

Dear Yoga Students,

This file is huge because the practice of yoga is huge. If you follow even some of these suggestions, you will have a dependable practice that will overcome many human problems and will last a lifetime. Do a little reading every day. Pace yourself. Don't rush this wonderful process, but rather, savor it.

Love,

John (Prem)

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# **GETTING THE MOST FROM YOUR YOGA PRACTICE**

## **REGULARITY**

In any spiritual practice, especially one as intense as yoga, regularity and consistency are very important. Choose a time when you will be undisturbed (and not a disturbance to others) and stick to that time. The ideal time for this work is before sunrise. If you consider yourself a "night person", this will require a bit of determination. Your biological clock needs about 2 weeks to adjust to a radical change in body rhythm, but if you are patient and gradual and go to sleep early enough, you will manage to adjust to your new rising time. You may be astonished and grateful for the way you feel when you have done yoga and meditated before the rest of the day.

## **THE COMPANY AND ENVIRONMENTS YOU CHOOSE**

Being on the Path is enhanced when we have friends of like mind with whom to share our experiences and support. This is the very helpful aspect of being a member of a yoga class. We naturally want to gravitate toward friendships and deeper relationships that are good for us and to which we can contribute in a natural way. This includes television, movies and other materials that can have influences upon us.

## **TIMING OF MEALS**

The most effective yoga practice is on an empty or nearly empty stomach. If you have breakfast or other meal after your yoga session, wait until you are really ready to eat. Eating at the same time each day based only upon the clock is not the most healthful way to eat. Your body will signal when you need food. Of course, for people with hypoglycemia or diabetes or other medical conditions which require specific nutritional attention, a physician's advice should be sought.

## **AN IDEAL MORNING ROUTINE**

Awaken gently. Arise slowly. Empty the bladder and colon--after some practice, you will be able to empty the colon almost at will. Brush and floss your teeth and scrape your tongue with a scraper available at some Indian supply stores--this foul matter must be removed. When you see what comes off your tongue, you will know why it is recommended and you will do it regularly.

Take about a half glass of water, the juice of half a lemon, some honey, blend together and drink before breakfast. This is a refreshing and healthful way to prepare the stomach for a meal later.

Next, center the mind and perform the postures you have chosen, balancing the routine with standing, sitting, back-bending, forward-bending, twisting and inverted postures. If your time is limited, you may have to choose just two or three from each type, but perform a varied selection.

Then comes your meditation. Do some alternate nostril breathing (Nadi Shodhanam) for a couple of minutes, let your mantra or other procedure start naturally without pushing, and continue for at least ten minutes, preferably twenty minutes. Allow yourself about two minutes to come out of the meditation slowly.

## **OTHER TYPES OF EXERCISE**

Hatha yoga is best placed before meditation. If you need to put some jogging, swimming, bicycling, skiing or other vigorous exercise into your health program, these activities are best at times apart from the yoga and meditation sessions. If you wish to practice yoga after a cardiovascular workout, wait until you are cool and relaxed before you do Hatha yoga. The effect of a vigorously accelerated heart rate is not desirable immediately before meditation. Also, give yourself enough time after a meditation to mentally and physically adjust to vigorous activity before beginning the workout.

## **STRUCTURING YOUR OWN YOGA CLASS**

Empty the bladder and colon before your session. Take a few minutes to relax and center your attention before practicing. Decide upon your overall goals, and emphasize your goals with the postures you choose. For example, if you choose greater back flexibility as a goal for yourself, then make sure to include both forward and backward movements to prevent injury and to balance the energy centers of the body more effectively. Whatever your goals in yoga, make sure to include a wide variety of postures in the following body configurations: standing postures, sitting postures, backward bending postures, forward bending postures, twisting postures, inverted postures and a relaxation session at the end of the session.

## **KNOWING YOUR LIMITS**

Breathe freely in the postures. If your breathing is labored or heavy, you are probably working too hard. Move carefully into postures with which you are unfamiliar. Stay out of positions that are painful. Modify some postures to accommodate your limitations and know what the difference in sensation is between muscles that can be stretched over time and tendons or ligaments that are being stretched unreasonably. Remember that if you have any past injuries, you should ask a physician or other health professional for guidance in your choice of postures or other practices. Use common sense and pay attention to what your body is telling you.

Of course, your time limits are as important as your physical limits. If you know you have just half an hour, make sure you allow for a quiet time for contemplation after the session. If you finish your session feeling frustrated and rushed, then it is probably better to wait until you have enough time to do justice to the practice. On this point, if you are falling asleep during your meditation, you need more sleep at night. Although an effective meditation can be worth about two hours of sleep, meditation is

not a substitute for sleep, so you can't cut out a portion of your rest in order to make time for yoga or meditation.

Every question you have is important and deserves an answer. Write down your questions as they come up and make a point of looking up your own answers. Start a library of reference books to which you think you will be using and go to them frequently. If you are a member of a yoga class, make sure you share the questions and answers with your classmates. The answers may help others in the class as well.

## **An Outline of the Practice of Raja yoga, The Classical Yoga of Patanjali (also known as Ashtanga yoga, the Eightfold Path)**

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### **SOME DEFINITIONS**

#### *What is yoga?*

According to the second aphorism of Patanjali, "YOGAS CHITTA VRITTI NIRODHA" – "Yoga is the control of the fluctuations of the mind." The fluctuations of the mind are: right knowledge, wrong knowledge, fancy, sleep and memory.

#### *What are the Nine Obstacles to Progress?*

Sickness, incompetence, doubt, delusion, sloth, non-abstention, erroneous conception, non-attachment to the goals of yoga, inability to stay in yogic state.

#### *Kleshas (afflictions) and their Associated Fears*

**Avidya:** Ignorance of our true, spiritual Self. Fear of God.

**Asmita:** Egoism, "I-ness". The true, spiritual Self is experienced as the personality. Habits govern the body and mind. We fear others because we see them as being separate from ourselves.

**Raga:** Attachment to material objects. Confusion between what we want and what we need. Harmony within is neglected. Fear of the loss of happiness that material objects bring.

**Dvesha:** Aversion in the material world. Physical objects are feared as sources of pain. Fear of being harmed.

**Abhinivesha:** Ignorance of the immortality of the Self. Resisting change. We see the true, spiritual Self as vulnerable. Fear of death or change.

*The five energy sheaths of the body, the Koshas.*

*We overcome fear by strengthening the Koshas.*

**Annamaya Kosha:** The physical body sheath, our tool for awareness of the world. It is strengthened by building the physical health and general wellness. Birth and death, sleep and delusion belong here.

**(The following three Koshas co-exist as the astral body and cannot be separated)**

**Pranamaya Kosha:** The breath sheath governs activities such as movement, balance and concentration. Hunger and thirst belong here.

**Manomaya Kosha:** Organization center of the mind: perception, language, emotions and habits. Exhilaration, depression, passion, anger and greed belong here.

**Vijnanamaya Kosha:** The knowledge sheath. Discrimination, decision-making, thinking critically, relationships between cause and effect.

**Anandamaya Kosha:** Center where inner harmony, peace and knowledge of God are perceived. Unwavering self-confidence, balance in the personality.

## THE EIGHT STEPS OF RAJA YOGA

### External Practices

#### **1. Yamas - Restraints**

**Ahimsa – Non-Violence:** Being kind, taking turns, not ridiculing, not retaliating, not carrying grudges, not abusing the environment, not hurting another's feelings, not interrupting in conversation in order to feel important.

**Satya – Non-Lying:** Not exaggerating, not deliberately omitting details, not allowing others to be misled.

**Asteya – Non-Stealing:** Not taking things without permission, not taking credit for the work of others, not pretending in order to be more impressive.

**Brahmacharya** – Moderation: Returning things on time. Not wasting resources. No sexual misconduct. Not abusing intoxicating substances. Respecting limits.

**Aparigraha** – Non-Possessiveness: Encouraging others to do well and giving praise, being a good sport and being gracious in losing. Not needing a lot of possessions in order to be happy, being grateful for what one has.

## 2. Niyamas - Observances

**Saucha** – Purity: Physical cleanliness, eating healthfully, raising the spirits with meditation and prayer, thanking others and doing thoughtful acts for others without being asked.

**Santosha** – Contentment: Being able to adjust to disappointment. Being happy with what is happening in the moment.

**Tapas** – Austerity: Adhering to a schedule. Choosing movies, books and friends that are beneficial to the mind and spirit. (This is emphasized in Kriya yoga.)

**Svadyaya** – Self-Observation: Being able to take advice, learning from our experiences and not having to repeat our mistakes. Seeing what makes us happy and what our most healthful direction is.

**Ishwara Pranidhana** – Surrender to God: Looking at ourselves as being part of the greater picture of the Universe and definitely part of the rest of humanity. Trusting the opportunities to serve as being the most precious of opportunities. . (This is emphasized in Kriya yoga.)

**3. Asana - Postures** – The practice of cultural and meditative postures of Hatha yoga for the purpose of strengthening and prolonging the meditative posture. This is the element that comprises most Hatha yoga classes.

## 4. Pranayama - Breath focus

The breathing practices which balance the nadis, relax the mind and body, or concentrate prana in the vayus:

Udana: moves in the throat.

Prana: moves in the heart.

Samana: moves in the navel region.  
Apana: moves in the anal region.  
Vyana: moves throughout the body.

## 5. Pratyahara - Sensory withdrawal

Separates the mind from the physical sensations in order to prepare for meditation.

### Internal Practices

6. **Dharana:** The practice of repeatedly returning the concentration to a spiritually significant physical object or anything which is of spiritual significance to the meditator, such as a symbol, chakra, yantra or mantra.

7. **Dhyana:** The effortless flow of the meditator's mind to the object of contemplation.

8. **Samadhi:** spiritual absorption, transcendence. Consists of two broad stages: **Samprajnata samadhi**, meditation with the presence of seed thought, and **Asamprajnata samadhi**, meditation without seed thought.

#### *How can we further intensify the practice of Raja yoga?*

Practice *Abhyasa*, making an effort to sustain the practice, and *Vairagya*, clearing the mind of unwanted content.

*Kriya yoga (Yoga of action)*, is practiced to get rid of the Kleshas. Tapas and Ishwara Pranidhana are emphasized.

The subject of the chakras has been one clouded with much ambiguity and hearsay, especially in the popular and unresearched literature. Consulting the authoritative sources of yoga science and philosophy is the remedy for misinformation.

The way to maintain the balance among the chakras is through dietary improvement, yoga, proper meditation and possibly techniques related to Biofeedback. There is no gadget or apparatus that can facilitate the balancing of the chakras better or faster than the practices and principles of yoga when they are understood and taken internally. In the following pages, the references to the elements are to be interpreted as states of matter, not the literal objects.

This information was assembled from various sources:

[HI] Himalayan Institute Teacher Training in 1993

[GF] Feuerstein, Georg. The Encyclopedic Dictionary of Yoga. New York: Paragon House, 1990.

[HYP] Muktibodhananda Saraswati, Swami. Hatha Yoga Pradipika with commentary by Swami. Munger, Bihar, India: Bihar School of Yoga, 1985.

[DWS] Sivaya Subramuniaswami, Satguru. Dancing With Siva: Hinduism's Contemporary Catechism, fourth edition. Concord, California: Himalayan Academy, 1993

[SR] Rama, Swami, Rudolph Ballentin, M.D. and Swami Ajaya, Ph.D. Yoga and Psychotherapy: The Evolution of Consciousness. Honesdale: The Himalayan Institute of Yoga Science and Philosophy, 1976.

[PY] The teachings of Paramahansa Yogananda.

[SP] Premananda, Swami. Light on Kriya Yoga: Kaushitaki Upanishad, The Mystic Way; Mundara Upanishad, The Mystic Ritual; Taittiriya Upanishad, The Mystic Revelation. Washington, D.C.: Swami Premananda Foundation, Inc., 1969.

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## 1. Muladhara Chakra

Psychological aspects: personal survival, security, self-protection, very primitive fears. This is the home of the sleeping Kundalini. Condition when distorted: Fear of not surviving or tendency to inflict harm on others. Condition when undistorted: Fearlessness.

Location: Perineum or base of the spine

Gland or organ association: Stomach, spleen, epithelial tissues (they make the boundaries in the body.)

Achievement of balance: Root lock, locust posture, horse mudra. Strive to eliminate ignorance, go after self-knowledge and lose our attachments to outcome.

Element: Earth (solidarity). Color: Yellow.

Bija mantra: LAM.

HYP: p. 178: "The lowest chakra is within the perineal floor in the male body and the cervix in the female body. It is a four-petaled red lotus called *mooladhara*, and it influences the excretory and reproductive organs, reproductive glands and hormonal secretions. Mooladhara is directly connected to the nose and sense of smell, and with our animal instincts. At mooladhara human evolution begins and kundalini emerges."

DWS: memory/time/space. Four petals in lotus symbol. Sanskrit letter: NA.

PY: Sound: Bumblebee, "Baby OM".

SP: p. 31, self-mastery

## 2. Swadisthana Chakra

Psychological aspects: Sexuality, survival of the species, sensual pleasures. When distorted: Greed, envy, sensual and sexual obsession.

Location: approximately 2 inches above the muladhara chakra.

Gland or organ association: Bladder, kidneys, reproductive glands, endocrine system, nervous system, pathways of flow.

Achievement of balance: Inverted Postures for the draining of the pelvic area, rocking, churning, knees to chest, cross patterns like swimming, walking. Seek internal sources of joy. Yogis develop sexual energy to increase the upward flow of kundalini for spiritual union.

Element: Water (ability to move). Color: Blue-gray or creamy white.

Bija mantra: VAM.

HYP, p.178: "Two fingers width above mooladhara and closely associated with it, is *swadhisthana* chakra, a six-petalled vermillion lotus. It is connected to the sacral plexus, urinary and reproductive organs and glands. Swadhisthana is associated with the tongue and the sense of taste. Its influence on the deeper personality arouses a selfish sense of ego."

DWS: faculty of reason. Six petals in the lotus symbol. Sanskrit letter: MA.

PY: Sound: Krishna's flute.

SP: p. 31, serenity.

### 3. Manipura Chakra

Psychological aspects: Center of physical power, i.e., digestion leading to transformation of food into energy. Dominance and submission issues. Competence, mastery, survival of the ego. Making things happen in the world. When distorted: Anger, jealousy, material attachments, loss of personal power or preoccupation with dominance over others, emergence of the authoritarian personality. The pot belly development is from a sense of powerlessness.

Location: Solar plexus, navel.

Gland or organ association: adrenal glands, digestive glands, small intestines, heart, lymphatic system immune system.

Achievement of balance: Uddiyana Bandha, agnisara, leg raises, sun salutation. In the interest of sexual harmony, focus the thoughts on this chakra to cure premature ejaculation. Strive to clean up our lives so we are not disturbed by anything.

Element: Fire (Power, transformation). Color: Red-orange.

Bija mantra: RAM.

HYP: p. 179: "The next chakra is behind the navel, within the spinal column. It is a ten-petalled yellow lotus called *manipura* and it is associated with the solar plexus. Manipura influences the digestive process and the assimilation of food and prana. It is also connected to the eyes and sight. At the level of manipura the consciousness is still bound by the grosser levels of existence and sensualities, ambition and greed."

DWS: faculty of will power. Ten petals in the lotus symbol. Sanskrit letter: SI.

PY: Sound: Harp.

SP: p. 31, fortitude

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Between the Manipura and Anahata chakras is the diaphragm, the balance point between all of them. Through proper breathing we learn to balance the issues of Self-preservation and working for others.

**These first three chakras are concerned with the very basic maintenance needs of the body: survival, procreation and getting along in the world.**

**The balance point between the upper and lower chakras is the diaphragm and the next chakra, which transcends the needs of the individual.**

#### 4. Anahata Chakra

Psychological aspects: Nurturing, providing mentoring, working cooperatively in external relationships. Expansion of the Self into working for others altruistically. Balance point between the upward flowing and downward flowing energy. When the breath is focused here, the feeling is one of balance. If there are imbalances in the lower chakras, the effect is felt here. When distorted: Selfishness, grief, inability to feel emotions. Knowledge of the Anahata and Ajna chakras gives you knowledge of all the other chakras.

Location: Heart center

Gland or organ association: Milk secreting glands, thymus gland, skin, hair, lungs, large intestine.

Achievement of balance: All standing postures, also the cobra, camel, all postures using arms, Surya Namaskara, (the Salutation to the Sun). Working with non-attachment. Focusing of the breath.

Element: Air (compassion, feeling). Color: Smokey gray.

Bija mantra: YAM.

HYP: p. 179: "Above manipura in the proximity of the heart, is *anahata* chakra, with twelve blue petals. It is connected to the cardiac plexus, heart, respiration and thymus gland and is responsible for emotions of love/hate, compassion/cruelty, etc. Anahata is also connected to the sense of touch and the hands."

DWS: faculty of direct cognition. 12 Petals in the lotus symbol. Sanskrit letter: VA.

PY: Deep Gong Bell.

SP: p. 31, devotion

## 5. Vissuddha Chakra

Psychological aspects: Acceptance of nurturance, creativity, the voice, increasing evolution of the higher self. When distorted: Inability to accept nurturing. No sense of trust or belief or knowledge of a personal deity.

Location: Throat

Gland or organ association: Thyroid, parathyroid, liver, gall bladder.

Achievement of balance: All limbs pose (shoulder stand), headstand, plow, all "head and neck" postures, all thought processes. We must accept the love around us, but overcome any additions to external relationships.

Element: Akasha (ether). Color: Smokey purple.

Bija mantra: HAM.

HYP: p. 179: "Within the middle of the throat is the fifth chakra *vishuddhi*, with sixteen purple petals. It is associated with the cervical plexus and thyroid gland and it maintains purity in the body and mind. Vishuddhi is connected to the ears and sense of audition, throat and speech. It arouses acceptance of the adversities of life, mental balance and sensitivity to the needs of others."

DWS: faculty of divine love. Sixteen petals in the lotus symbol. Sanskrit letter: YA.

PY: Sound: Rushing waters, distant sea.

SP: p. 31, purity

## 6. Ajna Chakra

Psychological aspects: Contact with the source of direct knowledge, knowledge from the inside, intuition. Also called The Third Eye. Undistorted: Visionary ability of cause/effect relationships. Need for external relationships disappears. Duality disappears. Knowledge of the Ajna and Anahata chakras gives you knowledge of all the other chakras.

Location: Center of the head

Gland or organ association: pineal, pituitary (the Master Gland)

Achievement of balance: Meditation.

Element: Space, Mind. Color: White.

Bija mantra: OM.

HYP: p. 179: "At the top of the spinal column, at the medulla oblongata, is one of the most important chakras, *ajna* chakra, which has two silvery grey or clear petals. Above vishuddhi the chakras are mainly concerned with higher intelligence. Some authorities do not even consider them as chakras because, as the veiling power of prana shakti decreases, manas shakti becomes more predominant. Ajna chakra is the command center. It operates in conjunction with the reticular activating system, medulla oblongata and the pineal gland. Ajna chakra is the third eye through which the whole subtle world can be perceived. It is known as the gateway to liberation."

DWS: faculty of divine sight. Two petals in the lotus symbol. Sanskrit letter: AUM.

PY: Symphony of all other sounds, oceanic roar, cosmic OM.

SP: p. 31, "At the spiritual eye profound joyousness engulfs the tranquil mind. This joyousness of tranquility should not be confused with the bliss of Brahman, which is the transcendental peace of God-realization. The notion of time fades away and a feeling of everlasting self-existence pervades the consciousness when the self becomes established at Ajna. The concepts of virtue and non-virtue, and all other dual and negative thoughts and impressions are completely transcended as only the qualities of righteousness bring greater revelation of innate divinity when the self remains absorbed in the effulgence at the spiritual eye.

## 7. Sahasrara Chakra

Psychological aspects: Enlightenment. Yogis leave the body by opening the fontanelles. They decide when they will die. When opened: Sense of individuality disappears. Awareness of the course of future events.

Location: above the head or at the very top of the skull.

Gland or organ association: No association for this chakra.

Color: White.

Bija mantra: OM

HYP: p. 179: "When kundalini shakti passes beyond ajna, duality and ego cease to exist. It reaches the highest center, *sahasrara*, the thousand petalled lotus. Sahasrara is situated at the crown of the head and is associated with the pituitary gland. When this chakra is fully activated by kundalini it is the highest experience of human evolution."

"Between ajna and sahasrara there are three other chakras which are briefly mentioned in the tantras. Opposite the uvula is *lalana* chakra which is a twelve-petalled lotus. Above ajna is *manas* chakra, a six-petalled lotus, and above that, at the mid-cerebrum is soma chakra of sixteen petals. These chakras are concerned with the flow of nectar from bindu visarga (which is discussed later [in the book] ), and they are responsible for higher states of consciousness and intelligence."

DWS: faculty of illumination. One thousand eight petals in the lotus symbol.

PY: Sound: Symphony of all other sounds, oceanic roar, cosmic OM.

## **SUN SALUTATION--SURYA NAMASKARA**

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Here is my understanding of the Sun Salutation, first taught to me at the Himalayan International Institute of Yoga Science and Philosophy, founded by Swami Rama, where I was initiated as a yoga teacher.

Some general points to remember: The breath should flow freely through the nose both inhaling and exhaling through the entire yoga session. Do not strain from one movement to the next, but use the breath and the skeletal muscles together in a cooperative effort.

Also, when you notice a particular challenge or a position where you are feeling there is something you have to learn in the posture, pause there. Don't move.

Rather, see if you can hold the position and use your open mind and spirit to let your feelings and thoughts come forward.

Here is the series.

1. Stand with the feet slightly apart, i.e., not firmly together and not as wide apart as the hips or shoulders. The hands are palms together at the level of the heart.



2. Raise the arms overhead, hands close together, palms in any comfortable position. If your back is well warmed up, you may lean back slightly, but not holding the breath.



3. Bend forward with the knees slightly bent. This is done on an exhalation of the breath. The arms may be lowered down the sides of the body, bent, or in the advanced form, the arms may be extended toward the front. The hands are placed next to the feet, the head is down. This is the forward bend. If necessary, the knees may be bent and the hands may be forward of the feet, but if

possible keep the hands to the sides of the feet.



4. Step back with either foot first. The knee goes to the floor, toes extended, head up, mouth closed. The palms may be either flat to the floor, or you may be up on your fingertips. The alternate position is to have both arms to the inside of the forward leg in order to have more space for the leg.



5. Step back with the forward leg, going into the òpush-upö position. The hips, shoulders and ankles should be in a straight line, i.e., the hips are not sagging, nor are they held higher in the air than the shoulders.



6. Lower the knees to the floor, moving the chest and shoulders forward so that the chest touches the floor. Pull the face inward so that the forehead is on the floor. The abdomen is off the floor so that you can feel the freedom of the movement of the abdominal muscles. If you cannot keep the chest in contact with the floor, then extend the chin forward as in the second photo.



7. Using the strength of the arms, chest and shoulders, slightly lift the upper body off the floor and shift the weight forward to the cobra posture. The feet stay on the floor, heels together. The buttocks muscles are held firm. The upper back is strongly engaged to lift the chest. Elbows are in against the sides. The palms have not moved from their positions, the head is back, mouth closed.





8. Lift the whole body, keeping the hands and feet in place. The hips are now the highest point of the body. The neck and head are down, but not vigorously pointing down. You are now looking roughly in the direction of the feet. The chest and shoulders are pressed down to feel an extension in the chest area. The hips are flexed downward to feel the stretch through the hamstrings. The ankles are bent in order to feel

that the calf muscles are stretching.



9. Draw the right leg forward so that you are in the low lunge position again. Now, this low lunge position will have the opposite leg forward. Do this with the exhalation of the breath. Beginners or people with limited motion: go down to both knees first, then step forward with the right leg, then help the right foot forward to the low lunge position.



10. Now, step forward with the rear leg, returning to the forward bend, exhaling as you do so.



11. Rise, bending the legs if you need to, inhaling, rising to the stick posture, bending back slightly as you do so.



12. Finally, allow the arms to come down to the starting position.

When you repeat the series, begin by extending the opposite leg. In this way, we will exercise the left and right sides of the body alternately, performing the series in an even number of repetitions.

If you have questions, please email me. I am at your service.

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# **Nadi Shodanam**

*Alternate nostril breathing, a basic pattern*

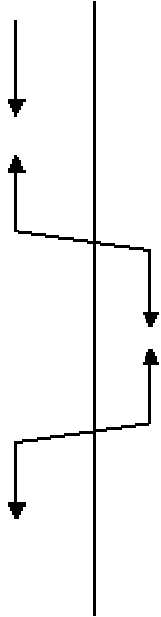
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**Use this position of the right hand. The right hand is the hand of activity. The thumb closes the right nostril, the ring finger closes the left nostril.**



- 1. Test each nostril, determine which nostril is more open.**
- 2. If the right nostril is more open when you begin, you will first exhale through the right nostril.**
- 3. If the left nostril is more open, exhale first through the left nostril.**
- 4. If both nostrils are open equally, exhale through the right nostril first.**
- 5. Begin Nadi Shodanam by breathing in through both nostrils.**
- 6. Exhale through the starting nostril, i.e., the more open nostril, then inhale through the same nostril.**
- 7. Switch the fingers to block the other nostril.**
- 8. Exhale through the second nostril, then inhale through the same nostril.**
- 9. Continue this pattern for about 5 to ten minutes or as long as desired, and anytime you desire.**

Key: exhale = ↓      inhale = ↑



## INSTRUCTIONS FOR MEDITATION

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This article will take you through the steps of preparing the body and mind for meditation. The requirements of a meditation practice are simple: patience, consistency without attachment, a relatively quiet space and a comfortable, still and strong sitting posture.

A sound and healthy body is the starting point and is the best vehicle for the practice of meditation. Hatha yoga was designed by ancient sages who knew that in order to be feel closer to the Divine, they had to be in optimal health. If you are reading these instructions without being enrolled in a yoga class, then you may use any warm-up exercises you know from a sensible aerobics class, provided that you do not work up too much aggressive energy. Remember that yoga is a system of exercise for relaxing the body while strengthening it and making it more flexible.

There is a meditation technique for every person in every philosophic or religious persuasion, to include secular humanists, agnostics and atheists. The simple Buddhist practice of Vipassana meditation, or Mindfulness Meditation is a wonderful way of feeling clarity of mind and inner

peace and is suitable for everyone. There is no conflict in Buddhism with any religion. You may be a Catholic, a Jew or a Muslim and still practice some aspects of Buddhism.

For people who have a belief system with a deity (God, Brahma, Allah, Ahura Mazda, Factor X, etc.) you may use prayer or a mantra to facilitate spiritual transcendence, or Samadhi.

1. Decide on a time of day that you will use when you can sit quietly, undisturbed for at least five minutes, ten minutes, or a maximum of twenty minutes. Regularity is the most important aspect of success in meditation.
2. It is very important that you plan for time alone, with a door to close and the phone turned off. It is not necessary to have complete silence, but you must be undisturbed.
3. Do some warming up, such as rotations of all of the joints of the body. Follow a sequence recommended by your teacher, or follow your own intuition. The best preparation you can make is to have a complete yoga class.

4. Use a sitting position that is comfortable and not extreme. If you cannot sit on the floor, you may also sit in a comfortable chair that does not allow you to slouch. The spine must be straight and the breathing must be steady, deep, relaxed and must primarily use the abdomen and diaphragm.
5. If you feel particularly stressed, use a breathing exercise such as Nadi Shodanamô Alternate Nostril Breathing for about 3 to 5 minutes in order to get the breathing apparatus into a regular and quiet rhythm of movement and to balance the emotions.
6. For every meditation technique, the mindfulness phase comes first. Allow yourself to observe the inner peace of the mind. Go to a place within yourself that is free from judgment and free from evaluation. Simply appreciate each breath quietly. You may say in your mind, "Now I breathe in," And, "Now I breathe out." Any stray thoughts are simply allowed to move on without elaborate consideration. It is very important not to become impatient with yourself with unwanted thoughts. It is common for beginners to have to deal with unwanted thoughts many times per minute until the proper technique for releasing thoughts is established.
7. You may feel that you can follow this mindfulness phase for long minutes at a time. If you feel that you are falling asleep, it is a sign that you need more sleep at night, so plan your day accordingly. (see the article, "Your day of yoga")
8. If you have troublesome thoughts and determine that you need assistance with your technique, contact a teacher in the technique you have chosen to help you process this material.
9. This combination of Hatha yoga, breathing and mindfulness meditation can be practiced regularly for long periods of time. The simpler your practice, the easier it will be to sustain it. A total of even just a half hour in the morning can make a big difference. N.B.: If you are interested only in the Mindfulness practice of meditation, skip down to steps numbered 13, 14 and then 16.
10. If you feel ready for the use of a mantra, there are several approaches you may use. If you know of a tradition in which you would like to be initiated, it is recommended that you see a teacher who is able to give you an initiation into that tradition. Some people choose their own mantra, a sound that is used to achieve transcendence, or Samadhi. There are meditation techniques in Judaism, Islam (Sufism) and Christianity as well as in yoga, Hinduism and Buddhism.
11. When you use the mantra, sit quietly and LISTEN for the mantra, rather than SAYING the mantra. This is very important. We want to be receptive to the mantra. It must come "down" to us from the higher mind, which has received the mantra from God. Allow the mantra to come into the mind at its own volume and at its own speed. Do not try to change the tempo of the mantra or change the sound of it. Try not to move the tongue or lips, but let the mantra "roll forward" on its own.
12. There are four possibilities of thought-and-mantra combinations in the mind while you are sitting in meditation: 1) thoughts without mantra, 2) mantra without thoughts, 3) mantra and thoughts together, 4) neither thoughts nor mantra.

13. Whatever happens during the meditation, we want to remember that all of it is beneficial. There may be times of stress during which you may sit for a long period, perhaps completely absorbing your time with restless thoughts and release of stress. At the end of such a period, simply remember to express some simple thought of gratitude. Treat every period of meditation with gentle appreciation, because the opportunity to meditate is very precious.
14. Let all thoughts drift through the mind without giving them any importance. Simply say in your mind, "When I am finished with this thought, I will return to meditation."
15. At the end of your meditation, allow the mantra to go back to its source, back through your higher mind, back to God. Sit quietly and use the next one or two minutes to slowly come back to activity. Watch the mind come back as though it is someone else's mind. Resist the temptation to cut this period short. This is the most important part of the meditation. If you cannot give your meditation this patient and slow period of return, it is better not to meditate.
16. When you are genuinely ready for activity, then and only then leave your meditation space to continue your day of contentment and tranquility.

Remember to be regular in your personal practice of meditation. It takes persistence in the beginning to make sure you are scheduling the quality time that is necessary. Meditation is not something that we should feel guilty about not doing. If we are feeling the benefits, then we will always look forward to our meditation sessions.

This is a set of instructions that will last a lifetime. If you desire personal instruction or have doubts, please contact me to arrange some personal attention.

## BETTER SLEEP

Question: What does yoga have to help me sleep more soundly without interruption?

My reply: Occasionally I am asked for suggestions for inducing sound, uninterrupted sleep.

Yoga has some very good tools which, in the right combination and timing, can be of great benefit. I would suggest the following. None of these suggestions involve the use of drugs or herbs. That information is available elsewhere.

1. Finish your last big meal not long after sunset. Have only a light snack, if anything, close to bedtime, and no simple sugars! In this way you will be able to have an empty stomach during the night and your body will not be burdened with the hard work of digestion during the night.
2. Organize your next day's activities. Write a list of the things you need to have when you leave the house in the morning. Write another list of things you need to do. Make the lists complete so that you can clear your mind for a restful night's sleep.

3. Before going to bed, do a couple of sun salutations (Surya Namaskara) to get the body moving, but not enough exercise to become completely energized.
4. Next, sit with the alternate nostril breathing exercise (Nadi Shodanam) for about 2 minutes.
5. When you are ready to lie down, get very comfortable and go through the 61 points exercise, or any form of the "Progressive Relaxation" exercise.
6. Plant the suggestion in your mind that you will have a complete, restful night of uninterrupted sleep.
7. Lastly, take long slow breaths, lengthening the exhalation slightly. At the end of each breath, pause with the body completely relaxed before breathing in again. Do this for as many times as you can. Do not expect to fall asleep, just perform the breathing in a way that invites sleep to come.

It may come as a surprise in the morning that you do not remember inhaling again!

You may omit or rearrange some of the steps above if your temperament is better suited to a different sequence.

## **YOGA AND RELATED SUBJECTS A PERSONAL READING LIST**

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### **Reading list sections:**

- 1. General Spiritual and Philosophical References**
  - 1a. Earth-based spirituality, Shamanism**
- 2. Readings in Hatha Yoga**
- 3. Yoga Philosophy**
- 4. Yoga Physiology and Anatomy**
- 5. Of Interest with Children**
- 6. Biographical, Inspirational and Sacred Writings**
- 7. Body Work Outside of, But Compatible With, Yoga**
- 8. Psychology Within the Scope of Yoga**
- 9. Meditation**
- 10. Music as related to the subjects of improvisation, yoga, Eastern and Western Mysticism and psychological/psychic issues.**
- 11. Beginners' reading list.**

## General Spiritual and Philosophical Reference

Bahm, Archie J. *Comparative Philosophy: Western, Indian and Chinese Philosophies Compared*, revised edition. Albuquerque: World Books, 1995. 103 pages.

Many bibliographic notes. A clear and concise summary of the philosophies with definition of the study of Comparative Philosophy.

Ballou, Robert O. *The Portable World Bible*. New York: Penguin Books, 1972. 605p.

Gives selections from Hindu, Buddhist, Zoroastrian, Jewish, Christian, Moslem, Confucian and Taoist scriptures. Contains a 10-page glossary and 18-page index.

Green, Jay P., Editor, translator. *The Interlinear Bible: Hebrew-Greek-English*. Hendrickson Publishers, 1986.

"The English translation in the side column, A Literal Translation of the Bible, © 1985 by Jay Green, Sr." "The Greek text © 1976 by the Trinitarian Bible Society, London, England. Used by Permission." ISBN: 978-1-56563-977-5

Hinnells, John R., Editor. *The Penguin Dictionary of Religions*. New York: Penguin Books, 1974. 550p.

Contains 363 pages of terms defined, 11 pages of maps, a 60-page bibliography, an 18-page synoptic index and a 96-page general index. Helpful for defining terms as they come up outside of the readers own religious traditions.

Prabhavananda, Swami and Christopher Isherwood, translator. *The Song of God: Bhagavad-Gita*. New York: New American Library, 1972. 143p.

A concise edition of this Hindu classic, originally written in Sanskrit. The Bhagavad-Gita is an exposition of Vedanta philosophy, one of the seven systems of Indian philosophy. For more information, contact the Vedanta Press, 1946 Vedanta Place, Hollywood, CA 90028.

Prabhavananda, Swami and Frederick Manchester. *The Upanishads: Breath of the Eternal*. New York: New American Library, 1948. 128p.

The preface reads: "Our aim in this translation has not been to achieve a literal rendering, but rather, allowing ourselves such freedom as seemed desirable, to convey in clear and simple English the sense and spirit of the original." Prose has been used to express the original Sanskrit verse. One hundred and eight of an unknown original number of Upanishads ("Secret Teachings") has been preserved. This book contains twelve of the most important, in the opinions of the translators.

Prabhupada, A.C Bhaktivedanta Swami. *Teachings of Lord Kapila, The Son of Devahuti*. Los Angeles: The Bhaktivedanta Book Trust, 1977. 308p.

Kapila Muni was a sage in ancient India. He was the author of the Sankhya or Samkhya philosophy. This edition contains phonetic Sanskrit verses of the teachings, translations and interpretations of the text. Reading this edition requires that the reader is interested in the Sanskrit spiritual terms that pervade the volume. The reward for this interest is that the reader will acquire a basic knowledge of the terminology by osmosis. Contains a glossary that appears too small considering the plethora of Sanskrit terms in the text. Also has a list of references, a guide to Sanskrit pronunciation, an index to the Sanskrit verses (in phonetic English), and a 30-page index.

Subrahmanian, N.S. *Encyclopaedia of the Upanishads*. London: Oriental University Press, 1986. 564 pages.

Contains summaries of all 108 extant Upanishads, to include the Yoga Upanishads. Indexed with several appendices including one on Yoga. An invaluable reference.

Zaehner, R.C. *Bhagavad-Gita*. London: Oxford University Press, 1966. 480p.

The author is the commentator. A longer, more scholarly edition of this classic than the Prabhavananda-Isherwood translation. Contains a valuable appendix which regroups philosophical ideas into subjects in outline form.

### **Earth-based spirituality, Shamanism**

Arrien, Angeles. *The Four-Fold Way: Walking the Paths of the Warrior, Teacher, healer and Visionary*. New York: HarperCollins Publishers, 1997. 203p.

A synthesis of the shamanic traditions of the world.

### **Readings in Hatha Yoga**

Anderson, Sandra and Rolf Sovik. *Yoga: Mastering the Basics*. Honesdale, Pennsylvania: Himalayan Institute Press, 2000. 241p.

Aranya, Swami Hariharananda. *Yoga Philosophy of Patanjali*. Albany, New York: State University of New York Press, 1983. 483p.

Patanjali may have lived in the second century A.D. There is some other commentaries available, too.

Arya, Pandit Usharbudh. *Philosophy of Hatha Yoga*. Second edition. Honesdale, PA: Himalayan Institute, 1985. 95p.

Chapters: 1. Watching the Mind Watching the Body, 2. Worship, 3. Karma Purification, 4. The Whole Body Language, 5. Kundalini--The Coiled-Up Energy, 6. Hatha Yoga: Gateway to the Subtle Body. Quotes directly from several of the Yoga Sutras by Patanjali.

Feuerstein, Georg. *Encyclopedic Dictionary of Yoga*. New York: Paragon House, 1990. 430p.

Contains many illustrations of the classic Hatha Yoga asanas, definitions of terms in Eastern Philosophy. Terms are cross-referenced. An invaluable book to accompany any other reading on the subject. Contains a bibliography.

*Gheranda Samhita*. Translated into English by Rai Bahadur Srisa Chandra Vasu. Third edition. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd., 1980. 87p.

Author unknown. Probably written in the late seventeenth century. A manual of Hatha Yoga. Includes Sanskrit text, consists of 351 stanzas divided into seven chapters. Describes 32 asanas and 25 mudras. See also *Siva Samhita*. May be obtained through Nataraj Books, Springfield, Virginia.

Iyengar, B.K.S. *Light on Yoga*. New York: Schocken Books, 1965. 342p.

This modern classic of Hatha Yoga has undergone revision since this edition was published. Contains many photos of Mr. Iyengar's mastery of yoga. This book uses only the Sanskrit names of the postures, adding to the challenges the beginner will face. It contains a progression of lessons of the postures over many weeks of self-study.

Rama, Swami. *Joints and Glands Exercises*. Rudolph Ballentine, M.D., ed. Honesdale, PA: Himalayan Institute, 1977. 83p.

An excellent preparatory text for individuals with limited or no experience with exercise, or for people who cannot perform yoga postures. Contains gentle stretches and contractions for all parts of the body. Spiral bound for convenient use.

Rama, Swami. *Lectures on Yoga: Practical Lessons on Yoga*. Honesdale, PA: Himalayan Institute, 1979. 196p.

A basic text covering the yamas and niyamas (observances and restraints), asanas, pranayama, concentration, the nature of the mind, and meditation.

Sanskriti and Veda. *Hatha Yoga: Manual I*. Second edition. Honesdale, PA: Himalayan Institute, 1985. 187p.

Large format, spiral bound. This is an enlarged and expanded version of the manual originally published in 1975. Contains hints for beginners, asanas, breathing exercises and sample lesson plans.

Samskrti and Judith Franks. *Hatha Yoga: Manual II*. Honesdale, PA: Himalayan Institute, 1978. 165p.

Large format, spiral bound. More advanced postures and concepts, for students who have assimilated the material in Manual I.

Saraswati, Swami Muktibodhananda. *Hatha Yoga Pradipika: The light on Hatha Yoga*. India, Bihar School of Yoga, 1985. 719p.

Written in the middle of the fourteenth century A.D. by Svatamarama Yogin. This is a translation and commentary containing the original Sanskrit text. One of the most important of the original texts on Yoga. Can be obtained through the Himalayan Institute.

*Siva Samhita*. Translated into English by Rai Bahadur Srisa Chandra Vasu. Fourth edition. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd., 1990. 87p.

The original author is unknown or credit is not given in the book. A classical work on Hatha Yoga. It was probably written in the late seventeenth or early eighteenth century, according to Feuerstein's Dictionary. Contains the Sanskrit text of each stanza. Consists of 645 stanzas divided into five chapters. Covers a review of various schools of Indian thought, esoteric anatomy, the five pranas, mudras, and actual yogic practices. May be obtained through Nataraj Books in Springfield, Virginia.

Vishnudevananda, Swami. *The Complete Illustrated Book of Yoga*. New York: The Julian Press, Inc., 1960. 411p.

Contains over 140 illustrations and tables for training to accomplish the goals of Hatha Yoga.

## Yoga Philosophy

Aurobindo, Sri. *Bases of Yoga*. Pondicherry, India: Sri Aurobindo Ashram Press, 1960. 143p.

Notes compiled from lectures and letters of the author. Can be read randomly within the book or cover to cover with equal benefit.

Iyengar, B.K.S. *The Tree of Yoga*. Boston: Shambala Publications, Inc., 1989. 194p.

Cover note reads: "...his thoughts on many practical and philosophical subjects, ranging from the place of yoga in daily life to insights from Patanjali's *Yoga Sutras*. He includes chapters on family life, love and sexuality, health and the healing arts, meditation, death, and advice to teachers. Based on lectures and discussions with his students..."

Sivananda, Swami. *Tantra Yoga, Nada Yoga and Kriya Yoga*. Himalayas, India: The Divine Life Society, 1994. 162p.

This three-dimensional work on yoga is important for the way it presents these subjects in a way that unifies them. We can see the One Truth from three different but related angles.

Vivekananda, Swami. *Raja-Yoga or Conquering the Internal Nature*. Calcutta: Advaita Ashram, May 1978. 289p.

A classic text on the subject of Raja Yoga, the Royal Path. Is concerned with prana, psychic prana, and the levels of thinking up to and including samadhi.

Zimmer, Heinrich. *Philosophies of India*. New York: Meridian Books, 1951. 687p.

A very readable, although at times technically exhausting analysis of the philosophies of India, including Yoga philosophy. Edited by Joseph Campbell.

## Yoga Physiology and Anatomy

Leadbeater, C. W. *The Chakras*. Adyar, Madras, India: The Theosophical Publishing House, 1927. 132p.

Contains methods of strengthening or developing the chakras. Use of mandalas, laya yoga and other subjects.

Rama, Swami, Rudolph Ballentine and Alan Hymes. *Science of Breath: A Practical Guide*. Honesdale: Himalayan Institute, 1979. 166p.

Contains clear explanations of the anatomy and functions of the breathing apparatus-nose, throat, lungs. Also discusses the chakras and meditation.

Saraswati, Swami Satyananda. *Moola Bandha: The Master Key*. Second edition. Bihar, India: Bihar School of Yoga, 1996. 124 p.

First published in 1978. Contains index of practices. A most thorough explanation of the anatomy and physiology of the Chakra and the Bandha.

Bloomfield, Harold H., Michael Peter Cain and Dennis T. Jaffe. *TM: Discovering Inner Energy and Overcoming Stress*. New York: Delacorte Press, 1975. 290p.

Introduction by Buckminster Fuller. Describes the Transcendental Meditation Technique. An initiation by a TM teacher is necessary for the practitioner to be within the tradition as brought to the West by Maharishi Mahesh Yogi, but the book is helpful. It is interesting to note that Mahesh Yogi and Swami Rama had the same guru.

Campbell, Anthony. *TM and the Nature of Enlightenment*. New York: Harper and Row, 1976. 223p.

Leans toward a scientific, Western-minded approach to explaining this technique of meditation.

Czukur, Ted. *Exploring Meditation Methods*. Phoenix: Ted's Gentle Yoga, 1992. 29p.

A clear, introductory booklet which includes preparation, posture and several techniques to try. The price is \$5, order from: Ted Czukur, Ted's Gentle Yoga, 12229 N. 36th Drive, Phoenix, AZ 85029-2101. Ted's fax number is (602) 843-3990.

Goleman, Daniel. *The Varieties of the Meditative Experience*. New York: Irvington Publishers, Inc., 1977. 130p.

Compares about 12 different meditation techniques, concluding that they all have the same ultimate goal. Foreword by Ram Dass.

Gonda, Jan, "The Indian Mantra" in *Selected Studies*, Volume IV, *History of Ancient Indian Religion*. 54p.

This article is referred to as a classic on the subject by Harvey P. Alper, op. cit. Gonda's definition of mantra is on page 253.

Hittleman, Richard. *Guide to Yoga Meditation*. New York: Bantam Books, 1969. 192p.

A clear and concise guide to the practice of yogic meditation, although the more advanced student may find some explanations to be overly simplistic.

Keshavadass, Sadguru Sant. *GAYATRI: The Highest Meditation*. Delhi: Motilal Banarsidass Publishers Pvt. Ltd, 1994. 148p.

A most readable and approachable book on the subject of meditation generally, then embracing the subject of meditation on the Gayatri, the highest mantra. Many Sanskrit terms are used in the text, and definitions are provided parenthetically along the way.

Rama, Swami. *Meditation and Its Practice*. Honesdale: Himalayan Institute, 1992. 129p.

Contains relaxation and breathing exercises, definition of the practice of meditation, postures and a program for progress in meditation. Contains a glossary as well.

Sadhu Mouni. *Meditation: An Outline for Practical Study*. North Hollywood: Wilshire Book Company, 1974. 363p.

Part I: Theoretical Preliminaries, Part II: Techniques of Meditation, Part III: Regular Meditation, Part IV: Advanced Meditation, Part V: Introduction to Contemplation. Index. Deals with emotional preparation for meditation. Effectively describes the differences between contemplation, concentration and meditation.

Sechrist, Elsie. *Meditation: Gateway to Light*. Virginia Beach: A.R.E. Press, 1972. 53p.

Based on the Edgar Cayce readings. Contains a method of meditation and prayers and affirmations. Refers to the spiritual centers by the names of the glands, conforming to the Western tradition.

Sivananda, Swami. *Japa Yoga: A Comprehensive Treatise on Mantra-Sastra*. India: The Divine Life Society, 1992. 180p.

Contains instruction for the use of the mala, or prayer beads. Contains an explanation of the granting of the mantra and numerous Sanskrit mantras with their translation.

Saraswati, Swami Muktibodhananda. *Swara Yoga: The Tantric Science of Brain Breathing*. Bihar, India: Bihar School of Yoga, 1983. 233 p.

This book would be appropriate for someone who is well established on a path of hatha yoga and has been on a regular schedule of meditation for a substantial period. The practices can lead to enhanced clairvoyant capability.

Tigunait, Pandit Rajmani. *The Power of Mantra and the Mystery of Initiation*. Honesdale, PA: Yoga International Books, 1996. 248p.

Chapters entitled: The Bridge to the Inner World, Blocking and Unveiling the Light, Finding a Teacher, The Universal Mantra, The Power of Initiation, Classes of Mantras and Their Powers; Mantra, Yantra and Deity, Shaktipata: The Descent of Grace. Appendices: A, Preparation for Mantra Initiation and B, How to Do a Purash Chrana

### **Of Interest With Children**

De Brunhoff, Laurent. *Babar's Yoga for Elephants*. New York: Harry N. Abrams, Inc., 2002. 48 pages.

A story book, wonderful for very young children. Wall poster. Can be appreciated by adults for its art and fantasy. Adults with knowledge of yoga should guide children with this book because the illustrations are of an elephant performing the postures, and humans will look different performing them!

Dennison, Paul E. *Brain Gym: Simple Activities for Whole Brain Learning*. Ventura: Edu-Kinesthetics, Inc., 1986. 41 pages.

This pamphlet has exercises that appear to be based on some yoga principals. This program has been used very successfully by some teachers and whole school systems.

Khalsa, Shakta Kaur. *Fly Like a Butterfly: Yoga for Children*. Portland, OR: Rudra Press, 1998. 177 pages.

All postures are illustrated with photos of young children.

Rozman, Debora. *Meditating with Children: The Art of Concentration and Centering: A Workbook on New Educational Methods Using Meditation*. Boulder Creek: Planetary Publications, 1994. 154 pages.

A program of ten classes, a section of the various meditations, guidelines for teachers or facilitators.

Stewart, Mary and Kathy Phillips. *Yoga For Children*. New York: Simon and Schuster, Inc., 1992. 128 pages.

Full color photos and step by step directions. Some photos show adults practicing with the children.



## Biographical, Inspirational and Sacred Writings

Barnstone, Willis and Marvin Meyer, eds. *The Gnostic Bible*. Boston: Shambhala, 2003. 860 pp.

*The Book of Jasher*, published by the Supreme Grand Lodge of A.M.O.R.C., San Jose, California, 1934.

Mentioned in *The Bible* in Joshua 10:13 and in 2 Samuel 1:18.

Borysenko, Joan. *Pocketful of Miracles: Prayers, Meditations, and Affirmations to Nurture Your Spirit Every Day of the Year*. New York: Warner Books, 1994. 424 pages.

Contains seed thoughts and prayers/practices and spiritual exercises for each day of the year.

Boyd, Doug. *Swami*. New York: Paragon House, 1990. 330p.

Cover note reads: "An American's personal exploration into the lives, teachings, and mental powers of the swamis of India." The first 123 pages are largely about Swami Rama, founder of the Himalayan Institute in Honesdale Pennsylvania. Other swamis mentioned are Swami Sivanandapura, Swami Saraswathi and others.

Dass, Ram. *Grist for the Mill*. With Stephen Levine. Santa Cruz: Unity Press, 1977. 173p.

Part of the Mindfulness Series. Personal observations by Ram Dass, aka Richard Alpert. Contains interpretations of Dharma, the Buddhist teachings, which are not incompatible with most religious philosophy.

Dass, Ram. *Remember: Be Here Now*. San Cristobal, N.M.: The Lama Foundation, 1971. 238p.

A cult classic of the account of Richard Alpert's odyssey into the life of Ram Dass. Contains many observations about clearing the cobwebs from our modern, Western minds and a wonderful section, "Cook Book for a Sacred Life."

Feuerstein, Georg and Stephan Bodian, eds. *Living Yoga: A Comprehensive Guide for Daily Life*. With the staff of Yoga Journal. New York: Jeremy P. Tarcher/Perigee, 1993. 290p.

Thirteen chapters divided into six parts:

Part I: Cultivating the Body: Hatha Yoga; Part II: Transcending the Mind: Raja Yoga; Part III: Cultivating Love: Bhakti Yoga; Part IV: The Path of Work: Karma Yoga; Part V: Ritual and Beyond: Tantra Yoga; and Part VI: The Path of Wisdom: Jnana Yoga.

Krishnamurti, J. *Think on These Things*. Edited by D. Rajagopal. New York: Harper and Row, 1964. 270p.

Contains thoughts on social ethics in the format of questions followed by Krishnamurti's answers.

*The Lost Books of The Bible and the Forgotten Books of Eden*, published by New American Library, New York, 1974.

These were published separately in around 1927 but were published together in this paperback edition.

Muktananda, Swami. *Play of Consciousness*. Ganeshpuri, India: Gurudev Siddha Peeth, 1978. 322p.

Cover note reads: "...a spiritual autobiography, a guide to the workings of the awakened Kundalini, a practical application of the principles of spiritual philosophy. Above all, it is a work of illumination, charged with the spiritual force of its author." For more information: S.Y.D.A. Foundation, PO Box 11071, Oakland, CA 94611.

Pagels, Elaine. *The Gnostic Gospels*. New York: Random House, 1979. 182pp.

Rama, Swami. *Living With the Himalayan Masters*. Honesdale, PA: Himalayan Institute, 1978. 487p.

Accounts of Swami Rama's many experiences in his spiritual life in the Himalayas. Contains maps and many photographs.

Rodegast, Pat and Judith Stanton. *Emmanuel's Book: A Manual For Living Comfortably in the Cosmos*. New York: Bantam Books, 1987. 262 pages.

Inspirational Channeled material. Also available: *Emmanuel's Book II: The Choice for Love* and *Emmanuel's Book III: What is an Angel Doing Here?*

Smith, Richard, managing editor. *The Nag Hammadi Library in English*. Revised edition. Translated and introduced by members of the Coptic Gnostic Library Project of the Institute for Antiquity and Christianity, Claremont, California. New York: HarperSanFrancisco, 1990. 549 pp.

Subramuniaswami, Satguru Sivaya. *Dancing With Siva: Hinduism's Contemporary Catechism*. Concord, CA: Himalayan Academy, 1993. 968p.

Many of the pages of this book are black and white illustrations from classical Eastern art works. Contains a lexicon containing many English and Sanskrit word definitions. Also contains the basic tenets of many of the world's religions.

*Upanishads, The*. Juan Mascaro, Translator. Baltimore: Penguin, 1965. 143p.

An understanding of the *Upanishads* is vital to a thorough grounding in the roots of Yoga Philosophy, however this translation may be too laborious and cryptic for some readers.

Watts, Alan. *OM: Creative Meditations from Alan Watts*. Edited and adapted by Judith Johnstone. Berkeley: Celestial Arts, 1980. 169p.

Contains short seed thoughts which can be helpful in clearing away the cobwebs in our spiritual lives, or for provoking a questioning attitude about life in general.

Wilson, Andrew, editor. *World Scripture: A Comparative Anthology of Sacred Texts*. St Paul: Paragon House, 1995. 882 pp.

A Project of the International Religious Foundation. This book has forty advisors and contributors and is written in five parts, each pertaining to different aspects of spirituality.

Yogananda, Paramahansa. *Autobiography of a Yogi*. Los Angeles: Self-Realization Fellowship, 1972. 573p.

Required reading for anyone interested in understanding the teachings of the Self-Realization Fellowship, or of the path of devotion of the yogi. Contains many photographs of Paramahansaji and the story of his coming to the West.

Yogananda, Paramahansa. *The Master Said...: Sayings and Counsel to disciples by Paramahansa Yogananda*. Los Angeles: Self-Realization Fellowship, 1957. 116p.

Inspirational messages with the characteristic tenderness of this Master.

Yogananda, Paramahansa. *Metaphysical Meditations*. Los Angeles: Self-Realization Fellowship, 1976. 115p.

Contains inspirational passages of imagery and spiritual messages which can be used as seed thoughts for contemplation leading to meditation.

Yogi, Maharishi Mahesh. *The Science of Being and The Art of Living*. New York: Signet Books, 1963. 320p.

Philosophy by the founder of the Transcendental Meditation movement in the U.S.A.

### **Body Work Outside of, But Compatible With, Yoga**

Chang, Stephen T. *The Book of Internal Exercises*. San Francisco: Strawberry Hill Press, 1978. 138p.

Contains exercises with very little or no movement from the discipline of Taoist healing. Many photographs and illustrations of positions from Hatha Yoga with the Chinese names.

Nan, Huai-Chin. *Tao & Longevity: Mind-Body Transformation*. Edited by Karen Allen. York Beach, ME: Samuel Weiser, Inc., 1984. 145p.

Has much in common with the yogic approach to meditation, but is in the context of Taoist healing arts. Uses the concept of chi rather than that of prana.

## Psychology Within the Scope of Yoga

Goleman, Daniel. *Emotional Intelligence*. New York: Bantam Books, 1995. 352 pages.

This book is not exactly in the framework of yoga philosophy, but it is valuable for students of yoga because it helps to bridge the space that sometimes exists when people neglect their emotional development to favor the intellectual, IQ approach.

Rama, Swami and Swami Ajaya. *Creative Use of Emotions*. Honesdale: Himalayan Institute, 1976. 162p.

From the introduction: "Yoga psychology offers a clear, precise and easily understood conceptualization and training program in which the energy which gives rise to such unpleasant emotional states as fear, depression, jealousy and anger, can be channeled toward the experience of positive emotional states, such as love, devotion and bliss."

Rama, Swami, Rudolph Ballentine and Swami Ajaya. *Yoga and Psychotherapy: The Evolution of Consciousness*. Honesdale: Himalayan Institute, 1976. 327p.

Discusses the yogic concepts of the koshas, or energy sheaths, the chakras and other Eastern concepts together with Western psychotherapy. Contains examples of the ways yoga can supplement and sometimes replace Western methods of psychotherapy.

Tigunait, Pandit Rajmani. *Inner Quest: The Path of Spiritual Unfoldment*. Honesdale, PA: Yoga International Books, 1995. 185p.

Question and answer format with glossary. Chapters entitled: Setting Out, Clearing the Hurdles, Moving Inward, Unlocking the Secret, Breaking the Cycle, Establishing a Personal Practice, and The Journey's End.

## **Meditation**

Alper, Harvey P., editor. *Understanding Mantras*. Albany, N.Y.: State University of New York Press, 1989. 530p.

Contains bibliographical lists and working bibliography for the study of Mantras. One particularly applicable chapter is "The Use of Mantra in Yogic Meditation: The Testimony of the *Pasupata*", by Gerhard Oberhammer.

Arya, Usharbudh. *Superconscious Meditation*. Honesdale: Himalayan Institute, 1978. 132p.

Contains chapters on the system of Superconscious Meditation, the name given to the technique brought to us by Swami Rama, whose guru was that of Maharishi Mahesh Yogi. Chapters discuss problem thoughts in meditation, ways of deepening meditation, purification of personality and other subjects.

Baker, M. E. Penny. *Meditation: A Step Beyond With Edgar Cayce*. Los Angeles: Pinnacle Books, Inc., 1973. 166p.

A Western and God-Centered approach to meditation. Contains a bibliography of Western works on the subject.

Blofeld, John. *Mantras: Sacred Words of Power*. New York: E. P. Dutton, 1977. 106p.

The author has travelled extensively in the East. The mantras given come from a variety of traditions.

Bloomfield, Harold H., Michael Peter Cain and Dennis T. Jaffe. *TM: Discovering Inner Energy and Overcoming Stress*. New York: Delacorte Press, 1975. 290p.

Introduction by Buckminster Fuller. Describes the Transcendental Meditation Technique. An initiation by a TM teacher is necessary for the practitioner to be within the tradition as brought to the West by Maharishi Mahesh Yogi, but the book is helpful. It is interesting to note that Mahesh Yogi and Swami Rama had the same guru.

Campbell, Anthony. *TM and the Nature of Enlightenment*. New York: Harper and Row, 1976. 223p.

Leans toward a scientific, Western-minded approach to explaining this technique of meditation.

Czukur, Ted. *Exploring Meditation Methods*. Phoenix: Ted's Gentle Yoga, 1992. 29p.

A clear, introductory booklet which includes preparation, posture and several techniques to try. The price is \$5, order from: Ted Czukur, Ted's Gentle Yoga, 12229 N. 36th Drive, Phoenix, AZ 85029-2101. Ted's fax number is (602) 843-3990.

Goleman, Daniel. *The Varieties of the Meditative Experience*. New York: Irvington Publishers, Inc., 1977. 130p.

Compares about 12 different meditation techniques, concluding that they all have the same ultimate goal. Foreword by Ram Dass.

Gonda, Jan, "The Indian Mantra" in *Selected Studies*, Volume IV, *History of Ancient Indian Religion*. 54p.

This article is referred to as a classic on the subject by Harvey P. Alper, op. cit. Gonda's definition of mantra is on page 253.

Hittleman, Richard. *Guide to Yoga Meditation*. New York: Bantam Books, 1969. 192p.

A clear and concise guide to the practice of yogic meditation, although the more advanced student may find some explanations to be overly simplistic.

Keshavadas, Sadguru Sant. *GAYATRI: The Highest Meditation*. Delhi: Motilal Banarsidass Publishers Pvt. Ltd, 1994. 148p.

A most readable and approachable book on the subject of meditation generally, then embracing the subject of meditation on the Gayatri, the highest mantra. Many Sanskrit terms are used in the text, and definitions are provided parenthetically along the way.

Rama, Swami. *Meditation and Its Practice*. Honesdale: Himalayan Institute, 1992. 129p.

Contains relaxation and breathing exercises, definition of the practice of meditation, postures and a program for progress in meditation. Contains a glossary as well.

Sadhu Mouni. *Meditation: An Outline for Practical Study*. North Hollywood: Wilshire Book Company, 1974. 363p.

Part I: Theoretical Preliminaries, Part II: Techniques of Meditation, Part III: Regular Meditation, Part IV: Advanced Meditation, Part V: Introduction to Contemplation. Index. Deals with emotional preparation for meditation. Effectively describes the differences between contemplation, concentration and meditation.

Sechrist, Elsie. *Meditation: Gateway to Light*. Virginia Beach: A.R.E. Press, 1972. 53p.

Based on the Edgar Cayce readings. Contains a method of meditation and prayers and affirmations. Refers to the spiritual centers by the names of the glands, conforming to the Western tradition.

Sivananda, Swami. *Japa Yoga: A Comprehensive Treatise on Mantra-Sastra*. India: The Divine Life Society, 1992. 180p.

Contains instruction for the use of the mala, or prayer beads. Contains an explanation of the granting of the mantra and numerous Sanskrit mantras with their translation.

Saraswati, Swami Muktibodhananda. *Swara Yoga: The Tantric Science of Brain Breathing*. Bihar, India: Bihar School of Yoga, 1983. 233 p.

This book would be appropriate for someone who is well established on a path of hatha yoga and has been on a regular schedule of meditation for a substantial period. The practices can lead to enhanced clairvoyant capability.

Tigunait, Pandit Rajmani. *The Power of Mantra and the Mystery of Initiation*. Honesdale, PA: Yoga International Books, 1996. 248p.

Chapters entitled: The Bridge to the Inner World, Blocking and Unveiling the Light, Finding a Teacher, The Universal Mantra, The Power of Initiation, Classes of Mantras and Their Powers; Mantra, Yantra and Deity, Shaktipata: The Descent of Grace. Appendices: A, Preparation for Mantra Initiation and B, How to Do a Purash Chrana

**Music and Other Arts as Related to the Subjects OF Improvisations, Yoga,  
Eastern and Western Mysticism, and Psychological/Psychic Issues  
A Personal Reading List**

Andrews, Ted. *Sacred Sounds: Transformation Through Music and Word*. St. Paul: Llewellyn Publications, 1998. 214 pages.

Contains two major sections: "The Secret Power of the Word" and "The Renaissance of the Bardic Traditions." Also has a select bibliography.

Beaulieu, John. *Music and Sound in the Healing Arts: An Energy Approach*. Barrytown: Station Hill Press, 1987. 144 pages.

A work on the use of tuning forks and toning for healing. Especially helpful for getting over the idea that the only pitches one can use are those in tune with concert pitch. These frequencies are the Pythagorean system, or just intonation. References to Eastern philosophy.

Beck, Guy L. *Sonic Theology: Hinduism and Sacred Sound*. South Carolina: University of South Carolina Press, 1993. 290 pages.

Contains information which connects the ideas of spirituality, yoga philosophy and sound. Gives lineage of numerous classical Sanskrit texts and several yoga philosophies. Glossary, index and extensive bibliography. Some knowledge of yoga philosophical terms and texts strongly recommended.

Bernard, Patrick. *Music as Yoga: Discover the Healing Power of Sound*. San Rafael: Mandala Publishing, 2004. 190 pp.

Chapters are The Effect of Sound Vibrations, The Power of Words, The way of Song and Listening, Mantra Yoga and the Healing Names of God. Also has notes, glossary, bibliography and a discography of 12 CDs of healing music by the author.

Bernstein, Seymour. *With Your Own Two Hands: Self-Discovery Through Music*. New York: G. Schirmer, 1981. 296 pages.

Contains useful preliminary chapters such as, "Why Do You Practice?" and "Why Don't You Practice?" The book contains specific help for pianists in about 45 pages, but much of the material translates well for other instruments. There is no material in this book on the subjects of meditation, yoga, or Eastern philosophies, but there is a reference to the book *Zen in the Art of Archery* in the context of the discussion about practicing.

Bruckner-Ruggeberg. "Music and the Indian Yoga Practice." *Journal of the Indian Musicological Society*. Vol 14, (no. 1, 1983), p. 19-24.

Caldwell, Robert. *The Performer Prepares*. Dallas, TX: Pst...Inc., 1990. 158p.

Contemporary approach to preparation for performance covering all phases of preparation and follow-up.

Campbell, Don G., *The Mozart Effect: Tapping the Power of Music to Heal the Body, Strengthen the Mind, and Unlock the Creative Spirit*. New York: Avon Books, 1997. 332 p.

Campbell, Don G., ed. *Music and Miracles: A Companion to Music: Physician for Times to Come*. Wheaton, Ill: Quest Books, 1992. 280 p.

Twenty-five essays grouped into the following parts: I The Miracle of Sound, II The Body of Sound, III Instruments and Healing, IV Music Therapy and Transformation, V Therapeutic Healing With Sound, and VI Sound As World Healer.

Campbell, Don G. *Music: Physician for Times to Come*. Wheaton, Ill: Quest Books, 1991. 355p.

An anthology. On dedication page: "We trust that the magic of sound, scientifically applied, will contribute in ever greater measure to the relief of human suffering, to a higher development and a richer integration of the human personality, to the harmonious synthesis of all human "notes" of all "group chords and melodies"--until there will be the greater symphony of the One Humanity." Roberto Assagioli, M.D.

Campbell, Don G. *The Roar of Silence: Healing Powers of Breath, Tone & Music*. Wheaton, IL: The Theosophical Publishing House, 1989.

Dedication: "To the wounded listener and sleeping musician in each of us." A series of meditations and practical exercises using breath and the voice. Contains bibliography and discography. Author is a consultant in psychoacoustics.

Cornell, Judith, Ph.D. *MANDALA: Luminous Symbols for Healing*. Quest Books, 1994.

A workbook recommending sound, music, coloring pencils and black paper for making your own mandalas.

Cousto, Hans. *The Cosmic Octave: Origin of Harmony*. Mendocino, CA: LifeRhythm, 1988. 121p.

Originally published in the German Language. Exhaustive formulae on the overtone series, times and durations of celestial motion. Gives frequencies of audible pitches which correspond to the celestial frequencies.

Danielou, Alain. *Music and the Power of Sound: The Influence of Tuning and Interval on Consciousness*. Rochester, Vermont: Inner Traditions, 1995.

First published as *Introduction to the Study of Musical Scales by the Indian Society*, London, 1943. Chapter titles include: Metaphysical Correspondences, The Conflict of Musical

Systems, The Measurement of Intervals and Harmonic Sounds, The Cycle of Fifths: The Musical Theory of the Chinese, and others.

Drury, Nevill. *Music for Inner Space: Music for Meditation and Visualization*. San Leandro, CA: Prism Press, 1985. 176p.

Part One: Sound and Symbol

- 1: Music and Altered States of Consciousness
- 2: Music and Archetype
3. Music for Inner Space

Part Two: Myth and Cosmos

- 4: Self-Initiation, Kabbalah, Tarot, Signs of the Zodiac, Egyptian Book of the Dead, Kundalini Yoga.

Gaynor, Mitchell L., MD. *The Healing Power of Sound: Recovery from Life-Threatening Illness Using Sound, Voice, and Music*. Boston: Shambhala, 2002. 262 pp.

Has a good number of exercises within the text of the book, plus bibliography, endnotes, list of resources and index.

Gonzalez-Wippler, Migene. *Santeria: African Magic in Latin America*. New York: Original Publications, 1987. 179p.

Contains authentic rhythms of Latin-America along with information about the religion of Santeria.

Green, Barry. *The Inner Game of Music*. New York: Doubleday, 1986. 225p.

Some chapter titles: 7. Letting go, 8. Coping with obstacles, 9. Improving the quality of musical experience. 10. Teaching and learning, 13. Integration and balance, 15. Improvisation, composition and creativity.

Gulvani, V. R. "Addendum (in Marathi)." *Journal of the Indian Musicological Society*. Vol. 11, (no. 1-2, 1980), p. 66+.

This is a follow-up article for the selection by Musalagoankar, V. "Music and Sound in Yoga." Translation will be necessary except for readers of Marathi.

Hall, Manly Palmer. *Secret Teachings of All Ages: An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy*. L.A., CA: The Philosophical Research Society, 1975. 245p.

"Being an interpretation of the secret teachings concealed within the rituals, allegories and mysteries of all ages." Many articles on music from the alchemists' perspective, including mystical drawings by Robert Fludd and others. Indexed.

Hamel, Peter Michael. *Through Music to the Self: How to Appreciate and Understand Music Anew*. Translated from German by Peter Lemesurier. Great Britain: Element Books, Ltd., 1978.

Major sections of the book are: 1 Old and New Paths in Western Music, 2 Encounter with Non-European Music, 3 The Esoteric World of Sound and Research into Harmonics, 4 Music Between the Worlds, 5 Social Practice and Exercise Methods, also contains appendices, texts of other authors, musical examples and illustrations.

Hanser, Suzanne B. *Music Therapist's Handbook*. St. Louis: Warren H. Green, Inc., 1987. 172p.

A work designed for health professionals and students in the field of music therapy.

Hodges, Donald A., Editor. *Handbook of Music Psychology*. Second edition. San Antonio: IMR Press, 1996. 589 p.

Text for graduate level course work at George Mason University. Twelve sections dedicated to various subjects such as memory, musical perception and psychoacoustical processes.

Jaideva Singh. *The Yoga of Vibration and Divine Pulsation*. New York: State University of New York Press, 1992. 210 p.

"A Translation of the Spanda Karikas with Ksemaraja's Commentary: The Spanda Nirnaya." From the foreword: "Vasugupta is the author. Vasugupta is the ninth-century Kashmiri sage to whom the foundational text of the Siva-Sutra-s is said to have been inspirationally revealed."

Khanna, Madhu. *Yantra: The Tantric Symbol of Cosmic Unity*. New York: Thames and Hudson, 1979.

Profuse illustrations, diagrams and exercises.

Khan, Hazrat Inayat. *The Music of Life*. New Lebanon, N.Y.: Omega Press, 1983. 353p.

Sufi Author: Part I: The Mystery of Sound, Part II: The Harmony of Life, Part III: The Knowledge of Vibration, Part IV: The Analysis of Atoms, Part V: The Harmonious Grouping of Atoms.

Khan, Hazrat Inayat. *The Mysticism of Sound and Music*. Revised edition. Boston: Shambhala, 1996. 322 pages.

A metaphysical work of great aesthetic and poetic sensitivity.

Ling, Dorothy. *The Original Art of Music*. Lanham, Maryland: The Aspen Institute and the University Press of America, 1989. 178 pages.

From the introduction: This work is one of a series of monographs which represent important insights into the intrinsic relationships which exist between the arts and the individual and the arts and society. Dorothy Ling's life and work are based on the belief that the arts—all of the arts—inform all of school life, and that they are not to be treated as separate subjects. Contains discussions of archetypal material and the earliest roots of music.

Lingerman, Hal A. *The Healing Energies of Music*. Wheaton, Ill: The Theosophical Publishing House, 1983.

The author's own views on many selections of music and the emotional implications of the musical effects. Bibliography.

Maisel, Eric. *Staying Sane in the Arts: A Guide for Creative and Performing Artists*. New York: Putnam's Sons, 1992. 290 pages.

Maisel is a psychotherapist based in San Francisco who has counseled actors, writers, dancers, musicians and other artists. He examines the psychological and business issues all artists must confront. Some subjects addressed are the personality of the artist and the various blocks artists face and how to overcome them.

McClain, Ernest. *The Myth of Invariance: The Origin of the Gods, Mathematics, and Music From the Rg Veda to Plato*. York Beach, Maine: Nicolas-Hays, Inc., 1976. 216p.

Many numerical tables attempting to link numbers to music and to poetry. Footnotes, index. Appendices of tables of numbers.

McClellan, Randall. *The Healing Forces of Music: History, Theory and Practice*. Rockport, Mass: Element, Inc., 1991. 213p.

Contains bibliography, notes. Cover note: "The first comprehensive cross-cultural study of the philosophy & methodology of sound & music for therapeutic purposes."

Meyer, Leonard B. *Emotion and Meaning in Music*. Chicago: The University of Chicago Press, 1956. 307p.

Musalagoankar, V. "Music and Sound in Yoga." *Journal of the Indian Musicological Society*. Vol. 11, (1980, n. 1-2), p. 44+.

See also the entry by Gulvani, V. R., "Addendum (in Marathi)," although most readers will need the assistance of a translator.

Nachmanovitch, Stephen. *Free Play: Improvisation in Life and Art*. Los Angeles, CA: Jeremy P. Tarcher, Inc., 1990. 208p.

Centers around musical improvisation, but can be applied to any discipline. Contains many insights through foreign words and their etymologies.

Ostrander, Sheila, and Lynn Schroeder. *Superlearning*. New York: Dell Publishing Co., 1979. 357p.

Encourages the use of music and rhythmic breathing to enhance memory work and the learning process. Listening list, suggestions for format of sessions. Section IV has exercises: yoga, visualization, children's exercises...

Ristad, Elois. *A Soprano On Her Head*. Moab, UT: Real People 1982. 203p.

Help for performers, contains excerpts from real workshops conducted by the author.

Robbins, Lois B. *Waking Up! In the Age of Creativity*. New Mexico: Bear and Company, 1985. 187p.

Ronget, Gilbert. *Music and Trance: A Theory of the Relations Between Music and Possession*. Chicago: University of Chicago Press, 1985.

Salmon, Paul G. and Robert G. Meyer. *Notes From the Green Room: Coping With Stress and Anxiety in Music Performance*. New York: Macmillan, Inc., 1992. 228p.

Gives practical help on self-assessment and the cultivation of more healthful attitudes toward performing. Chapter headings include: The Performer, The Psychology of Coping with Performance Stress, The Whole Performer, Stress and Performing, The Nature of Anxiety, Getting Help for Stress and Anxiety, The Cognitive Side of Performing, Basic Stress Management Skills, and Anxiety and Stress In Perspective. Written by two psychologists from the University of Louisville.

Steiner, Rudolf. *Speech and Drama*. Translated by Mary Adams. Spring Valley, New York: Anthroposophic Press, and London: Rudolph Steiner Press, 1959. 418p.

Cover notes: "During the last two decades of the nineteenth century the Austrian-born Rudolf Steiner (1861-1925) became a respected and well-published scientific, literary, and philosophical scholar, particularly known for his work on Goethe's scientific writings. After the turn of the century he began to develop his earlier philosophical principles into an approach to methodical research of psychological and spiritual phenomena."

Page 7: "Rudolf Steiner saw in art a redemptive and healing power for man's life of soul..."

Stewart, R.J. *The Spiritual Dimensions of Music: Altering Consciousness for Inner Development*. Rochester, Vermont: Destiny Books, 1987. 160 p.

Discusses changes that are possible in moods and emotions through chanting, the use of musical harmonics and particular sustained intervals. From the cover notes: "He also draws

on the works of Hermes Trismegistus, Pythagoras, Dr. John Dee, and the Qabalists and discusses the musical implications of the Tree of Life, the Chakras, and the Four Elements.ö

Sudnow, David. *Ways of the Hand: The Organization of Improvised Conduct*. Southampton, England: Camelot Press, Ltd., 1978. 156p.

Views and describes the techniques of improvisation at the keyboard in terms of the conveniences of the hand and the keys which lie beneath the fingers in different positions. Many photographs of players' hands on the keyboard, ostensibly while playing.

Tame, David. *The Secret Power of Music*. Rochester, Vermont: Destiny Books, 1984. 304 p.

öThe Transformation of Self and Society Through Musical Energyö is the subtitle on the cover. Contains chapters on Chinese and Indian music, Jazz and the Blues, the Physics of OM, and the mysteries of the Pythagorean Comma.

Winston, Shirley Rabb. *Music as the Bridge*. Virginia Beach, A.R.E. Press, 1972. 68p. Spiritual philosophy of music, based on the writings of Edgar Cayce.

## **Books That Stimulate Creative Thinking**

- Ash, Mel. Shaving the Inside of Your Skull: Crazy Wisdom for Discovering Who You Really Are. New York: G.P. Putnam's Sons, 1996.
- Bromley, Karen, Linda Irwin-DeVitis and Marcia Modlo. Graphic Organizers: Visual Strategies for Active Learning. New York: Scholastic Professional Books, 1995.
- Fried, Robert L. The Passionate Teacher: A Practical Guide. Boston: Beacon Press, 1995.
- John-Steiner, Vera. Notebooks of the Mind: Explorations of Thinking. Revised edition. New York: Oxford University Press, 1997.
- Langer, Ellen J. The Power of Mindful Learning. Reading, Mass.: Addison-Wesley Publishing Co., 1997.
- McNiff, Shaun. Trust the Process: An Artist's Guide to Letting Go. Boston: Shambhala, 1998.
- Tufte, Edward R. Visual Explanations: Images and Quantities, Evidence and Narrative. Cheshire, Conn.: Graphics Press, 1997.

## **Beginners' Reading List**

The following books are available through the Himalayan Press, 1-800-822-4547

- Anderson, Sandra and Rolf Sovik. *Yoga: Mastering the Basics*. Honesdale, Pennsylvania: Himalayan Institute Press, 2000. 241p.
- Arya, Pandit Usharbudh. *Philosophy of Hatha Yoga*. Second edition. Honesdale, PA: Himalayan Institute, 1985. 95p.
- Chapters: 1. Watching the Mind Watching the Body, 2. Worship, 3. Karma Purification, 4. The Whole Body Language, 5. Kundalini--The Coiled-Up Energy, 6. Hatha Yoga: Gateway to the Subtle Body. Quotes directly from several of the Yoga Sutras by Patanjali.
- Rama, Swami. *Joints and Glands Exercises*. Rudolph Ballentine, M.D., ed. Honesdale, PA: Himalayan Institute, 1977. 83p.
- An excellent preparatory text for individuals with limited or no experience with exercise, or for people who cannot perform yoga postures. Contains gentle stretches and contractions for all parts of the body. Spiral bound for convenient use.
- Rama, Swami. *Lectures on Yoga: Practical Lessons on Yoga*. Honesdale, PA: Himalayan Institute, 1979. 196p.

A basic text covering the yamas and niyamas (observances and restraints), asanas, pranayama, concentration, the nature of the mind, and meditation.

Rama, Swami, Rudolph Ballentine and Alan Hymes. *Science of Breath: A Practical Guide*. Honesdale: Himalayan Institute, 1979. 166p.

Contains clear explanations of the anatomy and functions of the breathing apparatus-  
nose, throat, lungs. Also discusses the chakras and meditation.