



Integral Yoga® Teachers Association Newsletter

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February 2006



The Power of Intention & Thought

Sri Swami Satchidananda & Sri Swami Sivananda Maharaj



Transformation

by Swami Ramananda

Sri Swami Satchidananda (Sri Gurudev) has often remarked that all people share a common desire—to be happy—but attempt to fulfill that desire in myriad ways. One way of expressing that goal from a spiritual point of view would be to be peace with ourselves and with the world around us. Such a profound goal seems to require great effort. Many of us pursue our spiritual happiness with the same “just do it” mentality with which we’ve learned to pursue school, jobs and recreation. We end up struggling with ourselves and trying to force change, as if we must battle for personal growth by conquering our wrong thinking and bad habits. Unfortunately, fighting to bring change is not such a good way to find peace.

Another spiritual tradition suggests that the source of all unhappiness is selfishness, and the way to peace is to renounce our desires. This is a

Q: Do our thoughts, prayers and wishes influence reality or is it objective?

Satchidananda: Your thoughts are the prayers and the other wishes too. You are what you think. You can make yourself by thinking the right thoughts, or you can break yourself by thinking wrong thoughts. Make a habit of developing good thoughts. Think thrice before you think a thought. Then, speak it out. Then, do it. Thoughts, words, and deeds. Perseverance and regularity. Think well. Think well. Think well. Influence reality. Then your thoughts become everything. You are what you think; even the entire outside world reacts to your thoughts. If you

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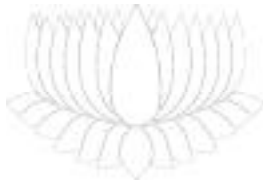
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The Goal of Integral Yoga

The goal of Integral Yoga, and the birthright of every individual is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family. This goal is achieved by maintaining our natural condition of a body of optimum health and strength, senses under total control, a mind well-disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as a crystal, and a life filled with Supreme Peace and Joy.

Attain this through asanas, pranayama, chanting of Holy Names, self discipline, selfless action, mantra japa, meditation, study and reflection.

***Om shanti, shanti, shanti,
Ever yours in Yoga,
Swami Satchidananda***



INTEGRAL YOGA® TEACHERS ASSOCIATION

Founder: Sri Swami Satchidananda

The Integral Yoga Teachers Association is a membership association open to all Integral Yoga teachers. Its mission is to provide mutual support and spiritual fellowship, to share information, to provide inspiration, and to conduct ongoing training and guidance.

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Letter from the Editor



Dearest yogi, think back to your TT days. What prompted you to practice and teach Hatha Yoga? What did you hope to gain from your Hatha Yoga practice and sadhana? Have your intentions changed since you first began your path? If so, in what way(s)? It is my intention that this newsletter supports us -in reflecting on our personal practices and daily actions and use this auspicious present moment to practice mind-mastery by creating new intentions for ourselves.

Creating intentions serve us by training our minds in one-pointed concentration. Good intentions, those that harm no one including ourselves and benefit someone including ourselves, help us prepare our minds for meditation; thus preparing us for Self Realization. "Applying feet on our faith"

in our good intentions throughout our day can allow our hearts to expand naturally and exponentially.

Though we may not receive the results in the exact way we might have first pictured in our minds at the onset of creating our intentions, we certainly gain valuable learning experiences from our universe through the process. Learning to detach from our envisioned results or fruits of our intentions, surrendering to Divine will, and enjoying the journey our intentions bring us might just be the purpose for creating intentions in the first place.

Blessings to you, me, and all of creation during our experiences of creating easeful, peaceful, and useful lives using our extraordinary power of thought and intention.

Blessings of Peace, Joy, Love & Light,
Bharati (Meredith) Dufour

From Our Members

Intentions in Personal Practice

Mary Lynn Tucker, R.N., M.S.N., F.N.P., R.Y.T.



While on a recent hike through the autumn woods of the Blue Ridge Mountains, I had an experience I'd like to share. As I started along the path, my mind was thinking about an upcoming workshop and considering ways to meet specific needs of some private students. Suddenly, my eyes were drawn upward to a white-tailed hawk soaring above. I stopped in awe to watch him, and my other mental activity ceased. In the next moment, I realized that my previous thoughts had drawn me away from the enjoyment of the hike. In my preoccupation with planning for teaching, I was missing the crunch of leaves beneath my feet, the splendid display of colorful foliage, the earthy scent of the woods, and the pure joy of hiking that brought me to that path in the first place. I began to see this as an analogy to my journey on the path of Yoga.

We all began our Yoga journey as students, discovering personal benefits from the practices before deciding to teach others. While each of our paths is unique, there may be some common experiences that may be helpful to share. In this article, I have revisited helpful Sutras while exploring both obstacles and guideposts on my own path. I hope to encourage your intention toward deepening your personal practice.

“Practice becomes firmly grounded when well attended to for a long time, without break and in all earnestness” Yoga Sutras of Patanjali, I:14, Sri Swami Satchidananda, p. 20. While we are all familiar with this Sutra and its meaning, it may be useful to reflect upon what obstacles may make living it a challenge. Life is full of time constraints, distractions, and the demands of responsibilities to others. I have found that I constantly have to remind myself of the need to balance the needs of my outer life with the priority of my inner life. The times when I've allowed my personal practice to take a back-seat to other obligations have led to feeling out of balance, causing me to be less effective in meeting any responsibilities. I know that I have to keep my own batteries charged to be able to share energy with others, and that means attending to my daily personal practice.

“Vairagya (non-attachment) must always go with the practice. It is the person with a detached mind who can do a job perfectly” Yoga Sutras of Patanjali, I:15, Sri Swami Satchidananda, pp. 23-25. Exploring what we are attached to, as students and as teachers, is most helpful in deepening

our practice. Are we attached to seeing results from our practice—physical changes, emotional settling, or spiritual deepening? As teachers, are we attached to the image of ourselves as teachers, to seeing beneficial results in our students, or to seeing the successful growth of a Yoga teaching business? Any of these attachments may be stumbling blocks on our path.

“Ignorance, egoism, attachment, hatred, and clinging to bodily life are the five obstacles”, Sutra II:3. “In subtle form, these obstacles can be destroyed by resolving them back into their primal cause (the ego), Sutra II:10. “In the active state, they can be destroyed by meditation” Yoga Sutras of Patanjali, II:11, Sri Swami Satchidananda, pp. 84-94. Revisiting these Sutras and Gurudev's teachings of these klesas (obstacles) with reflection on their relevance to your personal practice is most enlightening. For me, it brings home the point that the meditation portion of my practice is primary, with asana, pranayama, and study being secondary.

What are other guideposts that help to keep us on the path of our personal Yoga practice? The last issue of the newsletter focused on sangha, and the importance of sharing the journey with fellow pilgrims. Supportive friendships and relationships have certainly been helpful to me—encouraging growth, providing feedback for needed course corrections, and acting as teachers/mentors.

Finding a teacher to work with has helped me deepen my practice and keep that “beginner's mind” as a student. As a teacher, I believe it is important to keep that open mind. I've found that I learn as much, or more, from my students, as they do from me. Additional guideposts I've found along my path include ongoing study (not just in preparation for teaching), continuing education courses and workshops, and staying mindful of offering Karma Yoga (volunteer teaching opportunities).

Acknowledging that Yoga is a process (not a noun), we each evolve in our own personal expression of that process. We radiate the teachings of Gurudev and the benefits of our personal Yoga practices. I wish all of you a joyful and peaceful journey on your own path of Yoga!

Mary Lynn Tucker, R.N., M.S.N., R.Y.T. is a family nurse practitioner in private practice in Roanoke, Virginia. She teaches Yoga at the Jefferson College of Health Sciences and to groups and individuals with specific health-related needs.

Hatha Yoga and Intention of Self Realization

by Louis Mahadev Carlino



Steadiness of mind can never happen accidentally. Left to itself, the mind will wander aimlessly forever. The power to reign in a wandering mind is the result of an enormous potential that sets us apart as humans. It allows those dedicated to the cause of Self-realization to harness the dissipating and ceaseless energy of restlessness. Although achieved through moment-by-moment efforts, seemingly insignificant as isolated acts, the cumulative effect of the intention to still the mind has transformed ordinary humans into extraordinary ones. All the saints, sages and masters of all traditions have been transformed by their intention to focus or steady the mind.

In Book 1 of the Yoga Sutras, Patanjali states “*The restraints of the modification of the mind stuff is Yoga*” (I:2). On a related note, a few sutras later he defines practice as “*Effort toward steadiness of mind*” (I:13). You may wonder why steadying the mind is given such importance. The simple answer is “*then the Seer (Self) abides in his own nature*” (I: 3). Patanjali makes it clear, and those who dedicate themselves to practice discover, that through the tangible effort of focusing the mind something remarkable and outside the reach of control occurs: the Self reveals itself. By combining effort or intention and an act of free will, the mind can be controlled. However, this brings the seeker only to the point of receptivity to Self-revelation. This is a crucial distinction because it sets the Self as distinct from ego, requiring a delicate balance between free-willed intention and self-surrender.

In this article, I am speaking of intention in the most fundamental of ways: as being aligned with the overriding purpose of one’s life or even one’s deepest desires. Underlying all desires is the desire to be happy. In spiritual terms the desire for happiness is no more and no less than the desire to realize the Self, which by definition is eternal existence, awareness and bliss (Satchidananda). Why do you practice Hatha Yoga? What is your intention or deepest desire? Is your deepest desire for Self-realization aligned with your practice

...the cumulative effect of the intention to still the mind has transformed ordinary humans into extraordinary ones.

your practice of Hatha Yoga will have only a limited effect, and in the long run will most likely fizzle out.

A person is what his deep desire is. It is our deepest desire in this life that shapes the life to come. So let us direct our deepest desires to realize the Self. (Chandogya Upanishad, I:14).

Hatha Yoga in and of itself is not so powerful, but coupled with the underlying intention to realize the Self it becomes a potent spiritual force. When one is deeply intent, distractions disappear entirely. One’s whole being wakes up; one moves into a higher orbit. Personal problems seem to resolve themselves. Suddenly life has a purpose. The mind becomes steady and still, and the Self is revealed.

However, one could argue that whatever one is pursuing, if intention is strong enough, the effect will be the same. Through the same steady and still mind, the same Self will be revealed. But there is a difference between the Self-seeker and one who is intent on achieving only a mundane goal. The Self-seeker stops to ponder and absorb the revelation that is the Self, and by doing so, is absorbed more deeply in it’s nature and grows in faith.

Side by side, those who know the Self and those who know it not do the same thing; but it is not the same: the act done with knowledge, with inner awareness and faith, grows in power. (Chandogya Upanishad, I:10)

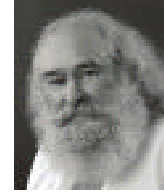
For those seeking less than the Self, though deep intention focuses life’s energies, the Eternal force of existence and happiness may manifest but It is not recognized for what It is. Their treasures lie elsewhere. They feel happiness but they don’t recognize its source. They see their happiness as their own achievement, not as bestowed upon them as a gift. Everywhere, internally and externally, they make claims of me and mine. It isn’t until they are aware that “*Wealth is not loved for its own sake, but because the Self lives in it*” (Brihadaranyaka Upanishad, II: 4.5) that they spiritually ripen.

Seek nothing less than the Self. Through deep intention toward seeking the Self in Hatha Yoga practice and through all the opportunities provided during each day, we can and will receive the ultimate gift: eternal existence, awareness and bliss (Satchidananda).

of Hatha
Yoga? If
not, I
would say

Royal Intentions

by Jaganath Carrera



As human beings we have many intentions: to eat well, to find a good job, to take care of our family, and to keep our homes tidy. As students of Yoga, we add other intentions: to meditate and do Hatha Yoga everyday, to be loving and kind, and to serve others selflessly. Daily, we surround ourselves with our intentions, hoping to improve our lives and become at least a little happier.

In the universe of Yoga, practitioners' intentions can be grouped under one, all-encompassing umbrella: to experience the unbounded, unchanging peace and joy that is our own True Self. We know from Sri Patanjali's *Yoga Sutras* that this experience comes when we attain perfect clarity and stillness of mind (*Yogas citta vrtti nirodhah: the restraint of the modifications of the mindstuff is Yoga, 1.2*). How are we to realize the goal of this intention?

The *Yoga Sutras* present practice—the effort to steady the incessant fluctuations of the mind—and nonattachment—transcending self-centered motivations—as the means to this peace (sutra 1.12). That's fine and logical, but how many students of Yoga stick to their intentions until their goal is reached? We have all seen many students, eager and intent in the beginning, drift away from the very path that promises the Peace they long for. What makes some yogis stick to the path while others fade away? What fuels their spiritual life?

The answer, at least in part, can be found in sutra 1.14:

Practice becomes firmly grounded when attended to for a long time, without break, and with enthusiasm. The first two factors are familiar to anyone who has tried to achieve anything of worth. Success follows dedication to a goal. It's the last factor that's more elusive. Enthusiasm is the mysterious secret ingredient to realizing our intentions. Without enthusiasm—interest, inspiration, anticipation—we couldn't practice for a long time or without break.

The difficulty with enthusiasm is that it seems to be fickle, losing force at times or even disappearing altogether. We know that if we can achieve the “long time” and the “without break” we will have gained the momentum that comes from experiencing at least some of the benefits of sadhana. But where do we find the inspiration to go on when we face dry spells, when obstacles of every stripe seem to haunt our intentions?

Sri Gurudev often emphasized the important role that sangha (the community of seekers) plays. When we are shaky,

there will be someone nearby who will support and encourage us. In addition, we will find inspiration among our sisters and brothers who have been traveling the path longer than we and who are attaining what we seek.

Our community doesn't have to be limited to our fellow seekers. We can gain guidance and support in many ways. It can come from scriptures, the wise words of sages, saints and yogis. We can find inspiration through the mantra we repeat, and the wisdom and beauty we find in Nature—God's fingerprints are all over It.

While we strive to keep inspired, we should also be wary of an enemy of enthusiasm that masks our zeal: obsessiveness. Sri Gurudev's words in this regard shine with wisdom and humor, “Take it easy, but not lazy.” Success in Yoga, in attaining our goals, is generally not achieved by occasional heroic, stress-filled efforts, but by small, sane, and simple steps taken everyday.

There is one more secret to explore. There is one intention that is the basis for all others—that can be the guiding light for all we strive for as yogis. Look at sutra 1.23: *Or that samadhi is gained by devotion with total dedication to God (Isvara)*. This teaching is so vital that it is the only one that Sri Patanjali mentions four times. In Sanskrit, “devotion with total dedication,” *pranidhanat*, implies the aligning of personal intentions to that of God. What can inspire greater enthusiasm than knowing that we are participating in the Cosmic Plan? What better way to overcome the ignorance that is obstructing our experience of the True Self? Pranidhana can be cultivated by dedicating the fruits of our actions to God and by the practice of acceptance.

By engaging in regular sadhana with effort, but never strain; by serving others selflessly; by aligning our will with the Divine Will; and by taking advantage of the inspiration and support of sangha, we can attain and maintain the enthusiasm to bring all our yogic intentions to fruition.

Reverend Jaganath Carrera is an Integral Yoga Minister and senior disciple of H.H. Sri Swami Satchidananda with over thirty years experience in the study, practice and teaching of all facets of Yoga. He originated the Integral Yoga Ministry, is a board member of the Integral Yoga International Board, and co-developed the Integral Yoga Meditation and Raja Yoga Teacher Training Programs. See page 6 for a review of his most recent book, Inside the Yoga Sutras.



INTEGRAL YOGA UPDATES

Double Anniversary Celebration



Come join in the Double Anniversary Celebration this GuruPoornima on October 6-9, 2006. Check out www.yogaville.org for the schedule of programs and guest presenters. Further information will be highlighted in the Spring issue of the Program Guide.

There will be a meeting of Teachers on Monday, October 9th to re-energize our service!

Personnel Changes

Lakshmi Sutter, Director of the IYTA, has stepped up to the plate of serving as Integral Yoga (IY) Academy Director as well. Congratulations Lakshmi on this auspicious opportunity!

The IY Academy also is pleased to officially welcome Deepika Zach, Supriya Butz and the return of Srihari Hogan to its administrative support.

Blessings to Dara

Dara Steinberg has left the IY Academy Planning position in pursuit of her graduate studies in Occupational Therapy in New York. She will be taking the practice and philosophy of Yoga into the therapeutic health profession world. Thank you Dara for serving as an instrument in spreading the teachings to those who are in great need of them!

Ashram Wish List

The ashram satsang wish list: a Harmonium and a van. If you have one that you would like to donate, please contact Saraswati Neumann at videos@yogaville.org or Swami Jyotirmayananda at jyotima@yogaville.org.

New LOTUS Website Launched

In the spirit of celebrating this year's double anniversary of Sri Swami Satchidananda coming to the West and the opening of the LOTUS, the website www.LightOfTruthUniversalShrine.Org was created. This extraordinary site is filled with beautiful and historical photographs, in-depth descriptions of world faiths, the creation of and purpose of the LOTUS, video clips, and virtual tour.

Inside the Yoga Sutras

*Excerpt from the Fall 2005 IY Magazine
by Prem Anjali*



Rev. Jagannath Carrera, author of the book *Inside the Yoga Sutras*, shares his reflections on specific sutras and helps us to delve deeper into the timeless wisdom contained in Patanjali's foundational textbook on Raja Yoga. *It is now available at IY Distribution.*

Accessing Your Online IYTA Resource

Check out www.iyta.org to utilize your innumerable benefits as an IYTA member! To enter the members area, simply remember to type your email address in the login field and *iyta* as your password. *ALL must be in LOWER CASE.*

You can search the worldwide IY teachers directory, browse and download insurance information and forms, read and download past newsletters and Spanish handouts for yourself and your students. You can connect to the IY Distribution website to purchase your yoga class supplies and books. View information on TTs, guest stays and programs, magazine discounts for *Yoga Journal*, *Yoga International*, *Namarupa* and *Ascent*. Also, you can easily update your personal information and renew your IYTA membership online.

IY CONTINUING EDUCATION CORNER

Teacher Weekends

Understanding Emotional Release
During Yoga Practices with M. Mala Cunningham
March 9-12, 2006

New Teachers' Seminar & Reunion
April 20-23, 2006

Integrating Yoga into Western Rehabilitation
with Bill Gallagher
May 31-June 4, 2006

Teaching Yoga to Young Adults & Teens
with Learning Disabilities with Kathi Casey
June 21-25, 2006

Yoga for People with Cancer Teacher Training

Yoga for People with Cancer Teacher Training is a three-part certification program designed to train experienced Yoga teachers to work safely with cancer patients at any stage of illness. The goal of the program is to enable Yoga teachers to adapt traditional Yoga practices to meet the physiological and psychological needs of cancer patients and to communicate effectively with medical personnel. At the completion of the program, Yoga teachers will be qualified to design and implement wellness/stress management based classes for cancer patients.

The next opportunity to begin the first part of this training program is on March 19-26, 2006.

For more information or to register, contact ARC at arc@yogaville.org or 800-858-9642.

MEMBER UPDATES



Rev. Jivana Heyman gave birth to Violet, her spiritual name is Bhakti, on August 25, 2005. The photo is of her when she was a few days old with her big brother Charlie, who's four.



Lucas Ram Attaway was born on October 25, 2005 at 11:11pm by Tygan Scott and Cara Attaway. Ram means the divine spirit of light and virtue that dwells in the space of the heart. Ram was also a wise

and devoted king from the *Ramayana*, an Indian epic and Balinese dance that mesmerized Cara and Tygan while in Bali.

New Integral Yoga Center in Italy

Centro Integral Yoga Shanti in Milano, Italy just recently became an official Integral Yoga Center. Congratulations Parvati Paola Faini!

After having just graduated from her Basic Split TT at Yogaville, Lalita Dagney Vigander was welcomed home to Norris, TN with this official sign of her scheduled Integral Yoga talk where she teaches Hatha classes. What a great example of enthusiasm and fearlessness Dagney!



Sky Evans, a life-long resident of Yogaville, celebrated his 2nd birthday on Nov. 28th. A devoted yogi, here he is in dhanuraasana. He concluded his practice with pranayama by blowing out the candles on his birthday cake. Dad: Sahaja Mom: Dawn (expecting sister Maya in March)



The Resonance of Intention

by Arturo Peal



“Setting the intention” is a phrase used often in yogic circles. What is intention and how can we set, or reset, our intentions? The meaning of intention and the means of clarifying it are not often clear.

One way to view intention is through terms of resonance and frequency. If we use metaphors of sound when looking at the human energy field, we can examine intention with a musical clarity.

I view our body/mind systems as having a core frequency, our own OM that resonates with the tone of our deepest, pure heart. When this OM tone is used as the baseline for our lives, we have the sweet power to resonate our hearts into right action.

In the process of living, we may experience trauma, tragedy and pain. We often respond by creating unconscious reaction patterns as an attempt to adapt to the intensity of the situation. These patterns and adaptations help us survive in that moment; they protect us. We may need to adapt because of our age or emotional flexibility. Then we practice these adaptation patterns again and again until we become so good at them that we can do them smoothly—unaware of the amount of energy being expended.

Family or society may give us these patterns. I have a young student, for example, who is quite brilliant. He understands all of his studies at school easily and has a pleasant demeanor. In his school evaluations, all of his teachers say he doesn't double-check his work. When asked the reason, he said, “Oh, I can't do that. I have ADHD.” He had to learn that he has the capacity to check his work. In fact, now it is an easy process for him. He was able to unlearn the limitation imposed by the mantra of his diagnosis.

Problems are likely to arise when our adaptation patterns are not in tune with our core OM. These patterns are often dissonant and can feel like fingernails on the blackboard of our lives, resulting in a grating sound that repeats over and over. If dissonant unconscious adaptation patterns we

When this OM tone is the baseline for our lives, we have the sweet power to resonate our hearts into action.

acquired at age six perpetuate over thirty or fifty years, it can be quite unsettling to our minds and lives.

Our conscious intention may clash with the unconscious dissonant patterns stuck in our body/mind field. Sadly, the unconscious dissonant pattern is usually an automatic function. It acts of its own volition. Although we may set a mindful, yogic and harmonious intention, we can experience the dissonant situation or pattern repeatedly. We may have the experience of saying to ourselves, “Do I have a sign on my forehead asking for this?”

Overloading our ability to adapt is another problem we may experience upon setting our intention. We may have many dissonant adaptations functioning at the same time. Imagine placing your fingers onto every note on the piano that you can reach; the result is jarring, which is popular in some modern music circles but leads the average listener to cover their ears and run! It feels as painful as it sounds. This is when we may become conscious of the adaptation patterns because the methods of adaptation have exhausted themselves.

Most dysfunction represents the result of a failure of adaptation, where self-regulating compensation mechanisms reach a point of exhaustion.

—Dr. Leon Chaitow

Decompensation is when the mechanisms of adaptation fail. The adaptations take energy to maintain, so when there are many adaptations, there is a great demand for energy. Pain and dysfunction come from the ebbing of the body/mind/spirit's ability or willingness to adapt. Perhaps the adaptations are pushing too far. Or, perhaps the body/mind/spirit is ready to clear the adaptations. We become ready to grow and change, to cleanse the old patterns and allow the space and opportunity for something new—something more in tune with our core OM, more aware of today's situations.

Overloading our ability to adapt may be a blessing in disguise. For it is then, luckily, that friends, family, teachers or therapists can help bring our awareness to our stuck patterns and help us find a pathway to freedom.

When we *do* clear the dissonant patterns from our body/mind/energetic systems, there is an abundance of energy. The effort that went into maintaining the adaptations is liberated, health often improves, and our intention resonates from our OM.

Continued on Page 17

SOME SUGGESTIONS IN HOW YOU CAN BREAK DOWN YOUR YOGA PRACTICE INTO SMALLER PIECES DURING THE DAY

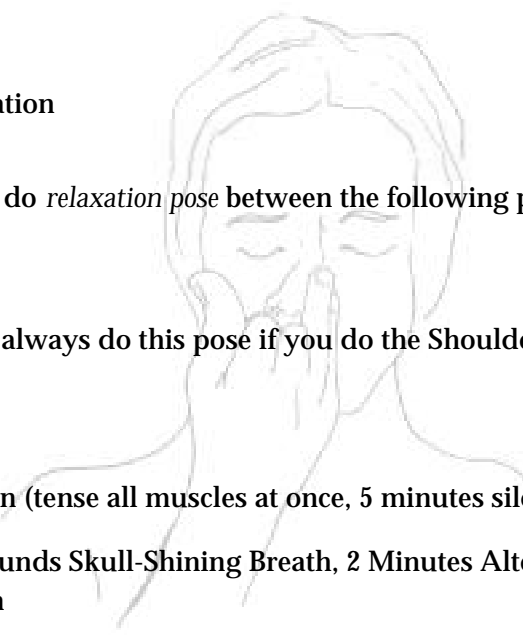
A THIRTY-MINUTE YOGA SESSION

20 Minutes of Asanas

- 3-4 rounds of Sun Salutation
- Relaxation Pose
- Bow Pose (remember to do *relaxation pose* between the following poses)
- Full Forward Bend
- Shoulder Stand
- Fish Pose (remember to always do this pose if you do the Shoulder Stand)
- Half Spinal Twist
- Yogic Seal

5 Minutes of Deep Relaxation (tense all muscles at once, 5 minutes silent deep relaxation)

5 Minutes of Breathing (2 rounds Skull-Shining Breath, 2 Minutes Alternate Nostril Breathing) and Meditation



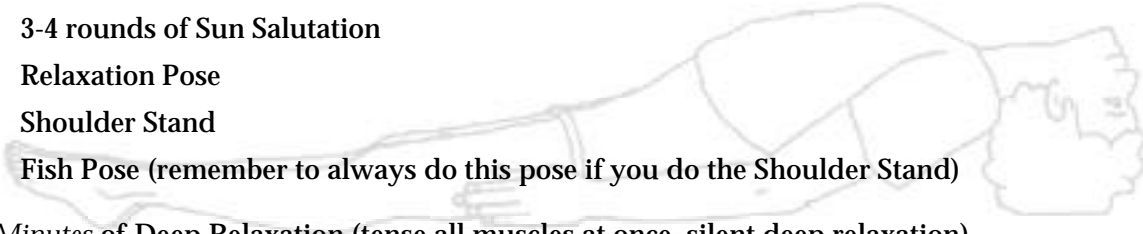
A FIFTEEN-MINUTE YOGA SESSION

8 Minutes of Asanas

- 3-4 rounds of Sun Salutation
- Relaxation Pose
- Shoulder Stand
- Fish Pose (remember to always do this pose if you do the Shoulder Stand)

5 Minutes of Deep Relaxation (tense all muscles at once, silent deep relaxation),

2 Minutes of Breathing (1 long round of Skull-Shining Breath followed by Alternate Nostril Breathing) and Meditation



from Satya Greenstone

Arddha Matsyendraasana - Half Spinal Twist

PERFORMING THE POSE:

Because of the conformation of the vertebrae during Arddha Matsyendrasana, it is important to ensure that the spine is elongated to its full extent before *any* twisting of the spine occurs.

Preparing for the asana

1. Sit in Dandaasana, the staff position, with the legs outstretched.
2. Cross the right foot over the outside of the left thigh with the foot parallel to the thigh and the knee up. Take care that both ischial tuberosities remain on the floor throughout the pose.

Moving into the asana

3. Inhale and sit up straight so that the pelvis presses down and the front of the rib cage lifts up allowing the natural arch in the lower back. Keep the spine elongated and perpendicular to the floor throughout the pose.
4. Draw the abdominal organs in and up as the right arm moves comfortably behind the body.
5. Place the left arm between the chest and upraised knee. Press the knee aside without lifting up the hip and work toward taking hold of the outside of the left knee or the instep of the right foot. Alternate arm positions are shown on page 11.
6. Inhale and elongate the body, top of the head moving toward the sky. Feel space being created though the whole spine.
7. Keep the foundation of the pose rooted to the floor as you exhale and slowly twist to the right. Start the twist from deep in the pelvis. Twisting the base of the spine and lower abdomen first, then the shoulders, and finally the head.
8. You can wrap the right arm around the back of the waist, holding onto the left thigh or you may leave the hand on the floor behind you close to the spine with the fingers pointing away from the spine.
9. Continue to inhale, opening up, and exhaling, twisting around beginning with a sense that the kidney is leading the way. Draw the right shoulder back, opening up the chest and increasing the twist to the thoracic spine.
10. Allow the head to twist around to the right, looking over the right shoulder.

While in the asana

11. Hold for about one minute as you feel each inhale lengthening the spine and each exhale gently twisting the spine further. Concentrate on either the ajna chakra, mid-eyebrow center, or the natural breath.

Exiting the asana

12. Come out of the pose in reverse order, bringing first the head around followed by the back arm, the front arm and finally the abdominal area. Reverse the position of the legs and repeat on the other side.

Beginners may find it helpful to place the foot of the upraised knee lower down the outside of the bent leg, possibly even beyond the knee.

If a practitioner finds this asana to be difficult, consider the following asanas to help prepare the body:

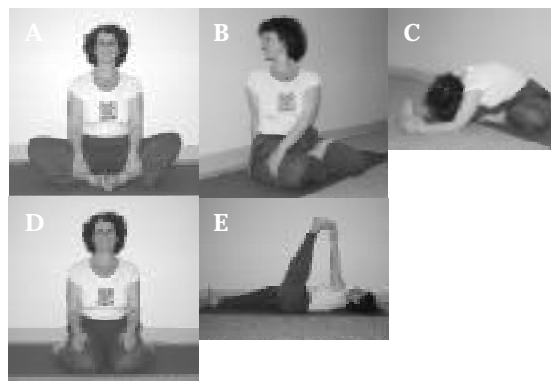
Badraasana (A)

Bharadvajasana (B)

Janusirshaasana (C)

Viraasana (D)

Supta Padagustasana (E)



HISTORY: This classic position is named after Sri Matsyendranath, the first human guru of the Hatha Yoga tradition; guru of Yogi Gorakhnath. According to a story in the Puranas, Lord Shiva was instructing Parvati into the secret sadhanas of Yoga while standing on the seashore. A large fish overheard all that was said and from this fish, the all-knowing Matsyendranath was born. Hence his name is *Matsya-indra* or 'lord of the fish'.

PHYSIOLOGICAL BENEFITS:

Relieves tension of back muscles by being pulled and stretched in a different direction than usual
 Prevents and cures lumbago (lower back pain)
 Strengthens back muscles
 Alleviates digestive ailments
 Gives a gentle squeeze to the abdomen and drives the idle blood there back into useful circulation
 Stimulates the abdominal viscera
 Vitalizes the several ganglia along the autonomic nervous system from: the vagus nerve and the sympathetic nervous system get their twist, right from their roots (at the neck) down to the solar plexus where the vagus ends, and even below down to the lumbar region
 Gradually awakens the power in the autonomic nervous system. This power, generated in the supreme 'nerve' center, the brain, is properly utilized at the different plexuses along the spine and, at the same time, the energy locked up in the abdomen is released for better use
 Stimulates the pancreas, liver, spleen, kidneys, stomach and ascending and descending colons
 Regulates the secretion of adrenaline and bile and is recommended in the yogic management of diabetes
 Under special guidance it is used for the yogic management of sinusitis, hay fever, bronchitis, constipation, colitis, menstrual disorders, urinary tract disorders and cervical spondylitis, as long as it can be performed without any discomfort
 Recommended in cases of rheumatism, sciatica or slipped disc, but great care should be taken
 Women experiencing menstrual cramps may find relief from this intense twist
 People with peptic ulcer, hernia or hyperthyroidism should only practise this pose under expert guidance
 Students with back or spinal injury should only perform this asana under the guidance of an experienced Hatha Yoga teacher

SUBTLE BENEFITS:

Stimulates the navel center or manipura chakra and directs the prana there; thus is very important for the awakening of kundalini
 Eliminates imbalances of body functions and disease due to the navel center being responsible for maintaining the body
 Can awaken the dormant potential of sushumna nadi if the capacity of manipura is increased systematically
 Increases the vital capacity of manipura so it can sustain the effects of kundalini awakening

Arm Variations to explore:

Different arm lengths and relationships of arm length to torso and femur length will contribute to the comfort of different body shapes within various arm positions.

Hand on knee (A)

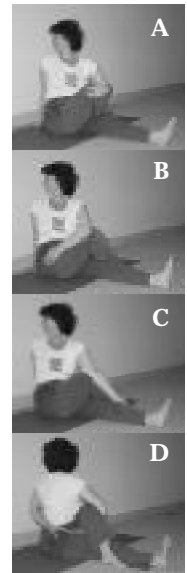
This use of the arms provides perhaps the most accessible variation of the pose for the greatest number of body types.

Elbow wrapped around knee (B)

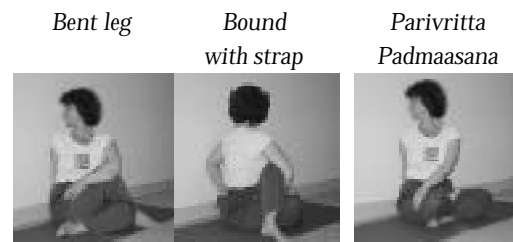
For students with long enough arms, flexibility in the back & shoulders and adequate rotation in the hips, the inside of the elbow can wrap around the upraised knee.

Classic arm position with tri-lock (C)

Classic position with bound arms (D)



Variations



Excerpts from: *Asana Pranayama Mudra Bandha* by Swami Satyananda Saraswati
Yoga by Swami Venkatesananda, *Hatha Yoga Pradipika* by Swami
 Muktibodhananda, IY TT Manuals (Basic, Inter. & Advanced)

Saints and Sages

Lives of the Luminaries



Sri Shankaracharya

Imagine stepping out into your yard one evening, and seeing something coiled up near the door. “Snake, snake,” you shriek, and everyone comes running. Someone turns on the porch light, and—no matter how it may appear—is none other than the universal soul. “Hold fast to the truth that you are the *Atman*, the Immortal Self. Give up identifying yourself with the ego or any of its coverings. Remain completely indifferent to them, as though they were broken jars of clay.”

Such discrimination was the hallmark of this great spiritual giant, who was already triumphing over all rivals in religious debate at the age of ten. A multifaceted jewel, Sri Shankaracharya embodied renunciation, discrimination, self-control, devotion and joy.

He held no illusions about this world, condemning its hollow pleasures with frightening frankness. But this ruthless cutting down of the world cleared a field in which to see all creation in its real relation to the Absolute: as a paradise of infinite consciousness, truth and peace.

*Sri Shankaracharya lived in India from 18 May 788 to 820 AD. He revived the ancient Vedic scriptures by writing fresh commentaries and giving new interpretations. His **Viveka Chudamani**—Crest Jewel of Discrimination—is a classic text of Vedanta regarding the path to God through knowledge of advaita (non-dualism). He also founded many monasteries and organized India’s thousands of wandering Hindu monks into one monastic order with ten branches.*

“Be not vain of wealth, or family, or youth—all are fleeting, all must change. Know this and be free: enter the joy of the Lord.”

—Sri Shankaracharya

*These stories of the Saints and Sages whose photos are displayed at Sivananda Hall, Yogaville, are taken from the Integral Yoga Publication, **Lives of Luminaries**, which is available through Integral Yoga Distribution. IYTA members receive a 40% discount.*

CREATIVE INTENTION

excerpted from *What is Integral Yoga?*

Integral Yoga is a choice for living
A decision to run on pure loving and giving
To live one's life with a gentle open heart
Full of compassion and mercy with limitless love to impart
It is the path freely given by Sri Swami Satchidananda, our beloved Swamiji
Who was lovingly guided by his beloved Master Sivanandaji

It's the sunshine of the eternal mind and oneness with the way
It's devotion, prayer, meditation, our conduct and practice through the day
It's a study of the truth and a fearless search of the self
It's giving up our attachments to find well balanced health
It's tapping into our inner strength and discipline of the will
To steady the flickering mind to a steady flame of still
It's Hindu and Buddhism's crossing of minds ocean, Samsara into Samadhi
It's a shedding off human layers to return to finally just be
Melting into the whole cosmos, unbound without duality
Where possibilities are infinite, limitless and one is truly free

Its awareness, intention, knowing, calling of the heart
A desire for liberation, freedom, Samadhi, the physical world to depart
It's intangible until discovered, a faith ringing true
The ecstatic discovery that there is no separate them us or you
Where one awakens to the common bond beyond everything
Where one lifts the cloud of illusion, Maya, revealing the light within

by Kelly Jo Amba Howes
Dorset, UK

This is the rare moment of dawn
when the soul communes with its source.

The sun, about to rise in its glory
night departs by force..

Before the masks are put on
Before the endless words
Until that time is upon...

We are all the same

Yet we are not
Yet we are.....

by Orna Uma Nissan
Sarasota, FL

Come out, then, from the old
thoughts and old ways,
Before you harden to a crystal cold
Which the new life can shatter, but
not mould:
Freedom for you still waits...

James Russell Lowell,
poet, 1819-91

The three phrases I should let go
from my mind, if I want to be serene, are
'What if?', 'If only...' and 'Why me?'

Author unknown

*Transformation—
continued from page 1*

deep truth. However, it is necessary to learn how to develop renunciation and selflessness step by step. Otherwise, we may worsen the tendency to fight with the patterns of behavior we wish to change rather than help ourselves grow out of them mindfully. How many of us, for example, upon suffering the ill effects of eating or drinking too much of the wrong things, have vowed to ourselves (in a moment of temporary dispassion), to never do that again. Then, we watch ourselves making the same mistake over and over. When we are under stress and fatigue, or when our emotional buttons get pushed, our willpower may fade, and self-discipline disappears. Though we may know that change is needed, we may not know how to overcome patterns of behavior that are compulsive and deeply rooted. I remember once thinking that the only bad habit I ever gave up was making vows I couldn't keep.

Lasting growth comes from transformation deep within oneself. Transformation requires bringing compassionate attention to the root causes of our unhealthy ways. By cultivating the ability to witness our own minds in meditation, we can become less identified with our thoughts and feelings and better able to analyze them without shame or frustration. As we look deeply into compulsive behaviors, we can begin to understand that—as much as we may not like them—they are fulfilling some need. We may see how we use food and drink as a reward or an escape in response to some difficulty we experience or the pain we want to block out. Pain is a message to us, a call for healing attention, and if we can learn to bring awareness to our suffering and understand it, it will begin to transform. Then we won't need to escape into some form of pleasure that brings temporary relief.

Sri Gurudev has taught us to grow out of negative thoughts and behaviors by replacing them with more positive ones. Taking time after work to exercise and relax, taking a sauna or getting a massage can be excellent replacements for other ways of relieving stress and recovering from a hard day. The most effective way to let go of undesirable foods may well be to find healthy ones that we can enjoy instead. Spending time in good company, with like-minded people that are supportive of our efforts, can help us break away

*Jesus said, "Seek, and ye shall find"
(Matthew 7:7). Happiness is the altar
of God within you. That lasting inner
joy is the only important thing to
strive for in life. By perseverance it
can be gained.*

—Paramahansa Yogananda

from relationships that contribute to or support behaviors we want to change. The fresh energy of a new hobby, habit or friendship can be very helpful in interrupting unproductive patterns. The company of others making the same kind of efforts also is a powerful reinforcement that focuses our energy on a positive step versus a negative one.

Another beautiful example of a compassionate effort to grow is illustrated in the practice of Hatha Yoga. When we encounter the limit of our capacity in a specific pose, we combine our effort to move further with an effort to soften around the resistance, we attempt to let go in tiny increments. If we push through the tightness in the body because we want to be further than we are, the body revolts by contracting and resisting in an effort to protect itself. Likewise the psyche may revolt when our efforts to change disregard where we are now. When we accept and understand where we stand now, we can set realistic goals for ourselves and step mindfully forward without strain. We can develop our willpower a little bit at a time and build confidence, rather than failing in an attempt to reach goals that are too big a stretch. In this way, our growth is born of a compassion for our bodies and minds that is in harmony with our natural tendency to be loving and with our ultimate goal to be at peace.

A version of this article appeared in the NY IYI Summer 1998 Program Guide.

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think good, everything is good. If you think wrong, everything is wrong because your projection is the outside world. Whatever you want to be or you want to see outside, you have to become that yourself. The mind is so great a power. Always develop right thought. Even if you finish thinking or saying something, sit back and analyze what you said or did.¹

Q: How does one find the happy medium between goals and desires in our very competitive, goal-oriented society?

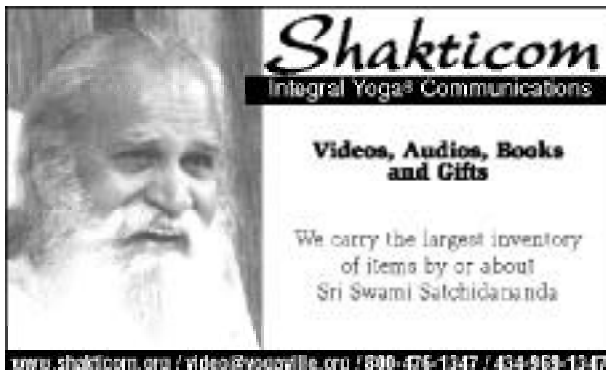
Satchidananda: You cannot be without desires so desire to do something for others. Desire to live to serve, by knowing that you have been created to serve others, in the name of God. God created you for what? To fulfill God's mission, not your mission. That's why He has given you a body, mind, intellect, food, water, and the most essential need: the breath. It's all given to you to keep you going. Why? What is the purpose of giving all this to keep you alive? To perform His duty, not for your sake. If you know that, then all your desires become selfless. You should know that we are not living for ourselves. We are made to live to serve others.

It's almost like you are keeping a car. You are taking good care of the car. Fill up the gas; change the oil; change the water; take care of the battery. Why are you interested in doing all that? You want to keep the car in good shape. For what? You want to use it. The car is not demanding. The same way, you are also a vehicle. God is putting all that in your system to be used for God's purpose.

You are here because God wanted you to be here, to do His job. God is working through you. "Nothing belongs to me." You didn't bring anything with you; you are not going to take anything with you. You're totally free. Your mind has no chance of getting agitated or losing its peace. You become a better instrument also.²

WHAT AM I DOING IT FOR?

Our goal is unending joy. Sometimes people think that to be a spiritual seeker or a good, religious person means being



always very serious. They think that such a person can't have fun, can't laugh. That is no kind of life. Life means being always joyful, always happy—jubilant. Every minute should be a celebration. Every minute should be a festivity. That is possible only if you keep your mind in good shape and don't allow it to get into mischief.

Be conscious of all your actions. Before you do anything, question yourself: "What am I doing it for? To be happy, to have fun. Okay, will it be fun always or will it only be fun for a little while and then start creating problems? Will anyone be hurt by it? How long can I be happy? Will there be an end? What is the price I have to pay?" After all this analysis, if your answer is, "Yes. I will always be happy. It will never bind or bother me," then go ahead. Remember, our intention is to enjoy life, to be happy always—nothing less than that.³

Q: Regarding the point of Yoga...

Satchidananda: Thirumanthiram says, "I thought the body is no good. It is just a thing built up by bone and flesh. But later on, I realized that it is in that body God lives." You, as the image of God, are living in that body. The body is very important, no doubt, but don't be attached too much. Don't put too much emphasis on it.

Keep the body clean, take care of it, use it, but simply don't pamper it too much. Hatha Yoga helps you to keep the body in healthy condition, that's all. Mere asanas can help you to keep the body healthy and relaxed, but that's not Yoga itself. If that itself is Yoga, then why Ashtanga Yoga? Then why all these eight limbs? Out of the eight limbs, only one limb is the asana. If you are always keen in yoga asanas only, you are only one eighth of a Yogi. Yoga mainly works with the mind. "Yoga chitta vritti nirodhah. Keeping the mind undisturbed is Yoga." The body is a tool. Utilize it. Spend enough time to take care of that tool. Some people, even in the name of Yoga, want to do many kinds of unbelievable postures. What does that show? Then you can go and join a circus company. Is it very necessary to keep the body in healthy condition by doing all that? No. Do it within the limit.

The pioneer in Yoga positions in India, near Poona, Kaivalyadham, was Doctor Gune. He gave up the doctorship and started practicing and teaching Yoga. He himself says we only need about fourteen or fifteen poses. One backward, one forward, one this stretch, one that stretch, one upward, one downward. Stretching in opposite directions.

In my Hatha book, I have given the preliminary important poses. Then some people have a little curiosity beyond these. They want to break their bones and do something. But that's not important—that's for show. Instead, break up your mind:

Continued on Page 16

make that mind listen to you. Controlling the mind, mastery over the mind, is important. Even through the body, you are trying to get mastery over the mind, mastery over the senses. It's all mastery. Yama, Niyama: asana through the body, mastery over the mind; sense control through the senses, mastery over the mind. The final aim is to get mastery over the mind. That is very important. You may be an expert in doing hundreds of poses, but if you have no control over the mind what good is it? So keep that in mind. Control of the mind is very important.⁴

AIM OF YOGA

The essence of Yoga and all faiths and traditions is to be easeful in body, peaceful in mind, and useful in life. The aim of Yoga is to make the body healthy and the mind tranquil and pure. With a pure mind and a healthy body, you become a useful instrument for God.⁵

AIM OF HATHA YOGA

The aim behind all the Hatha Yoga postures is to be able to sit in one steady, comfortable position for meditation. When the body is healthy and supple, you can sit easily with the mind still and peaceful. As you begin to control the body and its movements, that control will carry over to the mind.³

THOUGHT-POWER AND PRACTICAL IDEALISM

Wash off the baser thoughts with the help of higher thoughts and when the washing is effected, cling to neither of them. The present state of your experience is due to the thinking, feeling and acting of incalculable past lives. It cannot be easily gotten rid of without prolonged process of thinking of and practice.

Thought is ancestor of action. If you want to improve your actions, purify your thoughts.

Become a staunch believer in self-reliance and self-effort. You can determine your fate by force of thoughts. As clouds are the main source of rain, so the control of one's own thoughts is the source of durable prosperity. You are yourself your own friend or enemy. If you will not save yourself by cherishing good thoughts, there is no other remedy.

Mind is the only creator. Everything is created through the mind. It is absolutely free in creating a world for itself. Whenever the mind is referred to as the creator of external objects, it must be considered as the cosmic mind and a part of Isvara Srishti.

Whenever the mind is referred to in relation to psychological functions such as love and hatred, etc., it must be considered as the individual mind and as a part of Jiva Srishti. O man! The real God lives in

your heart and the only way to worship the real God residing within the temple of your body is by your own sublime thoughts. Stop the psychological functions of your mind and see value only in sublime thoughts.

The nature of things around you is as you think it to be. Your life is what you make it by your thoughts. Thoughts are the bricks by which you have built the building of your personality. Thought determines destiny. The world around you is the reflex of your thoughts.

You experience as you think. Your own imagination plays havoc with you. You have made yourself timid by entertaining the thoughts of fear. Do not become liberal in imagination.

You are affected by things only in accordance with your idea about them. The mind sees value only in that in which it has intense faith. Though all of you see the same object, everyone of you attach to it different values. According to your mental propensities you think.

Thought is a creative instrument, and man becomes what he thinks upon. Character is thought-formed. You are born with what you have thought upon, and your present character is an index of your previous thoughts. You create your future by your thoughts now; if you think nobly, you will be noble in conduct. If you think basely, no environment will make you different. Thus, thoughts and actions are interdependent. Be vigilant and allow only good thoughts in your mental field.

Every one of you has a different conception of duty, value, enjoyment and liberation in accordance with your different convictions. You strive after your own ideal.

You work in accordance with your long-standing and intensified thought and belief. You accomplish and achieve the object of your own desire. Do not let your mind become denser and denser by allowing it to be engrossed in gross forms. Follow the abstractive process by cherishing the thoughts of virtue.

Your present life has three aspects, physical, mental and

Strive. Strive to realize God. This is the purpose of the human birth. The perfection of the realisation of absolute knowledge, supreme bliss and immortality is the one and only goal in human life. Release from the round of births and life in eternity is the goal of man. Finish your task—God realisation in this life itself; do not postpone it. Just as food is necessary for the body so also daily meditation and prayer are necessary for the soul.

—Swami Sivananda

spiritual. You are tenaciously attached to the physical aspect. Be above physical sensations and other appetites by cherishing the thoughts that you are not body alone, that you are residing in the temple of a body for a short period only. Be above mental titillations. Subjective action functions in the world of thought.

Send out a steady stream of thought and goodwill to all creation. The energizing motive behind every thought should be service and friendliness.

Stand united with your higher thoughts. You will achieve that goal which is bought by many failures. Become a non-seeker of personal ends and glory. Death will not easily come near you, if you will not wear on your heart the necklace of vicious thoughts.

The bliss that accrues from the culture of mind surpasses even the prosperity of the three worlds, or possession of all kinds of jewels, or acquisition of high office.

Your mind is omnipotent. It is capable of accomplishing everything. As you imagine within your mind, so things happen forthwith. Whatever is intensely thought by your mind, that comes to be materialized and effected.

Creative power is the privilege of every mind. Your own efforts guided by your aspiration are the warp and woof of your destiny. Do not possess a dissipated mind by cherishing weak thoughts. Superficial mind cannot acquire depth of insight.

Control the roving mind by entertaining one flow of thought. All that is intensely thought by you, will come to you early or late, in accordance with the effort you have put in to acquire it.

It is by thought alone that you get into delusion, undergo the experience of birth and death, are bound in the world and become released from it. Pierce through the steel-armor of biased thoughts, and try to see the divinity in every object.⁶

¹Sastri July 6, 1996

²Sastri January 31, 1998

³The Golden Present by Sri Swami Satchidananda

⁴Sastri August 25, 2001

⁵Gems of Wisdom by Sri Swami Satchidananda

⁶Thought Power by Swami Sivananda

*Right action in the
present moment is the
most powerful force in
the universe.*

—Yoga Vasishtha

So, how do we clear our body/mind/energetic systems so that we can live ringing with our OM? This is the question that Yoga, meditation and awareness practices answer so well.

Awareness is the first step towards making change. Once we hear the discordant noise, we can begin to find ways to tune our life to OM. Sometimes the help of a professional tuner is needed (like that piano that has been outside in the rain for 24 years). With patience, practice and mindfulness, we can let our hearts ring out with OM.

Arturo Peal is a Licensed Acupuncturist and certified Yoga Therapist who has taught touch therapy since 1989. Arturo brings his expertise in somatic therapies and Chinese medicine into his trainings and workshops. He co-teaches the Therapeutic Yoga Teacher Training Program with Cheri Clampett and teaches Touching Stillness and anatomy trainings nationwide. Arturo is a second-degree black belt in Aikido and teaches self-defense for adults and children.

Lord I feel our co-creating

*Lord I feel our co-creating
being but an arm of thine
meant for loving
gift extension
reflection of thy voice divine
let me hear Thee
clearly, clearer
let me heed
thy message call
hear I Thee
O Holy Goodness
offer I my
self that's all*

*dance upon the winds swept cloudless
by clare s. rosenfield*

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David Durga Das Neuman
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Dr. David Frawley
April 7-9, 2006

Inside the Yoga Sutras

Rev. Jaganath Carreno,
Swami Karunananda &
Paraman Barsel
March 16-19, 2006



Non-Dual Retreat

Matthew Flickstein, Ph.D.
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Yogaville Opportunities for IYTA Members

As an IYTA member, you can participate—either full-time or part-time—in Yogaville's Support Staff program or Living Yoga Training (LYT) program. Both programs are free of charge to IYTA members. The Support Staff program is for individuals who can come to Yogaville for one to three weeks; whereas, the LYT program is for those who can stay from one to three months. With full-time participation in either program, IYTA members can also earn credits toward TTs and other programs at Yogaville.

Being in either program is a wonderful opportunity to live at the Ashram and to enjoy the support of its spiritual environment, including daily meditation, Hatha Yoga, workshops, classes, and being with other Integral Yoga teachers and sangha members.

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Integral Yoga Senior Speakers' Schedules

Please contact local representatives for times, costs, pre-enrollment requirements, schedule changes, etc.

<p>Swami Asokananda</p> 	<p>Feb 12–Mar 5</p> <p>Mar 9-12</p> <p>Apr 20-23 Apr 29-30</p>	<p>Intermediate Teacher Training</p> <p>Various Programs</p> <p>New Teachers Seminar Integral Yoga Retreat</p>	<p>Satchidananda Ashram–Yogaville Buckingham, VA 800-858-YOGA arc@yogaville.org New York IYI 227 West 13th Street New York, NY 10011 Contact: Sevika Dobrow 212-929-0586 ext. 16 or sevika@iyiny.org Satchidananda Ashram-Yogaville Athens, Ohio Contact: Arjuna Al Blazevious thunderbear@eurekanet.com</p>
<p>Swami Ramananda</p> 	<p>Early Mar–May Mar 17–18</p> <p>Apr 28-30</p>	<p>Advanced Teacher Training How Yoga Enlightens: Ramananda on the Yoga Sutras</p> <p>Love, Work, Lunch and Laundry: Integrating Yoga into Daily Life</p>	<p>New York IYI Yoga on High Columbus, OH 614-291-4444 info@yogaonhigh.com University of Victoria, Victoria, B.C. Contact: Jenny Hyndman 652-8166 or http://members.shaw.ca/hathayogavictoria/</p>
<p>Swami Karunananda</p> 	<p>Feb 18–Mar 5</p> <p>Mar 17-19</p> <p>Apr 21</p> <p>Apr 23 Jun 2-11</p>	<p>Satsang, Sermons, and Raja Yoga Intensive</p> <p>Inside the Yoga Sutras with Paraman Barsel & Rev. Jaganath Carrera</p> <p>Deepening Your Pranayama Practice for Teachers Seminar</p> <p>Raja Yoga for Basic TT Meditation Teacher Training</p>	<p>St. Petersburg, FL Contact: Haris Harini Lender 727-420-1671 Satchidananda Ashram-Yogaville</p> <p>Satchidananda Ashram-Yogaville</p> <p>Satchidananda Ashram-Yogaville Satchidananda Ashram-Yogaville</p>
<p>Swami Vidyanda</p> 	<p>Feb 2–Mar 2</p>	<p>Basic Hatha Yoga TT in India</p>	<p>hariom@md2.vsnl.net.in 91 422 2556770 or 2542651 IYI, 86 W. Sambandam Rd RS Puram, Coimbatore, 641 002, India</p>
<p>Mataji</p> 	<p>Feb 23–March March</p>	<p>Various Presentations Various Presentations</p>	<p>IYI Coimbatore, India Teramo, Italy Contact: Uma Cocchi 39-33-5776-8559</p>

Yogaville Calendar

Spring
2006

MARCH

- 3-5 Ayurvedic Massage *with Muktan Sullivan*
3-5 Overcoming Addictions Through Yoga *with Bhavani Kludt*
10-12 Meditation as Medication *with Amrita McLanahan, M.D. & Swami Dayananda*
11-17 Yoga Vacation in Costa Rica
16-19 Inside the Yoga Sutras *with Rev. Jaganath, Swami Karunananda & Paraman Barsel*
19-26 Teaching Yoga to People with Cancer Teacher Training: Part 1
19-Apr 2 Basic Yoga Teacher Training: Split Session (2nd Session Sept 9-24)
24-26 Kirtan: The Yoga of Sound, the Art of Chanting, and the Heart of Bhakti Yoga
with Durga Das David Newman
31-Apr 2 Thai Yoga Massage Introductory Workshop *with Rishi Dion*

APRIL

- 7-9 Ayurveda and Yoga: An Integral Approach *with Dr. David Frawley*
14-16 Spring Renewal through Yoga: Bring Health and Happiness to Your Daily Life
with Swami Dayananda
20-23 Spring Silent Retreat: Living Your Life to its Full Potential
20-23 New Teachers' Seminar & Reunion
23-May 21 Basic Yoga Teacher Training: Spring Session
28-30 Relaxed and Cheerful: Taking Care of Yourself in Times of Change
with Swami Vidyananda

MAY

- 4-7 Experiencing Non-Duality: Seeing Through the Veils of Illusion (a Non-Dual Retreat
for Senior Meditators) *with Matthew Flickstein*
5-7 Ageless Yoga: Dance of Breath and Body *with John Schlorholtz*
12-13 Honoring Mother Earth: Spiritual Gardening *with Swami Gitananda*
19-20 Cleansing Body, Mind, Spirit *with Sachi*
24-27 Memorial Day Weekend Chanting Workshop *with Krishna Das*
31-Jun 4 Integrating Yoga into Western Rehabilitation
with Bill Gallagher, M.S.P.T. & Richard Sabel, O.T.R., M.A., M.R.H.

*To make a reservation or receive a Yogaville Program Guide,
contact the Ashram Reservation Center (ARC) at 800-858-YOGA(9642) or arc@yogaville.org.
IYTA members receive a 5% discount on Teacher Trainings and a 10% discount on Weekend Programs.*