

Practice

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The Newsletter of the Kripalu Yoga and Ayurveda Association

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Kripalu
Center for Yoga & Health

Letter from the Director

Dear friends,

It's been a milestone year at Kripalu! We've all come together to implement our new strategic plan, which focuses on a full embrace of the essential teachings of Swami Kripalu, as well as the broader eight-limbed path of yoga. Along with this approach comes a commitment to the retreat center as our primary vehicle for creating positive change through yoga and Ayurveda.

In just one year, we have made tremendous strides for the organization, including enhancing the curriculum for our 200- and 500-hour teacher trainings; bringing Ayurveda into the Dining Hall (via new labels and table talkers); and collaborating with the Healthy Living/R&R Retreat Department to bring KSYA curriculum into guest yoga classes, R&R workshops, and Healthy Living programs. We have also made our core curriculum available to our alumni online and through our quarterly resources.

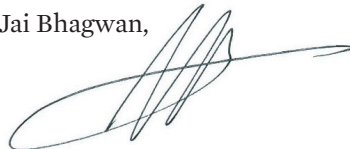
But we've only just begun! We are thrilled to announce the new Kripalu Yoga and Ayurveda Association (KYAA), which unites the Kripalu Yoga Teachers Association and the Kripalu Ayurvedic Practitioners Association into one new professional association. With this merging, we unite the graduates of both Schools, thus bringing the wisdom of yoga and Ayurveda into greater harmony and integration. More to come in January!

As you see from the cover of this issue, our quarterly *Yoga Bulletin* is now entitled *Practice*, and will be sent to all KYAA members, offering yoga- and Ayurveda-related news, stories, updates from Kripalu, and the professional resources you have come to rely on from KSYA.

We are also thrilled to launch our new, inspired 500-hour modules with our expert faculty, which offer powerful teachings tools; fresh teaching materials; and new electives that allow you to dive deeper into specific areas. We are delighted to have five new faculty members joining us in 2015. John Douillard, DC, a world-renowned leader in Ayurveda and healthy living, will be joining Larissa Hall Carlson, KSA Dean, in our 500-hour KSY elective Integrating Ayurveda into Yoga Teaching. Four of Kripalu's most beloved and longtime faculty also join the teacher-training team in 2015: Jennifer Reis, Janna Delgado, Cristie Newhart, and Michelle Dalbec.

As we ring in a new year, we celebrate our shared dharma of living and spreading the wisdom of yoga and Ayurveda. We give thanks to you for taking the bold step to follow your heart into this work, and we are honored to support you in your journey.

Jai Bhagwan,



Micah Mortali
Director, Kripalu Schools of Yoga and Ayurveda

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Advanced Asanas as Doorways to Awareness

Say the word “advanced asana” and images of bendy yogis in intricate poses often come to mind. As yoga teachers, most of us have experienced firsthand, both in our own practice and our students’, the surge of joy that accompanies the achievement of a new milestone—the moment when a baby Crow takes flight, or when we first float up into Headstand. These achievements are a testament to the diligence, patience, and confidence that comes from dedicated practice.

But what makes an asana “advanced” is not just that our bodies are being honed through consistent practice, but also our awareness. And developing our awareness in a pose, regardless of the pose’s difficulty, can be just as challenging and powerfully revelatory as developing our physical ability.

“For me, ‘advanced asana’ is more about the state of awareness and presence than it is about focusing on what the body looks like from the outside,” says Kripalu School of Yoga (KSY) faculty member Jonathan Foust (Sudhir). “When I lead movement, my intention is for my voice to be ‘the voice of prana,’ offering cues that draw awareness inward and to create inner focus and intimacy. My hope is that invitation allows each person, no matter what their constitution or experience level, to experience some form of inner communion.”

KSY faculty member Michelle Dalbec, who coteaches the 500-Hour Kripalu Yoga Teacher Training module → [Guiding Kripalu Meditation and Advanced Asana, offered in January, April, and June](#), with Sudhir, echoes his viewpoint. “For me, advanced asana is not necessarily the complexity of the posture but the ability to be mindful, skillful, and attentive,” she notes. “It comes from the yogi’s ability to stay connected to their experience moment to moment, discern their own unique physical landscape, and skillfully manage the energy the asana evokes.”

So whether you’re in Mountain, Child, Tree, Warrior, or Lotus, it all boils down to this: No matter what pose you’re practicing, being in the moment is what counts.

Bent Standing-Leg Tree Vatayanasana

(vatayana: to move with the wind)

Key Principles

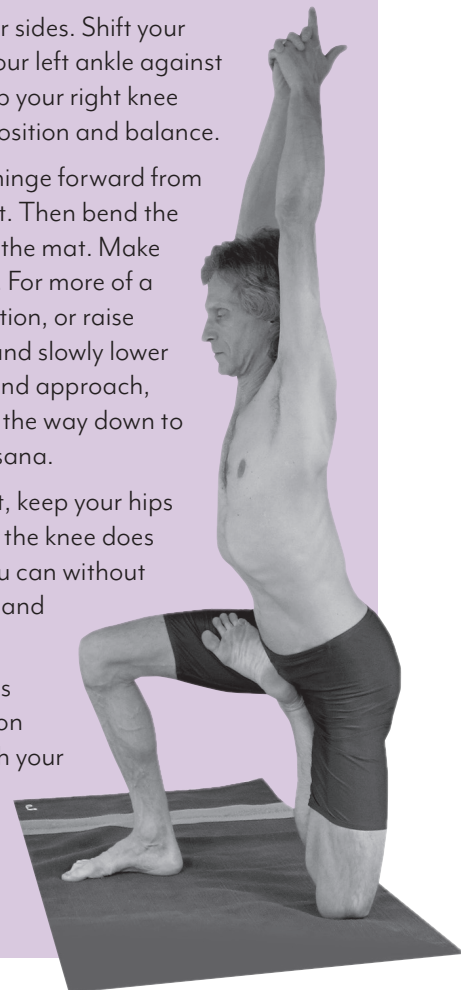
- Keep the spine long.
- If balancing, lower your hips as much as you can without discomfort.

Preparation

When you balance or lower without the hands on the mat, this posture strengthens the thigh muscles, especially the quadriceps. It also has the potential to cause knee injury. Practice Standing Squat and Eagle first to develop leg strength. To prepare the hips for the lateral rotation, practice Bound Great Seal, Lotus, and Tree with your foot in Half Lotus.

Instructions

1. Stand in Tadasana, with your arms by your sides. Shift your weight onto your right foot and position your left ankle against the inguinal crease on your right side. Keep your right knee slightly bent. Bring your hands to prayer position and balance.
2. The safest way to enter this posture is to hinge forward from the hips and bring your hands to your mat. Then bend the standing knee and lower your left knee to the mat. Make sure your resting knee is properly padded. For more of a challenge, keep your hands in prayer position, or raise them overhead. Bend the standing knee and slowly lower the folded knee to the mat. With this second approach, your folded leg knee might not make it all the way down to the mat. Balance as you would in Utkatasana.
3. If your folded leg knee can rest on the mat, keep your hips square to the front and your spine long. If the knee does not reach the mat, lower only as far as you can without creating discomfort in the knees. Breathe and hold.
4. To come out of the posture, raise your hips back to standing, either with your hands on the mat or lifted. If you raise your hips with your hands on the mat, keep the standing knee unlocked as you lift your torso.
5. Rest and repeat on the other side.





The Art and Science of Yoga Nidra

A Q&A with Jennifer Reis

➔ Jennifer Reis, E-RYT 500, is a Kripalu School of Yoga faculty member and the creator of Divine Sleep Yoga Nidra and Five Element Yoga. Her CD, ➔ *Divine Sleep Yoga Nidra*, has been the best-selling CD in the Kripalu Shop for years. *Practice* asked her to tell us about the origins, benefits, and uses of yoga nidra, and why it's great for wintertime.

What is yoga nidra, and where did it come from?

Yoga nidra combines a body scan with breath awareness, and adds a visual and sense component. It's often called yogic sleep, because it induces states of mind that are between being asleep and awake, resulting in deep relaxation and rejuvenation. Most of the elements and principles of yoga nidra originally come from traditional teachings on yoga, breath awareness, and the koshas, and many teachers have created their own approach to the practice. Divine Sleep Yoga Nidra is informed by my training in Kripalu Yoga, Integrative Yoga Therapy, Ayurveda, shiatsu, and massage. From my Kripalu training, in particular, I bring a focus on witness consciousness, intuition, and creativity.

There are eight stages to Divine Sleep Yoga Nidra, and as you move through the stages, you're also moving through the five koshas, or layers, of your being.

system. We spend most of our time in active (sympathetic) mode, and not enough in relaxation mode, which can lead to chronic conditions like insomnia, allergies, asthma, and digestive issues, and eventually to more threatening issues. For me, yoga nidra has been the easiest, least time-consuming, and most enjoyable way to shift my nervous system into healing mode. It works better than anything else I've practiced.

What are the physiological effects of yoga nidra?

When you consciously relax, you're switching off the sympathetic nervous system (fight/flight/freeze) and switching on the healing qualities of the parasympathetic nervous



Tell us a little about how Divine Sleep Yoga Nidra works.

There are eight stages to Divine Sleep Yoga Nidra, and as you move through the stages, you're also moving through the five koshas, or layers, of your being. Each stage opens the doorway to the next stage, as you move deeper into relaxation. The first stage is the entry stage; you're transitioning from being more active, so this part of the practice is often more active. You might focus on softening tension, actively moving the breath through the body, or contracting and releasing the muscles.

The next stage is creating an intention, or sankalpa. I invite students to listen to the voice of their heart and to their deepest longing, and, from that, to create a statement confirming that their heart's longing is already true: *I am happy and healthy just as I am*. Stating the intention in the present helps it to infuse all levels of your being. Next comes the body scan—a guided, inner observation of each part of the body, one after the other. This stage corresponds to the annamaya (physical) kosha.

The fourth stage moves into pranayama (energy/breath) kosha: awareness of the breath as it is, without altering it, simply noticing it as it moves through the body. The fifth stage brings you into an experience of opposites: I might lead a visualization focused on feeling the warmth of the sun, and then one focused on feeling the coolness of a snowball in your hands. This stage invites students to experience their mental and emotional reactions (manomaya kosha), by bringing up responses of liking or disliking a particular state of

➔ *continued on page 5*

being. This practice, when done regularly, helps us learn in a very deep way that we don't have to have knee-jerk reactions. We can step back and observe without judgment, strengthening the witness consciousness, and we can also exercise control to a great extent over the sensations we feel.

The sixth stage is a guided, multisensory experience that takes you through the vijyanamaya (higher knowledge) and anandamaya (bliss body) koshas. You're imagining yourself journeying through different landscapes, experiencing them with all your senses, and you're also watching yourself as you travel. There's a powerful self-healing energy that's activated here, and lots of spaciousness so that people can bring their own imagery and memories to it. In the seventh stage, you're invited to recall and repeat your sankalpa, and the final stage is the journey home, back out through the koshas.

What benefits does yoga nidra offer during the winter in particular?

Yoga nidra is a step-by-step way to induce pratyahara—withdrawal of the senses, going inward. As in nature, where everything goes beneath the ground and prepares to emerge in the spring, we, too, become fortified and revitalized when we go within. It's an amazing practice to do in winter



because it's so deeply restorative and renewing. It's just natural to rest more when it's darker and cooler, and, because yoga nidra strengthens the immune system, it's great for helping ward off the flus and bugs going around in the cold season. I find, for myself, yoga nidra helps me feel integrated, bringing together and nurturing all the parts of myself. It works best when practiced daily, and it doesn't have to be for long; 20 minutes of yoga nidra are said to equate to three hours of sleep.

How can yoga teachers and healing professionals use yoga nidra to enhance their classes?

Everybody loves to relax and needs to relax, and many adults need to learn how to relax through all levels of their being, because it often does not come naturally. Students will come to teachers forever if they guide yoga nidra! It's a wonderful practice to lead during Savasana—you can incorporate all eight stages in as few as eight to 15 minutes. It's a great bonus to offer during longer workshops and retreats, and it's a really potent practice to lead in a group, because everybody's energy is entraining together.

I know massage therapists who do yoga nidra with their clients to help them relax deeply before the session; one therapist uses it with a client who has fibromyalgia and is not able to relax and receive a massage unless the yoga nidra comes first. There are many people for whom silent, seated meditation is not accessible—because of chronic pain, anxiety, depression, or PTSD—and yoga nidra is an accessible, user-friendly way for them to learn about and experience meditation.

One of the greatest benefits for a teacher who guides yoga nidra is that, when you're leading it, you're also naturally practicing it and receiving all it has to offer. When practiced long-term, yoga nidra not only strengthens and supports our bodies, it actually changes the psyche and helps us shed limiting beliefs, so we can live more fully and joyfully.

➔ *Jennifer leads Divine Sleep Yoga Nidra Teacher Training at Kripalu, March 29–April 3, 2015.*

Yoga nidra is a step-by-step way to induce pratyahara—withdrawal of the senses, going inward.



Reading, Writing, and Yoga

Tips for Yoga Teachers Working with Children

By Jane Rosen

When people learn that I teach yoga to children, they react in one of two ways. Some think it's cute—children are so adorable, and how precious it is to teach them yoga! Others shrink back in horror, certain that my young students are hyperactive and unmanageable, grateful that they don't have to do what I do.

The truth is that my students vary enormously in their response to yoga. Every day, I use everything I've learned over four decades of classroom experience to plan and execute meaningful and productive yoga experiences for children.

What have I learned that helps me translate yoga into a child-friendly activity?

Talk less, move more.

Even in your introductory remarks at the beginning of the first class, include some simple movements that prepare the body for more, and bring awareness to the breath. Focus on coordinating simple movements with the breath.

Circle or rows?

I like to use a circle when the class is small enough. Young children often meet in a circle on the floor with their teacher. It creates a sense of community, and children can learn from watching and listening to each other. With more than 20 children, the circle can quickly become unmanageable, so rows are better. When yoga class takes place in the classroom, the children use their own chairs, desks, and the spaces around them as a base of operations, without having to move any furniture.



Have a theme or story line for the class.

This is especially important for young children, up to about third grade. The story line helps them maintain interest and attention. I often ask each child to contribute an idea related to the theme—for example, for an underwater class, I'll ask each child to name something that lives in the water or goes in the water.

Overplan.

It's difficult to judge how long it will take to progress through the sequence of a lesson plan. Always plan more than you need, and prioritize. Know in advance what to leave out, if necessary, so that you can leave time for a period of relaxation at the end.

Consciously plan experiences in which children can share ideas, feelings, and new poses they've created.

Teach a repertoire of starting poses.

When children are familiar with a small group of poses such as Child, Mountain, Table, Easy pose, Staff pose, and Diamond pose (sitting on your heels), you can use these as entry points to other poses. Starting positions can also be stopping positions. If the excitement level gets too high, you can direct the students back to a starting position to regroup before moving on.

Simplify.

Teach one or two simple postures at a time, and flow between them. Inhale into Cow, exhale into Dog. Exhale into Downward Dog, inhale into Upward Dog. Inhale into Waterfall, exhale into Rag Doll. In time, as the children build their vocabulary of postures, flows can become longer and more complex.

Make your language child-friendly.

In school-based yoga programs, I eliminate all Sanskrit names of poses. I substitute names that are familiar to children, and appropriate for the activity we're doing. Many of the names reference animals, nature, or familiar toys. For example, I use several different names for Garbhasana, depending on the context—Child, or Rock, or Seed, or Popcorn, or Seashell. Ustrasana (Camel) becomes Storm Cloud in acting out a story about a rainstorm. Dhanurasana (Upward Bow) becomes Rocking Horse.

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Incorporate sound into your flow.

Yoga instructors who teach adults might be accustomed to silent classes in which students listen raptly and instantly do as they're directed. Children automatically vocalize when they move. Learning to move in silence is a process. I always plan times when students are invited to vocalize, either in words, animal sounds, vowel sounds, or other sound effects. For example, when the children learn Cow, I invite them to moo as they move into Cow. Once they're familiar with the movement, I ask them to drop the animal sound and focus on their breathing instead. Using the voice in structured ways helps to build awareness and control. Instead of asking the students to be quiet, I ask them to close their lips to keep the breath inside and develop the power of their breath. Breathing in and out through the nose is a good habit for children to learn early, and helps to keep the nasal passages clear.

Keep it short.

Some children's classes are quite brief, as short as 25 minutes. Focus on a small number of poses, or one target pose, starting with other movements to prepare for the target. When I taught a 70-minute class after school, I thought of it as seven 10-minute classes, each with a beginning and an end, with its own focus or goal. Transitioning to a different activity frequently helps to maintain attention. Try alternating active work with quieter activities. In longer classes, you can incorporate artwork, a food experience, musical instruments, or other elements related to the theme of the class.

Save time for relaxation.

Relaxation looks like doing nothing. In truth, it requires a valuable set of skills that can be practiced and mastered. Parents and teachers admonish children to calm down, even though children lack the strategies to do so. Practicing relaxation systematically can help to build a child's ability to manage his or her own energy. With short classes, it's especially challenging to make time for relaxation at the end of class, but it's important to take even a few minutes of relaxation for integrating the practice. When there's no space available for relaxing on the floor, practice relaxation as a seated meditation. Close your eyes or lower your gaze. Pause, listen, breathe.

Learn the children's names.

This might be the single most important classroom-management strategy you can employ. Calling the children by their names shows that you care about them as individuals and that you want to get to know them. Incorporate name games into the yoga-based activities so that you can learn, review, and practice using their names.

Make shoes optional.

In some schools, health policies forbid the removal of shoes, and some children are shy about removing their shoes. Removing shoes can be a deal breaker for some teachers who want to do yoga with their students, but don't want to take the extra five to 10 minutes it takes to remove and replace, untie and retie an entire class's shoes.



Teach with or without equipment.

Young yoga students can benefit from using mats, blocks, bolsters, straps, blankets, chimes, singing bowls, and eye pillows. They can also have satisfactory yoga experiences with little or no equipment. I like to use 12-inch yoga mat squares that I make from cutting up old mats. The small squares help to define each child's personal space. They're easy for the children to manage, and can easily be stacked and stored, or carried around in a bag.

Build community.

Practicing yoga together builds community. Consciously plan experiences in which children can share ideas, feelings, and new poses they've created; exchange energy; and practice partner yoga. The strength of their yoga community will sustain them in the daily challenges of group living and learning.

Detach from outcome.

Even if you practice all of the above suggestions, you'll have some days when a class is so difficult that you'll wonder what you were thinking when you got into this line of work. You'll have other days when your teaching is so brilliant that you believe you can singlehandedly change the world. In yoga, we learn to do our best, and then detach from the outcome. Don't become too discouraged by a difficult experience; enjoy the elation of a successful class while knowing it may be totally different next time. Simply stay with it: Continue to practice yoga and to share your practice with the next generation.

Jane Rosen, a 500-hour Kripalu Yoga teacher, holds a PhD in educational psychology, and retired in 2001 after 36 years as an elementary classroom teacher and principal. Jane holds additional training from YogaKids, Yoga Ed, Radiant Child Yoga, Ageless Grace for KIDZ, and Kripalu Yoga in the Schools.



Ayurveda to Keep Your Digestive Fire Burning

By Erin Casperson

The holidays are full of friends, celebrations, giving, and receiving. They are also laden with delicious fare, and sometimes this deliciousness is a little more than the digestive system can handle. Ayurveda teaches that when the digestive system gets overloaded, imbalance is created. These imbalances can look like digestive distress, such as nausea, indigestion, low appetite, slow digestion, sluggishness and lethargy. But Ayurveda also provides the perfect plan to prevent these symptoms. Here are a few suggestions to keep you on track throughout the holiday season, and beyond.

1. Start eating early and stop eating early.

Give your body time to digest before you go to bed, and you'll sleep better and feel better in the morning. Schedule big meals in the middle of the day, when the digestive fire is strongest; host a brunch instead of an evening cocktail party. If you're still sipping on grandma's eggnog at midnight, chances are you'll still be digesting it at 10:00 am.

2. Go left.

Taking a few minutes to lie down on your left side after eating allows the food to descend to the lower part of the stomach (the antrum), where the food-churning action takes place. Can't sneak away to lie down? Simply leaning to the left in your chair will help.

3. Get moving.

After lying on your left side for a bit, get some movement going. Walk, wash dishes, have a dance party, stack wood, or build a snowman. This gets the peristalsis moving, allowing the food to head down and out more quickly.

4. Eat dessert first.

Ayurveda teaches that our bodies respond better when we eat heavier foods at the beginning of the meal and lighter foods at the end. Try having dessert first and salad last!

5. Take it easy on the morning after.

If you're up late and eating late, don't go out to brunch the next day. Ayurveda advises us to eat when we're hungry and not to eat when we're not hungry. Instead, drink ginger tea until your appetite returns (recipe below).

6. Add kindling to your digestive fire.

See the recipes for digestive kick-starters on the next page.

7. Get clear in the new year.

After the holidays is a great time to eat simply so your digestive system can rest and renew. Try a few days of eating just kitchari (recipe below) and steamed vegetables.

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Crock o' Ginger Tea

½ to 1 cup fresh ginger, freshly chopped
Filtered water

Fill a large crockpot with lukewarm filtered water. Add freshly chopped ginger (the amount will vary depending on the size of your crockpot). Turn on high and bring to a low boil for 1 hour. Turn the temperature down to low and keep on during the day or overnight

Basic Kitchari Recipe

2 cups yellow mung dal beans
1 cup white basmati rice
2 tablespoons ghee or organic sesame oil
2 teaspoons each black mustard seeds, cumin seeds, turmeric powder, and black pepper
1 teaspoon each cumin powder, coriander powder, fennel seeds, fenugreek seeds (cinnamon optional in winter)
3 green cardamom pods
2 cloves
2 bay leaves
2–5 cups of chopped, organic, seasonal vegetables, such as spinach, carrots, celery, kale, and bok choy (avoid nightshades)
1 cup chopped fresh cilantro (optional)

Rinse the mung dal beans and strain them until the water runs clear. Heat the ghee or oil in a large pot. Add all the seeds and toast until the mustard seeds pop. Add the bay leaves and powdered spices, and mix together. Stir in the rice and beans. Add 8 cups of water, cloves, bay leaves, cardamom pods, and chopped vegetables. Bring to a boil and reduce to a simmer. Cook at least 1 hour, until the beans and rice are soft and the kitchari has a porridge-like consistency. Serve warm with fresh cilantro on top, if desired.

DIGESTIVE KICK-STARTERS

Lemon-Ginger-Honey Nectar

¼ cup fresh squeezed lemon juice
¼ cup raw honey
2 tablespoons freshly chopped ginger
2 tablespoons water

Mix together the lemon juice and honey. Mix ginger and water in a blender and pulse until finely ground. Strain ginger/water mixture through a fine mesh strainer into the honey and lemon. Mix well. Take 1 ounce before meals.

Ginger-Lime “Pizzas”

One 2-inch-long piece of fresh ginger
½ of a fresh lime
½ teaspoon Himalayan salt

Peel the ginger. Slice into thin round disks. Squeeze lime juice over the ginger. Sprinkle with Himalayan salt and mix. Allow the ginger to marinate for 1 to 1½ hours. Eat 1 or 2 disks 30 minutes before a meal.

Erin Casperson is the Academic Coordinator for the Kripalu School of Ayurveda.

Congratulations, Amber! Welcome, Leah!



Our own
**Amber
Wlodyka**
was recently
promoted to
Manager of
the Kripalu

Schools of Yoga and Ayurveda. Amber started working at Kripalu in January 2006 as Membership Coordinator, and began doing outreach for the Schools in 2012. “It has been such a privilege advising students interested in coming to Kripalu for training, and then supporting our graduates in bringing Kripalu Yoga and Ayurveda to their communities,” Amber says. “I look forward to continuing to serve.”

KSYA is pleased to welcome **Leah Jacobson-Hardy** as the new Outreach and Membership Coordinator. A former volunteer at Kripalu, Leah says, “My time in the Volunteer Program was a profound experience and inspired a strong desire to serve this community and its mission.” Leah’s will be the friendly face that greets you when you visit the Schools office, and the friendly voice that answers your calls and e-mails. A Wheaton College graduate with a degree in biology, she is passionate about supporting others on the path of health and wellness, and looks forward to assisting all past, present, and future students and members!



Growing Your Garden

Inspiration for the New Year
By Coby Kozlowski

In this excerpt from her book *Wave Rider*, Kripalu Yoga teacher trainer [Coby Kozlowski](#) offers reflections that encourage us to enter the new year with intention and openness.

You can cultivate the garden you want to live in. Start with the idea—the seed—of what you want to cultivate in your life, take the steps to create the conditions for that seed to grow, and then watch it bloom. If you've never planted seeds before, try it now. Watch the process of growth—notice how each plant flowers in its own time, and what a miracle it is to watch the unfolding. And remember that if you plant something you don't like, you can always change your mind, pull it out, and plant something else. It's part of the experiment. Your life is one experiment after another. You can always plant something new. You are always free to make new decisions and choices.

Yoga invites us to notice our beliefs and open our minds to the possibility of a paradigm shift. What beliefs are you holding onto that don't work for you?

All aspects of the multidimensional self need to be addressed in order for you to operate in a way that allows you to thrive. When they are all functioning together, when they are all yoking, prana can travel freely. Working with the koshas is important for everyone: for people who are way up in the air and can't feel the earth under their feet, and for people rooted to the ground who have no connection with spirit. We're not just an assemblage of separate pieces; we are a multidimensional operating system.

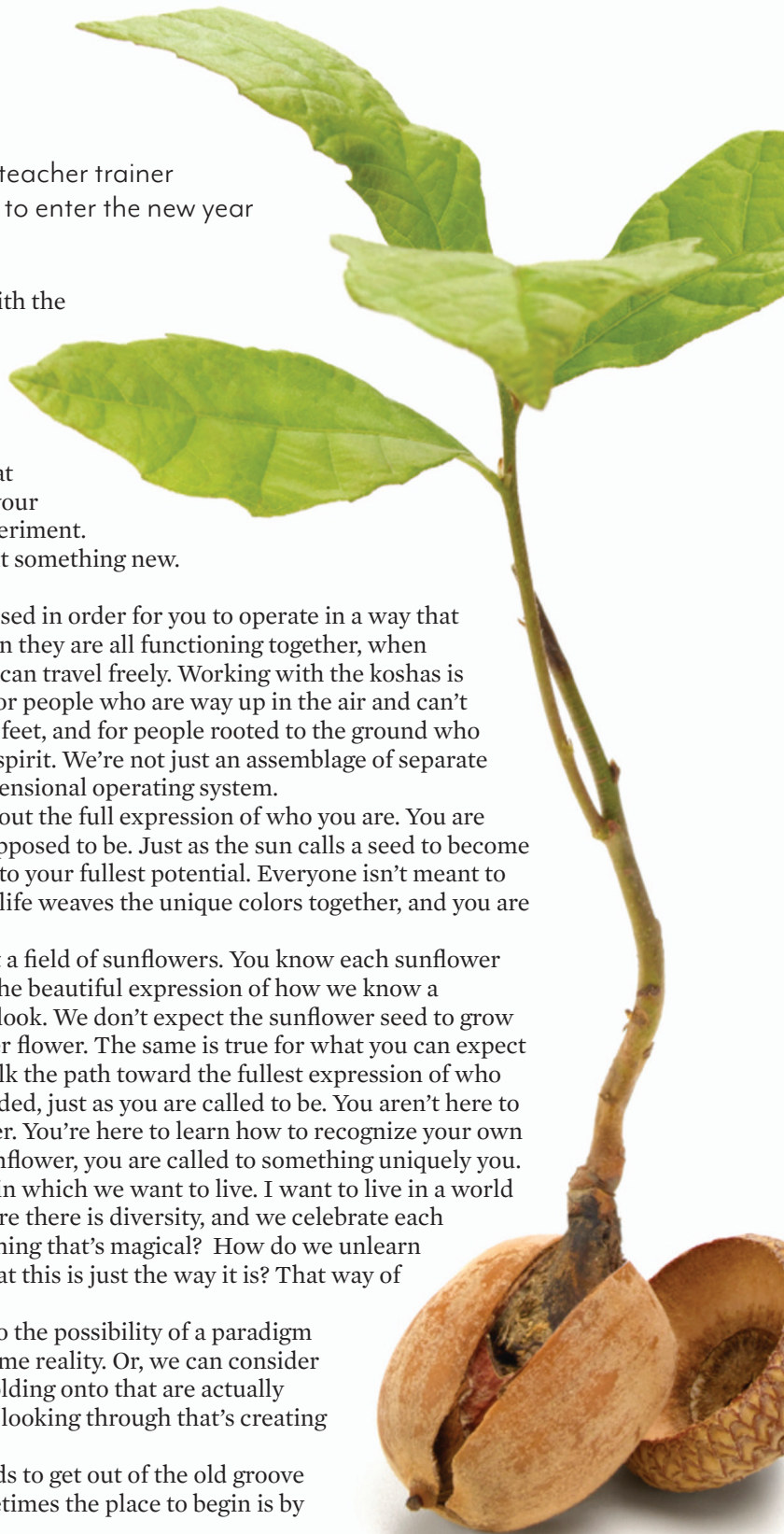
You are called to live out the full expression of who you are. You are here to be what you're supposed to be. Just as the sun calls a seed to become a sunflower, life calls you to your fullest potential. Everyone isn't meant to be the same. The loom of life weaves the unique colors together, and you are part of the tapestry.

Imagine walking past a field of sunflowers. You know each sunflower seed is called to become the beautiful expression of how we know a sunflower is supposed to look. We don't expect the sunflower seed to grow into the shape of any other flower. The same is true for what you can expect of yourself. When you walk the path toward the fullest expression of who you are, there's no need to try to be someone else. You are needed, just as you are called to be. You aren't here to see if you fall short when you measure yourself against another. You're here to learn how to recognize your own callings, and explore. Like the sunflower is called to be the sunflower, you are called to something uniquely you.

We've been given a unique opportunity to create a world in which we want to live. I want to live in a world where there is collaboration, where there is cooperation, where there is diversity, and we celebrate each other's opinions. How do we come together and create something that's magical? How do we unlearn the idea that we can't change, that the world won't change, that this is just the way it is? That way of thinking is part of what blocks the possibilities.

Yoga invites us to notice our beliefs and open our minds to the possibility of a paradigm shift. We can stick to our old beliefs, and keep creating that same reality. Or, we can consider whether our beliefs create our reality. What beliefs are you holding onto that are actually creating a reality that doesn't work for you? What lens are we looking through that's creating or distorting our own reality?

It takes effort to change what you believe. Your brain needs to get out of the old groove and create new synapses, like flexing a different muscle. Sometimes the place to begin is by recognizing that much of life is a mystery.





500-Hour Kripalu Yoga Teacher Training Goes on the Road

In 2015, the Kripalu School of Yoga presents its first ever off-site series of 500-hour modules at → **Dream Yoga Studio & Wellness Center** in McLean, Virginia. Apply for 500-hour training through KSY; once accepted, reserve space through Kripalu Registrations.

→ Guiding Kripalu Meditation and Advanced Asana

with Jonathan Foust (Sudhir) and Michelle Dalbec
April 8–16, 2015

Yoga teaches us that the pursuit of inner stillness is actually enhanced by periods of physical activity. Guiding Kripalu Meditation and Advanced Asana offers a unique teaching methodology that integrates modifications, variations, and hands-on assists, making the benefits of meditation and advanced asana accessible to you and your students. This module includes

- Immersion into the core meditation techniques of the Kripalu tradition
- An integrated practice of postures, pranayama, and relaxation to enhance meditation
- Simple yet effective tools to access the meditative states of dharana and dhyana
- Insight into the broad spectrum of meditation approaches and their benefits
- Discussion on how yoga and meditation can affect the healing, growth, and transformation processes.

TUITION \$1,500 when you register before February 8, 2015;
\$1,750 on or after February 8, 2015.

Additional 500-hour modules coming to Dream Yoga Studio & Wellness Center

→ Leading Kripalu Vinyasa

November 28–December 6, 2015

→ Teaching Pranayama and Advanced Asana

Spring 2016

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