

Yogaversity

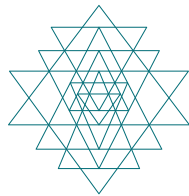
SESSION ONE

Macrocosm & Microcosm of Ayurveda & Yoga

*Ayurvedic Yoga
Specialist Training*



Training manual by
Kathryn Templeton
LPC, C-IAYT, E-RYT, YAECP



Session 1 Goals

1. Understand Yoga and Ayurvedic philosophy

Understanding *purusha* (pure consciousness)
and *prakriti* (universal nature)

2. Understand the elements that manifest in the body

Koshas (sheaths) and *doshas* (constitutions)

3. Understand the Ayurvedic clock

The hour, season, and stages of life



*Suggested Additional Reading: The Seven Systems
of Indian Philosophy by Pandit Rajmani Tigunait*





The MMM: Maha Mrityunjaya Mantra

The *Maha Mrityunjaya Mantra* is a healing and nourishing mantra and is, in a sense, the heart of the *Vedas*. The healing force awakened by this mantra sends forth its ripples from body to psyche and from psyche to soul. It strengthens our powers of will, knowledge, and action, thus unblocking the flow of enthusiasm, courage, and determination. The vibration of this mantra awakens the internal healing force while attracting nature's healing agents, creating an environment where the forces from both origins converge. This mantra connects us to the healer within and helps us receive the full nourishment from food, herbs, or any discipline undertaken for our total well being.

ॐ त्र्यम्बकं यजामहे

Om, tryambakam yajāmahe

सुगन्धिं पुष्टिवर्धनम् ।

sugandhim pushti-vardhanam

उर्वारुकमिव बन्धनान्

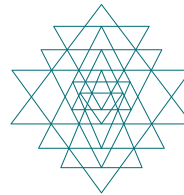
urvā-rukamiva bandhanān

मृत्योर्मुक्षीय माऽमृतात् ॥

mrityor-mukshīya mā mritāt

Translation

I meditate on, and surrender myself to, the Divine Being who embodies the power of will, the power of knowledge, and the power of action. I pray to the Divine Being who manifests in the form of fragrance in the flower of life and is the eternal nourisher of the plant of life. Like a skillful gardener, may the Lord of Life disentangle me from the binding forces of my physical, psychological, and spiritual foes. May the Lord of Immortality residing within free me from death, decay, and sickness and unite me with immortality.





Who and What is this Ayurveda?

Ayurveda is a complete system of healing—the oldest system of healing that comes directly from *Vedic* texts. These texts were first “seen,” *mantric*, or unwritten. We consider them to be from the heart of the sages and divinely inspired. Later they were established in *sutras* and formed what we now call the “*Vedas*.”

Sutras must be unlocked by a teacher in order to absorb the full meaning into our consciousness. In order to begin to absorb and digest this vast system we need to have a relationship to the cosmology, psychology, and philosophy that is the basis of *Ayurveda* (life science or science of longevity). We will explore these three orientations and how they describe the use of Ayurveda. The application of this system requires the understanding of the supporting philosophical systems.

The understanding of the Ayurvedic medical system requires work from the foundation of the *Shad Darshan*, six systems of Indian philosophy, as it is the spiritual foundation that holds the integrity of Ayurveda.

The *Shad Darshan*, six systems of Indian Philosophy, helps us to integrate how Ayurveda works on the *panchakosha* model (the five sheaths of the body / mind / spirit). Because of its broad scope of practice, Ayurveda encompasses many different treatment modalities: psychological treatments, spiritual counseling, internal medical concerns, rejuvenation of physical, mental, or spiritual health, aphrodisiac needs, detoxifying body / mind / spirit (*panchakarma*), and long ago- surgical procedures (before the Buddhists popularized *ahimsa*). There are no subspecialties in Ayurveda, as there are in Western medicine. However, Ayurveda embraces modern medicine’s achievements in acute and trauma care. Ayurveda does not embrace the symptom management

model of Western medicine or the idea that healing is from the outside. Ayurveda teaches the individual to respond to the stress of everyday life. It puts healing in the hands of the individual by treating the whole person, not simply the nagging symptom.

Ancient Sources of Ayurveda

In Indian Cosmology there are a few different stories of how Ayurveda came into manifestation. The *Sushruta* and *Caraka Samihita* (the “classics,” a term used to refer to the main source texts of Ayurvedic medicine) offer their own accounts. Another account from Ancient Indian Mythology, *Ashtanga Hridayam*, states that Brahma (the creator) taught Ayurveda to Daksha who taught it to Prajapati who taught it to the Asvini Twins and so on. Another account from the *Sushruta Samihita* (a classic text compiled by the sage Nagarjuna that first described surgery, blood, and the *Pitta* subdoshas) states that Lord Dhavantari was taught from Indra who taught Divodasa who taught Sushruta and other doctors. *Caraka Samihita*, 400 C.E., the oldest Ayurvedic text in existence where the five subdoshas of *Vata* are first described, describes Bharadvaja learning Ayurveda from Indra and he taught it to Atreya in the 6th century B.C.E. Atreya taught Agnivesa who taught the first Ayurvedic text.

The Vedas

The Vedas are threefold. There is a fourth Veda called the *Atharvaveda* that provides specific mantras. Sometimes this “fourth” Veda is considered to be a subset of the Rigveda and thus not always considered a separate Veda. These texts are considered to be endless, not simply external books, but doorways to internal knowledge.





The Vedas offer a mantric approach that comprehends all aspects of life. They offer mantra for *yajna*, *puja*, or external fire rituals that mirror the process of cosmic creation. This outward ritual includes cow dung, ghee, wood, rice, grains, and herbs to create and feed the sacred fire. This ritual helps to purify our external environment and bring Divine forces in to help us and all. The internal practice of this Vedic ritual is a yoga practice that balances *agni* and *soma* (fire and water) and the perceiver and perceived within us. We give offerings such as speech, prana, and mind. The Vedic *yajna* uncovers all the powers of the universe and can be used to realize all the goals of life from health to *moksha* (liberation). This ritual is an important means of healing in Ayurveda and yoga practice. (Frawley)

The three Vedas are the *Rigveda*, *Yajurveda*, and the *Samaveda*. There is a basic terminology shared by the Vedas, including the four *Upavedas* (or secondary Vedic texts including Ayurveda). The four Upavedas are Ayur-Veda, *Dhanur-Veda* (martial arts), *Sthapatya-Veda* (architecture or *Vastu*), and *Gandharva-Veda* (music, poetry, and dance).

I want you to be versant in this basic terminology as it is important to the *yajna*, both internal and external, and offers form to the microcosm and macrocosm of Ayurvedic practices.

Frawley's General Correspondences of the Three Vedas

<i>Rig Veda</i>	<i>Yajur Veda</i>	<i>Sama Veda</i>
Divine Speech	Divine Prana	Divine Mind
Mantra Yoga	Prana Yoga	Dhyana Yoga
Knowledge	Practice	Realization
Waking State	Dream State	Deep Sleep
Earth	Atmosphere	Heaven
Fire (<i>Agni</i>)	Wind (<i>Vayu</i>)	Sun (<i>Syura</i>)
Kapha	Vata	Pitta
Tamas	Rajas	Sattva

There are six Vedangas or limbs of the Vedas that are the main tools used to interpret the Vedas:

1. *Jyotisha* (astrology or correct timing)
2. *Kalpa* (rules of ritual)
3. *Shiksha* (pronunciation)
4. *Vyakarana* (grammar)
5. *Nirukta* (etymology)
6. *Chandas* (meters)



Note: Frawley states that *Jyotish* is most important as it relates to karmic conditions and diseases.





The Three Levels of Ayurveda

There are three main levels of treatment in traditional Ayurveda. These levels reflect both the physical practice and philosophy that are Ayurveda.

1. Reduction of Doshas

This occurs mainly through applying opposite action (*Yuki Vyapashraya*). This is our most commonly employed area of practice in Ayurvedic medicine. It includes diet, bodywork, herbs, and Panchakarma. Employing these tools for treatment is intended to correct doshic imbalances in the physical body.

2. Increase of *Sattva* (*Sattvavajaya*)

Yoga is the main method of treatment. The eight limbs of *Raja* yoga are employed to increase *sattva*. Ayurvedic psychology aims to reduce *rajas* and *tamas* while increasing *sattva*. This is why yoga is used as the main intervention as well as mantra.

3. Use of Spiritual Methods (*Divya Chikitsa*)

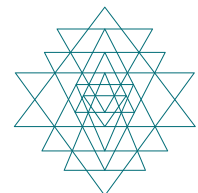
This level of Ayurveda uses mantras as well. It includes *yantras*, *yajnas*, pilgrimage, astrological measures, and other *Tantric* practices. The primary methods of treatment at this stage are gemstones (*mani*) and Vedic astrology (*jyotish*). These practices are intended to reduce negative karmas that may be a cause of unhappiness or disease

The Eight Branches of Ayurveda

1. Internal Medicine
2. Surgery
3. Head and Neck Treatment
4. Toxicology
5. Psychology and Evil Spirits
6. Pediatrics
7. Geriatrics and Rejuvenation
8. Aphrodisiacs



Note: Some texts consider Panchakarma to be a separate branch of Ayurveda.





Shad Darshan: Six Systems of Indian Philosophy

The Macrocosm

In order to understand the broad application of Ayurveda it is critical that we embrace the philosophical underpinnings that the science is based upon.

"In the West, the answers to our 'ultimate' questions are addressed by our religion," notes Pandit Rajmani Tigunait in his book *The Seven Systems of Indian Philosophy*, "This is not the case in India. That which is known in the West as religion is in India merely a set of social laws including ethics, custom and ritual. India has always held a holistic approach toward life, composed of two inseparable aspects." Outer life, relationship to the external world, is governed by the religious customs that reflect the culture.

He goes on to explain,

"Life related to the inner world is studied and guided by philosophy. Philosophy itself is viewed as having two different aspects, one theoretical and the other practical. Theory without practice cannot bring one to the desired goal, and practice without theory is meaningless and subject to distortion. For these reasons the holistic approach, which combines all the sciences related to both internal and external life, has always been employed in India. No wall stands between philosophy and religion because both are inextricably interwoven."

Indian philosophy, the concepts and sciences, were seen by sages for all of humanity and oriented by a specific time and place and can be bound to culture or society's

reflections. They were passed on to help us deal with basic problems of life. These philosophies, Rajmani states, help us in "solving life's questions and problems and are used for attaining contentment and wisdom in the here and now." (from *The Seven Systems of Indian Philosophy* by Pandit Rajmani Tigunait).

The Six Visions of Reality

Shad means "six" and *darshan* means "to see" or visions of reality such as a philosophy. Darshan is also translated as "love of truth" or "direct perception". Each text or philosophy was compiled, as Dr. Houston Smith states, around the "era of enlightenment," about the time of Christ. These philosophies are considered complementary texts, rather than contradictory as we see in Western Philosophy.

The Shad Darshan are:

1. Nyaya

Understanding cause and effect and logical reasoning. Referred to as, "logicism." Logical analysis of the higher soul, lower soul, nature, and the creation of the universe.

2. Vaisheshika

A model of physics, or "Atomism." Critical analysis of reality, universality, and the concepts of existence or non-existence. It examines matter and anti-matter and the time/space model.





3. Mimamsa

The analysis of Divinity. A practical methodology of life's goals: Purscharta, Dharma, Artha, Kama, and Moksha.

4. Yoga (Patanjali's Yoga)

Patanjali's model works from lower self to higher self, with the goal of Self Realization. A synthesis of super consciousness and practical methods of self knowing through *Ashtanga* (the eight limbs of yoga).

5. Vedanta

It is a model of transcendental knowledge that offers us an impersonal and absolute Brahma and the concept of *maya* (illusion). Some scholars refer to Vedanta as metaphysical speculation

6. Sankhya

The journey of consciousness into matter via the enumeration of cosmic principles. There are several expressions of Sankhya (Samkhya). All of these expressions offer us the model of duality with Purusha and Prakriti / *Mahat* (cosmic intelligence) into the objective world via the *Maha Gunas* (*sattva*, *rajas*, *tamas*). In Sankhya, the universe exists to provide an experience for consciousness. This is the primary philosophy for Ayurveda.

Buddhism: founded by Gautama Siddhartha, the Buddha, who was a student of Sankhya. He realized the Four Noble Truths that are the foundation for this philosophy.

1. suffering exists
2. there is a cause of suffering
3. suffering can be eradicated
4. there is a means for the eradication of suffering



***Note:** Most philosophical books do not include Buddhism within the "Indian philosophies" as these four concepts already existed prior to Buddha's time (in Sankhya). However, Buddha's interest in "neti, neti" (not this, not this) and his refusal to accept metaphysics brought a practical approach for his students to move toward liberation along the eightfold path. However, Buddhism does not relate directly to the Vedas and this is most often the reason it is not discussed in relation to the other schools mentioned in our investigation.*





How the Shad Darshan Relates to Ayurveda

The schools are often discussed in the order of their sophistication and comprehensiveness.

1. **Nyaya:** the system of logic that is the basis for all scientific inquiry and rules of debate used in all of the other schools.
2. **Vaisheshika:** relates primarily to logic, physics, and chemistry (alchemy).
3. **Sankhya:** a dualistic philosophy that speaks of two primary aspects of the universe (nature and consciousness).
4. **Yoga:** Patanjali's Yoga Sutras, the system for the practice or practical application of Sankhya. Mimamsa emphasizes ritual, worship, and ethical conduct.
5. **Vedanta:** offers consciousness as the reality, or substratum that underlies all forms in manifestation. Vedanta invites us to get curious about the essential nature of consciousness itself.



Note: *Sankhya, Nyaya and Vaisheshika mostly deal with the material world or consciousness manifested in matter/ form. These philosophies try to understand and explain everyday experience on the level of the most physical. Knowledge about physical creation and logical reasoning was most important to them. This is one reason Ayurveda is practical and is applied to the gross and most causal aspects of our being.*

We move from the practical scientific method of investigation, to duality of matter and consciousness, and end with the idea of consciousness itself.

Ayurveda is not only a science, but also a philosophy reflecting a deep understanding of the entire universe, the macrocosm of which we are the microcosm. Ayurveda sees human beings as a replica of nature. We have a personal Prakriti, and as in Sankhya, we are just like the divine mother, Prakriti herself. Consciousness, Purusha, once identified becomes prakriti (matter) and is no longer formless.

The Shad Darshan deals with the process of creation from various points of view. They all rely upon the Vedas as their authority. Ayurveda, like these philosophies, relies upon cosmic law or *dharma*. The physical aspect of Ayurveda teaches us, as does Sankhya, that we are not our bodies. Our body is a vehicle for the expression of consciousness. In this way we cease to indulge the body and give it the objective care it requires for optimal health. We no longer treat our body as a means of self-gratification, which can be destructive both to our physical self and our inner purpose in life.

Ayurveda brings us back to the awareness of Purusha (consciousness). Health is part of right action (*karma*) that arises when we are able to clearly observe (*vidya*), to discern with intelligence (*buddhi*), so we can use our daily actions to bring us toward balance (our dosha Prakriti).

Until we learn to rest in our true nature (Prakriti) we are more vulnerable to all the processes of decay and degeneration of the external world. Ayurveda agrees with the Vedas that the only cure for disease is self-awareness, and the goal of life is to be self realized (as Purusha).

-





Frawley's Explanation of the Macrocosm

According to Sankhya

1. Purusha (pure spirit)

Purusha is eternal, conscious, inactive and outside of creation. It is beyond cause and effect. It is the seer or state of seeing in which there is truth, reality and bliss.

2. Prakriti

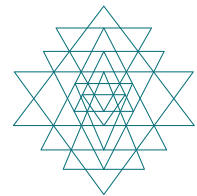
Prakriti is primal nature, eternal, active, and the source of all creation. It is the manifestation of the creative power, through which it can observe the creative potential inherent within itself. Prakriti cannot be seen.

3. Mahat

Mahat is cosmic intelligence, universal mind. It breaks down into cosmic ahamkara, ego, and the universal maha gunas; sattva, rajas, and tamas. The five Tanmatras (sensory potentials) can create cause and effect.

4. Tanmatras

The *tanmatras* are the transient and differentiated products of creation. They arise through ego (*ahamkara*). There are sixteen: the mind, the five organs of sense, the five organs of action, and the five elements. In the Macrocosm, they are effects, but not the cause of anything. In microcosm (our manifest personal experience) they are the cause *and* the effect.





Vikriti Questionnaire

Vata

Score _____

1. I have been feeling nervous, fearful, panicky, anxious, or frantic.
2. I have twitches, tics, tremors, or spasms in my body. I fidget a lot.
3. My skin is dry and easily chapped.
4. I have been suffering from dry/hard stools, constipation, gas, and bloating.
5. I feel I am underweight.
6. Lately I have a stronger dislike of the wind and cold than usual.
7. I have a difficult time tolerating loud noises.
8. My sleep has been light, interrupted, restless, or disturbed.
9. When I feel stress I feel scattered, spacey, and have difficulty concentrating.
10. I am prone to overthinking or worrying.

Pitta

Score _____

1. I have red, inflamed, or burning rash, acne, cold sores or fever blisters.
2. I'm experiencing acute inflammation in my body or joints.
3. I have a tight, burning feeling in my stomach or digestive tract
(acid reflux, heartburn, acid indigestion, or a gastric or peptic ulcer)
4. I feel nauseated or uncomfortable if I miss a meal.
5. I've been having loose stools that are not due to emotional upset.
6. I've been feeling uncomfortably warm or hot.
7. I've been feeling frustrated, irritable, or angry.
8. I can be easily judgmental, impatient, critical or intolerant of others.
9. My eyes have been red, bloodshot, inflamed or sensitive to light.
10. I expect perfection of myself or of others.





Kapha

Score _____

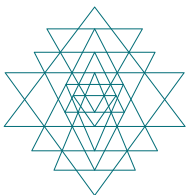
1. I have excess mucus in my body or nasal or lung congestion.
2. I have a thick, white coat on my tongue.
3. My bowel movements are slow, sticky, sluggish, or feel incomplete.
4. I am overweight.
5. It is difficult for me to wake up in the mornings and I feel lethargic throughout the day.
(even if I sleep deeply for 8-10 hours)
6. I have been feeling slow, foggy, dull, lethargic or heavy.
7. In the morning I have to cough up a lot of mucus.
8. I have a wet cough that produces a lot of mucus.
9. I feel complacent, stubborn, and resistant to any change.
(my close friends and family tell me that I am very slow to change or to make a decision)
10. I am prone to excessive emotional eating, especially of sweet, heavy foods.

Vikriti Scores

Vata _____

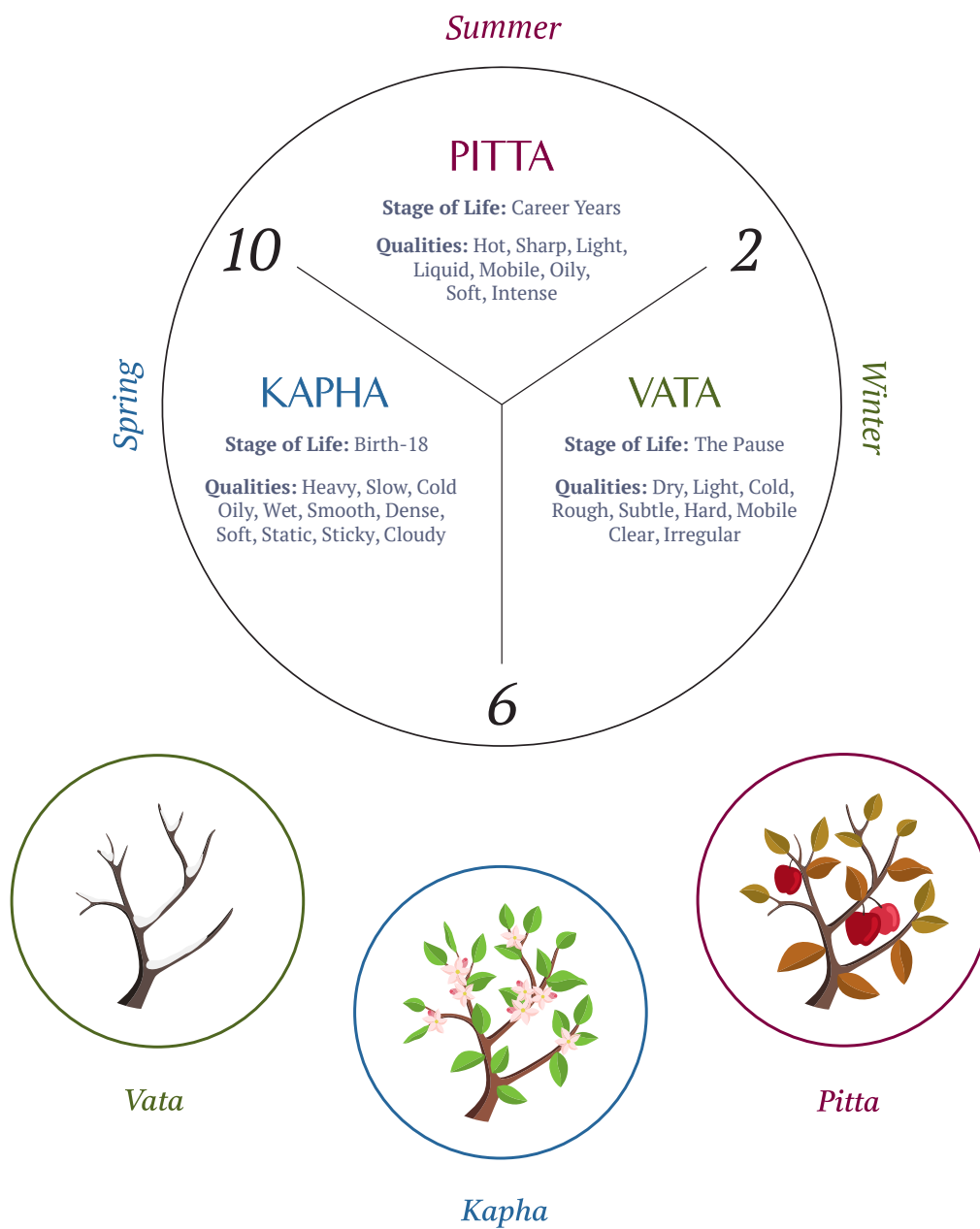
Pitta _____

Kapha _____



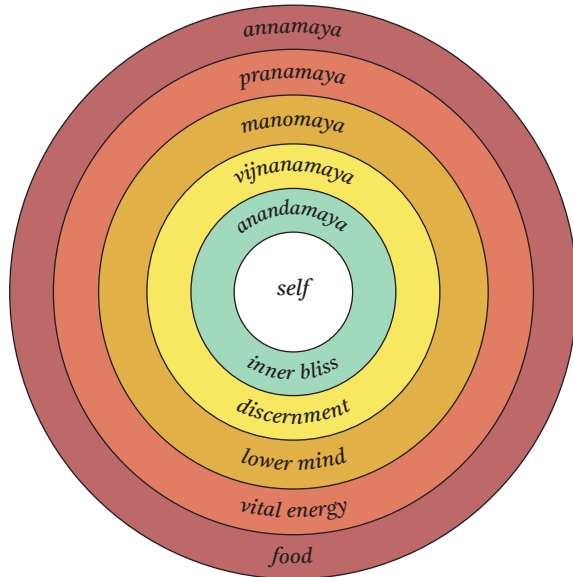


The Ayurvedic Clock





Meditation: The Inward Journey



The Eight limbs of *Raja* (Ashtanga) Yoga

1. *Yama*: Five Restraints

- *Ahimsa* (non-harming)
- *Satya* (truthfulness)
- *Asteya* (non-stealing)
- *Brahmacharya* (moderation of the senses)
- *Aparigraha* (non-possessiveness)

2. *Niyama*: Five Observances

- *Shaucha* (purity)
- *Santosha* (contentment)
- *Tapas* (self-discipline)
- *Svadhyaya* (self-study)
- *Ishvara pranidhana* (self-surrender)

3. *Asana*: Posture

4. *Pranayama*: Control and Expansion of Energy

5. *Pratyahara*: Sense Withdrawal

6. *Dharana*: Concentration

7. *Dhyana*: Meditation

8. *Samadhi*: Self-Realization





What Is a Dosha, and Why Take a Test?

We all have some aspect of the three doshas; vata, pitta, and kapha – in a specific and individual combination. This individualized, balanced state is called Prakruti, or our constitutional nature. It is present at birth and remains throughout life. Our Prakruti can seem different at different stages of our life, yet our bones are still our bones, just older, as is true with our eyes and so on. They, along with our DNA, are downloaded at birth. Think of your dosha Prakruti as your relationship to the elements and your inner nature. We all strive to stay in balance with our true nature, and while we may go in and out of balance (Vikruti) we can always find our way back to our Prakruti. We know we are there, or close, when we are feeling healthy in our body, mind and spirit.

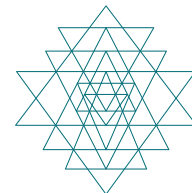
By understanding your ‘secret sauce’ or constitutional nature through your dosha, you gain insights to manage your daily habits, nutritional choices, and even your yoga practices. This knowledge empowers you to lead a happier, healthier life with greater ease. Viewing yourself through the lens of the doshas, as you will in this assessment, provides a roadmap for creating balance and returning to your true nature when you veer off balance (Vikruti).



***Note:** There's no ‘best’ dosha to have! While you might discover the dominance of one dosha in your Prakruti (single dosha nature), most will find that they have two more dominant doshas (dual dosha). A few might even have an almost equal amount of all three (tri-dosha) in their nature. Having one, two, or all three doshas in dominance is not a measure of superiority or inferiority. We are all unique, with our own distinct needs and tendencies. So, embrace this journey of self-discovery and if you're eager to delve deeper, we have a wealth of resources to support your interest in Ayurveda.*

Instructions

Please read each question and answer from the point of view of what is most often true. Do not look at just the past few weeks; rather, think back to your general tendency. At the end of the assessment, count the number of points from each column. Your Prakruti is reflected in the one or two doshas that are highest numerically. Remember that most of us are dual dosha, or two numbers higher than the third. Others will have one dosha number significantly higher than the others, and finally, a few folks will have all three doshas with an almost even number.





Determining Your Constitution

- ☐ Slight physical build
- ☐ Hypermobility joints
- ☐ Very tall or very short
- ☐ Dry/kinky hair type
- ☐ Smaller wrists or ankles
- ☐ Easily chilly
- ☐ Eyes are small
- ☐ Prefers foods that have a crunch
- ☐ Tends to have irregular energy
- ☐ A good night's sleep is 8 to 9 hours
- ☐ Fast speaking style or speaks a lot
- ☐ Indecisive
- ☐ Learns fast but forgets
- ☐ Starts lots of projects, not great at finishing
- ☐ Often restless
- ☐ Sensitive to lights
- ☐ Creative and artistic
- ☐ Intuitive
- ☐ Tends to get busy when worried
- ☐ Loses weight easily
- ☐ Tends to get constipated?
- ☐ Frequently gassy
- ☐ Mind is easily soothed by music
- ☐ Has enjoyed using mind altering substances
- ☐ Prefers to practice flowing, vinyasa style yoga

- ☐ Medium physical build
- ☐ Skin is often warm
- ☐ Freckled complexion
- ☐ Premature gray hair
- ☐ Hair falls out easily
- ☐ Easily sunburned
- ☐ Eyes are medium-sized
- ☐ Becomes hangry
- ☐ Tends to kick off the covers while asleep
- ☐ A good night's sleep is 7 to 8 hours
- ☐ Sharp and concise speaking style
- ☐ Enjoys competition
- ☐ Perceptive and intelligent
- ☐ Generally has a good memory
- ☐ Irritable or impatient under stress
- ☐ Tends to end up in leadership while in groups
- ☐ Courageous
- ☐ Efficient
- ☐ Fiercely loyal friend
- ☐ Prone to rashes under stress
- ☐ Easily perspires
- ☐ Tends to have "itis" issues (ex. Gastritis, Cystitis...)
- ☐ Tends to have strong digestion
- ☐ Considered passionate or driven by others
- ☐ Enjoys hot, spicy food
- ☐ Enjoys fermented beverages
- ☐ Tends to express anger quickly, no grudges

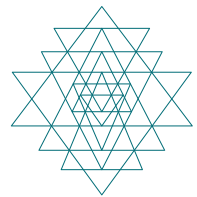
Vata _____

Pitta _____





- ___ Thick, wider physical build
- ___ Good physical stamina
- ___ Robust or curvy physique
- ___ Thick or lustrous hair type
- ___ White, even teeth
- ___ Slow, regular bowels
- ___ Eyes are large
- ___ Thick, oily skin
- ___ Easily chilled
- ___ A good night's sleep is 6 to 7 hours
- ___ Slow speaking style
- ___ Generally calm
- ___ Generally responsible
- ___ Steady faith
- ___ Good long-term memory but poor short-term memory
- ___ Generally stubborn
- ___ Took longer to comprehend in school as a child
- ___ Emotionally hurt easily
- ___ Nurturing and maternal
- ___ Tends to hold on to hurts or grudges
- ___ Slow to embrace change
- ___ Tends to overeat while enjoying the taste of food
- ___ Excess mucus
- ___ Tends to retain water under stress
- ___ Feels like hiding when stressed
- ___ Tends to hold on or has a hard time letting go
- ___ Tends toward sad or depressive feelings



Kapha _____





Dinacharya: Integrating healthy habits into your daily routine—30 to 40 day practice

“A daily routine is absolutely necessary to bring radical change in body, mind, and consciousness. Routine helps to establish balance in one’s constitution. It also regularizes.” –Dr. Vasant Lad

Daily Routine Reminders

1. Wake up before the sun rises.
2. Say a prayer, mantra, or gratitudes before leaving your bed.
3. Scrape your tongue to remove ama and stimulate digestion
4. Use your neti pot
5. Use nasya oil to lubricate the nasal tissues and deliver herbs to calm senses, or for other needs such as decreasing congestion.
6. Drink room-temperature water in the morning before eating any food or drinking any other liquid. (To aid in morning evacuation you can also try a cup of warm water with lemon (lime if pitta is high) and raw honey.)
7. Practice *Agni Sara*. Use *bandhas* (energy locks) to create fire/heat in the belly.
8. Evacuation: After drinking your water, sit on the toilet at a set time each day to help regulate bowel movements.
9. Massage your gums with sesame oil before brushing your teeth.
10. *Abhyanga* and bathing (See your next page for more details.)
11. Yoga, pranayama, and meditation.
12. Food Sadhana. Choose food of the season. Give thanks and feed someone else first before yourself. Sit in a calm atmosphere and chew your food mindfully. Eat meals three times a day with the largest meal being between 10 am and 2 pm.





AYURVEDIC SELF-MASSAGE

Anoint Yourself with Nourishment and Love!

Massage has been used for centuries in a variety of traditional cultures to strengthen well-being and vitality. Abhyanga, the term used to describe an Ayurvedic oil massage, is recommended for almost everybody of any age, from a newborn child to an elderly person. In Sanskrit, the word “sneha” can be translated as both “oil” and “love.” This practice provides a sense of nurturing, grounding, and nourishment. Enjoy this simple routine in the morning for an invigorating start to your day or before bed to support deep, restful sleep.

BENEFITS OF AYURVEDIC SELF-MASSAGE

- Imparts softness and strength to the body
- Decreases the effects of aging
- Calms the mind and nervous system
- Promotes sound sleep patterns
- Benefits healthy and supple skin
- Imparts tone and vigor to the tissues
- Stimulates the internal organs
- Increases circulation
- Balances the doshas

THE TECHNIQUE

Choose an oil that is appropriate for your doshic type.

1. Put about ¼- ½ cup of oil in an 8 oz. squeeze bottle.
2. Warm the oil by placing the bottle in a mug of hot water.
3. Massage the oil into your entire body, beginning at your extremities and working toward the middle of your body. Use long strokes on the limbs and circular strokes on the joints.
4. Massage the abdomen and chest in broad, circular motions. On the abdomen, follow the path of the large intestine, massaging clockwise up the right side of the abdomen, then across and down on the left side.
5. Put a couple drops of warm oil on the tip of your little finger or on a cotton ball and apply to the opening of the ear canal.
6. If you are able, take your time with this process. Spend up to 20 minutes massaging the muscles and working the oil deep into the skin.
7. After your massage, allow the oil to soak in for 15-20 minutes.
8. Enjoy a warm bath or shower. Minimize the use of soap, using it only where needed.

**Avoid doing Ayurvedic self-massage during menstruation or while ill.*

To learn more about the benefits of Ayurvedic self-massage and view how-to videos of these techniques visit:

www.banyanbotanicals.com/self-oil-massage

Enjoy these additional practices alone or add them to your Ayurvedic self-massage practice!

OIL MASSAGE OF THE HEAD

This practice supports your hair’s natural thickness, color, and luster while also calming and rejuvenating the mind and nervous system.

1. Apply a small amount of warm oil to the crown of the head and use your fingers to massage in slow, circular motions.
2. Leave the oil on for at least 15 minutes, or even overnight (be sure to protect your linens). When you’re ready to wash your hair, apply shampoo before getting your hair wet for best results.

OIL APPLICATION TO THE EARS

Applying oil to the ears helps to protect the ears from the elements, calm the nervous system, and balance vata dosha.

1. Tilt the head to the side and pour a few drops of warm oil into the ear.
2. Grasp the ear with the fingers and massage gently.
3. Tilt the head to the opposite side to drain excess oil.

OIL MASSAGE OF THE FEET

A foot massage alleviates stiffness, roughness, and fatigue and numbness of the feet and stimulates the many energetic points on the feet connected to the rest of the body.

1. Pour a small amount of warm oil into the hands.
2. Apply oil to the entire foot, massaging top, bottom, and toes.



The information on this handout is for educational purposes only and is not a substitute for medical advice, diagnosis, or treatment. For more information pertaining to your personal needs, please see a qualified health practitioner.



Dinacharya

Start Date _____

Focus _____

<i>Week One Practices</i>	<i>Day 1</i>	<i>Day 2</i>	<i>Day 3</i>	<i>Day 4</i>	<i>Day 5</i>	<i>Day 6</i>	<i>Day 7</i>
1.							
2.							
3.							
4.							
5.							

Notes

<i>Week Two Practices</i>	<i>Day 1</i>	<i>Day 2</i>	<i>Day 3</i>	<i>Day 4</i>	<i>Day 5</i>	<i>Day 6</i>	<i>Day 7</i>
1.							
2.							
3.							
4.							
5.							

Notes





Dinacharya

Start Date _____

Focus _____

<i>Week Three Practices</i>	<i>Day 1</i>	<i>Day 2</i>	<i>Day 3</i>	<i>Day 4</i>	<i>Day 5</i>	<i>Day 6</i>	<i>Day 7</i>
1.							
2.							
3.							
4.							
5.							

Notes

<i>Week Four Practices</i>	<i>Day 1</i>	<i>Day 2</i>	<i>Day 3</i>	<i>Day 4</i>	<i>Day 5</i>	<i>Day 6</i>	<i>Day 7</i>
1.							
2.							
3.							
4.							
5.							

Notes





Biodynamic and Energetic Effects of Asana:

Para Yoga Master Training

Vinyasa Krama: The Energetics of Sequencing

<i>Category</i>	<i>Nervous</i>	<i>Energetics</i>	<i>Dosha</i>	<i>Prana Vayu</i>	<i>Guna</i>
Forward Bend	Parasympathetic	<i>Langhana</i>	Vata (-) Pitta (-) Kapha (+)	Apana Samana	Sattwa Tamasic
Back Bend	Sympathetic	<i>Brahmana</i>	Kapha (-) Pitta (- or +) Vata (- or +)	Samana Vyana Pran Udana	Rajas
Lateral	Sympathetic	<i>Brahmana</i>	Kapha (-) Pitta (-) Vata (+)	Pran Vyana	Rajas
Twist	Parasympathetic	<i>Samana</i>	Vata (-) Pitta (-) Kapha (-)	Samana Udana Apana	Sattwa
Extension	n/a	<i>Brahmana</i>	Vata Pitta Kapha	Apana (+ or -) Pran Vyana	Sattwa Rajas
Inversion	Parasympathetic	<i>Langhana</i>	Vata (+) Pitta (+) Kapha (-)	Udana Vyana Apana (-)	Sattwa





Tools to Develop an Ayurvedic-Minded Yoga Class

Vata

Time of day: Practice between 2-6 am or 2-6 pm

Season: Late Fall through mid-Winter

Consistency is key: It is important to work toward routine practice (time of day / days a week).

- Focus on rhythmic breathing, using soft and steady *ujjayi* breath.
- Start with some chanting and pranayama to calm and focus the mind.
- *Chakravakasana*: cat / cow into child's pose into down dog.
- Move rhythmically in / out of *uttanasana* (standing forward bend) focusing on the bones of the feet
- *Surya Namaskar A* (sun salute A)
- *Parivrtta utkatasana*: twisting chair
- *Virabhadrasana I*: warrior I to *paddatonasana* (wide-legged pose), to warrior I on the other side
- Practice *shalabhasana*: locust (bellydown backbend) rhythmically
- *Mandukasana*: frog pose
- Supported Shoulder Stand
- *Ustrasana* variation: camel pose
- *Jatharasana*: lying twist
- *Nadi shodhana* pranayama
- Meditation on the root chakra/*apana*, *vayu* / Earth





Pitta

Time of day: Practice between 10 am-2 pm or 10 am-2 am

Season: Spring through early Summer

Remember to relax: Remind yourself or students that this is not a competition. Relax and enjoy the practice without setting goals. Remember the phrase “I am not the doer” and the idea of surrender.

- Lengthen exhalations
- Moon salutes
- *Trikonasana*: triangle pose
- *Ardha chandrasana*: half moon
- *Prasarita padottanasana*: wide-legged standing forward fold
- *Parivrtta* (twisted wide-legged forward fold)
- *Malasana*: squat
- *Upavistha konasana*: seated wide-legged forward fold
- *Kapotasana*: pigeon pose
- Dolphin pose or *pincha mayurasana* (forearm balance)
- Child’s pose
- *Urdhva hastasana*: standing *tadasana* on the balls of the feet
- *Matsyendrasana*: fish pose
- *Supta baddha konasana*: reclining bound angle pose
- *Janu sirsasana*: head to knee pose; one legged forward fold
- Twist on the back
- Longer *savasana* with *kriya* of alternate nostril breathing
- *Sitali*: cooling breath
- Heart-centered meditation of compassion





Kapha

Time of day: Practice between 6-10 am or 6-10 pm

Season: Late Winter through Spring

Just start: Practice with a positive and energized attitude. Start with *kapalabhati* breath or *bhastrika*

- Do pranayama first with a breath hold after the exhale to stoke agni (fire)
- Sun salutations A or B (5x)
- *Utkatasana*: chair pose
- *Parsvakonasana* (side-angle pose) with variations
- *Vinyasa* (down dog to up dog and back to down dog)
- Warrior I to Warrior II back to Warrior I then other side
- Belly-down backbends (locust or cobra or downward facing bow)
- Child's pose
- Headstand or handstand or supported bridge
- Fish pose
- *Bharadvajasana*: seated twist or variation
- *Paschimottanasana vinyasa*: dynamic seated forward fold
- Lying twist with both legs straight or boat pose then lying twist
- *Savasana* with focus on exhale
- *Surya bhedana* (sun breath; right nostril breathing)
- Meditation on the belly or somona; agni





Vata Reducing, Calming Practice

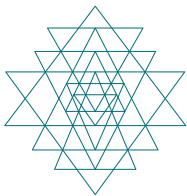
- Begin with belly breathing with lengthened exhalations (a 4-0-8-0 breath count).
- Chant *Om* as you draw your awareness up the spine (9x), silent or aloud, bathing the spine in prana.
- Settling your awareness on your spine, find mental stillness.
- When your awareness moves away from your spine, sway your spine to find it again, then settle.
- Repeat as needed.
- Begin your movement practice with seven rounds of cat/cow pose.
- Move on the breath with a breath count of 6-0-6-0.
- Come back to down dog for some leg wiggles and settling breaths.
- Hold steady for four breaths (with a 6-0-6-0 breath count).
- Walk your hands back to your feet, keeping your knees soft (not locked).
- On your inhale, float to standing in mountain pose with a long spine.
- On your exhale, let your hands trail down your legs, coming into a forward fold.
- Practice four times with a breath count of 6-0-6-0.
- Lift onto the balls of your feet
- Raise your arms on the inhale to lift up
- Lower your arms down as you exhale return to *tadasana*, mountain pose.
- Practice seven times, moving on a 4-0-8-0 breath count where the breath is longer on the exhale.
- Practice *parsvottanasana*, or folding forward pyramid pose.
- Move on the breath (to the count of 4-0-8-0) with your hands behind your back.
- Lengthen your spine and fold forward on your exhale; draw your spine up on the inhale.
- Practice four times.
- Hold on the last round for one round of breath.
- Repeat with your other leg forward.

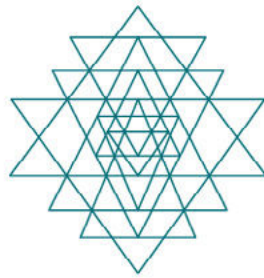




Vata Reducing, Calming Practice (Continued)

- Move to the center of the mat and take a wide-legged twist.
- Breathe to the count of 4-0-8-0.
- Move in and out of three twists on each side (same breath count on each side).
- Hold the twist for one round of breath on each side.
- Come to the ground and lie on your back with your knees to your chest.
- Take gentle twists as you breathe, moving side to side.
- Knees up on the inhale and lowered on the exhale.
- Head looks in the opposite direction of the knees.
- *Viparita karanii*: legs up the wall
- Use a sandbag/ strap wrapped about the thighs to “swaddle” the lower body and reduce strain.
- Hold the pose for three to five minutes.
- Breathe belly breaths.
- End with seated samana vayu meditation.
- Feel a flame behind your navel center and place your awareness there.
- Inhale and the flame grows brighter.
- Exhale and it expands across your solar plexus, spreading warmth and light.





Appendix

*Ayurvedic Yoga
Specialist Training*



Yogaversity

Keeping Time

MOST OF US BREAK THE DAY INTO work time, our time, and sleep time, with work time generally allotted the most number of hours. Ayurveda sees the day differently, breaking it into six four-hour zones—one day zone and one night zone for each of the three doshas. To live a balanced life—and enjoy the good health it brings—we need to keep our daily rhythms set to the age-old ayurvedic clock.

According to this symbolic timepiece, the day starts at sunrise, with the cool, heavy, earthy kapha dosha holding sway from 6 a.m. to 10 a.m. The middle of the day—from 10 a.m. to 2 p.m.—belongs to pitta, the hot, sharp, and fiery “king of digestion” dosha. And light, dry, airy vata rules the afternoon, from 2 p.m. until 6 p.m., after which the cycle begins again.

Rise and Shine

To stay in sync, you should wake up before sunrise, when vata is transcendent. Once the sun is up, we begin to fall under kapha’s earth- and water-like spell. Hitting snooze when the alarm goes off at 6 a.m. may feel delicious, but if you don’t get up ’til 7, the dense, dull heaviness of kapha will have started to color your physical and mental experience. So waking at dawn, just before the birds, is ideal (traditionally 5:30 a.m.; maybe 6 in your time zone). That way you will start off the day in rhythm with nature’s light and will benefit from vata’s mobile, clear, ether-like qualities, which, serendipitously, support your meditation practice.



Did you know?

According to the ancient ayurvedic physicians, we should not use equal amounts of honey and ghee in anything we cook because that combination will cause excess vata aggravation, i.e., gas. So add a bit more honey than ghee, or a bit less—just not the same amount.

Eat a Midday Dinner

Ayurveda also encourages us to eat our primary meal in the middle of the day, when the fire of pitta dominates. Pitta supports our ability to digest all things—food, thoughts, and feelings. The metabolic aspect of digestion, our *agni*, does its best work midday. Eat later in the day and your body will have more difficulty processing your meal. The same holds true for eating a big meal in the evening. Ayurveda recommends a light supper instead so your body can finish digesting your food long before bedtime, and you’ll be able to transition from being awake to a more restful state (what ayurveda calls “light sleep”), necessary for sandman success.

Kathryn Templeton is a psychotherapist, a master teacher in the field of drama therapy, an E500 RYT, NAMA-registered ayurvedic practitioner, and a professor of human development and general psychology.



Wind Down Slowly

At about 6 in the evening, we move again from vata to kapha dosha. The same kapha energy—dull, slow, stable, heavy—that makes it difficult to wake up with ease after sunrise now supports our move into sleep. (Kapha types generally like to go to bed early.) If you tune in, you will start to feel the body and mind's fatigue and recognize your desire for a good night's sleep.

Resist That Second Wind

At about 10 p.m., the midnight oil lamp of pitta takes over from drowsy kapha. The body uses this four-hour period (from 10 p.m. to 2 a.m.) to digest experiences, emotions, and any remaining food from earlier in the day, and to repair and renew itself. Because pitta is fiery and hot, if you fight through the drowsiness of kapha time and stay up too late, you'll catch a second wind that can keep you up until all hours—and you can kiss any hope of a good night's sleep good-bye.

When you finally do doze off, staying asleep can be challenging because, as pitta time gives way to vata time, the doshic qualities become lighter, subtler, and more filled with movement. In fact, according to the ayurvedic clock, we start the process of “rising” around 2 a.m. If we continue with restlessness until dawn, we miss the benefits of sleep that support body, mind, and *ojas*, our deep vitality.

Aligning our hectic modern-day lives to the ayurvedic clock can prove challenging, to say the least, but making the effort can lead to a big payoff. Many of today's health problems—insomnia, heartburn, anxiety, and depression—are directly linked to the lack of balance in our lives. Matching our mealtimes, wake/sleep cycle, and general activities to the cycle of doshas will help restore that balance—and our good health. ■

A BEDTIME ROUTINE

Aim to get to bed by 10 p.m., if possible. To make that happen:

- 1 Turn off the TV at least an hour before bed.
- 2 Resist online anything—shopping, Twitter, Facebook, news gathering, or working.
- 3 Use that extra hour for self-reflection, journaling, restorative yoga, or meditation.
- 4 Treat yourself to a foot massage. Rub lavender-scented warm sesame oil on your feet and pull on a pair of old socks.
- 5 Put on your favorite deep relaxation CD or yoga nidra CD (earlier in the day) to help you practice resting and to take the edge off the nervous system. Doing yoga nidra too close to bedtime could refresh your energy instead of moving you into deep sleep.
- 6 Make yourself some warm milk laced with special sleep-inducing herbs (see recipe below).

Nighty Night RASAYANA

POUR 4 TO 6 OUNCES OF MILK (organic, from happy cows!) into a saucepan, along with a pinch or two of cinnamon, cardamom, nutmeg, and saffron, and a teaspoon of ghee, and simmer for about three minutes. Remove from the heat and let set for a minute or so. Add raw honey to taste—either more than or less than a teaspoon. Take this warm elixir with you to bed, sip until finished, and settle in for a divine snuggle.

Sutra 2.21

तदर्थ एव दृश्यस्यात्मा

tadārtha eva dṛśyasyātmā

The essence of the objective world lies
in fulfilling the purpose of That.



Life of Purpose

Before delving into this sutra, it is important to remind ourselves that there are two categories of *purusha*: special and ordinary. “Special purusha” refers to one who has never been touched by the five afflictions (*avidya*, *asmita*, *raga*, *dvesha*, and *abhini-
vesha*), karmas, or the fruits of karmas. This special purusha is beyond time, space, and the laws of cause and effect. In this purusha lies the unsurpassed seed of omniscience; its power of seeing is not smeared by ignorance. Its ability to see and know

itself and its ability to see and know both the unmanifest and the manifest world is unrestricted, unobstructed, and undistorted. This special purusha is ever-enlightened and ever-free. Patanjali calls this special purusha “Ishvara,” the guru of all previous gurus, the very source of knowledge. The objective world serves no purpose for Ishvara.

“Ordinary purusha” refers to the category of purushas who are under the influence of the five afflictions. They are under the influence of karmas as well as the fruits of karmas. Their ability to see and know themselves and their ability to see and know the objective world is limited. They are caught in the cycle of *samsara*. They are in bondage and thus are in need of liberation. Theirs is a life of pain. It is for them that the world exists. The objective world—body, senses, mind, ego, and all worldly objects, along with the experiences pertaining to them—has but one purpose: to help these individuals find fulfillment and liberation. They are called *jivas*, individual souls. This sutra explains that the objective world enables *jivas* to realize their pristine state of consciousness, to see themselves and the objective world clearly, and to become fully established in the knowledge of their identity as the pure seer, Consciousness.

The objective world, as the sage Vyasa explains, is a field where we perform our actions (*karma-rupata-apannam*

drishyam). Life in the world is an opportunity. The world has everything we need to achieve the twofold goal: *bhoga* (fulfillment) and *apavarga* (liberation). While navigating through the vast domain of *samsara*, we have acquired a long array of desires. Desires bring us back to this *samsara* again and again.

There are two ways to attain freedom: fulfill our desires or renounce them. Normally we prefer the first option. The world is replete with the objects of all the desires imaginable. Life is fitted with all the tools for fulfilling desires—body, mind, and senses. Those who perform their actions wisely and skillfully attain freedom by fulfilling their desires. Those who lack wisdom and skillfulness pursue their desires only to be consumed by the desires themselves. Thus they get further entangled in the cycle of *samsara*.

This is not as discouraging as it sounds. Each of us is endowed with the power of discernment. This power of discernment is an inherent attribute of *buddhi*, the discriminatory faculty within us. The main objective of yoga *sadhana* is to sharpen this faculty and train our body, mind, and senses to heed its wisdom. The more we use our intrinsic power of discernment, the more the objective world unveils its hidden bounty of *bhoga* and *apavarga*. Then every action begins to contribute to the clarity and purity of our mind: every action

brings us closer to understanding who we really are and what our relationship is with the objective world.

One day this understanding becomes conclusive: we are the seer, the very power of seeing. This is when the world and life in the world has served its purpose. This is when, in relation to the one who has reached this conclusive understanding, the world comes to an end.

Whether or not the world comes to an end in relation to those still caught in the cycle of *samsara* is the subject of the next sutra. ■

Sutra 2.2 I

tat that; seer; consciousness; more precisely, consciousness fallen in the cycle of *samsara*; individual self; *jiva*

arthah purpose

eva only

dr̥śyasya possessive of *dr̥śya*, the objective world; life consisting of the body, mind, senses; all worldly objects and the experiences pertaining to them

ātmā self; core; essence

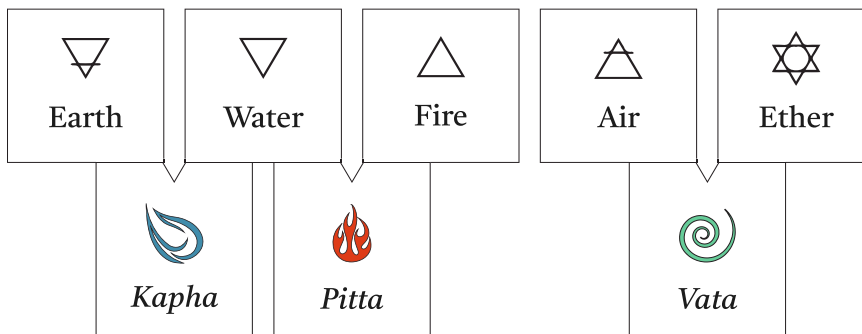
🔊 Listen to the Yoga Sutra in Sanskrit at yogainternational.com/ys2.

Fluent in both Vedic and Classical Sanskrit, Pandit Rajmani Tigunait, PhD, is the author of more than a dozen books on yoga philosophy and spiritual practice.



Ten Sets Opposites

Heavy	Light
Slow (Dull)	Sharp (Penetrating)
Cold	Hot
Oily	Dry
Smooth	Rough
Dense	Liquid
Soft	Hard
Stable	Mobile
Gross	Subtle
Cloudy (Sticky)	Clear



Kapha: Heavy, Slow / Dull, Cold, Oily, Liquid, Slimy / Smooth, Dense, Soft, Static / Stable, Sticky / Cloudy, Hard, Gross

Pitta: Light, Sharp (intense), Hot, Oily, Liquid, Slimy / Smooth, Soft

Vata: Light, Subtle, Cold, Dry, Clear, Rough, Mobile, Hard, Irregular



'Tis the Season

ASKED TO NAME THE SEASONS, hardly any of us in the West would stop at three, unless, of course, we were thinking in ayurvedic terms: three doshas, three seasons, right? Makes perfect sense if we remember that the doshas—vata, pitta, and kapha—govern not only our own constitution, but everything else in the cosmos, as well. So instead of winter, spring, summer, and fall, the year breaks into vata season, which goes from late fall into early winter; kapha season, from the coldest part of winter into spring; and pitta season, which includes the hottest, longest days of the year—from late spring into early fall.

Understanding the qualities of each of these seasons can help you reduce any adverse effects. Remember that your predominant dosha increases during the season it governs, so take care to choose foods and activities that will pacify and not aggravate it.

Vata Season

Leaf-scuttling winds mark the start of vata season, which ayurveda characterizes as light, dry, rough, hard, mobile, irregular, cool—the very qualities we associate with late fall and early winter. The weather turns cold, winds blow, and the earth becomes dry, hard, rough—maybe even a bit icy. Vata is the queen of change, so you'll need to watch out for dry skin, irregular digestion, and the frenetic, unpredictable energy of the “holi-daze,” which can easily leave you depleted, overwhelmed, and distracted by all the excitement. Here's what you can do:

STAY AWAY FROM RAW, COLD FOODS. Take extra care to keep your internal fire (*agni*) kindled. Eat warm, moist foods—think stews, soups, and root veggies—and save the salads and cold snacks for summer.

WARM UP WITH HOT DRINKS. Cozy up to a warm fire or snuggle up with a good book, a cup of chai or hot tea, and a warm blanket. Warm milk laced with ghee and honey is a perfect nighttime elixir.

STICK TO A ROUTINE. Make sure you do *agni sara* every day, as well as schedule some alone time, restorative yoga, and meditation practices. Other daily ayurvedic practices (*dinacharya*)—including *abhyanga*, oiling the body with warming sesame oil—will help you stay steady and feel comforted.

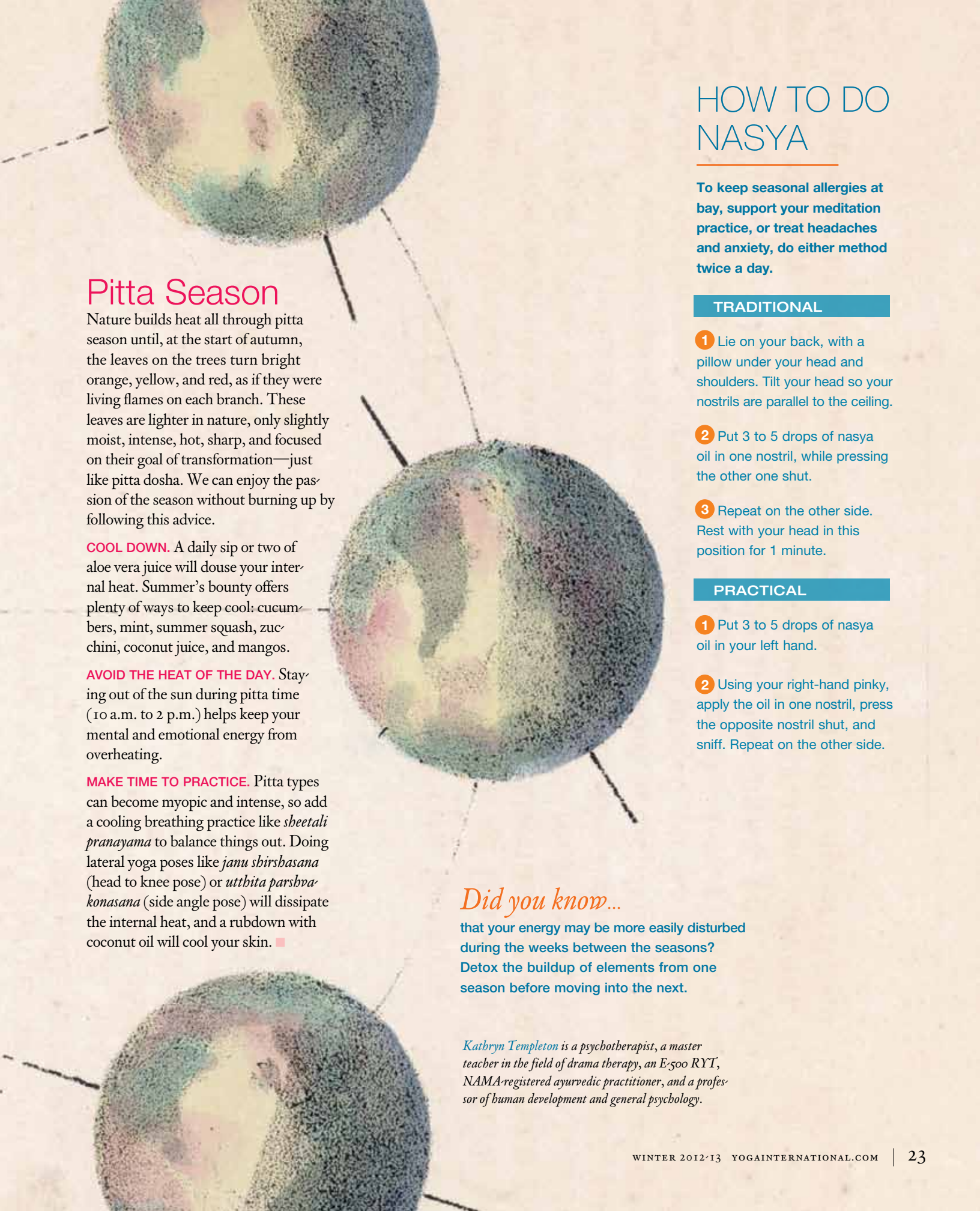
Kapha Season

Kapha season extends from frigid winter days, when the ground freezes solid, to mud-luscious early spring, when the snow melts, the sap rises, and the first tentative shoots break through the ground. These conditions disturb kapha dosha's heavy, dense, wet, gooey, stable, cool qualities. To pacify kapha during the early part of this season:

SWITCH UP YOUR DIET. Turn to foods that are lighter, drier, pungent, and warming. As soon as they're available, eat the first bounty of the season—sprouts, berries, dandelion and other spring greens—which naturally support this time of cleansing. And stick to three meals a day to avoid overindulging.

GET MOVING. Do things that get you up and out of the house—early. Get up before kapha time (6 a.m. to 10 a.m.), and get in some exercise—bike riding, walking, or other light aerobic activity—before 10 a.m. This schedule will help you fend off seasonal weight gain.

COMMIT TO A ROUTINE. Daily use of your tongue scraper, neti pot, and *nasya* oil will help with seasonal allergies and keep kapha from building.



HOW TO DO NASYA

To keep seasonal allergies at bay, support your meditation practice, or treat headaches and anxiety, do either method twice a day.

TRADITIONAL

- 1 Lie on your back, with a pillow under your head and shoulders. Tilt your head so your nostrils are parallel to the ceiling.
- 2 Put 3 to 5 drops of nasya oil in one nostril, while pressing the other one shut.
- 3 Repeat on the other side. Rest with your head in this position for 1 minute.

PRACTICAL

- 1 Put 3 to 5 drops of nasya oil in your left hand.
- 2 Using your right-hand pinky, apply the oil in one nostril, press the opposite nostril shut, and sniff. Repeat on the other side.

Pitta Season

Nature builds heat all through pitta season until, at the start of autumn, the leaves on the trees turn bright orange, yellow, and red, as if they were living flames on each branch. These leaves are lighter in nature, only slightly moist, intense, hot, sharp, and focused on their goal of transformation—just like pitta dosha. We can enjoy the passion of the season without burning up by following this advice.

COOL DOWN. A daily sip or two of aloe vera juice will douse your internal heat. Summer's bounty offers plenty of ways to keep cool: cucumbers, mint, summer squash, zucchini, coconut juice, and mangos.

AVOID THE HEAT OF THE DAY. Staying out of the sun during pitta time (10 a.m. to 2 p.m.) helps keep your mental and emotional energy from overheating.

MAKE TIME TO PRACTICE. Pitta types can become myopic and intense, so add a cooling breathing practice like *sheetali pranayama* to balance things out. Doing lateral yoga poses like *janu shirshasana* (head to knee pose) or *utthita parshvakonasana* (side angle pose) will dissipate the internal heat, and a rubdown with coconut oil will cool your skin. ■

Did you know...

that your energy may be more easily disturbed during the weeks between the seasons? Detox the buildup of elements from one season before moving into the next.

Kathryn Templeton is a psychotherapist, a master teacher in the field of drama therapy, an E-500 RYT, NAMA-registered ayurvedic practitioner, and a professor of human development and general psychology.