YOGA FOR EDUCATORS
By Yogacharya Dr ANANDA BALAYOGI BHAVANANI, Pondicherry, India

Yoga is the science of right-use-ness that teaches us to do the right thing at the right time and in the right way. This is an important aspect of education both for the students as well as the educators themselves. The word “Instruction” contains mostly the word “structure”, hence, when one speaks of teaching Yoga, one must realize that a large part of the teaching involves creating a proper structure. The proper structure for learning Yoga is neither in a gymnasium nor a classroom, but in a natural setting. If Yoga is to be taught through the educational system, the proper structure must first be created: a natural, clean, open, airy space, with plenty of trees, birds and fresh air and quietude. If this structure is not available, at least occasionally the students should be taken to parks, riversides, mountains, and the seaside to experience Yoga in a natural setting as practiced by our ancient Rishis. Yoga is first and foremost, a science of living naturally. Yoga is also the science of “educement” – and the ability of the teacher to “draw out latent potentialities” is a true measure of the educationalist’s quality. Alas! Our modern educational system does the opposite! It “stuffs in” – useless facts and useless figures which most students are unable to digest. Yoga is the perfect medicine for this “educational indigestion”, if it is properly taught. As any good educationalist knows, the very best teaching method is through example, for the example shows the possibility of the theory proposed. Hence, I am attempting to present a model, which could be used as a prototype and adapted to various circumstances. Yogamaharishi Dr Swami Gitananda Giri used numerous methods to create an interest and aptitude for Yoga amongst youth of Pondicherry and my attempt is to elucidate these methods and point out the success of this particular style of Yoga teaching for youth.

EASTERN AND WESTERN APPROACHES TO YOGA
By Yogacharya HARIHARAN, Gitananda Yoga Centre, Switzerland

Yoga is nowadays a word known all over the world, from East to West and from North to South. India is the mother country of this immense science. Yoga is defined as a true art of living, a way of life and as conscious evolution. Since the beginning of the 19th century, Yoga has been brought to all countries around the world. Many great Masters and Yogis visited the West and during their visits western people become more interested in Yoga. The most popular aspect of Yoga in the world is Asana. Even in India, many people are attracted only to the physical aspect of Yoga. Asana and Pranayama have an important effect of the quality of living as the proper physical conditioning can be improved and maintained for a long period of time. At the same time, I want to point out that Asana and Pranayama are the third and forth limbs of Patanjali’s Ashtanga Yoga. This means that it is necessary to follow the Yama (Moral restraints) and Niyama (Ethical observances) especially when beginning Yoga studies. They along with Asana (Steady and comfortable positions) and Pranayama (conscious
breath control) are the Bahiranga. Bahiranga is the most necessary teaching in the West and perhaps even in the modern India. Antaranga are aspects that can be introduced later when people start to become aware of their actions and thoughts. It is only at this time that the concepts like Pratyahara (Sensory Withdrawal), Dharana (Concentration), Dhyana (Meditation), and Samadhi (Union with the Divine) became useful and beneficial. Teaching of Yama and Niyama are necessary for the Yoga life. Simultaneously it is vital to evolve the five fold awareness (awareness of body, awareness of emotion, awareness of mind, awareness of awareness and awareness of how unaware we are!) as this will help people to enjoy their body, have better relaxation and learn to use the body and not abuse it. Basically the main approach in Yoga is the same and it doesn’t matter whether you teach in East or in West. A little difference has to be made due to the background of the different cultures and beliefs of the people and the country. The West needs a more practical and physical approach while the East needs a more philosophical way. Yoga is (Yuj) Union. Union of the Body-Emotions-Mind, union of Jiva-Atman. Thus we can say that Yoga has united millions of people and is a Union of the World cultures.

YOGA FOR STRESS MANAGEMENT
By DR.-ING. CLAUDIA HEINEN, GERMANY
The most important question for modern man in daily life is how to deal with stress. So, one important field is the development of Practical Applications in Yoga for Stress management. There are many printed definitions of stress [1, 2] in the existing material. For example, stress has been described by some as over or lack of stimuli. In order to have health and well being in our lives, we must have the correct amount of stress or stimulus that is right for us as individuals. Too little stress can lead to depression, lethargy, feelings of being devalued and lack of focus. Conversely, too much stress can lead to exhaustion “burn out” or even “nervous breakdown”. Psychology of Yoga is the adventurous art to find the middle path, which was also described by Buddha to grow spiritually. For the daily life it means first to find the right ratio between Yoga Sadhana and Outgoing life and second to find the right balance between Spandha and Nishpanda or Action and Relaxation. In a small “exercise”, we will experience this effect.


STRESS IN HUMANITARIAN AID VOLUNTEERS: ROLE OF YOGA
By JENNIFER DANY AUBÉ, CANADA.
I work for an organization called Médecins Sans Frontières also know by its acronym MSF. You might be more familiar with the English name Doctors Without Borders. MSF is the world’s leading independent international medical relief organization. They
have been providing medical help to people caught in many kinds of catastrophes: armed conflicts, natural disasters, epidemics of disease, and famines. I will briefly speak about the stresses and traumas experienced by humanitarian aid volunteers and how Yoga can help them. Being in the field has its stresses. Actually the stress starts accumulating before their mission begins. With all the required preparations like subletting their apartment and applying for their visas as well as the mental preparations of leaving familiar surroundings, family and friends for the unknown. Then while in the field, volunteers find themselves living in remote areas where communicating with family and friends is sporadic at best, in unfamiliar surroundings they have to adapt to a different culture, different language, different social structure, different food, different weather etc. Volunteers not only work together but they also live together, which creates another level of stress. Clearly the layers of stress are accumulating and we haven’t gotten to the most stressful part, which is the field mission itself. I would say that the most traumatic thing a volunteer needs to deal with is bearing witness to the suffering of others. How does one cope with seeing malnourished children? Abject poverty? Families forced to flee from their homes because of war? Consistently hearing stories about rape, murder and hatred? It takes a special person to do the work of a humanitarian aid volunteer - they are true karma yogis. They might not know anything about yoga philosophy or asanas or pranayama but they are yogic-minded. Yogic concepts that would help humanitarian aid workers effectively deal with stress while on mission are Vairagya or non-attachment and Swadyaya or self-study. Then there are practical tools like deep yogic breathing and relaxation techniques, as burnout is a common disorder suffered by humanitarian aid volunteers. But sharing the knowledge of these practical concepts to humanitarian aid volunteers is challenging for many reasons. All I can do is be strong in my own practice and provide support to those who are ready and willing to learn – one person at a time. And in this small way – I too will have helped the populations we serve.

INTEGRAL YOGA FOR COMMON MAN
By EDITH SCHACHER, SWITZERLAND
Nowadays the relationship the common man has with his body is one of extremes. People commonly ignore the needs of the body, mindlessly dragging themselves through the day, out of touch with their natural rhythms and needs. When we are tired, we tend to drink a coffee rather than rest! In the practice of Yoga we develop a communication, which deepens our ability to pay attention, to learn how to listen and to respond to the sensations of our body. The Hatha yoga practitioner uses the body as the vehicle of consciousness, as the terrain for practice, exploration and observation. To practice self-observation we use the asanas to witness the sensations of the body, the thoughts of the mind, the feelings of the heart, and the majestic simplicity of the spirit. Over a time a deeper relationship with the body and the self arises because of the
attention that has been paid to reunite body, mind and spirit. Paying attention to people is one of the best ways to show them that we love and care for them, so, why shouldn’t we pay attention to our own body? The goal must not be to perfect a pose, the main purpose is to do the exercises with a great consciousness, like a fertile ground in which we sow the seeds. The refining of Asanas is then endless. The practice of Asanas with proper intention affords us a lot of strength, flexibility and balance in our body, mind and in our emotions. In the same way we learn to observe the sensations in our muscles when we perform different Asanas, we can notice what is happening with our tendency to compare and to feel inferior; we simply learn to watch ourselves. The body is our temple! I would like to mention some words from Vanda Scaravelli: Practice transforms us. We need to eat less, because we assimilate more and more and therefore there is a loss of unnecessary weight. We become more beautiful, our face changes and our walk gains elasticity. Our way of standing is steady and poised, our legs are firmer, and our toes and feet spread out giving us more stability. Our chest expands, the muscles of the abdomen start to work, the head is higher on the neck (like the corolla of a flower on its stem moving easily with flexibility while the wind blows). To watch these enchanting changes is amazing. A different life begins and the body expresses a happiness never felt before. These are not just words: it actually happens!

YOGA THE PATH TO BECOME THE DIVINE
By ALEJANDRO COSTANTINO, ARGENTINA
Yoga is the mother of all religions. It is beyond all religions. It doesn't matter which religion you follow when following the path of the yoga life. Yoga is a spiritual path, in which we have the respect for the divine nature and for the supreme soul. When one is in the yoga path we are more sensitive to the higher power, which is also in all of us. Every one of us has the divine inside. But in most of the people this is covered by the ignorance, and they live in darkness. Yoga has the tools to bring light to our life. Following the Yamas and Niyamas, which are the universal laws, the spiritual laws, we can realise the Divine inside us

PRACTICAL APPLICATION OF INTEGRAL YOGA PSYCHOLOGY
By MARTINA KYNKOROVA, Czech Republic
Modern man has gone a long way away from being able to live a healthy and a happy life. As Swami Gitananda Giri Guru Maharaj used to say, those qualities are our birthright. But today so few people can achieve and maintain those states of being. I know from my own experience of working in a fast moving business as a buyer for the biggest supermarket chain in the Czech Republic how living under constant pressure and stress leads to the state of total dis-balance of the body, mind and emotions. Many of my colleagues who were not older than around their thirties suffered due to the
misuse of their bodies even such health problems as a heart disease. The emotional swings make today’s man to go from one extreme of happiness to another extreme of depression depending on the outer circumstances. The mind is disturbed and obsessed by worldly pleasures which make the poor human to carry on in his rat race after happiness. It seems that the modern man has forgotten that the real happiness lies within him and that the goal of his life is to evolve spiritually towards the ultimate happiness – Sat-Chit-Ananda. For those who come to realization that life can be lived in much more pleasant way and want to take responsibility for their health and happiness, yoga, the ancient science of life can be a useful tool. Most people come in touch first with the Hatha yoga practices such as asanas and kriyas. Those not only help to build a healthy and balanced body but are also a way of communicating with our subconscious mind. By practicing yoga asanas we can clear the old conditionings of the animal brain, which are still present in our sub-consciousness from the previous animal incarnations and govern our behavior in totally inappropriate way. Understanding the concept of Pancha Kosha – the five bodies of man can help us see how the body, mind and emotions are connected. People are trying to control their emotions with the mind but since the emotions arise from the sub consciousness, it is very difficult if not possible. But as one part of our being affects the other the emotions can be dealt with through the physical body by asana practice. It is known today that most diseases are actually psychosomatic. But we can also work with out body the other way round and by strengthening the body can affect the psyche.

Yoga as a holistic system brings all the aspect of our live under control and helps us to live a harmonious, happy and healthy life.

YOGA PSYCHOLOGY: A TOOL FOR EVOLUTION

By ROBERT SCOTT SERVINE, USA

“Here lay a system for the improvement of the individual, a form of conscious evolution, that would eventually lead the individual from bondage into freedom. It was a way out. And let’s face it; this world is a mad house. What is the definition of insanity, but faulty reality testing, and by that definition, according to Yoga and Buddhism, we are all insane. Our reality testing is faulty; we are unable to perceive reality. So Yoga is a systematic approach to help us develop our conscious awareness, and to enable us to see reality. And Yoga, unlike western psychology is a comprehensive approach, it deals with all systems, not trying to isolate one system and focusing only on that one. Yoga is about right living, in every way, how we eat, sleep, what we do for work, how we deal with others, what we think about, even how we breath. It is all-important and it is all covered in Yoga. The philosophy explains the state of the world today, it makes sense. We are in Kali Yuga, the last and worse of the four cycles of time, man is at his lowest, and has nowhere to go but up. And the Yoga psychology gives us the means to climb up from the depths we see all around us”.
IMPORTANCE OF INTEGRAL YOGA PSYCHOLOGY FOR MODERN MAN

By SONYA EMILY SERVINE, Australia

According to the World Health Organisation 450 million people worldwide are affected by mental and emotional problems at any time. People with these disorders suffer immensely, as they are often subjected to social isolation, poor quality of life, and increased mortality. Mental and emotional illnesses both affect and are affected by the physical illnesses mentioned above, often increasing their impact. Mental and emotional illnesses also contribute to the increasing incidence of suicide, which last year was the cause of death of 873,000 people. Which brings me to the Importance of Integral Yoga Psychology to Modern Man. If we consider all the problems that are affecting modern man, and at all their different levels, be they individual physical/emotional/mental problems, family problems, community and social problems, or national and international problems, they are all characterised by one thing. They are all characterised by disunion or disintegration. And what is Yoga? Yoga, by definition, is the very opposite of this. The word Yoga is derived from the Sanskrit Yuj, which literally means, to join together. Yoga, therefore, is union. Through Yoga, modern man can integrate all aspects of himself into a comprehensive whole. Through Yoga, disunited families, communities, societies and nations, the world as a whole even, could be reunited. Most important of all, through Yoga, modern man can reunite with the divine. This is the importance of Integral Yoga Psychology to modern man”.

YOGA IS FOLLOWING THE UNIVERSAL VOICE

By JANA RANSLEY, England.

There are many profound definitions of Yoga that are at least 3000 years old. Thousands of books have been published on Yoga, many studios, schools and ashrams established, and Yoga has become increasingly popular with so-called ‘celebrities’ and their admirers. I would imagine that a high percentage of the population has heard of Yoga, largely due to the coverage given to it in the glossy magazines available in the shops. But do we really understand and appreciate the meaning of this beautiful and graceful way of life? Do we want to know what Yoga, the unity of all aspects of living, can offer us? Yoga is not just about purchasing a home video of Yoga exercises and the latest props, to call ourselves a Yogi. Neither is it necessary to completely retreat from this fast-spinning world and give up on it by living a Tapasic life somewhere high up in the mountains or deep in the forest. All we have to do is rationalise, become aware, and open our senses and perspectives to our inner feelings and intuitions, and to listen to and follow nature and the universal voice. We can all do it because we are part of it. To live Yogically is to live in moderation, by moral and ethical standards. We have to learn how to live peacefully and with respect for each other.
“The danger of the past was that men became slaves. The danger of the future is that men may become robots.” - Erich Fromm. Well, if science and technology, on one hand and money on the other are given the place of God or religion, then it shouldn’t surprise us if human beings seem to be more machine-like and less humane. In the present world, when we look at common people, which includes you and me, we see that most people look perpetually discontent, unhealthy, unhappy and stressed out. Whether we look at countries, cultures, or families, we see a kind of disintegration. In the words of Erich Fromm, “In the 19th century inhumanity meant cruelty; in the 20th century it means schizoid self-alienation.” But should this fragmentation and alienation surprise us? The materialistic attitude of today rests upon self-centeredness; and science, which is at the center of everything, believes in breaking up all things as well as human person to the smallest possible unit. In the process of modernization, somewhere along the line, we have become disconnected from nature, from our natural state, our essential being which is sat-chit-ananda. Human person has been divided into body and mind. This duality creates a lot of problem. Western medicine mostly tries to treat the body and ignores mind, emotions and spirit. Western psychology, though studies the human mind in great depths, tends to have a partial perspective and hence is unable to bring about a total/fundamental change in our state of being. This disintegration in the outside world comes from disintegration from within us. Swamiji Gitananda Giri used to say,” you don’t have a problem, you are the problem”. The word integral comes from ‘integration’, which means to bring together. ‘Yoga’ comes from the Sanskrit root Yuj, which also means ‘to unite’. ‘Integral yoga’ treats human being as a unified whole a combination of mind, body, emotions and spirit. In yoga we believe that we have five bodies known as Pancha Kosha, which are- Annamaya Kosha, Pranamaya Kosha, Manomaya Kosha, Vijnanamaya Kosha and Anandamaya Kosha. The present disintegration in the society and an individual can be understood as a phenomenon where these five bodies are not in proper alignment with each other which causes all sorts of mental as well as physical illnesses, a state called ‘Nara’. We also have the concept of Pancha Kleshas or five afflictions in yoga the most important of which is ignorance. The root of all our problems can be traced to ignorance. Natalie Goldberg says about stress that it is nothing but a disconnection from earth, a forgetting of the breath; that it is an ignorant state; it believes that everything is an emergency. As we grow in yoga and learn to look at larger picture and see the wholeness of our being and other things and event, we move away gradually from this ignorant state towards light. Finally, what is of fundamental importance for common man to follow in his life if he wants to have a better and positive existence is the five Yamas and Niyamas, which are the laws of nature; which when broken, are bound to bring unhappiness and suffering. To conclude- common man is living a life of forgetfulness. We need to start remembering- remember to listen to the inner voice, remember the right way to live,
remember nature, remember that ‘I am divine’ because the more we remember, the more authentic our existence becomes. Bhagavad Gita defines yoga, as ‘yoga is skill in action’. This simple but profound definition is the most important one to be remembered and applied in everything we do as aptly pointed out by Meenakshi Devi Bhavanani. If we are able to do just that, we could live a life of yoga, a life of integrity, a life of union. “As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being.” - Carl Jung

SPIRITUALITY AND YOGA

By DAVOR ROGIC, Czech Republic

- Importance of spirituality for modern human—people are hungry for higher experience. They are more and more interested in spiritual matters.
- What is spirituality? Spirituality could be a group of activities, which uses invisible parts of human in order to get a natural bliss of his soul.
- Visible and invisible parts of human—physical body and its energy are relatively easy to notice. But there are all kinds of feelings, emotions, thoughts that we cannot deny. These are not so easy to notice and be aware all the time.
- Spiritual growth: body, emotions, and mind. A spiritual growth is related to the state of our body, emotions and mind.
- Spirit: a creative part of human. Will, intuition, intelligence-immortal part of human. It is a good or blessed part of ourselves. Creativity will naturally arise if we reach it.
- Why we are not creative enough? Lower part of our being is often distorted. We should become aware of it and repair that.
- Role of Yoga in the spiritual growth. Yoga is a proven pattern, which could help us in spiritual growth.
- Yoga is a way of life, which has got something for everyone. Whatever is part of spirituality we are interested in, we could safely practice through Yoga.
- The aim is happiness. We all looking for harmony and happiness. Endurance and inner strength are important to reach it.