

Spell check does not rule OK? Submitted by Gill Drummond.

I never anticipated how much my spell checker would 'argue' with me when writing my Philosophy essays. Nonetheless it lightened the mood for this challenging section of my teacher training. This article is not aimed at ridiculing the ancient Yoga Philosophy.

For over 40 years I have lived on the periphery of the great city of Liverpool, I've been to college, and worked there past and present. Humour is a part of the Liverpudlian psyche. Smile and the world smiles with you. Now go-'ed and try it!

Teaching Japa or 'sound' yoga may confuse Liverpudlians (Wor-ra-youse talking about lah?) 'Sound' means good in this great city. Not Japan yoga either!

Bhakti and Gnana not Khaki and Ghana or Nana.

Jnâna not Janna that sounds like the Devon expression 'Get on you Janner!' ('Well done mate' to the rest of us!).

Prana not Piranha – your class will never relax in Savasana if they think their bodies or the universe are full of piranhas!

Dhyana – not hyena, meditation is not a laughing matter.

'Oms' are for yogis, Ohms are for electricians and physicists!

Mudra, not Madras. Yoga originated in India, I suppose you could order a vegetarian or possible vegan curry to eat whilst writing your essays.

Don't go into a bar that serves Brazilian beer and ask for a pint of Brahman... It's Brahma that you want if it's beer o'clock! (Bem Brasil in Manchester never noticed when I asked for Brahman)

Shanti, not shanty. No drunken singing in class please.

Om Shanti and Namaste (don't get confused with Náměstí - the Czech for 'Square' as in Václavské Náměstí – or Wenceslas Square which is actually a rectangle!) Don't worry even spell check has been Yoga-trained... it's suggesting Namaste for Náměstí!

A short piece about a tiny creature with a mighty impact:

The BBC televised a fascinating programme a few days ago called 'India: Nature's Wonderland'. Besides being treated to amazing scenes of Indian wild life, there came an unexpected eye-opening moment from a tiny creature, the Himalayan Pika.



Among the sumptuous scenes from around India, was included the vast magnificence of the Himalayas, depicted by mountaineer Jon Gupta, who has spent much of his time climbing this stunning mountain range. Jon described his affinity with the Himalayas, seeing them as being very much alive, still growing several centimetres a year, despite being among the youngest mountains on the

globe – a mere fourteen million years old. He spoke about a different scale of reality and how observing the mountains for a whole day from the same view point revealed to him the slow breath of the mountains; the crystal clear air of the early morning, the clouds forming and coming up the valleys through the day as the temperature rises, dispersing into the 'big hills' and later on in the afternoon, the clouds descending into the valleys again as the temperature plummets, eventually disappearing and leaving the air crystal clear once again. One long slow breath. This demonstrates so beautifully the magic of prana, the all-pervading life force.

From these heady heights, Jon led the viewer to the lower slopes where he and Sahas Barve, a PhD student with a particular interest in Himalayan wildlife, introduced the Himalayan Pika. This tiny creature about the size of a mouse but actually part of the rabbit family, plays a vital role in maintaining the characteristics of the Himalayan landscape.



The Pika does not hibernate but burrows under the snow and rocks, collecting food during the short summer to stash away for the winter months. Its constant activity and prolific burrowing habit, helps spread the seeds of many plants and also aerate the soil, enabling the grass to grow. In addition, these burrows act as drainage channels dispersing the Spring melt water, whilst their droppings and food stores become fertilisers which also help to maintain the balance of the landscape. In turn, the Pika itself provides food for other creatures such as eagles, martins and foxes.

It suddenly struck me that this vast and magnificent landscape with its intricate link to this tiny creature and its burrowing habit, epitomises the 'Unity of All That Is'. It would be so easy to miss this connection which clearly demonstrates how 'All is One' and that we humans interfere with the natural order of things at our peril. (Barbara Tomkinson)

POEMS AND QUOTES

Let us be at peace with our bodies and our minds.
Let us return to ourselves and become wholly ourselves.
Let us be aware of the source of being,
common to us all and to all living things.
Evoking the presence of the Great Compassion,
let us fill our hearts with our own compassion—
towards ourselves and towards all living beings.
Let us pray that we ourselves cease to be
the cause of suffering to each other.
With humility, with awareness of the existence of life,
and of the suffering that are going on around us,
let us practice the establishment of peace in our hearts and on earth.

Thich Nhat Hanh – in Singing The Living Tradition – #505

(Submitted by Alison Lawson)

Walk and touch peace every moment.
Walk and touch happiness every moment.
Each step brings a fresh breeze.
Each step makes a flower bloom.
Kiss the Earth with your feet.
Bring the Earth your love and happiness.
The Earth will be safe
when we feel safe in ourselves.

Thich Nhat Hahn

(Submitted by Alison Lawson)

Nothing But The Self

As waves, foam and bubbles
are not different from water,
so the universe emanating from the Self
is not different from it.

As cloth, when analyzed,
is found to be nothing but thread,
so this universe, when analyzed,
is nothing but the Self.

Astavakara Samhita

THE SELF REVEALS HIMSELF

Not through discourse,
not through the intellect,
not even through
the study of the scriptures
can the Self be realized

The Self reveals Himself
to the one who longs for the Self.
Those who long for the Self
with all their heart
are chosen by the Self
as His own.

Mundaka Upanishad

THE MANY PATHS TO FREEDOM

Sickness, mental laziness,
doubt, lack of enthusiasm, sloth,
craving for sense pleasure, false perception,
despair caused by failure to concentrate,
and unsteadiness in concentration:
these distractions are the
obstacles to knowledge.

They can be removed
by the practice of concentration
upon a single truth.

Undisturbed calmness of mind
is attained by cultivating
friendliness toward the happy,
compassion for the unhappy,
delight in the virtuous, and
indifference toward the wicked.

Patanjali's Yoga Sutras