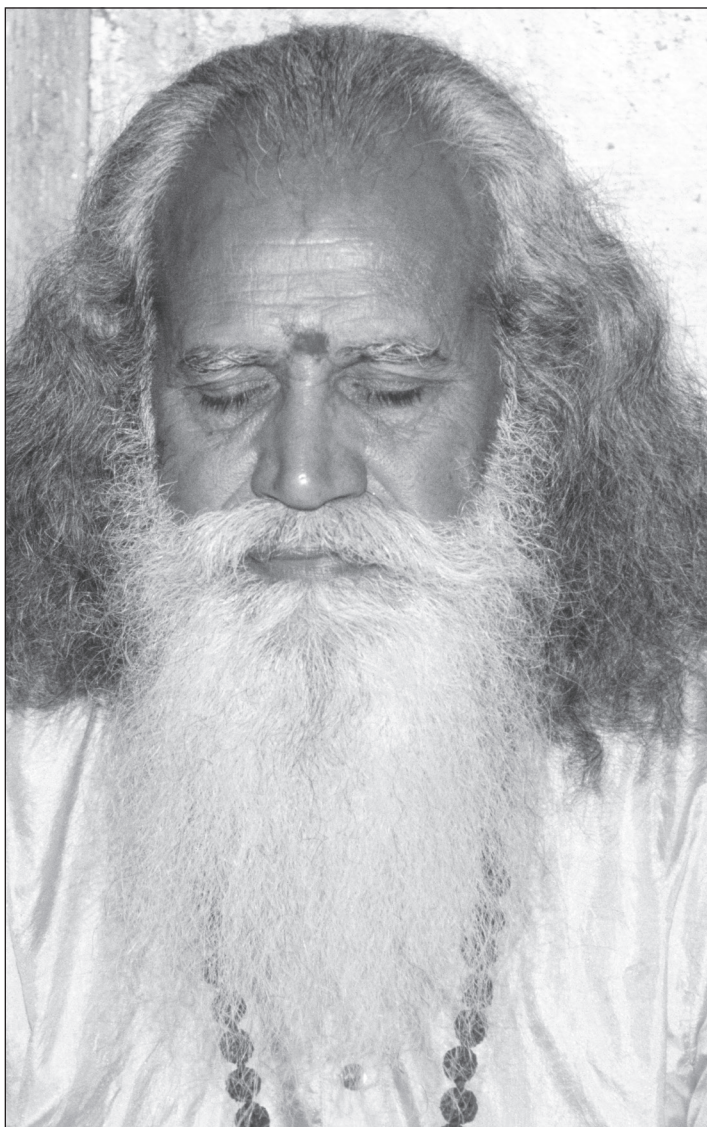


Integral Yoga® Teachers Association Newsletter

Volume XVIII, No. 1, November 2010



Meditation

*From the booklet **Meditation** excerpts from talks by Sri Swami Satchidananda, 1975*

Introductory Remarks

The aim of Yoga is to know the Truth which is one's Self. This knowledge alone can help us to get out of all turmoil and petty-mindedness. We divide man into thousands of names: "I am this, I am that. Oh, he is different from me." We group people colorwise, countrywise, racewise, religionwise; we kill each other. All these happen because we fail to see, to know, that we are above all these things. Look at the sea, all kinds of pollution fall into it. Does the sea get polluted? Perhaps near the shore, where it is shallow, but if you go a little farther, deep into the middle of the sea, there is no pollution. Everything comes in, but the sea itself never changes; it just remains the same. It is contented. So it is with people. If you reach the depths of your Self, you will also find this contentment. By knowing your true nature, you will know the Truth in others also. In that Truth, we come together. It is this goal that is expounded, either directly or indirectly, in all the different religions and philosophies. To contemplate these points or to come to the realization within one's Self, is what you call meditation. This realization is arrived at either directly or indirectly, according to the nature of the individual's practice.

The technique of meditation is to keep the mind fully occupied on one thing. When the mind is fully occupied on one thing, it is kept away from many things and it becomes quiet. Then you find a kind of calmness, and in that stillness even that one

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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,



Letter From The Editor

Hello from Yogaville! Fall has arrived after a wonderful Indian summer, and the leaves have displayed a magnificent array of pastels. You might be wondering where Arjuna, the former IYTA Newsletter Editor, has gone? The last I heard someone had spotted him and his wife, Bhagerati, from Google Earth sunbathing on an island in Hawaii. All humor aside, I would like to take the opportunity to thank Arjuna for providing such excellent service the last few years for our newsletter. We send them both the most joyous wishes for the next phase of service that God has in mind for them, and hope to see them in Yogaville again soon.

My name is Bharata Wingham, and I am joining the IYTA staff to edit and publish the newsletter. I really appreciate the privilege to serve in this capacity and to be in touch with so many wonderful Integral Yoga teachers.

According to some, we are ending the hottest Virginia summer in history. It certainly has been hot and dry, although, as a frequent visitor to our nearby James River, I was able to enjoy a nice swim with my son Caitanya on many afternoons. I have lived here at Yogaville for going on 14 years now and it never seems to be routine. There are always new people arriving for different programs, such as various Teacher Trainings and the Living Yoga Training program. Many world-class teachers of various different aspects of Yoga and spiritual development are arriving each month. We enjoy a rich blend of teachings, reflecting Swami Satchidananda's maxim, "Truth is One, Paths

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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are Many." However, in the midst of all our activities here what abides is the Self. The outer activity, the ebbs and flows go on, but our Self remains.



This issue of the IYTA Newsletter is an example of that principle. We have been blessed by many ideas of how to practice and learn to become better yogis, and more consistent practitioners of the yogic lifestyle. In this issue Sri Gurudev will share some insights on meditation. And we will discover how to develop our "Core," "becoming aware of that beautiful energetic channel that runs from beneath the base of the spine right out through the crown," from Jayadeva Mandelkorn. Read about how to live "L-I-F-E" to its fullest, by Rabbi Joseph Gelberman, a close friend of Sri Gurudev's, who recently left his body. You will find articles on how to manage our emotions and to live more harmoniously from Master Sivananda and Sharon Salzberg.

Reverend Kumari de Sachy, a member of our sangha, has added a very inspiring and beautiful book to our growing Integral Yoga library of teachings. *Bound to Be Free* is a must read for all of us. It is a compilation of Swami Satchidananda's inspiring and practical teachings to prisoners. In some way, many of us can relate to similar issues and this book is a blessing for us all.

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Sadhana for Mastering Anger

Excerpt from Sadhana by Sri Swami Sivananda

An egoistic man is easily upset by trifling things. As his heart is filled with vanity and pride, a little disrespect or harsh word or mild rebuke or censure throws him out of his balance. He hates others on account of his wounded vanity. Hence, removal of pride and egoism will go a long way towards eradication of hatred.

Hatred is born of egoism. Eradication of egoism which is the root-cause will itself lead to the annihilation of hatred.

If you are attached to a thing you will hate that man who tries to take away from you the thing to which you are attached. If you remove the ideas of possession and mineness and attain the state of *Nirmamata*, hatred will vanish.

If you are endowed with the quality of forgiveness you will excuse that man who tries to harm you or who has done you any harm, and you will entertain no hatred for anybody.

Cultivation of divine virtues like compassion, love, forgiveness, etc., will only thin out or attenuate hatred. Vision of God or God-realisation or the knowledge of the Supreme Being can completely eradicate or burn hatred.

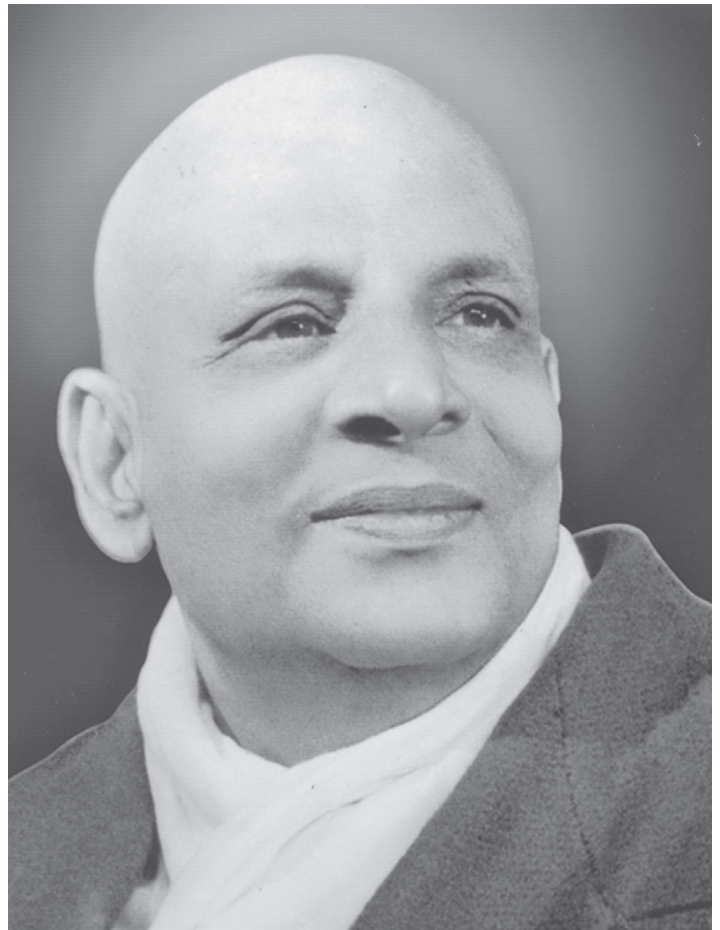
Sadhana for Controlling Anger

Anger destroys all spiritual merits in a moment. It is all-consuming and all-polluting, a great enemy of peace, and a direct gateway to hell. An aspirant must control this anger if he wishes to progress on the spiritual path and attain happiness. One who has controlled anger is verily a *Yogin*. That is what Sri Krishna says in the *Gita*, "He who is able, while still here (in this world) to withstand, before the liberation from the body, the impulse of desire and anger, is a *Yogin*, is a happy man" (Chapter V-23)

Develop patience to a considerable extent. People lose their temper when they become impatient. Allow the mind to dwell constantly on the opposite virtue of anger – patience. This is the *Pratipaksha-Bhavana* method of the *Raja Yogins*.

Try to control first the small ripple of irritability when it arises in the subconscious mind. Nip it in the bud. Do not allow it to assume the big form of a wave. When you are not able to control anger, leave the place at once and take a walk chanting Om. Drink some cold water. Count 1,2,3,4, up to 20. Repeat *Om Shanti, Om Shanti, Om Shanti*. Do not argue much. Do not retort. Speak sweetly. Speak only measured words. If anyone abuses or insults you, keep quiet. Identify yourself with the *Atman*. *Atman* is the same in all. It can never be hurt or insulted. Do not give vent to anger. Be regular in your *Japa*, meditation and *Kirtan*. This will give you great inner spiritual strength.

Food has a great deal to do with irritability. Take a *Sattvic* diet: milk, fruits, curd, spinach, barley, nuts, buttermilk,



etc. Prohibit carrot, onion, garlic, meat, liquor and other stimulating foodstuffs.

Observe *Mouna* for two hours daily and six hours on Sundays. Occasionally, observe *Mouna* for a whole day. This will put a check on the impulse of speech. When a man gets excited, he speaks anything and everything. He has no control over the organ of speech. Therefore, austerity of speech (*Mouna*) is very essential to combat irritable impurities.

Prana entwines the mind like a creeper. *Prana* is the overcoat of the mind. Control of *Prana* leads to the control of the mind. Practice of *Pranayama* will put a break on the impulse of speech. It will give you abundant energy to check anger.

A *Vedantin* denies the body and the mind as illusory sheaths. He does *Vichara*, enquires, "Who am I?" and practices "*Neti-Neti* – not this, not this": "I am not the body, nor am I the mind; *Chidananda* – *rupah Sivoham* – I am the blissful *Siva* or *Atman*." He identifies himself with *Brahman* or *Atman*, the Eternal. The world is unreal for him. He chants *Om*, sings *Om*, does *Japa* of *Om*, meditates on *Om* and derives soul-power and spiritual strength from the perennial source of *Om*. If you always entertain the *Mithya-Drishti* or *Dosha-Drishti*, if you look into the defects of anger and benefits of patience, you will never become angry.

The combined practice of these methods will enable you to control anger and bestow upon you spiritual strength, peace and happiness.

Meditation

(Continued from page 1)

thing will slip away after some time. It's something like a man going to sleep; setting aside all his work, he lies down in bed, probably puts on his stereo and listens to some soft gentle music. He doesn't think of anything else if he really wants to sleep, but just thinks of the music, and after some time even the music is forgotten. Meditation is similar, except we shouldn't become unconscious as in sleep. So that sticking to one thing, concentrating on one thing, will slowly make you raise above that one thing also. From many things get into one thing, and that one thing will become nothing (nothing). Then you will realize everything, by realizing your Self. Concentration should culminate in meditation. Meditation should slowly make you slip into *samadhi*, which you can call the transcendental level. In *samadhi*, you transcend the mind and body and enjoy your true nature.

Ajapa-Japa

This is concentration upon the natural sound of the breath which continually repeats the mantram *Soham*.

Relax your body. Sit comfortably so that you will not have to move for a while. Try to keep your spine erect, your chest a little spread out, and feel the weight of your body right on your seat. Find the center of gravity and just be relaxed. Close your eyes. Concentrate on your breath and begin to breathe deeply; exhale fully and inhale deeply a few times. Have slow and deep exhalations and inhalations. Let the mind follow the breath; forget the entire outside world and let the total awareness be on your breath now. Slowly, you will go into the very source of the individual personality. Do not put any effort into your breathing, but just allow the breath to flow normally. The breath may become very shallow but continue to follow it.

Listen to your breath. If you listen carefully, you will be able to hear the sound '*Soham*' ('a' is pronounced as the 'u' as in up). '*So*' when the breath flows in, '*Ham*' when the breath flows out. It may be difficult in the beginning to hear it, but as the attention gets drawn inward you will hear the breath repeating it. You need not repeat it yourself—just listen to that and you will be able to hear that sound. After practicing this for some time, you may begin to hear a humming musical note within you. Constantly listen to this hum. This is part of the cosmic vibration. By concentrating on this inner vibration, you are in tune with the cosmic sound. That is why you are able to feel peace and bliss. Let there be a complete void except for this musical note. By remaining in this state, you are sending out powerful peace vibrations that travel all over the globe and influence other minds, even restless minds. In this very high state of silence we forgot all our differences; we feel that we are One. You

will be feeling very light; you will have transcended your body, and you will feel that you have expanded and lost your individuality temporarily to be one with the cosmic mind.

After sitting for some time in silence, slowly direct your attention toward your breathing and gently make the breath a little deeper. Continue to deepen the breath for a few minutes and then close the meditation with chants:

*Asato Maa Sad Gamaya
Tamaso Maa Jyotir Gamaya
Mrityor Maamritam Gamaya*

Lead us from unreal to Real
Lead us from darkness to Light
Lead us from the fear of death
to the Knowledge of Immortality

Om Shanti, Shanti, Shanti
Om Peace, Peace, Peace

Lokaah Samastaah Sukhino Bhavantu
May the entire universe be filled with peace and joy.

A PERSONAL EXPERIENCE

During a discussion period one Sunday afternoon, a boy asked Swamiji about an experience he had had in meditation. "I have been practicing meditation by repeating my mantram and trying to feel that the Guru is seated on the crown of my head. One day last week I began to feel an unusual pressure on the top of my head while meditating. I became frightened and stopped. What should I do?"

Swamiji answered, "If you want the Guru to sit on your head, you must be prepared to hold his weight. Gurus are heavy, you know. All these days you have been imagining him sitting on the top of your head. Now you feel his presence, why do you stop?"

Understanding what had happened, the boy asked, "When I feel the presence, should I continue to repeat my mantra?"

"When someone is standing in your doorway waiting to come in, you say, 'Come in, please come in.' Once that person has entered the room, will you continue to say, 'Come in, come in?' No, you will offer him a seat and listen to what he has to say. The mantra is like that—a calling or invocation. Once the presence is felt,

there is no need to repeat the mantra. Just sit and listen to what it has to say to you."

**"The aim of
Yoga is to know
the Truth which
is one's Self.
This knowledge
alone can help
us to get out
of all turmoil
and petty-
mindedness."**

Bhagavad Gita Study: Chapter 2 Verse 16

Commentary by Swami Asokananda

Sri Krishna said: The unreal has never existed. The real always exists. The mysterious truth about both existence and non-existence is directly perceived by those with the eyes to see.

Sri Gurudev has recommended that we conclude all our meditations with a chant from the *Isha Upanishad* saying: “*Asato maa sad gamaya:*” “Lead us from the unreal, *asat*, to the real, *sat*.” It is prayer for *viveka*, the capacity to discern the Eternal Reality that is distinct from, yet immanent in, the world of changing names and forms.

The *Karika Upanishad* informs us of what is unreal: “That which is non-existent in the beginning and in the end, is necessarily non-existent in the intermediate stages also. The objects we see are illusory, though we regard them as real.” The example that is often given is that in the twilight a person mistakes a rope for a snake. The snake is unreal as compared to the rope, because the snake disappears upon the discovery of the rope. Since everything in this world, including our body and mind, are composed of the ever-changing *gunas*, according to the definition given in the *Karika Upanishad*, they are considered *asat*, not real. The *Sat* is Awareness or Pure Consciousness, untouched by time and space.

Sri Krishna uses the term “*tattva-darshana*” to indicate people who truly see things as they are. For the rest of this article, I’ll let these great beings do the talking:

Swami Venkatesananda: Life itself is a long dream. We are unable to realize the illusoriness of the external objects because the dream is still on. When it is said: “The world is unreal,” it is not suggested that we are seeing the world where nothing exists. We only mean to say that there is wrong perception: something exists (the Self or God) and we see it as something else (world). The *jivamukta* is aware of both—the reality and the fact that to the unenlightened the appearance is experienced as real.

Swami Krishnananda: Dream is not an unreal phenomenon; it is a real thing. You cannot ignore it as if it not there; it is there. A dream is unreal only when you wake up: when you are actually dreaming, it is not unreal. The word “dream” does not imply unreality; it only implies that it is a condition that is transcended by another condition. It does exist; and as long as it is existing in your consciousness, it is a reality for you and will have its impact on you. Anything that happens in the world is also real. But, there is another state above the worldly level, where you will find the whole world vanishes in a second, and the worldly reality is subsumed in another higher reality. The lesser real is not unreal—and yet, you must underline the word “lesser.” Everything is real, but only there are gradations of reality. The higher includes the lower: so we should not go on clinging only to the lower forever and ever, when the higher already includes it and transcends it.



Transcendence does not mean negation of something. We are not rejecting some reality and then going to God.

Sri Gurudev: The permanent and the impermanent are not completely different. When we say that something changes constantly, there must be something to change. Without that something, there cannot be any changes. Then what changes? Only the names and forms of the primordial essence, which is always there. The One is always there, but it appears to be many. This basic Oneness is what’s real.



Swami Asokananda is one of Integral Yoga’s foremost teachers, known for his warmth, intelligence and good humor. Asokanandaji is one of our primary instructors for Intermediate and Advanced Hatha Yoga Teacher Training. He presently serves in the Integral Yoga Academy. Before this position, he served as the President of Satchidananda Ashram-Yogaville and Integral Yoga International and as President of the New York Integral Yoga Institute.

Join Swami Asokananda for his program: *Diving Deeper into Meditation*, March 11 – 13, 2011 at Yogaville, VA.

In a Name

By Swami Gurucharanananda Ma (Mataji)



I love to relate how my Beloved Master and his teachings have touched my life.

Hearing his name alone in 1969 sparked my life! When I saw him at my first Yoga Ecumenical Retreat in 1971, I recognized him immediately as my *Guru* and felt a very deep Peace. Since my childhood, I had felt his guidance and seen him in my mind's eye. Now it was face to face. The years of longing for his beloved presence to manifest had at last been answered, and I received *mantra* initiation.

When he gave me a name almost a year later, he looked at me very intently and asked so softly, "Where have you been all these years?" My whole being responded, "Searching for you, my Lord." I am not quite sure I spoke aloud, but no matter, he heard it perfectly and again accepted that total surrender that had been made to him in my heart since I was a little child.

Is a name just a name? I think not! Gurudev revealed a key to my spiritual way through mine. The monastic name given to me in 1975 was a joyful surprise. It confirmed a whole life's devotion and dedication and has revealed his deepest teachings to me over the years. It says to me, "You will find Divine Bliss (*Ananda*) by ever taking Refuge at the Lotus Feet (*Charana*) of the Guru."

Taking Refuge requires total trust and love. It is the effect of *Constant Remembrance* of the Divine Beloved. This is real *japa* (mantram repetition), concentration and faith. I have felt the truth of the saying, "Where your treasure is, there your heart is."

Living constantly in the *Guru's* divine presence is taking refuge in him. It is the deepest trust and living faith that makes it possible, and soon it manifests as attunement to the Divine Consciousness.

This remembrance is very centering and a most precious silence. Even in the midst of activities and duties, His energy and presence is the strongest awareness of all. Scripturally, the "Lotus Feet" symbolize the most vibrant source of Divine Energy. Attaching to someone who will not bind us is an important lesson here. We experience *Ananda*, as we liberate, not bind, ourselves. True surrender, love, obedience, and service always liberates.

Making this Refuge at his Lotus Feet a constant and steady flow is another teaching. It comes as the mind, body and senses consistently choose where it is that our true Peace is experienced. Take your time, choose well, discriminate, and then stick to your resolve!

Swami Gurucharanananda lovingly referred to as "Mataji", serves the Ashram in innumerable ways, including receiving guests, arranging tours and classes for special groups, leading the choir, and teaching Hatha Yoga and scripture classes. Mataji will be the spiritual director for the New Year's Silent Retreat (Dec. 30–Jan. 3, 2011) and she will be leading a weekend program on Basic Meditation at Yogaville on May 13 – 15, 2011.

Kapalabhati and Laughter

By Melanie VanGuilder

One challenge in teaching *Hatha Yoga* is the notion you may encounter among the general public that some practices are too strange for comfortable acceptance. When introducing a new practice to my Yoga students, my approach is to relate it to their own everyday activities. I show them that they already know how to do it, have been doing it all their lives, and already know the effects and benefits from their own experience. They then embrace what they shied away from when they perceived it as new, foreign, and contrived. My students were especially resistant to *kapalabhati*. Despite my most enthusiastic presentation I noticed a lot of physical and mental tension about the practice.

One day, listening to National Public Radio, I heard an anthropologist discuss his research into laughter. He described laughter as rhythmic exhalations of air caused by contractions of the abdomen. It sounded like *kapalabhati* to me, and the speaker went on to assert that all cultures laugh in the same way.

The next time I introduced *kapalabhati* in class, I emphasized how familiar it is—as familiar as a belly laugh. And it worked!

I now explain it as follows: the benefits of the practice are the same as a good belly laugh. With *kapalabhati* those benefits are available even when life doesn't seem very funny. I remind them how the belly moves inward strongly to produce the "HA!" and relaxes and repeats. I remind them how they feel after a good laugh. I let them try single exhalations, relating to the experience of a sneeze. They already know how to sneeze; they already know how to laugh...nothing new or foreign here. This strips away self-consciousness and the fear of not getting it right. It creates the desire for the benefits of the practice. It creates acceptance by making it entirely normal and natural for them. The only "teaching" I give them for *kapalabhati* is that, if they run short of breath, they are not fully relaxing the abdomen between contractions.

Reverse breathers used to work their shoulders up and down mightily, trying to exhale but really gasping. I rarely see that now, and I don't have to model the "wrong way" to do it anymore. Since I began presenting *kapalabhati* as a belly laugh, I observe the level of trust has gone way up, and the students follow me into other practices that they used to resist.

Hatha Yoga as a Spiritual Practice

By Swami Ramananda



It is not surprising that part of Yoga's approach to its goal makes use of the body. We identify ourselves with body and mind. The body and mind are more concrete to grosser senses so it is easy to acknowledge and experience them more fully than the spiritual aspect. Sometime the spiritual aspect is more subtle more challenging to be in touch with than the grosser. The grosser aspects give us a pathway to connect the subtle aspect. So we use the body and the mind for the goal of being in touch with the spirit.

The goal of Yoga is to experience this innate nature and to allow that aspect of our being to guide the way to everything. At peace with ourselves, innately we are in a loving relationship to what is outside of us. It is our nature to express love.

When our action is an expression of love, there is joy in that. The classic approach we find in the sutras from the Yoga's tradition is to make, on one hand, an effort to experience the spirit in stilling the mind, and on the other hand, to live in line with our spiritual values. Patanjali calls it practice in non-attachment.

In *Hatha*, we can combine both of those efforts by acting and attempting to act as if guided by the spiritual self. How do we do that? An obstacle to experiencing the spirit is when the mind is motivated by the goals of listening to the body, serving, and having compassion for the body, rather than having the mind impose an agenda on the body.

So many actions are unconsciously motivated by fear. Fear of not being good enough, not succeeding, not being loved, a fear of maintaining an image that helps us be happy.

We use the Hatha Yoga's practice as an opportunity to disengage from conditioning to be moved by a desire to create and maintain an image. We want to disengage from that desire and ultimately that fear. Instead, to be fully engaged in the present and with the energy of listening with compassion for the body as it is rather than how we might want it to be.

We are using the mind to work with the body. When the mind can function in this way, you can say the mind becomes an instrument of our intention, rather than an instrument of our ego identity. When the mind functions this way then the ego temporarily loses its grip. We experience something; we can act and move outside of the normal grip of that identity, or outside of the way that we have defined ourselves. So this way of moving, disengaging from the ego, allows this more spiritual awareness or energy to move us instead. Allows the spirit to guide us instead of some lesser motive.

Spirit is such a vague thing. The movement of spirit is compassion or love or joy.

Question: Is the witness equivalent to the Spirit that is listening and is observing the body when the mind is focused enough?

Answer: You can say that we are actually using a part of the mind to witness the rest of the mind. But in doing so, we are having an effect on the mind; we are loosening the grip of our conditioning, and we are allowing the spirit to begin to function through the mind, which is another kind of witnessing beyond the way our own mind can witness. Our mind has the capacity to witness but there is a deeper kind of witnessing that is a real ground of absolute peace, that is even deeper than that. We are working with the idea of witnessing using the mind to witness, but we can get to an absolute witness Self that is beyond that.

Student: Part of the mind is doing witnessing and in addition, there is the Spirit that is doing the witnessing as well.

Ramananda: Ultimately, the witnessing by the Spirit is going on all the time. We just do not experience that.

Student: The way I understand, you are training the mind to reflect the Spirit rather than the needs of the body and attachments of the person that you have to be all the time.

Student: So you identify Spirit verses the mind when you are cultivating the witness.

Ramananda: You are aligning the mind to function as a vehicle for the Spirit rather than the vehicle for the ego. However, the ultimate witness does not identify with the individual self. The ultimate witness knows It has to be a part of everything so it cannot even feel a separation.

So working this way has two effects among others, it does help us engage the mind and ultimately unite body and mind with the spirit and that is the practice of all the Yogas. This way it frees of us from the root cause of tension. It frees us from the fear of not being enough. So that is what we want to practice.

We will do some asanas that are challenging. We are not looking for a degree of difficulty so much as attention, practice that will engage our attention well. Some difficulty is good for the body. The body appreciates being challenged in the right way

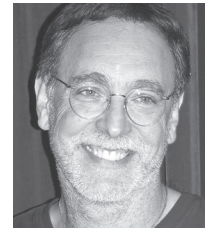
The ego mind will always think more is better. In our society, there is a tendency to push. We have to be careful with that.

Let's start practicing. This is the last thing I will suggest, is that you create for yourself a brief intention for the practice. Why do you practice? Think about that a little tonight. At

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The Heart of Practice: Just Do It

By Krishna Das



Excerpted from Chants of a Lifetime, Hay House Publishers with permission from Krishna Das

One of the first times I was ever interviewed was by a writer from *Yoga Journal*, who asked me to talk about chanting as a spiritual practice. I was taken by surprise. The truth is that I'd never thought of it like that before. Of course, that's what chanting is, but I didn't have it in my mind that I was doing a "practice." I was just trying to get my life together, so I didn't have much to tell him. Then he asked, "Well, how do you sing?" I thought about it and remembered when I'd gotten my junior driving permit. I was driving in my car alone for the first time and going to my girlfriend's house. I turned on the radio and song came on. The way I sang that song at that moment is the way I chant.

I was living in the temple with Maharaj-ji in the fall of 1972, during the festival known as Durga puja, a fire ceremony that goes on for nine days and celebrates the destruction of various demons by the goddess who manifests after being prayed to by all of the gods. It is one of the biggest festivals of the year, and many of the devotees would come to the temple to stay with Maharaj-ji for the entire period. Because of the nature of Indian culture, it was also one of the few times that his female devotees—the *Mas*, or mothers, as they're called—were able to come and be with him for an extended period. They'd all live together in the back of the temple, and at night they'd gather to sing holy songs and chant in one of the inner rooms that was off-limits to men.

I would sit outside the window of that room for hours, totally immersed in the intensity, passion, and joy that these ladies sang with. The chanting would be going on for a while, and then all of a sudden there would be a scream of ecstasy as one of the women went into a state of absorption in God. The sweetest thing was that when they discovered I was sitting outside and listening for so many hours, they cracked the window so that I could hear better, knowing I'd respect their privacy. This was one of my most important and life-changing experiences. I bathed myself in their devotion and opened up new rivers of love in my heart.

The heart of this practice is simply repeating the Name over and over again. Everything comes from that because it is said that everything is contained within the Name. When I can do this wholeheartedly, then I'll see if there is anything else I have to do. In the meantime, it's enough. When I'm really chanting—singing the Name and coming back to it again and again—no matter what is going on in my head, I have to let go of it. There's no option. The only option is to sing. And that's what the instruction is: Sing. Not to think or imagine anything; not to try to make anything happen; not to ruminate about stuff that happened earlier or might happen later ... I just have to sing. I try to gather all of my strength together and sing, no matter what.

When I started, even if I got myself to sit down and sing, my mind was somewhere else in a second. But that's the beauty of this practice. We start from where we are. We get lost in thought, and we come back. As soon as we realize that we're gone, we come back. It's amazing. Most of us will have to do it 40 billion times a minute, but that's okay. As soon as we realize we're gone, we're already back. Then by the time we realize that, we're gone again. Thinking is not the same as being back. Recognizing that we're lost in thought is the first step in turning within. We can't hold on to the awareness in the same way that we clutch a cookie in our hand. It's not something we can understand or think about in our head. That's why we're asked to simply chant. The chanting begins to draw us into a deeper space in our own being, so we sit more at ease in ourselves.

Chanting is called a practice for one reason: it only works if we do it. Chanting has been my main practice for years, but it took me a long time to realize that it's only by doing it regularly that we begin to experience ourselves changing. If we want to get wet, we have to jump in the water. If we want to get wet, we have to learn to swim, or at least float! We can read about sugar, people can tell us about sugar and describe the sweetness to us, but if we want to know what it tastes like, we've got to put some in our mouths. That's why we do practice: we must have our own experience. In order for it to help when difficult things in life happen — we lose someone, we get sick, we have a car accident, or someone dies — we have to do it. Over time, we'll see that we're getting stronger, making it easier to deal with difficult situations.

Krishna Das is a Western musician who has created a wave throughout the American Yoga scene with his rousing, soulful kirtans. He has led kirtan on a regular basis in Yoga centers all over the world, has taught with Ram Das and sung for many saints and yogis in the USA and India.

By simply chanting from the heart and making kirtan fun, Krishna Das has ignited a new enthusiasm for holding kirtan and chanting these ancient sacred mantras.

Over thirty years ago, he made his first trip to India and became a devotee of Neem Karoli Baba. Since then, Krishna Das has made numerous pilgrimages throughout India, meeting teachers and saints of many spiritual traditions on his quest to open and purify his heart. He has studied Buddhist meditation and has been initiated into Tibetan Buddhist practices by lamas from various lineages.

Join Krishna Das and his Memorial Day Weekend Chanting Retreat, "Heart as Wide as the World," on May 27-30, 2011 at Yogaville, VA.

RESEARCHING L-I-F-E

By Rabbi Joseph Gelberman, From the book "Living Yoga"

From *Integral Yoga Magazine, Pathways to Peace 9:*
Spiritual Study Volume 12, No. 4, August 1981

The metaphysical understanding of life may give us an inkling of how to achieve wholeness and holiness. I'm going to take the very word "life." In Kabbalistic interpretation, not so much the sentence is used; not so much the word even, but each letter carries the true message.

So take "life." Some people will say, "Eh, I'm living." Others will say, "I'm alive!" In the very way we say it we give away how we feel about it. Now, the first one who says, "Eh, life" would spell it with a small "l", which stands—since he feels that way—for loneliness. He is not very happy with life, because the "l" in his life is tremendous. He's selfish, he doesn't trust anybody, so the "f" stands for fear; he's afraid of his own shadow. The "e" is his diagnosis—emptiness. He's an empty person. He's just existing. It's like Professor Barker of Columbia University used to say, "The epitaph of the average American may read: 'Died at 40; buried at 60.'" He just exists.

On the other hand, take the one who exclaims, "Life!" with a capital "L"—he is ready to embrace the world. Can you see the big "L?" The one who writes Life with a capital "L" is ready to embrace everything. There the "L" stands for love. He starts out his life like that, not worried about rejections, about disappointments. So what? That's part of Life.

Now the "i" in there is a little "i"—secure, at peace. He doesn't talk about himself; he is included in everybody. There's no need for him to be pompous, to be blown up. He knows who he is. His "i" is part of the overall "l."

The "f" in that kind of life stands for freedom. He's a free man; he comes and goes. He's the kind that's at home in paradise, and the world for him is paradise. Wherever he goes, he doesn't have the hang-ups, "Well, I'm Jewish and I'm not Catholic." "I'm Catholic, not Jewish. They're different." Different? Who said so? I would like to see the first person that said this. If you study the Book, the Bible, we are told when Adam, the first man, was created God went around to take some earth—Adam means earth—from the four corners of the Earth, so that nobody would ever say that, "My stuff is different from your stuff." But all of a sudden there is this snobbery that goes on in the world: "I'm this, you're that. I'm white, you're black. I'm one religion, you're another." Who put up these man-made barriers that get in the way of our loving each other, embracing each other? Who? Why? There's another Watergate. Maybe this should be discussed. Who is responsible for this cover-up?

Finally, in this "Life" with a capital "L" the "e" is also the diagnosis—this person is excited about life. This person is alive, this person is joyous.



To summarize, then, there is a way, I believe to rededicate our lives, to change our lives, and to experience rebirth. We must find that way. So I rejoice in the fact that there are people—men and women—who take time out and become researchers of life. You're all scientists, you know. You're just not on anybody's payroll, because the government is still not interested in this kind of thing. But you are scientists, researchers, searching for a better way of life. And I tell you there is a way. But be careful. If to experience spirituality or to cleave unto God can be symbolically described as climbing a spiritual ladder, then I would say that this ladder, like the ladder in Jacob's dream, although it reaches up to the highest heavens, is rooted in the earth. This ladder has many rungs, and you must climb it rung by rung. You can't jump and you can't rush it.

Ultimately the object and purpose of man is to be a partner with God, to create a better world, a more peaceful world, and a more joyous world for all people to live in.

Our beloved Rabbi Joseph Gelberman, who recently left the body, was a partner with Sri Gurudev in interfaith work since 1966, and an inspiring teacher and rebbe to the IY community. Rabbi Gelberman's longtime student, Rabbi Ross, made this statement, "Rabbi always said that the only way to live is in Joy, and he would want to be remembered with that joy, rather than with sadness."

We joyfully remember how fondly Sri Gurudev and Rabbi Gelberman would tell each other that in a past life, Sri Gurudev was a Rabbi and the Rabbi a Swami. May we all live together in this spirit of universal love and interfaith harmony, and share the same with one and all.

OM Shanti, Shalom Rabbi.

The Core

By Jayadeva Mandelkorn

I began teaching Yoga over 40 years ago when asked to by a fellow university student for instruction. I have studied with many great teachers, but mostly the Yoga practices have just blossomed naturally. Sri Gurudev's example has always been one to bring particular insights. Another one of my teachers has been Swami Asokananda. Many years ago he shared the idea of "making space between the vertebrae." When I heard this from him, I began to notice just how much my practice called me to take on this teaching and make it a central focus of the entire hatha Yoga regime. It has become The Core. Patanjali teaches that we are to master asana so that the body becomes steady and comfortable. Then, no longer a distraction, it even becomes a true friend for meditation.

For many years now I have been teaching lots of Yoga classes, about 15 to 20 weekly, and the students are from every age and walk of life. More and more I see the benefit of helping them discover the value of focusing on The Core. If they become aware of that beautiful energetic channel that runs from beneath the base of the spine right out through the crown, their entire practice shifts. They become much more centered. I watch their approach to each asana begin to take on a depth they had never before experienced. They begin to truly find a comfortable, upright seated posture where energy clearly flows richly through the *sushumna*. *Pratyahara* begins to happen naturally, and they slide more easily into deeper meditations. This takes place quite organically, just as Sri Gurudev taught us.

Following are some of the ways I myself practice this and share it with students.

A few warm up stretches can be done while sitting (though they can also be done standing).

Stretch both arms toward the sky and take hold of one wrist (the holding hand has the little finger closest to the other hand) (Figure 1). Pull up steadily.

Let the breath enhance the stretch. Do the other side. Next interlock the fingers, turn the palms up and then press up and reach backward a bit while squeezing the shoulder blades. Release the arms down to the sides. Then loosen the shoulders and back by shrugging the shoulder blades so that the entire back feels the movement.



Place the palm of one hand beside the hip with the fingers pointing outward. Lift the other arm straight up. If the right hand is beside the hip and the left arm is raised, then the left side should be kept completely straight while leaning over toward the right. Do not bring the left arm over so that there is an angle. Keep the entire left side straight. Focus on and stretch out the left side. Be sure to use nice deep nasal breathing to complete the stretch. I encourage students to press the hip and hand away from one another to get a full stretch to the elongating side. Of course, repeat on the other side. Besides being great stretches, these tend to start energy moving along *sushumna* and draw the attention inward.

I usually use a cross-legged spinal twist in the warm up. Sitting cross-legged, reach across the body with the left hand and place it on the right thigh close to the knee. The right hand is placed in back pointing away from the spine. Sitting tall and pulling with the left hand against the leg, use the right arm to assist in twisting to the right. The students are reminded to have the spine lengthened while inhaling, and then release into the twist while exhaling. Twist the other way next. Again, by doing this early in the practice, the students become aware of The Core and begin to free it. The space between the vertebrae begins to open. Awareness is heightened.

There is another very wonderful stretch that takes some careful instruction if the students are to learn how to do it effectively. This is a simple standing forward bend (Figure 2). But please approach it slowly and deliberately. Usually people simply move too quickly thinking the idea is to lower their head and arms. But the best work can be achieved if you use it to elongate the spine, especially releasing the lower back. Give this a try. Stand tall with the feet close to one another (no more than an inch or two apart). Place the hands on the hips with the thumbs toward the back. Now begin to hinge forward from the hips. Only go to about 90°. It is okay to move the

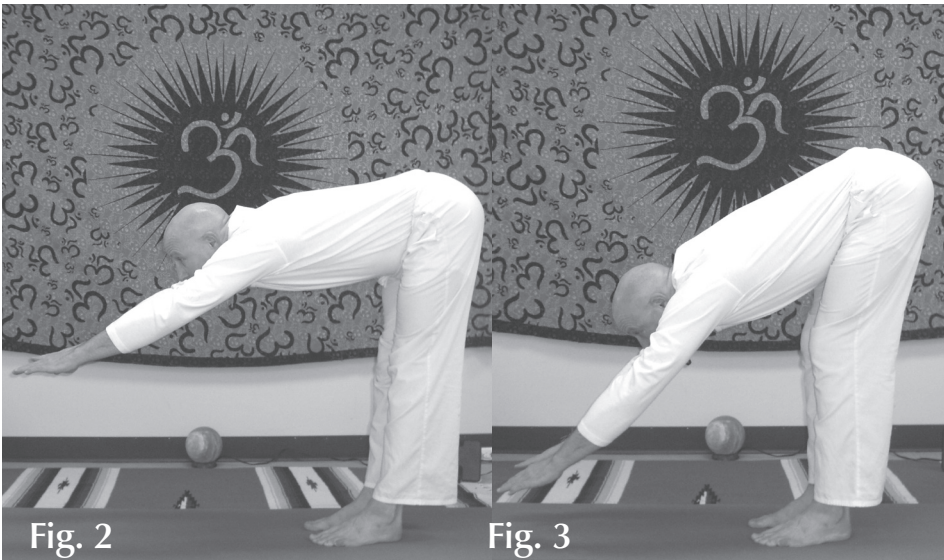


Fig. 2

Fig. 3

hands down the thighs a little if you find that helpful. The key here is to stretch the chin out front while pushing back through the tailbone (Figure 3). At this point, reach the arms out beside the ears, and push the hands and tail bone away from one another. Lower down about half way to the ground and again stretch out the chin, reach the arms forward (not down!) and press back through the tailbone. It is also useful to breathe into this lovely stretch. Once again lower down about halfway and go through the same stretching. Finally, release all the way down with the neck relaxed and the arms and shoulders soft. Take a few deep breaths to release the lower back even more. If you would like, it is fine to take hold of the toes or behind the ankles and pull in a bit extra while breathing into it (Figure 4). (But this extra squeeze is only for those of you who will find it like baby bear's porridge—just right for you.) Come back up consciously, maintaining that wonderful openness throughout the spine. Place the hands back on the hips and stretch out the chin, lift the chest and come up. Once upright, it is nice to bring the arms out to the sides and raise them overhead while inhaling. Bring the palms together in front of the chest, and take a moment to center within. Once again, you have truly made space between the vertebrae and have gotten focused on The Core.

Finally, one more tip and how to use it. Swami Vidyananda, another great teacher, teaches us that we should

be sure to use our mind to direct our hatha practice. She explains that the *prana* follows the mental direction. What we direct with our mind takes place. So, when we practice, for instance, *Dhanurasana* (the Bow Pose), if we direct the spine to lengthen, it will. However, many students have their backs compact when doing such postures. The spine shortens instead of lengthening. Yet, if we simply think energetically of the spine lengthening, it will. The same is true with all of the postures. Try to feel the spine getting longer whenever you are in any of the back bending postures. This is useful for the inversions, too. Regularly think of the spine lengthening. This sounds simple, and it is, but it must be done to find that comfortable, steady place in your asana. Two other wonderful postures to get energy moving richly through *sushumna* are *Dandasana* (the Staff Pose) (Figure 5) and *Badrasana* (the Gentle Pose – also known as *Badha*

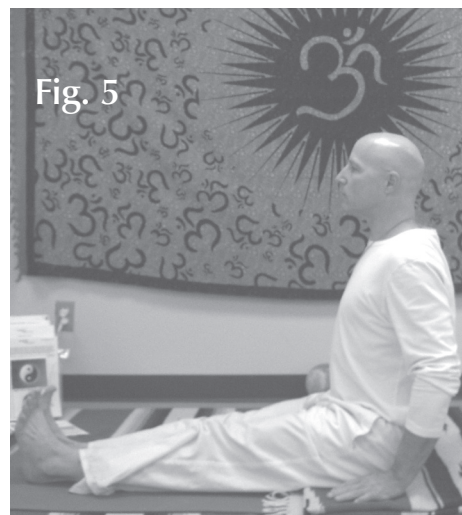


Fig. 5

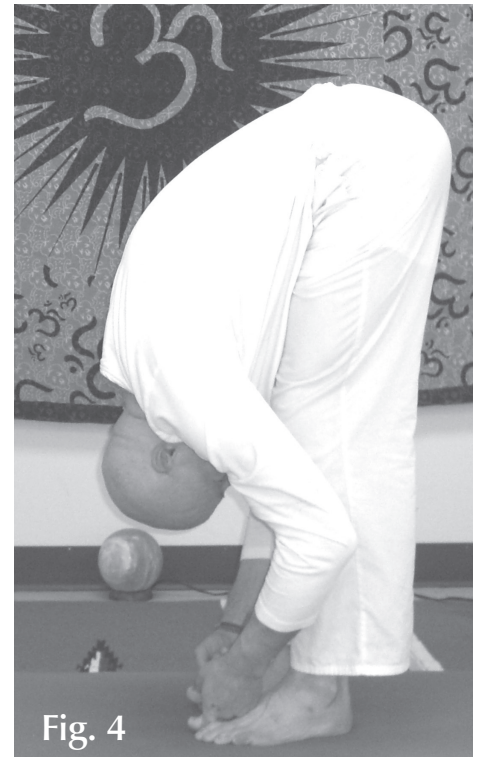


Fig. 4

Konasana, Bound Angle Pose). Each of these postures offers a wonderful opportunity to focus upon The Core and establish the flow of energy along *sushumna*.

If you become aware of the space between the vertebrae and continue to nurture it, you will find your body feeling filled with light. May yours and your students' meditations be a delight. Have fun.



Jayadeva began teaching Yoga in 1969 and was blessed with the opportunity to have studied with and lived near Sri Swami Satchidananda, the founder of Integral

Yoga, at Yogaville, the Integral Yoga Ashram in Buckingham, Virginia. He went on to serve as the Manager of the Integral Yoga Institute, New York City and was also the Director of Integral Yoga Teacher Training there. Jayadeva brought Integral Yoga to the Princeton area over 10 years ago, helped found the Princeton Integral Yoga Institute and currently serves as its Director. He teaches in many venues in the Princeton area and in New York City. Jayadeva is certified to teach all levels, directs the Integral Yoga Institute Princeton Teacher Training School, and is a Registered Yoga Teacher with the Yoga Alliance.

The End of Hatred

By Sharon Salzberg



Recently, traveling by train to New York City, I found myself sitting between a woman having a moderately loud conversation on a cell phone and a man growing increasingly agitated at the volume of her call. As the ride went on, accompanied by the unremitting sound of her voice, he wriggled and sighed, then finally exploded. “You’re making too much noise!”

She turned to glare at him over my shoulder, as I hunched further down in my seat. Sandwiched between them, I glanced over at him and reflected, Well, the same could be said about you, too! A saying I once heard came into my mind: “The problems we face cannot be solved by the same level of thinking that created them.”

It takes strong insight and often a good deal of courage to break away from our habitual ways of looking at things, to be able to respond from a different place. Imagine if we dropped our need to be right, our easy perpetuation of what we’re used to, our urge to go along with what others think, and tried to practice what the Buddha taught: “Hatred does not cease by hatred at any time: hatred ceases by love.”

Shouting to drown out someone else’s noise, returning belligerence for belligerence may be automatic, but it tires us out. Rigidly categorizing people as good or bad or right or wrong helps us feel secure; yet relating in that way doesn’t allow us to really connect to anyone, and we actually feel alone.

Risking a new level of seeing enables us to try out new behaviors and find ways to communicate that convey our feelings without damaging ourselves, or those around us.

That would kick off an enormous adventure of consciousness—a readiness to step into new terrain, redefine power, see patience as strength rather than as resignation. Instead of yelling at the woman on the train, the man might have made his request before his anger built to unmanageable proportions and he saw her only as an irritant, not as a person. He might have asked before insisting and spoken before shouting, just as he might like to be spoken to himself.

My seatmates on the train settled down, but we see elements of that ride every day: frustration, carelessness, an effort to be in control, rage, fear—and the chance to be different. Can we see it all and seize the chance to operate from new levels of thinking?

Even in horrible circumstances, we have that opportunity—and the prospect for meaningful change. I saw it after the metro bombing in London in July 2005, when, like most people, my initial response was sorrow for the lives lost and some anxiety about getting on a subway in New York. This was all natural and appropriate, but limited by “us versus them” thinking.

Willa, the 7-year-old daughter of a friend, had another perspective. On being told what had happened, her eyes filled with tears, her mother wrote me, and she said, “Mom, we should say a prayer.” As she and her mother held hands, Willa asked to go first. Her mother was stunned to hear Willa begin with, “May the bad guys remember the love in their hearts.” Hearing that, my own heart leaped to another level altogether.

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*Sharon Salzberg is one of America’s leading meditation teachers and authors. A student of Buddhism since 1971, she has led meditation retreats worldwide since 1974. She teaches both intensive awareness practice (vipassana, or insight meditation) and the profound cultivation of loving-kindness and compassion (the Brahma Viharas). Sharon is a cofounder of the Insight Meditation Society in Barre, Massachusetts and the Barre Center for Buddhist Studies. She is the author of many books, including *The Force of Kindness*; *Faith: Trusting Your Own Deepest Experience*; and *A Heart as Wide as the World*. Her latest book is *The Kindness Handbook*, published by Sounds True. www.sharonsalzberg.com*

Join Sharon as she will be presenting her program, *Loving-Kindness in Yogaville*, on April 15 -17, 2011.

Letter to the Editor

By Prema Kolb

I came home today and read my newsletter—I cannot remember feeling so relieved, delighted, fulfilled and close to my IYI family since I moved to Ohio five years ago. I had been missing the IYISF *sangha* so very, very much—the *kirtan*, the luncheons, the special dinners for which I was assistant kitchen manager for a few years, having the feedback of other IYI teachers. I had been feeling alone and sorry for myself for being so removed, physically. However, I discovered that, after reading the newsletter, I felt less isolated and alone—for the first time ever. Thank you so much, for this important gift and I will never take the newsletter for granted again.

Senses: The Instruments of the Mind

By Hersha Chellaram



Our whole life is based on experiences – successes and failures, pleasures and pains, loves and losses. They become relevant and understood via the mind's five key instruments – the senses. Through our senses, we are able to experience a variety of sights, sounds, smells, tastes and textures. Our world is like a beautiful Garden of Eden, which is given us to enjoy. The only problem is that many of us do not view our world as an Eden. The nature of our minds encourages many of us to be fearful, possessive and overindulgent. All this stems from a legitimate intention to find security and happiness, but without the right understanding, we are misguided and venture further away from our peace. The practice of *Pratyahara* – controlling the senses or withdrawing the senses – is a tool to help retrain the mind to enjoy life to its fullest.

The story of Genesis symbolically parallels this concept. Adam and Eve were given the entire Garden of Eden to enjoy. However, they were tempted to eat the fruit from the Tree of Knowledge of Good and Evil. Although they were given the knowledge to see life's dualities, this knowledge "banished" them from seeing the beauty of Eden. Symbolically speaking, they were no longer able to experience the cosmic consciousness behind the entire creation. This story simply illustrates to us one of our basic human traits – when temptation comes in, we lack self-control on many levels. This lack of control leads us astray from finding our true happiness, as we then turn our attention outward and grasp for happiness from external sources. The practice of Yoga's eight limbs (*Ashtanga Yoga*) provides a means to reunite our individual consciousness with the cosmic consciousness, and experience our Garden of Eden once more. *Pratyahara*, the fifth limb, is a practice to help us along the way, turning our awareness inward, but it involves strict discipline and self-control.

Most of us are not even aware of our senses, except when they become the vehicles of fulfilling our desires. We all have a great love for some object – a taste, a smell, a feeling – and have a constant desire to experience this over and over again. We do not even need to have the object physically in front of us to desire it. Just a thought is enough to create an impression in the mind and the desire to experience it once more. For many practicing yogis, the notion of discipline and control seems quite contrary to the goal of Yoga, which is liberation. The discipline is necessary. His Holiness Sri Swami Satchidananda explained this concept simply: The mind is a chariot and our senses are like the five horses. If we do not control the reins, the horses will be allowed to run all over the place, making the chariot a very hazardous place to be. By taking a firm hold of the reins and disciplining these horses, we are able to direct the chariot to a designated destination.

Withdrawing the senses is a practice that leads us inward to understand the workings of our minds. All types of Yoga practices lead us toward meditative states. Through meditation we can then understand and control our own

minds. Sit down quietly for a few minutes and observe how much the mind bounces from one thought to the other. Controlling the mind is not easy or straightforward. With time and dedicated practice, we can develop the ability to observe our thoughts. We can clearly see how our thoughts reflect the current situations in our lives. The next stage is to let go of the thoughts that do not bring us closer to our inner peace. We can start by controlling the external influences, creating boundaries in which the mind can run. The same way a trainer allows a wild horse to run around in an enclosure before putting on a saddle and reins. Like a wild horse, the mind will protest and try to escape or throw off the disciplinarian, but eventually it calms down. Working to control the senses is an indirect way to steady the mind.

There are many practices that help withdraw the senses from the external world, bringing consciousness inward. My traditional Hindu family practically apply *Pratyahara* at home in our family temple every day. Walking into the temple, I hear chanting and bells ringing; I smell incense and flowers; see beautiful decoration and colour, and ornate deities; our family's worship service involves offering many different items to the deities that involve the sense of touch; and finally the offering we receive at the end is usually something to eat. All the senses are engaged in the ritual of worship.

In our modern, urban society, there are other ways to turn our minds inward. How we decorate our homes' is key in influencing our minds. The practice of observing fasts brings discipline to our diets. The food we eat is a major causative factor of today's diseases. Screening and limiting what we watch on television, read on the internet, or hear on the radio, helps to steady our minds. One of the best practices is silence, known as *Mouna*. Many times, we speak before we think and can cause harm to others and even ourselves. Not only does *Mouna* help us control what we say, it turns us inward completely to observe our minds.

All practices of *Pratyahara* are meant to bring the mind inward. No spiritual practice should cause harm to anyone, ourselves included. *Pratyahara* is one of the most misunderstood limbs of Yoga. Many practicing yogis take their discipline to the extreme, where they deny many of their fundamental needs for the sake of spiritual practice. I have witnessed many yogis withdraw from the world completely, denying themselves of any possible pleasure they might experience. The true practice of sense withdrawal is to bring us inward and at peace, while joyfully living in the world; being a full member of this existence and embracing our humanity. Yoga practices of all kinds boil down to one key theme, as taught by our beloved Gurudev: having an easeful body, a peaceful mind, and a useful life. Like a trained horse, our minds are free to wander about the Garden of Eden, with

Continued on Page 17

The Path of Classical Yoga

By Mangala Warner



I feel very blessed having been introduced to several forms of Classical Yoga that include all the branches of Yoga-- *Karma Yoga, Bhakti Yoga, Raja Yoga, Japa Yoga, Jnana Yoga*, as well as *Hatha Yoga*. Unfortunately, in our present society, Yoga has been reduced to mean *Hatha Yoga* only, a great form of mind-body exercise. Not all the other branches of Yoga receive equal weight. While *Hatha Yoga* has tremendous benefits, it pales in comparison to the greater teachings of how to have a life well lived and make sense of the happenings in the world. Currently there is a big push in the U.S. to use *Hatha Yoga* as treatment for medical conditions. I believe the medicalization of Yoga needs to include spirit and *prana* and should involve all the valuable paths of Yoga.

Our goal as Yoga teachers and therapists should not be to become someone or something else, such as a physical therapist or other medical professional. Certainly we need knowledge of the body as one component in our tool box, but we have so much more to offer! The benefits of a *yogic* lifestyle and a calm mind have more healing potential than we realize. The body can only function properly when we are *sattvic*, or peaceful. Our goal should be to teach others that good health results from adopting a *yogic* lifestyle. Yoga is a complete, holistic system that deals with the mind and how the mind manifests itself in the body as pain or ailments. Rather than treating a symptom, classical Yoga looks at the whole person and challenges us in every aspect of our lives. Let us not forget that Yoga is meant to be spiritual practice, not a health practice. Balancing the energy or *prana* becomes paramount. As teachers we need to protect the integrity of all of the teachings of Yoga and be sure, your teachings include a balanced representation of all that Yoga has to offer. To me, reduction of stress and the return of harmony is the number one job of a Yoga teacher as these states, if left unchecked, will result in body pain or in extreme cases, disease. Gurudev is famous for calling this state "dis-ease".

I am ever grateful for the teachings of Sri Gurudev, *sangha*, and the philosophy of Yoga. The guidance I have received from these sources has been profound. Through study of the *Sutras of Patanjali* I have been able to adopt an understanding of the meaning and purpose of life that gives me peace and joy. I now see all disease is spiritual crisis; believing worldly things are more real than spiritual; believing in *maya*. This study has also shaped me into a gentle and compassionate *Hatha* teacher and a more intuitive Yoga therapist.

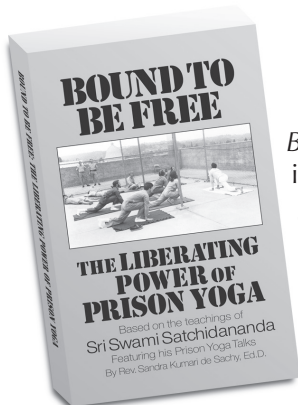
"The goal of Integral Yoga, and the birthright of every individual, is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family. This goal is achieved by maintaining our natural condition of a body of optimum health and 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."
— H. H. Sri Swami Satchidananda

Mangala Warner M.S., E-RYT-500, has a Masters Degree in Human Performance (Exercise Physiology). She earned certification as a Structural Yoga Teacher, Therapist, and Trainer. She has served as a Teacher Trainer for Integral Yoga at Satchidananda Ashram and received mantra initiation from Swami Satchidananda 15 years ago. For the past eight years Mangala has been a devoted student of Mukunda Stiles, founder of Structural Yoga Therapy, and serves as his assistant. She guides students through the process of fulfilling the extensive requirements for becoming a certified Structural Yoga Therapist. Currently she resides in Berwick, ME where she offers private Yoga therapy, small group classes, workshops, and conducts Structural Yoga Teacher Trainings and anatomy courses online. Visit her on the web at www.nesyt.com.

Bound to be Free: The Liberating Power of Prison Yoga

By Rev. Kumari de Sachy

Based on the Teachings of Sri Swami Satchidananda, featuring his Prison Yoga Talks



Bound to be Free: The Liberating Power of Prison Yoga illustrates how Yoga can be and is being used in prisons as a powerful method of prisoner reform and rehabilitation. Through talks that Gurudev gave in prisons, from interviews with other Yoga teachers who have taught and are teaching in prisons, with a look at some highly successful prison Yoga programs being carried out in the US and abroad, and with personal stories of prisoners whose study and practice of Yoga has brought peace and self-transformation, this book offers a wide-ranging view of the benefits of Yoga to incarcerated populations and demonstrates how those benefits impact on society in general.

Bound to be Free is now available at Sivananda Hall and through Integral Yoga Distribution at www.iydbooks.com ; phone: 800-262-1008; fax: 434-969-1463.

Staffing IY Teacher Training: Learning, Friends & Community

By Ryan Narayani Hodge

My first experience at *Yogaville* was participating in the *Basic Hatha Teachers Training* in the Summer of 2009. I very much needed something for myself and a month away sounded really good to me. At the end of the program, I expected to leave de-stressed and refreshed with a Yoga teaching certificate in hand. I did get those things, but most importantly, I found a sense of peace that had long escaped me. I discovered a supportive environment in which I can grow mentally, physically, and spiritually, something that had me returning to *Yogaville* in less than six months to staff the *Basic Hatha Teacher Training* in the Winter of 2010.

During my own training, I had time to reflect on who I was and what I was doing with this life. I realized so many parts of my life were just going through the motions without any feeling or purpose. Change is not something I generally embrace and I quickly began to see how that was negatively affecting not only me, but those around me as well. I felt as if I had found long lost me...the one who encouraged herself to try new things, had confidence in her abilities, and loved life. My classmates, the staff, and the entire *Yogaville* community all contributed to the peaceful, positive energy that released me from identifying with events that happened to me, as well as my thoughts about those events. That allows me to find the true Self within.

A few months after my basic teacher training, I was ready to return to *Yogaville*. I felt there was still so much to learn and experience from this *yogic* community. I considered the *Living Yoga Training* program, but when given the opportunity to staff the Basic Teachers Training this past January, I said yes immediately. Aside from the serene environment, staffing the program was appealing to me because it would be a refresher course. As anyone who has taken the program knows, there is an enormous amount of information to take in. One simply cannot absorb it all. I knew it would be beneficial to me to hear it all again.

I was eager to meet the future Yoga teachers on registration day. I had arrived a few days prior and had learned a little about them from their applications. As all the staff and students got acquainted over dinner that first night, I found myself recalling what I had felt when I had experienced the same. Submerging myself in a new environment surrounded by people I did not know, not fully knowing what was in store for me for the upcoming month... these circumstances were completely out of my comfort zone. It did not take long for us all to get to know each other. When you eat, study, practice, and room together it pretty much takes care of itself. This small group of seven winter trainees became acquainted quickly. Each one provided an essential element, creating a well rounded group and made for interesting class discussions.

The month I trained and the month I staffed were similar in many ways. They were very transformative months,

helping me deepen my own personal practice as well as better understand *yogic* philosophy. During both months, I felt in the presence of peace and positive energy. The most noticeable difference to me was between the groups of both programs. Even though the content and structure were the same, the different make up of the participants, staff, even the time of year, made for a unique chemistry. In addition, hearing different speakers present the material provided additional insights on the subjects. During staffing, I had more free time, which allowed opportunities to go to an afternoon Yoga class and to get better acquainted with people within the *Yogaville* community.

There are so many things that I have taken away from my experiences at *Yogaville*. My first visit as a teacher trainee was very powerful. I came away with a different outlook on many things, along with a sense of peace and hope and newfound strength and courage. My fellow trainees were supportive and encouraging in many ways. I feel very fortunate to have been surrounded by so many caring people. As a staffer, I got to know fellow staff members who had a passion for serving as well as a love for *Yogaville*. I found an even deeper appreciation for the staff who had taken time from their lives to staff my training program. I personally found the most fulfilling aspect of being a staff member was watching the participants grow and evolve into Yoga teachers.

The heart of *Yogaville* is the people who honor the teachings, practices, and spirit of *Integral Yoga*. I am grateful to have met some incredible individuals. The bonds I have made at *Yogaville* are unique. I truly cherish the friendships I have made there. For anyone who may be considering staffing Basic Teachers Training, I can attest that it is rewarding in ways you cannot anticipate, just as the initial training brought so much more than I ever expected. It is considered a service that is being provided, but there are just not enough hours in the day to give back what you receive.

Narayani earned a Bachelor's Degree in Secondary Education at Athens State University and is also a certified Integral Yoga Instructor. She currently serves as programs administrator at Yogaville.



Academy and Yogaville News

By Nataniel Manu Hunt

Hari Om, beloved *Sangha*. Fall is coming to a close here at Satchidananda Ashram, Yogaville, VA. The nights are now cooler and the mornings filled with that crisp, clean autumn feel. Some would say this is the nicest time of year at the ashram with the buzz of summer winding down as we prepare for colder weather and a time of stillness and introspection.

Our most recent Basic Hatha Teacher Training ended on August 22nd with 32 students graduating in the class. The training was guided by Satya Greenstone with twelve presenters and ten staff members. The students seemed to embrace their teacher and the timeless teachings that she imparted with open minds and hearts. I had the luxury of spending one August morning with the group on their Karma Yoga day helping to landscape around the LOTUS. The morning was great fun and these "Teacher's in Training" really pulled together in a great effort to serve the ashram and the Shrine as a whole.

On that note, the ashram celebrated the 24th anniversary of the shrine on the same weekend as *Guru Poornima*, July 24-26, 2010. We honored our Guru, H.H. Sri Swami Satchidanandaji Maharaj, in addition to welcoming all faiths from around the world as they honored their Guru and the Guru within. The weekend began with the chanting of "The *Guru Gita*" in Chidambarum Friday evening. On Sunday, there was a special Puja honoring Sri Gurudev followed by another walk around LOTUS, blessing the sacred Shrine in its 24th year. We walked in unison chanting "Jai Lotus! Jai Lotus!" followed by continual "OM's" as we circled the upper pool. The weekend was filled with much worship and reverence from some 200 guests and residents of the community.

A little less than a month later, the ashram observed the 8th Anniversary Commemoration of the *Mahasamadhi* (the conscious leaving of a realized master from the physical plane) of Sri Gurudev with another special *puja* at Chidambarum on the morning of August 21st, 2010. That evening, there was an

all-night vigil (*Mahagururatri*) with *pujas* to our beloved Gurudev, every two hours, along with chanting, and stories of experiences with the Master. I sat in for a few hours for the *Gururatri*, participating in the chants and staying for two *pujas*. One really could feel the presence of the Guru being invoked by the *pujaris*, longtime devotees, and newcomers that shared the energy and love of the room.

As I write this article, I am made aware that my stay as your IYTA Membership and Continuing Education Coordinator is coming to a close in the next few months. I have decided to make teaching yoga, as well as cooking vegetarian food (another skill I have learned here) my work when I leave and merge back into the world. I have also decided to return to college and pursue my bachelor's degree that I started three

years ago. It has been such a pleasure and real honor to serve the IYTA and its *sangha*, the Teaching Academy, and the entire ashram as a whole.

Stephanie Smith has graciously accepted my position and will be starting October 4th of this year. Stephanie was first introduced to Integral Yoga in Plattsburgh, NY in 2007 and was a LYT this summer for one month. She has worked for several nonprofit organizations over the past decade in New York and Arizona and I am pleased to know that my position will be filled by someone who is committed to serving others and who truly sees the vision of Integral Yoga.

May the entire Universe be filled with peace and joy, love and light; and laughter! And may all of our teachers, students, and *sangha* members know the True Self in this moment! Jai Gurudev! Jai Yogaville! Jai all of you, the readers! Om Shanti, shanti, shanti.



Artist, Julie Teninbaum, published in *Fast Company* magazine.

I believe there is a growing awareness in the global community of the good that a yogic lifestyle does for people. There are more positive and significant facts about yoga being published daily. So, from time to time we will include a "Yoga Facts" item, and in this issue Julie Teninbaum shares her Yoga "Numerology." These facts can be useful knowledge for active Yoga teachers and practitioners who interact with their local sangha and their wider community.

Before closing I want to say a loving *Namaste* to Manu Hunt who has served the IYTA for so well the last year. He has been a joy to work with. We wish him happiness, and all that is good in his next phase of service. We greet his replacement Stephanie Smith, whom Manu introduces in his Academy update, and I look forward to her joining the Academy and having the opportunity to serve with her in the near future.

It is a pleasure for me to bring you this issue of the IYTA Newsletter. I hope you enjoy it.

the end of chant, reflect, "What is your intention for your practice and revisit that intention throughout the class.

Swami Ramananda is President of the New York Integral Yoga's Institute and has been teaching Yoga for more than twenty-five years. He conducts Teacher Training Programs for Beginning, Intermediate and Advanced Hatha Yoga, Raja Yoga, and Stress Management. He teaches and lectures internationally and at Yoga Journal and Omega Institute national conferences.

"Only the people who have attained salvation or liberation are the really free people. Others are in prison, is it not so? When you are not free, you are imprisoned. So, that is the prison then. Is it within the walls? Behind the electronic doors? No, it is within you. Your ignorance of your true nature is, itself, a prison; it's bondage."

—Excerpt from *Bound To Be Free*

our total control, to places that bring us closer to understanding our true nature – total peace and supreme joy.

Hersha Chellaram has studied yoga under the loving guidance of Sri Swami Satchidananda since she was a child, and has taught yoga in New York, India, Hong Kong and Spain. She is certified in Integral Yoga's Basic and Intermediate Hatha, Raja Yoga, Prenatal Yoga and Cardiac Yoga. She has also contributed articles on yoga and health to various publications, and offers a program called Corporate Karma, designed to bring ethics and a sense of balance back into the workplace. She has recently become a full-time mom and is experimenting with mom and baby yoga.

www.hershayoga.com
www.corporate-karma.com

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Satya Greenstone

November 19–21

**Common Aches and Pains:
Viniyoga Therapy for Structural Conditions**

Gary Kraftsow

December 3–5

Yoga Tune-up for the Holidays

Leticia Marques

December 10–12

New Year's Silent Retreat: Sacred Space, Sacred Celebration

Swami Gurucharanananda as the Spiritual Director

December 29–January 2

Yoga Vacation: Yoga, Sun, Sand....Acapulco

Swami Ashokananda & Ram Wiener

February 19–25, 2011

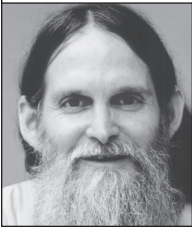


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INTEGRAL YOGA SENIOR SPEAKERS' SCHEDULES

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



Swami Asokananda

Mid-Sept-May, 2011 TBA New York City IYI

202-929-0586 / www.iyiny.org

Sept.-Dec., 2011 Intermediate Teacher Training

New York City IYI
202-929-0586 / www.iyiny.org

Nov. 12-14, 2010 Spiritual Dimensions of Hatha Yoga

Satchidananda Ashram – Yogaville
800-858-YOGA / arc@iyiva.org

Feb. 18-25, 2011 Yoga Vacation in Mexico

Satchidananda Ashram – Yogaville

Mar. 11-13, 2011 Diving Deeper into Meditation

Satchidananda Ashram – Yogaville



Swami Karunananda

Nov. 5-7, 2010 Karma, Effort and Grace

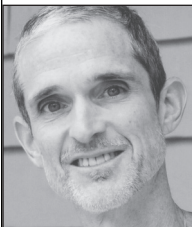
Satchidananda Ashram – Yogaville

Dec. 29-Jan. 2, 2011 New Year's Retreat at SAYVA

Satchidananda Ashram – Yogaville

Mar. 18-20, 2011 Power of *Pranayama* (workshop for teacher)

Satchidananda Ashram – Yogaville



Swami Ramananda

Jan. 21-Feb. 28, 2011 ITT and other programs

Buenos Aires, Argentina
ramananda@iyiny.org

Satya Greenstone

Nov. 19-21, 2010 Relax & Rejuvenate with Restorative Yoga

Satchidananda Ashram – Yogaville
800-858-YOGA / arc@iyiva.org

Feb. 18-20, 2011 Your Real Strength Lies Within:
Asana Practice for Building Strength
Workshop co-teacher, Madhuri Candi Lavender

Satchidananda Ashram – Yogaville
800-858-YOGA
arc@iyiva.org

Feb. 25-Apr. 2, 2011 Programs in Spain and Gibraltar

Nalanie Chellaram &
Shanti Alman:
shanti27@telefonica.net

Mar. 5-Apr. 17, 2011 Programs in Portugal:

Mar. 11-13, 2011 The Meaning of OM & Power of the *Mantra*:

Monte Velhoe Retreat
www.montevelhoretreat.com

Mar. 17-21, 2011 Stress Management workshop

At Quinta da Calma
info@quintadacalma.com

April 15-16, 2011 Meditation Workshop

At Quinta da Calma

Mar. 24-Apr. 8, 2011 Integral Yoga Basic Hatha Yoga T. T. (Part I)

At Quinta da Calma

UPCOMING PROGRAMS AT YOGAVILLE

November

- 12-14 The Spiritual Dimensions of Hatha Yoga *with Swami Asokananda*
- 12-14 Navigating Uncertainty with Competence: Embracing the Wisdom of the Question Mark *with Eliana Baccas and Karen Barwick*
- 19-21 Relax and Rejuvenate with Restorative Yoga *with Satya Greenstone*
- 26-28 Surfing in the Sea of Change: Stress Management Techniques and Practices *with Swami Vidyananda*

December

- 3-5 Common Aches and Pains: Viniyoga Therapy for Structural Conditions *with Gary Kraftsow*
- 10-12 Yoga Tune-up for the Holidays *with Letícia Marques*
- 29-Jan. 2 New Year's Silent Retreat: Sacred Space, Sacred Celebration *with Swami Gurucharanananda as the Spiritual Director*

January

- 14-16 Basic Meditation *with Revs. Paraman and Lakshmi Barsel*
- 21-23 Rejuvenating Your Health Through Yoga and Detoxification *with Amrita McLanahan, M.D. and Cinmayi Cynthia Moore*
- 23-Feb. 20 Basic Hatha Yoga Teacher Training
- 28-30 Yoga Breathing Workshop *with Bhaktan Eberle*

February

- 15 Free Workshop: Introduction to Laughter Yoga *with Bharata Wingham*
- 4-6 Alignment of Body, Mind and Spirit *with Dhivya Berthoud*
- 4-6 Inner Peace, Inner Light: A Winter Yoga Retreat to Replenish Body and Soul *with Jennifer Daly, Ph.D.*
- 11-13 Sweetheart Yoga *with Nina Priya David*
- 11-13 Harmonious Flow of Body and Breath *with Dijon Carew*
- 18-20 Your Real Strength Lies Within *with Satya Greenstone*
- 25-27 From Depression to Serenity, Healing with Yoga *with Premashakti Alvis*

March

- 4-6 Quick Fix Yoga *with Jodi Tata*
- 4-6 Yoga of Forgiveness: A Course in Miracles *with Bharata Wingham*
- 11-13 Diving Deeper into Meditation *with Sw. Asokananda*
- 11-13 Medical Yoga for Sleep Enhancement *with Mala Cunningham*
- 18-20 Workshop for Yoga Teachers: The Power of Pranayama *with Swami Karunananda*
- 18-20 Tantra Yoga Secrets *with Mukunda Stiles*
- 18-20 Healing Powers of Color and Sound *with Sachi*
- 20-April 3. Split TT Part 2
- 23-27 Ayurvedic Yoga Training *with Mukunda Stiles (Academy)*
- 25-27 Laugh-a-Yoga Leaders Certification *with Bharata Wingham*
- 25-27 Back to Basics *with Lakshmi Sutter*



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