

The **Integral Yoga[®]**
Teachers Association
 Newsletter

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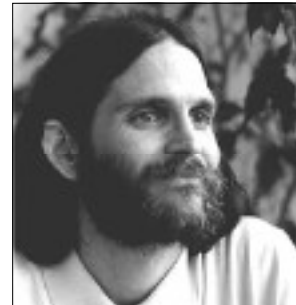


CHOOSE PEACE
 Sri Swami Satchidananda

In India, normally if you say, “He has attained samadhi,” that means he has died and is buried. That is the normal connotation for that term. In a way, samadhi is like that. You are dead, yet you are alive. My Master Sri Swami Sivanandaji used to sing this song: “When shall I see Thee? When ‘I’ ceases to be.” He was asking this question of the Lord. “Lord, when can I see You? I know that will be when ‘I’ ceases to be.” That means that if the ego or “I” dies, you can truly live.

If the little egoistic “I” goes away from you, you are free from ego. You are clean, pure. At that stage you are fit to go to heaven, to experience the highest knowledge or the highest truth. That is what we call samadhi. This is the essence of all spiritual teachings and practices—it doesn’t matter what label they have. One can be a Catholic, a Protestant, a Jew, a Hindu, Buddhist, Muslim, or any religion. Even if you don’t have any faith at all or don’t believe in any organized religion, it doesn’t matter. That is not the criteria to have this realization. All

Continued on Page 10



“KOSHA” FOOD FOR THOUGHT
 Swami Asokananda

In my last article, I highlighted the importance of Integral Yoga teachers keeping in mind the deeper and higher purpose of the hatha yoga practice, even if that is not the intention in which most of our students are coming to our classes. In this article, I want to continue to explore the original ideals that motivated yogis to practice hatha yoga.

One important motive for the early yogis to engage in this physical practice was to:

Shift one’s awareness from the gross to the subtler levels.

During TT, you probably all learned about the five levels of our “inner anatomy” called the koshas—the physical (annamaya kosha), the vital (pranamaya kosha), the mental (manomaya kosha), the intellect (vignanamaya kosha), and the blissful (anandamaya kosha). The interconnecting link between each of

Continued on Page 12

inside

Choose Peace
 Sri Swami Satchidananda Page 1

“Kosha” Food For Thought
 Swami Asokananda Page 1

Liability Insurance
 IYTA & MB Insurance..... Page 2

Yoga for the Special Child
 Brenda Bakke, MEd. PT Page 3

Laughing Meditation
 Bharata Wingham Page 4

Nigeria IY Teaching Center ... Page 6

Yoga in Milano!
 Swami Sharadananda..... Page 6

It Is All About the Mind
 Priya Weinstein..... Page 7

Bending Forward
 Kristie Dahlia Home..... Page 8

Dalai Lama’s Message..... Page 9

Bulletin Board..... Page 13

Yogaville Calendar Page 15



Hari Om.

Truly, God publishes this newsletter. These past few months, I was very busy planning the yearly Teachers Conference and was paying little attention to this issue of the newsletter. When an article or an idea came to me, I would stick it in a file folder and promptly forget about it. I did, however, notice that the folder was getting pretty thick!

When it came time to begin the layout of the newsletter, I opened the file and was amazed at the amount and the quality of articles that had found their way into the folder. Thank you God. And, thank you

to all the wonderful contributors who sent articles to share.

I feel that there is a lesson in service and surrender in this. As I was serving in one field, God was taking care of me in the other. Seeing this happen, I am encouraged to have more trust in God in the future. It's very easy for my mind to forget that trust, and to think that "I" am doing everything. This invariably leads to anxiety and fear. Sometimes it's so bad, I have trouble sleeping. But, if I have faith and trust in God, my mind becomes quieter. Knowing that God is taking care of the future, I can live more fully in the present. The more I practice this, the easier it becomes. Then, what comes will be God's will, not mine. And, let's *all* give thanks for that.

From another point of view, the last three months have been fulfilling for us here in the IYTA. The iytaForum has settled into a continuing source of information passing and community building. It feels very good. Many of you have expressed your gratitude for the forum. Some have expressed ideas for change. Thanks for both.

The IYTA is now offering liability insurance. See the side-bar on the right. If you didn't receive an application, contact the IYTA office.

Janaka Hogan has been working on making the site more beautiful and user friendly. A big thanks to Janaka. We have purchased software to allow us to

install downloadable forms, handouts, etc. on the IYTA website (for computer nerds; they will be PDF files.) We'll begin the work on that project soon. If you have any material that you would like to see on the website, send it to us. We are always open to suggestions and contributions.

I wish you all health and peace and joy, love and light. Om Shanthi,

Ram Vignola
Ram Vignola
Director, IYTA



YOGA TEACHER LIABILITY INSURANCE

The IYTA now offers Yoga Teacher Liability Insurance in the United States. There are two plans, which differ only in the aggregate coverage per year. (Aggregate is the total of more than one claim.)

Plan 1 offers a maximum of \$1,000,000 per occurrence per year, with a \$1,000,000 aggregate for \$149.00 per year.

Plan 2 offers a maximum of \$1,000,000 per occurrence per year, with a \$2,000,000 aggregate for \$173.00 per year.

Both plans start on May 1, but you may sign up to start on Aug. 1, Nov. 1, or Feb. 1, 2002. The cost will be proportionally less. From then on, you will renew on May 1 or each year. To be eligible for renewal, you must maintain your IYTA membership.

This insurance covers you wherever you teach. It will also cover your occasional substitute teachers. There is no deductible.

If you have a small studio (1,000 sq. ft. or less), the insurance will cover part time teachers (up to 5 hours per week) for \$30 more per teacher. This coverage is for your studio, and will not cover them at other locations. If your studio has teachers who teach more than 5 hours, they will need to get their own coverage.

If you have a larger studio, call the IYTA office.

Coverage includes:

- General Liability
- Professional Liability
- Personal Injury Liability
- Fire Legal Liability
- Contractual Liability
- Sexual or Physical Abuse by your employee or substitute.
- Medical Expenses

For more descriptions of coverages, a list of exclusions, or an application, contact the IYTA office at iyta@iyta.org or 804-969-3121 ext. 137.

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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YOGA FOR THE SPECIAL CHILD



Sivakami Sumar and child



by Brenda Bakke, MEd, PT

I had been working as a pediatric physical therapist for about 17 years when I attended Yoga for the Special Child (YSC) Teachers Training program. As a physical therapist, I had been interested in combining Yoga with physical therapy but had only done so for a few clients. While reading *Yoga Journal*, I came across an advertisement for YSC. The ad was quite intriguing so I sent away for more information. With the support of my school district in Everett, Washington and a grant I received from Target, in September 1999, I was off to Yogaville in Buckingham, Virginia to begin my journey into yoga for the special child.

When I decided to enroll in YSC, I hoped to learn yogic techniques to help the children I work with develop better balance, strength, and flexibility and to progress in their motor development. I had no idea that I would gain so much more.

It's hard to explain in words what I received from the experience in Virginia. It was truly a life-changing week. Not only in how I now work with children and their families, but also in the impact the week in Virginia had on my life. When I returned to my job in the school district, I was inspired to begin integrating my new skills. The first difference I noticed was that I was not 'doing' the physical therapy 'to' the child, but now the child was more involved and participating in their own program. There was a true connection between the child and me. Yoga means union, and in my work with children, I was clearly seeing the joining of the body, mind, and spirit.

As my work evolved, I began to focus on the breath and the impact it has on motor control. I work with a wide range of children; from birth through 17 years old. One day, I was working with an eight-year-old boy with Autism, and he got a sharp pain in his side when we were in the middle of an asana. He wanted to quit, so I encouraged him to sit up tall and do some deep breathing. After a couple of breaths, the pain went away. He got a big smile on his face, and said "Brenda the breath made me better," and he stood up and gave me a big hug! I've had many experiences like these that bring chills through my body.


I also work with two-year-old twins who have cerebral palsy. The yoga therapy has improved their balance,

strength and flexibility and, equally as important, it has given them the ability to develop stillness in their mind and body. They have increased muscle tone throughout their body, and they are learning to release and not hold on to the tension. As they are releasing the tension, there is an observable difference in their breathing, speech control, attention, and overall awareness. Using the breath, or prana, with movement has an incredible effect on individuals with neurodevelopmental delays.

The breath impacts all types of muscle tone. It helps the child with *hypotonicity* (decreased muscle tone) receive more energy to improve posture, strength, and overall body awareness. It helps the child with *hypertonicity* (increased muscle tone) become more controlled and fluid in movement and overcome blocks in movement patterns.

I've also become much more aware of the effect that gravity has on our bodies. With an intact nervous system, we are generally able to overcome these effects and maintain good spinal alignment, demonstrate adequate posture, and walk and perform movements automatically and without pain. With abnormal development, gravity has many adverse effects on the body, including our neuromuscular system, skeletal system, and internal organs. Through practicing Yoga, especially inversions and extension postures, the pull of gravity is reversed and the body becomes stronger. Muscles, ligaments, and connective tissue all develop more integrity and the digestive, respiratory, and circulatory systems all function more optimally.

Many children with developmental delays are unable to independently explore their environment as most children do. They miss out on normal play activities where their body is inverted in space, such as tumbling and hanging upside down from jungle gyms. Because of the lack of movement experiences early in their development, these children may be more fearful of movement, become easily disoriented, and demonstrate a decreased awareness of where their body is in space. Their brain is unable to gather, organize, and integrate sensory information from their environment, which may lead to sensory processing problems. Through inversion postures, the blood flow to

Continued on Page 5 

LAUGHING MEDITATION

by Bharata Wingham

"The best remedy for any illness is laughter."

—Sri Swami Satchidananda—



Bharata Wingham

Your Health is a Laughing matter! Do you remember Norman Cousins's ground-breaking research into the power of laughter to heal? How it helped him overcome his own illness? People who can enjoy a good laugh are healthier, and, now science is validating what the sages of old have been saying all along: That a good belly laugh can improve our health.

In April of 1997, Swami Vidyanaanda and I were invited to participate in a staff "Laughing Meditation" at the New York IYI. We both enjoyed it so much that we decided to begin it at Yogaville. The meditation caught on and now many ashramites, visitors and program participants tickle their funny bones each Thursday evening.

A wise man once said, "Seriousness is a disease." And, laughter can go a long way in curing it. Modern science is discovering the wonderful benefits of laughter and humor. Laughter releases the body's natural hormone, Endorphin, which causes the "natural high" enjoyed by runners. It also builds our immune system by increasing our blood's T-cells, the body's natural illness fighters and antibodies.

In a press release on November 15, 2000, The American Heart Association said, "One of the best ways to protect yourself against a heart attack is to laugh often and exuberantly... The study is the first to document that laughter and an active sense of humor may help influence heart and artery disease..." "The old axiom that laughter is the best medicine appears to hold true when it comes to protecting your heart," says Michael Miller, M.D., director of the Center for Preventive Cardiology at the University of Maryland Medical Center, Baltimore."

"Although laughter may not actually cure anything, it does boost immunity," says Kathleen Dillon, PhD, professor of Psychology at Western New England College in Springfield, Massachusetts. (See *Fitness Magazine*, March 1998)

Finding the humor in our life's circumstances can help us develop control over those situations that have been

bothering us. The best kind of laughter is enjoyed when we can see our own folly, our own short comings; we are not laughing at anyone else. My deepest laughter comes when I discover my personal foolishness.

Laughing meditation has the power to bring us totally into the present moment. For me, it is one of the most experiential practices I can do. I always leave feeling energized and rejuvenated. Perhaps the best way to describe it is to have you think about a time you left the movie house after a hilarious film. Can you remember the good feelings, the smiles everyone had as they left the theatre? Well, at Yogaville, each week, at least once, we have the opportunity to enjoy that kind of experience regularly, and for free!

There is no need to feel alone in this practice! In the March 4, 1998 edition of the *Los Angeles Times*, front page, column 1, was this headline, *A Good Guffaw a Day*. The article said, "Across India, laughing clubs gather each morning and force themselves to giggle in unison. Devotees say the practice improves health and that the beleaguered nation could stand to lighten up." When the organizer of this movement in India declared January 11, 1998 as World Laughter Day, 10,000 people turned out at a Bombay race course to chuckle together! Quoting the *Los Angeles times* further, "By the end of the session, everyone appeared flushed, happy and relaxed."

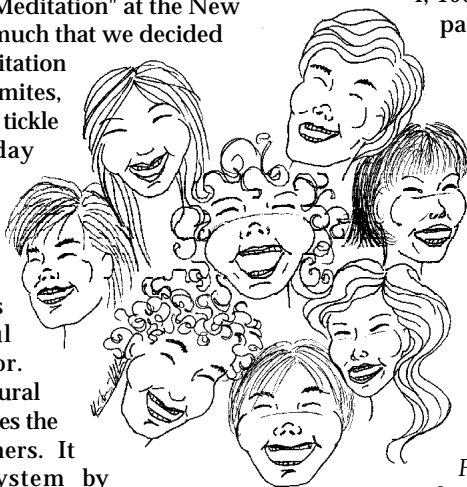
Fitness Magazine declared laughter as one of the 5 top priorities for a healthy lifestyle.

"Laughter RX: At least 30 minutes every day...could chase away the blues." And quoting *Hinduism Today*, about the founder of 150 laughing clubs in India, "...the good doctor has popularized ancient yoga breathing and posture that exercises all 32 facial muscles... opens the breathing, builds self-confidence and even alleviates high blood pressure and arthritis."

Well, most of us already felt that laughter was very good for us without it being scientifically proven. We just knew it! But, it is nice to have science prove that such a simple practice, regularly undertaken, can have such wonderful benefits.

I guess that is why good comedians are some of the most highly paid people in our culture. It is a form of social medicine. Laughter can serve as a "friend catcher;" it can draw people to us. "Most everyone wants to share in a good

Continued on Page 5



LAUGHING MEDITATION
continued from Page 4



In their final year, all research science students are required to take one semester of Maniacal Laughter.

belly laugh because they literally feel better, naturally, in a few seconds," says Victor Williams, a Humorosteologist.

So, I invite you to ENLIGHTEN UP! Enjoy the connection between laughter and spirituality. Discover how laughter hee, hee, heals, and creates a deep sense of peace in your life.

Bharata Wingham is the day manager at Yogaville. He leads laughing meditation on Thursday evenings.

LAUGHING MEDITATION
Some Guidelines

1. Sit, or lie down on your back. (Optional, the group can lie down with everyone's head pointing to the center in a circle.)
2. The eyes can be closed or left open.
3. Chants 3 OM's, then begin laughing for 15 minutes.
4. After 15 minutes, OM to stop. Have a 10 minute silent meditation.
5. OM to end the meditation (Optional: At this point the group may share their experience.)

Some Suggestions and Cautions

6. Don't tickle or invade anyone's privacy, or space, during the meditation.
7. Don't judge your laughter or anyone else's. Just be a "witness". You might want to try a variety of different types of laughter.
8. If any deeply negative emotions or feelings surface, please don't express them in the meditation. Just allow them to surface and watch them, and return to laughter as soon as you can.
9. If you find it hard to laugh, try saying to yourself, "Ha, Ha, Ho, Ho, He, He." Or something similar which will push you a little in the direction of laughing.
10. Finally, if you find it difficult to stop laughing at the end of the appointed time, do some deep breathing and try to connect to your heart. If this doesn't work, quietly leave the room, in the same way as if you couldn't stop coughing in a silent meditation.

YOGA FOR THE SPECIAL CHILD
continued from Page 3

the brain is increased, which has an integrative and stabilizing effect on the sensory motor system.

The involvement that I now have with families is different than it had been with more traditional physical therapy programs. I have found Yoga to benefit not only the child, but also the parents and siblings. Some of the parents I work with have already been practicing Yoga while others have developed an interest since beginning the program with their child. I have observed the influence of Yoga to expand and affect the health and well being of the entire family.

In addition to the children I have been seeing individually for Yoga therapy, I also work as a physical therapist in a school district. I work with early childhood programs, and have integrated many of the Yoga techniques into my caseload at school. I have taught teachers activities which promote increased attention, relaxation, improved balance and coordination. There are many activities that are easily integrated into their group circle times, such as vision and breathing exercises and group asana practice. As the physical therapist on the team, I am in the classroom frequently throughout the week to offer support and to assist with their Yoga program.

Since attending YSC in November 1999, I have been fortunate to attend both a refresher course last summer, and the Advanced Level One course this past November. This continuing education has helped me develop my skills with the children and has strengthened all aspects of my personal yogic practice. The support and camaraderie I have received from Sivakami and fellow graduates has been extremely beneficial. Integrating what I learned in the Yoga and the Special Child training with my physical therapy programs has had profound effects for the children I work with. The joining of mind, body, and spirit through Yoga has given me the tools to connect to children in a more compassionate and holistic manner. Thank you Sivakami.

Brenda Bakke, Med, PT is a Licensed Physical Therapist specializing in pediatrics. She lives in Bothell, WA. Brenda works as a Physical Therapist in the Everett Public Schools System and also has a private practice.

Yoga for the Special Child trainings are held at Yogaville and throughout the United States. The next program at Yogaville is from September 9-16, 2001. To learn more about Yoga for the Special Child at Yogaville, phone 800-858-YOGA (9642).

To obtain information about other trainings, contact Yoga For the Special Child directly at 800-900-YOGA (9642), or write to Yoga for the Special Child, Route 1, Box 1559, Buckingham, VA 23921. They can be contacted online by email at info@specialyoga.com, or you can access their website at www.specialyoga.com.

INTEGRAL YOGA AND VOCATIONAL TRAINING CENTER OF NIGERIA



Children practice Hatha Yoga



Young women learn sewing



Member outside the center



Young men and cane chairs made at the center

The Integral Yoga and Vocational Training Center of Nigeria is directed by Rev. Paraman Lazarus Amah Emenogu, an Integral Yoga minister. Nigeria is the largest country in Africa, and, therefore, the largest black country in the world.

In 1992, the Integral Yoga and Vocational Training Center of Nigeria was established on 200 acres of land in Part Harcourt, Rivers State, Nigeria. Its mission is to provide an integrated system of education of body, mind and spirit, combining the ancient science of Yoga with African dance, drumming, folk song and African folk story telling. Their programs seek to better the life of the local communities through a variety of vocational training programs in computer skills, African arts and crafts, sewing, organic farming, nature cure, and a drug rehabilitation clinic, which educates people on the HIV/AIDS epidemic in Africa.

Paraman Emenogu



Paraman Emenogu has been a Yoga teacher for 13 years and has 30 years experience in the field of African crafts making, dancing and drumming. He has brought the science of Yoga to the Nigerian community. Paraman wishes to create a Yoga and cultural community center which celebrates diversity and which sets high standards for teaching Yoga, meditation, holistic

lifestyle, and the promotion and development of traditional African arts, crafts and culture.

If you would care to support the mission of the Integral Yoga and Vocational Training Center of Nigeria, you can send a donation to the IYTA, Route 1, Box 1720, Buckingham, VA 23921, USA. Please indicate that the donation is for the Integral Yoga Center of Nigeria. Sorry, but, as these donations are for an institution in a foreign country, they are not tax deductible.

Swami Sharadananda



Greetings of Peace from Across the Pond!

Hari OM. Ah, Milano! International fashion centre, home of La Scala Opera House, tower blocks dedicated to high finance, and crowded streets with Fiats everywhere! If ever you find yourself in the neighborhood, be sure to stop in and see Paola Faini and her partners Antonio Falcone and Gabriella Orrù. Here is the ecumenical aspect of Integral Yoga in action and a good example of how to set up a center if you can't do it all by yourself. Paola and her partners have rented and renovated a large facility, beautifully appointed, freshly painted, and palpably sattvic. Each of them is trained by a different school of Yoga, but all their classes are totally compatible with Integral Yoga, and all their students are radiant.

Peace descends as you enter the center, which is full of warmth, even on the coldest, windiest, winter day. This warmth is typically Italian, and demonstrative of the care Paola takes with all her students: handing out tissues at pranayama time, massaging the soles of their feet while they're in shoulder stand, covering them with lovely handmade quilts for deep relaxation, and storing the eye pillows on top of the radiators so they're nice and warm! Paola is an extraordinarily insightful and polished teacher, and the proof is to be found in the deep awareness her students show in all their postures. Outside of the

classroom, Paola shows the same flexibility as she does while demonstrating asanas: doing six things at once! And you should see her park on those bumper-to-bumper Italian streets! The center, too, is very active, with body work and other therapies going on in addition to Yoga classes, and a staff that exhibits both old-world grace and new age savvy.

Antonio, trained by the Sivananda Yoga Vedanta Centre, told me a remarkable story. One day after class, a student came up and asked him who was the other man walking around the room during the class. Antonio said, "I don't know who you mean. There was no one else here." "Yes!" The student insisted. He walked over and pointed to the picture of Master Sivanandaji on the wall and said, "It was him."

So you can understand when I say that it was a great privilege, and great fun, to be with Paola in January, and to do some talks and workshops with her students; although on this whirlwind visit, I became hoarse from talking and she became hoarse from translating. So we ate antipasto (like none other!) in silence, and laughed at the folly and the fullness of life. Thank you, Paola, for this opportunity to meet your *bala* yogis, and an example the world needs.

God bless you! Jai Gurudev!

Swami Sharadananda, Director of International Affairs

Paola's address is: Centro Yoga Raggio di Sole, via morosini 16, 20135 Milano, Italy. 39-271-9004

IT IS ALL ABOUT THE MIND

Priya Weinstein



Recently, I related a teaching experience I had to Swami Ramananda. I was looking for an opinion because it wasn't an ordinary class. Swamiji suggested I share my experience with you.

That Friday, as I came thirty minutes early to register students at the desk for the 12:00 class at the Uptown Center (we do that there), the familiar New York drilling

noise filled the air. I saw the scaffolding outside—right above our windows. As the teacher of the class before mine was leaving, he greeted me with “You’ll have a lot of fun,” adding, “the drilling started just at the last half hour, during deep relaxation.”

I didn't give it too much thought. The students were coming in, I was checking their cards, counting money, etc. But as the deafening noise persisted, I became a little concerned. I thought to myself, somehow it will stop, perhaps for lunch; it was almost noon. A few students frowned at the piercing noise, considering whether or not to stay. It occurred to me that I might have to cancel the class.

I was very reluctant to cancel class. I was unsure of what to do when I heard myself telling a student “We’ll try to block the noise with our minds. It will be fun!” Turning to the other students waiting in the small lobby, I said, “Let’s try it and see what happens.” I had no idea how I would conduct the class. But I was driven by a force. It was going to be a Raja Yoga class. The yoga of the mind. I had been using Raja Yoga more and more in my own practice...also to overcome noise.

The place was shaking from the drilling. As I knelt in front of the altar to light the candle, I asked God to guide me. I opened the class, repeating, “We’ll try to block out the noise...” I was looking for inspiring words (didn't like the word block). “It will be a challenge. There is nothing we can do to change the situation, but we can change our reaction to it. Accept the noise! It will be fun. Let’s explore.”

Chanting was a good start. The three Oms resounded powerfully in unison, enhancing the awareness within, unveiling a reservoir of peace and silence, distancing the noise. It was a clear launching that gave me confidence to continue. I kept searching for inspiring words. I found myself teaching with the deafening noise, at times less intrusive, sometimes even stopping. But then it would abruptly burst through again. “Keep the awareness within, to the peace, the silence within you. It is always there, permanent.” Was I too bold? As I walked around to make myself heard against the noise, and looking for possible

ways to muffle it, I noticed how some students who were restless in the beginning had become more focused. There was a certain quality to the asanas, a concentration, as well as in my own instruction.

During yoga mudra, I thought that deep relaxation might be too much of a challenge—perhaps I should stop the class there. Instead, I continued. “Keep connecting to the peace within you...Surrender...there is your protection against all obstacles, your source of strength and well-being...”

It was, again, resounding, vibrant Oms leading into the brief meditation...so deep and clear. It was magic into the closing chants! It had worked!

I thanked the class for their steadfastness and their support in teaching them a complete Integral Yoga Hatha I class. They gave me confidence to explore with them. A palpable radiance was coming from the class and the students' faces. One of them said, “I ended up not hearing the noise at all.” Another one commented, “I thought of the Serenity Prayer—God grant me the serenity to accept what I cannot change...” It was mind over matter.

I asked a fellow teacher who was in the class what she would have done in my place. Although she wasn't exactly sure, she did say that after a restless beginning she was able to find peace and relaxation. She added that she would have put on the air-conditioner. I hadn't, although I had thought about it ... I also could have drawn the curtains...every bit helps.

The place was shaking from the drilling. As I knelt in front of the altar, I asked God to guide me.

Reflecting, this was a good lesson for me. I learned flow, continuity, and trust in the unknown. Not anticipating the end result, as I was searching for the right words to

encourage the students, it was like talking to myself. I was exploring myself, going into the unknown with them. Sometimes quite confident, sometimes not. Yes, exploring, while staying connected with that safe, reliable inwardness. Paying more attention to Raja Yoga. I have been using that in my private practice as well as my daily life, and I have tried very cautiously to insert it in teaching Hatha Yoga. Here, an opportunity was given to me to use it to a greater extent.

Reflecting further, I am thinking about that first Sutra in the second Book of Patanjali: “Accepting pain... and surrender to the Supreme Being...constitute yoga in practice.” And that second Sutra of Book One, the basic principle of yoga: “The restraint of the modifications of the mind-stuff is yoga.” I can hear Gurudev's voice—“It is all about the mind;” peace of mind and the power that comes with it. It becomes so clear how it can apply to everything in life—how life can be an adventure like this class.

Priya Weinstein is an Integral Yoga teacher and a certified Shiatsu Massage therapist. She teaches Hatha Yoga at the New York Uptown Center.

BENDING FORWARD: A JOURNEY IN ASANA

Kristie Dahlia Home



Kristie Dahlia Home

Forward bends seem to be the most universal of asanas. Humans perform forward bends instinctively: there are the toes, out there a ways from the head. We reach for them. That simple mudra of touching the toes, to make a (w)hole of oneself is so satisfying. When people learn that I teach yoga, they often speak to me of the way they

experience their bodies, or of their concern for the bodies of their loved ones. In these conversations, forward bends are the subject most mentioned. People frequently define themselves or others to me in terms of whether they can or cannot touch their toes.

A couple years ago, I had a class in which all of the students were 13-year-old girls. Being in the midst of both puberty and school, they were accustomed to being judged and tested. Initially they had that attitude toward our yoga practice, and used each pose as a way to measure and judge themselves and one another. Through the course of our practice together, the girls learned that the asanas were not something which existed outside of them. They learned that there was no test, no judgement, that we would always just be practicing, and that we practiced because it felt good. When the girls began to understand that there was no single expression for a pose, they were delighted. They came to rejoice in each asana as a continuum of possibility, and in each of their bodies as a unique means to express that possibility. In their growth that semester, I saw much of my own early journey.

My introduction to yoga, like theirs, came at school. I was older than these girls, a senior in college. I have a vivid memory from the very first class: wiping out face first into the floor attempting the Crow. Most of the students in the class had taken yoga before, and many were dance students. I was amazed by how graceful the other students seemed. I felt like a horse trying to swim among fish. Yet the movements made so much sense, no matter how clumsy I felt performing them at first, and the peace I felt in deep relaxation gave me a hint of something more.

Forward bends were particularly challenging for me. I felt exposed with my head and chest hanging in the air up above my legs. There were a couple of people in the class who could fold in half like hinges at the waist. It was so beautiful! The resistance in my legs felt so strong that it was hard to conceive of ever coming much deeper than I already was. And it hurt. I imagined little rivers of fire running up and down the backs of my legs, or that my hamstrings were like little window shades. I was afraid that I was going to go too far and...there was the image of the window shade quickly snapping up to the top and spinning

around and around. I was doing yoga like exercise: pushing, practicing from the outside, from the ego. I didn't know there was any other way to do things.

Class took place in a mirrored dance studio. The reflected images led me to compare what my body was doing to what the other bodies were doing. This wasn't fun, so I began to practice with my eyes closed, to enjoy the feeling of being there and doing the practice. To practice from the inside.

Week after week, I came to class and humbly hung my head into the abyss between my shoulders and the floor. I loved the deep relaxation and the breathing practices, and these helped me see how to work with the asanas. I learned to relax. I didn't have much relaxation in my life at that time. As I learned how to consciously relax, I felt my body soften and open; I also felt my mind soften and open.

One day I leaned forward in Janusirshasana, eyes closed, as had become my habit, and ran into something. My forehead was touching my leg. I couldn't believe it! I was amazed by how much the practice, the simple repeated effort, had managed to change the ability of my body. The best part was that no one else in the class was aware of the breakthrough I was having, and that it didn't matter that they didn't know. This was work I was doing with myself, for myself; because it was there, and it felt good. Like the girls I was to teach many years later, I began to enjoy the possibilities of my practice, of myself.

When I left school, I began to practice at the Integral Yoga Institute, and it was just right for me. My teacher there spoke about the mind a lot, how the mind affected the body in poses. He spoke about the intensity in a pose as warmth, which opened the muscles, which warmed the muscles, which opened the muscles, which warmed... We were encouraged to use positive mental images such as this to experience the cycle of the body and spirit opening through the process of opening. In this class, I began to consciously practice not just relaxation, but surrender. To let go, to let the body be, to release my expectations, to give myself over to the experience, and to trust that all was for good.

It took a long time before my legs would lie straight with ease in a forward bend. Gradually, surrender took me there. I got into the practice of what I thought was an okay forward bend. The chest was still a long way from the floor, from the legs, but the legs felt easy and open in the pose, and my mind was clear. I thought this was about as far as my body was going to go, that I had reached a limit of my body. I did not know how much there was to learn.

Someone suggested that I come deeper. Actually, she told me very pointedly that I could come deeper and suggested that I do so. I was in Paschimotanasana. "Oh no. I can't," I said. "My hamstrings are at their limit. I am in as far as I can go."

"It isn't about your legs at this point," she said. "It comes from your back next." She explained how to lift the lower back up and forward in order to come deeper. And so I

Continued on Page 9

learned about the effort that can take place in the clarity created by surrender. I began to lift the spine and the abdomen up out of the bowl of the pelvis. I learned to rise up out of myself in order to lower down upon myself. At this time, I began to enjoy Uttanaasana because gravity assisted my efforts in carrying the head toward the feet. I loved hanging there, steady, soft, with my arms wrapped around the backs of my calves. I was a tree and all the vines around it.

Years of surrender and effort eventually took me to a place that surprised me. Dancing with friends, I stepped to a quiet corner to stretch. I leaned forward, lengthened up the back of my legs, rolled my sitbones open, lengthened my back forward, relaxed down... and my abdomen touched my thighs.

This was an amazing feeling, so grounded and sound. There is something about feeling the abdomen and thighs touch that I experience as a physical embodiment of humility, prostrating the self upon the self. I was amazed that I was able to do this. I was folding in half like a hinge! Like the ballerinas in my first yoga class. I was very proud of the pressure of my belly against my thighs. I became like the people who defined themselves to me as those who could or could not touch their toes. I thought that I was a person who could touch my abdomen to my thighs. That moment which felt so humble brought up pride and attachment.

What happens in the body one day may not happen another. The continuum of possibility is constantly shifting. So there were days the belly would touch the thighs with ease, and there were creaky mornings when it was a challenge just to reach the toes at first. But now, I had a goal in practicing forward bends, and an attachment to the goal. Again, I began to push and strain. I observed myself straining. This was not good. I reminded myself to be gentler. "Ahimsa, ahimsa," I told myself. And yet I was still trying to reach that goal.

And then, surprisingly, it became easy to reach the goal even without straining. This seemed very nice until someone pointed out that my knees were bent. Not much. Just a bit. Just enough to reach my goal. Unconsciously, I had created this release in order to get what I wanted. I had been doing it for some time it seemed, because when I tried to straighten fully once again, it was not so easy. This turned out to be a very good point. It brought me back to the beginning, humbly working to straighten the legs. It brought me out of the trap of my attachment.

Practice deepens intention. Throughout my journey, the intention has grown and deepened as new aspects surface: relaxation, surrender, effort, non-attachment, clarity, humility, health, and knowledge of body and self. As time passed, however, all of these began to seem small. All of them, even the noble goal of non-attachment, related to me. How could my asana practice become larger?

In the fourth chapter of the Bhagavad Gita, Krishna speaks of renunciation, and of *yajna*. In his commentary explaining *yajna*, Swami Satchidananda says "the entire world is a sacrificial altar" and "let your entire life be a sacrifice." Applying these words to my hatha practice has taken it to a beautiful place beyond the self. These words take me to right now, the ever present now. In the now, each forward bend is an offering. I stand on the altar of the world and lean forward. I offer myself up on the altar of the world; I offer the best effort I have in me right now. The toes are out there, and I reach for them, with my hands, with my head, with my heart.

Kristie Dahlia Home feels blessed to teach Yoga for a living in San Francisco, CA. She also volunteers at the SFIYI, where she teaches Hatha Yoga and aids in Hatha I Teacher Training.

DALAI LAMA'S NEW YEAR MESSAGE

1. Take into account that great love and great achievements involve great risk.
2. When you lose, do not lose the lesson.
3. Follow the three R's: Respect for self, Respect for others, Responsibility for all your actions.
4. Remember that not getting what you want is sometimes a wonderful stroke of luck.
5. Learn the rules so you know how to break them properly.
6. Do not let a little dispute injure a great friendship.
7. When you realize you have made a mistake, take immediate steps to correct it.
8. Spend some time alone every day.
9. Open your arms to change, but do not let go of your values.
10. Remember that silence is sometimes the best answer.
11. Live a good, honorable life. Then, when you get older and think back, you will be able to enjoy it a second time.
12. A loving atmosphere in your home is the foundation for your life.
13. In disagreements with loved ones, deal only with the current situation. Do not bring up the past.
14. Share your knowledge. It is a way to achieve immortality.
15. Be gentle with the Earth.
16. Once a year, go someplace you have never been before.
17. Remember that the best relationship is one in which your *love* for each other exceeds your *need* for each other.
18. Judge your success by what you had to give up in order to get it.
19. Approach love and cooking with reckless abandon.

you have to accomplish is to see that selfishness goes away.

Where does the “I” dwell? In ego. Where does the ego live? In the mind. The ego is, in a way, the very source of mind. All developments are part of ego. So the sum total of all these things—thinking, feeling, willing—could be put together under one term, “mind.” If the mind gets completely purified, then it’s no longer an obstruction to your experience of the Truth. When it is clean and clear, the mind doesn’t color the appearance of the pure Self. It becomes a pure reflector for the Self to see its own true nature. This is the essence of Yoga.

According to Sri Patanjali, what is the definition for Yoga? Control of thought waves. *Yogas chitta vritti nirodhah*. *Chittam* is the sum total of mind. *Vritti* is the wave. *Nirodhah* is the absence. So when the *chittam* is freed of the waves or disturbance or turbulence, it becomes crystal clear. That is the samadhi state.

Waveless Ocean

The spirit doesn’t have to attain samadhi. The spirit is the God in you. The Bible calls it the image of God. Can God ever get disturbed, colored, disappointed? No. The real you, as the image of God, is always pure. The *Bhagavad Gita* says, “I am unborn, undying, I am eternal, never changing. I am always the same.” The Self doesn’t need samadhi. It is always the same.

What looks for samadhi? The mind, or the *chittam*. Samadhi means that the mind comes to a tranquil state, like waveless water. A Tamil saint gives this example of samadhi, “My mind should be like the pointer of a scale that doesn’t get influenced either by a lump of gold or a lump of clay.” The scale simply gives you the weight. It doesn’t get excited if a lump of gold is put there and wants to lean more toward that. It is not influenced by the material; it weighs all the same. That is what we want in a balanced mind.

When would you want to prove yourself to have attained that balanced state? During adversities. When everything goes smooth and nice, then you are easily balanced. “Ahh, wonderful. I am so peaceful.” Fine, but what if somebody comes and says, “Hey, you rogue! What are you doing here?” Your mind should still say, “Ahh, how peaceful I am.”

Once in a village there lived a wise man. He was very peaceful; nobody had ever seen him disturbed. All the villagers said, “Oh, he is such a peaceful person. It’s hard to find someone like that.”

One fellow became a little jealous and said, “Ha! What kind of peaceful man? You just wait and see. I’ll make him angry.” So he went to where the wise man was sitting and said, “Hey! Swami! What kind of man are you? It looks to me

like you’re cheating people, presenting yourself as a big guru, getting Guru Poornima and birthday gifts!” The wise man didn’t react; he simply smiled. So the challenger started calling him all kinds of foul names. Still the wise man smiled and said nothing. Finally the man yelled, “Hey, Swami! I’m talking to you! I’m saying all this about you. Don’t you want to say something?”

The wise man spoke calmly, “My dear friend, suppose I give you an apple and you say, ‘I’m not ready to accept it.’ What should I do? Should I throw it out? I’ll take it back, is it not so? You want to give something and the person is not interested in accepting it. You will take it back, put it in your pocket and go home. In the same way, you are trying to give me something, but I am not interested in accepting it so take it back. It’s yours!”

Even if you
don’t have
any faith
at all
or don’t
believe in
any
organized
religion,
it doesn’t
matter . . .
All you
have to
accomplish
is to
see that
selfishness
goes away.

Testing

Your equanimity should be tested now and then. It’s easy to say, “I’m totally peaceful,” but *being* that way is another story. When there is nobody to irritate you, you are totally peaceful. When there are no pretty girls or boys around, everybody is celibate. When there is no food, you say, “I’m fasting.” That won’t prove that you have conquered the situation. You should have ample opportunities to be disturbed. If such opportunities come and you still remain peaceful, only then have you proved that you have achieved something. Of course, sometimes we need a protective, supportive environment in which to grow strong. But we should never think that we are hiding from the world.

Make Mistakes

Religion is studied and experienced to learn to be free. If you cannot have freedom in religion, you are not going to have freedom in anything else. Religion is used to free you from bondage. The aim is to be fully liberated. To help you attain that freedom, a guru or spiritual teacher will not bind you. He or she can give you some guidelines and some disciplinary practices, but it should not be a bondage.

If you make mistakes, it doesn’t matter. Make mistakes and learn. The best teachers are your own mistakes. You learn even faster by your mistakes. Once I was at a conference with the great modern scientist, Buckminster Fuller. He was the Leonardo da Vinci of this age. He stood up and said, “Friends, forget about all the ‘Do this. Don’t do that’ business. Commit as many mistakes as possible, as soon as possible. You’ll become great.

It’s true. Every failure is a stepping stone. Remember though that you can’t have the same stone for each step. Every time it should be a new stone. That means, don’t keep making the same mistake. Learn well from each one. That is the trouble with many people, they commit the same mistake over and over. Even then, they will eventually learn

Continued on Page 11 

from that mistake and move on. Experience is the best teacher, and one should learn in his or her own way.

That is the reason why we even call this “Integral Yoga.” Sometimes I hear people limiting it: “If you don’t do such and such, you are not an Integral Yogi.” “If you don’t do Hatha Yoga, you are not an Integral Yogi.” “If you don’t learn Patanjali’s Yoga Sutras, you’re not an Integral Yogi.” “If you don’t practice a certain amount of pranayama, you’re not an Integral Yogi.”

Whatever you do, you are an Integral Yogi. That’s our approach. As long as you want to be a yogi, that enough for me. You choose whatever way you like. All the paths lead to Rome. Even if you take a wrong direction, it doesn’t matter. Take it. You will learn something. Don’t just stand in the middle doing nothing. That’s what is terrible.

A good teacher should say, “This is the way I know. It is positively helpful. If you like, follow it.”

Suppose you say, “I don’t want to go that way. I want to go in the opposite direction.”

The teacher will say, “All right. Go ahead. Do it.”

Then you go in the wrong direction, bump against a wall, and say, “Ahh. I made a mistake. It’s the wrong direction. I’ll go the other way.” That’s what experience means. Nature itself teaches us, allows us to make mistakes.

Didn’t God allow Adam to eat the fruit? Though He said, “Adam, don’t eat the apple,” did He stop it when Adam reached for the apple? He certainly *could* have stopped it. Instead, He simply allowed him to make the mistake because He wanted Adam to learn the lesson.

Learning should be a freedom. You learn in your own way. The duty of a teacher is to see if there are any impediments on the path and clear them so that you can go on. He should help you to experience in your way, not block you. In that manner—going here and there, bumping into obstacles—very soon you understand the truth: “Wherever I go, ultimately I end up with a problem. This ego is creating a lot of problems. Every time I go with my ego it gets me into trouble. I simply give up. All these days, I have been following my ego. Now I don’t want to follow it anymore.

Sri Thaimanuvar said, “Lord, I have been constantly following this monkey mind, and it’s dragging me all over the jungle. I am fed up with that. I’m not going to follow it anymore. Please direct me to the right path.” With that attitude one becomes a proper student. One begins to listen.

How simple it is. The great saint, Sri Ramakrishna, presented this truth in a very simple story. Once a father wanted to take his little son to a carnival. It was heavily crowded, but the boy said, “Dad, I want to do it all by

myself. I’ll just hold your hand. You take me to various places. I’ll walk on my own.” It was a big crowd and as they walked, the child often lost hold of his father’s hand. Then the child would start crying, “Dad! Dad, where are you?” The father would find the child and take his hand again. This happened many times. The child was getting crushed. After a while he got tired. “Dad, I don’t think this is sensible. I can’t do it. I’m too little. Even if I stand here, I can’t see anything. All I see are human bodies pushing here and there. If you really want to show me, please pick me up, put me on your shoulders and carry me. Take me wherever you want to go.” Immediately the father picked him up, put him on his shoulders. Then the boy could see everything clearly and never had to worry about getting lost or crushed.

It is the same when we try with our ego to do it on our own. Finally we really get tired. Then we look up to that “Dad.” God, in a way, waits for that occasion. He only waits for you to say, “I give up,” for you to renounce your ego.

Watch Carefully

When you renounce your ego, you have renounced everything. When the ego is renounced completely you are totally at ease; you are in the samadhi state. In that state you experience the great godly qualities in yourself. You can become a yogi in millions of ways, but keep this thought in mind, “Ultimately I want to be at ease. I want to be free from all this mental turmoil.” Keep that in mind and whatever you do, watch carefully. “Is this leading me toward that goal?” In your life, everything that comes should be measured in this way, “Will I be able to maintain my peace if I get this? Or will it disturb my peace?” Judge everything this way—things that you like to do, people you want to be with, possessions that you want to acquire. Always consider, “Will this rob my peace?” If the answer is “yes,” which one would you prefer? Peace or the other thing? You should always choose peace. If the answer comes, “Yes, I can have that and still be peaceful. My peace will not be disturbed by it,” okay, have it.

That peace should be our aim. If you keep the peace and get the whole world, fine. But if you are going to lose that peace and get the whole world, what is the point?

The first and foremost thing that you should look for is the peace. See that first. Seek that Kingdom of Heaven first. Once you get yourself rooted in that, established in peace, then it doesn’t matter what you have or what you don’t have.

The miracle is that once you get established in that peace, everything comes to you whether you want it or not. That is what is meant by, “Everything else will be added unto you.” I always love that beautiful sentence. It does not say, “You will get everything.” There is a big difference between

CHOOSE PEACE, SRI SWAMI SATCHIDANANDA—
continued from Page 11

getting things and their being added. Whether you want it or not, whatever you need will be added to you. Once you get God, you don't have to say, "God, I want a little money. God, I want some nice friends. I want a little fame." Instead your feeling will be, "God, I got You. That's enough for me." But still, God will bring everything to you.

We should keep that in mind always. "Peace, peace, peace. That is my goal. That is my God. I'm not going to compromise peace for anything." With this attitude, you are on the right road to being a Yogi. ॐ

"KOSHA, FOOD FOR THOUGHT—
continued from Page 1

these planes of consciousness is the I-sense or ego—the Sanskrit word being ahamkar, which literally means the I-maker or I-doer.

When functioning in a natural, normal, and healthy manner the koshas do not hinder the flow and expression of the Pure Consciousness through the jivatman, the individual soul. They are not meant to be barriers to our connection to the Whole. However, ahamkar tends to pervert things. When it is not diseased, the ego is like a porous cell membrane, allowing for an interaction with the bigger organism. When the I-maker gets weird, it claims the koshas for its own, becomes an impervious, brittle, isolating wall, closing off communication. ET (the soul) is not able to "phone home."

To move beyond this alienation of the self from the Self, Raja Yoga recommends that we start by purifying each of these koshas. The yogis teach that as you purify one level, your consciousness naturally moves to the next subtler level. It is not a good idea to neglect any of these levels. For most of us, the physical body, the place where most people identify the self, is the natural starting place for the journey. Some spiritual approaches skip the annamaya kosha, feeling that it is something impure and that to focus any attention there will only deepen our delusion. However, the Yogis discovered that ignoring the body slowed down their progress due to disease that sooner or later drew their consciousness back into the physical level. Therefore, they designed the asanas to purify the annamaya kosha. They discovered, paradoxically, that by using the asanas to work directly and one-pointedly with the annamaya kosha, their awareness, became less bound, limited, and identified with the body.

You could state this law of awareness in the following way:

As our identification shifts to finer levels, we progressively remove the control that the grosser has over the finer and establish control by the finer over the grosser.

Right now matter (our body) seems to rule over our mind and our mind over our consciousness. If the body is ill, the mind tends to be pulled down with it, and our consciousness is identified with being sick. With the help of hatha yoga we can turn this on its head: consciousness directing the mind, and the mind not getting overpowered by matter. As our identity moves toward consciousness, we are moving closer to the source of the I-maker.

Though, over time, the asanas will naturally draw our awareness from the annamaya to the pranamaya kosha, Sri Gurudev does not recommend that we focus exclusively on the physical practices before paying attention to the more subtle realms. Going deep into our hatha practice, purifying the annamaya kosha, requires some corresponding purity in the manomaya kosha, which is brought about through

When functioning in a natural, normal, and healthy manner the koshas do not hinder the flow and expression of the Pure Consciousness through the jivatman, the individual soul.

the practice of the yamas and niyamas. Sri Gurudev says that the body is our thoughts made manifest. As our thoughts become healthier through practicing the yamas and niyamas, as well as meditation, these changes in the manomaya kosha will bring about corresponding changes in the pranamaya kosha. Then, these adjustments in the energy body will, in turn, effect the chemical and electrical balance in the annamaya kosha—the flow of secretions from our glands, the effectiveness of the immune system, and the sympathetic/parasympathetic relationship. So by drawing on practices that also purify the manomaya and

pranamaya koshas we can begin to undo a lifetime of damage to the annamaya kosha resulting from the warping of energies due to past self-centered and selfish thinking.

By bringing our mental focus (manomaya kosha) to our physical experience (annamaya kosha) while practicing asanas, we will gradually be drawn to a deeper awareness of our breath and energy (pranamaya kosha). Through this awakened sensitivity to the body, breath, and mind, we may find that a deeper, intuitive understanding arises in us. This is the activation of the vignanamaya kosha. In the end, the vrittis (thoughts) may also subside to the point that we have an experience of our inherent, natural bliss, the anandamaya kosha.

May our sincere interest in spiritual unfoldment awaken this sensitivity in us, transforming our hatha practice into hatha yoga. ॐ



BULLETIN BOARD

SPEAKERS SCHEDULES

These engagements are subject to change, so please call the local contact for further information.

Swami Satchidananda

Sri Gurudev will be at the Omega/Yoga Journal conference in Miami, November 2-4, 2001. The base cost is \$360, with pre- and post-conference options. For more information, contact Omega at 1-800-944-1001 or visit their website at www.eomega.org.

Swami Karunananda

June 6-10, Midwest Yoga and Wellness Conference, University of Michigan, Ann Arbor, MI. She will be speaking on Raja Yoga, Pranayama, and Transcending Fear, Anger, and Depression. Contact the Midwest Yoga and Wellness Conference at 800-599-9642 or visit their website at www.midwestyoga.com

Sept. 21-23, AthensYyoga Center, Raja Yoga Workshop. Contact Manjula Spears, 706-546-4200, ayc@athensyogacenter.com, 706-546-4200.

Swami Asokananda

July 13-15, Sadhana Intensive, Yogaville.

Aug 15-26, Advanced Teachers Training (ATT), Yogaville.

Contact the Ashram Reservation Center (ARC) at 800-858-YOGA (9642), email iyi@yogaville.org.

Thanks to Lolly Bower for this month's joke. If you have a favorite spiritual/Yoga cartoon or joke, send it in to the IYTA and share it with the rest of us.



"You do the hokeypokey and you turn yourself around—that's what it's all about."

YOGA AND TIME MAGAZINE

The April 23 issue of Time Magazine has a feature on Yoga. The cover photo is of model Christy Turlington in the Rooster Pose (Lotus pose with the hands between the thighs and calves, and the body lifted off the floor so only the hands are touching.) Unfortunately, they don't mention Integral Yoga, but I found it to be a rather nice article that can be used in your marketing.

YOGAVILLE UPDATE

Yogaville Farm: Thank you to Swami Gitananda and Wandering Turtle for serving as catalysts behind the project to resurrect the Yogaville farm (previously called the Yogaville garden). They hope to provide organic vegetables for the ashram by this summer and beyond. If you would like to spend some time at Yogaville and serve at the farm, contact Swami Gitananda at 804-969-3121

Lotus Renovation: The LOTUS is now scaffolded and wrapped in plastic. The current tiles are being removed and new ones will be put on this summer. The project is scheduled to take six months. Also, Jai Ram Eyth, a senior LYT, is now in charge of landscape maintenance. The LOTUS, and other public areas of the ashram, are looking very nice and well cared for. Jai Jai Ram.

Dormitory Renovation: Thank you to Alan Young, who this winter painted all the rooms in VV, RN and the Lotus Guest house. All his work is making the ashram cleaner, tidier, and "more yogic". Jai Alan.

Integral Yoga Distribution: IY Distribution has moved into their new building. It's a beautiful new space, down past the service building. The space they have vacated in the office building is being renovated into more office space. Soon, Treasury, the IYTA, Ananda Weavery, and Publications will move in.

Lotus Tea Shoppe: Parvati Benincasa has reopened the Lotus Tea Shoppe at the Lotus Guest House. She is a baker and has many fine pastries and other tasty treats. The ashramites now have a place to gather and relax. Thank you Parvati.



Don't try to get the teacher into your heart; instead, get the teaching into your heart. Keep it there, and you will feel your Imaster's presence and guidance always.

Sri Swami Satchidananda



LYT

Living Yoga Training

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The LYT program offers the opportunity to enjoy daily meditation, Hatha Yoga, and wholesome vegetarian meals, while studying, sharing, and serving side-by-side

with members of the ashram community. Program participants do part-time Karma Yoga (selfless service) and attend LYT programs to foster their understanding of the yogic practices, with enough time left to enjoy participating in the many events at the Ashram and to enjoy the scenic beauty of central Virginia.

Shorter stays are also available in our Support Staff program. For more information, contact Kumari in the LYT office at 804-969-3121, ext. 117, or by e-mail at lyts@yogaville.org.



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Sri Swami Satchidananda
Founder/Integral Yoga

Ten-Day Silent Retreat: Staying Balanced in a World of Change

June 8-17

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Buckingham, VA 23921 e-mail: iji@yogaville.org Website: www.yogaville.org

YOGAVILLE CALENDAR

To receive a Yogaville Programs Guide or a Teachers Training Programs Guide, contact the Ashram Reservation Center at 800-858-YOGA (9642) or email them at iyi@yogaville.org

M	May 4-6	Extra Gentle Hatha Yoga
	May 11-13	Back Care Using Hatha Yoga and Alexander Technique
A	May 18-20	Yoga and Psychotherapy
Y	May 25-28	Health Symposium: Challenge of Health Care in the 21st Century
	May 25-Jun 7	Prenatal/Postpartum Teacher Training
J	Jun 1-3	A Holistic, Yogic Approach to Losing Weight and Keeping It Off
	Jun 1-14	Stress Management Teacher Training
U	Jun 2	Spring Fest
N	Jun 8-17	10-Day Silent Retreat: Staying Balanced in a World of Change
	Jun 18-24	Health Enhancement Lifestyle Program
	Jun 18-28	Health Enhancement Lifestyle Program Teacher Training
	Jun 18-Jul 5	Raja Yoga Teacher Training
	Jun 22-24	Self-Exploration Through Hatha Yoga
	Jun 29-Jul 6	Extra Gentle Yoga Teacher Training
	Jun 29-Jul 1	Meditation Workshop
J	Jul 3-Jul 8	Deepening Your Devotion: Preparing the Heart for Guru Poornima
	Jul 7-8	Guru Poornima
U	Jul 9-22	Intermediate Hatha Yoga Teacher Training
L	Jul 8-15	Children's Summer Camp
	Jul 13-15	Sadhana Intensive
	Jul 13-22	Cardiac Yoga® Teacher Training
	Jul 20-22	Satchidananda Sutras
	Jul 27-29	Yoga and the Emotions
	Jul 29-Aug 26	Basic Hatha Yoga Teacher Training
A	Aug 3-5	The Power of Sacred Sound
	Aug 10-12	Laugh-a-Yoga
U	Aug 15-29	Advanced Hatha Yoga Teacher Training
G	Aug 17-19	Pranayama, Allergies & the Immune System
	Aug 24-26	Vegan Cooking for the Love of It
	Aug 29-Sep 3	Teachers Conference

SUMMER 2001

5TH ANNUAL INTEGRAL YOGA TEACHERS CONFERENCE

If you've already been to one of our Teachers Conferences (formerly called Teachers Reunions) you already know how great they are. If you haven't, this is your chance. Again, we have a lineup of impressive workshops and great presenters, including Sri Swami Satchidananda, senior disciples with over 20 years experience as Yoga teachers and presenters, doctors, and other health professionals.

Come to renew old friendships and make new ones. Meet the people you've been sharing with in the online iytaForum. You're sure to have fun, deepen your knowledge of Yoga, refresh, and renew your spiritual practice. You will return to your students with exciting new knowledge and tools.

To make your reservations, call ARC at 800-858-9642 or 804-969-3121 or email to iyi@yogaville.org.