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SHINE LIKE A DIAMOND

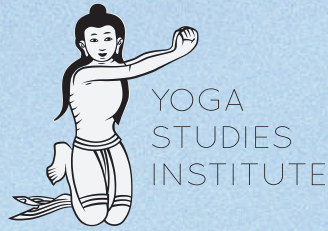
YOGA TEACHER TRAINING



• YOGA THAT CHANGES YOUR WORLD, NOT JUST YOUR BODY •

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Introduction / 简介

Lady Niguma Level 1 is composed of three modules. In the Foundation Course we learned how to develop a Heart of Gold, a way of walking through life with deep compassionate wisdom and purifying our hearts of ignorance. In the Master Level, Build Your Fire, we applied these ideas to a deeper level of practice and intensified our motivation and determination to use our practice to heal the world. And finally, this last module—the Shine Like a Diamond Teacher Training—brings us deeper still and empowers us to share this practice with others.

“妮古玛”一阶包含三个模块。在基础班课程中，我们学习了如何培养“金子般的心”，以带着深深的慈悲智慧来净化我们愚昧的心作为生活方式。在大师班课程——“铸造火种”中，我们应用这些理念去深化我们的练习、加强我们运用练习去疗愈世界的动机和决心。而这最后一个模块——“闪耀如钻”教师培训课程将带我们走得更深，并赋予我们与他人分享这一练习的能力。

As someone who wants to teach Lady Niguma, we should think about the qualities of Lady Niguma. This is an ironic idea though, isn't it? Her name literally means “devoid of qualities!” Yet, despite “having no qualities” she shines as a diamond example that people still try to emulate 1,000 years later.

对于想要教授“妮古玛”的人来说，我们应该去思维妮古玛女士的品质。不过，这点有些讽刺，不是吗？她名字的字面意思就是“性质的缺失！”。然而，即使“不具任何性质”，她仍如钻石榜样般闪耀着，即使过了千年，人们仍在努力效仿于她。

When light hits a perfect diamond, two things happen. First, because the diamond has no color of its own, the light will pass through it perfectly. Second, the diamond is highly reflective, meaning that it will scatter the light making it appear shiny. The combination of the two (1) clear and (2) reflective, is what makes looking at a diamond so mesmerizing.

当光触碰到完美的钻石时，会发生两件事。首先，因为钻石本身没有颜色，所以光会完美地穿过它。其次，钻石有高度反射性，意思是它会散发光线，让它看起来很闪耀。这两者——(1) 清澈和(2) 反射性的结合，是让钻石看起来如此迷人的原因所在。

Similarly, a Lady Niguma teacher should pass on the wisdom unchanged. This is our highest responsibility—to be a vehicle that passes this information down from generation to generation accurately. It is as important that the lineage not stop as it is that it be kept pure.

同样，“妮古玛”的老师应该将智慧原封不动地传承下去。这是我们的最高责任——成为把这些信息一代代准确传承下去的媒介。传承无止境与保持其纯净同等重要。

When we live the Lady Niguma lifestyle, we must recognize that we are never NOT a teacher. Each moment is embedded with an opportunity for compassionate wisdom, for leading by example, and for personal growth. Teaching is not just those moments when we have a student in front of us in a class. Any time there is someone with one ounce more wisdom than someone else, and that someone else is willing to learn, then there is an opportunity for a teaching to occur.

当我们以妮古玛女士的方式生活时,我们必须意识到我们永远都不曾不是一位老师。每个当下都蕴含着获得慈悲的智慧、成为榜样与取得个人成长的机会。教学不仅仅只发生在有学员坐在教室的那一刻,任何时候,只要有一个人的智慧比另一个人多一盎司,并且那个人愿意学习,那么教学的机会就在眼前。

By living a good life, keeping a solid practice, and experiencing the benefits that result, we can become a guiding light for those who are searching for ways out of darkness. When we let this wisdom reside within us, and the flame of compassionate action grow in our hearts, then it begins to pour out of us in every action, word, and thought. We begin to shine. This not only illuminates our path out of suffering, but it also serves as a guide to others.

借由过好的生活、保持扎实的练习并体验由此带来的益处,我们可以成为那些正试图走出黑暗之人的一盏明灯。当我们让这份智慧驻留于心间、让慈悲行动的火焰在我们心中越发明亮,它们便会开始从我们的行为、言语和念头中倾泻而出,我们便开始闪耀。这不仅仅照亮了我们脱离痛苦的道路,还为他人提供了指引。

This is what makes us a teacher.

这才能让我们真正成为一位老师。

Six Divisions of Sanskrit Literature 梵语文学六大类

Yoga has an incredibly rich textual history that stretches back at least 4,000 years. To understand the details of all these texts would take a lifetime. However, to understand the framework, and how Yoga fits into Sanskrit literature in general, is extremely helpful and allows us to grasp how all the pieces fit together.

瑜伽有着极其丰富的文献历史,至少可以追溯到4000年前。要理解所有这些文献的细节需要花费一生的时间。然而,理解其框架并了解瑜伽如何融入梵语文学是非常有帮助的,它能够让我们对于所有碎片是如何组合在一起的有所把握。

Sanskrit literature is firstly divided into two types: **sacred** and **secular**.

梵语文学首先分为两大类:**神圣文学**和**世俗文学**。

Secular literature includes books of poetry, for example, by the great poet Kalidasa.

世俗文学包含诗集,例如大诗人迦梨陀娑的作品。

Sacred literature is further divided into two: **Orthodox** or systems which accept the Vedas as authoritative, and **Heterodox**, or systems which do not accept the Vedas (such as Jainism, and the Charvakas).

神圣文学进一步分为两类:**正统的**或接受吠陀为权威的体系;和**异端的**或不接受吠陀的体系(如耆那教和斫婆迦派/顺世派)。

Orthodox literature is further divided into six:

正统文学进一步分为六种:

1. Shruti: That which is “heard” or “taught by word of mouth”. These are the Vedas.

所听:即“听闻”或“口耳相传”的。这些属于吠陀经。

2. Smirti: That which is “remembered”. This is “remembered wisdom” by great sages, as opposed to revelation by divine beings.

所记:被“记住”的。这是伟大圣贤“所铭记的智慧”,而非神的启示。

3. Itihasa: Explanation of Vedic truths via stories and dialogues between gods and men.

史记/神话:通过神与人之间的故事和对话来解释的吠陀真理。

4. Purana: Like Itihasa, but with a devotional nature.

往世书:类似史传/神话,但有一种虔诚的性质。

5. Agama: Non-Vedic stories and ritual instructions.

传授:非吠陀故事和仪式指导。

6. Darshana: These are six philosophical “schools” based on the Vedas. These six schools are:

吠陀哲学/所见:即基于吠陀的六个哲学“流派”。这六个学派分别是:

SCHOOL 学派	FOUNDER 创立者	APPROXIMATE DATES 大致年代
Nyaya 正理论派	Akshapada Gautama 足目仙人·乔达摩	500 - 200 BCE 公元前500 - 200年
Vaisheshika 胜论派	Kanada Rishi 食米仙人·迦那陀	600 - 200 BCE 公元前600 - 200年
Sankhya 数论派	Ishvarakirshna 自在黑	200 CE 公元200年
Yoga 瑜伽派	Master Patanjali 帕坦伽利大师	200 CE 公元200年
Purva Mimamsa 前弥曼差派	Jaimini 闍弥尼	300 - 200 BCE 公元前300-200年
Uttara Mimamsa 后弥曼差派	Badarayana (Vyasa) 跋多罗衍那(广博仙人)	500 - 200 BCE 公元前500-200年

Of these six schools, there are three that are particularly important in the study of yoga: Sankhya, Yoga, and Uttara Mimamsa (also called Vedanta). Of these, we will focus on the Sankhya and Vedanta schools.

在这六个学派中,有三个对瑜伽的研究特别重要:数论派、瑜伽派和后弥曼差派(又称吠檀多派)。其中,我们将重点关注数论派和吠檀多派。

Sankhya / 数论派

To understand Sankhya we must understand the evolution of manifest reality, or prakirti. This is distinguished from pure consciousness or purusha. This can be understood from the following lines in the Sankhya Karikas:

要理解数论派，我们必须理解显性现实（或称prakirti原质/本性）的演化。这有别于纯净意识（或称puru-sha）。这可以从《数论颂》的以下诗句中来理解：



V.3 Mūlaprakṛtir avikṛtir mahadādyāḥ prakṛtivilkṛtayaḥ sapta, sodaśakas tu vikāro na prakṛtir na vikṛtiḥ puruṣaḥ

Primordial nature is uncreated.
The seven are both created and creating.
The sixteen are created.
Purusha is neither created nor creative.

4.3原初本性并非所造物。
七项既是所造物，也是能造物。
十六项为所造物。
纯净意识既非所造，也非能造。

Vedanta / 吠檀多派

Vedanta literally means the end (anta) of the Vedas, a reference to a group of teachings called the Upanishads, which make up the final portion of the Vedas. Vedanta was formalized and popularized by one of the most famous scholars in India, Shankaracharya, who lived around 700 CE.

“吠檀多”字面意思是《吠陀》的结尾 (anta)，指的是一组被称为《奥义书》的教义，它构成了《吠陀》的最后一部分。吠檀多是由生活在公元700年左右的印度最著名学者之一的商羯罗 (Shankaracharya) 所正式化并发扬光大的。

Vedanta is an intricate philosophy with many key concepts including:

吠檀多是一种复杂的哲学，包含许多关键概念，包括：

1. “Name-Form-Existence-Consciousness-Bliss” (Nama Rupa Satchitananda).

“名—形—存在—意识—极乐” (Nama Rupa Satchitananda)。

This concept describes both the ultimate reality of Brahman, and the apparent reality of form.

这个概念既描述了婆罗门的终极现实，也描述了有形的显性现实。

2. Five Sheaths (Pancha Kosha).

五层鞘 (Pancha Kosha)

Much like the onion skin theory we have studied before in Lady Niguma, there are 5 layers of illusion that cover ultimate reality. These are:

就像我们之前在妮古玛瑜伽中研究过的洋葱皮理论一样,有5层幻相覆盖了终极现实。它们分别是:

1. Annamayakosha: The layer made from food, referring to the physical body

1. Annamayakosha: 由食物所形成的层鞘,指的是肉身。

2. Pranamayakosha: The layer made of prana

2. Pranamayakosha: 由气所形成的层鞘。

3. Manomayakosha: The layer comprised of the mind and senses

3. Manomayakosha: 由意识和感知所形成的层鞘。

4. Vijnyanamayakosha: The layer of the intellect and the function of discrimination

4. Vijnyanamayakosha: 由智力和辨别功能所形成的层鞘。

5. Anandamayakosha: The layer of bliss

5. Anandamayakosha: 极乐之层。

“Behind” these five layers is ultimate reality, Brahman.

在这五层的“背后”是终极现实, Brahman。

One may ask, “Why is it important to know all of this? Why is it necessary to understand all of these schools when I already have my own beliefs?”

有人可能会问:“了解所有这些东西有什么重要?既然我已经有了自己的信念,为什么还要了解所有这些学派呢?”

By understanding other schools of thought we sharpen the understanding of our own view. And by understanding the framework of the schools, the language and terminological differences, and the views on emptiness, we are able to communicate with others, to learn from them, and to help them achieve greater understanding.

通过理解其他学派的思想,我们可以加深对于自身观点的理解。而了解这些学派的框架、语言和术语的差异,及其对空性的看法,我们就能够与他人交流、向他人学习,并帮助他人获得更好的理解。

In short, as a teacher we need to speak the language of others. This is like being a multi-faceted diamond. We can then purely reflect the teachings in unlimited ways.

简而言之,作为一名老师,我们需要用对方的语言来表达。这就好比成为一颗多面的钻石,这样我们就可

以用无限种方式纯净地体现出这些教授。

Sequencing / 序列编排

One of the key skills of a yoga teacher is understanding how to sequence poses in a yoga class that will provide an optimal experience for the participant. Therefore, we need to differentiate a sequence (a series of poses), from an optimal sequence (one that creates an ideal experience for the student).

瑜伽老师的关键技能之一是了解如何在瑜伽课上编排体式，从而为学员提供最佳体验。因此，我们需要将一个序列（一系列体式）与一个最优序列（能为学生创造理想体验的序列）区分开来。

Think of it like this: a yoga instructor crafts each pose, like a musical note, into a song. The objective is to craft the sequence in a way that allows the physical and subtle body to sing. If a song writer uses a note out of key, it wouldn't sound right. In the same way a yoga teacher wouldn't put a deep backbend in the beginning part of a series, because it wouldn't feel right.

Or worse, someone might get injured. The practitioner is the musical instrument that sings the song of the series, and the job of the yoga teacher is to orchestrate the class, listening to the needs of both the individual students and the group as a whole.

可以这样想：体式就像音符一样，瑜伽导师把一个个体式编排成一首歌。我们的目的是以一种让物质身和精微身得以产生共鸣的方式去编排一套序列。如果一个作曲家使用了一个走调的音符，歌曲听起来就不对劲了。同样，一个瑜伽老师也不会会在序列的开头部分做深度后弯，因为这感觉不对；或者更糟的是，这可能会令人受伤。习练者是唱出序列之歌的乐器，而瑜伽老师的任务是倾听个别学生和整个群体的需要来为课堂编曲。

Creating this kind of symphony is no easy task. But there are many guidelines that can help us. First, to be a good teacher we must be a good student. Going to yoga classes, learning from experienced teachers, and having a consistent personal practice are essential for any yoga teacher. After class, take notes on what you liked about the sequence, try to determine why they ordered the poses like they did, and try to see the logic and effectiveness of the sequence.

创作这样的乐章不是一件容易的事，但也有许多指南可以帮到我们。首先，要成为一名好老师，我们必须是一名好学生。去上瑜伽课、向有经验的老师学习、持续地进行个人练习，这些对任何瑜伽老师来说都是必不可少的。课后，记下你喜欢这个序列的哪些方面，试着判断他们为什么要这样编排体式，并试着了解这个序列的逻辑性和有效性。

Secondly, one of the best things a teacher can do is to teach a series that they know and trust. Ideally, one that is time tested, taught by a great master, and one that seems to have positive effects for those who practice it. The Lady Niguma series is a great example of this.

第二，老师所能做的最好的事情之一，就是教授自己了解和信任的序列。理想情况是，这是经过时间考验、由伟大宗师教授且对习练者起到相对积极作用的序列。妮古玛序列就是一个很好的例子。

As we become more and more familiar with a sequence, and work to master it, we get to investi-

gate not only the individual poses, but also the sequence that strings them together. This allows us to gain an understanding of how the poses affect the physical body, the connection to the subtle body, and to our emotional states. The greater this knowledge, the more we will understand the possibilities for modifying the sequence to meet individual needs, and how to create sequences outside of this familiarity.

随着我们越来越熟悉某个序列并努力精通它,我们不仅需要研究每个单一体式,还要研究将体式串起来的完整序列。这使我们能够了解这些体式如何影响物质身,以及它们与精微身和我们情绪状态的联系。我们越通达这一知识,就越有可能根据个人需求来进行序列的调整,也能更加了解如何在已经熟悉的情况之外创建序列。

Thirdly, there are several strategies we can use to structure a yoga class including:

第三,我们可以用几种策略来打造一堂瑜伽课,包括:

1. LINEAGE / 传承

Lineages exemplify tried and true teachings, passed down through generations from teacher to student. In each tradition, practitioners adhere to a prescribed series of poses, meticulously following the guidance of their instructors. This faithful transmission ensures preservation and continuation of ancient wisdom, fostering deep understanding and dedicated practice among students.

传承体现了从老师到学生代代相传的久经考验的真理教授。在每一种传统中,练习者都要遵守规定的一系列体式,一丝不苟地遵循导师的指导。这种忠实的传承确保了古老智慧的保存和延续,促进了学生的深刻理解和专注练习。

Lady Niguma, Ashtanga, and Bikram Yoga are examples of lineage yoga.

妮古玛瑜伽、阿斯汤加瑜伽和比克拉姆热瑜伽就是拥有传承的瑜伽范例。

2. COMPREHENSIVE FLOWS / 完整流动

A very common technique in sequencing is to follow a comprehensive flow that includes the major types of poses. For example, classes can be structured around:

很常见的一个序列编排技巧是遵循完整的流动、涵盖主要的体式类型。例如,老师可以围绕以下内容来设计课堂:

1. Sun salutations as a warm up / 以半日式热身
2. Standing - balancing poses / 站立/平衡体式
3. Warrior - strengthening poses / 站立/力量体式
4. Seated forward folds / 坐立前屈

5. Twists / 扭转

6. Backbends / 后弯

7. Inversions / 倒立

8. Shavasana / 摊尸式

An excellent example of this type of class is the Ashtanga Primary series taught by Shri K Pattabhi Jois. This forms the basis of much of the power or vinyasa classes taught today.

这类课堂的一个很好的例子是由K.帕塔比-乔伊斯大师教授的阿斯汤加初级系列。这一系列构成了现今被教授的大部分力量瑜伽或流瑜伽课程的基础。

3. PHYSICAL THEME BASED FLOWS / 基于物质身的主题流动

A second way to structure a class is to choose a physical theme to focus on. Examples include:

设计课程的第二个方法是选择专注于物质身练习。例子包括：

1. Hip openers / 开髋

2. Backbends / 后弯

3. Balancing poses / 平衡体式

4. Chakra-based flows (like in Lady Niguma) / 基于脉轮的流动(如妮古玛瑜伽)

5. Chair yoga for specific populations / 针对特定人群的椅子瑜伽

4. MENTAL/SPIRITUAL THEME BASED FLOWS / 基于意识/精神层面的主题流动

Similarly, we can base a sequence on a theme such as “love” and focus on the heart opening aspects of the poses. Or, a theme could focus on groundedness, and focus on the stability aspect of the postures. A theme can also take on a more spiritual flavor as we bring in a theme like compassion or wisdom. These themes act as the foundation which the poses are then structured around.

同样，我们可以将序列建立在“爱”等主题上，并专注于能够打开心扉的体式。或者，主题可以专注于落地扎根，并专注于稳定性相关的体式。当我们引入慈悲或智慧等主题时，主题也可以呈现出更多的精神色彩。这些主题充当着体式的基础，可以围绕这些主题来构建体式。

As we will see below, all classes should also include a mental theme. Here though we distinguish having the mental theme as primary, and building the poses around the mental theme, as opposed to incorporating a mental theme into a series sequenced in other ways, by chakras for

instance.

正如我们将在下面看到的,每堂课也应该包括一个意识主题。但在这里,我们要把意识主题视为主要内容,并围绕意识主题设计体式,而不是以其他方式编排序列——例如按照脉轮来编排,然后把意识主题纳入其内。

5. PEAK POSE / 高峰体式

Classes can also be structured in a way that leads students in building skills and/or flexibility to be able to access a “peak pose” like a deep backbend, inversion, or challenging balancing pose.

我们也可以通过引导学生培养技能和/或柔韧性的方式来设计课程,以便他们能够进入“高峰体式”,如深度后弯、倒立或具有挑战性的平衡体式。

Themes / 主题

What is a Theme?

何为主题?

The theme is the topic that you would like your students to contemplate while practicing the poses. It is the wisdom and inspiration that you hope to impart to your students to help them optimize their experience.

主题是你希望学生在练习体式时思考的话题。是你希望传授给学生、以帮助他们优化其体验的智慧和灵感。

Just as a composer creates a song, a yoga teacher composes a sequence. And as every composer hopes to positively affect and inspire the listener, the yoga teacher’s aim is to produce a beneficial result for their students.

如同作曲家创作歌曲一样,瑜伽老师会创作序列。如同每个作曲家都希望能正面地影响和启发听众一样,瑜伽老师的目标是为学生带来有益的结果。

But a good yoga teacher is not only the composer, they are also the conductor. As the conductor brings to life the intentions behind the music, a yoga teacher integrates and weaves a theme into their class in order to shine light on the intention of the sequence.

而一位好的瑜伽老师不仅仅是作曲家,也是指挥家。指挥家把音乐背后的动机带进生活中,瑜伽老师把主题融入、编织到课堂中,以此带出序列的动机。

For example, if your sequence is backbend focused, then a heart opening theme will help get the most out of the poses. Because winds and thoughts ride together as one, a skilled yoga teacher

should direct the minds of the students **through the use of theme** in order to enhance the experience and result of the sequence of poses.

例如,如果你的序列是以后弯为重点,那么打开心扉的主题将有助于从这些体式中充分获益。因为气念相随,所以,娴熟的瑜伽老师应该**通过主题的运用**来引导学生的意识,以提升体式序列的体验和效果。

A theme could be:

主题可以是:

1. A topic you would like your students to contemplate while practicing

1. 一个你希望学生在练习时思考的话题

2. The wisdom that you hope to impart throughout class

2. 你希望通过课堂来传递的智慧

3. A spark of love and inspiration that empowers students in their life

3. 爱和灵感的火花,在生活中赋予学生力量

The goal of a theme: Themes could be directed at many goals. A theme may give your student an object to focus on to help them get the most out of their experience. It may be to provide an “inner” element to the “outer” practice of asana. Or it may be for your students to leave class feeling more optimistic about the world and their place in it. Ideally, a theme should promote a change not only for the good of the student, but an inspiration for them to positively affect the lives of others as well.

主题的目标:主题可以指向许多目标。一个主题可能会给到学生一个专注对象,以帮助他们获得最充分的体验。它可能为“外在”的体式练习提供一个“内在”的元素。也或许是让学生离开课室时,能对世界和他们的处境感到更加乐观。理想情况下,一个主题应该不仅能够促进学生的改变,也应该能够启发他们正面地影响他人的生活。

Examples of themes include:

主题的例子包括:

1. A verse from the Yoga Sutra or book of poetry

1. 《瑜伽经》或诗集里的句子

2. A yogic concept, like the yamas and niyamas

2. 瑜伽概念,例如自制和遵行

3. A wish, dream, or compassionate desire

3. 一个愿望、梦想或慈悲的欲望

4. Inspirational quotes

4. 有启发性的名言

5. Meaningful personal stories

5. 有意义的个人故事

6. Relating to a relevant cultural event

6. 与相关文化活动有关的内容

It is important to think of how the **physical environment** helps to support the theme of your class. How should you set up your room? Should you start your students standing, sitting, or lying down? Should you create a themed musical playlist or have no music at all?

重要的是思考**实际环境**怎样有助于支持你的课堂主题。你该如何布置课室?一开始应该让学生站着、坐着还是躺着?应该创建一个主题音乐播放列表,还是不用音乐?

Lastly, a teacher needs to **integrate** their theme skillfully. This can be done, for example, by introducing the theme at the beginning of class, connecting to that theme through the progression of poses, and then tying back into that theme at the end of class in Shavasana.

最后,老师需要巧妙地**整合**主题。可以通过——例如,在上课伊始介绍主题,在做体式的过程中与主题链接,然后在课堂结束的大休息时回到主题上——来实现。

As a teacher becomes fluent in sequencing, the art of theming is like adding the perfect spice to finish a fine dish.

随着老师在序列编排方面变得熟练,主题的艺术就像为一道精美的菜肴添加完美的香料。

Cueing / 口令

Verbal cuing is like the words of the song through which the message is conveyed. The composer knows just how to bring the audience up by playing with more intensity, and when to bring them down by playing softly. Likewise, the skilled yoga teacher knows how to effectively use their voice to guide the students throughout the sequence. By knowing when students need more support, more instruction, or more silence, the yoga teacher sings the song of the sequence in order to bring the students deeper into their own vast experience of the song.

口令如同歌曲中用来传达信息的文字。作曲家知道如何恰到好处地通过更加激烈的演奏调动起听众的情绪,也了解何时通过轻柔的弹奏让听众平复。同样,娴熟的瑜伽老师知道如何有效使用自己的声音来引导学生完成整个序列。通过了解学生们何时需要更多支持、更多指令或更多静默,瑜伽老师唱出序列之歌,从而引导学生更加深入到对歌曲的广阔体验中。

Effective cueing is a process of constant refinement. Cueing should be clear, efficient, and give the students confidence in the teacher's directions.

有效口令是一个不断完善的过程。口令应该清晰、高效,并且让学生对老师的引导充满信心。

Examples of ineffective cueing include:

无效口令的例子包括：

1. **Using inactive “filler” words (um, ah, like)**
1. 使用无效的“填充”词(嗯、啊、就是)
2. **Having too much / not enough detail**
2. 细节过多或不足
3. **Being too fast, too slow, too loud, or too soft**
3. 太快、太慢、太响、太轻
4. **Speaking in monotone, using cliché, or jargon**
4. 话语单调、使用陈腐的套话或专业术语

Examples of effective cueing include:

有效口令的例子包括：

1. **Giving instructions with an active voice**
1. 用积极的语调给予指令
2. **Providing landmarks (face the wall, windows, mirrors)**
2. 提供地标(面对墙壁、窗户、镜子)
3. **Using positive cues, compliments, and corrections**
3. 运用积极的提示、赞扬和纠正
4. **Varying your communication style and adjective choice**
4. 变换沟通风格和形容词的选择

Effective cueing provides a sense of confidence in the teacher, allows students to engage more fully with the sequence, and draws them more deeply into the theme. Clear, concise cueing is also important in injury prevention, eliminating confusion, and allowing the practitioner to effectively direct their energy deeper into their experience.

有效口令提供了信任老师的感受,允许学生更加充分地参与到序列中,并吸引他们更加深入主题。清晰简明的口令对于预防受伤、消除困惑以及让练习者有效地将能量更深地导向体验也是非常重要的。

Meditation Essentials / 静思要领

A Comprehensive Guide for Integrating Meditation into Yoga Practice 将静思融入瑜伽练习的综合指南

The Role of Meditation / 静思的作用

2,000 years ago, the great Sage Patanjali was defining yoga in what has become the most important yoga text of our time, the Yoga Sutra. In this text, we see that it is essentially a meditation manual, showing us the steps we need to take to attain profound states of realization. Indeed, contemporary literature of his time shows that the word “yoga” much more meant meditation than it did a series of physical movements or “asanas”.

2000 年前,伟大的圣哲帕坦伽利在日后成为我们这个时代最重要的瑜伽文本的《瑜伽经》中定义了瑜伽。这本著作,我们可以看到它本质上是一本医学手册,它向我们展示了达到深刻的领悟境界所需的步骤。事实上,他那个时代的当代文献表明,“瑜伽”一词更多地是指静思,而不是一系列身体动作或“体位法”。

Within the context of YSI’s Path to Mastery, we see meditation as an essential component in one’s spiritual journey. Adding meditative components to a yoga class effectively, enhances and enriches the student experience, while giving the teacher an effective tool for delivering their class theme. On the cushion, meditation is an essential element for attaining our ultimate goals.

在 YSI “通往大师之道”的语境中,我们视静思为一个人精神之旅的重要组成部分。在瑜伽课程中有效地加入静思元素,可以增强和丰富学生的体验,同时也为老师提供了一个有效传递课程主题的工具。在坐垫上,静思是实现我们终极目标的基本要素。

INNER AND OUTER METHODS / 内在与外在的方法

How do we integrate meditation?

我们如何整合静思?

Yoga must integrate both inner and outer methods to bring prana into the central channel, producing the subsequent realizations of great compassion and wisdom. Outer methods include physical postures (asanas) and breath control (pranayama), both of which prepare the body for meditation. Inner methods include taking care of others, living ethically, and meditation itself.

瑜伽必须整合内在与外在的方法,以将气带入中脉,从而产生对于慈悲和智慧的领悟。外在方法包括身体动作(体式)和呼吸控制(调息),两者都能够为静思做好身体方面的准备。内在方法包括照顾他人、过道德的生活和静思本身。

When we combine these, for example by adding the inner component of a meditative focus to

the outer practice of the asanas, we have an approach that is far more powerful than a single method done on its own. This is the beauty of hatha yoga, and why it is considered the fast path—like that of riding a tiger.

当我们将这些结合起来时,例如将静思的内在专注部分添加到体式的外在练习中,我们便得到了比单独练习单一方法更为强大的方法。这就是哈他瑜伽的魅力所在,也是它被视为快速道的原因——如同勇骑猛虎。

Meditation Techniques / 静思技巧

In this training we will focus on two broad methods: (1) using awareness of breath as an object to enhance focus and develop single pointed concentration, and (2) using visualizations to cultivate qualities such as love and compassion.

在本培训中,我们将重点介绍两大方法:(1)以对呼吸的觉知为对象,来提高专注力并培养单点专注力;(2)使用观想来培养慈爱和悲悯等品质。

Focusing on the sensation of breath has been shown to reduce anxiety and stress, increase focus, lower blood pressure, and promote emotional resilience. Visualization based meditations on the other hand use mental imagery to deepen the thematic experience and enhance the emotional states being cultivated. Ultimately, both are developed for the ultimate goal of seeing emptiness directly.

专注于对呼吸的感觉已被证明可以减轻焦虑和压力、提高专注力、降低血压以及促进情绪恢复。另一方面,以观想为基础的静思则利用意识想象来深化主题体验,增强正在培养的情绪状态。归根结底,这两种方法都是为了直见空性这一终极目标而开发的。

A YSI meditation typically follows a structured approach. Setting an intention at the beginning aligns the mind with a purpose, guiding focus and energy throughout the practice. Finding a comfortable position, whether seated on a cushion, in a chair, or lying down, is crucial for effective meditation. Ensuring the spine is straight and the body is relaxed supports mental focus and relaxation. During the meditation, focusing on the breath or a specific theme helps anchor the mind and deepen the experience. Finally, dedicating the positive energy generated during the session to oneself, others, or a specific cause closes the practice with gratitude and purpose.

YSI的静思通常都遵循结构化的方法。在开始时设定动机,使意识与目标保持一致,在整个练习过程中引导注意力和能量。找到一个舒适的姿势——无论是坐在坐垫上、椅子上还是躺着——对于有效的静思都至关重要。确保脊柱挺直、身体放松,这有助于意识的专注和放松。在静思过程中,专注于呼吸或特定主题有助于锚定意识和加深体验。最后,将静思过程中产生的正能量奉献给自己、他人或特定事业,带着感恩心和目标感结束练习

Guiding Others in Meditation / 指导他人做静思

As a meditation guide, the role is to create a safe and supportive environment where participants can relax and focus inwardly. Establishing trust and rapport with participants is critical, as they should feel comfortable and confident in the guidance provided. Ensure the meditation space is comfortable, quiet, and free from distractions. Use a natural, authentic voice rather than adopting a “teacher-y” tone. Provide clear and simple instructions to help participants focus and relax, allowing periods of silence to deepen their experience. As participants are guided back to close a session, express gratitude for their participation.

静思指导者的职责是创建一个安全和支持性的环境，让参与者能够放松并专注于内心。与参与者建立信任和默契至关重要，因为他们需要对所提供的指导感到舒适和有信心。确保静思空间舒适、安静、没有干扰。使用自然、真实的声音，而不是用“老师式”的口吻。提供简单明了的指导，帮助参与者专注和放松，留出一段静默的时间来加深他们的体验。在引导参与者回来结束课程时，对他们的参与表示感谢。

By deepening our understanding and practice of meditation we can transform not only personal practice but also the lives of students. Meditation is a powerful tool that enhances well-being, and by integrating it into yoga practice, a more comprehensive and enriching experience can be offered to students.

通过加深对静思的理解和练习，我们不仅可以改变个人练习，还可以改变学生的生活。静思是增强幸福感的强大工具，通过将其融入瑜伽练习，可以为学生提供更全面、更丰富的体验。

The Three Horizons / 三个地平线

How do we integrate our practice into our life and our life into our practice? Though there is no right or wrong answer, this is a common truth: time can appear to pass quickly, and we find ourselves weeks, years, or decades later in what might seem to be a blink of an eye. Every moment is precious and is an opportunity to move closer to our goals—especially the goal of becoming of the highest service to all beings.

我们如何将练习融入生活、将生活融入练习？虽然没有正确或错误的答案，但有一个普遍的事实：时间似乎过得很快，我们发现似乎只是眨眼间就到了几周、几年或几十年后。每一刻都是宝贵的，是一个接近我们目标的机会，尤其是成为为所有众生提供最高服务这一目标。

The Three Horizons framework is a powerful tool designed to help individuals integrate their personal practices with their broader life goals, ultimately leading to a more fulfilling and purposeful existence. This approach emphasizes the interconnectedness of our daily actions, short-term goals, and long-term aspirations. By visualizing and aligning these three distinct timeframes, we can create a roadmap that guides us toward a life of meaning and service.

“三个地平线”框架是一个强大的工具，旨在帮助大家将个人练习与更广泛的生活目标相结合，最终拥有更充实、更有目标的生活。这种方法强调了我们的日常行动、短期目标和长期愿望之间的相互联系。通过观想和对齐这三个不同的时间框架，我们可以创建一个路线图，引导我们走向有意义的和服务他人的生活。

In this exercise we “line up” three time points. The First Horizon: our life today and this week; Second Horizon: our life 12 months from now; and Third Horizon: the end of our days.

在这个练习中，我们将三个时间点进行“排列”。第一个地平线：我们今天和本周的生活；第二个地平线：从现在起，12个月后的生活；第三个地平线：我们生命的尽头。

Following a 5-step process, we begin by reverse engineering a course from the third Horizon to the first. We then identify and align targets along these three horizons. This allows us to travel from “here” to “there” through the work of our daily practice.

按照5步流程，我们首先逆向设计从第三个地平线到第一个地平线的路线。然后，我们沿着这三个地平线确定并对齐目标。这使得我们能够通过日常练习，从“这里”行至“那里”。

Consider: “If I look at my life today, will the trend of today’s activity bring me to where I want to be at the end of the year, and then ultimately, at the end of my life?”

思考一下：“如果我审视一下自己今天的生活，今天的活动趋势是否会让我在年底乃至生命尽头时达到我想要的目标？”

Step 1: Envisioning the Third Horizon

A Glimpse into Your Ideal End of Life

第1步：展望第三地平线

理想的生命终点一瞥

Start the process with a detailed vision of what a “perfect end of life” looks like. For most people, this is most easily done in a state of meditation.

开始这一过程时，先详细设想一下“完美的生命终点”是什么样的。对于大多数人来说，在静思状态下最容易做到这一点。

Picture your daily routine, relationships, accomplishments, and the impact you’ve had on the world. Reflect on your life’s journey, considering the choices you made and the legacy you leave behind.

想象你的日常生活、人际关系、成就以及你对世界的影响。反思自己的人生旅程，思考自己做出的选择和留下的遗产。

By imagining the distant future, we can escape whatever constraints we have when thinking about the next 5 years. We may gain a new perspective on what is really a priority in our lives. It may put your current priorities in context.

通过想象遥远的未来，我们可以摆脱在思考未来的5年时所受到的任何限制。我们可能会从一个新的角度认识到，什么才是我们生活中真正的优先事项。它可能会让你对当前的优先事项有一个清晰的认识。

If you do this multiple times, you might find different versions. That's great! These imaginations aren't "truth" but they are material for us to consider and investigate.

如果尝试多次这样做,你可能会发现不同的版本。这很好!这些想象并不是“实情”,但它们是供我们思考和研究的素材。

Step 2: Determine Your Dimensions

Understand Your Values and Priorities

第2步:确定你的维度

了解自己的价值观和优先级

Each of us has multiple aspects that make us who we are. We are not like a flat piece of paper, we are multi-dimensional. Yoga is sometimes referred to as the science of self-exploration, so, let's see what dimensions give us our unique complexity.

我们每个人都有多面性。我们并不是一张平面的纸,我们是多维的。瑜伽有时被称为自我探索的科学,所以,让我们来看看,是哪些维度赋予了我们独特的复杂性。

Having created a vision of your Third Horizon, the next step is to identify the key 4-9 dimensions that give shape to your future vision. These dimensions might include health, wealth, spirituality, relationships, creativity, or any other aspects that you deem essential to your well-being and fulfillment. For each dimension, take the time to articulate what true fulfillment looks like. This process helps you define your values, set clear priorities, and establish benchmarks for success in each area of your life.

在创建了自己的“第三地平线”愿景之后,下一步就是要确定能塑造自己未来愿景的 4-9 个关键维度。这些维度可能包括健康、财富、心灵、人际关系、创造力,或其他任何你认为对你的幸福和成就至关重要的方面。花点时间针对每个维度来阐述其真正的成就是什么样的。这个过程可以帮助你定义自己的价值观,设定明确的优先事项,并为生活中每个领域的成功设定基准

This is a living exercise. What you write today can change tomorrow. Your vision of the Third Horizon can change. After “trying it out” long enough, you may find that your vision stabilizes and your dimensions are consistent.

这是一个鲜活的练习。你今天写的东西明天可能会改变。你对“第三地平线”的憧憬也会改变。在“尝试”足够长的时间后,你可能会发现自己的愿景开始趋于稳定、维度开始保持一致。

Step 3: Envisioning the Second Horizon

Bridging the Gap Between Vision and Reality

第3步:展望第二地平线

弥合愿景与现实间的差距

With a clear understanding of your long-term goals and values, the next step is to envision your Second Horizon: where you want to be one year from now. Consider the progress you need to make in each dimension to move closer to your Third Horizon vision. This step involves setting realistic and achievable goals, taking into account your current responsibilities and commitments. By bridging the gap between your ideal future and your present reality, you create a tangible path forward.

在清楚了解自己的长期目标和价值观之后，下一步就是设想自己的“第二地平线”：一年之后我想要达到的目标。思考为了更加接近自己的“第三地平线”愿景，你需要在各个维度上取得的进展。这一步需要结合你当前的责任和承诺来设定切实可行的目标。通过弥合理想未来与当前现实之间的差距，你将创造出一条切实可行的前进道路。

For instance, if you imagined that you had a future of long retreats, then what does that dimension look like for you in 12 months from now? Perhaps you started volunteering for a retreat center. Or perhaps you did two 1 week retreats in the last year.

例如，如果你想象自己未来要进行长期静修，那么该维度下的你，在12个月之后会是什么样子？也许你开始去为一个静修中心做义工，或者你在去年参加了两次为期一周的静修。

For wealth, perhaps you earn part of your income in a way that creates too much harm in the world. So in 12 months, you have reallocated your investments to be in business and assets that heal the world instead.

对于财富而言，也许你赚取部分收入的方式给世界造成了太多伤害。因此，在 12个月中，你重新分配了投资，转而投资于能够疗愈世界的业务和资产。

There's a trick to this part of the exercise: when describing your life in each dimension in 12 months from now, do it from the perspective of your future self looking back and remembering what life was like “back then.”

这部分练习有一个窍门：在描述12个月后你在各个维度上的生活时，要从未来的自己回顾过去的角度出发，回忆“那时”的生活。

Step 4: Crafting Your Daily Practice (First Horizon) Template

Aligning Actions with Aspirations

第4步：打造你的日常练习（第一地平线）模板

让行动符合愿望

If we have a vision for what aspects of our life are most important to us, and what those look like fulfilled, and if we have a vision of where we want to be in 12 months to realize that fulfillment, then consider: “What do we need to do TODAY and THIS WEEK to make it happen?” This is our daily practice. This is the First Horizon.

如果我们对自己生活中最重要的方面以及这些方面实现后的样子有一个愿景，如果我们对12个月后实现了这个成就有一个愿景，那么请考虑一下：“为了实现这个愿景，我们今天和本周需要做些什么？”这就

是我们的日常练习。这就是“第一地平线”。

We're aligning this First Horizon with the Second and Third. So, then, who is that person who has accomplished the 12-month goals and led the life that becomes the person you imagined in your meditation? What does their daily life look like? Make THAT your template.

我们需要将第一地平线与第二地平线和第三地平线对齐。那么，完成了12个月的目标并过上了你在静思中想象的生活的那个人是谁？他的日常生活是什么样的？就把它作为你的模板。

This might include meditation, yoga, exercise, study, creative pursuits, or anything else that contributes to your overall well-being and growth. By consciously choosing how you spend your time and energy, you ensure that your daily actions are in harmony with your broader life purpose.

这可能包括静思、瑜伽、锻炼、学习、创意追求，或其他任何有助于你整体利益和成长的事情。通过有意识地选择如何花费时间和精力，你就能确保自己的日常行动与更广泛的人生目标保持一致。

Step 5: Making a Plan

Taking Action and Embracing Change

第5步：制定计划

采取行动，拥抱变化

The final step in the Three Horizons process is to put your plan into action. Start by creating a weekly schedule based on your daily template. Break down your goals into smaller, manageable tasks, and prioritize activities that move you closer to your Second Horizon milestones.

“三个地平线”进程的最后一步是将计划付诸行动。首先，根据每日模板制定每周计划。将你的目标分解为更小、更易于管理的任务，并优先考虑那些能让你更接近“第二地平线”里程碑的活动。

In your plans, you should have seed planting as a primary consideration. What seeds do I need to plant this week for me to arrive at the Second Horizon and achieve the targets? If you are familiar with a 4 Step Plan, then integrate that into your planning process.

在你的计划中，应该把种子作为首要考虑因素。本周我需要种下哪些种子，才能到达“第二地平线”并实现目标？如果你熟悉“四步骤计划”，那么就把它融入到你的计划过程中。

As you progress, be sure to monitor your progress, reassess your goals, and make adjustments as needed. Embrace the opportunity for growth and transformation as you navigate the ever-changing landscape of your life.

过程中一定要监测自己的进展，重新评估目标，并根据需要做出调整。在不断变化的人生道路上，拥抱成长和转变的机会。

When we align all three of these horizons, long-term, short-term, and daily, we collapse our vision of the future into the present moment. By combining behavior modification with challenges and targets, we can accomplish incredible things. You don't have to wait until you're old to

be the person you dream of. Be that person today, and watch how the inner and outer worlds start to shift.

当我们把长期、短期和日常这三个地平线对齐时，我们就能把对未来的想象融入当下。通过将行为矫正与挑战和目标相结合，我们可以完成令人难以置信的实情。你不必等到年老时才成为你梦想中的那个人。今天就成为那个人，然后看看内心世界和外部世界是如何开始转变的。

The Niyamas / 遵行

The practice of yoga is not simply moving the body through a series of physical poses: it is a way of life. The most elementary teachings on this way of life are referred to as the **yamas and niyamas**. These principles form the core of yoga. In fact, the greatest determining factor in the success (or failure!) of our practice are these ethical principles, as they guide us in creating the seeds that will produce our reality.

瑜伽练习不仅仅是通过一系列的体式来运动身体，它是一种生活方式。这种生活方式的最基本的教授被称为自制和遵行。这些原则构成了**瑜伽的核心**。事实上，我们练习成败的最大决定因素就是这些道德准则，因为它们指导我们创造着将产生我们现实的种子。

We constantly act in ways that we think will give us happiness, but inevitably bring us more suffering. Maybe we lie to make money, criticize our husband when we feel wronged, or perhaps we simply yell at the dog to “Shut up!”—ensuring that tomorrow we experience the same problems we are trying to avoid today. Circling in this frustration, it feels like “nothing seems to work.”

我们不断地用自以为能带来幸福的方式行事，却不可避免地为自己带来了更多的痛苦。也许我们为了赚钱而撒谎，感觉不爽时就责备丈夫，又或许我们只是对着狗狗大喊“闭嘴”——这确保了我们会体验到与我们今天想极力避免的同样的问题。在这种挫折中循环，感觉“似乎什么都没用到”。

Permanently escaping this suffering may seem a mystery at times, so in the Yoga Sutra, Master Patanjali offers a mighty code which unlocks the door of liberation. It is a simple list of ethical do's and don'ts.

永久地逃离这种痛苦有时似乎是个谜，因此在《瑜伽经》中，帕坦加利大师提供了一种强效密码来打开解脱之门。它就是一份简单的什么该做什么不该做的道德行为清单。

In the Lady Niguma Heart of Gold series we covered the five **yamas**. Here we will look at the second list of ethical principles—the five **niyamas**:

在妮古玛“金子般的心”系列中，我们涵盖了五种**自制**。这里我们来看看道德原则的第二个清单——五种**遵行**：

1. **Shaucha**: be clean / **Shaucha**: 洁净
2. **Santosh**: be content / **Santosh**: 知足
3. **Tapas**: embrace hardships for achieving higher goals / **Tapas**: 为实现更高目标而进行艰修
4. **Svadyaya**: engage in regular study / **Svadyaya**: 坚持规律地研习

5. Ishvara pranidhana: seek out teachers and mentors who live up to your greatest vision of perfection / Ishvara pranidhana: 寻找符合你完美理想的老师和导师

SHAUCHA: be clean / 洁净



**YS.II.40 Shauchat svanga
jugupsa parair asansargah**

If you stay clean,
then you will never find yourself in crowds of the filthy.

《瑜伽经》2.40

如果你保持洁净，就永远不会
让自己置身于肮脏污秽中。

Shaucha refers to cleanliness. This can be interpreted as physical cleanliness but also cleanliness in the sense of what you put into your body and mind.

Shaucha指的是洁净。这可以理解为身体上的洁净，但也可以理解为你身体和意识所摄入事物的洁净。

For instance, by exposing ourselves to vulgarity, violence, or meaningless talk—images that hurt our mind—we stain our mind much like dirt stains our clothes. As Geshe Michael correlates in this translation, this leads us to experience filth.

例如，如果我们把自己暴露在粗俗、暴力或无意义的谈话中——这些都是伤害我们意识的图像——我们就玷污了意识，像污垢沾染了衣服一样。正如格西麦克在本译文中提到的关联所说，这会导致我们体验到污秽。



**YS.II.41 Sattva shuddhi
saumanasyaikagryendriya
jaya-atma darshana
yogyatvani cha**

Truth, purity, sweet thoughts, single-pointedness, and mastery of ones senses
are all qualities that make you suitable for seeing
your true self.

《瑜伽经》2.41

诚实、纯净、善念、
单点专注以及掌控自己的感官
所有这些品质让你
能看到真正的自性。

Here we have the second of two verses on shaucha. Whereas the previous verse speaks about the results of shaucha on the body, this verse speaks about the result on the mind.

这里是关于shaucha (洁净) 的两节诗文中的第二节。前一节讲的是shaucha (洁净) 为身体带来的结果, 而这一节讲的是它为意识带来的结果。

Perhaps we can read the list of qualities derived from shaucha here in order: from truthfulness we get purity, and from purity, sweet thoughts, etc. Ultimately, we can see that the goal here (as with all the yamas and niyamas) is to see the true nature of reality, specifically in relation to the self.

也许我们可以在这里按顺序读出从shaucha (洁净) 所衍生出来的品质清单: 我们从诚实中得到纯净, 从纯净中得到甜蜜的念头等等。最终我们可以看到, 这里的目标 (如同所有的“自制”和“遵行”一样) 是看到现实的真实本质, 特别是与自我有关的真实本质。

SANTOSHA: BE CONTENT 知足



YS.II.42 Santoshad anuttamah sukha labhah

If you stay contented, then you achieve happiness which is unsurpassed.

《瑜伽经》2.42
如果你保持知足,
那你将获得无与伦比的快乐。

What is the connection between being content and highest happiness?

知足和最大的快乐之间有什么联系?

It seems clear that always wanting more, and always looking for happiness in objects or in the acquisition of material things, will not bring us lasting happiness. Placing our hopes and dreams in the external makes our happiness object dependent, which means our happiness depends on acquiring, maintaining, and ultimately losing the objects of our desire. This leads to constant stress and dissatisfaction. It also places our happiness in the future, constantly around the corner. This is the futility of searching for happiness externally.

似乎很明显的是, 总是想要更多、总是在物品和物质的获取中寻找快乐, 这些不会给我们带来快乐。把我们的希望和梦想置于外部会使我们的快乐依赖于对象, 这意味着我们的快乐取决于获得、保持和最终失去我们渴望的对象。这导致了持续的压力和不满。这也把我们的快乐置于未来, 始终都在即将来临的拐角处。这就是从外部寻求快乐的徒劳。

Conversely, happiness is also not found in the absence of material possessions. So where do we find contentment? Contentment lies in understanding causes, and the knowledge that our ac-

tions plant seeds, and seeds project reality onto the blank screen of emptiness. Understanding this, we can certainly strive to be content with what we have in the moment, and understand how we can improve our situation in the future.

相反地, 在没有物质财富的情况下我们也找不到快乐。那么, 我们在哪里可以感到知足? 知足在于了解原因, 并知道我们的行为会种下种子, 而种子会将现实投射到空性的空白屏幕上。理解了这一点, 我们当然可以努力对现在所拥有的一切感到知足, 并了解如何在未来改善我们的处境。

And lastly, one thing we should never feel content with is our level of spiritual realizations like renunciation, love, and wisdom. In relation to spiritual attainments, we can never have enough.

最后, 有一件事我们永远不应该感到满足, 那就是我们的精神领悟水平, 如厌离心、爱和智慧。关于精神上的成就, 我们永远都不嫌多。

TAPAS: EMBRACE HARDSHIPS



YS.II.43 Kayendriya siddhir ashuddhi kshayat tapasah

Embracing spiritual hardships
destroys your impurities,
allowing you to master
both body and senses.

《瑜伽经》2.43

拥抱精神困苦(艰修)

将摧毁你的杂染,

让你能掌控自己的

身体和感官。

Tapas means more than just hard work. It means overcoming obstacles and putting up with hardships for the sake of our spiritual development. This could mean overcoming the struggles to have a consistent meditation and yoga practice, finding time to do retreat, or as Master Shantideva says, the hardest form of tapas is not getting angry when we have every right to.

Tapas的意思不仅仅是努力工作。这意味着为了我们的精神发展而克服障碍和忍受艰修。这可能意味着要克服困难坚持静思和瑜伽练习、找时间做静修, 或者像寂天大师所说, Tapas最难的形式是在我们完全有权利生气的时候不生气。

How does tapas lead to mastery? Often we talk about impurities being in relation to acts of body, speech, and mind. If we can master these three “doors”, then because of the second law of seeds (seeds grow) we attain even more mastery over the body, senses, and the doors of expression.

Tapas如何令我们实现掌控呢? 我们经常谈论与身行、语行、意行有关的杂染。如果我们能掌控这三扇“门”, 那么由于种子的第二定律(种子很小果实很大), 我们就能更好地掌控身体和感官, 掌控表达之门。

SVADHYAYA: REGULAR STUDY



YS.II.44 Svadhyaya ishtadevata samprayogah

If you engage in regular study, then you come to be with the Angel of your deepest dreams.

《瑜伽经》2.44
如果坚持规律地学习，
那么你就会
与梦寐以求的天使在一起。

Svadhyaya literally means “self-study”. This can be done via the study of classic texts, deep reflection into the mind and its causes, or through the repetition of sacred words.

Svadhyaya的字面意思是“自我研习”。这可以通过学习经典文本、深刻反思意识及其因，或重复读诵圣言来实现。

Svadhyaya also often refers to the memorization of texts, and here we can see the relationship of trying to learn someone’s words over and over again as the cause for the result of learning with them directly. This is what the verse refers to by meeting “the Angel of your deepest dreams”.

Svadyaya也经常指背诵文本，在这里我们可以看到，一遍又一遍地尝试学习某人的话语是因，带来跟他们直接学习的果。这就是这节诗中提到的遇到“你梦寐以求的天使”。

ISHVARA PRANIDHANA: SEEK OUT TEACHERS 寻找老师



YS.II.45 Samadhi siddhir ishvara pranidhanat

If you seek your Master’s blessing,
you attain final meditation.

《瑜伽经》2.45
如果你祈请大师的加持，
就会达到最终的静思。

Ishvara is the “one who has attained their highest wish”. It is this kind of person, one who embodies our highest vision of attainment, that we seek out to learn from as a teacher and mentor.

Ishvara是“实现了最高愿望的人”。正是这种人，因为他们体现了我们最高的成就理想，我们才会寻找他们成为自己的老师和导师。

We should also note the importance of this verse. In this whole section on the niyamas (and the previous one on the yamas), this is the only action that seems to be directly correlated to achieving the ultimate goal of yoga—here described as samadhi.

我们还应该注意这节诗文的重要性。在这一整节关于遵行（以及前一节关于自制）的内容中，这似乎是唯一与达到瑜伽的终极目标——这里被描述为三摩地——直接相关的行为。

This ends the section on the niyamas. It is a brilliant presentation on cause and result that offers a very radical world view. And it is a beautiful section on how to make yoga work and how to attain happiness by refining how we live our lives.

关于遵行的部分到此结束。这里精彩地阐述了因果关系，提出了一种非常不同凡响的世界观。这是一个关于“如何让瑜伽发挥作用”以及“如何通过改善我们的生活方式来获得快乐”的美好章节。

Here is a review of the verses and the seed correlations:

以下是对诗文和种子关联的回顾：

Shaucha	be clean 洁净	You will never find yourself in crowds of the filthy (YS.III.40) 你永远不会让自己置身于肮脏污秽中（《瑜伽经》2.40）
Santosha	be contented with whatever you have 对你所拥有的知足	You will achieve happiness that is unsurpassed (YS.III.42) 你将获得无与伦比的快乐（《瑜伽经》2.42）
Tapas	embrace hardships for higher goals 为实现更高目标而进行艰修	Destroys your impurities, allowing you to master both body and senses (YS.III.43) 将摧毁你的杂染，让你能掌控自己的身体和感官（《瑜伽经》2.43）
Svadyaya	engage in regular study 坚持规律地研习	You come to be with the Angel of your deepest dreams (YS.III.44) 你就会与梦寐以求的天使在一起（《瑜伽经》2.44）
Ishvara pranidhana	seek your master's blessing 寻求大师的加持	You will attain final meditation (samadhi) (YS.III.45) 你会达到最终的静思（《瑜伽经》2.45）

Shine Like a Diamond / 闪耀如钻

At the end of a yoga teacher training, it's quite possible to leave with the feeling "I can't do this. I'm not a teacher and I can't teach!" It's like stepping out into a new role, with new responsibility, a new set of expectations, and we may not feel adequate.

在瑜伽教师培训结束时,大家很有可能带着“我做不到,我还不是位老师,我教不了”这样的感觉离开。就像是带着新的责任、新的期待进入一个新的角色,可能会让我们感到不能胜任。

We should use this feeling, this hesitation, as motivation to always be first and foremost a student. To be a teacher, we need to be a practitioner, and it is this practice experience that we ultimately share with students. This experience can't be taught in a training, and though essential, no training can ever replace it.

我们应该利用这种感觉和犹豫,作为永远是一个学习者的动力。要成为一名老师,我们先要成为一个练习者,这种练习经验才是我们最终要跟学生分享的。虽然培训是至关重要的,但这些经验并不能在培训中学会,没有任何训练可以取代它。

With this understanding, we can also reflect back on the lessons from our previous Lady Niguma teachings with a broader view of what yoga, and yoga teaching, is. When we look out at the world and see a young person with their eyes down, lacking in self-confidence; when we see someone scared and unable to meet the challenges of life; when we are exhausted, but our child needs us; when we see an opportunity for even one simple act of kindness, this is an opportunity for teaching yoga. It is living the teachings as an expression of a Heart of Gold.

有了这种理解,我们可以带着对瑜伽和瑜伽教学有更广阔的认识,回顾前面的一些妮古玛瑜伽教学课程。当我们看向这个世界,看到一位低垂着眼缺乏自信的年轻人;当我们看到处于恐惧之中,不敢去面对生命挑战的人;当我们身心疲惫,但孩子需要我们的时候;当我们看见一个机会,即使就为简单的善意行为—这就是教授瑜伽的机会。如同一颗金子之心般活出这些教授。

A teacher also understands that yoga is the combination of the inner and outer methods, stoking a fire within us. It is the wisdom that understands that living an ethical way of life ensures the creation of perfect mental images. Yoga is understanding emptiness and restraining from reacting negatively to a world "out there" and instead responding with the wisdom that we are the master of our own reality. And so, every time we restrain ourselves from planting a seed that must lead to an experience of pain, and we choose instead an action that will lead to a result that is refreshingly present, we are yoga practitioners, and we are teachers.

老师也明白,瑜伽是内在和外在方法的结合,在我们内在点燃一团火。有智慧才能明白要过有道德的生活才可以确保创造完美的意识图片。瑜伽是理解空性,克制对“外面”的世界做出消极反应,而是用智慧来回应,我们是自己现实的主人。因此,每当我们克制自己,不种下必然导致痛苦体验的种子,而是选择一种结果会令人耳目一新的行动时,我们就是瑜伽练习者,我们就是老师。

Teaching yoga then is walking through the world with grace. It is being that living example of the path shown to us by our teachers. It is coming to class prepared and teaching it to the best of our ability and with our highest motivation. It is also the faith in a vision that we are not stuck in

a box of limitation but instead destined. Destined to completely open our heart. Destined to see the true nature of reality, to touch that world, and to Shine like a Diamond.

教授瑜伽就是带着优雅行走于世界。它是成为我们的老师向我们展现的道路的活榜样。它是有备而来，尽我们最大的能力和最高的动机去教授。它也是对一种愿景的信心，即我们不是注定被困在一个局限的盒子里，而是注定要完全打开我们的心扉。注定要看到现实的真实本质，触碰那个世界，并像钻石般闪耀。

**From the team at YSI, we thank you for stepping up and stepping out
into the role of being a teacher in the world.**

**YSI团队感谢您挺身而出
为世界承担起老师这个角色**

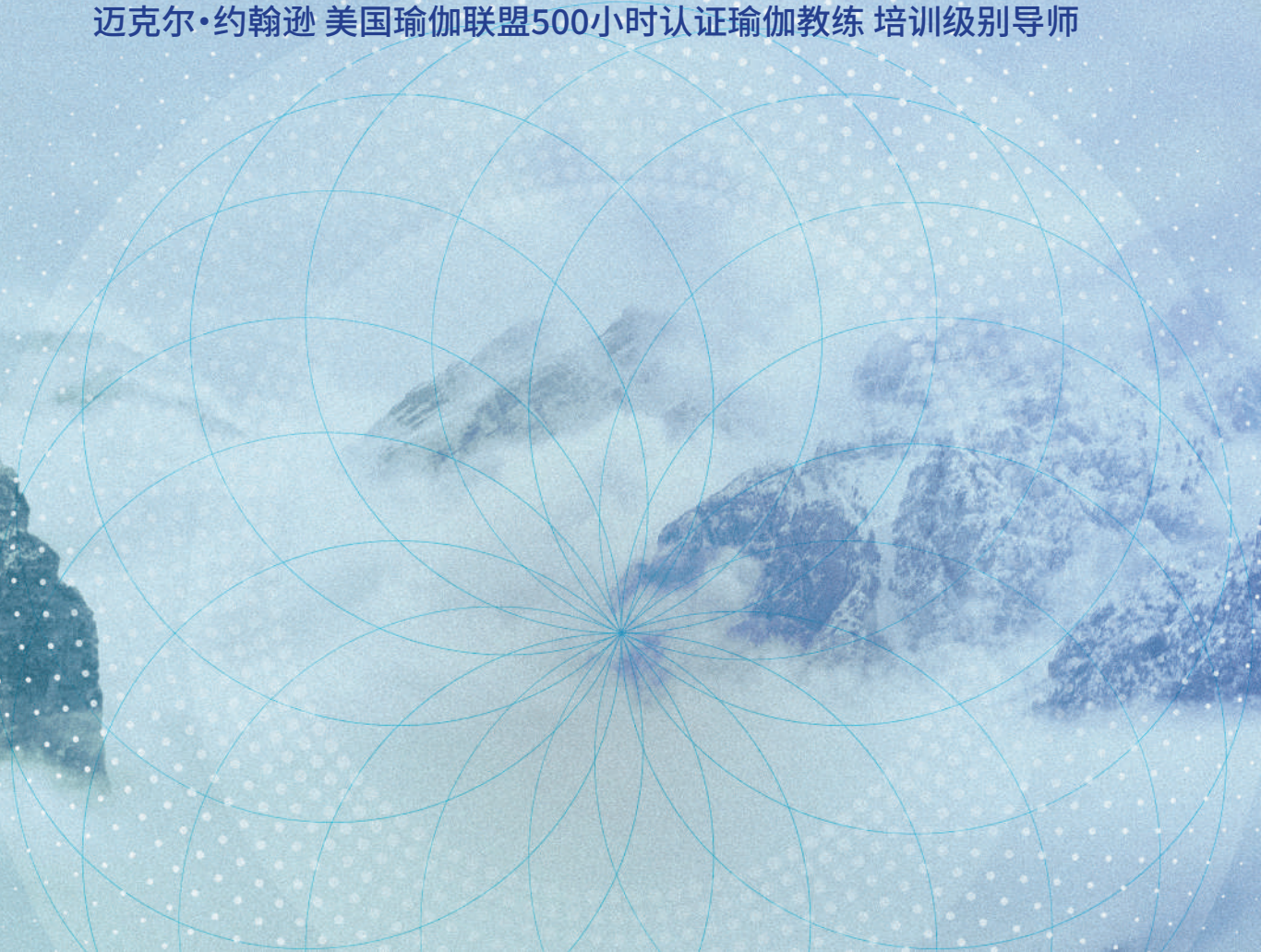


Appendix

附录

瑜伽解剖学基础

迈克尔·约翰逊 美国瑜伽联盟500小时认证瑜伽教练 培训级别导师



SHINE LIKE A DIAMOND
Yoga Anatomy Foundations

瑜伽解剖学基础

Course Outline

课程大纲

1

Earth: 土

Bones, Ligaments, & Tendons

骨骼, 韧带, 肌腱

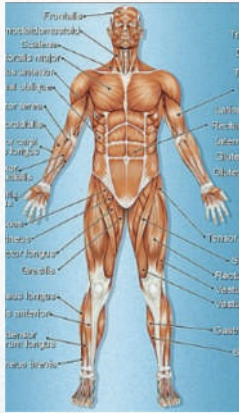


2

Water: 水

Muscles, Blood, & Lymph

肌肉, 血液, 淋巴



3

Fire: 火

Nerves & Digestion

神经, 消化

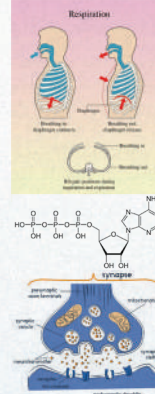


4

Air: 风

Respiration & Transmitters

呼吸, 递质

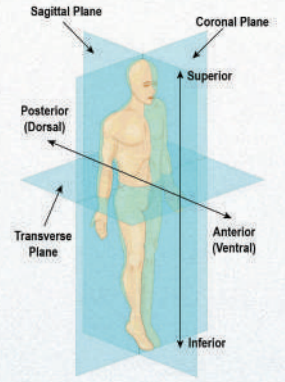


5

Space: 空

Anatomical Planes

解剖学平面

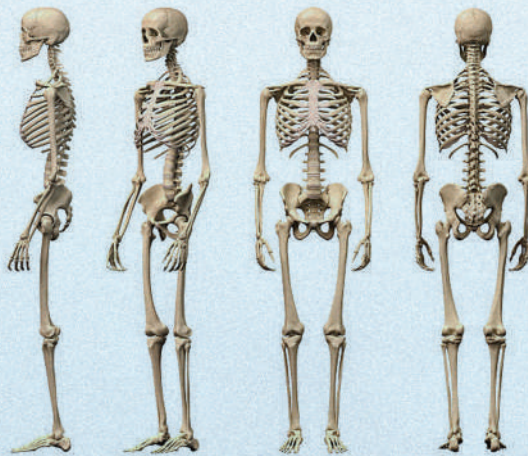


1

Earth: 土元素

Bones, Ligaments, & Tendons

骨骼, 韧带, 肌腱

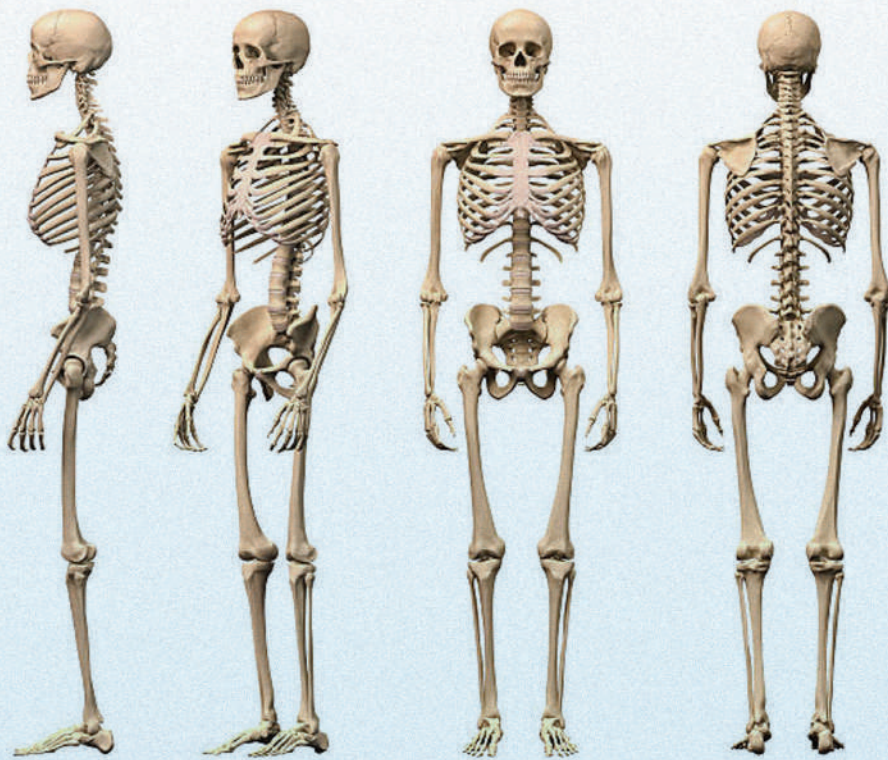


How many bones are in the human body?

人体中有多少块骨头？

Approximately 206

大概206块



SHINE LIKE A DIAMOND

Let's break it down into three categories:
分成三类

Mūlabandha
(Pelvis, Legs & Feet)
根锁
(骨盆, 腿和脚)



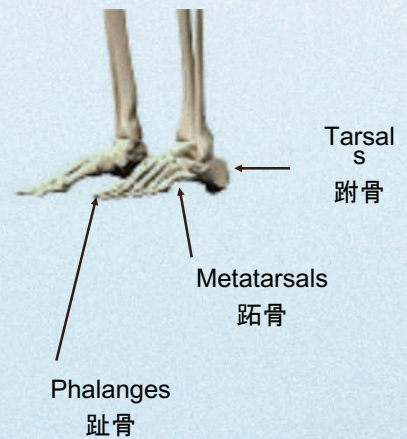
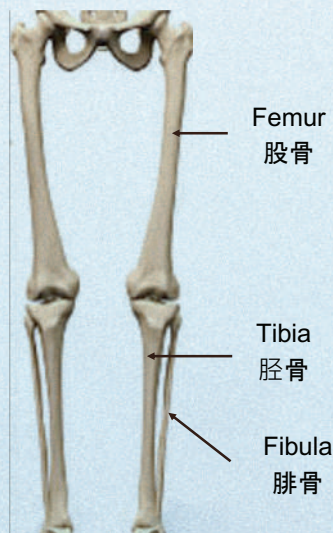
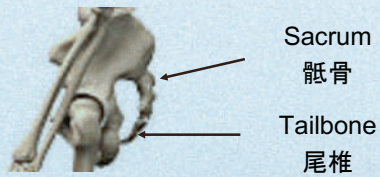
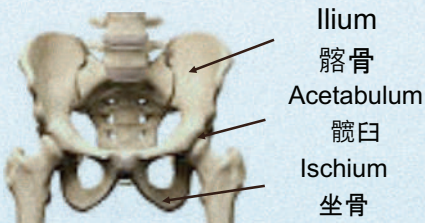
Uḍḍiyanabandha
(Spine, Arms & Hands)
腹锁
(脊椎, 胳膊和手)



Jalandharabandha
(Neck and Head)
喉锁
(脖子和头)



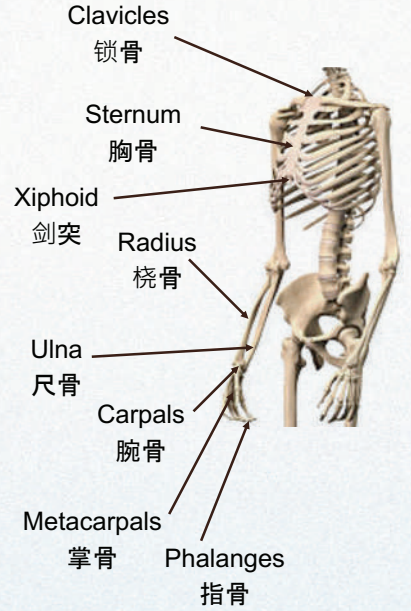
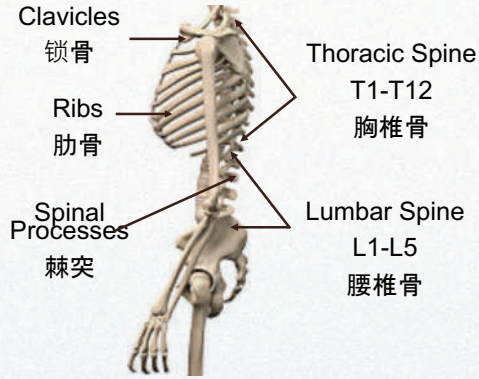
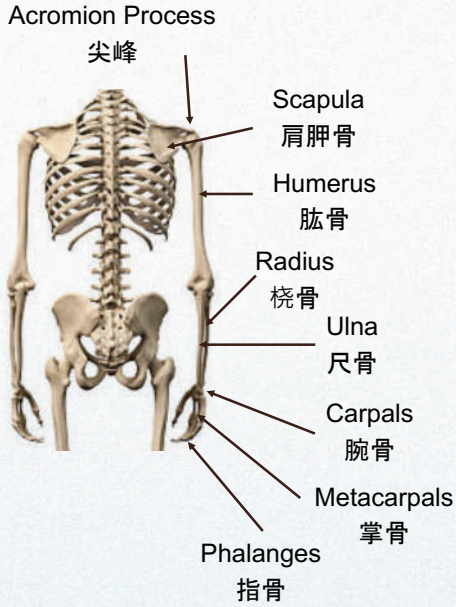
Mūlabandha
(Pelvis, Legs & Feet)
根锁
(骨盆, 腿和脚)



Uddiyānabandha
(Spine, Arms & Hands)

腹锁

(脊椎, 胳膊和手)

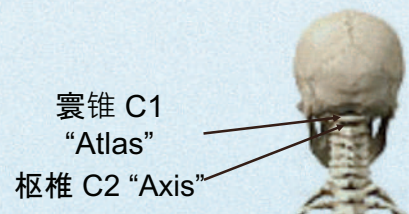
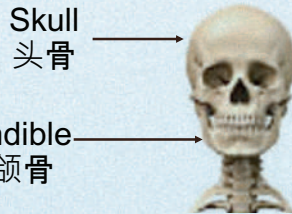
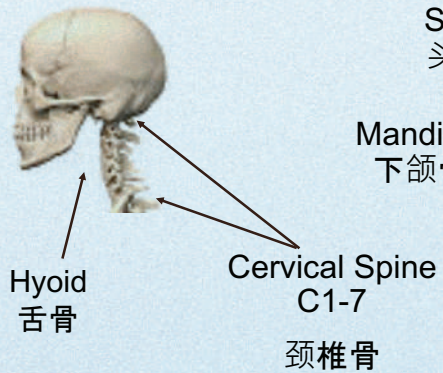


Jalandharabandha

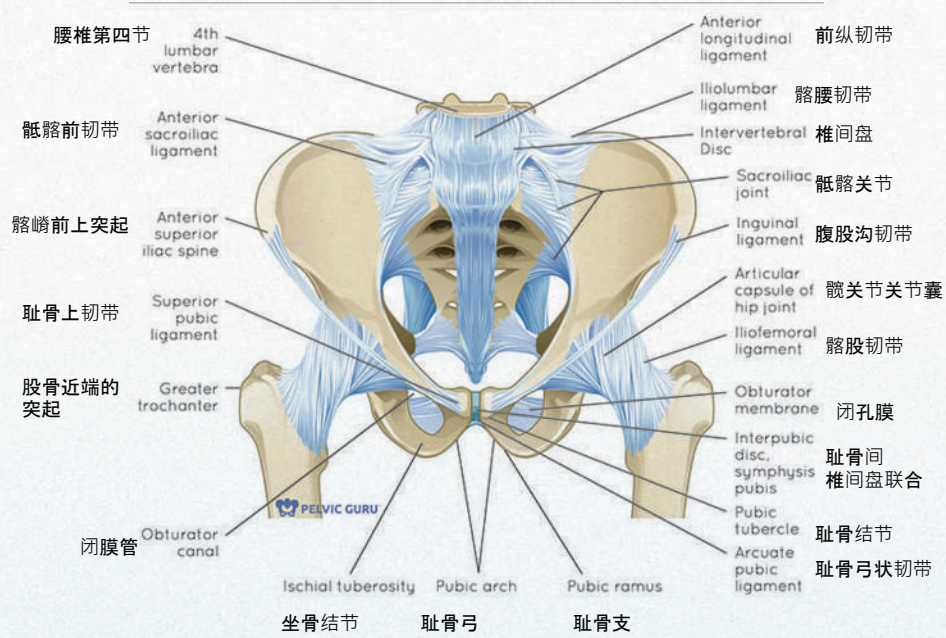
(Neck and Head)

喉锁

(脖子和头)

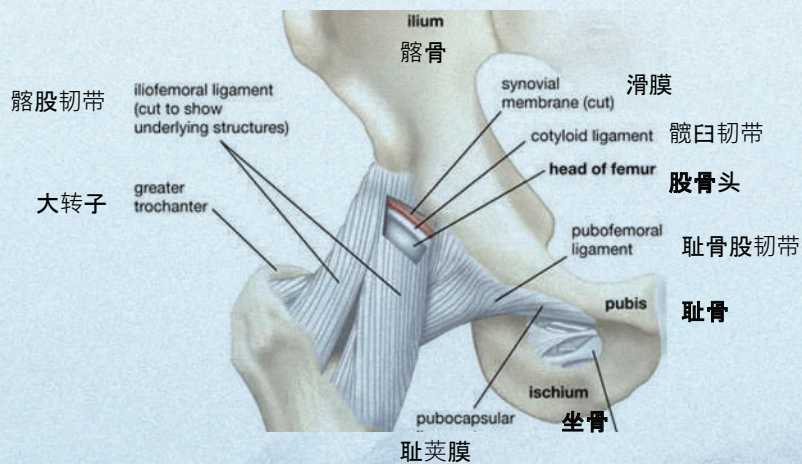


What are ligaments?
韧带是什么？

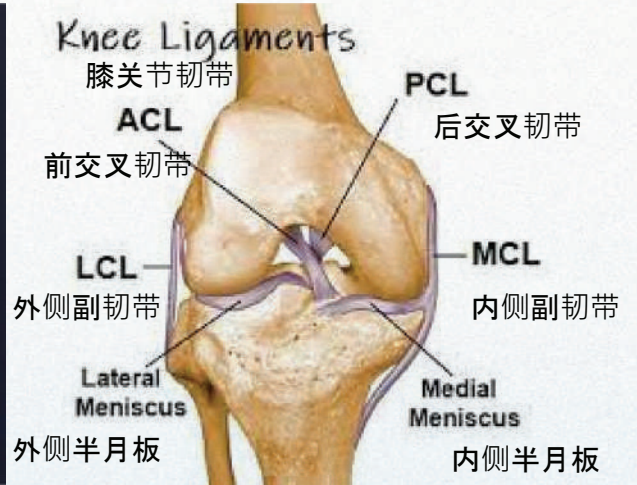


What are ligaments?
韧带是什么？

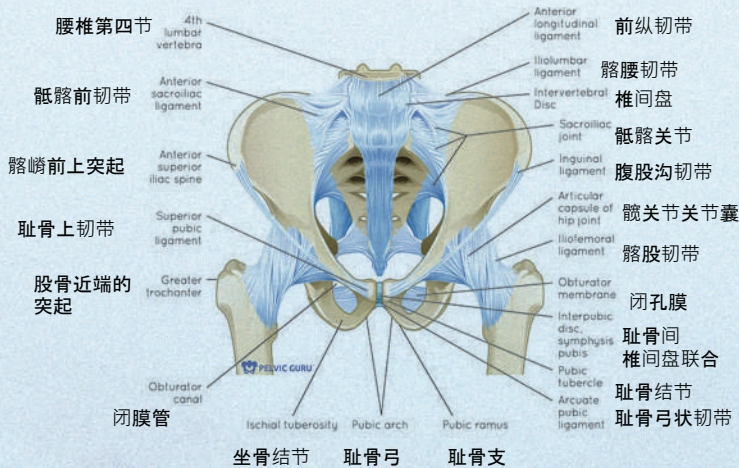
Ligaments are dense tissues that connect bones to other bones.
韧带是将骨连接到其他骨的结缔组织。



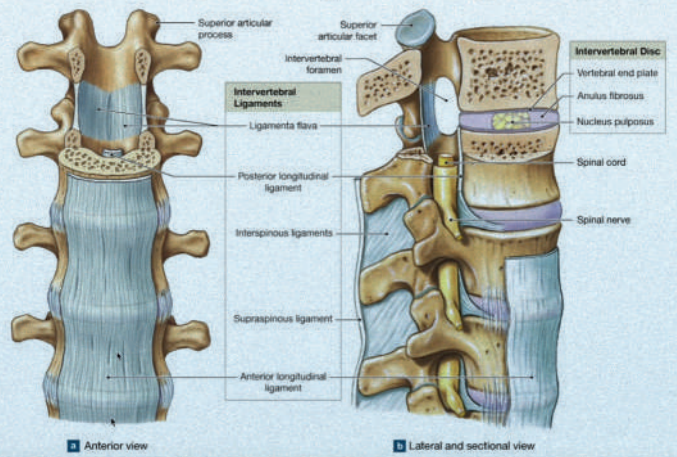
About how many ligaments are in a human body?
 人体大约有多少韧带？



Approximately 900
 大约900条



椎韧带 稳固脊柱
 Vertebral Ligaments | Stabilizing the Spine



SHINE LIKE A DIAMOND

Here are Six Worth Memorizing
以下六点值得记住

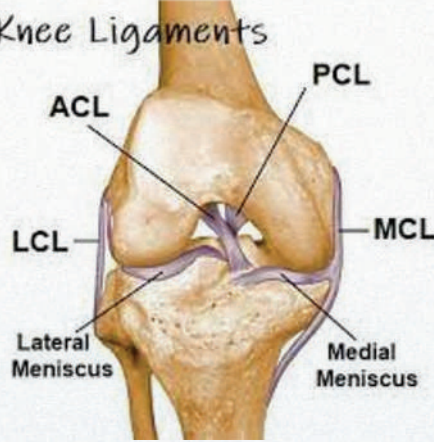
膝关节韧带

Knee Ligaments

Anterior Cruciate Ligament
前交叉韧带

Lateral Collateral Ligament
外侧副韧带

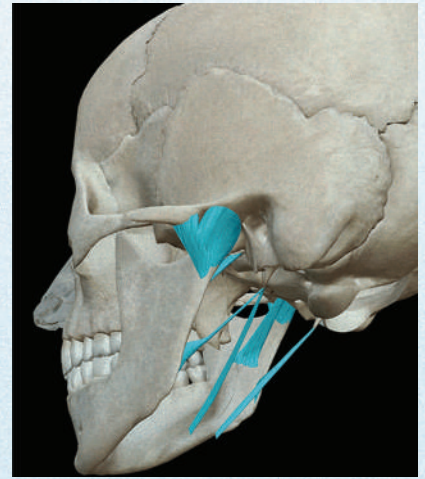
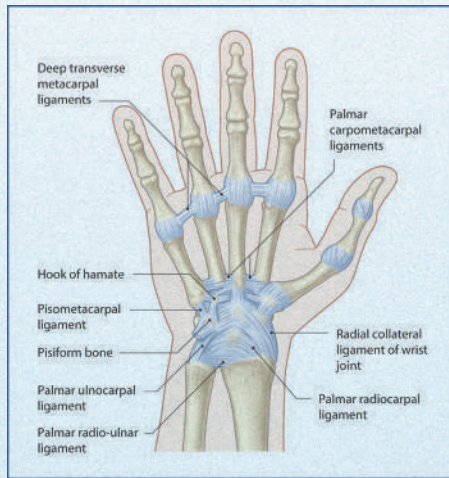
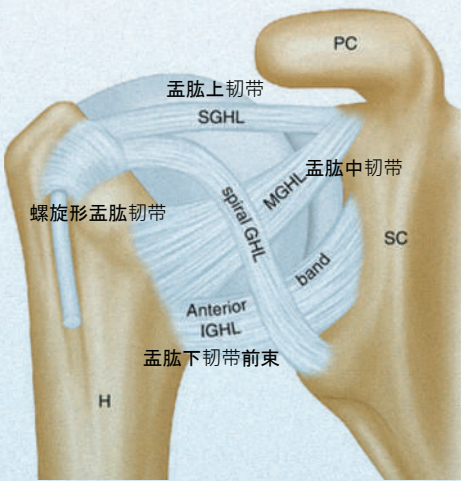
Lateral Meniscus
外侧半月板



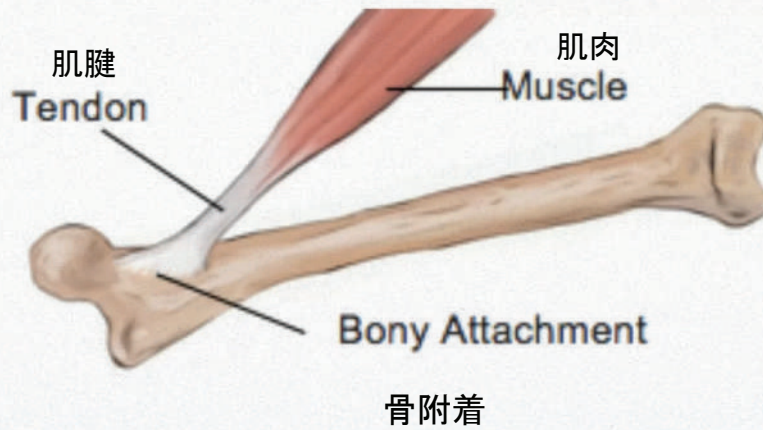
Posterior Cruciate Ligament
后交叉韧带

Medial Collateral Ligament
内侧副韧带

Medial Meniscus
内侧半月板



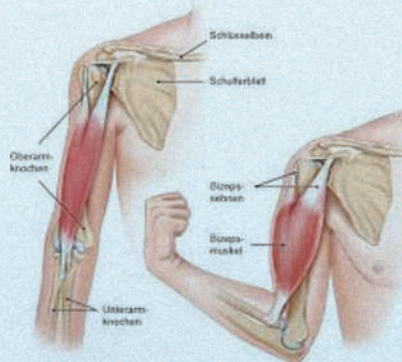
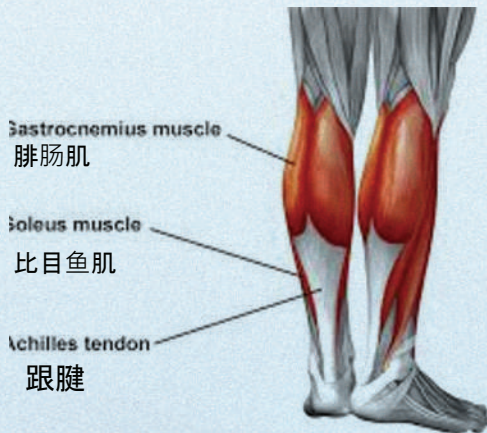
What are tendons?
什么是肌腱？



How many tendons are in the human body?
人体中有多少肌腱？

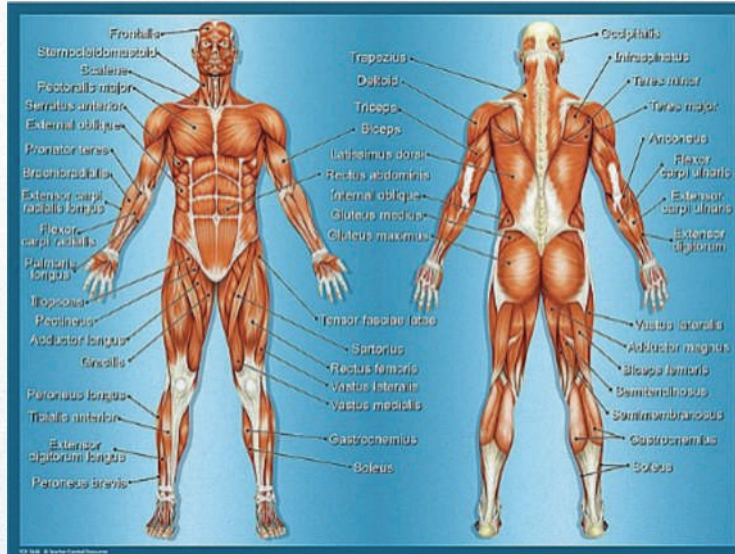
How many tendons are in the human body?
人体中有多少肌腱？

Approximately 4,000
大概4000束



2

Water: 水元素
Muscles, Blood, & Lymph
肌肉, 血液和淋巴



Mūlabandha
(Pelvis, Legs & Feet)

根锁
(骨盆, 腿和脚)



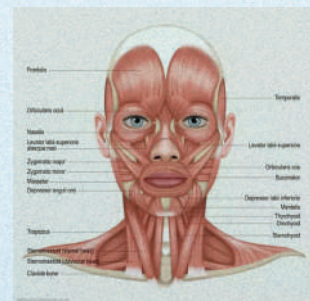
Uḍḍīyānabandha
(Spine, Arms & Hands)

腹锁
(脊椎, 胳膊和手)



Jalandharabandha
(Neck and Head)

喉锁
(脖子和头)

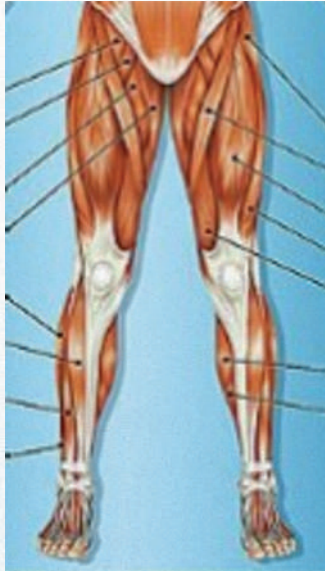


Mūlabandha
(Pelvis, Legs & Feet)

根锁

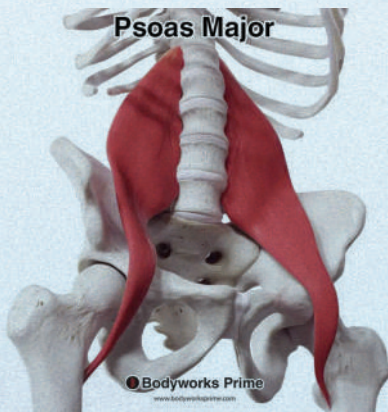
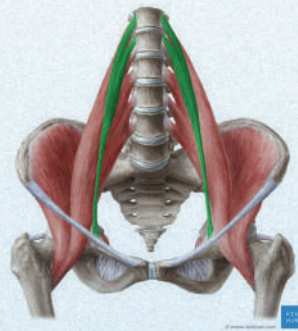
(骨盆, 腿和脚)

髂腰肌 Iliopsoas
耻骨肌 Pectineus
长收肌 Adductor Longus
股薄肌 Gracilis
腓骨长肌 Peroneus Longus
胫前肌 Tibialis Anterior
伸趾肌 Extensor Digitorum
腓骨短肌 Peroneus Brevis

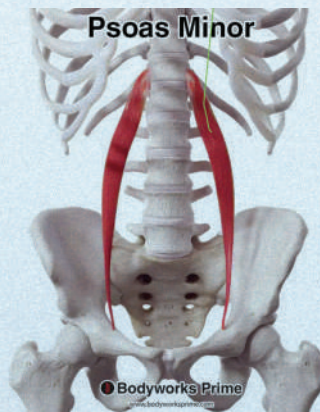


Tensor Fasciae Latae 阔筋膜张肌
Sartorius 缝匠肌
Rectus Femoris 股直肌
Vastus Lateralis 股外侧肌
Vastus Medialis 股内侧肌
Gastrocnemius 腓肠肌
Soleus 比目鱼肌

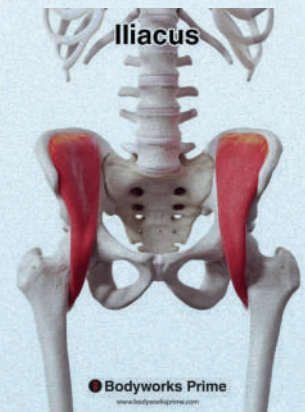
髂腰肌 Iliopsoas



腰大肌
psoas major



腰小肌
psoas minor



髂肌
iliacus

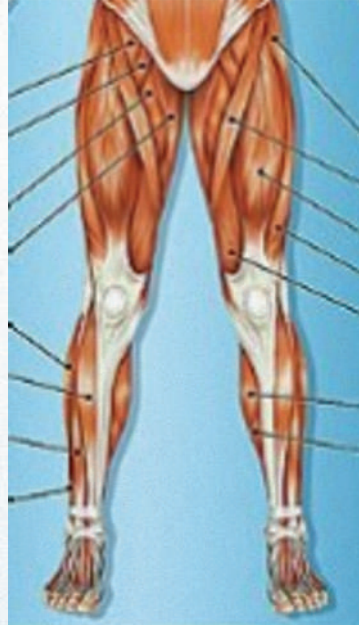
SHINE LIKE A DIAMOND

Mūlabandha
(Pelvis, Legs & Feet)

根锁

(骨盆, 腿和脚)

髂腰肌 Iliopsoas
耻骨肌 Pectineus
长收肌 Adductor Longus
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腓骨长肌 Peroneus Longus
胫前肌 Tibialis Anterior
伸趾肌 Extensor Digitorum
腓骨短肌 Peroneus Brevis



Tensor Fasciae Latae 阔筋膜张肌
Sartorius 缝匠肌
Rectus Femoris 股直肌
Vastus Lateralis 股外侧肌
Vastus Medialis 股内侧肌
Gastrocnemius 腓肠肌
Soleus 比目鱼肌

耻骨肌
Pectineus



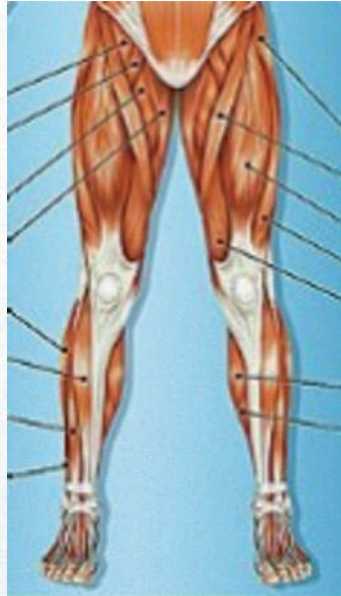
Pectineus
耻骨肌

Mūlabandha
(Pelvis, Legs & Feet)

根锁

(骨盆, 腿和脚)

髂腰肌 Iliopsoas
 耻骨肌 Pectineus
 长收肌 Adductor Longus
 股薄肌 Gracilis
 腓骨长肌 Peroneus Longus
 胫前肌 Tibialis Anterior
 伸趾肌 Extensor Digitorum
 腓骨短肌 Peroneus Brevis



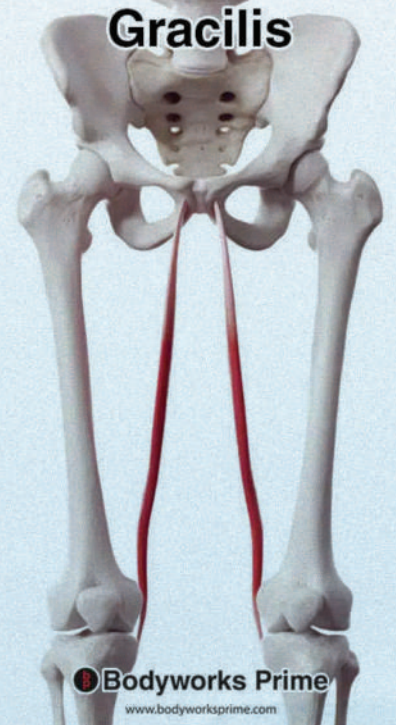
Tensor Fasciae Latae 阔筋膜张肌
 Sartorius 缝匠肌
 Rectus Femoris 股直肌
 Vastus Lateralis 股外侧肌
 Vastus Medialis 股内侧肌
 Gastrocnemius 腓肠肌
 Soleus 比目鱼肌

长收肌
Adductor Longus

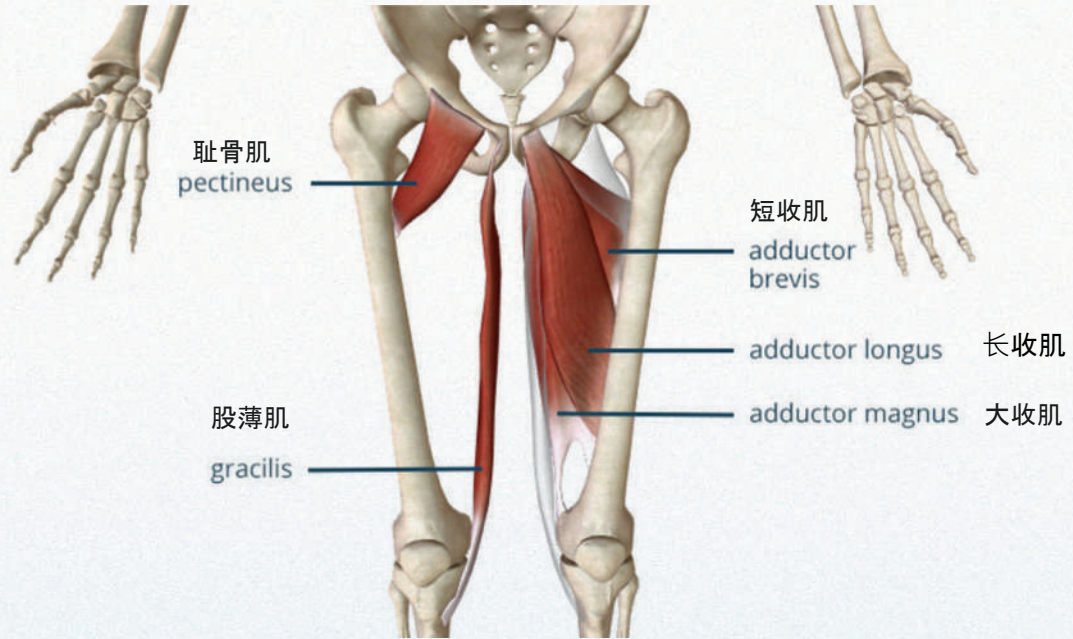


长收肌 Adductor Longus

股薄肌
Gracilis



股薄肌 Gracilis

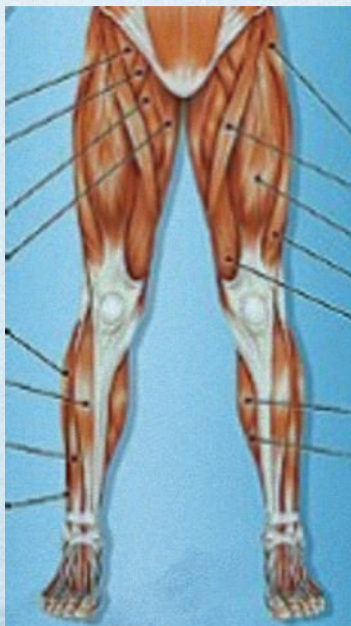


Mūlabandha
(Pelvis, Legs & Feet)

根锁

(骨盆, 腿和脚)

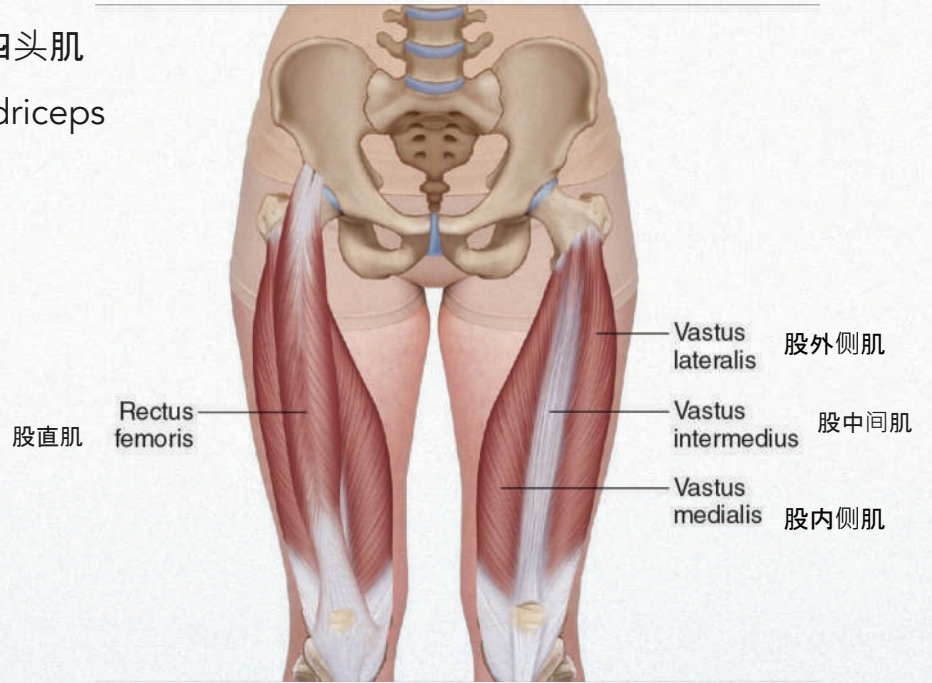
髂腰肌 Iliopsoas
耻骨肌 Pectineus
长收肌 Adductor Longus
股薄肌 Gracilis
腓骨长肌 Peroneus Longus
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伸趾肌 Extensor Digitorum
腓骨短肌 Peroneus Brevis



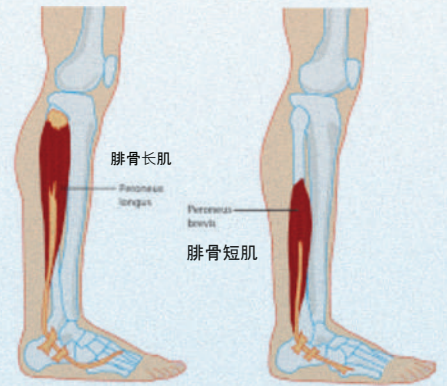
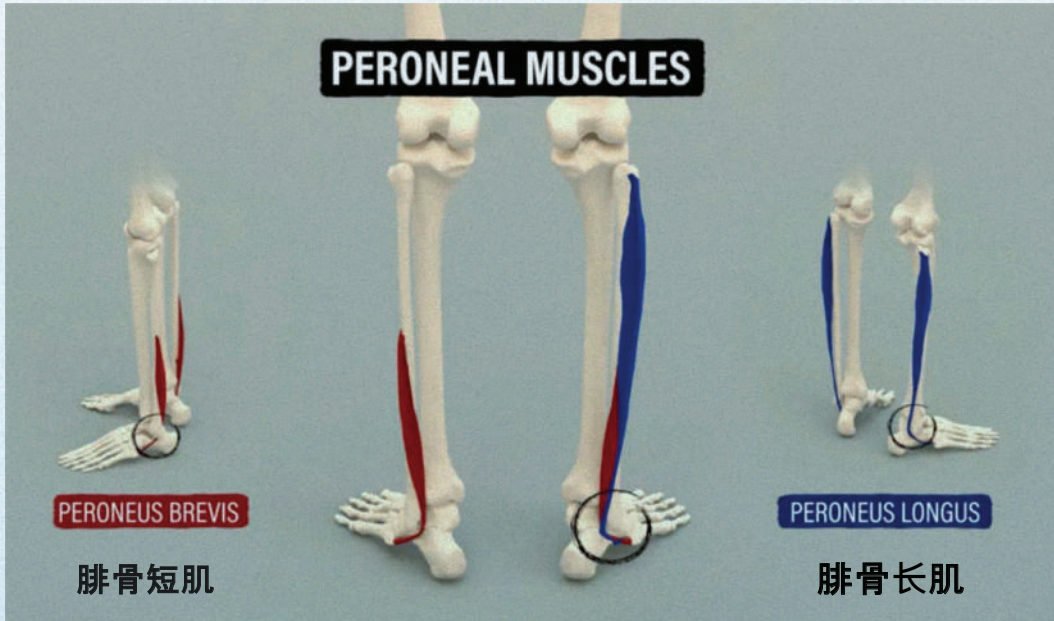
Tensor Fasciae Latae 阔筋膜张肌
Sartorius 缝匠肌
Rectus Femoris 股直肌
Vastus Lateralis 股外侧肌
Vastus Medialis 股内侧肌
Gastrocnemius 腓肠肌
Soleus 比目鱼肌



股四头肌
Quadriceps



腓骨肌



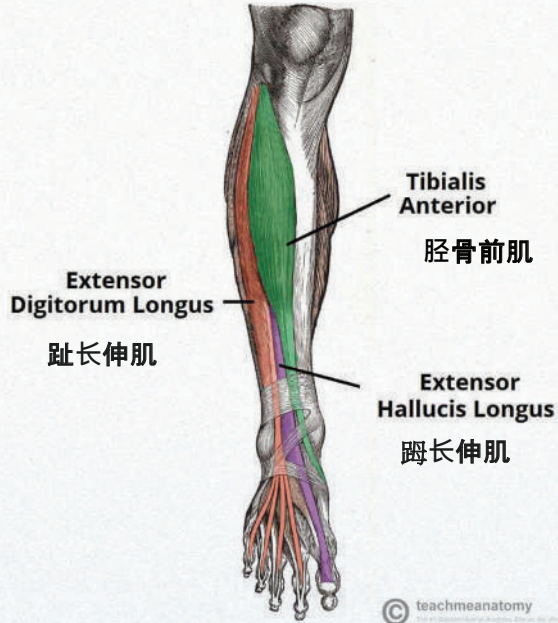
腓骨短肌



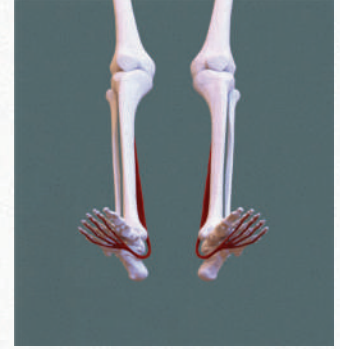
胫骨前肌
Tibialis Anterior



Bodyworks Prime
www.bodyworksprime.com



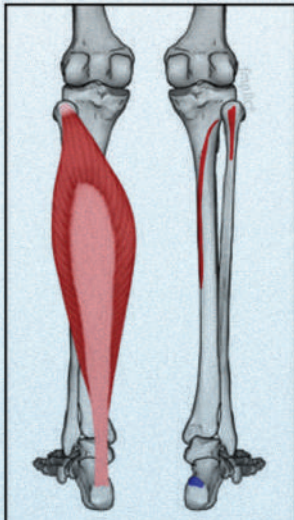
teachmeanatomy



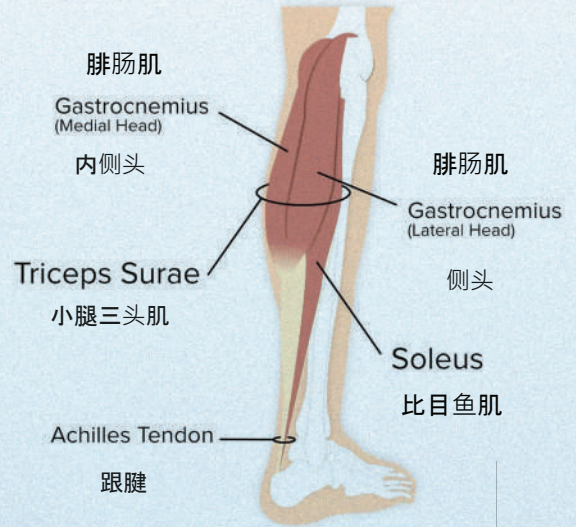
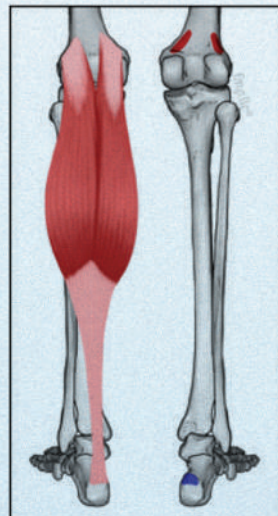
趾长屈肌 Flexor Digitorum Longus



比目鱼肌
Soleus



腓肠肌
Gastrocnemius



Mūlabandha
(Pelvis, Legs & Feet)

根锁

(骨盆, 腿和脚)

股中肌 Gluteus Medius
股大肌 Gluteus Maximus

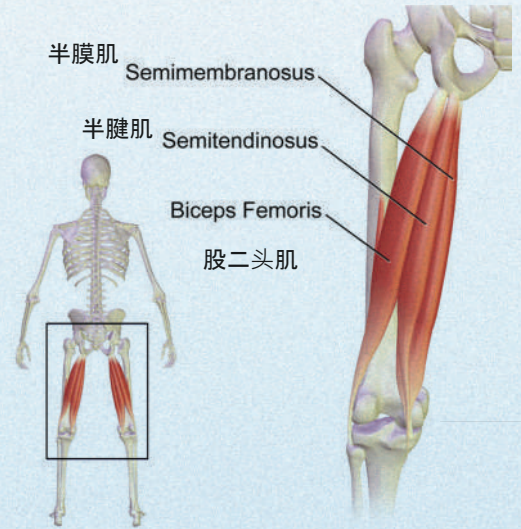


Vastus Lateralis 股外侧肌
Adductor Magnus 大收肌
Biceps Femoris 股二头肌
Semitendinosus 半腱肌
Semimembranosus 半膜肌
Gastrocnemius 腓肠肌
Soleus 比目鱼肌

腿筋
Hamstrings



Hamstring Muscles 腿筋肌
Biceps femoris longus 股二头肌长肌
Semitendinosus 半腱肌
Semimembranosus 半膜肌

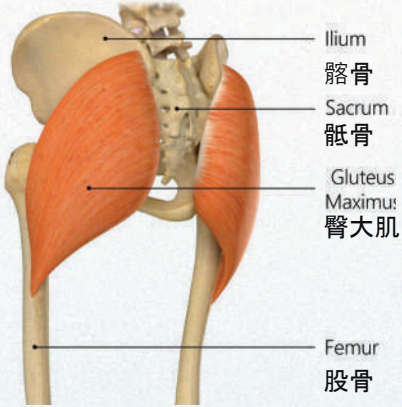


半膜肌 Semimembranosus
半腱肌 Semitendinosus
Biceps Femoris 股二头肌

臀肌 Gluteus

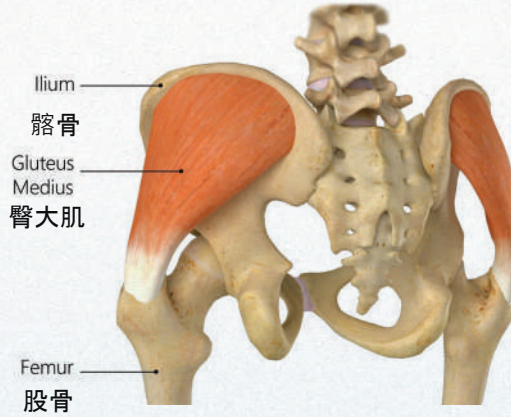
臀大肌

Gluteus Maximus



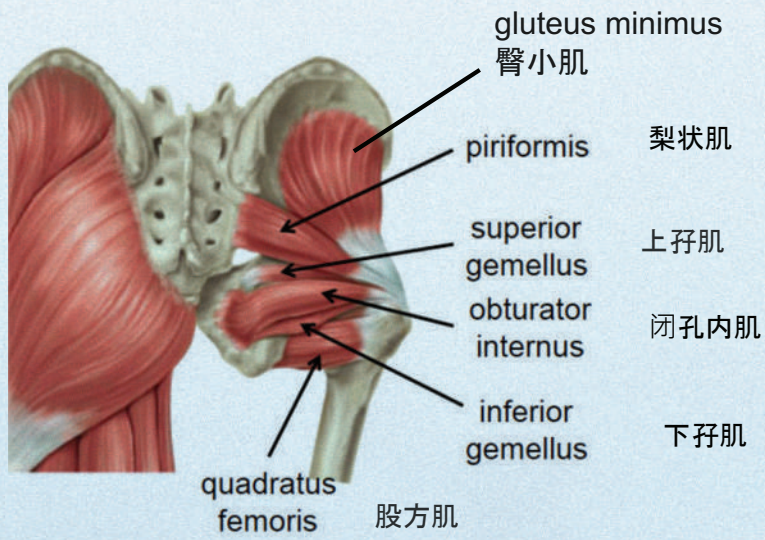
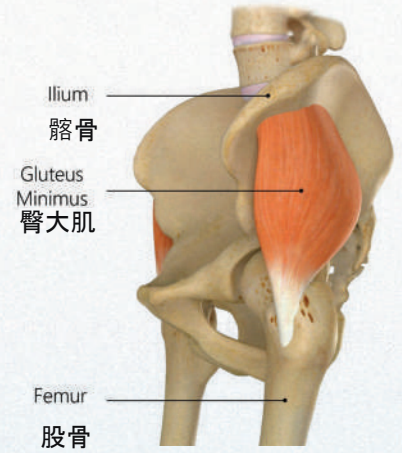
臀中肌

Gluteus Medius



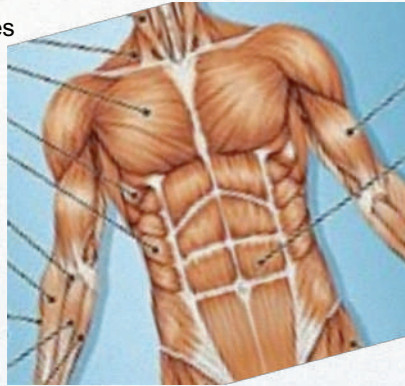
臀小肌

Gluteus Minimus



Uḍḍiyanabandha
(Spine, Arms & Hands)
腹锁
(脊椎, 胳膊和手)

斜角肌 Scalenus
胸大肌 Pectoralis Major
前锯肌 Serratus Anterior
腹外斜肌 External Oblique
旋前圆肌 Pronator Teres
肱桡肌 Brachioradialis
桡侧腕长伸肌
Extensor Carpi Radialis Longus
桡侧腕屈肌 Flexor Carpi Radialis



Biceps 肱二头肌
Rectus Abdominis 腹直肌

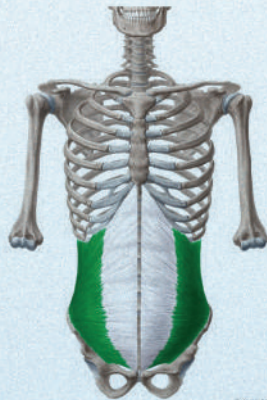
Palmaris Radialis
桡侧掌肌

腹肌
Abdominals

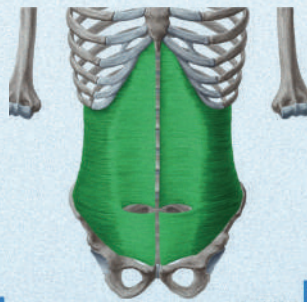
腹外斜肌 External Oblique



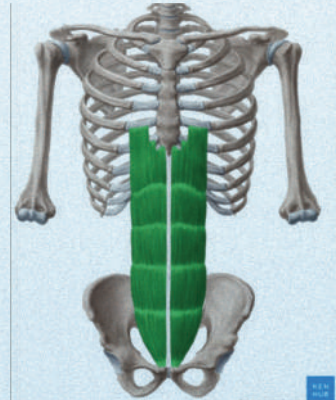
腹内斜肌 Internal Oblique

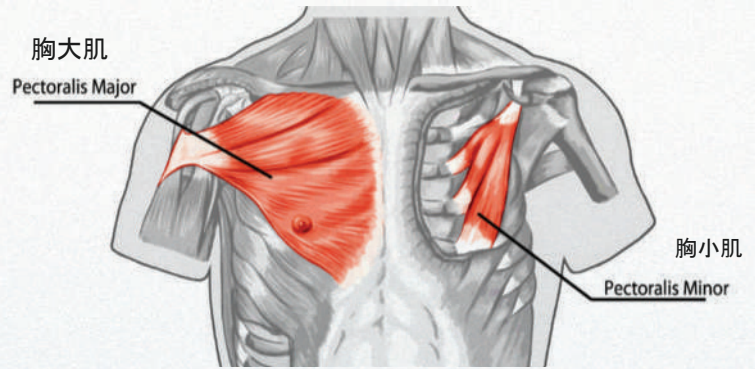
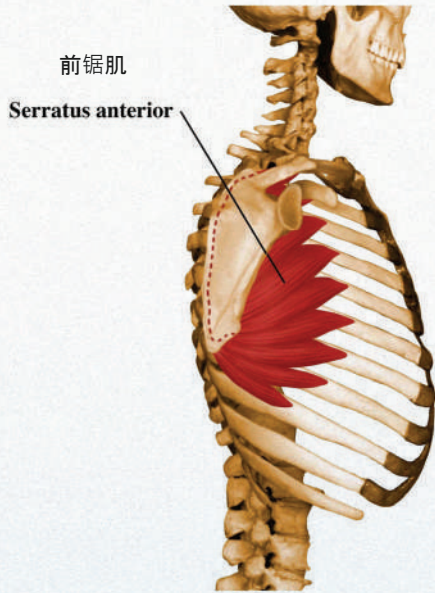


腹横肌 Transverse



腹直肌 Rectus Abdominis

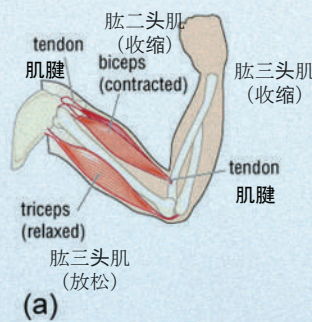




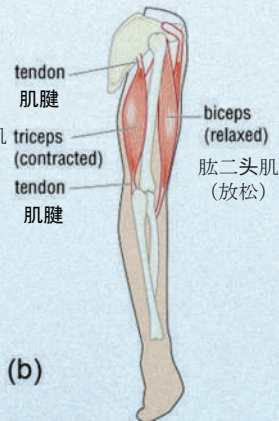
肱三头肌 Triceps Brachii



肱二头肌收缩
Biceps Contracted



肱三头肌收缩
Triceps Contracted

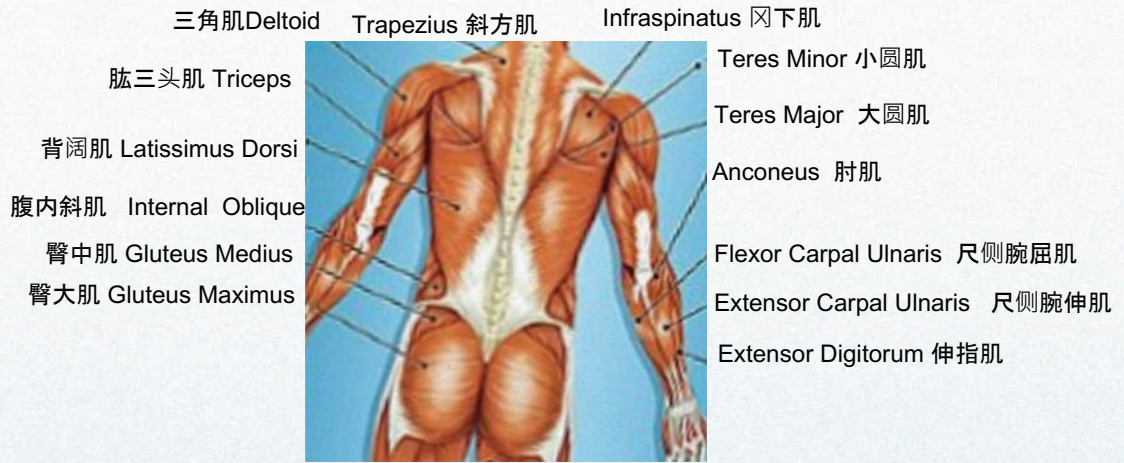


肱二头肌 Biceps Brachii

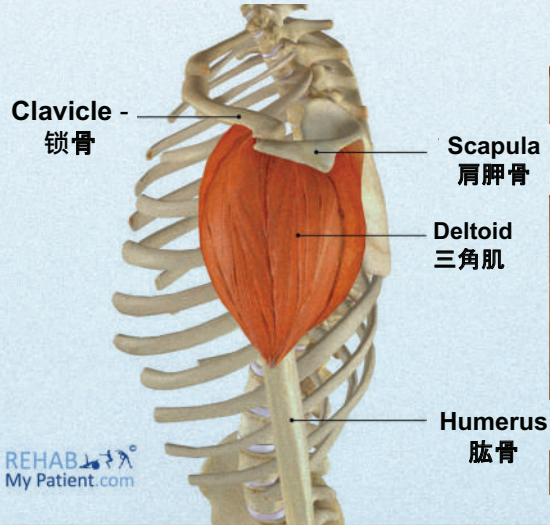
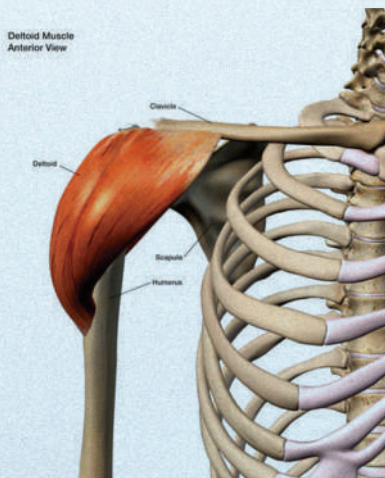


Uḍḍiyānabandha
(Spine, Arms & Hands)

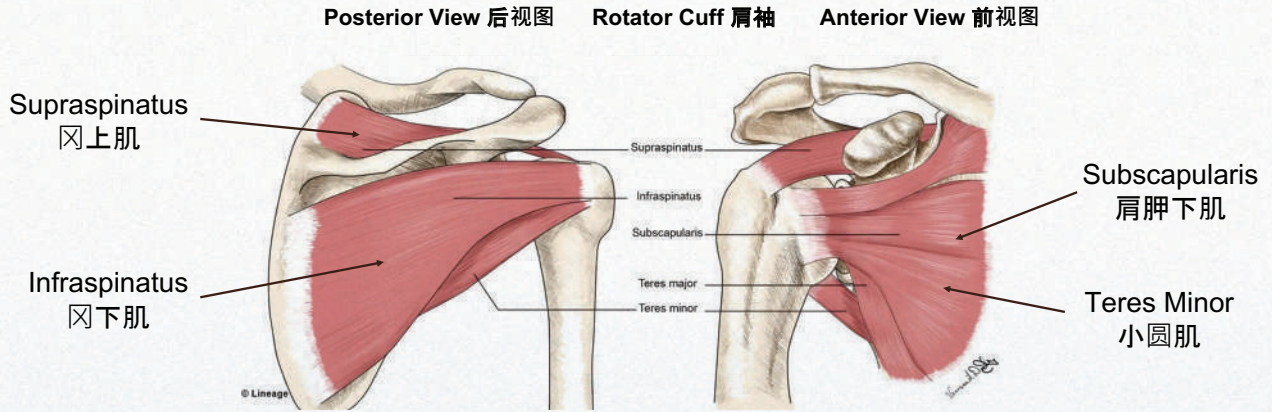
腹锁
(脊椎, 胳膊和手)



Deltoid - 三角肌

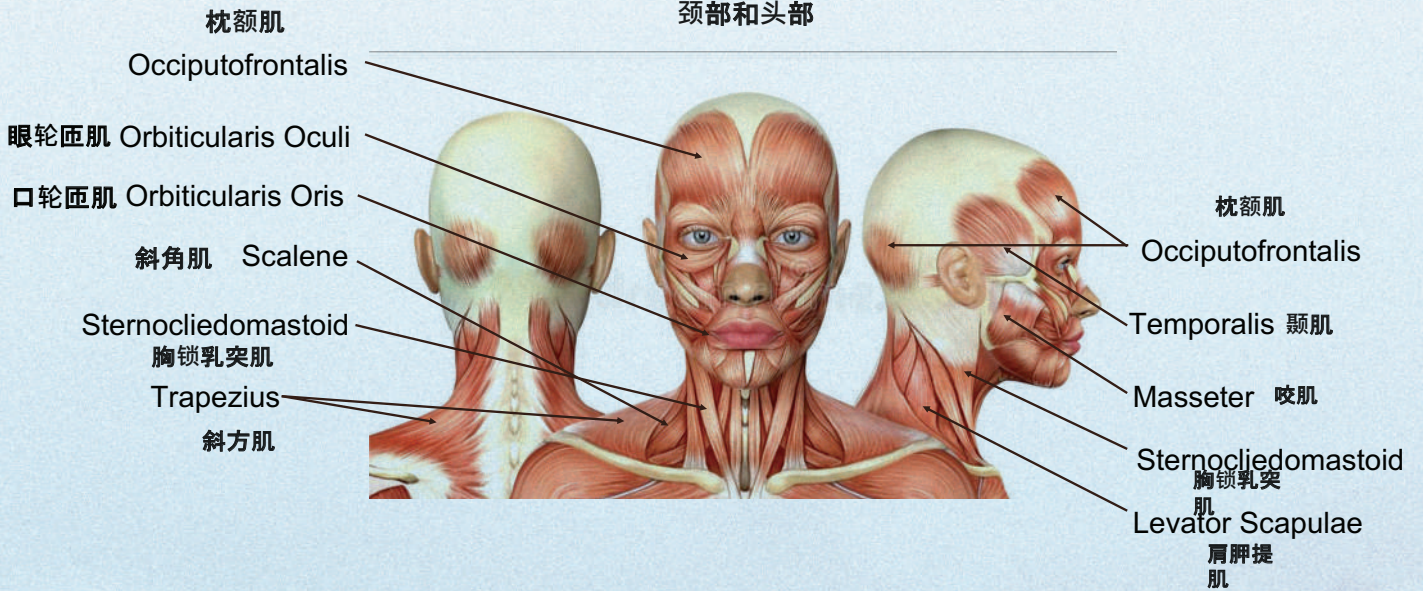


Rotator Cuff Muscles 肩袖肌群



Jalandharabandha
(Neck and Head)

喉锁
颈部和头部



Circulatory System
循环系统

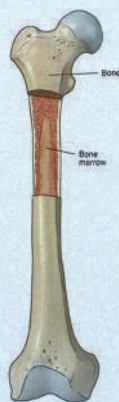
Arteries (Red) = Distribute oxygenated blood from the heart to the extremities
动脉（红色）将含氧血液从心脏分配到四肢



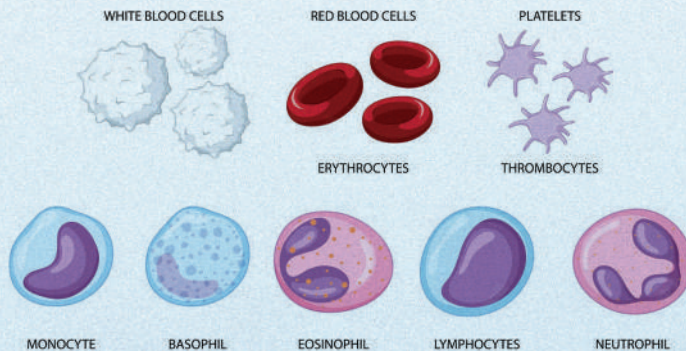
Veins (Blue) = Carry blood back to the heart
静脉（蓝色）将血液带回到心脏

Where is blood made?
血液是在哪里制造的？

Blood is made in the bone marrow.
血液是在骨髓中制造的。

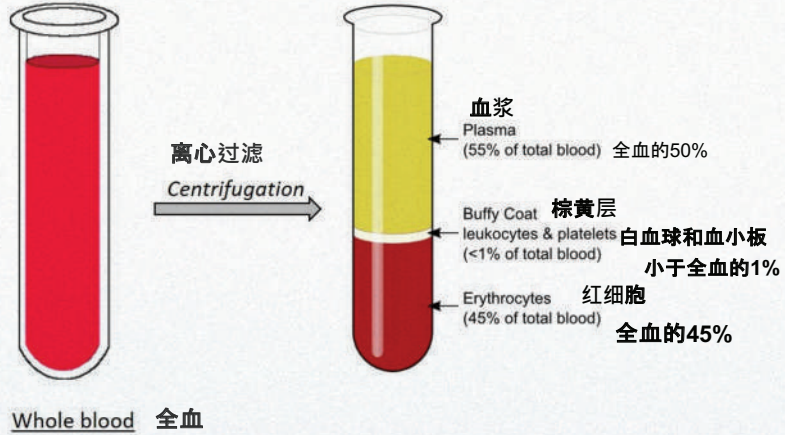


BLOOD CELLS 血细胞



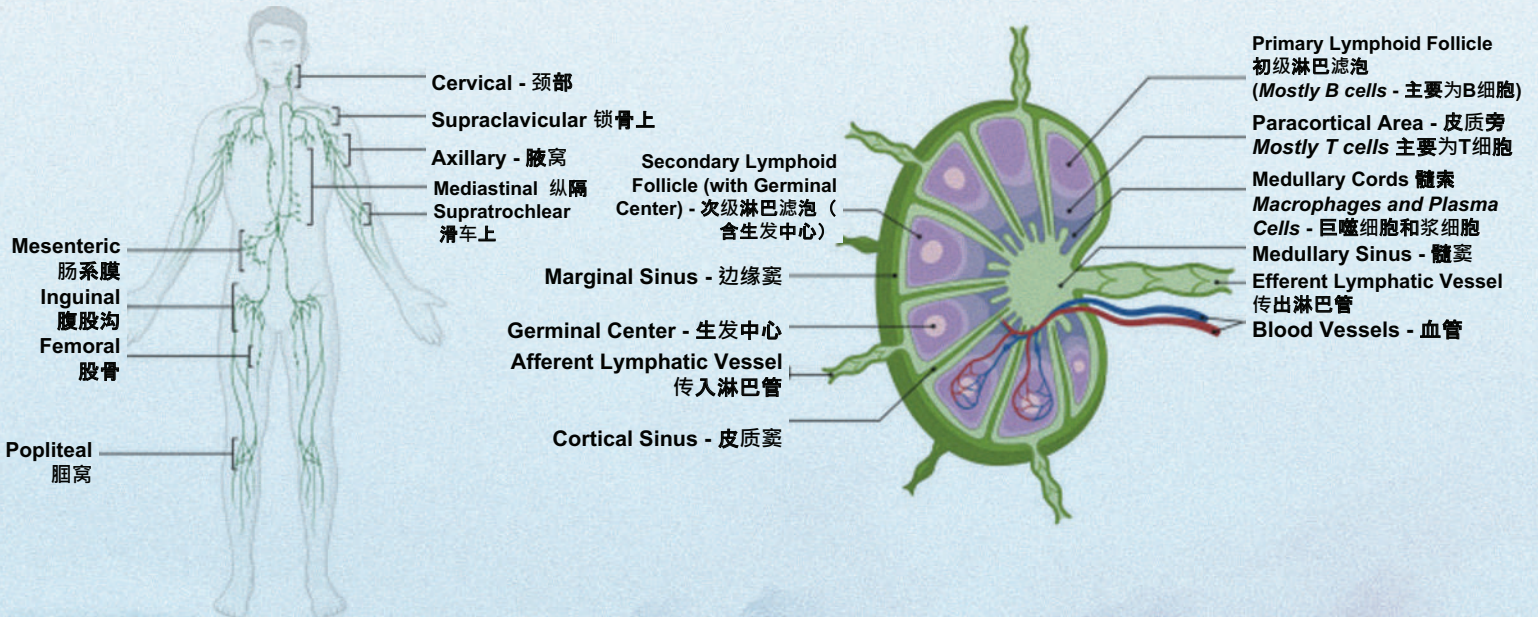
There are many kinds of blood cells that protect, repair, nourish and clean up the body.
有多种血细胞可以保护、修复、滋养和清洁身体。

What is blood made of?
血液由什么组成？



More than half of your blood is plasma, a liquid in which blood cells move about.
一半以上的血液是血浆，这是一种血细胞在其中移动的液体。

What is Lymph?
淋巴是什么？



Lymph is a white to clear fluid, mostly made up of white blood cells, that travel from lymph nodes to help fight off bacteria or viruses.

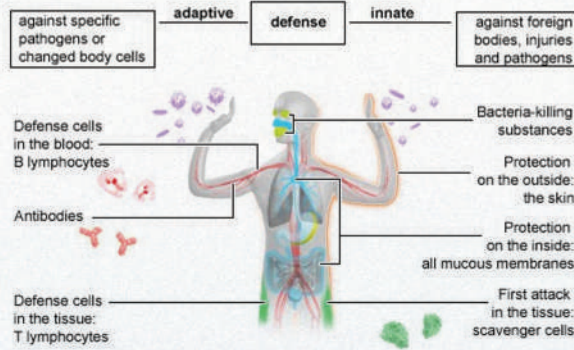
淋巴是一种白色至透明的液体，主要由白细胞组成，从淋巴结传播以帮助抵抗细菌或病毒。

Adaptive Immune System

- Usually takes 7-10 days
- Pathogen specific
- Learns from the past

适应性免疫系统

- 通常需要 7-10 天
- 病原体特异性
- 从经验中学习



Innate Immune System

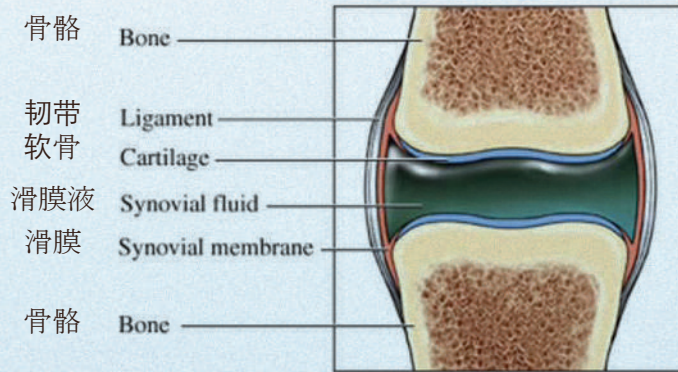
- Immediate
- Non-specific
- Learns nothing

先天免疫系统

- 即时
- 非特异性
- 无学习能力

What is Synovial Fluid?

滑液是什么？



Cross section of a healthy joint

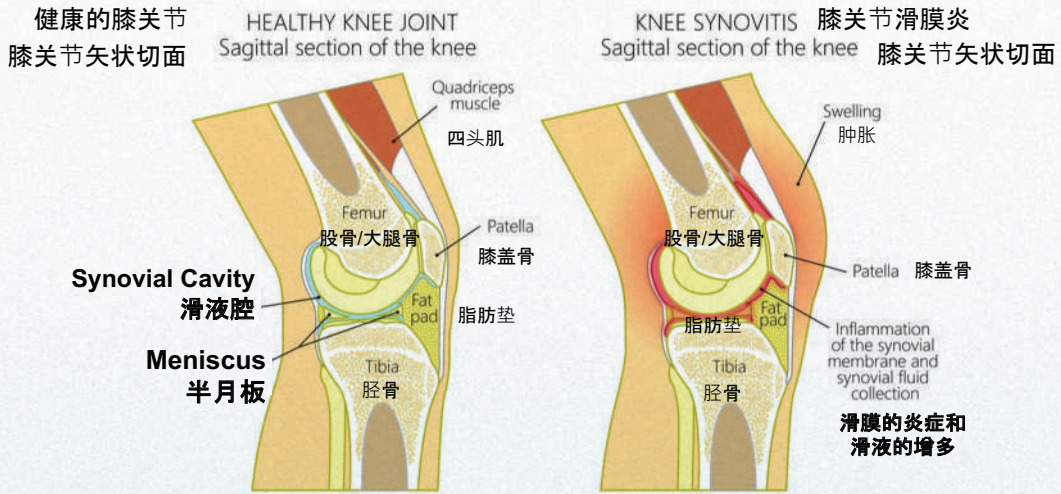
健康关节的横截面

What is Synovial Fluid?

滑液是什么？

Synovial fluid is a thick liquid in your joints that cushions the ends of bones and reduces friction when you move your joints.

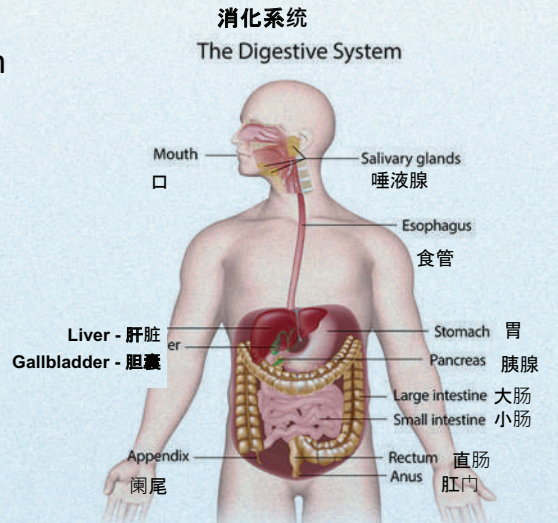
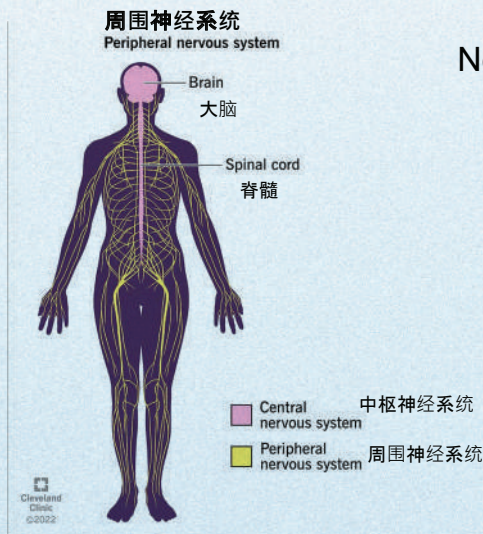
滑液是关节中的一种粘稠液体，可在你移动关节时缓冲骨骼末端并减少摩擦。



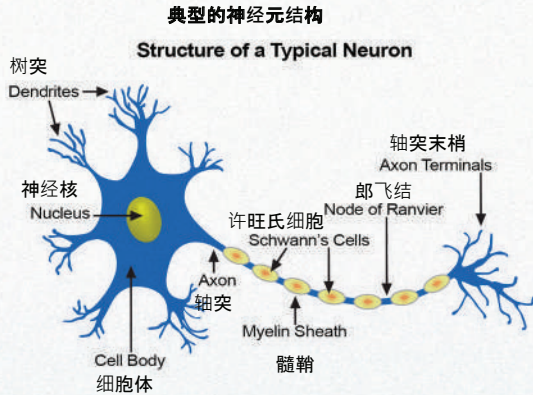
3

Fire:

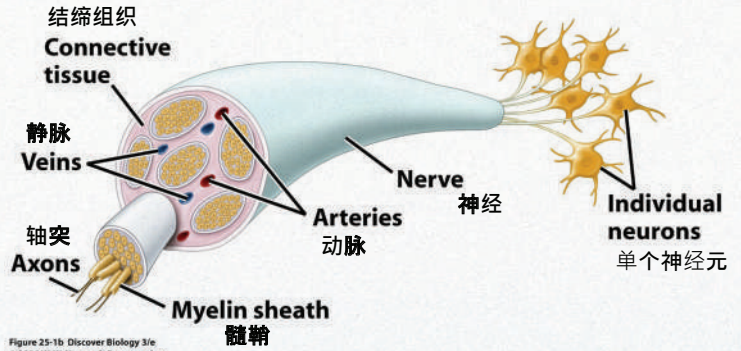
Nerves, Brain & Digestion
火元素：
神经、大脑和消化



Neurons & Nerves 神经元和神经



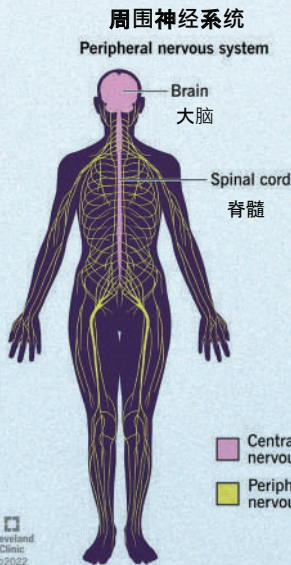
Neurons are individual cells that connect to other neurons through Dendrites and Axons
神经元是通过树突和轴突连接到其他神经元的。



Nerves are bundles of neurons that also contain connective tissue, arteries and viens.
神经是一束神经元，其中还包含结缔组织、动脉和静脉。

Major Branches of the Nervous System 神经系统的主要分支

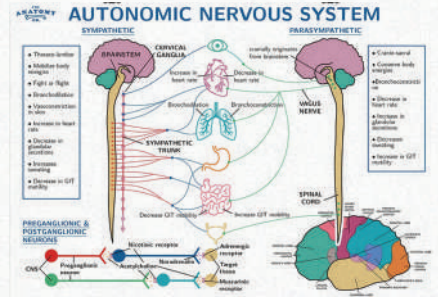
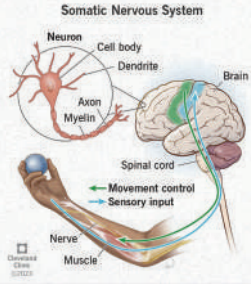
Central Nervous System
中枢神经系统
- Brain and Spinal Cord
- 大脑和脊髓



Peripheral Nervous System
周围神经系统
- Everything Else
- 其他所有的

Central nervous system 中枢神经系统
Peripheral nervous system 周围神经系统

Peripheral Nervous System 周围神经系统



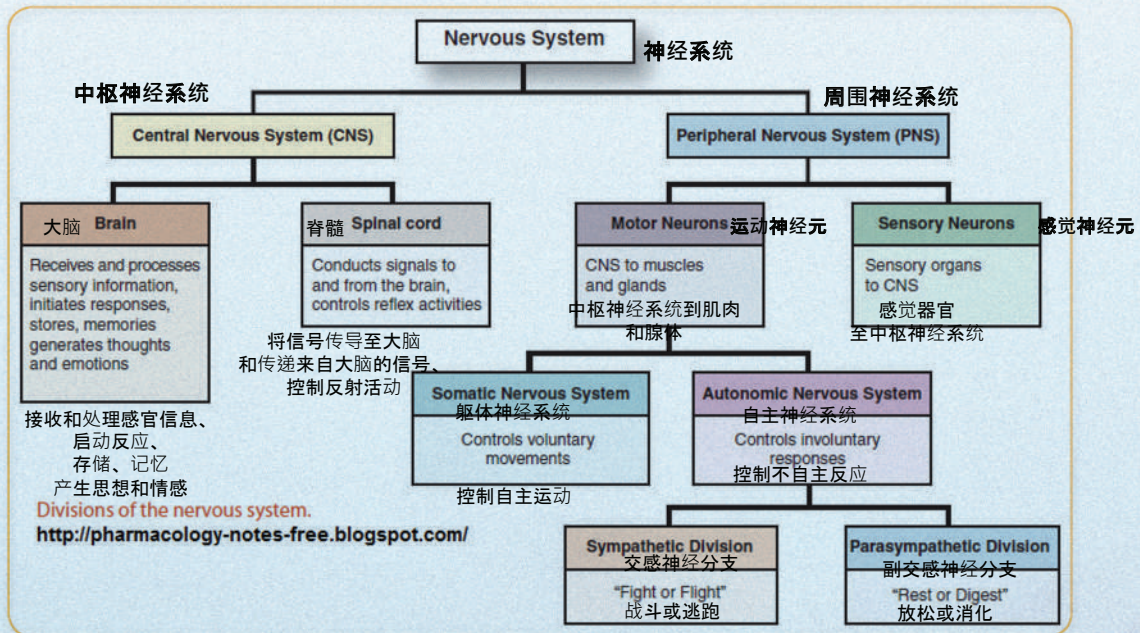
Somatic Nervous System 躯体神经系统

- Voluntary Skeletal Muscles -随意骨骼肌
- Afferent Nerves (carry information to the brain) -传入神经 (将信息传送到大脑)
- Efferent Nerves (carry information to the periphery) -传出神经 (将信息传递到周围)

Autonomic Nervous System

- Involuntary muscles & Glands -不随意肌和腺体
- Parasympathetic (Rest & Maintenance) -副交感神经 (休息和维护)
- Sympathetic (Fight or Flight) -交感神经 (战斗或逃跑)
- Enteric (Digestion) -肠神经 (消化)

Major Branches of the Nervous System 神经系统的主要分支



The Human Brain 人类的大脑

Left Hemisphere 左脑

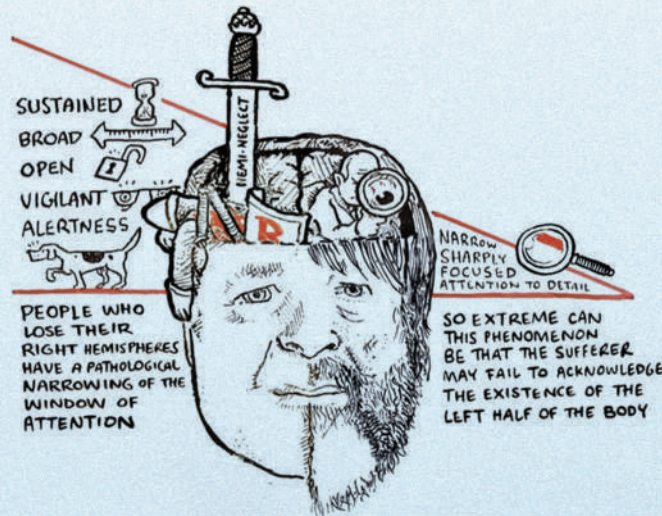
- Narrowly Focused 狭隘地聚焦
- More Vocal 更与语言相关
- Controls the Right Side of the Body 控制身体的右侧
- The Emissary 使者



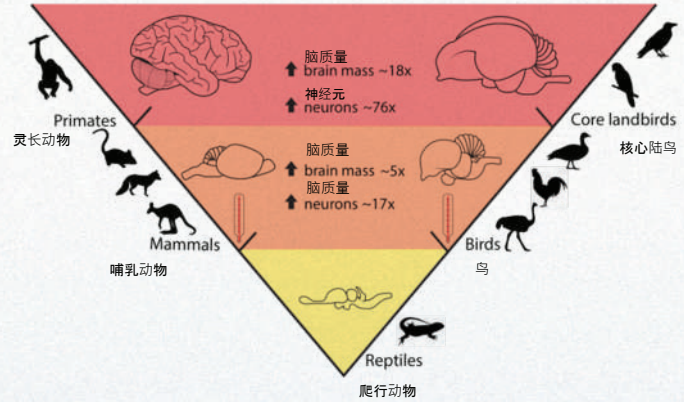
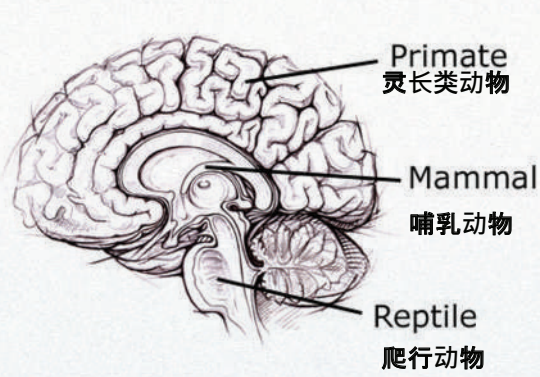
Right Hemisphere 右脑

- Broadly focused 宽泛的聚焦
- More Somatic 更与身体知觉相关
- Controls the Left Side of the Body 控制身体的左侧
- The Master 主人

The Master and His Emissary by Iain McGilchrist 主人和他的使者 伊恩·麦吉尔克里斯特



The Human Brain 人类的大脑

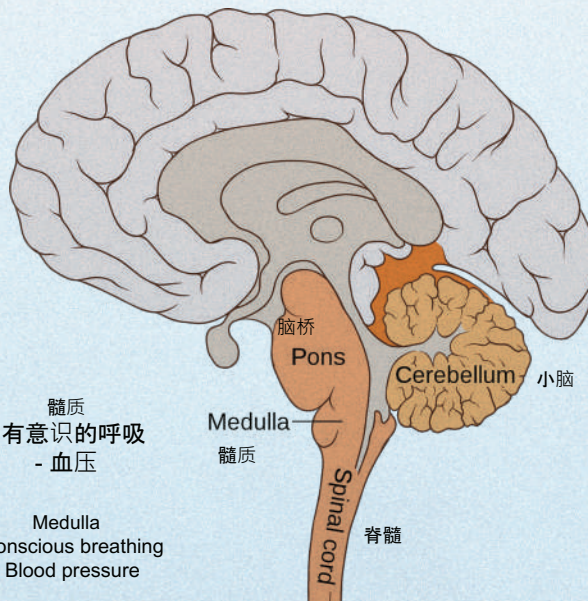


The "Reptile" Brain “爬行动物”脑

- 脑桥
 - 心脏和呼吸调节
 - 睡眠周期
 - 面部表情
- Pons
- Heart and breath regulation
 - Sleep cycle
 - Facial expressions

- 髓质
- 有意识的呼吸
 - 血压

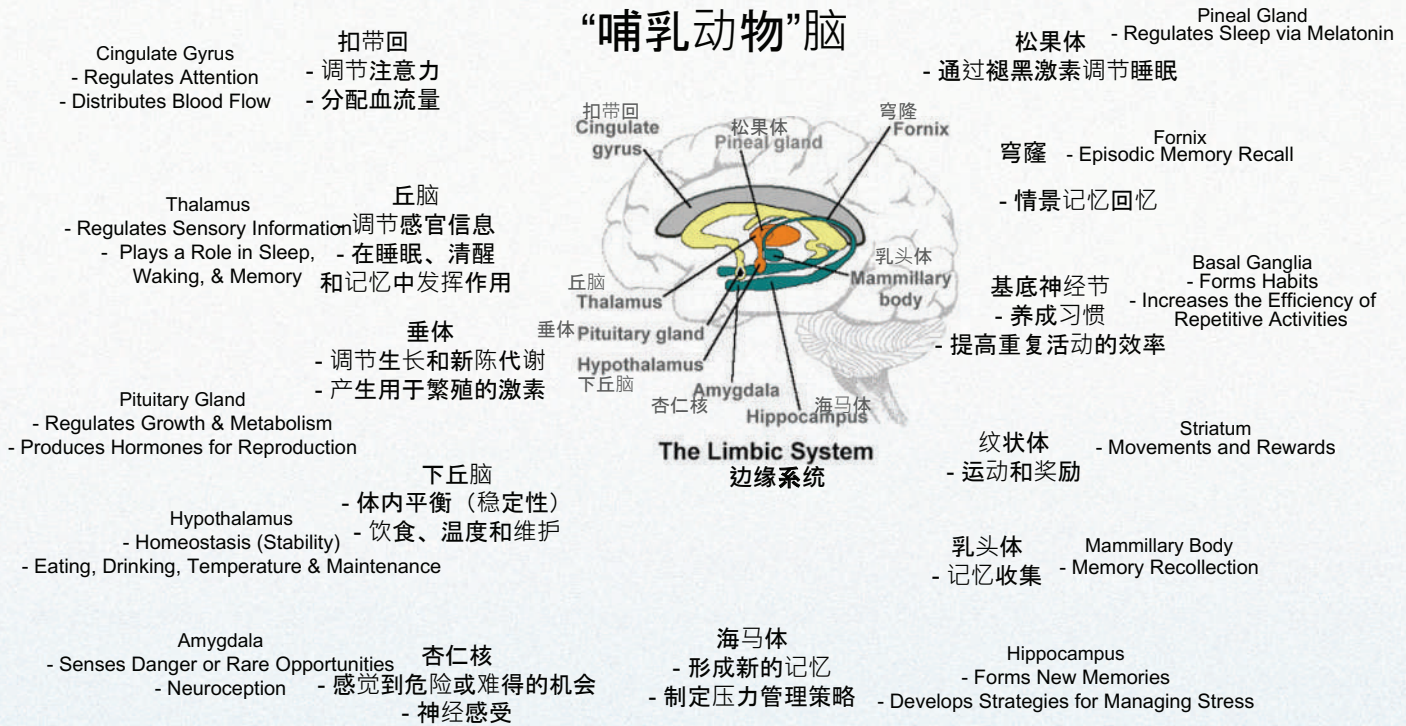
- Medulla
- Conscious breathing
 - Blood pressure



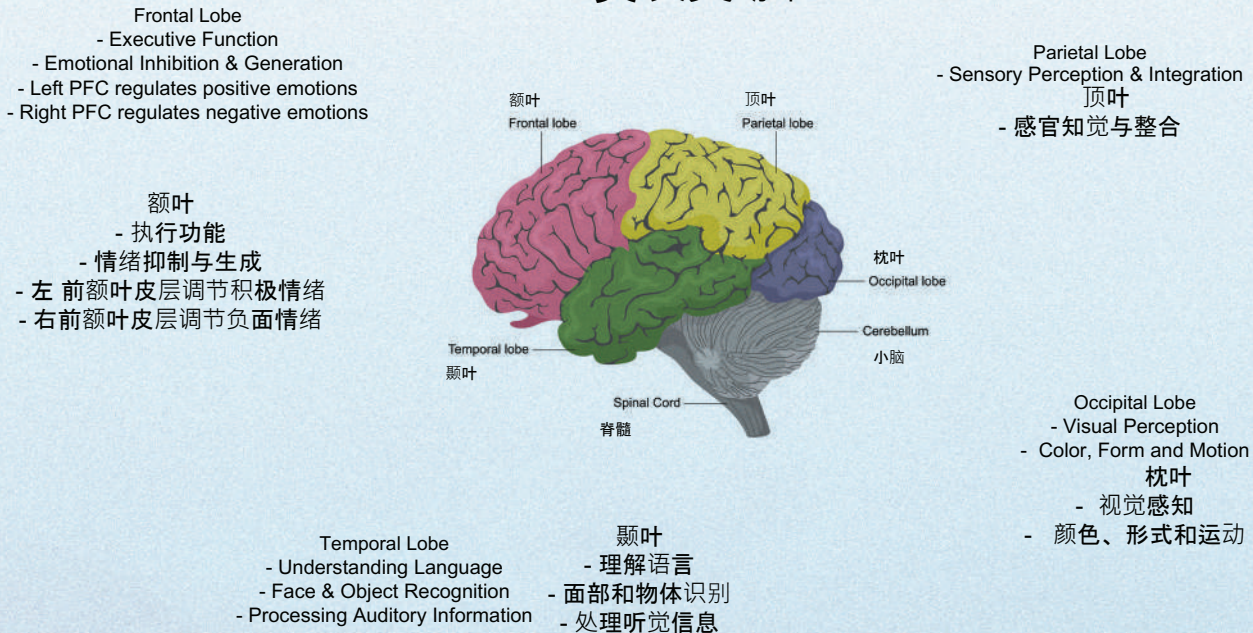
- 小脑
- 运动学习
 - 本体感觉
 - 平衡与平衡
 - 神经元非常靠近 (约 690 亿)

- Cerebellum
- Motor learning
 - Proprioception
 - Balance and equilibrium
 - Neurons are very close together (Approximately 69 Billion)

The “Mammalian” Brain “哺乳动物”脑



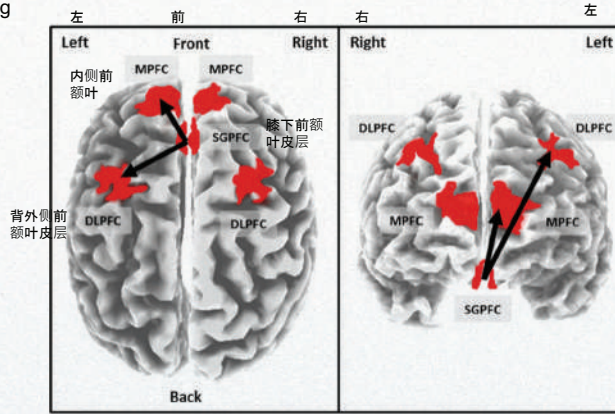
The “Primate” Brain “灵长类”脑



The Prefrontal Cortex 前额皮质

- Medial Prefrontal Cortex**
- MPFC Develops In Late Teens
 - Complex Decision Making
 - Dynamic Concentration

- 内侧前额叶**
- MPFC 在青少年晚期发育
 - 复杂的决策
 - 动态集中



- Dorsal Lateral Prefrontal Cortex**
- DLPFC Rational Decision Making
 - Switching Attention
 - Abstract Rules

- 背外侧前额皮质**
- DLPFC 理性决策
 - 转换注意力
 - 抽象规则

- Subgenual Prefrontal Cortex**
- Emotional Regulation
 - Reward Mechanisms

- 膝下前额叶皮质**
- 情绪调节
 - 奖励机制

The Digestive System 消化系统

- 3. Throat**
- After mastication (chewing) food is swallowed

- 3. 喉咙**
- 在咀嚼后食物被吞咽

- 7. Duodenum**
- The food passes through the pyloric valve entering the Small Intestine through the duodenum

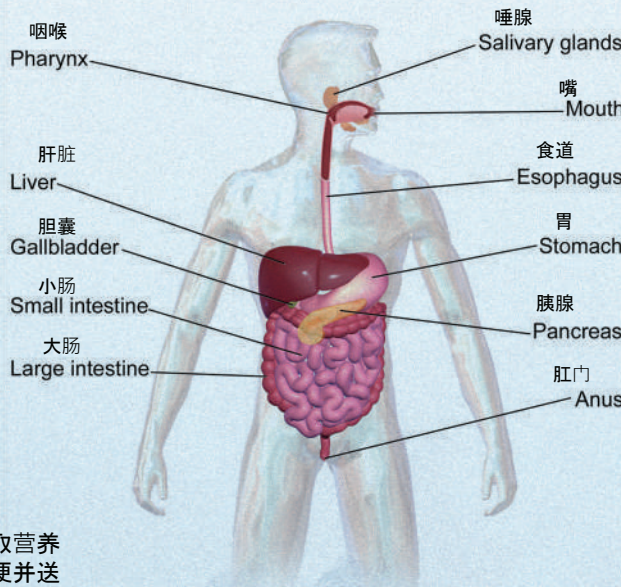
- 7. 十二指肠**
- 食物通过幽门瓣通过十二指肠进入小肠

- 8. Chyme**
- The Small intestine combs the food for nutrients sent to the liver, the gallbladder and the kidneys, the rest enters the Large Intestine

- 8. 食糜**
- 小肠将食物中的营养物质梳理后送到肝脏、胆囊和肾脏，其余进入大肠

- 9. Colon**
- The Large Intestine further extracts nutrients
 - The rest becomes stool and sent to the colon

- 9. 结肠**
- 大肠进一步提取营养
 - 剩下的变成粪便并送到结肠



- 1. 唾液**
- 帮助分解食物
 - 准备其他器官

- 1. Saliva**
- Helps break down the food
 - Prepares the other organs

- 2. 咀嚼**
- 每口咀嚼 20-30 次为最佳

- 2. Mastication**
- Chewing 20-30 times per bite is optimal

- 4. 食道**
- 不随意肌收缩将食物输送到胃部

- 4. Esophagus**
- Involuntary muscle contractions deliver food to the stomach

- 5. 胃**
- 在此腔室中有盐酸将食物分解

- 5. Stomach**
- A chamber with Hydrochloric acid breaks it down

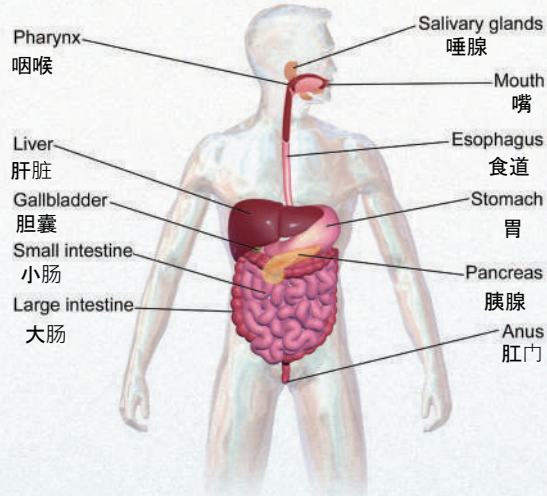
- 6. 胰腺**
- 分泌酶来帮助分解食物

- 6. Pancreas**
- Secretes enzymes to help break down the food

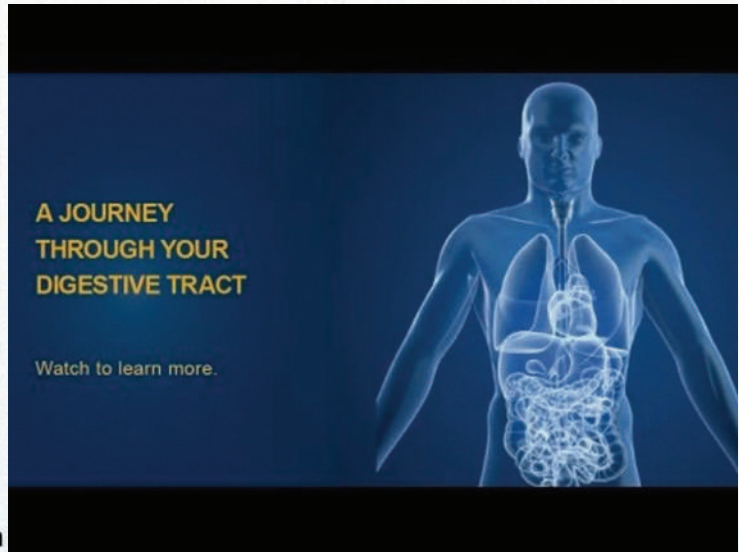
- 10. 排出**
- 准备好后，粪便通过肛门排出

- 10. Elimination**
- When ready, stool is eliminated through the anus

From Mastication to Elimination 从咀嚼到排出



The Components of the Digestive System
消化系统的组成部分

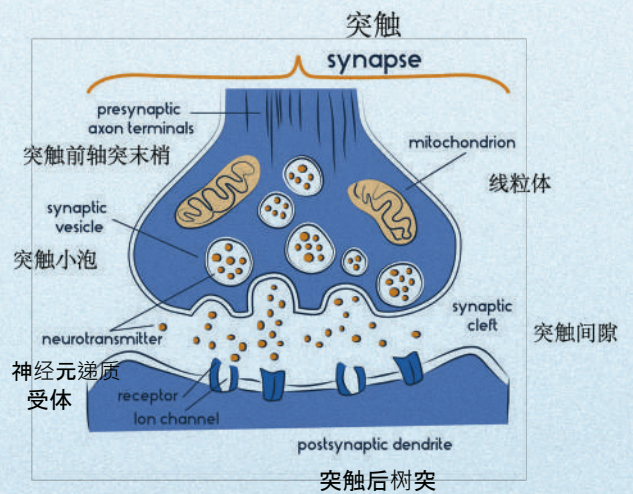
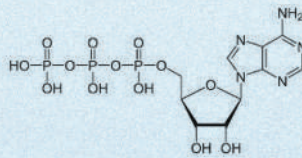
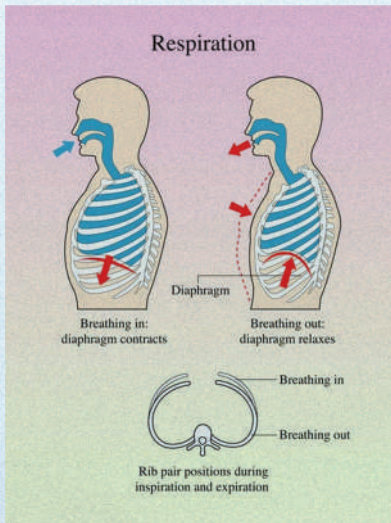


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Air:

Respiration & Transmitters

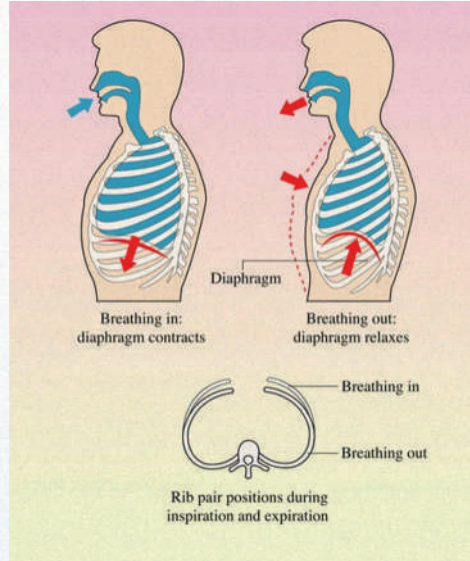
风元素：
呼吸与递质



Respiration
呼吸

पूरक
pūraka
"Inhaling"
吸气

- Diaphragm muscle contracts
- Inner Intercostal muscles relax
- Outer intercostal muscles contract
- 横膈肌收缩
- 内肋间肌放松
- 外肋间肌收缩



रेचक
recaka
"Exhaling"
呼气

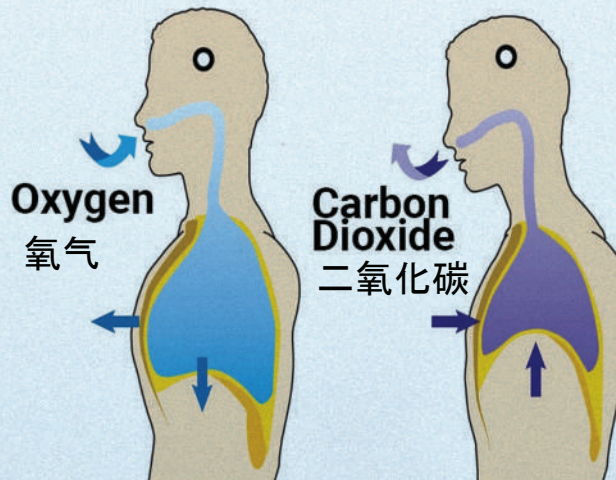
- Diaphragm muscle relaxes
- Inner Intercostal muscles contract
- Outer Intercostal muscles relax
- 横膈肌放松
- 内肋间肌收缩
- 外肋间肌放松

Why do we breathe?
我们为什么要呼吸？

Exchange 交换

When we inhale oxygen is extracted from the lungs into the blood for energy. Carbon dioxide enters the lungs from the bloodstream and is expelled during the exhales.

当我们吸气时，氧气从肺部被提取到血液中以产生能量。二氧化碳经血液进入肺部，并在呼气时排出。

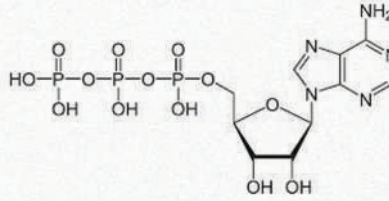


Entropy 熵

The tendency for disorder to increase in a closed system when heat changes locations. 当热量改变位置时，封闭系统中无序性会增加的趋势。

Living organisms need to breathe to maintain order by constantly eliminating disorder while taking in and assimilating fresh energy. 生物体需要呼吸来维持秩序，不断消除混乱，同时吸收和同化新的能量。

What is ATP?
什么是ATP?

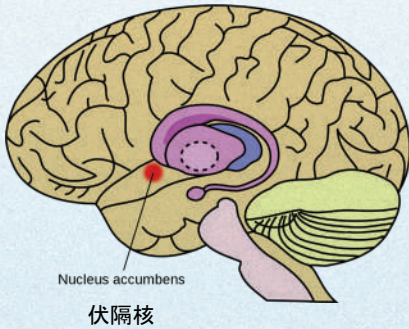


Adenosine Triphosphate 三磷酸腺苷

ATP is the main way that our body stores and distributes energy as a concoction of water, oxygen and glucose. It's the closest equivalent to what some have called Prāṇa, Chi, Qi or Ojas, yet not exactly the same. That said, if our body has a deficit of ATP globally we cannot move or locally that area will break down.

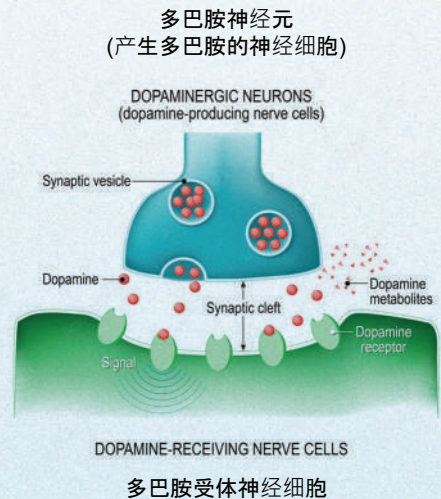
ATP 是我们的身体以水、氧气和葡萄糖的混合物形式储存和分配能量的主要方式。它最接近某些人所说的 气, Prāṇa, Qi或 Ojas, 但并不完全相同。就是说, 如果我们的身体在整体缺乏 ATP, 我们就无法移动, 或者局部区域会崩溃。

What is Dopamine?
什么是多巴胺?



Dopamine is a chemical associated with craving (deficit) and reward (surplus) and most concentrated in the nucleus accumbens of the ventral striatum.

多巴胺是一种与渴望(不足)和奖励(过剩)相关的化学物质, 最集中在腹侧纹状体的伏隔核中。



Although we often associate positive emotions with wellness, drugs that produce extraordinary amounts of dopamine can cause anhedonia, where our brain kills off dopamine receptors to recover the ability to process **negative** emotions. Wellbeing does correlate with an optimal balance of positive and **negative** emotions from 3:1 to 11:1.

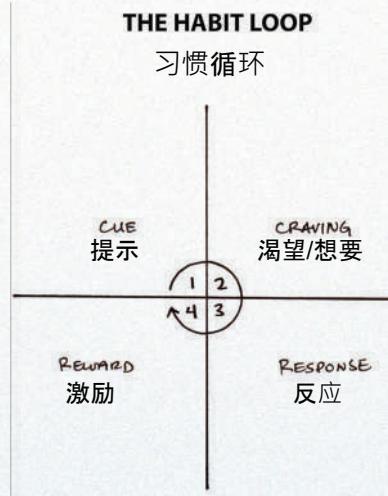
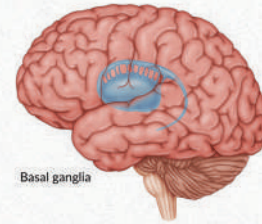
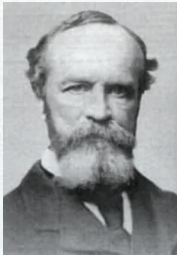
虽然我们经常将积极情绪与健康联系在一起, 但产生大量多巴胺的药物会导致快感缺乏, 我们的大脑会杀死多巴胺受体以恢复处理**消极**情绪的能力。幸福感确实与积极和**消极**情绪比值从 3:1 到 11:1 的最佳平衡相关。

What is a Habit?

习惯是什么？

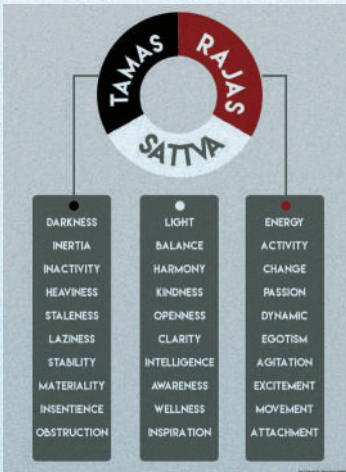
“All our life, so far as it has definite form, is but a mass of habits.”
- William James 1846-1910

- “我们的一生，就其具有确定的形式而言，不过是一堆习惯而已。”
—— 威廉·詹姆斯（1846-1910）



Whatever we do receptively becomes encoded in the basal ganglia as a habit that requires much less energy to perform. Habits are activated with a cue that triggers a craving, leading to a response that produces a reward. The key to habit transformation is in the response. 我们重复做的任何事情都会在基底神经节中被编码为一种习惯，并需要更少的能量来执行。习惯被触发渴望的暗示激活，产生激励反应。习惯转变的关键在于反应。

What is Norepinephrine?
什么是去甲肾上腺素？

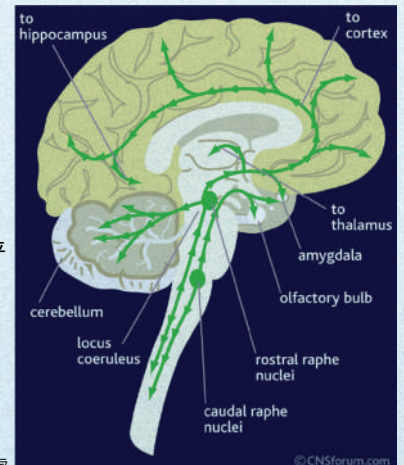


Oc1ccc(O)cc1C(O)CN

激素水平降低 正常水平 激素水平升高

DEPRESSION, POOR MEMORY, LACK OF ENERGY, CONCENTRATION AND MOTIVATION
抑郁、记忆力差、精力不足、注意力不集中和缺乏动力

INCREASES BLOOD PRESSURE, HEART RATE, CAUSES HYPERACTIVITY, ANXIETY AND STRESS, ANXIETY, IRRITABILITY AND INSOMNIA
增加血压和心率，导致多动、焦虑和压力、焦虑、烦躁和失眠



Norepinephrine is involved with attention. Too much (rajas) and it may seem scattered and agitated. Too little (tamas) and it may seem dull and sludgy. Just the right amount (sattva) and our attention will seem stable, clear and calm. It is usually governed involuntarily by a nucleus in the pons of the brain stem, the same one involved with regulating the breath. 去甲肾上腺素与注意力有关。太多（变性）看起来分散和激动。太少（惰性）可能看起来沉闷和泥泞。只是适量（悦性），我们的注意力就会看起来很稳定，清晰和冷静。这通常不自主地由脑干脑桥中的一个细胞核控制，此控制与调节呼吸也有关。

Neuroception

Neuroception is how our nervous system constantly senses whether or not we feel safe.

神经感受器

神经感受是我们的神经系统不断感知我们是否感到安全的方式。

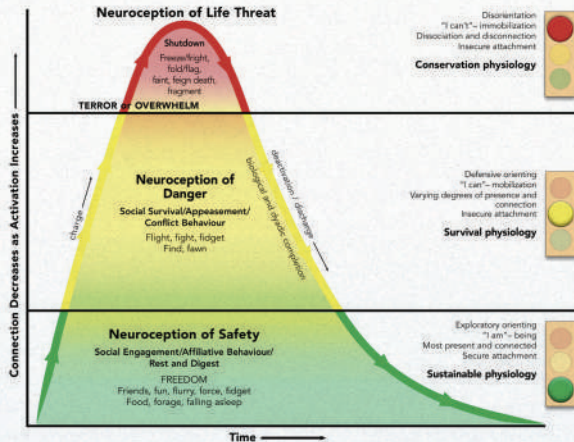
Ventral Vagal Brake

The Ventral Vagal Brake uses respiration to continuously slow down our heart rate approximately 30-50 beats per minute, allowing us to feel a sense of self control, to learn, to play and connect with others. When it releases, our heart rate goes up immediately and defense mechanisms can override self control.

腹侧迷走神经制动

腹侧迷走神经制动使用呼吸持续减慢我们的心率，大约每分钟 30-50 次，让我们感受到自我控制、学习、玩耍和与他人联系的感觉。当它释放时，我们的心率会立即上升，防御机制会超越自我控制。

What is Polyvagal Theory? 什么是多重迷走神经理论？



Dorsal Vagal Brake

The Dorsal Vagal Brake makes immobilization automatic. When our ventral vagal brake is on, we can experience sleep, intimacy, or even profound stillness. When the ventral vagal brake is released we might experience it as stubbornness, the freeze response or even fainting.

背侧迷走神经制动

背侧迷走神经制动使固定自动进行。当我们的腹侧迷走神经制动器开启时，我们可以体验到睡眠、亲密感，甚至是深度的静止。当腹侧迷走神经制动被释放时，我们可能会体验到顽固、僵硬反应甚至昏厥。

Prāṇāyāma

The discipline of slowing down or even pausing the breath can help us get the ventral vagal brake to engage and can gradually increase our vagal tone so that it doesn't release as often or for as long.

调息法

放慢甚至暂停呼吸的习惯可以帮助我们启动腹侧迷走神经制动，并逐渐增加我们的迷走神经张力，使其不会经常或长时间释放。

5

Space:

Anatomical Planes & Movements

空元素：解剖平面和运动

Sagittal Plane

- Divides the body into left and right, - distal (far) and medial (closer to the middle) - 远端和近端 (靠近中间)

Posterior

- Refers to the back of the body

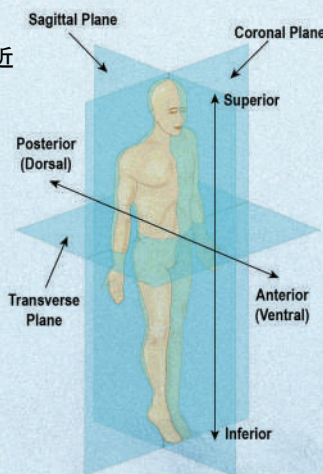
Transverse Plane

- Divides the body into upper (superior) and lower (inferior)

矢状面
-将身体分成左右，
-远端和近端 (靠近中间)

后面
-指身体的后部

横向平面
将身体分成
上部和下部



Coronal Plane

- Divides the body into front (anterior) and back (posterior)

前面
-指身体的前部

背侧
-指身体的背部
或上部

腹侧
-指身体的前部
或下部

Anterior

- Refers to the front of the body

Dorsal

- Refers to the back or superior part of the body

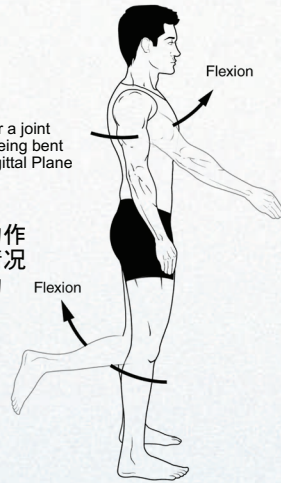
Ventral

- Refers to the front or inferior part of the body

Anatomical Movements 解剖运动

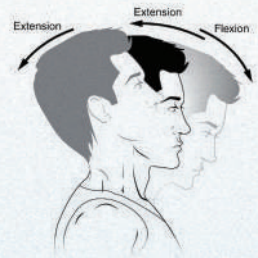
Flexion
- the action of bending a limb or a joint
- the condition of a limb or joint being bent
- movement forward along the Sagittal Plane

屈曲
- 弯曲肢体或关节的动作
- 肢体或关节弯曲的情况
- 沿矢状面向前移动



Extension
- the action of straightening a limb or a joint
- the condition of a limb or joint being straight
- movement backward along the Sagittal Plane

伸展
- 伸直肢体或关节的动作
- 肢体或关节伸直的状况
- 沿矢状面向后移动



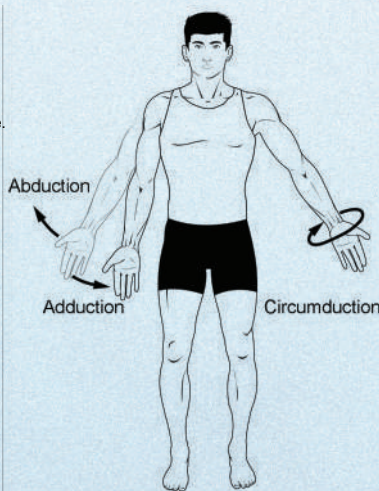
Anatomical Movements 解剖运动

Abduction
- moving a limb away from the center along the Coronal Plane.

外展
- 沿着冠状面使肢体远离中心

Adduction
- moving a limb toward the center along the Coronal Plane.

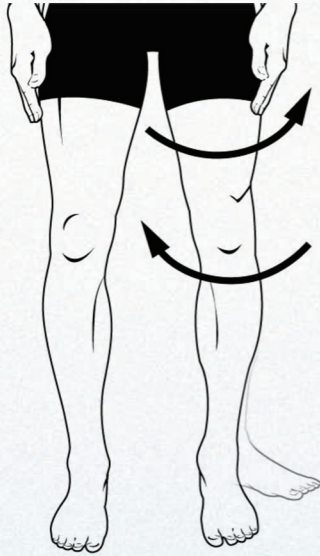
内收
- 沿着冠状面向中心移动肢体。



Circumduction
- the orderly combination of shoulder movements so that the hand traces a circle and the arm traces a cone

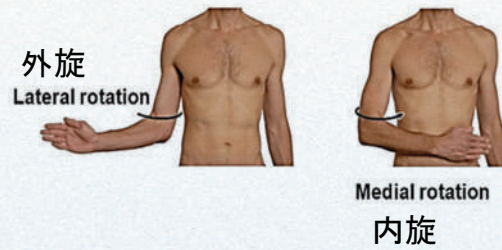
环转
- 肩部运动的有序组合，使手划出一个圆圈，手臂划出一个圆锥形

Anatomical Movements 解剖运动



Lateral rotation
Lateral Rotation is away from the center
外旋 (旋外)
横向旋转远离中心
外旋

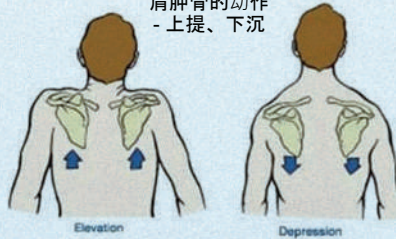
Medial rotation
Medial Rotation is toward the center
内旋 (旋内)
内侧旋转朝向中心
内旋



Anatomical Movements 解剖运动

Scapular Movements- Elevation and Depression
肩胛骨的动作
- 上提、下沉

Elevation
Moving the shoulders upward along the Sagittal Plane
上提
沿矢状面向上移动肩膀



Depression
Moving the shoulders down along the Sagittal Plane
下沉
沿矢状面向下移动肩膀

Anatomical Movements 解剖运动



Inversion
Elevating the medial side of the foot
足内翻
抬高脚的内侧

Eversion
Elevating the lateral side of the foot
足外翻
抬高脚的外侧

Concrete or Abstract?
具体 vs 抽象

Lungs
肺

Friendship
友谊

Hands
手

Justice
正义

Air
空气

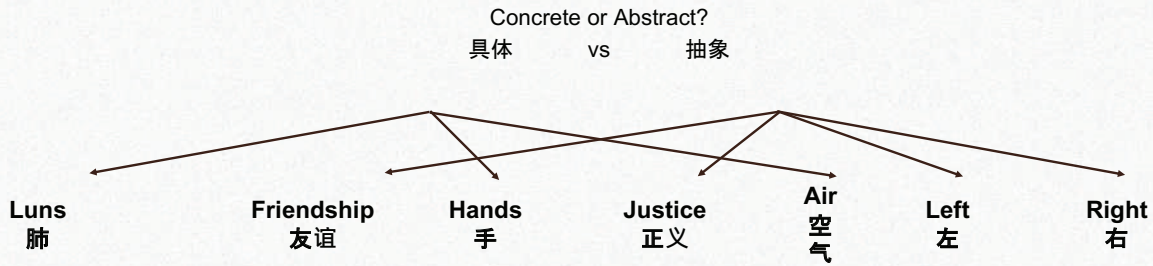
Left
左

Right
右

प्रत्यक्षानुमानागमाः प्रमाणानि ॥७॥
pratyakṣānumānāgamāḥ pramāṇāni

“Valid perception is seeing directly, through inference or from an authoritative source.”
— Yogasūtra 1.7

正知是直接感知的、推论得出的、被验证无误的权威或圣人开示。
— 瑜伽经 1.7



विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥८॥
viparyayo mithyājñānam atadrūpapraṭiṣṭham
“Misapprehension is false knowledge, not based in reality.” — Yogasūtra
1.8
“误解是错误的知识，不基于现实。” — 瑜伽经 1.8

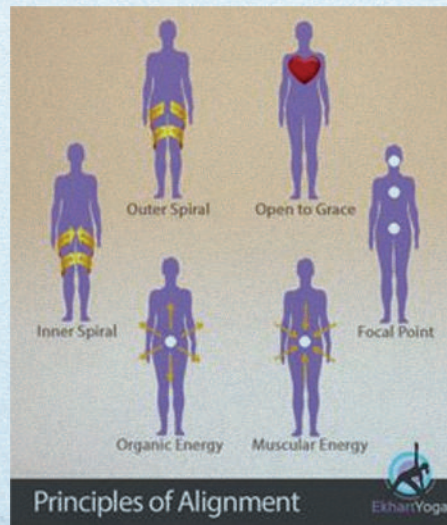
One important point of discernment is between the space of concrete experiences through the senses and the space of abstract ideas (math, ideals, information, imagination, etc). They are both real, but not the same in way. Physical or concrete space is bound by time and causation. Abstract space is not bound in every way, especially in ways that matter to the scientific method (I.e. math, the ideal of seeking truth, etc.)

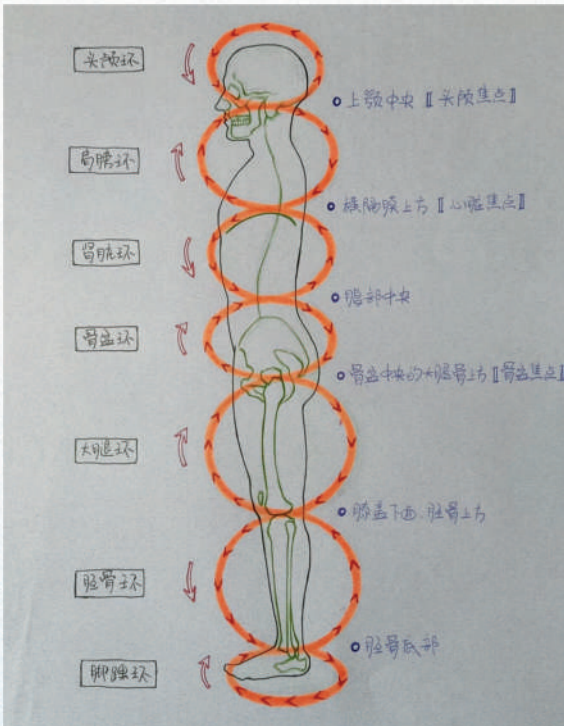
通过实在感官（高度、宽度、深度时间等）而得来的物理空间和通过抽象概念（数学、理想、信息、想象等）得来的空间之间有一个重要的辨别点，它们都是真实的，但方式不一样。物理或具体空间受时间和因果关系所限。抽象空间并非在所有方面都受限，尤其是在那些事关科学方法（即数学、求真理想等）的方面。

5 Universal Principles of Alignment

5 个通用顺位法则

- | | |
|-------------------------|---------|
| 1. Open to Grace | 1. 打开心扉 |
| 2. Muscular Contraction | 2. 肌肉收缩 |
| 3. Inner Spiral | 3. 内螺旋 |
| 4. Outer Spiral | 4. 外螺旋 |
| 5. Organic Expansion | 5. 有机扩张 |

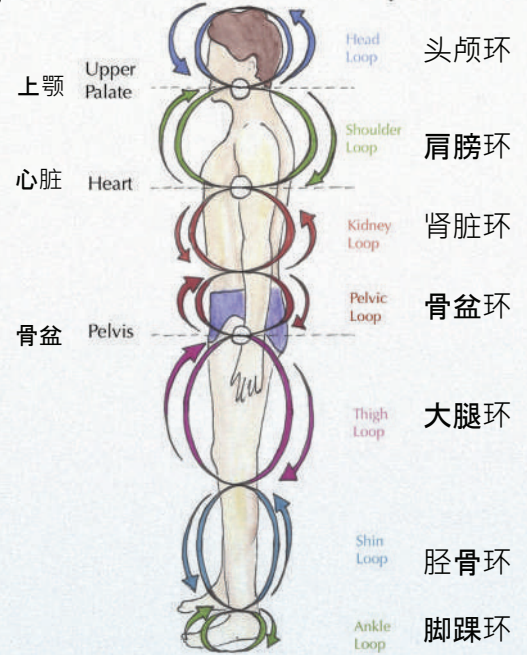




7 Loops 7环

焦点和环路

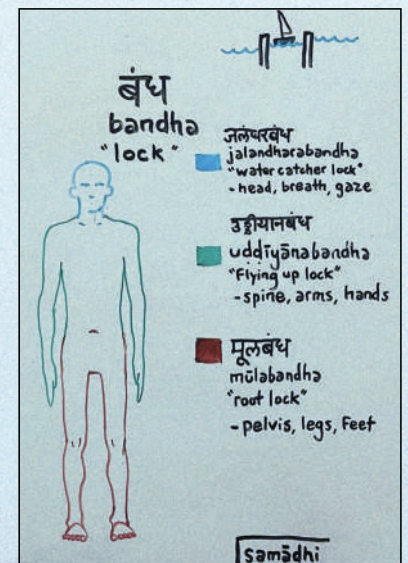
Focal Points & Loops



3 Bandhas

三把锁 (收束法)

1. मूल बन्ध mūla bandha "Root Lock" 根锁
- The pelvis, legs and feet 骨盆、腿和脚
2. उड्डीयान बन्ध uddīyāna bandha "Flying Up Lock" 腹锁 (飞升锁)
- The spine, arms and hands 脊椎、手臂和手
3. जलन्धर बन्ध jalandhara bandha "Water Catcher Lock" 喉锁 (集水器锁)
- The neck, head and eyes 颈部、头部和眼睛



Yoga Poses

瑜伽姿势





TRIKONASANA
Triangle Pose
三角式



VIRKSHASANA
Tree Pose
树式



UTKATASANA
Chair Pose
幻椅式



**ARDHA BADDHA
PADMOTTANASANA**
Standing Half Lotus
半莲花站立式



GARUDASANA
Eagle Pose
鹰式



EKA PADA MALASANA
One-Legged Garland Pose
单腿蹲式



VIRABHADRASANA I
Warrior Pose I
战士一式



VIRABHADRASANA II
Warrior Pose II
战士二式

Standing-Balancing / 站立-平衡



**UTTHITA HASTA
PADANGUSTASANA**
Extended Hand to Big Toe Pose
手拉单腿拇指伸展式



NATARAJASANA A
Lord of the dance
舞王式



NATARAJASANA B
Lord of the dance
舞王式



UTTANASANA
Standing Forward Bend
站立前屈



BALASANA
Child's Pose
婴儿式



PRASARITA PADOTTANASANA
Wide-legged Forward
双角式



PARSHVOTTANASANA A
Pyramid Pose
金字塔式



PARSHVOTTANASANA B
Pyramid Pose
金字塔式



KAPOTASANA
Pigeon Pose Forward Fold
鸽子式



PASCHIMOTTANASANA
Seated Forward Bend
坐姿前屈



GOMUKHASANA
Cow Face Pose
牛面式



UTTHANA PRISHTASANA A
Lizard Pose
蜥蜴式



UTTHANA PRISHTASANA B
Lizard Pose
蜥蜴式



BADDHA KONASANA II
Butterfly Forward Fold
束角式



JANU SHIRSHASANA
Seated One-legged Fold
头碰膝式



PARIVIRTAAPARSHVAKONASANA

Revolved Side Angle
侧角式



BHARADVAJASANA

Seated Spinal Twist
坐姿扭转式



ARDHA MATSYENDRASANA

Lord of the Fish Pose
半鱼王式



PASHASANA

Noose Posture
套索式



PADA BHARASVAJASANA

Seated Spinal Twist with
One Leg
单腿坐姿扭转式



JATHARA PARIVARTASANA

Belly Twists
腹部扭转式



SUCHIRANDHRASANA

Eye of the Needle Pose
穿针式



ASHTANGASANA
Eight Limbed Pose
八肢点地式



USTRASANA A
Camel Pose
骆驼式



USTRASANA B
Camel Pose
骆驼式



USTRASANA C
Camel Pose
骆驼式



SALAMBA BHUJANGASANA

Spinx
人面狮身式



BHUJANGASANA

Cobra Pose
眼镜蛇式



ANUVITTASANA

Standing Backbend
站立后弯



DHANURASANA

Bow Pose
弓式



SETU BHANDA SARVANGASANA

Bridge Pose
桥式



URDVHA DHANURASANA

Wheel Pose
轮式



ADHO MUKHA SHVANASANA

Downward Facing Dog
下犬式



SHIRSHASANA

Head Stand
头倒立



SHASHANKASANA

Hare Pose
兔子式



SALAMBA SARVANGASANA

Shoulder Stand
肩倒立



VIPARITA KARANI
Legs Up the Wall Pose
倒箭式



HALASANA
Plow Pose
犁式





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