



Yasodhara Ashram

YOGA RETREAT & STUDY CENTRE

HATHA TEACHER CERTIFICATION SUPPLEMENTARY MATERIALS

There is no teaching without learning and there is no learning without teaching. After doing the Yoga Development Course, you soon have something to give; you are ready to offer what you know. You learn something and then you teach it; you teach from your own experience. And the more you learn the more you teach and the more responsibilities you have.

Swami Radhananda, from *Teaching & Learning: A Teacher's Resource*

YASODHARA YOGA HATHA TEACHER CERTIFICATION

In this twelve day course you will learn how to teach classical asanas and integrate spiritual practices into the classroom. The approach is experiential – learning through teaching in small groups. You are encouraged to teach from a sense of self-acceptance – listening to your own body and offering from your own experience.

Emphasis is on:

- Clarity and simplicity in instructions and demonstrations
- Positive use of speech
- Inclusion of mantra and the Divine Light Invocation
- Empowering students to accept and listen to their bodies
- Creating a non-competitive and compassionate atmosphere
- Conveying a sense of the deeper levels of yoga
- Working with the whole person

Course requirements include:

- Creating your own teacher guide/manual from your learning as you go
- Applied study of the physical and symbolic aspects of asana
- Completing two one-hour supervised teaching sessions with feedback from colleagues and instructors
- Developing a series of six lesson plans
- In-depth research of anatomy followed by a presentation of your chosen area
- A post-course practicum of teaching six classes at the Ashram or in your community and a summary of your learning

After certification, we encourage you to offer classes in the spirit of selfless service. Successful completion of this course is a prerequisite for the Hidden Language Hatha Yoga Certification.

ASANAS PRACTICED IN YASODHARA YOGA

Poses used for reflection in Hidden Language are in **bold**.

Structures

- **Mountain (*tadasana*)**
- **Headstand (*salamba shirsasana*)**
- **Shoulderstand (*salamba sarvangasana*)**
- **Sitting Forward Bend (*paschimottanasana*)**
- **Spinal Twist (*ardha matsyendrasana*)**
- **Triangle (*uttita trikonasana*)**
- **Revolved Triangle (*pavarita trikonasa*)**
- **Little Bridge (*setu bhanda sarvangasana*)**
- Boat (*navasana*)
- Cobbler-bound angle (*baddha konasana*) - sitting, lying
- Staff (*chaturanga dandasana*)
- Chair (*utkatasana*)
- Standing Forward Bend (*uttanasana*)
- Standing Wide-Legged Forward Bend (*prasarita padottananasana*)
- Leg Lifts (*suptapadangusthasana*)
- Sitting Side Angle Stretch (*parivritta janu sirsasana*)
- Single-leg Sitting Forward Bend - head to knee pose (*janu sirsasana*)
- Wide-leg Angled Seated Bend (*upavistha konasana*)
- Extended Side Angle pose (*utthita parsvakonasana*)

Plants

- **Tree (*vrkshasana*)**
- **Lotus (*padmasana*)**

Fish, Reptiles & Insects

- **Fish (*matsyasana*)**
- **Cobra (*bhujangasana*)**
- **Tortoise (*kurmasana*)**
- **Scorpion (*vrishchikasana*)**
- **Locust (*salabhasana*)**

Animals

- Cow (*gomukhasana*)
- Lion (*simhasana*)
- Downward Facing Dog (*adhomukhasvanasana*)
- Upward Facing Dog (*urdhvamukhasvanasana*)

Tools

- Plough (*halasana*)
- Bow (*dhanurasana*)

Birds

- Eagle (*garudasana*)
- Crane (*bakasana*)
- Cock (*kukkutasana*)
- Swan (*hamsasana*)
- Peacock & Peacock Feather (*mayurasana & pinchamayurasana*)

Shavasana

- Corpse (*shavasana*)

Other Poses

- Child's pose (*balasana*)
- Warrior I, II, III (*virabhadrasana*)
- Dancer (*natarajasana*)
- Namaste to the past (*parsvottanansana*)
- Sun Salutations (*surya namaskar*)
- Rishikesh Series

ADDITIONAL EXERCISES & WARM-UPS

Lying Down

- Alexander Shoulder Stretch
- Reclining twists
- Knees to chest
- Windmills
- Window
- Pelvic tucks & tilts
- Yogic sit-ups
- Full body stretches
- Crescent stretch
- Prone Dancer
- Legs up wall: various stretches
- Rock n rolls (spinal rocks)
- Hamstring stretch (ILA p. 127)
- “Airplane” - on stomach- bring hands to buttocks; arms to side; arms to front

Seated

- Simple cross-legged twist
- Rock the Baby
- Side stretches
- Neck stretches & rolls
- Eagle arms
- Cow arms
- Pigeon (preliminary)

Hands & knees

- Cat stretch
- Hare: kneeling arms behind back, lift up arms, head onto floor
- Swinging dog (forearms, headstand arms)
- Thread the Needle

Standing

- Wall stretches: full body & right angle
- Rejuvenation
- Full body stretches & side stretches
- Quad stretch (dancer preliminary)
- Shoulder rolls & shrugs
- Easy Breath
- Hare: forward bend with hands clasped behind back-lifting up arms
- Squats

YASODHARA YOGA PRACTICES

Divine Light Invocation

Mantra

Breath

- Inhale/exhale 4-4
- Sa-Ham
- Breathing into parts of body (back, face, etc.)
- Breathe in Light

Images

- Use images to help people in pose (e.g. upward spiral in Spinal Twist)
- Image of Light (DLI before pose - see pose in Light)
- Light in spine
- Name of pose - use it to help in the pose (lead-in to HLHY, e.g. Mountain)

Visualization/Focus

- Visualize yourself in the pose
- Focus – e.g. on heart centre in the Triangle pose or Shoulderstand
- Divine Mother helping you (e.g. in sitting forward bend)
- Light around you

Sound/Vibration

- Chant to start class
- Chant in poses – e.g. Twist, Tortoise
- Prepare for poses- e.g. Fish - vibration of mantra, feeling through body, or Lion-prep to roar

Tension/Relaxation

- Work with tension/relaxation as prep for DLI
- Bring in relaxation before, during and after poses
- Remind students to relax, observe where tension is; observe where tension is needed and let go where it isn't

Awareness

- Breath
- Quality of pose
- After doing a pose notice the effect
- Quality you want to bring in (e.g. Divine Mother's love)
- Entering the pose and coming out of it

Other practices

- I am functioning from my centre
- Bring in an intention or quality
- Listen to the body – what is the message? Dialogue between body and mind
- Express gratitude or devotion in the pose
- Make poses and warm-ups different through instructions —speed, focus, quality, etc.
- Use asanas as warm-ups, e.g. Do the Tree or Warrior as a warm-up for Tortoise; work with aspects of the Triangle – hip movements or arm stretches before moving into the Triangle pose

FROM SWAMI RADHA

“In Hatha Yoga you have to teach your students reverence for their own bodies. And that has to extend all the way to reverence for life.”¹

“Put some of that divine spark of consciousness into the class. When and how you do it is your own skill. That comes from your understanding and your wisdom.”²

¹ Swami Sivananda Radha, Hatha Yoga, A Teacher's Manual, p. 8

² Ibid, p. 10

ADVICE FROM SWAMI RADHA

“Teaching Teachers to Teach” (1970)

The question of why one wants to teach is a very important one. Very often people see a certain glamour in this position and in the chance to tell others what to do. What we do not always recognize is the enormous responsibility.

This is at once a two-fold responsibility. First, the teacher must always seek to learn more and more and never stop learning, realizing that students can only be taken as far as the teacher has cared to develop himself or herself. When the process of learning has stopped, nothing new can be learned; it is only repetition from then on. The ultimate aim cannot be to earn money and gain power. The ultimate aim must be to accept the responsibility of developing people toward a higher level.

Who is qualified to teach? Often it is those who are least eager to teach. Or more specifically those who are least eager to seek self-glorification, to assert their own ego or self-will and the hidden desire to dominate others. Those who are qualified have a sincere desire to share and help. This can be seen in the way the teacher applies himself or herself to further studies, learning, and assimilating the material learned, but most importantly how they apply the teachings in daily life.

The motivation of why one wants to teach is really the deciding factor. What are the ideals of a person wishing to teach and what ideals are put into practice? What attempts are made to express these ideals in daily life? When these ideals have been recognized and acknowledged by the person and are put daily into practice, the first requirement for teaching is fulfilled.

The next responsibility is towards those who are being taught. The material we teach undergoes many changes. We often think we know Truth when actually we do not. We must be honest and acknowledge that we approach Truth gradually. The same material can be understood on so many levels, depending on the present development of teacher and student. A teacher must be able to see those many levels of understanding. He or she must also be able to recognize that the student is very valuable learning material. The individual who can learn from the student has enough humility and responsibility to qualify them to teach.

As we all know, we learn most often by trial and error. Therefore, we must also learn to accept ourselves, including our errors, and see ourselves as total human beings, not just as we wish we were. If we only accept the successes in our lives, we create a wrong image of ourselves in our own mind. After seeing ourselves as we really are, good and bad, we should then decide what the ideals are going to be in our daily lives. These ideals have to be firmly

planted in the mind. Perhaps they are qualities such as kindness, understanding, patience, a cheerful attitude, etc. Once we've decided our ideals we need to give careful thought to how to put these ideals into daily practice.

After such a thorough self-examination, it should be easy to put yourself into the shoes of the student from time to time, who then will feel the teacher's compassion and understanding.

Misunderstandings take place when the personality gets in the way. It is usually one personality aspect that is sitting in judgment over the students. This needs careful watching. If you or I were to judge whether Jesus had chosen his disciples properly, we would perhaps conclude that Peter was pretty rough-cut and unreliable, since he denied Jesus three times and then went into hiding. We might find Andrew to be lacking in self-confidence and too timid to become a great apostle of Jesus. How could Jesus decide who, from among the many imperfect human beings, was worthy of carrying the message of his life? To my mind, he accepted the frailties of his disciples along with their sense of responsibility, their right motivation and their strength of commitment. Commitment means being dedicated to the job.

There are many types of yoga, which are interlinked and interrelated. While the approach and the techniques differ, the goal is always the same—the attainment of Cosmic Consciousness. It must be clearly understood by anyone who teaches yoga that Hatha Yoga is not a replacement for gymnastics.

All students should be allowed to develop at their own pace. All ideas of competition should be removed from their minds.

The goal of yoga should be divided into several states of self-development:

1. Control of the body to hold it still—motionless for a given time. Begin with a few minutes, then slowly increase the time.
2. Control of the mind. Learning to focus the attention for a given time on one object. First something familiar (a favourite flower, a candle).
3. Observation of the intrusions of thoughts. Recognizing their content, keeping them out and returning frequently to the concentration on the flower, etc.
4. When teaching asanas, teach them one at a time and slowly, giving the body time to adjust and become flexible. Bring in relaxation.
5. Explain the meaning of the asana on all three levels: physical, mental, spiritual.
6. Have each student follow the smallest movement with keen observation with their minds, thus learning to think into their bodies, into every part of their bodies. It will increase awareness on the physical level.

7. Attach a specific meaning to words used in teaching so the student understands you, particularly in the beginning.
8. Identify the postures by names. It is not necessary to use Sanskrit terms unless the teacher and student are prepared to penetrate the deep meanings of the words, to grasp the spirit of the name and its many implications.
9. Practice patience, and listen to every student. During the quietness of the class, feelings can easily well up from the subconscious of the student. Do not push the student to advancement. Let them take their own time.
10. Listen to what they have to say, even though you may have heard the same or similar questions many, many times. The student who approaches you has a right to your individual attention for help or clarification.
11. Teach the students the art of observation by having them watch you demonstrate the asana. If the student gets into the habit of trying to do it immediately, you will have to repeat this many times because observation and practice cannot take place at the same time under these circumstances. Observation with concentration is part of practicing yoga.
12. No one expects you to be perfect but you are, as a teacher, expected to be an example to some degree. When I say some degree, I mean when the student sees your own struggle and good will, you are setting a good foundation for a meaningful relationship, which is necessary for teaching. Do not keep your failures hidden like a dark secret; rather, show your own human nature. We can give encouragement by frankness and openness, by sharing how and what we do with our shortcomings. (Do not make a display of this, however.) To pretend means that you must play a part, wear a mask. Then you cannot be yourself, nor can you teach your student to be himself or herself.
13. You must accept each student exactly as they are— totally, the good with the bad. You may point out that you do not approve of certain actions, but you cannot allow yourself to condemn the individual. If you cannot refrain from judgment, give up teaching. You will do more damage than good. Remember always that you, too, want to be accepted.

SUPPORT FOR TEACHERS

Getting Started

- Teach where your heart leads. Where is your passion? Where do you see a need that you can help fulfill? How can you offer selfless service and the Light in a way that is meaningful for you and helpful for the world? Opportunities may arise from doing karma yoga in your community.
- You can always start by offering classes to family or friends. Small is good!
- Setting fees? See what other centres charge. Consider a sliding scale for students, elders and unwaged.
- How would you describe the classes you are offering? Check yasodhara.org and yasodharayoga.org for ideas.
- Teach by living the teachings. Take the teachings with you wherever you go.

Giving Back - “Selfless service will make you Divine!”

Our principle in teaching is Karma Yoga, selfless service. If you charge for your classes, you are encouraged to give back by donating at least a portion of your class income to one of the affiliated organizations listed below (ADHP or YYEN) so your teaching supports the ongoing work. Please forward donations to the addresses included on page 13 of this document.

Communication Pathways

Connecting with Yasodhara Yoga Teachers

The online Teacher Resources page is a support for Yasodhara-trained teachers around the world. Discover interesting topics and helpful resources including reference materials, handouts, teaching themes, videos, tips for marketing classes and workshops, visual brand guides, etc. I(videos, audio, teaching plans, reference material, liability waiver, etc.) Log-in by visiting Teacher Resources yasodharayoga.org/teacher-resources (password radha108).

RadhaWeb is a communications tool for Yasodhara Yoga teachers to keep in touch, share and receive information. After you complete your certification, you will be added to the email list. If you have any questions about how to access RadhaWeb, contact communications@yasodhara.org.

Connecting with Your Community and Students

Yasodhara Yoga Teachers & Centres website (yasodharayoga.org) is a worldwide network of Yasodhara Yoga Teachers.

You become a certified Yasodhara Yoga Teacher once you have completed the post-course practicum of teaching six classes at the Ashram or in your community, and you have submitted a summary of your learning. When you begin to teach in your community, you can be included in the certified teacher listing on yasodharayoga.org. If you wish, you can be given your own page on yasodharayoga.org – to post your own biography, class details and special information to promote your offerings. Become part of our worldwide network of teachers and centres offering Yasodhara Yoga.

To be added to the Certified Teacher listing on yasodharayoga.org, please contact communications@yasodhara.org.

Offering Classes and Workshops

Your Ashram teachers are here to support you. If you are a newly certified teacher, please check back with your certification instructors as you prepare to offer classes or consider offering a workshop. See contact information listed below.

Yasodhara Teacher Service Program

Yasodhara-certified teachers are a valued part of our extended community. The [Yasodhara Teacher Service Program](#) is an opportunity for our teachers to return to the Ashram in a way that fits your needs.

At some future point, you may choose to customize an Ashram stay with time for teaching, reflection, personal practice or Karma Yoga. Email Swami Samayananda (samayananda@yasodhara.org) and request an application form.

Contact Information

Yasodhara Ashram

Box 9

Kootenay Bay, BC

V0B 1X0

info@yasodhara.org

Yasodhara Ashram teachers from your certification course

Swami Matananda matananda@yasodhara.org

Swami Sukhananda sukhananda@yasodhara.org

Organizations Overseeing Teaching Outside Canada

US

Association for the Development of Human Potential (ADHP)

Swami Yasodananda, president

yasodananda@yasodhara.org

406 S. Coeur d'Alene St. Suite C

Spokane, WA 99204

(509) 838-3575

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Europe

Yasodhara Yoga European Network (YYEN)

Jane Aldiss

janecatherinejames@gmail.com

yasodharayoga.org/europe/

ADDENDUM: Sanskrit Translation of Asana Names

Asana means “pose.”

Structures

tadasana (mountain)

tad - mountain

salamba shirsasana (headstand)

salamba - with support

shirsha - head

salamba sarvangasana (shoulderstand)

salamba - with support

sarva - all or whole

anga - limb, body

whole body being supported

setu bandha sarvangasana (little bridge)

setu - bridge

setu bandha - formation or construction of a bridge

sarvangasana - whole body

utthita trikonasana (extended triangle)

utthita - extended, stretched

tri - three

kona - angle

parivritta trikonasa (revolved triangle)

parivritta - revolved, turned round or back

paschimottanasana (sitting forward bend; intense stretch to the west)

paschima - “the west” (implies the back of the whole body from head to heels)

ardha matsyendrasana (spinal twist)

ardha - half

matsyendra - a founder of Hatha Yoga (see *Hatha Yoga Pradapika*)

Matsyendra - Lord of the Fishes

Story from *Light on Yoga*, B.K.S. Iyengar – “Lord Siva went to a lonely island and explained to his consort Parvati the mysteries of Yoga. A fish near the shore heard everything with concentration and remained motionless while listening. Siva, realizing that the fish had learnt Yoga, sprinkled water upon it and immediately the fish gained divine form and became Matsyendra (Lord of the Fishes), and thereafter spread the knowledge of Yoga.”

navasana (boat)

nava - boat

baddhakonasana (cobbler)

baddha - bound, restrained, firm

kona - angle

(sometimes called the “cobbler” because it is the position in which Indian cobblers sit)

dandasana (staff)

danda - staff

chaturanga dandana (plank)

chatur - four

anga - limbs

danda - staff

uttanasana- (standing forward bend)

ut – intense

tan – to extend, stretch

utthita parsvakonasana (extended side angle)

utthita - extended

parsva - side, flank, lateral

kona - angle

janu sirsasana (single leg sitting forward bend)

janu - knee

shirsha - head

parivritta janu sirsanasana (revolved sitting forward bend)

parivritta - revolved

janu - knee

shirsha - head

upavistha konasana (wide-leg sitting forward bend)

upavistha - seated

kona - angle

supta padangusthasana (single leg lifts)

supta- lying down

pada- foot

angustha- big toe

Plants

vrikshasana (tree)

vriksha - tree

padmasana (lotus)

padma – lotus

Fish, Reptiles & Insects

matsyasana (fish)

matsya - fish

bhujangasana (cobra)

bhujanga - cobra

kurmasana (tortoise)

kurma - tortoise

vrischikasana (scorpion)

vrischika – scorpion

salabhasana (locust)

salabha - locust

Animals

gomukhasana (cow face)

go - cow

mukha- face

simhasana (lion)

simha – lion

adbomukhasvanasana (downward facing dog)

adho - downward

mukha - face

svana - dog

urdhvamukhasvanansa (upward facing dog)

urdhva - upward

mukha - face

svana - dog

ustrasana (camel)

ustra - camel

Tools

Halasana (plough)

bala - plough

dbanurasana (bow)

dhanu - bow

Birds

kukkutasana (cock)

kukkuta - cock

mayurasana (peacock)

mayura - peacock

pincha mayurasana

mayura - peacock

pincha - feather

garudasana (eagle)

garuda - mythical creature; part eagle, part human

bakasana (crane)

baka - crane

hamsasana (swan)

hamsa - swan

Shavasana

shavasana (corpse)

shava - corpse

Other Poses

balasana (child's pose)

bala - child

virabhadrasana (warrior)

virabhadra - powerful hero created by Siva from his matted hair

surya namaskar (sun salutation)

surya - sun

namaskar - bowing down before

parsvottanasana (namaste to the past)

parsva - side, flank, lateral

uttana - intense stretch

virasana (hero)

vira - hero

ardha chandrasana (half-moon)

ardha - half

chandra - moon