context*
- *BioPsychoSocioCultural Model*
- *Eight Limbs of Yoga*
- *Gunās –Fundamental Expressions of Nature*
- *Interaction of the Kleshas and Vrittis*
- *The Five Winds of Prana or Life force*
- *Pathways of Sensory Processing Engaged in Integrated Holistic Yoga*
- *SANKALPA: Teaching with Intention*
- *Principles of Trauma-Informed Yoga*
- *Guide to Observing and Assessing Yoga Professionals*
- *Guide for Evaluating Research Methodology to Inform Practice*
- *Slide Set for the Training*



*“Being present doesn’t mean being in a blank or thoughtless state. It means not needing to escape from where we are. Being present brings contentment. We don’t need to look for a better thought, a better emotion, or a better place to be. When we operate from ignorance - when we are daydreaming, carried away by thought, and unaware of our true nature - we have no presence of mind. We don’t even know such a state exists.”*

Dzigar Kongtrul



## Suggested Readings and Practices

In preparation for the training module, please **read all YogaX blogs**, especially the following:

<https://www.yogaxteam.com/blog/innerlimbs>

<https://www.yogaxteam.com/blog/blogbreath>

<https://www.yogaxteam.com/blog/polyvagalththeory>

<https://www.yogaxteam.com/blog/koshas>

It will be helpful to have cultivated a regular sitting practice for at least three months, but it is not required. If you want to read a couple of nice beginner's meditation books, check out Rinzler (2017) and Ricard (2010).

Also, peruse YogaX webpage resources and **try out some of the offered free practices** (asana, pranayama, meditation, and more) at yogaXteam.com and on the YogaX Team YouTube channel. Check out especially the following:

[https://www.youtube.com/watch?v=a\\_OUfTFeHEI&list=PLzvKZpUGjwIGz8f\\_tS-c-q8EwVnj7\\_HXQ&index=6](https://www.youtube.com/watch?v=a_OUfTFeHEI&list=PLzvKZpUGjwIGz8f_tS-c-q8EwVnj7_HXQ&index=6)

[https://www.youtube.com/watch?v=aiQgnXrE3j8&list=PLzvKZpUGjwIGz8f\\_tS-c-q8EwVnj7\\_HXQ&index=5&t=2s](https://www.youtube.com/watch?v=aiQgnXrE3j8&list=PLzvKZpUGjwIGz8f_tS-c-q8EwVnj7_HXQ&index=5&t=2s)

[https://www.youtube.com/watch?v=UxkZItWFQ7Q&list=PLzvKZpUGjwIGz8f\\_tS-c-q8EwVnj7\\_HXQ&index=7&t=138s](https://www.youtube.com/watch?v=UxkZItWFQ7Q&list=PLzvKZpUGjwIGz8f_tS-c-q8EwVnj7_HXQ&index=7&t=138s)

The following readings will be helpful as you deepen your journey once you have completed the workshop.

Armstrong, G. (2017). *Emptiness: A practical guide for meditators*. Sumerville, MA: Wisdom.

Boccio, F. (2004). *Mindfulness yoga: The awakened union of breath, body, and mind*. Boston, MA: Wisdom Press.

Goleman, D., & Davidson, R. (2017). *Altered traits: Science reveals how our meditation changes your mind, brain, and body*. New York, NY: Avery.

Hanh, T.N. (1975). *The miracle of mindfulness: An introduction to the practice of meditation*. Boston, MA: Beacon.

Kabat-Zinn, J. (2005). *Coming to our senses: Healing ourselves and the world through mindfulness*. New York, NY: Hyperion.

Morgan, B. (2016). *The meditator's dilemma*. Boulder, CO: Shambala.

Reeds, M. M. (2015). *8 Keys to practicing mindfulness*. New York, NY: 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, MA: Shambala.

Wilber, K. (2016). *Integral meditation: Mindfulness as a path to grow up, wake up, and show up in your life*. Boston, MA: Shambala.



*The day after completing a 9-day meditation retreat, Dave turns up for work at the zoo. Seeing how chilled out Dave is, the head keeper puts him in charge of the tortoise enclosure. Dave slowly walks over to the cages. At lunch time, the head keeper checks on Dave only to see the cage door is wide open and all the tortoises gone! He runs up to Dave and asks, "What happened with the tortoises?" "Well", said Dave very slowly, "I opened the tortoise cage door and it was, like, Whoosh!" Ajahn Brahm*



*Two people meet on the street. One asks the other: "Hi, how are you?"*

*The other one replies: "I'm fine, thanks."*

*"And how's your partner? Are they still unemployed?"*

*"Yes, they are. But they are meditating now."*

*"Meditating? What's that?"*

*"I don't know. But it's better than sitting around and doing nothing!"*



## Evaluation Requirements for Module Completion

Successful completion of the module is contingent on successful engagement in several assignments, summarized here and described in detail below. Additionally, all requirements outlined in the overall Program training manual also apply (especially as related to ethics and professionalism).

### Attendance and Participation

Attendance is required of (1) all experiential practices, (2) all didactic sessions, and (3) any assigned YouTube sessions.

- *Experiential sessions* are engaged in daily. A full-length 60-minute session is followed by (an optional) opportunity for debriefing. It is not necessary to be prepared for active movement (see practice guidelines below).
- *Didactics* are offered weekly. It is important to be prepared to discuss the content of all experiential sessions that preceded the didactic for a given week.
- *Assigned YouTube sessions* can be accessed any time. If there are assigned YouTube classes, they need to be completed at least one day prior to the relevant didactic session. Proof of attendance is required and consists of leaving a comment about the video on the YouTube Channel for the instructor, with notes about how each weekly session reflected integrated holistic yoga (i.e., by commenting on how wholism, integration, accessibility, intentionality, and/or beneficence were attended to and at least one important learning you are taking away).

### General Attendance Policies

Trainees are strongly encouraged to attend all didactic and experiential sessions in person whenever possible as participation is essential to the consolidation of learning. It will be helpful to be prepared for each didactic session with questions about theory and application of contents in healthcare settings. Debriefing of experiential sessions is integrated into the didactics and crucial to applying theory to practice.

Please review the *YogaX Policy and Procedures Manual* for more information about attendance (and other) policies. Also note that for successful completion of the module, trainees must be present for a minimum of 75% of all didactic and experiential sessions and must be present for the first and last session with the Module Lead Teacher. Unavoidable absences need to be excused prior to the 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 brief reflection about the material). Most helpfully, at least 24 hours prior notice of absence would be given, though it is understood that emergencies may not make this possible. Online didactic and experiential sessions are recorded and, in case of unavoidable absences, can be made up by viewing the assigned YouTube video before the next didactic session. Trainees are expected to write a reflection on the session in the YouTube video's comment section as proof of completion.

### Reflection Assignments

There are two reflection assignments that assess trainee learning. These reflections are an invitation to take stock of what you are learning and experiencing in the experiential sessions moment-to-moment. Please reflect on the contents and applications that were explored in the didactic and experiential sessions and ponder their impact on you, your life, and your work. As relevant, note the cultural, historical, or sociopolitical context of the teachings, as well as the conceptual links to the greater intention of the integrated holistic training,



especially as relevant to inner practices of yoga. Also begin to think how the therapeutic work might be modified for various other populations, especially a healthcare population with which you anticipate working in the future.

### *Reflection Assignment #1*

**Overview:** Please write a brief reflection paper about *the contents explored in the applied interior practice sessions (offered in the five mornings of week 1 of the module); their impact; their cultural, historical, or sociopolitical context; and their conceptual links* to the greater training program. Reflection papers do not have to be typed, but do have to be legible. They do not have to be very long – about a page or two.☺ They are evaluated on relevance to practice session content, depth of introspection, and insightfulness about personal process. [It will be acceptable to use art, poetry, or other means of self-reflection in addition to writing.]

**Welcome to the Interior Practices of Yoga: Practice Sessions Week 1.** You might want to review your notes from relevant sessions and the content manual as well as other resources about the interior limbs of yoga (i.e., pratyahara, dharana, and dhyana). Upon review and reflection on the five practices sessions, offered on five weekday mornings during the *first week* of this TYP300 module, ponder some of the following questions:

1. For the sense guarding practices, let the following questions guide your personal exploration:
  - a. Which senses or sensory inputs were most active, most enticing, most off-putting, most ignored or attenuated?
  - b. What were your habitual responses to certain aspects of sensory stimulation?
  - c. Was there balanced effort?
  - d. How easy was it to turn attention inward? What, if anything, facilitated the process (e.g., quiet, closed eyes, a soothing outer voice guiding you...)
  - e. Which senses or sensory inputs triggered the most emotional reactivity, such as fear, desire, frustration, anger, happiness?
  - f. Which senses or sensory inputs triggered the most mental activity, such as memories, imagination?
  - g. What emerged in the mind and emotions when the sense(s) did become still?
  - h. How might sensory input and reactivity have affected outward behavior?
2. For the concentration practices, let the following questions guide your personal exploration:
  - a. Was there is a sense of relaxation? What facilitated or hindered it?
  - b. What was the predominant mind state? Was this a familiar or unusual mind state?
  - c. Did a sense of equanimity emerge? How vast did it feel?
  - d. Was a soft singular focus possible and maintained? What facilitated or hindered it?
  - e. Did the mind (kleshas and vrittis) fade into the background? What facilitated or hindered this shift in awareness? Was the default mode network disarmed?
3. Ponder the teaching strategies that were used – consider possible improvements, special appreciations, and alterations you might make based on your own teaching style and/or clientele.
4. Evaluate potential risks, as well as any harmful effects experienced during the interior practice.
5. Hypothesize contraindications of each interior practice based on your own felt experience during the practice as well as based on knowledge you have accumulated about these interior practices.

**Submit Reflection #1 in the Google Classroom no later than June 2, 2024.**

### *Reflection Assignment #2*

**Overview:** Please write a brief reflection paper about *the contents explored in the applied interior practice sessions (offered in the five mornings of week 2 of the module); their impact; their cultural, historical, or sociopolitical context; and their conceptual links* to the greater TYP300. Reflection papers do not have to be

typed, but do have to be legible. They do not have to be very long – about a page or two. ☺ They are evaluated on relevance to practice session content, depth of introspection, and insightfulness about personal process. [It will be acceptable to use art, poetry, or other means of self-reflection in addition to writing.]

**Welcome to the Interior Practices of Yoga: Practice Sessions Weeks 2 and 3.** You might want to review your notes from relevant sessions and the content manual as well as other resources about the interior limbs of yoga (i.e., pratyahara, dharana, and dhyana). Upon review and reflection on the five practices sessions, offered on five weekday mornings during the *second week* of this training module, ponder some of the following questions:

1. For the concentration practices, let the following questions guide your personal exploration:
  - a. Was there is a sense of relaxation? What facilitated or hindered it?
  - b. What was the predominant mind state? Was this a familiar or unusual mind state?
  - c. Did a sense of equanimity emerge? How vast did it feel?
  - d. Was a soft singular focus possible and maintained? What facilitated or hindered it?
  - e. Did the mind (kleshas and vrittis) fade into the background? What facilitated or hindered this shift in awareness? Was the default mode network disarmed?
2. For the meditation practices, let the following questions guide your personal exploration:
  - a. How did the pragmatics of the practice emerge (e.g., environment, body, breath, comfort/discomfort)?
  - b. Was there an experience of progression from pratyahara to dharana to dhyana?
  - c. What happened in your mind? Did a sense of clarity or peace emerge? Was there struggle or unrest?
  - d. What happened to awareness? Was spaciousness experienced? Was there panic or anxiety?
  - e. Did a sense of peace or love or union emerge?
  - f. How, when and, where did challenge or struggle emerge or manifest?
  - g. Was the experience even describable in words?
3. Ponder the teaching strategies that were used – consider possible improvements, special appreciations, and alterations you might make based on your own teaching style and/or clientele.
4. Evaluate potential risks, as well as any harmful effects experienced during the interior practice.
5. Hypothesize contraindications of each interior practice based on your own felt experience during the practice as well as based on knowledge you have accumulated about these interior practices.

**Submit Reflection #2 in the Google Classroom no later than June 16, 2024.**

## Homework Assignment: Practicum Experience Related to the Interior Practices Module

**Overview:** Choose one of the 10 interior practices offered in the daily sessions of the Interior Practices Module. Explain why you chose this particular practice. Then teach this interior practice – adapted to your own style – to an audience of your choice. Debrief the practice experience with your “students” and write a brief reflection on your experience with teaching the chosen interior practice.

You might want to review your notes from the relevant sections of the content manual and practices offered during the module. Upon review and reflection, engage in the following activity:

1. Retake the chosen practice at least once via the posted YogaX YouTube videos.
2. Observe and take notes about how the interior practice was taught and how it aligned with teaching methodology for the interior limbs of yoga as discussed in class. Specifically, consider which interior limbs of yoga the session addressed, how it did so, how it may have integrated multiple interior limbs, and how it integrated attention to the koshas.

3. Also ponder the following in reflecting on and then teaching the chosen practice:
  - a. Are student needs and resources attended to?
  - b. Is there a stated intention for the practice?
  - c. Is new learning offered and science integrated?
  - d. Are any psychological concepts are integrated?
  - e. Are other limbs (besides the interior limbs) represented?
  - f. Which practice principles and pedagogy stand out?
  - g. How are affiliation and safety cultivated?
4. Teach your chosen interior practice to an audience of your choice (e.g., your cohort; friend or family volunteers). Preferably, do not use patients or clients for this teaching experience.
5. If possible, debrief the session with your students at the end of the practice or collect some other form of input (e.g., written reflections from students).
6. OPTIONAL: Record the session for your own review and reflection.
7. Reflect – in writing – on your experience with a) reflecting on and planning the session, b) the teaching process, and c) the process of receiving and integrating debriefing feedback.

**Submit homework assignment in the Google Classroom no later than June 29, 2024.**

## Training Format

The module 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. 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.

- Stanford University requires that you sign the release form (link above) to be able to participate in the activities that are part of this workshop. It assumed that you have agreed to this document when you pay or use the provided zoom link for the workshop.
- Required training activities start promptly. 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.
- Participants provide their own props for the virtual training sessions. Minimum prop equipment includes two yoga blocks, one yoga strap (10 feet is preferable), one yoga bolster, one or two 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.
- 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.
- Please ask questions – before class, after class, and during class. If you are wondering about something – whether it is 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.
- 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 me aware of any medical conditions that may affect your yoga practice. It is helpful for me to know if you are modifying practices 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.
- Thank you for keeping your cameras on during virtual sessions to the degree possible and appropriate.

