

yoga
news & views



Newsletter of SADIYA

(Sheffield and District Iyengar Yoga Association)

Issue 5 - May 2003



EDITORIAL MAY 2003

Welcome to the May 2003 issue of Yoga News and Views in which we hope you will all find something of interest. There is news from Sheffield and quite a bit from India too.

In Sheffield we had been hoping to buy a building as a base for a yoga centre in the City. It was not successful this time but the search goes on and we have an update on this. We hear also from Padmavasini who has recently started teaching in Sheffield

The illustration on our front cover is again by Gabby Hanlon and shows Vrksasana or "tree pose". In Vrksasana we simultaneously root down into the earth and stretch up into the sky. The rooting down through the feet into the earth provides stability. As a tree bends and flexes with the wind this pose helps cultivate our ability to move and bend with whatever life sends us, without becoming rigid and without losing our roots and stability.

This kind of stability, strength and flexibility is developed through yoga practice and we hear from Karen about how she is getting on in her first year as she trains to be an Iyengar yoga teacher.

Yoga teachers often refer to parts of the body and may use unfamiliar terminology. In this issue to help us understand our teachers' instructions we include a skeleton diagram outlining the main bones of the body and terms teachers tend to use. The next issue will feature a labelled diagram of the muscles of the body.

We continue with our series about the eight aspects or limbs of yoga, often described as "the tree of yoga". Issue four looked at Yama, the roots of the tree of yoga; in this issue we focus on Niyama, the trunk of the tree. Yama and Niyama are closely related, almost two sides of the same coin.

Their principles outline both what needs to be avoided and what needs to be actively cultivated for a harmonious life for us as individuals and for those around us and society as a whole.

Several people have been on their travels to India and we hear from two local teachers who visited the Iyengar Yoga Institute in Pune. We also hear from Jude who is travelling extensively and reports from Rajasthan and Rishikesh.

Yoga comes from India and the names of postures stem from animals, things of nature, parts of the body, the shapes that are created and also from mythical Indian figures. For this issue Karen Smith has researched Virabhadrasana the "warrior pose" and we hear about this in her article "The people behind the poses".

As usual we have our yoga agony advice column; this time from Uncle Paul

Our next issue will focus on asana...the poses or postures that are taught in classes. Asana is the third limb of yoga and seen as the branches of the tree of yoga.

As usual please send us your news, views and comments.....

Namaste

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Chapel project - the final chapter

I am very sad to be writing what seems to be the final chapter in our attempt to buy the Chapel in Matilda Lane for a Yoga Centre. Having found this wonderful building before it was renovated, we saw it developed into a large, light, open space that would have been great for Yoga. As many people know, the SADIYA committee and supporters had managed to raise a substantial amount of money, mainly in interest free loans and loan guarantees but also through generously given donations. But it was not enough.

Last December, the developers with whom we were negotiating, said they had decided to add into the sale an adjoining caretakers' flat, thus adding a further £30,000-£50,000 to the price. This proved to be one step too far and the committee regretfully decided we had to pull out of the project. Some of us felt regret, others felt relief. We will continue to look for a suitable building to buy as our SADIYA yoga centre. The money raised has been put in a high interest account and those who generously gave loans are offered the chance to take back their cash, or leave it for the time being.

What I am clear has been achieved in the Chapel project is a sense of the yoga community in Sheffield willing to come together for a shared goal. There has been a lot of love and generosity and that can only be right in the path of Yoga.

Frances Homewood

SADIYA membership reminder

Don't forget, your membership of SADIYA will need renewing in October. For £12 per annum you will receive two newsletters per year and also special rates for the yoga days.

Ask your teacher for a renewal form or contact Caroline Anschutz on 0114-2303143 or e-mail to:
Knowles-anschutz@compuserve.com



Teacher training - a personal view

Flicking through issue three of the yoga newsletter, one particular article caught my attention: Interested in Training as an Iyengar Yoga Teacher? Yes I am, I thought. I read through the criteria and I met the requirements: I'm healthy, I've been doing yoga for more than five years and I'm dedicated to the Iyengar method. I arranged to meet my teacher Helen to have a chat about it. Helen was enthusiastic about me starting the course and before I knew it I had received my start date from Lilian Biggs in Bradford.

The drive over that Sunday in September was nerve-wracking. I couldn't imagine what the training would entail, what the other trainees would be like or how Lilian would treat us. For those who don't know Lilian, she is a feisty, fantastically dedicated teacher of yoga, with years of experience both here and in Pune. Like Mr Iyengar himself, Lilian can sometimes come across as fierce. This is because she has high expectations for her students and takes no nonsense from anyone - this makes her an excellent teacher, but did not help my nervous state very much. I imagine my relief when a laughing and joking Lilian hustled me into her sitting room where I was confronted by seven ladies who looked as nervous as I felt.

The trainees for the year 2002/3 are all women and there is a mix of ages. We come from Yorkshire, and all four counties are represented. The lessons take place at a local church hall, so we all set off in convoy and no sooner had we arrived when Lilian had a 'teacher's' mat in the middle of the room and was reading out the name of the first person who was going to teach. The first person who was going to teach? Surely there was something wrong here, how could we possibly teach at the first lesson. But teach we did - and badly. I can all too vividly remember my first time on the mat. I listened to my own voice shaking, but couldn't stop it. I blanked at the Sanskrit name of the pose I practice often:

prasārita pādottānāsana, 'is that the one where you bend over?' Then there was the mirroring: under normal circumstances I have difficulty with left and right (sad, but true), now I had to work out which was which and then change it all round - well there was no hope really. But the hardest thing of all was knowing what to say. As you know there are so many things to think about in all yoga poses, how do you choose what to focus on, what to make the teaching points? It made me realise just how much I rely on Helen's instructions in a class, and how I had never before said out loud what I do when I do yoga. The five hours flew by and I left mentally and physically exhausted, clutching a sheet of paper with all the introductory poses written on, determined not to be left flummoxed on the mat in the next session.

So now I am half way through the first year. I have days where everything goes wrong, I invent a new variation of a pose, my foot refuses to go down in virābhadrāsana I, or my parivṛtta trikonāsana is just not twisted enough. On these days I wonder why I am putting myself through it when I will never be good enough to teach. In other sessions I can see that I'm making progress and I feel happy. I knew it wouldn't be easy, but in my experience the things in life which give you the most satisfaction never are. The more I train at the yoga, the more I realise how little I really know, and how much more I still have to, and want to, learn. I feel that I have started on a long journey of discovery and although it will be tough going I know that the experiences I have along the way will make it all worth while and I am safe in the knowledge that the Iyengar yoga community will be there to guide, and that some extra special people will offer me their hands of support whenever I need them. So, wish me luck on my expedition and I promise to send you postcards along the way.

Karen Smith



The place of niyama in asana practice

The purpose of yoga has been described as to bring about union, bringing together body, mind and soul; a harmonising of the individual with the Universal.

The last two issues looked at the eight limbs of yoga using the analogy of a tree to reflect the integral connections between all aspects of yoga. Our last issue looked at yama seen as the roots and foundations of the tree of yoga.

Whilst the principles of yama are concerned with our behaviour towards others and the environment and outline what not to do, the principles of niyama are concerned with our relationship with ourselves and describe what to cultivate as opposed to what to avoid. In yama for instance we find concepts of non-harming and non-stealing whilst niyama talks about seeking contentment and engaging in self-study.

In this issue we turn to look at the five principles of niyama which represent the trunk of the tree, arising from the roots provided by yama. Its principles address our attitudes to ourselves as individuals and are:

- **Saucha** - cleanliness in mind and body
- **Santosa** - the active cultivation of contentment
- **Tapas** - fire/enthusiasm, also translated as self-discipline
- **Svadyhaaha** - self study
- **Isvara pranidhana** - surrender to a higher force than oneself

Bringing an appreciation of yama and niyama to asana helps deepen practice and develops the understanding and experience which can help us overcome obstacles to yoga and in our lives more generally.

Applying the five principles of niyama

Saucha/cleanliness

In asana this implies keeping the body clean and finding a clean, uncluttered, comfortable and conducive space to practice.

Yoga is about creating space and lightness, clearing the clutter in our minds and the tensions stored in our bodies. As life becomes faster and possessions multiply there has been a corresponding interest in the Feng Shui idea of clearing the clutter from our homes. The principle of saucha seems to fit in with this.

Saucha refers also to cleanliness in the mind, freeing it from attachment to disturbing passions e.g. anger, hatred, delusion and pride.

Santosa/contentment

This principle asks that we actively cultivate and seek serenity rather than security. Yoga texts describe how happiness coming from passions can only be temporary and advise that we turn inwards to seek a more permanent and lasting happiness.

Santosa asks that we learn to be comfortable with who we are and with what we have and do not have.

Bringing the principle of santosa to asana practice means learning to move deeper into practice, and towards inner stillness. It invites us to accept what is, and to be in the present moment rather than relentlessly striving for some perfect form, perfect asana or perfect (future) state. "Yoga is about advancing inwards" as one of our visiting teachers, Judi Soffa, put it on a recent yoga day.



The place of niyama in asana practice

Santosa encourages us in asana and in life to be fully present and to seek an inner peace that the world cannot take away. We can learn to come from a place of appreciation and gratitude.

How can you expect more from the universe when you don't already appreciate what you've got?

Tapas - fire

Tapas implies bringing willpower to asana. By cultivating tapas the practitioner can develop a regular and consistent practice and the discipline and enthusiasm necessary to carry on and overcome difficulties.

This willpower needs to be balanced with santosa and ahimsa to create a state of harmony and routines, which bring sufficient sleep, exercise, nutrition, work and relaxation.

The positive experience of moving forward and handling obstacles in asana and generally looking after ourselves can flow into how we handle obstacles presented in daily life, increasing self confidence and staying-power generally.

Svadyhaha - self study and study of relevant texts

In terms of asana svadyhaha asks that we study relevant texts to inform ourselves. Furthermore it leads us to reflect closely on our own experiences and practice.

As we do more asana we tend to become increasingly aware of how lopsided we are. We find stiffness in some areas, a lack of stability or strength in other areas of the body. In asana we begin to identify the things we like and don't like; these usually equate of course to the things we find relatively easy and those we find difficult! After a while we may find ourselves wondering about all this. We find ourselves confronted with any or all of these obstacles - our own unwillingness and laziness; our resistance or stubbornness; our frustration, fear or boredom. These patterns in the mind will be faithfully traced in the body.

Every action and reaction (emotional and physical) is experienced in the body and leaves memories in the cells of the body. If not released or expressed in some way they accumulate and are experienced as pain, stiffness and/or poor breathing patterns. The flow of life becomes blocked. Undoing such blocks involves work at all levels, physical, psychological and emotional.

Usually the very poses which we ignore and do not like are the ones we need most to free our bodies and minds. Addressing these problem areas is likely to be what we need to do to move forward in practice and in life.

For example if I don't like forward bends is it "just a physical thing" to do with stiffness in the hips or hamstrings? What is the gripping in the hips or stiffness in the hamstrings about? Can we begin to discover and uncover the physical or mental holding patterns that first created and then reinforced the stiffness? Is the stiffness the result of a lifetime of holding emotions down: fear, anger, loss, hurt? Do I have some blocks to overcome? What is my resistance/unwillingness about? Is there for instance at some level a fear of moving forwards in life?



The place of niyama in asana practice

Trouble with backbends may be associated with fears about looking back and about trusting. Similarly when we begin inverted postures we often confront fear and to begin with tend to hold the posture tightly, often with legs thrown forward to achieve a balance. Coming to a finer point of balance in headstand requires us to let go of this fear. It requires us to face the fear of lack of support, the fear of falling. We have to learn to open up, to both ground and ascend the body and stand not on our "own two feet" but on our single head!! In this way the lightness of the pose is felt. Courage and self-reliance is developed which can flow as confidence and self-esteem in other areas of our life.

"Fear and fatigue block the mind. Confront both squarely and courage and confidence will flow into you." BKS Iyengar

Bringing svadyhaha into practice involves reflecting on ourselves, our relationships, our practice, our posture, breathing and attitudes. Some people may be quite comfortable reflecting on their motives and attitudes, others may find it difficult. Reflection can show that we have choices in how we think, behave and act in different situations.

Can I create new patterns and responses, which enable me to flow with life and to flow in the asanas?

Isvara Pranidhana/surrendering to a higher force

Surrendering to a higher force brings to mind a new plane of existence that has little to do with everyday upsets and struggles. It makes us aware of a larger reality. Turning inwards and recognising a higher power than ourselves brings about a truer understanding of ourselves, and our place in the universe.

It ends the search for something "out there" to make us feel better. It connects us to the divine essence in ourselves and to the loving, kind, abundant and joyful qualities within all of us.

Bringing the concept of Isvara Pranidhana into asana leads a practitioner to want to allow time to connect to ones deeper, inner Self. This is often done at the beginning of practice. Maintaining an awareness of this throughout practice deepens the experience - asanas can be experienced as sacred vessels and a state of meditation or absorption arises. B.K.S. Iyengar describes his asanas as "prayers".

Surrendering the fruits of practice at the end of a session brings a sense of completeness and full conclusion, enabling one to come to the next practice completely fresh without expectations, either positive or negative from the previous session.

Yoga as union

Whilst teaching an excellent asana class in Manchester earlier in the year Rajiv Chanchani a teacher from Rishikesh, in Northern India, stopped to point out that his neighbours in India do not judge his yoga by the perfection of his asanas/postures but rather by how he operates in the world and whether he shows more patience, love, understanding and acceptance.

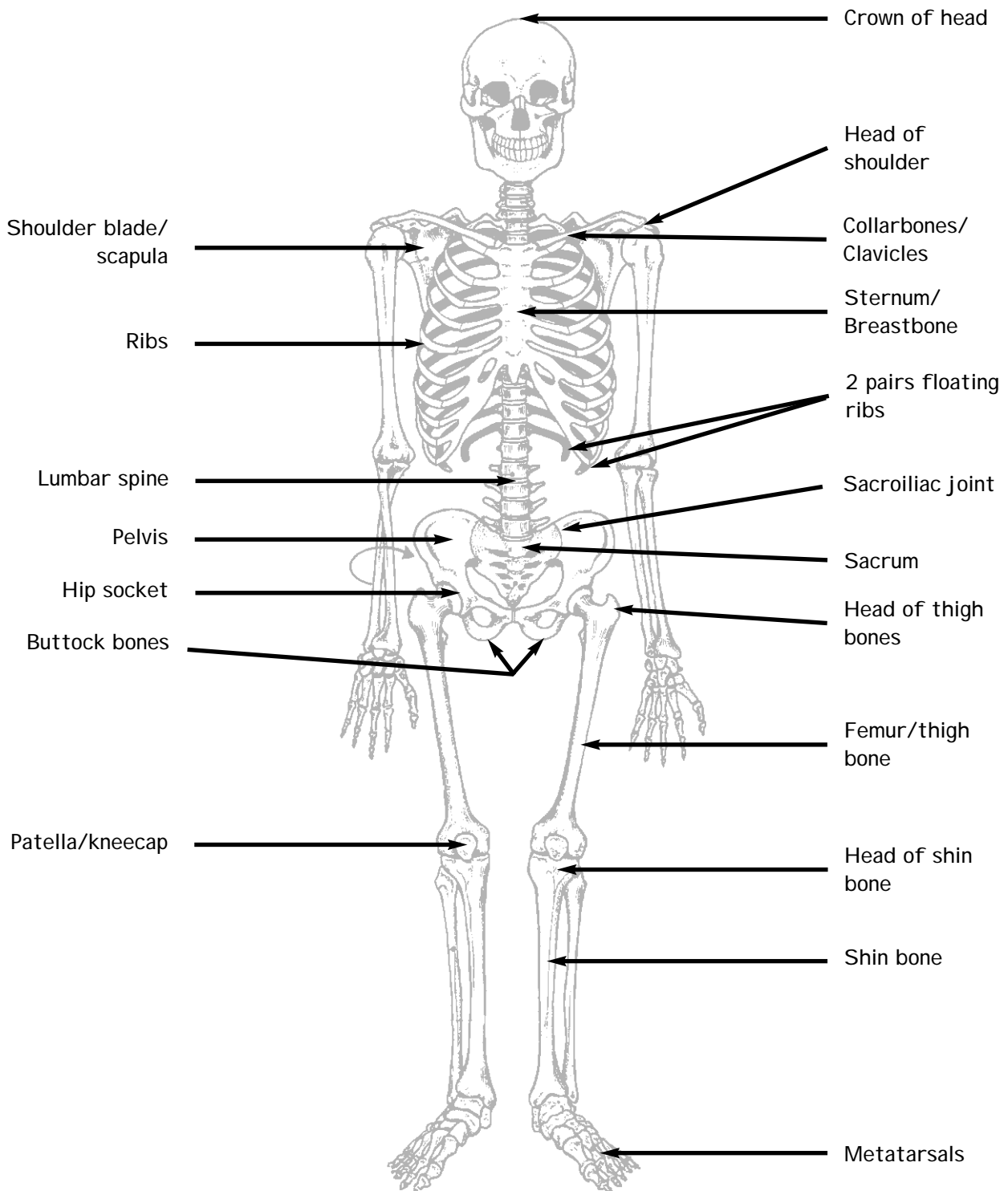
Asanas in yoga are not an end in themselves, rather they are a vehicle to penetrate and integrate and harmonise the layers of the body: physical, physiological, psychological, intellectual and spiritual. When body, breath and mind become united the fluctuations of the mind are stilled, the outer layers of the body settle and our inner essence, our inner light is able to shine through. As one of my favourite teachers, Faeq Biria, said in another asana class -
"The point of yoga is to bring out love"

Helen Clay



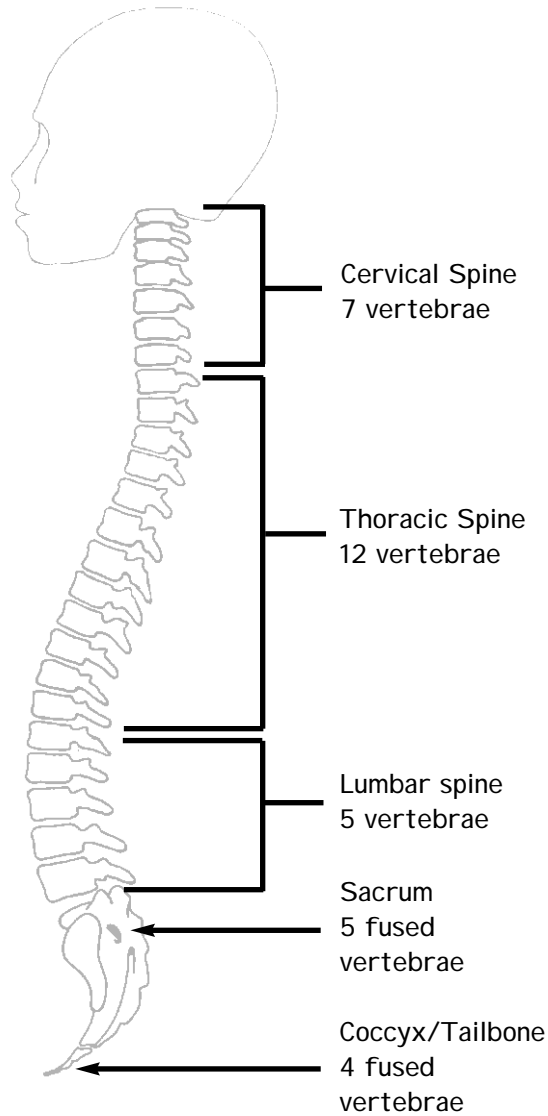
Parts of the skeleton

Here we show some of the bones that teachers often refer to.





Parts of the spine



The term Dorsal Spine (meaning the back of the spine) is often used in yoga to refer to the mid thoracic spine



The people behind the poses

Karen Smith

While many of the names of yoga poses are based on the Sanskrit words for parts of the body and how they are worked (such as *Prasarita Padottanasana* 'extended stretched leg pose') or the shape made during the pose (*Ardha Chandrasana* 'half moon pose'), others have their basis in Indian mythology. In this article I look at the character behind *Virabhadrasana*, the legendary warrior Virabhadra.

Brahma, the Lord of Creation, made ten sons to carry out his tasks of creation and destruction; two of these sons were Siva and Daska. Siva was the more powerful and the jealous Daska resented his brother's supremacy. To make matters worse, contrary to Daska's wishes, his daughter Sita had chosen the reputedly matted-haired, alcohol drinking, cremation-ground frequenting Siva to be her husband.



Daska organised a *yajna*, a ritual sacrifice, to which all were invited. When Daska entered the celebration the guests - great sages, philosophers and demigods - stood in respect for their host, with the exceptions of Brahma (his father: so, understandable) and Siva (not so understandable). Daska was offended because as Siva's father-in-law he believed himself superior and worthy of more respect. As a stickler for etiquette and rules, Daska decided to snub his daughter and son-in-law at his next *yajna* to teach them a lesson.

The day of the ritual sacrifice arrived, and Sita saw people making their way to her father's house. She asked her husband where they were going and when she found out that there was a party to which they had not been invited, Sita was determined to go and confront her father. Siva advised her not to, but his wife was strong-minded and she rode to the *yajna* on her husband's white bull.

When she arrived her father asked why she had come, since she had no invitation. He began to insult Sita's husband calling him the 'king of goblins', 'beggar', 'ash-man' and 'long-haired yogi'. Sita was humiliated, hurt and, above all, ashamed to be Daska's daughter; consumed by anger, she threw herself onto the sacrificial fire where she preferred to die than be associated with Daska.

Hearing of his beloved wife's death, Siva became enraged. He tore a hair from his matted locks and threw it to the ground, where it became the powerful warrior Virabhadra. Siva equipped his warrior with an army and sent him to destroy Daska and his ritual sacrifice.

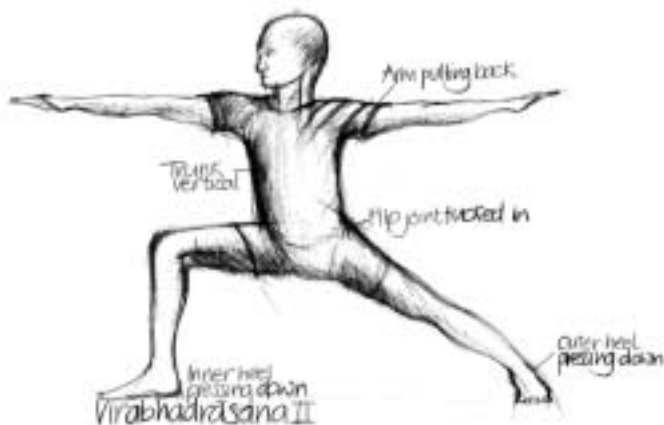


The people behind the poses

Virabhadra arrived at the party like a hurricane, brandishing swords in both arms. He reached way up through the earth from underground and we get the pose *Virabhadrasana I*; then he spied his opponent, Daska, and the pose is *Virabhadrasana II*; finally he cut off Daska's head, *Virabhadrasana III*. The head was thrown into the sacrificial fire; those who tried to defend Daska were killed, and, needless to say, the party was ruined.



Siva went to the scene of the *yajna* to inspect Virabhadra's work and there he absorbed Virabhadra back into his own form. The other gods begged Siva to bring Daska back to life, fearing the consequences if he did not. Siva's anger had now gone and his sorrow had turned to compassion, so he agreed. Since Daska's head had been burnt, Brahma substituted the head of a goat, cut off at a sacrifice. Daska therefore bore the mark of his foolishness for the rest of his life.



Still feeling grief for the loss of his wife, Siva fell into deep meditation until the time when Sita was reincarnated as Parvati to become his wife once more.



Back to India

The end of November 02 - flying to Mumbai with my 2 yoga friends, Judi and June, both of whom love the place as much as I. We share the usual nervousness about the trip; will the hotel man be at the airport to meet us or will we be abandoned to the wall of taxi drivers who bombard arriving passengers? Who will be teaching the classes at the Yoga Institute in Pune - fiery Geeta Iyengar or gentler Prashant? Will we find a nice place to stay? We smile at ourselves, knowing that only one thing in India is certain- that it will not be as one expects it to be.

The start is good; our pick-up works smoothly and we find ourselves the next day in a curiously upmarket airport lounge waiting for the flight to Pune. We decide that India has changed immeasurably since our visit three years before... a conclusion we reach many times during the month we are there. On this occasion however it turns out we have wandered by mistake into the VIP lounge. Ordinary passengers still get a good plastic bucket seat to wait in.

Pune itself is hot and green and I breathe in the familiar smells. Unprecedented are the number of cars on the roads as we drive into town and I wonder if it is a special occasion until I see that all the roads are widened and rows of banyans

removed to accommodate this new aspect of city life; traffic and pollution. The smog hangs in the air and I look in vain for the bullock carts which used to fill the streets.

After a couple of days rest, we are back in routine. Morning classes with Prashant and evening with Geeta form our weekly schedule. It is a very good mix, although at times slightly confusing because of their different approaches. But I have learnt that, as Prashant so eloquently says, attending a class is not doing Yoga. It is in the personal practice, the journey into and by and through oneself that the yoga is done. So to be with these awesomely inspiring teachers is like receiving a breath of their energy and insight, to be brought back home and integrated for oneself with as much loyalty to their teaching as can be found.

The month in India ends in bliss- four days in the mountains at an Ayurvedic health centre; daily massage, good food and wonderful views. And there is nothing like a month in smog to make one appreciate clean, mountain air. I come home once again grateful to India and to Yoga for all that I am given.

Frances Homewood

Letter from India

This is an extract from Jude, a student with Helen, who is travelling for a year and is spending a few months in India.



We spent the first couple of weeks seeing a lovely state, Rajasthan. We hired a car with a driver and so could go at our own pace. The cities in Rajasthan have some amazing histories and some well preserved historic buildings; in addition there is the desert and camel rides, wonderful Rajasthani music, musicians and dancers. The women wear very beautiful, very colourful clothes and are very slim and lithe.



Letter from India

Right now we have come to Rishikesh and are spending a couple of weeks here. I have found a yoga class for two hours each morning with a very young Indian man who is extremely flexible and trained with a strong Iyengar bent. He takes no prisoners and starts his class after a quick warm up with a long held handstand! I'm sure you get the picture. Luckily I know my own capacity and my own limitations. I enjoy the class and feel he has good technique so I am learning a lot.

There seem to be many yoga classes on offer here, as there is an abundance of ashrams. There are lots of people walking around in saffron robes, head bowed in a meditative silence. Some of them actually have a notice around their necks saying "In Silence". In our more irreverent moments we have discussed what notice to put

round our own necks - "in a huff" perhaps, or "in a bad mood."

I have also had a consultation with an ayurvedic doctor who has analysed my constitution. I have embarked on an eight day Pancharma with him which involved a couple of hours each day having massage and steam treatments and taking cleansing medications. So far it is going well and I feel good and relaxed. It is a real luxury to be able to do what we are doing and I intend to make the most of it.

We head for Nepal very soon. I hope you are all well and please pass on my regards to the class

Love

Jude

An introduction from Padmavasini

I come originally from Belfast and went to London as an art teacher around 1972 where I discovered Iyengar yoga and eventually changed from being an art teacher to a yoga teacher. I went to Pune in 1977 and saw some of the transformative aspects of yoga working with Mr Iyengar and Geeta. When I returned to London I found two teachers, Maxine Tobias and Sylvia Prescott and attended their weekly classes for 15 years. I took yoga classes at the alternative health centre affiliated to the East London Buddhist Centre and eventually became a Junior Intermediate Iyengar yoga teacher.

In 1995 I returned to Ireland working in the Buddhist centre in Dublin, and at the Iyengar yoga centre, which also ran teacher-training courses. But, like London, Dublin was becoming very busy, stressful and had a lot of traffic pollution, so when the Sheffield Buddhist Centre asked if I would like to teach yoga at their new centre, I agreed.

Sheffield has been a good choice. Northern England is climatically like Northern Ireland, and Sheffield is beautifully situated in the Peak District. I am enjoying exploring Yorkshire and getting to know Frances and the yoga community. The five classes I take at the Centre are slowly filling up to capacity.

The theme of this newsletter is *niyama*, and it is particularly relevant to me at present as I have uprooted myself twice lately, and am now re-establishing my life from the basis of putting down new roots, and setting up the future.

I find the non-material, life-affirming aspect of my yoga practice is a lifeline through all the upheaval, and it is a joy to be joined by other practitioners in what has to be one of the more sane activities in the world at present.

Padmavasini.



Yoga Agony Uncle

Dear Uncle,

I have a problem sleeping due to restless leg syndrome (RLS). Can you help?



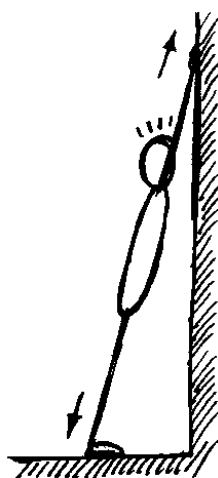
Twitchy in Twickenham

If you are female and middle aged or pregnant you have about a 10% chance of experiencing RLS. The symptoms usually occur at night, when the legs can feel jittery, fidgety or experience crawling sensations. Sometimes deficiency of iron, vitamin B12 or folic acid can exacerbate the problem; consult a doctor if this concerns you.

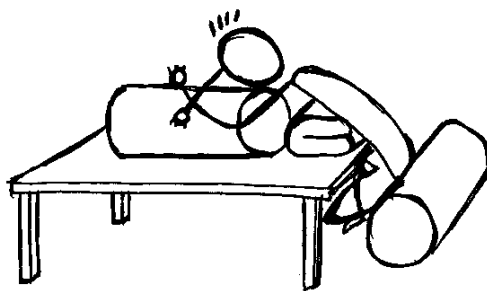
An evening stroll before bedtime may help to relieve RLS, countering the busyness of the mind caused by work, and also the effects of prolonged sitting, both associated with RLS. (I'd suggest taking 'him' or the dog - borrowed if necessary, with you!)

Pre-prepare some space and equipment for a resting yoga posture. Upon returning from your walk, prepare for bed, and then

- Practice urdhva hastasana in tadasana about 30cm (1 foot) away from a wall, facing the wall. Keep lengthening into the heels as you incline towards the wall. Keep the hands actively reaching up the wall; face and throat soft. Hold for about 15 seconds. This posture will lengthen the nervous system.



- Move smoothly from this posture into adho mukha svanasana (dog with the head down pose).
- Next, sitting cross-legged on a raise so that knees are level with hips, stretch the soles of the feet. Lift and incline the torso forward to rest on a folded blanket placed on a coffee table or similar. Bring the forehead to rest on a bolster with the forearms resting on the bolster beyond the head. This posture soothes the sympathetic nervous system, reduces stress-related problems, rests tired legs and improves circulation in the legs.



I hope this helps,

Your Agony Uncle (Paul Barkworth)



Yoga holidays in Crete

Yoga holidays in Crete with Frances Homewood 27 May - 3 June 2003

This will be an opportunity to explore Yoga at a relaxed pace in a warm climate. There will be daily Yoga classes in a small group with time to rest, renew and enjoy.

The holiday will be in a pleasant self-contained country hotel in the mountains of West Crete. The hotel has its own swimming pool and transport to local beaches is provided. Organised walks can be arranged and at this time of year the temperature and flowers are said to be ideal. Non-participating partners are welcome, too.

Yoga poses will be explored in depth, giving the opportunity to look at individual ways to practise. Links with Ayurvedic principles will be made.

Frances has practised Iyengar Yoga for almost thirty years and been a teacher for the last twenty. Her classes are popular and cater for different levels of ability. She has a love of India which she has visited many times often to study at the Iyengar Institute in Pune. She spent a month at the Institute in December 2002.

The holiday, inclusive of Yoga, accommodation, meals, transport is £385. Single rooms are available for a small supplement. The holiday is organised by well established West Crete Holiday and Holistic Centre.

For more details/booking form contact
Frances on 0114 2335753
(e-mail: franceshomewood@hotmail.com).
Westcrete Holidays website is at
www.westcreteholidays.com

Dates for your diary

Yoga days in Sheffield

All these days will be held at St Mary's Community Centre, Bramhall Lane, Sheffield from 10am to 3.30pm with a break for lunch, except 12 October with Gerry Chambers which will be at Crookesmoor Community Centre on Crookesmoor Road, Sheffield.

Saturday 21 June 2003 with Jayne Orton

Sunday 12 October 2003 with Gerry Chambers

Saturday 24 January 2004 with Liz Tonner

Saturday 27 March 2004 with Richard Ward

Saturday 10 July 2004 with Marion Kilburn



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 7.30 Beginners

Wednesday 7.45 to 9.15 Class for those with some experience and who wish to move on with their practice

Call Helen on 0114 2661237 for more information

Paul Barkworth at 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

Call Dominic on 0114 2649418 for more information

Padmavasini at the Buddhist Centre, Howard Road, Crookes/Walkley

Tuesday 1 to 2 Beginners (drop-in)

Thursday 1 to 2 Some experience (drop-in)

Tuesday 6 to 7 Beginners

Wednesday 6 to 7 Beginners

Thursday 6.30 to 8 Some experience

Call Padmavasini on 0114 2730335 for more information or

The Buddhist Centre on 0114 2349994 to book onto a class