



February 2018

### **Meditation and Yoga at the Beach:**

On **Sunday, 4 March** there will be **no contribution class at 8:30 am**. Instead, we will be holding a meditation and yoga practice at 13 The Spur, Clifton Hill Road, at the section of one of our generous yogis.

Our students, their partners and teenaged or older kids are invited to this outdoor event. Entry is by way of a \$5 contribution to the Africa Yoga Project (cash only).

The event **begins with meditation at 8:30 am** followed by **power vinyasa practice from 9:15 am – 10:45 am**. Thereafter, you're welcome to stay and enjoy a picnic lunch, go down to the beach for a swim, or just hang out together for community.

One of our generous Apollo Power Yogis has offered to let us use his section for the event. It has beautiful views of the beach and north to the Kaikouras. The meditation and practice will be on deck areas on the section. (The event is not suitable for younger children, as they could fall from the decking).

There is a small unit with a kitchen and bathroom/toilet that will be available for the use of those attending. There's no parking available at the section, so please park at the bottom of the hill and take the short walk up from Nayland Street where there is a marked pathway called "The Spur".

Check the Apollo Power Yoga Facebook page on the day, as the event will be cancelled if the

weather is grotty. Back at the studio, the 8:30am class on 4 March will be cancelled, but the 10am class will go ahead.

### **Step into your Power:**

Apply NOW to participate in Apollo Power Yoga's yoga intensive/teacher training to be held at Wainui on Banks Peninsula 21-28 April 2018. This course makes the promise to be a transformative experience whether you wish to teach yoga, to advance your own asana practice, to learn more about yoga practice, meditation and philosophy, or to engage in personal inquiry and development.



Places are limited so do not delay in seizing this opportunity to shake up business as usual in your life and create a new sense of vitality and empowerment in your way of being.

You do not need to be able to do a handstand, recite the Sutras or levitate in meditation. YOU are ready NOW to tap into your potential and shift up the gears of your life to a greater experience of fulfilment and purpose.

Sample feedback from January 2018 participants:

*"I feel like I left with a better understanding of myself. And with tools to draw myself out of toxic thought patterns. It was also good to get to know the other participants well and connect with everyone during these sessions. The teachers presented the themes really well and gave good guidance and helpful inquiring questions, and were really good at remembering and linking back to what the participants previously had contributed."*

*"I found the teaching practicing sessions my [sic] most enjoyable. I loved the set up and the structure. I loved how everyone was involved. Practicing a new section of the sequence each day was great - it has enhanced my teaching ability from no experience at all to feeling like I am confident enough to teach a class in just 8 days."*



To apply or for more information contact Hamish ([hamish@apollopoweryoga.co.nz](mailto:hamish@apollopoweryoga.co.nz) or by phone on 0210551884).

### **To All Existing and New Members:**

Many thanks to those of you who have taken annual memberships or purchased other passes to practice at Apollo Power Yoga over the last few months. We have some students who are now on their fifth annual memberships with us (loyal supporters!)

It is our strong belief that Baptiste-style power yoga, distinguished as it is by being both a transformative physical practice conferring functional strength and mobility to your whole both, and a transformative spiritual practice taught against a background of philosophical principle, is the key to health and well-being in your life.

We look forward to working with you all throughout the course of 2018. Please keep the channels of communication open with us so that we can serve you better.

### **Gandhi's Seven Threats to Human Virtue:**

I like lists. They appeal to my method of learning and storing information. Baron Baptiste's teaching and methodology is full of lists: the seven most common mental mistakes made by yoga students; the eight principles for stepping to your edge; the 12 laws of transformation; the 10 tenets of teaching Baptiste power vinyasa yoga... It goes on and on and I love it. There are others who create lists too. Aristotle used lists. The Yoga Sutras contain lists. The four noble truths of Buddha and the 10 commandments are lists. Gandhi, too, created a list entitled "The Seven Dangers to Human Virtue".

In this item I will address just one of the seven but for the sake of completeness I shall begin by setting out the whole list. Here it is:

- Wealth without work.
- Pleasure without conscience.
- Knowledge without character.
- Business without ethics.
- Science without humanity.
- Religion without sacrifice.
- Politics without principle.

Straight away, without anything further said, it is clear that there is power in the concepts contained within this list and that each item within the list is thought provoking.

The item I wish to address is number four: business without ethics. Driving home from work the other day I heard an item on the radio about New Zealand ranking first among all countries in the world for the least corruption in the public and private sectors. The radio item had those who review New Zealand's government and private sectors for corruption noting that in relative terms we may be doing well but that does not mean that we are corruption free in this country. The main area in which corruption was present, they said, was that of conflicts of interest.

I served on a board of governors for several years and one board member, who was also an employee of the organisation concerned, held their position *ex officio*. The circumstances were such that there were regular occasions when that person's personal interest conflicted with their duty to the board and the organisation that the board governed.

Notwithstanding having a conflict of interest explained, this particular person seemed to think that when their personal interests were at stake that was the exact time that they should use their voting powers on the board to advance their position. I pointed out conflicts of interest to this person. I directed that this person leave meetings when votes and discussion relevant to the vote were to take place when they were in a position of conflict. The person was furious with me and acted like I was cruelly mistreating them.

I did not regard this person as corrupt but they did not respond appropriately to conflicts of interest and I did consider them to be ignorant with respect to important rules of natural justice that ought to have been directing their behaviour - most particularly in the circumstances, *nemo iudex in causa sua* (one must not be a judge in one's own cause).

For that person, they were unable to separate their interests from their duties and responsibilities. This imbalance between personal interest and responsibility lies at the heart of many different shades of business without ethics.

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"Try this—I just bought a hundred shaves."

It seems some people are inclined to abuse their position to advance themselves and neglect their responsibilities to others. Examples include: the recent news of women interns at Russell McVeagh being treated like sexual playthings; migrant workers to New Zealand being underpaid for their work but overcharged for accommodation and other necessary services; businesses engaging in tax evasion; multi-national corporations operating industries in under-developed countries with little regulation and discharging pollutants to the environment all in the name of profits; footwear manufacturers charging \$300 for a pair of shoes made at a cost of \$7 by seriously underpaid and under-privileged (and perhaps under-age) workers.

I encountered an example in my legal career in a case concerning Russian seaman who were fishing in New Zealand waters. Because of fishing offences committed by the vessels in the fleet owned by their employer, the vessels in that fleet became subject to forfeiture to the Crown and they were seized. The men working on the boats were left stranded and their employer abandoned them and did not pay their wages. They had no money to live on and no money to get them home to Russia.

They sued in the New Zealand courts to secure payment. Their lawyers abandoned them on the day that their case went to court and the judge helped them argue their case without legal representation as best he was able

without showing bias, against a major firm of lawyers from Wellington who had been instructed by the ship owners. The case went, in part, for the seamen but the employer appealed to the Court of Appeal, further delaying the seamen their remedy.

My firm was then instructed by the seamen to act on the appeal and another partner in the firm and I took different parts of the argument.

Part of the argument concerned rights that the seamen had to enforce any award of damages to them. The employer was arguing that they did not have certain rights of enforcement. The Court of Appeal was not impressed. The President of the Court asked the employer's lawyers whether the argument over rights of enforcement meant that the employer did not intend paying any award of damages made to the seamen. In truth, that was exactly what it meant but no one for the employer wanted to say so. We were successful in securing the damages we had sought for the seamen and in enforcing that judgment but it was a long and arduous process for workers who were treated with no compassion by their employer.

The disparity in power in the work environment is the key component in these abuses. When a person misuses a position of authority to secure sexual favours they are putting physical desires ahead of responsibility and in so doing are violating the *yama* known as *bramacharya* – the wise management of vital force and particularly, sexual energy.

When a person underpays or denies rights to an employee in order to advance their own financial position they violate the *yama* known as *aparigraha* – non-covetousness and non-hoarding. They put their personal greed for money ahead of their responsibility to treat and remunerate fairly those who work for

them. The company that evades tax steals from the whole of society by denying society the benefit of a fair contribution to the operation of communal services. Theft is a violation of the *yama asteya* – do not steal or take that which is not freely given.

When a company exploits the natural human and physical resources of a country to make goods and profits for consumption elsewhere they neglect their responsibility to treat people with dignity and to preserve the environment on the basis that the present generation has merely borrowed the earth from those generations yet to follow. Breaches of *ahimsa* – the *yama* that states do no harm – are present in this sort of behaviour.

The remaining *yama* is *satya* – truthfulness. An example of a business not being truthful was Air New Zealand during the commission of inquiry into the Erebus crash. In the report from that inquiry, Justice Mahon stated:

*The palpably false sections of evidence which I heard could not have been the result of mistake, or faulty recollection. They originated, I am compelled to say, in a pre-determined plan of deception. They were very clearly part of an attempt to conceal a series of disastrous administrative blunders and so... I am forced reluctantly to say that I had to listen to an orchestrated litany of lies.*

Rather than accepting responsibility for shortcomings or failings the airline sought to protect itself from censure or penalty by dishonestly denying their failings.

These examples all reveal a business placing its own interests ahead of a responsibility to other people, to the environment or to the greater good of society as a whole.

A lesson lies here for each of us in the daily contest between personal interest and responsibility. I can remember two occasions at school in which I responded differently. In the first, in my first year of high school, I denied having done something in order to escape personal punishment. That was all very well but the teacher with whom I was dealing inflicted a form of collective responsibility on the whole class by showing up sterner and stricter and adding homework above the normal. My responsibility was to own up. I elected not to do so to make life easy for myself and that had consequences for my group.

The next occasion occurred the following year when I wound up a guy in science class to the point where he lashed out in anger. All the teacher saw was his action and was going to punish him. I got up and told the teacher my role in the incident. I asked that the other boy not be punished because I was at fault. The teacher seemed taken aback. He calmed down and elected to just speak to me and the other boy after class. The whole situation was defused and, in the end, neither I nor the other boy were punished. Another boy in the class, with whom I had never been friendly, spoke to me and praised me for owning up to my role and seeking to exonerate the other boy.

In the context of business ethics and in the context of everyday life, recognise where your personal interests and your responsibilities are in conflict and make the higher call to create a better experience for yourself, for those about you and for the benefit of the ethical health of society as a whole. If you see injustice and people acting in their own interests to the prejudice of their responsibilities, do not stand mute but draw the attention of those involved to the ethical shortfall and call for a higher standard.

Underpin your life and your business with ethical responsibility and re-shape the landscape of behaviour around you.

### **Asana Spotlight:**

This month we begin a series focusing on the poses of the Grounding series from Journey into Power. The first pose in the series is *Trikonasana* (Triangle pose).

- Begin in downward facing dog. Step your right foot forward to warrior 1, then take warrior 2.
- Warrior 2 is an open-faced pose. Generate that from your back foot to your back hip. Press the outer edge of your left foot strongly to the floor and lift the inner arch of your left foot.
- Pull the muscles of your left leg to the bone and turn your left thigh outwards and towards the back of the room.
- Warrior 2, the pose from which you come into, is a side facing pose. Work to stay open at your hips and chest to the side of the room throughout triangle pose.
- Turn your attention to your front leg. Check that your right ankle, knee and hip are in one line with no inward deviation at your knee or outward protrusion at your hip. Straighten your front leg.
- Be careful not to hyper-extend your right knee. If you are prone to hyper-extension at your joints, bend your right knee very slightly. Everyone, pull your leg muscles to your bones to generate, stability in your base, freedom in your joints and power in your triangle pose.
- Press the big toe mound of your right foot to the floor. Turn your right inner thigh forwards towards the front of your mat. The external rotation of both your back leg and front leg in triangle create openness at the front of your pelvis.

- Tilt your torso straight forward towards the front of your mat over your right leg and rest your right hand lightly to a block or to the claw of your fingertips set to the outside of your right ankle.
- Draw the front of your pelvis up towards your navel to neutral and engage *uddiyana bandha*. Without these actions your low back will tend to collapse into a sway and you will lose vitality and power in your pose.
- Reach your sitting bones (ischial tuberosities) towards the back of the room and stretch the crown of your head straight forward towards the front of the room.
- Many students are tempted to elevate touching the floor above length and straightness in their spines. The essence of triangle pose is long clean lines of energy. As Margo demonstrates in the picture, create straight, pure lines of form and energy in your legs, from your pelvis to the crown of your head and from one hand to the other. Put more awareness into lifting your torso up to the sky than in collapsing your torso towards the ground.
- Draw your shoulder blades towards your spine, press your thoracic spine towards your chest and soften your front ribs towards centreline.
- Reach your right arm straight down from your shoulder towards the floor and your left arm straight up from your shoulder towards the sky.
- An oft-neglected part of the body in triangle pose is your hands. Open your fingers wide and express energy and enthusiasm through your hands.
- Rotate your torso such that your chest faces the left side of the room or even the ceiling somewhat. If you sense any tendency for your chest to rotate towards the floor, very consciously draw your left shoulder blade towards your spine, rotate

your right lung beneath your spine towards the earth and open your chest towards the left wall.

- Earlier, you were asked to avoid any outward protrusion of your right hip, to externally rotate your right thigh and to place your right hand to the outside of your right leg. If you do not take these actions the tendency will be for your torso to angle towards the front left corner of your mat, for your backside to stick out towards the right side of the room and for undue pressure and force to be placed on the medial/inner aspect of your right knee. Align your whole body on the line formed by your two heels and play an edge with balance in triangle pose.
- For extra strength, firm your midsection with real purpose and hover your right hand off any form of support.



- Turn your drishti/gaze to the ceiling through your left thumb. If your neck is tight or sore look either directly to the left side of the room or to the floor. Set your drishti on a line level with the front edge of your mat. If you look backwards you will tend to nod your head towards your chest and lead your whole spine into a forward rounded/flexed position.

- Hold for at least 5 strong ujjayi breaths then repeat on the other side.

Triangle is a pose that offers great access to both the safety of earth and the possibility of the heavens. From your hips to your feet ground down and be stable. From your hips through your spine to your upper hand, gaze and spirit reach into your greatest potential and fullest possibility. Take your seat in your truth and express your truth in an inspired way of being.

### Seasonal Veggie Boxes:

**Spring Collective** is a small scale organic farm offering Seasonal Veggie Boxes. Produce changes week to week with what is available and in-season. Sign up to create your own account where you can order once, weekly, fortnightly or whenever it suits you. The current pick up points for the boxes is on a Thursday from the Exchange Cafe on Wilsons Rd north or Town Tonic on Lincoln Rd.

For more information or to sign up visit: <https://store.buckybox.com/spring-collective> or <https://www.facebook.com/springcollectiveorganics/>

### From Baron Baptiste:



Namaste

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