



PHYS ED 1, 2, 3 - VINYASA YOGA (0.05 units)

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Required Material: Syllabus contents, videos and links via bCourse

I. **Course Description:** Ashtanga Yoga (“eight-limbed yoga”; ashta=eight, anga=limb) is a system of yoga that emphasizes *vinyasa*: the synchronization of the breath with movement to produce inner heat, known as *tapas*, to purify the blood, detoxify the muscles and internal organs, and improve circulation. This style of yoga as it is practiced on the mat is also referred to as Ashtanga Vinyasa Yoga but within the Ashtanga community of practitioners we simply say Ashtanga Yoga. The “eight limbs of Ashtanga” per se lead the path towards internal purification which is necessary for attaining self-realization. These eight spiritual paths or limbs are: Yama (moral codes), Niyama (self-purification and study), Asana (posture), Pranayama (breath control), Pratyahara (withdrawing the senses), Dharana (concentration), Dhyana (meditation), and Samadhi (meditative consciousness). Asana, the third limb, is known as Hatha Yoga. “Ha” means Sun, “Tha” Moon, and represent the search for balance in the union of opposing forces. All of the eight limbs are integral to the vinyasa practice, i.e. “ashtanga vinyasa yoga” and are the foundations for developing a strong yoga practice and guiding the practitioner while on the mat.

This course provides the history and background of yoga and specifically the Ashtanga Yoga system to understand and appreciate the 5,000 year tradition and practice, and the principles underlying instruction in vinyasa in (1) a led-class environment where all students practice together following the pacing and instruction of the teacher, and (2) Mysore practice, the traditional method of learning and practicing Ashtanga in a self-practice context: each student moves at their own pace and watched and guided individually by the teacher. Instruction will begin with the biomechanics and fundamentals of asana practice with strict attention to the union of *Tristhana*: the union of the “three places of attention or action” which are the requisite distinguishing elements of the practice: (1) asana/posture, (2) Ujjayi pranayama/breathing system using bandhas (“locks” or “seals”), and (3)

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dristhi/looking place or gaze point. All three *must* be practiced in conjunction with each other to attain purification of the body, nervous system and mind. Otherwise it is simply “exercise.”

It is important to note that in the Ashtanga community, an Ashtanga teacher must hold a *certification* of various levels, the highest teaching honor of Ashtanga Yoga, directly from Sri K. Pattabhi Jois or now since his passing (2009), from a teacher that was certified by him. There is also *authorization* of different levels, or have been “blessed” by him. This is based on the level accomplishment of the six different series or levels of Ashtanga. One cannot claim to teach “Ashtanga Yoga” without these various levels of authorization but can use the term “Ashtanga-based yoga” or vinyasa without drawing ire from the Ashtanga community.

Poses taught in the course are from The Primary Series, also known as Yoga Chikitsa or yoga therapy which emphasizes realignment and detoxification of the body, and The Second or Intermediate Series, known as Nadi Shodhana or nerve cleansing, which opens and clears the energy channels of the spine and nervous system. There are a total of six series with the remaining four advanced series, Sthira Bhaga, “divine stability”, that continue to detoxify and refine the body while continuously developing increased mental focus, humility, and humbleness. Poses from these series are also included in instruction and practice.

II. Statement of Course Goals and Learning Objectives: Instruction and training are planned, progressive and sequential in skill acquisition and development and apply the multi-disciplinary parameters of exercise and sport science and allied health disciplines with the philosophy of Eastern thought to develop competency and proficiency in Tristhana, cultivate a Beginner’s Mind, appropriately address the challenges of everyday life with mental strength and resiliency, and improve and enhance the quality of life. Each pose practiced represents and presents the challenges that already exist in our everyday lives. Yoga has already identified the things in life that cause anxiety and sorrow, setbacks, negative outcomes, crises, and consequences of our actions and non-actions and they are presented to the practitioner mentally and physically in each pose. Addressing these with clarity and intention through the physicality of the body reveals many illuminating solutions. The practitioner discovers more about who they are and how to navigate each day with mental and physical strength and resiliency. The energy of these qualities is transformed either positively or negatively and strengthen or weaken accordingly, as demonstrated by The First Law of Thermodynamics.

This course follows the tradition of Eastern thought and philosophy, that experience is the best teacher, and that learning takes place through the transmission of wisdom from the teacher to the student. Students must therefore utilize their sensory organs to learn yoga rather than relying on textbooks or digital media. They must also practice yoga on the mat and off the mat with consistency. Like a familiar saying in martial arts, “*Perfect practice makes perfect.*” In yoga, what and how you practice on the yoga mat is the resultant energy that is strengthened into your thoughts, speech and actions. Yoga is a continuous organic unfolding throughout each day, and indeed, is a lifestyle. Every day and every moment is new and different—the only thing constant in life is change. We learn how to be strong and steadfast with comfort, learned through a Beginner’s Mind, as taught in Zen Buddhism and Taoism. Awareness of and gratitude for the subtle transforma-

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tions that spontaneously and often unexpectedly, serendipitously if you will, occur throughout yoga practice teach us how to trust and believe in ourselves and that we are both Teacher and Student.

As we let go of our fears one pose at a time we become closer to freedom, “moksha” (“liberated”) and attain happiness living life without anxiety and suffering.

“The root of suffering
Is attachment.”
— Buddha

In the Theravada Tradition of Buddhist philosophy suffering arises when one attaches to or identifies with form, feelings, perceptions, mental formations, and consciousness, and in yoga we work towards surrendering to these “aggregates”, that is, to “let go”. Furthermore, the Mahaya Tradition of Buddhist philosophy works towards realizing the “empty nature” of these aggregates. In The Prajna Parimita, the Heart Sutra (The Heart of the Perfection of Wisdom), the Buddha reveals to Sariputra, one his disciples:

”Form is no other than emptiness, emptiness is no other than form.”
Prajñāpāramita-hṛdayam sūtra

There is a necessary requirement of mental discipline, physicality (biomechanics and alignment), concentration and meditation involved in the posturing, attainment and transitions of the asanas. Each asana has a specific purpose or function on a scientific and metaphysical (subtle) level to positively effect the practitioner in the same manner that acupuncture points in Traditional Chinese Medicine (TCM) and marma points in Ayurveda have on the nervous system, internal organs, physiological and biochemical systems, chakra points, and energy centers. Instruction and demonstration are provided on how to arrive into an asana, sustain and cultivate it, and depart from the posture using the vinyasa flow of the ujaayi breath with mindfulness and compassion with and in spite of any mental, physical or emotional challenges and distractions such as the ego, a cluttered mind, internal dialogue, fear, and apprehension. Be present.

“So whether you do your first downward dog at 14 or 44,
It’s not your history but your presence that counts.”
— Pattabhi Jois

Your participation in this course will become a *journey* in learning how to acquire a deeper level of self knowledge through personal experience, exploration, discovery, and transformation; how to overcome the mental, emotional and physical challenges of life as they are presented on the yoga mat through the poses and breathing, and learning how to negotiate each challenge and apply these lessons “off the mat”, i.e., everyday life. You develop the skills necessary to identify and transform negative perceptions, attitudes, and experiences into more illuminating energy and actions, thereby balancing and harmonizing mind, body and spirit, and sharing that energy with others. Perhaps without even realizing it at first, one’s own personal yoga practice and experience can help make

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the world a better place to live. Through the ongoing process of transformation we become more at peace with and within ourselves, and only then are we capable of giving and sharing peace with others—family, friends, community, and the world. You can give only what you know or have. The same applies to love, compassion, forgiveness, acceptance. Be mentally prepared to work hard physically and mentally prepared to work hard *mentally*. As you will soon discover, yoga is not easy. The physicality of the body and the various planes and positioning of the poses, the breathing and the gaze points, much less balancing physically in each pose, are unique from the cognitive challenges of analytical or logical reasoning. Yoga is not as easy as the GRE, MCAT or LSAT. You will initially feel like giving up or taking a break or stopping altogether—you will question your abilities, you will initially compare yourself to others, and you may feel embarrassed and intimidated, but soon realize that these are the requisite experiences of humility essential for developing compassion. You will eventually begin to “let go”, be present in the breath and in the moment, eliminate mental clutter and distractions, and realize that until you actually “let go” you can never know nor experience freedom or liberation but rather, always be dependent. You will appreciate the discipline and mental toughness that you develop to break negative habits, not “crack under pressure”, take your yoga practice to the next level, and value the positive changes in your life. You begin to lead by example.

The course goals and learning outcomes for Vinyasa Yoga 1, 2, and 3 are presented to provide a comparative overview of the instruction, training, mindset, physical performance demands and skill set for each course level and includes the Course Description content and the Fundamentals of Ashtanga Yoga listed below. This comparison also provides a clear understanding of the importance of planned sequential instruction and establishing the fundamentals of Ashtanga at the beginning, low-intermediate, and intermediate levels upon which each path of the Eight Limbs become more clear and illuminating. Poses, gaze points and breathing are repeated, reinforced and challenged with each practice and eventually over time become spontaneous and instinctual which then allows the practitioner to not have to think, but to be fully present in the breath and in the moment which is what life is all about and what Eastern thought teaches us. The practitioner learns what it takes to quiet the mind and enjoy stillness—the countering or opposite effect of living life in the fast lane, thereby creating balance. Through the training and practice of yoga is the opportunity to develop mental skills, becoming *comfortable with uncomfortable* during moments when you are pushed beyond your threshold level and training reaches intensities you may not have experienced before (and you want to quit) but realize that these are absolutely necessary for growth. Fear, self-doubt, and uncertainty become less prevalent in one’s life and the mind becomes more clear. Ultimately the practitioner is able to resiliently handle adversity, is comfortable with uncomfortable, and doesn’t “crack under pressure.” The practitioner is able to balance their life. And happiness prevails.

“Meditation brings wisdom; lack of meditation leaves ignorance.

Know well what leads you forward and what hold you back,
and choose the path that leads to wisdom.”

– Buddha

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Vinyasa Yoga 1 Goals: The fundamentals of Ashtanga-based yoga from The Primary Series (Yoga Chikitsa) are established with strict attention to Tristhana as the foundation for developing a strong practice in beginning-level standing, single-leg balancing, seated, twisting, arm-balancing, preparatory-inversion, and preparatory-backbend poses. Functional anatomy and biomechanics are emphasized to ensure safe and proficient skill/pose development with an understanding of the physicality of the body and efficiency of movement. The Eight Limbs of Ashtanga, Yoga Sutras of Patanjali, and related texts are included to complement the learning process and to honor this 5,000 year old tradition.

Vinyasa Yoga 1 Skill Set: Acquisition of Tristhana: the breathing system/pranayama and bandhas, the gaze/dristhi, and the pose/asana coordinated together; identification and activation of Mula Bandha, Uddiyana Bandha and Jalandhara Bandha; audible Ujjayi breathing during and throughout led-class and Mysore practice; demonstrated knowledge of asana fundamentals as taught in class, smooth transitional jumping vinyasas, i.e., jump backs and jump throughs; half-binding of poses; basic anatomy and biomechanics to ensure proper form and alignment injury-free; familiarity with basic Sanskrit terms and names of poses; recitation of mantra (japa); observable composure during challenging poses and ability to self-correct misalignments and form. Asanas include but are not limited to: Surya Namaskara A, Surya Namaskara B; Standing: Virbhadrasanas, Parivrtta Utkatasana, Padangusthasana, Padahasthasana, Utkatasana, Padangusthasana, Padahasthasana, Trikonasana, Parsvakonasana, Ardha Chandrasana, Vkrasana,, Prasarita Series, Parsvottanasana, Baddha Virabhadrasana, Pandangusthasana Series, Ardha Padmasana, Vasisthasana, Dandasana, Paschimottanasana, Purvottanasana, Ardha Baddha Padma Paschimottanasana, Eka Pada Padma Paschimottanasana, Janu Sirsanana, Eka Pada Rajakapotasana, Navasana, Salabhasana, Dhanurasana, Parsva Dhanurasana, Camatkarasana, Ardha Pincha Mayurasana, Mukta Hasta Sirsasana, Setu Bandha Sarvangasana, Ardha Padmasana,

Outcomes: Students will successfully demonstrate : (1) the required skill set proficiency level of Vinyasa 1; (2) knowledge and understanding of the history, background, tradition, texts and key figures of yoga including all information and contents included in the Syllabus and class lectures, discussions, presentations, and group activities though a written Knowledge Festival and skill set practical; and (3) adoption of epiphanic personal experiences from the mat that improve and enhance the quality of life.

Vinyasa Yoga 2 Goals: Tristhana is established and consistent. Continued reinforcement in instruction and training of asana fundamentals from a strong beginner-level foundation and acquisition of advanced variations of established Vinyasa Yoga 1 poses, e.g., Janu Sirsana > Parivrtta Janu Sirsana; Bakasana > Parivrtta Bakasana; Bakasana > Eka Pada Bakasana. Skill set level mentally and physically increased with low-intermediate to intermediate poses and the full binding of poses. Poses and transitions become proficient with less-to-minimal emotionality and decreased mental and physical effort. Asana practice is strong, fluid, consistent, and demonstrates improved health-related fitness parameters: muscle strength, muscle endurance, flexibility and joint mobility, and aerobic capacity (an integral component of cardiovascular endurance). Ujjayi breathing increases in length and able to be sustained throughout full vinyasas. The practitioner focuses less on technicalities and concentrates more on being present in the

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breath, pose, and moment. Mysore practice is integrated more frequently to foster independence, self-reliance, and self-responsibility.

Vinyasa Yoga 2 Skill Set: (1) Improved health-related fitness parameters: demonstrable muscle strength, muscle endurance, flexibility and joint mobility, and aerobic capacity required for continuous uninterrupted vinyasa flow of intermediate-level poses, (2) proficiency in advanced variations of novice-level poses, and low-intermediate to intermediate poses in standing, seated, twisting, inverted, backbend, and arm-balancing poses including full binding of the poses. Asanas include but are not limited to: Vinyasa Yoga 1poses, full binding, Ardha Baddha Padmottanasana, Padmasana, Triang Mukha Eka Pada Paschimottanasa/Supta, Urdhva Mukha Paschimottansasana, Marichasana, Gomukhasana, Bharadvajasana, Ardha Matsyendrasana, Upavisthakonasana, Ubhaya Padangusthasana, Supta Konasana, Supta Padangusthansana, Urdhva Mukha Paschimottanasana, Bhujapidasana, Salamba Sarvagasana, Halasana, Karnapidasana, Bhekasana.

Outcomes: Students will successfully demonstrate : (1) the required skill set proficiency level of Vinyasa Yoga 2; (2) knowledge and understanding of the history, background, tradition, texts and key figures of yoga including all information and contents included in the Syllabus and class lectures, discussions, presentations, and group activities though a written Knowledge Festival and skill set practical; and (3) adoption of yoga epiphanies that improve and enhance the quality of life.

Vinyasa Yoga 3 Goals: Led-class and Mysore style practice continue from Vinyasa Yoga 2 with confidently increasing independence from technical instruction; development of a “yoga I.Q.” for critical thinking, problem-solving and self-correction of familiar practiced poses, i.e., the yogi can make corrections without external help or directions; consistency in the practical application of biomechanics, physics, and tonimar fundamentals including The First Law of Thermodynamics; clarity of pose execution and vinyasa from preparation to delivery: preparation > arrival > retention > exit > transition; attainment of variations of Vinyasa Yoga 2 intermediate poses and acquisition of new poses.

Vinyasa Yoga 3 Skill Set: High level of proficiency in Vinyasa Yoga 2 skill set; Garudasana, Svarga Dvijanasana, Chakrasana vinyasa, Bharadvajasana, Virasana, Supta Virasana, Ustrasana, Hanumanasana, Surya Yantrasana, Krounchasana, Pasasana, Parsva Bakasana, Vatayanasana, Baddha Padmasana, Yogamudrasana, Halasana, Karnapidasana, Urdhva Padmasana, Pindasana, Uttana Padasana, Sirsasana, Urdhva Dandasana, Urdhva Dhanurasana, Matsayasana, Galavasana, Astavakrasana, Tittibasana.

Outcomes: Students will successfully demonstrate : (1) the required skill set proficiency level of Vinyasa Yoga 2 and Vinyasa Yoga 3; (2) erudite knowledge and understanding of the history, background, tradition, texts and key figures of yoga including all information and contents included in the Syllabus and class lectures, discussions, presentations, and group activities though a written Knowledge Festival and skill set practical; and (3) adoption of yoga epiphanies that improve and enhance the quality of life.

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Required reading

The practice of yoga (“union”; “to yoke”), rooted in Hinduism and Vedantic philosophy, is a 5,000 year old science, tradition and lifestyle that illuminates knowledge, wisdom and compassion in our everyday lives.

The Four Paths of Yoga

- Bhakti Yoga - the yoga of devotion
- Jnana Yoga - the yoga of knowledge
- Karma Yoga - the yoga of action
- Raja Yoga - the royal path; unity of mind, body and spirit

Each path guides the practitioner towards specific behaviors necessary for the attainment of Truth, Self-Realization, Enlightenment and ultimately Samadhi: pure and meditative consciousness, the highest transcendent state of consciousness; realization without thought; Oneness with God. While each path has its particular focus, harmonizing the symbiotic relationship of mind, body and spirit (the soul) through mental discipline is the common thread leading the practitioner to right thought, right speech and right action.

Raja Yoga & Ashtanga Yoga

Under the path of Raja Yoga is Ashtanga Yoga, the Eight Limbs of Yoga (ashta=8; ang=limb), requiring demonstrated discipline and proficiency in seven progressive “limbs” to reach the eighth and final limb:

1. yama (moral codes)
2. niyama (self-purification and study)
3. asana (posture) - Hatha yoga (Ha = sun; Tha = moon) Note:
4. pranayama (breath control)
5. pratyahara (sense control)
6. dharana (concentration)
7. dhyana (meditation)
8. samadhi (sama=“the same”; adhi=“the highest”) the eighth limb.

The first four limbs are the external disciplines that develop the necessary physical and mental state from which the proceeding four internal limbs can spontaneously unfold. It is first necessary to take control of the mind and to remove distractions and stimuli that create maya, a veil of illusion, that stands in the way of clarity. The third limb, Asana, is the form of yoga that works through the medium of the physical body using postures, breathing exercises and cleansing exercises, known as Hatha yoga (ha = sun, tha = moon). The aim of Hatha yoga is liberation from the cycle of rebirth within one’s lifetime. Together with the fourth limb, pranayama (of which there are many types) and specifically Ujjayi pranayama, creates internal heat to purify the blood, and is the essence of Ashtanga Vinyasa. The practice of physical postures connects the mind to the body through the “thread of the breath”. Pranayama becomes the key to the focus and concentration of the mind.

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Yoga Korunta

The science and practice of Ashtanga Yoga evolved over a period of thousands of years to cultivate moral, physical, mental, emotional and spiritual development. The origins of Ashtanga Vinyasa come from the Sanskrit translation of an ancient legendary text known as the Yoga Korunta, written on palm leaves and is the oldest known written record of the original practice of yoga over 5,000 years ago composed between 500 and 1500 BC. It includes the description of different series of asanas(s) with the description of how to enter the posture, the duration of the position counted on respiration, and how to leave the posture. It is believed to be the origin of what we know yoga to be to this day. It was authored by a rishi (seer; sage) named Vamana who is thought to be either the compiler of the method or possibly the inventor.

Historical Perspective 1

The Yoga Korunta was rediscovered by chance in the 1930's at the University Library of Calcutta by yoga guru Sri Tirumalai Krishnamacharya, who was traveling in northern India to spread the science of Yoga for the treatment of various ailments.

He was also a specialist in ancient Sanskrit, and understood from the turn of certain phrases that it was part of a much older oral tradition, between 3,000 and 4,000 years BC. Following this discovery, Sri T. Krishnamacharya, who taught a different method of yoga, altered his teaching for the third time. He asked Sri K. Pattabhi Jois, his student, also a Sanskrit scholar, to devote himself exclusively to this method of original Yoga, called Yoga Korunta, and to pass it on. From 1937 onwards, Pattabhi Jois taught Yoga Korunta in Mysore, India.

Historical Perspective 2

Yoga Korunta was imparted to Krishnamacharya in the early 1900s by his Guru, Yogeshwara Ramamohana Brahmachari. Pattabhi Jois had insisted that the text described all of the asanas and vinyasa of the sequences of the Ashtanga system. However, the Yoga Korunta text is said to have been eaten by ants, so it is impossible to verify his assertions. Additionally, it is unusual that the text is not mentioned as a source in either of the books by Krishnamacharya, *Yoga Makaranda* (1934) and *Yogasanagalu* (c. 1941). According to Manju Jois, Pattabhi Jois's son, the sequences of Ashtanga yoga were created by Krishnamacharya. There is some evidence to support this in Krishnamacharya's book, *Yoga Makaranda*, which lists nearly all postures of the Pattabhi Jois Primary Series and several postures from the intermediate and advanced series described with reference to vinyasa. There is also evidence that the Ashtanga Yoga series incorporates exercises used by Indian wrestlers and British gymnasts. Recent academic research details documentary evidence that physical journals in the early 20th century were full of the postural shapes that were very similar to Krishnamacharya's asana system. In particular, the flowing Surya Namaskar, which later became the basis of Krishnamacharya's Mysore style, was in the 1930s considered as exercise, not part of yoga; Surya Namaskar and Krishnamacharya's yoga were taught separately, in adjacent halls of the Mysore palace. — Jean Claude Garnier, Ashtanga Yoga Institute, Brussels, Belgium

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Patanjali

The Yoga Sutras of Patanjali, said to be handed down from pre-historic times, elucidates the basic teachings of yoga through 195 short verses known as sutras (“thread”) presented in four padas (“chapters”), and provides the instruction for attaining yoga primarily through the discipline of the Mind and the basic guidelines for a life of personal fulfillment that would also benefit society. Yoga was systemized by Patanjali, a great Indian sage, around 200 BC and compiled the “science of Yoga” known as the “Yogasūtra.” He is considered to be an incarnation of the divine serpent Ananta, the “celestial snake”, whose name means “the one without end”, “expanding into infinity.”

The first chapter describes the path of yoga and includes the classical definition of yoga: *yoga citta vrtti nirodha* (“yoga is the ability to control the fluctuations of the mind”). The second chapter, ashtanga (“eight-limbed system”), of which asana and pranayama are the third and fourth limbs and practiced on the yoga mat in our course, emphasizes ethical precepts known as yamas (“restraint”; moral discipline) that set the precedent for the practice of yoga. As such, we must discipline ourselves for right conduct and value-behavior congruency in our everyday lives as a precedent and foundation for asana practice.

योगश्चित्तवृत्तिनिरोधः ॥२॥
yogaś citta-vṛtti-nirodhaḥ
— Yoga Sutras 1.2



Note: the lower body of Patanjali is that of a snake.

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B.K.S.Iyengar: It is said that Lord Vishnu was once seated on his couch, Lord Adisesa (the Lord of Serpents) watching the enchanting dance (tandava nrtya) of Lord Shiva. Lord Vishnu was so absorbed in the dance movements that His body began to vibrate to the rhythm of Lord Shiva. This vibration made him heavier and heavier causing a lot of discomfort to Lord Adisesa who was on the point of collapsing, gasping for breath. As soon as the dance came to end, Lord Vishnu's body became light again. Lord Adisesa was amazed with this sudden transformation and asked his master about the cause of these stupendous changes. The Lord explained that grace, beauty, majesty and grandeur of Lord Shiva had created a corresponding graceful vibration in His own body. Amazed at this, Adisesa professed a desire to learn dancing to inspire his Lord.

Lord Vishnu predicted that soon Lord Shiva would grace Lord Adisesa to write a commentary on grammar and at that time he would also be able to devote himself to perfection in the art of dance (*nrtya*). Lord Adisesa was overjoyed by these words and looked forward to the grace of Lord Shiva. He then began to meditate to find out who would be his intended mother. While meditating, he had the vision of a female Yoga adept and an ascetic (a *yogini* and *tapasvini*), Gonika who was praying for a worthy son to whom she could impart her knowledge and wisdom. He realized that she would be a worthy mother for him and waited for an auspicious moment to become her son.

Gonika, thinking that her earthly life was approaching its end, had searched for a worthy son to whom she could transmit her knowledge. But she had found no one. When her penance (*tapas*) had come to an end, she looked to the Sun God and prayed to Him to fulfill her desire. She took a handful of water, as a final oblation to Him, closed her eyes and meditated on the Sun. She opened her eyes and looked at her palms as she was about to offer the water. To her surprise, she saw a tiny snake moving in her palms who soon took on a human form. This tiny male human prostrated to *yogini* Gonika and asked her to accept him as her son. Hence, she named him Patanjali. (*Pata* means fallen or falling and *Anjali* means palms folded in prayer). This is how Sage Patanjali is said to have come into this mortal world.



“Sthira Sukham Asanam”
Patanjali’s Yoga Sutra 2.46

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Yoga Korunta, Patanjali and Ashtanga Yoga

In the second chapter of The Yoga Sutras of Patanjali, Verse 11-29, the foundations of the practice of yoga are being explained, the definition of which is “aṣṭāṅga yoga”. Thus, all of the spiritual techniques referring to the Sutras can be called aṣṭāṅga yoga. This is how the name of “Yoga Korunta” was changed to “Ashtanga Yoga.” In 1948 Pattabhi Jois established his yoga school in Mysore was called the “Ashtanga Yoga Research Institute of Mysore” which made American students think that he taught a kind of yoga called “Ashtanga Yoga.” In 1975, Nancy Gilgoff (the first American woman to travel to India to study with Pattabhi Jois) and her partner, David Williams (one of the first non-Indians to be certified by Pattabhi Jois to teach Ashtanga), invited Guruji (a term of admiration, respect and affection for a master teacher or spiritual guide) and his son Manju, to come to America to teach Ashtanga. Pattabhi Jois then returned to India and Manju remained in the U.S. The practice spread rapidly throughout America under the name of Ashtanga Yoga. Gilgoff and Williams returned to Encinitas, CA where Williams started teaching Ashtanga classes. The couple eventually moved to Maui, Hawaii continuing to teach Ashtanga and subsequently created the small, burgeoning community of Ashtanga enthusiasts from which the Ashtanga lineage in America was born. Today, Ashtanga Yoga is practiced worldwide.

Ashtanga Vinyasa

Ashtanga Vinyasa has four elements: asana (“pose”), bandhas (“lock” or “seal”), ujjayi pranayama (“victorious breath”) and drishti (gaze point). The symbiosis of these elements poses a wide variety of mental and physical challenges touching upon the biomechanics and accuracy of a pose, the continuous regulated flow of the breath with the pose, knowing where to gaze or look, and maintaining uninterrupted concentration throughout the series of the poses. The basic challenge is “meditation in motion” or “moving meditation.”

These challenges “on the mat” represent the same challenges that cross our path throughout our lives, e.g., illness or disease, relationships, attachment, growing old, death, etc. Yoga offers the opportunity to explore, experiment and try new and different ways to confront these challenges, teaching us new things about ourselves or simply knowing ourselves better. We learn how to transfer these exact lessons from the mat to “off the mat” in our everyday lives.

We learn not only how to problem-solve but to do so with resiliency in lieu of reactionary or adverse behaviors. Emptying the mind of “clutter”, distractions, fear and internal dialogue not only cultivates the concentration required in a successful yoga practice but also strengthens the energy of stillness, mindfulness, emptiness (sunnata/Pali or sunyata/Sanskrit), aligning the seventh limb of Ashtanga Yoga known as dhyana (meditation). Our minds become less cluttered and distracted and eventually empty; our bodies become cleansed of toxins and we move closer to the attainment of Yoga— the balance and harmony of the mind, body, and spirit. As the Buddha has taught:

“All things have the nature of mind. Mind is the chief and takes the lead.
If the mind is clear, whatever you do or say will bring happiness
That will follow you like your own shadow.”

~ Dhammapada

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Our purpose in life is to be happy and we cultivate this through right thought, right speech, and right actions. On the yoga mat, the asanas and ujjayi breathing create inner heat known as “tapas” to cleanse and purify the internal organs and tissues. The physicality of the pose create a variety of challenges that teach us about ourselves on many levels, and it is not without the discipline of the mind that we can begin to let go of the ego and move forward in our lives. In the words of Taoist master, Lao Tzu, “the journey of a thousand miles begins with the first step.” When we practice yoga we learn how to “let go”, how to surrender by clearing the mind through moving meditation.

“Letting go gives us freedom, and freedom is the only condition for happiness.
If, in our heart, we still cling to anything — anger, anxiety, or possessions —
we cannot be free.”
— Thich Nhat Hanh

“Breath by breath, let go of fear, expectation, anger, regret, cravings, frustration, fatigue.
Let go of the need for approval. Let go of old judgments and opinions.
Die to all that, and fly free.
Soar in the freedom of desirelessness.”
— Lama Surya Das

Shaucha शौच

An understanding of Shaucha will help you understand the system of Ashtanga Vinyasa. Shaucha is the purity of body, speech, and mind, and a central aim of all the yogic practices. It is the first principle of self-discipline (niyama) in Patanjali’s Eight Limbs of Ashtanga. The yogis have discovered that impurities in our internal body adversely affect our state of mind, and prevent the attainment of real wisdom and spiritual liberation. Through the yogic practices of asana, pranayama, tapas and shatkarma (also known as Shatkriyas, a set of yogic purifications of the body to prepare for the primary work of yoga towards moksha, liberation of the soul) the mind and the body become cleansed and our spiritual development is accelerated. The physical postures of yoga purify the body through movements that increase and improve the flow of blood, oxygen and prana (life force energy) in the tissues, muscles and organs. The yoga poses squeeze and massage the muscles and organs to move out old stagnant blood and bring in fresh blood full of nutrients and oxygen. In the more dynamic postures, heat is created and sweat is produced to facilitate the release toxins through the pores of the skin. The breathing techniques of pranayama purify the mind and body through the balance and cultivation of energy throughout the whole body. Different pranayamas have different actions on the body and thus different purifying effects. Kapalabhati (breath of fire) is warming and energizing, purifying the body through the creation of heat and the movement of energy. Nadi Sodhana (alternate nostril breath) is calming and cleansing, purifying the body through reducing stress and removing blockages in the nadis (energy channels).

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Shatkarma षट्कर्म

Shatkarma is one of the six yogic purification techniques (kriyas) as outlined in the "Hatha Yoga Pradipika." The purpose of these cleansing techniques is to keep the body strong, clean and healthy. They are said to remove toxins and anything blocking the flow of prana in the body. Practicing shatkarmas internally purifies the body, which makes pranayama and meditation practice easier by preparing the body to perform these practices without distraction, discomfort or fatigue.

1. Netī - nasal irrigation or wash
2. Dhautī - digestive track cleansing; emesis
3. Naulī - abdominal massage
4. Basti - colonic irrigation; emesis
5. Kapālabhātī - ("Skull shining") pranayama to energize and balance nadis and chakras
6. Trāṭaka - eye cleansing; looking at a candle flame without blinking

THE PRACTICE

Asana

Asana, or pose, is a method for purifying and strengthening the body. In Ashtanga Yoga, asana is practiced strictly with vinyasa and trishana. The asanas are grouped into six series each with a specific intention:

1. The Primary Series: Yoga Chikitsa - alignment and detoxification of the body.
2. The Intermediate series: Nadi Shodhana - purifies the nervous system; clears energy channels.
- The Advanced Series: Sthira Bhaga, Centering of Strength: integrates the strength and grace of the practice. Each level must be fully developed before advancing to the next series. The practitioner will benefit only with earnest effort, honor and reverence in the practice of first two limbs of Ashtanga, i.e, yama and niyama. Otherwise the practice is of no benefit.
3. Advanced A, or Third Series
4. Advanced B, or Fourth series
5. Advanced C, or Fifth series
6. Advanced D, or Sixth series

Authorization and Certification in the Ashtanga Community

There are 3 levels bestowed onto teachers by KPJAYI in the Ashtanga lineage. *Authorized Level 1* means you're authorized by the institute to teach Primary series and this teacher is deemed proficient by Sharath Rangaswamy, the grandson of Pattabhi Jois, in the Primary Series and is usually practicing/working on The Second Series. *Authorized Level 2* means that the teacher is proficient in primary and second series and is therefore deemed appropriate to teach the two series. This teacher would be practicing/working on Advance A or the Third Series. The very few and last level of teaching would be a *Certified* Ashtanga teacher who is deemed appropriate in teaching The Third Series and is currently working on and practicing the fourth, fifth, or sixth series. Very few practice the latter three. These teachers would be Kino Macgregor, Mark Darby, Harmony Lichty, Tim Miller, Richard Freeman, Eddie Stern, David Garrigues, etc. Certification is the highest teaching honor in Ashtanga yoga. "*In the style as taught by Sri Pattabhis Jois*" is confirmation of the teacher's background and Qualifications to teach the tradition of Ashtanga.

<http://www.kpjayshala.com/north-america.html>

<http://www.ashtanga.com/html/classes.html>

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Vinyasa

Vinyasa means “breathing and movement system” and are synchronized in the Ujjayi breath. For each movement, there is one breath: inhales are odd-numbered vinyasa and exhales are even-numbered vinyasas, e.g., Urdhva Hastasana (Upward Hand Pose) is the first pose of Surya Namaskara A and is the first vinyasa which is an inhalation. In Surya Namaskara A there are 9 vinyasas; in Surya Namaskara B there are 17 vinyasas. The vinyasa style of yoga creates inner heat (tapas) that makes the blood hot, or as Pattabhi Jois says, “boils” the blood. Thick blood is dirty and causes disease in the body. The heat created from yoga purifies the blood and makes it thin, allowing it to circulate freely around the joints and removes impurities and disease from the muscles and internal organs through the sweating process. As the practice deepens over time, toxins are released from fat tissue and the nervous system, and then the sensory organs.

Trishtana

Trishtana refers to the union of “three places of attention or action”: the posture, breathing system and looking place, and must always be performed together for purification of the body, nervous system and mind.

Ujjāyi prānāyāma

This is the synchronized breathing - movement system performed with Ashtanga Vinyasa. The the inhalations and exhalations must be equal in length for a beginner, and are increased in length as the yogi advances in the practice. The lengthened breath increases the inner heat or internal fire (tapas) and strengthens and purifies the nervous system.

- Activate the Jālandhara bandha (glottis region) and the Uddiyana bandha (lower abdominal region) “Without bandhas, breathing will not be correct, and the asanas will give no benefit (Sharath Jois)
- The breath moves through the two bandhas during the inhalation and exhalation and is a balanced continuous uninterrupted flow.
- The breathing sound, i.e., Ujjāyi, is similar to the sound of the ocean, or wind blowing through trees in a forest, and is sometimes referred to as “Darth Vader breathing.”
- Puraka is the inhalation of the breath.
- Kumbhaka is the brief pause or retention of breath in between the inhalation and the exhalation.
- Rechaka is the exhalation of the breath.

“When the breath wanders the mind also is unsteady.

But when the breath is calmed the mind too will be still, and the yogi achieves long life.

Therefore, one should learn to control the breath.” – Hatha Yoga Pradipika

Tapas

Tapas is the inner heat created in the body from Ujjayi breathing and is increased as poses and vinyasa are practiced. The intensive self-discipline of tapas also purifies the mind and spirit through the “burning up” of the desires in our mind. Basically, tapas is engaging the will to do some action you do not want to do or not doing some action you want to do. This creates a conflict between our will and the desire of our mind producing an internal “fire” which illuminates and burns up our mental and physical impurities.

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Drishti

“Oh yogi, do not practice the āsana(s) without drishti.”
Vamana, Yoga Korunta

The gaze or “looking place” in Ashtanga Yoga is integral in attainment yoga: It requires focus and concentration of a gaze point during the execution of a pose which is held during several breaths. It is also what we use in class to help lengthen a pose, as the body always follows where you look. The benefits of drishti develops concentration, improves the nervous system and massages the connective tissue, fascia.

The first verse (sloka) of the Yoga Korunta mentions 9 drishti :

1. Nasagrai - the tip of the nose
2. Ajna Chakra - the 3rd eye; between the eyebrows; it is also the 6th chakra
3. Nabhi Chakra - the navel
4. Hastagrai - the hand
5. Padāyograi - the foot
6. Parsva Drishti - A point in the horizontal right; also looking upward over R shoulder
7. Parsva Drishti - A point in the horizontal left ; also looking upward over L shoulder
8. Angustama - the thumbs
9. Urdhva or Antara Drishti - looking upwards to the sky in the vertical line of the eyes.

“The yogi focuses his/her visual energy between the two eyebrows, with equal time in the inhale and in the exhale that go through the nose, master of his/her sensitive, mental and intellectual faculties, the Wise (noble-minded) reaching towards liberation, his/her ultimate end, is separated from desire, from fear and from anger; he is freed forever.” — Bhagavad Gītā, V, 22/28

Moon Days

Both full and new moon days are observed as yoga holidays in the Ashtanga Yoga tradition. What is the reasoning behind this?

Like all things of a watery nature (human beings are about 70% water), we are affected by the phases of the moon. The phases of the moon are determined by the moon’s relative position to the sun. Full moons occur when they are in opposition and new moons when they are in conjunction. Both sun and moon exert a gravitational pull on the earth. Their relative positions create different energetic experiences that can be compared to the breath cycle. The full moon energy corresponds to the end of inhalation when the force of prana is greatest. This is an expansive, upward moving force that makes us feel energetic and emotional, but not well grounded. The Upanishads state that the main prana lives in the head. During the full moon we tend to be more headstrong.

The new moon energy corresponds to the end of exhalation when the force of apana is greatest. Apana is a contracting, downward moving force that makes us feel calm and grounded, but dense and disinclined towards physical exertion.

The Farmers Almanac recommends planting seeds at the new moon when the rooting force is

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strongest and transplanting at the full moon when the flowering force is strongest. Practicing Ashtanga Yoga over time makes us more attuned to natural cycles. Observing moon days is one way to recognize and honor the rhythms of nature so we can live in greater harmony with it.

— Tim Miller, Ashtanga Yoga Center, Encinitas CA

2019

January

Saturday 5th – new

Sunday 20th – full

February

Monday 4th- new

Tuesday 19th – full

March

Wednesday 6th – new

Wednesday 20th – full

April

Thursday 4th – new

Thursday 18th – full

May

Saturday 4th – new

Saturday 18th – full

June

Monday 3rd – new

Monday 17th- full

July

Tuesday 2nd – new

Tuesday 16th- full

Wednesday 31st – new

August

Thursday 15th – full

Saturday 31st- new

September

Friday 13th – full

Saturday 28th – new

October

Sunday 13th – full

Sunday 27th – new

November

Tuesday 12th – full

Tuesday 26th – new

December

Wednesday 11th – full

Wednesday 25th – new

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Sūrya Namaskāra A



Sūrya Namaskāra B



Adho-Mukha-Shvanasana

Virabhadrasana [A]

Chaturanga Dandasana

Urdhva-Mukha-Shvanasana

Adho-Mukha-Shvanasana



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“...let me repeat that no asana practice is complete without sun worship. Without its focusing of mental energies, yoga practice amounts to little more than gymnastics and, as such, loses meaning and proves fruitless. Indeed the Surya Namaskara should never be mistaken for mere physical exercise—for something incidental, that is, that simply precedes the asanas of yoga. Therefore, it is necessary, before beginning the sun salutations, to pray to Surya...to bestow upon us the good fortune of having only good thoughts, of hearing and speaking only good words, and of attaining a sound and strong body, so that we have a long life and one day, achieve oneness with God.”

— Sri K. Pattabhi Jois, “Suryanamskara”

The Primary Series

The poses taught and practiced in the Vinyasa Yoga courses are from The Primary and Intermediate Series. These poses are designed to increase joint mobility, purify the blood and cleanse the internal organs, muscles and connective tissues, and increase mental and muscle strength through the concerted vinyasa flow and the concentration required for the practice. As an Ashtanga-based course (and not “Ashtanga Yoga” per the Ashtanga community) the poses and sequences may vary



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Mysore Practice

The traditional method of learning and practicing Ashtanga Yoga, as taught by Sri K. Pattabhi Jois, is called Mysore practice: a self-practice context where the students are watched and guided individually by the teacher. This is not taught in the common yoga class context, e.e., led-class, but rather as a guided self-practice. The student must develop a sound foundation of fundamentals (the tonimar “f” word) before they are ready to self-practice on their own. Mysore allows the student to practice based on their own existing level of experience and needs, while receiving individualized guidance from the teacher in biomechanical alignment of the poses without distraction from the student’s breath and drishti. Mysore also allows the student to be present in a pose more deeply without taking them past their mental, physical or emotional edge.

The Rocket Series

The Rocket Series is a modification of the Ashtanga Yoga Primary and Intermediate Series and was created by the late Larry Schultz who was trained by Pattabhi Jois. Schultz was the founder of “It’s Yoga” studio on Folsom Street in San Francisco and developed his own teacher training programs that are carried on today internationally. It’s Yoga classes and immersions offer The Full Primary Series (as traditionally taught by Sri K. Pattabhi Jois), The Modified Primary Series, and three levels of The Rocket series. According to Schultz, of the Rocket Series “The Rocket gets you there faster.”

The legend of Yoga-Rahasya (“The Secret of Yoga”)

The Yoga-Rahasya is an important work on yoga that had been lost for several centuries and only a few excerpts were known. It is said that Krishnamacharya received this teaching through a dream channeled from Sri Nâthamuni, a Vishnu saint who lived in the 9th century. Krishnamacharya recorded the verses which reflect this own main teachings on the techniques for asana and pranayama. The important concepts found in the Yoga-Rahasya are:

- The importance of yoga for women
- The yoga practices to follow during pregnancy
- The adaptation of yoga to make it suitable for everyone in different stages of his life
- Yoga is an essential therapeutic tool

<http://www.sutrajournal.com/krishnamacharyas-yoga-rahasya-by-eric-shaw>

Required

- John Scott - <https://vimeo.com/2780936>
- David Robson - <https://vimeo.com/16290055>
- Mysore Magic - <https://player.vimeo.com/video/108060758?autoplay=1>
- Mysore Yoga Traditions - <https://www.mysoreyogatraditions.com>
- Nakrasana - <https://vimeo.com/76145964> (Links to an external site.)[Links to an external site.](#)
- 2017 Yoga Showcase - <https://www.youtube.com/watch?v=jYBMYSmnpPs>
- 2018 Yoga Showcase - <https://www.youtube.com/watch?v=KR3CkhdsBPY>
- 2019 Yoga Showcase - <https://www.youtube.com/watch?v=xcU9zwElfVE>
- UCB Public Health - <https://pha.berkeley.edu/2017/04/07/yoga-a-preventative-method/>

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Recommended

- <https://www.pinterest.com/pin/271201208787264073/>
- <https://www.pinterest.com/1tonimar/>
- <https://www.yogatrail.com/teacher/toni-mar-1384324>
- <https://www.ashtanga.net>
- <https://ashtangayogacenter.com>
- <http://www.sadhanayogachi.com/doug.htm>
- <https://www.thehouseofyoga.com/teachers/eddie-stern>
- <http://www.ashtangamaui.com>
- <http://www.ashtangayogi.com>
- <http://www.linomiele.com>
- <https://www.kinoyoga.com>
- <https://www.richardfreemanyoga.com>
- <https://sharathyogacentre.com>
- <https://www.kym.org>
- <http://www.khyf.net>
- <http://bksiyengar.com>
- <https://www.yogajournal.com/yoga-101/types-of-yoga/ashtanga-yoga>

III. Method of Assessment

Vinyasa 1 - Successfully demonstrate required knowledge and understanding of all criteria in the Course Description, Course Objectives, Goals, Skill Set, and Outcomes for Vinyasa 1.

1. Knowledge Festivals (written; with preceding study reviews) to test comprehension of material.
2. Skill Set Performance Test to test proficiency in skill set acquisition for Vinyasa 1.

Vinyasa 2 - Successfully demonstrate required knowledge and understanding of all criteria in the Course Description, Course Objectives, Goals, Skill Set, and Outcomes for Vinyasa 2.

1. Knowledge Festivals (written; with preceding study reviews) to test comprehension of material.
2. Skill Set Performance Test to test proficiency in skill set acquisition for Vinyasa 3.

Vinyasa 3 - Successfully demonstrate required knowledge and understanding of all criteria in the Course Description, Course Objectives, Goals, Skill Set, and Outcomes for Vinyasa 3.

1. Knowledge Festivals (written; with preceding study reviews) to test comprehension of material.
2. Skill Set Performance Test to test proficiency in skill set acquisition for Vinyasa 3.

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GRADE (FOR ROSTER)	GRADE POINTS PER UNIT	RECOMMENDED PERCENTAGE BREAKDOWN	DESCRIPTION
A+	4.0	94–100%	Excellent: The grade of "A+", when awarded at the instructor's discretion, represents extraordinary achievement, but does not receive grade point credit beyond that received for the grade of A.
A	4.0	94–100%	
A-	3.7	90–93%	
B+	3.3	86–89%	Good
B	3.0	83–85%	
B-	2.7	80–82%	
C+	2.3	76–79%	Fair: Each course in a certificate program must be completed with a grade of C or better, although some programs have higher requirements.
C	2.0	73–75%	
C-	1.7	70–72%	
D+	1.3	66–69%	Barely passed
D	1.0	63–65%	
D-	0.7	60–62%	
F	0.0	< 60%	Failed
P			Passed at a minimum level of C-minus or 70%
NP			Not Passed—anything below a C-minus or below 70%

IV. Course Requirements

SHOW UP, DON'T BE LATE
WORK HARD
FOLLOW THE RULES
SKIP CLASS, YOU WON'T PASS

You will be automatically dropped from the course if an absence occurs through **September 12**.

“Attendance in Physical Education courses is mandatory for all class meetings during the first two weeks of instruction. Students who miss a class may be dropped. However, it is the responsibility of the student to verify prior to the drop deadline that they are no longer enrolled.” —UC Phys Ed

1. Be absolutely clear of your decision to be enrolled in this course. Why do I want this class? Why did I sign up? Is this the appropriate course and level for me or did I enroll out of convenience? Exercise and sport psychology cultivate the mindset necessary to facilitate mental readiness, optimal involvement, performance, and enjoyment in exercise and sport. Are you ready to:
 - Commit to exercise behaviors: *exercise adherence* (overcoming real or perceived barriers that would prevent me from working out AND be able to *stick* to the program after I have started it) and *exercise compliance* (the degree to which I can consistently *follow* the training program)?
 - Abide by the syllabus and course format/structure, course policies, and deadlines?
 - Accept responsibility for the consequences of your actions including possible intentional negligence that will be reflected in the final grade?

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Unlike Equinox, City Sports Club, CorePower Yoga the YMCA, and Rec Sports Facility (RSF), Vinyasa Yoga is not a drop-in class. It is a formal yoga training course where you will learn about the history, background and practice of Ashtanga vinyasa yoga. You will learn to what degree you are aware, focused, intentional, and mindful or not, through the manner and attitude in which you practice each pose. The experience will reveal who you are by your behaviors and perceptions from each pose which will be practiced from opposing sides of the body, different planes of movement, and every category of yoga poses, i.e., standing, single-leg standing, seated, sideways, inverted, arm-balancing, etc. Repetition, reinforcement, exploration, discovery, and revelation twice a week consistently for 26-28 sessions will teach many you many valuable lessons about life including a beginner's mind, steadfastness, resiliency, composure and how not to crack under pressure. You learn how to effectively and successfully balance and manage the challenges and adversities of everyday life and you develop the positive behaviors necessary to successfully thrive and survive the competitive and academic rigors of Cal. You acquire the tools for life "beyond Cal" after graduation. The academic credit provides additional incentives and motivation for you to develop a disciplined mindset and enjoyment for yoga and appreciation for hard work. Otherwise, consider the group exercise drop-in classes at the Recreational Sports Facility (RSF) as an alternative venue.

2. Strictly enforced attendance and punctuality

- 88% attendance record with mandatory makeups in 7:00am activity sections recorded/signed on Makeup form and submitted within 14 days. No Makeup form = No makeup.
- MW sections: 100% attendance = 26 classes; TT sections: 100% attendance = 28 classes.
- Accrual of 3 tardies automatically requires a makeup and tardy habits will negatively influence your final grade. Arriving late is not only an impolite and discourteous distraction to your classmates and instructor but you also miss roll call, announcements, courtesy reminders, review of information and most importantly, the physical warmup which is a necessary condition to physiologically and mentally prepare the body for training, optimize performance and reduce risk of injury.
- If you are late you will be required to sit and observe class and assume PUP status.
- It is your responsibility to inform the instructor that you arrived late and be marked for attendance,
- It is your responsibility for information missed.
- Entering & exiting: Follow the *periphery of the room* and do not interfere with the training area; do not walk between the class and the instructor.
- No early dismissals.
- Notification in writing required for student accommodation proposal requests within the first two weeks of the semester.

<https://teaching.berkeley.edu/academic-calendar-and-student-accommodations-campus-policies-and-guidelines>

3. Physical participation

- 100% active engagement and participation in all class activities : training, group activities, mini-lectures, and discussion.
- No indolence (avoidance of activity or exertion; laziness).
- If physically unable to participate, student electronically contacts instructor 12-24 hours in advance and follows PUP procedures listed below.

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4. History, background, practice , skill acquisition & skill set per course level 1, 2, 3.
Demonstrated level of proficiency to which the goals and objectives of the course are attained.
5. Responsibility - 100% demonstrated responsibility, commitment, and management of schedule, assignments, deadlines per course syllabus. Respectful and considerate accord with classmates and professors. Classroom cooperation and diplomacy; proper logistics of equipment setup and equipment take-down; tidiness; closing doors quietly upon entering and exiting.
6. PUP (Physically Unable to Perform) - In the event of a legitimate injury or non-contagious illness and is unable to participate (PUP) but can attend class, student electronically notifies instructor 12-24 hours in advance, arrives to class prepared with PUP form to record and present observation; credit for attendance is granted. Arriving clueless or unprepared without PUP form is recorded as an absence. None of the following may be present: electronic devices, earphones, backpacks, books, notebooks, reading, studying, otherwise PUP status is declined and an absence is recorded. Accrual of 3 PUP sessions warrants consideration for a Drop.
7. PEC (Pre-Existing Condition) and/or MEDS (Medication) - If a pre-existing condition or a prescribed medication may affect your mental and/or physical performance in class contact the instructor within the first two weeks of the semester and advise of contraindications and/or medical restrictions. Your information is confidential and provides direction for appropriate modifications and/or alternative exercises to navigate the semester with success, or recommendations for other courses that may more appropriately address viability and accommodation of your condition.
8. DSP Disabled Students Program - A “Request for Accommodation” letter from your advisor is required within the first two weeks of the semester; the student meets with the instructor at this time to discuss each requested accommodation as it pertains to the syllabus and course policies, and construct an equitable memorandum of agreement for accommodations. If the request is for physical accommodations please be sure an exercise prescription is included. If excessive tardies and/or absences are anticipated and requested as accommodations the physical and physiological risks of injury must be seriously considered. Arriving late means missing the warmup which is regularly performed to prepare the body for the demands of the workout, reduce the risk of injury, and enhance performance. Excessive absences negatively affect performance resulting in a decline in fitness level, compromised skill acquisition and development, execution of exercises, and deconditioning. The physiological parameters of exercise and training outweigh the benefit-cost accommodation for excessive tardies and absences irrespective of a disability. Careful thought should be made for a group exercise alternative such as the campus Recreational Sport Facility that offers many comparable classes on a drop-in basis without attendance or performance requirements and possibly better-suited for the individual . <http://pe.berkeley.edu/accommodations.html>
9. Cal time - Be punctual to class and prepared for training. Cal Time roll call begins 10 minutes after the hour; warmup begins 15 minutes after the hour. If you need to use the rest room during class please inform the instructor. Do not make any appointments during your scheduled class time.
10. Absences - Electronic notification to the instructor 12-24 hours in advance of an absence is a courtesy, requirement, and life lesson. Download the Makeup Form (Files) in preparation for

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the activity makeup class to be completed within 14 days. Twelve percent allowance for absences for the semester to retain passing eligibility. The student is responsible for informing themselves about material missed.

11. Punctual Makeups - Makeups are required for $\leq 12\%$ absences and must be completed and recorded on your attendance record (roll sheet) within 14 days.
 - Download the Makeup form for all makeups. Complete the information and have it signed by instructor > bring signed form to your enrolled class to be recorded against your absence > reuse the form for additional makeups > keep as a receipt for your records.
 - Intentional negligence not allowed.
 - Arriving unprepared without the Makeup Form not accepted.
 - Missing the makeup deadline will reflect negatively in your final grade.
 - **Activity Makeup Option:**

Vinyasa 1, Vinyasa 2 - Make up in Vinyasa 3, MW 7-8am, 251 Hearst. Enter at East entrance near Hearst Tennis Courts and Bancroft Parking Structure. All other entrances are locked and alarmed. Street parking free until 9:00am.

Vinyasa 3 - Select from any of the vinyasa sections and send notification of date and time to reserve a space in the class.
 - **Vedanta Lecture Makeup Option: Open to all sections:**
Attend an activity (lecture, meditation session, etc.) at the *Vedanta Society of Berkeley* and upload a 1-page reflection of your experience including your name, date, course, and the date, title of event/activity, and facilitator.
12. Late Add - Late Add is conditional: makeups for classes and material missed prior to admittance must be completed within 14 days. The Permission Code must be used within 7 days of issuance to confirm your intent and recorded enrollment on the Class List. Failure to comply results in elimination from the course or accrued absences with unmade makeups.
13. Physical Education courses must be taken for credit only (no auditors). The P/NP or S/U grade (rather than the letter grade) must be filed by the student through SIS.
14. Berkeley Honor Code - Violation of the Honor Code shall result in a grade of an "F" for the course. "As a member of the UC Berkeley community, I act with honesty, integrity, and respect for others."
 - This is a university course; "extra credit" is not available.
 - Attendance is expected, required, mandatory.
 - Students should be prepared for each class by having read or viewed the supplemental materials
 - posted in bCourse/Announcements in accordance with the course schedule. Students not prepared for class may be dismissed.

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- Enjoy the course. You are here at UC Berkeley—the top public research institution of higher education in the world—because you are one of the best and the brightest. Do your best; always act with honor. *Fiat Lux*. <https://teaching.berkeley.edu/berkeley-honor-code>

15. Hearst Gymnasium Logistics

- Stairways located at east and west ends of the building.
- Elevator located at west end of building.
- 234 Hearst, 2nd Floor, south, in direction of Bancroft Way.
- 251 Hearst, 2nd Floor, north, towards The Campanile, at top of east staircase.
- Physical Education Office, #200, 2nd floor at the top of west staircase.
Hours: M-Th 9-12 & 1-4. After-hour drop-offs at 210 Hearst mail slot.
- Faculty office, 225 Hearst on 2nd Floor, southwest corner.
- Hearst Service Center (HSC), 1st Floor, west. Checkout counter for towels and lockers.
- Lockers (optional): Locker slips issued in class for personal use for the duration of the semester. You may select a standard locker located inside the locker rooms or a hall locker which accommodates a rolled yoga mat and/or tennis racquet.
- Water dispenser and fountains: Dispenser located next to Hearst Service Center. Water fountains located on 2nd Floor. Bring a reusable water bottle to class.
- Men's Locker Room & Restroom, #181, 1st floor NE corner from East Entrance and require an access code from Hearst Service Center.
- Women's Locker Room & Restroom, #110, 1st floor SW corner near the HSC.
- Women's Restroom, #182, 1st floor NE corner near Men's Locker Room.
- 7:00am student access to Hearst Gymnasium: East entrance, near Hearst Tennis Courts and Bancroft Parking Structure, opens at 6:00am.
- Please close doors quietly upon entering and exiting gymnasium.
- Store your personal belongings at the west end of the gymnasium. No electronics in training area.
- Please leave valuables at home but DO bring scheduled medications with you to class (and not in your locker) in the event of an evacuation.
- Set up/store the community yoga mats in a neat and organized manner.
- Food, drinks, electronic devices, headphones, guests are not allowed. Cell phones must be turned off with the exception of First Responders and Physicians on-call (vibrate mode).

16. Yoga practice set-up

- Option/Length of Studio: Configure 3-4 staggered rows of 12-14 mats along the length of studio
- Option/Width of Studio: Configure multiple staggered rows of 6-7 mats across the width of studio
- After training your mat and equipment (block and strap) should be stored in an orderly organized manner in the cage.
- Fold the mat in half > fold in half again. Stack them in an organized corner-to-corner formation.
- Failure to comply will reflect in your final grade.

17. Training Attire

- Practice daily hygiene and dress in appropriate laundered and properly-fitting zero

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wardrobe-malfunction yoga/fitness attire.

- Yoga is practiced barefoot on the yoga mat.
 - Long hair tied back for safety, visibility, and use of hands for training.
 - No loose jewelry or heavy fragrances; street clothes/shoes not allowed.
18. Pre- and Post-training exercise and sport nutrition including yoga
- It takes approximately 3 hours for the stomach to empty after a meal. Meals should therefore be consumed 3 hours prior to any fitness activity. Breakfast at 4am or 5am is not reality at Cal, so you should consider a light pre-training meal to boost your glucose level and metabolism (no solid protein, no processed or fatty food; yes for fruit, yogurt, kefir, toast, peanut butter, smoothie, etc.). Always hydrate (add lemon to your water to cleanse your system). Plan for post-training recovery (aka Recovery Nutrition) 15-20 minutes within a maximum 2-hour window with a 3-4:1 ratio of complex CHO (carbohydrate) to lean PRO (protein). Some recommend a 5:1 ratio. An example to illustrate the 3:1 ratio of macronutrients: low-fat chocolate milk.
19. **First Day of Class - dress for activity and arrive early and ready for roll call and training.**
- Class List: Students are automatically dropped for missing roll call due to tardiness or an absence through **September 12*** and Waitlisted students in attendance will be admitted in your place.
 - * If you are dropped but would like to take the course, you must get on the Waitlist.
 - Waitlisters: must show up to all classes to maintain their rolling position on the Waitlist but are not allowed to participate until admitted by instructor. Waitlisters that are absent remain listed but drop in position. The student is responsible for removing themselves from the Waitlist.
 - Adding: A Permission Code is issued to be used within 7 days to confirm intent and to verify enrollment on the SIS Class List. Failure to comply results in elimination from the course and the space is given to the next waitlisted individual.
 - Crashers/walk-ons: must show up to all classes, sign the attendance sheet, and get waitlisted. If admitted, they are responsible for all information, bCourse announcements, and makeups for classes missed prior to enrollment.
 - Switching sections: you are in section Pizza and want to switch to section Pasta, you must first find an officially-enrolled Pasta that agrees to switch with you to section Pizza. Post your intentions in Discussions and show up to the desired class to seek a trading partner. If successful, both parties verify the trade in a shared email to tonimar@berkeley.edu and include the original course information and new course information of both parties. A Permission Code to ADD the new section will be emailed. Pull up the new section in CalCentral using the CCN > Enter the PC > send confirmation to instructor > DROP yourself from the original course.
20. Office hours are encouraged as an opportunity and benefit for the student to clarify or enhance their understanding of the body of knowledge in exercise and sport science. Appointments are preferred to ensure thoughtful time and privacy for each individual as opposed to time-hastened public conversations before or after class.
21. Course Material Fee (CMF) for fitness courses is \$20 per course and is added to your Campus Accounts Receivable System (CARS) account.

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22. Student academic calendar for adds/drops, grading options, etc.: Refer to the Office of the Registrar.
<https://registrar.berkeley.edu/calendar>

22. Social Media Links

- Namaste Toni Mar on Facebook: <https://www.facebook.com/groups/2263413103/>
- LinkedIn: <https://www.linkedin.com/in/tonimar1>
- UC Physical Education on Facebook: <https://www.facebook.com/ucbphysical/>
- UC Berkeley Physical Education on Instagram: <https://www.instagram.com/ucbphysical/>



Sri K. Pattabhi Jois

23. Professor ratings

"I have taken Toni's classes for 2 years now, from my second semester of Freshman year, to now, my first semester of Junior year. I have taken 2 Intermediate Core and 2 Vinyasa Yoga classes with her, and I originally signed up because I was worried about the "Freshman 15" and wanted to have a regularly scheduled workout time. In this, she has been wonderful. her workouts are incredibly intense, and leave you incredibly sore and sweaty by the time that they are done, but she always stresses fundamentals and how to avoid injury. She builds up your physical and mental endurance in a way that's helped me in school as well. She's also the most strict professor I've ever had in regards to attendance at Cal, so if you're signing up, you should be sure that you can be committed always, and in the rare case of an absence, be sure to make up the class ASAP. This really helps in making physical activity a priority, no matter what your other circumstances are. If attendance weren't so strict, then I could much more easily imagine people skipping out on the class because the level of intensity is so high. But because of this combination of intensity and strict attendance policy, everyone who sticks with her class gets the bene-

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fits of it. Overall, I am inspired by Toni, and I am glad I've had her. She sets a standard of excellence for personal training Rating: 5 stars (especially since "difficulty" shouldn't count as a negative against professors in the first place).”

Toni Mar is an absolutely amazing Yoga instructor (and a super inspiring individual). She is so passionate and knowledgeable about all things related to yoga, health, wellness, etc. Her workouts are challenging but she is great at keeping you motivated. She helps you with not only building up your physical strength, but also your mental toughness. I am so grateful for her strict attendance policy, because it helps keep me committed to my self-care. She does a great job of weaving meditation and mindfulness into physical exercise. I have learned so much about balance, resiliency, and staying grounded through her classes. She is very accommodating and encouraging to people of all skill levels. This is my 6th semester here at Cal and I have taken a class with Toni every single semester (and plan to continue until I graduate!). Taking her class is a "must" while you're here! You may think that you do not have time in your schedule, but the techniques you will learn from her will make the time you spend working more productive, and thus result in even more free time.

Toni is one of the best instructors at Cal. I took her yoga class and am hooked! She truly cares about her students and the best part is that she teaches you how yoga is so much for than just the physical poses. After taking her class, yoga becomes a lifestyle and stressed out Cal students need it!! Would highly recommend!

I am so grateful to have taken Toni's class. his class changed my MINDSET drastically. Since I have started Cal as a transfer I have been plagued with anxiety and depression. This is the first semester that I have started to become more aware of the imbalance in life that results in these conditions and I have taken major steps to correct myself. Through yoga, I have found the patience, mindfulness, and discipline to work through these issues. I will continue my yoga practice and work on meditations and sutras

Took Toni's 7am yoga class this summer and it has been the best decision I have made all year!!! This class has pushed me mentally and physically to achieve a serious balance in my life I've never had before, and also gain strength and flexibility I've never had either. It has been incredible to see the changes in my body and also my own approach to physical activity. She teaches the class with incredible mastery of the subject and in times when yoga is such a controversial topic in the US, I feel like she is one of few instructors that really does the practice justice. The class is difficult, and that's what makes it such an incredible thing to push yourself to finish! Wouldn't have it any other way, and will continue to take her classes for the rest of my time at Cal!!

Toni's the best. Over 3 semesters, I've taken 5 of Toni's classes—core conditioning and yoga at various levels. Thanks to Toni and her classes, I'm in the best shape of my life. Most importantly, I understand the fundamentals of what I'm doing, to maximize my physical performance. Toni provides context about everything in her class—you would never get that deep of an understanding through a drop-in exercise class. As a result, I've felt empowered when I take on new physical activities... I started

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rock climbing and was able to apply the fundamentals I learned from Toni to quickly get going. It was an awesome moment! In her classes, Toni maintains consistent high standards and holds everyone accountable. It means that she really cares about her students. Toni also blends intellect with entertainment in her classes... you'll learn some amazing stuff about the body, as well as many life pro tips. Even dating advice. :) During my time at Berkeley, I would've gone insane with the stress in my life if I didn't have Toni's classes. If you're committed to your happiness and health, you should take Toni's classes.

V. Official Policies of the University of California at Berkeley

- **Office of the Registrar. How Do I?** <https://registrar.berkeley.edu/registration/enrollment>
- **Berkeley Honor Code.** Violation of the Honor Code shall result in a grade of an "F" for the course. "As a member of the UC Berkeley community, I act with honesty, integrity, and respect for others." <https://teaching.berkeley.edu/berkeley-honor-code>
- **Berkeley Campus Code of Student Conduct.** All students must abide by this code. <https://sa.berkeley.edu/code-of-conduct>
- **Statement of Accommodation.** The University of California at Berkeley provides reasonable accommodations to students with disabilities through the Disabled Students' Program. Contact the Disabled Students' Program: 260 Cesar Chavez Student Center, 510.642.0518, and/or email at: dsp@berkeley.edu. <https://dsp.berkeley.edu>
- **Accommodation of Religious Creed.** The University of California at Berkeley is compliant with Education code, Section 92640(a) and permits any student to undergo a test or examination, without penalty, at a time when that activity would not violate the student's religious creed, unless administering the examination at an alternative time would impose an undue hardship which could not reasonably have been avoided (see <https://sa.berkeley.edu/uga/religion> for detailed information).
- **Academic Integrity.** "You are a member of an academic community at one of the world's leading research universities. Universities like Berkeley create knowledge that has a lasting impact in the world of ideas and on the lives of others; such knowledge can come from an undergraduate paper as well as the lab of an internationally known professor. One of the most important values of an academic community is the balance between the free flow of ideas and the respect for the intellectual property of others. Researchers don't use one another's research without permission; scholars and students always use proper citations in papers; professors may not circulate or publish student papers without the writer's permission; and students may not circulate or post materials (handouts, exams, syllabi--any class materials) from their classes without the written permission of the instructor. <https://sa.berkeley.edu/conduct/integrity>
- **Scheduling Conflicts.** Please notify the instructor in writing by the second week of the term about any known or potential extracurricular conflicts (such as religious observances, graduate or medical school interviews, or team activities). The instructor shall try their best to help you with making

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accommodations, but cannot promise them in all cases. In the event there is no mutually workable solution, you may be dropped from the course. For more information, see Guidelines Concerning Scheduling Conflicts with Academic Requirements.

<https://academic-senate.berkeley.edu/sites/default/files/guide-acad-sched-conflicts-final-2014.pdf>

VI. The University of California at Berkeley has numerous contacts for emergency situations.

In the event of an emergency, the following information may be helpful.

<http://emergency.berkeley.edu/contacts.shtml>

- WarnMe/Nixie emergency alerts <https://warnme.berkeley.edu>
- Campus Emergency Management Areas <http://emergency.berkeley.edu/emerg-mgmt-areas.shtml>
- Campus Map <http://emergency.berkeley.edu/lib/img/campusmap.pdf>
- Safe and Well by the American Red Cross <https://safeandwell.communityos.org/cms/>
- Calling Emergency from UC campus phone: 9-911
- UCPD 510.642.3333. From Campus Phone: 2-333
- UCPD (non-emergency): 510.642.6760. From Campus Phone: 2-6760
- UC Walking Escort: 510.642.6760. From Campus Phone: 2-6760
- Location of campus phones in Hearst Gymnasium:
 - 200 Hearst, PE Office
 - 110 Hearst, Hearst Service Center, 6am-10pm
 - North Pool, West end next to elevator
 - Hearst Courts, ROTC Offices
- Evacuation Route > The North Field (assembly location)
 - (i) From 234 - (1) Exit down the ramps northward to ROTC corridor and exit the east doors, or
(2) Exit north across walkway (towards The Campanile) and down the north stairway to exit at the east doors.
 - (ii) From 251- (1) Exit down the stairway and exit the east doors.
 - (iii) If the east doors are blocked > use west doors at west end of corridor.
 - (iv) Do not use elevator in the event of an earthquake or fire.
 - (v) If you are taking a scheduled Rx bring it with you to class.

Tentative Course Schedule

August		
	28	Week 1 - Training begins.
	29	Week 1
September		
	2/3	Week 2 - September 2 Labor Day Holiday
	4/5	Week 2
	9/10	Week 3
	11/12	Week 3-

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16/17	Week 4
18/19	Week 4 -
23/24	Week 5 -
25/26	Week 5
30/1	Week 6
October	
2/3	Week 6
7/8	Week 7 - MIDTERM Review of Knowledge Festival - no makeups
9/10	Week 7 - Knowledge Festival - no makeups
14/15	Week 8 -
16/17	Week 8
21/22	Week 9
23/24	Week 9
28/29	Week 10
30/31	Week 10
November	
4/5	Week 11
6/7	Week 11
11/12	Week 12 - Course Evaluations; November 11 Veteran's Day Holiday
13/14	Week 12 - Course Evaluations completed.
18/19	Week 13 - Concluding Knowledge Festival & Practical - no makeups
20/21	Week 13 - Makeups no longer accepted after November 21.
25/26	Week 14 - Final dates for completing makeups from November 12 absences
27/28	Week 14 - November 27 Non-instructional day; Nov. 28 Thanksgiving Holiday
December	
2/3	Week 15
4/5	Week 15 - Last day of classes



**Om Loka Samasta Sukhino Bhavantu Om
Shanti, Shanti, Shanti Om
(Om, may all beings achieve peace and
harmony, Om Shanti)**

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