The Sanskrit word on the cover of this magazine says ‘YOGA’, one meaning of which is to yoke together. This cover represents the coming together of the BKSIYTA and LOYA(UK) to form a single association, united in our devotion and gratitude to Guruji for the light he has shone on the practice of Yoga.

Contents

Editorial 2
Interview with Geetaji by Judith Jones 3
About Menstruation by Dr Geeta S. Iyengar 10
Unification of the BKSIYTA and LOYA(UK) 14
The Early Days with Mr. Iyengar by Tony Brignull 19
RIMYI Archive Project by Judith Jones 21
Yoga School Appeal by Penny Chaplin 21
BKSIYTA Convention - Manchester 2003 21
Iyengar Yoga Convention - Yorkshire 2003 22
Yoga Babies by Lydia Holmes 24
Institute listings 25
Points of View - Yoga practice and religious beliefs 27
Certification Mark Income by Ros Bell 28
The Monthly Meet by Judith Jones 29
Yoga Rahasya - subscription details 31
Iyengar books/videos for sale 31
Question and Answers about the Certification Mark by Elaine Pidgeon 33
Seeing and Believing: A Diary of Guruji’s Practice by Kay Parry 35
Application for classes at the RIMYI, Pune 44

LOYA(UK) - LOYA News 46
LOYA (UK) Executive Committee 46

BKSIYTA - Teachers’ Section
Assessment congratulations 47
BKSIYTA Executive Committee 48

Website information 53
Notices/Small ads. 54
Editorial

This magazine contains a whole range of material, from poems to yoga articles to administrative matters, so hopefully there is something for everyone.

Yoga and religion has proved to be fertile ground for comment and Geeta talks at length about it in her interview with Judith Jones (see page 3) and we have a 'points of view' section devoted to this topic (see page 27). Ahimsa (non violence) is mentioned by Geeta in her interview and discussed more than once in the magazine.

Not everyone is drawn to administrative matters but we are on the cusp of the unification of LOYA and the BKSIYTA and there is much information in the magazine about this process (see page 14). Please do read it carefully and digest it slowly; if you would like to ask questions or make a comment, do so as soon as possible. We would particularly like to draw your attention to the notification of the meetings to launch the new association in Manchester on 14th June 2003 (see page 13).

Although the June convention in Manchester is fully booked, there are still places for the teachers' workshop on the Friday (see page 21) and for the August convention in Leeds (see page 22).

It goes without saying that we would like to thank all those persons who contributed material to this magazine and we welcome articles etc for the next magazine, please do put pen to paper or finger to keyboard on any subject.

Copy deadline for next issue:

15th October 2003

Items should be sent to:
Joe Burn at joe.burn@virgin.net
or else by mail to
3 Gladstone Road, Rawdon, LEEDS LS19 6HZ
(telephone 0113 2504336)

AHIMSA

As Yoga practitioners we follow a tradition that incorporates the concept of Ahimsa - non-violence. Over the millennia, the concept of Ahimsa, the first of the Yamas - restrictions - gathered moral meaning, becoming more and more complex as it evolved. Ahimsa developed into two sometimes over-lapping strands: one pragmatic, protecting and maintaining the social order by stressing the restraining values; the other, more positive, stressing the benefits of following the spiritual path.

Ahimsa is a very complicated concept and violence can be done in subtle ways. Ahimsa operates at all levels, from ensuring exact alignment in asanas (so as not to do violence to one side of the body or the other either by over-exertion or neglect); to the way we interact with our friends, families, students and teachers; to the way governments act on behalf of their people. Violence does not simply mean physical attacks, but can also refer to verbal abuse, mental cruelty or social and economic injustice. Furthermore, Ahimsa is not the same as pacifism; apathy in the face of injustice or oppression can also be seen as a violent act. There have been many people throughout history who, despite holding very strong principles of non-violence, have found themselves with little choice but to defend themselves and others against oppression. Even Mahatma Gandhi said that in such circumstances it was better to fight than to be a coward.

From a Yoga point of view we try to address the violence within ourselves, but to condemn others for what we perceive to be their violence can be itself a form of violence. That doesn't mean that it is wrong to oppose violence as we perceive it, but once we become angry or indignant we are caught in the web of violence, a part of the problem we thought we were trying to solve. Actually, we are all caught up in that web and Yoga is there to help to get us out of it. Yoga teaches us that for every action, there is a reaction. Each action has to be judged according to its effects: physical, psychological, social, cultural, political and spiritual. This applies to all of us, in our Yoga practice and in our social behaviour.

If you have any views about the relevance of the Yamas and Niyamas to the world today, please write to the Editors.
INTERVIEW WITH GEETAJI

Following Dr Geeta S. Iyengar’s European Tour in April and May 2002, Judith Jones interviewed her for Iyengar Yoga News on 25th August 2002 in the library of the Ramamani Iyengar Memorial Yoga Institute in Pune, India. In this issue of IYN we are publishing the second of three instalments.

Do you see any particular ways in which Europeans need to develop their practice philosophically and ethically as well as practically?

Geetaji: Are you asking me particularly about Europeans?

Yes

Then in a way it is difficult to say. It is not only Europeans, human beings are like that. When we all practise, we have to have a philosophical touch to it, an ethical touch to it. You can’t be unethical and practise yoga, neither can you be unphilosophical and practise yoga. You may practise up to a certain level with physical movements and bodily motions but for how long? It will tire you! Somewhere you will get bored and you will say it is meaningless, futile. In your own practice you feel futile if you are just moving your arms and legs, just keeping yourself fit. It doesn’t show much depth in the practice. At this point you are likely to brand asanas as physical exercises. So somewhere the spiritual and ethical practice has to be there. Again, I won’t say that just having physical movements is wrong practice. Undoubtedly it gives health, and removes dullness, slowness and laziness of the body and mind. These are the prerequisite for philosophical and ethical practice. It is called as sharira-shuddhi, or, kaya shuddhi - the purification of the body.

But the question remains, when you say an ethical and philosophical approach, whether we understand that in a proper way. Our ethical approach and philosophical approach, that has got a different meaning. Like a train that has to move on the track, if there is no track or the track is broken the train cannot run. It will meet with an accident. The track has to be very clear, correct. So too with philosophy and ethics, both are like tracks, we have to go on that track. But for the train there is a fixed and visible track, therefore the train will go from one end to the other end, one station to the other station on the track. Here the track is invisible. The ethical and philosophical tracks are invisible, and what is invisible you have to trace. If you are a train driver the track is shown, that is how you know how to drive the train. You just take your train on that track. But here there is no clear cut way to say this is philosophical, this is ethical. One needs to trace the path inside. And there the problem arises. So I won’t say that Europeans are unethically, unphilosophically practicing - that cannot be. Then Indians too could also be unethically and unphilosophically practising. Anybody as a human being can practise, but for how long can you practise without a philosophical and ethical application? Somewhere you have to start to question yourself.

When you question yourself, "Am I right? Am I doing it in a proper manner? Was I going in or was I watching something outside?" When you question yourself you begin to bring yourself back to that track of philosophy and ethics. It is a kind of self-inquiry because you cannot just have unethicality or immorality in you, or you cannot be non-philosophical, and tread on the path of yoga.
Let us say you don't know anything about philosophy. You have been just taught by a teacher that you do yoga in a particular way. You have been taught to do some asanas, you have been taught to do some pranayamas, you have been taught to just sit quietly for meditation, you have been taught to say prayers. You don't know much about the background of the philosophy, the background of the ethics, however, you continue to practise. Why do you continue to practise? It must be giving you something. You don't name it as spirituality, you don't name it as morality, but something which makes you to feel that you are a composed person, that you are quiet, serene and that you are balanced. How does this happen? You may compare that you are much better than others. You may find that your friends are spending their time somewhere - at parties - and you don't want to go to the parties. You say, “let me practise” and you feel much better. Why did that difference come? You also can go to the parties, you can also dance but you say, “No”. But when you don't know philosophy you don't know much about the ethics. It is not that you are specially taught the yogic philosophy at that time, but you don't go to parties and you don't go dancing. Nothing has been taught as an ethical discipline, but something changes you from within and you find that when you are practising you feel that you are connected to yourself from within. If that comes is it not a philosophical track? Because we are putting philosophy as something - a different subject, therefore you are perplexed. Yes, there is a yogic philosophy, there is a subject, there is a theory, yogic theory - you need to understand it. But when you are practising, does that enter into your mind? When I am practising does it make me to feel what yoga philosophy is? Later I may give a colour of yogic philosophy to it. That is how I do, I say. But while practically doing myself, the question doesn't come. I am going in - maybe with all my body pain, all my illnesses. Today, somewhere it is painful, I have got this problem, I have got this disease. For me when I have got this disease, it has been taught to me to do some programme which has been given by my teacher. I follow that programme. I continue to do that because somewhere I know I am feeling alright. Then am I not becoming ethical at that time? Just one hour in the morning or one hour in the evening when I am practising, is it not taking me inside? To look within myself, is that not philosophy? What is philosophy? It is to have the inner wisdom, so I might not be educated in philosophy but just with the practice I am getting some inner wisdom. So I prefer to do the practice rather than going to the party. Rather than wasting my time somewhere spending three hours looking at the theatre or picture, I say, “I better do my practice”. This is called Karma Shuddhi. If we do not practise our mind tends to go towards the external world, it gravitates towards worldly pleasures. It further makes us to do wrong, unwanted, unethical karma. The practice of yoga saves you from all such problems.

So, it's not that philosophy and practice are separate. In the very practice itself, when you begin to practise religiously - you become honest to yourself. That is called religiosity. When I practise religiously, I practise with a pure mind and that's why it becomes a religious practice. Religious practice has nothing to do with religion. When you begin to practise with your pure mind know well that these philosophical and ethical aspects have to come to you.

For example, I tell you, today was the first day of the childrens' class. They are very small children. The very first class that we hold from month of June, they have been told that when they come to the class what disciplines they have to follow, for instance that they have to get up in the morning, that they have to come to class regularly on time. We tell them, brush your teeth, be clean, have proper wash and dress, have proper bowel movement because otherwise there will be a problem.
such as headache, stomach-ache, etc.

Now today in class, it happened to two children. One in Virabhadrasana 1, I said “spread your legs more apart” he said, “Oh my stomach is paining”. He was a bit annoyed thinking that I as a teacher am forcing him. I said, “Spread, nothing will happen to your stomach”, but he didn’t. Then I had an idea. Already twenty minutes they had spent on all these things. In Virabhadrasana I told the teachers just to curve back with straight legs to have the abdominal extension, three times from Tadasana, curving back as if to drop into Urdhva Dhanurasana, but only to get the curvature. Take the hands back, lift your pelvic up, lift your abdomen up. They did it. They were all very happy because they got the curvature of the back and that fellow was free from his problem. His stomach-ache was basically because of constipation.

The second child literally felt dizzy. She fell down and one of the teachers was very nervous thinking that something serious has happened. I just put her down on the floor. Then I told the teacher. I said, “Ask her if she had a late night yesterday? Late food yesterday? And if she has had bowel movements today?” All the three things were true. She accepted that. When she recovered she came and joined the class. She said, “Yes, yesterday I was very late to go to bed, very late food at 12 o’clock, no bowel movement today in the morning,” and she came to class, and a young girl! Hardly she might be 11 or 12, that’s all. Then I had to remind the people. I said “First Sunday in June, what was the instruction given?” So they agreed. They knew they could relate that “Yes! It was said to us that we should have a bowel movement, we should not sleep late, we should not see the TV Saturday night. Everything was told - that if you have to come here at 8 o’clock see you have a good sleep - as you need eight hours of sleep.” Now, aren’t those children learning an ethical discipline and correcting themselves. They learnt their lesson. The ethical discipline includes physical discipline. Why should children watch TV and movies late at night?

So, if we can make children aware of that, do you mean to say that we cannot make adults aware of all these things? Of course we can. We can make them aware of many more things. Even if you have to do the asana with that inner penetration, you need maturity to understand. So anyway you have to know yogic philosophy. If you have got a good background of it you begin to understand because when we are educated we understand. But what about uneducated people? There are quite a few who are uneducated in India. Not only in India, the other places also you find that they are educated to speak and write, but they don’t know much about yoga. Often when one does yoga one thinks that one is doing exercises. The ignorance about social science and yogic philosophy is the cause. And when they are made to understand what it is, yes, it makes a difference. It’s a light to them. People are not illiterate, they are uneducated. So if they don’t know much about yoga, how will you educate them? They might be starting yoga for their physical problems but haven’t they changed? In fact when one suffers with diseases, it teaches one the philosophy of life.

So, people may come for the physical exercise but then they start to question.

Geetaji: Yes. How did philosophy develop first of all? Did it not come from the queries of human beings? Was it only Newton that had to think how the apple fell down? The mind inside sort of wakes you up. It’s a waking up process in different styles. To some it might be in physics, to some it might be in philosophy. It is the same with yoga also. One doesn’t become a scientist overnight. A child never says
that I will become a scientist. He likes the profession if his father is a doctor, he says "yes, better to have a stethoscope and give an injection. With these things in my hand will I be a doctor". But the child with its inquisitiveness identifies itself with the father who is a doctor. If the father is in the military he thinks that he also has to be a soldier. If the father is a policeman the child also imitates the policeman. So with this imitation when you are doing yoga, you too begin to get the inner awareness. When the same child grows he understands better what it is to be a policeman or to be a military man. Then you understand whether the child is having a real liking, courage, valour, vigour etc. So a yoga practitioner also has to awaken oneself gradually in that manner. Always remember the fact that one cannot go both ways. Somewhere one fails. One cannot follow yoga just for "health's sake" for a long time. The awakening has to come. You cannot practise yoga and be un-philosophical and unethical. These two things cannot go together. It may take little longer time to meet with an accident. If I am a driver who is not having a proper judgement today I may be somehow safeguarded and I don't meet with an accident, but when I know that I am not a good driver some time or other I am going to meet with an accident. I have to develop the skill of driving in proper way, be very careful, be attentive, so that I don't meet with an accident. Or, if I am just careless, yes, it is going to happen. Similarly, if I am a yoga practitioner I have to be careful. I cannot say that I will be unethical and yet practise. Somewhere the accident is going to happen. So these two cannot be separated as such. If you want to be a practitioner of yoga, yes, ethical practice has to come, philosophy has to come, in which way we don't know. But, otherwise the conscience will be prickling. A prick of the consciousness is the beginning of citta-shuddhi. The consciousness has to start with its purification. It is not necessary that I have to sit with a book in front of me, read the book and become a philosopher. Nobody becomes a philosopher by reading books where only words may be gathered. Then again, the philosophy becomes a profession. Suppose if I have read a lot and I give a lecture, I'm a professional lecturer. I might be understanding everything but it doesn't mean that I practically follow it. If I had to practically follow it - yes - there again the same question. One cannot have a separate path.

You just know it on an intellectual level.

Geetaji: So, know well, whether the practitioner is European, Indian or American, when it comes to the practice of yoga one has to begin with the process of cleansing and purifying the body, one's own action and the consciousness as well. The ethics and philosophy begins there.

Christianity is the major Western religion. Christians believe that the only way to God is through Jesus Christ. Some are interested in taking up yoga but see conflict between their religion and yoga. What can we say to them to help them overcome this obstacle?

Geetaji: Why only Christianity? Any religion may question this because basically this is again the pride arising out of ignorance. More than religion it is the human mind, which opposes. We always compare ourselves with our religion thinking that 'I am born in this family, so I am a Hindu', 'I am born in a Christian family, so I am a Christian', 'I am born in a Buddhist family, that's why I am Buddhist'. So it is not something we are aware of at first. I think Guruji has said long back that since we are born in that family, we think we are Christians, we are Hindus and so on. We label ourselves, but as children do we know all these things? Because our parents follow some religion so we say we are following that. They go to the temple, I go to the temple. Your parents go to church, so you go to church. What do you understand more than that? Beyond that we don't understand anything. So it is like any
culture that we develop, we too develop this culture of religion in this manner. Basically, it is a want of knowledge.

Yoga is a Universal culture, Universal religion. It is meant for one and all. Yoga practice makes a Christian a better Christian, a Hindu a better Hindu, a Mohammedan a better Mohammedan, a human being a better human being.

No religion is against ethics, morality or philosophy. No religion says to lie or steal. All the religions agree that God is Supreme, in whichever form they have accepted. All religions have said that God is beyond birth and death. Have you not seen the Bible and the Bhagavad Gita has been translated in many languages. Why? Because they are Universal.

The question is - everybody wants health, everybody has this body, everybody has the same emotional problems. Is not yoga helping them, apart from the religion? Does the question of religion come there? For instance, the Mohammedan Lady wanted to go to Haj, she had a very bad backache and sciatica. She joined the class for one year before going on the Haj pilgrimage. She took two belts with her to practice there as well. And after coming back from Haj, she thanked me. She could sustain the excursion. So, did it not help her to follow her religion? Now Mohammedans, when they say their "namaz" don't they perform different postures? So, Virasana, Uttanasana, Adho Mukha Svanasana, all these are done very commonly, though one may not name them. And when did Christ say that yoga should not be done? Anywhere in the Bible does it say, "Don't do yoga"? There is no question of it. When it speaks on the Ten Commandments are they not equal to yama and niyama? Are they not similar to Patanjali's ethics and morality?

Do you mean to say that Christianity says 'do violence'? Christianity also speaks of non-violence. Is it not speaking of truthfulness? So Christ - has he not said not to steal? So you too teach yoga in that manner. Perhaps you may be able to understand the Bible better. We are not asking them to belong to the Hindu religion. We don't tell them that they have to be completely yogic-minded. They have to practise their religion with a good background and practise yoga as well. The yogic mind has to be developed gradually. However, yogic mind is a very good base for one to follow one's own religion honestly and religiously. It takes a long time for one to be totally devoted, dedicated, to yoga. Further, it takes longer time for one to be completely yogic-minded. It is not a yogic mind, it's a pure mind. We have to train ourselves to become pure. Everybody has to train oneself. So if these people come and if they question like that, say that it has nothing to do with the religion. It does not interfere with religion. You want your health. You want to get rid of your problem, your disease, your pain and so on; and if something is there to help and bring the change radically why not adopt it?

And again it will be a wrong thing for a yoga practitioner also to force some ideas when still the mind is not prepared or matured to take those ideas. I cannot make you to say "I believe in God" when you are not believing. I cannot say "look you are not believing in God so you be out, I'm not going to teach you". That's not the way because believing or not believing is not a big problem or big issue here. You first begin when you have just come, where is the question of whether you believe or not? And Patanjali also says this. When he is talking about samadhi he says Isvara pranidhanam - "or, by surrendering to the God". It's in the first chapter (Samadhi Pada) of the Yoga Sutra. So when he says, "or" you can surrender to God to reach that state, he means to say if you are not capable to surrender yourself to the God there is an alternative and that is, have faith - sraddha - in your practice. Virya - have that courage and vigour to practise yoga. Smrti - have the strong memory of
what you have done what you have practiced. Samadhiprajna - have your intelligence and wisdom really sharpened to catch yogic practice. So if you are not sharp enough how can somebody force the ideas? So he said either practise faithfully, devoutly, courageously, applying your sharp memory and stabilised intelligence or meditate on God. He doesn’t say that you meditate on God to reach the samadhi state. He says to adapt the other methods too. And when he wants to say that “Isvara pranidhanava” he means to say that at that highest level, at the culmination of your practice, where you begin to understand that, yes, there is something Supreme, because that intelligence now has matured to understand, adopt. If your system does not accept certain kinds of food, you cannot take it. Similarly, if you cannot digest God, you cannot take it. It’s not God in a human form which Patanjali has explained, but there is something that is higher than us and I think every scientist also has felt like that. Don’t even the scientists go and pray in a church? When the astronauts went on the moon they felt the presence of God there. They didn’t know whether they would land on the moon but there was a faith that there is something, a strong energy, which is around them. You may say Energy, you may say Power, you can use any word, such as Supreme, Universal Spirit, because how will you name? There is no name to the God. God is nameless because if you name then you have given some form.

For instance I tell you, when we went to Poland we went to Madonna’s Cathedral. When we went inside, I didn’t feel I was in Madonna’s Cathedral, for me it was just like a temple. The moment the screen was lifted up I felt I was in Mother’s temple. Later we saw the different dresses, beautiful silver and golden brocade dresses, that have been kept there which were similar to the saris that we offer to Mother. It did not make me feel that we are from a separate religion, or this religion is different to my religion. Not even once it occurred to my mind. I was just observing, I said - yes - it is like you are seeing the God, in any form. I really enjoyed those moments because as a special guest we were taken very much near the sanctum sanctorum where the priests normally sit. This question did not arise. After coming out I started thinking about the Pope. The priest explained to us that the Pope is very much connected to this place since he is from Poland. Sometimes he just feels like coming to this Cathedral and to be there. He spends his quiet moments over there because then he gets energy. That is what exactly was explained by that priest to us, that he gets energy. And I totally believe and agree strongly that it is the sacred place where I felt the energy coming and we also consider Mother Kali is the one who gives the energy. The Mother Goddess is the one who gives the energy. So She is prayed to in that manner. She is worshipped in that manner. Ramakrishna Paramahamsa too received the energy in the temple of Mother Kali. Energy is considered to be the part of omnipotent. If you take God in a human form then Mother Kali or the mother goddess is the energy of that god. You see its all our thinking process. There is a God. Then there is the energy of that God. Again we are taking it as a feminine form.

Rupa, Shakti.

Geetaji: Yes! That is why She is called Adi Shakti. The power of God is called in Sanskrit, Adishakti - the original power, the very root power, which has no beginning and no end. It is just there and that is the power of the Lord. That Lord is not in a human form. And that is what we were explained, that the Pope comes here sometimes just to get that energy and it’s agreeable and acceptable.

It’s not at all that my religion came in the way to make me feel and experience the energy. The religions do not fight each other, it is the human beings who fight with each other. Their egos and pride fight
with each other. So you have to explain when a teacher finds this kind of problem, you have to explain since it’s not a question of religion there. And when did we start with the religion? We never started with religion. Yoga never started with religion.

When Guruji came to England, when yoga was to be introduced to the Inner London Education Authority, they said don’t bring the religion when you are teaching. Guruji accepted it because the question of religion does not come at all. You don’t say that you become Hindu and then I will teach you yoga. Everyone wants discipline. The human mind wants the discipline, human body wants the discipline. Remember that the body and mind also cannot tolerate too much indiscipline for a longer time. No-one is saying behave yourself in an undisciplined way, am I right? No religion says so. You want the discipline, you want to shape your mind, you want to go on the right path, everyone wants that. And that’s how it was introduced by Guruji. Now the question is, that when you started doing yoga you might be new to yoga but Guruji is visiting UK from 1960. Those students of 1960-61, felt that they should be reading Yoga Sutra. Is it not inquisitive mind that tempted them to see the origin? Is it not a different wisdom to ask “Where is the source? Let us find out.” What made them to understand? What made them to get this feeling? Is it not inner awakening which says, “Let us see the source”. Suppose if you go to the music concert and some pieces are played, you want to know the source of it. You question, “What was it?” “Whether it was Beethoven or Bach”? You want to know. If you know the music you say that you are waiting to hear Beethoven, because you know. The more you know it is more clear to you. But suppose if I don’t know? I just say, “Oh, I don’t know whether it was Bach or Beethoven, but I enjoyed it, it was very nice”. I can enjoy that music because I have got those ears. But someone who is absolutely ignorant about it will say, “No -

Even in the womb.

Geetaji: Yes! Obviously.

Though I don’t know western music but I have prepared my ears to listen because I have heard. Thank God, we can really enjoy the pure classical music whether Indian or Western.

It is not going at all against Christianity. It is not at all going against the teaching of Christ. It is only the mind of the people, which plays the trick. As you need a musical mind, you need a yogic mind. Yogic mind is that which is pure, crystal clear. It is the mind which wants to free from passions, worries, anxieties, wrong, false and unwanted thoughts. It is the mind, which wants to be moral and ethical. Everyone wants equipoise, equanimity, peace. All these are essential human requirements, as much as food, water and shelter.

So it comes back to maturity.

Geetaji: Yes - maturity. And if they don’t understand - fine, give them just the health. So what you can say as a Christian is to help themselves (people) with a practice of yoga to overcome the obstacles such as disease, feebleness and fear of the mind. It is said the Christ Himself went to Kashmir to do yoga. So really if one is interested I don’t think there is any conflict between religion and yoga. The main obstacle is in ourselves, in our blind and dark pride.
Which are the asanas and pranayama one should do safely during the menstruation?

From DAY ONE of the menstruation period until the menstruation ends, which may take four to seven days, one should stick to the practice of those asanas that help women keep themselves healthy and that do not create an obstruction to the menstrual flow. Those asanas have to be selected which do not make her run out of energy or bring any hormonal disturbance.

The standing forward extensions - (utthita paschima pratana sthiti), such as Uttanasana, Adho Mukha Svanasana, Prasarita Padottanasana, Parsvottanasana - preferably with the head supported - help during menstruation. In order to soften the abdomen one has to first do the concave back movement before going to the final posture. But those who suffer with body-ache, low blood pressure, low energy, sudden fall of their sugar level should avoid these postures.

Ardha Chandrasana and Utthita Hasta Padangushthasana, help to check the heavy bleeding, back-ache and abdominal cramps. Those who suffer with lower back-pain sciatica, slipped disc have to add these two asanas in their list.

The supine asanas (supta sthiti) - such as Supta Virasana, Supta Badhakonasana, Supta Svastikasana, Matsyasana, Supta Padangushthasana II, (done with support of belts, bolsters and blankets), relax the muscles and nerves which are under constant stress, strain and irritation. These asanas help to relax and slow down the constantly throbbing vibrating organ so that minimum vital energy is consumed.

Those who suffer from breathlessness, heaviness in the breasts, water retention, heavy bleeding, abdominal cramps, mental irritation and impulsion find these asanas very effective to reduce and get rid of those problems.

The simple forward extensions (paschima pratana sthiti) - such as Adho Mukha Virasana, Adho Mukha Svastikasana, Janu Sirsasana, Triang Mukhaikapada Paschimottanasana, Ardha Badhha Padma in Paschimottanasana, Marichyasana, Parsva Upavisthakonasana, Adho Mukha Upavisthakonasana done restfully checks the over bleeding, soothes the abdomen and makes the throbbing brain-cells rest. These asanas help those who suffer from head-ache, back-ache, heavy bleeding, abdominal cramps and fatigue.

The sitting asanas (upavistha sthiti) - such as Svastikasana, Virasana, Padmasana, Badhakonasana, Upavisthakonasana, Gomukasana, Mulabandhasana etc., help to remove tension and stress. It is also a time where one can deal with knees, hamstrings, groins, ankles, toes in order to lubricate, extend and flex, so that the joints are loosened, and the swelling and pain are eradicated. When the legs are soothed by these asanas the brain too gets calmed.

During menstruation, it is time for women having arthritic pain to work on their shoulders, elbows and wrists by practising Parsva Badhha Hastasana, Paschim Namaskarasana, Gomukasana (arm position), and rope 1 for shoulders etc. So, those who suffer with arthritis, rheumatoid pains, swelling in the joints can give sufficient time to work in those areas, by slowly and gradually releasing and relieving...
the joints without being aggressive.

Those who cannot do Virasana, Padmasana can put in (non-aggressive) energy here to work on the knees as there would be sufficient time, one would not be in a hurry to finish the daily schedule of practice.

In order to have good organic and nervine rest one has to do Viparita Dandasana and Setubandha Sarvangasana (purva pratana sthiti) which help to energise and stimulate the brain, chest, lungs, heart and maintain hormonal balance in the glandular system.

One can do Savasana, Ujjayi and Viloma pranayama in Savasana. If the menstruation is normal without giving any pain, headache, irritation, anxiety, suffocation, depression one can do Ujjayi and Viloma pranayama in a sitting position.

Among all these asanas, just to maintain health during the menstruation one should as a routine practise supine, forward extensions and Viparita Dandasana and Setubandha Sarvangasana and pranayama in Savasana as a short course though it normally takes one and a half to two hours.

**Which asanas are permissible for patients when they have their own programmes of remedial asanas?**

This answer has a vast scope yet I will give some clues here. If they have spinal problems they can go for the standing asana and do for a less time in order to avoid fatigue. They have to watch how they take a proper support for their back, chest, legs and so on to work on their affected area specifically.

If they have to do rope movements for their shoulder, neck, back, they have to do with support. The lateral twists (parivrtta sthiti) such as Bharadvajasana, Marichyasana can be done since the abdomen is not compressed. In the rest of the twistings undue pressure may be invited which may cause pressure on their ovaries, uterus, and vagina. Therefore, one should avoid such asanas. Other asanas enlisted for menses can be practised provided they are not contra-indicated for their problems.

**Why shouldn't we do inversions (viparita sthiti) during the period?**

During menstruation if one does inversions the blood flow will be arrested. Those who tried to do out of enthusiasm or callousness will have noticed that the flow stops abruptly. This is certainly not good for health since it may lead to fibroids, cysts, endometriosis and cancer, damaging the system.

According to ayurveda, whatever has to be thrown out should be thrown out and not retained or held in. You cannot hold urine, faeces, phlegm, mucus etc, inside as they are substances that have to be thrown out. These are called as mala - the waste, which need to be excreted. If they are retained within they invite all diseases.
During menstruation one has to lessen physical exertion including walking, dancing or heavy household work. The body demands rest and relaxation and one needs to provide that.

The inversions have their own characteristics. This category of asana arrest the menstrual flow and when done during pregnancy they hold the foetus safely and healthily. For those who have frequent miscarriage these asanas prove to be a boon. Those who prolong their periods for more than fifteen days, it is permissible for them to begin to do the inversions after twelve days though they have continuous flow. The inversions will arrest the bleeding. Obviously one has to know the cause behind such prolonged and heavy flows and treat that disease with other asanas during the days of non-period. Yet, that the flow can be checked is a fact. If a woman gets periods during ovulation, the inversions are administered like medicine.

After the menstrual cycle is over begin the practice of asanas with inversions, as they are great healers as far as the reproductive system is concerned. They quickly bring a hormonal balance.

If this background, as far as the effects of inversions are concerned are known, one need not doubt about their omission during the periods. Still, due to obstinacy and rigidity, if one forces oneself to do one may have to pay heavily later if not immediately.

Is it safe to do inversions after the third day during one’s own practice and on organised “yoga days”?

A woman should not ask such a stupid question. The flow has to stop completely. The question is not of three days or four days. The flow has to come to a cessation. Whether it is a yoga day or an intensive course with any teacher or convention, you have to protect your health.

As soon as the flow stops, begin with the practice of inversions. Do not go suddenly for standing poses, back-bendings, balancings etc,. Remember that you have just delivered the unborn baby, since the menstruation is called as the funeral of the unborn baby.

At assessment when people have to show their work, can they go up, to show the posture, and then down if it is at the beginning?

Whether it is the beginning or end of menses, one should not do inversions is the fact.

Some women do not get discharge from the very beginning. They get spotting for a couple of days, then the real flow begins. Here it will be wrong to do inversions since this scanty flow will be further prolonged before beginning with the main flow days. If the flow has already begun it will be arrested because of the attempted inversion.

If it is towards the end it may not be very harmful if one has to just go up to the final posture and to come back down, for the sake of the assessment, as I said here earlier. But if it is done regularly during every menses it will prove harmful as I said earlier.

After the third day, at assessments, can they stay longer for variations?

This is a very subjective question. The problem is not of the third day or the fourth day. Do not count the days! If the flow is continuing it is harmful to attempt and therefore to stay as well. But if the flow has stopped, it’s a blessing since one has to practise the same after the menstruation.

If they have problems they should never go up through the duration of their periods and should be seen at another time?
This provision needs to be made by the examiners' board. When the days of assessment are declared the candidates know their menstrual dates.

a) They should inform the head of the examiners’ board regarding their problem.
b) Such candidates have to be examined, before or after the declared dates of the assessment.
c) The teachers who have trained them should give a letter informing the board whether the person is able to do or not, and how long, just for the assessors to know their standard. If they are incapable of performing the asana, the assessors need to know in advance.
d) The group of women whose menstrual dates coincide with the assessment can be assessed separately by a single assessor, if there is a problem to get other assessors.
e) If the candidate thinks that she is coming towards the end of the menstruation and therefore can just exhibit going up and coming down in the asana, then she will be doing so at her own risk. Yet, it depends upon the level being assessed. In case the assessed need to stay and perform variations then the above method certainly does not prove the efficiency and proficiency in the performance by the candidate.
f) However, on yoga days, in classes and at conventions, no matter what the situation is they should not do inversions.
g) As the candidates appear for the higher levels the assessors may need to assess the performance of those asanas which are avoided during menstruation. In that case they again, need such groups to be assessed separately as mentioned in b) & d) above.

The solution for the examining board in such situations is to know beforehand the number of candidates who have such problems so that they can assess only those asanas which should not be done during the menstruation and declare their suitable date within a month earlier or later.

If, due to distance, it is impossible then the local teacher, along with witnesses (1 to 3 min.) have to assess separately and send the report along with required photographs for the assessors to judge.

**UNIFICATION OF THE BKSIYTA AND LOYA(UK)**

The unification procedure requires that both existing organisations (BKSIYTA and LOYA(UK)) dissolve themselves and that, immediately afterwards, the new association is launched. This will take place during 3 meetings to be held at the Y Club, in Manchester, on the evening of Saturday 14th June, 2003 (i.e. after Jawahar’s afternoon class, and before dinner):

**BKSIYTA AGM - 5.15 pm, Saturday 14th June, 2003 - open to all BKSIYTA members**
To receive the annual reports, conclude business and dissolve the association

**LOYA(UK) EGM - 6.00 pm, Saturday 14th June, 2003 - open to all LOYA(UK) members**
To conclude business and dissolve the association

**Inaugural General Meeting of the Iyengar Yoga Association (UK)**
6.30 pm - Saturday 14th June, 2003
The Y Club, Castlefield, Manchester
Open to all BKSIYTA and LOYA(UK) members
To launch the new association by agreeing a constitution, subscription rates for the first year, and transition arrangements.

Please note: although Jawahar’s classes at the BKSIYTA 2003 convention are open to both BKSIYTA and LOYA(UK), the convention is now fully booked but members of either association can come to the meetings without attending the rest of the convention.
Unification of BKSIYTA and LOYA(UK)

It has been almost a year since the BKS Iyengar Teachers Association and the Light on Yoga Association (UK) set up a joint Unity Group to determine a structure for a new single association for the UK. This has now been done and the final proposed structure for the Iyengar Yoga Association (UK) can be seen on the BKSIYTA and LOYA websites. This structure was arrived at after much consultation and discussion, and Guruji has read and approved it. However, the structure document is a starting point and there is still much to do. We now need to prepare a constitution to present to the Inaugural Meeting of the IYAUK in Manchester on June 14th of this year. The Unity Group is currently working on a draft constitution, and this will be circulated as soon as it is ready. The Unity Group has proposed some transition arrangements, and these are set out below (these arrangements are based on the proposed structure and assume that the draft constitution will be approved at the inaugural meeting). As well as describing how the work of the two existing organisations will continue during the transition period, we explain how membership will be transferred from BKSIYTA and LOYA(UK) to IYAUK, and set out our proposed subscription levels for the first year. We also set out two suggestions for dividing the country into Regions. As ever, we are very keen to hear views from as many people as possible. In particular, if you have legal experience and could check our draft constitution, we would love to hear from you. Please contact any member of the Unity Group:

Kirsten Agar Ward  kirsten@bath-iyengar-yoga.com
Nathalie Blondel nblondel@tadasana.fsnet.co.uk
Paquita Claridge peter@claridge250.fsnet.co.uk
Philippe Harari philippe.harari@runbox.com
Brian Jack jacksis@aol.com
Judith Jones judith@jonesyoga.fsnet.co.uk
Elaine Pidgeon elaine.pidgeon@virgin.net

Proposed Transition Arrangements

1. Interim Executive Council

It is proposed that this will comprise the two existing committees of BKSIYTA and LOYA(UK). There will be four officers of this interim Council: two Co-Chairs, a Treasurer and a Secretary. These will be nominated from the existing holders of these posts in the respective associations.

2. Tasks of Interim Executive Council

- Maintain contact with Guruji
- Appoint an Administrator
- Set up Regional Forums
- Oversee elections to EC/SC posts
- Ensure current key functions continue, eg:
  - ongoing assessment & certification arrangements
  - ethics
  - magazine production
  - websites maintenance
  - conventions
- Maintain communication with membership regarding progress towards new association
- Set up first AGM

3. Timetable for Transition

First meeting of Interim Executive Council by 31st July 2002.

Administrator
To take up post 1st October 2003.

Elections

A. Individual Regional Representatives

- Nominations to be notified to Administrator (or Chair if no administrator) by 15th October 2003.
- If more than one nomination per post:
  - Regional Individual Representative ballot papers to be sent to the relevant individual members by IYAUK by 1st November 2003;
  - Returns by 15th November 2003.

B. Institute Regional Representatives

- Institutes to organise their own elections within same timeframe as above.
- Institutes are only entitled to representation if they have affiliated by 15th November 2003.
Individual and Institute Regional Representatives to be in post and interim council non-officer reps to step down, except those with essential functions (assessment, certification, magazine, website) by 15th November 2003.

Executive Council (EC)

First Meeting with new Regional Reps and interim officers by 31st January 2004.

Officers
- To be nominated from the Executive Council. If more than one candidate for any post, ballot papers and candidates' supporting statements to be distributed by IYAUK by 15th February 2004.
- To be in post and interim officers to step down; 1st March 2004 at the latest

Standing Committees (SC)
- SC members to be in post and SC's functioning and interim SC members, where applicable, (ie assessment, certification, magazine, website) to step down; 15th February 2004.

Full implementation of new association (ie end of transitional arrangements) by 1st March 2004.

Note on Eligibility for Voting in Elections
Members will only have one vote for a Regional Rep. EITHER for an:
  - Individual Rep.: voters must be fully paid up members of BKSIIYTA or IYAUK and NOT a member via an affiliated Institute on 15th October 2003, OR an
  - Institute Rep.: voters must be fully paid up members of an affiliated Institute on 15th October 2003. In order to affiliate, an Institute must be non-profit making and democratically run, and must have aims and objectives consistent with those of the IYAUK; subscriptions and a membership list must be sent to the IYAUK by 15th October 2003.

Budget Projection

The Unity Group has spent a lot of time thinking about the budget for the new association. On the one hand, we were aware of a very strong feeling that the IYAUK should be set up on a more professional basis, and that we should be looking at premises and paid administrative staff. On the other hand, we recognised the need to keep subscription levels as low as possible, whilst continuing to carry out all the roles presently filled by the two existing organisations. We quickly realised that a full-time paid administrator and dedicated premises were unfeasible, and so compromised on a half-time paid administrator, working from home. Of course, this arrangement is just for now; it may well be that we can expand more in future years. Based on this decision, we managed to come up with a projected budget that balanced and included the following subscription rates. It is these rates that we shall be proposing at the inaugural meeting on June 14th.

Subscription rate for affiliated Institute members: £5
Currently, Institutes affiliated to LOYA(UK) pay £5 per member, which barely covers the cost of the 2 magazines they receive a year. This small increase to £5 will hopefully not discourage Institutes from affiliating to the IYAUK and will cover the costs of the magazines with a little bit left over. If an Institute chooses to affiliate, it will have to send a list of all of its members to the IYAUK, along with a payment of £5 for each member. If affiliated Institutes wish the magazine to be mailed directly to members' homes, there will be an additional charge for this.

Subscription rate for Individual members: £10
Currently, the individual membership rate for joining LOYA(UK) is on a sliding scale of £6 - £10. People can also join as Individual members if they are not members of an affiliated Institute.

Professional supplement for teachers: £30
In addition to joining the Association as a member (either through an Institute at £5 or individually at £10), teachers will have to pay a professional supplement of £30. When this is added to the professional insurance premium (around £15) and the Certification Mark payment (£35 or less for those paying a concessionary rate), a teacher will end up paying a total of £85 or £90 depending on whether they join through an Institute or individually. This does represent a significant increase on the current rate of £70 (including the Certification Mark payment) but the Unity Group considered that an additional £15/£20 still makes it a reasonable rate for joining a professional association, and the price we have to pay for employing a paid administrator (clearly a major expenditure in the budget, but which should bring substantial improvements to members' services). Also, members of the BKSIIYTA who are also members of LOYA will save a little on not having to pay two separate subscriptions.

Iyengar Yoga News No.3 15 Spring 2003
How to Join IYAUK

First of all, you need to decide on whether you want to join via an affiliated Institute or as an individual (teachers can join either way but must pay the professional supplement in order to be teacher members). Before you can do this, Institutes around the country will need to decide whether to affiliate to IYAUK. The interim Executive Council will be writing to all Institutes in June inviting them to affiliate, setting out the benefits and requirements of affiliation (in order to affiliate, Institutes must be non-profit making and democratically run, and must have aims and objectives consistent with those of the IYAUK). Institutes have to make this decision and pay the £5 annual subscription per member to the IYAUK by 15th October 2003 (as well as supply the Association with an up to date membership list) for their members to be members of IYAUK during the transition period. The deadline for this in subsequent years will be 15th March. Note that the IYAUK subscription year will run from April 1st to March 31st.

Non-teacher joining individually:
You need to join IYAUK for the period from June 2003 to March 2004 at two-thirds of the annual subscription (i.e. £6.70): membership forms will be distributed after the IYAUK is launched in June. Subsequently, your membership will come up for renewal in April 2004.

Non-teacher joining via affiliated Institute:
You will automatically be a member of the IYAUK as soon as your Institute affiliates. All you need do is keep on being a member of your Institute.

Iyengar Yoga teacher joining individually:
Since you have already paid your BKS IYTA subscription for 2003, you will receive automatic teacher membership of IYAUK until December 2003 at no further cost. When this runs out in January 2004, you will receive a form asking you to pay one-quarter of the basic membership (£2.50) + one-quarter of the teachers' supplement (£7.50) + insurance for this period (cost to be confirmed by insurers) to cover you until the end of March 2004. Your membership will come up for renewal in April 2004.

Iyengar Yoga teacher joining via affiliated Institute:
Since you have already paid your BKS IYTA subscription for 2003, you will receive automatic teacher membership of IYAUK until December 2003 at no further cost. For the period from January 2004 to March 2004, you will receive a form asking you to pay one-quarter of the teachers' supplement (£7.50) + insurance for this period (cost to be confirmed by insurers) to cover you until the end of March 2004. You will not be asked to pay for basic membership during this period as this will have been paid by affiliated Institute (make sure you renew with them!). Your membership will come up for renewal in April 2004.

Trainees until fully qualified
Since you have already paid your BKS IYTA subscription for 2003, you will receive automatic basic membership of IYAUK until December 2003 at no further cost. From January 2004 until March 2004, if you are a member of an affiliated Institute you will automatically be a member of IYAUK; if you are not a member of an affiliated Institute you need to pay basic rate (£2.50). Your membership will come up for renewal in April 2004.

Notes:
1. All fully paid up members of LOYA (either individual or institute) as of 31 March 2003 will receive free LOYA membership until June 2003.
2. All fully paid up teacher members of BKS IYTA will automatically be members of IYAUK until December 2003 at no additional charge.
3. When the Certification Mark becomes obligatory all teachers must purchase it in order to be teachers members of IYAUK. Otherwise their membership will be changed to basic membership.
4. Institutes please note it is essential both that subscriptions are paid and a membership list submitted on time for your members to be considered members of IYAUK (ie by 15th October during the transition period; thereafter they are due by 15th March for the subsequent membership period April to March).

It has been a long, and not always entirely smooth, road that has got us to the point where we are about to launch a single Iyengar Yoga association for the UK. We have done our best to make the transition as smooth as possible but problems may arise; however, the prize of unity is worth a few temporary difficulties. We ask all our members to patient with the process.
One of the decisions that has to be made is how to divide the country into different Regions. Presented below are two different suggestions for a possible regional structure (based on UK administrative areas) and we are very keen to hear your views on this. Also, any better ideas for names for Regions. Please note that individuals living near the border of another Region will be able to choose which Region to be a member of. Apologies for any areas omitted - please let us know. Comments to Kirsten Agar Ward by 1st June 2003 at 12 Station Road, Lower Weston, Bath BA1 3DY or e-mail: kirsten@bath-iyengar-yoga.com.

**Suggestion A for the Regions of the IYAUUK (existing Institutes are shown in brackets)**

<table>
<thead>
<tr>
<th>South West</th>
<th>North West</th>
<th>East Central</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>(SWIYI)</strong></td>
<td><strong>(MDIYI and LDIIYI)</strong></td>
<td></td>
</tr>
<tr>
<td>Cornwall, Devon, Channel Islands, Dorset Somerset, Plymouth Torbay, Poole, Bournemouth</td>
<td>Derbyshire, Derby North Wales (Isle of Anglesey, Conwy, Flintshire, Denbighshire, Wrexham, Gwynedd) Merseyside, Greater Manchester Blackburn with Darwen Warrington, Halton, Cheshire Lancashire, Northern Ireland</td>
<td>Lincolnshire, North Lincolnshire North East Lincolnshire Leicestershire, Leicester Cambridgeshire, Norfolk Suffolk, Rutland Nottinghamshire, Nottingham Northamptonshire Peterborough,</td>
</tr>
<tr>
<td><strong>West &amp; South Wales</strong> (AIYI)</td>
<td><strong>Yorkshire</strong> (BDIYI and SADIYI)</td>
<td><strong>Northern England</strong> (NEIYI)</td>
</tr>
<tr>
<td>North Somerset Bath &amp; North East Somerset Bristol, Wiltshire South Gloucestershire South Wales (Monmouthshire, Newport, Caerphilly, Cardiff, Vale of Glamorgan, Bridgend, Neath Port Talbot, Rhonda Cynon Taff, Blaenau Gwent, Torfaen, Swansea, Carmarthenshire, Pembrokeshire, Merthyr Tydfil)</td>
<td>South Yorkshire, West Yorkshire North Yorkshire, East Riding York, Kingston upon Hull</td>
<td>Northumberland, Tyne &amp; Wear Darlington, Stockton on Tees Hartlepool, Redcar &amp; Cleveland Middlesbrough, Cumbria Co. Durham, Cleveland</td>
</tr>
<tr>
<td><strong>South Thames</strong> (JIYS)</td>
<td><strong>West Central</strong> (MCIYI and ORIYI)</td>
<td><strong>South Scotland</strong></td>
</tr>
<tr>
<td>South London East Sussex, West Sussex Hampshire, Isle of Wight Kent, Surrey, Wokingham Windsor and Maidenhead Medway, Brighton and Hove Bracknell Forest, Portsmouth Southampton</td>
<td>Herefordshire, Worcestershire Oxfordshire, West Berkshire Mid Wales (Powys, Ceredigion) Shropshire, Telford &amp; Wrekin Staffordshire, Stoke on Trent Warwickshire, Gloucestershire West Midlands, Reading Swindon</td>
<td>Dumfries and Galloway Stirling, Glasgow Edinburgh, Borders Argyll and Bute, Clackmannan West Lothian, East Lothian Midlothian, East Renfrewshire Renfrewshire, Kirkcaldy West Dunbartonshire East Dunbartonshire North Lanarkshire South Lanarkshire Inverclyde, South Ayrshire East Ayrshire, North Ayrshire</td>
</tr>
</tbody>
</table>
Suggestion B for the Regions of the IYAUUK (existing Institutes are shown in brackets)

<table>
<thead>
<tr>
<th>South West</th>
<th></th>
<th>East</th>
</tr>
</thead>
<tbody>
<tr>
<td>(SWYIY)</td>
<td></td>
<td>(CIYIY)</td>
</tr>
<tr>
<td>Cornwall</td>
<td></td>
<td>Cambridgeshire</td>
</tr>
<tr>
<td>Devon</td>
<td></td>
<td>Norfolk</td>
</tr>
<tr>
<td>Channel Islands</td>
<td></td>
<td>Suffolk</td>
</tr>
<tr>
<td>Dorset</td>
<td></td>
<td>Northamptonshire</td>
</tr>
<tr>
<td>Somerset</td>
<td></td>
<td>Peterborough</td>
</tr>
<tr>
<td>Plymouth</td>
<td></td>
<td>Hertfordshire</td>
</tr>
<tr>
<td>Torbay</td>
<td></td>
<td>Essex</td>
</tr>
<tr>
<td>Poole</td>
<td></td>
<td>Thurrock</td>
</tr>
<tr>
<td>Bournemouth</td>
<td></td>
<td>Southend</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bedfordshire</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Luton</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Milton Keynes</td>
</tr>
</tbody>
</table>

| West & South Wales | | |
| (AIYI) | | |
| North Somerset | | |
| Bath & North East Somerset | | |
| Bristol | | |
| Wiltshire | | |
| South Gloucestershire | | |
| South Wales (Monmouthshire, Newport, Caerphilly, Cardiff, Vale of Glamorgan, Bridgend, Neath Port Talbot, Rhonda Cynon Taff, Blaenau Gwent, Torfaen, Swansea, Carmarthenshire, Pembrokeshire, Merthyr Tydfil) | | |

| Greater London | | |
| (NELYIY and IYIMV) | | |
| | | |

| South East | | |
| (IYIS) | | |
| East Sussex | | |
| West Sussex | | |
| Kent | | |
| Surrey | | |
| Medway | | |
| Brighton & Hove | | |

| North West | | |
| (MDIYI and LIYIY) | | |
| North Wales (Isle of Anglesey, Conwy, Flintshire, Denbighshire, Wrexham, Gwynedd) | | |
| Merseyside | | |
| Greater Manchester | | |
| Blackburn with Darwen | | |
| Warrington | | |
| Halton | | |
| Cheshire | | |
| Lancashire | | |
| Northern Ireland | | |

| East Central | | |
| (SADIYI) | | |
| South Yorkshire | | |
| Lincolnshire | | |
| North Lincolnshire | | |
| North East Lincolnshire | | |
| Leicestershire | | |
| Leicester | | |
| Rutland | | |
| Nottinghamshire | | |
| Nottingham | | |
| Derby | | |
| Derbyshire | | |

| North | |
| (BDIYI) | |
| West Yorkshire | |
| North Yorkshire | |
| East Riding of Yorkshire | |
| York | |
| Kingston upon Hull | |

| North East & Cumbria | |
| (NEIYI) | |
| Northumberland | |
| Tyne & Wear | |
| Darlington | |
| Stockton on Tees | |
| Hartlepool | |
| Redcar & Cleveland | |
| Middlesbrough | |
| Cumbria | |
| Co. Durham | |
| Cleveland | |

| West Central | |
| (MCYIY) | |
| West Midlands | |
| Herefordshire | |
| Worcestershire | |
| Mid Wales (Powys, Ceredigion) | |
| Shropshire | |
| Telford & Wrekin | |
| Staffordshire | |
| Stoke on Trent | |
| Warwickshire | |
Now that yoga is so well established in Britain it is hard to imagine a time when it barely existed. In the early sixties I remember seeing a small, poorly printed poster on the underground announcing classes in Yoga but what they might be I had no idea. Something Eastern, I supposed, appealing only to those who wore sandals with socks and who preferred vegetables to good British beef. Along with most commuters I paid it scant attention.

Then, later in that decade, a friend gave me a book by a Frenchman who had healed himself of horrible injuries by a system of yogic poses. By this time the attitude to foreign religious influences was more welcoming. We tried the poses and found them all but impossible but nonetheless we were encouraged enough to seek out an English yoga teacher, and we were fortunate enough to find Diana Clifton, an exemplary person and a fine, precise teacher in the Iyengar tradition.

After a year or so with her she announced one evening that the great man himself was coming to England and would be holding classes. I thought I noticed that she had turned a shade paler and that there was a tremble in her voice. Iyengar had, I heard later, a reputation for being very hard on those who taught his method. Fine, I thought. I was not a teacher and perhaps if he took it out on them he would spare us. In this, as with so many of my preconceptions about Mr. Iyengar, I was wrong.

We gathered in a huge hall in Chelsea on a blindingly hot afternoon. I suppose there must have been a hundred students. Mr Iyengar and his most senior teachers took some time organising us into five lines across the width of the hall and placing us according to our ability, so I had some time to study this smallish man with barrel chest and stern expression. His voice had a typical Indian lilt so we had to listen hard to catch his meticulous instructions, ‘brain of the pose is in the rear shin bone’ and ‘move left kidney inwards one fraction more and right kidney outwards’ and, on some guinea pig, ‘observe, please, the dead skin. See, it is not alive’ (slap!) ‘now it is alive’. He did not spare his teachers. ‘Who, please, is teaching this boy?’ he might ask of some individual struggling with a pose. And when a voice piped up shakily admitting responsibility, ‘how could you possibly ask him to try Paschimottanasana, can you not see he has a problem with his lower spine? And you are a teachers for how long? Three years? Please, no more forward bends, sir, until back is much stronger’. Then he would reel off the asanas necessary to achieve this strengthening. I think we were all relieved when he called us to observe a student with a special problem to see how it might be rectified so that we could rest. But when similar conversations took place while we were holding a pose, discomfort grew and I could see little pools of sweat forming around the feet of students along the line as we held the pose for what seemed like generations.

Mr Iyengar would walk, well, pad around the hall, studying each student in turn and calling out instructions as he moved. I was not to see feet placed on a floor so carefully and so naturally as his until years later in a zen monastery when the Jicky Jitsu would walk slowly, so slowly around the zendo while we sat in silence. Each footstep said without words, ‘wake-up!’ The effect of Mr Iyengar’s pad, pad, on us was similar: an increase in effort and attention. In my case, an increase in apprehension, too. But stern though his words were, whenever I looked up I saw a twinkle in his eye. Contrary to what is sometimes said of Mr Iyengar, I am convinced there is no violence in him. If he shouted at you it was to get you to go one degree further into the pose than you thought possible. If he laid hands upon you it was with firm assurance and exact pressure and you thought, ‘please never take your hands from my spine,
that feels so right, so good.' I believe he came for three or four consecutive years and we met in various halls around London. His fame grew quickly and with it he was interviewed on the radio. I recall Cliff Michelmore, not a man of athletic trim, asking for one pose that would benefit his life, and Mr. Iyengar telling him to lie on the floor, draw his knees up to his chin and rock backward and forwards so that the floor massaged his spine.

Every summer, half way though his teaching, we would go on a picnic. I remember one at Hampton Court. He was so happy, so boyish, we played ball together and had all sort of games. I see him now picking up a small carton of cream with such enjoyment and licking his lips. I also see him on stage at Friends House in one of his many public demonstrations with just a little strut in his step or was it just a wholesome pride in his achievements. And I remember my own pride when he asked me to come to the front of the class to show Virabhadrasana II, the only pose my stiff body could assume with any degree of aplomb. On another occasion when a group of us newer students were ready to try the headstand for the first time, I brought my legs up into the vertical where I believed a teacher would be waiting to support me only to find she had moved to another student and I described a complete stiff-legged circle landing with a crash on my back. My humiliation was only somewhat relieved when I saw Mr. Iyengar’s deep concern for my welfare. But after a few minutes to help me conquer fear of the disaster, like a pilot who has stepped from a crashed aircraft, he asked me to try again. This time he held my feet to prevent me wavering like a tall birch in a gale. I remember a little nod from him when I came down as he moved on to the next student.

`What is the point of all these poses?' I once plucked up the courage to ask him. `To strengthen your body so that you may one day sit in meditation,' he replied. Of course, there are many other benefits to the asanas on the way to sitting in meditation. The greatest I believe is the point he stressed time and time again, the need for constant attention to each and every detail which brings life to areas of the body we may neglect; the attention which asks what happens when you move this part, adjust this muscle, release this tension.

Classes with Mr. Iyengar were always fresh, for there was always something new to discover about ourselves. What springs naturally out of this is the gratitude I’m sure that I share with you for Mr. Iyengar’s teaching. We have really been very lucky to have met him.
RIMYI ARCHIVE PROJECT - Judith Jones

The Institute in Pune has embarked on a long term project to transfer archive material of Guruji's teachings from hard copy onto disc. This is quite a task! I have been asked to search out any notes taken from Guruji's early visits to the UK, or from Intensive Courses for UK students in Pune, or any of his teaching in this country that can then be added to the archive. This material would need to be transferred onto disc for easier storage and accessibility.

What I am looking for is therefore not only the original notes but also volunteers to type or to scan and correct. The material I have seen so far is of course very interesting, which makes the job informative and educational, as well as being a worthwhile service to our parent institute.

If anyone has any written notes or other suitable material that they are willing to lend or any typists who can give some of their time, please contact:

Judith Jones on 01488 71838
or email judith@jonesyoga.fsnet.co.uk

I also need volunteers to transcribe from the Jubilee videos all of Geetaji's teaching. Some of you may have already done this by hand! Please make yourselves known!

YOGA SCHOOL APPEAL - Penny Chaplin

For some time, Guruji has intended to restore two temples and build a Yoga school in the village of his birth. This much cherished project now looks like bearing fruit. Guruji has managed to persuade the panchyats (council leaders) of his village to lease him land on a 99 year lease, upon which he plans to build a Yoga school for his village and the surrounding area, and a communal space on top for marriages and cultural events. The plot is directly behind the Hanuman temple that is already there. The villagers recognise the standing of one of their own and are keen for the project to go ahead. Students from Bangalore will run the Yoga classes. The headmistress of the school in Bellur has been very helpful and Guruji's son-in-law, Ragu (Savita's husband), has been visiting the village and overseeing the negotiations. A memorable bhumi pujia took place on March 6th, 2003. However, the project does need more cash and if anyone would like to contribute to this cause, please contact Penny Chaplin c/o Iyengar Yoga Institute (Maida Vale): e-mail: office@iyi.org.uk

BKSIYTA CONVENTION - Manchester 2003

This convention, scheduled to take place on 14th - 15th June 2003 with Jawahar Bangera is now fully booked. However, the Teachers' event on Friday 13th June has been moved to a larger hall and there are still places available for this. This day is only open to certificated Iyengar Teachers and will cost £25. If you would like to attend, please send a cheque for this amount (payable to 'BKSIYTA') with your details (name, address, phone number, e-mail address) to:

Margaret Carter
14 Foxley Close, Lymm,
Cheshire, WA13 0BS
telephone: 01925 758383
e-mail: mgtcarter@aol.com

If you require immediate confirmation of booking and a receipt for your payment, please enclose sae.
The 2003 Iyengar Yoga Convention will be the first convention organised in the name of the new UK Iyengar Yoga Association and we are pleased to be hosting the event in Yorkshire. (As many of you will know, we aim to launch the new Association which will unify the Teachers’ Association and the Light on Yoga Association at the BKSIYTA Convention in June.) We are confident that this year’s event will carry on the traditions of friendly and inspirational practice which have become the hallmark of LOYA conventions over the years.

We are delighted to welcome Shirley Daventry-French as our main guest teacher. A long time direct student of BKS Iyengar, Shirley is one of North America’s most experienced teachers. A native Londoner, she has for many years been living in Canada where she has played an important part in the development of Iyengar Yoga. She has been teaching in Victoria for thirty years, and gives workshops nationally and internationally. She has a particular interest in teaching yoga to older people and will give an afternoon workshop for teachers on that subject before the main convention. Early booking is advised as there may be limited places. Shirley is also interested in the applications of yoga philosophy to everyday life and we will have the opportunity to benefit from her insight in a special workshop at the convention.

As usual, other experienced teachers from around the country will offer sessions to complement the larger classes, and this will include addressing therapeutic needs. Practitioners of yoga at every level of ability will be able to further their understanding and enjoyment of yoga.

Accommodation, classes and workshops will all be at Bodington Hall, part of the University of Leeds. Bodington Hall is situated in several acres of grassland 4 miles out of Leeds city centre and within easy access of all major transport routes, including Leeds Bradford International Airport. Most of the accommodation will be in single rooms but some twins may be available. If you would like to share, you would be best advised to book early. Bodington Hall is only a short distance from the beautiful Yorkshire Dales. Leeds city centre contains a wealth of cultural highlights and reputedly some of the best shopping in the country. Close to Bodington, you can visit Golden Acre Park or walk along part of the Meanwood Valley Trail.

As at previous conventions, there will be a market place and themed workshops as well as entertainments in the evenings. For anyone who has special requirements of any kind, please let us know as early as possible so we can do our best to accommodate your needs. Participants will need to bring their own equipment. This should include a mat, 4 foam blocks, 2 belts, 2 blankets, 2 wooden bricks plus any extra equipment you normally use in your own practice. Fees will not be refunded for cancellations received after 29 July 2003 unless there are exceptional circumstances.

The Bradford and District Iyengar Yoga Institute looks forward to welcoming you to Leeds for a memorable and enjoyable weekend of yoga.

Booking forms to: Ann Bresnihan, 61 Gledhow Park Grove, Leeds, West Yorkshire, LS7 4JW

Enquiries to: Alan Brown or Diana Bayliss, tel: 01535 637359, email: alan@dianalan.plus.com OR diana@dianalan.plus.com

A detailed programme and further information will be sent out nearer the time.
IYENGAR YOGA CONVENTION 2003 - Booking Form

Are you a member of LOYA? YES ☐ NO ☐
If YES, please indicate whether you are an individual member, or through an affiliated institute:
Individual AIYI BDIYI CIYI IIYS LIYI NELIYI ORIYI SDIYI SWIYI ☐ (please circle)
Are you a member of the BKSIYTA? YES ☐ NO ☐

Residential
Includes evening meal and bed for Fri and Sat, lunch on Sat and Sun £155 ☐
If required, a light breakfast will be available for those who do not attend pranayama tick for this option ☐

Non-residential
Includes buffet lunch Sat and Sun. For evening meal add £15 (see below) £100 ☐
Evening meal £15 ☐

Teachers' workshop (Friday 29th August 1-4 pm) Open to qualified Iyengar Yoga teachers £15 ☐
If you are not a member of LOYA or BKSIYTA please add £10 LOYA subscription £10 ☐
(NB. any membership you take out now will automatically be transferred to the new association when it comes into being later this year)

Total booking payment enclosed (payable to 'Iyengar Yoga Convention Yorkshire'): £ .....
If you require immediate confirmation and a receipt, please tick and enclose an SAE ☐

TWIN ROOM REQUIRED SHARING WITH ....................................................(cannot be guaranteed)
Name: ..........................................................
Address: ....................................................................................................................
postcode: .....................................................................................................................
Telephone: ..................................................... e-mail: .............................................

How many years practising Iyengar Yoga?

Do you regularly practice Sirsasana? Do you regularly practice Pranayama?

Are you an Iyengar Yoga teacher? Are you an Iyengar Yoga teacher trainee?

Please state specific dietary requirements (all food will be vegetarian). All diets can be catered for if notice is given via this form. Late notification may cause difficulties

Are you likely to need a therapeutic class? If so, please give details

Would you like to run a stall in the Saturday afternoon market place? If so, please give details:

Iyengar Yoga News No.3 23 Spring 2003
Have you ever had hysterics laughing in headstand? It is a strange experience, I can tell you, to have teardrops welling in your upper eyelashes and streaming down your forehead whilst shaking uncontrollably. Well, my “yoga baby” taught me a new meaning of a “stable and comfortable posture” and the real challenge of being “steadfast in yoga”. It was like some sort of torture to have a hand caked in fromage frais heading determinedly for the mouth and pushing its way past my teeth whilst arms are belted upside down! That was her chance to get her own back for all those last teaspoons of food, prising their way into a firmly shut mouth. Martha Lily is certainly more distracting in our clean yoga space than a few insects!

The story of my yoga baby is that she loved yoga throughout the pregnancy and was teaching with me until eight months. We did Ardha Chandrasana on her Birth Day whilst having the first contractions. She was born in water and thanks to yoga we couldn't have wished for a better birth. The main way Yoga helped was by teaching me not to be afraid of pain - in fact not to see it as pain - but to observe the sensations, not to panic but ride the wave to its peak.

Martha's first week passed in a flash and I couldn't believe I hadn't thought once about yoga practice. Three weeks past and no yoga and then very gently I started back. The main thing I noticed was how weak my joints felt (perhaps calcium sapped from breast feeding). My stamina took at least six months to return. Due to necessity, little Martha and I were back to teaching at ten weeks. This only lasted as long as she couldn't cope without a suckle for two hours. So, in those initial classes Savasana was accompanied by soothing slurping noises!

Her rhythm - to bed at 10 pm and up at 10 am - though unconventional, suited us well as it gave us that precious two hours to practice in the mornings. This also fitted with the teaching, enabling me to put her to bed when I got in. But, later with the warm sunny mornings, she would rise from her cot like a little monster, whilst we practiced like mice in a dark room and she then would be ready to rascal about. Irresistible for a cuddle I would pick her up and then she was off making foam pad castles, walking round purposefully with belts in her hands and missing her toes by millimetres with wooden bricks! She tested our concentration and awareness to the maximum by ramming us with bear hugs in Sirsasana (reminding us to suck in the dorsal spine) and with her speciality of horsy rides on your tummy in Savasana!

2001

Now we have two yoga babies and Reuben is a delight, also a water baby who surprised us all with his swift arrival! I am not very romantic about pregnancy and it is wonderful to be back to my own body again. Yoga keeps me sane amidst all the physical and mental demands of children at different stages. At first Edgar and I tried to practise with two little monkeys in the room but between breakfast and nappy changes and demands for puzzles etc, we soon realised that practising separately in an early morning shift and a second practice was the way forward. I feel extremely grateful that yoga is a priority for us both and that we are both so determined to practise and accommodate one another. To know I have up to two hours to myself every day is a great blessing and I hope it makes me a more level headed and happy mum. I sometimes think about Guruji and wonder what his and Ramamani’s practice was like with six children around!
Avon Iyengar Yoga Institute
Contact: Bob Phillips (0117 9639006; events@alyi.org.co.uk)
- Yoga day with Pen Reed - 7th June, Monkton Park School, Chippenham
- Yoga day with Lilian Biggs - 1st Nov., Monkton Park School, Chippenham
- Celebration of Guruji’s 85th birthday - 14th December, venue tbc
Discounts for all LOYA members

Bradford & District Iyengar Yoga Institute
Contact: Alan Brown (01535 637359; alan@dianalan.plus.com)
- Teachers’ workshop morning - 7th June

Cambridge Iyengar Yoga Institute
Contact: Sasha Perryman (01223 523265; info@cambridgeyoga.co.uk)
- Yoga day with Judi Sweeting - 17th May
- Yoga day with Jayne Orton - 15th November
Discounts for all LOYA members
www.cambridgeyoga.co.uk

Institute of Iyengar Yoga in Sussex
Contact: John Robinson (01243 551005)
- Yoga day with Alan Brown, Brighton Natural Health Centre - 22nd June
- Yoga morning with Richard Agar Ward, followed by AGM and lunch, Washington Village Hall - 14th September
Discounts for all LOYA members

Liverpool & District Iyengar Yoga Institute
Contact: Judi Soffa (0151 7094923; mail@yogastudio.f9.co.uk)
- Yoga day with Richard Agar Ward - 18th May
  £20 members, £24 non-members (half day: £12 and £14)
Discounts for all LOYA members

North East London Iyengar Yoga Institute
Contact: Tess Whitelee (020 8347 7311; tess.whitelee@btinternet.com)
Sunday workshops at the Harringay Club N8:
- Richard Agar Ward - 29th June; 10 am - 4 pm
- Frances Homewood - 28th September; 10 am - 4 pm
- Steven Richardson - 26th October; 10 am - 1 pm
Discounts for all LOYA members
Oxford and Region Iyengar Yoga Institute
Contact: Phil Brown (01635 35465; philip-brown@btconnect.com)
• Yoga day with Alaric Newcombe, Newbury - 12th July

Our new website is now up and running: www.oriyi.org.uk

Sheffield and District Iyengar Yoga Institute
Contact: Bev Fox (0114 2556340)
• Yoga class with Jayne Orton - 21st June
• Yoga class with Gerry Chambers - 12th October
All classes held at St Mary’s Community Centre. Tickets are £15 for SADlYI and other LOYA members, £20 for non-members.

South West Iyengar Yoga Institute
Contact: Alison Trewhela (01872 865675; alitrewhela@aol.com)
• Morning workshop with anatomical reference to hips and knees - 18th May
• Morning with Richard Agar Ward - 26th July
• Morning with Richard Agar Ward - 20th September
Discounts for all LOYA members

South Central Region BKSIYTA
Contact: Ann Ansari (023 9247 4197; annansari@hotmail.com)
• Workshop with Alan Brown, £20, Bedhampton, Hampshire - 21st June
• Remedial day with Judi Sweeting, £25, teachers only, Bedhampton, Hampshire - 18th October

When the Light on Yoga Association is dissolved, Institutes will be invited to affiliated to the new unified organisation for Iyengar Yoga in the UK: the Iyengar Yoga Association (UK). One of the benefits of affiliating will be free listings in Iyengar Yoga News. There will be a small charge for non-affiliated Institutes. In the meantime, listings on these pages are free for Institutes that are currently affiliated to the Light on Yoga Association (UK). There is also one BKSIYTA Region that has organised events, and we have listed these above. All Institutes on these pages are non-profit-making and are wholly dedicated to teaching Yoga using the Iyengar method.

Stephanie Quirk, who has lived in Pune for the last 9 years and worked closely with the Iyengars, will be visiting and teaching in the UK this Autumn in Oct/Nov. She is especially knowledgeable in remedial work. Stephanie accompanied Geetaji on her European Tour April/June 2002 and this year to S. Africa, Australia and New Zealand.

Edinburgh: 3, 4, 5 Oct.; contact Katie Rutherford 0131 4474708
Newbury, Berks.:11 Oct. general level (2 yrs Iyengar Yoga); contact judith@jonesyoga.fsnet.co.uk; 01488 71838
Cirencester, Glos.: 12 Oct. teachers remedial workshop; contact ciyc@talk21.com
IYI Maida Vale: 18 Oct remedial workshop, 19 Oct Teachers workshop; contact luiza@iyi.org.uk; 0207624 3614
MDIYI, Manchester: 7, 8, 9 Nov.; contact Janice Yates 0161 368 3614
Yoga West, Bristol: 22, 23 Nov. intermediate workshops; contact office@yogawest.co.uk; 0117 924 3330

Yoga weekend with Jawahar Bangera; 21/22 June 2003; Amsterdam; contact yogaber@xs4all.nl

Iyengar Yoga News No.3 2003 Spring
For this issue of IYN, we asked 4 people to respond to the question: How does yoga practice blend with religious beliefs? This question seemed relevant as it is one that Geetaji tackles in her interview published in this magazine. Two of the people we asked were able to meet our deadline, and one of them wrote her response in poetic form. Readers are very welcome to write in to IYN with their own thoughts.

Over the years many of us will have come across those of the Christian faith who are strongly antipathetic towards yoga. Some of them talk about “emptying the mind which allows the devil to take over”. Put to them the suggestion that the quiet, serene mind is “filled with thoughts of God” and their non-accepting, reproving silence is almost tangible.

Let me share with you some thoughts, drawn from my own experience of the interaction of yoga and religious belief. I shall confine myself to Christianity having recently returned to my Christian heritage after many years of a more generalised belief and trust in God. I think of yoga as a gift from God and, in my case, an answer to prayer. I also think that a person of Faith can be helped by yoga and a practitioner of yoga can be strengthened by Faith - each can enhance the other. They are distinct, however, and to attempt to blend them seems to me to diminish both.

Yoga and Christianity have a great deal of ethical teaching in common. In fact, the yamas and niyamas (see Guruji’s Light on Yoga) show very many similarities with Christ’s teaching. Both demand of us love, work and a search for knowledge. However, Christianity and yoga diverge somewhat in their teachings about the after-life; the Christian believes that God’s Grace and salvation are given to those who repent and believe, not as a result of effort, although effort and the desire to do God’s will are necessary to the Christian life. Also, that we have the one life on this earth.

How we perceive God is an individual experience but yoga and Christianity both hold that God is present everywhere and also within us. In both, God is central and of paramount importance, in this life and hereafter. In both, we hope to be united with Him. God is the “rock” upon which we rely. For a Christian the Way is through Jesus, Son of God, with the guidance of the Holy Spirit.

Often we are attracted to things which have surface appeal but for many there is also a longing deep inside to relate to God. As St. Augustine said “For Thou has made us for Thyself, and our hearts are restless, till they find their rest in Thee”. Yoga can help here as does Christianity. Yoga is cleansing - for example by the practice of asana and pranayama “to make the body a fit vehicle for the Spirit”. Jesus reminds us, “it is not what goes into the mouth that defiles a person, but what comes out of the mouth; this defiles a person” (Matt.15:11). Both can give us an interior, prayerful life, stability and energy.

How do we come to yoga or Faith? First we hear about it and its benefits, then we may begin to trust enough to try it and, through personal experience, to trust more. The Christian makes a leap of faith. Why did I feel the need for more than yoga? Something deeply personal was still elusive. Christianity offers a relationship with God through Jesus and Jesus says “Whoevever has seen me has seen the Father.... I am in the Father and the Father is in me” (John 14:9-10)

In essence, yoga brings the quietness and space to listen within, Christianity gives me a sunnier, more joyful approach to God, to life and to people. The combination is a happy one.

Paquita Claridge

‘Sisya Confessing’ (Ahimsa)

Yes, I know, when I saw so-and-so yesterday, that inward cringe that came out as a snap - so petty, so uncontrolled. The twinge as I open the paper, blink at the faraway havoc. And yes, my back leg’s not straight, one hip’s up and my standing leg’s wobbly, in Virabh. three. If I practise and practise, till it comes better, will ‘Thou shalt not kill’ have been better kept? will I be less angry?

Paquita Claridge

Satya

My Muslim friend and I agree to disagree on whether Christ died on the Tree. But though we pray apart, prayer joins us, as we bow our heads, our souls tuned to the Song of Songs, our inward gaze on the Beloved.

Julia Dale

Iyengar Yoga News No.3 27 Spring 2003
CERTIFICATION MARK INCOME

Ros Bell reports back from the sub-committee jointly set up by BKSIYTA and LOYA to develop ideas about what to do with the 40% of the Certification Mark income that Guruji is giving back to the countries from which the money is being collected.

Part of the income from the Iyengar Yoga Certification Mark fees will cover the costs of administering the scheme. Of the remainder, 40% will stay in the UK to fund the promotion of Iyengar Yoga here. LOYA and BKSIYTA have been gathering members' opinions and ideas on how this income should be spent, and we will present proposals based on this research to the Iyengars for their approval. Since 'promotion' covers a wide range of possible activities, many and various suggestions have been received (it is unlikely that all will be funded in the first year, but we anticipate that increasing funding will be available in subsequent years). A joint sub-committee of BKSIYTA and LOYA has been formed to develop the proposal, so please keep your ideas coming in to Ros Bell, Alison Trewhela, Janette Browne or Frances Homewood.

This article summarises the most popular ideas received so far. Common themes underlying many of the proposals are the convictions that Iyengar Yoga can best be promoted by maintaining and improving the quality and availability of its teaching and teachers, and that we should support those studying yoga under conditions of financial hardship. The suggestions fall into three broad, overlapping areas: 1) professionalisation of our organisation, so that it carries out its functions more effectively, making efficient use of resources, 2) research into and development of yoga teaching, and 3) increasing awareness and knowledge of Iyengar Yoga through interactions with the public.

An objective spanning all three areas is attaining nationally recognised accreditation and endorsement for Iyengar Yoga. As well as improving the formal status of Iyengar Yoga, this might open up opportunities for individuals to fund their training, make Iyengar Yoga teachers more 'employable', raise its profile in adult education, etc. Developing procedural aspects of our training, assessment and professional development of teachers to the required standards, and applying to the appropriate regulatory bodies is a complex and demanding task; to fund some of the costs of this could speed up the process considerably.

A common and powerfully argued suggestion was that funding be spent on employing professional help for certain administrative aspects of running the new organisation, thereby freeing committee members, who currently volunteer much time and energy, to teach more yoga (that, after all, is where their strengths lie). Much of the administrative work (e.g. processing membership, record-keeping, organising venues for events, updating the website, book-keeping, etc.) might be done more efficiently by someone skilled in those areas, while experienced teachers can then utilise their skills and knowledge in promoting Iyengar Yoga through teaching, providing information, etc. A related idea is that money be spent on employing someone who could help more directly with promotional activities, e.g. developing the website to include a searchable database of Iyengar Yoga teachers and classes in the UK, creating promotional leaflets, staffing an enquiry telephone line, etc. At present, much of the publicity that Iyengar Yoga gives rise to is 'wasted', since members of the public who wish to know more have no central, reliable contact point to which they can direct their enquiries. Instances of misrepresentation of Iyengar Yoga could also be more efficiently and consistently pursued.

Another collection of ideas focused on the importance of funding research into the benefits of yoga, particularly therapeutic yoga. Archiving and publication projects were also seen as worthy of support. There were pleas for more training and development for teachers (specialised classes on, e.g. teaching pranayama, how to help with common medical conditions, or - for more experience teachers - remedial work). It was proposed that some of these workshops, and also events with senior teachers, could be subsidised, to make them more widely accessible.

When it came to increasing awareness of Iyengar Yoga more widely, there were several ideas. Many related to bringing more opportunity to study Iyengar yoga, for example, by proving cheap or free classes in disadvantaged areas, introducing yoga into schools, proving start-up loans for local Iyengar Yoga centres. Some of this might require the establishment of a charitable fund, which could also promote research and education about Iyengar Yoga and provide bursaries (e.g. for teacher training, attendance at events, trips to Pune).

We were pleased that so many contributors came up, independently, with similar and complementary ideas, and hope that, by the time the next issue of IYN is due, we'll be able to share a more definite plan of expenditure for the coming year.
Last summer in August I arrived in Pune to begin another 4 weeks of wonderful yoga at the RIMYI. Back in that familiar room under the X-ray eyes of Geeta Iyengar and feeling her finger or big toe hit the blind spot every time!

Every month at the Institute there is something called The Monthly Meet, when either Guruji, Geeta or Prashant give a talk or some other event takes place. The year begins in June when the Institute opens again after the closure of the classes during May. In July Guru Purnima Day was celebrated, so in August Geetaji gave us a talk. During the talk I took some notes and what follows are the points I managed to scribble down.

From Geetajji's Talk

Yoga is like introducing food gradually to a baby - not too much, not too spicy.

The 8 limbs of yoga are like 8 petals of a flower. One petal doesn't make a flower. All aspects of yoga are necessary. Asana and Dhyana cannot be separated. The aspects are intra-penetrative and can be experienced inside as well as outside.

Selfishness comes from the afflictions hidden within - the five Klesas (ref. p.5 introduction to Light on Yoga - BKS Iyengar) We have to practise self-study to find out how to deal with them. This is not a selfish motive. Through Patanjali’s philosophy we have to know ourselves.

Abhinivesah (clinging to life, concern for our own survival). When you do asana you have fear of pain, which is like fear of death, so you decide not to do it.

Avidya (spiritual ignorance). In the technique of asanas you are learning to look into yourself. You have to consider for yourself alignment etc. and awaken the intelligence. The language for students may be “I can bend better after doing three times” but you have to ask, “Why did it come better after three attempts? Now a new channel has opened - it is different”. So then you have applied the self-study process.

In meditation you have to learn to sit. Then you have to develop certain inner tendencies to develop the meditative aspect. If you don’t you will not continue to practise. In the process of straightening the legs, opening the bottom of the feet etc. the mind is taken to various parts of the body. Then the mind becomes broader, wider. You think of the right knee and then the left knee as well, then the mind has to be broader. If you have arthritis of the knee you stretch the knee to make it better. But even then the mind has to be with the knee and so goes towards Dhyana where the mind is in one place. While doing asana it seems that the physical body opens but in fact the mind which is harrowed because of pains and afflictions get broadened. The citta according to Yoga is not atomic, rather it is all pervading.

So practise not just asana or pranayama but develop this way of analysing it to know about all the afflictions. They have to be burnt off. The five ethical disciplines of Yoga - Yoga (ref. “Light on Yoga”), - cannot be taught. Their application is individual. For example - violence. You may not create havoc on the street but think of friendliness. Are you violent if you choose only to be friendly to some people? Guruji says you have to bring a balance between violence and non-violence in asana to train for doing it in life. You may be stretching your legs but ignoring another area, which is violence to that area. When the consciousness broadens and becomes wider and wider the principles of Yama and Niyama become easily accessible. The principles of Yama and Niyama are no more a burden for such a consciousness. You develop non-violence in nature. Violence in yourself has to be brought to the surface. If you make asana your only goal on a business level as a teacher you cannot develop on the yogic path.
The sequence of asanas plays a big role to bring about an inner change on the mental, psychological level. The temperament changes, emotional qualities change. Patanjali says asana is a total action leading towards effortlessness. The standing postures make you active, they awaken you. Laziness goes to the background and the mind is activated. After standing asana you do forward extensions and then the brain becomes quiet and you recover, but it is not just the physical recovery. In burning the impurities you have broken the tendency towards laziness. Utanasana in between the standing asanas is given to calm down. This brings a natural change in the tendencies from violence to non-violence.

If you develop the kind of mind that can look on both sides, all sides, this will develop other aspects also. The broadened and widened mind only can be sharpened to make it one-pointed. Emotional control comes as the physical effects of yoga. Physical benefits are OK but as you evolve in your practice you evolve towards meditation also. The quality of consciousness that occurs is taken further in the student.

Some say they don't have faith in God. They don't worship. But at the end of the practice in Savasana you may feel a change in your nature - a feeling of nobodyness which you enjoy. You witness your own presence inside. You surrender yourself to the very source of being. Then Isvara-pranidhana comes. (ref p 19 “Light on Yoga”) Then you don't need religion. It's not a question of believing or not believing but a feeling of inner purity. In the process of tapas - self surrender - you sculpt yourself. Your practice should take you to your inner depth. Be sure about the way of learning.

The practice of Yoga should be digestible like giving food to a child - bit by bit. The class may be the same, the teacher teaches the same each week but your understanding should grow to a different level. That is why practice at home is important - to develop on your own.

Printed with permission from RIMYI and with many thanks to Geetaji for her wisdom and guidance.

YOGA HOLIDAYS IN WEST CRETE

20th - 27th May
19th - 26th August

£385 (ex. flight) inclusive of:
Experienced Iyengar Yoga teaching
Peaceful hill village venue - modern hotel - swimming pool/garden/lovely views
Delicious Cretan vegetarian food
airport transfers/transport to lovely beaches
also available healing/massage treatments

Info/brochure - Margaret Rawlinson 01628 770796
Book through Footloose Travel 01943 604030
Yoga Rahasya is a quarterly journal on Iyengar Yoga and related subjects, often featuring articles by the Iyengars and other senior teachers.

In order to subscribe for a year, please send a request, along with your name and address and a cheque for £14 (made out to BKS IYTA) to:

Ros Bell, 19 Briston Grove, London, N8 9EX.

Four issues of Yoga Rahasya magazine will then be posted to you direct from India, at approximately quarterly intervals. There is often a delay between your payment being made and your first issue arriving. This may be because it takes time to arrange payment to India, because copies are posted from India and are sometimes delayed, and because there is occasionally a gap of more than three months between issues. If you need a receipt for your payment, please include a stamped, self-addressed envelope.

IYENGAR BOOKS FOR SALE

<table>
<thead>
<tr>
<th>Book Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Art of Yoga</td>
<td>£10.50</td>
</tr>
<tr>
<td>Tree of Yoga</td>
<td>£10.25</td>
</tr>
<tr>
<td>Yoga Rahasya (2 vols.)</td>
<td>£10.00</td>
</tr>
<tr>
<td>Light On Yoga</td>
<td>£12.00</td>
</tr>
<tr>
<td>Yoga Pushpanjali</td>
<td>£10.50</td>
</tr>
<tr>
<td>Yogadhera</td>
<td>£12.00</td>
</tr>
</tbody>
</table>

To order any of these books, please make cheques payable to “LOYA(UK)” and send to Jane Cornah, 12 Kirby Park, Wirral CH48 2HA, or e-mail details to cornah@wkirby.u-net.com.

Astadala Yogamala vol. 1                   £12.00
Astadala Yogamala vol. 2                   £12.00
A Matter of Health (by Dr Krishna Raman)   £25.00
Yoga: A Gem for Women                      £10.00
Basic Guidelines for Teachers of Yoga      £10.00

To order any of these books, please make cheques payable to “BKS IYTA” and send to Patsy Sparksman, 33 Ashbourne Avenue, London NW11 0DT (tel. 020 8455 6366)

Iyengar Yoga Jubilee videos: Teachers’ Event + Question & Answer session (4 tapes) £40
General Event + Question & Answer session (4 tapes) £40
Full set (7 tapes) £72

The Jubilee videos are available from Jane or Patsy - make cheques payable to “BKS IYTA”

All prices include p & p in the UK. Please contact Jane or Patsy for postage to other countries. PLEASE PRINT name, address, phone number and e-mail address clearly with your order.
**COMPLETE YOGA NEEDS**

- Mats and rolls (from £9.00, 6 types)
- Mat bags (from £8.00, 3 sizes)
- Blocks, bricks and belts (from £4.00)
- T-shirts and sweatshirts (from £10.00)
- Back arch (£29.00)
- Blanket (£18.00)
- Books

Prices exclude p&p.

**NEW ROYAL BLUE**

4mm THICK MAT

ONLY £9.00 + p&p

Boxes of 8 - £72.00 + p&p

---

**“Eating Fox - a breakthrough to India”**

This fascinating book, written and illustrated by Janet Downs Tourniere, shows how her life was changed by her first trip to India and by the classes she attended with B.K.S.Iyengar before the advent of the Pune Institute.

"In Eating Fox, three strands are woven in and out of each other: India in all its chaotic splendour, the yoga with Iyengar and the personal journey."

(review in Iyengar Yoga News, Spring 2002)

Copies can be obtained from:

Ros Morpeth, 3 The Old School, Norfolk Street, Cambridge CB1 2LE

Send details of your name, address (including postcode) and telephone number, including a delivery address if different. Cheques payable to R L Morpeth for £15.00 (including p & p in UK) or £17.50 (including p & p out-

---

**YOGA HOLIDAYS**

Every Easter & Summer
at Penpont, Brecon, South Wales
with Sasha Perryman

16th - 22nd August, 2003
£355 inclusive

for further information please send SAE to:

Sasha Perryman
Cambridge Iyengar Yoga Centre
59 Norfolk Terrace, Cambridge CB1 2NG
Tel: 01223 515929
sashaperryman@yahoo.co.uk

---

Iyengar Yoga News No.3 32 Spring 2003
QUESTIONS & ANSWERS about the CERTIFICATION MARK

Elaine Pidgeon, Chair of the BKS Iyengar Teachers Association, answers questions about the Certification Mark

I was asked to answer questions about the Certification Mark as its implementation draws closer. Some of the responses below are answers to questions put to me recently, others have been published before in the Magazine or in letters to teachers.

**What is the Certification Mark?**
The Certification Mark itself is a logo of Guruji in *Natarajasana* against the distinctive shape of the Ramamani Iyengar Memorial Yoga Institute in Pune. Guruji has asked for it to be used as a world wide mark by all teachers who wish to teach his methods. Our lawyer also advised us to register the name “IYENGAR” as a trade mark as this will greatly strengthen the power of the Certification Mark to protect the use of Guruji's name. Guruji has agreed to us doing this. Some European countries do not recognise certification marks as a legal entity and so, with Guruji's permission, we decided to register his Certification Mark as a European Community Trade Mark. We are doing this for all the countries of the European Community.

**What is a Community Trade Mark?**
It is a legally registered mark or device that protects both the buyer of goods or services and the owner of the mark.

**When will the Certification Mark be registered?**
The process of registration is a long and complicated one but our applications are being processed by the European Trade Mark office in Alicante and our lawyer is confident both marks will be registered before the end of this year.

**Who will be able to purchase the Certification Mark?**
As its name implies the Certification Mark is for teachers who hold a full Introductory Certificate and any higher certificate and are members in good standing of the BKS Iyengar Teachers Association or its successor.

**Do teachers have to do anything else to be able to purchase the Certification Mark?**
As the Certification Mark is in effect a licence to use Guruji's methods and name, teachers will be required to sign an agreement, which is also a contract, to say that they will teach yoga according to the teachings and philosophy of BKS Iyengar and will adhere to the Rules of the Association. This agreement will be drawn up as a legal contract by our trade mark lawyer. A Certification Mark is also there to protect professional standards, so teachers will be required to fill in a form each year detailing the classes, workshops (which includes revalidation days) and conventions they have attended and any visits to the RIMYI they may have made.

**When will teachers be required to purchase the Certification Mark?**
Teachers will be required to buy the Certification Mark when they renew their subscriptions next year. The annual renewal date for subscriptions in the BKS IYTA is January. For the new Association it is likely to be the beginning of April. The timetable for the payment of the Certification Mark is likely to be as follows. On January 1st teachers will be sent an invitation to apply for the Certification Mark Licence. On receipt of their application, they will be sent a copy of the agreement/contract and the Information Form. These will have to be returned with the Certification Mark Fee by March 1st. When the Association receives these papers, plus their membership subscription, teachers will receive the Certification Mark and be entitled to use it from the beginning of April. It will be valid for one year. The agreement/contract need only be signed at the beginning of a teacher's use of the Certification Mark. If a teacher's use of the Certification Mark lapses and he/she re-applies he/she will have to re-sign the contract.

**What happens to teachers who decide not to buy the Certification Mark?**
They will no longer be registered as approved Iyengar Yoga teachers nor be able to become full teacher members of the Association. They may not use the Certification Mark or advertise themselves as an Iyengar teacher. From the date they cease to be a teacher member of the Association, their students may no longer count their class hours as a qualification for teacher training or visits to Pune. They may, however, still retain membership of the Association as a non-teacher member, and may rejoin as a full teacher member on fulfilment of the conditions currently required.

**May we buy the Certification Mark this year?**
The Certification mark is not registered yet so like last year those teachers who wish to purchase the Certification Mark may do so on a voluntary basis. Application forms have already been sent out to all BKS IYTA teacher members.

**What is the cost of the Certification Mark for each teacher?**
The CM will cost £35.00. This sum was set in 1999.

**Will the cost of the Certification Mark go up in the future?**
I don't know the answer to that question.
Why are we being asked to pay this?
Trade marks may only be used on payment of a fee. The payment of a fee is therefore required before individuals may acquire the license to use the Certification Mark. The actual sum has been approved by Guruji and is the same worldwide, except in poorer countries, who pay less.

Will there be a concession to people in financial hardship?
Guruji has said we should offer help to members who are experiencing financial hardship. The Certification Mark sub committee have still to suggest what the deduction will be and how people will qualify. Any decisions will be made by the committee of the BKSIYTA or its successor.

What will happen to the Certification Mark Fees?
Guruji has gifted 40% of the CM fees to the national Associations to be used for the spread of the art, science and philosophy of Iyengar Yoga. As you know we have asked all members to think about how we may best do this in the UK and we will send our ideas to Pune for Guruji's approval. 60% of the fees will be sent to the directors of Ramamani Iyengar Memorial Yoga Institute, Yogacharya Sri BKS Iyengar, Dr Geeta S. Iyengar and Sri Prashant Iyengar. Guruji has said that the costs of administering the Certification Mark should come from the income before it is divided.

How will the Certification Mark protect us?
Most people know that a trade mark is used as a badge of quality. It protects the consumer by telling them that they can expect a certain quality in the goods or services that they are buying. At the same time, the possessor of the trade mark is protected against the fraudulent use of the trade mark. Once both the logo and Guruji’s name are registered in the UK we will be able to stop people claiming to be Iyengar Yoga teachers who are not members of our Association and holders of the Certification Mark.

How will you do that?
In legal terms such people will be liable to action for Trade Mark Infringement and will be asked to cease the use of the mark immediately. In cases where misuse of the trade mark is suspected we may be able to ask the Trading Standards Department of the local authority to investigate. This is a free service. If this request is ignored we may send a solicitor’s “cease and desist” letter. This is a strong legal instrument. Anyone ignoring it risks a court action which they cannot win. It is a strong protection for Guruji and for those of us whom he allows to teach in his name.

What services will the trade mark cover?
When a person or organisation wants to register a trade mark, first they have to submit a filing proposal for that mark and state what classes of goods and services the mark should cover. We have submitted filing proposals in the following classes:
- class 9 - covering all electronically recorded material including video and audio tapes, computer software and programmes etc.
- class 16 - covering all printed material, paper and paper materials, brochures, membership cards, data sheets etc.
- class 41 - covering educational training and tuition services, conferences, symposia, seminars, workshops, exhibitions etc.

Janet Lumbard
May 4th 1948 to April 16th 2003

Janet and I met at the Friday night class with Bob Welham in Edinburgh. We trained with Bob and took our Introductory Assessment in the newly opened Edinburgh Iyengar Yoga Centre in 1980. She was one of the original teachers at the Centre and taught there from 1980 until the diagnosis of her illness last October. She also taught classes for many years near her home in East Lothian.

In 1984, 1991 and 2000 she went to the Ramamani Iyengar Memorial Yoga Institute in Pune to study with Yogacharya Sri BKS Iyengar and his daughter Dr Geeta Iyengar. She was one of Guruji’s most devoted students. Like Geetaji herself she never for one moment doubted that she was on the right path.

She gained her Intermediate Junior Certificate in 1987. A few years ago she was asked to take classes for people in hospital suffering from long term chronic ailments such as arthritis, stroke and diabetes. There as elsewhere, she inspired the love of her students with her careful teaching and quiet spirituality. Her style as a Yoga teacher was quiet and clear. Her classes had an unforced flow from posture to posture, but nevertheless she worked her students hard.

Janet was about to take her Intermediate Senior Level I Assessment when her illness was diagnosed. She met her illness with steady courage and retained both her dignity and her sense of humour to the end. She was one of the main pillars of our Iyengar Yoga community in Scotland. It is difficult to imagine life without her. She touched a lot of people and made their lives better. She leaves two daughters.

Elaine Pidgeon, April 2003
In February this year I returned to Pune to attend the general classes at the Institute. For those not familiar with the yoga programme at R.I.M.Y.I., as well as the classes there is time set aside each day for students to do their own personal practice. At these practice sessions students may find Guruji practising next to them. Or in an evening class, Guruji may be practising near by.

Again I was blessed to be in the same place and at the same time as Guruji. Again I had the wonderful experience of observing Guruji practising. I emphasise this again for in 1998, I wrote an article for Yoga Vaani (the journal of the BKS Iyengar Association of Australia) about how this great yoga master quietly went about his yoga practice. Again I am awestruck. Again I am reminded of how this extraordinary experience appears so ordinary, so matter-of-fact.

It is ordinary in so much as it is part of Guruji’s daily practice. It is not a performance. It is not an exhibition but a complete “inhibition”, a practice where Guruji is completely and totally residing within. It may appear ordinary but there is nothing ordinary about seeing a noble person, a master, a Yogacharya and the art of yoga in action. There is divinity in such a practice.

To put some understanding into what I was seeing, I started to make notes of Guruji’s practice. Then being aware of this tremendous privilege, I thought I should make more complete notes including his asana sequence and timings. Sometimes I am sorry to say I was more aware of observing than taking notes or photographs. On one such occasion Guruji was performing Mandalaasana. It wasn’t coming easily. He had to repeat, readjust, redo, try again and only then did he achieve the pose in a clockwise and anti-clockwise direction. What a triumph. It was a triumph in perseverance, dedication and willpower. Many would not know that only a couple of years ago Guruji’s shoulder had been dislocated in an accident! So here was this octogenarian, who had a shoulder injury and now here he was doing Mandalaasana! Is this believable?

Thank goodness Guruji isn’t a recluse, isolating himself or hidden away in a cave, because all of us can learn from knowing of Guruji’s daily life - how he still struggles, puts in full effort and does not rest on his laurels. He has achieved great glory and continues to do so. Guruji has the mental agility to match his physical prowess. Have you read anywhere of an 83 year old standing on his head for half an hour, then getting up and walking straight and tall? I should say anywhere else, as this was recorded as part of Guruji’s practice on Thursday, February 21st, 2002.

Guruji is a family man and a great yogi. I experienced the effort that these two aspects of his life demand. It showed just how extraordinary this very exceptional human being is. Guruji commenced his practice in the yoga hall as usual, an awesome back-bend practice. Guruji had been practising for over 1.5 hours when builders interrupted. (The institute is undergoing renovations!) He recommenced his practice only to be once again interrupted. So from intense back bending to having instant dealings with carpenters and builders and decision making, Guruji remained alert, unruffled and showed no sign of being irritated. Just a regular day for this householder, for this Yogacharya.

These photos were not posed for and were only taken when it was possible to do so without disturbing Guruji. Many opportunities were lost because of poor lighting or logistics and lack of photography skills. But no photo will ever do justice to Guruji’s practice, especially these snap shots. The lustre and texture of Guruji’s skin, the softness of diaphragm cannot be seen in photos. The steadiness of the breath cannot be heard. The silence of active back bends or Guruji’s Savasana face in Kapotasana cannot be perceived. The overwhelming beauty in the action and the vibration that resonates within are in the spirit of the moment.

Each day I give thanks for the divine gift of yoga and the blessings Guruji has bestowed upon us his students.

This article was first published in Yoga Vaani 2 (69), journal of the BKS Iyengar Association of Australia
GURUJI'S PRACTICE
February, 2002
Ramamani Iyengar Memorial Yoga Institute, Pune

Tuesday 5th February, 2002 (no photos)
NB: Only partial practice notes - incomplete

Kapotasana
Two bricks along to the wall. Knees to the bricks thighs to the wall.
i) bending into the room hands holding the feet.
ii) holding onto the ropes curling the head to touch the feet.
iii) making a sling for the pelvis with two ropes attached to the rings.

Wall Bujangasana II
Chest to the wall, legs straight extended along the floor into the room.
i) holding onto two wall ropes arms straight.
ii) holding onto two middle wall rings arms bent out to the side.
iii) a large weight balanced on its edge and held in position on the buttocks.
iv) a large heavy weight placed flat on the buttocks.
v) with the weight on the buttocks - hands on the floor arms straight.
vi) with the weight on the buttocks - arms extended up over the head and taken back into the room with a further back bending action.

Rajakapotasana: 20mins
Shins up the wall. Facing into the room with the torso against the side of a halasana bench and the arms supported on top. Two large heavy weights placed on buttocks. Final movement legs bend taking the feet towards the head / head to the feet.

Thursday 7th, 2002 (no photos)

Adho Mukha Svanasana: 10mins
Slight support under the head

Sirsasana: 15mins

Dwi pada viparita dandasana: 10mins
From lying over dais back bending until the head reached the floor close the edge of the dais.
From this position to:

Viparita karani/dwi pada viparita dandasana: 5mins
The legs were raised perpendicular to the dais.
From this position to:

Salamba sirsasana II/viparita karani: 5mins
From the previous position the hands were then to be placed on the floor and just before coming out of the pose Guruji used no hand support at all.

All the following standing poses were executed with the use of the wall-grill and the trestler. At the inner base of the trestler were bricks and half rounded edge bricks to which Guruji aligned his feet. Usually with the front foot up on the half rounded brick. All asanas were done with extended timings.

Prasarita padottanasana: 10mins
Using the trestler to support the legs, head on the floor.
i) elbows pushing the inner knees out.

Uttanasana: 10mins
Legs back against the grill holding the grill with the head supported on the small "T" bench. Sometimes
i) raising the sole of the foot up
ii) legs forward the perpendicular line
iii) resting different parts of the head from the crown to the hairline
iv) arms extended straight out to the side holding the grill.

Ardha Chandrasana: 5mins each side
Raised leg extended to the grill. Bottom hand on a brick. Top hand to the trestler or the grill.
i) top arm hooked over the trestler.
ii) both arms hugging the trestler.
iii) both arms holding the grill.

Uttitha trikonasana: 5mins each side
Anterior facing the trestler - wall grill behind. Forward leg - sole of the foot up on a curved brick. Holding the trestler with various arm positions.

Hanumanasana: 10mins 1st side, 20mins 2nd side
Half rounded edge brick (curve side out) in a slightly slanted position supporting the forward leg, hands on halasana bench, torso erect.
Guruji was engrossed in teaching a student whilst on the second side and stayed the extra long timing.

Friday 8th February 2002 (no photos)

Adho Mukha Svanasana: 5mins
Head slightly supported.

Urdhva Mukha Svanasana: 1min twice
Hands on bricks.

Bhujangasana II: 3mins
Chest to the dais, legs straight and extended into the room
i) arms folded on the dais
ii) arms straight hands on the floor.
Stool Urdhva Dhanurasana: 5mins
Back bending over a tall stool with a crossways bolster - top of the feet against the dais.
  i) arms extended straight down to the floor
  ii) arms extended down to the floor with a halasana bench pulled into the arms to further extend the arms down.
  iii) arms bent back holding the bar of the stool.
  iv) arms extended straight and holding the legs of the stool.

Trestler Urdhva Dhanurasana: 7mins
Back bending over the trestler. Arms extended down the grill.

Dwi Pada Viparita Dandasana: 10mins
Elbows to bricks which were against the wall, head on the floor.

Eka Pada Viparita Dandasana: 5mins each side
Came down in between each side.

Dwi Pada Viparita Dandasana and Eka Pada Viparita Dandasana
Refining the previous poses walking in to a have higher and deeper arching in a continuous flow.

Kapotasana
Kneeling on the floor near the dais and going to the final pose in stages.
  i) hands on the dais pressing the thighs towards the dais as bending back.
  ii) keeping the thighs pressing taking the hands over the head.
  iii) taking the hand to the feet and gripping the heels.

Padangustha Dhanurasana II
Knees only on the floor, pubis against the dais. Head to the feet hands holding the feet.

Bhujangasana II
Arms folded on the dais; one large, heavy round weight on the sacrum.

Padangustha Dhanurasana II
Knees only on the floor; pubis against the dais and a large, heavy round weight on the sacrum. Head to the feet hands holding the shins.

Eka Pada Rajakapotasana I: 5mins each side
Back leg shin up against the dais. Halasana box in front of chest - arms on it. After staying in that position then Guruji went to the final pose by taking both hands to the back leg foot and taking the head back before releasing.

Baddha Konasana: 15mins
Back against the dais.

Supta Virasana
Back supported on a vertical bolster sticky mat at the back of the knee.

Monday 11th February, 2002 (no photos)

All the following standing poses were executed to the trestler. At the inner base of the trestler were bricks and half rounded edge bricks to which Guruji aligned his feet. Usually with the front foot up on the half rounded brick. All asanas were done with extended timings.

Uttitha Trikonasana: 3mins each side
Anterior facing the trestler - wall grill behind. Holding the trestler with various arm positions.

Uttitha Parsvakonasana: 3mins each side
Anterior facing the trestler - wall grill behind. Bent leg sole of the foot up on a curved brick. Holding the trestler with a variety of arm positions and also extending the top arm back to hold the grill.

Virabhadrasana I
Standing sideways to the trestler. The bent (right) leg forward and close to the trestler with the sole of the foot up on a curved brick. Various arm positions including the right arm back holding the grill.

Virabhadrasana II
Anterior facing the trestler. Bent leg sole of the foot up on a curved brick.

Ardha Chandrasana
Raised leg extended to the grill. Hand on a brick. Top hand to the trestler or the grill.

Parsvottanasana
Mainly with the arms extended back towards the back leg. Forward leg - sole of the foot up on a curved brick.

Parivrtta Trikonasana
The forward leg close to the trestler.

Parivrtta Parsvakonasana
The forward leg close to the trestler

Virabhadrasana I twist
The forward leg close to the trestler. Turning the torso to face the trestler with the left arm brought around so both forearms are on the trestler.

Parivrtta Ardha Chandrasana
The forward leg close to the trestler.

Guruji's practice to here took one hour.
Virabhadrasana III
Forearms folded onto the top of the trestler. Raised leg foot extended to the grill.

Prasarita Padottanasana
Using the trestler to support the legs, head on the floor.

Urdhva Prasarita Padottanasana
Standing leg heel against the wall, raised leg extended up the wall, hands on the floor, face towards the wall.

Utthita Hasta Padangusthasana I
Standing with back to the trestler, raised leg high up the grill (heel was in line with Guruji's eyes).

Utthita Hasta Padangusthasana II
Standing sideways to the trestler, raised leg extended out to the grill.

Utthita Hasta Padangusthasana III: 2-3min each
Standing with back to the trestler, raised leg high up the grill turning over raised leg towards the trestler.

Adho Mukha Svanasana: 5mins
Head slightly supported

Hanumanasana
Half rounded edge brick (curve side out) in a slightly slanted position supporting the forward leg buttock, hands on halasana bench, torso erect.

Tuesday 12th February, 2002

Adho Mukha Svanasana: 5mins

Urdhva Mukha Svanasana: 1min repeated
Hands on bricks.

Rope Viparita Dandasana: 5mins
Hanging over ceiling ropes with feet on the top of the trestler.

Rope Urdhva Dhanurasana
Hanging over ceiling ropes with feet on the floor.

Trestler Urdhva Dhanurasana: 5mins
Back bending over the trestler. Feet on the window ledge near the grill.
   i) arms extended towards the floor.
   ii) arms bent back holding onto the bar of the trestler.
   iii) arms extended towards the floor with a halasana bench pulled into the arms to further extend them down and deeper backwards.

Trestler Urdhva Dhanurasana: 5mins
Back bending over the trestler. Feet on the floor. Arms extended down the grill.

Pincha Mayurasana: repeated with timings

Stool Urdhva Dhanurasana: 10mins
Back bending over a tall stool with a crossways bolster. Shins against the wall.
   i) arms extended down to the floor with a halasana bench pulled into the arms to further extend the arms down.
   ii) arms bent back holding the bar of the stool.
   iii) arms extended straight and holding the feet of the stool.
Dwi Pada Viparita Dandasana: 3 times repeated
Dropping back from Salamba Sirsasana I
i) with legs bent stay.
ii) with legs straight stay.

Urdhva Dhanurasana II: 3 times
Back bending down the wall to the floor and coming up again.

Rope Urdhva Dhanurasana II: repeated
Holding on to two wall ropes bending into the room. Toes touching the wall. Bending the arms
i) curling backward.
ii) curling backward until the head touched a halasana bench.
iii) curling backward banging the head onto a halasana bench.

Dwi Pada Viparita Dandasana: 3mins + 1 fi mins
i) elbows into the wall, head on the floor.
ii) elbows into the wall, head off the floor.
Sternum perpendicular to the floor.

Guruji stops his own practice to show students how when they were doing this pose the sacrum bulged out and it should move in - then showed them how to do it.
**Rope Urdhva Dhanurasana II:** repeated
Holding on to two wall ropes bending backward curling towards the wall. Standing away from the wall feet facing into the room. Bending the arms.  

i) curling backwards.  
ii) curling backwards forehead touching the wall.

**Rope Bhujangasana II:** twice
- holding two top wall ropes bending backwards to the wall. Soles of the feet against the wall, toes on the floor.  
- arms extended straight over the head.  
- legs straight and parallel with the floor.

**Ring Bhujangasana II to Rajakapotasana**
- holding on to two middle wall rings bending backwards to the wall.  
- Soles of the feet to the wall,  
- toes on the floor.  
- Arms extended the over the head holding the rings.  
  i) with the arms and the legs straight.  
  ii) bending the arms and the legs to take the head to the wall.

**Kapotasana**
From the previous pose taking hand towards the feet and gripping the heels.

**Rope Padangustha Dhanurasana:** twice
Holding on to two top wall ropes shins up the wall, arms extended over the head to the ropes facing into the room then bending the arms curling the back, back until the head touches the feet.

**Rope Padangustha Dhanurasana:** twice
Guruj stops his own practice to show students how to improve their pose. He adjusted one student who was holding onto the ropes with straight arms by standing on the back of the thighs. With another student he placed a large cylinder at the back of the lower thighs and the helped him to hold the rings and curling back until his head touched the feet.

**Trestler supported Sarvangasana:** 20mins
Sarvangasana with the legs bend over the trestler.  

i) hands on the back.  
ii) hands on the floor beyond the head.

**Rope Padangustha Dhanurasana:** twice
Guruj: “A wrong pose is a waste of energy. A right pose is a conservation of energy.” “Where the energy does not meet there is wrong chemical changes.”
Thursday 14th February, 2002

Sirsasana: 15mins

Adho Mukha Svanasana: 5mins
Hands to the wall, head slightly supported.

Virasana: 1min

Adho Mukha Svanasana: 3mins
Heels to the wall.

Chair Dwi Pada Viparita Dandasana: 3mins
Feet to the wall. Head on the floor.

Chair Dwi Pada Viparita Dandasana: 10mins
Feet to the wall. Hand holding the legs of the chair.

Chair Kapotasana: 15mins
i) hands on the abdomen
ii) hands holding the legs and rung of the chair
iii) hands holding the feet

Setu Bandha Sarvangasana: 10-15mins
With Viparita Karani Box support. Legs straight, feet to wall.

Viparita Karani
Legs straight up perpendicular to the floor

Sarvangasana: 15mins

Supported Halasana over bench: 5-10mins

Swastikasana
Adho Mukha Svanasana: 5mins
Hands to the wall. Head slightly supported.

Adho Mukha Svanasana: 2mins
Hands to the wall supported on bricks. Head slightly supported.

Dwi Pada Viparita Dandasana: 10mins
Legs and lower torso on the dais with head on the floor slightly supported.

Stool Urdhva Dhanurasana: 10mins
Back bending over a tall stool with a crossways bolster. Top of the feet to the dais.
1) arms extended to the floor
2) arms bend holding the stool
3) arms straight holding a halasana bench
4) arms straight holding the legs of the stool

Stump Dwi Pada Viparita Dandasana: 10mins
Legs straight. Adjusting the intensity of the pose, sometimes with the soles of the feet to the dais, sometimes toes of the feet to the dais.
1) hands on the abdomen
2) hands on the floor like Salamba Sirsasana II
3) hands holding the base of the stump with the forearms down.

Stump Dwi Pada Viparita Dandasana: 3mins
As above - with the stump turned to use the narrower support. Feet slightly off the floor. Forearms on the floor on the outside of the stump’s broad base.
**Stump Eka Pada Viparita Dandasana:**
3x1min approx. each side
One foot to the dais, one foot to the ceiling.
i) hands holding the stump with the forearms to the base.
ii) hands holding the back edge of the broad base of the stump

From here to maximise **Dwi Pada Viparita Dandasana** feet were walked in close to the stump base.

**Stump Kapotasana:** 5mins
Support under the shins.
i) hand on the abdomen
ii) hands holding feet.

Guruji was interrupted by builders, carpenters and architects. Constructing process.

**Swastikasana**
Sitting with a concave back hands by the sides of the buttocks.

**Savasana**
Lying out weighted down with heavy weights on

In this issue of Iyengar Yoga News we have published one half of Kay Parry's diary of Guruji's practice. We will publish the other half in IYN No.4, coming out in November 2003.
Applications have to be made through each country’s national association. For the UK this is currently the BKSIYTA, but this responsibility will be transferred to the new association when it is launched.

A minimum of 8 years practice of Iyengar Yoga is required. The fee for classes at the Ramamani Iyengar Memorial Yoga Institute, Pune, is US$ 300 for one month.

Information for Teachers / Students.

For admission, the Institute requests that the student’s practice of 8 years reflects an understanding of the foundation of Iyengar Yoga. This would include the regular practice of inverted poses (8-10 mins. in the inverted postures). Women should know what is to be practised during menstruation. All students should have read, at the minimum, the introductory chapter to Light on Yoga and be familiar with the terms and principles covered in that chapter.

The following should be noted:
1. RIMYI offers one or two months admission. The deposit of $US 150 is for one month.
2. Admission is strictly for the dates given.
3. Advance deposit is part of the fees and hence not transferable to any other person or course. It is non-refundable.
4. 6 classes are given per week, each for 2hrs duration. A schedule will be given on arrival.
5. The last week of each month will be pranayama classes.
6. No extensions will be given beyond two months under any circumstances.
7. A confirmation letter will be given from the RIMYI and should be presented on arrival.
8. The classes will be conducted by BKS Iyengar or his daughter or son or by staff members.
10. Please make your own arrangements for board and lodging
11. Certificates will not be issued at the end of the course.
12. When applying please include relevant bio-data with any health conditions.

Please send Application Forms (see overleaf) and your Bankers Draft for US$ 150 made out to RIMYI to:

Penny Chaplin, Flat 1, St. John's Court, Finchley Road, London NW3 6LL

Please do not include photos or personal mail. Applications are for individuals only - no groups.

NOTICE

Any teachers wishing to go in for the Junior Intermediate assessment in March 2004 should contact Ros Wakeford as soon as possible on 01243 374 918
REQUEST FOR ENROLMENT IN GENERAL CLASSES AT THE RAMAMANI IYENGAR MEMORIAL YOGA INSTITUTE (RIMYI)

This section to be filled out by the applicant:

Last name: .................................. First name: ..................................

Middle/other name: ................. Age: ................ Gender: M / F

Address: ............................................. Postcode: ..................................

Telephone: ........................................... fax: ..................................

e-mail: ..............................

No. of years practising Iyengar Yoga: ........ Name of main teacher: .................

What frequency of study with them (daily, weekly, monthly): ..........................................

Date of last class taken with the teacher: ..........................................

Can you speak English?: YES / NO Any previous classes at the RIMYI?: YES / NO

If applicable, the most recent date of attendance at the RIMYI: from (month/year) ....../..... to ....../.....

Applying for admission for (please put in year and number in order of preference):

June/July August/September October/November December/January

The deposit of SUS 150 made out to RIMYI in the form of a bank draft or international money order (do not send cash).

The amount sent: $ ....................... Signature: ........................................ Date:......./...../

This section to be filled out by the referring certificated teacher:

Dear Mr Pandurang Rao,

I, ........................................... herewith recommend ..........................................

who has studied Yoga with me for .......... years. She/he has also attended .................

course with senior teachers.

As per my knowledge, she/he is a genuine pupil/teacher who follows the Iyengar method.

Yours sincerely,

Signature: ........................................... Date:......./...../

Iyengar Yoga News No.3 45 Spring 2003
There is money available to help LOYA members who are in financial difficulties attend Iyengar Yoga events. Please note that you are currently a member of LOYA either if you pay an individual subscription, or else if you are a member of an Institute that is affiliated to LOYA(UK).

(i.e. AIIY, BDIYI, CIYI, IIVS, LDIIYI, NELIYI, ORIYI, SADIYI and SWIIYI).

If you would like to apply, please write to:

Jane Cornah (Treasurer)
12 Kirby Park, Wirral CH48 2HA
cornah@wkirby.u-net.com

You will need to provide the following details: name, address, phone number and e-mail address; the name of your yoga teacher; whether you are an individual LOYA member or naming the LOYA affiliated Institute to which you belong; a brief description of your financial circumstances.

This hardship fund was set up by LOYA, and we very much hope that the new, unified organisation will continue this provision. During the transitional period, members can apply as in the past: details of any changes to the arrangements will be published in the next issue of IYN.

This report from the Iyengar Yoga Institute of Sussex arrived too late to be included in the last issue of Iyengar Yoga News:

This September will see the culmination of two very successful years in Sussex. We have had at least four events each year taught by visiting teachers the last two being with Sallie Sullivan and Cathy Evans in Jan and March. Two more to come before our IIVS year ends with Alan Brown and Richard Ward. See listings page. Attendance has increased at all Events which has helped to keep entry fees low. Very popular innovations in the last year have been the multi-teacher platforms where our local IIVS teacher-members communicate with the students. Last June saw Geeta ji’s messages conveyed to those who were unable to make Crystal Palace and in December ‘Returning from India’ attracted a record attendance to hear recent visitors to Pune share their experiences. We have a resident Poet whose versed reports grace our tri-annual News Letter. We have healthy finances and a healthy flow of Iyengar Yoga teacher certifications. Paid Membership is firm at 80 (including 16 new this year), from a base list of 120, plus a continuous trickle of enquiries from our website.

Executive Committee 2002-2003

Officers
Chairperson Philippe Harari
philippe.harari@runbox.com
Hon. Secretary Alison Trewhela
alitrewhela@aol.com
Treasurer Jane Cornah
cornah@wkirby.u-net.com
Membership Sec. Rachel Lovegrove
rachel.lovegrove@emimusic.com

Institute Representatives
AIIY Edgar Stringer
BDIYI Gillian Clarke-Hill
CIYI Philippe Harari
IIVS John Robinson
LDIIYI Judi Soffa
NELIYI Tess Whitelee
ORIYI Joe Burn
SADIYI Dominic Batten
SWIIYI Alison Trewhela

Individual Reps:
Kirsten Agar Ward, Nathalie Blondel, Martin Hall, Luke Hutchison, Dina Karim, Paul Walker
The following 94 candidates were successful in Part 2 of the Introductory Assessments held in Birmingham in October and November 2002. Congratulations to all of them as new Iyengar Teachers. Best wishes next year for the 26 who were unsuccessful this time.

In part 1 there were 64 successful candidates and 23 unsuccessful.

Aarons, Nicola
Argiros, Marios
Bridges, Victoria
Cole, Caroline
Davis, Jeannette
Eagleton, Terri
Garbutt, Alison
Hallworth, Lisa
Hedge, James
Hunt, Jon
Joynes, Heather
Leach (Rashley), Abigail
Maasdorp, Aubrey
Martin, Elaine
Patient, Stephanie
Raybould, Caroline
Sargeant, Liz
Sharp, Marion
Spilman, Elizabeth
Sykes, Trish
Thirk, Joanne
Vigus, Pilar
Watson, Katherine Jessica
Young Carol

Adams, Jeannie
Baker, Cathy
Brown, Lucy
Corrigan, Bernadette
Delfas, Sarah
Erixon, Susanna
Gianneta, Constantine
Hancock, Ruth
Howard, Jane
Hutchison, Bonar
Khellafi, Isabelle
Liburd, Angela
McKay, Christine
Moore, Patricia
Procter, Sunita
Richmond, Sally
Scott, Jenny
Silva, Roberto
Spivey, Katherine
Sypel, Roland
Thomas, Deborah
Wallace, Robert
Wilkinson, Deborah
Young, Stuart

Anderson, Keith
Bennett, Yukie S.
Burke, Joyce
Coxon, Alan
Diniz, Priscila
Farina, Grazia
Glover, Wendy
Harrison, Lee
Howley, Stephanie
Johnson, Nick
Kirk Parkinson, Alan
Lobjoie, Myles
Mogowan, Moyra
Mullarkey, Jane
Raeside, Patricia
Rixen, Nick
Seferiades, Alice
Smith, Elizabeth J.
Stroll, Bianca
Taggart, Paula
Toft, Samantha
Warbrick, Vanessa
Wilson, Elaine
Anderson, Kirsteen
Blake, Craig
Cadby, Deborah
Curran, Deborah
Druiff, Emily
Ford, Chris
Hall, Andrew
Harvie-Clark, Jack
Hulin, Jennifer
Jones, Deborah
Lamont, Stephen
Lovegrove, Hannah
Marlow, Dorothy
Nelson-Targas, Markus
Ransome, Myka
Ronder, Tanya
Sender, Carole
Smith, Maureen
Swinney, Janet
Takoushian, Missak
Toroyan, Tamitza
Ward, Dorit
Woods, Jacqueline

Many thanks to Sheila Haswell for organising the assessments, to Jayne Orton for providing refreshments and encouraging volunteers to come and be taught by the candidates, and to all the Moderators and Assessors for giving their time freely for this important work.

Congratulations to the 12 candidates who gained Senior Intermediate Level I Certificates in Bristol and Dukinfield in Nov. 2002. Best wishes for next time to the 5 who were unsuccessful.

Richard Agar Ward
Brenda Booth
Alan Brown
David Browne
George Glen
Mary Heath
Patricia James
Judith Jones
Susan Long
Andrea Smith
Sallie Sullivan
Kim Trowell.

Grateful thanks to all those who helped with organisation, moderating, assessing and catering.

At the time of going to press, we have not received details of the Junior Intermediate assessments; these will be published in the next issue of Iyengar Yoga News.
BKSIIYTA Executive Committee 2002

Scotland
Elaine Pidgeon 52a Inverleith Row, Edinburgh EH3 5PX
Email elaine.pidgeon@virgin.net; Tel. 0131 552 987; Chairperson, Unity Group
Carol Brown 5 Royal Terrace, Edinburgh EH7 5AB
Email carol@howkerse.com; Tel. 0131 557 5739

North & East
Gordon Austin 8 Stavely Road, Seaburn Drive, Sunderland, Tyne & Wear SR6 8JS
Email yoga@austinnmg.fsnet.co.uk; Tel. 0191 548 7457; Yoga Alliance Liaison Officer
Alan Brown 23 Middleton, Cowling West Yorks, BD22 ODQ
Email alan@dianalan.plus.com; Tel. 01535 637 359; Newsletter Editor

North & West
Margaret Carter 14 Foxley Close, Lymm WA13 OBS
Email mgtcarter@aol.com; Tel. 01925 758 382
Christina Niewola 15 Hampshire Close, Congleton CW12 1SF
Email chris@niewola.com; Tel. 012602 795 65; Honorary Secretary

Central
Brian Jack 4 The Gardens, Garden Row (off Scholars Lane)
Stratford upon Avon CV37 6HF
Email jacksis@aol.com; Tel. 01789 205 322; Development Task Force, Unity Group
Sheila Haswell 75 Mary’s Mead, High Wycombe HP 15 7DS
Email sheila.haswell@talk21.com; Tel. 01494 711 589; Introduction Assessment Organiser

North Thames
Ros Bell 19 Briston Grove, London N8 9EX
Email r.j.bell@open.ac.uk; Tel. 020 8340 9899; Yoga Rahasya, Editorial Board IYN
Patsy Sparksman 33 Ashbourne Avenue, London NW11 ODT
Email patsyyoga@aol.com; Tel. 020 8455 6366; Merchandising

South Thames
Judith Richards 25 Effingham Road, Long Ditton, Surrey KT6 5JZ
Email judithrich@btinternet.com; Tel. 020 8398 1741; Treasurer
Janette Browne 1 St Ann’s Hill, London SW18 2EZ
Email janette@yogaloka.freeserve.co.uk; Tel. 01488 718 38

South & West
Judith Jones 17 Baydon Road, Lambourne, Hungerford RG17 8NT
Email judith@jonesyoga.fsnet.co.uk; Tel. 01488 718 38; Vice Chairperson, Unity Group, Editorial Board IYN
Tig Whattler 64 Watermoor Road Cirencester, Glos G17 1LD
Email ciyc@talk21.com; Tel. 01285 653 742; Membership Secretary
Ann Ansari 23 Mitchell Road Bedhampton, P09 3QA
Email yogawithann@buopenworld.com; Tel. 023 9247 4197; Assistant Membership Sec.
Brian Ingram 51 Meadow Lane, Burgess Hill RH 15 9HZ
Email simhasana@aol.com; Tel. 01444 436 714; Minutes Secretary

Moderators Committee Rep. Pen Reed 8 Greenhill Cottage, Mill Brow, Marple Bridge,
Stockport SK6 5LW; penreed24@aol.com; Tel. 0161 427 1763

Revalidation Day Organiser Judi Sweeting 64 Watermoor Road Cirencester, Glos. G17 1 LD
Email ciyc@talk21.com; Tel. 01285 653 742
Assessment Co-ordinator Meg Laing 36 Comely Bank, Edinburgh EH4 1AJ
Junior Int. Assess. Organiser Ros Wakeford 24a Christopher Way, Emsworth, PO10 7QZ

Iyengar Yoga News No.3 48 Spring 2003
LOYA (UK) Website Local Classes Listings Service

City/Locality in which teaching ..............................................................

Name .......................................................... Telephone ........................................

Fax .......................................................... e-mail ..................................................

Teaching certificate held: ........................................................................

☐ Individual member of LOYA(UK) ☐ Member of affiliated institute (please specify) ..........

Classes (please continue as separate sheet as necessary)

<table>
<thead>
<tr>
<th>Day</th>
<th>Time</th>
<th>Location</th>
<th>Level</th>
</tr>
</thead>
</table>

I certify that I teach solely Iyengar Yoga and that I am qualified and insured to teach Iyengar Yoga

Signed: .......................................................... Date ..........................................

Return to: Martin Hall, Glackin, 199 Clashmore, Lochinver, Lairg IV27 4JQ

Please note that these listings will be automatically transferred onto the IYAUk website after unification. Please contact Martin if there are any changes to your listings (martinhall@gorrell.co.uk)
ADVERTISING in IYENGAR YOGA NEWS

If you wish to advertise in the next issue of Iyengar Yoga News, please send all text, photographs or artwork, together with a cheque for the correct amount (made payable to 'LOYA') to:

Joe Burn
3 Gladstone Road, Rawdon,
LEEDS LS19 6HZ
telephone: 0113 2504336
e-mail: joe.burn@virgin.net

Advertising rates
Iyengar Yoga News is read by at least 2000 individual Iyengar practitioners. Rates for advertising are as follows:

- Full page: £75
- Half page: £40
- Quarter page: £25
- Small ads.: 30p per word

Deadlines
The deadline for the next issue of Iyengar Yoga News is:

15th October 2003

Small Ads.

Inexpensive equipment for sale:
- INDIAN YOGA BELTS
- BANDAGES
- BOLSTER SETS
- PRANAYAMA SETS
- WEDGES
- ROPES

SAE price list or 'phone/fax.
Kirsten Agar Ward
12 Station Road,
Lower Weston, Bath BA1 3DY.
Tel. 01225 336144
office@bath-iyengar-yoga.com

Yoga weekends in beautiful places with Ros Bell:
- Malham, Yorkshire Oct 3-5
- Poulstone, Herefordshire Nov 28-30
Details on www.rosbell.com
or ring 020 8340 9899

 wanted
Old issues (1-3, 5-8, 10, 23) of LOYA News for our archive.
Please send to Kirsten Agar Ward, 12 Station Road, Lower Weston, Bath BA1 3DY

The image on the back cover is from a series of photographs bought by Janet Downs Tourniere in Pune in 1988 (provenance unknown).

The inscription below the picture reads:
YAJNAVALKYA: The sage yajna valkya flourished some 5200 years ago. Through his agency we were blessed with a great revival of YAJURVEDA. The revered sage was a sun of wisdom on this earth. His book BRIHAD YOGA YAJNAVALKYA SMRITI, on yoga was a glorious ray of his intelligence.

ART & YOGA

Twice Daily Iyengar Yoga and Daily Art Workshops

26 July - 1 August
Moux - South of France
Beautiful house - Big pool
For a brochure call: 01223 415654
www.artholiday.com; email: kestamper@yahoo.com
YATNAVALKYA

The sage Yatna Valkya flourished some 5200 years ago. Through his agency we were blessed with a great revival of YATURVEDA. The revered sage was a sun of wisdom on this earth. His book BRAHAD YOGA YATNAVALKYA SMRITI, on yoga, was a glorious ray of his intelligence.