

**Lose Weight With The
Yoga Burn Program!
An Unbiased Review**

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*The perfection of the body includes beauty, gracefulness, strength, and
adamantine hardness.*|

Patanjali, Yoga-Sutra III.45

Introduction To Yoga Burn

One of the first questions I had to answer after obtaining my certificate as a yoga teacher (in 2006) was this: Is it possible to lose weight through the practice of yoga? I was clueless.

“Do you know somebody who practices yoga to lose weight?” I asked in return.

“No, but near where I live there is a yoga center. I got their flyer. They say that it is possible to lose weight by practicing yoga.”

“Yoga burn enhances your awareness.” I answered in a generic way.

“I wonder how many calories are burned by practicing yoga. They appear motionless the whole time with crossed legs. Well, I go to the gym and after the classes, I see the yoga people coming in from class. They have their mats, their blanket and the pillow, as if they were getting ready to go to sleep.”

... we started laughing and the discussion ended there.

A proper yoga practice promotes balance and a greater awareness

Thinking about that discussion now, I think that my answer (although vague) is still the correct answer.

I believe more and more that yoga burn directly favors spontaneous changes in regards to the practice, and indirectly through the reasoning.

I like to repeat this sentence: "In yoga we rely on a practice for a change, not on a programming."

Yes, thanks to yoga, we're getting more and more balance and awareness in our lives. This leads to changes.

Yoga burn techniques help, but only if you fall in love.

"Specializations" of yoga—like yoga for pregnancy, yoga for sport, and so on—can't ignore the fact that it is necessary to fall in love to practice yoga,

Practicing yoga requires an inner involvement, even when we talk about the physical practice.

The advice "distract to train better" is a valid advice for the gyms, where we see the presence of music, television and internet.

Repetitive physical activity is where one believes in the importance of physical movement, "Distracting to train better" is a useful advice.

In yoga, the full presence during practice is required; this is an interior quality.

Without this involvement, one of the essential elements of yoga would be missing.

Any yoga course, be it Zoe Bray Cotton's Yoga Burn or anything else, begins with greater balance and awareness in the life of those that practice it. Overtime it will lead to slow, but deep and lasting, changes.

A purely instrumental use of yoga is not possible.

Usually you start practicing yoga to change something in your own life.

This is not always the reason for starting yoga; however, it's the same reason for why you should continue to practice it.

In my case, for example, the fact that yoga is indicated as an anti-stress technique has been fundamental to bring me closer to this discipline at the beginning.

Usually you start practicing yoga to change something in your own life, and often you find out that accepting yourself is the biggest change.

Bearing in mind these premises, the subject of my research is to investigate how yoga techniques can be used with the intent of losing weight.

This is not a complete new idea, of course.

Some yoga techniques which help to lose weight are remembered in ancient and modern texts.

Synthesis of a field investigation

My research on yoga to lose weight is not a theoretical work. It is the result of field research. I decided to use yoga techniques to lose weight and to document the results weekly. I give a summary of these results in the last part of the book.

The old formula does not work.

According to what I call the old formula, you lose weight by following a diet and doing more physical activity.

I tried this old formula many times without success. I saw a lot of people around me trying to lose weight this way. They were eating according to the last fashionable diet and going to the gym. Without success. I wrote this book after being able to lose weight by integrating yoga exercises.

The old formula: diet + physical activity = weight loss

My formula: diet + physical activity + yoga = weight loss

The first intuition

If I hadn't failed so many times with the old method, then I would have never come to the idea that yoga could have such an important role by losing weight.

I want to tell you about the first intuition which brought me to try and go beyond the classic approach to losing weight.

Before achieving my yoga goal for good and definitively, I never succeeded in being in shape. I always oscillated between light overweight and definitely overweight.

I know what it means to be involved in following a diet or fail at a training program. At the end, to avoid the disappointment which comes after a failure, the risk is to even stop trying.

I clearly remember how I got the intuition that losing weight was not only about diet and physical activity, but something more was involved.

It was thanks to this intuition that I understood that if I wasn't succeeding in losing weight, it was because the problem was much deeper. It needed to be faced in a more profound way.

This happened to me many years ago, after meeting a nutritionist which I contacted to change the way I was having my breakfast.

I had thought that I could lose weight by slowly changing my diet meaning that I would have changed only the way I was having breakfast, and only that.

Then, after some months, I would be changing my dinner. In the end, always after some more months, the lunch.

At the time, my breakfast was consisting of an espresso coffee with milk and a cream croissant. And I ate this every single day.

I came out of the nutritionist's office with the description of my new breakfast. Starting from the day after, I would eat oranges for breakfast, cut in slices and baked in the oven. I would eliminate the coffee and substitute it with apple vinegar poured in hot water.

The apple vinegar had been given to me by the nutritionist; the oranges were bought by me in a supermarket.

The next morning, as the alarm rang, I got up out of bed and I said: "NO WAY." I took the recipe for the baked oranges and I ripped it into pieces. I took the bottle of vinegar and emptied it in the sink. I got out of the apartment, went to the coffee shop and ordered an espresso with milk and a cream croissant.

Later on, by telling my friends about this try, I was always accusing the nutritionist who had proposed a much too big leap. In fact, I was saying to myself: "If I start the day by eating baked oranges and drinking apple vinegar, then I run the risk of being **sad** the whole day."

This sentence, which I was repeating many and many times, hit me and made me think about the fact of becoming sad by eating oranges and drinking vinegar.

I was starting to understand that emotions and states of mind were involved in the choice of my breakfast.

From that moment on, this intuition made me more and more sensible. I became interested in alternative approaches to the classic formula of losing weight.

In the previous example, I spoke about the relationship between emotions and food.

Yoga sees the lack of self-expression or self-affirmation as a possible

cause of gaining weight. “The fire does not burn all the fuel.”

I found out that yoga can promote and sustain a process of losing weight by learning and practicing yoga. This was discovered through a generic practice and, most of all, through peculiar specific techniques.

I experimented and verified this. That is the reason why I decided to write this book. It is meant to help people—like you—to lose weight by practicing yoga techniques.

The yoga burn formula for losing weight

Yoga helps by losing weight because it increases the awareness. The process I just described, i.e. the difference between my desire to stick to the new way of having breakfast and the later rejection of it, is an example of what I mean by increase of the awareness.

I could tell many other personal examples, but they would be only important for me. Far more important is for everyone to become a more careful observer of his/ her own relationship to food.

Besides the fact of making us more aware, yoga helps by losing weight. It is a means of reducing stress. We experience high levels of stress in our lives when we eat more.

Yoga helps losing weight because it makes us more flexible; and, this is factual—even mentally. An uncompromising, and even rigid program, is proven to be the wrong strategy; rather, this is valid for those who want to lose weight.

Yoga promotes a new relationship with the body, based on listening and acceptance.

Yoga even has specific techniques for losing weight. This book proposes a dedicated practice to lose weight.

The commitment

This yoga burn pdf is proposing a targeted practice to lose weight.

It's a daily commitment of fifteen minutes each morning.

The first thing you do in the morning has a great importance on a deep level. We will give our life the message that we are engaged in something great by practicing yoga. Do this just as you get up from the bed.

In this book, I show poses, breathing and concentration techniques in order to enhance the process.

I aim to be clear also for the beginners; however, I always suggest (especially for the first time) to practice yoga under the supervision of an expert teacher.

Chapter one: Losing weight with Yoga Burn

Definition of losing weight

In scientific studies, the concept of losing weight is described with precision. Its definition is: The current body weight intentionally decreases by more than ten percent.

Whatever your body weight may be, calculate 10% of it. Make this the amount of pounds (or of kilograms). It's your first target to be achieved.

My personal experience: When I started Zoe Bray-Cotton's *Lose Weight with Yoga Burn*, my weight was 204.4 lbs. (92.7 kg). Losing weight, in my case, meant to lose at least 20.4 lbs., which is (9.3 kg). The target weight, at which I should be aiming, was 184 lbs. (83,4 kg).

Losing weight permanently

The great majority of the people who lose weight gain their kilograms back within one year (the famous yo-yo effect). However, for the weight loss to be permanent, it is extremely high for those who can keep the lower weight for one year.

My personal experience: In my case, I lost 10% of my body weight in June 2016. I monitored that and the new weight was kept until June 2017.

How many succeed by losing weight

Out of 100 people who start a program for losing weight, 20 of them succeed and lose weight (intentionally losing at least 10% of their body weight).

However, after only one year, four of these people can maintain their new weight. This means that 96% of the people who start a program to lose weight are failing their target.

Which is the x factor?

A lot of importance is generally given to the type of diet to choose. We spend time thinking which type of physical activity will help us lose weight faster, and we forget the key factors involved in it.

The key factor which determines success of losing weight is the **ability to keep on track**. There are very good diets that are abandoned, just like there are very good training programs that will not be followed.

I am convinced that yoga is a great help to maintain a direction, even when the boost of enthusiasm or novelty ends.

Why to lose weight?

Losing weight is one of the most widespread desires in today's western society. It's a "modern" desire, in the sense that it is caused by some phenomena that are not subject of this book. We can summarize it in the fact that **work** has become less and less physical in the past few decades. Likewise, **wealth** has grown, making eating no longer a "problem" like it was in the past, such as it is now in other parts of the world.

But why do people want to lose weight?

We can briefly identify three major areas.

- The first area concerns the relationship of body weight with health.
- The second area concerns the body as a resource; it provides you limits and possibilities.
- The third area concerns the function of the body, in relationship to our social environment.

Losing weight is healthy

Obesity is connected to an increase in the risk of cardiac illnesses, tumors, ictus, diabetes, renal and liver illnesses and blood infections. (See, for example, the post: *What Are The Health Risks of Overweight and Obesity?*, which is located on the National Institutes of Health <https://www.nhlbi.nih.gov/health/healthtopics/topics/obe/risks>).

Personally, I found a very inspiring campaign called: “One Meter (39 in) for Life,” which was launched all over Italy in 2015. Their slogan was a play on words for the word life, also meaning the measure of the waistline in the Italian language.

When I began my journey of “yoga for weight loss,” my experimentation, of which I provide results in the last part of this book, my waistline was above limits given in the campaign. It measured 41 inches (104 centimeters).

Here is the beginning of the news that appeared in the Repubblica newspaper the June 6th 2015 issue.

“One hundred and two centimeters for men (40”) and 88 centimeters (31”) for women: these are the threshold values for abdominal circumference. Beyond these measurements, in fact, you are more likely to suffer from metabolic syndrome—a problem that concerns now one in four Italians – around 15 million adults – and is even spreading to children and adolescents, but which most of all raises by 50% the risk of heart attacks and ictus.

To draw attention to this syndrome and the risk factors, the Italian Society of Internal Medicine (Simi) and the Federation of association of Medical Managers (Fadoi) have announced for Sunday June 7th the first National day of internal medicine for metabolic syndrome and cardiovascular risk factors.”

A body that is not overweight is the best resource

Our body gives us sensations. Psychological studies have demonstrated the influence of depression in overweight people, an effect four times higher in respect to people of a normal weight.

There is a vicious circle where the body weight increases the more physical activity is prevented. This is due to fatigue present in joints, and the weakening of the muscles.

So, losing weight means being able to have the physical and psychological benefits of physical activity.

A series of other benefits concerns the fact that by reducing weight you sleep better, the body functions better (including the brain), the libido and sexual potency in men is increased, and self-esteem is increased.

Behind the desire to lose weight, there could also be the deep desire to change lifestyle, eating better, and being more active.

Social life

Many people state that a thinner body would allow them to increase self-esteem in relations with others, allowing them to improve their social life.

The models proposed by the media associate beauty with a thin body.

Many voices have been raised against the exasperation of this association, with the consequent problems provoked in people – especially women – that do not recognize themselves in this model.

Yoga, which in this sense should help to cultivate centering and stimulate a search for inner piece, is itself being accused.

It seems that those who don't have a "yoga" body avoid practicing it.

"The fact is that there is specific yoga for men and overweight people. This means that there are protected species," This was a funny (and bitter) reflection of a post that I read some time ago.

Yoga and the body

Yoga, for me, has represented the meeting with the body, the discovery of the body, and a new attitude towards the body.

The foundation of the practices of "yoga for weight loss" is to see yoga as a technique of change, improvement, and evolution.

Above all, in yoga, when compared to other paths of personal or spiritual growth, we find the body's revaluation.

The centrality of the body is experimental more than it is theoretical. I believe that one of the factors of the growing popularity of the ancient Indian discipline is in the West.

However, it's important to clarify that, in the West, we call "yoga" something that we should, more correctly, call "Hatha-Yoga."

This confusion between "yoga" – which in its wider meaning includes a philosophy— implies a social work, a spirituality, and a way of living. The physical practice of yoga is due to its enormous and growing popularity of the practicing asana (poses) in the West.

In millennial yoga tradition, the Hatha-Yoga techniques are rather recent (1,200 – 1,800 B.C.) and are derived from Tantra Yoga.

From tantrism, that glorifies the body and the physicality as a way of spiritual evolution, Hatha-Yoga develops its techniques aimed at purifying the body, while having more energy. It allows for more inner force to reach for further steps and dedicate yourself to Raja Yoga (meditation).

Among the techniques of Hatha-yoga, we distinguish:

- asana (yoga poses)
- pranayama (breathing techniques),
- mudra (movements) and
- shatkarma (purifications).

Modern Hatha-yoga does not emphasize many of these esoteric practices and focuses mainly on poses (asanas).

Chapter two: Does yoga burn force you to lose weight?

Why practicing yoga burn can support weight loss.

Speaking about a book which he co-authored—An investigation on personal change (in particular, abandoning bad habits), based on a survey conducted on more than 5,000 people, Al Swartzler has summarized the results of his research in a sentence:

"Only those who study can change. In order to be able to change, students need to return and study a particular subject: themselves. "
(Change Anything: The New Science of Personal Success by Kerry Patterson, Joseph Grenny, David Maxfield, Ron McMillan and Al Switzler
Published by Business Plus Publication date: April 11, 2011)

This phrase, in addition to resembling closely the concept of svadyaya in yoga, perfectly sums up one of the reasons why yoga is -also - such a formidable tool for personal change.

Yoga practice brings ever greater balance to your life, so yoga will lead you to make better choices for your health—including choosing to eat well to nourish the body.

Yoga helps you fight the progressive sedentary nature of our lifestyle, excessive use of intellect and dissociation from our body, the emotional discomfort that drives us to use food as compensation, and the high levels of stress that lead to eating too much.

My experience is that, slowly but inexorably, yoga leads you to a state of equilibrium.

The increase of awareness is the tool with which yoga enhances a process of evolution and purification.

Yoga for weight loss: benefits of targeted practice

Yoga also offers you specific techniques to help you lose weight.

Asana (yoga poses) to exercise a direct action on internal organs: Some yoga positions are acting to reduce the waist, improve the functioning of the liver, stimulate the thyroid, promote colon cleansing, and so forth.

Sequences to raise the heart rate: A targeted yoga practice can raise the heartbeat, leaving you relaxed, rather than fatigued. Several studies show how high intensity training is more effective than aerobic training in promoting weight loss.

Pranayama (breathing techniques): Yoga focuses on the relationship between body and breath. I pant because I go up stairs, therefore (due to the relationship between mind and breath) I stop breathing because I am afraid. This can be used in a reverse direction. In the case of breathing techniques targeted to losing weight, you aim to stimulate metabolism through proper respiratory techniques.

Concentration techniques, such as creative visualization and guided meditation, can impress deep in the mind. It can make the determination to lose weight concrete and keep the motivation alive.

You know what the very few people who succeed in losing weight and keeping the new weight off have in common?

A strong motivation.

Benefits of practicing yoga

My decision to propose this path comes from my personal experience of losing weight, all thanks to yoga. The techniques I propose have been tested by me on my person.

I think those who want to lose weight with yoga should start practice yoga regularly, but it's better if it's practiced every day.

The qualities of practicing yoga were wonderfully fixed in Patanjali's Yoga-sutra:

1.13 The practice is the right force, requested to move towards, reach and maintain the yoga state.

1.14 Only by following the correct practice at length, without interruption and with a positive and willing attitude, will this be obtained.

More awareness

I'm convinced that you can't lose weight without a deep, internal change. Inner change is a child of greater awareness. In the practice of yoga, we learn to become observers of our body. Yet, it is clear that then this ability to be witnesses develops in everyday life too.

Let me here repeat the sentence of Al Swartzler already cited above:

"Only those who study can change. To be able to change needs it to return to students and to study a particular subject: themselves."

I could mention many examples of how an enhanced awareness supported me in the slimming process:

I understood that the choice of food was not a matter of taste for me, but a sometimes a choice dictated by emotions.

I understood that there were moments when it was easy. Likewise, there were moments where it was hard to follow the guidelines which I had given myself to achieve weight loss.

Since awareness is necessarily one personal and private exploration and is absolutely subjective, I would like to share something more in that sense.

For me, the biggest awareness was to understand that this was the right time to lose weight. I've adopted one such conviction: "In the past I was fat for a good reason, while today I am a different person. Therefore, I will definitely get in shape; I will lose weight without problems."

I would now like to explain this change of belief by using a yoga related terminology.

Yoga links through the chakra system, which is the lack of expression of self, and the lack of self-assertion. It leads to a problem of becoming overweight.

At the cost of being naive, I want to emphasize that I really felt the truth of this affirmation about my life.

A weak third chakra, the lack of fire, had led me to invest little in

passions. I was burning few calories and accumulating unused fuel in the abdomen area.

Looking at my personal experience, I am convinced that quitting my job is one of the most important factors that led me, in time, to lose weight.

Now that I teach yoga, I follow my passion; in the past I had a job chosen for calculation and convenience.

Leaving my job, also, led me to expose and express myself more. I had the opportunity to talk more, both in the time of my yoga classes and through what I write on yoga. On the contrary, during the job I was doing some more "hidden" work, as I was an IT manager of a medium-sized company.

Yoga burn for anti-stress

Yoga practice helps to manage stress. This is the main reason yoga is favored by the companies in the West.

Personally, that was the reason why I became curious and interested in yoga: I was looking for an anti-stress technique.

There are various studies on the relationship between stress and being overweight.

For example, you can read a good post at the Harvard Health site: (*Why stress causes people to overeat*). It explains in scientific (chemical) terms that food, especially sugars and fats, give a sense of relief—compared to the "fight or fly" tension that is triggered by stress.

Another study underlines not only the tendency to eat in excess in case of stress, but the tendency of the body – by assumption of the same quantity of food - to accumulate more fat.

"A hormone lets you grow weight during stress. This was found by the team of Zofia Zukowska of Georgetown University of Washington.

Stress belly is the synthesis of the study because the fat accumulates right where, according to cardiologists, it is dangerous: at the waist.

Men or women with an apple shape are those who are at risk of more for heart attack, stroke, hypertension, and diabetes.

The "apple" shape, in fact, indicates an accumulation of internal and visceral fat between the abdomen organs.

In the event of stress, according to the study published by Nature Medicine, even more fat is assimilated.

A diet with the double amount of calories does not increase the weight twice, but four times. " (The belly grows with stress – Corriere della Sera, 2/7/2007)

Being flexible and accepting oneself are fundamental qualities for being able to be able to lose weight.

In a nice post by Hilari Dowdle, I found two fundamental ideas which I recognized as true.

A first point concerns the reaction to failures. Those who are more willing to accept failure, who do not condemn themselves excessively for having cheated in a weight loss program, are more likely to succeed—compared to those who have a stiffer attitude towards themselves.

A second point concerns an attitude of self-love and love for the body, or at least the complete acceptance.

For those who have this attitude, weight loss becomes (in a way) less important.

We know it when we give too much importance to things, for we break the fluidity and the lightness to our actions.

The attitude of those who want to change because they hate themselves, or because they do not accept themselves is (according to psychologists) not very effective in view of the final results.

A practice to lose weight

Whatever the level and frequency of yoga practice, I suggest adding a routine to yoga practice every day.

Many people try to lose weight using their willpower. Fortunately, it is becoming more clear that the willpower is a force, and as all forces are subject to exhaustion.

The best advice I got from my experience is this: use the willpower to install a new habit and not to resist temptation.

Chapter three: Zoe Bray-Cotton's Yoga Burn to lose belly fat.

The proposal is about the idea to install a new, positive habit to be performed every morning for about 15 minutes.

This is the proposal for 6 days:

- **Sun salutation 6 minutes**

Rapidly perform the sun pose 12 times. We should be able to finish them within six minutes, which includes the breaks.

- **Asana three to six minutes**

After finishing the sun pose, perform one of the six asana poses indicated below, changing it every day with a cycle of six.

- A further proposal is to **perform these asana poses with a bhavana.**

"Bhavana can be translated with mental attitude and indicates all aspects of observation when performing a yoga pose.

Bhavana is the way in which the mind is connected to the pose, the way in which the latter is thought of or perceived in the moment of its execution.

A bhavana can be completely passive, for example, to observe carefully all the sensations that a pose is bringing;

or it can be active, i.e. oriented at first in a particular direction of observation, or a precise attention to a particular part of the body. It may include a particular breathing rhythm or even to a thinner, more abstract concept." (Claude Marechal, Lessons notes)

1 Bridge pose - bhavana: jalandara bandha

2 Half lord of the fishes pose - all the abdomen region

3 Downward-facing dog - uddiyana bandha

4 Cobra pose - bhavana: kidney

5 Extended side angle pose bhavana: the line from ankle to hand

6 Seated forward bend bhavana: during the exercise the breath at moves to the back (stomach – digestive fire)

· **Other techniques: 3 to 6 minutes.**

After the asana, perform an alternation of the following three techniques:

1 kapalabati

2 uddiyana bandha

3 creative visualization

Day	sun salutation (6 minutes)	asana (3-6 minutes)	other techniques (3-6 min)
Monday	12 sun salutation	Bridge pose	kapalabati = breath of fire
Tuesday	12 sun salutation	Half lord of the fishes pose	uddiyana bandha = upward abdominal lock
Wednesday	12 sun salutation	Downward-facing dog	visualization
Thursday	12 sun salutation	Cobra pose	kapalabati = breath of fire
Friday	12 sun salutation	Extended side angle pose	uddiyana bandha = upward abdominal lock
Saturday	12 sun salutation	Seated forward bend	visualization

Introduce the daily practice of the sun salutation, according to the rhythms proposed by Van Lysebeth.

One of the first books I read about yoga was "I Learn Yoga," by André van Lysebeth.

During the first yoga course I attended, the teacher made us take the sequence of the sun salutation and, as a reference, gave us photocopies taken from Van Lysebeth's book.

The sun salutation was the way I started the personal yoga practice at home, out of the context of group lessons.

One thing that struck me a lot was the pace with which Van Lysebeth advised to practice sun salutation.

Here is exactly what he writes:

"When you know the sun salutation, you'll do twelve movements in just 20 seconds. That your first goal. Be the execution of 15 Suryanamaskar in 5 minutes; after 6 months of 40 in 10 minutes."

My school (viniyoga) recommended the dynamic execution while following the rule:

a movement of the breath = a movement of the body.

And, after following this rule for twenty seconds, it is much more likely to be in the second position, rather than in the twelfth.

In Van Lysebeth's book, no arguments are provided to support his indications on the pace to keep.

That's why I had never followed his directions, and I had always practiced the sun salutations following the rule a movement of the breath = movement of the body.

Van Lysebeth's remarks came to my mind, however, when I heard about high intensity interval training, workouts that alternate short periods of high-intensity work with active recovery periods where slow exercises take place.

The main feature of this training methodology is its duration, ranging from 4 to 20 minutes.

Let us compare this statement from an article that I quote below:

"Among the first studies is that of Dr. Izumi Tabata of the National Institute of Fitness and Sports of Tokyo, who at the end of the 90s, proposed a 20-second intensive training session. This alternated with 10 seconds of repeat, repeating 8 times for a total only 4 minutes."

This is the quote from the book of Van Lysebeth (1968):

"When you know the sun salutation, you'll do twelve movements in just 20 seconds. That your first goal. The execution of the 15 Suryanamaskar is 5 minutes; after 6 months of 40 in 10 minutes."

Here is an article that summarizes the benefits of High Intensity Interval Training:

High Intensity Interval Training (H.I.I.T.) is a training methodology that is part of Interval Training, which alternates short periods of high-intensity work with active recovery periods. This is where mild exercises take place.

The main characteristic of H.I.I.T. is its duration: a training session can last from 4 to 20 minutes. It consists of a heating period, followed by 6 to 10 repetitions of high-intensity exercises and intervals at recovery moments.

Among the first studies is that of Dr. Izumi Tabata of the National Institute of Fitness and Sports of Tokyo. At the end of the 90s, he proposed a 20-second intensive training session which alternated with 10 seconds of repeat 8 times, for a total of only 4 minutes.

There is also a 2006 work carried out by Prof. Martin Gibala of the Department of Chinesiology of McMaster University in Canada. It was shown that 2.5 hours of H.I.I.T. is equivalent to 10.5 hours of resistance work by evaluating the production of muscle biochemical changes, as well as the results obtained at improving aerobic performance.

Other studies show that H.I.I.T. is able to increase the resting metabolic rate for the next 24 hours, thanks to what is defined by the EPOC (Excess Post Exercise Oxygen Consumption) concept, or the result of a

number of biochemical processes (including ATP resynthesis, phosphocreatine resynthesis, glucose and glycogen resynthesis from lactic acid, oxidation of lactic acid to pyruvic acid, thermoregulation processes, etc.), whose functionality must be guaranteed by the right input of oxygen at the end of the performance (thus increasing post-workout oxygen consumption).

The H.I.I.T., thus increasing the time, takes longer for the body to recover its physiological balance. Despite its relative brevity, the calorie consumption resulting from this effect is higher than that of a classical resistance session.

The H.I.I.T., then, causes some metabolic adaptations. It includes improved insulin action. This allows the use of fats as fuel to produce the energy needed to cope with stress, thereby combining performance with a proven slimming action.

In addition, thanks to its methodology combining moments of anaerobic activity (in spikes of intensity) with aerobic recovery, it limits muscle loss often associated with classical resistance work.

What really makes "H.I.I.T" special compared to other Interval Training, in addition to the time factor, is that the intensity range should be considered as the maximum effort. It can be made (this is also called Interval Training Sprint), and you simply do not work at a slightly higher heart rate than the previous ones.

It follows that maximum effort that can hardly last longer than 60 seconds; that exercises to achieve such frequencies should involve as large as possible muscle groups.

The effort that best represents what is required in the peaks of intensity is that of the centometrist, or the final sprint of the cyclist. It is, therefore impossible—if not changing the meaning of the training itself—to an interval of more than 30-60 seconds.

(Marta Fovana, H.I.I.T. (High Intensity Interval Training) from benessere.com)

How to Practice the sun salutation

First step: master the individual positions.

The sun salutation is probably the most well-known among the yoga exercises.

"Its practice is so widespread that it is believed to be one of the typical elements of Hatha-yoga.

Indeed, the origin of this practice is to be found in the smriti, meaning in the popular religious tradition.

The sun salutation gives flexibility to the spine and muscles, ligaments and tendons. It exerts legs and arms and generally strengthens all muscles; tones internal organs by improving digestion and elimination; promotes blood circulation; improves breathing, increasing lung capacity.

It is a stimulating practice and, therefore, it is suitable for people who tend to be indolent and overweight. It reduces abdominal fat, fights laziness, strengthens the will and decision-making abilities. "(G. Giannoni, Yoga, From Harmony to Joy).

The sun salutation consists of a series of asanas in a precise sequence, which allows you to pass easily and fluidly from an asana to the next.

The transition from one pose to the next takes place fluidly and dynamically.

Although it is generally practiced by determining the speed based on breath movements – i.e. changing the position on the inhale and the exhale - when practiced for slimming, the advice is to practice 12 sequences at a 20-second speed for each sequence, taking 3 rest intervals.

Below I propose the sun salutation, as described in the book already mentioned by Van Lysebeth - who, in turn, refers to the Shivananda school.

There are only seven yoga poses (asana) that we must know how to practice. The sun salutation, as in the sequence consisting of 12 poses, and some of them are repeated.

Every pose in the sun salutation is a yoga pose that needs to be studied and adapted.

I will not describe in detail the characteristics of every pose, otherwise I would make this book too long; I will just give the pose name with a short description of it.

Concerning the sun salutation, you can find a video of it on my Youtube channel (FabioDemiRochan)

The sun salutation

1. Prayer pose: Standing at one edge of the mat, keep your feet hip-width apart. Your hands should be joined in front of the heart.
2. Raised arms pose: Arms should be extended to the sky, in the direction of the front of the body; position upwards.
3. Hand-to-foot pose: Bend forward. You can slightly bend your knees, if necessary.
4. Equestrian pose: The knee of the leg should be in front. It is directly above the ankle. Open your chest, relax the shoulders, and look forward.
- 5 a. Downward-Facing Dog: Shake your back by pressing your hands on the ground; keep a straight line from your hands to the coccyx. You can slightly bend your knees, if necessary.
- 5 b. Stick pose: Position yourself suspended on the hands and on the toes, a straight line from behind to the heels.
6. Salute with eight points: Lie down with the raised pelvis. The eight points touching the ground are: chin, hands, chest, knees and toes.
7. Cobra pose: Raise your chest without straining your hands. Look forward. The pelvis presses against the floor. Legs and feet adhere to the ground.
8. Downward-Facing Dog: Shake your back by pushing your hands on the ground and keeping a straight line from your hands to the coccyx. You can slightly bend your knees, if necessary.
9. Equestrian pose: The leg in front is directly above the ankle. Open your chest, relax the shoulders, and look forward.
10. Hand to foot pose: Bend forward. You can slightly bend your knees, if necessary.
11. Raised arms pose: Extend arms to the sky, in the direction of the front of the body; positioned upwards.
12. Prayer pose: Standing at an edge of the mat, move your feet hip-width apart. Your hands should be joined in front of the heart.

Asana: the bridge pose / Setu Bandha Sarvangasana

The bridge pose, Setu Bandha Sarvangasana, is a position that benefits the whole back. It frees the movement of the diaphragm and stimulates the thyroid.



Starting position.

Lying down on the floor, lie on the back. The feet are parallel, pointed to the floor. They are not united, but are hip-width apart.

The heels are as near as possible on the buttocks. The arms are stretched to the ground, adhering to the body, and palms of the hands on the floor. The chin is slightly bent inwards.

.Bridge pose

By inhaling, lift the pelvis. Lean on the nape, the shoulders and the feet.

The pelvis is projected upwards as high as possible.

The knees - which remain perpendicular to the ankles - are pushed forward, away from the pelvis and so the coccyx extends, projected in the same direction.

The chin is supported on the upper part of the sternum (Jalandhara bandha).

Asana: Half Lord of the Fishes pose / Ardha Matsyendrasana

This torsion is remembered by the name of a legendary yogi, Matsyendra, the protagonist - so the myth - of the birth of yoga. (How yoga was born: the legend)

The Ardha Matsyendrasana has a compression action on the belly that improves digestive processes and stimulates the spleen, liver, other abdominal organs and adrenals.

This seated twist tonifies the spine and strengthens and extends the muscles of the spine. It alleviates back pain, sciatica and menstrual pain.



Getting in the pose.

Sit on the floor with your legs stretched out in front of you. Bend your right knee, lift your right leg, and hold your right foot by the side of your left thigh.

The right side of the ankle touches the outer side of the left thigh. The right knee cap is pointed to the ceiling. The right arm, lying down, with a hand resting near the right gluteus is a support that helps the column to stay right.

But be careful: sit on the hamstrings; do not discharge the weight on your hand on the ground. Exhale and twist to the inside of the right thigh. Feel

the upper torso contact with the inside of the right thigh.

Bring the upper left arm on the outside of the right thigh. The cervicals follow the twist and the look goes beyond the left shoulder, but only if this movement does not create tension. Otherwise, it is better to turn your head to the left.

Check that the shoulder is aligned and is parallel to the ground.

With every breath, project the top of your head upwards, trying to lift the sternum.

Try to deepen the twist at each expiration.

Asana: Downward-Facing Dog / Adho Mukha Svanasana

The Downward-Facing Dog is an asana that allows us to increase the strength and, at the same time, to fully stretch the entire body.

The points of support are the hands and feet. When we practice the Downward-Facing Dog, the body takes the form of an inverted V. If you have a dog or cat, this stretch will be familiar to you.

This is a really energetic position that trains not only on the spine, but also many of the body's muscles. This includes the arms, legs and abdomen. Apart from this, it improves digestion and promotes blood circulation. This is one of the best anti stress asanas.



Starting point.

To take the Downward-Facing Dog pose, beginners will find it helpful to start with the cat's pose.

You get on all fours and make sure your knees are under the pelvis; not

united, but at the hip's distance.

The arms are stretched, while the wrists are aligned under the shoulders. The palm of your hands should adhere to the ground, the fingers should be fully extended to the ground and opened as far as possible, trying to keep the second finger perpendicular to the short side of the mat.

Movement.

Point the feet to the ground and, by exhaling, lift the knees from the ground. This pushes with the palm of the hands to the ground and lifts the pelvis upwards.

The legs should be stretched more and more, until the heels contact the ground. If this is not possible, keep your legs folded and the heels slightly raised.

Get in the pose.

While you are in the pose, firmly put your palm on the ground. Press down as to push the mat away. The arms are stretched out to form a straight line, going from the wrists to the coccyx. The ears are up to the biceps.

Check that the body weight is equally distributed between your hands and feet.

Push your thighs back and turn them slightly inwards. Extend the coccyx by trying to move it as far as possible from the pelvis.

Press the shoulder blades on the back, and then spread them outward. Push it towards the coccyx.

Project the chest in the direction of the ankles.

Asana: cobra pose / Bhujangasana Bujangasana,

The cobra pose owes its name to the distinguishing feature of this snake. It's the ability to rise without being supported by legs or arms.



There are many benefits, which are given by this ancient asana.

This is a buckling position that improves the flexibility of the column, which improves blood circulation in the dorsal region (more oxygen, less toxins).

It improves breathing as it stimulates lung function with its chest stretching action.

It exerts a compression action on the kidneys that improves their efficiency.

It alleviates and improves the mood, as it is an opening position, even in a psychological and emotional sense.

It helps to relieve stress and fatigue.

How to get in the pose.

You're lying prone on the floor. The feet are joined or at the pelvis width (maximum distance).

Place your foot front on the ground, heels in the center. Then, place your forehead on the ground, palms of the hands alongside the chest and fingers stretched forward.

The wrists are aligned under the elbows. The elbows are pointing to the sky. Push your thighs to the floor. Raise the belly button toward the

column.

With a slight backwards pressure of the hands, help the sternum to stretch outward.

On your in-hale, you slide to the ground your forehead—the nose and the chin— glancing forward.

The muscles slowly wrap around behind the heart and the chest is projected forward and upward.

The dorsal buckle must be distributed throughout the column.

The hips lower themselves to the ground and you stretch, through your feet.

Asana: Extended Side Angle pose / Utthita Parsvakonasana

A position with an open and dynamic character that energizes the body and requires a good muscular tone. It strengthens the thighs, knees and ankles.

It extends the groin, spine, waist, ankles, chest and shoulders.



It stimulates the abdominal organs. Likewise, it stimulates breathing and invokes qualities of endurance and physical perseverance.

Get in the pose

Stand with your legs wide apart. The right foot should be rotated to the right; the left foot turned slightly to the right. The heels are aligned. The left heel is anchored to the floor by lifting the groin inside the pelvis.

While exhaling, bend the right leg at right angles. The knee needs to be lined up above the ankle. Keep your right thigh parallel to the floor, if possible. Fold the bust sideways in the direction of the leg, and place your right hand beside the right foot. Alternatively, as in the picture, place the right elbow on the right knee.

Extend the left arm over your head, with the palm of your hand facing down and the left bicep over your ear. Keep your head in line with the backbone; look upward.

The attention remains on the lengthening of the entire left side of the body, along the line from the left heel to the left fingers.

**Asana: Seated Forward Bend /
Paschimottanasana**

Paschim means West. Since traditionally yoga is practiced in the rising sun, looking east, stretching of the West means stretching of the West side of the body. It means stretching the back and the back part of the body.

Benef
its

One of the main effects of this position is the elongation of the entire back of the body, from the back to the heels.

In addition to this, the pose brings compression and concentration to the abdominal region. These beneficial effects are felt on the abdominal and sexual organs.

Stretching and deepening of the breath, which is easy to experience thanks to the particular shape taken by the body, make it a pose that promotes internalization and relaxes the nervous system.

Get in the
pose

Sit on the ground with your legs stretched forward. Press your hands to the ground and lift your chest upwards.

While exhaling, keep your back straight. Start descending by moving from the articulation of the hips and not from the waist.

Grab the side of your feet and keep your elbows lying down. Slowly, on further exhalations, try to deepen the closure.

Work with breathing: When you inhale, the thorax stretches. When you exhale, your back (which is straight) moves down towards your legs.

If you come to touch your legs, remember that your abdomen will be the first to touch your legs, then your chest and then your forehead.

Adaptation

In this version, we give priority to the "closure" of the pose. This results in compression of the abdomen. To do this, we give up keeping our legs stretched. If there is a lot of rigidity, the legs can remain separate.

Outstretch the legs forward, only as long as you can maintain contact with the abdomen and chest with the thighs. Slowly, on further exhalations, try to deepen the closure.

Work with the breathing: When you inhale, your thorax stretches. When you exhale, your back is lowering to your legs, and is straight.

How to do the kapalabhati, breath of fire

The word Kapalabhati is composed of two words: kapal means skull and bhati means shining, enlightening.

In the name, one of the effects of this type of breathing is highlighted: that is, a beneficial and stimulating massage to the brain.

Yes, because the volume of the brain expands when we exhale and contracts when we inhale.

Thanks to Kapalabhati's breathing, these spasms and contractions are natural massages. They go from 18 per minute (ordinary breathing) to 120!

Let's see other reasons to practice this technique.

Kapalabhati has a powerful effect on breathing, as it stimulates the mobility of the diaphragm.

In addition to this, it strengthens the abdominal belt, releases the respiratory tract, balances and benefits the nervous system and eliminates drowsiness.

If you are a sportsman, you can practice this breathing to relax your mind and find new energies before going to the field.

How to do it

The Kapalabhati breathing is practiced in a sitting position. Keep your back straight, the chin slightly back and the hands resting on her knees.

In Kapalabhati, both the phase of the inhaling and the phase of the exhaling take place through the nostrils.

Exhalation is the most important step in Kapalabati.

So, we are active during the exhalation, which is short and explosive.

We are passive during the inspiration; that is, a little less than the duration of the breath.

The Kapalabhati breathing alternates a rapid, dry, explosive exhalation

caused by a powerful contraction of the lower abdomen.

The abdominal muscles contract quickly and help us to emit the whole air. Be careful, then: the abdomen is pushed inside (and not out) on the exhalation.

The trunk, shoulders and head remain motionless and, as far as possible, relaxed.

In implementing this technique, the thing we pay most attention to is the power of the air being expelled.

We find the power in the exhalation. And, we only seek speed at a later time.

Indications

Usually you start by repeating a series of 10 rapid expirations, with intervals of 30 seconds between one and the other.

Then, you progress up to 3 sets of 120 expulsions, with a one-minute interval between each other.

It is sometimes useful to accompany this breathing with a visualization—for example, imagining that the exhalation illuminates the inside of the skull.

If you experience a slight dizziness during practice, you should stop. It is important to proceed gradually and slowly, immediately interrupting the practice if you experience too much effort.

This exercise is not suitable for people with pulmonary disease and is not recommended for cardiopathies.

Uddiyana Bandha Upward Abdominal Lock

With the word "bandha", in yoga, we indicate maneuvers through which we introduce blocks, closures inside the body. These have the effect of activating the area of

- the throat (jalandara bandha),
- the diaphragm (uddiyana bandha) and
- the pelvic floor (mula bandha).

A fourth bandha (maha bandha) indicates the simultaneous execution of the above mentioned three bandha.

Uddiyana means lifting, and tradition wants this bandha to help the energy move from the low chakra, linked to instincts and passions, to the heart. From the point of view of the physical body, we will see it immediately. Uddiyana (= raise) can certainly point to the lifting of the diaphragm.

Executive techniques:

After a deep exhalation with empty lungs, the thorax expands. The diaphragm rises and the abdomen is like sucked against the spine assuming a concave appearance.

The sensation resulting from this maneuver is described as a "pseudo-inspiration," as there is a strong sense of chest expansion. Yet, air does not enter the lungs during the installation of this bandha.

The abdomen is released when it feels the need to breathe (if it is possible to keep the bandha from 15 to 30 seconds).

This is a cycle of Uddiyana Bandha (make three or four, with a few breaths between one cycle and another).

Benefits:

This maneuver helps to unlock the diaphragm and to tone it up. It massages the solar plexus and the heart. It stimulates all abdominal organs by changing the internal pressure of the abdomen and, thus—it

helps digestion, assimilation and elimination.

According to the texts of tradition, thanks to this bandha the most instinctive energy (apana vayu), it is moved upwards and refined.

In which asana to perform this bandha:

For beginners, the best way to experience this bandha is by lying on the back with pointed feet and heels close to the buttocks. After exhaling as deep as possible, perform the uddiyana bandha.

It is called the position of the well (tadaka), because the abdomen – contracted to the inside - creates a depression that resembles a well or a drained lake.

Relaxation

Relaxing yoga techniques are efficient as anti-stress techniques.

I am witness to this, having started practicing yoga because of stress. I am falling in love with a relaxation technique that I repeated hundreds of times, once learned, during my first year of practicing yoga.

For those who have never tried relaxation techniques, I would only say that it is wrong to compare them to a state of relaxation.

It's an exploration of the one's entire body. It's about finding out where the tensions are and commanding that part of the body at which you want to bring attention to it and relax.

When we are profoundly relaxed, the brain waves undergo a modification; they become slower. This deeper level of consciousness is usually defined as the *alpha level*, while a normal waking state is defined *beta level*.

Benefits of relaxation against stress

Practicing relaxation techniques can reduce symptoms of stress by:

- Slowing down heart rate
- Lowering blood pressure
- Increasing blood flow in major muscles
- Loosening muscular tension and chronic pain
- Increasing concentration and improving mood
- Reducing fatigue
- Reducing anger and frustration
- Increasing self-esteem in problem solving

Entering the relaxation state – technique proposal

There are various relaxation techniques and in the following I propose one of many.

This is a technique that can be carried out in bed, before sleeping, and is based on

increasing tension, before relaxing a part of the body.

You need to maintain muscle tension for at least five seconds.

Relaxing the part always begins with expiration.

We start with the right leg. You contract all the muscles of the right leg. Then upon breathing out, while we push out air, we unleash, we give the mental order to all the leg muscles to relax.

The same procedure is repeated for the left leg.

The other parts of the body that we relax are the pelvis, the abdomen, the right arm (we help by making a fist with the right hand), the left hand (we help by making a fist with the left hand), the shoulders (which we raise to our ears).

To increase tension in the face, we make a grimace for at least five seconds

in which we pull all the facial muscles towards the center of the face, and towards the nose. And then we relax.

Make sure that the room isn't badly aired and isn't cold before you relax.

Stretch out in bed. Close your eyes.

Creative visualisation

Yoga uses a Sanskrit word, Sankalpa, to refer to a practice that can be traced back to what we usually call auto-suggestion techniques.

Sankalpa is a yoga term of tantric origin.

It's the belief of being able to achieve what we intend to do.

It can be a phrase, short and to the point, which expresses with words our direction. Or, it can be an image that we contemplate. It expresses how we want to live.

I personally believe that it is fundamental to refer to an image.

This forces us to concentrate on what we want. Instead, when the desire is still in our thoughts, there is the risk to express it in negative terms—for instance: thinking about what we don't want and what we can evoke. Therefore, the result is the things we want to distance in our lives.

If we have to formulate an image, instead, we have to represent a "positive" scene. We are in some way forced to visualize what we want.

Sankalpa is a resolution taken after relaxation, when the ground is fertile.

"How does it happen? The answer is simple. When the relaxation is complete, receptivity is at its highest point.

When the conscious is linked to all senses, receptivity is lower at that moment.

This is the secret of Nidra Yoga.

Because of the process of intellectualization, the consciousness entering the brain is not imprinted in it.

On the contrary, when you pull away a little your brain, and enter into a state where you're not in a deep sleep nor completely awake, any impression that enters your mind in that moment becomes potent and stays there.

There are well defined mental levels. Some are hard terrain, while others

are soft terrain.

The conscious mind is like the hard terrain because it is the operation of the intellect and logic. The intellect is the procedure of analyzing things. Not only accepting some things, but also rejecting them as well.

But the deeper conscious does not have these characteristics. Any impression you put into the subconscious mind, this cannot be rejected.

“This will grow and its fruits will enrich every aspect of your life.”

The most important advice for Sankalpa, in my opinion, is this:

“You don’t need to ask.”

When you ask, you have the energy of someone who is making a request to someone else; you can receive a yes or a no.

In Sankalpa, you need to affirm what is already there!

If you don’t believe in what you affirm, then change your Sankalpa. Be sure that you can affirm it, not as a request but as a declaration.

Many schools give Sankalpa a deep and spiritual meaning, which sustain the sense of life and are contrary to Sankalpa dictated through the Ego. This reinforces our separation from others.

I am, however, deeply convinced that for a journey of growth is essential to start from the point in which you are now.

Not from the point you want to be, and not from the point it would be nice to be.

Chapter four: The diet I followed and the results

Did you make a diet or did you just make yoga?

All those who saw me losing weight asked me this question. I do not want to move the focus of this book, for this book does not propose a diet.

Sure, everyone knows that to lose weight you must change the way you eat. However, according to studies, 90% of the attempts to lose weight fail. Why?

To tell an alcoholic to stop drinking (or a smoker to stop smoking) is good advice. Good and useless.

This book is based on the belief that you cannot lose weight without a deeper inner change, which brings to the search of a more stable equilibrium on the relationship with food.

For all these reasons, at first I thought not to mention this issue at all. Then, I changed my mind and I decided to write about it. Otherwise, my story on my process of losing weight would have been incomplete and untrue.

Concerning nutrition again, I want to share what I consider one of the most important concepts: the change of attitude toward dieting.

A new attitude towards diets

The biggest mistake I made in the past was believing that the willpower is an unlimited resource.

It is not like this. Willpower is a scarce resource.

We can use only a certain amount of it, and once it is used, then we have less of it. We consume it.

It can be compared to physical strength. Certainly the amount of it which we possess varies from person to person. Some have more of it, while some have less.

There are methods to train and increase willpower, but sooner or later the willpower (like the physical strength) is used in a continuous and restless way. There isn't any wisdom or thriftiness at the end, for it's exhausted.

On this last yoga point, according to yoga we consume energy to think—just like we consume energy when we are feeling emotions. Moreover, we consume energy when we apply our willpower.

Here, finally, is what I was doing wrong. When I was trying to lose weight, and I was failing, I was thinking that I would achieve my goal. I could do this with the right training program and the right food.

I was taking an infinite amount of willpower for granted.

It is not possible for me to underestimate the importance of this discovery; it was made with the intervention of yoga which I experienced in my life.

Not only is it my intent to lose weight, but also in all other levels.

Let's make a step forward now.

We said that the will is a limited resource. Now, what do we do when we know that one resource is limited?

Just like with time and with money, don't we give priorities to our alternatives?

Yes, we do like this. We give priority to the things which are more important for us. So, here is the most important choice which came out of my discovery: to use the will to create and strengthen new habits. These are supporting my target and are concerning activities which I enjoy, rather than to use willpower to resist temptations.

How did I apply this new concept in my life?

I will give here just a small example of pizza and beer, a very interesting and tasty combination. Yet, it is also an enemy of all diets.

In my past, looking at this point in a perspective of losing weight, I would have given these two up. I would have felt guilty when I was not keeping up with my commitment.

Now I am organized in such a way that, when I eat pizza, I do not order pizza at home and I do not buy it from the supermarket.

I drink a beer in a club with my friends, but I don't when I am at home looking at a game on television.

To remain in this example, I found out that—for me—it has been very expensive. In essence, I've had to develop willpower to give up the pizza or the beer with friends. And so, I do not give it up.

Compared to before, I eat less pizza and I drink less beer. When I do it, however, I taste it more and without feeling guilty. I can still enjoy my comfort foods without the feeling that I abandoned the right path.

In doing so, I am following a yoga teaching. I am going in a positive direction, without creating rigidity or stops.

Which diet I followed

I wrote this book to witness what can be done, thanks to yoga. I want to find more balance and to promote an interior change. This can be the basis for a new awareness in the way which we relate to food.

This said, I will tell you that the kind of diet I followed is the intermittent fasting.

Intermittent fasting is the rediscovery of the benefit given by occasional fasting decided in a strategic way.

By fasting, the two main categories are:

Time-Restricted Feeding, where the time when eating is allowed, but it is limited to an interval of 6 to 8 hours. This is similar to way of fasting which is practiced during the Ramadan.

Intermittent Calorie Restriction, which recommends a strong restriction of the calories in two non-consecutive days of the week (similar to the fasting on Friday in the catholic tradition).

I had known the latter under another name, since a long time through an ancient saying very famous in the world of yoga. It's in accordance to:

Eating twice a day is a normal thing.

He who eats once a day follows the way of the yoga.

He who eats three times a day follows the way of the bhoga.

The Sanskrit word "bhoga" means pleasure and designates the material, terrestrial, sensual part of our experience. He (or she) who eats three times a day, therefore, is a person who eats for the pleasure in the food.

I discussed this saying in the past in more than one occasion, with many teachers of yoga.

The idea is that, once the growth and development phases are over eating more than necessary is harmful for the body.

In the yoga vision, the digestion is seen as a process which is consuming a lot of energy.

And, if we are using energy to digest, then we have less of it to be used in other activities.

I had noticed this truth by the time when I was at the university. I was studying a lot before a test. I knew that not eating, or eating very little at lunch allowed me to have a clearer mind and better performance in the afternoon.

In addition to that, I always realized the consequences of skipping dinner on the quality of my sleep. It effected the energy and mood of which I would wake up with the following day.

Consequences were so different, as opposed to what I would say. They were compared to the way I would sleep and wake up in the morning after eating a lot at dinner.

And finally, here is a few words of what I did to lose weight by practicing yoga: I skipped dinners.

I did it every time. It was easy, whenever I felt that I could do it. Four or five times a week I would do this; it depended.

I do not know if Intermittent Calorie Restriction suits you.

Just remember that your health, your lifestyle, age, type of work, and personality don't allow you to use pre-packaged solutions.

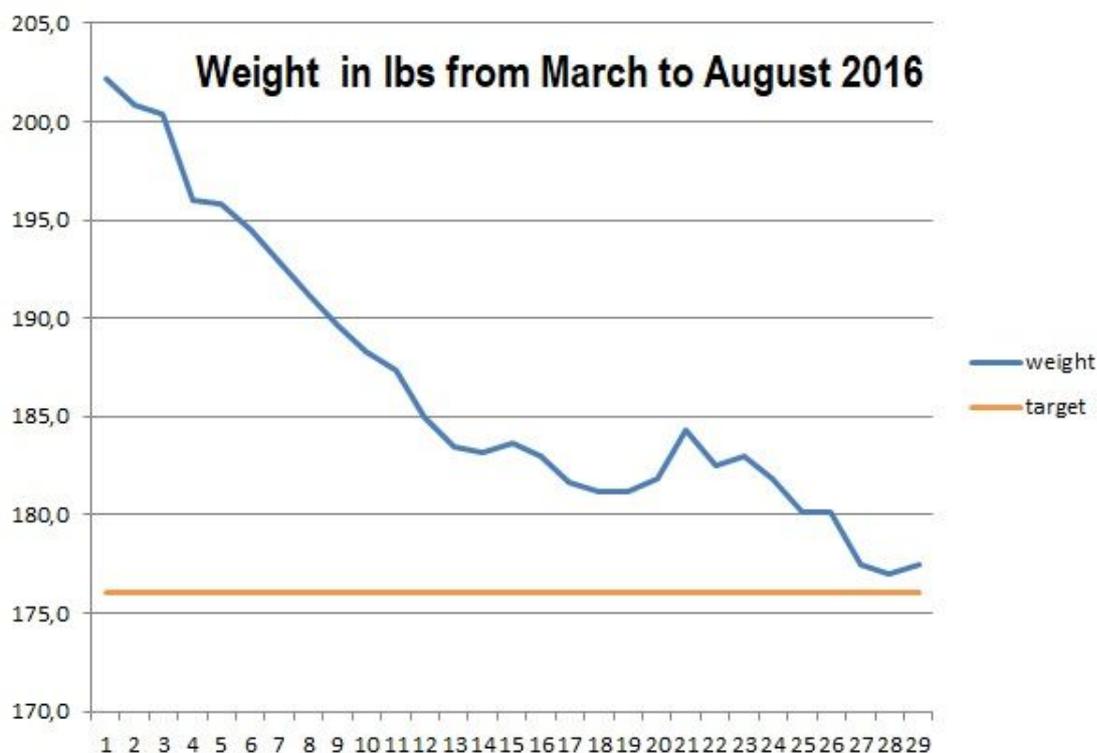
Address a nutritionist you trust; let him show you the most suitable diet or discuss with him about the pros and cons of the diet you intend to follow.

The results

In this part of the book I'd like to present the numbers of my experience.

Like I mentioned before I started with a body weight of 204 pounds in March 2016, the tables show the value of the body weight week after week and also as an average value in the different months.

Another table below gives also the values of the waist. The weight losing program allowed me also in this area to reach my goal, which was to be below 40".



Average weight on month basis

March 2016: 200,9 lbs

April 2016: 194,4 lbs

May 2016: 188,1 lbs

June 2016: 183,3 lbs

July 2016: 181,8 lbs

August 2016: 182,0 lbs

September 2016: 178,0 lbs

Average weight on week basis

on March 10th 2016: weight 204.4 lbs
week 1: (3/16) weight 202.2 (- 2.2 lbs)
week 2: (3/23) weight 200.8 (-3.5 lbs)
week 3: (30/3) weight 200.4 (-4.0 lbs)
week 4 (4/6) weight 196.0 (-8.4 lbs)
week 5 (4/13) weight 195.8 (-8.6 lbs)
week 6 (4/20) weight 194.4 (-9.9 lbs)
week 7 (4/27) weight 192.9 (-11.5 lbs)
week 8 (5/4) weight 191.1 (-13.2 lbs)
week 9 (5/11) weight 189.6 (-14.8 lbs)
week 10 (5/18) weight 188.3 (-16.1 lbs)
week 11 (5/25) weight 187.4 (-17.0 lbs)
week 12 (6/1) weight 185.0 (-19.4 lbs)
week 13 (6/8) weight 183.4 (-20.9 lbs)
week 14 (6/15) weight 183.2 (-21.2 lbs)
week 15 (6/22) weight 183.6 (-20.7 lbs)
week 16 (6/29) weight 183.0 (-21.4 lbs)
week 17 (7/6) weight 181.7 (-22.7 lbs)
week 18 (7/13) weight 181.2 (-23.1 lbs)
week 19 (7/20) weight 181.2 (-23.1 lbs)
week 20 (7/27) weight 181.9 (-22.5 lbs)
week 21 (8/3) weight 184.3 (-20.1 lbs)
week 22 (8/10) weight 182.5 (-21.8 lbs)

week 23 (8/17) weight 183.0 (-21.4 lbs)
week 24 (8/24) weight 181.9 (-22.5 lbs)
week 25 (8/31) weight 180.1 (-24.3 lbs)
week 26 (7/9) weight 180.1 (- 24.3 lbs)
week 27 (9/14) weight 177.5 (-26.9 lbs)
week 28 (9/21) weight 177.0 (-27.3 lbs)
week 29 (9/28) weight 177.5 (-26.9 lbs)

Waist line

March 10th: 40.94"

April 13th: 39.37" (-1.57")

April 30th: 38.58" (-2.36")

May 19th: 37.79" (-3.14")

June 4th: 37.00" (-3.93")

July 3rd: 36.61" (-4.33")

September 4th: 36.22" (-4.72")

September 13th: 35.82" (- 5.11")