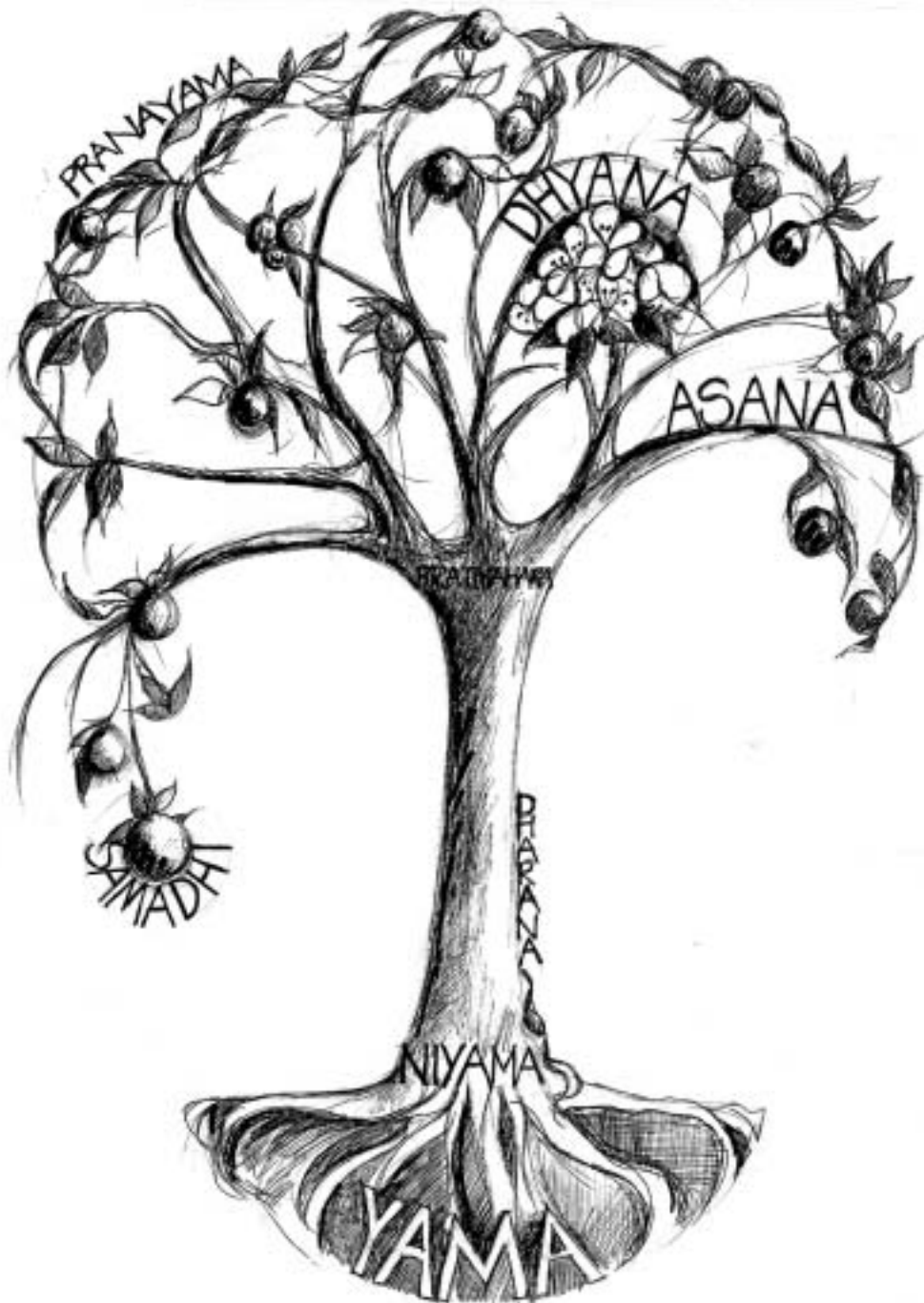


yoga news & views



Newsletter of SADIYI

(Sheffield and District Iyengar Yoga Institute)

Issue 3 - May 2002



EDITORIAL MAY 2002

Welcome to the third issue of Yoga News and Views, coming as we move into summer leaving the darkness of winter behind.

Our last issue of "Yoga News and Views" followed on from the September 11th crisis and invasion of Afghanistan. We asked what yoga had to say about this and focussed on Ahimsa, non-violence or non-harming, the first underlying principle of yoga. Since then many thousands of lives have been lost and the situation has escalated. The current crisis consuming Palestine, the continuing war in Afghanistan and the U.S. threats on Iraq are hugely concerning with implications for us all. We are one world. Yoga teaches us to recognise our common humanity rather than our differences.

In this issue we take a look at the eight-fold path of yoga. This consists of eight limbs which together form one whole, much like the parts of a tree. All eight limbs have their place in the practice of asana.

The local news is about the possibility of a Sheffield yoga centre. As Frances writes in her report we have had fantastic support from local students. Thank you all so much. The Iyengar Yoga Community has also hugely encouraged us, with many pledges of support from around the country. One Institute in London has asked for Sheffield teachers to teach down there and we are delighted to develop such links.

The correspondence is lively on the issue of sleep...so if you have trouble getting to sleep...perhaps these articles will help you d...r...i...f.... t... o...f....f.....

Bev who has just adopted twin boys talks of her experiences. As usual we have articles about the events that SADIYI have run and this time we hear about the day with Lillian Biggs, the therapeutic workshops with Mira Mehta and the event with Gordon Austin

We have news too about the Light on Yoga Convention, which we are organising in Sheffield this year at the end of August. We hope many of you will come to some or all of the events, classes and/or the evening entertainment. This year for entertainment we have shadow puppets and Indian music. Some of you may be able to offer accommodation to people arriving early for the teacher's workshop on the Thursday night. Our Institute seems to be a hive of activity!

Congratulations go to Dominic Batten who successfully gained the Introductory Teaching Certificate and also to Helen Clay who has achieved her Intermediate Certificate. Details are included in this issue for anyone considering training to be a teacher.

Last but not least there is an update on the progress in finding premises for a yoga centre in the City.

Namaste

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SADIYI Annual General Meeting

20th April 2002

It was a kind of birthday celebration. Our Sheffield Yoga Institute (for which read association of enthusiastic yoga practitioners) was officially one year old. It hardly seemed a few minutes since we had sat around in Crookesmoor the previous year, deciding to produce newsletters like this one, organise events with visiting teachers and set up a yoga centre. Yet here we were with so much achieved in all of these respects.

The bright colours painted on the wall of St Mary's Pavilion helped us get in a cheerful mood. I thought jokes were probably not allowed when considering weighty matters like our healthy bank balance, national yoga convention (LOYA) and elections to the committee but we managed a few. There was a more serious discussion though about the proposal to become a formally registered charity and company limited by guarantee. Since there is a real possibility that we might buy a building within the next year for our own yoga centre, it was unanimously agreed that the checks and balances of a formal structure are now necessary. It will mean more work for some willing souls who will now have names like Company Secretary and Honorary Treasurer but it gives a status and framework to the fund raising we are doing.

We discussed briefly the chapel we hope to buy and the less expensive option for it we hope to pursue. There has been a fantastic response to appeals for money, donations and loans and guarantees for this project and we are immensely grateful. But there is still some way to go.

It was thought by some that the committee meetings were only open to a people who had lots of time to give but we emphasised how useful it is to have a small amount of time from anyone; the envelopes that need stuffing or the telephone calls to be made are easier by far if shared. And we do laugh quite a lot...even if we are not supposed to...

Some of the people involved in running SADIYI are:

Bridget Strong, Lesley Faithful, Helen Clay, Paul Barkworth, Mandy Bryce, Bev Fox, Ken Allen, Carolina Anschutz, Norma Upson, Dominic Batten, Wendy Weller-Davies

Have a chat with any of them if you would like to get involved.

*Frances Homewood
Chairperson*



Feeling "at One" - The tree of yoga

When we feel happy and content it is invariably to do with a feeling of connection, being at ease and at one with things. Too often this eludes us and we feel "at odds", "out of synch", "all over the place". From the yogic point of view this is part of our being human and a result of the nature of the mind.

As keen observers of life the Yogis saw that the mind is like mercury, it wanders and is difficult to contain, control or hold still. They went on to develop the path of yoga leading to inner peace and contentment. Yoga has been variously described as the "Union of body, mind and spirit," the "Union of the individual consciousness with the Universal consciousness".

When consciousness and the body are brought into union with one another the energy of consciousness becomes still and when the energy of consciousness is still, consciousness too is still and the soul pervades the entire body. So how does yoga reckon to achieve this oneness, this union?

Patanjali is credited as being the first to systematise yoga in written form, around 2000BC. He did this in the "Yoga Sutras" where the purpose of yoga is given as "the stilling of the fluctuations of the mind " or in more modern terms finding peace of mind. He describes yoga as having eight limbs, which are looked at below. They address all areas of human experience. Although given in list form the eight limbs of yoga should not be thought of as arising in a strict sequential fashion, rather that they influence each other, affect each other and are inextricably interwoven, like the parts of a tree.

Yama and Niyama

These first two limbs of yoga set out underlying principles for all the other aspects of yoga. If put into practice the yogis saw that these principles promote emotional stability and lead to a healthy life for the individual and society.

✓ **Yama** - the first limb of yoga concerns principles of Social Conduct and as such represent the roots of the tree of yoga. Yama comprises of:

- **Ahimsa** - non harming, in word and deed
- **Satya** - truthfulness
- **Asteya** - non-stealing and freedom from avarice
- **Aparigraha** - non-hoarding and freedom from covetousness of possessions beyond ones needs
- **Bramacharya** - Responsibility in sensual desire

In the last issue of Yoga News and Views we focussed on Ahimsa, non-violence, the first principle of yama in relation to the September 11th crisis.

✓ **Niyama** - the second limb of yoga arises from these roots and represent the trunk of the tree of yoga consisting of the following principles of individual conduct:

- **Saucha** - cleanliness
- **Santosa** - the cultivation of contentment
- **Tapas** - self discipline
- **Svadyaya** - self study
- **Isvara pranidhana** - surrender to a higher force than oneself

Asana, Pranayama and Pratyahara

These next three limbs of yoga directly concern the body and lead to the development of the individual and understanding of the self

- ✓ **Asana** - the third limb of yoga, regarded as the branches of the tree of yoga, focuses on the body. Most classes in the west focus on this aspect of yoga.
- ✓ **Pranayama** - or breath control is the fourth limb of yoga and seen as the leaves of the tree of yoga. Our attention is drawn deeper inwards and we learn how the breath affects our mind, awareness and general state.
- ✓ **Pratyahara** - the nature of the senses is to flow outwards seeking sensation and the mind follows the senses. Pratyahara, the fifth limb of yoga, involves the withdrawal of the senses inside, thereby withdrawing the mind from its servitude to the senses. Pratyahara links the physical and mental aspects of yoga, the inner and outer worlds and is said to represent the bark of the tree of yoga and to protect the smooth flow of internal energy.

Dharana, Dhyana and Samadhi

These final three limbs of yoga concern our innermost experience. They are the effects of yoga, which bring the experience of the sight of the soul and are not as such part of its practice.

- ✓ **Dharana** involves concentration and focussing the mind on a particular object. It represents the sap of the tree of yoga flowing evenly from the tip of the leaf to the tip of the root.

- ✓ **Dhyana** or meditation is a state, which arises when concentration is maintained in an uninterrupted fashion. It is seen as the flower of the tree of yoga.
- ✓ **Samadhi** the final limb of yoga arises or is glimpsed when meditation is sustained and becomes so one pointed that the distinction between the self and the object of concentration disappears. All sense of separation and duality dissolves. It is said the ego dissolves and the self comes to rest in its source, the Soul and the experience of the Soul pervades the entire body. The individual consciousness merges with the universal consciousness. Samadhi is seen as the fruit of the tree of yoga.

Why Asana?

In the west yoga is often commonly associated with the body and with the asanas. The images are of people sitting cross legged, flinging their legs behind their heads with ease (I wish. Ed!!) and doing headstands for hours. But why is asana seen as important?

Mr. Iyengar talks of how, particularly in the west, we overstretch the brain and understretch the body. Our minds are over active, we do not see clearly and we become disconnected from our bodies and from ourselves.

Our bodies are familiar and so for many of us the body is the simpler and more tangible place to start to get to know ourselves and easier than the mercurial mind. Asana first re-acquaints and re-connects us with our bodies. Mr Iyengar has described how asana should be done with a feeling of firmness, steadiness and endurance in the body, goodwill in the intelligence of the head and awareness and intelligence of the heart. The intelligence should flow to every cell in the body.

Practice builds awareness, strength, flexibility, stability, steadiness and stillness in the body. This affects the mind. Through practice of asana the practitioner develops mental strength, concentration and the ability to focus and sit without distraction which is necessary for pranayama and meditation. Asana is not just gymnastics; rather it is a starting point into the path of yoga, into the eight limbs of yoga.

Asanas work on the body to influence the mind. In asana the student proceeds from outer to inner awareness. This process, begun in asana, continues with pranayama and into all the other limbs of yoga, bringing integration of body, mind and breath in order to reveal the stillness at the centre, the peacefulness of the Self.



Yoga as touchstone

Yoga means different things to all of us and for some it is a touchstone, a place of stability and means of staying in touch with our deeper self in the chaos of life. This is reflected in Bev Fox's lovely poem below.

Bev recently adopted four year old twin boys and a torrent of relentless new energy flooded her life and her home. Stick with it Bev, you're doing a great job!

An Ode to Adoption Sukhasana (Crossleg sitting)

First, quiet contemplation
Testing the Will
Searching for truth
With a guarded heart
I examine the inside of me

Trikonasana (Triangle pose)

The daring, the vulnerable
The unfolding of the heart
Powerful, bringing harmony
Moments of honesty and conviction
Touching the inside of me

Tadasana (Mountain pose)

Then - the impact
New lives bring a torrent of emotion
Pounding at my nerves like an untamed horse
Fear reigns, reality shifts.
Stay rooted. Stay grounded
Stay with the inside of me

UrdvhaDhanurasana (Back arch)

Rise Manipura Chakra
To the sun
I receive your light
Take away my fire
Rise Anahata Chakra
To the moon
I receive your serenity
Take away my fear
Rise Vishuddi Chakra
To the unknown
I receive faith
Take away my doubts
The freedom of the wheel
Bringing me home
To the inside of me

Sirsasana (Headstand)

Time has brought composure
From this axis I can feel the calm
A new reality
A new fulfilment

Yoga: - my touchstone
Carries me on
Into the journey of motherhood
Into the joy of the inside of me

Bev Fox



Lilian Biggs yoga morning - 8 December 2002

"Teachers should always ask students to do more than they think they can do." And Lilian Biggs did just that on a lovely sunny day last winter when we gathered at St Mary's church for a morning of yoga. It was our first event at this venue, a light airy and spacious room near the centre of Sheffield. A far cry from the last time I had been in Lilian's class: in a cottage somewhere in West Yorkshire.

Lilian taught with all the energy, humour and precision that I remembered from that weekend in the cottage, making the morning educational, challenging and thoroughly enjoyable.

We did many asanas, and I will mention just a few that were particularly memorable for me. To help the stretch down the sides of the body in preparation for Uttanasana, Lilian showed us how to extend the shoulders more strongly with the elbows clasped, so that the forearms are well above the head rather than behind or in front. Most students were able to do this with a little perseverance, except for a few with very long necks (or short upper arms). It certainly helped the stretch in Uttanasana.

A particularly useful but very simple exercise was to place the hands flat on the floor, while in a kneeling position, with the fingers pointing back towards the knees (thumbs out).

We did this in preparation for full arm balance, but as Lilian pointed out it is also a useful antidote to upper limb problems due to prolonged computer and mouse usage. I have been doing it most mornings since!

For the first time in my yoga experience, I was picked on as a guinea pig when we did Parsvottanasana. There I was thinking I was doing OK, and Lilian pointed out that I was doing it "All wrong", and that my hips were not level - how embarrassing! But certainly useful to get the individual feedback, and I hope the rest of the class were able to avoid my errors.

Lilian stressed the importance of striving for 'narrow' hips. She pointed out that by practising in this way we should be able to prevent hip problems later in life, apart from a yoga practitioner she knows who had needed a hip replacement of course - but maybe she had been doing it all wrong too.

As well as stories of Mr Iyengar standing on students' legs to help press the thigh to the ground, Lilian entertained us by recounting how she tended to get mixed up with students' names, especially Glenda and Brenda, which ended up as Blenda - I guess she could address them both at the same time!

Lilian ended the session in typical whirlwind fashion, setting off for a meeting in York, leaving us in Savasana in Frances's capable hands.

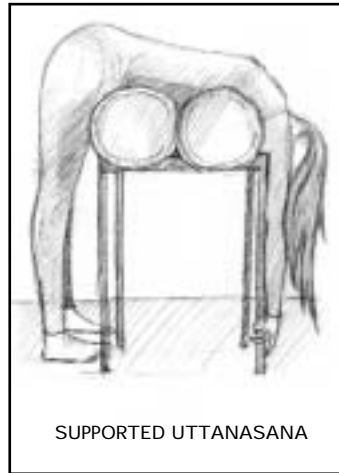
Wendy Weller-Davies



A cross-section of ailing, injured and recovering Yoga practitioners creaked and winced their way to a rather cold Crookesmoor Community Centre on a March Saturday morning, seeking relief from lower back pain (morning session) and shoulder and neck problems (afternoon) under the guidance of one of the UK's most experienced teachers. Mira Mehta (who has featured on an Indian postage stamp) has a worldwide reputation from co-authorship of one of the most widely used Iyengar Yoga texts, *Yoga The Iyengar Way*. It was pleasing to see good attendance by a range of students and teachers from different classes, including some from outside Sheffield.

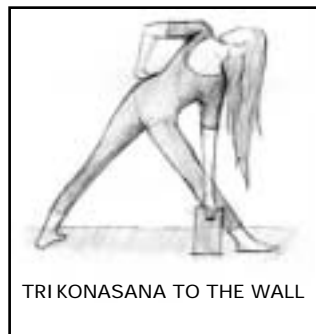
This was a different experience from the usual Yoga days, and not just because it cost a lot more. Indeed the day shed enlightenment on the 'no muscles' debate in the previous newsletter. Mira was keen to show us how to use asanas to release our bodies from injuries and resulting imbalances, making use of observation and support. To help her guide us, we were each first asked about the nature and history of our difficulties, before exploring how to approach asanas in a way appropriate to those difficulties.

Standing poses are generally helpful for back problems but may not be right for everyone; where there is 'tightness' the body should not be forced as it may respond by further tightening. To encourage the lower back to open out and release, particularly where there is an imbalance, we were encouraged to rest bent forwards over bolsters piled on a table in such a way that the groins are raised and the heels off the ground (legs vertical) rather like a supported uttanasana.

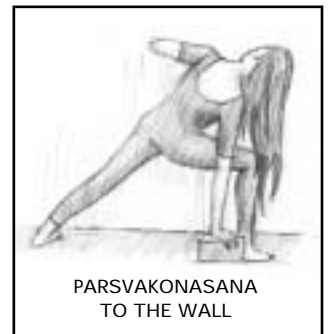


SUPPORTED UTTANASANA

Mira repeatedly encouraged us to make use of available rather than specialised equipment; a similar effect could be achieved by supporting the pelvis over the back of an armchair, perhaps with extra blankets for height or padding.



TRIKONASANA TO THE WALL



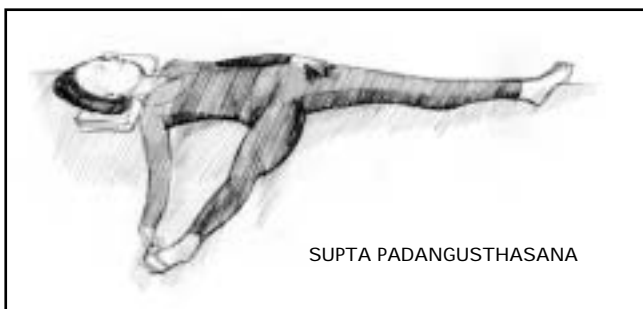
PARSVAKONASANA TO THE WALL

For the standing poses, Mira suggested using the wall, doing trikonasana and parsvakonasana facing the wall, with foam blocks to support the chest if needed, and a brick for the lower hand. Using support for the body allowed a softening to accompany the alignment, and took the strain out of the pose. We could experience this, and it was pointed out with the help of a volunteer, how this release of the lower back can be observed.



Other recommended poses for lower back problems include suptapadanghustasana (leg raises lying on the floor), ideally using a column or doorway to support the raised leg, or just a belt if this is not possible. In this pose the hip on the raised leg side should not 'shorten'; again the body needs to use the support to release, and repetition of the pose is also essential as the body releases slowly. This is true of all the poses we did.

Suptapadanghustasana 2 (leg to the side) was done with the foot resting on a bolster or chair - whatever height was right for the individual.

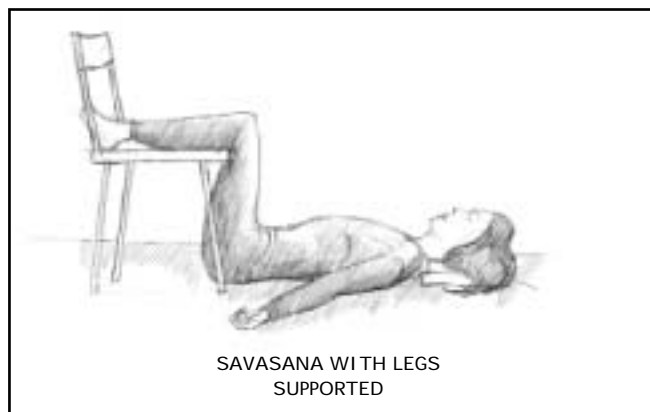


We were shown how on some people with lower back problems, there is a visible difference in the spread of the flesh between sacrum and hip. This can be corrected by using two belts encircling the lower body at hip level, pulled very tight in opposite directions (with the buckle at the back). This produces an astonishing feeling of lightness in the spine.

Twists are good for back problems but must involve movement of the whole spine from the hip area. We were shown how there is a tendency to have a part of the back that will move easily, while another region may remain rigid. This uneven form of movement will not bring relief; it is far better to have even a small amount of movement right from the base of the spine and this transforms the pose.



Two twists suggested are seated bharadvajasana (sitting sideways on a chair, turning towards the chair back) and standing marichyasana (standing by a chair next to the wall with the foot raised very high on blocks piled on the seat - this corrects misalignment).



The morning concluded with a brief savasana. Suggested props for those unable to lie in comfort are to have the feet and calves resting on a seat, or to use a bolster under the knees - both remove tightness from the lumbar.

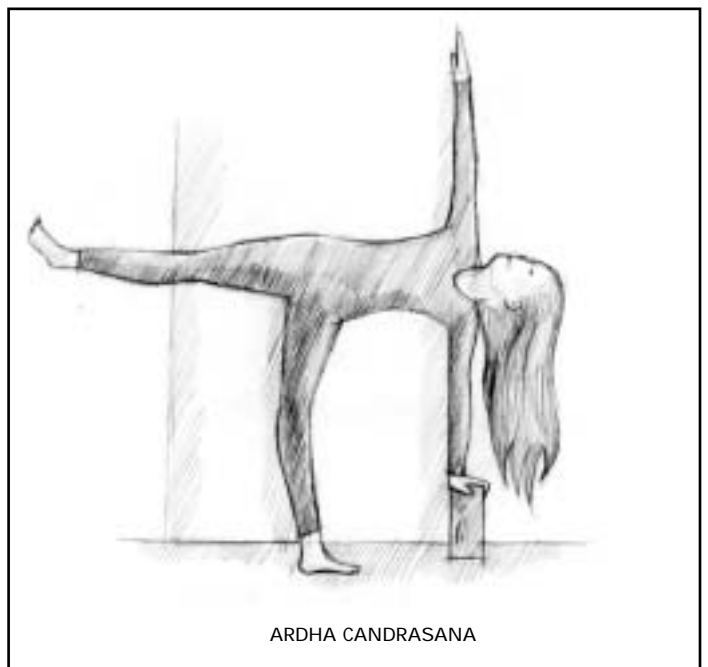
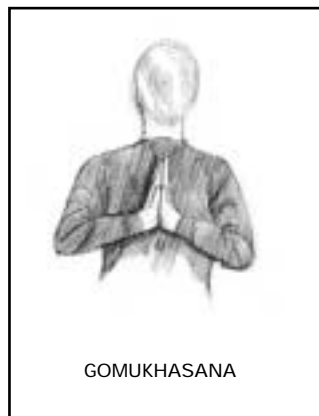
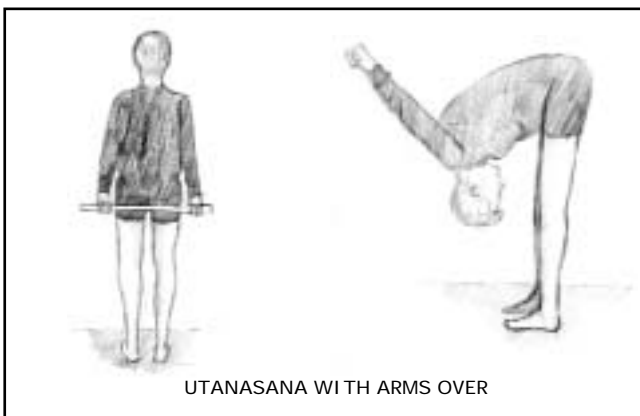
The afternoon brought a fresh crop of sufferers. A refreshing start (after another round of 'what's your problem?') was to lie along a bolster with the legs crossed and extra support for the head and neck. We were shown how beneficial it can be to have an extra roll of blanket to support the neck - the support allows release and softening and the calm this produces is seen in the face. The bolster allows the sternum to lift; often neck and shoulder problems are accompanied by a sunken chest.

Tightening a belt around the elbows (hands behind back) encourages a similar lift when standing.

We did various shoulder exercises - uttanasana holding a belt or broomstick at arms' length above the back (lengthening from armpit to thumb is more important than how far over your head you can reach) and then those old favourites, gomukhasana and namaste behind the back.

Only an Iyengar Yoga teacher will say things like 'Does the stretch go from the shoulder to the elbow or the elbow to the shoulder?' Amazingly, there is a difference and the difference is visible. Lengthening towards the elbow, and from elbow to wrist, combined with rotation of the inner arms outwards, makes these poses easier. Another tip for namaste is to flap the arms as if attempting takeoff and then clap the hands behind your back before you have time to tell yourself you can't do it.

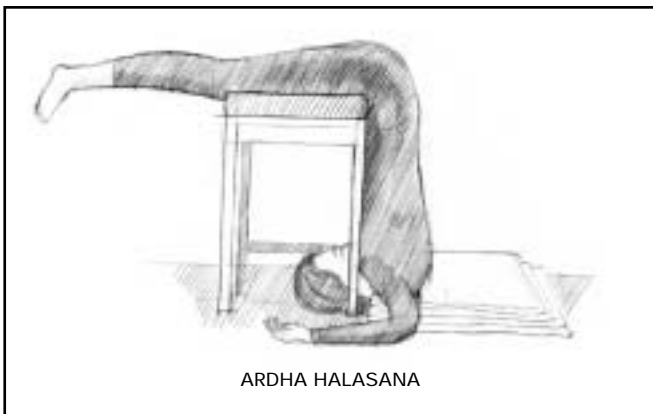
The stretch of the arms in standing poses needs to come right from the centre of the chest. The trunk supports the arms and the arms help the upper back to open. Mira suggested that an especially beneficial pose for neck and shoulder problems is ardha chandrasana with the back to the wall and bottom hand on a brick.



The same twists as in the morning session work just as well for the upper back. However, the emphasis now was on moving the shoulder blades into the spine to help the chest lift. With the trunk kept upright a lot of turn is achievable. We were running out of time for inversions, but Mira recommended sarvangasana supported by a chair, which helps the chest to be open and the neck relaxed, and ardha halasana (plough with feet on chair). The session finished with a lovely settubanda sarvangasana lying on a bolster while the feet rested on blocks.

What Mira was showing us was a lot more than a sequence of asanas. She showed us how to bring intelligence to the asanas and she illustrated throughout the day the value of a level of skilled observation that can only come from years of dedicated experience. Although this account of the day is quite lengthy it can only touch on the level of insight she showed us and encouraged us to cultivate towards ourselves. The day did cost more than our usual Yoga days but was still good value, and it is worth bearing in mind that SADIYI will subsidise those unable to afford events such as this. It was a privilege to experience Mira's teaching, and being able to attract top quality teachers is one of the advantages of having an Institute.

Dominic Batten





When you've stretched to your maximum, stretch a bit more

Yoga morning with Gordon Austin - 20 Saturday April 2002

I write this as my body is starting to really feel the exertions of yesterday's class with Gordon Austin from Sunderland. It proved to be yet another brilliant SADIYI event, providing new insights as well as some personal teacher's tips. The best of the latter was a way to encourage the outside edge of the back foot to stay firmly on the ground in Parsvakonasana: 'stretch out your little toe and imagine you are holding down a £20 note with it!' - and all that in a lovely Geordie accent.

The emphasis of the morning was very much on stretching, particularly the backs of the legs, and opening the groins. We started, unusually, with Utthita Hasta Padangusthasana. This was really helpful for people like me who tend to be pretty stiff in the mornings, as it stretched the legs well. It was good, as it always is in special classes, to have the time to work in depth on the poses.

We spent lots of time on Adho Mukha Svanasana, working in threes and in pairs with belts and with wooden blocks to stretch out our backs and open the backs of the knees. By the end, we were all noticing considerable improvement. We also spent a fair amount of time in Trikonasana and Parsvakonasana. In the former, we worked with belts strapped around our thighs to open the groins and in the latter we not only had to think about £20 notes, but also balancing wine glasses on our thighs (maybe that should have been glasses of water to be a bit more yogic...). Gordon stressed the importance of alignment in the standing poses, encouraging us to work with our feet at the back of the mat, so that we could aim to keep ankles, knees, hips, shoulders, elbows and wrists all in line.

Gordon made some useful and interesting connections between the poses we did. For example, he moved us from stretching our inner groins back in Adho Mukha Svanasana into doing the same with the back leg in Parsvottanasana. The most demanding stretch of the day for me was my first ever experience of Urdhva Prasarita Ekapadasana (head down towards knee, standing on one leg, holding ankle with one hand, other hand on floor and back leg stretched as high as possible). He connected this straight into going up into Sirsasana against the wall with legs straight.

We spent plenty of time opening the groins in Baddha Konasana, lifting off the ground to increase the opening, opening the 'book' of the feet, and with the toes lifted.

The time flew by and I was amazed when Gordon said we had run out of time and could not do the backbends he had planned. Instead we had a well-earned five minutes in Savasana and the class ended. Lots of us were interested to work with Gordon again. He and his wife, Margaret, run a summer school at the end of July in Sunderland and they also do residential in the Lake District. Gordon can be contacted on 0191 5487457. I would highly recommend anyone who didn't make it to this morning, to give his teaching a try.

Anyway, inspired by the class and the thought of my forthcoming trip to Geetaji in London, I am off to practise. Think I'll start with Padangusthasana...

Emma Rattenbury



Readers' news and views on 'a yogic way of going to sleep'

A response from Dominic Batten

The question about going to sleep in the last issue is an interesting one. I would like to comment on how Yoga philosophy can address the question, with reference to B.K.S. Iyengar's *Light on the Yoga Sutras of Patanjali*.

Sleep is given attention in Patanjali's Yoga Sutras, especially in the first section, Samadhi Pada, (1.6, 1.10 and 1.38). This Pada contains the definition of Yoga Yogah cittavrtti nirodah (1.2), translated as 'Yoga is the cessation of movements in the consciousness'. Sutras 5 and 6 tell us that there are five such movements, caused by correct knowledge, illusion, delusion, sleep (nidra) and memory. In deep sleep the mind is at rest and so is not aware of or distracted by the other four states of consciousness. In the silence and stillness of sleep there is a glimpse of the soul through emptiness and freedom from distraction; however, this glimpse is indistinct as it is achieved in a negative way, unilluminated by awareness. The stillness of sleep combined with awareness is achieved in a positive way in Samadhi, the highest state of consciousness. In the later sutras of this Pada Patanjali describes how mastery of the inner self (and awareness of God) can be attained by various ways, including breathing, contemplation and meditation and, in 1.38, 'recollecting and contemplating the experiences of dream-filled or dreamless sleep during a watchful, waking state'. Iyengar comments that a dormant state of mind is felt only on waking (he obviously does not have a radio alarm) but also suggests that the sadhaka (student) 'should also contemplate on the thought of the soul before going to sleep, so that the same thought flows uninterruptedly whether he is awake, dreaming or asleep. This supports progress towards spiritual bliss'. (p 84).

In the simplest of terms, the stillness of the mind when almost asleep, whether before or after sleep, is deserving of attention, and is described by Patanjali as being a pointer towards the highest state of being.

There is another way in which Yoga philosophy can help with sleep - as bedtime reading. I defy anyone to get through more than a couple of pages of, say, the introduction of *Light on Yoga*, or *Light on the Yoga Sutras of Patanjali*, without the eyelids drifting together. This is not to imply any disrespect; understanding of yoga philosophy, just like understanding of asanas, comes about by repeated and prolonged exposure. We do not do asanas purely with the body, and we do not understand the philosophy purely with the mind - we seek to achieve a union of both. Every stage on our yoga journey has some value, including what we read and reflect on before nodding off.

Dominic Batten

For those simply needing a little assistance, here are a few hints and tips from Jen Coldwell.

For calming down and going to sleep I recommend:

- Drinking wild lettuce tea, or milk
- Eating lettuce
- Take a few deep inhalations followed by sighing out the breath
- Add a few drops of lavender oil in the bath or on your pillow
- Try meditation: the simplest one is just to focus on the breath and think 'breathing in..... breathing out' and so on
- Rewind your day, starting from where you are and working backwards, a sort of de-briefing exercise
- Each ear represents the whole body - it's like an upside down embryo, with the outside edge representing the spine - so if you can't get someone to give you a full body massage, you can always massage your ears
- The Buddhist guru Geshe Kelsang Gyats recommends lowering the head to counteract 'mental excitement'
- Take some base oil and add a few drops of lavender oil and massage it into your head; put an old towel on the pillow and sleep in it. In the morning don't forget to put the shampoo on before you add water, or it takes ages to wash out. (You can add geranium and rose, for instance, but lavender is the key ingredient.)

And of course I would recommend Reiki and Seichem to help dispel insomnia. I have seen it help someone who hadn't slept properly for three years!

Jen Coldwell



Interested in Training as an Iyengar Yoga Teacher?

Training for this area is in either Bradford, (usually at weekends) or Manchester (usually Thursday evenings). There are annual assessments over the two/three year part time training course.

AIM OF THE COURSE

Ones own work:

To achieve a good standard of personal practice showing

- Understanding of posture
- Good presentation and alignment
- Precision and steadiness

Teaching:

- To learn clarity and simplicity of instruction
- To show good performance in demonstrating
- To show sharpness and awareness in observation
- To achieve control and safety of a class
- To learn to teach Sirsasana and Sarvangasana and be able to lift students into these asanas

Additional information

Trainees will be advised to:

- a) practice at home
 - b) attend a general class with a qualified teacher on a regular basis
- Written assignments will be given, including an anatomy paper
- All trainee teachers are required to join the B.K.S. Iyengar Teacher's Association as associate

Entry requirements

- To be in good health
- To have attended yoga classes regularly for at least five years with a qualified Iyengar teacher
- To provide a written recommendation from your regular Iyengar teacher

If you are interested the first thing is to talk to your own teacher who may suggest you talk to those who have done the training recently to give you an idea of what is involved.



LOYA Convention Sheffield 30 Aug - 1 Sept 2002

Options for Sheffield students

As you are probably aware by now, this year's LOYA convention is to be held at Sheffield University's Earnshaw Hall of Residence. If you do not have time to experience the whole weekend, SADI YI members can attend individual classes. As well as the main teacher, Corine Biria who is coming from Paris, sessions will be led by Alan Brown, Judi Soffa and Marion Kilburn, all of whom have taught in Sheffield in recent years.

Morning sessions will be £15, afternoons £10. It may not be possible to allocate you your first choice of class as numbers are limited and priority will be given to those attending the full convention. Please tick box to show preferred session.

(The timetable is provisional and may change.) Please complete this form and send with payment to **Dominic Batten, 11 Paxton Court, Sheffield S14 1RH**

Cheques should be made payable to LOYA 2002

Name: _____

Address: _____

Telephone/email: _____

Amount sent: _____

Saturday 10-1pm

Corine Biria
Large asana class

Marion Kilburn
Smaller beginners asana class

Judi Soffa
Smaller asana class

Saturday 4.30-6.30pm

Corine Biria
Large asana class

Alan Brown
Workshop - Philosophy is not boring, bring your shorts!

Judi Soffa
Workshop - Posture and observation/ deepening practice

Sunday 10-12.45pm

Corine Biria
Large asana class

Alan Brown
Smaller asana class for newer students



Dates for your diary

Saturday June 15th 2002: Yoga morning at Bolsterstone Village Hall

Yoga from 10.00 till 12.30, then lunch (bring some to share), followed by a walk organized by Paul Barkworth. Partners are welcome to join in for the walk.

Details and tickets available from your teacher.

Residential weekends of Iyengar Yoga in 2002 with Lilian Biggs at Hebden Bridge, West Yorkshire (Superb facilities and vegetarian cuisine)

June 15/16	General
July 20/21	General
August 3/4	General
September 7/8	General
October 26/27	Teachers and experienced students
November 9/10	General

Each room has four beds, own toilet, shower, vanity unit and writing desk.

Sharing a room costs £82.50

One person per room costs £90

On booking a £20 deposit per person is required

For further details contact:

Lilian Biggs on 01274 773106
28 Chapel Lane Allerton
BRADFORD BD15 7RJ

Rajiv Chanchani on Tour from India

Rajiv is a long standing student of Mr Iyengar and has great knowledge of philosophy and teaching yoga to both adults and children. He and his wife teach in Rishikesh, India, where they have done pioneering work to get yoga on to the school curriculum.

One off yoga classes in Manchester

Thursday 1 August 7pm to 9pm - £5 members of MDIYI or £7 non-members

Friday 2 August 10am till 12 noon - £5 members of MDIYI or £7 non-members

Contact Janice Yates Tel. 0161 3683614 for more details

Weekend course in Birmingham

Saturday 26 July General level

Sunday 27 July Intensive class

Contact Jayne Orton Tel. 0121 7438143 for more details

Full day of Yoga with Jayne Orton

Intermediate Senior Certificate holder

At Manchester Institute; Saturday 22nd June

£15 members of MDIYI or £18 non-members

Contact Jayne Orton Tel. 0121 7438143 for more details



Advertisements

Philip Cole

(M.R.S.S.)



SHIATSU

Shiatsu is an oriental bodywork therapy which uses various techniques such as stretches, joint mobilisation and pressure applied with the hands and fingers to specific (acupuncture) points on the body. Shiatsu feels good; bringing warmth and energy to weaker areas and releasing stuck areas.

Shiatsu has evolved to address the specific problems of physical and emotional illness or injury, whilst at the same time bringing deep relaxation to relieve the stress underpinning many conditions, however large or small.

Maybe we just need a still point in a busy and pressured week.

A treatment lasts about an hour and costs £25. The client remains fully clothed
To find out more, talk to me on

0114 279 8112

Or visit my website at www.shiatsusheffield.co.uk

**Reiki and Seichem
Ancient Healing
For Today's World**
Attunements and healing sessions

0114 230 1322

Jenreikisheff@aol.com



Yoga classes in Sheffield

If you wish to join a class please call the teacher first to confirm a place is available.

Frances Homewood at Crookesmoor Community Centre

Monday 6.30 to 7.30 Beginners
Monday 7.45 to 9.15 Intermediate/Advanced
Wednesday 6.30 to 8.00 Intermediate
Call Frances on 0114 2335753 for more information

Helen Clay at St Mary's Church/Community Centre, Bramall Lane.

Wednesday 6.30 to 7.45 Beginners
Wednesday 8.00 to 9.30 Class for those with some experience and who wish to move on with their practice
Call Helen on 0114 2661237 for more information

Bev Fox at St Augustine's, Brocco Bank

Tuesday 6.30 to 7.45 Up to 2 years' experience
Tuesday 8.00 to 9.30 More than 2 years' experience
Call Bev on 0114 2556340 for more information

Paul Barkworth at STEP Centre Stocksbridge (opposite Lidl car park)

Tuesday 10.30am to 11.45am Beginners
Bolsterstone Village Hall
Tuesday 7.15 to 8.45 Beginners
Call Paul on 0114 2886666 for more information

Dominic Batten at Crookesmoor Community Centre

Tuesday 6.30 to 7.30pm Beginners
Dominic will soon be starting a second class on Tuesday 7.45 to 9.15 for students with more than 2 years' experience
Call Dominic on 0114 2649418 for more information



SADIYI members as at May 2002

Alan Whittington
Alison Churchill
Andrea Alsop
Andrew Capewell
Andrew Tree
Angela Tuck
Angie Donaghue
Anna McCormack
Anne Gwilym
Anne Milne
Bev Fox
Bridget Strong
Carole Thomas
Caroline Anschutz
Cathie Potts
Chris Mather
Christine Edwards
Claire Finka
Claire Horton
Clare Combie
Clare Palmer
David Yardy
Denise Bentley
Diana Wilkinson
Diane Rossiter
Dominic Batten
Dominic Goodrodge
Elaine Gwenter
Emma Rattenbury
Emma Rossiter
Erika Sonclair
Fiona Ross
Fiona Ross
Frances Homewood
Frances West
Gabby Hanlon
Heidi Schaefer
Helen Clay

Helen Pennington
Helen Scarlett
Hilary Povey
Ian O'Sullivan
Ian Smith
Iris Pimm
Jan Forde
Jane Argent
Jane McCallum
Jane McKechnie
Janet Milton
Jayne Mellor
Jean Burgan
Jen Coldwell
Jo Holliday
Jo Kite
Joan Hoare
Joanna Little
John Steinhardt
Julia Reid
Julie Maria Cheetham
June Dunkley
Karen Smith
Kath Windle
Ken Allen
Kitty Turnell
Len Dawes
Lesley Faithful
Lisa Halse
Mandy Bryce
Margaret Carter
Mary Waite
Michelle Wattam
Mike Fitter
Mike Parr
Moira Thompson
Nikki Noden

Norma Upson
Olivia Lester
Pat Seymour
Patricia Barr
Patricia Hobson
Paul Barkworth
Paul Croucher
Paul Croucher
Paul West
River Wolton
Roger Tuck
Roma Brunt
Ros Makin
Ruth Fox
Sarah O'Grady
Sarah Tinker
Shruti Bhargava
Stuart Bolton
Sue Evans
Suzanne Ellacott
Tony Mays
Vivienne Webb
Wendy Lobatto
Wendy Weller-Davies