

Yoga Prajna

Newsletter of the Dorset & Hampshire Iyengar Yoga Institute

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The DHIYI Needs YOU!

We are looking for people with exciting ideas to help spread the message of Iyengar Yoga in Dorset and Hampshire. There are three vacancies on our executive committee. New committee members could be involved with the newsletter, public relations, or serving as our rep for IY(UK). There are three committee meetings each year. These roles could be taken on by students or teachers. Please email chairman@dhiyi.co.uk if interested.

Announcing a Weekend Workshop Next Year

DHIYI is hosting German teacher Rita Keller for a 3-day workshop in Bournemouth from 7th-9th September 2018. The theme of the workshop is "Yoga and Healthy Ageing." DHIYI will send out registration forms to accept bookings in October 2017.

Words from your Chairman

by Jenni Doohan, Hampshire Teacher

Welcome to the 25th DHIYI Newsletter. Last year, at the time that I write this, I was in Pune in the midst of life at the RIMYI (Iyengar Yoga Institute) and its environs. Two years before that, I had travelled to the Institute for the first time. Ganesha Chaturthi, a colourful, vibrant festival that celebrated Ganesh, son of Shiva and Parvati, started towards the end of that month. I found the image of Ganesh ubiquitous in Pune - above door ways, outside and inside motor vehicles, in temples. For weeks, shops displayed hundreds of brightly coloured statues of Ganesh of varying sizes. Temporary shrines were erected throughout the city and on the first day of the festival people purchased a Ganesh clay statue, blindfolded it, and either took it to their homes which had been recently spring-cleaned and painted, or placed it in one of the temporary shrines. Once in position, the statue had its blindfold removed and the devotees offered herbal leaves and coconuts to encourage Ganesh to bring wisdom and prosperity into their lives. At the end of the ten day festival the worshippers immersed their Ganesh into a lake, river or the sea, sending him back to his celestial birth place.



Jenni Doohan

Ganesh is the Remover of Obstacles and is invoked when people start a new enterprise or face a challenge. This is significant given the current state of uncertainty and upheaval in the world. Ganesh's large ears inspire his followers to listen more. His small eyes denote concentration. His minute mouth represents talking less. The rope he sometimes holds helps to pull one nearer to the

highest goal. His large stomach calmly digests all good and bad in life. Another item that he might hold is an axe which is used to break off all bonds of attachment (vairagyam again). Ganesh often has a book in one of his hands. This emphasises his mastery of knowledge, learning, and literature; Ganesh is the scribe of the Indian epic the *Mahabharata*. Finally, the mouse, his vehicle, denotes desire. Ganesh is sometimes depicted as riding the mouse, illustrating his ability to keep desires under control.

I will continue to seek Ganesh's blessings in my personal life and in the wider community. I thank for you being part of our local Iyengar Yoga community. I also thank everyone who contributed to this newsletter. Namaste.



Yoga on the Beach for Bellur

On Sunday, 21st May, Kathi Vaile taught yoga to students from her four classes in Poole on Sandbanks Beach from 9 to 10 am. Twenty students attended and donated £84 to the Bellur Trust. It was their fourth consecutive year meeting on the beach and was great fun. Afterwards they had breakfast and chatted.

Bellur is a small village in a remote rural area 60 kms from Bangalore in Karnataka, Southern India, where the people lead very poor, simple lives but is now famous as the birthplace of BKS Iyengar. The Bellur Trust is a charitable body whose aim is to achieve educational, health, social, and economic reform for the people of Bellur, especially for the children, and to further the practice of yoga in schools.



Pune February 2017

Giulia Howard-Hole, Dorset teacher

In February this year Beth, Kate, Pauline and I went to Pune to attend classes at the RIMYI. It was my third visit, and I recall three incredibly busy weeks. For that month life changed, and the general focus was yoga, yoga and learning. There was also the excitement and activity that living in an Indian city involves. It was and is so completely different from my own normal life.

Each time I've returned, I feel as if the territory becomes increasingly familiar. Changes if noticed are minimal, the noise is as loud as I remember, possibly more buildings, definitely more traffic and people. I still feel on 'high alert', when coping with life away from the familiarity of the Institute but perhaps have become calmer in my attitude to things. The cacophony of noise is constant, except for a few short hours after midnight. Not simply the ever increasing traffic with its honks, hoots, horns blaring, constantly moving along- but the sheer number of people on the pavements. If the heat does not slow you down, negotiating your way through groups of people, crowding round a large cardboard box on the pavement, full of whatever, certainly will. Before I know it, I've dived in myself and pulled an item out to examine. Crossing the road has not become any easier with, in some instances, six lanes of traffic in a seemingly continuous flow to contend with. I've learnt to wait for the tiny, quieter lulls, before walking determinedly across to the opposite side. That or tagging along beside some kindly Indians as they also brave the traffic. Travelling on the road itself in an auto rickshaw has become easier in that I can at least keep my eyes open, without feeling that an accident is imminent, and I'd never survive the journey.

As always I appreciated the quieter moments, such as finding a small park between two busy streets with trees and benches for sitting on. Or the odd hour or so spent in the British Library in FC Road, where you can sit and read the papers or books in amazing quietness. Quietness was also found early in the morning. My favourite time to walk is in the coolness of the early day, allowing me to stride at my normal pace and still arrive at my destination in relative comfort and composure.

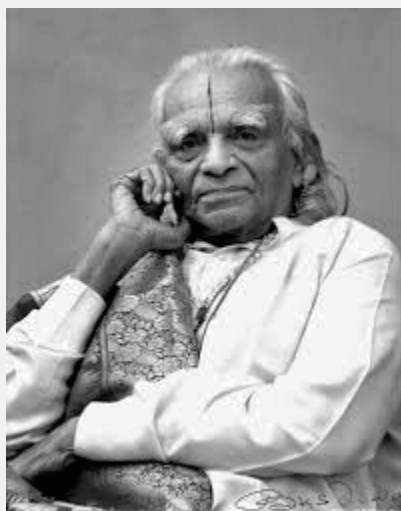


For more information on the Bellur Trust visit iyengaryoga.org.uk/iyengar-yoga/bellur-trust/.

For me the biggest change was in the Institute itself, especially in the main hall where Mr Iyengar would have been doing his personal practice most mornings, surrounded by his eager acolytes. Most times he would stay right through the women's class, interjecting and instructing when necessary through whoever was teaching. There had existed then an almost reverential quiet during those personal practice sessions, where students, whilst working on their own practice, would also be mindful of what was going on in a particular spot. If BKS Iyengar's actual physical presence was absent, he was very much alive in the words and actions of all the teachers who taught. On many occasions in various classes our attention would be brought to bear on a particular photograph on the wall in an attempt to get a deeper message across. I find myself doing the same at home, opening up *Light on Yoga* to study and show how a pose is done, where one needs to work. The over-riding message is imbedded in the very fabric of the Institute, that BKS Iyengar was very much a prevailing and continuing presence.

One of the reasons that this trip was hectic was that I'd decided to 'observe' classes. This means watching Indian teachers conducting their classes. I found observing immensely instructive and loved to see how they taught with such vigour and thoroughness. I watched several classes at various levels, instructions were, depending on the level, short, sharp, precise and repeated often. Students were expected to pay attention and they did. It was strict, but there was also frequent laughter in some of the classes, which was nice to hear. Students were expected to do and try - even if they could not achieve the end result. Certainly in the beginner, introductory class, if you fell over in *Sirsasana*, you just got up and tried again. It was no big deal.

As always you learn whenever you go to Pune. My main reason for going was to learn as much as I could in the time I had there. This was achieved in classes, practice, and observation, as well as listening and talking to others. However the main unexpected lesson for me was a personal one. I was asked before I left what was I looking forward to the most. Without hesitation, I replied, "Oh the *Pranayama* classes". That did not happen, as I was ill during my last week. As the days progressed, I had to realise that however much I wanted to be there taking part and experiencing it all, I couldn't and had to accept this knowledge with good grace. I was reminded of Prashant's words from one of his classes in the second week: that medication was good, but that it does not suit everyone. The right medicine has to be found for you, and equally your body has to be able to receive it. What may be good for one is not necessarily right for another. This I learnt the hard way, but I also learnt to accept that I can't do everything I want; instead I must quieten my own ego, and let it go. My *Pranayama* week was spent quietly on my own, absorbing the moment in the best way I could, buoyed and sustained by the kindness and support of friends, then and throughout the journey back home. I did wonder though, what if I'd said backbends instead of *Pranayama*?



"The afflictions and obstacles are nothing but imperfection in the health of the body and in the state of the mind. Hence, the science of yoga begins with the understanding of sorrow, aims at the purification of the body and mind, and ends with emancipation. Patanjali sums up the effect of yoga in one sutra. He says...by regular and devoted practice of the eight petals of yoga, the impurities of the *sadhaka's* [practitioner's] body, mind and intelligence are consumed, the causes of affections removed, and the crown of spiritual light or wisdom is bestowed. What are these eight petals? They are *yama* [five ethical disciplines], *niyama* [five ethical observances], *asana* [posture], *pranayama* [restraint of the breath], *pratyahara* [withdrawal of the senses], *dharana* [concentration], *dhyana* [meditation] and *samadhi* [absorption]."

~BKS Iyengar, *Astadala Yogamala* Vol. 2, p 28

An Interview with Bobbie Vallis

Bobbie qualified as a Junior Intermediate 3 teacher in 1994. She lives in Petersfield and teaches there and in Liphook.

When did you first start practising yoga and what was it like?

In September 1972, when my younger son was 18th months old, I joined my first yoga class with some friends who'd been attending for a few years. I didn't know anything at all about yoga then. All I knew was that my body was crying out for some exercise. I loved the yoga right from the start - just as my friends had predicted. My husband Dave saw how much good it did me and never failed to get home from work to take over parent duties in time for me to get to class each week. The class was taught by a Wheel of Yoga teacher, but to me it was just yoga, a new and delightful experience. In those days there were no props, just a mat and blanket. I didn't know any different, so that didn't matter either. I immediately felt safe and at home in the quiet, focussed atmosphere. I lapped up the pleasure of moving and stretching in a non-competitive, non-aggressive manner and into the bargain caught up on my sleep in Savasana.

How did you come to study Iyengar Yoga?

I first became aware of the name Iyengar a few years after I started yoga. Dave decided to buy me a good yoga book for my birthday. Out of all the books on offer, he picked out *Light on Yoga*. I've still got that copy.

My first taste of an Iyengar class was in 1978/9 at a workshop organised by Barbara Griggs, who taught the Fryog Teacher training course which I was enrolled on. The visiting teacher at the workshop was Kofi Busia. It was a baptism of fire, which I remember to this day! I'd never before worked so intensely in the asanas, and survived only by sneaking a rest when Kofi wasn't looking. But I was rewarded in Savasana. It immediately brought me to the relaxed, light, peaceful state I'd felt before, then went deeper still to a rare experience of inner silence. I wanted more Iyengar yoga and eventually found a teacher close to home.

What do you like about practising yoga?

A morning practice sets me up for the day, physically and mentally. I'm also a fan of making use of convenient parts of the house for short bouts of practice during the day, sometimes planned, sometimes impromptu. For instance, Trikonasana using the kitchen worktops as a tresler is a treat. Part of our hallway is quite narrow, a perfect place to walk up one wall onto another into Adho Mukha Vrksasana. I also use a bench and chairs on the patio to realign my body and keep aches and pains at bay after gardening. Yoga practice doesn't have to be confined to the mat (or the kitchen worktops). The classic sacred books like *The Bhagavad Gita* and *Panajali's Yoga Sutras* provide continued guidance to live by.

What do you like about teaching yoga?

I enjoy sharing my understanding of yoga with other people and learning from them. I also like the fact that teaching is a learning process in its own right, with its own challenges on many levels. There's no room for resting on any laurels and settling into a comfort zone. The encouragement and motivation the students give me to keep up my own practice is still an important aspect of teaching for me. That is what led me to teaching in the first place - the fear that my practice would inexorably slip away, when I found myself for several months without a

class to go to and no one to practice with. I still appreciate and love the companionship of the students.

What is your favourite story or memory of studying at RIMYI?

I have two interconnected favourite memories of RIMYI.

The first is from my first visit to Pune in Geeta's Ladies Class. We were in Viparita Karani. Geeta was at the far end of the hall from me. I could hear her voice giving instructions, but I was so engrossed in enjoying a rest in the pose that I wasn't taking in what she was saying. Then I realized she was repeating the same instruction as she walked round the room. I was still oblivious to the words though. As her voice got progressively closer I slowly began to connect with what she was saying. 'Have your hands apart. 'Do not have your hands together'. The voice was closer 'Keep your hands apart.' Closer still, very close now, right behind me. 'No one will have their hands touching.' Finally it dawned on me. 'She means me!' All that time I'd had my arms beyond my head with my hands together. How did she manage to remain so patient? But she did and I learned vital a lesson. Listen to instructions. Follow the instructions.

This brings me to a memory of a general class on a subsequent visit. Geeta was teaching a version of Paschimottanasana using the ropes arranged as for Rope Sirsasana. She kept repeating the instruction 'Take your head up,' 'Lift your head'. I was wide awake this time. I was listening. I'd learned that lesson well! I obediently lifted my head, again and again, every time Geeta repeated the instruction. Not surprisingly my head was soon going back and I was lifting my chest to match. All of a sudden I was being slapped into place by Guruji. (Where did he come from? He must have been quietly observing in the background till he could bear it no longer. 'Geeta is teaching a forward bend, not a back bend!!' Another Big Lesson - use your common sense while following instructions. Corollary to that - don't assume your common sense knows better than the Iyengars. Second corollary - gracefully accept that there will be times when you just can't get it right anyway.) Those slaps. They are so quick-fire, skillfully fast and deft that there is no time to consciously react, resist or try to help. The body simply has to relax into the required position. If I hadn't remembered that earlier lesson so well, I might have by fluke done the pose as Geeta had intended - and missed out on those famous slaps.

What benefits do you attribute to your yoga practice?

As far as general health goes I was probably dealt a pretty good hand of healthy genes, but I do believe yoga has contributed in a big way to supporting those genes and keeping me in good all round health. Stiffness, aches and pains that tend to creep in as we get older have been kept to a minimum for which I am so grateful.

It's hard to know exactly how things would have turned out anyway without yoga, but I can certainly say that it was through yoga that I learned to do things that for me took a lot of courage, such as handstand and backbends, which I was too scared to do as a child. That's a great morale booster, which must count as a benefit.

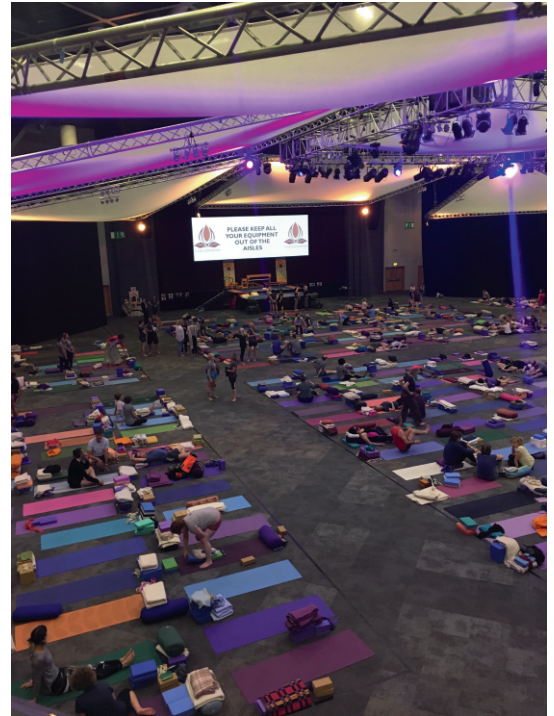
I'm sure I can also safely say that Yoga practice has strengthened my nervous system, making me calmer, less prone to anxiety than I once was. It helps me to maintain a positive frame of mind. During stressful times it enables me to regain a positive outlook and mental and emotional equilibrium.

IY (UK) Convention in Birmingham, 27-29 May 2017

Diane West, Dorset Teacher

We received excellent and inspiring instruction from Jawahar Bangera who was Guruji's most senior teacher. Every convention is quite different and memorable. It is an opportunity to learn and study together with friends in a supportive environment. Classes began with invocations to the Guru, to Lord Patanjali and the Shanti Mantra.

It was a good venue at the International Conference Centre in Birmingham and there was plenty of accommodation nearby. Approximately 600 students attended the asana and pranayama classes which were interwoven with Patanjali's yoga sutras. On Sunday evening we gathered for a curry and the film featuring Guruji's life 'A Leap of Faith'.



General points remembered are put together with grateful thanks to other teachers for their notes:

- Full use of the exhalation and inhalation in and out of poses with no suspension of breath halfway. The breath and asanas are a preparation for Pranayama. Remove hyper tension in the face and be aware of how this affects the brain.
- Standing poses improve and inform other poses. Don't compound the errors. Carry Tadasana in other poses. Maintain the principle of Tadasana and make the corrections.
- Conscious and subconscious. Duality and imbalance. We fail to recognize the dual state. Maintain consciousness. Use the subconscious to adjust the consciousness. In asanas remove the dual state of one side open, one side closed by bringing openness to the closed side.
- In order to combat the enemies of the mind which are lust, anger, greed, pride and envy we need to use friendliness, compassion, gladness and indifference. The five *vrttis* (movements of consciousness) are yogic or non-yogic.
- Be aware of injustice in your own body and adjust yourself before adjusting your students. Implement human rights for the body and use equipment when needed. Blessed are the stiff!
- Hair adjustment and shaking of the head are violent movements and will disturb the brain.
- Erase bad thoughts of the past and replace them with good thoughts and don't dwell on the past.

Snap shots from some asanas:

- Tadasana into Utthia Hasta Padasana - With circular arm action bring fingertips in front of chest and elbows up to lift side chest. Dullness of the arms means dullness of the chest. Open the skin inside out from the breast bone. The legs bring stability to the spine.

Are you keen to join the IY(UK) EX Committee?

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We still have the IY (UK) EX representative position vacant. The post requires attendance at the three IY(UK) executive meetings a year (two in London, one in York) plus attendance at our three yearly DHIYI Executive Committee meetings. This job would suit someone who liked to travel (expenses are reimbursed) and get involved in the wider Iyengar Yoga community. If you would like to try out the job, you could act as a delegate at one meeting, taking part in conversations but not voting. Please contact Jenni Doohan at chairman@dhiyi.co.uk if interested.

Join our Facebook group

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Go to Facebook and search for "Dorset & Hampshire Iyengar Yoga Institute" and request to join the group. We share articles and videos about Iyengar yoga and photos from our events on the group's page.

You Can Borrow Items from the Library

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We have books, dvds and two anatomical models (pelvis and hip) available for our members to borrow. To see the selection and to borrow something go to our website at www.dhiyi.co.uk and click on "Resources." If you have any questions you can contact us at library@dhiyi.co.uk.

Newsletter Contributions

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If you would like to contribute content for an upcoming issue, please email newsletter@dhiyi.co.uk.

Teachers' Class Listings

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Teachers, please ensure that you keep your class listings and contact information up to date on the DHIYI website. Contact Cheree Low at admin@dhiyi.co.uk to update your information.

•**Trikonasana/Parsvakonasana** - Move the scapula in and maintain the alignment into Trikonasana with the lower shoulder blade in. Come in and out of Trikonasana and Parsvakonasana by extending the arm horizontally so as not to jam the side of the body and for more connection with the hips and legs. Keep the other hand on the hip. Move with awareness in legs and back body. Extend the soles of feet. You kill the cells when you constrict the side body.

•**Virabhadrasana I /Virabhadrasana III** - Begin at front end of mat with the hands on bricks and a brick standing by for the back leg heel. Step the back leg back. Take the buttocks in, press the thigh back, stretch the skin of the back leg heel down on the brick. Steadiness is essential for a quiet brain. Turn the outer shins outside in. Turn the trunk from buttocks, turn in the front hips. Then come into Virabhadrasana III from the ground up, lying along the bent leg thigh. This brought confidence and the ability to perform the pose.

•**Seated poses and twists** - Raise each arm in turn going in and out of the pose to give lift to the side body and to work the shoulders.

•**Dandasana** - Compare the legs and note the weak leg which does not touch the floor and adjust. Keep the legs undisturbed as you raise the arms into Urdhva Hastasana.

•**Adho Mukha Svanasana** - In lieu of a wall, use two bricks with partners on either side to push hands against. Go from scapula not the neck. Blanket for the head enabled the head to release down and be quiet.

•**Dhanurasana** - Hold the ankles with two flat bricks underneath and across the mid-thighs. Lift the thighs first then the chest; roll the outer hips in.

•**Following Sirsasana** - Bring the chin on a tall brick end if there is strain in the neck. Hold the sides of the brick, elbows up with C7 & T1 going in.

•**Supported Setu Bandha Sarvangasana** - Good for vertigo and inner ears. Place two tall bricks width-wise under buttocks. This pose opens the inner ears and makes them circular. When the head tilts forward the ear changes.

•**Halasana** - Use the hands to move the base of skull away from the neck. Use the fingers to lift the chest up, creating the correct skin action and chin lock.

Are you lucky if you're flexible?

Sue Chapman, Dorset teacher

You would think so, wouldn't you? In my 20s, early in my yoga life, in class, fellow students were commenting one day on how good my pose looked but my teacher flatly announced "Yes! She's flexible but doesn't know what she's doing"..... Instant humiliation! Of course, at that time I didn't (and I'm still learning), my body could do lots of things easily without too much effort or practice though in those days every muscle ached for days after a class because they weren't used to working that hard, if at all! Then a few years ago, a senior teacher remarked "you're lucky, you're flexible!" well, no actually! Both comments stuck in my mind and left me wanting to share what it's like to be flexible.

I often say to my class that being flexible feels like driving to London in a fast car using only country lanes with no sign posts (like being in a maze) compared with being stiff – making the same journey by motorway in a car with a small engine (direct but slow). Both know what the destination is but the route is different. In going into each pose a flexible student effectively deviates from the route where the joints hyperextend – all the work goes into the joint - and the alignment and sense of direction is lost. A stiff person can only take the direct route as there are no bendy joints getting in the way but is hampered by tight muscles. For me, every instruction to move or turn something was made more confusing because I could manoeuvre lots of bits of me, so I used to ask "turn what or where" and was often rebuked for asking "silly" questions. Of course I didn't understand - I was not connected anywhere; or put it another way – I wasn't wired up correctly!

So in the beginning, one of my teachers would put me in the correct shape in order that I could learn to feel the correct shape and get a sense of what needed to be worked. Gradually I learnt to restrain the flexible areas so that the bones remained in alignment and then to extend from the base of the pose straight to the other end (the destination) without deviating – for example, watch a person with mobile elbows in Adho Mukha Svanasana and the deviation is obvious. The mind goes straight for the elbow which overturns and effectively breaks the connection from the wrist/palm to the deltoids/shoulder girdle, the correct extension of the whole arm doesn't happen. Instructions that work well for a stiff person often don't work for me and I've had to virtually dismantle by body and look at the parts and reassemble it to understand how to use it more effectively. For me, the concentration required to consciously feel and remember the correct muscle movements (and there are so many), to stabilize and align my joints and body to achieve a reasonable pose is huge. So whilst being flexible makes it easy because the poses were relatively easy "to do", it has been a lifetime's practice and hard work maintaining the mental discipline and concentration needed in my practice to use my muscles correctly all the time (and not slip back into bad habits). Of course, I have stiff areas and these are well masked by the more mobile parts. It is when I take the flexible joint out of the equation or restrain the flexible parts in an asana these are revealed and the correct action starts to happen.

My 'lightbulb' moment came a few years ago when I bought a full size skeleton. I studied it and moved the joints around so I could relate the bones and their movements to my own body. Once I had that visual reference I realised, as a flexible student, it was all about aligning the bones and getting the conscious mind and muscles to work together to achieve and maintain that alignment and then stretch! Once the correct balance is achieved it creates that elusive lightness in the asana and ultimately in the mind. Of course, this is partly how we use props: supporting the bones to allow the muscles to release to help get a sense of this.

Nine Obstacles to Yoga

"Patanjali analyses in detail the causes which create disharmony in body and mind and lead man to misery and unhappiness. The nine forms of obstacles are said to be: disease, mental laziness, doubt, negligence, physical laziness, indiscipline of the sense, erroneous views, lack of perseverance, and backsliding. The symptoms are pain, despair, unsteadiness of the body and unrhythmic breathing. Everyone has one or the other of the above mentioned impediments. One has to think and work to overcome the causes of unhappiness in order to obtain undisturbed peace." ~BKS Iyengar, *Astadala Yogamala Vol. 1, p 92*

Thanks for being a part of the DHIYI community

We currently have 111 members, 70 from Dorset, 33 from Hampshire, 4 from Wiltshire, 1 from Somerset, 1 from Isle of Wight, and 1 from West Sussex. In Dorset there are 27 teacher members and 43 student members; in Hampshire there are 18 teacher members and 15 student members.

How You Can Help

We are always keen to have offers of help from our members to ensure the smooth running of the institute and to spread the load. Here is a list of ways you could volunteer your time:

- Serve on the Executive Committee (currently there are three vacant posts)
- Serve on a Sub Committee (Newsletter, Library, special weekend event)
- Volunteer to help set up or clean up for a specific weekend event.

Email Jenni at chairman@dhiyi.co.uk if you would like to help out in some way.

I have also relatively recently discovered that this sense of awareness in the muscles, at the joints etc, which has developed gradually over time in my practice, is the Sense of Proprioception, (see www.the-scientist.com *Proprioception: The Sense Within*). This is sometimes known as the "sixth sense", after sight, hearing, smell, taste and touch and I equate the development of this sixth sense to the start of the yogic journey, the beginning of self-realisation, because it's not about achieving the perfect end pose, nor does it matter whether we are flexible or stiff, what matters, is what we learn along the way. Every time I revisit an asana it never ceases to amaze me that there is always something new to learn and as in life, as I get older I find the more I learn, the less I know!

Am I lucky to be flexible? Yes and no! I haven't had to spend hours of practice in varying amounts of discomfort getting the muscles to let go and stretch in a pose but I have had to essentially deflate the ego because I could "do" the poses, undo what I thought I knew and patiently systematically rewire and reconnect my body to get the all the muscles to work correctly together and then accept that if done correctly I couldn't "do" so easily! Whether flexible or stiff though, we have to ensure there is no "shrinkage" as Geetaji says and we all have those tight areas to release on our journey of self realisation.



Some DHIYI members at the Iyengar Yoga (UK) Convention taught by Jawahar Bangera in Birmingham in May

The Most Meaningful Part of My Time in India, February 2017

Pauline Collison, Dorset teacher

After our first week in Pune, it was announced that Abhijata was running afternoon talks twice a week. We had no idea what to expect and what form these talks would take.

On the first afternoon we were asked to be prepared for practice. We duly arrived in our yoga gear and were ready on our mats. Abhi was on the stage and led us through the invocation. When we raised our heads and opened our eyes we were greeted with Geeta sitting on the edge of the stage, with her feet supported. We knew Geeta was not teaching at the current time, and that she was not very mobile, so to see her took our breath away.



Giulia Howard-Hole, Beth Perrior, Pauline Collison, Patricia, Kate Grey

What Geeta had to say was most meaningful, thought provoking, and inspiring. She talked about Guruji, and that we all need to carry on his work now he is no longer with us. In order to teach and help students like he did, we need to 'look' and 'see' and understand a student's body, ability and disability - not just teaching a pose and the physical components of that pose, but looking deeper into 'why' and 'how' for correction and improvement.

Geeta then asked a student to demonstrate. He was asked to do Trikonasana. Geeta asked us what we saw. She had her long stick and pointed to the areas needing attention. Although the student looked to be in a good and accurate Trikonasana, Geeta pointed out what would improve the pose and explained how to correct the the student. She repeated this with another pupil and, of course, drew attention to different adjustments. Geeta said we are in danger of teaching but not 'seeing' in depth and with understanding. Each student is individual and adjustments and corrections will be slightly different. She said we need to be more 'hands on' in order to know what is happening in a person's body.

As her talk went on Geeta's voice gained strength, and when she paused we could hear a pin drop! The talk was meant to last for one and a half hours, and went for two hours and would probably have been longer if another class hadn't been due to start. Geeta received resounding applause of appreciation and thanks. We all felt lifted, and when Geeta was helped off the stage, we were a little emotional. It was really good to hear Geeta's wise words once again. A truly memorable afternoon.

"Yoga is the only science and art which eradicates all the ...causes of affliction and disciplines the mind, emotions, intelligence, will and reason so that poise is gained in oneself leading to a renewed harmonious life without the prejudices of the past or future but with the present which is ever fresh. With this freshness we can do all our worldly duties, whilst maintaining mental peace in all situations."

~BKS Iyengar, Astadala Yogamala Vol.3, p 30



DHIYI events can be paid for by cash, cheque, or BACS payment. If paying by cheque, make payable to "DHIYI"; if paying via BACS, please follow the instructions below. Cancellations made up to 2 weeks prior to the event will incur an administrative fee of £8. Notice given less than 2 weeks prior to the event will result in no refund.

If you would like to attend a DHIYI event and pay via BACS, please follow the following steps:

1. Email or phone the appropriate event coordinator and indicate that you would like to attend the event and that you are paying by BACS and if you would like a receipt. If you are paying the DHIYI member reduced rate, please include your membership number in the email. If you are booking a PD Day please also include your teacher status in the email.

2. Transfer the correct fee to DHIYI using the following details:
Account Name: DHIYI
Sort Code: 401722
Account Number: 01562096
Reference: Event Code + Your First Initial and Surname
(for example, 16D2 J Doe)

Dorset events information:

Kim Trowell
29A Spencer Road
Bournemouth
BH1 3TE
Tel: 01202 558049
Email: dorset-events@dhiyi.co.uk

Hampshire events information:

Carol Batterson
25 Manor Close
Wickham
Hampshire
PO17 5BZ
Tel: 01329 832853
Email: hampshire-events@dhiyi.co.uk

Upcoming DHIYI Events

Professional Development Days

Saturday, 23 September and Saturday, 14 October

Please see the DHIYI website for more info: dhiyi.co.uk/dhiyievents

Yoga Day with Judi Sweeting

Saturday, 25 November; 10 am - 4 pm

£22 DHIYI Members/£30 non-members (BACS code 17H8)

Botley Community Centre, Botley SO30 2ES

DHIYI Teachers Get Together

Saturday, 2 December; 10 am - 12:30 PM

£6 (BACS code 17D9)

Trinity Methodist Church, Southbourne, Bournemouth BH6 5AQ

National Iyengar Yoga Day - FREE CLASSES

Saturday, 13 January; 10 am - 12:30 pm

Trinity Methodist Church, Southbourne, Bournemouth BH6 5AQ

Yoga Day with Marios Argiros

Saturday, 27 January; 10 am - 4 pm

£22 DHIYI Members/£30 non-members (BACS code 18D1)

Trinity Methodist Church, Southbourne, Bournemouth BH6 5AQ

Other Iyengar Yoga Events

Yoga Day with Jayne Orton

Saturday, 30 September; 10 am - 4 pm

£28 members/£30 non-members

Trinity Methodist Church, Southbourne, Bournemouth BH6 5AQ

Contact Kim Trowell 01202 558049 or kimtrowellyoga@gmail.com

Yoga Morning with Kathi Vaile

Saturday, 7th October; 10 am - 12 pm

£10

Holy Angels Church, 55 Lilliput Road, Poole BH14 8JX

Contact Kathi at 01202 732881 to register

Half Day of Yoga with Cheree Low

Saturday, 28 October; 10 am - 1pm

£15

Trinity Methodist Church, Southbourne, Bournemouth BH6 5AQ

Contact Cheree at chereeyoga@gmail.com

Yoga Day with Uday Bhosale

Saturday 4 November; 10 am - 4 pm

£28 members/£30 non-members

Trinity Methodist Church, Southbourne, Bournemouth BH6 5AQ

Contact Kim Trowell 01202 558049 or kimtrowellyoga@gmail.com

Purely Pranayama with Elaine Rees

Saturday, 25 November; 10 am -12 pm

£15 includes coffee & cake

Wessex Health Clinic, 17 Stour Road, Christchurch BH23 1PL

Contact Elaine at elainerees@europe.com

Half Day of Yoga with Cheree Low

Saturday, 16 December; 10 am - 1pm

£15

Trinity Methodist Church, Southbourne, Bournemouth BH6 5AQ

Contact Cheree at chereeyoga@gmail.com