

# Light: Medicine of the Future

By Jacob Liberman, O. D., Ph.D.

Reviewed by Willow Rain

During the process of reading and reviewing *Light: Medicine of the Future*, I took the opportunity to read Deepak Chopra's *Quantum Healing*.

Chopra's presentation of the body-mind connection provides a context for examining the work of Jacob Liberman, O. D., Ph.D., who has pioneered the application of light and color to healing imbalances in the bodymind. Chopra states:

*The spectrum of light is like a long, continuous string, vibrating slower at one spot and faster at another. We make our home on a tiny part of the spectrum, but it takes the entire length for us to exist. Beginning at zero vibration, shakes of the string are responsible for the light, heat, magnetism and countless other discrete energy forms that fill the universe. It is just a few steps on the ladder of creation from empty space to inter-galactic dust to a sun and finally the living Earth. What this shows is that emptiness, the point of zero vibration, is not a void but the starting point for everything that exists. And this starting point is always in contact with every other point—there are no breaks in continuity.*

In his introduction Liberman states: "This science (of light) bridges the gap between scientific knowledge, intuitive knowing, health and personal evolution, thus acting as a foundation for a new paradigm in healing. It

ushers in a new era in medicine. Light, a non-intrusive, very powerful tool, resides at the core of the new medicine: "energy medicine."

This book is an exploration of this new paradigm. Part 1 presents the body as a "living photocell, stimulated and regulated by light entering the eyes. The eyes are the entry points through which light has its profound effect on the regulation of human physiological and emotional functioning and the development of our consciousness." Light penetrates the brain, stimulating the hypothalamus which "coordinates and regulates most of our life-sustaining functions and also initiates and coordinates our reactions and adaptations to stress."

The hypothalamus governs the autonomic nervous system, receiving external stimuli from the senses and internal stimuli from the nervous system and psyche. Liberman claims the hypothalamus "may be the single most important unit of the brain, standing as high command in maintaining harmony within the body."

The hypothalamus also governs the pituitary gland, which in turn regulates the endocrine system of hormone-secreting glands: pineal, thyroid, parathyroid, thymus, adrenals, pancreas and gonads. Having thus established that "eyesight is merely a small aspect of that dynamic process known as vision," Liberman focuses his exploration on the pineal gland "whose function was intuitively recognized by ancient civilizations

and, until recently, greatly underestimated by modern science, serves to assist us in bonding with the universe."

This gland, the 'third eye,' or 'seat of the soul,' "may very well be the newest treasure in science. It acts as the body's light meter, receiving light-activated information from the eyes (by way of the hypothalamus) and then sending out hormonal messages that have a profound effect on the mind and body. Its activity, regulated by environmental light changes and the Earth's electromagnetic field, is to transmit information to the body pertaining to the length of daylight."

In animals this governs adaptation to seasonal changes, preparation for mating and other functions that fall rhythmically through the day and around the year. In humans it is significant because the pineal orchestrates all the body's functions and synchronizes them with the external environment. This is accomplished by using light-related messages from the biological clock within the hypothalamus that determine when the pineal releases melatonin, the hormone that controls the impulses to be active and to rest. Melatonin saturates the body in response to the pineal's sensitivity to light and dark.

Liberman comments: "It would appear then, that not a single cell in the body can escape the influence of light striking the eyes..... We truly are light bodies."

The pineal is the "regulator of regulators" affecting reproductive functions, growth, body temperature, blood pressure, motor activity, sleep, tumor growth, moods, the immune system and may also be a factor in longevity.

Continuing his exploration of the body as a photocell, Liberman turns to color. "Although science recognizes the effects of x-rays, ultraviolet rays and microwaves on our physical bodies, there still exists a controversy over whether the visible portion of the spectrum also affects us physiologically. Visible light differs from x-rays only in its wavelength, so how is it possible that colored light, the portion of the spectrum under which we have evolved and to which we are specifically attuned, cannot be exerting a profound effect on us?"

He briefly touches on the theory pertaining to the chakras and states: "With the development of more sophisticated diagnostic techniques, science and medicine are continuing to find that certain brain regions are not only light sensitive, but actually respond differently to different wavelengths. It is now believed that different colors (wavelengths) of radiation interact dif-

ferently with the endocrine system to stimulate or inhibit hormonal production." This statement anticipates his presentation of *Syntonics*, the healing method that has become his life's work, and which is the central material of this book.

Liberman cites several examples of the research that backs up this statement. He cites studies which show the impact of color on the sympathetic and parasympathetic nervous systems, blood pressure, pulse rate and respiration rate; on migraines, athletic performance and on prison inmates.

Having made his case for the role of light in the human body, Liberman turns to a discussion of "malillumination", ill-health caused by poor and/or incomplete lighting. He presents light as a nutrient source and reports studies that reveal the negative effects on health of lights that provide less than the full spectrum.

After this brief survey of research into malillumination, Liberman arrives at the topic that inspired him to write the book, and that forges for him the paradigm of the new medicine: *Syntonics*. This is a "branch of ocular science dealing with selected portions of the visible spectrum. When its methods are applied by way of the eyes, *Syntonics* reflexively affects the body's major supportive functions by bringing them into balance with the environment, resulting in improved vision."

Liberman outlines the work of the pioneers in light-as-medicine and comes finally to focus on *Syntonics*, the work of Dr. Harry Riley Spitler in the first three decades of this century. Spitler's research showed him "that the portions of the brain that directly control both the autonomic nervous system and endocrine system are also connected to the eyes by the shortest, most direct and most highly organized nerve pathways in the brain. He concluded that although heredity, environment and nutrition play major roles in our lives, light may play the most significant role in altering function, behavior and physiological response; in other words, merely altering the color of light entering the eyes can disturb or restore balance within the autonomic nervous system and thus effect resultant functions."

Spitler's *Syntonics* refers to a physiologically balanced, integrated nervous system. He treated people according to their physical/emotional makeup and constitutional type. He realized that these variables in constitution significantly affect functioning, and his system is based on the understanding that there is variety and inconsistency in how individuals process and utilize light.

Liberman is president of the College of Syntonic Optometry, a post-doctoral educational optometric organization that for 60 years has been devoted to research and clinical application of ocularly perceived light.

Having established in Part 1 that the body is a photocell, Liberman presents *Syntonics* at work in Part 2. He describes some of its applications to learning disabled children, cancer treatment, blood cleansing, Seasonal Affective Disorder, PMS, dentistry and acupuncture. The case histories are fascinating and dramatic stories of recovery from severe illness after the application of light to the body through the eyes.

He elaborates more on the discussion of malillumination relative to ultraviolet light, proposing that UV deficiency is widespread and avoidable. He questions the prolonged and consistent use of sunglasses, sunscreens and artificial lights with no UV component. There are indications in current research that UV light through the eyes stimulates the immune system, and that in trace amounts it is a life-supporting nutrient.

Following the discussion of UV light, Liberman directly addresses food and the role of light in nutrition and metabolism. "It has been calculated," he states, "that the entire volume of blood pumped by the heart circulates through the eyes every two hours..... How is the blood, which transports most of the body's nutrients, affected by the direct stimulation of light?"

He continues, ".....for any ingested substance to be fully processed or used by the body, it needs to go through a series of chemical reactions that are catalyzed (ignited) by a specific portion of the electromagnetic spectrum. Without this specific portion of the spectrum (type of light), the substance would not be fully used, resulting in some aspect of the physiological functioning *being left in the dark*." Without a balanced spectrum of light in our environment we probably suffer from "malillumination. This condition, which is probably much more common than we would like to believe, can lead to a lack of nutritional support for certain portions of our being, resulting in chronic disease."

Food itself is "frozen light" and the lower we eat on the food chain, "the closer we are to receiving light's full force." Foods of animal origin, junk foods and highly processed items have little or none of light's nutritional value. Liberman here mentions the book *Spiritual Nutrition and the Rainbow Diet* by Dr. Gabriel Cousens, who has found in clinical practice that the

color of food has important psychophysiological functions. "Just as we need the benefits of natural full-spectrum light, we also need natural full-spectrum food to nourish our minds, bodies and spirits."

Liberman is a spiritual seeker, honest, open and courageous. He talks openly about his own life processes and journey to maturation and wisdom. The fruit of his struggles is his vision for the applications of light therapy. "If healers and practitioners are not using tools to create deep levels of change, they are merely giving patients a stronger pair of crutches each year." His stated life interest is to get to the root causes of afflictions and avoid the futility of temporary Band-aids that may re-balance a person's system only until they are again "confronted by those aspects of their lives that originally triggered them into states of imbalance."

Finally, in Part 3, Liberman presents his vision of truly holistic healing. As we enter the "light age," scalpels will be replaced by lasers, chemotherapy by phototherapy, prescription drugs by prescription colors, acupuncture needles by needles of light, eyeglasses by healthy eyes. Classrooms will be playful and colorful, stimulating places full of sunlight and fresh air, and therapeutic techniques will treat the mind and body as one functioning whole system.

In conclusion he says: "The study of light affirms the connectedness of all things. We have entered an age when we must look at things from *nowhere* rather than experiencing them from only our own points of view and, thus, artificially coloring our realities."

This is an exciting book to read. It is well written and illustrated, the access material is generous and includes lists, addresses and sources for full-spectrum lights and related products, light therapy practitioners, suggested reading, copious bibliographical references of books and research papers, and even the manufacturer's numbers for specific paint colors that have been found to enhance learning and harmony in children's classrooms.

Liberman's excitement about *Syntonics* and light-as-medicine is infectious. He is careful to stay well within the bounds of science by letting the case histories and research studies speak for themselves. He is a gifted writer. His passion for his subject is apparent throughout in an eloquent, often poetic turn of phrase. His vision for medicine is stimulating and grounded in already existing, proven technology and practice.

# Body-Centered Psychotherapy: The Hakomi Method

By Ron Kurtz

Reviewed by Donna Martin

Imagine an approach to therapy based on the principles of unity, mindfulness, inner wisdom, non-violence and the mind-body connection. Sound familiar? These very yogic principles form the basis of Hakomi, Ron Kurtz' method of "body-centered psychotherapy."

**T**he Hakomi method offers a therapeutic system which is a synthesis of other approaches including Gestalt, Bioenergetics, Feldenkrais, Reichian work and NLP. Swami Ajaya, in his comment on the back cover of the book, calls it a "break-through" in integrating principles of meditation and holism into psychotherapy."

The beauty of Hakomi is twofold. First, for therapists in general, the method is presented with great clarity. It offers specific techniques that are powerfully effective, yet leaves lots of room for improvisation. The techniques are so natural that they could be easily incorporated into almost any approach to therapy. Second, the Hakomi method is so inherently "Yogic" in nature that to study and practice it would certainly

enhance and deepen the very experience of Yoga that a therapist or teacher offers a client or student. The word "Hakomi" is a Hopi Indian word that means "How do you stand in relation to these many realms?" A simpler translation would be "Who are you?" which is also the essence of the teachings of such sages as Ramana Maharshi. Of prime importance in the method is an understanding of basic principles in the methodology of Hakomi, as techniques are secondary and must in no way interfere with the natural unfolding process.

## The Principles of Hakomi

### 1. Unity

The "unity" principle of Hakomi therapy relates to the very meaning of the word "Yoga." It recognizes the interconnectedness of all things, including the therapist and client, as well as the various elements of the client's experience as "tracked" by the therapist which include thoughts, bodily gestures, breathing, emotions, tone of voice, attitude to the therapist, attitude to self and so on.

### 2. Organicity

The Hakomi principle of "organicity" recognizes the integrity and inherent wisdom of each part of life and of each person. The therapist knows that answers re-

side within the client. The goal of therapy, then, is to help the client become aware of what he or she already knows unconsciously. Just as the Yoga teacher and therapist acknowledges and honors the "Guru within", so, too, the Hakomi therapist trusts that only the client knows what is right for them. Following this principle, Kurtz quotes the Tao Te Ching when he states: "The best leader follows. Our primary responsibility is to support the unfolding process of the client."

### 3. Mindfulness

The practice of Yoga revolves around the principle of self-awareness, a principle Kurtz calls "mindfulness." Among other things this involves the need to observe the client carefully. How Yoga and Hakomi are alike, and how both are different from other forms of therapy, is that the client is invited into a state of mindfulness, or "assisted meditation." If necessary, mindfulness is taught as part of the therapy. As Kurtz says, "with mindfulness, the Hakomi therapist allows the inner wisdom of the client to create change through awareness rather than through effort." As Moshe Feldenkrais (author of *Awareness Through Movement*) said, "You can't do what you want until you know what you're doing." According to Kurtz, "to be mindful is to use feedback, to pay attention, to become masterful at living, to find harmony with your environment." Is this not a description of Yoga practice?

### 4. Non-Violence

The Hakomi principle of non-violence is identical to the Yogic principle of ahimsa as found in the yamas and niyamas of Patanjali. In Hakomi, this refers to the therapist having "an attitude of acceptance and an active attention to the way events naturally unfold." Hakomi therapy is non-invasive. The therapist treats the individual in a gentle and respectful way, honoring the inner wisdom of the client. When relationship and awareness are recognized as keys to self-healing, it is right to trust and support "what wants to happen." There can be no preconceived idea of what the client needs. There are no rules, no universal answers. To ask the client to do something when there is conscious or unconscious resistance would constitute violence. To argue with the client would be violence. To demand or insist would be a violation, as would anything done without the client's permission. Even for the therapist to assume to know what is best for the client is a subtle form of violence.

### 5. Mind-body

The Hakomi principle of mind-body holism is also at the heart of Yoga therapy. Both Yoga and Hakomi work at the interface of body and mind. Bodily gestures or changes in breathing, for example, may indicate emotions, thoughts or unconscious beliefs. In evoking experience to work with, movement, touch or gentle support may allow something stuck to begin moving, helping the process to unfold. The Yoga therapist knows that a back problem may be connected to attitudes or emotional issues that also need to be addressed. (In his earlier book, *The Body Reveals*, Kurtz explores the connection between body posture and personality.)

Although of most importance to Yoga therapists interested in finding out what the Hakomi method has to offer may be the introduction to the principles which I have just referred to briefly, techniques, too, are so clearly presented that the book abounds with many practical suggestions.

In the chapter on Healing Relationship, Kurtz describes how he would ask the client for a "relaxation of effort, for a turning inward and for an increased awareness." This relaxation, he says, is "essential for healing." It rests in a "faith in something deeper in oneself, in realms beyond the ego. In Hakomi, we work deliberately for the support of the larger selves of both the therapist and the client." He describes how to recognize whether you have the cooperation of the client's unconscious, without which the therapy process "moves very slowly, if at all." There is a discussion of intuitive body reading which should interest Yoga therapists, as well as important comments about what signals emotional maturity in a therapist. One aspect of this worth noting here is the quality of effortlessness, which Kurtz sees as a sign of a mature attitude, mature therapy and mature movement. This agrees with the Patanjali's sutra (II.47) which states that through "relaxation of effort...asana is perfected."

### Techniques

Two of the Hakomi techniques most immediately useful to Yoga therapists are called "tracking" and "contact." Tracking refers to the observation by the therapist of what is happening for the client and includes, among other things, breathing, body shifts, emotions, resistance and attitudes. Rather than asking questions

at the beginning of a session, the Hakomi method of making "contact" helps to establish the therapist-client rapport necessary for successful therapy. This could be done through touch or by using short statements that indicate interest and understanding; e.g., "Some feelings coming up now..." The Hakomi book gives specific effective examples of ways to establish from the outset the kind of therapeutic relationship which is going to be most successful, regardless of the techniques that follow.

Two other aspects of the Hakomi method are worth studying as they probably already play a role in the way most Yoga therapists work. These are called "supporting spontaneous behavior" and "taking over." The first could be used as a way of working with someone in an asana, for example, and offering support for what is happening in the way the body is doing the pose.

Whereas correction is incongruent with the basic principles of Hakomi (organicity, non-violence), support honors the process, increases awareness and invites creative change rather than resistance. "Taking over" is a whole range of techniques whereby the therapist takes over, with permission, something the client usually does by himself "...to take some of the effort out." This has the effect of "lowering the noise" and allowing the client to relax and to become more sensitive and aware of what's happening. In working with headaches, for example, the therapist might hold the client's head in a way that simulates the pressure of the headache. The procedure is directed by the client and should feel good. Often unconscious feelings come up which reveal the internal conflict at the root of an emotional or physical issue which may underlie the physical manifestation.

With his development of Hakomi Therapy, Ron Kurtz has managed to explain principles which are congruent with those of Yoga therapy and describe how to apply them effectively in a therapy session. He does this with clarity and precision.

## NOW ACCEPTING ADVERTISEMENT FOR IAYT '93 JOURNAL

- Display Ads
- New Teacher  
Training  
Directory

**LIMITED SPACE!**

**FOR MORE  
INFORMATION  
CALL  
(310) 306-8845**

# A Core Library on Yoga\*

Reviewed by James E. Royster

## Yoga: The Technology of Ecstasy

By Georg Feuerstein, Jeremy P. Tarcher,  
Los Angeles, CA, 344 pages. \$14.95

## The Yoga-Sutra of Patanjali: A New Translation and Commentary

By Georg Feuerstein, Inner Traditions International,  
Rochester, VT, 179 pages. \$12.95

## Encyclopedic Dictionary of Yoga

By Georg Feuerstein  
Paragon House, New York, NY, 430 pages. \$24.95

These three books by Georg Feuerstein—who has been described by Ken Wilber as “a scholar-practitioner of the first magnitude”—constitute a core library on yoga (and more broadly on Hinduism) that will serve most people comprehensively.

The author has been studying and practicing yoga for over 25 years and is a founding member of the Indian Academy of Yoga at Benares Hindu University. He is also Co-Director of the Yoga Research Center at Durham University. In these three books we find a scholarly grasp of the facts combined with experiential insight. Feuerstein’s broad and deeply informed, first-hand knowledge of yoga is presented in a clear and lively style.

*Yoga: The Technology of Ecstasy* is a comprehensive introduction to the more than 4000-year-old quest for self-transcendence as it has developed in India. With short chapters on Yoga in Jainism and Buddhism, the bulk of the book focuses on the Yogic tradition as it has evolved in Hinduism. The author understands Yoga as a means to ecstasy or self-transcendence but presents several other connotations of the word as well. Drawing on his intimate knowledge of the classical texts, Feuerstein treats such varied forms of Yoga as *Hatha*, *Tantra*, *Kundalini*, *Karma*, *Jnana*, *Bhakti*, and *Raja*. Select excerpts from the classical literature provide a sense of the original. Insightful interpretation and commentary demonstrate the abiding and contemporary relevance of this ancient theory and practice. The book is replete with aids to understanding including a map, pronunciation guide, chronology, glossary, bibliography, diagrams, charts, illustrations, and a comprehensive index.

No single text has had a more lasting and profound influence on Yoga than Patanjali’s summary presentation in 195 terse, enigmatic aphorisms. In *The Yoga Sutra of Patanjali*, Feuerstein not only ably translates these sutras (aphorisms) into intelligible English but provides an elucidating commentary and interpretation. Little is known about Patanjali himself, though his work is generally credited to the third century of the Common Era (A. D.). The entire work, brief as it is, develops and expounds Patanjali’s key understanding of Yoga as “the restriction of the fluctuations of consciousness.” In subsequent aphorisms one finds delineated, among other things, the traditional eight limbs or branches of Patanjali’s discipline leading to liberation; restraint, observance, posture, breath control, sense withdrawal, concentration, meditative absorption, and ecstasy (*samadhi*). Without a thorough grounding in this germinal work, one cannot hope to properly understand or practice Classical or Raja Yoga.

Feuerstein’s most recent book (1990), *Encyclopedic Dictionary of Yoga* is an essential reference for anyone reading in the area of Yoga or Hinduism. The encyclopedic dimension of the book is represented by concise essays on such central topics as *Karma* (action), *Cakra* (wheel), *Pranayama* (breath control), and *Siddhi* (“magical” power); such scriptural texts as the *Bhagavad Gita*, *Ramayana*, and *Shvetash-Vatara Upanishad*; such practices or paths as *Mantra Yoga*, *Hatha Yoga*, *Jnana Yoga* and *Kriya Yoga*; such personalities as Sri Aurobindo, Shankara and Ramakrishna and such general categories as the divine, ego, mind and psychology—the latter, of course, all presented from a Hindu/Yogic perspective. The dictionary dimension is represented by shorter entries that define such terms as *Devi* (goddess), *Gopi* (shepherdess), *Hridaya* (heart), *Lila* (play), *Mala* (rosary), and many hundreds of others. Over 80 photographs and drawings illustrate this thoroughly cross-referenced resource.

In making these three volumes available to the student of Yoga, Georg Feuerstein brings order and clarity to what might otherwise seem an unwieldy and incomprehensible domain. With the comprehensive survey of *Technology of Ecstasy*, the fundamental exposition of the *Yoga Sutra*, and the ready explanations of *Encyclopedic Dictionary*, the novice as well as the accomplished student of Yoga have a set of indispensable and unsurpassed resources.

---

\* IAYT gratefully acknowledges *Magical Blend* and James E. Royster for their kind permission to reprint this review. For additional information on *Magical Blend* please write P. O. Box 421130, San Francisco, CA 94142-1130.

# Runner's Yoga Book

By Jean Couch

Reviewed By Judith Lasater

When I was asked to review this book, I had two worries. I have been a friend of the author and the publishers for many years, and was worried about writing a critical review of my friends' book. Secondly, I wondered why the world needed yet another book about Yoga. As it turned out, I need not have worried at all.

Rodmell Press and author Jean Couch have produced an accessible, helpful and straightforward book about Yoga in twentieth century America. This is a book that you can give to your most skeptical relative with confidence, the relative that never seems to understand just what it is you really do. The book presents Yoga in a demystified and clear manner, showing models with three levels of expertise, instead of only the often intimidating advanced practitioner.

What I like most about the book is that everything in it is geared for practicing Yoga instead of merely encouraging the reader to leaf through pages of lovely photographs. This is not a book that was intended to be left on the shelf or coffee table to entertain occasionally. Author Jean Couch begins by giving the novice reader concrete information about what Yoga is, how stretching quickly is not like slow Yoga stretching, and importantly, she introduces some critically important basic concepts. These are in Chapter six, which is entitled "More Than Just Beginning," and here Couch discusses principles of movement that are usually overlooked in most how-to books on Yoga. For example, the author explains the importance of standing with the feet actually pointing forward, not rotated out, as most people do, and she stresses the importance of allowing the normal curves of the spinal column to be in harmony when standing. She is concerned that the beginner understand how to stand up well first, before she teaches the reader how to move. This is the kind of information experienced students take for granted, but how I wish I had had access to this information when I was beginning to practice.

The next part of the book is its most charming. In this section, entitled "Part Two: The Poses," the book is divided into clear sections representing the basic types of Yoga poses. Separate chapters focus on stand-

ing poses, backbends, twists and inversions, as well as standing and seated forward bends. What is charming is the unique embellishment given to many of the sections. Two of my favorites are "The Screamers: Hamstring Stretches" and "Don't Be Girdled: Poses for Shoulders and Arms." The author's sense of humor shines through and the effect is to enhance both the believability of the instructions as well as the ability of the book to hold its reader's attention. There is nothing more rare in Yoga books than a sense of humor; how pleasant that Couch allows hers to show.

Consistent with its practical bent, the back of the book, Part Three, presents to the reader a basic practice guide as well as a core program. In addition, Yoga poses are suggested for athletes of various sports. In this section stretches are given to balance the asymmetry created by such sports as golf and tennis. Once again, this is straightforward information without esoteric Sanskrit terms or philosophy to waylay the beginner. Finally, author Couch offers an extensive section on resources for those who may wish to pursue their practice with a teacher or read more about Yoga as presented in the book.

Throughout the book, as various positions are introduced, cautions are suggested to the reader about the possible contraindications for that particular pose. This is well-done, and of course is laudatory, but there is one pose which I feel is not presented safely. On pages 134-137 shoulderstand and variations are presented with the models only using one thin blanket under the shoulders to protect the neck. It is my experience that most students usually need more like five to seven blankets under the neck. By placing that many blankets under the shoulders, the weight is taken almost completely off the cervical spine. In fact, when the student practices with this height, the teacher is able to gently lift the student's head a slight distance from the floor. This is because the soft tissue of the cervical spine has not been stretched to its maximum, therefore allowing more play in the posterior side of the neck. From the look of the models' necks, there is no play in the soft tissue there. This presentation distresses me, because so often other health professionals advise Yoga students to avoid shoulderstand because of possible neck strain.

Other than this criticism, I recommend this book as exceptionally clear, imminently practical and usable, and even entertaining in its humor and down-to-earthness. In fact, *The Runner's Yoga Book* seems to reflect both its author as well as its publishers.



# Basic Yoga

A video featuring Felicity Green  
Reviewed by Laureen MacLeod

It was obvious as I watched this video that Felicity Green is comfortable in her role as teacher in the Iyengar Yoga tradition. She creates an instructive classroom setting with three students, each at a different level of practice (beginning, intermediate and advanced levels), as she guides the viewer through common corrections focusing on basic problems encountered in twelve fundamental asanas.

Felicity is relaxed and confident as she guides each student through particular asanas using props when appropriate (she tells you what you might need in the beginning of the video). Her corrections appear spontaneous rather than scripted, and it is evident that a great deal of thought and planning has gone into this production. An added touch during the class is original music that is not intrusive and helps create a supportive and relaxed atmosphere.

This video is full of instructive information on proper body alignment which Felicity imparts in an easily understood manner without the use of dry technical terms. She offers advice such as "Be attentive to your body. Be aware of every part of it and open it, extend it and stretch it as far as you can everywhere." or "Muscles relax slowly. The longer you hold a pose the more benefit you get out of it." I found her comments every bit as helpful as the information on alignment and felt her commentary helped create a balanced and easy to follow presentation.

Felicity recommends this tape for personal practice as well as to be used as an instructive learning experience for beginning teachers. Her sequence of asanas is well planned and can be easily practiced as a daily routine. However, I see this tape more as a tool for students or teachers who feel stale in their own practice or teaching as a reminder of some of the different and creative ways in which they can work with asanas.

All in all, Felicity's *Basic Yoga* is an excellent addition to your video library.

## About The Authors

Dr. F. J. Chandra qualified in Medicine and Human and Experimental Physiology at London University. He is well known in Britain and Europe for his lectures on the physiological effects of Yoga and the religious and philosophical aspects of Hinduism.

Judith Cornell, Ph.D., has been a professional artist, writer, and teacher for over twenty years. Currently, she gives lectures and workshops at the New York Open Center, Omega Institute, California Institute of Integral Studies, Angela Center, and California Academy of Sciences. Her first book, *Drawing the Light from Within*, published by Prentice Hall Press, 1990, was a selection of the Book-of-the-Month Club and funded in part by the Institute of Noetic Sciences. Judith is working on her second book *The MANDALA: Drawing Luminous Symbols For Healing* and is interested in collaborative work with Yoga Therapists. She can be contacted at: Manifesting Inner Light, P.O. Box 517, Sausalito, CA 94966-0517, (415) 332-4663

Jim Dreaver, D.C. makes his home in Sebastopol, California where he has his chiropractic practice and leads workshops on healing and transformation. He has recently completed a book, *Living In The Now*, which deals with the joys and struggles of the transformational journey.

Joseph Duggan makes his home in British Columbia where he is a student and writer on various practices of Yoga and Indian science.

David Shannahoff-Khalsa is president of the Khalsa Foundation for Medical Science in Del Mar California. He has written numerous articles on Yoga and its psychophysiological effects.

Paula Kout is a writer and Yoga teacher who makes her home in Evanston, Illinois. She is at the beginning of what we hope will be a long and successful writing career.

Virendra Kumar, Ph.D. is a senior consultant Yoga Physician at the Yoga-Nidhi in Varanasi, India. He is head of the Yoga Department in the Central Schools Organization for the Government of India and holds a diploma as Yogacharya and a Ph.D. in Yoga Therapy.

Judith Hanson Lasater, P.T., Ph.D., has been teaching and writing about Yoga for 21 years and is a member of the Board of Advisors of IAYT. She is currently writing a book on "Restorative Yoga."

Brian Lynn holds a B.A. in philosophy and psychology with extensive studies in Buddhism and has been a student of yoga for over 17 years. He is certified as a teacher of Robert Masters' Psychophysical Method. Brian currently teaches classes, workshops and individuals in Victoria, British Columbia.

Donna Martin, B.A. works as a Yoga and relaxation therapist out of British Columbia, Canada, where she counsels individuals with stress, chronic pain, and dependency issues. She teaches workshops around North America and is the resident Yoga teacher at Hollyhock Farm in B.C. during the summer months.

Laureen MacLeod teaches Yoga in Portland Oregon.

Richard C. Miller, Ph.D. maintains a private practice in psychotherapy, hypnotherapy, and Yoga therapy in Mill Valley, California and teaches classes and seminars around the U.S. on non-dualistic meditation and Yoga.

Willow Rain is trained in the application of breath and movement for discerning the solutions inherent in problems of health and well being. Her work derives from the teachings of T. Krishnamacharya, T.K.V. Desikachar, Jean Klein and Richard Miller. Willow makes her home and teaches in Northern California.

James E. Royster is Associate Professor of Religious Studies at Cleveland State University. His article originally appeared in *Magical Blend Magazine*.

Andrew Thomas, D.O., M.D.O.N., L.C.S.P., is and osteopath who makes his home in England.

## Editor's Notes

### Volume 1, No. 1 & 2, 1990

Arpita, Ph.D., (Joan Shivaripita Harrigan, Ph.D.) published an article in Volume 1, No. 1 & 2 of the 1990 IAYT Journal entitled "Physiological and psychological effects of hatha yoga: A review of the literature." She would like to clarify that her literature review was taken from her doctoral dissertation, which was a component analysis of the effects of hatha Yoga and diaphragmatic breathing. It was originally published by the Pennsylvania State University in 1981 and is available through Dissertation Abstracts International. She is now a psychologist in private practice in Knoxville, Tennessee and remains active in studying Yoga therapy, with special interests in the kundalini process and the psychology of Yoga and Vedanta. She is traditional in orientation and is not affiliated with and does not endorse any particular Yoga institute.

### Volume 2, No. 1, 1991

There is a correction on page 11 of Richard C. Miller's article entitled: "The Psychophysiology of Respiration: Eastern and Western Perspectives." At the end of the second paragraph the third and fourth sentences should read: "Bṛmhana represents the Solar, Siva, male Principle of the universe represented by the ancient mantra sound, *So*, which stands for Egoic Consciousness. Langhana represents the Lunar, Sakti, female principle of the universe represented by the ancient mantra, *Hum*, which stands for Cosmic Consciousness.