



Ramamani Iyengar Memorial Yoga Institute (RIMYI) and Light on Yoga Research Trust, India

Yogadoot is a bimonthly newsletter with an objective to update the readers with the happenings in the world of Iyengar Yoga; to provide them with small but crucial hints in their practice; a forum for interaction with the source.

Readers are requested to send in their questions, feedback on the items that are of interest to them. Your feedback helps us to serve you better. A feedback on each issue would be helpful to make the future issues more useful and interesting.

Celebration Time: 30th anniversary of RIMYI

RIMYI celebrated its 30th anniversary on January 22-23rd, 2005. The event was marked by a question-answer session with Guruji on the 22nd evening. Questions ranged from the realm of curiosity such as "How would Light on Yoga be if it had been written today" to that of confusion "How does one relax and focus at the same time in *Savasana*?" All the questions were answered clarity with practical guidance.

23rd January was the day of the students demonstration and a cultural feast

Hanuman Jayanti

Hanuman Jayanti, the birth anniversary of Lord Hanuman will fall on April 24, 2005.

Quotable Quote

The Guru helps the student
to master fear.
--Guruji BKS Iyengar

What's in a name?

The name of the *asana* conveys its attributes; it conveys what we should attempt to strike in the *asana* and what character we develop through it.

Tada in *Tadasana* represents a mountain. A palm tree in Sanskrit is also called as *Tada* tree. A palm tree stands tall and straight. A mountain reflects stability. *Tadasana* teaches and brings in us the characteristic of firmness, tallness and stability.

These characteristics are not only reserved for the physical body but also the mind

Practical Hint: Adho Mukha Vrikshasana

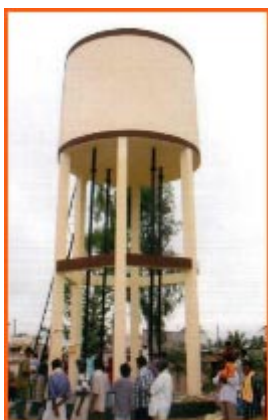


We generally flop the arms down on the floor before going into the *asana*. Therefore there is no "life" in the forearms and one struggles to stay in the *asana*.

Adho Mukha Vrikshasana is reverse *Urdhva Hastasana*. The learning in the forearms of *Urdhva Hastasana* should be transferred to *Adho Mukha Vrikshasana*.

Extend the arms over the head in *Urdhva Hastasana*. Turn the palms to face the ceiling. Maintain the extension and "life" in the upper as well as forearms as you take the arms down and place them on the floor. The arms in *Adho Mukha Vrikshasana* thus get the requisite firmness as well as lightness.

Bellur Update



Availability of clean drinking water had been one of the problems faced by the village of Bellur, Guruji's birth place. A water tank has been constructed to provide and store drinking water for the villagers. This tank was inaugurated on October 31, 2004.

Bellur: Future Plans

Currently, the girl students of Bellur give up education after the second grade since there is no high school in the village. The parents are fearful of sending their young girls outside the village and so education comes to an end.



The Bellur Krishnamachar Seshamma Smaraka Niddhi Trust intends to start a high school for girls from the next academic year. The foundation stone for this school was laid on January 27, 2005.

Wisdom of words

Language is a medium of communication. But, the meaning of the words vary with the maturity of the communicators. One has to use a simplistic explanation for children as well as novices to a subject. The depth of the meaning varies with the maturity of the communicators. This is also true about the words used to explain various aspects of yoga. Unfortunately, one tends to "stick" to the simplistic meaning given to a term at the first instance which leads to the demeaning of the term and the subject.

Through this section, we will attempt to explain the wisdom behind some of the yogic terms. "*Pranayama*" is "initially explained as "regulation" of the "breath"; with breath being synonymous with *prana*.

No life exists without breath. Cessation of breath implies end of life. However, a person may be breathing but not have any "life"

in him. A classical example is that of a comatose person. He is breathing, he is living but there is no "life" within him.

This goes to explain that *prana* encompasses breath but *prana* is much more than mere breath. Therefore, *pranayama* is not merely regulation of breath. This is a simplistic meaning for a novice but as we progress we should understand that *pranayama* is regulation of "*prana*", the force that gives "life" to an individual.

Please send your feedback on *Yogadoot* and your suggestions to info@bksiyengar.com

Please spread the message of this messenger, *Yogadoot* to your friends and colleagues.

Visit us again in March 2005 for the next issue!