

Yoga Teacher Class Handouts Kit

Over 201 Yoga Class Handouts



- Asana Handouts
- Asana Sequence Handouts
- Chair Yoga Handouts
- Family Yoga Handouts
- Mantra Handouts
- Meditation Handouts
- Mudra Handouts
- Partner Yoga Handouts
- Yoga Philosophy Handouts
- Pranayama Handouts
- And Many More!

Over 201 yoga class handouts in microsoft word so you can create a memorable lesson for your students in under 15 minutes.

Created by George Watts - BWY yoga teacher

This is a freebie taster from the Yoga Teacher Class Handouts Kit

Below is a yoga class handout series from the *Yoga Teacher Class Handouts Kit* which is a free bonus within the *Yoga Teacher Lesson Plan Kit* available at: <http://GeorgeWatts.org/yogateacherstore>.

You can use the handouts as a...

- Teaching aid for your classes
- Handouts for your classes
- Template for your own handout

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8 Limbs of Yoga

The 8 limbs of yoga are a series of disciplines, written in *The Yoga Sutra of Patanjali in 200 AD*, that purifies the body and mind, leading the yoga student to enlightenment.

Yama ♦ Moral observances for interactions with others. Teaches non-violence, truthfulness, non-stealing, celibacy and non-covetousness.

Niyama ♦ Rules that are prescribed for personal observance: internal and external purity, contentment, austerity study of religious books, repetitions of Mantras and self-surrender to God.

Asana ♦ The practice of asana, which means "staying" in Sanskrit, calms the mind and moves us into the inner essence of being.

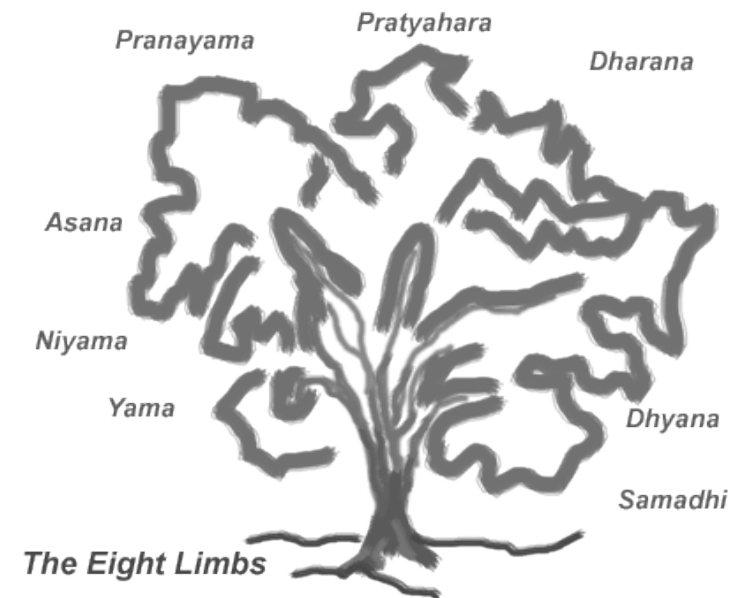
Pranayama ♦ Pranayama is the measuring, control, and directing of the breath.

Pratyahara ♦ Withdrawal of senses from attachment to external objects.

Dharana ♦ Immovable concentration of the mind. Hold concentration or focus in one direction. Mind needs to be stilled in order to achieve this state of complete absorption.

Dhyana ♦ Focuses on meditation. When mind is focused on an object, the mind is changed into the shape of the object.

Samadhi ♦ Samadhi means to bring together. In this state, the body and senses are at rest, but the faculty of mind and reason are alert. You need to control the feelings of Avidya (ignorance), Asmita (egoism), Raga-Dvesha (likes and dislikes), Abhinivesha (clinging to mundane life).



1st Limb Of Yoga | The Yamas | Universal Morality



The yamas are broken down into five "wise characteristics." They tell us that our fundamental nature is compassionate, generous, honest and peaceful."

1. Ahimsa | Compassion for all living things: Ahimsa means "not to injure or show cruelty" to any creature or any person in any way. It means kindness, friendliness, and thoughtful consideration of other people and things. Has to do with our responsibilities. In every situation we adopt a considerate attitude and do no harm.

2. Satya | Commitment to Truthfulness: Satya means "to speak the truth," yet it is not always desirable to speak the truth on all occasions, for it could harm someone unnecessarily. Be aware of what we say, how we say it, and in what way it could affect others. If speaking the truth has negative consequences for another, then it may be better to say nothing. Satya shouldn't come into conflict with our efforts to behave with ahimsa. Honest communication/action form the bedrock of any healthy relationship, community, or government. Deliberate deception, exaggerations and mistruths harm others.



3. Asteya | Non-stealing: Steya means "to steal". Asteya is the opposite-to take nothing that does not belong to us. This also means that if we are in a situation where someone entrusts something to us or confides in us, we do not take advantage of him or her. Not taking anything that has not been freely given. This includes fostering a consciousness of how we ask for others' time. Demanding another's attention when not freely given is a form of stealing.



4. Brahmacharya | Sense control: Responsible behaviour with respect to our goal of moving toward the truth. Use sexual energy to regenerate connection to spiritual self.

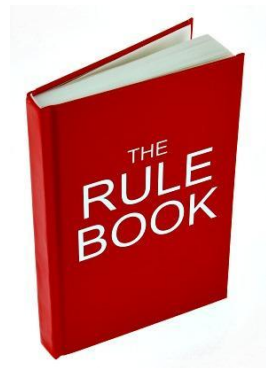


5. Aparigraha | Neutralizing the desire to acquire/hoard wealth: Aparigraha means to "take only what is necessary", and not to take advantage of a situation or act greedy. Only take what we have earned; if we take more, we are exploiting someone else. The hoarding of things implies a lack of faith in yourself to provide for your future. Let go of attachments to things and understand that impermanence and change are the only constants.



2nd Limb Of Yoga

The Niyamas | Personal Observances (rules)



The niyamas refer to the attitude we adopt toward ourselves as we create a code for living soulfully.

- 1. Saucha | Purity:** Saucha = purity & cleanliness. Saucha has both an inner and an outer aspect. Outer cleanliness means keeping ourselves clean. Inner cleanliness has as much to do with the healthy, free functioning of our bodily organs as with the clarity of our mind. Practicing asanas or pranayama are essential means for attending to this inner saucha. Asanas tones the entire body and removes toxins while pranayama cleanses our lungs, oxygenates our blood and purifies our nerves. More important than the physical cleansing of the body is the cleansing of the mind of its disturbing emotions like hatred, passion, anger, lust, greed, delusion and pride."
- 2. Santosa | Contentment:** Santosa = modesty and the feeling of being content with what we have. To be at peace within and content with one's lifestyle finding contentment even while experiencing life's difficulties for life becomes a process of growth through all kinds of circumstances. We accept that there is a purpose for everything (yoga calls it karma) and we cultivate contentment *'to accept what happens'*. It means being happy with what we have.
- 3. Tapas | Disciplined Use Of Our Energy:** Tapas = activity of keeping the body fit or to confront and handle the inner urges without outer show. Literally it means to heat the body and, by so doing, to cleanse it. Behind the notion of tapas lies the idea we can direct our energy to enthusiastically engage life and achieve our ultimate goal of creating union with the Divine. Tapas helps us burn up all the desires that stand in our way of this goal. Another form of tapas is paying attention to what we eat. Attention to body posture, attention to eating habits, attention to breathing patterns - these are all tapas.
- 4. Svadhyaya | Self study:** Sva = "self" Adhyaya = "inquiry" or "examination". Any activity that cultivates self-reflective consciousness can be considered svadhyaya. It means to intentionally find self-awareness in all our activities and efforts, even to the point of welcoming and accepting our limitations. It teaches us to burn out self-destructive tendencies.
- 5. Isvarapranidhana | Celebration of the Spiritual:** Isvarapranidhana = "to lay all your actions at the feet of the Creator." It is the recognition that the spiritual suffuses everything and through our attention and care we can attune ourselves with our role as part of the Creator.

3rd Limb Of Yoga | The Asanas | Body Postures

Asana is the practice of physical postures

The practice of moving the body into postures has **widespread benefits** such as improved health, strength, balance and flexibility. On a deeper level the practice of asana, which means "staying" or "abiding" in Sanskrit, is used as a tool to calm the mind and move into the inner essence of being. The challenge of poses offers the practitioner the opportunity to explore and control all aspects of their emotions, concentration, intent, faith, and unity between the physical and the ethereal body. Using asanas to challenge and open the physical body acts as a binding agent to bring you in harmony with all the unseen elements of your being. Asana becomes a way of exploring our mental attitudes and strengthening our will as we learn to release and move into the state of grace that comes from creating **balance between our material world and spiritual experience**.

As you practice asana it fosters a **quieting of the mind**, thus it becomes both a preparation for meditation and a meditation sufficient in and of itself. Releasing to the flow and inner strength that you develop brings about a profound grounding spirituality in the body. The physicality of the yoga postures becomes a vehicle to **expand the consciousness** that pervades our every aspect of our body. The key to fostering this expansion of awareness and consciousness begins with the control of breath, the fourth limb – Pranayama. Patanjali suggests that the asana and the pranayama practices will bring about the desired state of health; the control of breath and bodily posture will harmonize the flow of energy in the body creating a fertile field for the evolution of the spirit. This down-to-earth, flesh-and-bones practice is simply one of the most **direct and expedient ways to meet yourself**. This limb of yoga practice reattaches us to our body. In reattaching ourselves to our bodies we reattach ourselves to the responsibility of living a life guided by the undeniable wisdom of our body. The yogi does not look heaven-ward to find fulfillment for he knows that it is within.



4th Limb Of Yoga | Pranayama | Breath Control

Pranayama is the measuring, control, and directing of the breath.



Pranayama controls the energy (prana) within your body, in order to restore and maintain health and to **promote evolution**. When the in-flowing breath is neutralized or joined with the out-flowing breath, then perfect relaxation and balance of body activities are realized. In yoga, we are concerned with balancing the flows of vital forces, then directing them inward to the chakra system and upward to the crown chakra.

Pranayama (breathing technique) goes hand in hand with the asana practice.

In the Yoga Sutra, the practices of pranayama and asana are considered to be the **highest form of purification and self discipline for the mind and the body**. The practices produce the actual physical sensation of heat, called tapas, or the inner fire of purification. It is taught that this heat is part of the process of purifying the nadis, or subtle nerve channels of the body. This allows a more healthful state to be experienced and allows the mind to become more calm.

As the yogi follows the proper rhythmic patterns of slow deep breathing the patterns...

- strengthen the respiratory system
- soothe the nervous system
- reduce craving

As desires and cravings diminish, the **mind is set free** and becomes a vehicle for concentration.

5th Limb Of Yoga | Pratyahara | Control Of The Senses

Ahara = nourishment

Pratyahara = to withdraw oneself from that which nourishes the senses

Pratyahara implies withdrawal of the senses from attachment to external objects. It can then be seen as the **practice of non-attachment** to sensorial distractions as we constantly return to the path of self realization and achievement of internal peace. It means our senses stop living off the things that stimulate; the senses no longer depend on these stimulants and are not fed by them any more.

In pratyahara practice we **sever this link between mind and senses**, and the senses withdraw. When the senses are no longer tied to external sources, the result is restraint (pratyahara). Now that the vital forces are flowing back to the Source within, one can concentrate without being distracted by externals or the temptation to cognize externals.

Pratyahara occurs automatically when we meditate because we are so absorbed in the object of meditation. Precisely because the mind is so focused, the senses follow it; it is not happening the other way around. No longer functioning in their usual manner, the senses become extraordinarily sharp. **Under normal circumstances the senses become our masters rather than being our servants.** The senses entice us to develop cravings for all sorts of things. In pratyahara the opposite occurs: when we have to eat we eat, but not because we have a craving for food. In pratyahara we put the senses in their proper place, but not cut them out of our lives entirely.

Much of our emotional imbalance are our own creation. A person who is influenced by outside events and sensations can never achieve the inner peace. This is because he or she will waste much mental and physical energy in trying to suppress unwanted sensations and to heighten other sensations. This will eventually result in a physical or mental imbalance, and will, in most instances, result in illness.



6th Limb Of Yoga | Dharana | Concentration

Dharana = Immovable concentration of the mind

The essential idea is to hold the concentration or focus of attention in one direction.

When the body has been tempered by asanas

When the mind has been refined by the fire of pranayama

When the senses have been brought under control by pratyahara

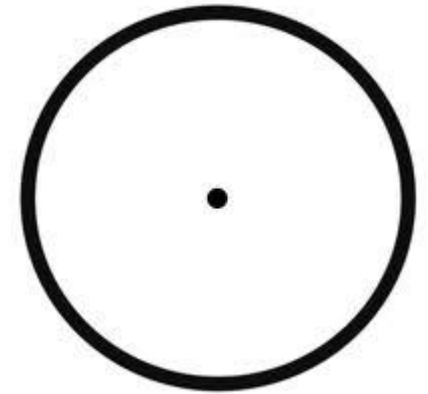
...the sadhaka (seeker) reaches the sixth stage called dharana.

Here he is concentrated wholly on a **single point or on a task in which he is completely engrossed**. The mind has to be stilled in order to achieve this state of complete absorption."

In dharana we create the conditions for the mind to focus its attention in one direction instead of going out in many different directions. Deep contemplation and reflection can create the right conditions, and the focus on this one point that we have chosen becomes more intense. We encourage one particular activity of the mind and, the more intense it becomes, the more the other activities of the mind fall away.

The objective in dharana is to steady the mind by focusing its attention upon some stable entity. The particular object selected has nothing to do with the general purpose, which is to **stop the mind from wandering** through memories, dreams, or reflective thought-by deliberately holding it single-mindedly upon some apparently static object.

When the mind has become purified by yoga practices, it becomes able to focus efficiently on one subject or point of experience. Now we can unleash the great potential for inner healing.



7th Limb Of Yoga | Dhyana | Meditation

Dhyana = Meditation on the Divine

Dhyana means profound meditation. It is perfect contemplation. It involves concentration upon a point of focus with the ***intention of knowing the truth about it.***

The concept holds that when one focuses their mind in concentration on an object the mind is transformed into the shape of the object. Hence, when one focuses on the divine they become more reflective of it and they know their true nature.

During dhyana, the consciousness is further unified by combining clear insights into distinctions between objects and between the subtle layers of perception. We learn to differentiate between the mind of the perceiver, the means of perception, and the objects perceived, between words, their meanings, and ideas, and between all the levels of evolution of nature.

As we fine-tune our concentration and become more aware of the nature of reality we perceive that the world is unreal. The only reality is the universal self which is veiled by Maya (the illusory power). As the veils are lifted, the mind becomes clearer. Unhappiness and fear vanishes. This state of freedom, or Moksha, is the goal of Yoga. It can be reached by constant enquiry into the nature of things.

Meditation becomes our ***tool to see things clearly*** and perceive reality beyond the illusions that cloud our mind.



8th Limb Of Yoga | Samadhi | Union With The Divine



The final step in the eight-fold path of Yoga is the attainment of Samadhi

Samadhi = To bring together

Samadhi means "to bring together". In the state of samadhi the body and senses are at rest, as if asleep, yet the faculty of mind and reason are alert, as if awake; one goes beyond consciousness. During samadhi, we realize what it is to be an identity without differences, and how a liberated soul can enjoy pure awareness of this pure identity. The conscious mind drops back into that unconscious oblivion from which it first emerged.

Thus, samadhi refers to union or true Yoga. There is an **ending to the separation** that is created by the "I" and "mine" of our illusory perceptions of reality. The mind does not distinguish between self and non-self, or between the object contemplated and the process of contemplation. The mind and the intellect have stopped and there is only the experience of consciousness, truth and unutterable joy.

The achievement of samadhi is a challenging task. For this reason the Yoga Sutra suggests the practice of asanas and pranayama as preparation for dharana, because these influence mental activities and create space in the crowded schedule of the mind. Once dharana has occurred, dhyana and samadhi can follow.

These eight steps of yoga indicate a **logical pathway that leads to the attainment** of physical, ethical, emotional, and psycho-spiritual health. Yoga does not seek to change the individual; rather, it allows the natural state of total health and integration in each of us to become a reality.