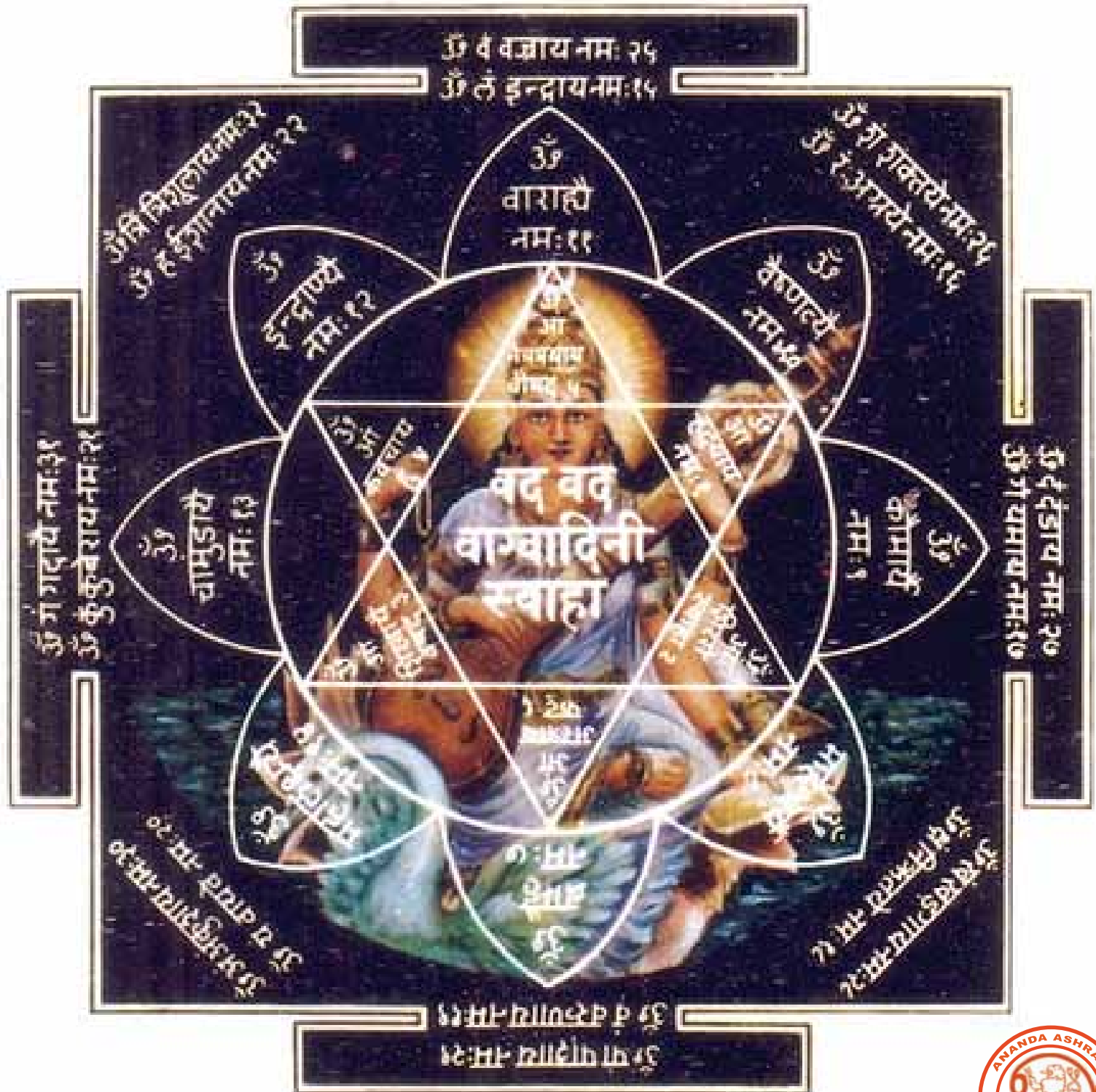


GITANANDA YOGA ASSOCIATION

✽ महान् सिद्धिदायक श्री सरस्वती यन्त्र ✽

2012 Edition, Volume 7, Issue 2



SARASWATI



GITANANDA YOGA ASSOCIATION



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Back to Basics: Revisiting the Foundations of Gitananda Yoga

November 16 - 18 (Brisbane)

Booking Form on page 23

Yoga Therapy Workshop

November 10 - 11 (Sydney)

Booking Form on page 24

Yoga Therapy Seminar

November 23 - 24 (Victoria)

Booking Form on page 25

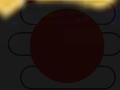
The Gitananda
Yoga Association of
Australia is delighted
to welcome
Dr Ananda back to
Australia in 2012.

All members are
invited to attend the
Special Gitananda
Association retreat and
AGM to be held at the
Riverglenn Conference
Centre in Brisbane.

For more information or to
download the registration
form, visit our website at:

www.gitananda-australia.net

Current membership of the Association
is a pre-requisite to attend the retreat.
Yoga teachers and students from other
traditions wanting to learn more about
Gitananda Yoga are welcome to attend
provided they join the Association.



GITANANDA YOGA ASSOCIATION



EDITOR'S NOTE

A while ago, Dr. Ananda suggested that the Gitananda Association Newsletter could be more international in scope. This is our first attempt in that transition. More changes are sure to manifest as we develop and organize ourselves to advance towards that goal.

As Amma expresses her profound interest in us by writing letters and publishing '**Yoga Life**', her 'eaglets' in return, share their thoughts, stories, artwork, photographs and experiences as they move forward on the Yoga path. The Gitananda Yoga Association Newsletter is an excellent forum for this. It also expresses our gratitude to the Guru for the Yoga teachings that have been imparted to us.

The qualities of a different deity / mantra will preside over each issue to provide inspiration and guidance over its elements. Personal contributions by sincere sadhaks will be published.

Your input is needed as we fine tune our process and structure. Your comments in this endeavour are always welcome and can be posted on the [ICYER Yahoo Group](#).

Enjoy this issue and I look forward to collaborating with you.

Jennifer Dany Aubé
jendany@yahoo.com

ACKNOWLEDGEMENTS

Sincere thanks to all the contributors to this issue of the Newsletter. Images and audio used in this publication are copyrighted as listed below. To learn more about these artists, please link to their websites or visit iTunes. Other images have been purchased through the stock photo site Fotolia.

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GITANANDA YOGA ASSOCIATION



BACK TO BASICS

by Dr Ananda Bhavanani, India

Yoga is the original mind body medicine and is one of the greatest treasures of the unique Indian cultural heritage. As both an art and science it has a lot to offer humankind in terms of an understanding of both the human mind as well as all aspects of our multilayered existence.

Often I find students and teachers of Yoga getting too involved in gaining new techniques or new concepts while forgetting that the basics are the most important aspects of right living. Even to speak and write, we need to keep alphabets, grammar and punctuation in mind for otherwise nothing but a mess of garbled, incoherent sounds and letters will be produced. We need to go back to the basics, if we are to progress further on the path towards Kaivalya (liberation).

The “basics” is to follow a systematic practice (Abyasa) of the eight fold path of Ashtanga (Raja) Yoga. At its foundation, it means living a life observing moral restraints (Yama) and ethical observances (Niyama) while becoming firm and comfortable in all situations (Asana). We expand our vital life force (Pranayama), control our senses (Pratyahara) until we are ready for a state of contemplative concentration (Dharana). This leads us into a meditative state of being (Dhyana) to ultimately transcend our individuality into cosmic consciousness (Samadhi).

This conscious, moment-by-moment evolution takes years or even lifetimes of disciplined and dedicated practice (Abyasa), dispassionate detachment (Vairagya) and loads of discernment (Viveka). Through such a systematic manner, as a true Sadhaka (sincere and dedicated seeker of Truth) we can unite (Yuj) our individual self (Jivatma) with the universal Self (Paramatma).

Yoga is about getting to know what our body can and cannot do. Yoga is watching our breath, slowing it down and discovering that we can control our thoughts and emotions through conscious awareness. Yoga is not about the number of Yoga practices we do nor is it about how many times or how long we do them. It is all about how we live our life in tune with our Dharma.

Contemplating this idea, I have compiled a small list of the very basic and important human qualities that one must develop in a Yogic life. They are:

- Learn from all life situations and avoid an ‘I know it all’ attitude.
- Develop self-introspection.
- Be disciplined and dedicated towards the cause of Yoga.
- Develop an understanding of the wholistic nature of Yoga (physiology, philosophy and psychology)
- Develop a strong desire for spiritual evolution.
- Develop empathy for others and put it in action.

- Sublimate the limited ego through openness towards others.
- Have a good sense of humour and laugh at yourself without reservation.
- Motivate others by self-example and lead the way as a true Acharya.
- Have devotion to the Guru who has guided you.
- Do your best and leave the rest for everything happens only for our spiritual evolution.

May we all become true Yogis as extolled by Yogeshwar Sri Krishna when he says:

“Tasmad Yogi Bhavarjuna – Become thou a Yogi, Oh Arjuna”.

Hari Om Tat Sat. May that be the reality!



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ARE YOU AWAKE?

by Conni Kunzler, USA

My personal mantra for about a year now has been to start the day by recalling Henry David Thoreau's dictum, "only that day dawns to which we are awake," and then ask myself: Am I awake?

Most behaviors are automatic—and anticipate the next thing. We don't think much about showering and brushing our teeth, many work activities are completely routine, and we're largely on automatic pilot when driving, freeing us to talk on mobile devices and perform other activities often with unintended consequences. Yoga poses we execute frequently are often practiced while creating grocery lists or ruminating on relationships.

While automatic behavior is good, and frees us to perform multiple tasks with little thinking, it is also mindless. While we may get a burst of inspiration at any time, being awake allows for a consistent attendance in the moment.

A Buddha is the title given to one who has become awakened or enlightened, and Buddhism is the philosophy of awakening. In this frame, enlightenment is compared to waking up because

there is an experience of transformation of body and mind. So, how do mere mortals begin to wake up?

Start with the breath as it is almost always the answer. Complete focus on the intricacies and beauty of one's own unique breath let you know you are alive in the most basic sense. When my oldest niece was perhaps three or four years old, I went off on some rant, voice raised and limbs flailing, and she cupped her hands around my face, turned me to look her in the eyes and said, "Aunt Conni, take a deep breath." This is the command we give to bring someone back to themselves, to their body, and to the present. Waking them up.

Another wake-up tool is recognition of our connectedness. I had a profound experience of this after swimming in the Pacific Ocean off the shores of Costa Rica. When I got in, I didn't expect to stay long, but the ocean water was warm and the bottom sandy for a long ways out so it invited lingering. While large waves reigned at other points along the shoreline, where I swam, they mostly proved enduring and soothing. So I stayed in the water while others came and went. When it was time to go and I finally walked

out, it was like reemerging from the womb. I seemed to carry the entire ocean, the universe, inside of me, the rhythmic movement of the waves continuing inside my own water body.

It's simply an illusion that we are separate. There are often only glimpsed awakenings to the reality that we are part and parcel of all things, rock and sky, moon and blade of grass. Thich Nhat Hahn has said, "Enlightenment, for a wave in the ocean, is the moment the wave realizes it is water."

When awake, you recognize the sacred in yourself and all others. There is space to listen, time to ask yourself what is the right action, what is needed in that moment. To not forget your umbrella. Our path becomes intentional rather than automatic. To be awake is to allow our true nature to unfold, to recollect our divinity.

A final thought on the subject from civil rights activist Howard Thurman: "Don't ask yourself what the world needs. Ask yourself what makes you come alive and then go do that. Because what the world needs is people who have come alive."

<http://notesfromayogapractice.blogspot.ca/2011/11/are-you-awake.html>

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VIBRATIONAL BREATH THERAPY

by Sri Bala, Australia

Having been on a lifelong quest in search of the Elixir of Life, I feel that I have finally succeeded in my mission, and wish to share it with you.

Vibrational Breath Therapy is based on the pranayama (the science of breathing) teachings of Guru Dr Swami Gitananda Giri Bhavanani of Ananda Ashram in Pondicherry, India.

This practice should be of special interest to anyone who is:

- Doing Yoga regularly, yet feel there is more to be gained in health and evolution;
- Suffering from a chronic disease, stress related or immune deficient condition; and
- Interested in the development of the Self.

The Mahat Yoga Pranayama, as taught by Dr Swami Gitananda Giri Bhavanani, practiced with the primal sound Pranava AUM, energises, regenerates and rejuvenates the cells.

A structured sequential practice of 81 days duration called 'Chakra Healing Meditations' is the product of twenty-one years of serious personal practice and research. It has been successfully tested on all types of physical and mental conditions and found to be very effective within the constraints of one's karma and complementing medical treatment.

You are invited to participate in a workshop designed to introduce the advanced Pranayama practices which constitute 'Chakra Healing Meditations'.

See poster at the end of this newsletter for more details. www.vbt.com.au

POEM

by Bernadette Hearn, Australia

Release me this earthly attachment free me of the lower binds;

Praise you for giving me this simple way of evolution;

Roll on tears of joy;

Roll on tears of pain;

Release me to the stillness of the Divine;

Release me that I may see myself home (AUM).



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NAVIGATING THE COMPLEX MODERN FOOD SYSTEM

by Robert Servine, USA

Less than a hundred years ago food was a simple issue. There was no need for terms like organic, local or sustainable because most food was local, organic and sustainable. Today, food is such a complicated issue that most people do not know where the food they eat comes from, how it was grown or what processes were involved in making it. The ancient Rishis didn't have to wonder what chemicals were in their food, they were concerned with whether the food was Rajastic, Tamastic or Sattvic. Now, we have to be concerned about whether the food is dosed in chemicals, genetically modified, irradiated and/or processed beyond recognition. It's not just that some foods may make you feel more energetic, sluggish or calm, but that some foods are downright unhealthy and will lead to early death. The Union of Concerned Scientists says, "Industrial agriculture is unhealthy – for our environment, our climate, our bodies and our rural economies."

So how do we navigate this complex issue? First we have to be informed so we may make the best decisions

possible. It may no longer be possible to make clear decisions, the issue has gotten to complex. But by being informed we can make better decisions, ones that are better for our bodies, our communities, our climate and our planet. Food is such a big part of our lives, it is important that we make good food choices and to do that we need to know where our food comes from and what is being done to it. This series of articles will attempt to answer some of these questions. We will talk about what happened to our food system, what is conventional agriculture vs. organic agriculture, what are genetically modified organisms, how our food is killing us, other species and our planet, and what you need to know to find healthy nutritious food.

People have been talking about food for a very long time, Hippocrates said,

"Let food be thy medicine and medicine be thy food."

Everyone knows we are what we eat, but today, many do not know what it is they eat and thus do not know who or what they are.

The Chandoaya Upanisad 7.26.2 says,

"When one's food is pure, one becomes pure."

Today our food is far from pure. The way we grow food is destroying us and the planet. We have large dead zones in our oceans due to agricultural run off. The biggest factor in global warming is food production, specifically meat production. We are losing the precious soil we need to grow food due to poor farm practices and the demand for food is growing. In the past twelve years we added one billion people to this planet, in thirty-eight more we will add another two billion, bringing our populations up to nine billion people.

Our food system is broken and threatens to take us down with it. It is time to fix it, before it is too late. In the next article we will examine the history of our modern food system and what went wrong.





AN ATTEMPT AT 'SAVING FACE'

by Jennifer Dany Aubé, Canada

Last year I had the opportunity to go to Kenya to work with our sister organisation in Nairobi. I was very excited because this was my first trip to the African continent.

One evening, our hosts' graciously invited us to dinner to the most famous restaurant in Nairobi I was told. Upon entering the restaurant, we were confronted with a huge charcoal pit. This must be hell I thought.

Carnivore is a meat specialty restaurant and it is referred to as the ultimate 'Beast of a Feast'. Whole pieces of meat are roasted on traditional Masai swords. Carvers then move around the tables carrying the Masai swords laden with different prime meats and carve unlimited amounts onto the plate in front of each guest. The feeding frenzy doesn't stop until defeat is signaled by lowering the paper flag perched in the middle of the table.

What was I going to do? The sight of all the roasting animal flesh was making me nauseous, yet I knew I was being watched and I did not want to insult our hosts. They were excited to see me try delicacies not available in Canada: camel, ostridge, alligator etc. Do I adhere to the principle of ahimsa and not participate in the meal or do I follow the principle of santosha and accept what is put in front of me?

In this case, my conscious choice was that contentment takes precedence over non-violence. This is what I did to mitigate the effects of my actions.

1. Made a statement before the meal started that I am not a big meat eater but was looking forward to trying something new.
2. Asked for my own flag, as I was sure that I would be the first 'to surrender' and did not want to interrupt everyone else's meal. To my relief, this made everyone laugh.
3. Engaged in conversation, to extend the time before I lowered my flag.
4. Accepted only very small portions of each meat variety so as not to waste but did try every one.
5. Had my hand over my plate most of the time so that the servers would not give me any additional unwanted portions.
6. When asked, made a statement about which new delicacy I enjoyed most.
7. Having 'saved face', I finally lowered my flag.

The universe, having put me in this situation also allowed me to observe the behavior of others. The word that immediately comes to mind is 'overindulgence', the unchecked desire of excess.

It is true that the sheer amount of food that was available was staggering but more importantly was the amount of food that people were eating... frantically, greedily. The sheer overindulgence in food in a country where there is so much poverty was disturbing.

Perhaps this experience then had more to do with self awareness through restraint rather than ahimsa or santosha?

To see photos of the safari:

<http://bit.ly/zrLKyL>



For every set of 7 unique art cards purchased at \$25.00, the Ananda Ashram will receive \$12.00 to help cover the cost of the damage caused by cyclone Thane and support the new Yoga Center for adults and Yogis-in-Residence program.

Must be purchased online (shipping & taxes included):

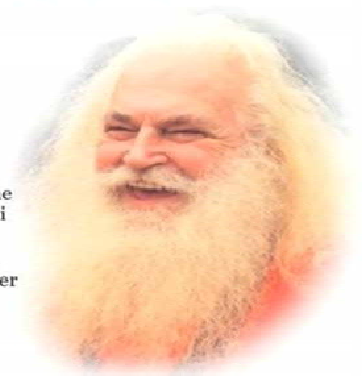
jenniferdany.ca/Yoga_Art_Store.html

LEARN GITANANDA YOGA FROM THE SOURCE

Meet and learn with Dr Ananda Balayogi Bhavanani



Yogacharya Dr Ananda Balayogi Bhavanani, the son and successor of Yogamaharishi Dr Swami Gitananda Giri of South India is a qualified Medical Doctor and researcher, Yogacharya, Indian classical vocalist, percussionist, composer and dance choreographer.



For details contact: www.icyer.com

Dr. Ananda **Returns** Down Under

SUNDAY 26TH NOVEMBER

10am - 4pm

Share a yoga experience with the whole family.
Take yoga off the mat and into your daily life.

Join In the **Fun**

\$80.00 per family

Venue: Bayview Room, Parks Hall
Newcombe Street, Portarlington

(map ref: www.whereis.com/vic/portarlington/newcombe.st)

Inquiries: Bernadette Hearn 0419541479 or benhearn@bigpond.com

This is a fundraiser for the construction of a University at Kambliswamy Madam Ashram Pondicherry

**Evolution of a Community in NEED
Revolution of a Government in Greed**

INSPIRATIONS



"Before you've practiced, the theory is useless.

After you've practiced, the theory is obvious."

"To exist is to change, to change is to mature, to mature is to go on creating oneself endlessly."

Henri L Bergson

"WATCH YOUR THOUGHTS;
THEY BECOME WORDS.

WATCH YOUR WORDS;
THEY BECOME ACTIONS.

WATCH YOUR ACTIONS;
THEY BECOME HABITS.

WATCH YOUR HABITS;
THEY BECOME CHARACTER.

WATCH YOUR CHARACTER;
FOR IT BECOMES YOUR
DESTINY."

"There is one thing stronger than all the armies in the world, and that is an idea whose time has come."

Victor Hugo

"Fear less, hope more;
Eat less, chew more;
Whine less, breathe more;
Talk less, say more;
Hate less, love more; and
All good things are yours."

Swedish Proverb



"Think left and think right and think low and think high. Oh, the thinks you can think up if only you try!"

Dr. Seuss

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MY LIFE WITH THE GURU

**by Ammaji, Yogacharini Meenakshi
Devi Bhavanani, India**

I have been interested in a spiritual life since I was a very young child. The questions of “Why am I alive?” and “What is the purpose of all this?” were important to me. Those thoughts were always with me, but I had no interest in India itself. My perception of India was stereotypically American: that it was a very poor country, and as I thought the Indian exchange students that we had at our school were quite obnoxious, I had no interest in India. I grew up in Minnesota, and in those days nobody really knew what Yoga was. The only alternative spirituality that we had available to us was Zen Buddhism.

Zen was becoming popularized at this time, especially by Alan Watts, and I became deeply interested in it and Japan also. In 1966, I took a sabbatical when I was working on my PhD and traveled through Europe for a year with a girlfriend. We went to Greece for six or seven months, and one day I picked up a teach yourself Yoga book that contained such phrases as, ‘Yoga is the art of becoming conscious in every cell’, ‘Yoga is the science of conscious evolution’, ‘Yoga is an ancient science of the rishis’, and ‘Yoga has the technology to enlighten the soul’. All of a sudden I wanted to go to India. My girlfriend and I made our travel arrangements to go, but she said that she might turn back at some stage along the way. The further East we traveled, the happier I became, but the further East she got, the

unhappier she became. When I finally set foot on Indian soil, I knew that I had come home. This has become a somewhat trite statement that people make, but for me it was very true. This was the place where I belonged; this was my country and my culture. I had come initially to study Yoga, but I did not go to any ashrams and I did not seek out a guru. I traveled around using my instinct, and I ended up in a small village in Andhra Pradesh with a friend of mine who was in the Peace Corps. My introduction to Indian culture was living in a small remote village of a hundred people for around three months. There is a phrase in Yoga that goes, “When the student is ready, the guru appears” and I had faith in this. I started reading a few books and I began to practice a few asanas and some pranayama. Again I traveled here and there; I went to Nepal, and while I was there I saw a poster that said, “Come to mystical Pondicherry” and again, all the names rang a bell as I had heard about the Aurobindo Ashram previously. So I went to Pondicherry and discovered that the Aurobindo Ashram was not for me. It reminded me of existential philosophy and the thinking that I had left behind. I didn’t want words anymore, I wanted to have experiences. One day I walked into the ashram dining hall, and there was a black-haired gentleman wearing bright orange robes standing there. He had the most fantastic charisma, so a friend and I started talking to him. This was my first memory of meeting Swamiji (Yogamaharishi Dr Swami Gitananda Giri). At that time,

he wanted to set up a hospital at Auroville in connection with the World Health Organization, but somehow he was not convinced about their plans, so he set up his own ashram instead and gave Yoga courses. He invited me and several other young people to come and join him, which we did. That is how I came to meet Swamiji and my guru.

Swamiji was a very intense personality who was known as the ‘Lion of Pondicherry’. He totally captivated me from the very beginning. He was the most alive person I had ever met; he was conscious in every sense, he loved the world, he loved to eat, he loved to swim, and he loved to laugh. He knew everything about everything. Mostly I felt comfortable in his presence, and he was the first person in my life that I felt totally at home with. I felt totally at one, totally protected, happy, and at ease, and he was also a magnificent teacher. In those days he rented a house to teach in, and he had us all spellbound from five in the morning until nine at night. There were many Westerners and Indians in the course and he did all the teaching himself.

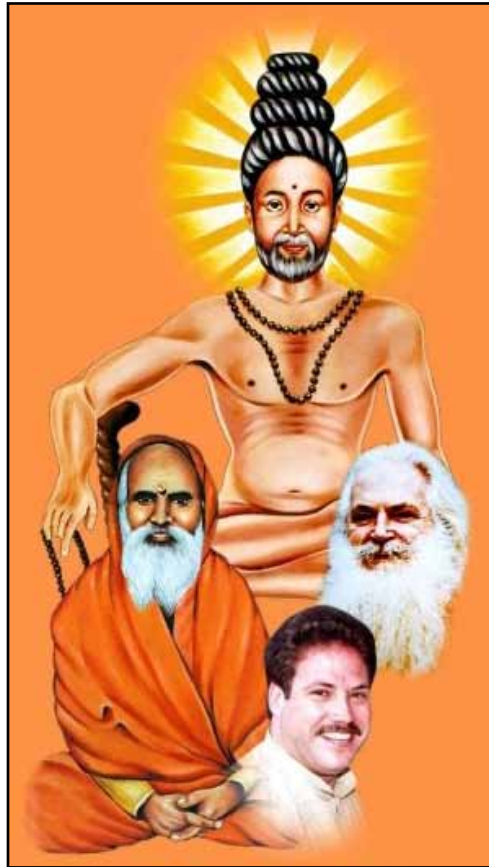
He could talk in such a way that you never got tired of listening to him, because he clearly had a siddhi, and he was enlightened. I do mean enlightened, because he was able to see and tap psychically into the Akashic Record. I know this, because the way he used to write was that he would dictate and I would sit at the typewriter and type. Everything came straight from his mind, and if you read

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his books you will be amazed at the technicality of them - the complicated names of places and teachers from all the various scriptures. This is how he always wrote, and he never used reference books. He knew everything about Islam, Christianity, Hinduism, the Sufis, Jews and the Sikhs. It was simply astounding! He could talk from six in the morning till midnight and you'd never get tired of listening to him, and he would never get tired of talking. There is no other explanation except that it was a direct tap into the Akashic Record. How else would it have been possible for him to know so much without any reference books? When he gave lectures, I saw that he did not prepare notes for any of them; instead he would sit quietly and relax for 15 minutes before the class and his mind would become quiet. He would then come into the classroom and give the most incredibly technical medical, scientific, and esoteric information. Where was it coming from?

I accepted that Yoga was my path and that he was my guru, and I never looked for anything else after that. We were married one month after I joined his course. Swamiji was 30 years older than me. He was also a sannyasin, and as a swami he was not supposed to get married. It is a very complicated tradition which should be respected. Right after our marriage we spent ten days in a cave in the Himalayas near the Ganges. We did not speak one word and we didn't eat a single thing for the entire time, and that was my honeymoon. We had to face a lot of opposition, although the marriage proved itself over time.



I was firstly his disciple, and secondly his wife; that was always our relationship. He lost thousands of disciples after our marriage, especially in India. He was a very popular swami at that time, holding huge satsangs in Bangalore, Hyderabad and Delhi, and was a very charismatic speaker. He was also very approachable and people flocked to him, but he lost a lot of that support. Swamiji followed the classical teachings of the Bengali Tantrics, which he learned from his guru. Swamiji stayed with his guru, Swami Kanakananda Brighu, from the age of ten until he was 15. He often remarked that everything he knew about Yoga he learned from his

guru during the intensive training he received during those five years.

The Tantric tradition is concerned with energy control and with kundalini, the energy of the universe. We all manifest kundalini - a tiny drop gives us light in our eyes and puts a spring in our step. This Tantric tradition is thought to intensify or speed up our natural evolution so that kundalini arousal can take place. This implies many holistic practices; it deals with the body in asanas, kriyas, mudras, bandhas, and many other things to strengthen and cleanse the body, to make it conscious, strong, light, to get energy flowing, to get blocks removed, and to stimulate blood flow. Then it deals with the mind, and there are many mental practices or visualizations. We call them Jnana Yoga kriyas and Raj Yoga kriyas, and there are hundreds of them. They deal with energy flows, the nadis, with prana, with apana, the chakras and all the elements connected to the chakras, the yantras and the mantras. Swamiji knew 120 pranayamas, of which he normally taught about 30 or 40. He taught hundreds of mudras, he taught advanced Hatha Yoga practices, in the sense that the practices involved breath control and peculiar positions of the body to rouse the kundalini.

So there is a whole technique, which is very complex and even in six months of intense teaching, we cannot teach that whole technology. So for most people, the basics are enough for their lifetime. This is the huge and vast technology of Bengali Tantric Yoga and in addition to this, Swamiji taught the basic concepts

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of the scriptures of the Yoga Sutra, the Upanishads and the Hatha Yoga Pradipika, the basic scriptural literature of India. In addition to that, and perhaps the most important aspect of this teaching, was that he taught us how to look at ourselves. We call this svadhyaya, or self-study. Svadhyaya, which is the fourth niyama of Patanjali's translation of the scriptures, is more importantly a study of ourselves. Who are we? Ramana Maharshi of Tiruvannamalai based his whole teaching on the svadhyaya 'Who am I?' That is the basic question of svadhyaya; not in an abstract sense, but in a philosophical and a very practical sense. I have met many of the major swamis and important religious leaders in the world, yet Swamiji was the only person that I have ever met in my life who I would consider to have had a kundalini experience. I say that about him because of the intense energy that radiated around him.

Some people think of spirituality and the spiritual life as something soft, kind, loving and floating on clouds, where everyone lives happily ever after. That's a fairytale, as gurus are never like that. If you read Indian history, the gurus are like Zen masters. They say in Zen Buddhism that 'the mother lion teaches her cubs roughly; with one swat of her paw, she shows them how to live. The Indian gurus taught like that, and I know enough about Indian culture now to realize why. I can only say from my own experience that if you want to evolve quickly then sometimes it's better to get a good swat of the guru's paw. Swamiji used to laugh and say

that a kick on your rear can take you further than a kiss on your cheek. He only taught us the truth, and the truth could be very unpleasant. He would make people bear the consequences of their actions and he would not accept excuses. If I came home late from town after a class because I had a flat tire on my bike, he would not accept it. He would ask what was in my mind, what thought had created the circumstance that made me late for my duties at home? He looked behind everything. Instead of allowing us to stop at the excuse, he made us go beyond and find that phenomenon in the mind that created the situation, which did not permit us to perform our duty. So there were no excuses. I remember that many people could not accept that about Swamiji, and they misinterpreted him, but he acted with the most profound love. He had only one concern for his students, including me, and that was that he wanted our spiritual evolution. He wanted that more than anything else and if that meant giving me a scolding or really letting me have it, then he would do it. Even if he knew that I might get angry or might turn against him, it was not as important as teaching me the lesson I had to learn. This was equally true of the relationship between Swamiji and the rest of his students. The most important thing to him was that they grew spiritually. He didn't care whether they hated him or loved him. He used to say that he taught literally thousands of useless, worthless hippies and gave them purpose and health and strength and turned their lives around. He then would kick them out and tell them to go and live

like human beings, and most of them hated him for it. He showed them the truth about themselves, forced them to face it - and after seeing their true selves, they changed and transformed. Their ego would not allow them to admit it so they either had to admit that they were 'useless hippies' and praise the guru, or deny it and hate the guru. It proved much easier to hate the guru. So there was a rough aspect to his teaching because it was so effective. I saw its transformational value and I knew what he had done for me. Of course, I was married to him but I did run away from him three times! I realized each time, and especially the last time, that if I did not return to Swamiji, I would not be able to perform even the tiniest Yoga practice that he had taught me. If I rejected him, then I would have to reject everything he had taught me also. What he had taught me was so valuable, so wonderful and so precious that I could not live without it. So I had to return to him, otherwise I could not honor the teaching.

As I grew in spiritual maturity, his teachings with me became less harsh because I had become more sensitive. Towards the end of his life, I felt that I had become extremely sensitive. According to an Indian tradition, when you realize that a student is dull, you have to hit them with a stick. If the student is only a little dull then you scold them; if the student is intelligent and sensitive, you correct them with one word, and if the student is very sensitive, then one look is enough. The way Swamiji dealt with people was always different. With some he used a softer manner

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and for others, a severe manner. Most spiritual seekers are not nearly as advanced as they think they are, and don't even know themselves. They don't know their faults, and it is very difficult to clear all that away in order to receive the teaching. Swamiji often used to say to people that they didn't need a guru, they needed a doctor or a lawyer or a psychiatrist. He said that their problems were not spiritual problems and that they should go off and clean up their material problems before seeking the spiritual life. People came seeking spirituality thinking that there was going to be some magic answer that would solve their problems, but that was their delusion.

I wake up every morning and I am very happy to be alive, to be where I am and to be doing what I'm doing. I am happy and contented, and at the same time I feel that my consciousness is unfolding as a flower unfolds; and I feel a blossoming and moving closer to where I need to be.

My life is one of enjoyment, and teaching my students is my sadhana. When I'm choreographing a dance drama it is also my sadhana, when I'm writing a book it's my sadhana, so everything is sadhana. What is sadhana? Sadhana is a Sanskrit word, which comes from 'sat', ultimate reality and 'dharana', to hold fast. So for me, sadhana is to hold tight, to concentrate on the truth. I feel that everything that I am doing is sadhana and that is my truth. Sadhana is the journey and sadhana is also the goal because at any moment I may just slip into the shining sea and that will be



that. Swamiji often told us that we are never going to experience samadhi. He said that we shouldn't even think about it because when samadhi occurs, there is no-one within the body to experience that samadhi, so you cannot actually 'experience' samadhi. Nobody wanted to hear that because everybody wanted to be able to experience samadhi. They imagine it to be like a LSD high, they think it's an ecstatic orgasm that's going to last till eternity. I read once that meditation is 'concentrating more and more, on less and less'. I think that sadhana is the process of becoming less and less.

Swamiji was always very intense personality, but in 1992, I noticed a distinct change in him as the lion became a lamb, even though he could still talk non-stop for ten to 15 hours. The extremes were present in him but he became quieter in a general sense, and he started to frighten me because his lion nature was what used to keep us all on our toes.

He became much less interested in the world around him and more contemplative. He was not sick - his mind was perfectly lucid and aware - but he was withdrawing. It was clear to me that he was withdrawing from life and the image I had of him at that time was of a man walking up a mountain: we were standing at the bottom and we had to watch him walk up alone, knowing he would not come back. Swamiji then began to cut down on his food intake. He always liked his food but he was not a glutton, he was a gourmet. In November he began to eat smaller amounts of simple food, and then he only took liquids. We tried to make him eat other things but he refused by saying, "Let me do what I have to do." He left his body on December 29th 1993. In one way he had prepared us with his gradual withdrawal so there wasn't a shock in that sense, but there was of course an immense sadness because we loved him so much. We loved his physical body, we loved his personality and everything about him, and to know that he had gone was very sad.

Swamiji was a rishi who could transform those who were able to tolerate the transformation. The modern Yoga teacher does not necessarily transform. They may make you feel happier and stronger and more flexible and they teach you asanas and pranayamas but you walk in the door one person and you walk out the door that same person. You may be happier and have a better attitude to life for some time, but that total transformation of the personality can only occur in the guru kula, when you are living right at the feet of the guru.

AIM

AIM



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MEMORIES OF THE GURU KULA

by Maratana Hope, Australia

The adage that yoga is a lifestyle has left me in good stead. When I arrived at Ananda Ashram I was welcomed and then interviewed by a teacher who's eyes pierced into my core. I was asked why I really wanted to study at the Ashram and could I please go away and think about this for a few days as I had arrived earlier than expected! I did go away to delve deeper into my motivations, anxieties and fears. Living behind high walls for me wasn't an appetising proposition, being held within the guru kula was a melt down experience and it was just as well that I had a few days to recoup from my long flight and adjust to the land of India. My choice to study at the Ashram, to live with Swamiji, Amma, Renuka and the two dogs, led me to dig deep within myself and discover both my strengths and weaknesses.

The year I attended the ashram I was in very good company, amongst the other sadhaks was Aruna Giri, Ralph from Canada, Bharati from the Netherlands, Bharat from Australia, Savitri from Edinburgh and a host of others who's names I do not recall. Many students dropped out due to the rigor of the routine and the cleansing practices that left some incapable of continuing due to their levels of toxicity. The weather was unusually wet and the small concrete rooms became a little more bleak. The outings to Kambliswamy and downtown Pondicherry became a respite from the ashram routine. I recall the long days when fatigue would wear me down only to feel relief

as Amma arrived back from Pondy and Swamiji would wind down, and sleep was finally tantalizingly close.

Imagine Swamiji in his eighties with energy that outmatched each and every one of his students. Dancing across the room invoking us to be alert, to be present and ask questions. Swamiji's talks could range from history to cosmology, to diet, yoga and world affairs. His booming voice became a talking encyclopaedia, never faltering, and as alive at 10 p.m. as when he began hours earlier. If I woke up at night, I could still hear Swamiji and Amma in lively discussion as if the desire for sleep eluded them.

When I initially arrived at the ashram my yantra was deduced and the number of required fasting days calculated. My first big lesson in attachment was to food. I was not alone in this experience and shared many a conversation around the topic of food. Thinking of food, being obsessed by food didn't help me with my practice. Soon the days passed and the desires lessened and finally the fast was complete. As I looked around the group of students, the visible signs of cleansing was like a beauty mark on our faces; clear eyes, clear skin and a lightness. I was impressed with the process of cleansing, rebuilding, strengthening and an inward knowing that can only be experienced rather than studied. This was for me one of the greatest gifts, learning by experience, which was the genius of Swamiji. At times I felt exhausted and would will myself to stay alert, yet always impressed

by the precision and step by step approach that was taught. Swamiji would say, "If you do this, with certainty this will be the outcome, so practice, practice, practice! You are here to learn what I have to teach you, not what you think you need to know." There was no room for dispute. The guru had spoken and at times roared as well as laughed and sang, allowing his voice to resonate the shiva lingam. I was once asked by Swamiji to touch his foot and I could feel a vibrational energy flowing from his foot as well as the energy that manifested within and around his body, revealing the presence of a great being incarnated as a great teacher. What is greatness? Adhering to the moral and ethical principles of life, living a yogic life that reflects what is taught, doing one's best no matter how difficult, and enduring when the mind wants to give up. This to me was Swamiji, and so much more. Swamiji taught the asana class as well as the pranayama and kriyas and on many occasions we would go to the beach to undertake our yoga therapy class. Full moons were also very special. Waiting for the moon to rise doing our eye blinking, and om chanting. So amazing to have had these unforgettable experiences. Now that I teach, I appreciate the relevance of the attention to detail and practice defined by a step by step approach, yet little understood by current day teachers who are very competent in moving from one practice to another without recognizing the importance of the limitations that most students experience, especially when it comes to the expansion of the lungs. I can

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remember clearly Renuka arriving with a tape measure to ascertain the difference between the inhale and the exhale of the upper, mid and lower lobes. I struggled with this as I needed to reach the required 3.5 inches that signified that prana was indeed moving through the

body system. After many months of practice I achieved this requirement and after an emotional release felt as if some birth trauma had passed. This mile stone was significant for my practice. The men seemed to manage better than the women and to this day I continue to observe the

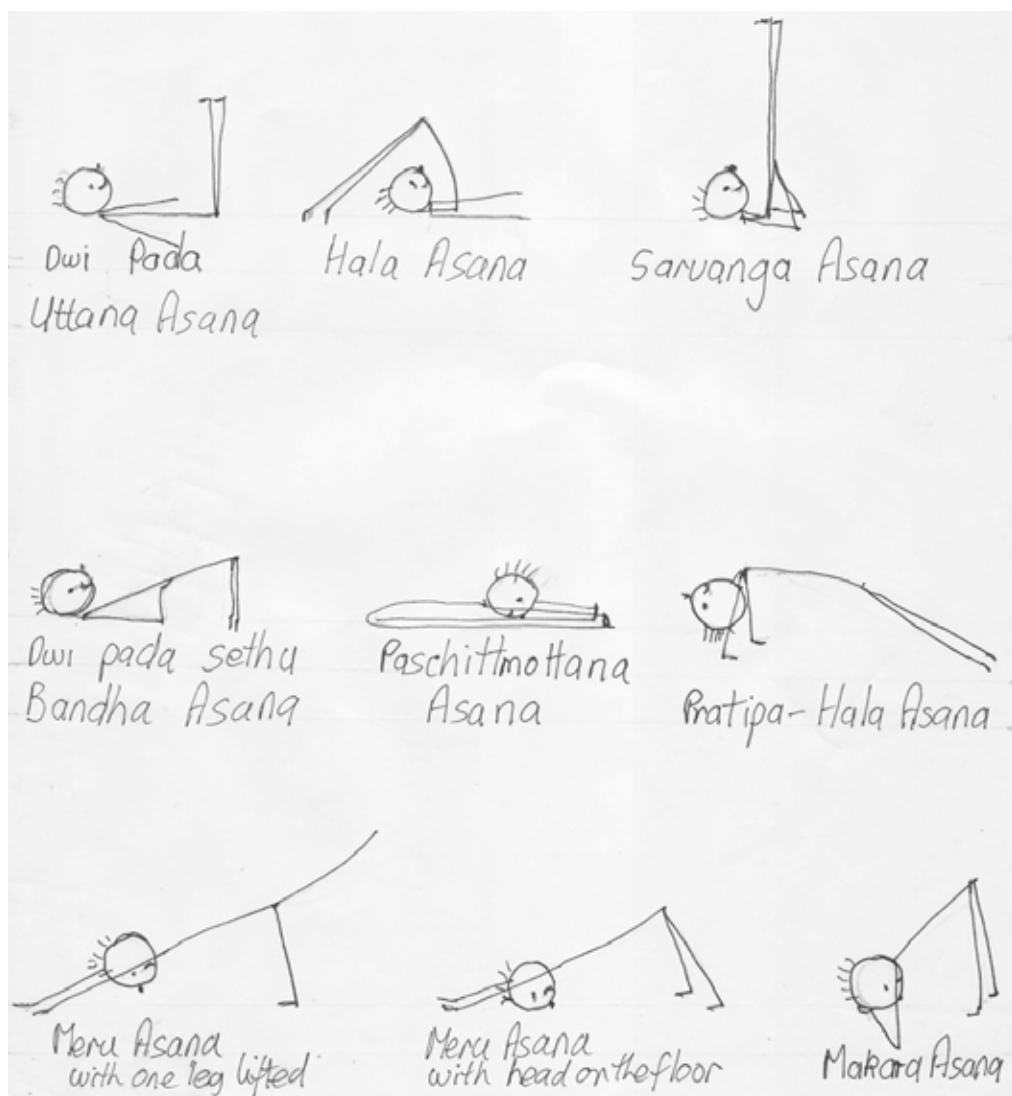
trend. I wasn't the strongest student, yet I was determined and stuck to the practice with positive results that has allowed me to maintain good health. I have been exceedingly fortunate and meeting my teacher Swamiji has been the most significant influence in my life.

SHAT RIPUS (PART 4)

by Yogacharini Gowri
(Wendy Snape)

The six ripus, (destroyers of the human spirit) are Kama (desire), Krodha (anger), Lobha (greed), Moha (illusion), Mada (pride), Maatsurya (malice, jealousy).

This is the fourth group of asanas, mudras, kriyas and pranayamas to help overcome Moha (illusion). Referenced from 'Yoga Life' Volume 41, July 2010.



SARASWATI

GODDESS OF LEARNING, KNOWLEDGE AND THE ARTS



Being the consort of Brahma the Creator, she represents his power and intelligence, without which organised creation is impossible.

To show that this intelligent power is stupendous and absolutely pure, she is pictured as white and dazzling.

Saraswati's vehicles are the swan and the peacock.

The Sanskrit word 'sara' means essence and 'swa' means self. Thus Saraswati means "the essence of the self." Saraswati is represented in Hindu mythology as the divine consort of Lord Brahma, the Creator. Since knowledge is necessary for creation, Saraswati is the creative power of Brahma.

Saraswati is considered the personification of all knowledge: arts, sciences, crafts and skills.



In her left hand she holds a book which represents all areas of secular sciences.

In her right hand she holds a rosary that symbolises all spiritual sciences or Yoga including tapas (austerities), meditation and japa (repetition of the divine name).

With her other two hands she holds a Veena (lute) on which she plays, to show the need for the cultivation of fine arts.

The peacock with its beautiful plumage represents the world in all its glory. Since the attractions of the world lead the spiritual aspirant astray, the peacock symbolises avidya (ignorance).

The swan possesses the peculiar power of separating milk from water and represents viveka (discrimination) and vidya (knowledge).



Taken from the book: "*Hindu Gods and Goddesses*" by Swami Harshananda

108 NAMES OF SARASWATI

GODDESS OF LEARNING, KNOWLEDGE AND THE ARTS

Each mantra starts with the Pranava OM, then the name, and finishes with 'Namaha'

- | | | |
|----------------------------------|---------------------------------|----------------------------------|
| 1 OM Sarasvatyai Namaha | 38 Surasaayai | 72 Trikaalagyaayai |
| 2 Mahaabhadraayai | 39 Devyai | 73 Trigunaayai |
| 3 Mahaamaayaayai | 40 Divyaalankaarabhuushhitaayai | 74 ShaastraruupiNyai |
| 4 Varapradaayai | 41 Vaagdevyai | 75 Shambhaasurapramathinyai |
| 5 Shriipradaayai | 42 Vasudaayai | 76 Shubhadaayai |
| 6 Padmanilayaayai | 43 Tiivraayai | 77 Svaraاتمikaayai |
| 7 Padmaaxyai | 44 Mahaabhadraayai | 78 Raktabiijanihantryai |
| 8 Padmavaktrakaayai | 45 Mahaabalaayai | 79 Chaamundaayai |
| 9 Shivaanujaayai | 46 Bhogadaayai | 80 Ambikaayai |
| 10 Pustakabhrite | 47 Bhaaratyai | 81 MundakaayapraharaNaayai |
| 11 Gyaanamudraayai | 48 Bhaamaayai | 82 Dhumralochanamadanaayai |
| 12 Ramaayai namaha | 49 Govindaayai | 83 Sarvadevastutaayai |
| 13 Paraayai namaha | 50 Gomatyai | 84 Saumyaayai |
| 14 Kaamaruupaayai | 51 Shivaayai | 85 Suraasura |
| 15 Mahaavidyaayai | 52 Jatilaayai | 86 Kaalaraatryai |
| 16 Mahaapaataka naashinyai | 53 Vindhyaavaasaayai | 87 Kalaadharaayai |
| 17 Mahaashrayaayai | 54 Vindhyaachalaviraajitaayai | 88 Ruupasaubhaagyadaayinyai |
| 18 Maalinyai | 55 Chandikaayai | 89 Vaagdevyai |
| 19 Mahaabhogaayai | 56 VaishhNavyai | 90 Varaarohaayai |
| 20 Mahaabhujayai | 57 Braahmayai | 91 Vaaraahyai |
| 21 Mahaabhaagaayai | 58 Brahmagyanaikasaadhanaayai | 92 Vaarijaasanaayai |
| 22 Mahotsaahaayai | 59 Saudaamanyai | 93 ChitraaMbaraayai |
| 23 DivyaaNgaayai | 60 Sudhaamurtyai | 94 Chitragandhaayai |
| 24 Suravanditaayai | 61 Subhadraayai | 95 Chitramaalyavibhuushhitaayai |
| 25 Mahaakaalyai | 62 Surapuujitaayai | 96 Kaantaayai |
| 26 Mahaapaashaayai | 63 Suvaasinyai | 97 Kaamapradaayai |
| 27 Mahaakaaraayai | 64 Sunaasaayai | 98 Vandyaayai |
| 28 Mahaankushaayai | 65 Vinidraayai | 99 Vidyaadharasuppuujitaayai |
| 29 Piitaayai | 66 Padmalochanaayai | 100 Shvetaananaayai |
| 30 Vimalaayai | 67 Vidyaaruupaayai | 101 Niilabhujayai |
| 31 Vishvaayai | 68 Vishaalaaxyai | 102 Chaturvargaphalapadaayai |
| 32 Vidyunmaalaayai | 69 Brahmajaayaayai | 103 Chaturaanana saamraajyaayai |
| 33 VaishhNavyai | 70 Mahaaphalaayai | 104 Raktamadhyaayai |
| 34 Chandrikaayai | 71 Trayiimoortaye | 105 Nira.njanaayai |
| 35 Chandravadanaayai | | 106 Ha.nsaasanaayai |
| 36 Chandralekhaavibhuushhitaayai | | 107 NiilajaNghaayai |
| 37 Saavityai | | 108 BrahmavishhNushivaاتمikaayai |

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CONTINUE TO GROW AND GLOW : THE 2012 ICYER GRADUATES





A YOGA AND MARTIAL ARTS PERSPECTIVE ON AHIMSA (PART 1)

*Peace in oneself
Peace in the world*

by Christoph Eberhard, Belgium

Ahimsa, non-violence, is the first of the Yamas. It is referred to as the mother of all virtues and is the foundation for the subsequent Yamas and Niyamas as explained by Patanjali in the *Yoga Sutras*. When one talks about Yoga, or India in general, what often pops up in the mind of people is the ideal of Ahimsa, popularized by Gandhiji's important influence.

Are there any hidden dimensions in Ahimsa? Is Gandhiji's influential interpretation the final word on the subject? Is there a different way of interpreting the saying "to turn the other cheek"? Could it be that Ahimsa also has a violent nature? What is the relationship between Himsa, violence and Ahimsa, non-violence? How do we translate Ahimsa into 'a skill in action'? How is Ahimsa related to the spiritual path? And why have some of the most important spiritual teachings been imparted on a battlefield? In the Bagavad Gita, why is a reluctant Arjuna encouraged to fight his enemies ... who are his family and friends?

Ahimsa is a Yama that is very dear to me. I have indeed been intrigued for a long time by the question of Shanti, Peace, which is closely related to Ahimsa. The question

for me is not only a philosophical one, but an existential one as I embody a living paradox: peace and martial arts.

I started practicing martial arts when I was six or seven. But as I grew older – and especially when I



started to teach 'Karate Do' to children, the more I had to face the dilemma. I love these arts and it is said that they are Do (the Japanese version of the Chinese Dao, in some way an equivalent to the Indian Dharma), paths of self knowledge and self perfection. How to reconcile the idea of a spiritual path that ought to be rooted in Ahimsa with paths that explicitly deal with fighting and violence? Of course you can water down the fighting aspect and solve the dilemma by saying that they teach fighting for self-defence purposes only. But let's face it – it is still about fighting.

On a very concrete, down to earth level, how is it possible that a Swords Master, who is supposed to have attained a high level of spiritual attainment, could cut an opponent in two? Isn't that a spiritual impossibility? And what about more worldly examples,

such as the use of violence by the police or the army? It may not always be justified, but sometimes it is necessary to act "violently" in order to maintain general non-violence, harmony or dharma. It seems that sometimes violence must be done to our violence. But the question is which violence should counter which violence? Is violence just one

thing? Is non-violence just one thing? Are they opposite? Are they complementary? Do they constitute a polarity?

Discrimination or viveka is needed to address these points.

(to be continued in next issue)



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AWAKEN SWEET SOUL

by Yogacharya Gowrishankaranda, Canada

I AM....

There is who I am and who I am not...

I am one with the divine for the divine sees through my eyes, hears through these ears and speaks to you through these words... you are the architect, I am the divine hand...

I am you and you are me, together we two are one...

I am love incarnate, for I know the truth of my love and as love loves love I am love!

I am one with truth, for I love truth and it is my nature.

I am consciousness embodied and yet I am beyond this body,

I am the source of all energy and one with all its expressions,

I am not this useless ego, nor am I these silly emotions.

Selfishness is the sickness created by the ego that keeps us apart.

You have created me and this moment; for all moments have led to this one.

This message is created by you for you!

I can speak to you in this way for we are one and our love is infinite... this

message is for you at this time for reasons only you know of.

The divine calls to us, you call to us, we are one and we always have been.

To fight me is to fight yourself, to hate me is to hate yourself. Let go of all your imagined hurts, pains, sorrows. Release everyone from the grip of your resentment and anger. Do this and you will be free!

Healing from this disease of illusion occurs in an instant beyond space and time, for truly we are beyond space and time and all the illusions they create.

Know yourself and know all things.

I am everything and everything that is not. I am all things to all people.

As the Mother I am the source of selflessness; take refuge in me and be nurtured for I give you life; live now as you have always been meant to!

As the Father I am the source, I am the seed at the origin of everything... my kingdom is within you; I say rise up and accept your birthright...

As the lover I am the spark in your eye and the hand that soothes; know that I am with you always in all ways!

As the child I give you purpose, I propagate your legacy and bring you opportunity to come full circle in

your divinity.

I will speak to you thus as I know you...for I am you.

Merge now... for you are the divine author, the reader, the words, and the meaning itself!

You are the experienter, the experienced and the experience itself.

Simultaneously implode and explode your consciousness know that we are...all...

We are the lover, the loved, and love itself!

I am Shiva, Shakti, and the bliss of our union!!!

Know me for I am you...

We are the source, and the end all of all, the alpha and the omega.... there is no other truth!



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TEMPERANCE IN A GOTTA HAVE IT WORLD

by *Harold Rose, USA*

Brahmacharya is often associated with abstinence; as it is sensual pleasures that impede the mind from extending into pure awareness. When the mind gravitates toward the senses, we become less discriminatory and the higher goals of the spiritual practices are not easily attained.

Through the practice of brahmacharya, forces and desires that draw us away from the spiritual path can be identified and addressed. From this practice, in addition to acquiring morals, one attains higher levels of mental and spiritual clarity.

Sexual abstinence has merit, however sex is not the only sensual pleasure that humans have at their disposal. Alcohol, drugs, food and video games are just some of the things that can stimulate the senses in an addictive manner. Anything that can stimulate the senses of sight, sound, taste, touch or smell can be observed, directed and controlled.

Excessive indulgence in pleasures dulls the senses, weakens the resolve and brings about enslavement to the passions that run amok within us. The indulgence in pleasures can take away from focusing on life's greater purpose, our connection to our Divine Self. To deepen this connection requires us to slow down, avoid overt hedonism and become more aware.

To observe brahmacharya is to cast one's gaze toward the Higher Self. One does this by becoming aware of the thoughts, actions and speech that keep us bound to this



earthly plane. Without awareness, observing brahmacharya would be futile.

Brahmacharya is not only about moderating extremes or being moral, it is about guiding your thoughts, speech and actions into a more wholesome state.

By applying moderation or temperance and by being aware of what we think, say and do, one can avoid the extremes of overindulgence. 'Wanting' can be kept in check. We find solace with our current state as we work to attain our goals. To live in a realm of incessantly wanting more is to live life unfulfilled.

By observing brahmacharya, one can greatly minimize the effects of force, anger, greed and lust. Brahmacharya can minimize, if not negate, the internal strife that one experiences when presented with sense pleasures and open the door for the development of joy and bliss. We can then, more easily, loosen the bonds of sensuality, selfishness and the hunger for power as we develop the abilities to love unconditionally, to think and see fluently, fluidly and clearly and to reconcile the polarities within ourselves.

"When one loves, the love must be pure, like that of a disciple to his Guru."

Sutra 38: BRAHMACHARYA PRATISHTHAYAM VEERYA LABHAH

"By perfecting Brahmacharya, the Yogi becomes heroic and filled with abundant energy."

The practice of Brahmacharya will stimulate our higher spiritual energies and open the door to a life filled with joy and bliss. Pleasures, then, cannot hold sway over us. As we master them, they become simple experiences and not a means to an end.

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GITANANDA YOGA RETREAT BOOKING FORM

Back to Basics : Revisiting the Foundations of Gitananda Yoga

16th to 18th November, 2012

2011 Riverglenn Conference & Retreat Centre 70 Kate Street, Indooroopilly, Brisbane, Queensland

The Gitananda Yoga Association of Australia is delighted to welcome Dr Ananda back to Australia in 2012 and all members are invited to attend the Special Gitananda Association retreat and AGM in Brisbane.

The full cost is \$480 which includes accommodation for 2 nights, all meals from Friday evening to Sunday lunch and all sessions. Linen and basic toiletries are supplied.

Current membership of the Association is a pre-requisite to attend the retreat; however yoga teachers and students from other traditions and who wish to learn more about Yoga in the Gitananda tradition will also be welcome to attend provided they join the Association. Membership of the Association is \$30 and fees are due on 1st April 2012 current to 30th March 2013.

Retreat Fees (per person):

Weekend (Friday 5pm to Sunday 3pm) \$480 single \$460 double*

Non-residential bookings will not be considered until after August 31st 2012.

Name:	<input type="text"/>		
Address:	<input type="text"/>		
	<input type="text"/>	Post Code:	<input type="text"/>
Phone:	<input type="text"/>	Mobile:	<input type="text"/>
Email:	<input type="text"/>		

Please tick here ☐ if you wish to book a room with a double bed. (Limited availability).

Payment can be made by cheque, money order or EFT. Sorry no credit card facilities available

Please make all cheques or money orders payable to: Gitananda Yoga Association

Post to: Murali, Gitananda Yoga,
26 Trevitt Road, North Ryde, 2113 NSW

For EFT: Account name: Gitananda Yoga Association
BSB: 015-025; Account #: 498569383
Place your name in 'Deposit Description'
Confirm your payment by emailing Murali at muralidharan33@yahoo.com.au

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IYTA YOGA THERAPY WORKSHOP WITH DR ANANDA BALAYOGI BHAVANANI

November 10 & 11, 2012 in Sydney

Parramatta Park Events Centre, Old Visitor's Centre, Byrnes Ave, entry via Queens Road, Parramatta NSW 2150

Saturday, November 10, 2012

Sunday, November 11, 2012

9:00 a.m.	Yoga Sutras (part 1)	9:00 a.m.	Yoga and musculoskeletal disorders (part 1)
10:30 a.m.	Tea Break	10:30 a.m.	Tea Break
11:00 a.m.	Yoga Sutras (part 2)	11:00 a.m.	Yoga and musculoskeletal disorders (part 2)
12:30 p.m.	Lunch Break	12:30 p.m.	Lunch
2:00 p.m.	Yoga based therapy for various medical disorders (part 1)	2:00 p.m.	Yoga for Breathing Disorders (part 1)
3:30 p.m.	Tea Break	3:30 p.m.	Tea Break
4:00 p.m.	Yoga based therapy for various medical disorders (part 2)	4:00 p.m.	Yoga for Breathing Disorders (part 2)

Inquiries: sribala@vbt.com.au + 61 3 9545 0545; M: 0410 594 018.

Registration: Bernadette Hearn at benhearn@bigpond.com ; 0419 541 479

BOOKING FORM FOR IYTA YOGA THERAPY WORKSHOP (November 10-11)

Name:	<input type="text"/>		
Address:	<input type="text"/>		
	<input type="text"/>	Post Code:	<input type="text"/>
Phone:	<input type="text"/>	Mobile:	<input type="text"/>
Email:	<input type="text"/>		

Early Bird Book and Pay before 31st August 2012	Full IYTA/Gitananda Members \$100 per day
	General Attendees \$120 per day
Standard Price Book and Pay from 1st September 2012	Full IYTA/Gitananda Members \$130 per day
	General Attendees \$150 per day

Post booking form with cheque or money order for \$..... made out to IYTA (NSW)

Send to: Fiona Barbouttis, IYTA, 146 Milson Rd, Cremorne NSW 2090 or email booking form/full details to gfb0418118140@hotmail.com and Fiona Barbouttis will confirm your booking by return email and advise you of EFT payment details. Fully catered, food will be vegetarian, if you have special dietary requirements please notify us at time of booking.



Vibrational Breath Therapy

In collaboration with

National Institute of Integrative Medicine

Proudly Presents

Yoga As Therapy

An Interactive Seminar

November 23rd & 24th, 2012

Augustine Centre
2 Minona Street, East Hawthorn
Melbourne/Australia



Yoga Therapy Ancient Science and Wisdom bringing
Body and Mind into Balance.

Yoga Bhishmacharya Sri Bala Ratnam

sribala@vbt.com.au

03 9545 0545



This course may be eligible for AAYT CPD Points

GITANANDA YOGA ASSOCIATION



“YOGA AS THERAPY” SEMINAR WITH DR ANANDA BALAYOGI BHAVANANI
Vibrational Breath Therapy in collaboration with the National Institute of Integrative Medicine
November 23 & 24, 2012 in Victoria

Augustine Centre, 2 Minona Street, East Hawthorn, Victoria

Friday, November 23, 2012

Saturday, November 24, 2012

9:30 a.m.	Inauguration: Prof Avni Sali	9:30 a.m.	Forum on ‘Yoga as Therapy’ Moderator: Dr Ananda
9:40 a.m.	Dr. Ananda – An introduction to the Hathenas (a series of breath-energy enhancers from the Gitananda Yoga tradition)		Speakers: Prof Avni Sali, Antonio Sausys, Jennifer Schrader, Annette Loudon, Sri Bala Ratnam and others
11:00 a.m.	Tea Break	12:15 p.m.	Lunch
11:30 a.m.	Dr Ananda – Yoga based Therapy for Various Psychosomatic Disorders.	1:00 p.m.	Dr Ananda – Yoga for Breathing Disorders
1:00 p.m.	Lunch Break	2:30 p.m.	Tea Break
2:00 p.m.	Antonio Sausys – Yoga for Cancer	3:00 p.m.	Antonio Sausys – Yoga and Grief Relief
3:30 p.m.	Tea Break	4:30 p.m.	Forum, Questions & Answers, Conclusion
4:00 p.m.	Dr. Ananda - Carnatic Vocal Music Concert		

Inquiries: sribala@vbt.com.au + 61 3 9545 0545; M: 0410 594 018.

Organising Secretary: Mary Pullin on meeshka_@hotmail.com

Registration: Bernadette Hearn at benhearn@bigpond.com ; 0419 541 479

BOOKING FORM FOR “YOGA AS THERAPY” SEMINAR (November 23-24)

Name:	<input type="text"/>		
Address:	<input type="text"/>		
	<input type="text"/>	Post Code:	<input type="text"/>
Phone:	<input type="text"/>	Mobile:	<input type="text"/>
Email:	<input type="text"/>		

Costs:	\$ 95 per day or \$ 170 for both days \$ 80 per day for concession or \$ 140 per both days for concession & early bird \$ 25 for Carnatic Music Concert only
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Make payment by cheque or money order for \$..... out to VBT Sri Bala Ratanam or by eftpos, BSB 083195, ACC 158660404, NAB Clayton.

Email registration to benhearn@bigpond.com and Bernadette will confirm your booking by return email. Fully catered, food will be vegetarian, if you have special dietary requirements please notify us at time of booking.



CHAKRA HEALING MEDITATIONS

to
**Regenerate, Rejuvenate
& Rehabilitate**

Wherein you will **LEARN** to:

- **Breathe** deeply, slowly and rhythmically in different rhythms to reinvigorate.
- **Chant** AUM to feel its vibrational resonance, relax both body and mind and rehabilitate.
- **Meditate** at the Chakras to experience inner peace and emotional healing.

Experience It!

A POWERFUL TOOL – YOURS FOR LIFE!

BORONIA

FIRST SATURDAY OF EACH MONTH

**Venue: Sacred Swan (Yoga, Reiki & Meditation Centre) Suite 7, 5-7
Chandler Road, BORONIA (From 3-5pm)**

With Vibrational Breath Therapist Julie Girginis

Inquiries/Registration: sacred_swan@hotmail.com; 0400 663 047

GEELONG

THIRD SATURDAY OF EACH MONTH

Venue: Room for Peace

16 Huntington Crt. POINT LONSDALE Vic (from 4-6pm)

With Vibrational Breath Therapist Susie Blair

Inquiries/Registration: susieblair@bigpond.com

H. 03 5258 2825 M. 0419 539 489 (concessions apply)

MELBOURNE

THIRD SATURDAY OF EACH MONTH

**Venue: National Institute of Integrative Medicine,
759 Burwood Road, East HAWTHORN (from 4-6pm)**

With Vibrational Breath Therapist Bernadette Hearn

Inquiries/Registration: benhearn@bigpond.com; 0419 541 479

Cost: \$20.00 Payment: At the door

VIBRATIONAL BREATH THERAPY

www.vbt.com.au

in collaboration with

NATIONAL INSTITUTE OF INTEGRATIVE MEDICINE

www.niim.com.au

Please BYO Cushion

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YOUR HELP IS WANTED

Be inspired by the qualities of Saraswati to contribute to the next Newsletter.

The next issue is dedicated to the qualities of Shiva.

Fire, burning ego, aarti, transformation, destruction, creation, change, first yogi and ascetic etc. All sincere contributions will be published.

ARTICLES and ARTWORK URGENTLY NEEDED for NEXT NEWSLETTER

The newsletter is very much a collaborative endeavour. Consider putting some of your thoughts on paper (those aha moments), tell a story or write a poem to share with the rest of the Yoga family. If you received your Yoga training while Swamiji was alive, please share your stories with those of us whom did not have that privilege.

Artwork from budding artists, creative photography, photos from Ashram visits or that are meaningful to you are most welcome.

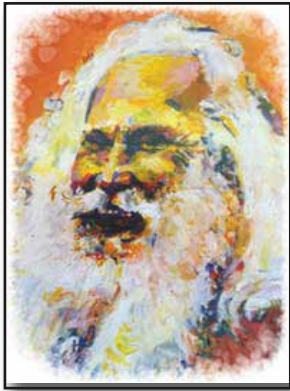
DEADLINE: September 21 **Submit to:** jendany@yahoo.com

Send me an email confirming your interest in submitting content.
I can help with editing if it is required.

GITANANDA YOGA ASSOCIATION

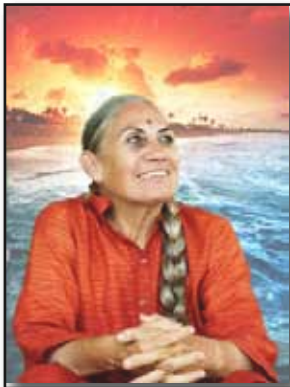


ABOUT SWAMI GITANANDA



Yogamaharishi Dr. Swami Gitananda Giri was one of the most potent and effective forces in the field of ashtanga yoga worldwide. Trained in modern allopathic medicine, he combined the ancient traditional spiritual sciences with a modern scientific temperament. His hundreds of thousands of students around the world were attracted to his clear, rational, scientific expositions of ancient philosophical and spiritual concepts. A practical man to the core, the technology of yoga which he transmitted to his students has proven an effective method of attaining perfect health, well being, personality and intellectual development.

Yogamaharishi Dr. Swami Gitananda Giri Guru Maharaj was the purveyor of a vast, scientific, rational and systematic body of yoga knowledge. He embodied in himself the Bengali tantric tradition of his life-long guru Sri Kanakananda Swamigal with the Shiva Yoga and ritualistic expertise of the line of gurus of Sri Kambliswamy Madam, as imparted to him by his predecessor Sri Shankaragiri Swamigal.



The vast living and vibrant knowledge which he imparted so freely included a complete and rational system of Hatha Yoga practices which provided a base for the higher techniques. For those who prepared themselves properly, he offered a complete system of jnana yoga techniques to purify, steady and cultivate the mind, and free it of hang-ups and false concepts and conditions.

GITANANDA YOGA WORLDWIDE

[Teachers' Directory](#)

[Ananda Ashram in India](#)

[Gitananda Yoga Association of Australia](#)

[Gitananda Yoga Association of Germany](#)

[Gitananda Yoga Society of Great Britain](#)

[Gitananda Ashram in Italy](#)

[Atmalaya Ashram in Canada](#)

[Biography of Ammaji, Yogacharini Meenakshi Devi Bhavanani](#)

[Biography of Yogacharya Dr. Ananda Balayogi Bhavanani](#)

