



Journal



March 2017

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Thanks also to Susie Murray for proof-reading.

'When the body has been so magnificently and artistically created by God, it is only fitting that we should maintain it in good health and harmony by the most excellent and artistic science of yoga.'

Geeta S. Iyengar



'Asanas are done by the body but are not totally for the body. Asanas are part of yoga and yoga is primarily for the consciousness. Yoga is for the mind. It should be done by the body for the mind.'

Prashant S Iyengar

Geeta and Prashant Iyengar are Honorary Presidents of the Manchester and District Institute of Iyengar Yoga (MDIY)

Chair's Address

Debbie Bartholomew

I was reflecting on some of the things which have happened this year here at the MDIY. As far as our Institute goes there have been lots of new and exciting things! We have bought the cottage and spent a lot of time effort and money re-furbishing it. It looks lovely now and if you want to have a look around please ask. We are working on the best way of making the most use out of the building. Visiting teachers and students will be able to stay there. The ground floor can be used by us when we have events especially when the weather is bad and the garden doesn't seem so inviting. Please let us know if you think of anything - it is, after all, your space too.

We have had many events and supported the IY (UK) by hosting Introductory, Intermediate junior and Senior assessments. It's good to know that many newly qualified teachers come from the oldest Iyengar institute in the world!

Most importantly though is our practice. It becomes a way of life. How many times do you find yourself correcting your posture when in the supermarket queue? Curb the temptation to buy things not really needed!

BKS Iyengar said 'If there is a long uninterrupted practice without any disturbance, with a single-minded effort and determination, then you are the master.....when the mental attitudes are cultivated and practice is intensive, the progress is bound to be quicker. One thing is certain, that no labour is lost, for whatever is gained is a permanent gain'. Isn't it good to know that?

Editorial

Joan Abrams and Lynda Ogle

Welcome to your new MDIY Journal! The year at the MDIY (as ever) has been busy, and we've tried to capture some of that in photos, as well as having articles about different aspects of yoga: why we chant 'AUM' from Charlotte Everitt; observations of a trainee teacher from Laura Dias de Almeida ; how to approach teaching Yoga to children by Sacha Cash. We are also grateful for comments on how yoga has changed their lives from Nick McGilcray and Lynne Andrews. Christina Niewola has given us an insight into how we can appreciate some philosophical background to Yoga; and Dorit Ward, a first-time visitor to Pune, gave us an interview, as well as Clare Tunstall's enthusiastic account of our own 'Pune Weekend' here at the MDIY. We entertained the locals outside Ashton Market on International Yoga Day in June 2016 with a 'flash mob' led by Kim Skinner, and we're sure you'll enjoy those photos. Many thanks to all our contributors.

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Something to ponder about Pranayama

Prana in Yogic texts is defined as *Vishva Chaitanya Sakti* which literally means 'a universal power of consciousness'. Breathing begins and ends, while *prana* comes and goes or arrives and departs. On the point of death, the expression is breathing has stopped, but *prana* has gone (or departed or escaped). The point made here is that breathing is not *prana* but breath and breathing are vehicles of *prana*.

We think that we live by breath and breath takes place for all functions of the involuntary system in us so that we can freely be occupied in our business of life. Don't we conveniently take our breathing for granted and keep ourselves engaged in the business of life? The breath incessantly goes on even in our sleep and slumber as well as in a comatose and unconscious state. We do not get the thought of breath unless we go out of breath and pant for breath.

Examples where we become breath-aware, breath-conscious and breath-minded are: lifting a heavy object; taking a high or long jump; scaling a hill or a mountain; climbing a tree; shouting loudly; dipping or remaining under water for a long time; opening a tightly closed bottle or jar; making excessive movements of the body. On these occasions there is a voluntary, deliberate and purposive breath. On such occasions there are hyper-normal in-breaths or out-breaths or more frequent post-exhalative retentions and less frequent post-exhalative retentions.

***Shvasayama* (regulation of the breath)**

Like water dissolves many things such as sugar and salt, *shvasayama* can dissolve the mental matters. The defects of mind astonishingly dissolve in the breathing of *shvasayama*. The 'I'-ness and 'mine-ness' dissolve by *Shvasayama*. Breath is a great catalyst. It is a great counsellor in *Shvasayama* and it often works to resolve differences and bring harmony.

Shvasayama can be considered as *pranayama* in the preliminary stages. In inhalation we primarily take oxygen which is important for our biological existence whilst in exhalation we expel toxic carbon-dioxide, heat, etc. which are worthy of expulsion. The in-breath and out-breath as well as retention that is carried out by certain *Shastra*-ratified techniques, (processes studied by certain cultural-religious norms set by Yoga) and a strong philosophical base, will make the in-breath and out-breath *puraka* and *rechaka* and the retention *kumbhaka*.

Deeper inhalation and *Pranayamic* inhalation

In deeper inhalation, the thoracic region is made to participate, is addressed and involved in a significant way. In *pranayamic* inhalation, the location in hip, buttocks, anal, ileum, perineum and pelvic abdominal regions are also accessed. Inhalation in the *pranayamic* process is called *apana kriya*. The region of *apana* is below the navel and up to the anal mouth region.

Guidance for a beginner

A beginner must practice inhalation and exhalation, both with pelvic-abdominal confinements. The breathing should have pelvic initiation, initiative, participation, involvement, addressal, effect....this one must learn and practise for a long while.

Why is kumbhaka so named?

Kumbha is a container of water. Traditionally water containers were made of earth/clay or copper or silver, unlike today where they are made from steel or its alloys or plastic. A water container does not merely retain water or store water or hold water.

Kumbha is a container of water which increases



the worth and value of water. Post-puraka, kumbhaka increases the worth and value of prana by a quantum leap.

These conventional water pots killed the worms and purified the water thus enhancing its intrinsic value. That apart, the worth of such stored water increased its utility value. It could be conveniently used at any time. The water became pure to be safely consumed, as well as became chemically better by interaction with earth or copper or

silver (which glass, plastic etc. do not do). Thus the worth and value of water is increased by *kumbha*.

Similarly, post-puraka, *kumbhaka* increases the worth and value of *prana* by a quantum leap (multiplication and not just addition)). Just as the copper vessel/pot kills the bacteria and purifies the water, *rechaka* does that by division and not just deductions. If *rechaka* works as a subtracting act, the *kumbhaka* after *rechaka* works for multiple divisions. *Puraka* works for additions and *rechaka* for subtractions, while *antara kumbhaka* enhances multiplications and *behya kumbhaka* divisions. The *kumbhaka* used for so called retentions in *pranayama* works for quantum results.

The bandha in kumbhaka

In both the *kumbhaka* there is invariably a combination of *Mulabandha* mudra, *Uddiyana mudra*, *Jalandara mudra* for the un-proficient practitioners. Normally these are done consciously and voluntarily. While in the case of accomplished and proficient yogis, these three happen as *bandha-trayas* (a triad of bandhas). *Bandhatrayas* only happen in *kumbhaka pranayama* of an accomplished *siddha-yogi*. These are never done voluntarily. Moreover there is no case of exclusive *Mulabandha* or *Uddiyana bandha* or *Jalandara bandha*. *Bandhas* do not take place without a *kumbhaka* condition. There can never be an exclusive practice of the *bandhas*. *Bandhas* are an outcome of the proficiency achieved by a yogi in *pranayama*. There is no *sadhana* for *bandhas*. There are no voluntary executions of the *bandhas*. *Bandhas* are purely happening for a very proficient yogi in a triad.

(compiled by Arti H Mehta from Pranayama by Sri Prashant S. Iyengar – with permission)

Garth McLean was a busy professional whose life changed dramatically when he received a diagnosis of Multiple Sclerosis. He has become a renowned Iyengar yoga teacher and has helped and inspired teachers and students with MS around the world.



It was a hot day in May, 1996, when I found myself struggling to walk. After a high stress, globe-trotting, entertainment industry job, I was producing a play in Hollywood. For a month my body had been progressively losing functionality. Simple tasks, like holding a pen, shaving, or eating with a fork, had become virtually impossible. Mysterious symptoms crept through me, robbed me of my motor

skills and rendered my body numb. Something was very wrong. When the numbness overtook my face and skull, I contacted the UCLA Neurology Department and was immediately admitted to the hospital for medical

examinations. After a suspected brain or spinal tumour was ruled out, I was relieved to be diagnosed with Relapsing Remitting Multiple Sclerosis.

A yoga lifeline

Helped by intravenous steroids, I was released from the hospital. In shock and armed with a pocketful of meds and my doctor's advice to try yoga, I was determined to overcome this challenge. A friend recommended Iyengar yoga, so I picked myself up and stumbled into the LA Institute. I was thrown a lifeline by Manouso Manos, Karin O'Bannon and others who guided me in daily classes. My physical, mental, and psychological health improved radically. This yoga was working! Inspired, relieved, and willing to take a risk, I ended the pharmaceutical protocol and embraced a daily practice of yoga, along with dietary and lifestyle changes. The environment at the LA Institute was a change from my Hollywood surroundings and I found myself in a world populated mostly by women who were menstruating or facing other female challenges. Rather than feel emasculated, I was encouraged to look at myself and to respect what was going on in my body on any given day. I began to develop a more intuitive approach to practice, knowing when to ease up to offer my body what it needed that day.

Discovering the Sutras

I soon discovered Patanjali's *Yoga Sutras*, and learned that we have these things

d version of an article first published in Yoga Vidya, Winter 2008/9.

called *vrttis* (fluctuations of consciousness). Left unchecked, I imagined that my *vrttis* manifested on the physical plane as MS symptoms, or dis-ease. I learned that *abhyasa* and *vairagya* (practice and detachment) are the means to still the fluctuating movements of consciousness. It was an Ah-Ha! moment. My resolve fortified, I looked to *abhyasa* and *vairagya* to help me chart the potentially turbulent waters in my life. I needed to practice without being attached to the results.. The reflective mirror of practice rang true, offered concrete experiential knowledge, kept me present, and offered a rigorously honest look at my abilities and limitations. By remaining focused, I could vanquish the past. A whole new world opened up. I was alert, confident and grounded in reality. After several years of practice and restored health, I was inspired to study at the Institute in Pune.

Meeting B.K.S. Iyengar

Excited to meet the man whose work had such a profound effect on my life, I shared my story with B.K.S. Iyengar. His advice: “Every day you must walk that fine line between courage and caution.” With my MS in check and Guruji’s advice resonating, my practice began to unfold. Fear and doubt can hold us back in life and our exploration of the Self. As a man, I summon *abhyasa* and *vairagya* as I strive to overcome these obstacles. When I drop back into *Urdhva dhanurasana* from *Tadasana*, for example, *abhyasa* encourages me to maintain discipline, connect the legs to the spine, and *do*, while *vairagya* cautions me to place my ego and attachment to the result aside, exercise discretion and restraint, and not overdo. Heeding their counsel, I find stillness, confidence and contentment.

Maintaining the vehicle that houses my soul

Over the years, I have weathered several storms of MS relapse. In the midst of any volatile storm, the challenge is to put uncertainty and fear aside, continue with dedication and release attachment to the outcome. A little faith helps, along with Guruji’s advice in *Light on Life* to apply intelligence and memory to map the present and future. Consistently the practice restores calm. Maintenance is always required for any vehicle to run smoothly, and the vehicle that houses my soul is no exception. With the tools of courage, caution, practice, and detachment, the physical body will be kept healthy; any fear and doubt put to bed. Guruji’s advice was echoed in advice from Prashantji on *Mula bandha kriya*, “We must shift out of first gear. Otherwise the engine will burn out.” With Guruji’s inspiration, and Geetaji’s compassionate skilful guidance, I learn to apply Patanjali’s philosophical aspects to move beyond mere physical practice. As Guruji said, “Why polish your old Self? Polish your new Self!”

Garth will be teaching at the MDIY 1 - 3 September 2017. (This is an abbreviate

A Journey with MS

When I was diagnosed with Multiple Sclerosis back in 1997, for a period, I believed that my world had caved in. I sat in a bar in Manchester with my wife, facing some serious challenges ahead, having absolutely no idea of the future. Discussing how best to deal with the condition, and still look optimistically forward, we discussed every angle, but accomplished very little. We simply didn't have the answers. Strangely, I had never been in that bar before or since. The dilemma was that up to the point of diagnosis, I was very active, I went to the gym at 6am every day, I worked all over the UK, and later in Europe and the Benelux regions.

In one year, that would all come to an end. My physical decline was both swift and painful and I wouldn't wish it on my worst enemy. My mental capacity too was tested to extremes. The questions you ask of yourself whilst MS takes a hold of your body are nonsensical, but need answering. "What have I done wrong that has led to this outcome?" being the obvious. 20 years later and I still don't know the answer.

Unable to walk but with no intentions of giving in to MS, I looked around for another sport that would work my body physically and mentally. Could strong limbs be the solution, and if so, if I could run a marathon, would the effects of MS then weaken or better still subside



altogether? I went back to the gym, the obvious choice, but totally the wrong one. I ended up walking around it with a walking stick, and later, crutches, pretending that I was doing some good. I wasn't, and in any case, it hurt like hell. People avoided me in case I fell and I came to loathe it.

Back then, I was stunned at the lack of activities open to disabled people and yes, I had come to consider myself as disabled, although God knows, I struggled with that one. I fought tooth and nail to stay on my feet, I almost pleaded for help from the medical profession to set me on the right path. Their answer was a Sports Physiotherapist based in Preston, and every Friday morning I drove there and then drove home afterwards after just an hour's treatment. I went for years, but in the end it didn't help. For quite

some time, I refused to sit in a wheelchair, let alone a motorised `chariot`, and the thought of that plastic basket on the front filled me with horror. The whole shift for me from an active, full blooded lifestyle to becoming a passenger at every turn was simply seismic. I cannot over emphasise the difficulties that MS patients eventually have to succumb to, and it's a very tough pill to swallow.

I didn't give up though, I wanted to make a difference for myself and more research eventually led me to Iyengar Yoga. I read all about it on the internet. I bought books and downloaded articles. I spoke to people who, whilst they hadn't heard of Iyengar Yoga, still extolled the virtues of yoga as a form of exercise, not just the physical discipline, but also the mental health benefits. I went to see a teacher and practitioner near to my home, she was a



joy to talk to and provided all the answers. I was hooked.

Iyengar Yoga provides me with a sense of achievement and accomplishment. Of course it's demanding and very often taxing, and if I'm honest, I sometimes find it frustrating too, but the drive to improve, the ambition and the spiritual essence are undeniable.

From a complete beginner's perspective, it's evident how far my body has actually weakened over time. Touching my toes for example, second nature as a child, has become a battle between achieving the pose and staying on my feet, the result always leading to a half-way house. Likewise, Tadasana, without undermining the intricacies of a really difficult asana, will take me years to perfect, if ever. Just standing firm in mountain pose provides some serious challenges. That said, it's those challenges, and specifically confronting the limitations of my own strength and flexibility that spur me on.

During practice, I try to imagine completing an asana to its fullest. I think about the benefits that I am deriving from my achievement. I never think about failing, even when I fall, which is quite often. If I only achieve part of a pose, or the pose is just too difficult for me to achieve at all, I like to think that I will look back and see that weakness as a starting point to achieving the pose in the future. I am in no doubts though as to my abilities, and I still don't see myself as a Yogi.

What I see is a researcher. I am somebody who is interested in achieving the status of a Yogi whilst continually learning from an ancient discipline, likely to take an age to master. My understanding and grasp of Iyengar Yoga so far is centred on my fundamental acceptance that my body is able to change if I want it to, and that I am the boss of my own physical and mental purpose. The solution lies in my dedication to an art built on perfection and precision. I plan to rise to that resolve wholeheartedly over the next few years because I know that the results will come. So it's going to a bit painful, I can handle a bit of `good` pain!! I am in the process of retiring from my day to day business activities at 53 years of age. I want to be rid of the stresses that dealing with awkward and confrontational clients brings. Instead, I want to concentrate on my health and well-being and work towards achieving the changes, the strength and flexibility and ultimately the body alignment that I believe practising Iyengar Yoga will bring to me, if I am able to work hard enough. I've also become interested in food and nutrition, as well as mindfulness and sleep patterns. I'm looking for an allotment and I've designed a solar greenhouse. Combined, therein, possibly, lies an answer to the MS problems I face every day. I definitely think so. My focus is to share that information with other people suffering from the same or maybe a different auto-immune affliction. If only one person benefits, I'll be happy.

Away from practice, I like to watch yogis practise their own programmes. The internet, for example, is filled with YouTube films of people actively bent in all sorts of configurations, all in the name of Yoga. I admire people who don't hesitate to take up an inverted pose, or Urdhva Dhanurasana, (you won't see that on any Scrabble Board), as another example. To me, it means that those yogis have studied and understood what the poses mean to them, and they have derived benefit from perfecting them. I hope that my turn will come.

Nick McGilcray

(Nick is a student in Debbie Bartholomew's Therapeutic Class)

Macmillan Coffee Morning

September 30th last year was the day we were all encouraged to hold coffee mornings for Macmillan Cancer Care. Persuaded further by our teacher Debbie Bartholomew, several of us at the MDIY decided to take part in this country-wide event. Several members, teachers and students, helped by baking or buying cakes and other goodies, which were very well received by our visitors. A few of us were on hand to welcome visitors and answer their questions about Iyengar Yoga and we gained several new members on the day. The final total raised was about £215 which was sent to Tameside Hospital to help towards their new Macmillan unit which will be a valuable asset to the local area.

Margaret Ellison

It's always great to know what our students find the benefits of Yoga to be. Lynne Andrews goes to Debbie Bartholomew's class.

Many years ago I sustained serious injuries to my right leg in a road accident. This left me with ongoing limitations in my knee and ankle joints and a shortening of the leg. Over the years I have always tried to keep active and found that light exercise and swimming helped. However in recent years function had declined and pain increased. I put this down to the inevitability of the ageing process on my already damaged joints and accepted my lot. Living in Dukinfield, I had driven past the Institute many times and yet never called in to find out more. In my mind yoga classes were filled with unimaginably glamorous people moving gracefully and effortlessly from one superhuman pose to another. It was all a bit intimidating. Where would there be a place for me? Huffing and puffing at the back of the class struggling to achieve even the most basic position. I put this perception down to watching too many Hollywood movies!

Then one day I saw an ad in the paper for the remedial class on Tuesday afternoon. I was struggling by then and on a long list waiting for an operation to improve my leg. What did I have to lose by enquiring? The office was so helpful and I was soon joining the class. The teacher to pupil ratio is high, with lots of individual attention from very knowledgeable practitioners and with tailored programmes designed specifically for the needs of the individual. I may have been aching when I arrived home, but I could feel the benefit of the asanas that I had been working on almost immediately.

Waiting for my operation, the class helped me to remain more active and, importantly, experience less pain. I returned to the class after my operation with my surgeon's approval and continuing to practise has had a significant impact on my recovery. The class has a warm and welcoming atmosphere, our teachers are lovely. My fellow pupils may be a little creaky but we are all the better for being there. I can now manage with walking and day to day activities better than I have for many years. I have become a passionate advocate for yoga, recommending to anyone who will listen to me that they should try it out for themselves.

Debbie Bartholomew – new Chair of the MDIY

(Senior Intermediate level 3 – 2007) has been practising yoga for over 20 years and now teaches Iyengar yoga full time after working for 24 years in the building trade as a Builders' Merchant. She teaches at the MDIY and for the NHS. She teaches all levels but particularly enjoys teaching beginners as they have so much enthusiasm. She teaches the remedial class along with Margaret Ellison. Debbie is an IY (UK) Assessor and a teacher trainer. She has been to India and has been taught by Geeta Iyengar five times and has been lucky enough to be taught by BKS Iyengar twice, at Crystal Palace in 1993 and in Paris in 1997.



Chair Yoga

2 years ago I began a few hours' volunteering for Age UK in one of their Day Care centres for older people with Alzheimer's. The idea of chair yoga came up, and we began a half-hour session every week in their comfortable but fairly upright day-chairs. This is not to be confused with the use of a chair for yoga in the book 'A Chair for Yoga' by Eyal Shifroni!

This is yoga adapted for starting from a seated position, and is useful for anyone with temporary or permanent difficulties in standing or getting on and off a yoga mat.

I began with my background in 'standard' Iyengar yoga, got on the web (of course) and planned a do-able programme for people aged from 73 – 95. A warm-up that appealed was to start with moving the arms (elbows bent) in a walking imitation for half a minute, followed by lifting the knees evenly from the floor, and then putting the two together for a static walk 'down the road'. After a short rest we do arm raises, work in the wrists in Namaskarasana (prayer position), and Gomukhasana (Head of a Cow).

Our poses stem from Tadasana as we know, so sitting centrally on the seat of the chair with feet and knees evenly apart was crucial to the poses, such as a twist to the chair arms, or a forward bend. As the classes went on, I used the front of the chair seat for poses such as a Supta urdvha hastasana (legs outstretched, buttock flesh on the front edge of the chair and shoulders on the back of the chair). A really good stretch!

We also enjoyed Dandasana (the rod pose) with buttocks back into the well of the chair and bringing the legs up firmly and then the arms. We managed versions of Trikonasana (triangle pose), Utthita Parsvakonasana (the extended lateral angle pose), and Parivrrta Trikonasana (revolving triangle pose).

Our finale was usually the actual 'Chair pose' – Utkatasana – with everyone primed for the push up and out from the seat of the chair, keeping the knees bent and lifting the arms. But, of course, finally, time to sit well back, rest the back of the neck on a cushion on the back of the chair, cross the legs at the ankles and rest for a few minutes in quiet breathing.

As the months went on the group improved, understood how far to take their stretches and how to use the chair; but most of all, really enjoyed their yoga practice as their teacher got more proficient as well!

Joan Abrams



IMPRESSIONS OF PUNE. Joan Abrams interviews Dorit Ward

Q: Hi Dorit – how long have you been a yoga teacher and how many times to Pune?

A: I've been teaching yoga for 16 years. This was my first time in Pune.

Q: Why did you decide to book for this time?

A: I always wanted to go to India to see the source of it all. I hadn't been able to take that length of time out of my life until now.

Q: What was most challenging about the organisation to get there?

A: Arranging the visa is not easy. If you don't write everything correctly in the first instance you have to do it all over again. I was lucky because three of us were going together. Me and Tracey for the first time, but Charlotte had been before. Charlotte's experience made things a lot easier for us to decide which hotel to stay at and which apartment to rent. So we were well organised – we were very lucky in that sense.

Q: Is the journey a challenge?

A: When we got to Mumbai it was a shock. This was my first time in India and there was a bit of culture shock. After we had waited at passport control for an hour I was taken to a separate room to have my visa checked, that was quite disconcerting. After finally getting through passport control we went to meet the taxi that we had hired. A man put our suitcases in the taxi and asked for money, but then we realised he was just a random man and not the taxi driver.

The drive from Mumbai to Pune was scary. The driver was very tired and used his mobile phone all the time, the road was very poor and in places had no tarmac. The drivers in India appeared to have little sense of lane discipline, and it was a free for all on the road. The others managed to sleep in the taxi, but I couldn't drop off and remained awake all the way to Pune. It was challenging.

Q: What is your strongest impression of staying in India/Pune?

A: It was so extreme in so many ways. The people were lovely and warm and colourful, but it was just so dirty, and it is noisy all the time. You take your life in your hands to cross the road and it took a few days to get used to that.

Q: What was your schedule of classes like?

A: We were allowed just one class a day. We had Prashant three times a week, Geeta twice and a Pranayama class with Nawaz on Fridays. I thought Nawaz's class was amazing. Prashant was an early 7.30 am class and Geeta a 9.30 class for 2 hours each. After class you could stay for self-practice. Most of the time I stayed, but sometimes it was overwhelming to stay at the Institute because it was very crowded. We had all the necessary equipment in the



apartment, so when it was too busy I went back to the apartment and practised there.

Q: What did you think of the mix of people around the world?

A: It was a slow-burning thing, it takes time to know people. By the time we got to know people it was time to go home. While we observed classes, we talked to teachers from many other countries. We also met all the UK teachers and there was one night we had a party in the evening. We had some good adventures. Just before we came, there had been a huge Chinese group of teachers, as well as a group of children from Bellur village who were training to be teachers.

Q: What was the highlight of the trip?

A: One day all the foreign teachers were called to the Institute to hear an announcement. When we arrived we were surprised and felt very honoured by Geeta appearing and talking to us about herself, her illness and her well-being. It was very emotional, she was in tears and we were in tears. The following day we were even more surprised when Geeta came again and gave us a lesson. This was the first lesson after her illness. Then she began to take classes, and looked stronger as the days went on. This was a real highlight that she was there – she was a wonderful teacher. And whilst we were there it was Diwali and everyone was invited to a Diwali celebration in the Institute which was fascinating.



A: One day all the foreign teachers were called to the Institute to hear an announcement. When we arrived we were surprised and felt very honoured by Geeta appearing and talking to us about herself, her illness and her well-being. It was very emotional, she was in tears and we were in tears. The following day we were even more surprised when Geeta came again and gave us a lesson. This was the first lesson after her illness. Then she began to take classes, and looked stronger as the days went on. This was a real highlight that she was there – she was a wonderful teacher. And whilst we were there it was Diwali and everyone was invited to a Diwali celebration in the Institute which was fascinating.

Q: How have you translated your experience in Pune to your teaching in your classes?



A: I think in many ways it was very inspiring, but reassuring as well that what we are doing here in England is what they teach there in India. I got the chance to find more expression and energy and re-fuelled my batteries. It was very interesting to see how different teachers taught the classes – the children, beginners, seniors. I've learned a lot. I feel that I got out of the visit what I wanted to get, and I sated my curiosity – I missed Mr. Iyengar, but to see the family and how they love and miss him was very emotional. One time when I was at the Institute a recording of Mr Iyengar's voice started to play. There was a young member of the family working at the Institute and his face immediately lit up, and he smiled and said "Grandad".

The Children's Yoga Class

Overleaf is a copy of the Xmas kids' demo at the institute. Typically this would be very similar to a lesson plan- although I wouldn't spend the time to draw it out as the kids don't need a visual - they just follow me and each other. I tend to start the children's class with a fun warm up like "monster training" like on the film *Monster Inc.*: squatting and hiding, explosion jumps, burpees, dancing, air swimming and general monkeying around to loosen the joints in the morning and to warm up.

Lessons with children tend to be very fast-paced so there's no time to be bored or think about detail in the poses. It's more of a dynamic gymnastic discipline where we swing around from shape to shape, holding a little bit but without any strain.

We like to approach the poses with emphasis on the shape of the different body parts, what the poses resemble or even how they make us feel. As the children have become more familiar with some of the poses we can hold for longer and learn to count breaths. We've learnt how to lay the foundations to build a *sirsasana* sky-scraper and learnt the importance of concentration in balancing poses.

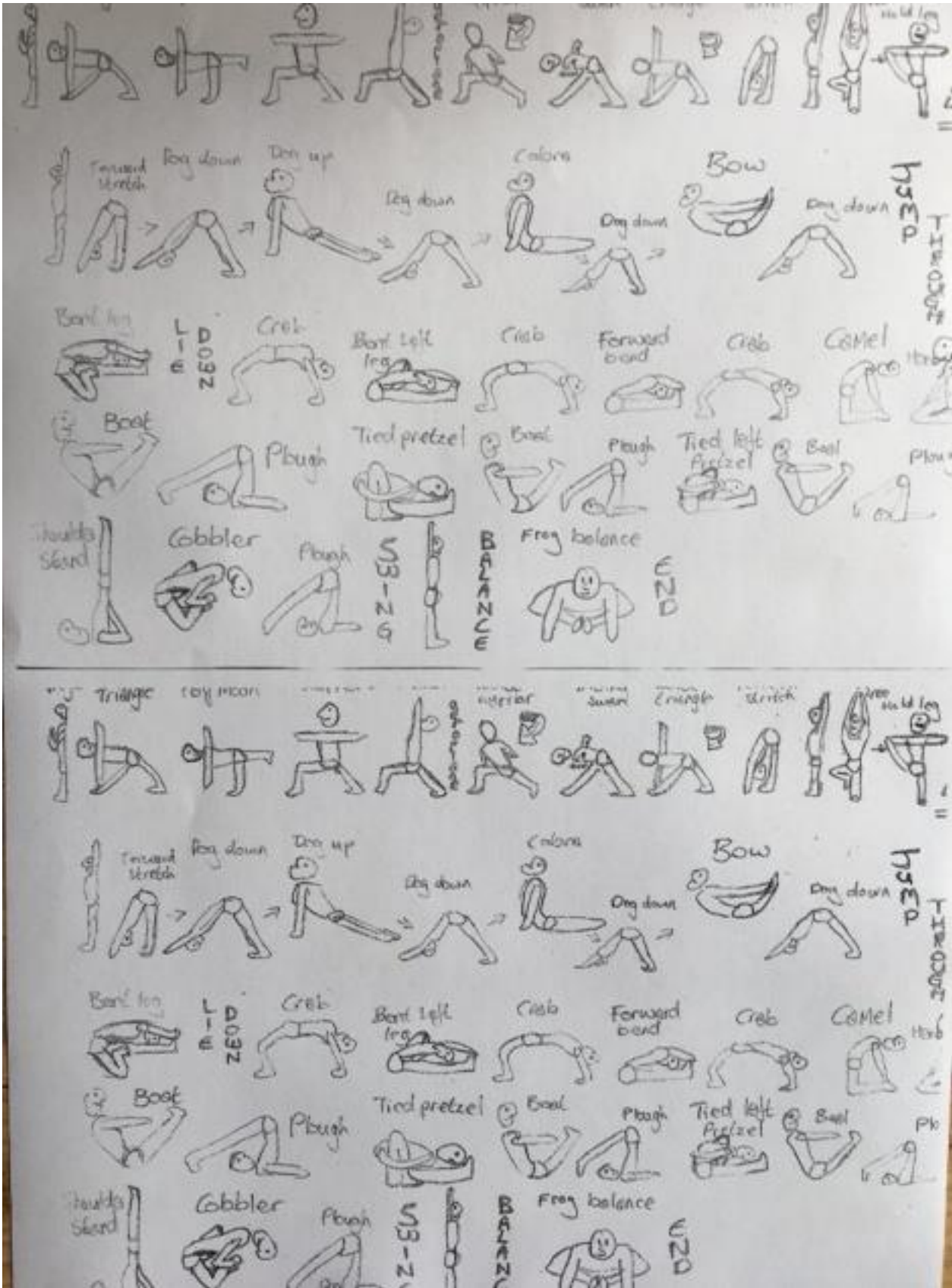
We look at basic concepts of the yoga codes of conduct, like the 10 Commandments in Christianity. We've thought how that relates to our daily lives and how we feel we should act as human beings and towards each other. We looked at techniques for dealing with mental and physical signs of worry and tension, re-setting our systems, and what to do when we worry too much. We've learnt breath techniques in the form of stories and plays.

We always finish with a story - like flying on unicorns or casting magic wizard spells, or being on a beach. They encourage the imagination and aid relaxation of the body parts.

To summarise, the kids' classes are really dynamic and I like to cover not just the yoga poses but breath techniques and mindfulness. It's surprising how many children are affected by physical anxiety - so this is why I plan my classes as I do - so children have ways of coping with life and schooling and interacting with others in an open and safe environment.

Sacha Cash

The Children's Class Xmas Demonstration 2016 Plan



FLASH MOB = a large public gathering at which people perform an unusual or seemingly random act. Here are some comments from our members who were there.....for INTERNATIONAL YOGA DAY 21 June 2016. Overleaf for photos.....

On Midsummer's day 2015 some members of our Institute were outside Exeter cathedral with a large group from the Iyengar Yoga National Convention. Geeta Iyengar sent a special sequence for the very first International Day of Yoga. In 2016 a smaller group were at Ashton market for this auspicious occasion. We really hoped it wouldn't rain so that we could practise outside, and the heavens were kind to us. The two sisters who run Wendy and Mandy's cafe were so welcoming as were the staff from Tameside markets who videoed us for their Facebook page. Thanks to Rob Hallworth for the pictures overleaf.

Kim Skinner

I went to Ashton-under-Lyne outdoor market to support my teacher Kim and the rest of the team on the morning of their 'flash mob'. Arriving early I saw several familiar faces around the market stalls. Suddenly the group came together and unrolled their yoga mats in front of the market. Many people stopped to watch the very proficient, and well-coordinated display. Kim and the gang looked so fit and healthy and totally engrossed in what they were doing. There was a wide variety of responses! From the gentleman who ran his wheelchair over a mat (with a lady in headstand on it) without seeming to notice! To a very interested lady who wanted to know all about our centre and had been wanting to try yoga. Several people thought they would never be able to do anything so difficult and we reassured them that yoga is for everyone. Two ladies said they had DVDs and did some yoga at home and some people were sure that it would be too expensive. Again we explained that lessons are very reasonably priced. "Eh I wish I were that fit!" was a common comment. I was very proud of all who took part in the flash mob. It was a fantastic opportunity to show the benefits of Iyengar Yoga to a very diverse audience. Well done to everyone, especially Kim who managed to call out instructions and keep everyone on track in such a busy environment.

Ellen Cooper

It was a lovely day with fleeting clouds and a clear blue sky as we made our way through back streets and alleys with our yoga mats under our arms, on our way to Wendy's cafe in Ashton-under-Lyne. With Kim leading us in a flash mob, we were all terribly excited and giddy. As we laid our mats down we had to brush some cigarette ends to one side, but it did not matter - we were here to do our yoga as a flash mob. It went very well, many shoppers stopped to watch. Then into the cafe to get a drink and then we all sat cross legged on the pavement full of laughter, fulfilled that we had done a super job.

Marion Kilburn

Our MDIY Flash Mob (led by Kim Skinner) celebrating INTERNATIONAL YOGA DAY in June 2016 outside Ashton Indoor Market





The Flash Mob (left to right): Sacha Cash, Costel Harnaz, Marion Kilburn, Debbie Bartholomew, Lisa Hallworth, Sarah Franklin, Ellen Cooper, Kim Skinner, Susie Savage. Also Jo Smith (not in photo).

Pune Weekend at the MDIY

I was delighted, ahead of my first Pune trip, to be asked to be part of a team that hosted a Pune weekend on my return. I was very happy to teach part of the weekend with two of my own teachers: Julie Brown had first inspired me with Iyengar yoga 22 years ago and, one house move later, had put me in touch with Marion Kilburn who continues to be my teacher today.

So what is a Pune weekend? (I remember Julie asking). Well, I was full of the experience from my first trip to India and I felt it was important to share the essence of the classes at RIMYI. It is quite different! The teaching isn't, but the intensity of the classes is! As is the pace and the volume of students in the class and, really importantly for Julie, she returned from her latest trip with a new Certificate to her name –Junior Advanced Level 1, and this certainly had to be shared! (see Julie in 3-point head stand photo)

We decided between the three of us that we would follow a Pune style month, ie: follow a block of classes that look at postures by category: standing postures, seated postures, backbends etc. How do you fit it all into a weekend? With Julie Brown we began a standing posture extravaganza, jumping and jumping over and over - generating that Pune heat! We worked hard increasing our stamina levels, testing endurance levels and always working on the importance of alignment. 'Your body has to work quicker than your brain' - Julie quoted direct from BKS Iyengar himself. It was fantastic: warm, quick, energetic, just like India's RIMYI! Julie was taking a class that she had practised with Geeta Iyengar on her most recent trip to India. Geeta had looked at her at the end and said, "did that remind you of the old days" when they were all under the instruction of Mr. Iyengar himself! Having not been taught by Mr. Iyengar or Geeta Iyengar myself, I felt like I had. Isn't this just the beauty of the Iyengars' imprint?



After a lively break it was Marion Kilburn's turn to take the stage. (Did you know the MDIY stage is a replica of the one at the RIMYI?) Marion shared photos with us of her many trips to Pune. It was wonderful to share this long history we have with the Iyengar family through our teachers at MDIY. Marion shared a Geeta-inspired class, showing the importance of spreading the hamstrings and how this prevents injury, and if we spread the hamstrings (we rocked side to side in dandasana to experience this) we learn more about direction. One of the things I personally found from my first trip



to India was the amazing freedom in the practice of postures, and Marion brought this into her session. We made the transition from tadasana into urdhva hastasana and then jumping into parsvotthanasana. Yes more jumpings and jumping into a forward bending pose. These are the sort of surprises India springs on you. Why not try doing things differently? Raya constantly reminded us in our January trip to experiment in our practice. Devki also asked us to take a posture and do it in as many different ways as possible in our own practice - to explore. Marion certainly brought this flavour to her afternoon class. Talking of flavours, Marion also treated us to some traditional Indian sweets she had been given!

Sunday afternoon was my turn! I was as nervous and excited as I was attending my first class at RIMYI. I was far too nervous to chant the invocation to Patanjali unaided so I brought with me Sunita, another daughter of BKS Iyengar who regularly taught at the Pune Institute whilst I was there. I loved her Saturday morning class. In CD format she graced Maslen Hall with her song-like chant which we all followed. The recording was one I had bought in India, where you can buy all the classes on CD that are taught by the Iyengar family. In the background you can hear the traffic the noise, the birdsong. With our eyes closed were we in Pune or Dukinfield?

Inspired by Sunita, I taught a tough class preparing the students for back bends, dropping the head back in



Virabhadrasana 1 until your eyes 'were in the back of your head' as Sunita had explained to us. We got there by rounds and rounds of Urdhva hastasana, (the introductory poses are always the best) and of course fearless inverted postures. Doing inverted postures

in Pune eliminates any fear as you don't have time! One thing I really enjoyed sharing was the different use of props and space. There are no foam pads to use in Pune, so we didn't use them either, and to fit everyone into shoulder stand, we shared a pile of thick mats and if the teacher needs assistance in the class in Pune, teachers step in quickly to help organise everyone, so we did that too, thank you Janine!

To end our weekend we held a Q & A, and finished Marion's sweets. I shared my 'things they don't tell you about Pune' which, if you ask, I will share with you. I was delighted to hear later that the weekend inspired one of our members to send off her Pune application straight away! I was so pleased.

Clare Tunstall

"For me, I loved seeing some of my teachers in a different light, showing us how it's done in Pune - what a difference in some teachers' teaching styles.

No reaching out for our old faithful props when we feel we can't achieve what is being asked from us. "You're in Pune now so have a go and see what happens" I had snapshots of getting into some poses that I've never tried before. Even for a second or two it was still exhilarating and fun. I can't wait to experience Pune one day and this has whetted my appetite more."

A. Wright.

**If this has made you curious about the Pune weekend, we have another this year:
30 September - 1 October.**

Marion Gordon

It is with great sadness that we announce the death early in March of Mrs. Marion Gordon one of our long-standing members and a good friend who would have reached the great age of 93 on the 1st May this year. Marion walked everywhere with her dog, had a very active mind, was very knowledgeable and kept up her attendance at a regular class until a year or so ago when she unfortunately had a fall. She loved her yoga and had been taught by Iyengar yoga teachers at other venues in the past as well as our own MDIY since it was established. Her favourite posture. Paschimottanasana, was a joy to see. Undoubtedly, one of life's characters.



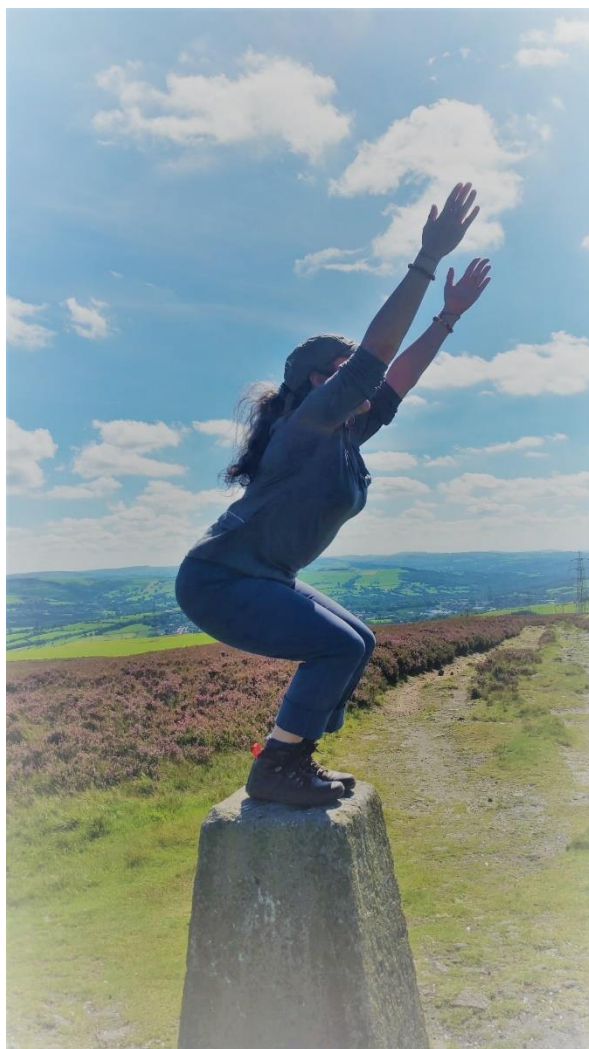
Margaret Ellison.

Impressions of a Trainee Teacher

In Spring last year, I embarked on a journey: a two-year-long course towards the IY (UK) Introductory Teaching Certificate. Just a few months in and I was already questioning this decision: who am I to teach anyone anything? Cue some crippling insecurity issues and a hiatus in practice. Yet another few months on and the question is still present, but time has taken the edge off and doubt has become a driving force rather than a paralyzing one. In fact, this is one of the many facets of my practice, on and off the mat: to tread the narrow path between discouragement (“No matter how hard I try, I can never be good enough!”) and delusions of having arrived anywhere (“I think I’ve finally nailed Trikonasana!”).

Each weekly teacher training session works to chastise this self-congratulating ego, as my execution of familiar poses is unpicked by our expert trainers and criticised in minute detail. So much for my delusions of grandeur! However, once I've given my bruised ego a pat on the shoulder, I get back on the mat, with my elders in sadhana's comments and insights echoing in my mind and opening new avenues in my practice. So it's all good, really: we take apart the bricks that made up a wobbly foundation and put them back together in proper order and alignment so as to create a stable one. This, to me, is another meaning of "surrendering the head to the heart": to let go of what we think we know about ourselves and accept the loving guidance of those who have trodden the path before us.

Indeed, where else to start but with the quality of our own poses, since they are the first thing that our future students will see, and indeed where their learning starts: by observing us. Of course we need our demonstration to be as good and honest as we can possibly make it. Also for ourselves: if our yoga practice is embodied self-enquiry, then our own body is the laboratory in which we experiment with the method and its principles, over and over. Precision, alignment, direction, stability, kindness, honesty: such concepts are at once the aims of the practice and the means of achieving them.



As our teachers keep reminding us - we teach from our own practice. The work we do on the inside will, in time, hopefully show on the outside. Until then: abhyasa, abhyasa, abhyasa! And what a gift it is to be taught by individuals with more than a century's worth of combined experience: this expert feedback is invaluable. It helps us to develop what is one of the main tenets of the Iyengar method: precision. Precision in a pose, and also precision in our teaching. What is the result we want to see in our students' bodies? What are the instructions that we need to give so they can achieve the desired result? What is the most effective way of delivering these instructions so they are understood and translated into the required bodily actions?

So in times of doubt, this is what I need to do: come back to the body, come back to the breath. Strive to be fully present, one moment at a time, rather than letting the mind run wild with suggestions about what it is that I could, or should be doing at any given time. Following this teacher training course feels right mainly because, as a student myself, I have always felt safe in an Iyengar yoga class, knowing how high the standards of teaching are. Two years can seem a long time, just to reach the Introductory Certificate, but it gives space and time for the teachings to really sink in. The reasoning: once a certified yoga teacher, you're on your own in front of your students. And that is only the beginning! I remember being amazed at the many levels of teaching certification within the Iyengar method, and thinking, well, I'm never going to finish training! And that, exactly, is the point of this continuous professional development: we never stop learning. We never stop training, because what we train is the awareness of the self, the focus, the sharpness of intent.

In some ways, embarking on this course feels a little bit like going on a pilgrimage: you know that you are looking for something that is beyond you and you know whence you set off, but essentially, you answer a calling, an imperative to be on your way. Once the journey has begun, it is easy to become (too) focussed on reaching the summit, the mastery of this or that asana, as that is often how we measure our achievements. However, once at the top, more summits come into view; more hills to climb, more asanas to master; the struggle with time and our limitations has begun and satisfaction becomes ever more elusive as the demands to do better, to achieve more, never stop growing.

How about each of the many steps that have taken us up there? Each of them, humble as it may be, contains the essence of the journey, the intention of moving onwards. Some steps may feel hesitant or wary, others fiercely determined; each of them, with their unique quality, carries us along, and maintains our intent and purpose.

Similarly, each breath, be it short or ragged, steady or laboured, sustains us on our quest; if we can listen, we may discern what each breath tells of our inner story, the narrative of our inner voyage. Yoga teaches, amongst many other things, the importance of intent, as it is what we can control, as opposed to the outcome. All we can do is set an intention and take

the first step, the first breath; who knows where this may lead us, so we may as well let go of any expectations and enjoy the walk, or the asana!

Distancing ourselves, for a moment, from the inner narrative about who we are and what we should achieve, we can learn to re-focus on the present moment, the present action, the present breath; so we should, indeed, watch our step, and our breath, and feel what they have to tell us about what is within, beneath the surface.

Sometimes, this may feel like looking into the abyss, as though there is nothing within, just an unfathomable emptiness. Sometimes, it may feel like peace. Perhaps the difference is just what colour our current emotion superimposes on the space within.

In any case, this is where we need to go if we have ever asked the question: “Who am I, and what is my purpose?” Inwards, not upwards, goes the journey of a lifetime! If we encounter fear, it means we are on the right path, the one that we have not trodden before. Taking heart (the meaning of courage) and a deep breath, we dare put one foot in front of the other, trusting that the light, albeit dim, will always be enough for us to take the next step, and the following.

Laura Dias de Almeida

Shad-Darshanas: The Six Philosophies of Life

When asked to write an article for the MDIY magazine I agreed – but thought - what should I write? There are many more learned members of our MDIY group and so I thought ‘in what small way can I contribute?’

After starting the practice of asanas, the 3rd limb of yoga (many years ago), I always wanted to have some basic understanding and background knowledge of what this yoga practice was all about. Luckily, I was given some background knowledge when I was allowed to observe the teacher training in France run by Faeq and Corine Biria and I also met a lady called Sucheta who gave me a few sessions on philosophy whilst visiting Pune. I am no expert, however, I happily share with you my little understanding.

What is Philosophy and what are *Shad-darshanas*? Both can be described as a love of knowledge and a search for wisdom. Philosophy is a love of knowledge and truth, it is a speculative and intellectual inquiry. *Darshana* is experiential knowledge ie gained through experience, direct perception and leads to transformation. Shad means 6 and the Sanskrit root of the word *darshan* is *drish*, which means ‘to see’. The six systems represent six visions of life.

The **six systems (Shad Darshanas)** are:

Shad Darshanas	Founder	Shad Darshanas	Founder
<i>Samkhya</i>	<i>Kapila</i>	<i>Vaisesika</i>	<i>Kanada</i>
<i>Yoga</i>	<i>Patanjali</i>	<i>Purva Mimamsa</i>	<i>Jaimini</i>
<i>Nyaya</i>	<i>Gautama</i>	<i>Uttara Mimamsa</i>	<i>Badarayana</i>

They are generally considered to be *Astika* (orthodox) – they accept the *Vedas* as authoritative. Three of these systems – *Samkhya*, *Nyaya* and *Vaisesika* – predominantly deal with the material world. They try to understand and explain everyday experience on the level of physical. *Yoga*, *Mimamsa* and *Uttara Mimamsa* observe inner reality as an attempt to understand outer reality.

Of other Indian philosophies, for example, the best well-known are Buddhism, Jainism, Carvaka and Ajivika. This group is regarded as *Nastika* (non-orthodox) Indian philosophies.

The six orthodox systems try to alleviate pain and suffering. I could outline the 6 *Darshanas*, however you will find that this has already been covered succinctly by Guruji in ‘Light on Pranayama’ (page 4):

‘*Samkhya* says that all creation takes place as a product of the twenty-five essential elements (*Tattvas*) but does not recognise the Creator (*Isvara*). *Yoga* recognises the Creator. *Nyaya* stresses logic and is primarily concerned with the laws of thought, relying on reason and analogy. It accepts God as the result of inference. *Vaisesika* stresses notions such as space, time, cause and matter, and is supplementary to *Nyaya*. It too endorses the *Nyaya* view of God. *Mimamsa* is dependent on the *Vedas* and has two schools – *Purva mimamsa*, which deals with the general concept of the Deity but stresses the importance of action (karma) and rituals; and *Uttara mimamsa*, which accepts God on the basis of the *Vedas*, but lays special stress on spiritual knowledge (jnana).’

Yoga is the union of the individual self (*Jivatma*) with the Universal Self (*Paramatma*). The *Samkhya* philosophy is theoretical while *Yoga* is practical. *Samkhya* and *Yoga* combined give dynamic exposition of the system of thought and life. Knowledge without action, and action without knowledge do not help man. They must be intermingled. So *Samkhya* and *Yoga* go together.’

In *Light on Pranayama*, Guruji then goes on to explain that *Yoga* ‘... is a system for the health of the body, control of the mind and attainment of peace.’ He then says that ‘...the system was first collated and written down by Patanjali in his *Yoga Sutras*.’

These sutras give eight methods (limbs) of attaining enlightenment: *Yama* (five restraints), *Niyama* (five observances), *Asana* (Posture), *Pranayama* (control of the vital force), *Pratyahara* (withdrawal of senses), *Dharana* (one pointed awareness), *Dhyana* (continuous flow of attention) and *Samadhi* (Spiritual Bliss). These stages of *yoga* are integrated.

My curiosity about *yoga* has made me aware that there is a wealth of knowledge about this subject, however, I am also aware that practice is most important.

References:

Basic Guidelines for Teachers of Yoga – BKS Iyengar, Geeta Iyengar

Light on Pranayama – BKS Iyengar; *Textbook of Fundamental Principles* – Vasant Lad

Christina Niewola

Chanting For Beginners

Is there any worse point in a yogic life than the first time the teacher tells you that you're going to be chanting? It's one of those things where the first time is the hardest – over time, most of us get used to it, get comfortable with it, and may even start to enjoy it; the more we get used to the habit of chanting, the easier it becomes. But if we only do it out of habit, we miss much of its richness. Chanting is one of the elements of a yoga class that sets it apart from the “gym culture” of a purely physical practice. Chanting is one of the ways we can learn to concentrate, and then to meditate; to do that, we need to be able to focus on our inner self rather than the material world around us.

Striking a pose

Normally we chant the Invocation to Patanjali. An invocation is a call on a deity or spirit in prayer, as a witness, for protection, or for inspiration. In a Christian church, the priest might welcome the congregation in the name of the Father; in the same way, we call on Patanjali to witness and to inspire our practice. In a church, we wouldn't lean against the walls or plonk ourselves on the floor – we sit, stand or kneel as the ceremony calls on us to; in the same way, our seated position for chanting is meaningful.

We sit in Swastikasana, the Auspicious Pose. At a physical level, when our legs are folded, the brain can relax. We fold our hands in Namaskar, or Namaste. We in the West know Namaste as the prayer position; you may know that it's used as a greeting or gesture of thanks in India. In Hinduism, the gesture means 'I bow to the divine in you'; when we sit at the start of class, we are bowing to the spark of divinity within ourselves and acknowledging God within our hearts.

Turning the senses to look inside

When we sit at the start of class, it can be hard to concentrate. We've come from somewhere else, so we're thinking about that; and we may be looking ahead to what we plan to do later. Arguments, triumphs, worries of the day buzz around our heads; and we want to catch up with the student on the mat next door. The fifth limb of yoga practice is Pratyahara, withdrawing the senses from the material world to focus on our inner selves – how can we focus on our inner selves if we can't even settle ourselves down ready for the class?

The brief period of sitting quietly and drawing our attention away from the world outside and everyday life, and tuning in to our inner self, is essential in setting the tone of our practice. When we chant at the start of class, we set the intention that this is our time, and separate the class from the rest of the day and its mundanities, challenges and worries.

Meaning of AUM

Yoga Sutras of Patanjali, 1.28: Tajjapaha tadartha bhavanam

Translation by BKS Iyengar: ‘The mantra AUM is to be repeated constantly, with feeling, realising its full significance.’

We start by chanting AUM three times. Like the Latin *omne*, AUM (or OM) means ‘all’ – omniscience, omnipresence, omnipotence. It’s a mantra – a sound or utterance that helps to concentrate the mind and prepare it for meditation. In Hindu tradition, it is believed to be the sound of the universe coming into being. It is the source of all sounds, and all words. Repetition of it, with meaning and feeling, helps us find our true Self.

When we chant AUM, we divide the sound, and our breath into three even sections by pronouncing each syllable or letter. The A sounds in the back of your throat; the U, in the centre of your mouth; and the M, on your lips. The AUM uses every part of your mouth separately; but you need the whole mouth to make the full sound. And then there’s the fourth part – when the AUM dissolves into silence. The chant has stopped; there is no sound; but the vibrations, and their effect, carry on.



At a physical level, chanting AUM calms the mind; soothes the nervous system; decreases the blood pressure (unless you’re really nervous about chanting!). There have been medical studies which seem to show that chanting AUM reduces stress levels. You can sense yourself how different you feel after chanting your third AUM – your head feels quieter and softer; your lungs feel broader and deeper; you feel ready for yoga practice.

Power of three

We all know that good things come in threes. Past, present and future; work, rest and play; faith, hope and charity. Three is a recurrent, even sacred, number in some religious traditions.

(Creation), Vishnu (Preservation) and Shiva (Destruction). And not just in religion – think about third time lucky; all together, on the count of three; three strikes and you’re out.

So it’s no coincidence that AUM has three letters, or that we chant it three times – three is an auspicious number. And, we chant AUM three times – once to focus on the body, once the mind, once the breath. We are aiming to bring about a transformation in each, and the AUM helps us to do this.

Once more, with feeling

Chanting at the start of class can be tricky for many of us: that’s a good thing. It shouldn’t be done mechanically or thoughtlessly. We should understand what we’re doing, and why. Chanting, with meaning and with feeling, helps us to transform our yoga practice from purely physical, to a spiritual practice that allows us to gain inner peace, and free ourselves from suffering.

Charlotte Everitt

Memories of Primrose Ratcliffe 14 April 1923 - 16th April 2015

Many of you will remember Primrose giving our Institute the curtains for our main hall. It was a donation we were all very grateful for as they helped to quieten the echo we had in the early days! Primrose's support for our Institute came a long time before this. Many of you may not be aware she was an active committee member long before we had our own building. In the very beginning a few of us met in my old cottage in Mill Brow and decided that we needed to form an Institute. The Inaugural meeting took place at Withington Further Education Centre on 28th June 1971. Primrose was elected on to the committee on Friday 22nd September 1972 and served on it for three years.

Primrose was a very active farmer's wife, her husband Fred owned the dairy farm on the edge of Ringway airport and supplied the airport with dairy products. With five children to bring up and an active life in the local church and community she still found time to join a Yoga class after attending a demonstration I gave in Hale Barns.

After a few years Primrose joined my first Teachers' course and became a teacher and later an Assessor. She made and kept a lot of notes on the early years. They make fascinating reading, and her daughter, Maggie, has donated the notes to our archives. In later years she became hard of hearing and missed the repartee between students. Her hearing loss continued to deteriorate and reluctantly she retired from teaching.

Primrose and her daughter Maggie both attended one of my classes and as



Primrose's health deteriorated Maggie escorted her to the remedial classes with Margaret at the MDIY. The photo shows Primrose teaching her daughter how to improve Urdhva Mukha Svanasana. Iyengar yoga continued to be, in her words, an absolute necessity for the rest of her life.

Pen Reed

Carole Willis - reflections

We wanted to reflect on the life of Carole Willis who was well-known at the MDIY and, sadly, died recently.

'Carole began to study and practise Iyengar Yoga in Brighton in 1978. She kept up her studies when she moved to the then Yoga desert of North Wales in 1983, and helped to set up a yoga Centre in Colwyn Bay in the early 90's. Before her illness she was teaching three well attended classes.'



Edward and Ellen Chapman

'I met Carole in 2010 when a friend of mine introduced me to one of her classes. Carole trained at the Manchester and District Institute of Iyengar Yoga and qualified over 20 years ago. She has run really enjoyable yoga classes in North Wales towns since then. Carole practised yoga to improve our vitality, flexibility, strength, concentration, self-confidence and mental and spiritual calm that Iyengar

Yoga procures.

As her health became more fragile, she encouraged her students to get involved and get onto the teacher training course, which I did. I owe this to Carole: she was a very good teacher and sparked my interest in yoga, which encouraged me to want to develop my own knowledge further and help others discover the joy and benefits of yoga. Carole wanted to spend more time with her family, and I was going to help her teach her classes when qualified.

Unfortunately, her health worsened and she developed a second brain tumour. Quickly after, she had a third one which took her away before I could finish my training. Carole died in the summer 2015 having touched many lives with her gentleness and her great teaching skills. She was always very supportive and helpful, her sessions were always motivating and I felt regenerated after her classes. She was well liked by all her students and is greatly missed.'

Noemie Barbeau Irvine

We hope you have enjoyed this edition of the MDIY magazine. It is YOUR magazine, so if you would like to submit an article or comment or suggest further ideas, we'd be really happy to have them!

Joan and Lynda

**MINUTES OF THE MDIY ANNUAL GENERAL MEETING HELD ON
SATURDAY 19 NOVEMBER 2016 AT 134 KING STREET, DUKINFIELD AT 10.00 AM**

There were 36 members present.

APOLOGIES: Susan Halliwell, David Reddican, Carole Lawrence

MINUTES OF THE 2015 AGM

The minutes from last year's AGM were printed in the 2016 Journal and were proposed as an accurate record by Margaret Ellison and seconded by Julia Mitchell.

CHAIRMAN'S ADDRESS (Jacky Taylor)

Welcome everyone and thank you for coming along to this year's MDIY AGM.

It is my pleasure to congratulate the new Introductory level teachers who were successful in their assessments this year namely: Karen Brindle, an MDIY member who was trained by Christina Niewola, also to congratulate Lauren Currie, Noemie Irvine, Sue Mayes, Rachel Preston and Michele Tierney all MDIY members trained by our very own teacher trainers: Tricia Booth, Julie Brown and Marion Kilburn. So as well as congratulations a huge thanks to Tricia, Julie and Marion. In addition the following teacher members were successful in their Intermediate Junior Level assessments in March of this year. Congratulations to: Level 1 Lindsay Jones, Nina Prodywus, Ann Sutton and Louise Williams. Level 2 Jackie Kilcourse, Jo Lovell, Sharon Dawn Taylor, Carol Thomas and Deborah Wilkinson. In addition Jill Johnson was awarded her Intermediate Senior Level 3 certificate this month.

Commiserations to the small number who didn't make it this time, but hopefully with the help and support of the Institute they'll be successful next time.

As you know the MDIY is a volunteer-led, mutual organisation, which is run by its members for the benefit of its members. I would therefore like to take this opportunity to acknowledge the hard work and effort that goes into maintaining the Institute building and running our regular weekly class timetable as well as holding all other events and workshops run by our own teachers and other national and international teachers. In particular I would like to thank all the MDIY Committee and other active volunteers for their hard work and commitment this year.

As many of you know, after six years in the role as Chairman and seven years on the

MDIY Committee, I am standing down from these roles today.

I have learnt a great deal about the Institute, and I am also happy with how things have progressed at the MDIY over these years. I feel I have played my part in bringing the Institute to the next generation and seen it through many changes. I have encouraged the use of newer technologies and communications, helping us move towards the future, and tried to reaffirm an open, welcoming ethos at the Institute. I've played a major role in bringing high profile international teachers to the MDIY and encouraged re-development of the Institute building. I have also helped steer the Institute through the passing of Guruji and secured Geeta and Prashant as joint Honorary Presidents of the MDIY.

There is still lots to do to continue the good work of the MDIY, but I feel I have done as much as I can for the Institute, and it is now time to call on others to move the MDIY forward.

It's been a pleasure and an honour and now I wish you all and my successor all the best for the future.

SECRETARY'S REPORT (Janice Yates)

We've had 5 committee meetings since our last AGM.

Susie, our membership secretary will give her report later on in the Agenda.

The committee and sub committees have been very busy this year, as the cottage refurbishment work was completed and is now undergoing soft furnishings.

Edgar and Lydia were the first to stay overnight and we now have this lovely space to offer our members and visitors when they come to teach, or attend our events and assessments.

As you know Jacky will retire as chair today and I would like to thank her for the tremendous amount of work she's done on behalf of the MDIY over her six years in post. She has certainly brought the MDIY into the 21st century, which I know was one of her aims. We will miss your exceptional administrative and organisational skills. Thank you Jacky.

National Iyengar yoga day next year will be on the 14 January. Keep the day free in your diary.

If possible, please would you also keep as many weekends in March free in your diaries, as we will be hosting the junior intermediate assessments and will be looking to recruit volunteers.

Upcoming events with visiting teachers, Marios in December, Uday in February and Christian Pisano in April.

Senior and junior workshops for teachers are also continuing as well as our Saturday morning workshops for all.

Our Christmas Party will be held on Sunday 11 December and we will have our yoga demo and children's' demo, with our tombola and Indian vegetarian buffet from Lily's. As usual any unwanted gifts and items for the tombola, will be gratefully received.

Finally may I thank everyone who sent me their good wishes and healing thoughts when I had major surgery earlier this year, I was absolutely overwhelmed ! I'm pleased to say I'm feeling fine now. Thank you.

TREASURER'S REPORT (Kathryn Duffy)

These accounts are to our year end 31st July 2016 and the accounts have been audited by Tom Booth chartered accountant, with help this year from Michelle Pendergast, Chartered Certified Accountant a yoga student of Tricia's.

Michelle has volunteered to take over the audit of the MDIY accounts next year but this year has worked alongside Tom to familiarise herself with accounts we produce.

They both have the committee's thanks once again for their help.

The figures this year show a running profit for the year of £22714 up by 2822 on the previous year. The balance sheet reflects the MDIY expenditure of renovation of the cottage next door for around £33k this has been capitalised against the cottage, thereby increasing the asset value.

The Institute running costs are lower. Last year we had significant spend on repairs and decorating within King Street, this year the figure includes roof/gutter repairs and repointing of the building façade to stop water ingress which caused us problems last winter.

PayPal fees are a new cost and have been incurred since MDIY now offer an online payment method for events, classes and membership.

Classes income with no increase in either class costs or teaching fees has remained the same.

Once again we have had a successful year that's in part due to your committee's hard work in continuously forward planning events and workshops with excellent teachers both local and from overseas and continued support of our membership attending our events. We look forward to this continuing over the coming year.

MEMBERSHIP SECRETARY'S REPORT (Susie Murray)

The current membership figure is 510.

333 renewed on line. 140 of those through the IY (UK), rather than our own website, mostly teachers or trainees.

ELECTION OF OFFICERS

The Chairman, retires and does not seek re-election. The Secretary and Treasurer retire and are willing to stand again. Debra Bartholomew is willing to stand as Chairman

	<u>Proposer</u>	<u>Secunder</u>
Debra Bartholomew (Chairman)	Margaret Ellison	Marion Kilburn
Janice Yates (Secretary)	Susie Murray	David Reddicken
Kathryn Duffy (Treasurer)	Charlotte Everitt	Julie Brown

The officers were unanimously elected.

ELECTION OF MEMBERS

In accordance with our Constitution, three members retire annually. Margaret Ellison retires and is willing to stand again. Lynda Ogle and Michele Donnelly retire and do not seek re-election. The following members wish to stand for election.

	<u>Proposer</u>	<u>Secunder</u>
Margaret Ellison	Kim Skinner	Susan Halliwell
Laura Dias De Almeida Julie Howarth	Lynda Ogle Julie Gray	Clare Tunstall Margaret Walker
Janet Beswick	Janice Yates	Tricia Booth

The members were unanimously elected.

ANY OTHER BUSINESS

There was no other business and the meeting closed at 10.30 am

MANCHESTER & DISTRICT INSTITUTE OF IYENGAR YOGA
Income and Expenditure Account for the year ended 31 July 2016

	2015				2016		
£	<u>INCOME</u>				£		£
	8,112		Subscriptions			9,135	
			Net proceeds from events		11,752		
9,352			Net sale of publications and goods		757	-	
152			Donations			31,164	
3,010			Net proceeds from classes		6,989		
31,305			Rental income				
<u>7,392</u>							
	59,323					59,797	
	<u>35</u>		Bank interest			<u>33</u>	
	59,359						59,830
			<u>LESS EXPENDITURE</u>				
	13,224		Administration expenses		14,419		
	17,132		Institute running cost		12,210		
	180		Donations		204		
	336		Purchase of yoga equipment		1,962		
	4,700		IYA Subscription		3,607		
	<u>35,572</u>				<u>32,402</u>		
	1,393		Corporation tax		1,136		
	500	1,467	Interest on bank loan	-	PayPal fees		
	<u>111</u>						
	37,466						<u>35,116</u>
	<u>£</u>	21,892	Surplus for the year		<u>£</u>	24,714	

Balance Sheet as at 31 July 2016

<u>GENERAL FUND</u>			
20,604	Balance brought forward at 1st August 2015		22,497
21,892	Surplus for the year		
			<u>24,714</u>
42,497			47,211
<u>20,000</u>	Less Transfer to Building Fund		<u>20,000</u>
22,497			
			27,211
<u>BUILDING FUND</u>			
223,100	Balance brought forward at 1st August 2015		243,100
20,000	Transfer from General Fund		20,000
243,100			263,100

<u>12,590</u> Creditors	<u>12,848</u>
<u>£ 278,186</u>	<u>£ 303,159</u>
<u>Represented by:</u>	
70,757 Bank Accounts	59,356
2,930 Stock of goods held for resale	2,020
<u>242,988</u> Property at 134 King Street and Cottage at cost	<u>276,909</u>
(38,488) Bank Loan for purchase of cottage	(35,126)
<u>£ 278,186</u>	<u>£ 303,159</u>

Prepared from the books and vouchers produced and from information provided, and certified to be in accordance therewith. A.T. Booth, Chartered Accountant and M.A. Prendergast Chartered Certified Accountant.

Mrs. Kathryn Duffy
Hon. Treasurer 8 November 2016

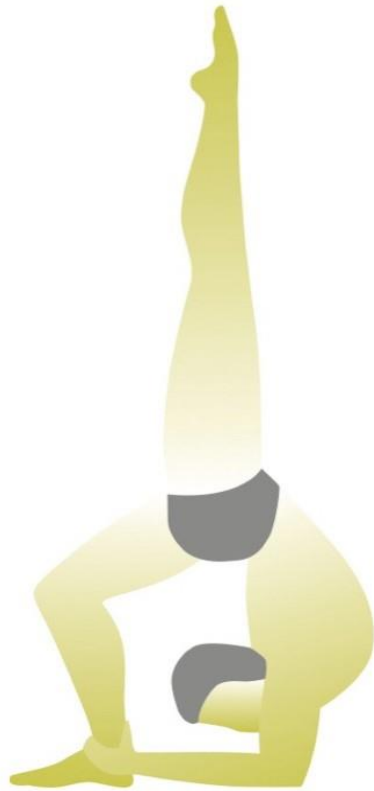
MDIY EVENTS 2017

7 – 9 April	Yoga with Christian Pisano
22 – 23 April	Devki Desai
6 May	Professional Development Day with Marion Kilburn
1 June	Garden Party
15 July	Restorative Workshop – Joan Abrams
18 – 20 August	Summer School with Debbie Bartholomew
1 – 3 September	Garth McLean
23 September	First Aid Course
30 Sept – 1 October	Pune Weekend
14 October	Professional Development Day – Tricia Booth
21 October	Saturday morning Yoga with Manuela Meadows
18 November	Saturday morning Yoga with Nicky Wright
9 December	Saturday morning Yoga with Isabel Jones Fielding
17 December	Xmas Party

134 KING STREET, DUKINFIELD, SK16 4LG (Entrance on Cecil Street)
 TELEPHONE: 0161 339 0748 (answer 'phone for messages) WEB: www.mdiy.org.uk
 Contact **Janice Yates**: Honorary Secretary and Centre Manager: EMAIL: janice.yates@sky.com

MONDAY	TEACHER	TEL NO	CLASS TYPE
10.15 - 11.45 am	Margaret Walker	0161 339 0748	General
12.45 - 2.45 pm	Julie Brown	01625 879090	Teachers only (intermediate)
5.30 - 6.50 pm	Lynne Clough	0161 339 0748	Foundation booking necessary (ground floor) starting 6/3/17
5.30 - 6.50 pm	Jacky Taylor	07957 214165	Beginners (ground floor)
6.30 - 7.55 pm	Robert Leyland	0161 339 0748	General
7.00 - 8.30 pm	Vanita Mistry	07811 761011	Beginners (ground floor)
7.00 - 9.00 pm	Debbie Bartholomew	01422 844808	Intermediate (ground floor)
8.05 - 9.30 pm	Julia Mitchell	0161 339 0748	Slower paced
TUESDAY			
7.00 - 8.30 am	Sharon Dawn Taylor	0161 339 0748	Pranayama six week course starting 28/2/17
10.30 - 12.00 pm	Nicky Wright	07817 146728	General
1.00 - 2.30 pm	Nicky Wright	07817 146728	General
1.00 - 2.30 pm	Debbie Bartholomew	01422 844808	Remedial class booking necessary
5.30 - 6.45 pm	John Aplin	07972275711	Gentle class (suitable for back problems) booking necessary Eight week course starting 25 April 2017
6.45 - 8.45 pm	David Reddican	0161 339 0748	Intermediate
7.00 - 8.30 pm	Rachel Preston	0161 339 0748	Foundation booking necessary (ground floor) starting 7/3/17
6.00 - 7.20 pm	Sacha Cash	07595 051000	Beginners
7.30 - 9.00 pm	Rita Mori	07791 842624	General (ground floor)
WEDNESDAY			
09.45 - 11.45 am	Maureen Wray	07971 846563	Intermediate
12.30 - 2.00 pm	Kim Skinner	07821 851912	General
5.30 - 7.00 pm	Julie Howarth	01457 867447	Beginners
7.15 - 9.00 pm	Julie Howarth	01457 867447	General
7.30 - 9.00 pm	Charlotte Everitt	07812 122617	Foundation booking necessary (ground floor) starting 8/3/17
8.00 - 9.30 pm	Julia Mitchell	0161 339 0748	General (ground floor)
THURSDAY			
1.15 - 2.30 pm	Joan Abrams	01457 763048	Slower paced (suitable for chronic fatigue/ME) (ground floor)
6.30 - 8.00 pm	Julie Royle	0161 339 0748	General (ground floor)
7.00 - 8.30 pm	Susie Savage	07713 896622	Foundation booking necessary (ground floor) starting 9/3/17
7.00 - 9.00 pm	Tricia Booth Julie Brown Marion Kilburn	01663 732927 01625 879090 0161 442 9003	Teacher Training Course (booking necessary) Teacher Training Course " " Teacher Training Course " "
FRIDAY			
10.00 - 12.00 pm	Julie Howarth Senior	01457 867447	General
12.30 - 2.30 pm	teachers	01663 732927	J.I. Level 3 and above Teachers only (intensive)
SATURDAY			
10.00 - 10.45 am	Sacha Cash	07595 051000	Children's class from age 6 years and upwards

PLEASE DO NOT PARK OUTSIDE RESIDENTS HOMES – THERE IS A PAY AND DISPLAY CAR PARK AT THE SIDE AND REAR OF DUKINFIELD TOWN HALL



MDIY

established 1972