



An Ayurvedic Approach to Ananda Yoga

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Question: Is it time for me to learn more about Ayurveda? How would it enhance my teaching of Ananda Yoga to do so?

Answer: Yes! By learning the basics of Ayurveda as it relates to the practice of hatha yoga and meditation, you can help yourself and your students achieve greater balance and harmony in your lives and asana practice, and to go deeper in meditation practice.

Question: I'm not convinced that it's worth the effort to study Ayurveda. My classes are going well without it. Besides, isn't Ayurveda really complicated?

Answer: Ayurveda is indeed a vast and complicated science of life and healing. (*Ayur* means "life" in Sanskrit; *veda* means "knowledge," or "science"; hence *Ayurveda* translates as "science of life.") However, as a yoga teacher, you need not study in the depth necessary to become an Ayurvedic practitioner. By learning just a few basic principles of Ayurveda, you can take your own practice to a deeper level—and help your students do the same. Plus, Ananda Yoga is already very much in tune with Ayurveda, given its deep spiritual base and emphasis on working with subtle energy in the body.

Does This Sound Familiar?

Most of us regularly see students exhibiting imbalances in their *doshas* (Vata, Pitta and Kapha—the three subtle psycho-biological energies that constitute and animate each person) and constitutions (the specific mixture of doshas that characterize each individual). With a little knowledge of Ayurveda, you can help them bring their doshas into balance through simple adjustments in their practice. And you don't have to use any Ayurvedic terminology if you don't want to!

Let's look at a few examples that you might recognize:

Where's the Fire?!

Do you have some students who arrive early and then proceed to talk continually until class starts, despite your efforts to be providing a calm, quiet, sacred space for your

class? Or, maybe you've had some students who habitually arrive late, miss the warm ups, then move too quickly into a pose (before you finish explaining how to do it safely), and injure themselves. Or, do you have students who move quickly into a pose as soon as you say the name of the next pose, and then come out of the pose just when you've led the rest of the class into the full pose and are concentrating on the affirmation? These same students may breathe quickly and shallowly, and the odds are that their minds are not focused (at least not longer than a few seconds) on the awareness of the subtle energy movement in their bodies. They are often bored with how slowly Ananda Yoga moves.

Such people are exhibiting symptoms of Vata imbalance. They are often thin, very tall or short, and usually are very flexible.

Where's the Peace?

Other students arrive promptly and become impatient or irritated if the class starts late or if others arrive late. They may have intense eyes, and you notice that they look around at others in the class to see if anyone is doing the posture "better" than they are. These people hate it when they can't do a pose "perfectly" themselves. They tend to push themselves to hold a pose too long or too intensely, perhaps visibly shaking from strain while the sweat drips down their faces.

These are symptoms of imbalanced Pitta, and you'll often see them in people who are of medium height and build who also have good muscular development.



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Where's the Coffee?

Then you may have some students who like to get ready for your class by lying in Savasana, and then are slow to move into the poses. These are the same folks who typically come out of a pose even before you mention the option of coming out early. If you lead an energetic or physically challenging pose, these students may literally sit and watch you do it rather than attempting the posture themselves.

These students are demonstrating imbalances in Kapha dosha, and they are typically of a somewhat stocky build and are not very flexible.

Ayurveda has suggestions to help all these people move closer to their highest potential in a balanced and harmonious way. Before going into the details of this, let's briefly go over the basics of Ayurveda and how it relates to Yoga.



The Yoga-Ayurveda Connection

Ayurveda and Yoga are sister sciences, with their roots coming from the vedic sciences of thousands of years ago in India. Ayurveda has as its goals the achievement of optimal levels of health in body, mind and spirit, and then to use this level of health to achieve Self-realization. You could say that Ayurveda's primary focus is wellness and healing of the body and mind, while Yoga is primarily focused on spiritual healing. To achieve Yoga's goal of union with the higher Self, it helps to practice Ayurveda's prescriptions for health of body and mind; and to achieve optimal health, it helps to practice Yoga. Both Yoga and Ayurveda prescribe a life based on the precepts of the *Yoga Sutras* of Patanjali. The two sciences are intimately interrelated and share a focus on the development of *sattva guna* and elevated consciousness in order to achieve both health and Self-realization.

Sattva is one of the three gunas—the subtle, underlying qualities of nature, of life, and of our minds. Sattva is balance, clarity, harmony, peace, love, unity. As a state of consciousness, it represents an inner focus, an inward and upward movement of energy that is involved in soul awakening. Sattva is the point of balance between the other two gunas, *rajas* and *tamas*. *Rajas* is activity, change, agitation, stimulation, passion. It is an outward movement that is involved in goal-seeking and eventually leads to distress, pain and suffering. *Tamas* is the energy of inertia, dullness, darkness; it is heavy and obstructing. It is a downward motion that leads to decay, disintegration, ignorance, delusion and decreased awareness.

The three gunas are important expressions of our mental and spiritual natures, of our level of consciousness. They influence our doshas (Vata, Pitta, and Kapha), which are more the psycho-physical aspects of our natures. (The doshas will be explained in more detail shortly.)

Yoga and Ayurveda both view the mind as being naturally sattvic (i.e., filled with the energy and consciousness of sattva), and both focus on ways to help return the mind to this state of balanced, pure awareness, even amidst daily activity. Ayurveda gives us insights into how sattva and the other gunas express through each of the doshas. Also, according to Ayurveda, when we are more sattvic (filled with the energy and consciousness of sattva) we help all of our doshas to be balanced.

Vedic/Ayurvedic scholar Dr. David Frawley, in his book, *Ayurveda and the Mind*, beautifully explains the importance of

sattva in our lives and our yoga practices:

When pure sattva prevails in our consciousness, we transcend time and space and discover our eternal Self. The soul regains its basic purity and unites with God. ... Sattva as the state of balance is responsible for all true health and healing. Health is maintained by sattvic living, which is living in harmony with nature and our inner Self, cultivating purity, clarity, and peace. *Rajas* and *tamas* are the factors that cause disease ... To have sattva predominant in our nature is the key to health, creativity and spirituality. (pp. 33–34)

It is this emphasis on sattva that makes Ananda Yoga so easily compatible with Ayurveda. In Ananda Yoga, we are practicing sattva when we focus our attention on being “actively calm and calmly active,” with full awareness of our physical bodies, our thoughts, and the flow of prana/energy within us. Ayurveda says that healing occurs in the pauses between the inhalations and exhalations; Yoga says that this is where spiritual growth occurs. In Ananda Yoga, the focus on the asana affirmations and on tuning into our inner energy flow during the pauses between active poses are both means of increasing sattva. Paramhansa Yogananda said that the ultimate healing is spiritual, where we actually remember and experience that we are one with God. So, whether we are practicing enjoying the pauses between the breath in the practice of Hong-Sau meditation, or the pauses in neutral poses between active asanas, we are developing sattva and are moving closer to both optimal health of body and mind and true spiritual healing, union with the Divine. And we are practicing both Yoga and Ayurveda.

The interplay between the physical and subtle bodies, between body, mind and consciousness, is another shared foundation of both Yoga and Ayurveda. Prana, or life-force, is another important link. The three doshas (Vata, Pitta and Kapha) are considered to be manifestations of prana at the gross level, evolving from the five elements (ether, air, fire, water and earth). Each of the doshas has five sub-doshas; the five sub-doshas of Vata are also called the five Vayus or pranas (*prana, apana, vyana, samana, udana*—see Section 4 of the AYT manual). Ayurveda works consciously with the healing powers inherent in the five pranas of the subtle body and their influence on the physical body. Yoga teaches us to tune in to the intelligence of prana, especially via meditation, as a vehicle for spiritual evolution, and transformation and expansion of our consciousness. And of course, in Ananda Yoga we directly work with prana as we consciously direct it into our center and up to the spiritual eye, especially during the pauses between active asanas. Ananda Yoga's use of affirmations is another aspect that encourages us to actively integrate body, mind and spirit as part of a holistic healing.

Dr. Frawley says that Ayurveda and Yoga together form a complete discipline for maintaining or restoring wholeness in body, mind, and spirit, and for transforming our existence from the physical to the deepest spiritual level of our being. In *Yoga & Ayurveda: Self-Healing & Self-Realization*, he also says, “The foundation of Yoga should be Ayurveda, and the

The Gunas in Brief

Guna	Qualities
Sattva.....	Clarity, balance/harmony, peace, love, light (luminosity), unity; inward and upward movement
Rajas.....	Activity, change, agitation, stimulation, passion; outward movement
Tamas	Inertia, dullness, darkness, heaviness, obstructing; downward movement



fruit of Ayurveda should be Yoga." (p. 64)

Understanding the Doshas

The cosmic life force, Prana, is seen as manifesting in the physical and energetic worlds as three different energies or *doshas*, which are in turn manifestations of combinations of the five elements: ether, air, fire, water and earth*. The doshas are called Vata, Pitta, and Kapha, and they are present in all of creation. They manifest in you in a unique combination that determines your *prakruti* (constitution), your nature, your body-mind type, at conception. Because the nature of doshas is to change—and specifically to increase—the doshas of your constitution are in a constant state of flux and are influenced by your internal and external environments. Thus your *vikruti* (the current state of your doshas) often represents an imbalance from our constitution.

We experience maximal vitality and balanced health when our doshas are balanced according to your unique constitution. When Ayurveda speaks of *balanced* doshas, it refers to this unique combination of doshas that is your individual constitution. (It does *not* mean that you should try to get an equal amount of each dosha.) Similarly, the path to health will be different for each person, according to your constitution. And depending on our *prakruti* and *vikruti*, there are different approaches to hatha yoga practice that uniquely help you to maintain your ideal balance. In order to know which choices are best for you, you need to understand more about the doshas, your constitution, and your specific tendencies toward imbalance.

Vata Dosha

Being a combination of the elements ether and air, Vata dosha manifests as movement, like the wind. It is fast, cold, light, dry and mobile. It is also inspiration, intuition, enthusiasm, creativity and flexibility. But if Vata dosha increases—i.e., goes out of balance—these qualities can become distorted, resulting in imbalances such as fear, worry, anxiety, insecurity, nervousness, restlessness, insomnia, constipation, pain, tremors, being spacey or confused, etc.

When any of these symptoms begin to occur, balance can be restored by the application of opposite qualities. In other words, imbalances indicating that there is too much Vata means that there is too much of its qualities of cold, light, dry and mobile, etc. The way to bring the Vata dosha back into balance is to apply warmth, heaviness, moistness, and stability—qualities opposite to Vata's nature. (Please keep in

mind that this "balance via opposites" approach is an overly simplistic "prescription." I'm using it to help you begin to understand the concepts of "like stimulates like" and "opposites balance" as they are used in Ayurvedic treatment of imbalances.)

Vata dosha is said to be located in the large intestine. Physically, Vata-dominant people are usually very tall or short, thin, have long necks, small eyes, thin, dry and cold skin, and have variable metabolism. "Variable" and "extremes" are key words in describing Vata dosha.

Pitta Dosha

Pitta dosha is composed of the fire and water elements, and manifests as transformation or digestion. It is moderately quick, hot, light, oily and fluid (moveable). It is also clear perception, focus and concentration of attention and thought, articulate, organized, efficient, precise, etc.

But if Pitta dosha increases (i.e., becomes out of balance), these qualities can become aggravated into being impatient, irritated, critical, judgmental, angry, controlling, perfectionist, etc. Other signs of Pitta aggravation/imbalance include rashes, inflammation, diarrhea, ulcers, heartburn, etc. One of the first lines of "treatment" for Pitta imbalances is to apply qualities opposite to Pitta's nature: cool, heavy, dry, stable.

Pitta dosha is located in the small intestine. Physically, Pitta-dominant people are of medium build, with well developed musculature, bright, intense eyes, ruddy complexion, warm, oily skin, and have good metabolism and strong appetite. They tend to be competitive.

Kapha Dosha

Kapha dosha is a combination of water and earth, which, like mud, brings stability, cohesion, lubrication, etc. It is slow, cool, heavy, moist and stable. It is also patient, compassionate, unconditionally loving, forgiving, loyal, enduring, etc. But when Kapha dosha accumulates (becomes imbalanced), it can manifest as stubbornness, attachment, procrastination, lethargy, congestion, excess mucus, obesity, hypertension, high cholesterol, edema, excessive sleeping, etc. A general approach to relieving Kapha imbalances uses qualities opposite to Kapha: warm, light, dry, mobile/active.

Kapha dosha is located in the chest and upper stomach. Physically, Kapha-dominant people are heavier built with a tendency to hold excess water and weight. They are strong, with good endurance, large eyes, thick, pale, cool skin, and have low metabolism. ♦

Prakruti (Constitution)

A person's Ayurvedic constitution may be dominated by one dosha, or more commonly, there are dual-dosha constitutions, which are referred to by naming the most dominant dosha first, followed by the second most dominant dosha. For example, two of the most common constitutions are Vata-Pitta and Pitta-Vata. It is very rare to be tri-doshic, which would mean that there is an equal amount of all three doshas in the person's constitution.

* Don't be deceived by the simplistic, primitive-sounding names given to the five elements; they are not things, but stages of divine manifestation. In Section VII of Step 7 of *The Art and Science of Raja Yoga*, Swami Kriyananda explains: "On a universal level, we may say that each of these 'elements' represents an elemental stage of creation. The consciousness of Spirit, when it becomes condensed grossly enough to enter into material manifestation, becomes the cosmic energy, or 'ether,' out of which the physical universe appears. This energy condenses into cosmic gases (the 'air element'), which in turn condense to form the fiery stars. As fiery matter cools, it becomes molten (the 'water' stage of cosmic manifestation). As it cools still further, it becomes solid; thus it reaches its fifth, and final, elemental stage of material manifestation, known as the 'earth' stage."



Pacifying the Doshas

Dosha	General Approach to Pacifying
Vata	Keep warm. Stay calm. Avoid overstimulation. Be quiet (don't talk too much). Develop a regular schedule for your life. Get sufficient rest. Do daily self-massage with warm sesame oil. Affirm strength, courage, groundedness. Meditate daily. Become more sattvic.
Pitta	Practice moderation. Avoid intensity and pressure. Balance activity & work with recreation & rest. Stay cool (physically and mentally/emotionally). Cultivate serenity, emotional calmness, compassion, forgiveness. Meditate daily. Become more sattvic.
Kapha ..	Get plenty of physical exercise daily. Stay warm and dry. Enjoy a variety of experiences and a varied routine. Welcome excitement, challenge & change into your life. Practice non-attachment. Keep your weight under control. Meditate daily. Become more sattvic.

Although it is fairly easy to get a good idea of a person's two most dominant doshas, determining one's exact constitution (prakruti) is a rather complex process. One factor complicating the determination of prakruti is that as our guna-natures evolve into being more sattvic, it can seem as though our prakruti is changing. For example, when you consciously become more peaceful and calm (more sattvic), that doesn't mean that you are becoming more Kapha. It means that you've become a more sattvic version of your own constitution.

Another Ayurvedic principle to learn is the main location of each dosha (see illustration on page 5 of the previous issue of *Awake & Ready!*). Again, I'll offer a simplified approach that is nevertheless helpful. Vata's main home is in the large intestine; other important sites include the abdomen, low back, spine and joints. Pitta's main home is the small intestine; also lower stomach, liver, spleen and eyes. Kapha's main home is the upper stomach and the chest; also, all connective tissue, and the synovial fluid in the joints. According to Ayurveda, whenever we squeeze or open one of these main dosha areas in our asana practice, we help to balance the corresponding dosha. The same holds true of bringing awareness to the location.

Ayurveda uses a vast array of treatment modalities to restore balance to imbalanced doshas. The basic dosha qualities that have been introduced here are just a taste of the qualities and characteristics that Ayurveda assigns to the doshas. Also, the application of opposite qualities to balance doshas is valid only with minor imbalances. Once imbalances have evolved into actual diseases, applying opposite qualities will not be adequate for a cure. Still, understanding these simple approaches will help us keep our doshas balanced and learn how to recognize signs of imbalance. Ayurvedic treatments include diet, lifestyle, herbs, purification and rejuvenation, aromatherapy, colors, gems, mantras, as well

as yoga postures, pranayama and meditation. (Most of these are addressed in Ananda's annual *Ayurvedic Healing and Yoga Retreat* in Kerala, India—www.expandinglight.org/kerala.) Here I am addressing only a beginning, simplistic approach to balancing doshas through the practice of yoga postures, pranayama and meditation.

Applying Ayurveda to Ananda Yoga

Because sattva balances all doshas, we can start by reviewing how to approach our asana practice in a sattvic way. When we are in sattva, we are closely identified with our aspiration to be in attunement with the Divine. Thus, sattvic qualities to bring to our asana practice also include clarity, harmony, purity, love, light, peace, receptivity, truthfulness and compassion. Bringing the vibration of these qualities to our every movement will go a long way toward helping us balance the doshas as well as move toward attunement with the Divine.

The following is a brief overview of how asanas can help pacify/balance each of the doshas. Of course, all of us are combinations of all three doshas, and determining your particular constitution is beyond the scope of this article. But even if you don't know your constitution or that of your students, there are some general guidelines to assist you.

Ayurveda starts "treatment" by addressing the dosha that is most out of balance. Since Vata is the lightest dosha, it tends to go out of balance most easily in everyone. So if you didn't get any clarity on your primary dosha constitution from the above sketches of the doshas, focus on the Vata-pacifying routine, assuming that for most people, there's always at least some Vata imbalance. If you know which dosha is your primary constitution (or which two doshas), practice the routines that best keep those doshas balanced. If you have a dual-dosha constitution, pay attention to keeping both of the doshas balanced, giving priority to whichever of these two doshas is currently imbalanced or has the greater tendency to become imbalanced.

Another concept that you'll hear in Ayurveda is, "Balance your primary dosha without imbalancing your secondary dosha." But remember, even if Vata is not a significant part of your constitution, it's important for you to pay attention to balancing Vata, because of its instability and tendency to go out of balance. As Ayurveda would say, balance your Pitta but be sure *not* to simultaneously imbalance Vata. This means learning what's important for balancing both Pitta and Vata. (We explore strategies for doing this in the *Ayurveda and Yoga* courses that I teach at The Expanding Light)

Another way to get a good idea of your current state of balance or imbalance (vikruti) is to review the above brief descriptions of characteristics of imbalanced doshas. We tend to go out of balance most easily in either our primary dosha or in Vata. So if, for example, you find that you tend to have several of the characteristics of imbalanced Pitta, it would be good for you to follow the Pitta pacifying routine.



Balancing the Doshas through Asana

Since this article is for Ananda Yoga teachers, I haven't included any specific asanas for each dosha because I think that you can figure those out if you follow the general guidelines given here. Also, it's important to avoid rigidly thinking that a certain pose is good for, or bad for, any dosha. In Ayurveda, the typical answer to a question such as, "Which yoga postures are good for Vata?" would be, "It depends." There are so many factors to be considered that it's impossible to cover them in an article. For you Pittas, who like to read reference materials, there is an excellent reference for the doshic effects of different asanas: *Yoga for Your Type: An Ayurvedic Approach to Your Asana Practice* by Dr. David Frawley and Sandra Kozak. And for you Vatas, well, you'll likely be content to figure it all out intuitively.

However, you will find that there are a variety of interpretations among Ayurvedic Yoga Teachers as to how to classify the asanas for the doshas. For example, Dr. Vasant Lad in his Ayur*Yoga Teacher Training classifies some postures quite differently than do Dr. Frawley and Ms. Kozak. Is one right and the other wrong? No. That's the beauty or frustration (depending on your constitution) of Ayurveda.

For example, the question of whether an asana will aggravate or pacify a dosha may depend on where your awareness is, how long you hold the pose, your prakruti, and your vikruti. In addition, the time of day, season, weather, and other environmental factors can be significant influences. So use books as references, but rely also on experience—your personal experience as well as your students' experiences. And you might consider attending one of our Level 2 Ayurveda and Yoga courses at The Expanding Light to learn more details than are possible in this article.

I'd like to end this discussion by sharing my belief that you can make almost any posture good (balancing) for almost any dosha by *how* you practice the pose and *where* your attention/awareness is.

One example is Bhujangasana (Cobra). Some say that it is aggravating to Vata. That could be the case if it is done in too extreme a fashion (pushing way up and bending the spine backward too much), or if it is held too long, but if you focus your attention on grounding the legs and pelvis into the floor, and the gentle flexibility of the spine, it can be very good for a Vata who needs grounding while also wanting to be creative and uplifting. It can actually teach a Vata how to accomplish both of these qualities simultaneously. Similarly, if the focus is on the chest and lower rib area being expanded, this makes it more focused on the Kapha and Pitta areas and shouldn't be so aggravating to Vata.

Another example is Surya Namaskar. If done quickly it can be aggravating to Vata (overstimulating and too much quick movement). If one feels more agitated or aggressive after doing an intense practice of Surya Namaskar, that's an indication that Pitta has been aggravated. If done slowly and with awareness of the body, feeling grounded and/or in tune with earth energy and the movement of prana through the body, it can be balancing, or at least not aggravating, for both Vata and Pitta. Obviously it is naturally most balancing for Kapha because of its inherent intensity and movement.

Let's Get Back to Your Students

Remember the examples of students in the beginning of the article? The first group of students were exhibiting signs of Vata imbalance, the second group were Pitta aggravated, and the third group had imbalanced Kapha. I said that you could help them even without using any Ayurvedic terminology, and you can. However, I've found that it can be very helpful to use the language of Ayurveda as a means of depersonalizing feedback to students.

For example, if your Vata were out of balance and you were speeding through the asanas, to which of the following would you respond better?

Hatha Yoga Approaches to Pacifying the Doshas

Dosha	Qualities to Focus on During Practice	Sites to Focus on During Practice	Pacifying Asanas	Pacifying Pranayama
Vata	Slow, calming, warming, stable, strengthening	Large intestine, abdomen, low back, spine, hips, joints	Standing poses, forward bends, compression of the abdomen, hip-openers, seated poses	Ujjayi, Nadi Shodhanam (alternate nostril breathing), Surya Bheda (right nostril), Bhramari
Pitta	Calming, cooling, softening (especially practice "soft eyes"), receptive, without strain	Small intestine, lower stomach, liver, spleen, eyes	Twists, pressure on solar plexus, sitting forward bends	Sitali & Sitkari (cooling breaths), Chandra Bheda (left nostril), Nadi Shodhanam, Bhramari
Kapha	Stimulating, dynamic, vigorous, heating, uplifting energy	Upper stomach, chest, lungs, heart, connective tissue, synovial fluid in joints	Standing poses, inverted poses, chest-openers, backward bends	Ujjayi, Kapalabhati, Bhastrika, Surya Bheda (right nostril), Bhramari



Option A: "Please slow down! Your rajasic restlessness is driving the rest of us nuts."

Option B: "Oh, it looks like we have some aggravated Vata energy that needs some balancing. Let's all tune into our breath and see how slowly and deeply we can breathe for a few minutes. And while we're doing this, let's sit and be very aware of how grounded we feel."

I think you can guess which I would recommend.

And I promise you that the overly intense Pitta is not going to respond well to any direct attempts to quit pushing so hard. But Pitta has a great sense of humor, so if you can gently help them see the humor of the situation—they're busy being overachievers in a class that they're taking to help them learn to relax!—then they might actually hear you and change their ways. It's usually an issue of awareness.

Your Kapha students are to be congratulated for even being willing to come to class and move their bodies. It helps to encourage them to use their natural physical strength and endurance by holding poses for a relatively long time (rather than telling them that it's good for them to do a more stimulating, dynamic practice.) Also, they may need encouragement to find adaptations that their bodies can do when a pose is very challenging for them physically. Help them feel that it's okay to do their own version of the pose, rather than thinking that they have to do it like their Vata-Pitta teacher. This is especially important if a person is Kapha-Pitta or Pitta-Kapha, as their perfectionist, competitive Pitta nature may get easily discouraged if their Kapha dosha "holds them back" from an "ideally" held pose.

Unless we learn *how* our doshas tend to get aggravated/ imbalanced and make us behave in ways that fail to promote health and spiritual growth, we'll never notice *when* that happens. By learning the language of Ayurveda, we can learn to be better observers of our behavior, our thoughts, our emotions. And as a result of that increased awareness, we can learn to choose alternate ways of being and behaving. By understanding and honoring our individual constitution (prakruti), we can focus our yoga practice in ways that will help restore the balance and harmony of a sattvic version of our constitution. Thus we can become healthier and happier physically, mentally and spiritually.

If you'd like to dive deeper into integrating Ayurveda and Ananda Yoga, please join me for an *Ayurvedic Yoga Retreat for Balance and Harmony* at The Expanding Light. We'll go into much more depth on a number of topics such as:

- A deeper understanding of doshas and how they signal that they are out of balance
- More details on factors that influence dosha balance
- Specific ways to modify asanas to balance different doshas
- Designing Ananda Yoga routines with Ayurvedic considerations in mind
- How to know which dosha needs balancing
- How to work with dual-dosha constitutions
- Understanding the interplay between gunas & doshas

I hope to see you at The Expanding Light soon. ♦