



**CYF NEWSLETTER
AUGUST 2022
CHAIR'S MESSAGE**

Hari Om Yogis!

I hope you are all having a wonderful Summer and coping with the heat. We have had some amazing workshops so far this year and I feel like we are beginning to get back on track after the past few years of lockdown. The CYF endeavour to continue to serve you and I hope that you have enjoyed the offerings from the teachers who have shared their time and their practice with us. The Committee are busy planning next year's seminars and we still have our October seminar and AGM to look forward to, when Mandy Wallace will be sharing something a bit different. Be sure to put the date in your calendar. On the note of seminars, don't forget if you have any ideas for guest teachers or would like to present yourself, contact Angie Crosby. Don't be shy, we all have something to offer and it would be lovely to share your practice.

We have reached the peak of high Summer and the midpoint between the Summer Solstice and the Autumn Equinox. It's a time for the first harvests, the legend of John Barley Corn who sacrifices himself so that community can share bread and beer and although the season of Vatta/air & space is creeping in we are still very much in the fire season. It's not a good time for over doing it, especially when the temperatures are soaring, but it is time to look to our heart and reflect on our personal harvest.

This is the time of abundance and gratitude for the first harvest. We reap the rewards of the seeds we planted and the abundance of the first fruits. Amongst the heady joys of the season the sun's power is beginning to wane as we begin the journey towards the Autumn season. It's a time to honour who we are, to feel our own truth and release fears. We shift our perspective from outwards towards inwards. As we collect our harvest we also collect the seeds for the next season. It's a time to separate the wheat from the chaff, to decide what needs to be carefully stored ready to plant in the Spring and what we need to discard.

According to Ayurveda, Yoga's sister science, we begin to transition between pitta and vata, from fire/water to air/space. Although we are still very much in the fire season the build up of the air dosha begins to be noticeable. We may begin to find we have abdominal issues as the build-up of agni/fire has developed in our digestion. Heartburn, tummy upsets and food sensitivity can be prevalent. Our skin and hair may become dry and brittle and we may find we are oversensitive and anxious. If we begin to pay attention to our vata dosha in August we are well prepared as September draws in and give a boost to our immunity.

Get outside still but try to keep to cooler times in the day like early morning and evenings. Keep grounded. There's lots to do in the garden if you grow any of your own food or combine a walk with some fruit picking. Potatoes, especially new season, are grounding foods. Return to abhyanga, self-massage with a cold pressed oil such as sesame oil. Use essential oils to pacify vata such as ginger, lavender, orange, geranium and ylang ylang.

Eat seasonal foods adding more fruits and grains and beginning to move away from raw foods. Grains that are easily digestible are best, like quinoa, especially if you struggle with wheat. Favour digestive aids such as cumin, coriander seeds and leaves, fennel, cardamom, anise, turmeric, fenugreek, rosemary, basil, parsley. Using asafoetida in your foods is said to help relieve any vata-type gassiness building in the digestive system. Peaches and tomatoes help combat dryness. Peaches are great for helping to support the liver, however tomatoes can aggravate the liver for those who have a more pitta or vata constitution.

Use nasya oil (a nasal oil made of sesame and ghee and usually contains medicinal herbs that hydrate the nasal cavity) dropped into each nostril.
Keep hydrated. Warm days and cooler nights and the body preparing for vata season means we can easily become dehydrated.

Keep your energy up by adding oats to your diet. Grapes are also great little pockets of energy. Slower and restful yoga asana/pose practice is best combined with meditation. Make time for silence in your day as we move into a quieter season.
Connect to your heart, listen to it's desire, your bhavana and be kind to yourself.

Enjoy the rest of your summer and I hope to see you in October.

Deb x

YOUR CYF COMMITTEE MEMBERS

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Some Changes to Our Committee

After many years of being not only a Committee member but a tutor, Ann Wilks has decided the time is right to take a step back and will be leaving the Committee in October.

We thank her for her commitment and contribution.



OUR NEXT EVENTS, COMING SOON...

EXTRA WORKSHOP

The Brain, The Nervous System & Yoga

Venue: Ananda Yoga Kula

9 Glebe Street, Stoke-on-Trent, ST4 1HP

Sunday 4 September 2022

10:00 am - 4:00 pm

We have our extra Workshop for trainees on 4th September with the lovely Sally Abel. This is the second time we have run this workshop and, although it's optional, it is well worth attending. It is an informative look at the way our nervous system responds to our yoga practice and the intrinsic link between our body and the mind. It gives us an insight to the brain and the nervous system in pain.

We are also opening up this extra workshop to all qualified teachers who might be interested. It's a fantastic day with Sally Abel who is a Physiotherapist who specialises in pain and the neurological links. If you'd like to book a space please let Gill know asap and if you'd like to attend again you'd be very welcome - as long as there are still spaces available

Please complete and return the booking form to Gill even if you have paid by BAC's. The cost of the day is £30 with a £15 non-refundable deposit.

Our next workshop will be held at

Acton Parish Hall

Sunday 2 October 2022

10 am - 3.30 pm

Our teacher for the day will be Mandy Wallace. In addition to being a CYF qualified teacher, Mandy is also an Ashtanga yoga teacher.

She will lead us in an animal flow session - a movement practice looking at individual animal movements and transitions, finishing with a longer relaxation or Yoga Nidra (time allowing).

The afternoon will comprise a short talk on the Hindu God Ganesha, known as the remover of obstacles, followed by a gentle Hatha practice.

As always, bring your own mats, blocks, bricks, blankets and bolsters. Additionally, members are advised to wear a long-sleeved top as we will be spending time off the mat and on the floor for the animal movement session.



CYF WEBSITE

Remember to check out the CYF Website for all the latest information on Training days, Seminars and Workshops

<https://www.yoga-teacher-training.org.uk/>

RECENT CYF WORKSHOPS

To date this year, we have had 3 Acton Events.

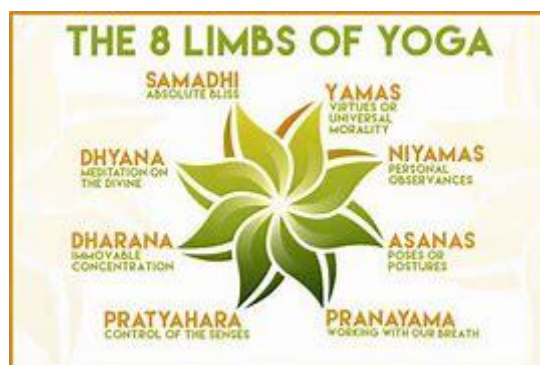
It's such a joy to be able to practice together again after all the Covid restrictions and of course to enjoy the shared lunch.

The workshops were led by the Helen, Holly and Clover.

Helen Steadman (pictured right) led our February Workshop with a Vinyasa practice in the morning, followed by a delicious Yin session in the afternoon. The weather was wild, wet and stormy, but with bolsters and blankets we were cosy and snug indoors.



	Our Summer themed Yin / Yang practice was presented by Holly Daglish (see left). The day ended with a meditation.
Clover Ray (pictured right) led an amazing practice on 3 July. She is a yoga and meditation teacher, massage and Reiki therapist and breathing facilitator. Her training has taken her all over the world and she loves to bring healing methods into her practice.	



Thanks to Mandy Wallace who submitted the following article.....

ASHTANGA YOGA

ASHTA=EIGHT, ANGA=LIMB, YOGA=UNION

'THE EIGHT LIMBS OF YOGA'

The system of Ashtanga yoga is derived from the teachings of Pattabhi Jois the founder of the Ashtanga Yoga Research Institute in Mysore India and is based on a series of postures along with a focused breathing technique. Ashtanga yoga is an energising practice which helps to build both strength and flexibility.

Patanjali author of the yoga sutras set out the eight limbs of Ashtanga yoga as follows

- Yamas–Ethical Disciplines
- Niyama– Observances
- Asana–Posture
- Pranayama–Breath Control
- Pratyahara–Sense Withdrawal
- Dharana–Concentration
- Dhyana–Meditation
- Samadhi–Bliss

It is thought that through regular practice the eight limbs are cultivated as our personal awareness and practice grows.

The fundamentals of Ashtanga yoga are Breath, Bandhas and Drishti.

Ujjayi Breath

Ujjayi means 'victorious breath' and is a process of stretching the breath which in turn extends our life force. By focusing on the breath during the practice we practice the 5th limb 'Pratyahara' bringing the senses inwards and using the breath as a meditation aid to still the mind. Yoga sutra 1.2 states 'Yoga is the stilling of the fluctuations of the mind' this focus on the breath during the Ashtanga practice turns the practice into a moving meditation.

Bandhas

Bandhas are a series of internal energy gates in the subtle body that regulate the flow of prana within the energy channels in the body known as nadis. By engaging these energy locks the prana feeds our subtle body and balances the nervous system.

- Mula Bandha 'Root lock' located in the area between the anus and genitals and is performed by engaging the muscles used when resisting the urge to go to the toilet
- Uddiyana Bandha 'Flying up' performed by exhaling fully and drawing the lower belly inwards and up
- Jalandhara Bandha 'Chin lock' performed by extending the chin forward and resting it into the notch at the top of the chest

Drishtis

There are nine drishtis or gazing points used in Ashtanga yoga. By practicing

these along with the breath and bandhas the practice of Ashtanga becomes meditative helping us to develop our sense withdrawal (Pratyahara) and concentration (Dharana).

When all three bandhas are engaged it is call 'Mahabanda' or the great lock.



LARUGA GLASER

THIS BEAUTIFUL DEMONSTRATION OF GRACE AND STRENGTH IS
MESMERISING.
GUESS SHE DID HER PRACTICE!!



FINANCE CORNER **with Gill Drummond AIAB - CYF Treasurer**

Gill gives an update on the Royal Mail changes to stamps and the phasing out of paper notes.

As Summer approaches there don't seem to be many developments in the world of finance that relate to yoga teachers. My last feature mentioned the delay in Making Tax Digital for self-employed traders (not in 'partnership') with a turnover of over £10,000 per year being delayed until 6th April 2024 – this has not changed. For more detail see the previous newsletter (or email me for a copy of the article)

The only other news item is that HMRC are demanding payment of any claims for SEISS overpayments (Self Employed Income Support Scheme) during the Covid pandemic are repaid – this is coming to light as tax returns are filed. Bearing in mind the concept of Asteya, this is not likely to affect many yoga teachers.

Still using the postal service?

Check your stamps!

Instead, there are some upcoming changes from Royal Mail – details are from

www.royalmail.com

Royal Mail are adding barcodes to all our regular 'everyday' stamps. These are the stamps (pictured below) that will be very familiar to you. They feature the profile of Her Majesty the Queen on a plain coloured background. The barcodes will enable exciting new services by connecting physical stamps to the digital world through the Royal Mail app.

"We're giving you plenty of notice about this change and any non-barcoded stamps you have will still be valid until 31 January 2023. If you won't be able to use all of your stamps by that date you can swap them out for new barcoded ones."

Note: Special Stamps with pictures on and Christmas Stamps without a barcode will continue to be valid and don't need to be swapped out."



£20 and £50 Notes

On 30 September 2022 paper £20 and £50 notes will no longer be legal tender. Should anyone pay you with one of these after this date, they can still be paid into your bank account. Not that anyone has ever given me a £50 note for yoga

TEACHER TRAINING NEWS



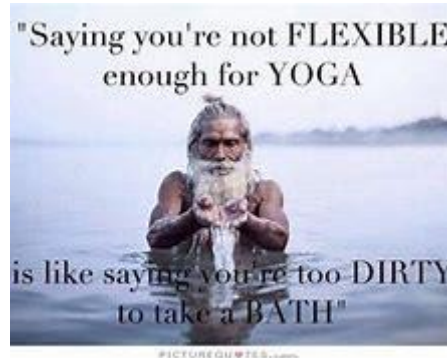
Mandy Wallace



Alison Sisson

Mandy and Alison both successfully completed their Yoga Teacher Training earlier in the year.
Huge congratulations to you both

Just a gentle reminder to all members to confirm receipt if you receive correspondence from us.
This is especially pertinent for our trainee teachers - please do acknowledge the e mails we send you about training days.
Do remember the Committee are all volunteers with "day jobs", so help us to make the best of the time we contribute.
Finally, do remember to check your junk folders for any missing emails.



The following article was written by Gordon Smith.

**This, along with lots of other historical content can be found in the
Archive section of the Comprehensive Yoga Fellowship website.**

The Spirit of Mantra

The word Mantra is defined in my Sanskrit dictionary as a sacred word or phrase of spiritual significance and power; hymns; "that which saves the one who reflects" (from the verb root man = "to think"); form of sound. A mantra is a verbal formula, a sound structure of significance and they can be used to create, modify, or destroy gross material things. Anyone who has sailed in a ship's fo'c'sle, or spent time in the army, will be aware of low type mantras of a repetitive and rudimentary nature, that can be threatening and forceful expressions of not always harmonious intent. Mantras that are pleasant sounding, if not completely understood, are occasionally used in Yoga classes, as they help focus the mind and are often spiritually uplifting. Yoga Mantras are linked to the Sanskrit language and to a time when ancient seers divined the language and saw its sound structures as the underlying template that gives rise to the material world. This awareness of the creative power of the word is not confined to Sanskrit as we read in St. John's Gospel ch1.v1. In the beginning was the word, and the word was with God, and the word was God. The Greeks had a name for this word, and it was Logos, which also means ratio, that is the ratio of all

things. Mantras can be said aloud, whispered, repeated mentally and the essence of the sound carried into the stillness that is beyond form, and it is these levels of application that can help us to understand them. My own teacher Eugene Halliday, who had mastered the difficult Sanskrit language, when speaking about the transforming power of words, referred to consonants as personalised spirit and the vowels as representing pure spirit. To have the spiritual insight to unlock the spiritual significance of words and mantra is an unusual gift and the Yogi who is competent to arrange a mantra is called a mantrakara. An important start to understanding the spiritual significance of words and mantra is to be clear about meaning, as words have different levels of significance. A passive vocabulary consists of words, that because of their emotional charge tend to control us and these can be powerful tools in the hands of those who have undertaken some motivational research and want to control or sell us something. An active vocabulary consists of words that we can clearly define and of which we have full control. Clearly defined words help to raise our understanding to that level of Truth, which first gave them utterance. To unlock the spirit of mantra will initially require the help of a mantrakara Guru, or a realised being able to guide our meditations, and unlock the spiritual significance of the many words and phrases we use. For example: – the words ‘Praise Be To God’, starts with the consonant ‘P’ which can be represented as the Positing power of spirit, and when whispered, as form without substance. ‘R’ is representative of the principle of differentiation. ‘PR’ as power differentiation raises our understanding to the level of the ordering power of spirit, expressed as word or logos. This ‘PR’ root is seen in the word Prana, which is defined by Vivekananda in his Raja Yoga, as the Infinite manifesting Power of the Universe. This level of Jnana Yoga or knowledge, wisdom, is an important step on the way to liberation (moksa), with each letter of the alphabet a part of the sound geometry of the universe and of spirit moving into and out of form. We are not all gifted with knowledge of Sanskrit or the insight to unlock the spirit of mantra, interestingly a visiting Yogi, told us, that it was not necessary to understand all the words, only to repeat the mantra. There could be some truth in this as mantra with its repetitions (japa), channels the thought processes of the mind, and its rhythmic intonation into the space and spirit beyond its formal patterns. However, it is better to understand the mantra rather than approach it blindly and according to (Sakta) philosophy, a mantra is so called because it saves one who meditates on its significance. It is interesting to note the relationship that exists between Mantra, Yantra and Mudra, as they are all aspects of each other. Mantra is a specially structured sound symbol. Yantra is the diagram or pattern formed by the underlying sound pattern and provides a way of looking at reality. Mudra is the living embodiment of spirit and form and is occasionally seen in the gestures of sacred dance and meditation. The ultimate purpose of mantra is the Divine marriage between the highest expressions of spirit and the material world.

OUTLINE THE YOGIC TEACHING OF THE “CONSTITUTION OF MAN” AS A SPIRITUAL ENTITY IN CONTROL OF THE FIVE-FOLD BODILY INSTRUMENT, USING QUOTATIONS OF YOUR OWN CHOICE.

ESSAY SUBMITTED BY HELEN STEADMAN

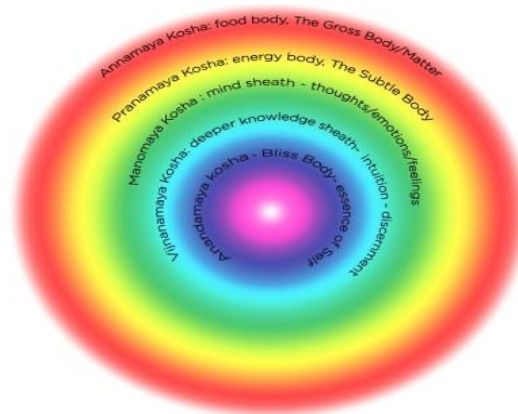
“The real self is pure spirit, a spark of the divine fire. This spirit is encased within numerous sheaths, which prevent its full expression. As man advances in development, his consciousness passes from the lower planes to the higher, and he becomes more and more aware of his higher nature. The spirit contains within it all potentialities, and as man progresses he unfolds new powers, new qualities, into the light.”

William Walker Atkinson



Yogis define our body as having five layers, sheaths or koshas. One of the analogies used to visually explain this is that the sheaths are like Russian Dolls, each one contained in the other. When we practice yoga – whether it’s asana, pranayama, meditation or mantra, we are having an impact on one or more of these layers of the body, although anything that affects one kosha will also impact the others. Imagine a piece of sponge with each of the koshas soaking into it. Before I start trying to verbalise my understanding of the 5 sheaths, I will use a diagram from the Shades of Yoga Editorial article that has helped me to understand this concept during my research for this essay.

The Five Koshas:
coverings or sheaths that describe the layers of our being



Annamaya

The first kosha is probably the easiest to explain. It is called Annamaya, the physical sheath. It translates to "made of food", ie the layer of our body that is nourished by food says Amanda Green on the Yoga Therapy website.

This sheath is the only one that is made of matter, it is the physical body; skin, tissue, muscles, bones, ligaments and tendons. In her article for Yoga Lunch Box, Kara Leah Grant explains how this is the kosha most people are concerned about when they begin a yoga practice. *"They want increased flexibility, they want to tone up their muscles, they want to learn how to relax their bodies, they're looking to gain strength, improve their balance and find stress relief."*

Each kosha connects to one of the five elements, earth, water, fire, air and earth. Mark Giubarelli in his article on the YTOC website "Asanas, Koshas & Elements: An Essential Relationship" explains that the heaviest element corresponds to the heaviest body, so the Annamaya kosha (skin, tissue, bone etc) corresponds to the heaviest element – earth.

The primary way to impact this kosha is through caring for the physical body, Shiva Rea describes it as, *"like having a good fertiliser for your top soil"*. All the layers will benefit from a healthy balanced diet and by practicing the asanas. This body disintegrates when we die.

Many of us spend most of our time in this kosha, indeed the majority of people are unaware that there are other, more "internal" aspects that are worth "travelling" too.

There are four more koshas, but these are states of energy and can't be detected with the eye.

Pranamaya

Also known as the vital sheath, this is our life force, our energy body. It governs the biological processes, from breathing to digestion to the circulation of the blood. It's called chi in Chinese medicine and prana in yoga.

Prana is a Sanskrit word meaning movement, motion or vibration, it is like a life force or energy which flows through and keeps alive all our physical systems. It flows not just through humans, but is found in all forms of life and in all parts of nature.

Our breath is the most obvious expression of prana and as we know from yoga practice, breath awareness and breathing practices (pranayama) are a key element of our classes. Practicing pranayama helps to keep this sheath strong.

The Pranamaya kosha operates from the moment of our first breath to our last, and when it stops functioning the physical body can no longer operate and we die. The CYF manual compares the Prana body to a builder and maintenance engineer, *"renewing, repairing and throwing out waste"*. The prana body also recharges itself on a daily basis whilst we sleep, allowing us to awake the following morning refreshed and ready for another dayhopefully! Interestingly, acupuncture and homeopathy don't directly affect the physical body; they work on the energy force that activates and sustains it.

It is Pranic forces that allow a body to evolve from total reliance on others at birth through the physical, emotional and mental stages of growth and development. The development of the physical and pranic sheaths is complete by the time the child reaches age 14. It is

astonishing that this concept is similar to Piaget's work on cognitive development which was done in the 1930's, but predates it by several thousand years.

The fluid energy of this kosha corresponds to the water element.

Manomaya

The Yoga International article by Linda Johnsen describes the third (mental) sheath as the part of us responsible for our sensory and motor activities. In yoga the brain and nervous system are seen as the command centre and handle input from our five senses. This "command centre" responds reflexively without us having to think about it, so we simply function "on automatic". Amy Vaughn describes it as the area where we feel emotions and sensations. Many people, and most animals, routinely operate at this level.

Johnsen illustrates the Manomaya kosha by describing a patient in a coma. *"Their second sheath (Pranamaya) is still operating, so their heart continues to pump and their lungs expand and contract. However, the person has no awareness of the external world and no ability to take action because the activity of the mental body has shut down."* Unlike the Pranamaya kosha, which operates from birth to death, the Manomaya kosha shuts down temporarily on a daily basis when we sleep.

To strengthen the Manomaya kosha, it is recommended to practice mantra meditation, which helps to soothe and balance this kosha and helps release "knots" of energy. It is said that yogis who meditate a lot, often need little sleep, partly because their "mental vehicles" are functioning optimally, like a car that's just been serviced.

The mental sheath develops most rapidly during the ages of fourteen and twenty-one when a person learns to develop original individual thinking. In our 21st century world this usually ties in with completing formal education and "coming of age".

Giubarelli says that this sheath corresponds to the element fire.

Vijnanamaya

Sometimes referred to as the Intellectual, Wisdom or Knowledge sheath. We develop the awareness, perception and understanding to think in abstract terms and to philosophise. Vijnana means the power of judgment or discernment. I think of it as similar to the analytical thought processes required in someone who is undertaking a PhD, just as relatively few people reach this level of education, not everyone will get to this point in the development of their koshas.

An activated fourth sheath is what distinguishes human beings from animals. We are the only species on Earth with the ability to be in control of our own lives without relying solely on instinct.

A person has an undeveloped fourth sheath may lack strong values or morals and be swayed by temptation when it comes to benefitting themselves and taking advantage of others.

Linda Johnsen tells us that meditation is the traditional practice that works to strengthen this kosha. The yogi's ability to connect with inner guidance is enhanced and life events, even the painful ones, can be viewed in a calm and objective manner.

The Vijnanamaya Kosha corresponds to the element air in the body.

Anandamaya

Johnsen explains that the Anandamaya kosha is the most subtle body and is experienced as Ananda (spiritual bliss) and is not surprisingly called the Bliss Body or Unitive State. It is the final step to reaching awareness of our highest self. One moves from conscious awareness to the feeling of being connected with all things, those few who achieve this state are beyond good and evil and free from suffering.

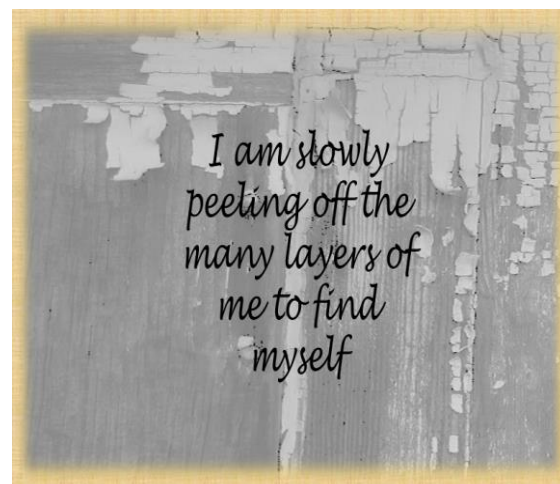
According to Johnsen *"many individuals who have had near-death experiences have reported experiencing a brilliant white light radiating all-embracing wisdom and unconditional love"*. This is the experience of the Anandamaya kosha, but on a day to day basis most people are hardly even aware that this level of consciousness exists within themselves.

"Generally only saints and sages have done the inner work necessary to make Anandamaya a living part of their daily experience, they purify their minds so that they can have this experience throughout life, not just for a fleeting moment at death." (Johnsen)

However, we can all work towards achieving the unitive state, by "selfless service", devotion to God and intensely focused meditation (samadhi).

These actions will lead us to attaining unity and at this point in our journey we find the tiniest seed within ourself and transition from our small self (ego) to Atman or Big Self. This idea was discussed in greater depth in the previous essay and I now better understand how "Unity" links so clearly to the Koshas.

For completeness, I feel I should demonstrate my awareness that some yoga texts talk about three bodies. Olivia Summers in her book "Yoga with a Purpose" describes the Gross, Astral (sometimes also called the Subtle) and Causal bodies. I understand that these are essentially the five koshas with the Gross body being Annamaya, the Astral body combining Pranamaya and Manomaya whilst the Causal body is Vijnanamaya and Anandamaya.



Annamaya

I will conclude by talking about my own experience of each of the layers. The first, Annamaya, is easy to relate to when I first started going to yoga classes. I was doing a lot of sport and thought that yoga would offer me the chance to stretch and tone my body. I also saw it as a way to de-stress and "rewarded" myself with a yoga class when I'd worked out hard in other classes or just didn't feel like going to the gym.

Pranamaya

I used to write management training programmes, including some that covered dealing with stress and preparing for difficult situations (such as giving presentations, delivering bad news, handling conflict etc). As part of these programmes I would often include a short section on breathing techniques. At the time, I didn't relate any of this to yoga, but now realise that breathing is a key part of yoga practice and of the second sheath.

A while ago, I was in a plane that was trying to land during an awful storm, we had tried to make one aborted landing and were on the "go around" for a second attempt. I have never experienced such silence and level of tension on a plane. I was frightened and felt sick with the plane lurching, feeling like we were dropping out of the sky, but I thought of my previous yoga teacher, Brenda Mayo, and, as she had taught me, focussed on my breathing, taking slow and steady breaths. This definitely helped me to remain calm.

Manomaya

I had my wisdom teeth out under a general anaesthetic years ago. I have never had such a fantastic feeling as I did when the anaesthetic kicked in. I guess this is the ultimate feeling of the Manomaya kosha taking a break. When I woke, I felt rested like never before!

Vijnanamaya

As a Politics student, it was the norm to be presented with an ideology and to analyse the idea and relate it to the everyday. It is a long time since I have had to apply this level of consideration to an abstract concept, but the yoga course is challenging synapses that have been unused for some time. So, it feels like I have very current experience of the fourth (Vijnanamaya) kosha doing some work.

Anandamaya

I don't think I have any personal experience of the Anandamaya sheath and know that it would be presumptuous to think that I do, but what I do love about yoga philosophy is that it seems fine to just be on the path. Occasionally, when I wake up on a glorious sunny day and go out for a run very early in the morning, with the birds singing and no one else around, when my legs feel light like they could carry me for ever, then I feel at one with the world and if that is the closest I'll ever get to the bliss state, then that's OK with me.

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VEGAN GINGER LOAF CAKE



Thanks to Mandy Wallace for sharing this very easy recipe, which can also be found on the BBC Good Food website. Perfect as we head towards the cooler days of Autumn.

It's a real treat, whether you're vegan or not.

INGREDIENTS	METHOD
• 100ml vegetable oil, plus extra for the tin • 275g self-raising flour • 150g dark muscovado sugar • 1 tsp baking powder • 1 tbsp ground ginger • 50g treacle • 50g stem ginger from a jar, finely grated, plus 1 tsp of the ginger syrup • 150g icing sugar • ½ lemon, juiced • 4 crystallised stem ginger pieces, sliced	STEP 1 Heat the oven to 200C/180C fan/gas 6. Oil a 900g loaf tin (ours was 19 x 9 x 6cm) and line with a long strip of baking parchment. Mix the flour, muscovado sugar, baking powder and ground ginger together in a large bowl. Tip in the oil, treacle, grated stem ginger and 170ml cold water, then beat together until smooth using a wooden spoon. STEP 2 Pour the cake mixture into the prepared tin and bake in the centre of the oven for 45-50 mins until a skewer inserted into the middle comes out clean. Leave to cool in the tin for 5 mins, then transfer to a wire rack to cool fully. STEP 3 Sieve the icing sugar into a bowl, add the ginger syrup and mix in just enough lemon juice to make a thick, pourable icing that can coat the back of a spoon. Put the cake on a plate or stand, remove the parchment and drizzle over the icing. Immediately scatter over the stem ginger. Cut the cake into thick slices to serve.

USEFUL LINKS

CYF Facebook Page

<https://www.facebook.com/groups/342480762440329/>

We'll continue to use the Facebook page to keep members regularly updated.

CYF Website

<https://www.yoga-teacher-training.org.uk/>

Don't forget that we now have our new website up and running, which has the latest information on Training days, Seminars and Workshops.

The Last Word

is, of course, from AA Milne's timeless Winnie the Pooh books.



Do let us have your feedback on the newsletter, so we can try to make it as relevant and interesting as possible.

Your contributions are most welcome - send your favourite articles, poems, recipes and news for inclusion in the next edition to:-

editor@cyf.org.uk