

**I have
passion for
writing.**

**I have
written this
book with
the help of
my friend.**



**This book is
written with the
help of this my
dearest friend
who is a
Physician.**

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INTRODUCTION

When one mentions "yoga", many images may be conjured up. Perhaps you get an image of flower children from the 60's sitting in a circle with their legs in impossible positions chanting "Ohm" around a huge candle in a poorly lit room. Yoga is an ancient art that has been practiced for centuries. Over the years, it has risen in popularity as a way to stay fit, get in touch with one's inner self, and keep a balance of sanity in a sometimes insane world.

While yoga did come to popularity in the 60's with Maharishi Mahesh Yogi who popularized Transcendental Meditation (TM) in the 60's, because he was associated with the Beatles, yoga practitioners have brought the ancient practice to the forefront of wellness in recent years.

Many scholars believe that yoga dates back over 5,000 years to the beginning of human civilization. Scholars believe that yoga grew out of Stone Age Shamanism, because of the cultural similarities between Modern Hinduism and Mehrgarh, a neolithic settlement (in what is now Afghanistan). In fact, much of Hindu ideas, rituals and symbols of today appear to have their roots in this shamanistic culture of Mehrgahr.

Early Yoga and archaic shamanism had much in common as both sought to transcend the human condition. The primary goal of shamanism was to heal members of the community and act as religious mediators. Archaic Yoga was also community oriented, as it attempted to discern the cosmic order through inner vision, then to apply that order to daily living. Later, Yoga evolved into a more inward experience, and Yogis focused on their individual enlightenment and salvation.

Yoga is the most diversified spiritual practice in the world. Crossing over many cultures (including Hinduism, Buddhism, Jainism and the West), Yoga also extends over multiple languages such as Hindi, Tibetan, Bengali, Sanskrit, Tamil, Prakrit, Marathi and Pali. The Yogic tradition continues to proliferate and spread its message of peace to this very day.

There are many different places that offer yoga classes – gyms, wellness centers, even the local YMCA. But you don't have to join a class to practice yoga. It is just as easily done in your home or even at your desk while at work. Yoga can help bring you inner peace when you are stressed out. It can even help relieve the pain of headaches, backaches, and menstrual cramps.

As studies continue to reveal yoga's many health benefits, this centuries-old Eastern philosophy is fast becoming the new fitness soul mate for workout enthusiasts. Contemporary devotees range from high-powered execs trying to keep hearts beating on a healthy note to image-conscious Hollywood stars

striving for sleek physiques. Even prominent athletes are adding yoga to their training regime to develop balanced, injury-free muscles and spines.

Yet to applaud yoga for its physical benefits alone would only diminish what this entire system has to offer as a whole. By practicing yoga on a regular basis, you may be surprised to find that you're building much more than a strong, flexible body.

Initially, the sole purpose of practicing yoga was to experience spiritual enlightenment. In Sanskrit (the ancient language of India), yoga translates as "yoke" or "union," describing the integration of mind and body to create a greater connection with one's own pure, essential nature.

Classes that have gained popularity in the United States usually teach one of the many types of hatha yoga, a physical discipline which focuses mainly on asanas (postures) and breath work in order to prepare the body for spiritual pursuits.

We will attempt to simplify the ancient practice of yoga by showing you some basic yoga positions, giving you tips on performing yoga exercises, and inducting meditation practices into your everyday life. Through yoga and meditation, you could come to a new level of enlightenment with your personal life and enhance the quality of your existence.

No longer is yoga a mysterious phenomenon. It is now simply a way to keep you healthy and aligned. Now relax and read on as we explore yoga and meditation.

WHAT IS YOGA?

As we have said, yoga is an ancient Indian philosophy that enhances personal growth and well being. Although it is a systemic philosophical approach, yoga is not a religion, but complementary with most spiritual paths.

The physical aspect of Yoga (*Hatha Yoga*) use poses and focused breathing, requiring concentration and discipline. The result is a greater union of mind, body and spirit. Anyone, regardless of body type, age, experience, or physical abilities, can practice yoga.

Pop culture would have us believe that yoga involves contorting your body into uncomfortable positions while staring at a candle and breathing incense. You will see that yoga is much more than that. It is a series of exercises that can be done by almost all people – not just the young who are in shape and healthy. Yoga can be performed by senior citizens, disabled people, and even children.

Yoga is a tool for gaining body-mind awareness to enhance whatever spiritual/religious beliefs you have. A yoga session will leave you feeling energized and relaxed. You will work your muscles and will properly align your bones; you will breathe deeply, oxygenating the lungs and blood; you will experience true deep relaxation.

By bringing awareness to the body, and working the muscles, you are able to more deeply relax them than from any other form of exercise. You will gain a deeper appreciation of your body and mind through yoga in a way that no other exercise program will.

People who have done no physical exercise at all, as well as Olympic athletes, find enormous benefits from Yoga. The foundation of traditional yoga is careful alignment of your body as you hold the poses. This precision and the awareness that comes with it, leads to tremendous growth, physically, mentally, and emotionally.

As in all great arts and sciences, to become proficient in yoga requires effort, determination, and practice. But then, the fruit we reap is always in proportion to the seeds we sow and nurture. Thus, if you are looking for a quick fix, an instant cure, a quelling of surface symptoms while the true ailment remains unhealed, you will not find satisfaction in yoga.

On the other hand, if you want to keep or regain your health, vitality and vigor; if you want to feel younger and stronger; and if you are looking for a perfectly balanced and complete form of exercise that can be started by anyone

over seven years of age, in any condition, and which becomes more challenging as you get more advanced, yoga is for you!

There are many benefits of a regular yoga practice. Not only does yoga help maintain a healthy lifestyle, it clears your mind and provide clarity of focus – something we all could use from time to time! Let's look at the benefits of yoga.

WHY DO YOGA?

Yoga Creates both flexibility and strength along with cardiovascular health. It creates mental clarity and focus and emotional balance. Yoga is safe for all ages and body types. It facilitates healing from injuries and is a wonderful way to create wellness.

You weight train to gain strength, jog or do aerobics for a cardiovascular workout, practice tai-chi to develop a sense of balance and harmony, stretch to gain flexibility, and meditate to develop peace of mind and relaxation. Yoga is a form of exercise that gives you everything: strength, endurance, balance, flexibility, and relaxation. It is the only complete form of bodywork that does it all. Indeed, yoga is more than stretching and relaxation: it is the ultimate mind-body challenge.

Yoga increases flexibility as it offers positions that act upon the various joints of the body including those joints that aren't always in the forefront of notice ability. These joints are rarely exercised, however, with yoga, they are!

Various yoga positions exercise the different tendons and ligaments of the body. The body that may have been quite rigid begins experiencing a remarkable flexibility in even those parts which have not been consciously worked upon. Seemingly unrelated non-strenuous yoga positions act upon certain parts of the body in an interrelated manner. When done together, they work in harmony to create a situation where flexibility is attained relatively easily.

Yoga is perhaps the only form of activity which massages all the internal glands and organs of the body in a thorough manner, including those – such as the prostate - that hardly get externally stimulated during our entire lifetime. Yoga acts in a wholesome manner on the various body parts. This stimulation and massage of the organs in turn benefits us by keeping away disease and

providing a forewarning at the first possible instance of a likely onset of disease or disorder.

By gently stretching muscles and joints as well as massaging the various organs, yoga ensures the optimum blood supply to various parts of the body. This helps in the flushing out of toxins from every nook and cranny as well as providing nourishment up to the last point. This leads to benefits such as delayed ageing, energy and a remarkable zest for life.

But these enormous physical benefits are just a "side effect" of this powerful practice. What yoga does is harmonize the mind with the body. This results in real quantum benefits. It is now an open secret that the will of the mind has enabled people to achieve extraordinary physical feats, which proves beyond doubt the mind and body connection.

Yoga through meditation works remarkably to achieve this harmony and helps the mind work in sync with the body. How often do we find that we are unable to perform our activities properly and in a satisfying manner because of the confusions and conflicts in our mind weigh down heavily upon us? Moreover, stress which in reality is the #1 killer affecting all parts of our physical, endocrinal and emotional systems can be corrected through the wonderful yoga practice of meditation.

In fact yoga = meditation, because both work together in achieving the common goal of unity of mind, body and spirit – a state of eternal bliss.

The meditative practices through yoga help in achieving an emotional balance through detachment. What it means is that meditation creates conditions, where you are not affected by the happenings around you. This in turn creates a remarkable calmness and a positive outlook, which also has tremendous benefits on the physical health of the body.

There's no doubt that yoga has tremendous benefits to your health and well-being. So how do you get started with your own yoga program? Let's look at the basic styles of yoga and what they mean.

WHICH IS RIGHT FOR YOU?

In ancient times yoga was often referred to as a tree, a living entity with roots, a trunk, branches, blossoms, and fruit. Hatha yoga is one of six branches; the others include raja, karma, bhakti, jnana, and tantra yoga. Each branch with its unique characteristics and function represents a particular approach to life. Some people may find one particular branch more inviting than another. However, it is important to note that involvement in one of these paths does not preclude activity in any of the others, and in fact you'll find many paths naturally overlapping.

Raja Yoga

Raja means "royal," and meditation is the focal point of this branch of yoga. This approach involves strict adherence to the eight "limbs" of yoga as outlined by Patanjali in the *Yoga Sutras*. Also found in many other branches of yoga, these limbs, or stages, follow this order: ethical standards, *yama*; self-discipline, *niyama*; posture, *asana*; breath extension or control, *pranayama*; sensory withdrawal, *pratyahara*; concentration, *dharana*; meditation, *dhyana*; and ecstasy or final liberation, *samadhi*.

Raja yoga attracts individuals who are introspective and drawn to meditation. Members of religious orders and spiritual communities devote themselves to this branch of yoga. However, even though this path suggests a monastic or contemplative lifestyle, entering an ashram or monastery is not a prerequisite to practicing raja yoga.

Karma Yoga

The next branch is that of karma yoga or the path of service, and none of us can escape this pathway. The principle of karma yoga is that what we experience today is created by our actions in the past. Being aware of this, all of our present efforts become a way to consciously create a future that frees us from being bound by negativity and selfishness.

Karma is the path of self-transcending action. We practice karma yoga whenever we perform our work and live our lives in a selfless fashion and as a way to serve others. Volunteering to serve meals in a soup kitchen or signing up for a stint with the Peace Corps or Habitat for Humanity are prime examples of selfless service associated with the karma yoga path.

Bhakti Yoga

Bhakti yoga describes the path of devotion. Seeing the divine in all of creation, bhakti yoga is a positive way to channel the emotions. The path of bhakti provides us with an opportunity to cultivate acceptance and tolerance for everyone we come into contact with.

Bhakti yogis express the devotional nature of their path in their every thought, word, and deed—whether they are taking out the trash or calming the anger of a loved one. Mahatma Gandhi and Martin Luther King, Jr., are prime examples of bhakti yogis. The life and work of Mother Teresa epitomize the combination of the karma and bhakti yoga paths with devotional aspects of bhakti and the selfless service of karma yoga.

Jnana Yoga

If we consider bhakti to be the yoga of the heart, then jnana yoga is the yoga of the mind, of wisdom, the path of the sage or scholar. This path requires development of the intellect through the study of the scriptures and texts of the yogic tradition. The jnana yoga approach is considered the most difficult and at the same time the most direct. It involves serious study and will appeal to those who are more intellectually inclined. Within the context of our Western religious traditions, Kabalistic scholars, Jesuit priests, and Benedictine monks epitomize jnana yogis.

Tantra Yoga

Probably the most misunderstood or misinterpreted of all the yogas, tantra, the sixth branch, is the pathway of ritual, which includes consecrated sexuality. The key word here is "consecrated," which means to make sacred, to set apart as something holy or hallowed.

In tantric practice we experience the Divine in everything we do. A reverential attitude is therefore cultivated, encouraging a ritualistic approach to life. It is amusing to note that, although tantra has become associated exclusively with sexual ritual, most tantric schools actually recommend a celibate lifestyle.

In essence, tantra is the most esoteric of the six major branches. It will appeal to those yogis who enjoy ceremony and relate to the feminine principle of the cosmos, which yogis call shakti. If you see—and are deeply moved by—the significance behind celebration and ritual (holidays, birthdays, anniversaries, and other rites of passage), tantra yoga may be for you. Many tantric yogis find magic in all types of ceremony, whether it be a Japanese tea ceremony, the consecration of the Eucharist in a Catholic mass, or the consummation of a relationship.

ASHTANGA YOGA

One of the most popular schools of yoga practice today is that of Ashtanga Yoga. Ashtanga literally means "eight limbs". These eight steps (limbs) basically act as guidelines on how to live a meaningful and purposeful life. They serve as a prescription for moral and ethical conduct and self-discipline; they direct attention toward one's health; and they help us to acknowledge the spiritual aspects of our nature.

The first limb, *yama*, deals with one's ethical standards and sense of integrity, focusing on our behavior and how we conduct ourselves in life. Yamas

are universal practices that relate best to what we know as the Golden Rule, "Do unto others as you would have them do unto you."

Niyama, the second limb, has to do with self-discipline and spiritual observances. Regularly attending temple or church services, saying grace before meals, developing your own personal meditation practices, or making a habit of taking contemplative walks alone are all examples of *niyamas* in practice.

Asanas, the postures practiced in yoga, comprise the third limb. In the yogic view, the body is a temple of spirit, the care of which is an important stage of our spiritual growth. Through the practice of *asanas*, we develop the habit of discipline and the ability to concentrate, both of which are necessary for meditation.

Generally translated as breath control, this fourth stage consists of techniques designed to gain mastery over the respiratory process while recognizing the connection between the breath, the mind, and the emotions.

As implied by the literal translation of *pranayama*, "life force extension," yogis believe that it not only rejuvenates the body but actually extends life itself. You can practice *pranayama* as an isolated technique (i.e., simply sitting and performing a number of breathing exercises), or integrate it into your daily *hatha* yoga routine.

These first four stages of Patanjali's *ashtanga* yoga concentrate on refining our personalities, gaining mastery over the body, and developing an energetic awareness of ourselves, all of which prepares us for the second half of this journey, which deals with the senses, the mind, and attaining a higher state of consciousness.

Pratyahara, the fifth limb, means withdrawal or sensory transcendence. It is during this stage that we make the conscious effort to draw our awareness away from the external world and outside stimuli. Keenly aware of, yet cultivating a detachment from, our senses, we direct our attention internally.

The practice of *pratyahara* provides us with an opportunity to step back and take a look at ourselves. This withdrawal allows us to objectively observe our cravings: habits that are perhaps detrimental to our health and which likely interfere with our inner growth.

As each stage prepares us for the next, the practice of *pratyahara* creates the setting for *dharana*, or concentration. Having relieved ourselves of outside distractions, we can now deal with the distractions of the mind itself. No easy task!

In the practice of concentration, which precedes meditation, we learn how to slow down the thinking process by concentrating on a single mental object: a specific energetic center in the body, an image of a deity, or the silent repetition of a sound. We, of course, have already begun to develop our powers of

concentration in the previous three stages of posture, breath control, and withdrawal of the senses.

In asana and pranayama, although we pay attention to our actions, our attention travels. Our focus constantly shifts as we fine-tune the many nuances of any particular posture or breathing technique. In pratyahara we become self-observant; now, in dharana, we focus our attention on a single point. Extended periods of concentration naturally lead to meditation.

Meditation or contemplation, the seventh stage of ashtanga, is the uninterrupted flow of concentration. Although concentration (dharana) and meditation (*dhyana*) may appear to be one and the same, a fine line of distinction exists between these two stages. Where dharana practices one-pointed attention, dhyana is ultimately a state of being keenly aware without focus.

At this stage, the mind has been quieted, and in the stillness it produces few or no thoughts at all. The strength and stamina it takes to reach this state of stillness is quite impressive. But don't give up. While this may seem a difficult if not impossible task, remember that yoga is a process. Even though we may not attain the "picture perfect" pose, or the ideal state of consciousness, we benefit at every stage of our progress.

Patanjali describes this eighth and final stage of ashtanga as a state of ecstasy. At this stage, the meditator merges with his or her point of focus and transcends the Self altogether. The meditator comes to realize a profound connection to the Divine, interconnectedness with all living things. With this realization comes the "peace that passeth all understanding"; the experience of bliss and being at one with the Universe.

On the surface, this may seem to be a rather lofty, "holier than thou" kind of goal. However, if we pause to examine what we really want to get out of life, would not joy, fulfillment, and freedom somehow find their way onto our list of hopes, wishes, and desires?

What Patanjali has described as the completion of the yogic path is what, deep down, all human beings aspire to: peace. We also might give some thought to the fact that this ultimate stage of yoga—enlightenment—can neither be bought nor possessed. It can only be experienced, the price of which is the continual devotion of the aspirant

OK, now that we've got that out of the way, let's prep the environment and get you ready for your yoga workout!

GETTING READY

Now that you've decided to take up yoga for your health, you must consider the best environment and preparation to do so.

The very best time to practice yoga is first thing in the morning before breakfast. Upon waking, empty the bowels, shower if you wish, then commence the day with your regime of yoga practices. The second most conducive time is early evening, around sunset.

It is, of course, far better to do something at a time of the day which suits one, rather than to miss out by being too rigid or idealistic. Always remember integral yoga is a balanced recipe which maintains that to get the best from your yoga practice, you should whenever possible, mix and match the necessary elements of practice which will improve and enhance your spiritual growth and awareness.

Asanas – yoga postures - may be practiced at any time of day except within 2-3 hours of having eaten. You can do postures when the body feels stiff, tense, tired or hyped-up. Be aware not to do too many over-stimulating postures just before bedtime. Asanas are best practiced first in your yoga routine, followed by breathing (Pranayama) and then meditation.

Pranayama may be practiced at any time of day except within 2-3 hours after meals. It may be done when tense or tired or when space does not allow room for postures. Pranayama is best practiced straight after asanas without breaking the flow of awareness. Pranayama is a necessary pre-requisite for successful meditation.

Meditation may be done at any time of day when you feel both awake and relaxed. For best results, you should not do meditation within 2-3 hours of eating, when sleepy, or when mentally "hyped-up".

It is best is to have fresh air in a quiet and clean place that suits the concentration and awareness yoga will create. Do not practice yoga in direct sunlight or after sun-bathing. Outdoors is OK but you should avoid cold wind and insects. Wear loose comfortable yoga clothing so there is no restriction around the limbs.

Exercise on an empty stomach at least three hours after eating.

Do not force your body under any circumstances. Many people don't take heed of this advice. They try to push their bodies into the exercises, whether the body is ready or not. This is a great mistake which does more harm than you can imagine.

Work slowly with your body. Respect its limits. These limits will gradually extend and you will gain flexibility if you work regularly and sensitively at stretching your limits. The body will get the message and the tension which is preventing you from proceeding will gradually be released. Relax briefly between each practice. Remember the golden rule: "If it's uncomfortable – DON'T"

Do not continue any exercise which causes pain. Pain is a message from the body which must be listened to. In some cases it may simply be the body's process of changing. In such cases, you simply need to bear with it and continue (without forcing) and it will gradually pass. In other cases you may be doing harm to some part of your body and may have to stop and do some other preparatory exercises before returning to that one. Check with your doctor or other professional if you have concerns.

Be conscientious and concentrate on what you are doing. Keep your mind on feeling what is happening in the body and concentrate on your breath and position. Do not think about other things or talk to anyone while exercising. If possible, it would be best if you were alone in the room, without distractions such as radio or TV, so that you can concentrate. If this is not possible, just try to concentrate on yourself and ignore what is going on around you.

Give importance to your breathing. Each exercise has a specific way of breathing. This is an extremely important aspect of the exercise. In many cases, it is even more important than the physical movements themselves. Be conscious of your breathing and breathe slowly and deeply, according to the instructions for each exercise. In general (with some exceptions) we inhale when we stretch upward or backward and exhale when we bend downward or forward. Always breathe through the nose both in and out, unless specified otherwise. Remember "Nose for breathing-mouth for eating".

Allow your attention to flow through the body as you become aware of each muscle and the tension and energy stored there and allow that energy to flow and the muscle relax. Complete your exercise series with deep breathing and, if possible, with deep relaxation.

There are no age limits either young or old for the practice of yoga. However the application of the techniques will vary according to the abilities of the practitioner. Those with disabilities, severe, acute or chronic medical conditions should consult both with their medical practitioner and their yoga teacher to assess any dangers or difficulties which may arise.

Avoid exercising at least three months after surgery, unless you have specific permission from your doctor. Some exercises should be resumed only 6 months after surgery, unless you have your doctor's permission to start earlier.

Also, avoid all exercises at any time when you suspect internal bleeding or an inflamed appendix.

Never practice any yoga techniques under the influence of alcohol or mind altering drugs. There are no hard and fast dietary rules necessary to begin the practice of yoga. One does not have to give up smoking, become vegetarian, or be a purist to learn yoga. What you might find, however, is that yoga can help you overcome those bad habits you've been wanting to shed for years and bring you into alignment with your spiritual side which can be key to overcoming vices.

Now let's look at some of the asanas, or positions, that are central to a yoga regime. We'll give you a good basic beginning yoga workout to begin your journey!

BEGINNING YOUR WORKOUT

We use the word "workout" loosely here because, as we've pointed out, yoga is less workout and more mind-body exploration. Workout implies sweating as you push your body into exercise mode. That isn't what yoga is about.

So, here's a good way to start your yoga plan. Do these exercises in the order given for a good beginning workout.

EasyPose

Begin with the easy pose. Easy pose is a comfortable seated position for meditation. This pose opens the hips, lengthens the spine and promotes grounding and inner calm. Basically, you're sitting cross legged like you did in school as a young child. "Criss cross apple sauce", as my teacher used to say!

With the buttocks on the floor, cross your legs and place your feet directly below your knees. Rest your hands on your knees with the palms facing up.

Press your hip bones down into the floor and reach the crown of the head up to lengthen the spine. Drop your shoulders down and back and press your chest towards the front of the room.

Relax your face, jaw, and belly. Let your tongue rest on the roof of your mouth just behind your front teeth. Breathe deeply through the nose down into the belly and hold as long as is comfortable.

Downward-FacingDog

After the easy pose, move into downward-facing dog. This is one of the most widely recognized yoga poses. Downward-Facing Dog is an all-over, rejuvenating stretch.

Benefits include:

- Calms the brain and helps relieve stress and mild depression

- Energizes the body

- Stretches the shoulders, hamstrings, calves, arches, and hands

- Strengthens the arms and legs

- Helps relieve the symptoms of menopause

- Relieves menstrual discomfort when done with head supported

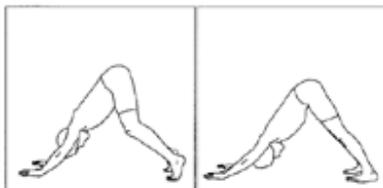
- Helps prevent osteoporosis

Improves digestion

Relieves headache, insomnia, back pain, and fatigue

Therapeutic for high blood pressure, asthma, flat feet, sciatica, sinusitis

Use caution doing this pose if you have carpal tunnel syndrome, are in the late stages of pregnancy, or suffer from high blood pressure.



Come onto the floor on your hands and knees. Set your knees directly below your hips and your hands slightly forward of your shoulders. Spread your palms, index fingers parallel or slightly turned out, and turn your toes under.

Exhale and lift your knees away from the floor. At first keep the knees slightly bent and the heels lifted away from the floor. Lengthen your tailbone away from the back of your pelvis and press it lightly toward the pubis. Against this resistance, lift the sitting bones toward the ceiling, and from your inner ankles draw the inner legs up into the groins.

Then with an exhalation, push your top thighs back and stretch your heels onto or down toward the floor. Straighten your knees but be sure not to lock them. Firm the outer thighs and roll the upper thighs inward slightly. Narrow the front of the pelvis.

Firm the outer arms and press the bases of the index fingers actively into the floor. From these two points, lift along your inner arms from the wrists to the tops of the shoulders. Firm your shoulder blades against your back then widen them and draw them toward the tailbone. Keep the head between the upper arms; don't let it hang.

Stay in this pose anywhere from 1 to 3 minutes. Then bend your knees to the floor with an exhalation and rest.

SunSalutations

On days when you think you have no time for yoga, try and do at least one or two rounds of the Sun Salutation. You'll feel the difference.

After downward-facing dog, move into 3 rounds of sun salutations.

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