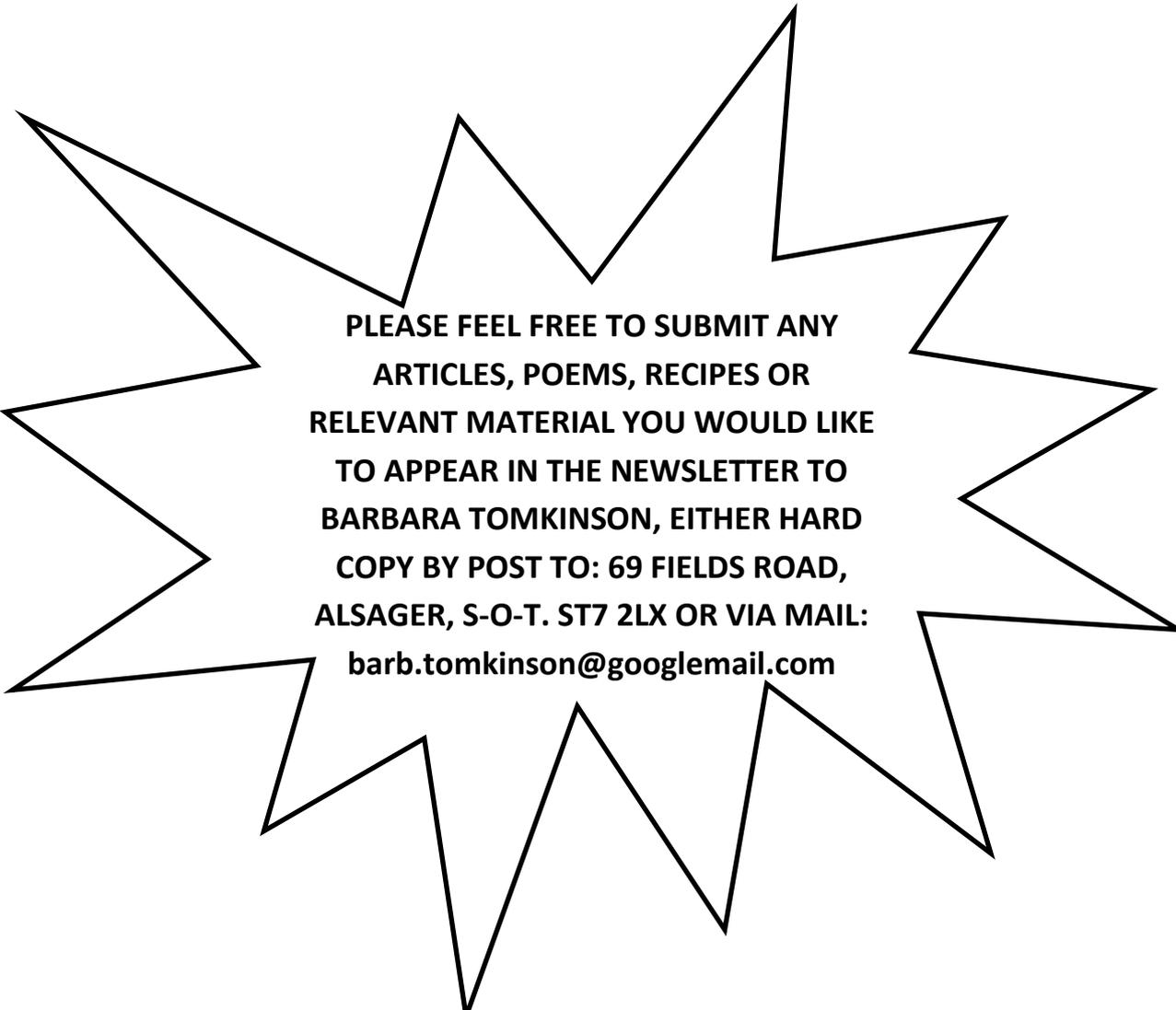


Editorial

The evolving yoga teacher does not fit in to any fixed stereotype, as with time they discover their own unique way of presenting the universal wisdom that is yoga. Some will be religious and devotional, others more scientific and rational, and of course we have the mystics who penetrate the mysteries of yoga with a more developed intuition. Whatever the level of interest, there will be something that will add richness for those who study this far reaching subject. This can be expressed by writing a short essay that will benefit the readers of this CYF Mag/Newsletter. Leaving the writing to one person commits it to running on one set of rails; we therefore invite everyone to contribute something that may be of interest to our readers.

Change can be refreshing and create a new impetus and we therefore invite any established yoga teacher who would like to continue with a spell as Editor of this Newsletter to please contact the secretary. Gordon Smith



**PLEASE FEEL FREE TO SUBMIT ANY
ARTICLES, POEMS, RECIPES OR
RELEVANT MATERIAL YOU WOULD LIKE
TO APPEAR IN THE NEWSLETTER TO
BARBARA TOMKINSON, EITHER HARD
COPY BY POST TO: 69 FIELDS ROAD,
ALSAGER, S-O-T. ST7 2LX OR VIA MAIL:
barb.tomkinson@googlemail.com**

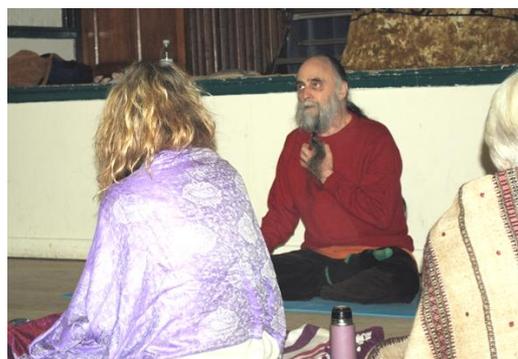
**FREE EXTRA SEMINAR DAY
SUNDAY 6 JULY 2014
WITH DR. PETER YATES OF THE IYN**

An enjoyable day was had by all who attended the day with Dr. Peter Yates who took a gentle approach to the yoga postures. He led a careful programme of asana practise and began the day with some fun warming up.



The afternoon was spent in an absorbing discussion on the yogic texts and ended with a meditation session. Peter has a wealth of knowledge at his fingertips and for those who are interested, he periodically holds talks on yoga philosophy at The Parkdale Yoga Centre in Wolverhampton,

<http://www.heartyyoga.co.uk>



Don't forget there is no charge for our extra seminar day to all CYF members, so make the most of the extra day once a year – watch out on the CYF website events page for next year's programme, (type in 'CYF yoga' to your Google search string).

The Yamas and Niyamas give form to the spirit, and the Postures form to the body. They appear as restraints to the worldly, yet are closely interwoven, appearing as integral parts within the life of the spirit. They have not been engineered to act as moral directives, but rather interpretations during meditation of the nature of spirit itself. The Eight Limbs in reality are actually interwoven together; the number eight symbolises infinity and the interweaving of spirit. Eight Limbs represent a complete overview of the spirit of yoga in which the yogi immerses himself.

The practitioner, who practices his yoga out of context with the whole, is not unlike a vase of flowers without sufficient water, soon to wither and lose their inner beauty. The Yamas and Niyamas are an essential key that unlocks the door to spirit, and ignoring this aspect creates an imbalance. Hatha Yoga is part of an evolving process, representing both the path of the Sun and the path of the Moon; those who follow the path of the Sun are guided by light and consciousness, and by the Moon, by inertia, ego and personal ambition.

The Eight Limbs are a form of Spiritual Alchemy, which if made part of one's whole Yoga experience, will gradually start to refine our nature; so that we have a more optimistic view of life, and trust in our own ability to make the right decisions. Each level has an important relationship with the whole; each facet an integral part of the spiritual body; referred to as the Diamond Body by the Buddhists. Without cognizance of the Yamas and Niyamas, the more refined energies that are sourced during the spiritual life will be lost to the lower nature, causing upset and stress within the nervous system, as the spiritual and worldly spheres are often at variance with each other.

None of us are separate from the rest, as we are modalities of an Infinite field of creative life-force; any apparent separation is of our own making. The Yoga Code of Practises are those which in the ideal world enable us to live in harmony. It takes time and experience at all levels for them to become established in our own nature. At least we can make a start by being kind to each other.

'Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, to all the people you can, as long as ever you can.'

John Wesley



A Mandala is sometimes referred to as a magic circle and the special domain of any particular divinity. The centre point represents immanent spirit or point of potentiality, and contained within the circle can be several geometric shapes or yantra that represent the function of the mandala. A mandala can express the artistic nature of its creator, and can be personal, or highly symbolic; its symbols purporting to transcend time and space, so that the

meditator is guided toward universal principles.

A circle helps to focus the mind on the content within it, and the forms, or geometrical designs (yantra) within it, represent a way of looking at reality. These can be simple or complex such as squares, triangles or combinations such as the Sri Yantra, Hexagon and Zodiacal Yantra. Every part is symbolic, such as horizontal lines representing, in essence, female; and vertical lines male. The synthesis of the whole shows the unifying nature of Yoga and can help integrate a body of thought within the psyche of the Yogi

A living mandala can be three dimensional, and held within the imagination; serving as an inner guide and reference point. It does not have to be static and can evolve and change serving and freeing those who meditate, as infinity lies beyond the wheel of life. A mandala transcends the limitations of that contained within it, and if we represent three parts of man, Head, Heart and Will, at another level it can represent the three aspects of the Trinity, whether Hindu or Christian.

A mandala is more than the domain of a group of dry bone symbols; but rather represents a synthesis of profound levels of spiritual realisation and work done. The beginner may have to rely upon their Guru or teacher to help build a sound logical structure. But can make a start by calling to mind any positive experience, such as a favourite location, or positive memory, such as a place of beauty, when the air was clear and the early Sun gave rise to a feeling of hope for the new day.

The way we think, affects the way we feel and this can affect our actions. A positive visualisation creates good body chemistry, and lifts the spirits. Such memories in the form of an inner mandala can guide the energy of the yoga posture; re-energise and harness body energy in a positive and creative way. Meditation can help complete this process and eventually transcend the limitations of the mandala, until echoing the words of Shakespeare Hamlet;

"O God. I could be bounded in a nutshell, and count myself a King of infinite space."

These suggestions are simply a guide, and point to the versatility of Mandala and Yantra. Both represent Love and Truth working together; Love evolves from centre; energising and making real the Truth that is within it. Both exist within ourselves and give both power and form to the chakras. Love works to develop the full potentiality of a being (Eugene Halliday); and Truth the Law of Being gives it form and structure.

This divine marriage between Love and Truth, however we express this, when fully realised, releases a subtle honey, or ambrosia, that transforms the inner experience, refines the energy centres (chakras), and prepares the body for its onward spiritual journey.

***'With a quiet mind come into that empty house, your heart,
and feel the joy of the way beyond the world.
Look within - the rising and the falling.
What happiness! How sweet to be free!'***

Buddha

