Educating Yoga Teachers for Work in Healthcare and Allied Healthcare Settings

Syllabus and Training Manual for the YogaX 200-Hour Yoga Teacher Training Program

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

Lead Teachers:

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This YogaX Training Manual was prepared by Christiane Brems, PhD, ABPP, ERYT500, C-IAYT, for the 200-hour Yoga Teacher Training registered by Yoga Alliance to *YogaX*, a Special Initiative in the Department of Psychiatry and Behavioral Sciences in the School of Medicine at Stanford University.

Our commitment and vision:

*YogaX*

Bringing Yoga into Healthcare
One Teacher at a Time

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Educating Yoga Teachers for Work in Healthcare and Allied Healthcare Settings – A 200-Hour Yoga Teacher Training Program

FRONT MATTER

- Preamble
- Table of Contents
- Introduction of the Manual
- Navigation of the Manual
YogaX Training Manual
200-Hour YogaX Teacher Training Pragmatics

Space for Trainee Personal Notes
Educating Yoga Teachers for Work in Healthcare and Allied Healthcare Settings – A 200-Hour Yoga Teacher Training Program

YogaX 200-Hour Teacher Training Manual

Preamble

Yoga X, in delivering a 200-hour Yoga Teacher Training Program (YTTP) in the Department of Psychiatry and Behavioral Sciences within Stanford University’s School of Medicine, is committed to the integration of science and spirituality in service of individual and communal health. The YogaX Team of Yoga Teacher Trainers (YTTs) inspires, supports, and implements scientifically informed yoga to promote the objective and subjective wellbeing of individuals and communities. YogaX teachers use qualitative and quantitative inquiry to assess YogaX’s innovative training methods to ensure continuous training and intervention improvement. The YogaX Team’s vision is to provide services that invite participants (yoga teachers, yoga students, and communities) to question, learn, grow, and contribute to personal, relational, and societal health and wellbeing. YogaX’s approach to yoga training and services is a science of transformation.

YogaX curriculum and pedagogy are grounded in modern neuroscience and psychology research, supported by a clear set of values based in yoga psychology reflected in all program components, including training curricula, service development, and ongoing program evaluation. These underlying values are:

- **Integration and Holism**: YogaX is committed to understanding, honoring, and working toward the integration of the psychological, biological, social, and cultural backdrops and contexts of all individuals serving in or being served through the program in all types of healthcare systems.
- **Growth**: YogaX is committed to facilitating personal and communal growth for the purpose of transcending non-optimal ways of personal and institutional responding, behaving, relating, and creating.
- **Community**: YogaX is committed to creating connection at the intrapsychic, individual, relational, and community level, acknowledging and honoring human and systemic interdependence and interbeing.
- **Service**: YogaX is committed to skillful action toward a greater good, rooted in our belief that we and the systems in which we work must act on behalf of others and in service of a greater purpose.
- **Equity, Accessibility, and Inclusion**: YogaX is committed to be inviting for everyone through skillful action, ongoing work on self-awareness, cultural consultation, cultural humility, and the embracing of diversity.
- **Inspiration**: YogaX is committed to inspire through honoring a wisdom tradition rooted in ancient yoga psychology and modern neuroscience, as well as through lifelong learning.
YogaX Training Manual
200-Hour YogaX Teacher Training Pragmatics

Space for Trainee Personal Notes
# YogaX 200-Hour Teacher Training Manual

## Table of Contents

### FRONT MATTER

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preamble</td>
<td>3</td>
</tr>
<tr>
<td>Table of Contents</td>
<td>5</td>
</tr>
<tr>
<td>Introduction to the Manual</td>
<td>7</td>
</tr>
<tr>
<td>Navigation of the Manual</td>
<td>8</td>
</tr>
</tbody>
</table>

### PART 1: YogaX TRAINING PRAGMATICS

#### SECTION ONE: Training Syllabus

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basic Information about Training Logistics</td>
<td>13</td>
</tr>
<tr>
<td>Information about Who We Are</td>
<td>14</td>
</tr>
<tr>
<td>Training Description</td>
<td>16</td>
</tr>
<tr>
<td>Training Preparation</td>
<td>17</td>
</tr>
<tr>
<td>Training Experiences</td>
<td>18</td>
</tr>
<tr>
<td>Evaluation, Attendance, and Participation Requirements</td>
<td>20</td>
</tr>
<tr>
<td>Required and Recommended Readings</td>
<td>27</td>
</tr>
</tbody>
</table>

#### SECTION TWO: Training Schedule

<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>First 100-Hour Term</td>
<td>33</td>
</tr>
<tr>
<td>Second 100-Hour Term</td>
<td>35</td>
</tr>
<tr>
<td>Schedule for Teaching Assignments</td>
<td>37</td>
</tr>
</tbody>
</table>

#### SECTION THREE: Homework Assignments and Worksheets

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reflection Papers: Exploring and Integrating Content and Meaning</td>
<td>41</td>
</tr>
<tr>
<td>Homework: Guidance Toward Becoming a Lead Teacher</td>
<td>53</td>
</tr>
</tbody>
</table>

#### SECTION FOUR: Handouts

<table>
<thead>
<tr>
<th>Handout</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Informed Consent</td>
<td>67</td>
</tr>
<tr>
<td>Guide to Observing and Assessing Yoga Professionals</td>
<td>69</td>
</tr>
<tr>
<td>Sample Observation Papers</td>
<td>71</td>
</tr>
<tr>
<td>Yoga Alliance Code of Conduct</td>
<td>77</td>
</tr>
<tr>
<td>Yoga Alliance Scope of Practice</td>
<td>87</td>
</tr>
<tr>
<td>NICABM Brain Info-Graphics</td>
<td>95</td>
</tr>
<tr>
<td>NICABM Memory Systems Info-Graphics</td>
<td>98</td>
</tr>
</tbody>
</table>
SECTION FIVE: YogaX Policy and Procedures Manual

Anti-Harassment Policies.................................................................101
Admission and Attendance Policies................................................107
Tuition and Refund Policies ..........................................................110
Code of Conduct...........................................................................113
Grievance Policies ........................................................................121
Anti-Retaliation Policies...............................................................124

Additional Pages for Notes ............................................................ provided throughout
PART 2: TRAINING CONTENT MANUAL
by Christiane Brems, PhD, ABPP, ERYT500, C-IAYT

TEACHER TRAINING EDUCATIONAL CATEGORY

Yoga Humanities
Anatomy and Physiology
Professional Essentials: Teaching Methodology and Professional Development
Professional Essentials: Practicum Experiences
Techniques, Training, and Practice: Asana
Techniques, Training, and Practice: Pranayama
Techniques, Training, and Practice: Interior Practices

HANDOUTS, GRAPHICS, AND ILLUSTRATIONS

Eight Limbs of Yoga Briefly Defined
Biopsychosociocultural context
Integrated Holistic Yoga -- Kosha Model
Gunas as Fundamental Human Ways of Embodying Nature
Interactions of the Kleshas and Vrittis
Principles of Trauma-Informed Yoga
Pathways of Sensory Processing Engaged in Integrated Yoga
Guide to Observing Yoga Professionals for Referral
Reading Professional Literature to Have Research Inform Practice
Asana Analysis and Experience – Posture by Posture


Sessions 1 to 10
Article
YogaX Training Manual
200-Hour YogaX Teacher Training Pragmatics

Space for Trainee Personal Notes
YogaX 200-Hour Teacher Training Manual

Introduction to the Manual

The YogaX 200-Hour Yoga Teacher Training Manual provides teacher trainees with information about the process, procedures, and content involved in obtaining a 200-hour yoga teacher training credential from YogaX. It provides a clear guidance for teacher trainees that can help trainees predict the depth, breadth, and time investment necessary to succeed in the teacher training program.

Part One of the Training Manual provides a clear structure for the pragmatics of the training, including requirements, readings, time lines, learning objectives, and outcomes assessment in the 200-hour yoga teacher training. Part Two is dedicated to overviewing the contents to be covered, following the Yoga Alliance Educational Categories. By capturing all of this information in one resource, the training manual ensures consistency in the presentation of the training program across time and cohorts.

*Pay attention not only to the cultivation of knowledge but to the cultivation of qualities of the heart, so that at the end of your education, not only will you be knowledgeable, but you will also be a warmhearted and compassionate person.*

*The Dalai Lama, Live in a Better Way, 1999, p. 136*
YogaX 200-Hour Teacher Training Manual
Navigation of the Manual

The manual is intended to accompany teacher trainees as they progress through the YogaX 200-hour teacher training program. Trainees are encouraged to bring the manual to all training sessions and to use it as a frequent reference for content, scheduling, requirements, homework, and outcomes measurement. Navigation is made easy by the structure of the manual – with distinct sections being clearly delineated (and tabbed in the paper-version of the manual that is provided at the in-person retreats).

Broadly speaking the manual includes the following contents, organized to provide easy navigation through relevant contents and procedures:

**Part 1: Training Pragmatics**

- Syllabus, such as:
  - Basic information about training logistics
  - Information about who we are
  - Training description
  - Training Experiences
  - Overview of evaluation, attendance, and participation requirements
  - Required and recommended readings
  - Consent
  - Class observation material
- Daily schedule for each training day that provides:
  - Times and dates
  - Content coverage
  - Types of activities
  - Hours by educational category
- Homework assignments and worksheets
- Codes of Conduct and Policies and Procedures

**Part 2: Training Content**

- Details about each educational category
  - Yoga Humanities
  - Anatomy and Physiology
  - Professional Essentials: Teaching Methodology and Professional Development
  - Professional Essentials: Practicum Experiences
  - Techniques, Training, and Practice: Asana
  - Techniques, Training, and Practice: Pranayama and the Subtle Body
  - Techniques, Training, and Practice: Interior Practices (Meditation)
- Handouts
- Experiential practice session outlines (Brems, 2015 Protocol)
Educating Yoga Teachers
for Work in Healthcare and Allied Healthcare Settings –
A 200-Hour Yoga Teacher Training Program

SECTION ONE: 200-Hour Teacher Training Pragmatics

- Basic Information About Training Logistics
- Information about Who We Are
- Training Description
- Training Experiences
- Overview of Evaluation, Attendance, and Participation Requirements
- Required and Recommended Readings
- Informed Consent
- Guide for Class Observations
- Sample Class Observation Papers

Land Acknowledgement

YogaX’s home base in the School Medicine Department of Psychiatry and Behavioral at Stanford University sits on the territory of the Ramaytush Ohlone people. You can learn more about their conservation efforts that continue to this day at https://www.amahmutsunlandtrust.org. Please consider a donation.
YogaX Training Manual
200-Hour YogaX Teacher Training Pragmatics

Space for Trainee Personal Notes
Basic Information

- 200-hour yoga teacher training program
- YogaX is a Registered Yoga School (RYS200) with Yoga Alliance
- Maximum Enrollment: 15-20 student teachers

- Lead Trainers:
  - Christiane Brems (she/her/hers), PhD, ABPP, E-RYT500, C-IAYT – YogaX Director
  - Geno Carvalho (he/him/his), MPH, ERYT500, CPT, FNTP, HWC – YogaX Team Member
- Small Group Leaders (as needed):
  - Heather Freeman (she/her/hers), PsyD, RYT200 – YogaX Founding Member
  - Student mentors (to be listed on start date)

- Contact Information:
  - Email addresses: yogaXteam@stanford.edu
cbrems@stanford.edu
genotype@stanford.edu
  - Address: YogaX, Department of Psychiatry & Behavioral Sciences, Stanford School of Medicine

- Training Dates (also see Training Schedule)
  - March 10, 2023 to October 8, 2023
  - During COVID-19 restrictions: One weekend retreat per month plus 6 hours per week of synchronous online instruction (up to 200 hours delivered in two 100-hour terms)

- Training Location: YogaX virtual synchronous zoom meetings; Stanford campus for 2 weekends

- Cost: $3,500 for the full 200-hour training (paid in two installments of $1,750 each); additional tuition, payment, and refund policies are contained in the YogaX Policies and Procedures, available in the final section of the training syllabus.

NOTE: Tuition cost does not include transportation, room, or board for retreat-based training.

Our commitment and vision:

Bringing Yoga into Healthcare
One Teacher at a Time
Information about Who We Are

- Mission, Vision, and Values:

YogaX is committed to the integration of science and soul in service of individual and communal health. Our work is grounded in modern neuroscience and psychology research, as well as in the ancient philosophy and psychology of yoga. Yoga as a lifestyle practice has many empirically validated health and mental health benefits and is sought after by a growing number of individuals as a form of integrative healthcare, psychological or emotional support, or physical practice. Our strong focus is to bring integrated, holistic yoga into healthcare, including allied healthcare and mental health care.

We are dedicated to inviting as many people as possible into the practice – especially those who have not typically been drawn to it because of perceived and real barriers to access. Our own research has revealed media and other biases that suggests that yoga is only for certain segments of our population. We strongly disagree with this bias and are dedicated to bringing yoga to everyone. Our own work has invited individuals with mental health and physical challenges; individuals in correctional settings and inpatient mental health settings; first responders and care providers at risk for secondary trauma; and many more. We teach accessible, integrated holistic yoga that promotes accessibility, equity, and diversity.

YogaX approaches yoga training and services as the science and practice of personal and collective transformation and change. All YogaX work is developed to inspire personal and societal self-assessment, growth, and betterment. All offerings are grounded in and defined by the following values to which we are deeply committed:

- Scholarships

We offer two types of scholarships: one is dedicated to supporting teachers who plan to bring yoga to underserved communities and represent diverse, oppressive, and under-resourced peoples; the other is dedicated to Stanford post-graduate trainees. Application materials are available on the YogaX team website (https://www.yogaxteam.com/scholarships)
• Lead Teachers’ Backgrounds

We acknowledge that the two lead trainers are white, cis-gender individuals, with class and educational privilege. We uplift yoga teachers of color through incorporating BIPOC teachers’ work into our reading and resource list for trainees, providing scholarships to students who seek to serve under-resourced communities and those who have decreased access to yoga spaces. We encourage our trainees to seek out additional support and training from individuals who may better represent the populations they seek to teach or represent. We encourage our trainees to embody their inner power, practice with autonomy and self-determination, and embrace the process of unlearning in becoming more aware of the intersection of identities and respecting diversity. We are committed to ongoing personal growth as related to DEI and seek to be open-hearted and open-minded about input, feedback, and challenging conversations. We look forward to sharing this commitment with all trainees.

Christiane Brems, PhD, ABPP, E-RYT500, C-IAYT; Clinical Professor, YogaX Director

Dr. Brems integrates yoga, mindfulness, holistic interventions, and self-care in her work as a psychologist, teacher, researcher, mentor, supervisor, consultant, author, administrator, and service provider. As an integrated holistic yoga teacher and therapist, she is committed to creating accessibility for all, honoring the complex biopsychosociocultural backgrounds of students and teachers, and incorporating all eight limbs of yoga in her practice, teachings, and therapeutics.

She grounds her work in yoga psychology based on ancient and modern texts, as well as in current research, especially in psychology, neuroscience, and interpersonal neurobiology. She honors trauma-sensitive teaching practices and cultural sensitivity, inclusivity, and humility. She encourages individual tailoring of yoga to contexts and needs of practitioners, offering variations and adaptations that make yoga accessible to all.

Geno Carvalho, MPH, E-RYT500, CPT, FNTP, HWC; YogaX Team Member

Geno is an experienced health educator working in clinical settings integrating yoga services with exercise and nutrition protocols for disease prevention, injury rehabilitation, and pain management. He is certified to provide services related to Functional Nutritional Therapy, Breath Coaching, Meditation Wellness Coaching, Fitness Training, Olympic lifting, TRX, and Physical Rehabilitation.

He is a community health educator working to address health equity through coalition building and policy innovation. His work is aimed to increase individual and collective access to integrative care and building capacity in communities to empower people to proactively embrace a healthy life informed by the collective experiences of the community.
Training Description

This 200-hour yoga teacher training (YTT) program is registered with Yoga Alliance and fulfills the criteria of YA as a 200-hour yoga teacher training. In compliance with Yoga Alliance requirements, the curriculum consists of five modules:

- Yoga humanities, including history, philosophy, and ethics for yoga teachers
- Anatomy and physiology, with attention to application to movement science
- Professional essentials, including teaching methodology and professional development
- Techniques, focused on analytical training as well as experiential practice
- Practicum experience, including mentored lead teaching

The YogaX YTT has a definite predetermined curriculum that covers the above-listed areas, drawing on yoga philosophy, yoga psychology, modern psychological research and principles, evidence-based practices, neuroscience, and social science. The curriculum is taught by well-versed teachers with many years of teaching experience, qualified and experienced to teach teachers and clinicians, and registered with Yoga Alliance. All teachers have advanced credentials as related to teaching yoga (i.e., a minimum of E-RYT500) as well as a healthcare specialization with an advanced degree.

The curriculum is taught with a focus on depth in the broad foundations of yoga teaching. It integrates deliberate foci on:
- preparing teachers for applying yoga practices in healthcare and allied healthcare settings,
- making yoga accessible to diverse student groups,
- honoring the wisdom traditions with deep cultural appreciation and humility,
- drawing on modern science – especially as related to the application of yoga in healthcare settings, and
- integrating all eight limbs of yoga, from ethics and disciplined lifestyles, to movement and breathing practices, to sensory withdrawal, concentration, meditation, and joyful union with a greater purpose. It is dedicated to the principles of ahimsa (non-violence, do no harm) and satya (honesty and truthfulness).

The YTT can be delivered either
- in two intensive retreat sessions of 9 days each;
- in ten intensive weekend sessions of 2.5 days each, spanning a 10 to 12-month period; or
- via virtual synchronous instruction for eight 10-hour weekends and 6 hours of weekly instruction spread across eight months.

A total of 200 contact hours is required, most of which is in-person or synchronous with RYT-qualified lead trainers. The YTT uses a cohort model of teaching, with the same group of students participating in all training sessions to build group support, cohesion, and long-term community. Retreat intensives are taught at a retreat center to allow for a full immersion experience that helps participants be undistracted and single-pointed in their training setting. Weekend and online training options are still carefully designed to foster community and concentrated attention, though spread across more time and meetings.
**Requested Training Preparation**

A few preparations are auspicious to maximize the success and efficiency of the teacher training experience. Specifically, it is recommended that before starting the YTT, trainees have:

- engaged in a committed yoga practice for at least a few weeks,
- completed the required pre-training readings listed below, and
- located and perused the recommended readings shown below.

**Recommended Yoga Practices**

- 15-20 minutes of consistent (multiple times a week to daily) integrated asana and/or pranayama practice (free full-length classes are available on the YogaX Team YouTube channel)
- 5-10 minutes of daily seated meditation practice (free meditations sessions are available on the YogaXteam.com website)
- daily mindfulness moments of the body (available on the YogaXteam.com website)
- daily mindfulness moments of the breath (available on the YogaXteam.com website)

**Required Pre-Training Readings**

- review the syllabus for the training and jot down any questions you may have for the first training session
- read all blogs on the yogaxteam.com website, with special attention to the blogs about the koshas and the limbs of yoga (https://www.yogaxteam.com/blog)
- carefully peruse the YogaXteam.com website and use some of the practice resources
- attend at least 5-10 YogaX yoga classes as offered for free at the YogaX Team YouTube channel

**Recommended Pre-Training Readings**

- review a source of the yoga sutras (do not worry if these do not make sense to you now, that is what the training is for…)
- choose a text that covers the eight limbs of yoga
- using the most recent edition of the *Trail Guide to the Body*, begin to review human anatomy
- peruse the *YogaX Code of Conduct* (Section 4 of the Training Manual)
Training Experiences

The YogaX YTT uses mixed pedagogical methods, ranging from didactics/lectures to discussion to experiential work, including small group activities. Lecture/didactic time invites discussion throughout and is accented by experiential exercises and activities. The experiential work is yoga-based and includes asana, pranayama, meditation, and guided imagery.

PLEASE NOTE: because of the experiential components of this training, Stanford University requires that you sign the release form at the end of the syllabus to be able to participate in the activities that are part of this YTT. Please submit the signed consent prior to the first training session.

For the mixed in-person and synchronous virtual training, the training experiences are spread across two terms of 100 hours each (all times shown are Pacific Coast time). Please be sure to review the training schedule at the end of the syllabus for exact dates and time of all training events. You are responsible for having perused and understood the information provided in this document. Feel free to ask us lots of questions if you are unclear about anything.

Term 1:
- three synchronous online 10-hour weekends (one per month), meeting from 4p-7p on Fridays, and 9a-12:30p on Saturdays and Sundays
- one in-person weekend on the Stanford campus, meeting from Friday at noon till Sunday at 5p
- weekly 2-hour didactics meetings on Mondays from 4p-6p for 12 weeks
- weekly 2-hour experiential practices on Fridays from 4p-6p for ten weeks during Term 1
- weekly 2-hour mentored small group discussion meetings to be scheduled by the small group members in collaboration with the assigned mentor

Term 2:
- three synchronous online 10-hour weekends (one per month), meeting from 4p-7p on Fridays, and 9a-12:30p on Saturdays and Sundays
- one in-person weekend on the Stanford campus, meeting from Friday at noon till Sunday at 5p
- weekly 2-hour didactics meetings on Mondays from 4p-6p for 11 weeks
- weekly 3-hour practicum meetings on Fridays from 4p-7p or 3p-6p for 11 weeks – these are the meetings during which all lead teaching takes place: review the Teaching Observation Schedule
- weekly 1-hour experiential practice in classes taught by one of the YogaX lead teachers – this is on students’ own time using pre-recorded YouTube sessions (listing below)

To make sure that everyone can enjoy the yoga-based activities safely and with maximum comfort, please note the following (more personal) thoughts and requests.

- Required training activities start promptly every session. To make sure that we can start on time and that you have ample opportunity to get settled or ask questions, it would be lovely if you could arrive as much as 10 minutes early. Optional experiential activities may begin earlier.
- YogaX provides all necessary props during onsite training sessions. If you do have your own mat, feel very welcome to bring it. We like to have our own mat because we appreciate its feel and like the particular surface that we chose. Note, we like to use two mats for all but balancing poses. Please do what is best for you.
- Participants have to provide their own props for virtual training sessions. Minimum prop equipment includes 2 yoga blocks, 1 yoga strap (10 feet is preferrable), 1 yoga bolster, 1-2 blankets, and a yoga mat. Access to a clear wall space is extremely helpful (a closed door works). Prop substitutes are fine
(e.g., a stack of books instead of blocks; a scarf instead of a strap, sofa cushions instead of a bolster, etc.). Please have all props at the ready for each training session.

• We recommend you also have a large and a small towel available. We use them (not for sopping up sweat – it’s not that kind of a yoga training) when we place our faces on bolsters and mats as you may be more comfortable spreading a towel first. We may also use them as props under our feet, neck, or head in a variety of poses.

• Yoga is best practiced on a relatively empty stomach but not starving. A sustaining but light meal prior to class will help you maintain your energy without having a full belly that makes bending and twisting difficult. You are well served to have a personal water bottle. If you need snacks, please bring what you need outside of breakfast, lunch, and dinner.

• Please ask questions about anything we do – before class, after class, and during class. If you are wondering about something – whether it’s the reason for a particular shape or movement, an alignment question, or a more healthful way of doing something – someone else is likely to ponder the same thing.

• We are active yoga teachers in that we demonstrate and walk through (onsite) class to offer assists. All hands-on assisting is optional, very light, and respectful; it is provided only with your explicit verbal consent and we ask every time we offer assistance. We never force you into a shape or alignment. If you prefer not to be touched, we open-heartedly honor that choice. We can offer verbal assists that do not require hands on your body. Please know that offered assists are never given in a spirit of criticism but always in a spirit of support and inviting a more healthful way. There is no wrong way to do yoga unless you force or misalign. Our assists are offered as gentle reminders to relinquish attachment to a particular outer shape or as supports to explore something new. In all assists our outmost concern is ahimsa and satya, as well as the facilitation of interoception and personal agency.

• Always honor your own intuition and body wisdom – if something feels wrong, painful, or if you are not comfortable doing it, do NOT do it. We are all anatomically unique and we all express the same yoga shape, breath, or practice in different ways. What works for us, your teachers, or the person next to you, may not be optimal for you. Allow yourself the joy of using props and variations based on the feedback from your own body, breath, and mind. We offer both freely and demonstrate their use throughout.

• Yoga practiced in a group is inspirational. It is never competitive. Work within your own body limits and preferences; give yourself permission not to strive to do what others are doing. Delight in the pleasure of expressing each pose or breath in uniquely your way. If something comes easily, celebrate this state of pure joy; if something is a struggle, embrace the moment of learning.

• Thank you in advance for making us aware of any medical conditions that may affect your yoga practice. It is helpful for us to know if you are modifying shapes for a particular reason or if you would like to have help in working with a particular concern

• Thank for turning off all cell phones, beepers, or other noise-making or distracting devices before you settle in for any given training session.
Assessment, Attendance, and Participation

Graduation from the YogaX YTT requires successful completion of several assignments, listed here and detailed below:

- Training attendance and participation
- Adherence to yoga ethics and life choices for purposeful living
- Term 1 Reflection papers to introspect on content and meaning
- Term 2 Homework toward becoming a lead teacher
- Practicum experiences – Personal Transformation:
  - 10-week therapeutic protocol (Brems, 2015)
  - 10 observations of non-YogaX teachers
- Practicum experiences – Lead Teaching:
  - 10 YogaX classes as assigned via the homework assignments
  - 5 hours of live yoga teaching, 3 hours of which are observed by a YogaX mentor, 2 are on your own with your own chosen participants

Attendance and Participation

Attendance of all training sessions is required. Absences need to be excused prior to the training session to be missed and make-up work will be assigned as appropriate (typically consisting of watching the video of missed class time and writing a comprehensive reflection about the material). We do record online training sessions and you can make up missed sessions by viewing the video. We nevertheless encourage you to attend in person whenever possible. Unexcused absences or too many absences from live sessions may result in delayed graduation and extra tuition cost. Please review the YogaX Policy and Procedures Manual for more information about our attendance (and other) policies.

Participation is expected and can vary widely from student to student given personality, context, background, and other personal or collective factors. Assessment is based on quality, not quantity, of contributions. Minimally, the following factors are considered:

- Relevance and insightfulness of contributions, especially as related to personal differences, matters of diversity, topic or content, and context
- Appropriateness of contributions given topic, activity, context, diversity, other students present, and situation
- Professionalism and ethics in behavior and communication, with consideration of others, diversity, and context
- Cultural awareness, sensitivity, humility, skills, and attitudes expressed through all contributions
- Capacity for critical and integrative thought that shows depth and insight
- Evidence of having engaged in required readings ahead of the training session
- Evidence of having made up content of missed training sessions

Adherence to Yoga Ethics and Life Choices for Purposeful Living

In addition to the above, all trainees assessed on whether they demonstrate yoga values in their interpersonal relationships as noted during training sessions and small group activities. Most relevant is adherence to the ethics and lifestyle disciplines of yoga philosophy (Limbs 1 and 2). Participants evidence success if they demonstrate the behavioral expression of the yoga yamas and niyamas:
1. **Nonharming** – nonviolence and peacefulness toward self, other, and everything
2. **Truthfulness** – honesty with oneself and in all relationships and contexts to create authenticity and integrity in day-to-day life
3. **Non-stealing** – not taking what is not freely offered
4. **Moderation** – wise use of personal life energy
5. **Non-possessiveness** – not being greedy about possessions, relationships, actions, and other aspects of life
6. **Purity** – simplicity and authenticity in action, speech, and thought
7. **Contentment** – meeting every moment from a peaceful center that allows for discernment about how to take calm, appropriate action
8. **Disciplined use of energy** – leading an impassioned life of determined effort and engaged practice
9. **Self-reflection** – exploring personal reactions, habits, motivations, and intentions to guide toward self-knowledge, insight, and growth
10. **Devotion to a greater good** – creating meaning for self and others through wise discernment

**Term 1 Reflection Papers – Exploring and Integrating Content and Meaning**

During the first term (of 100 hours), students continuously reflect on offered content via personal reflection papers and the discussion of these reflections in their small groups. Reflections are requested to support the deepening and internalization of covered contents. There will be 10 reflections over the course of the first term of the training. Instructions for each reflection assignment are included in Section 3 of the Training Manual. Due dates with the small group meeting schedule (see training schedule).

Students are asked to ponder contents explored, impact on the student, cultural context, and conceptual links to the greater YogaX YTT. Reflection papers do not have to be typed. They need to reflect relevance to session content, depth of introspection, and insightfulness about personal process. For some reflections, it is acceptable to be creative with art, poetry, or other means of self-reflection. This is noted in the instructions. Each reflection has to be completed by the due date in the training schedule.

**Reflections serve as the basis for the small group meetings.** It is ideal to have your reflections completed before the small group meeting so that you are ready to discuss the content of your reflection and apply the learning in that small group in discussion and applied practices. The small groups are self-led although a YogaX mentor will be present for at least one of the two hours of scheduled meeting time. The YogaX mentor is present for Q&A, guidance, support, and any needed didactic content. The process of the small group, however, is in the hands of the small group members.

**Term 2 Homework Assignments – Guidance Toward Becoming a Lead Teacher**

During Term 2, homework assignments guide trainees (individually or as small groups) toward becoming lead teachers. A list of Term 2 homework assignments is included in Section 3 of the Manual. These assignments prepare teachers to learn to plan and teach their own full-length class. Due dates are provided in the training schedule. These homework assignments require a range of activities, including but not limited to class design, posture sequencing, theme development, eight-limbs-based class sequencing, lead teaching, and more. Homework assignments are developed to give trainees the opportunity to practice and apply concepts and teaching principles on their own and in real-life small groups settings. There is a total of nine required and two optional homework assignments across second term of the 200-hour training.
The homework assignments also list the **YogaX** classes the students need to take and reflect on for any given week in Term 2. These YogaX classes are demonstrations (by the lead teachers) of the particular type of practices that covered in the didactics during the prior week and that will be taught via the live supervised teaching practicum by an assigned trainee.

**The homework assignments are the basis for the live supervised teaching practicum.** The student listed in the teaching observation schedule is responsible not only for the development of the class as outlined in the homework assignment, but is the lead teacher for the specific class on that date. Each homework assignment must be completed by the due dates posted in the training schedule to be considered passed.

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**Practicum Experiences – Overview**

YogaX practicum experiences are designed to ensure and assess knowledge, skills, and experience across all core competencies for 200-hour yoga teacher training as outlined by Yoga Alliance. As such, practicum experiences provide trainees the opportunity to demonstrate mastery appropriate to level of training in the following categories:

- asana, kriyas, and movement
- pranayama and the subtle body
- interior practices, including meditation
- anatomy, physiology, and biomechanics
- history of yoga
- philosophy of yoga
- ethics of yoga
- teaching methodology
- professional development
- successful application of skill in teaching practice

The YogaX YTT integrates two crucial aspects to practicum experiences:

(a) the personal transformation that develops through practical application of yoga principles and  
(b) the professional transformation of students into teachers.

Students’ personal transformation begins immediately during and alongside the didactic training sessions through observation and assisting. Students’ professional transformation into teachers begins in the second term of training when they begin to teach.

> The real voyage of discovery consists not in seeing new landscapes, but in having new eyes.  
> *Marcel Proust*
Practicum Experiences – Personal Transformation

Personal transformation through application that requires class attendance and observations is demonstrated via successful completion of the following requirements:

- **Term 1**: Alongside the first 100 training hours, students are required to **take and debrief 10 yoga classes taught by one of the YogaX Lead Teachers**, based on a 10-session therapeutic yoga protocol (cf., Brems, 2015). Debriefing and Q&A immediately after class provides opportunity to dissect these protocol classes for personal transformation and professional development.

- **Term 2**: Alongside the second 100 training hours, students will **take and evaluate 10 full-length (at least 45-minute) non-YogaX yoga classes** at a location of their choice to observe the teacher. They are asked to write a summary of each class, along with a critique of the teaching methods used by the teacher, an account of the effect of the class on the student, and comments about what the student themselves may have done the same as or differently than the teacher they observed.

A guide for class observations is appended to the syllabus, along with three Sample Observations Papers. Please make sure to peruse these materials and follow their guidance. To summarize, trainees observe:

- the level of integration and holism in the yoga class,
- the appropriateness and atmosphere of the physical space, and
- their personal response to the attended practice

Within these three categories shown in the handout, students integrate attention and comments related to the seven aspects of the teaching methodology spiderweb. Minimally trainees need to explore and comment on the following:

- Are the 8 limbs integrated?
- Are mindfulness and awareness strategies integrated?
- Were yoga philosophy or psychology and yoga ethics integrated?
- Was in intention set or a theme woven through the class?
- Was yoga science addressed?
- Were student needs and resources carefully considered throughout? Was equity, accessibility, and inclusion evident?
- What practice principles were employed?
- Was attention paid to the koshas?
Practicum Experiences – Lead Teaching

Professional transformation through lead teaching and observation of lead teaching is demonstrated via successful completion of the following requirements:

- **Term 2**: Students attend at least one YogaX class taught by one of the YogaX lead teachers. Class choices are provided in the YogaX YouTube Class List by Asana Categories (see table below) and are content-matched to the homework assignments.

- **Term 2**: Students participate in all classes led by fellow trainees in their assigned small group and provide appropriate formative feedback to their peers. They apply yoga’s ethical principles in this feedback, especially ahimsa and satya.

- **Term 2**: Students to spend a minimum of 5 hours as lead teacher for a class observed by fellow student teachers, including at least 3 hours observed by a YogaX lead instructor/mentor. Students receive feedback from the lead instructor and their peers for their required lead teaching activities. They are asked to respond to the feedback to show what they learned from input they received and how it will transform their practice as a teacher. **Students’ assigned time slots for lead teaching are noted in the training schedule.**

 Guidance for these Practicum Experiences

- **Session Outlines**: Through several homework assignments (described in detail in the homework section of the manual, trainees develop full-length session outlines that reflect all 12 core competencies, address all koshas, and integrated the 7 aspects of the teaching methodology spiderweb (presented in the training). By the end of the training, all trainees will have developed session outlines in each of the YTT lineage asana categories, integrating specific breathing techniques, and incorporating interior practices. These session outlines will also guide each trainee’s lead teaching sessions.

- **Lead Teaching Hours**: Students are required to spend a total of 5 hours as lead teacher for classes attended and observed by fellow student teachers within their assigned small group for Term 2. At least 3 hours of lead teaching are attended and observed by a YTT lead instructor. These 3 hours are noted in the Teaching Observation Schedule included in the syllabus below. The other 2 hours will be fitted into the teaching schedule by the trainees in collaboration within their assigned small groups or can be done on students’ own time.

- **Receiving and Incorporating Feedback**: Students will receive feedback from the YTT lead teachers and their peers for their required lead teaching activities. They will be asked to respond to the feedback provided to show what they learned from a given comment and how it may transform their practice as a teacher. Through this experience, trainees learn how to receive and provide feedback in a manner that allows for integration of input, non-defensiveness, and transformation of attitudes, skills, and knowledge.
## YogaX YouTube Class List By Asana Category (links included)

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<tr>
<th>Poses</th>
<th>Teacher</th>
<th>Title</th>
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<td>Standing</td>
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<td>“Compassionate Service to Self and Others” Warrior II:</td>
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<td>Chris</td>
<td>“Compassion as engaged action” Warrior Lunge and Warrior III:</td>
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<td>Chris</td>
<td>“Exploring the Layers of Self: Session 1 of Yoga for Health and Resilience”</td>
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<td>Chris</td>
<td>“Exploring the layers of self through standing postures”</td>
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<td>Standing Balance</td>
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<td>“Breathing into the Fluctuation of Mind to Cultivate Wide Choices” --- Tree/Vrksasana:</td>
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<td>Arm Standing</td>
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<td>“Practicing tapas through working with plank pose”</td>
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<td>Forward Fold</td>
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<td>“Dedication through Forward Folds” Yin/Restorative Sequence:</td>
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<td>Chris</td>
<td>“Directing lovingkindness to self and others”</td>
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<td>Inversions</td>
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<td>Restorative</td>
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<td>&quot;Being with What is Essential&quot;</td>
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<td>Heather</td>
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<td>Heather</td>
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<tr>
<td>Chris</td>
<td>“Joy, equanimity, compassion, and lovingkindness embodied in yoga kriyas”</td>
<td><a href="https://www.youtube.com/watch?v=81cjOx3AQwl&amp;feature=youtu.be">https://www.youtube.com/watch?v=81cjOx3AQwl&amp;feature=youtu.be</a></td>
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<td>Chris</td>
<td>“Breath with movement exploring energy and mind”</td>
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<td>Chris</td>
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I slept and dreamt that life was joy.
I awoke and saw that life was service.
I acted and behold, service was joy.

Rabindranath Tagore
Required and Recommended Readings

Required Texts (in order of use)


Yoga Alliance Code of Conduct (see Part Two, Handout #4) or check the Yoga Alliance website

Yoga Alliance Scope of Practice (see Part Two, Handout #5) or check the Yoga Alliance website


Recommended Readings


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

**Change is at the very core of the brain’s nature.** Simpkins & Simpkins, 2010, p. 93
Helpful Journals

Rather than listing specific articles, we are offering you a selection of journals that may be of particular interest. Since the specific topics to which you may apply the contents of this course can vary widely, this seems to be more useful guidance than a listing of articles.

Read widely and read often. 😊

Alternative Therapies in Health and Medicine
Complementary Therapies in Clinical Practice
Frontiers in Human Neuroscience
International Journal of Yoga
International Journal of Yoga Therapy
Journal of Alternative and Complementary Medicine

Fun Food-for-Thought Readings


Great knowledge grasps the whole; small knowledge only a part. Zhuang Zi (Daoist sage)
YogaX Training Manual

200-Hour YogaX Teacher Training Pragmatics

Space for Trainee Personal Notes
SECTION TWO: Daily Training Schedule

- First 100-Hour Term
- Second 100-Hour Term
- Schedule for Teaching Assignments
YogaX Training Manual

200-Hour YogaX Teacher Training Pragmatics

Space for Trainee Personal Notes
### Dates for the First 100 Hours of Online Instruction

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<tr>
<th>Weekend 1</th>
<th>Date</th>
<th>Topic</th>
<th>Yoga Alliance Broad Category / Hours</th>
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<td>YH = 33 A&amp;P = 37 PE = 54 TTP = 76</td>
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<tr>
<td>3</td>
<td>10-Mar</td>
<td>Yugas Historical Roots; YogaX Lineage</td>
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<td>sutras for the rest of us, eight limbs</td>
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<td>6</td>
<td>13-Mar</td>
<td>sankalpa, gunas</td>
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### Weekend Three is in Person on Stanford Campus

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**Weekly**

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**Weekend 4**

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**Total**

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## Dates for the Second 100 Hours of Online Instruction

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<th>Readings</th>
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<td>teaching standing postures</td>
<td>#2 standing</td>
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<td>24-Jul</td>
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<table>
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<th>Weekly</th>
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<th>Readings</th>
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<td>unobserved hours for small groups</td>
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### Weekend Three is in Person on Stanford Campus

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### Weekly

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<td>3</td>
<td>#7 backbend</td>
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<td>watch required homework YouTube</td>
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<tr>
<td>6</td>
<td>pratyahara</td>
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<td>start Interior Chapter</td>
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<td>22-Sep</td>
<td>teaching inversions</td>
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<td>#8 inversion</td>
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<td>teaching pranayama</td>
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<td>#9 breath&amp;movement</td>
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<td>#10 or 11 restorative or</td>
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### Total

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**10/8/2022 Graduation Ceremony - starts 9a**
## Observation Schedule

### Small Group 1

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<td>14-Jul</td>
<td>sequencing and variations #1</td>
<td>Heather is present - 20 minutes of teaching per student</td>
</tr>
<tr>
<td>21-Jul</td>
<td>teaching standing postures #2</td>
<td>Heather</td>
</tr>
<tr>
<td>28-Jul</td>
<td>teaching arm standing posture #3</td>
<td>Chris</td>
</tr>
<tr>
<td></td>
<td><strong>week of 8/4/23</strong> OPTIONAL MAKE-UP TIME</td>
<td>Chris is available upon request</td>
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<tr>
<td>11-Aug</td>
<td>teaching seated postures #4</td>
<td>Geno</td>
</tr>
<tr>
<td>18-Aug</td>
<td>teaching twists #5</td>
<td>Heather</td>
</tr>
<tr>
<td>25-Aug</td>
<td>teaching forward folds #6</td>
<td>Chris</td>
</tr>
<tr>
<td></td>
<td><strong>week of 9/1/23</strong> OPTIONAL MAKE-UP TIME</td>
<td>Geno is available upon request</td>
</tr>
<tr>
<td>15-Sep</td>
<td>teaching backbends #7</td>
<td>Geno</td>
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<tr>
<td>22-Sep</td>
<td>teaching inversions #8</td>
<td>Chris</td>
</tr>
<tr>
<td>29-Sep</td>
<td>teaching pranayama #9</td>
<td>Geno</td>
</tr>
<tr>
<td>6-Oct</td>
<td>teaching breath and movement #10</td>
<td>Chris</td>
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**NOTE:** Each trainee needs to add two more 1-hour teaching sessions during this schedule -- those 2 hours may or may not be observed by a YogaX trainer, but are taken by the rest of the small group

### Small Group 2

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<td>21-Jul</td>
<td>teaching standing postures #2</td>
<td>Chris</td>
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<tr>
<td>28-Jul</td>
<td>teaching arm standing posture #3</td>
<td>Geno</td>
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<td><strong>week of 8/4/23</strong> OPTIONAL MAKE-UP TIME</td>
<td>Geno is available upon request</td>
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<tr>
<td>11-Aug</td>
<td>teaching seated postures #4</td>
<td>Geno</td>
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<tr>
<td>18-Aug</td>
<td>teaching forward folds #5</td>
<td>Chris</td>
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<td>25-Aug</td>
<td>teaching twists #6</td>
<td>Geno</td>
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<td><strong>week of 9/1/23</strong> OPTIONAL MAKE-UP TIME</td>
<td>Heather is available upon request</td>
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<tr>
<td>15-Sep</td>
<td>teaching backbends #7</td>
<td>Heather</td>
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<tr>
<td>22-Sep</td>
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<td>Chris</td>
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<td>29-Sep</td>
<td>teaching pranayama #9</td>
<td>Heather</td>
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<tr>
<td>6-Oct</td>
<td>teaching breath and movement #10</td>
<td>Geno</td>
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**NOTE:** Each trainee needs to add two more 1-hour teaching sessions during this schedule -- those 2 hours may or may not be observed by a YogaX trainer, but are taken by the rest of the small group

### Small Group 3

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<td>teaching arm standing posture #3</td>
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<td>Heather is available upon request</td>
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<tr>
<td>11-Aug</td>
<td>teaching seated postures #4</td>
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<tr>
<td>18-Aug</td>
<td>teaching forward folds #5</td>
<td>Geno</td>
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<tr>
<td>25-Aug</td>
<td>teaching twists #6</td>
<td>Heather</td>
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<td>Chris is available upon request</td>
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<tr>
<td>15-Sep</td>
<td>teaching backbends #7</td>
<td>Chris</td>
</tr>
<tr>
<td>22-Sep</td>
<td>teaching inversions #8</td>
<td>Geno</td>
</tr>
<tr>
<td>29-Sep</td>
<td>teaching pranayama #9</td>
<td>Chris</td>
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<tr>
<td>6-Oct</td>
<td>teaching breath and movement #10</td>
<td>Heather</td>
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**NOTE:** Each trainee needs to add two more 1-hour teaching sessions during this schedule -- those 2 hours may or may not be observed by a YogaX trainer, but are taken by the rest of the small group
SECTION THREE: Homework Assignments and Worksheets

- Reflection Papers: Exploring and Integrating Content and Meaning
- Homework – Guidance Toward Becoming a Lead Teacher
YogaX Training Manual
200-Hour YogaX Teacher Training Pragmatics

Space for Trainee Personal Notes
Reflection Paper #1
Yoga Humanities: Reflection on YOGA LINEAGE

Overview: Please write a brief reflection paper about the content explored, its impact on the student, its cultural, historical, or sociopolitical context, and its conceptual link to the greater YTTP. Reflection papers do not have to be typed, but do have to be legible. They do not have to be very long – about a page or two. They are evaluated on relevance to session content, depth of introspection, and insightfulness about personal process. [It will be acceptable to use art, poetry, or other means of self-reflection in addition to writing.]

Welcome to yoga history. You might want to review your notes from relevant sessions and practices as well as public resources about the colonization and appropriation of yoga. Upon review and reflection, ponder some of the following questions:

1. What is your understanding of the type/lineage and history of the yoga you are studying with YogaX?
2. How do you define and translate the term “yoga” in the context of the YogaX lineage?
3. What aspects of the ancient and modern history of yoga are relevant to you?
4. What are your reactions to the idea of cultural appropriation and colonization of yoga?
5. How will you prevent becoming complicit in cultural appropriation and colonization of yoga?
6. How will you actively work against the colonization and appropriation of yoga?

Small Group Work Follow-Up:

Complete your personal reflection before your next small group meeting. In the small group meeting:

1. Discuss your observations and engage in critical analysis of the history of yoga and the charges that modern western yoga has engaged in cultural appropriation and colonization.
2. Discuss how you will actively work toward acknowledging yoga’s roots, honor its history, and integrate its ancient wisdoms in a respectful way.
Reflection Paper #2
Yoga Humanities: Reflection on the KOSHAS

Overview: Please write a brief reflection paper about the content explored, its impact on the student, its cultural, historical, or sociopolitical context, and its conceptual link to the greater YTTP. Reflection papers do not have be typed, but do have to be legible. They do not have to be very long – about a page or two. They are evaluated on relevance to session content, depth of introspection, and insightfulness about personal process. [It will be acceptable to use art, poetry, or other means of self-reflection in addition to writing.]

Welcome to the koshas as the underpinnings of yoga philosophy. You might want to review the YogaX blog about the koshas and all eight limbs of yoga, as well as your notes from relevant sessions and practices. Upon review and reflection, ponder some of the following questions about how the layers of the self are integrated into all of yoga’s philosophical concepts:

1. Which of the koshas feels most familiar to you and why do you think that is?
2. Which of the koshas feels most foreign to you and why do you think that is?
3. Which of the koshas, if any, was new to you?
4. In which koshas do you spend most of your day-to-day life? Is this different for your home versus work/public life?
5. How would you describe the developmental concepts underlying the notion of the koshas? How would you explain this to your students or clients?

Small Group Work Follow-Up:

Complete your personal reflection before your next small group meeting. In the small group meeting:

1. Discuss your observations and engage in critical analysis of the developmental nature of the koshas.
2. Discuss languaging of the koshas in your yoga classes and how you will draw in multiple aspects of the self in the design of and cuing during your class sessions.
Reflection Paper #3
Yoga Humanities: Reflection on the EIGHT LIMBS OF YOGA

Overview: Please write a brief reflection paper about the content explored, its impact on the student, its cultural, historical, or sociopolitical context, and its conceptual link to the greater YTTP. Reflection papers do not have to be typed, but do have to be legible. They do not have to be very long – about a page or two. 😊 They are evaluated on relevance to session content, depth of introspection, and insightfulness about personal process. [It will be acceptable to use art, poetry, or other means of self-reflection in addition to writing.]

Welcome to the eight limbs of yoga. You might want to review the YogaX blog about the limbs of yoga, as well as your notes from relevant sessions and practices. Upon review and reflection, ponder some of the following questions about the relationship of yoga ethics to your personal practice and your application of yoga as a teacher:

1. How aware were you of the limbs of yoga before this training?
2. To what degree have you practiced each of the limbs consciously and intentionally?
3. What, if anything, surprised you about the eight limbs of yoga?
4. How will you integrate eight limbs into your personal yoga practice?
5. How will you integrate eight limbs into your use of yoga as a teacher or care professional?

Small Group Work Follow-Up:
Complete your personal reflection before your next small group meeting. In the small group meeting:

1. Discuss your observations and engage in critical analysis of how recognition of the eight limbs may change your approach to your personal practice of yoga. Which of the limbs seem more intuitive and manageable in terms of integrating them into your life and practice?
2. Discuss if and how you will commit to being an eight-limbs-based teacher. Which of the limbs seem more intuitive and manageable in terms of integrating them into your teaching of yoga?
Reflection Paper #4
Yoga Humanities: Reflection on the ETHICS AND LIFESTYLE LIMBS

Overview: Please write a brief reflection paper about the content explored, its impact on the student, its cultural, historical, or sociopolitical context, and its conceptual link to the greater YTTP. Reflection papers do not have to be typed, but do have to be legible. They do not have to be very long – about a page or two. ☺ They are evaluated on relevance to session content, depth of introspection, and insightfulness about personal process. [It will be acceptable to use art, poetry, or other means of self-reflection in addition to writing.]

Welcome to the ethical and intentional lifestyle limbs of yoga. You might want to review the YogaX blog about the first two limbs, the yamas and niyamas, as well as your notes from relevant sessions and practices. Upon review and reflection, ponder some of the following questions about the relationship of yoga ethics to your personal practice and your application of yoga as a teacher:

1. Which of the yamas feels easiest for your and why? Does this differ for your personal versus work/public life?
2. Which of the niyamas feels easiest for you and why? Does this differ for your personal versus work/public life?
3. What, if anything, about the yamas and niyamas, will likely be most useful to you personally and/or professionally?
4. How will you integrate the yamas and niyamas into your personal yoga practice?
5. How will you integrate the yamas and niyamas into your use of yoga as a teacher or care professional?

Small Group Work Follow-Up:

Complete your personal reflection before your next small group meeting. In the small group meeting:

1. As a group, pick one of the five ethical principles and talk about how each of you successfully applied or navigated this yama in the past week.
2. As a group, pick one of the five ethical principles and talk about how each of you may have not fully lived this yama on at least one occasion in the past week.
Reflection Paper #5  
Professional Essentials: Reflection on ACCESSIBILITY AND INCLUSION

Overview: Please write a brief reflection paper about the content explored, its impact on the student, its cultural, historical, or sociopolitical context, and its conceptual link to the greater YTTP. Reflection papers do not have be typed, but do have to be legible. They do not have to be very long – about a page or two. ☺ They are evaluated on relevance to session content, depth of introspection, and insightfulness about personal process. [It will be acceptable to use art, poetry, or other means of self-reflection in addition to writing.]

Welcome to inclusivity. You might want to review your notes from relevant sessions and practices. You might also peruse some of the YogaX-authored articles in the Handout Section of the Manual (under Additional Reading). You might also access other public resources about yoga equity and inclusion. Upon review and reflection, ponder some of the following questions:

1. What does accessible, inclusive yoga mean to you?
2. Have your definitions and understandings of inclusivity, equity, and accessibility in yoga changed based on what you learned this week?
3. How might your own practice change based on what you have learned about inclusivity, equity, and use of props and variations?
4. How will you use props, variations, and principles of inclusivity and equity as a yoga teacher or care professional to make yoga accessible, inclusive, and safe?
5. How will you introduce the use of props and variations to your students or clients?

Small Group Work Follow-Up:

Complete your personal reflection before your next small group meeting. In the small group meeting:

1. Debrief your definitions of accessible, inclusive yoga.
2. Define accessibility and inclusion based on a variety of dimensions and discuss the importance of these various dimension – in other words, create accessibility not just based on physical body dimensions, but also based on race, ethnicity, socioeconomics, emotional development, and so on (hint: consider the koshas).
Reflection Paper #6
Yoga Humanities: Reflection on YOGA CODES OF CONDUCT

Overview: Please write a brief reflection paper about the content explored, its impact on the student, its cultural, historical, or sociopolitical context, and its conceptual link to the greater YTTP. Reflection papers do not have be typed, but do have to be legible. They do not have to be very long – about a page or two. ☺ They are evaluated on relevance to session content, depth of introspection, and insightfulness about personal process.

Welcome to yoga humanities. You might want to review your notes from relevant sessions and practices.

1. Review and analyze the YogaX Code of Conduct.
2. Review and analyze the Yoga Alliance Code of Conduct, Scope of Practice, and Equity in Yoga Statement.
3. Upon review and reflection, ponder some of the following questions:
   a. How are YogaX and YA documents similar?
   b. How do they differ?
   c. What surprised you about each organization’s code of conduct?
   d. What feels important for you to integrate and consider in your own professional life and practice?
   e. How do the two yoga-related codes of conduct align with the ethics and lifestyle practices of yoga (yamas and niyamas)?
   f. How do they align with codes of conduct in other professions (healthcare, fitness, business, etc.) with which you are familiar?

Small Group Work Follow-Up:

Complete your personal reflection before your next small group meeting. In the small group meeting:

1. Discuss your observations and engage in critical analysis of the codes of conduct and their application to your role as a yoga teacher.
2. Develop a commitment statement about how you plan to commit to and implement the YogaX and Yoga Alliance Codes of Conduct in your (emerging) role as a registered yoga teacher.
Reflection Paper #7
Professional Essentials: Reflection on CUING SAFETY

Overview: Please write a brief reflection paper about the content explored, its impact on the student, its cultural, historical, or sociopolitical context, and its conceptual link to the greater YTTP. Reflection papers do not have be typed, but do have to be legible. They do not have to be very long – about a page or two. They are evaluated on relevance to session content, depth of introspection, and insightfulness about personal process. [It will be acceptable to use art, poetry, or other means of self-reflection in addition to writing.]

Welcome to cuing for safety in the yoga room. You might want to review your notes from relevant sessions and practices, as well as the handouts about trauma-informed yoga and guidelines for referral to yoga teachers. Upon review and reflection, ponder some of the following questions:

1. What were your responses to the discussion about creating cues of physical safety in the yoga room?
2. Have you had experiences of lack of physical safety in a yoga class? What happened? How did you respond?
3. What were your responses to the discussion about creating cues for psychological safety in the yoga room?
4. Have you had experiences of lack of psychological safety in a yoga class? What happened? How did you respond?
5. What are the big takeaways for you as a yoga teacher or care professional from this discussion?

Small Group Work Follow-Up:

Complete your personal reflection before your next small group meeting. In the small group meeting:

1. Design the perfect, ideal, optimal yoga space for inviting or optimizing the experience of physical and psychological safety.
2. Be creative and totally idealistic. Design the space, the rules, the ambience, the integration of the neighborhood, aspects of inclusion and equity – and anything else that is relevant to creating physical and psychological safety.
Reflection Paper #8
Anatomy & Physiology: Reflection on BODY ANATOMY

Overview: Please write a brief reflection paper about the content explored, its impact on the student, its cultural, historical, or sociopolitical context, and its conceptual link to the greater YTTP. Reflection papers do not have be typed, but do have to be legible. They do not have to be very long – about a page or two. They are evaluated on relevance to session content, depth of introspection, and insightfulness about personal process. [It will be acceptable to use art, poetry, or other means of self-reflection in addition to writing.]

Welcome to your body anatomy. You might want to review the YogaX blog about the physical limbs (asana and pranayama) of yoga as well as your notes from relevant sessions and practices. Upon review and reflection, ponder some of the following questions:

1. How familiar are you with your own anatomy?
2. What are your superficial and deeper feelings about your body, especially as related to its health, stability, mobility, reliability, and more?
3. What, if anything, about your body anatomy was news to you?
4. Based on your learning so far, are there any changes you might want to make to treat your body better or differently?
5. How will this knowledge and experience guide your work as a yoga teacher or care professional?

Small Group Work Follow-Up:

Complete your personal reflection before your next small group meeting. In the small group meeting:

1. As a group, pick a common yoga posture. All but one member in the group will assume the posture as it unfolds naturally and without instruction in their bodies. The one group member not in the posture, will carefully observe the manifestations of unique different body anatomy and will discuss these observations with the group.
2. Repeat this exercise taking turns being the observer – perhaps choosing a different posture for each turn.
Reflection Paper #9
Anatomy & Physiology: Reflection on BODY MOVEMENT

Overview: Please write a brief reflection paper about the content explored, its impact on the student, its cultural, historical, or sociopolitical context, and its conceptual link to the greater YTTP. Reflection papers do not have to be typed, but do have to be legible. They do not have to be very long – about a page or two. They are evaluated on relevance to session content, depth of introspection, and insightfulness about personal process. [It will be acceptable to use art, poetry, or other means of self-reflection in addition to writing.]

Welcome to the body in motion. You might want to review the YogaX blog about the physical limbs of yoga as well as your notes from relevant sessions and practices. Upon review and reflection, ponder some of the following questions:

1. How do you feel about your body when you move it?
   a. Where are your physical challenges, if any?
   b. Where is your greatest physical ease?
2. Which guna is most prevalent in your body?
   a. What does this mean for your attitude about or propensity for movement?
   b. What does this mean for your use of yoga as a teacher or care professional?
3. How might the gunas express themselves in your clients or students?

Small Group Work Follow-Up:

Complete your personal reflection before your next small group meeting. In the small group meeting:

1. Discuss how the gunas are reflected in your own personal movement practices – do you tend to be rajasic, tamasic, or sattvic?
2. Reflect on whether this way of moving is habitual (i.e., not intentional but more reflective of your unconscious physical style) versus adaptive (i.e., intentionally working with or against your guna habit).
Reflection Paper #10
Anatomy & Physiology: Reflection on the PHYSIOLOGY of BREATH

Overview: Please write a brief reflection paper about the content explored, its impact on the student, its cultural, historical, or sociopolitical context, and its conceptual link to the greater YTTP. Reflection papers do not have to be typed, but do have to be legible. They do not have to be very long – about a page or two. ☺ They are evaluated on relevance to session content, depth of introspection, and insightfulness about personal process. [It will be acceptable to use art, poetry, or other means of self-reflection in addition to writing.]

Welcome to the breath. You might want to review the YogaX blog about the physical limbs as well as your notes from relevant sessions and practices. Upon review and reflection, ponder some of the following questions:

1. How do you sense the breath in your body as related to the discussion of breath rate, volume, texture, location, and resting pauses?
2. Which aspect of the breath (e.g., texture, volume, location) was news to you?
   a. Which aspect of the breath feels most foreign to you?
   b. Which aspect of the breath feels most familiar to you?
3. How do you experience abdominal versus thoracic breath?
4. How do you understand the neurobiology of the breath?
   a. Which aspects of the nervous system are associated with the inhalation? How can you use this knowledge in the teaching of yoga?
   b. Which aspects of the nervous system are associated with the exhalation? How can you use this knowledge in the teaching of yoga?

Small Group Work Follow-Up:

Complete your personal reflection before your next small group meeting. In the small group meeting:

1. Using observation of the natural breath, take turns talking the rest of the group through experiencing a given aspect of the breath – time, volume, texture, location, resting breaks.
2. Once everyone has had a turn teaching at least one aspect of natural breathing, debrief the experience from two perspectives:
   a. From the teacher perspective, debrief any challenges that arose in finding language for these dimensions of the breath
   b. From the student perspective, debrief any challenges that you encountered in accessing/experiencing these dimensions of the breath
Reflection Paper #11 — OPTIONAL
Professional Essentials: Reflection on PROFESSIONAL DEVELOPMENT

Overview: Please write a brief reflection paper about the content explored, its impact on the student, its cultural, historical, or sociopolitical context, and its conceptual link to the greater YTTP. Reflection papers do not have be typed, but do have to be legible. They do not have to be very long – about a page or two. ☺ They are evaluated on relevance to session content, depth of introspection, and insightfulness about personal process. [It will be acceptable to use art, poetry, or other means of self-reflection in addition to writing.]

Welcome to professional development. You might want to review your notes from relevant sessions and practices. Upon review and reflection, ponder some of the following questions:

1. What are the ethical commitments for a yoga teacher? What do these ethical commitments have to say about scope of practice, conduct, and equity and inclusion?
2. What will be your scope of practice? How will you prepare for this scope and how will you commit to lifelong learning as related to your desired scope of practice?
3. What does equity and inclusion mean to you? How will you contribute to making sure that yoga is accessible to all? How will you support BIPOC, LGBTQ, disabilities, and aging inclusion?
4. What are your plans related to Yoga Alliance registration and continuing education?
5. Realizing you are still very new to this and things might change, what do you anticipate your teaching style to be? Or not to be?
6. Based on these reflections, write a yoga teacher bio for you as an emerging yoga teacher. Consider teachers and classes that have inspired you as you write your bio. Let this be an exploratory exercise in which you use your imagination to create who you might be as a yoga teacher.

Small Group Work Follow-Up:

Complete your personal reflection before your next small group meeting. In the small group meeting:

1. Discuss your planned scope of practice with the group and gather input and feedback. Explain how this scope fits within your current profession and where it may conflict. Discuss how you will resolve or work with any conflicts.
2. Explore together what the best strategies will be for you if you want to expand your scope of practice.
3. Share your bios with one another for feedback and input.
4. Gently help each other recognize any blind spots or oversights – both good and challenging…
Homework Assignment #1
Professional Essentials: Practical Applications of TEACHING METHODOLOGY

Overview: The student will develop an integrated, holistic practice sequence in the context of the relevant curriculum didactics. This practicum sequence will then be discussed, applied, and analyzed via small group work, under the mentorship of one of the lead teachers. Sequences and practices that are developed need to adhere to the integrated, holistic model endorsed by the YogaX training. All practices or sequences thus integrate all parts of the teaching spiderweb (awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles) and attend to all koshas, either explicitly or implicitly.

Welcome to the integration of teaching methodology and practicum. You might want to review your notes from the relevant session (related to the 7-pronged spiderweb of teaching methodology considerations as embedded in the philosophy of the koshas) and practices (e.g., see Brems, 2015, 10-session integrated yoga protocol). Upon review and reflection, in your small groups, develop, teach, and receive feedback for an asana class based on the following steps:

1. Choose one peak pose for your small group. Develop a themes sequence for this peak pose, including an opening, warm-up, main sequence, and closing.
2. Plan and focus your sequence on a theme within the context of the teaching methodology spider web (i.e., student needs/resources, aim and intention, new learning and science, koshas, applied psychology, limbs, practice principles, and affiliation).
3. Divide the sequence up among the members of the group. Take turns with each trainee teaching a 20(ish)-minute segment of the sequence to your small group. Record the session if you are comfortable.
4. Debrief each group member’s session segment within the small group and your assigned YogaX lead instructor (mentor).
5. Reflect on your experience with planning, teaching, and receiving feedback.
Homework Assignment #2
Practicum Experience with UPRIGHT STANDING POSTURES

Overview: The student will develop an integrated, holistic practice sequence in the context of the relevant curriculum didactics. This practicum sequence will then be discussed, applied, and analyzed via small group work, under the mentorship of one of the lead teachers. Sequences and practices that are developed need to adhere to the integrated, holistic model endorsed by the YogaX training. All practices or sequences thus integrate all parts of the teaching spiderweb (awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles) and attend to all koshas, either explicitly or implicitly.

Welcome to teaching upright standing postures. You might want to review your notes from the relevant sessions (i.e., related to 1. upright standing postures; and 2. the 7-pronged spiderweb of teaching methodology considerations as embedded in the philosophy of the koshas) and practices (e.g., see Brems, 2015, 10-session integrated yoga protocol). Upon review and reflection, in your small groups, engage in the following activity:

1. Watch at least one of the YogaX YouTube videos focused on upright standing postures.
2. Observe and take notes about the ways in which the teacher grounded the class in the teaching methodology spiderweb, including the effects on the koshas:
   a. Which limbs are represented?
   b. What philosophical concepts are integrated?
   c. How is interoception cued?
   d. How are student needs and resources attended to?
   e. What is the intention of the class?
   f. How is science integrated?
   g. Which practice principles stand out?
3. Choose a set of peak postures from the categories of standing postures and develop a 60-minute sequence for that set of peak poses. Make sure your sequence is integrated, holistic, accessible, and inclusive.
4. Plan and focus your sequence on a theme within the context of the teaching methodology spider web (i.e., awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles).
5. Teach or present (for review) your 60-minute sequence to your small group or attend a class taught by one of your peers. Record the session if you are comfortable. NOTE: By the end of the YTT, you will need to have been the lead teacher for a minimum of 5 hours of yoga classes to your small group and mentor.
6. Debrief the group member’s session within the small group and your assigned YogaX lead instructor (mentor).
7. Reflect on your experience with planning, teaching, and receiving feedback.
Homework Assignment #3
Practicum Experience with ARM STANDING POSTURES

Overview: The student will develop an integrated, holistic practice sequence in the context of the relevant curriculum didactics. This practicum sequence will then be discussed, applied, and analyzed via small group work, under the mentorship of one of the lead teachers. Sequences and practices that are developed need to adhere to the integrated, holistic model endorsed by the YogaX training. All practices or sequences thus integrate all parts of the teaching spiderweb (awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles) and attend to all koshas, either explicitly or implicitly.

Welcome to teaching arm standing postures. You might want to review your notes from the relevant sessions (i.e., related to 1. upright standing postures; and 2. to the 7-pronged spiderweb of teaching methodology considerations as embedded in the philosophy of the koshas) and practices (e.g., see Brems, 2015, 10-session integrated yoga protocol). Upon review and reflection, in your small groups, develop, teach, and receive feedback for an asana class based on the following steps:

1. Watch and analyze at least one of the YogaX YouTube videos focused on arm standing postures.
2. Observe and take notes about the ways in which the teacher grounded the class in the teaching methodology spiderweb, including the effects on the koshas:
   a. Which limbs are represented?
   b. What philosophical concepts are integrated?
   c. How is interoception cued?
   d. How are student needs and resources attended to?
   e. What is the intention of the class?
   f. How is science integrated?
   g. Which practice principles stand out?
3. Choose a set of peak postures from the categories of arm standing postures and develop a 60-minute sequence for that set of peak poses. Make sure your sequence is integrated, holistic, accessible, and inclusive.
4. Plan and focus your sequence on a theme within the context of the teaching methodology spider web (i.e., awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles).
5. Teach or present (for review) your 60-minute sequence to your small group or attend a class taught by one of your peers. Record the session if you are comfortable. NOTE: By the end of the YTT, you will need to have been the lead teacher for a minimum of 5 hours of yoga classes to your small group and mentor.
6. Debrief the group member’s session within the small group and your assigned YogaX lead instructor (mentor).
7. Reflect on your experience with planning, teaching, and receiving feedback.
Homework Assignment #4
Practicum Experience with SEATED POSTURES

Overview: The student will develop an integrated, holistic practice sequence in the context of the relevant curriculum didactics. This practicum sequence will then be discussed, applied, and analyzed via small group work, under the mentorship of one of the lead teachers. Sequences and practices that are developed need to adhere to the integrated, holistic model endorsed by the YogaX training. All practices or sequences thus integrate all parts of the teaching spiderweb (awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles) and attend to all koshas, either explicitly or implicitly.

Welcome to integration seated postures. You might want to review your notes from the relevant sessions (i.e., related to 1. seated postures; and 2. related to the 7-pronged spiderweb of teaching methodology considerations as embedded in the philosophy of the koshas) and practices (e.g., see Brems, 2015, 10-session integrated yoga protocol). Upon review and reflection, in your small groups, develop, teach, and receive feedback for an asana class based on the following steps:

1. Watch and analyze at least one of the YogaX YouTube videos focused on seated postures.
2. Observe and take notes about the ways in which the teacher grounded the class in the teaching methodology spiderweb, including the effects on the koshas:
   a. Which limbs are represented?
   b. What philosophical concepts are integrated?
   c. How is interoception cued?
   d. How are student needs and resources attended to?
   e. What is the intention of the class?
   f. How is science integrated?
   g. Which practice principles stand out?
3. Choose a set of peak postures from the categories of seated postures and develop a 60-minute sequence for that set of peak poses. Make sure your sequence is integrated, holistic, accessible, and inclusive.
4. Plan and focus your sequence on a theme within the context of the teaching methodology spider web (i.e., awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles).
5. Teach or present (for review) your 60-minute sequence to your small group or attend a class taught by one of your peers. Record the session if you are comfortable. NOTE: By the end of the YTT, you will need to have been the lead teacher for a minimum of 5 hours of yoga classes to your small group and mentor.
6. Debrief the group member’s session within the small group and your assigned YogaX lead instructor (mentor).
7. Reflect on your experience with planning, teaching, and receiving feedback.
Homework Assignment #5
Practicum Experience with FORWARD FOLD POSTURES

Overview: The student will develop an integrated, holistic practice sequence in the context of the relevant curriculum didactics. This practicum sequence will then be discussed, applied, and analyzed via small group work, under the mentorship of one of the lead teachers. Sequences and practices that are developed need to adhere to the integrated, holistic model endorsed by the YogaX training. All practices or sequences thus integrate all parts of the teaching spiderweb (awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles) and attend to all koshas, either explicitly or implicitly.

Welcome to integration forward folding postures. You might want to review your notes from the relevant sessions (i.e., related to 1. forward folding postures; and 2. those related to the 7-pronged spiderweb of teaching methodology considerations as embedded in the philosophy of the koshas) and practices (e.g., see Brems, 2015, 10-session integrated yoga protocol). Upon review and reflection, in your small groups, develop, teach, and receive feedback for an asana class based on the following steps:

1. Watch and analyze at least one of the YogaX YouTube videos focused on forward folding postures.
2. Observe and take notes about the ways in which the teacher grounded the class in the teaching methodology spiderweb, including the effects on the koshas:
   a. Which limbs are represented?
   b. What philosophical concepts are integrated?
   c. How is interoception cued?
   d. How are student needs and resources attended to?
   e. What is the intention of the class?
   f. How is science integrated?
   g. Which practice principles stand out?
3. Choose a set of peak postures from the categories of forward folding postures and develop a 60-minute sequence for that set of peak poses. Make sure your sequence is integrated, holistic, accessible, and inclusive.
4. Plan and focus your sequence on a theme within the context of the teaching methodology spider web (i.e., awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles).
5. Teach or present (for review) your 60-minute sequence to your small group or attend a class taught by one of your peers. Record the session if you are comfortable. NOTE: By the end of the YTT, you will need to have been the lead teacher for a minimum of 5 hours of yoga classes to your small group and mentor.
6. Debrief the group member’s session within the small group and your assigned YogaX lead instructor (mentor).
7. Reflect on your experience with planning, teaching, and receiving feedback.
Homework Assignment #6
Practicum Experience with TWISTING POSTURES

Overview: The student will develop an integrated, holistic practice sequence in the context of the relevant curriculum didactics. This practicum sequence will then be discussed, applied, and analyzed via small group work, under the mentorship of one of the lead teachers. Sequences and practices that are developed need to adhere to the integrated, holistic model endorsed by the YogaX training. All practices or sequences thus integrate all parts of the teaching spiderweb (awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles) and attend to all koshas, either explicitly or implicitly.

Welcome to integration twisting postures. You might want to review your notes from the relevant sessions (i.e., related to 1. twisting postures; and 2. related to the 7-pronged spiderweb of teaching methodology considerations as embedded in the philosophy of the koshas) and practices (e.g., see Brems, 2015, 10-session integrated yoga protocol). Upon review and reflection, in your small groups, develop, teach, and receive feedback for an asana class based on the following steps:

1. Watch and analyze at least one of the YogaX YouTube videos focused on twisting postures.
2. Observe and take notes about the ways in which the teacher grounded the class in the teaching methodology spiderweb, including the effects on the koshas:
   a. Which limbs are represented?
   b. What philosophical concepts are integrated?
   c. How is interoception cued?
   d. How are student needs and resources attended to?
   e. What is the intention of the class?
   f. How is science integrated?
   g. Which practice principles stand out?
3. Choose a set of peak postures from the categories of twisting postures and develop a 60-minute sequence for that set of peak poses. Make sure your sequence is integrated, holistic, accessible, and inclusive.
4. Plan and focus your sequence on a theme within the context of the teaching methodology spider web (i.e., awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles).
5. Teach or present (for review) your 60-minute sequence to your small group or attend a class taught by one of your peers. Record the session if you are comfortable. NOTE: By the end of the YTT, you will need to have been the lead teacher for a minimum of 5 hours of yoga classes to your small group and mentor.
6. Debrief the group member’s session within the small group and your assigned YogaX lead instructor (mentor).
7. Reflect on your experience with planning, teaching, and receiving feedback.
Homework Assignment #7
Practicum Experience with BACK-BENDING POSTURES

Overview: The student will develop an integrated, holistic practice sequence in the context of the relevant curriculum didactics. This practicum sequence will then be discussed, applied, and analyzed via small group work, under the mentorship of one of the lead teachers. Sequences and practices that are developed need to adhere to the integrated, holistic model endorsed by the YogaX training. All practices or sequences thus integrate all parts of the teaching spiderweb (awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles) and attend to all koshas, either explicitly or implicitly.

Welcome to integration backbending postures. You might want to review your notes from the relevant sessions (i.e., related to 1. Backbends; and 2. related to the 7-pronged spiderweb of teaching methodology considerations as embedded in the philosophy of the koshas) and practices (e.g., see Brems, 2015, 10-session integrated yoga protocol). Upon review and reflection, in your small groups, develop, teach, and receive feedback for an asana class based on the following steps:

1. Watch and analyze the YogaX YouTube video focused on backbending postures.
2. Observe and take notes about the ways in which the teacher grounded the class in the teaching methodology spiderweb, including the effects on the koshas:
   a. Which limbs are represented?
   b. What philosophical concepts are integrated?
   c. How is interoception cued?
   d. How are student needs and resources attended to?
   e. What is the intention of the class?
   f. How is science integrated?
   g. Which practice principles stand out?
3. Choose a set of peak postures from the categories of backbending postures and develop a 60-minute sequence for that set of peak poses. Make sure your sequence is integrated, holistic, accessible, and inclusive.
4. Plan and focus your sequence on a theme within the context of the teaching methodology spider web (i.e., awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles).
5. Teach or present (for review) your 60-minute sequence to your small group or attend a class taught by one of your peers. Record the session if you are comfortable. NOTE: By the end of the YTT, you will need to have been the lead teacher for a minimum of 5 hours of yoga classes to your small group and mentor.
6. Debrief the group member’s session within the small group and your assigned YogaX lead instructor (mentor).
7. Reflect on your experience with planning, teaching, and receiving feedback.
Homework Assignment #8
Practicum Experience with INVERSIONS

Overview: The student will develop an integrated, holistic practice sequence in the context of the relevant curriculum didactics. This practicum sequence will then be discussed, applied, and analyzed via small group work, under the mentorship of one of the lead teachers. Sequences and practices that are developed need to adhere to the integrated, holistic model endorsed by the YogaX training. All practices or sequences thus integrate all parts of the teaching spiderweb (awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles) and attend to all koshas, either explicitly or implicitly.

Welcome to integration inversion postures. You might want to review your notes from the relevant sessions (i.e., related to 1. inversions; and 2. related to the 7-pronged spiderweb of teaching methodology considerations as embedded in the philosophy of the koshas) and practices (e.g., see Brems, 2015, 10-session integrated yoga protocol). Upon review and reflection, in your small groups, develop, teach, and receive feedback for an asana class based on the following steps:

1. Watch and analyze at least one of the YogaX YouTube videos focused on inversions.
2. Observe and take notes about the ways in which the teacher grounded the class in the teaching methodology spiderweb, including the effects on the koshas:
   a. Which limbs are represented?
   b. What philosophical concepts are integrated?
   c. How is interoception cued?
   d. How are student needs and resources attended to?
   e. What is the intention of the class?
   f. How is science integrated?
   g. Which practice principles stand out?
3. Choose a set of peak postures from the categories of inversion postures and develop a 60-minute sequence for that set of peak poses. Make sure your sequence is integrated, holistic, accessible, and inclusive.
4. Plan and focus your sequence on a theme within the context of the teaching methodology spider web (i.e., awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles).
5. Teach or present (for review) your 60-minute sequence to your small group or attend a class taught by one of your peers. Record the session if you are comfortable. NOTE: By the end of the YTT, you will need to have been the lead teacher for a minimum of 5 hours of yoga classes to your small group and mentor.
6. Debrief the group member’s session within the small group and your assigned YogaX lead instructor (mentor).
7. Reflect on your experience with planning, teaching, and receiving feedback.
Homework Assignment #9
Practicum Experience with BREATH AND MOVEMENT

Overview: The student will develop an integrated, holistic practice sequence in the context of the relevant curriculum didactics. This practicum sequence will then be discussed, applied, and analyzed via small group work, under the mentorship of one of the lead teachers. Sequences and practices that are developed need to adhere to the integrated, holistic model endorsed by the YogaX training. All practices or sequences thus integrate all parts of the teaching spiderweb (awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles) and attend to all koshas, either explicitly or implicitly.

Welcome to teaching pranayama. You might want to review your notes from the relevant sessions (including those related to the 7-pronged spiderweb of teaching methodology considerations as embedded in the philosophy of the koshas) and practices (e.g., see Brems, 2015, 10-session integrated yoga protocol). Upon review and reflection, in your small groups, develop, teach, and receive feedback for an asana class based on the following steps:

1. Watch and analyze a YogaX YouTube video of your choice, focusing your attention on the integration of breath and movement.
2. Observe and take notes about the ways in which the teacher grounded the full-length class in the teaching methodology spiderweb, including the effects on the koshas:
   a. Which limbs are represented?
   b. What philosophical concepts are integrated?
   c. How is interoception cued?
   d. How are student needs and resources attended to?
   e. What is the intention of the class?
   f. How is science integrated?
   g. Which practice principles stand out?
3. Choose a set of peak postures and an appropriate pranayama practice that can be combined with the movement practice; develop a 60-minute sequence for that set of peak poses. Make sure your sequence is integrated, holistic, accessible, and inclusive.
4. Plan and focus your sequence on a theme within the context of the teaching methodology spider web (i.e., awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles).
5. Teach or present (for review) your 60-minute sequence to your small group or attend a class taught by one of your peers. Record the session if you are comfortable. NOTE: By the end of the YTT, you will need to have been the lead teacher for a minimum of 5 hours of yoga classes to your small group and mentor.
6. Debrief each group member’s session within the small group and your assigned YogaX lead instructor (mentor).
7. Reflect on your experience with planning, teaching, and receiving feedback.
Homework Assignment #10
Practicum Experience with CONCENTRATION/MEDITATION TECHNIQUES

Overview: The student will develop an integrated, holistic practice sequence in the context of the relevant curriculum didactics. This practicum sequence will then be discussed, applied, and analyzed via small group work, under the mentorship of one of the lead teachers. Sequences and practices that are developed need to adhere to the integrated, holistic model endorsed by the YogaX training. All practices or sequences thus integrate all parts of the teaching spiderweb (awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles) and attend to all koshas, either explicitly or implicitly.

Welcome to teaching the interior limbs of yoga. You might want to review your notes from the relevant sessions (including those related to the 7-pronged spiderweb of teaching methodology considerations as embedded in the philosophy of the koshas) and practices (e.g., see Brems, 2015, 10-session integrated yoga protocol). Upon review and reflection, in your small groups, develop, teach, and receive feedback for an asana class based on the following steps:

1. Watch and analyze at least three different recorded YogaX guided concentration or meditation practices.
2. Observe and take notes about the ways in which the teacher guided the meditations:
   a. Which limbs are represented?
   b. What philosophical concepts are integrated?
   c. How is interoception cued?
   d. How are student needs and resources attended to?
   e. What is the intention of the class?
   f. How is science integrated?
   g. Which practice principles stand out?
3. Choose a set of peak postures and an appropriate interior practice that can be combined with the movement practice; develop a 60-minute sequence for that set of peak poses and interior practices. Make sure your sequence is integrated, holistic, accessible, and inclusive.
4. Plan and focus your sequence on a theme within the context of the teaching methodology spider web (i.e., awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles).
5. Teach or present (for review) your 60-minute sequence to your small group or attend a class taught by one of your peers. Record the session if you are comfortable. NOTE: By the end of the YTT, you will need to have been the lead teacher for a minimum of 5 hours of yoga classes to your small group and mentor.
6. Debrief the group member’s session within the small group and your assigned YogaX lead instructor (mentor).
7. Reflect on your experience with planning, teaching, and receiving feedback.
Homework Assignment #11
Practicum Experience with RESTORATIVES

Overview: The student will develop an integrated, holistic practice sequence in the context of the relevant curriculum didactics. This practicum sequence will then be discussed, applied, and analyzed via small group work, under the mentorship of one of the lead teachers. Sequences and practices that are developed need to adhere to the integrated, holistic model endorsed by the YogaX training. All practices or sequences thus integrate all parts of the teaching spiderweb (awareness, intention, philosophy/ethics, student needs/resources, science, 8 limbs, and practice principles) and attend to all koshas, either explicitly or implicitly.

Welcome to teaching restorative postures. You might want to review your notes from the relevant sessions (i.e., related to restoratives; and 2. related to the 7-pronged spiderweb of teaching methodology considerations as embedded in the philosophy of the koshas) and practices (e.g., see Brems, 2015, 10-session integrated yoga protocol). Upon review and reflection, in your small groups, engage in the following activity:

1. Take a live-streamed YogaX class or watch at least one YogaX YouTube video focused on restoratives.
2. Observe and take notes about the ways in which the teacher incorporated the themes of the classes. How is the classes grounded in the teaching methodology spiderweb:
   a. Which limbs are represented?
   b. What philosophical concepts are integrated?
   c. How is interoception cued?
   d. How are student needs and resources attended to?
   e. What is the intention of the class?
   f. How is science integrated?
   g. Which practice principles stand out?
3. Make special note to the sequencing of the restorative postures chosen, reflecting on the practice principles we explored in the didactics. Some discussion questions to get you going include:
   • How were the restoratives sequenced across categories of types of postures? Why do you think this particular order of posture sequencing was chosen?
   • How did the practice prepare students for the restorative portion of the class? Why do you think these warm practices were chosen?
   • What was the theme and how did it weave through the entire class?
   • What did you notice about the explicit versus implicit integration of the eight limbs?
   • Which cues stood out and which practice principles did they touch on?
4. Discuss your observations in your small group and debrief them with your assigned YogaX mentor/lead instructor.
YogaX Training Manual
200-Hour YogaX Teacher Training Pragmatics

Space for Trainee Personal Notes
SECTION FOUR: Handouts

- Informed Consent
- Guide to Observing and Assessing Yoga Professionals
- Sample Observation Papers
- Yoga Alliance Code of Conduct
- Yoga Alliance Scope of Practice
- NICABM Brain Info-Graphics
- NICABM Memory Systems Info-Graphics
Space for Trainee Personal Notes
Assumption of Risk, Release of Claims and Hold Harmless Agreement – Page 1 of 2

The parties to this Agreement are
______________________________ (Participant),
______________________________ (Participant’s parents or legal guardian, if Participant is under 18, all referred to hereafter jointly and severally as “Participant”) and
the Board of Trustees of the Leland Stanford Junior University its officers, trustees, faculty, agents, representatives, volunteers, students and employees(collectively referred to hereafter as “Stanford”) for the
______________________________ (“Event”).

Assumption of Risk. Participant is a voluntary participant in this Event. Participant understands and agrees that the Event and any related activities may be dangerous, may involve travel, and that neither the Event nor Stanford can guarantee the safety of Participant. Participant is responsible for researching and evaluating the risks he/she may face and is responsible for his/her actions. Any activities in which Participant may take part, whether as a component of the Event or separate from it, have been undertaken with Participant’s understanding and acceptance of any and all risks involved, which include but are not limited to physical or psychological injury, pain, suffering, disfigurement, temporary or permanent disability, economic or emotional loss, property loss or damage, loss of income or career opportunities, and/or death. Participant understands that these injuries or outcomes may arise from his/her own or others’ actions, inaction, or negligence; conditions related to travel; or the condition of the location where the Event is taking place. Nonetheless, Participant assumes all related risks, both known or unknown, whether or not listed above, of his/her participation in the Event, including travel to, from and during the Event.

Physical Condition and Insurance. Participant attests that she/he is physically and mentally capable of participating and has no known health or other restrictions that might jeopardize her/his safety or health or the safety or health of others during their participation in the Event. Participant gives permission for Stanford or its representative to provide immediate and reasonable emergency care should it be required. Participant agrees to hold harmless and indemnify Stanford from any claims, causes of action, damages and/or liabilities, arising out of or resulting from said medical treatment emergency care. Participant agrees to be solely responsible for payment in full of all costs of medical or emergency care she/he may receive.

Video Release. Participant agrees that Stanford may record, edit, use, reproduce, publish and distribute by way of any and all media and transmission, the visual and/or audio likeness of Participant and other commentaries, information, and materials the Participant may provide in connection with the Event, which includes, without limitation, Participant’s name, biographical information, recorded voice, likeness, commentaries, presentation materials, and/or performance at the Event. Stanford is further granted permission to use such materials for educational, fund-raising, promotional or other purposes worldwide and in perpetuity Participant agrees that Stanford will be held harmless from any liability that may arise regarding the production, use, and distribution of such materials as described herein, and Stanford is hereby released from any claims relating to the rights granted above.

Waiver and Release of Claims. In consideration of being accepted into and/or participating in the Event, Participant agrees to and hereby does, for Participant and on behalf of Participant’s heirs, executors, administrators, employers, agents, representatives, insurers, and attorneys, release and discharge Stanford of and from any and all claims which may arise from any cause whatsoever, including claims arising from any negligent act or omission by Stanford or others. Participant further releases and discharges Stanford from liability for any accident, illness, injury, loss or damage to personal property, or any other consequences, arising or resulting directly or indirectly from Participant’s participation in the Event.

Indemnification and Hold Harmless. Participant hereby agrees to indemnify, defend, and hold harmless Stanford from any and all claims of injury, loss or liability whatsoever including reasonable attorneys’ fees and/or any other associated costs, that may arise as a result of his/her participation in the Event. If Stanford incurs any of these types of expenses, Participant agrees to reimburse Stanford.

To the extent Participant engages in activities that are not part of the Event and from which Participant may sustain personal injury or other damage to him/herself or property, or cause others to be injured or sustain other damage including damage to their property, Participant understands that neither Stanford, nor any of its employees, officers, directors, volunteers, and agents will be held responsible regardless of cause or fault.
Adherence to Standards. Participant understands and agrees to abide by all Stanford policies, rules, and regulations applicable to the Event.

Severability. It is understood and agreed that, if any provision of this Agreement or the application thereof is held invalid, the invalidity shall not affect other provisions or applications of this Agreement which can be given effect without the invalid provisions or applications. To this end, the provisions of this Agreement are declared severable.

Governing Law and Venue. This Agreement shall be construed in accordance with, and governed by, the laws of the State of California. The venue for any action arising out of this Agreement shall be the County of Santa Clara, State of California. The parties agree to submit to jurisdiction in the State Courts, Santa Clara County, California.

Construction and Scope of Agreement. The language of all parts of this Agreement shall in all cases be construed as a whole, according to its fair meaning, and not strictly for or against any party. This Agreement is the only, sole, entire, and complete agreement of the parties relating in any way to the subject matter hereof. No statements, promises, or representations have been made by any party to any other, or relied upon, and no consideration has been offered or promised, other than as may be expressly provided herein. This Assumption of Risk, Release of Claims, Indemnification, and Hold Harmless and Agreement supersedes any earlier written or oral understandings or agreements between the parties.

Participant acknowledges that he/she has read this Assumption of Risk, Release of Claims, Indemnification and Hold Harmless Agreement, understands its meaning and effect, and agrees to be bound by its terms.

Date: 
Participant Signature: .......................................................... 
Participant’s Name Printed: .......................................................

Date: 
Signature of Custodial Parent or Legal Guardian (if Participant under 18): ..........................................................
Custodial Parent or Legal Guardian Name Printed: ..............................................................................
### Exploring the Level of Integration of a Yoga Class

**Look for teachers who offer access to all eight limbs of yoga:**
- The psychology and lifestyle practice of yoga via attending to ethics, dedication to practice, setting intentions, making a commitment to practice, finding a clear purpose in life
- Posture practices that are mindful and carefully adapted to your needs (more about this below)
- Breathing practices with particular attention to the teaching of mindful breathing in all postures
- Concentration practices such as imagery, focusing on an object of attention (e.g., your breath), or being mindful of a particular part of your body
- Meditation practices – either guided or silent

**Look for teachers who incorporate mindfulness skills by inviting their students to:**
- Explore how each posture feels in their body, directing them to important sensations that may arise
- Explore how the breath moves through the body
- Notice all sensations that arise in body, mind, breath, or emotions with curiosity
- Notice what is happening inside their body, breath, and mind without judgment
- Differentiate for themselves which sensations are ‘good’ or manageable and can be endured versus which sensations are danger sign that suggest that they may want to move out of a posture or away from a particular breath or interior practice
- Experience internal sensations – perhaps using the words interoception (feeling their body from the inside out) and proprioception (learning where body parts are in space)
- Experience external sensation – perhaps using the word exteroception (sensing stimuli that arise from outside the body, perhaps attending to temperature, air flow, the ground underneath)
- Be fully aware of every moment of their practice and be present for every movement and breath

**Look for teachers who are most concerned not about the outer appearance of a physical posture, but how the posture feels in the practitioners’ body by:**
- Using props to make the pose accessible to your body shape and needs
- Inviting postures to be modified, skipped, or adapted in any way that feel optimal to their body, breath, mind, and emotional needs
- Adapting the posture to their personal needs, not adapting postures to a particular concept of how a posture should look
- Offering multiple ways to do each posture that allows them to choose the variation that feels best for them in any given moment
- Practicing with mindfulness so that they are fully aware of every movement as they move into a posture, are in a posture, and move out of a posture

### Exploring the Appropriateness and Atmosphere of the Physical Space

**Look for venues that create a conducive atmosphere for integrated yoga:**
- Adequate room size given the size of the average class
- Natural or adjustable lighting
- Quiet atmosphere, perhaps using some soft music (but no loud activating exercise music)
- Thoughtfulness about chemical sensitivities by being scent-free
- Few or no mirrors on the wall – unless teachers can articulate the mirrors’ purpose
- Privacy during classes (rather than large windows that invite onlookers)
- Easy access to restrooms and changing rooms

**Look for venues that are inviting to a variety of yoga practitioners as evidenced by:**
- Sliding fee scales that invite anyone to participate
- A varied and diverse student body who comes regularly
• Small classes or large classes only with multiple teachers and assistants
• Therapeutic class offerings that may include adaptive topics such as trauma-sensitive yoga, yoga for aging bodies, yoga for individuals with physical challenges, yoga for particular health conditions

Look for venues that can accommodate a range of personal needs as evidenced by:
• yoga props for adapted or modified physical posture practice, such as mats, foam blocks or bricks, bolsters or pillows, blankets, chairs, and straps (if not contraindicated by the clientele), therabands, and other items that can serve to help practitioners’ body be more comfortable
• yoga props for breathing practices, such as bolsters and blankets
• yoga props for interior practices, such as bolsters or meditation cushions, blankets, eye pillows, mala beads, or similar items that may be used for meditation, concentration, or introspection

Exploring the Personal Response To the Offered Practice
Practitioners are encouraged to assess how they respond to the offered practice by conducting a self-assessment after the first few classes at a new venue or with a new teacher. The following questions are offered as a guide to this self-assessment. There are not definitive answers to the questions below. They are offered to foster an exploration of whether the practitioner felt protected, safe, cared for, and seen as a human being. Yoga classes aim to develop community and support. Yoga classes aim to adapt to individual bodies and needs, not the other way around.

1. How do you feel physically? Do you feel as though you worked too hard? Are you sore in a way that is comfortable? Was your body challenged without being hurt?
2. How do you feel emotionally? Did you feel safe? Did you feel vulnerable or unprotected? Do you feel calm and settled at the end of class?
3. Did you connect to other students in the class? Were there positive interactions with others in the class – including students, teacher, or assistants? Do you have a sense of community?
4. Did you feel heard and seen? Were you greeted by the teacher? Was there a farewell? Did the teacher or assistant acknowledge your presence and efforts?
5. Did you receive the support you wanted or needed from the teacher or assistant? Were you offered adaptations or props? Did you receive encouragement? Were you pushed into anything you did not really want to do?
6. Did you feel pushed into anything you did not really want to do? Were you invited to test your own appropriate boundaries? Were you given options about how far to move into your practice? Did you receive invitations not to overdo or overeffort?
7. Were you kept physically safe? Did you receive physical adjustments without invitation (against your wishes)? Did the teacher ask for permission to touch before doing so? Did you have the option to decline physical contact?
8. Did you feel encouraged to adapt poses and breathing to your needs? Were you given help to do so? Were you offered props? Were you invited to explore various expressions of the same pose to find the one that fit you best?

Observation Reflection #1: Restorative

I decided to take a Restorative class at a new studio with a teacher I’ve never before taken a class with. Upon reading her bio, she seemed to have a lot of really impressive experience teaching, and was Iyengar-trained. She started the class with a seated three part breath, and cued the class to focus on the belly, chest, and throat throughout this breath. She then had us do a different breathing practice that she referred to as “cleansing breaths”, where we would be in a seated posture (sukhasana, seated on a bolster) and then focus on emphasizing the exhale, and really putting more force into the exhale while passively inhaling. It was interesting to begin the class with two breathing practices – I think that I’ve become accustomed to the structure of having just one breathing practice in the start, and one at the end, and then linking breath to movement throughout the asana practice. It’s always good to have those rigid expectations pushed and explored. At the time, however, I did feel like the breathing practices were taught very quickly, and it felt a bit rushed as a student; I remember having the thought that I would rather have had a longer period of time to experience just one of those breathing practices. We then went through a restorative sequence of postures, with frequent use of bolster(s), soft blocks, and three blankets. Within each of the restorative postures, she seemed to tie the breath and physical body back into the koshas, discussing explicitly our physical body and energetic body, but often talked about using these parts of ourselves to connect to and surrender to the universe and all beings. That seemed to be the overarching theme - this connection to the universe. We then ended with legs up the wall for 5-10 min, before transitioning to corpse pose and a guided meditation that again was focused on our connection to the universe.

With regard to her teaching methods, she was clearly very knowledgeable about the anatomy engaged in various postures, and used props very effectively. I noticed her use of the words flexion and extension. I really appreciated that she actively brought us back to our breath, and used the “cleansing breath” practice throughout several postures in the asana sequence; including when we were in child’s pose. It was a very interesting way to invite experimentation of your breath in more passive postures. It also led to a bit more activation, in the context of a relaxed and passive posture, which was overall an interesting experience. One of things that I did notice is that she made several verbal adjustments, and many physical adjustments to students. At one point she came up to me when I was standing at the wall in a pectoral stretch (hand against the wall), and grabbed my foot to straighten it towards the center of the room. My Immediate reaction was one of displeasure and confusion, feeling as though it was a bit
intrusive. At the same time, I noticed a different sensation in the stretch, and actually found more ease with her adjustment. It was a nice moment that highlighted the potential challenges when deciding, as a teacher, whether you will do physical adjustments. I noticed her making several adjustments to other students as well, and wondered how they may have reacted to this.

I think what I would do differently, is to do 1 primary breathing practice, and then use that as the thread throughout the entire sequence, rather than introducing several at different points. While it was an interesting thing to explore, for some reason the effect it had on me was as though it did not feel comprehensive or smooth. It felt like several fragmented practices. I also didn’t necessarily connect to her philosophical tangents while we were holding longer poses. I think it was valid and helpful to have her voice as an anchor, and I appreciated that she kept talking because truthfully it kept me from falling asleep in some of the poses we held for 8-10 min. However, her languaging around philosophy just didn’t resonate with me; it felt a bit new-age spiritual to me, but I also recognize that it just my own judgment and reaction. What I would have done differently is try to pepper in some more education about what the physical body was doing and experiencing as we held these postures for several min; that is something I’ve found I really appreciate from my yoga teachers, because it’s what solidifies my own understanding of my physical body and why it’s important for me to be diligent about my physical practice. I also think I would have specifically asked if folks were okay with physical adjustments before just doing them.
Observation Reflection #2: Slow Flow

Yesterday I took a class with a new teacher, and the class description was “Slow Flow”. Upon starting the class, the instructor asked us to grab three blankets, a thick bolster, strap, and two blocks. The first posture we completed was a supported locust pose; we put two blocks at medium height underneath where our shoulders would go, and put a blanket on top of each for additional padding and comfort. We then folded up a blanket to put it underneath our forehead, and laid down on our stomachs in this supported pose, with the tops of our feet propped up on a bolster. This was my first time doing a supported locust, and it was a very pleasant experience. It was interesting that she chose to use this supported pose as the opening, without any time to complete a brief meditation or breath practice. After supported locust, we all came to find a seat and took a few deep breaths as the teacher began to chant om, and the rest of the class followed. After this, we began to move through the rest of the sequence, which for the most part was surya namaskara A and b, but with some interesting variations. We started with some interesting variations of down dog (i.e., crossing right leg in front of left, left leg in front of right, going from down dog to taking a seat in between our heels with our legs crossed). I remembered that she was a trained Ashtanga teacher, and a lot of the postures were reminiscent of an Ashtanga class, especially in the seated sequence after the standing flow. There were a significant number of twists, turns, and binds – it really seemed like this was true in most postures. I remember having the specific thought of “wow, this is not a slow flow class in the sense that I was expecting” – the teacher’s pacing was also very interesting.

One thing I may have done differently, or I guess I was curious about was her decision making process around pacing. I do feel like in the beginning the pace was very reasonable, and even with the binds and twists, as a student I felt I had adequate time to find proper alignment, and to experiment a little bit with the posture (i.e., move in different directions, put my weight in different areas, explore). However, somewhere in the middle of the class before the seated sequence, the pace became very rapid. Again, I am new to this teacher and her style, but as a reasonably seasoned yogi I still felt as though it was so quick that I really didn’t have a lot of time to be in my own body – the cues for breath and movement came every 1-3 seconds at one point, and it felt like I was moving in and out of postures rapidly and without much mindful awareness of how it felt in my body. With that, it was still very enjoyable for me – partly because the postures in her sequence felt pretty advanced and it was pleasant to try to push myself and to explore binds and twists and strengthening exercises that I don’t often do in my own home practice. It was a sequence that left me feeling exhausted, but strong.
Due to the pacing, I felt as though I wasn’t very connected to my breath – at the very least, I didn’t feel like I had time to pair my breath with movement. She definitely cued our breath in several postures, but it was simply through counting exhales (i.e., “exhale 1… exhale 2… exhale 3…”). I did appreciate her being very clear about how long we were going to spend in every posture, because it definitely added to my sense of safety and in my confidence in various postures that were very challenging for me (i.e., crescent lunge to warrior III to standing splits).

Another thing I may have done differently is cue the use of props more often. Other than in the restorative postures at the very beginning, and at the end, she did not once mention the use of props. I continued to use my blocks as necessary, especially in low lunge twists, and revolved triangle, because I know my body enough to know that my torso has a tendency of collapsing if I don’t use blocks to bring the ground to me. So, while I continued to use props, it was not something that she was necessarily cueing.

Something that I appreciated in her teaching style is that while she demonstrated several of the postures, she also spent quite a bit of time walking around the front of the room, and making very gentle verbal adjustments. She didn’t seem to single students out in any way, but would usually just be looking at them and talking in their general direction, and would use very specific verbiage to cue adjustments in the posture, and most of the time it seemed to be effective for the other students.

In general, it was a really lovely class and a nice opportunity for me to explore my physical boundaries and to be reminded of the fact that my body actually has a lot of strength that I don’t often intentionally utilize in my at home practice. I think my home practice has been primarily as a means of self-care and relaxation, and I think I may be stealing a beautiful opportunity from myself by not challenging those boundaries and pushing myself a bit.
Observation Reflection #3: Mixed Levels Flow

In an attempt to broaden my exposure to various teachers and studios, I decided to get a class pass membership that would allow me to go to drop in classes for any studio in the LA area. Today I took a class at a new studio that was called “mixed levels flow”. On the website, it marketed the class as open to all levels, including beginner. I appreciated that in the description they used inviting language that made it seem as though anyone, regardless of ability level and experience, was welcome. Upon arriving to the studio, it was a very neat and minimalist space, with a friendly front desk staff member who discussed some of the standards of the studio and where to find things, where to leave belongings, etc. I remember specifically thinking that having someone explicitly communicate these expectations was helpful in creating an inviting container for folks to arrive in – especially when I thought about what it would be like if this was my first yoga class, it is nice to have some explicit instruction around what is expected of you as you arrive.

While setting up my mat, I noticed that the other participants in the class were quite talkative. I think that it’s valuable to create a space where community naturally begins to build, but in thinking about the kind of space I would like to cultivate in my classes, I’ve noticed that I deeply appreciate when studios have some “quiet time” before and after each class. Many of the studios that I find myself drawn to have a time where they encourage yogis to be quiet right before class so that it becomes a time for seated meditation. It was a nice moment for me to recognize that this is a strong preference of mine.

When the teacher arrived, she quickly walked through the class, introduced herself in a very genuine way, asked about any limitations or injuries, and then jumped into it. It seemed as though there wasn’t any specific introductory breathing practice – she had us move into a supported fish pose with a block along our spine and then one on the back of the head, and just asked us to soften and breathe. There wasn’t much queuing as we did this. She then started playing music – which I realized in that moment is another huge stimulus that your students have a strong reaction to. While I personally am someone who loves music, and always imagined playing music in classes if I were a teacher, over the last several years of practicing in silence in classes I’ve realized how valuable it is not to have that additional distraction. While music can at times be nice, in this class I noticed a strong reaction of aversion to her music, and it actually became quite distracting for me through the rest of the class.
With regard to the physical postures, she started the class with a relatively slow sequence of threading the needle, half splits with an interesting variation where we rotated our toes/legs externally, then internally – I remember feeling like it was a very different stretch, and thinking that it's always nice to experience a new sensation in a posture you've done so many times. The pace became much more rapid after this point. It’s hard to speak to the flow in detail, because my major take away was that it happened SO incredibly quickly. It felt as though she would cue the next posture, but gave zero instruction about transitions or how to move from one posture to another. For some postures – that was okay. For many, I thought to myself – how would a beginner approach this? For example, she had us move from down dog, to three legged down dog, down to knee to opposite elbow, to fallen star, and then straight into wild thing - which – while a seasoned practitioner probably has enough experience to be able to move through these, MOST students would require some explicit instruction about how to transition intentionally between these two very intense poses. The rest of the flow sequence felt very similar – there were several times that I stopped, because I noticed pain in my wrists, or overstretching in my hamstrings. There were a few times where she stopped to do some "mobility drills" or what seemed like functional movement exercises, which I appreciated. These definitely increased the intensity of the overall class, but it felt good to strengthen these various muscle groups.

Overall, it was actually a very enjoyable and very challenging class. The instructor at one point described it as a "simple flow", which I found myself having a strong reaction to. What message are we sending our students when we call something “simple” or “easy”, when it is in fact, by most practitioners’ standards, not simple, and in fact – very advanced? Again, perpetuating these unreasonable expectations and stereotypes about what yoga is, is not helping new practitioners feel confident enough to begin this practice. While it was an enjoyable and challenging class for me, I learned a lot about things that I would do differently – slow it down, and provide much more explicit cues for how to transition between postures. Perhaps, by cutting out 2-3 of the poses, as there felt like there were at least 5-6 peak poses (i.e., crow, full wheel, wild thing, half moon, standing splits).
Yoga Alliance™’s Code of Conduct (Code) applies to every Yoga Alliance Member. The Code sets out acceptable, recommended, required, and prohibited professional and ethical behaviors by which Members agree to conduct themselves. It is based upon core values intrinsic to the practice of yoga.

The Code is an integral part of the overall Ethical Commitment to which a Member must accept, along with Yoga Alliance’s Scope of Practice and all other Yoga Alliance policies.

Terms in bold are considered key terms and are defined here.
Purpose

Yoga Alliance™ and the Yoga Alliance Foundation™ envision a world in which access to high quality teaching and practicing of yoga is equitable for all and elevates collective wellbeing and human consciousness. The purpose of the Code and the overall Ethical Commitment is to foster safe and respectful guidelines for the profession of teaching yoga and to assure that Yoga Alliance Members maintain a high level of teaching ability and accountability.

By defining and requiring high standards of professional and ethical conduct, Yoga Alliance seeks to promote confidence and respect for Members throughout yoga communities and the public at large. This includes: (a) broadening the public understanding of the role of the Registered Yoga Teacher (RYT™); (b) ensuring and upholding professional behavior within the Yoga Alliance community; (c) developing and encouraging high standards of professional conduct; and (d) promoting and protecting the interests of the profession of yoga teaching and of the Yoga Alliance members we serve.

Preamble

Yoga Alliance™’s Code centers on the principles of the yamas towards the purpose of internal self-reflection and external conscious action. The principles of the yamas set guidelines for aspirational ethical behavior for yoga practitioners, which then inform a contemporary global view on the ethical responsibilities of a Teacher to their Students, Trainees, employees, peers, or other Members and to society at large. Members agree to adhere to this Code as a commitment to ethical integrity in teaching yoga.

Code of Conduct (Code) Table of Contents

1. Adhere to Applicable Law
2. Follow the Yoga Alliance™ Scope of Practice
3. Follow the Yoga Alliance Anti-Harassment Policy
4. Follow the Yoga Alliance Sexual Misconduct Policy
5. Do No Harm
6. Actively Include All Individuals
7. Respect Student-Teacher Relationships
8. Maintain Honesty in Communications

The yamas are found in the ethical guidelines of Patanjali’s Yoga Sutras: ahimsa (non-harming), satya (truthfulness), asteya (not-stealing), brahmacharya (self-restraint/continence), and aparigraha (simplicity/non-attachment).
Guidance for the Code of Conduct

Code Principle 1 — Adhere to Applicable Law

Code Principle 1 requires adherence to applicable law. Members MUST abide by all local, state, provincial, national, and federal laws and regulations applicable in their location(s).

Code Principle 2 — Follow the Yoga Alliance™ Scope of Practice

Under Code Principle 2, Members MUST follow the Yoga Alliance Scope of Practice (SOP). Members MUST attest that they have read, understand, and agree to the SOP. The SOP sets out acceptable, recommended, required, and prohibited practices by which Members agree to conduct themselves while teaching yoga.

Code Principle 3 — Follow the Yoga Alliance Anti-Harassment Policy

Under Code Principle 3, Members MUST follow the Yoga Alliance Anti-Harassment Policy. Members MUST NOT harass Students, Trainees, employees, peers, other Members, other Teachers, Registered Yoga Schools (RYS™s), other schools, studios, or members of the public, in person or through online activities, now known or unknown, such as trolling, stalking, using hate speech, threatening, intimidating, reporting of false grievances, manipulating, or otherwise harassing in any form or manner.

Code Principle 4 — Follow the Yoga Alliance Sexual Misconduct Policy

Under Code Principle 4, Members MUST follow the Yoga Alliance Sexual Misconduct Policy. Members MUST NOT intentionally or negligently cause sexual harm—verbally, physically, or otherwise—to Students, Trainees, employees, peers, other Members, other teachers, or members of the public through any action, including but not limited to: actions proscribed by local, state, provincial, national, and federal laws and regulations.

Code Principle 5 — Do No Harm

Under Code Principle 5, Members MUST do no harm. Members MUST attest that they will take reasonable steps to do no harm and will not intentionally or negligently cause harm to Students, Trainees, employees, peers, other Members, other teachers, or members of the public through any action or inaction, including but not limited to actions proscribed by local, state, provincial, national, and federal laws and regulations.

Code Principle 5 also prohibits, for the purposes of safety, the Member from teaching yoga while under the influence of alcohol or drugs, except for those drugs that have been prescribed to the Member for medical purposes by a licensed medical or mental health professional. This teaching prohibition is irrespective of jurisdictional legality and within certain yogic practices and lineages, styles, and methodologies.
Code Principle 6 — Actively Include All Individuals

Under Code Principle 6, Members MUST NOT discriminate against and SHOULD actively include all individuals. Members are expected to go beyond basic legal prohibitions against discrimination and, within their scope of practice, actively include, accommodate, and welcome all who wish to be included in the practice of yoga.

Code Principle 6 includes, but is not limited to, the following:

a. **Avoid Discrimination:** Members MUST NOT discriminate against Students, Trainees, employees, staff, peers, or any other Members on the basis of age, gender, gender identity, sexual orientation, race, ethnicity, culture, national origin, religion, body type, personal appearance, physical or mental ability, socioeconomic status, marital status, political activities, or affiliation or any other basis proscribed by local, state, provincial, national, and federal laws and regulations.

b. **Seek Active Inclusion:** Members SHOULD seek to actively include, accommodate, and welcome persons who are typically excluded on the basis named above in ‘Avoid Discrimination’ as a committed practice towards creating equity.

c. **Provide Reasonable Accommodations:** Members SHOULD understand and facilitate to the best of their ability reasonable accommodations for people with disabilities. Members are responsible for complying with disability laws and regulations applicable in their jurisdictions, including the Americans with Disabilities Act for U.S.-based Members. For reference, the United Nations Department of Economic and Social Affairs provides a resource to Disability Laws and Acts by Country/Area which may be applicable in particular jurisdictions.

d. **Establish Reasonable Physical Location:** Members SHOULD carefully consider the safety and accessibility of the physical location(s) of their yoga classes and workshops.

Code Principle 7 — Respect Student-Teacher Relationships

Under Code Principle 7, Members MUST respect Student-Teacher relationships.

Code Principle 7 includes, but is not limited to, the following:

a. **Consent-Based Touch:** As it pertains to the act of physically assisting, the Member MUST obtain Explicit and Informed Consent before physically adjusting Students and Trainees in yoga practices. Explicit and Informed Consent can be given verbally, in writing, by an unambiguous gesture, or via a consent indicator. Silence or lack of resistance, in and of itself, does not demonstrate consent. Further, Members understand and agree that Explicit and Informed Consent is an ongoing process of communication and agency and that previous consent does not imply future permission or allow for future physical adjustment or contact of any type.
b. **Romantic and/or Sexual Relationships:** The Member SHOULD NOT enter into a new romantic and/or sexual relationship with a Student or Trainee during the course of an RYS™, other school, conference, workshop, retreat, class, or other such events at which the Member is perceived to be the Teacher. If feelings do develop, or if the parties mutually agree to move forward with a romantic and/or sexual relationship during the course of the aforementioned events, the Member SHOULD suggest that the Student or Trainee find an alternate Teacher.

c. **Work Status:** Members MUST abide by all local governing agencies, including but not limited to: local, state, provincial, national, and/or federal laws and regulations when hiring, working with, or engaging Students, Trainees, employees, or other Members. In cases of non-monetary work exchanges, Members MUST commit the details of those agreements to writing to decrease possible tensions and misunderstandings.

d. **Consent to Record:** Members MUST NOT photograph, record video, or capture any other imagery in any other medium, nor use such imagery or such person’s likeness, without the express consent of the Students, Trainees, or members of the public who are included in such photography, video, and imagery.

**Code Principle 8 — Maintain Honesty in Communications**

Under Code Principle 8, Members MUST maintain honesty in communications. This principle includes a duty to both refrain from certain activities and to proactively and affirmatively make certain disclosures including, but not limited to, the following:

a. **Honesty in Communication:** Members MUST NOT falsely represent their professional yoga history, including but not limited to: education, training, experience, and credentials. Members MUST NOT plagiarize any copyrighted material and MUST accurately disclose the source of any teaching, writing, or resource that is not their own. Members SHOULD acknowledge their Teachers or mentors when sharing a teaching related to that relationship. Members MUST NOT make unsupported or exaggerated claims regarding the effects of yoga.

b. **Local Resources:** Members MUST NOT provide advice or services in locations where they are not currently and properly licensed during or resulting from any program, including residential or immersion. In terms of disclosures, Members SHOULD create and provide referral lists of locally available resources for Students, including but not limited to: medical and mental health professionals, law enforcement, suicide prevention hotline, sexual abuse hotline, and Yoga Alliance.

c. **Cultural Responsibility:** Members SHOULD educate and inform themselves about the history and genesis of yoga and proactively inform Students and Trainees of the origin and practices from the lineage, style, or methodology being taught. Members SHOULD seek to responsibly adapt yoga teachings and practices for Students of various cultural backgrounds while also understanding the existence of appropriation and commodification in contemporary yoga and its effects on Indian and other cultures and traditions.
d. **Individual Responsibility:** Members SHOULD, in addition to utilizing Yoga Alliance resources, establish an individual and personalized structure for periodic and ongoing peer mentoring, support, and advice as well as self-reflection, especially around yoga and yoga teaching issues they find challenging.

**Application of the Code of Conduct**

This Code of Conduct applies to all Yoga Alliance™ Members in any context or environment where a Member presents themself (or is presented) as a Teacher, or professional yoga educator (Teacher, Trainer, mentor, or other), including but not limited to: group and private yoga instruction; yoga instruction in ashrams, yoga Schools and yoga teacher trainings, studios, gymnasiums, fitness clubs, other schools and universities, medical facilities, group homes, prisons, public spaces, festivals, retreats; and all online spaces, including social media.

Activities covered by the Code shall be distinguished from the purely private conduct of Members, which is beyond the purview of this Code. However, action and behavior that is deemed by Yoga Alliance™ to be directly related to teaching or conducting the Profession of yoga may fall under this policy at Yoga Alliance’s discretion. (For example, if a Teacher meets with a prospective Student in an office prior to a yoga teacher training and violates the Code, that interaction may be considered part of the professional interaction even though it did not occur in the classroom or training space.)

Members should be committed to applying strong ethical principles in their professional and personal lives, and this should be understood as intrinsic to their practice and teaching of yoga.

Yoga Alliance reserves the right to investigate allegations of violations to the Code regardless of membership status with Yoga Alliance at the time of the incident(s) that gives rise to the allegation.
ATTESTATION AND AGREEMENT

For illustrative purposes only.
Members will attest to the Code of Conduct at registration or renewal.

Members MUST adhere to the Yoga Alliance™ Code of Conduct (the Code). This Code MUST be agreed to and signed to gain Yoga Alliance Member status. Members MUST review and sign this Code annually to retain Member status. Yoga Alliance reserves the right to update, modify, or otherwise change this Code at its sole discretion. All changes will be published to the Yoga Alliance website, and members will be notified via electronic mail.

In the event that a Yoga Alliance policy or procedure conflicts with that of a given yoga School, studio, lineage, style, methodology, tradition, organization, or entity, the policies and procedures of Yoga Alliance will govern its decisions in all instances related to its Members.

I agree to cooperate fully and peacefully with Yoga Alliance and all Yoga Alliance personnel, providing timely and truthful responses and information should a grievance ever be registered about me.

I, MEMBER, DO HEREBY ATTEST AND AGREE to follow all of the elements of the Code of Conduct outlined above and also agree to follow all other Yoga Alliance policies and procedures.

For more information on Yoga Alliance policies and procedures, please click here.

I, __________________________, (Print Clearly, Legal First Name and Legal Last Name) agree to

all terms of the Yoga Alliance Code of Conduct as a condition of my membership and registration with Yoga Alliance. I agree that Yoga Alliance has the authority to review my membership and to suspend, revoke, or otherwise continue or discontinue my membership and/or registration at its sole discretion.

__________________________  __________________________
(Signature)                  (Date: MM/DD/YYYY)
Definition of Key Terms

Yoga Alliance™ honors the great diversity and variety within the practice of yoga. In the spirit of yoga as union, Yoga Alliance has provided the following definitions to ensure community-wide clarity, consistency, and comprehension of terms used within Yoga Alliance policies and standards, including but not limited to the Yoga Alliance Code of Conduct and Scope of Practice.

Definitions of Key Terms coming soon.

What is Yoga?

While acknowledging the limitations of any single definition of yoga—and wholly rejecting the idea that yoga can be reduced to any single framework or understanding—for the purpose of Yoga Alliance standards, the Sanskrit word “yoga” includes and additionally describes both an optimal unitive state of consciousness as well as the techniques, philosophies, practices, and lifestyles that bring one to such a state.

Yoga is a polythetic system2 of physical, mental, and spiritual practices and disciplines which originated in ancient India and South Asia. Throughout history, various groups in India, and in other cultures, geographies, and religious and secular contexts, have defined and redefined yoga according to the differing circumstances, passions, and goals of diverse individual and cultural traditions. The colonization of India by Great Britain, the globalization of yogic understandings, and a combination of other worldwide cultural exchanges, appropriations, and natural evolutions have also influenced what is defined today as yoga.

Yoga Alliance defines yoga techniques, philosophies, lifestyles, and practice as including the following:

- **Asana:** mindful and breath aware postures and movements that may be undertaken for a number of goals including vigor, balance, flexibility, mobility, range of motion, strength, general fitness, and/or preparation for meditation
- **Anatomy, Physiology, and Biomechanics:** essential knowledge for contemporary yoga Teachers that pertains to safe functional movement, yoga posture, breathwork, and meditation
- **Jnana Yoga:** contemplation and application of classical yoga philosophy (Sankhya, Vedanta, Tantra, etc.) and traditional texts (Vedas, Upanishads, Yoga Sutras of Patanjali, Bhagavad Gita, Hatha Yoga Pradipika, etc.) to understand self and the world
- **Bhakti Yoga:** methods for cultivating devotion to God or highest consciousness
- **Karma Yoga:** selfless action or service for the benefit of humanity

2 A Polythetic System is a system in which members of a group relate to or share a number of commonly occurring characteristics, yet none of which is essential for membership of that group or class.
• **Raja Yoga:** methods for the pursuit of awakening consciousness, including the Eight Limbs of Yoga as defined by Patanjali (yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, samadhi)

• **Kriyā:** body purification practices

• **Bandhas:** defined practices for energy control

• **Cakras, Nādīs Granthis:** practices focused on awareness of the subtle body

• **Mudrā:** hand gestures for mental focus and defined energy movement

• **Mantra:** prayer and/or chanting

• **Sankalpa:** affirmation/intention setting

• **Kirtana:** sung worship

• **Yoga Nidrā:** yogic sleep and rejuvenation

Visit our [Community Conversations page](https://www.yogalliance.org) to learn about the conversation around “What is Yoga?” and ways in which we plan to highlight the fullness of this incredible practice.
YogaX Training Manual
300-Hour YogaX Teacher Training Pragmatics

Space for Trainee Personal Notes
Yoga Alliance™’s Scope of Practice (SOP) applies to every Yoga Alliance Member. The SOP provides a clear, responsible, and non-lineage-specific description of yoga teaching, practice standards, and professional responsibilities for all Yoga Alliance Members of any kind (now known or unknown), including the Yoga Alliance Registered Yoga Teacher (RYT™), Continuing Education Provider (YACEP®), Yoga Teacher Specialist (RCYT™, RPYT™, etc.), and others. The SOP sets out acceptable, recommended, required, and prohibited practices by which Members agree to conduct themselves. The Member must adhere to the SOP while teaching yoga. It is based upon core values intrinsic to the practice of yoga.

The SOP is an integral part of the overall Ethical Commitment to which a Member must accept, along with Yoga Alliance’s Scope of Practice and all other Yoga Alliance policies.

Terms in bold are considered key terms and are defined here.
**Purpose**

Yoga Alliance™ and the Yoga Alliance Foundation™ envision a world in which access to high quality teaching and practicing of yoga is equitable for all and elevates collective wellbeing and human consciousness. The purpose of the SOP and the overall Ethical Commitment is to foster safe and respectful guidelines for the **Business of yoga** and to assure that Yoga Alliance Members maintain a high level of teaching ability and accountability.

By defining and requiring high standards of professional and ethical conduct, Yoga Alliance seeks to promote confidence and respect for Members throughout yoga communities and the public at large. This includes: (a) broadening the public understanding of the role of the Registered Yoga Teacher (RYT™); (b) ensuring and upholding professional behavior within the Yoga Alliance community; (c) developing and encouraging high standards of professional conduct; and (d) promoting and protecting the interests of the profession of yoga teaching and of the Yoga Alliance members we serve.

**Preamble**

Yoga Alliance’s SOP provides a set of robust standards, policies, and procedures for the profession of yoga teaching. Towards that end, Yoga Alliance recognizes that there are many lineages, styles, and methodologies and believes that the teaching of yoga must respect that diversity. Yoga is a polythetic system\(^1\) of physical, mental, and spiritual practices and disciplines which originated in ancient India and South Asia. Throughout history, various groups in India, and in other cultures, geographies, and religious and secular contexts, have defined and redefined yoga according to the differing circumstances, passions, and goals of diverse individual and cultural traditions. The colonization of India by Great Britain, the globalization of yogic understandings, and a combination of other worldwide cultural exchanges, appropriations, and natural evolutions have also influenced what is defined today as yoga. While acknowledging the limitations of any single definition of yoga—and wholly rejecting the idea that yoga can be reduced to any single framework or understanding—for the purpose of Yoga Alliance standards, the Sanskrit word “yoga” includes and additionally describes both an optimal unitive state of consciousness as well as the techniques, philosophies, practices, and lifestyles that bring one to such a state.

Yoga Alliance Members make a commitment to high standards of competency and ethics; this SOP is part of that commitment and provides a non-lineage specific description of yoga teaching for all Members.

This Scope is not intended to limit a licensed healthcare practitioner or certified professional from practicing according to their respective Scopes of Practice.

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\(^1\) A Polythetic System is a system in which members of a group relate to or share a number of commonly occurring characteristics, yet none of which is essential for membership of that group or class.
Scope of Practice (SOP) Table of Contents

1. Follow the Yoga Alliance™ Code of Conduct
2. Teach Yoga
3. Adjust Posture or Practice with Explicit and Informed Consent
4. Share Yogic Philosophy, History, and Anatomy
5. Advise and Teach Within Permitted Scope
6. Maintain Relevant Credentials

Guidance for the Scope of Practice

SOP Principle 1 — Follow the Yoga Alliance™ Code of Conduct

SOP Principle 1 requires Members to follow the Yoga Alliance Code of Conduct, which consists of the following eight principles:

1. Adhere to applicable law.
2. Follow the Yoga Alliance Scope of Practice.
3. Follow the Yoga Alliance Anti-Harassment Policy.
4. Follow the Yoga Alliance Sexual Misconduct Policy.
5. Do no harm.
6. Actively include all individuals.
7. Respect Student-Teacher relationships.
8. Maintain honesty in communications.

SOP Principle 2 — Teach Yoga

SOP Principle 2 allows Members to teach yoga and to offer instruction and education on yoga practices and principles that responsibly reflect the level of yoga education, training, and experience of both the Members and the Student(s). Members may teach yoga in a group, in a one-on-one setting, or online.

Members must limit teaching to practices and learnings that align with yoga philosophy and the lineage, style, and methodology for which the Member is qualified and in accordance with the competencies described in the Yoga Alliance Common Core Curriculum Standards.

SOP Principle 3 — Adjust Posture or Practice with Explicit and Informed Consent

SOP Principle 3 allows the Member to adjust posture or practices only with Explicit and Informed Consent. All physical adjustments of any type are intentionally limited to situations
where there has been prior Explicit and Informed Consent. Previous consent does not imply future permission or allow for future physical adjustment or contact.

“Explicit and Informed Consent” is narrowly defined as overt permission for a specific Teacher to use hands-on contact that has been granted by the Student. This permission can be given verbally, in writing, by an unambiguous gesture, or via a consent indicator. Silence or lack of resistance, in and of itself, does not demonstrate consent.

**SOP Principle 4 — Share and Cite Yogic Philosophy, History, and Anatomy**

SOP Principle 4 requires Members to properly cite sources when providing instruction in yogic philosophy, history, and anatomy. This may include teachings, studies, and the Member’s own personal commentary or opinion from many sources, including those listed below. In conformance with the Yoga Alliance Code of Conduct, Members must accurately disclose the source of the information, commentary, or opinion.

a. Yoga texts
b. The teachings of direct yoga Teachers of the Member
c. The teachings of specific lineage traditions within a historical or contemporary yoga tradition
d. The work of degreed scholars of Religious Studies, Indology, Sanskrit, etc.
e. The work of degreed scholars of Anatomy, Physiology, etc.

**SOP Principle 5 — Advise and Teach Within Permitted Scope**

SOP Principle 5 prohibits members from advising or teaching in areas where the Member does not have appropriate credentials and competence. The goal of Principle 5 is to provide guidance in cases where Members may encounter situations beyond the scope of their credentials, experience, or abilities.

a. Members must not provide advice or services for which they are not properly and currently licensed, during any program, including residential or immersion. Members may, at their own discretion, provide referral lists of locally available resources for Students, including but not limited to: medical and mental health professionals, law enforcement, suicide prevention hotline, sexual abuse hotline, and Yoga Alliance.

b. Unless the Member is both competent and properly credentialed in the specific field in which they seek to provide services, advice, or products, the Member must (1) gain competence and proper credentials, (2) engage the services of or refer the Student to a competent and properly credentialed professional, or (3) decline to provide such service or advice.

c. Yoga Alliance credentials must never be used to imply competency or to promote the Member in fields not specifically included in the Yoga Alliance Scope of Practice.
SOP Principle 6 — Maintain Relevant Credentials

SOP Principle 6 requires Members to maintain relevant credentials including compliance with any registration or continuing education requirements. Members must:

a. Maintain and comply with all relevant Yoga Alliance credentials, including all qualifications and corresponding continuing education requirements;

b. Agree to follow all other Yoga Alliance policies and procedures.

Application of the Scope of Practice

This Scope of Practice applies to all Yoga Alliance Members in any context or environment where a Member presents themself (or is presented) as a Teacher, or professional yoga educator (Teacher, Trainer, mentor, or other), including but not limited to: group and private yoga instruction; yoga instruction in ashrams, yoga Schools and yoga teacher trainings, studios, gymnasiums, fitness clubs, other schools and universities, medical facilities, group homes, prisons, public spaces, festivals, retreats; and all online spaces, including social media.

Activities covered by the SOP shall be distinguished from the purely private conduct of Members, which is beyond the purview of this SOP. However, action and behavior that is deemed by Yoga Alliance to be directly related to teaching yoga may fall under this policy at Yoga Alliance’s discretion. (For example, if a Teacher meets with a prospective Student in an office prior to a yoga teacher training and violates the SOP, that interaction may be considered part of the professional interaction even though it did not occur in the classroom or training space).

Yoga Alliance Members should be committed to developing strong ethical principles in their professional and personal lives, and this should be understood as intrinsic to their practice and teaching of yoga.

Yoga Alliance reserves the right to investigate allegations of member violations to the SOP regardless of membership status at the time of the incident(s) that gives rise to the allegation.
ATTESTATION AND AGREEMENT

For illustrative purposes only.

Members will attest to the Scope of Practice at registration or renewal.

Members are required to adhere to the Yoga Alliance™ Scope of Practice (the SOP). This SOP MUST be agreed to and signed to gain Yoga Alliance Member status. Members MUST review and sign this SOP annually to retain Member status. Yoga Alliance reserves the right to update, modify, or otherwise change this SOP at its sole discretion. All changes will be published to the Yoga Alliance website, and members will be notified via electronic mail.

In the event that a Yoga Alliance policy or procedure conflicts with that of a given yoga School, studio, lineage, style, methodology, tradition, organization, or entity, the policies and procedures of Yoga Alliance will govern its decisions in all instances related to its Members.

I agree to cooperate fully and peacefully with Yoga Alliance and all Yoga Alliance personnel, providing timely and truthful responses and information should a grievance ever be registered about me.

I, MEMBER, DO HEREBY ATTEST AND AGREE to follow all of the elements of the Scope of Practice outlined above and also agree to follow all other Yoga Alliance policies and procedures.

For more information on Yoga Alliance policies and procedures, please click here.

I, ___________________________ (Print Clearly, Legal First Name and Legal Last Name) agree to all terms of the Yoga Alliance Code of Conduct as a condition of my membership and registration with Yoga Alliance. I agree that Yoga Alliance has the authority to review my membership and to suspend, revoke, or otherwise continue or discontinue my membership and/or registration at its sole discretion.

______________________________ ______________________________
(Signature) (Date: MM/DD/YYYY)
Definition of Key Terms

Yoga Alliance™ honors the great diversity and variety within the practice of yoga. In the spirit of yoga as union, Yoga Alliance has provided the following definitions to ensure community-wide clarity, consistency, and comprehension of terms used within Yoga Alliance policies and standards, including but not limited to the Yoga Alliance Code of Conduct and Scope of Practice.

Definitions of Key Terms coming soon.

What is Yoga?

While acknowledging the limitations of any single definition of yoga—and wholly rejecting the idea that yoga can be reduced to any single framework or understanding—for the purpose of Yoga Alliance standards, the Sanskrit word “yoga” includes and additionally describes both an optimal unitive state of consciousness as well as the techniques, philosophies, practices, and lifestyles that bring one to such a state.

Yoga is a polythetic system\(^2\) of physical, mental, and spiritual practices and disciplines which originated in ancient India and South Asia. Throughout history, various groups in India, and in other cultures, geographies, and religious and secular contexts, have defined and redefined yoga according to the differing circumstances, passions, and goals of diverse individual and cultural traditions. The colonization of India by Great Britain, the globalization of yogic understandings, and a combination of other worldwide cultural exchanges, appropriations, and natural evolutions have also influenced what is defined today as yoga.

Yoga Alliance defines yoga techniques, philosophies, lifestyles, and practice as including the following:

- **Asana**: mindful and breath aware postures and movements that may be undertaken for a number of goals including vigor, balance, flexibility, mobility, range of motion, strength, general fitness, and/or preparation for meditation
- **Anatomy, Physiology, and Biomechanics**: essential knowledge for contemporary yoga Teachers that pertains to safe functional movement, yoga posture, breathwork, and meditation
- **Jnana Yoga**: contemplation and application of classical yoga philosophy (Sankhya, Vedanta, Tantra, etc.) and traditional texts (Vedas, Upanishads, Yoga Sutras of Patanjali, Bhagavad Gita, Hatha Yoga Pradipika, etc.) to understand self and the world
- **Bhakti Yoga**: methods for cultivating devotion to God or highest consciousness
- **Karma Yoga**: selfless action or service for the benefit of humanity

\(^2\) A Polythetic System is a system in which members of a group relate to or share a number of commonly occurring characteristics, yet none of which is essential for membership of that group or class.
• **Raja Yoga**: methods for the pursuit of awakening consciousness, including the Eight Limbs of Yoga as defined by Patanjali (yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, samadhi)

• **Kriyā**: body purification practices

• **Bandhas**: defined practices for energy control

• **Cakras, Nādīs Granthis**: practices focused on awareness of the subtle body

• **Mudrā**: hand gestures for mental focus and defined energy movement

• **Mantra**: prayer and/or chanting

• **Sankalpa**: affirmation/intention setting

• **Kirtana**: sung worship

• **Yoga Nidrā**: yogic sleep and rejuvenation

Visit our [Community Conversations page](https://yogaalliance.org) to learn about the conversation around “What is Yoga?” and ways in which we plan to highlight the fullness of this incredible practice.
A QUICK AND SIMPLE WAY TO THINK ABOUT THE BRAIN

Paul D. MacLean, MD, developed the concept of the triune brain in The Triune Brain in Evolution: Role in Paleocerebral Functions. Rick Hanson, PhD, author of Hardwiring Happiness: The New Brain Science of Contentment, Calm, and Confidence built on this original concept.

In many ways, the brain is considered the most complex of human organs. And when it comes to something this complicated, it helps (for practitioners and clients alike) to be able to cast the brain’s inner workings within a more simplistic framework.

According to Rick Hanson, PhD, we might think of it something like this . . .

Our brain structure can be divided into three layers – the brain stem, the subcortical region, and the cortex. And each layer can be loosely associated with the reptile, mammal, and primate/human phases of evolution, respectively. So, it’s almost as if there is a little lizard, a little mouse, and a little monkey inside each of us.

And as the brain evolved, so did its capacity to meet the three fundamental needs of any animal . . . Safety, satisfaction, and connection.

Here’s a visual . . .
A QUICK AND SIMPLE WAY TO THINK ABOUT THE BRAIN

**PRIMATE/ HUMAN BRAIN (CORTEX)***

**MAMMALIAN BRAIN (SUBCORTICAL REGION)***

- The subcortical region is associated with mammalian evolution – we might think of it as the little mouse part of the brain.
- RESPONSIBLE FOR: Feelings and memory formation
- CORE FUNCTIONS: Emotions, learning and memory, reward/motivation
- BASIC “NEED”: Satisfaction and approaching rewards
- WHEN NEED IS MET: We feel CONTENTMENT
- WHEN NEED IS NOT MET: We experience FRUSTRATION

**REPTILIAN BRAIN (BRAIN STEM + CEREBELLUM)***

- The brain stem is the most ancient part of the brain. This brain structure shares a similar function to the brain found in simple creatures, like crabs or lizards.
- RESPONSIBLE FOR: Survival and maintenance
- CORE FUNCTIONS: Regulating heartbeat, breathing, and other vital organs
- BASIC “NEED”: Safety and avoiding harm
- WHEN NEED IS MET: We feel PEACE
- WHEN NEED IS NOT MET: We experience FEAR
A QUICK AND SIMPLE WAY TO THINK ABOUT THE BRAIN

Paul D. MacLean, MD, developed the concept of the triune brain in *The Triune Brain in Evolution: Role in Paleocerebral Functions*. Rick Hanson, PhD, author of *Hardwiring Happiness: The New Brain Science of Contentment, Calm, and Confidence* built on this original concept.

In many ways, the brain is considered the most complex of human organs. But complex doesn’t have to mean complicated. Especially when we’re trying to explain the brain’s different but necessary functions.

Our brain structure can be divided into three layers – the brain stem, the subcortical region, and the cortex. And each layer can be loosely associated with the reptile, mammal, and primate/human phases of evolution, respectively.

So, if you think about it, it’s almost as we’re carrying a little lizard, a little mouse, and a little monkey inside our brains.

And as the brain evolved, so did its capacity to meet the three fundamental needs of any animal . . . Safety, satisfaction, and connection.

Here’s a visual . . .

### PRIMATE/ HUMAN BRAIN (CORTEX)

The cortex is larger and more sophisticated than the other two layers – thus, we link this part of the brain to primate and human evolution. (In fact, the human cortex has roughly tripled in volume over the last three million years of evolution).

<table>
<thead>
<tr>
<th>RESPONSIBLE FOR:</th>
<th>Higher mental functions</th>
</tr>
</thead>
<tbody>
<tr>
<td>CORE FUNCTIONS:</td>
<td>Regulating attention, feelings, and desires, complex reasoning, abstract thoughts, imagination, language, empathy</td>
</tr>
<tr>
<td>BASIC “NEED”:</td>
<td>Connection and attachment to others</td>
</tr>
<tr>
<td>WHEN NEED IS MET:</td>
<td>We feel LOVE</td>
</tr>
<tr>
<td>WHEN NEED IS NOT MET:</td>
<td>We experience HEARTACHE</td>
</tr>
</tbody>
</table>

### MAMMALIAN BRAIN (SUBCORTICAL REGION)

The subcortical region is associated with mammalian evolution – we might think of it as the little mouse part of the brain.

<table>
<thead>
<tr>
<th>RESPONSIBLE FOR:</th>
<th>Feelings and memory formation</th>
</tr>
</thead>
<tbody>
<tr>
<td>CORE FUNCTIONS:</td>
<td>Emotions, learning and memory, reward/motivation</td>
</tr>
<tr>
<td>BASIC “NEED”:</td>
<td>Satisfaction and approaching rewards</td>
</tr>
<tr>
<td>WHEN NEED IS MET:</td>
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</tr>
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<td>WHEN NEED IS NOT MET:</td>
<td>We experience FRUSTRATION</td>
</tr>
</tbody>
</table>

### REPTILIAN BRAIN (BRAIN STEM + CEREBELLUM)

The brain stem is the most ancient part of the brain. This brain structure shares a similar function to the brain found in simple creatures, like crabs or lizards.

<table>
<thead>
<tr>
<th>RESPONSIBLE FOR:</th>
<th>Survival and maintenance</th>
</tr>
</thead>
<tbody>
<tr>
<td>CORE FUNCTIONS:</td>
<td>Regulating heartbeat, breathing, and other vital organs</td>
</tr>
<tr>
<td>BASIC “NEED”:</td>
<td>Safety and avoiding harm</td>
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</tr>
<tr>
<td>WHEN NEED IS NOT MET:</td>
<td>We experience FEAR</td>
</tr>
</tbody>
</table>
# How Trauma Impacts Four Different Types of Memory

<table>
<thead>
<tr>
<th>Explicit Memory</th>
<th>Implicit Memory</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Semantic Memory</strong></td>
<td><strong>Episodic Memory</strong></td>
</tr>
<tr>
<td><strong>What It Is</strong></td>
<td>The autobiographical memory of an event or experience – including the who, what, and where.</td>
</tr>
<tr>
<td><strong>Example</strong></td>
<td>You remember who was there and what street you were on when you fell off your bicycle in front of a crowd.</td>
</tr>
<tr>
<td><strong>How Trauma Can Affect It</strong></td>
<td>Trauma can prevent information (like words, images, sounds, etc.) from different parts of the brain from combining to make a semantic memory.</td>
</tr>
<tr>
<td><strong>Related Brain Area</strong></td>
<td>The temporal lobe and inferior parietal cortex collect information from different brain areas to create semantic memory.</td>
</tr>
</tbody>
</table>

## Brain Areas
- Temporal lobe
- Inferior parietal lobe
- Hippocampus
- Amygdala
- Striatum
Educating Yoga Teachers
for Work in Healthcare and Allied Healthcare Settings –
A 200-Hour Yoga Teacher Training Program


- Anti-Harassment Policies
- Attendance Policies
- Payment and Refund Policies
- Code of Conduct Policies
- Grievance Policies
- Anti-Retaliation Policies
This *YogaX Policy and Procedures Manual* includes useful information for YogaX staff, teachers, independent contractors, Yoga Teacher Training (YTT) participants, and participants in other YogaX events about a variety of relevant policies and procedures designed to protect said individuals from harm. It also is designed to fully inform participants about matters of a practical nature (e.g., refund policies, make-up policies, and more). Covered in this manual are the following policies and procedures:

- Anti-Harassment Policies
- Attendance Policies
- Payment and Refund Policies
- Code of Conduct Policies
- Grievance Policies
- Anti-Retaliation Policies
YogaX Anti-Harassment Policies

Four types of harassment policies and procedures (harassment against someone in a protected class, sexual harassment, sexual misconduct, and prohibition of sexual relationships between students and teachers) are provided in this manual and are applied to YogaX YTT and other event participants. All of these policies are aligned with Stanford University policies covering the same content area. Stanford University policies are even more detailed and may not always fully apply to YTT participants. YTT participants interested in reviewing the larger Stanford University policies can find them online at https://adminguide.stanford.edu/chapter-1/subchapter-7.

Harassment Against Someone in A Protected Class – Definition

YogaX and Stanford University do not permit managers, employees, teachers, independent contractors, students, or others in the workplace to harass any other person because of age, gender (including pregnancy), race, ethnicity, culture, national origin, religion, sexual orientation, disability, socioeconomic status, genetic information, or any other basis proscribed by law.

Harassment is defined as unwelcome verbal or nonverbal conduct, based upon a person’s protected characteristic. Behaviors covered under this policy include verbal or nonverbal conduct that

- denigrates or shows hostility or aversion toward the person because of the characteristic and which affects their employment opportunities or benefits;
- has the purpose or effect of unreasonably interfering with their work performance;
- enduring the offensive conduct becomes a condition of continued employment; or
- has the purpose or effect of creating a work environment that a reasonable person would consider intimidating, hostile, or abusive.

Harassment includes epithets, slurs, name calling, negative stereotyping, insults, intimidation, ridicule, threatening, intimidating or hostile acts, denigrating jokes, and display in the workplace of written or graphic material that denigrates or shows hostility or aversion toward an individual or group based on their protected characteristic. Petty slights, annoyances, and isolated minor incidents may not rise to the level of harassment.
Sexual Harassment – Definition

YogaX and Stanford University do not tolerate sexual harassment during any YogaX events or the regular course of employment of any YogaX employees or contractor. Sexual harassment is a legal term that means unwelcome sexual advances, requests for sexual favors, and other verbal or physical harassment of a sexual nature in the workplace.

Examples of sexually inappropriate conduct include, but may not be limited:

- unwanted and unnecessary physical contact;
- offensive remarks (including unwelcome comments about appearance);
- obscene jokes or other inappropriate use of sexually offensive language;
- the display the context of a YogaX training event of sexually suggestive objects or pictures;
- unwelcome sexual advances by YogaX teachers, students, customers, clients, or other visitors to a studio; and non-physical gestures, behaviors, unnecessary physical contact, verbal suggestion, or innuendo.

Sexual harassment has occurred when:

- submission to such conduct is made either explicitly or implicitly a term or condition of an individual’s employment or participation in a YogaX training event;
- submission to or rejection of such conduct by an individual is used as the basis for employment or training decisions affecting such individual;
- such conduct has the purpose or effect of unreasonably interfering with an individual’s work performance or participation in a YogaX training event; or
- such conduct has the purpose or effect of creating an intimidating, hostile or offensive YogaX working environment or YogaX training event environment.

Sexual Misconduct – Definition

Sexual misconduct is a non-legal term used informally to describe a broad range of behaviors that may or may not involve harassment in the legal sense.

YogaX and Stanford University prohibit sexual misconduct. Sexual misconduct includes any unwelcome sexual advances, such as requests for sexual favors; sexualized touch; and verbal, visual, or physical conduct that creates a sexually hostile environment in a YogaX training environment or in the YogaX work environment. Sexual misconduct has occurred if a teacher engages in inappropriate conduct and requires a student to submit to such conduct to obtain any benefit or privilege relating to the study or teaching of yoga.

Although it is not possible to list all the circumstances that may constitute sexual misconduct, the following are examples of such misconduct:

Verbal Sexual Misconduct

- Unwanted sexual teasing, stories, jokes, remarks, or questions
- Sexual comments, stories or innuendo
• Turning work discussions to sexual topics
• Asking about sexual fantasies, preferences, or history
• Asking personal questions about social or sexual life
• Sexual comments about a person’s clothing, anatomy, or looks
• Telling lies or spreading rumors about a person’s personal sex life.
• Referring to an individual as a doll, babe, sweetheart, honey, or similar term
• Repeatedly asking a person out on dates who is not interested
• Unwanted letters, telephone calls, or sending materials of a sexual nature
• Stalking on social media
• Unwanted pressure for sexual favors

Non-Verbal Sexual Misconduct
• Blocking a person’s path or following
• Giving unwelcome personal gifts
• Displaying sexually suggestive materials
• Making sexual gestures with hands or through body movements
• Unwanted sexual looks or gestures

Physical Sexual Misconduct
• Kissing, patting, or stroking
• Touching or rubbing oneself sexually around another person
• Unwanted deliberate touching, leaning over, cornering, or pinching
• Giving an unwanted massage
• Sexually implicit or explicit posture adjustments or touch
• Promised enlightenment, access to special teachings, or conferral of status in exchange for sexual favors
• Actual or attempted rape or sexual assault

Prohibition of Sexual Relationships between Yoga Students and Yoga Teachers – Definition

YogaX teachers shall not invite, respond to, or allow any sexual or romantic conduct with a student during the period of the teacher-student relationship.

Sexual or romantic interactions that occur during the teacher-student relationship constitute sexual misconduct and are unethical. Sexual or romantic interactions detract from the goals of the teaching relationship, may exploit the vulnerability of the student, may obscure the teacher’s judgment concerning the student, may be detrimental to the student’s well-being and damage the reputation of the yoga community.

Yoga teachers must maintain professional boundaries in their relationships with students so that the best interests of the students are served. The interest of the teacher is not relevant: the art of teaching yoga is focused on serving the spiritual needs of the student. The teacher-student
relationship involves an imbalance of power and any appearance that this imbalance has been exploited for the sexual purposes of the teacher is unethical. Even if the relationship is initiated by the student, it must still be avoided by the teacher.

If a teacher is becoming romantically involved with a student, the teacher should end the teaching relationship. The teacher must ensure that any behavior in dealing with students is always professional and not open to misunderstanding or misinterpretation. If a relationship begins to develop, the teacher should seek the guidance of school management.
YogaX Teacher Training Admissions and Attendance Policies

YTT Admissions Policy

Application to the YogaX Teacher Training (and for almost all yoga teacher training programs in the country) is a multi-step process:

1. Register your interest by using the registration link on the YogaX website or by emailing yogaxteam@stanford.edu
2. Look for a reply-email that provides you with additional information and a formal application form
3. Respond to the email affirming receipt within 48 hours
4. Complete the application form and submit it via email within the specified timeline
5. Receive the response from the YogaX Team about admission or rejection
6. If accepted, make your payment within the specified timeline
7. Come and enjoy the training

Admission criteria include:

- Successful completion of the application form that is provided post-registration
- Stated interest that is in line with the intended purpose of the YogaX teacher training to which you are applying, including:
  - a stated desire to integrate yoga into healthcare settings (broadly defined, including allied and mental health)
  - a stated understanding of yoga as a practice that moves beyond physical fitness
  - a stated desire to learn an integrated, holistic style of yoga
- Appropriate level of preparation for the training
  - Clarify your level of preparation with regard to minimum expectations (e.g., a personal yoga practice if you are applying for a 200-hour training; a 200-hour certification if you are applying for a yoga training above the 200-hour level)
  - Clarify your level of preparation with regard to what you hope to gain from the training (e.g., if you already have advanced yoga teacher training, you may not be eligible for a 200-hour training unless you define how you will use the YTT information from this training above and beyond what you already do)

Admissions decisions are made no later than within one month of receipt of a completed application. We reserve the right not to admit anyone whose expressed interest or levels of preparation are not commensurate with the training. Notification occurs via email. Instructions are included for timelines and requirements to notify YogaX of acceptance of the admissions offer by the trainee.
Once accepted, trainees are subject to all YogaX Policies and Procedures, including Code of Conduct, Tuition and Refund Policies, Attendance Policies, and more.

**Attendance Policy**

YogaX has a strict attendance policy for its Yoga Teacher Training events to:

- ensure that YogaX YTT participants meet the standards to become a yoga teacher;
- highlight the importance of participants being present for each part of the training program; and
- remind participants that YogaX fully complies with Yoga Alliance™ standards to ensure that graduates from a YogaX YTT are eligible to register with Yoga Alliance.

The YogaX attendance policy requires that students try to the best of their ability to fully participate in all YTT training events, to complete all training assignments, and to fulfill all training requirements. YogaX is also aware that life circumstances can arise that may make it impossible for students to comply fully with this attendance policy despite their best intentions and attempts. Thus, YogaX has developed several contingency plans for YTT participants who encounter attendance challenges during participation in a YogaX YTT.

**Missed Training Hours**

YTT participants are expected to be present for 100% of all training hours and to be on time for class at the beginning of each session and after each break.

YTT participants must give advance notice of needing to miss training events/hours to the best of their ability, depending on the circumstances necessitating the absence. Ideally, at least one week’s notice is given for significant absences. Shorter notices can be acceptable depending on the reason for the absence.

Acceptable reasons for a necessary absence include, though they may not be limited to, events such as:

- participant’s illness
- illness of the participant’s dependent other who cannot access care other than from the participant
- participant’s unalterable, unexpected, unavoidable work demands
- death of a family member
- medical emergency that requires the participant’s presence

YTT participants cannot physically miss more than 10% of total training hours. Missed hours must be made up by the participant in collaboration with a YogaX YTT lead teacher. The make-up plan will be negotiated verbally and then documented in writing by the lead teacher. If additional cost is incurred due to the necessary accommodation to be made for the student, additional charges may be necessary to compensate for excessive additional YogaX staff time.
Only in extraordinary circumstances will students be able to request an absence of more than 10% of training hours. An example of an exceptional circumstance may be an absence required of a participant who is a healthcare provider whose service is necessitated by a major pandemic.

Absences that were not pre-approved (or had not acceptable cause for lack of pre-approval) may result in dismissal from the program. Dismissal will preclude graduation from the program without reenrollment in another YTT.

A leave of absence from the YTT may be granted due to medical disability or other extraordinary circumstances at the discretion of the YogaX Director. In this case, the YogaX refund policy will apply. The student must reapply for the next available YTT and pay the difference, if any, of any remaining tuition and related administrative fees. If tuition is increased for the next available session, the student must pay the higher rate.

Tardiness

YTT participants are expected to be present for 100% of all training hours and to be on time for class at the beginning of each session and after each break.

Excessive and regular tardiness will result in time counted as “absent”. Excessive tardiness is defined as being more than
  • 10 minutes later for a training session of less than 3 hours;
  • 30 minutes late for a training session of 3 or more hours;
  • 2 hours late for a weekend training session; or
  • one day later for a retreat.

Such absences will result in the participant being docked training hours (with every part of an hour accruing as a full hour for absences under 60 minutes), counting them as absent. These absent hours are then subject to the make-up policy outlined in the “Missed Training Hours” policy.
YogaX Tuition, Payment, and Refund Policies

YogaX has a clear and explicit tuition, payment, and refund policy. It is revised annually and posted on the YogaX website (see table below for the current version). YTT and other event participants apply the posted payment procedures and refund policies in place at the time of initial enrolment. At this time, YogaX is not charging any application fees. Payment schedules are available for teacher training events, but not for workshops or shorter YogaX events. Payments can be made by credit card (preferred) or check; no cash payments are accepted.

Tuition and Fees

Tuition and fees are fully disclosed on the YogaX website for each YogaX training event. Tuition is kept at the lowest possible level to ensure sustainability for YogaX, without the need or desire to realize profit. For some events, scholarships may be available. When this is the case, this is clearly noted on the YogaX website and in any flyers or announcements related to the event.

Cancellations

The program requires that any notice of cancellation or withdrawal by a student must be provided in writing. Cancellation fees vary by event and are reviewed and reposted annually (see table below for the current fees).

YogaX reserves the right to cancel events if so necessitated by circumstances or low enrolment. Cancellations will be made with the greatest possible advance notice. We strive to cancel withing the following time parameters, unless exceptional events occur (such as a natural disaster, a pandemic, or another large crisis situation that makes the event unsafe or inappropriate):

- For workshops, we seek to cancel no later than up to 3 days in advance.
- For teacher training retreats, we seek to cancel no later than up to 30 days in advance.
- For weekend teacher trainings we seek to cancel no later than up to 10 days in advance.

If YogaX cancels an event or training, a full refund of training cost and associated fees (e.g., room and board charges) is issued to all registered participants automatically and as quickly as possible. YogaX is not responsible for any travel costs (e.g., plane tickets) incurred by the participant.
Refunds

Participants who have to withdraw from a training need to do so in writing with an explicit request for a refund. Refund policies vary by event and are reviewed and reposted (see table below for the current version). No refunds are provided once a training event has begun, except in extraordinary circumstances. Such extraordinary events may include sudden and severe illness of the participant or a close family member, sudden and unexpected work relocation, or a similar emergent situation. In case of such an emergent event preventing the student from completing the training event, YogaX staff will provide a reasonable and fair refund.

Refunds will be paid most easily and quickly if participants paid via credit card (the charge will simply be reversed). Slower processing of a refund will occur if the payment was made by check (as this will require the university to cut a check to the participant). We appreciate participants’ patience in the latter circumstance as this process is out of our hands.

Dismissal from a Training Event

YogaX reserves the right to remove participants from training events due to unacceptable behavior that is clearly outside of the YogaX Code of Conduct. Such unacceptable conduct includes but may not be limited to:

- harassment
- sexual harassment
- sexual misconduct
- behavior that is excessively and inappropriately disruptive to the training event and/or other participants
- behavior that physically, emotionally, or mentally endangers other participants or the instructors
- behavior that is clearly unethical, racist, or unprofessional in the context of Yoga Alliance and YogaX Codes of Conduct

No refunds are granted if YogaX has to remove a participant from a training event for unacceptable conduct.

---

<table>
<thead>
<tr>
<th>EVENT TYPE</th>
<th>YogaX Full-Day Workshop</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition Cost:</td>
<td>$150; payable prior to the start of the event</td>
</tr>
<tr>
<td>Discounts:</td>
<td>no discounts; some events may be reimbursable through STAP for Stanford staff</td>
</tr>
<tr>
<td>Scholarships:</td>
<td>None</td>
</tr>
<tr>
<td>Work Trades:</td>
<td>None</td>
</tr>
</tbody>
</table>
| Refund Policy:   | • Full refund if cancelled at least 10 working days before the event  
                    • no refund if cancelled fewer than 10 working days before the event |
<table>
<thead>
<tr>
<th>EVENT TYPE</th>
<th>YogaX Half-Day Workshop</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition Cost:</td>
<td>$75; payable prior to the start of the event</td>
</tr>
<tr>
<td>Discounts:</td>
<td>no discounts; some events may be reimbursable through STAP for Stanford staff</td>
</tr>
<tr>
<td>Scholarships:</td>
<td>None</td>
</tr>
<tr>
<td>Work Trades:</td>
<td>None</td>
</tr>
</tbody>
</table>
| Refund Policy: | • Full refund if cancelled at least 5 working days before the event  
• no refund if cancelled fewer than 5 working days before the event |

<table>
<thead>
<tr>
<th>EVENT TYPE</th>
<th>YogaX Special Events Workshop</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition Cost:</td>
<td>Price variable based on event – see flyer for individual event; payable prior to the start of the event</td>
</tr>
<tr>
<td>Discounts:</td>
<td>no discounts; some events may be reimbursable through STAP for Stanford staff</td>
</tr>
<tr>
<td>Scholarships:</td>
<td>None</td>
</tr>
<tr>
<td>Work Trades:</td>
<td>None</td>
</tr>
</tbody>
</table>
| Refund Policy: | • Full refund if cancelled at least 10 working days before the event; **events with a very low cost may be non-refundable** – be sure to read the flyer for each workshop  
• no refund if cancelled fewer than 10 working days before the event |

<table>
<thead>
<tr>
<th>EVENT TYPE</th>
<th>YogaX Teacher Training Retreats – per 100 Hour Immersion</th>
</tr>
</thead>
</table>
| Tuition Cost: | • $1,500 up to 70 days prior to first retreat day per 100-hour immersion  
• $2,000 fewer than 70 days prior to first retreat day per 100-hour immersion  
• payable by the date posted for the specific retreat event (typically 60 days prior to the start date) |
| Discounts: | None other than early payment (see above) |
| Scholarships: | Scholarship are available with special application – see deadlines posted online |
| Work Trades: | Limited work trade options may exist – check with YogaX staff |
| Refund Policy: | • Full refund if cancelled at least 60 days before the first retreat day  
• 50% refund if cancelled fewer than 60 and more than 30 days before first retreat day  
• no refund if cancelled fewer than 30 days before the first retreat day |

<table>
<thead>
<tr>
<th>EVENT TYPE</th>
<th>YogaX 200-Hour Teacher Training – Weekend Option</th>
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| Tuition Cost: | • $3,500 for all weekends combined if paid fewer than 30 days prior to first weekend  
• payable by the date posted for the specific retreat event (typically 60 days prior to the start date) |
| Discounts: | None other than early payment (see above) |
| Scholarships: | Scholarship are available with special application – see deadlines posted online |
| Work Trades: | Limited work trade options may exist – check with YogaX staff |
| Refund Policy: | • Full refund if cancelled at least 60 days before the first training day  
• 50% refund if cancelled fewer than 60 and more than 30 days before first training day  
• no refund if cancelled fewer than 30 days before the first training day |
YogaX Code of Conduct Policies

Purpose

The YogaX Code of Conduct is a comprehensive policy developed to maintain a standard of operations, procedures, and behaviors that is acceptable to the practice of the profession of yoga. The YogaX Code of Conduct provides specific standards to cover most situations encountered by yoga teachers and yoga students who participate in YogaX training events. Its primary goal is the welfare and protection of our students, teachers, yoga community, and the public. It articulates the ethical standards that our teachers and, where applicable, our training participants, must follow. The Code of Conduct is intended to elevate the professionalism and integrity of yoga teachers and yoga trainees by adopting uniform standards for behavior while also honoring and recognizing the diversity of the many traditions of teaching and practicing yoga.

All YogaX Yoga teachers agree to adhere the YogaX and Yoga Alliance Codes of Conduct, including but not limited to adhering to following principles, which are covered in more detail in this policy:

1. Adherence to applicable laws
2. Adherence to the Yoga Alliance and YogaX scopes of practice
3. Adherence to Yoga Alliance and YogaX anti-harassment policies
4. Adherence to Yoga Alliance and YogaX sexual misconduct policies
5. Adherence to the credo of “Do No Harm”
6. Working actively to ensure the inclusion of all individuals
7. Clear communication of respect in the student-teacher relationship
8. Honesty and forthrightness in communication

Principle 1
Adherence to the Law and Ethical Financial Practices

YogaX and its teachers adhere to all applicable laws and legal and ethical financial practices. YogaX and it teachers abide by all local, state, national and federal laws and regulations applicable at YogaX teaching locations.

YogaX discloses all fees and financial arrangements in a straightforward professional manner. All tuition costs, payment, cancellation, and refund policies are clearly stated and fairly applied. YogaX has two types of teachers: Stanford employees who are paid as staff by the university; and independent contractors who are paid negotiated rates for each activity they contribute to YogaX. Contractors manage their business affairs according to recognized standard business and accounting practices. No YogaX employee or independent contractor is allowed to receive or pay a commission for referral of a student to a YogaX event.
YogaX strives to create financial accessibility for participants. When possible, we offer free events. All our rates are calibrated to help us sustain YogaX while keeping fees as low as possible. Teacher training events often have scholarship opportunities. These are posted with each specific teacher training and may vary across time depending on funding available to YogaX for this purpose.

**Principle 2**

**Scope of Practice**

1. **Appropriate Conduct:** All YogaX teachers comply with the Yoga Alliance and YogaX Scope of Practice guidelines, Code of Conduct, anti-harassment policies, sexual misconduct policies, and applicable laws and ethical guideline.

2. **Teaching Qualifications:** All YogaX teachers teach yoga and offer instruction about yoga practices, principles, philosophy, and applications that accurately reflect their level of yoga education, training, and experience. All YogaX teachers have the level of education necessary to teach yoga at the group or individual level. All YogaX teachers teach within the range of practices and philosophies for which they were adequately trained and educated.

3. **Informed Consent:** All YogaX teachers obtain informed consent from their students. Most importantly, all YogaX teacher use physical adjustments and physical touch only with explicit and informed consent and recognize that present consent does imply future consent. All YogaX teachers abide by the Yoga Alliance guidance, which reads as follows: "Explicit and Informed Consent is narrowly defined as overt permission for a specific Teacher to use hands-on contact that has been granted by the Student. This permission can be given verbally, in writing, by an unambiguous gesture, or via a consent indicator. Silence or lack of resistance, in and of itself, does not demonstrate consent."

4. **Sources of Information:** All YogaX members properly acknowledge and cite resources that inform their teaching. They acknowledge and properly cite philosophical and historical resources when teaching about these topics, including references to yogic texts, the teachings received from other yoga teachers, teaching from a specific yoga lineage or tradition (historical or contemporary), degreed scholars in the relevant areas (e.g., Indology, Religious Studies, Sanskrit, Anatomy, Physiology, and so on). YogaX teachers also reference appropriate research studies as relevant to the teaching of yoga, including appropriate use of research articles, meta-analyses, clinical trials, outcomes studies, epidemiological studies, and more.

5. **Advising and Teaching within the Proper Scope of Practice:** YogaX teachers only teach and advise within the scope of their credential and competence. They do not provide services for which they are not properly credentialed. YogaX teachers do not give medical, psychological, or other advice that is outside their scope of practice or outside of
the role they have vis-à-vis the student in a particular training event. YogaX teachers do not recommend treatment, diagnose a condition, or suggest that a student disregard medical advice. YogaX teachers may refer students to healthcare providers and other licensed professionals when appropriate. Referral generally will be generic – to a type of healthcare or service; not specific – not to an individually-name provider.

6. *Credentialing*: YogaX teachers are trained to the highest standards of their level of certification or YA registration. They represent their qualifications honestly and accurately; they provide only the services for which they are qualified and certified/registered. YogaX teachers engage in ongoing continuing education to maintain competence and relevance and to abide by Yoga Alliance educational requirements. All YogaX teachers follow Yoga Alliance policies and procedures, as well as the policies and procedures of YogaX and Stanford University. To ensure ongoing proper credentialing, YogaX teachers are required to engage in ongoing professional growth and continuing education. As such they:

- maintain and improve their professional yoga knowledge and competence,
- strive for professional excellence through regular assessment of their personal and professional strengths and weaknesses,
- attend continuing education and advanced training,
- to meet Yoga Alliance registration requirements for registration and continuing education,
- stay current with new developments in yoga through practice and study, and
- to maintain a committed and regular personal yoga practice.

**Principle 3**
**Adherence to Anti-Harassment Policies**

YogaX and YogaX teachers are familiar with and abide by the sexual misconduct policies laid out by Yoga Alliance, YogaX, and Stanford University.

**Principle 4**
**Adherence to Sexual Misconduct Policies**

YogaX and YogaX teachers are familiar with and abide by the sexual misconduct policies laid out by Yoga Alliance, YogaX, and Stanford University.

**Principle 5**
**Do No Harm**

YogaX and YogaX teachers first and foremost commit to doing no harm. They will not intentionally or through negligence harm another YogaX member, student, training, participant,
and other individual. Doing no harm includes not engaging in yoga teaching, advising, or service activities while under the influence of alcohol or drugs.

**Principle 6**  
**Yoga Equity and Inclusion**

YogaX is committed to equity in yoga and actively includes all individuals, not simply avoiding discrimination, but actively seeking inclusion, diversity, and collaboration; providing reasonable variations and accommodation, including access to yoga props; and establishing reasonable, safe, and accessible spaces and locations.

YogaX recognizes that:
- inequities permeate the systems in which yoga is taught and through which yoga is practiced;
- yoga systems have perpetuated harm and exclusion of certain communities, populations, and groups and that all yoga community members are responsible for creating change that leads to equity, inclusion, and accessibility;
- resources, supports, and opportunities must be distributed more equitably across diverse groups, populations, and communities; and
- diversity, accessibility, and inclusiveness are essential commitments of a yoga school in line with yogic commitments to the ethical practices outlined in the *yamas*.

Understanding the history of inequity and harm within yoga communities, YogaX is firmly committed **never** to discriminate against or refuse to provide teaching or training to any student, participant, or employee based on any protected class such as age, gender (including pregnancy), race, ethnicity, culture, national origin, religion, sexual orientation, disability, socioeconomic status, or genetic information.

YogaX teachers welcome, accept, and support all students regardless of religion, gender, sexual orientation, language, nationality, political, or cultural background. They embrace yoga equity and inclusion, doing their utmost to make yoga equitable, inclusive, accessible, and diverse. YogaX’s emphasis on teaching, and practicing yoga honestly, respectfully, and with integrity requires that YogaX teachers actively promote equity, reduce harm, honor and leverage differences, and foster diversity and inclusion in all areas of yoga – while honoring the integrity and diversity of yoga’s cultural and historical roots.

Yoga X teachers are well educated in how to make yoga equitable, inclusive, accessible, and diverse. They apply principles of accessibility, equity, and inclusion to all training and teaching events at all times. All YogaX events integrate accessible yoga teachings so that all participants, regardless of background or ability, practice together and feel fully included, respected, honored, and valued. Accessibility includes yoga practices that are varied to suit students with disabilities, physical challenges, chronic illness, seniors, and anyone who may not feel comfortable in a typical studio class. Accessibility also includes making classes welcoming to everyone and teaching in a trauma-sensitive and trauma-informed manner.
Principle 7
Respect in the Student-Teacher Relationship

YogaX teachers are required to maintain ethical and clearly non-harming relationships with their students that observe appropriate professional boundaries. Therefore, YogaX teachers:

- engage only in consent-based physical touch as outlines in the Scope of Practice policy;
- avoid any and all relationships with students that exploit students in any way or that may be used for the teacher’s personal benefit, including, but not limited to, romantic and/or sexual relationships;
- understand and maintain respectful awareness of the fact that the teacher-student relationship involves a power imbalance;
- maintain a safe physical environment that attends to the needs of students;
- maintain an emotionally safe environment that provides space for diverse students’ needs and responses;
- communicate calmness and equanimity under pressure;
- set appropriate limits and boundaries, especially for students who may create challenge, stress, or dangers for others or themselves;
- abide by the YogaX Anti-Harrassment Policies and thus do not engage in harassment, sexual harassment, abusive words or actions, or sexual misconduct;
- abide by worker protection laws of their jurisdiction and having written contracts if work exchanges are made with students or trainees;
- obtain consent to make and/or use audio- and video-recordings, as well as still photography.

Yoga X teachers understand the importance of respectful, kind, compassionate, and inclusive communication. They also understand that mutuality and trust are essential to a positive teacher-student relationship. Therefore, YogaX teachers practice good communication and interpersonal skills with their students, including but not limited to:

- listening attentively and respectfully to their students,
- respecting students’ points of view, beliefs, and culture,
- speaking truthfully, politely, and directly to students,
- striving for the most compassionate and kind ways of providing information, including performance feedback, to students,
- striving to accommodate diverse learning styles in communicating with students,
- being skillful in addressing special needs of individual students,
- being self-aware and discerning about tone of voice (e.g., non-commanding, clearly audible, warm, inviting, modulated to present-moment occurrences)
- being self-aware and discerning about choice of language (e.g., gender-sensitive, trauma sensitive, invitational, respectful of individual choices)
- not allowing their personal beliefs and values to adversely influence their relationship with their students; and
- not imposing their personal beliefs on their students.
YogaX training event participants are requested to follow these same behavioral and ethical guidelines for the relationships with the teachers and other participants.

**Principle 8**

**Integrity and Honesty in Communications and Actions:** *a. Basic Commitments*

YogaX teachers are committed to maintaining impeccable standards of professional integrity and to promoting the physical, emotional, and spiritual well-being of their students. YogaX teachers adhere to the traditional yoga principles as delineated through the yamas and niyamas.

YogaX teachers commit to all of the following actions:

1. Securing proper credentialing, training, and maintenance of skills.
2. Understanding liability issues and obtaining all necessary insurance, permits, informed consents, or licenses.
3. Collecting informed consents from students (recognizing the differences between legal and ethical issues in studio- versus clinic or hospital settings).
4. Maintaining professional, compassionate, and safe personal and physical boundaries.
5. Using referral sources when a student health or mental health issue is outside the teacher’s scope of practice.
6. Integrating the yamas and niyamas in all teaching-related work and day-to-day life.
7. Creating a safe and open-hearted teaching space where students may offer feedback.

YogaX teachers also do all of the following as applicable to their personal educational background and professional preparation:

1. Obtain Yoga Alliance registration and continuing education.
2. Be knowledgeable about the C-IAYT certification process.
3. Be clear about personal scope of practice, given registration, certifications, and other professional licenses.
4. Develop a yoga resume.
5. Correctly and honestly market services and display credentials.
6. Make ethical, thoughtful, respectful, and inclusive use of social media.
7. Understand how to build relations in your community.
8. Understand how to connect with other yoga schools, clinics, hospitals, and referral networks.
9. Build a referral list with other health professionals which may facilitate networking opportunities within the community.

Because YogaX teachers recognize the potential vulnerabilities of the participants in the teacher-student relationship, they adhere with integrity and commitment to all other policies in this YogaX Code of Conduct.
Integrity and Honesty in Communications and Actions: b. Inter-Professional Relationships

YogaX teachers are part of the healthcare and wellbeing community and strive to develop and maintain relationships within the community for the benefit of their students and professional development. YogaX teachers conduct themselves in an ethical, professional, respectful, and inclusive manner in relationships with other yoga teachers, healthcare providers, and wellness practitioners. YogaX teachers strive to build a respectful and inclusive community by embracing diversity, collaboration, and commitment to a higher social and ethical purpose.

YogaX teachers correctly represent and speak with respect about yoga teachers, yoga schools, and yoga traditions that may differ from their own in their roots, practices, or intentions. YogaX teachers understand that differences of opinion within the yoga world exist and contribute to the vibrancy of the yoga profession. They are open to having discussions about such differences across various yoga traditions and have these conversations in a professional, ethical, respectful, and compassionate manner.

If YogaX teachers do believe harm is being done by another yoga teacher or by particular yoga tradition, such criticism, if it must be made, is engaged in with fairness, discretion, and a focus on facts, no opinions. If a YogaX teacher believes that another yoga teacher is perpetuating harm, it is the responsibility of the YogaX teacher to reach out to this individual privately and ethically to resolve the conflict.

Integrity and Honesty in Communications and Actions: c. Confidential Information

YogaX teachers shall keep all personal information disclosed by their students or participants strictly confidential. A teacher who receives any private information from a student or client may not disclose such information unless it obtains the written consent of the student or client. However, a teacher may disclose private information about a student or client without obtaining consent in the following situations:

- to comply with the law or the order of a court;
- to prevent bodily harm or danger to the student or client or to others; or
- where the information has already been disclosed to the public.

YogaX teachers obtain consent from students before audio- or video-recording during a YogaX training event. They only publicly display recordings or pictures if consent has been provided by participants who may be visible or audible in such recordings.

YogaX requests that participants also honor the confidentiality and privacy of the teachers and other participants in the training event. YogaX asks that participants refrain from voicing or disclosing to outside individuals any private information they learned or became privy to about a teacher or another participant during a YogaX training event.

YogaX participants obtain the consent of YogaX teachers and other participants before audio- or video-recording any portion of a training event. They only publicly display recordings or
pictures if consent has been provided by participants who may be visible or audible in such recordings.

**Integrity and Honesty in Communications and Actions:** *d. Advertising and Public Communications*

YogaX does not make false, deceptive, or fraudulent statements or advertisements about any YogaX staff members, services, policies, or action. This includes, but is not limited to, making no false, deceptive, fraudulent, or unethical statements about the following:

- training, experience, or competence of its teachers;
- academic degrees or credentials of its teachers;
- institutional or association affiliations;
- services, including classes, workshops, and teacher trainings;
- scientific or clinical bases for yoga teaching, education, and research;
- fees, payment schedules, cancellation policies, refunds, and similar matter;
- unusual or unique abilities of our teachers, including statements involving sensationalism or exaggeration; or
- unjustified claims of positive results from participation in a training event.
**YogaX Grievance and Complaint Policy and Procedures**

The YogaX grievance policy gives teachers and participants an easy and safe way to address troubling or sensitive issues, provides guidance on how to register a grievance, and detail about how grievances are handled. The YogaX grievance policy is aligned with Stanford University policies covering the same content area. Stanford University policies are even more detailed and may not always fully apply to YTT participants. YTT participants interested in reviewing the larger Stanford University policies can find them online at [https://exploredegrees.stanford.edu/nonacademicregulations/student-nonacad-grievance/](https://exploredegrees.stanford.edu/nonacademicregulations/student-nonacad-grievance/).

**Reporting of Policy Violations**

YogaX is fully committed to conducting all continuing training activities in strict conformance with Yoga Alliance Standards, with YogaX policies, including YogaX Code of Conduct and YogaX Harassment Policies, and with Stanford University policies. YogaX complies with all legal and ethical responsibilities to be non-discriminatory in promotional activities, program content and in the treatment of program participants. The monitoring and assessment of compliance with these standards is the responsibility of the YogaX Director of Continuing Education, in consultation with members of the Stanford University School of Medicine Department of Psychiatry and Behavioral Sciences (where YogaX is housed).

Although YogaX goes to great lengths to ensure fair treatment for all participants and to anticipate problems, there may be times when a YogaX event or YTT participant takes offense to the actions of a YogaX staff member, teacher, or training participants. These following procedures serve as a guideline for individuals who wish to make such a complaint.

**Reporting of the Complaint or Grievance**

YogaX encourages anyone who believes they have been the subject to misconduct or any other action that violates YogaX policies and Code of Conduct to report the incident to YogaX management. The report is made to the YogaX Director, unless this individual is the target of the complaint. If this is the case, the complaint is made to the YogaX Manager, who will then take the complaint to a supervisor within the Department of Psychiatry and Behavioral Sciences. If a complainant is not comfortable reporting a severe case of misconduct (e.g., sexual misconduct or sexual harassment) to a YogaX staff member, the complaint can be directed to the Stanford University Human Resources Department.

A grievance or complaint report needs to contain the following information:

- the complainant’s full name, email address, and phone number (or other preferred contact information);
- the name of the individual against whom the grievance or complaint is lodged;
- a description of the alleged policy violation or misconduct;
• the date and location of the alleged policy violation or misconduct;
• if applicable, names and contact information of any witnesses with first-hand knowledge of the situation; and,
• any other credible evidence that is available to support the grievance or complaint.

In the interest of fairness and privacy, all reports must be made by the person who personally experienced the misconduct. YogaX does not investigate matters based upon third-party reports or claims of misconduct. All reports must be made in good faith based on information the complainant reporting the incident reasonably believes to be accurate. The complaint needs to specify whether the participant is requesting action in response to the complaint or whether it is made in an informational manner only. Failure to specify a request for action means the complaint will be dealt with as informational (though internal, confidential actions may be taken). YogaX staff may request additional information from the complainant reporting the incident during the course of review of the report.

Contact information for individuals who can received a complaint about YogaX:

YogaX Director:
Dr. Christiane Brems, YogaX Director, Stanford University, Department of Psychiatry and Behavioral Sciences, School of Medicine; cbrems@stanford.edu

YogaX Manager:
Dr. Heather Freeman, YogaX Manager, Stanford University, Department of Psychiatry and Behavioral Sciences, School of Medicine; heatherfreeman@stanford.edu

Stanford University Human Resources Department:
https://hr.stanford.edu/

**Actions in Response to a Report of a Complaint or Grievance**

Once report has been received, YogaX takes appropriate action to ensure it proper receipt, processing, and disposition. The reviewing body will impose clearly defined sanctions that are fair, just, and reasonable under all circumstances. YogaX will not allow anyone to retaliate against any person for making a report in good faith or providing information in connection with an investigation into an alleged violation. Any information provided during a grievance report review will be treated confidentially by the recipient of the complaint to the largest extent possible. Similarly, actions that the taken in response to the report will also be confidential to the largest extent possible.

When a participant reports a complaint, either orally or in writing, and expects action on the complaint, minimally the following actions will be taken.

1. If the complaint concerns a speaker, the content presented by the speaker, or presentation style, the YogaX Director or Manager (depending on who received the complaint) will pass on the comments to the speaker, ensuring the confidentiality of the complainant. The Director or Manager will inform relevant YogaX or Department of Psychiatry staff of any
complaints and, as needed, will seek their assistance and guidance in resolving the complaints. The Director or Manager will serve as mediator for the complaints and will be its final arbiter (in consultation with others as needed). In all cases, written, confidential documentation will be prepared by the Director or Manager for record-keeping.

2. If the complaint concerns a workshop or training offering, its content, level of presentation, or the facilities in which the workshop was offered, the Director or Manager will review the complaint and will investigate whether the claim can be substantiated. If the complaint is substantiated, the Director or Manager will:
   a. attempt to move the participant to another workshop or training;
   b. provide a credit for a subsequent workshop or training; and/or
   c. provide a partial or full refund of the workshop or training fee.

The Director or Manager will serve as mediator for the complaints and will be its final arbiter (in consultation with others as needed). In all cases, written, confidential documentation will be prepared by the Director or Manager for record-keeping.

3. If the complaint concerns more severe misconduct of YogaX staff or teacher in any aspect of YogaX training events, the YogaX Director or Manager (whoever received the complaint) will seek guidance from the Department of Psychiatry and Behavioral Science for processing and mediating the complaint. Stanford University policies and procedures will be used in cases of severe misconduct allegations.
YogaX Anti-Retaliation Policy

YogaX has a zero-tolerance policy for harassment, sexual harassment, or sexual misconduct. We encourage anyone who has been anyone who is subject to this behavior to report using the YogaX Grievance and Complaint Policies and Procedures.

YogaX will not retaliate against any individuals who has reported or threatened to report harassment, discrimination, retaliation, or other violations of YogaX Code of Conduct or polices, or for participating in an investigation of a report of any of the foregoing by another individual. Any YogaX staff member, teacher, or independent contractor who retaliates against a complainant or individual cooperating with a complaint investigation is subject to disciplinary action, up to and including termination.