



THE B.K.S. IYENGAR YOGA ASSOCIATION OF AUSTRALASIA

Newsletter June 1985

**QUOTE: Before peace between nations, we have to find peace
inside that small nation, which is our own being**

-B.K.S. Iyengar

Sparks of Divinity

Dear Members

Welcome to the B.K.S. Iyengar Yoga Association and thanks for your support. Our inaugural issue of the newsletter includes interesting articles and information contributed by you. There are plans to hold four meetings per year to coincide with the publishing date of the newsletter. The first meeting was held on 10 May 1985 and the meeting minutes are printed in the newsletter. The next meeting will be held on 25 AUGUST at 2:00 p.m. at the home of Sandra Mulcahy, 1 Rickard Avenue, Mosman N.S.W. (969-2848). All members are encouraged to attend and if you live too far away, please let us know of your ideas by writing. It is through the sharing of ideas that we will continue to grow and unite our yoga community.

The Association is open to teachers and students alike - so teachers please encourage your students to join. The more members we have the stronger our Association will become. The Association is your chance to express your appreciation and belief in the work of Mr. Iyengar and to support and communicate with others who share in this love of yoga. Let us know of your ideas and contributions for the newsletter and the Association.

Note on Production of Newsletter June 1985

Newsletter June 1985 was produced after the inaugural meeting of BKS Iyengar Yoga Association of Australia in August 1985.

Each page of this digitalised replica has been scanned as a photo from an original newsletter – hence there can be, in some places, some colour change around the edges. Regardless the newsletter appears in its original form.

The original newsletter was printed in a half foolscap format. but appears now in an A4 format, for digitalising and easier reprinting, consequently the print is slightly larger than the original.

The newsletter was originally produced on a manual typewriter – no computers at that time – and was manually collated, stapled, folded, labelled, posted by the editor and members of the Association.

Carole Hart

Production



OPEN FORUM

Mr.B.K.S. Iyengar on the Practical Application of Yoga- An Interview with Rod Hayes of the "Body Program", ABC Radio, Sydney, September 1983

The following article is an excerpt from the interview. It was transcribed and edited by Sandra Mulcahy

Q: The first question I would like to ask you is, are you a Raja Yogi?

Mr. I.: We don't demarcate yoga - yoga in only one. I am a practitioner of yoga and I don't brand myself as any particular kind.

Q: What would one need to do to become like you?

Mr. I.: In order to become like me you need to work like me - ten to twelve hours a day, irrespective of upsets and upheavals in life. The goal I have chosen in life is full of inspiration and full of perspiration. Nothing can be earned without pain. One has to go with a certain discipline to reach a goal. Nothing can come without discomfort. For example, if you plant a seed in your garden, do you get the fruit immediately? How long does it take

to get the fruit? After a few days, the seed forms into a sapling, and how happy is your heart and mind! It is the same in yogic practices. When you begin it is like a seed, and you have to see to it that it grows into a sapling and then into a tree. You have to trim that tree very carefully to get the fruit or else it does not give it. One has to work very hard in order to reach the harvest of health and happiness.

Q: You have written that there are four grades of pupils: feeble, average, superior and supreme. I think I and most of the people I know would fit into the category of feeble. You have written that it would be very difficult for those people to follow the path that you have taken.

Mr. I.: I have not said very difficult, I have only quoted one of the yogic texts. Of all the different levels of pupils, only the very intense have the goal nearer to them. Those who are feeble and average reach the goal, but the time factor comes into being.

Q: You have demonstrated quite clearly in your book that yoga has great benefits for the body and for the mind. Can you describe yoga?

Mr. I.: I will explain it using some analogies. Many classics say that the body is the temple of the spirit, but the yogis go one step further and say

that the body is only the temple of the spirit provided you keep it healthy and happy. Otherwise, it cannot become the spirit of the soul, it becomes the devil of the soul. The body contains over 700 major muscles and 300 joints. We do not know how many minor muscles there are to control those major muscles and the linking tendons, which we never exercise. It is said that if the lungs are opened they would cover the size of a tennis court. They supply about 250 millilitres of oxygen into the blood stream. The heart pumps about 70 times a minute producing five litres of blood. The nervous system is about 6,000 miles in length and the length of the blood vessels totals about 60,000 miles. You can understand how intricate the human body is. How do we feed this entire system: the muscles, joints, tissues, tendons and on top of all that, the mind, the consciousness and the conscience? These are the layers of what we call the human soul. From the body to the Self, we have the different coats: the anatomical, the physiological, psychological, intellectual and the causal body. If you have a rusty sword, and you have tremendous valour, is that valour useful to you? If the sword is sharp and you have no valour, what use is that sharp sword? In yoga, "body and mind" are like the valour and sword. The body acts as a sword and the mind acts as valour. So these yogic practices sharpen the body and due to this sharpening of the body, a tremendous concentration or valour in the mind is created. In this way, the

body and the mind are made to function equally with intelligence. This is the effect of yoga. If your nation or my nation is not properly protected, an aggressor can enter. So second to second, moment to moment, you are to be very aware and to watch the frontier of your country or my country so the aggressor may not enter. Similarly, in the human system, disease in the form of aggressor, waits outside our skin (knowingly or unknowingly) to occupy this frontier of the body. If your inner mind is very careful and keeps the entire system: circulatory, respiratory, digestive, distributory, nervous and urogenital systems in complete harmonious function, naturally the aggressor known as disease cannot enter this cautious, healthy body.

Q: Is yoga the only path to develop this?

Mr. I.: To a great extent I say yes because yoga is interpenetrating. Man is made up of hands and legs which are meant for action, head for clear thinking and the heart for emotions. Yogic exercises play a tremendous role in developing the firmness in the body, clarity in intelligence and stability in the emotions. Other exercises may work physically but one cannot say they function intelligently or that they control emotions. Yoga is a wholistic exercise. One needs a lot of concentration and reflection in performing it. Reflection, action, and thinking are all combined in the yogic postures but it is not so in other fields of exercise.

Q: You have written extensively not just about the postures but about the eight stages of yoga. Could you describe what the eight stages of yoga are?

Mr. I.: As I mentioned before, hands and legs are meant for action, head for thinking and the heart for feeling. On these three basic points the eight aspects of yoga are divided. They are called Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Yama stands for the control of the organs of action - hands, legs, mouth, genital and excretory organs. Niyama controls the senses of perception - eyes, ears, nose, tongue and skin. Asanas irrigate the entire system and prevent calcification or stiffness of the joints and keep every tissue in the body mobile and healthy so that waste, in the form of impurities or "moral adjustments", are removed by the practice of the postures. When the asanas are practised well, then pranayama or breathing practices that contain deep inhalation, inhalation retention, deep exhalation, exhalation retention regulates the flow of the breath. Having removed the impurities in the system, the asanas mix the blood and the energy which is made to flow freely in the system, without any interruption, to energize each and every cell. Having reached the perfection on the physical level, the mental exercises begin. This is the process of watching the mind, the senses and the organs of action. Can we not go back and follow the vibration of the consciousness towards the interior, or the Source? We have three bodies - physical, mental and spiritual. Yama, Niyama, Asana and Pranayama deal with the physical body. Pranayama and Pratyahara deal with the mental body or how to control the wavering mind which is oscillating from second to second. The method of stilling this oscillating mind is known as Dharana and Dhyana - concentration

that brings focus to the asanas and pranayama. Asana and Pranayama are the concrete support for the mind to rest on in order to get a comparatively controlled grip. Then, the known comes to an end. Slowly, as you have come to know the known well, the mind turns towards the unknown which is the return journey from the mind to the spiritual body. This is known as meditation. When you are completely absorbed in meditation, the state comes when a man forgets himself. It may be a split second or a split minute and that is known as Samadhi. These are the eight aspects of yoga.

Q: It would seem that there are many obstacles in that path, especially in our community.

Mr. I.: In all communities, my dear friend. How can we differentiate man to man? How can we differentiate the human society? Maybe the environments are quite different, but as men we are not different. So naturally, yoga has to address the entire human system. When Patanjali wrote about yoga in 300 B.C. he said it was a universal culture. He never said it was the culture of India. He has used the word which means the entire universe.

Q: What are the major obstacles?

Mr. I.: There are three obstacles which come in one's life. It may be due to planetary movements or it may be due to disharmony in the elemental actions, like cyclones, tides, heavy rains, drought, famine or man-made disturbances. Man can make or mar his character in the moment. As you sow, you reap. Man creates disturbances by over-eating, over-drinking, or over-activity in sex. They may be

pleasurable for the moment but where do they lead to later? Other impediments which come in our way are diseases, mental laziness, doubt, physical laziness, sensuality or illusive thinking. Another obstacle is changing your certain path, taking and leaving it in between, or having reached a certain stage, thinking you have no further goal and allowing stagnation to set in. Mental disorders, sorrows, heaviness of the breath, sickness of the body are more of the various illnesses and obstacles which come to man.

Q: To avoid these obstacles, do you need to remove yourself from normal life?

Mr. I.: No, not at all. This is why eight aspects of yoga have been given. Why would a monk or an ascetic practise yoga? He would have no bad disciplines at all. Nature alone would keep him healthy. He does not need yoga to keep him healthy. Yoga is meant for the feeble, the average, those who cannot go beyond a certain limit of the frontier of their intelligence to keep them factually healthy. I am using the words factually healthy, not just healthy. Yoga makes you aware of what health is. When the impediments are conquered there is no need for guidance. Then the practitioner develops a sort of love and affection to that art which gave him that health.

Q: What is the danger of practicing yoga in an inexperienced way and trying to do too much too quickly?

Mr. I.: You have answered the question for yourself. Do you teach a child to run as soon as it is born? You allow the child to have support whether it can stand or not and you hold that child to let it take one step after the other in order to learn the art of walking. Each individual should know his own capacity and how much the body can take, not how much his brain can take. You are not going to get into the lotus pose, padmasana, by the brain. You have to find out whether the knee cartilage is completely mobile and if the knee can rotate very well. If the knee cannot rotate, you cannot do the pose from your head. If you do it from your head, then the cartilage is broken and you have to limp and stay in the hospital. Yoga is a factual knowledge. It has to be studied from the level of the body, not from the level of the brain. Then, no danger comes.

Q: The way yoga is taught and practised in Australia seems to be mostly a series of exercises without people understanding that there are other stages to yoga or that it is deeply a philosophy. Most people seem to regard yoga as something to tone up their bodies.

Mr. I.: In the West, the yogis that practise are excited about motion but are not excited in action. The difference is this. Suppose we go for a walk. The action is motion. When I am doing the head-balance, for example, going up into it is a motion. But it takes tremendous action to watch each and every cell of my body to see that they are cooperating, that they are doing their job and that they are not dull. So,

in the yogic postures in the Western countries, the inner-penetration from the skin towards the source body and the outer-penetration from the Self towards the skin is missing. That is why Westerners demarcate physical exercise and spiritual exercise. Indian yogis cannot demarcate because the body is the envelope of the soul. Each one has to keep his house clean and tidy so he can live in it comfortably. When Indian yogis practise we penetrate that way so that each and every tissue, each cell of our body is kept tidy and healthy. That is known as action. If that type of yoga is practised, then that yoga is a total practice where body, mind and intelligence and Self are involved. But if there is a parity between the mind and body as two separate entities of a human being, it is not yoga, it is a split personality. So, in the yoga discipline in the West, there is a tremendous presentation of a dual personality of a single person. How yoga has to be done is that we communicate fully to make the body and soul a single entity.

Q: In your writing, you relate to your Indian thought, philosophy and religion and to the notion of yoga as being the communion of the human will with the will of God. I find the concept of the Universal Spirit a difficult one. Can you explain this concept in a way that it might be better understood for the Western mind to comprehend?

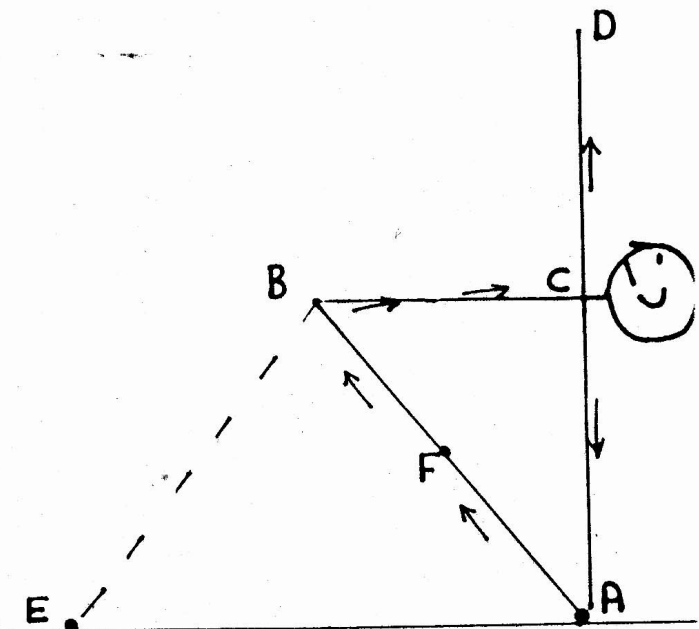
Mr. I.: This is as old as civilization. If you read the early Indian philosophies, there is no mention of God. Gradually, as mankind developed, when man could not control the pleasures and pains, sorrows and joys of life, he realized that there must

be a force beyond his control. Patanjali, the father of yoga, was the first yogi to introduce that there is God who is eternal, who is free from reactions to his actions and has no sorrows or joys. Man is caught up with pleasures and pains, afflictions and sorrows. God is not. God is existing but we cannot see him because new ideas, new creations are happening every day. He is called "Paramatma". Today, scientists have broken the atom and they call it nuclear atom. The sanskrit word for atom is paramatma. Para means nuclear, atma means atom. So atma - universal soul, exists everywhere. For example, you have your back which you cannot see directly with your own eyes. Is this to say that it doesn't exist? Each individual can feel God even if they don't accept it. If you can accept your own Self, your own being, that is enough to practise yoga.



FEATURE ASANA

I am going to describe Trikonasana from one particular perspective. This posture is described as a triangle and when done well you can see the triangles in it. while in the posture however, you cannot see any of these triangles unless you use a mirror. Therefore, what I have arrived at in my own practice is working into the posture through the perspective of three straight lines. (See diagram).



The first line (AB) represents the leading leg. I use the front heel as the guiding point for the asana while recognizing that the rear heel is equally important. I have observed that students often allow the inner edge of the heel to recede. This flaw is

largely responsible for the hip also receding and awareness being lost from the base of the spine. When I put much more emphasis on the inner edge of the heel (A) being aligned and pressing the floor very strongly there is an upward movement in the leg through the knee (F) and right into the hip (B). I find the hip comes forward more easily by working it from the heel as if the heel is a remote control for the hip.

The second line (BC) represents the spine. The old yoga texts state that the spinal cord is the most important nerve center in the body. I think of this when doing Trikonasana. The spine has the capacity to order the brain so that one can achieve quietness and focus. To allow the spine to extend the action of the legs should first be considered. The leading leg creates height and space and the backleg creates extension. Without a secure push from the outer edge of the rear heel (E) the spine will not extend.

The third line (AD) represents the two arms. The action of the arms is vital for the chest to open. Look to see that the elbows, wrists and fingers are straight and that the skin is alive. The arms are close to the head, hence, easy to see and as long as the shoulders are fairly supple, easy to adjust. Beginners may find they can learn from the arms how to work their legs and this action of the legs will open the pelvis.

In Light on Yoga Mr. Iyengar says "gaze at the thumb of the outstretched left (top) hand". When he was

in Sydney he emphasized that students should look down at their knees and feet to see what they were actually doing. He calls it humility and I agree. I do not encourage anyone to look up at the thumb until the rest of the body is aligned correctly.

Many students try to reach too far into the posture and end up with their necks twisted at an odd angle causing discomfort and neck tension. The throat is overstretched and there is compression in the back of the skull. Vision upwards is often only from one eye. Correction of this is simple and involves two movements of the head. First, bring the chin in like jalandhara bandha and second, rotate the head upwards like a twist until the two ears are level with each other. Now the gaze upwards can be from both eyes equally.

All the asanas show us how interdependent all parts of the body are. Trikonasana is excellent as everyone can approach it. If students are elderly and/or experiencing dizziness they would be best to do the posture with their backs against a wall. Some students have hyperextended knees and they must make sure the feet are not too wide apart and that the pressure goes as much to the ball of the big toe as to the heel.

There is one modification I suggest because practised sensitively it always brings lightness into the pose. Press the rear heel against a wall and place the right hand on a chair. (See diagram). While practising in this way, concentrate on getting the lower trunk (waist and floating ribs) to extend as much as the

upper trunk. When stretching well, the upper waist will become concave. To increase the opening in the chest extend the upper arm, bringing it around behind the back to grip the inner front thigh.

Precise and regular practice of the pose brings many benefits. As a standing posture, Trikonasana works all the muscle groups of the body, especially the legs and chest. It is excellent for the feet and legs and makes the lower body stronger. The abdomen and lower back become stronger and breathing and circulation are improved from the chest opening. The arms are toned and the neck becomes stronger. Posture and carriage are measurably improved from dedicated practice of this and all of the other standing poses.

Trikonasana will create lightness and liveliness in your being. When practising it, learn to see from your back, especially the heels, knees, buttocks, kidneys and shoulderblades. Learn to feel from the whole body. For example, see that when you turn the leading foot out that the thigh turns out as well. Centre yourself by working bilaterally. Extend both legs simultaneously and use this extension to move into the sacral area. To bring life to the heart/mind complex pay attention to what you are doing with the dorsal spine.

Yoga need not be hard in action or in attitude. Always remember the state of yoga described by Patanjali is "quietness of mind". The more clearly and carefully you extend your body in Trikonasana the more this quietness is revealed.

Mr. Iyengar's teaching is very practical in its approach to meditation. His instruction to "gaze at the upper thumb" echoes the sutra of Patanjali (1:32) "To destroy the obstacle (to a quiet mind) meditate on one object". Yoga is an act of consciousness. Learn to create space for yourself where there was none before.

Trevor Tangye is an Iyengar Yoga teacher in Sydney. He began his practice from the book "Light on Yoga" in 1977 and studied in India with Mr. Iyengar in 1979. He has been a student of Martyn Jackson since meeting him at the Iyengar Institute in India in 1979. Trevor has been a teacher for seven years and besides Australia has taught in New Zealand and Papua New Guinea. He holds a B.A. degree in Comparative Religions from Victoria University, Wellington, New Zealand.



FOCUS ON PEOPLE

There are many people devoted to spreading the spark of yoga throughout Australia. In this first newsletter we have profiled two teachers who, either directly or indirectly, are largely responsible for the interest in Iyengar yoga in this country. They have taught in the Iyengar method for a number of years devoting a major portion of their lives igniting the spark of yoga in many of us.

Martyn Jackson's interest in yoga began during 1967. At that time he was a dairy farmer in New Zealand. Perhaps as a result of being a compulsive worker he became ill with serious abdominal problems. He was interested in the teachings of the late Swami Venkatesananda who encouraged and introduced him to B.K.S. Iyengar. Martyn studied intensively with Mr. Iyengar for many consecutive years spending between 3 and 6 months at the yoga institute in Pune on each visit.

After his initial study in India Martyn returned to Hamilton, New Zealand and taught there for three years. During 1978 Martyn was coaxed by Veronica Kennedy from his beloved New Zealand and opened the House of Yoga now called the Australian School of Yoga. From his Sydney base he has taught throughout Australia and New Zealand as well as in the U.S. on two occasions.

During 1976 Martyn had an accident and suffered a serious back injury. Since then his leaning towards yoga as therapy has greatly increased. Today he is committed to therapy classes and is keen to introduce yoga therapy to professionals in medicine.

Martyn holds an annual teacher training intensive and is the Senior Teacher at the Australian School of Yoga in Sydney.

Shane Smith started practising yoga 25 years ago. At that time, she was a young mother with five children and she felt she needed an outlet from the demands of raising a family. Her sister in Melbourne suggested that she take up yoga. There were very few yoga teachers in Sydney then, but after many inquiries she found a teacher in Randwick with whom she studied for three years. The practice of yoga met her needs in every way, mainly because she realised it was a discipline by which she could develop herself through her own efforts.

From 1965-67 Shane studied with John Mumford of the Scientific Samkhya Yoga Institute with whom she took private lessons in yoga philosophy. She subsequently took hatha yoga classes for one year with John Cooper, an associate of John Mumford. In 1975 Shane went to Pune, India to study with B.K.S. Iyengar. At that time there were very few Westerners travelling to study at the Institute and the classes were small.

Shane realized that Mr. Iyengar's approach was a precise and structured method which she subsequently decided to practise and to teach.

Shane has been teaching yoga now for 15 years, first holding classes in her home at Mosman. She now teaches five classes a week at Mosman as well as training to obtain a clinical membership to the Transactional Analysis Association of the U.S.A. to become a therapist.

These profiles were written by Susan Robertson and Peter Taylor who are teachers at the Australian School of Yoga in Sydney.





NEWS FROM ALLOVER

* * * * INTENSIVE STUDY * * * *

RAMAMANI IYENGAR MEMORIAL

YOGA INSTITUTE - PUNE, INDIA

29 JAN to 15 FEB 1986

THERE WILL BE A GROUP TRAVELLING FROM AUSTRALIA TO
TAKE PART IN AN INTENSIVE 3-WEEK COURSE IN PUNE.
SPACE IS VERY LIMITED. FOR MORE INFORMATION, PLEASE
CONTACT;

Patrycia Blundell
P.O. Box 901
Fremantle 6160
W.A.

Calendar

Australasia-wide

14 July 10-12 p.m.

Sandra Mulcahy will be teaching
a special workshop at the Sydney
Yoga Centre. For details contact
Eve Gryzbowski 212-4177

25 - 28 July

Shándor Remeté will teach a four-
day workshop at the Action School
of Yoga in Sydney. For details
contact Diane Currie 389-8722.

30 Sept - 7 October

Pixie Hollingsworth with Caroline Coggins and Peter Thomson will teach a week-long workshop at Camp Berringa (nr. Windsor). For details contact Pixie 810-4510

World-wide

2 - 5 August

Dona Holleman, a dynamic senior teacher of Mr. Iyengar's from Italy will be at the Victoria Yoga Centre in Canada. For details write The Victoria Yoga Centre, 3918 Olympic View Drive, RR 1, Victoria, B.C. CANADA

17 - 24 August

Kofi Busia, another special senior teacher from Oxford, England will be in San Francisco where he has many loyal students. For details contact The Iyengar Yoga Institute of San Francisco, 2404 27th Ave. San Francisco, California 94116

9 - 14 September

Ramanand Patel will be at the Victoria Yoga Centre (address above). He has studied extensively in India and has trained many U.S. Iyengar Yoga teachers.

4 - 11 November

Manouso Manos and Ramanand Patel will teach on the big island in Hawaii. This is a unique opportunity to study with two special teachers in a beautiful setting. For details write: YOGA, 196 Northwood Drive, San Francisco, California USA 94112

BOOKS, PROPS AND MISC.

Videotape of the Yoga Demonstration by B.K.S. Iyengar, Sydney, September 1983. VHS or Beta \$68.00. Contact Veronica Kennedy, 72 Drumalbyn, Bellevue Hill, 2023 N.S.W.

Belts - 1½ meters \$5.00 each. Contact Veronica (address above)

Car Stickers - I ♥ YOGA. \$5.00 from Veronica Kennedy.

Barrells - The Spinal Roller - three sizes; \$25/30/38. Write to M. Kingsland, 28 Faraday Avenue, Rose Bay 2029, N.S.W. or phone 371-9779, 909-3960.

Do you know of anyone making props for sale? Please let us know. There is considerable interest in obtaining good quality benches, bolsters and wall ropes like those used in India. Remember, articles may only be placed for sale in the newsletter if they relate to or are inspired by the practice of yoga as taught by Mr. Iyengar.

The following books are available for sale from the Association. We have a very limited number of copies at this time. If you don't receive your order before August, please be patient. Sandra Mulcahy will be traveling to the Iyengar Institute in San Francisco during the month of August and will return with more copies of the books we need. PLEASE ADD \$1.75 for POSTAGE AND .75 FOR EACH ADDITIONAL BOOK ORDERED.

Yoga, A Gem for Women by Geeta S. Iyengar \$22.00

Body The Shrine, Yoga Thy Light by B.K.S. Iyengar \$19.00

Light on Yoga by B.K.S. Iyengar \$13.00

Concise Light on Yoga by B.K.S. Iyengar \$8.00

Light on Pranayama by B.K.S. Iyengar \$13.00

Centering Down by Dona Holleman \$20.00

The Gift, the Prayer, the Offering by Kofi Busia \$15.00

This is a very readable, modern translation of the Yoga Sūtras of Patanjali.

MINUTES

Minutes of the first B.K.S. Iyengar Yoga Association of Australasia meeting held on 10 May, 1985 at the home of Sandra Mulcahy. Nineteen people attended. The following items were discussed in an agenda that was suggested by Sandra:

1. The purpose of the Association.
 - a. To bring together people interested in the Iyengar method of Yoga.
 - b. To promote the ideals of Mr. Iyengar.
 - c. To bring overseas teachers to Australia.
 - d. To foster good communication.
 - e. To spread knowledge.
 - f. To communicate with other associations.
2. Membership guidelines.
 - a. Membership is open to anyone in Australasia who is interested in the Iyengar method.
 - b. Yoga schools may also be considered as members if they are run by teachers certificated to teach in the Iyengar method.
(Certification is a topic slated for discussion at the next Association meeting.)
3. Finances.
 - a. To date the Association has a balance of \$926.00 representing 55 single memberships and 3 family memberships.*(As of 6 June we have 90 members).

4. Calendar.

- a. The Association Newsletter will be sent out March, June, September and December.
- b. There will also be quarterly meetings held on the last Sunday of the month preceding the publication of the Newsletter.
 - (1) The next meeting is 25 August 2-4 p.m. at the home of Sandra Mulcahy.
 - (2) Then, on November 24th at the same time.

5. Organisational structure.

- a. It was agreed to have a committee of three persons to steer the Association for one year from the date of the first meeting forward. Sandra Mulcahy, Veronica Kennedy and Susan Robertson were voted to be the committee.
- b. The following were voted and have accepted responsibilities as Area Representatives for areas outside Sydney:
 - Queensland - Jan O'Donoghue
 - Victoria - Shándor Remeté
 - Western Australia - Patrycia Blundell
 - South Australia - Margaret Strathearn
 - New Zealand - Michael Byron-McKay
 - Tasmania - Kathy Rudolph
 - A.C.T. - Pam Brown
- c. It was further stressed that the Association meetings are open to everyone.