

# IYASCUS NEWS

Iyengar Yoga Association of the South Central United States

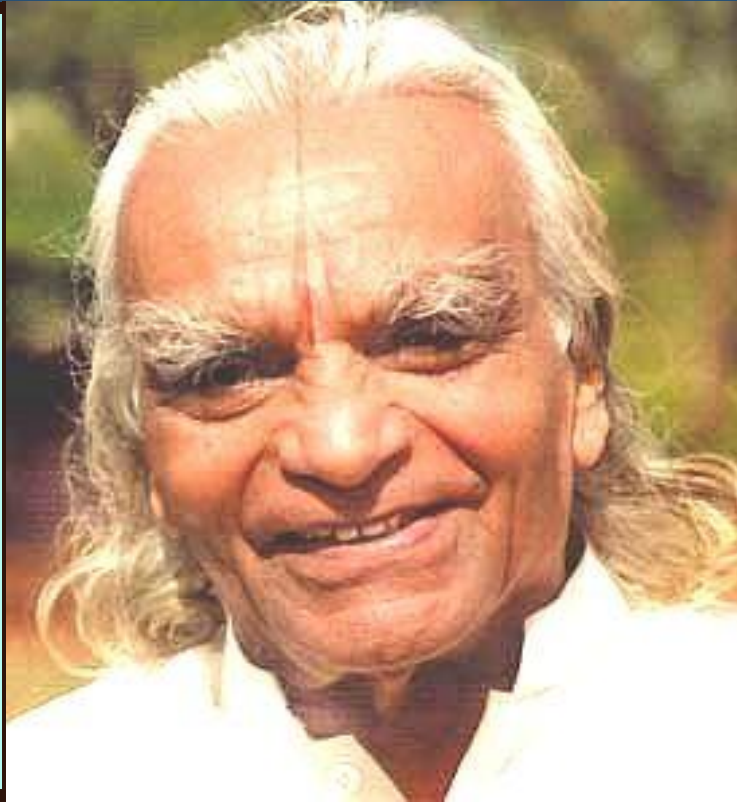
Fall 2009

**"Your body lives in the past.  
Your mind lives in the future.  
They come together in the present when you practice Yoga. "**

**-BKS Iyengar**

## **In This Issue**

- ~ [A Welcome from our President](#)
- ~ [A Welcome from our Membership Chair](#)
- ~ [A note from the Newsletter Editor](#)
- ~ [Iyengar Yoga for Depression, the Estes Park Q and A](#)
- ~ [Tidbits from our Teachers](#)
- ~ [Upcoming Iyengar Workshops and Trainings](#)



## **A Welcome from our Board President**

Oct. 16, 2009

*Welcome fellow yogis & yoginis to the South Central Iyengar Association! To start with I would like to thank the past board members; Randy Just, Marj Rash, Peggy Kelley, Kitti Smith and Margaret Carr for all the time and effort they have put in to make our region successful.*

*We have a newly appointed board that I would like to introduce to you.*

*Paula Weithman – President, scholarship chair  
Cheree Winston – Vice President, outreach chair  
Devon Dederich – Secretary, communications chair  
Sandra Torgren – Treasurer  
Michelle Mock – Membership chair  
Anne Bowery – Philosophy chair  
Karen Phillips – Website chair*

*I am thankful we have a community that can support our practice. Sangha (community) and sadhana (practice). We need each other to grow spiritually. Iyengar yoga practices the path of*

*service, knowledge, devotion as well as the 8 limb path. As a community, I would like to build our sangha with those aspects in mind.*

*Our society is in a crucial time of change as it was in the 60's. Fifty years have passed since that time. As an outsider looking in, most foreigners might describe the American way of living to look something like this; with the obsession of accumulation & wealth, social status, power and perfection. We strive harder as a nation to reach increasingly unreachable status goals leading to unsustainable consumer and business debt, rising dissatisfaction with life, deteriorating social and family relationships, environmental disrespect, and a rise in substance abuse and behavioral addictions.*

*Through the support of our community and practices we can be a gift to society in offering hope and a way of living that encourages peace. We have the opportunity to be of service to something larger than ourselves. So let's consider how we can improve our feelings of well-being for ourselves first.*

*A kind of tapas to get us motivated. Psychology has shown these things to be beneficial. Exercise, get sleep, live a rich social life with many strong friendships. Select major goals for which you are 50% likely to succeed given your talents, abilities, resources and social network rather than goals that are too easy or too difficult. Focus on the process rather than achievement (abhyasa & vairagya). Do purposeful meaningful work and activity in which you can grow. Find faith (sraddha). Act happy to be happy. There is evidence to support behavior induction, replacement of negative emotions, bodily motions, facial expressions, vocalizations with opposite ones. What we sow we reap. Develop the intelligence of the body so it can illuminate and come out from under the veil.*

*So let's reach out. Invite those around you in class who might not know about our region to become a member. Let's support each other with our goals in a community that supports acceptance.*

*Check out our website to gain knowledge. If you would like to participate at a deeper level you are welcome to help out on any of the committees. Meditate.*

*Let's build healthy, strong hearts of devotion.*

*Sincerely,*

*Paula Weithman M.Ed, LPC*

## **A Welcome from our Membership Chair**

*Dear IYASCUS Members and Iyengar Practitioners,*

*Thank you for your support in 2009! Your IYASCUS membership enabled us to accomplish so much this year and we sincerely hope you enjoyed the many benefits. Your loyalty to Iyengar Yoga allowed the regional IYASCUS association to offer a greater range of services with greater efficiency to better serve our growing community. Thanks to your support we are happy to announce a new "user friendly" regional website, scholarship awards and a new informational format for the regional newsletter, all in 2009!*

*This fall it will be easier to sign up for a 2010 membership or to renew your existing membership for 2010.*

***As of October 20th 2009, everyone can sign up or renew via the (national) IYNAUS website.***

**We encourage both students and teachers in this region to pay your membership dues online, directly through the IYNAUS website ([www.iyenaus.org](http://www.iyenaus.org)), indicating your regional association here in the South Central U.S. with IYASCUS.**

Please renew your membership so that you can reap the many membership benefits of both the local and national Iyengar Yoga Community. These benefits include yet are not limited to information regarding yoga events, products, services and bulletins, access to key sources of information such as the "Find a Teacher" section of the IYNAUS website, the Yoga Samachar national newsletter, specific data relating to IYNAUS, IYASCUS and RIMYI events. The regional benefits include quarterly newsletters, workshop information and discounts, plus grant opportunities.

We are extremely grateful for your loyalty and service to Iyengar Yoga. Please contact us if you have any questions, concerns or requests, as we are happy to help and continually look for better ways to serve our regional Iyengar Yoga community.

Namaskar,  
Michelle, Sandra, Devon, Paula, Karen, and Cheree

### **From the Editor: Welcome to our Newsletter, and Please Let Us Know Stuff**

Dear Yogis and Yoginis,

We are happy to bring you this first issue of IYASCUS News. Along with our IYASCUS website, we hope to offer interesting news and articles from all corners of the world, and equally importantly, to provide current listings of all Iyengar-yoga related events coming up in and near to our region. We do need everyone's help doing this.

We will all benefit if you keep us posted with three main kinds of information:

1) Let us know ***as soon as*** you schedule **Iyengar workshops and teacher trainings**, so we can post the information early and often, perhaps preventing scheduling conflicts with other studios in the region, and drawing more people your way, and to the way of Iyengar Yoga. By the rules, we can only post information regarding workshops taught by *certified* Iyengar teachers.

It's very easy to send us an email using the link below. To optimize communication, please do ***both*** of these things:

a) Send us an email announcing your workshop dates, the teacher's name(s), a workshop title (asana workshop, intermediate workshop, Introductory teacher training, etc.)

b) ALSO where possible, attach a link to your website, or the website where your flyer is posted. All key schedule and contact information will be posted on the IYASCUS website and this newsletter.

**[EMAIL US HERE TO GIVE YOUR WORKSHOP SCHEDULES AND LINKS!](#)**

2) Let us know if you change your address, email, website or other contact information.

Also tell us whenever you pass an assessment and rise to a new ranking. We want to know as soon as you do, and you need to tell us because the National Association does not notify us until much later. You are the primary source for this news, so do let us know.

-Business address and phone number change

- Business email address change
- Website link
- Certification status change

#### TELL US YOUR ADDRESS AND STATUS CHANGES!

3) Beyond workshop information, if you have **suggestions for articles we might include, or if you yourself have written something of interest**, please let us know. This IYASCUS newsletter is a way to help bring timely information to as many as possible about our teacher, Guruji BKS Iyengar, and the benefits of this method and practice.

SEND US AN ARTICLE OR AN IDEA!

Om Shantih,  
Devon Dederich  
(editor)

## IYASCUS News Feature

### B.K.S. Iyengar: Yoga for Depression

Transcribed by Bruce M. Roger

Edited by B.K.S. Iyengar

*On the final day of the four-day intensive in Estes Park, Colorado in September, 2005, Guruji B.K.S. Iyengar fielded audience questions read by senior pupils Patricia Walden and Manouso Manos.*

*The following transcript is his response to the question, "What is the root cause for depression? How can Yoga help?"*

#### Depression and Patanjali Yoga Sutra I.31

[Guruji to audience]: "Depression is a psychosomatic disease: *duhkha daurmanasya angamejayatva svasaprasvasah viksepa sahabhuvah* [PYS I.31]. Patanjali has clearly given the symptoms of depression in this sutra - the causes, the symptoms, and their effects. All three are explained in this one sutra.

"Depression is *duhkha* [sorrow]. The moment you are in sorrow, you get depressed; the mind becomes weak. It is called *daurmanasya* [despair]. The mind becomes fickle and weak. This, in turn, creates instability in the body. In today's language it is called 'nervous breakdown.' Patanjali's says, 'the body shakes inside' [*angamejayatva*]. And the fear complex sets in because the breath becomes heavy [*svasaprasvasah*]. The inhalation and exhalation become labored. So the fear complex sets in.

"So Patanjali shows how to work from the labored breathing to gain control of the body, as at the moment you normalize the breathing you develop stability in the body. Through stabilized

breathing the mind becomes stable. Because the mind becomes stable, dukkha turns into sukhha [pleasantness]. Reverse the sutra and follow the practice of rhythmic breathing; the answer comes in reversing the method for you to get out of the depression.

“Depression comes from sub-conscious mind, not from the conscious head. That’s why I say it is emotional - because the sub-conscious mind is in the seat of the heart. [PYS III.35] Not the physical heart. That’s why when we do the asanas, our mind should work on the emotional seat. The asanas are fit to open the sub-conscious mind.”

#### The Negative Effects of Paschimottanasana on Depression

[Guruji to student:] “Do Paschimottanasana. [MM demonstrates Paschimottanasana] Is the sub-conscious mind, which is the seat of the heart, is it narrow, or long?”

[Student:] “Narrow.”

[Guruji to audience:] “So Paschimottanasana... will increase the depression because the sternum has caved in. As the sternum has caved in, the mind has caved in. So you have made it as a storehouse of depression. The sternum is a storehouse of depression. [PYS II.12] So you contract, you create depression and the fear complex comes to you.”

#### Open the Chest in Savasana for Depression

[Guruji to student:] “Is there a big brick?... [MM demonstrates Savasana lying flat on the floor.]

[Guruji to audience:] “He is not a depressed person. Now, he is doing Savasana. Watch his sternum. That means the sub-conscious mind has sunk in because the sternum has sunk in. But we say, ‘The inner mind is the expression of the outer body.’ Similarly, the sub-conscious mind has sunk, and is dull.”

[Guruji to student:] “Get up.” [MM then demonstrates Brick Supported Savasana: elevate the sternum with a 3-1/2” deep flat brick beneath the thoracic chest and a flat brick beneath the head. Then the middle sternum lifts up.]

[Guruji to audience:] “Behind the sternum I keep a brick. What happens to the sternum? See how much the chest opens and the volume of breath goes in. People say, ‘Do deep breathing.’ Have I told him to do deep breathing? Has his chest gone to vastness, or not? Is his chest fully opened, or not? When the chest is opened, so the empty cup analogy, yesterday, I said is useful. So I made the lungs empty for the breath to occupy space more, without asking him to do deep breathing.

“If I am suffering from asthma, how can I say, ‘Take a deep inhalation’? The poor man, he cannot exhale at all. That means the people work yoga from their heads and not from their hearts.

“So I have to think from the emotional part because I touch their hearts, and not their heads. How do I teach from the heart? I see the weakness of that person, then I change my techniques. You work from the head and that is why you don’t know the heart. You are missing the emotional intelligence in your teaching. That’s why the previous question about cooperation in marriage came up - why are the partners fighting with each other? That means you are living at the intellectual level, not at the emotional level. You follow?”

### Platform Salamba Purvottanasana to Silence the Conscious Mind

[Guruji to student:] “Do Purvottanasana there.” [MM demonstrates Platform Salamba Purvottanasana: reclines with back chest on stage, feet on the floor.]

[Guruji to audience:] “Now what happened to the emotional center? Depression means that the sub-conscious mind remains dull and inactive. I have to awaken the sub-conscious mind by raising its position, from the back, to create space for its expansion. On account of this, the conscious mind, seated in the head, is quieted, and the sub-conscious mind, which is in the seat of the heart, is made to be active and alert. Here, in Purvottanasana, the sub-conscious mind is above the head. So I am feeding the sub-conscious mind by making the conscious mind quiet. It no longer thinks now. All the thinking comes from the heart. These are some of the asanas that make it silent.”

### Platform Viparita Dandasana to Elevate the Sub-conscious Mind

[MM demonstrates Platform Viparita Dandasana: Hips and legs on stage, back arch with the crown of the head down on a brick.]

[Guruji to audience:] “Now, is the sub-conscious mind above or the conscious mind above? As the conscious head is down, it cannot function, but it helps the sub-conscious mind to work in Viparita Dandasana.”

[Guruji to student:] “Now, is your brain oscillating in Savasana?”

[Student:] “I am at peace, as it is at peace.”

[Guruji to student:] “Chest is active or dull?”

[Student:] “Chest is active.”

[Guruji to audience:] “Can you see now? When the chest is active, it means that the sub-conscious mind surfaces, touching the inner layer of the skin. In depression, they sink [Guruji slumps his shoulders forward and collapses his sternum.] So what do I do? Yesterday I said ‘storehouse of energy is the side of the chest.’ See the chest: The side chest is very broad in Viparita Dandasana.

“Now here is what happens: The sub-conscious mind is above, the conscious mind is below. Because the sub-conscious mind is above, it dictates the terms, and hence it becomes conscious, while the brain I made sub-conscious. That is krama parinama. [PYS III.15] What type of parinama [transformation] takes place in the krama [order of sequence] for your karma? In each asana we have to study like this - which we don't study.”

### Platform Setu Bandha Sarvangasana - An Emotional Pose

[Guruji to student:] “And now do Setu Bandha Sarvangasana.” [MM demonstrates: Trunk and legs on one foot high platform, back arch with shoulders on floor.]

[Guruji to audience:] “Again, see, the sub-conscious mind is above, conscious mind is down. These are all emotional, stabilizing poses, not intellectual, egoistic poses. That is how you have to differentiate: What are the intellectual poses? What are the emotional poses? What are the physical poses? What asanas do you have to work from the bone? What asanas do you have to

work from the capillaries? What asanas do you have to work from the cartilages? Each asana has got different definitions, but, unfortunately, nobody works.

“And then they criticize, ‘Mr. Iyengar uses props.’ I have no guru, so I have converted them as my guru. So they are my gurus. That’s why I respect them - because they have taught me lots of things. Has anyone read Vyasa’s commentary on asana, ‘sthira sukham asanam?’ [PYS II.46] There you will find, in his commentary, a word called ‘Sopashrya.’ [VB II.46] Does anyone comment on it? No! Sopashrya means ‘doing with support.’

“Suppose I ask a depressed person to do Setu Bandha Sarvangasana on the floor. Can he stay a half a minute? Now, see with support how long he stays. He can even go to sleep with this support. So I am naturalizing by support. I am naturalizing the pose, which is artificial when you do independently. A forceful asana I have made as a passive asana. [The student, as his mind has become quieter, could only assent with a slow, quiet utterance, “U-huh....”] So I hope in the future you understand the value of these things.”

### Stretch the Bone in Ardha Chandrasana

[Guruji to audience:] “For example, my good friend [Linda] has no knee. [Her leg has been amputated.] Yesterday, you saw her, I took her in Virabhadrasana C. That’s my courage. You saw, I took her in Ardha Chandrasana. Can any yogi come forward and say, ‘I will take you’? This means that I have studied each asana, each part of the bone, how it has to work. She has no flesh, so Ardha Chandrasana cannot be done by flesh.”

[Guruji to student:] “Do Ardha Chandrasana.” [MM demonstrates Ardha Chandrasana on the right side with his right hand on a platform, right lateral shin touching the vertical face of the platform.]

[Guruji to audience:] “I am also educating... you people, not only in answering the depression question, but also the right method of using the bones, muscles, joints, and so forth, in a right direction.”

[Guruji to student:] “Now do it. Now you stretch the muscle everywhere. Keep the muscles passive in your leg. This asana cannot be done by the flesh; it has to be done by the bone: From the right ankle, from the middle of the heel up to the hip, only stretch the bone.... Are the muscles in contact with the bone, or not?”

[Student:] “Yes.”

[Guruji to student:] “Now, do with the flesh.”

[Guruji to audience:] “See how crooked it becomes when done with the flesh: the left heel went somewhere, the buttock went somewhere.

“So which asana has to be done by the bone, which has to be done by the flesh? You ask me, I will give you a picture and say, ‘Yes, it has to be done like that.’ How many years I must have done, and taken, to study which limbs have to be used for each asana. How many thousands of times I must have done Ardha Chandrasana to learn what is the right action. Now he has done.”

[Guruji to student:] “Do it.”

[Guruji to audience:] “Now, see, the pose is wrong. For you he is correct. See the foot. Bottom...

right foot is parallel to the wood platform riser. Top left foot is not parallel to the wood platform riser. [It is posterior to the hip joint. Student then moves it anteriorly.] Now he is adjusting. Can you see now? Is the platform a guru or not?"

[Guruji to student:] "Touch the wood correctly, the lateral part of the leg. Without shaking, you can turn the right groin towards the head.

"See, the parallelity came. That is samatvam. Bottom foot, top leg are evenly stretched. samatvam yoga ucyate. [BG II.48] Do you study each asana like that?"

"Now he is doing that in the left leg. Now I change that left leg."

[Guruji to student:] "Base of the left big toe nail, move into the heel. Move the energy, not you. No."

[Guruji to audience:] "He is moving the energy from the base to the tip of the toe. [Both his left leg and foot mistakenly moved anteriorly, towards the audience.]"

[Guruji to student:] "Hit back the energy to the metatarsals to the heel."

[Guruji to audience:] "Now what happened? Definition came in his left foot. Can you see now? Each part separated. That is how you have to study."

[Guruji to student:] "Now come down."

### The Eyes in Depression

[Guruji to audience:] "Now these are the asanas for depression."

[Guruji to student:] "Do Full Arm Balance."

[Guruji to audience:] "How do you know if a person is depressed or not? Do you know what happens to a depressed person, the reactions in his body? There are reactions for depression, which express that he is a depressed person. Without asking the person, 'Are you depressed?', or a person coming to me, asking, 'Sir, I am depressed. Can you show me....?' Without asking, I can say he is a depressed person. How...? Because I have to think about the behavioral pattern of the mind and the brain."

[Audience:] "Watch his eyes."

[Guruji to audience:] "Which part of the eye? Though the person who answered is close... it is guesswork on her part to not confidently say, 'Yes, it is the eye.' But it is guesswork to say, 'Let me see whether he accepts my answer or not?' Because of the way she said, 'Eyes.' [with the pitch dropped at the end], the sound of her statement gave away to me that she is guessing. 'Eyes!' [with a sharp exclamation] is direct. So, the psychological way of study I am also teaching you."

### Open the Outer Corners of the Eyes in Inversions for Depression

[MM demonstrates Adho Mukha Vrksasana in front of the stage with a spotter, facing Guruji.]



[Guruji to audience:] “He has done this pose for probably 30 years, thousands of times, right?”

[Student:] “Yes.”

[Guruji to audience:] “For a depressed person specifically, how Full Arm Balance has to be done: the outer edges of the corner eyes have to dilate and open.”

[Guruji to student:] “From the outer eyes, do the asana. Create space. And now come down.

Stand [in Tadasana] and say what happened to you.... What has happened to the brain? Is the dullness gone?” [MM demonstrates Tadasana.]”

[Student:] “The dullness is gone.”

[Guruji to audience:] “Where is my friend John Schumacher...? Look at his outer edges of the eyes. [JS demonstrates Tadasana.] These two corners. [Guruji points to his temples] They are narrow. I give it because he also knows he is a little dull. He’s not depressed... but what quality of a depression in a person has, that quality is in his habit.

[Guruji to student:] “Are you completely fresh?”

[Student:] “No.”

[Guruji to audience:] “Can you see?”

[Student:] “A little dull.”

[Guruji to student:] “Now take Full Arm Balance. When you do Full Arm Balance, you have to stretch here [Guruji touches each temple of the student with his forefinger and thumb, and pulls them apart to create a vertical gap.]. These two areas.” [JS demonstrates Adho Mukha Vrksasana in front of the stage with a spotter, facing Guruji.]

[Guruji to student:] “Head up. [Look in the direction of the fingernails with the neck in extension.] Move the extreme corners of the eyelids towards your temples and ears. Look through the eyes towards your ears, if you can see. Stay for one minute. Go on moving the eyes.... Ask yourself, ‘Can I dilate my outer corner of my eyes?’ Maximum. And now come down.”

[Guruji to MM:] “Whether in just twenty seconds he had the effect, or not, ask him.

[Student:] [JS demonstrates Tadasana.] “Yes.”

[Guruji to student:] “What happened?”

[Student:] “It’s bright.”

[Guruji to student:] “Now take Elbow Balance.” [JS demonstrates Pincha Mayurasana in front of the stage with a spotter, facing Guruji.]

[Guruji to student:] “Move the outer edges of the corners of the eyes, opening up to the ears. Now come down.”

[Guruji to MM:] “After ten seconds, ask him.”

[Student:] [JS demonstrates Tadasana.] “Still brighter.”

[Guruji to audience:] “Can you see now? krama anyatvam parinama anyatve hetuh [PYS III.15]... What a beautiful sutra Patanjali has given. All these people are here, not one observes. So a slight change: I change krama with karma... The sequential action I changed a bit. And see the difference it has made.”

#### Outer Eyes Look at the Back of the Knees in Urdhva Dhanurasana for Depression

[Guruji to student:] “Now do Urdhva Dhanurasana.” [JS demonstrates Urdhva Dhanurasana in front of the stage.]

[Guruji to audience:] “I will make him still fresher.”

[Guruji to student:] “Now, from your outer eyes, move the eyes and feel at your back of the knees. Then stretch. The eyes should go close to the back of the knees. Do not look up, but only towards the knee. And now come down. What happened?”

[Student:] [JS demonstrates Tadasana.] “Still brighter. A lightness, a space there.”

#### Halasana to Paschimottanasana “Brain-washing” for Depression

[Guruji to audience:] “He is an advanced student, so all cannot do like him [in Urdhva Dhanurasana], so for beginners do Halasana to Paschimottanasana...”

[Guruji to student:] “Now lie down... And now do Halasana to Paschimottanasana ten times, fast. [JS demonstrates Halasana to Paschimottanasana rollings on the platform.] Hands over the head in Halasana. [After completion,] now stand up. What happened? You can tell them.”

[Student:] [JS demonstrates Tadasana.] “That brightness that was there before is still there, but there is a softness to it.”

[Guruji to student:] “Pardon? Don’t go to your language. Are you dull, or are you alert, active?”

[Student:] “Alert.”

[Guruji to audience:] “See, he first said dull [in Tadasana]. He came for the dullness. I removed the dullness. So, his job is to say, ‘Sir, my dullness is gone.’ But instead of that, he adds something. You know what I did? Politicians call it ‘brain-washing’. So, by making him to do like that, I gave a ‘bath’ to his brain, a ‘wash’ to his brain.”

[Guruji to student:] “Now do you feel dull or active?”

[Student:] “Active.”

[Guruji to audience:] “Can you see now? In asanas they also have ‘brain-washing’ asanas. That is how you have to work for depression. [laughs] OK. That is how you have to work for depression.”

### References

PYS III.35 Hrdaye cittasamvit: The heart... is... the seat of pure knowledge.

PYS II.12: klesamulah karmasya: the reservoir [storehouse] of samskaras from prior actions rooted in afflictions

PYS II.46: sthira-sukham asanam: Asana is perfect firmness of body, steadiness of intelligence and benevolence of spirit.

VB II.46: ... Now we shall describe asanas, and so forth: Padmasana, Virasana, Bhadrasana, Swastikasana, Dandasana, Sopasrya, Paryankasana, Krounchasana, Hastinisadana, Ustrasana. When sama-samsthana (of balanced configuration), sthira-sukha (steady-pleasant) and yatha-sukha (as easeful), they, and such others, are called asanas.

PYS III.15: krama anyatvam parinama anyatve hetuh: Differences in changes in consciousness are caused by the changing order of sequences in the method of practice.

BG II.48 samatvam yoga ucyate: equanimity, evenness of mind, or equableness is yoga, it is said

### Transcription Notes

This was transcribed from B.K.S. Iyengar: 2005 Yoga Intensive at Estes Park 5-DVD Set, Berkeley: Yoga Journal, 2005. The question starts at +56:15 of the Question and Answer session on disk 5. B.K.S. Iyengar added his post-presentation edits and clarifications on April 3, 2009. This article was transcribed and presented with permission of Yoga Journal.

## TIDBITS FROM OUR TEACHERS

Here are a few small but enlightening sparklets of information from Laura Allard-Antelmi, who recently taught an Anatomy in Clay workshop in Austin.

~ The primary location of lateral extension in the neck (think of tilting your head left and right while facing forward—no rotation) occurs around the level of the 2nd and 3rd cervical vertebrae. There is much less movement lower down the neck. The primary location of extension and flexion in the neck (think of nodding your head “yes,” or looking up and down, facing forward) occurs at the level of the 1st cervical vertebra. The primary location of rotation of the head is the 1st and second cervical vertebra.

~ The human body has a large range of variability in the position, size and shape of all its parts. So much so that only 20% of people conform to the “norm” for any given aspect of anatomy, and 80% are different. This means that 80% of the time, for instance, even a person’s heart is not quite in the “classical” position; 80 % of the time there is some variation from the “normal” length of a tendon, ligament or muscle. This is the opposite of what you might think: the “norm” is not so normal. This should give pause to us both as practitioners and teachers when we think that everyone should look or even move the same way in the “classical” poses. It’s not just that no one looks like BKS Iyengar, but that we are all, very truly unique.

~ If you get a medical report from a student or your own doctor referring to a sprain, this usually means a ligament is involved. A ligament is non-muscular connective tissue that links bone to bone. If the report refers to a strain, this is likely to indicate trouble with a tendon. Tendons are the tissues that connect muscle to bone. You can use a little mnemonic device to remember the difference between sprain and strain: sTrain involves a Tendon. T for Tendon.

~ The only joint or bony connection attaching the entire arm and shoulder girdle to the mainland of your body is that rather small, shallow articulation between your clavicle (collarbone) and the top of your sternum (breastbone), known as the sternoclavicular joint. When we compare this structure to that of our pelvis with its heavy and relatively deep-socketed hip joints, we can see this as one of the many clues that our arm structure has evolved to favor mobility over stability. Be careful.

## UPCOMING IYENGAR WORKSHOPS AND TRAININGS

### **November 2009**

George Purvis Yoga Workshop in St. Louis  
Date: November 6-8  
Location: [Yoga St Louis](#)  
Contact: [Bruce Roger](#)

John Schumacher Weekend Intensive  
Date: November 13-15  
Location: [BKS Iyengar Yoga Studio of Dallas](#)  
Contact: [Randy Just](#)

Randy Just Iyengar Yoga Workshop  
Date: November 20-22  
Location: [Big Bend Yoga - Alpine, TX](#)  
Contact: [Mary Pollock](#)

Joan White Iyengar Yoga Workshop  
Date: November 20-22  
Location: [Houston Iyengar Yoga Studio](#)  
Contact: Constance Braden, (713) 527-9100

### **December 2009**

Peggy Kelley, Iyengar Yoga Workshop  
Date: December 12  
Location: [The Synergy Studio](#), San Antonio, Texas  
Contact: [Emilie Rogers](#)

### **January 2010**

Devon Dederich, Iyengar Yoga Workshop  
Date: January 16  
Location: [Boerne Yoga Center](#), Boerne, TX  
Contact: [Emilie Rogers](#)

Judith Lasater Experiential Anatomy: Asana Practice and Anatomy Teacher Training  
Date: January 20-23  
Location: Sammons Center for the Arts  
Contact: email: [Living Yoga Dallas](#) web: [Living Yoga Dallas](#)

Dean Lerner Iyengar Yoga Workshop  
Date: January 22-24  
Location: [Houston Iyengar Yoga Studio](#)  
Contact: Constance Braden, (713) 527-9100

Judith Lasater Yoga Therapy in Class  
Date: January 24  
Location: Sammons Center for the Arts  
Contact: email: [Living Yoga Dallas](#) web: [Living Yoga Dallas](#)

Eddy Marks and Mary Obendorfer Asana Workshop and Teacher Training  
Date: January 29-31  
Location: [BKS Iyengar Yoga Studio of Dallas](#)  
Contact: [Randy Just](#)

## **February 2010**

Joan White Iyengar Yoga Workshop  
Date: February 19-21  
Location: [Austin Yoga Institute](#)  
Contact: [Peggy Kelley](#) or [Devon Dederich](#)

## **March 2010**

Mary Obendorfer Asana Workshop and Teacher Training  
Date: March 5-7  
Location: [Yoga Center of Lawrence](#) - Lawrence, KS  
Contact: (785) 830-YOGA (9642)

Devon Dederich, Iyengar Yoga Workshop  
Date: March 20  
Location: [The Synergy Studio](#), San Antonio, TX  
Contact: [Emilie Rogers](#)

## **April 2010**

Dean Lerner Iyengar Yoga Workshop  
Date: April 9-11  
Location: [West Texas Yoga For Life](#) - El Paso, TX  
Contact: Carol Carnes Johnson, (915) 490-6013

Dean Lerner Iyengar Yoga Workshop  
Date: April 16-18  
Location: [Big Bend Yoga](#) - Alpine, TX

Contact: [Mary Pollock](#)

Peggy Kelley Iyengar Yoga Workshop  
Date: April 17  
Location: [Boerne Yoga Center](#), Boerne, TX  
Contact: [Emilie Rogers](#)

Eddy Marks and Mary Obendorfer Asana Workshop and Teacher Training  
Date: April 16-18  
Location: [BKS Iyengar Yoga Studio of Dallas](#)  
Contact: [Randy Just](#)

Ramanand Patel: Yoga and Sound  
Date: April 24-25  
Location: [Austin Yoga Institute](#)  
Contact: [Peggy Kelley](#) or [Devon Dederich](#)

Ramanand Patel: Yoga and Sound  
Date: April 28-May 5  
Location: Deborah Morin's Ranch - Austin, TX

### **May 2010**

Ramanand Patel: Yoga and Sound  
Date: May 7-9  
Location: [Dallas Yoga Center](#)

### **June 2010**

Eddy Marks and Mary Obendorfer Asana Workshop and Teacher Training  
Date: June 18-20  
Location: [BKS Iyengar Yoga Studio of Dallas](#)  
Contact: [Randy Just](#)

Laurie Blakeney Iyengar Yoga Workshop  
Date: June 25-27  
Location: [Clear Spring Studio](#)  
Contact: [Devon Dederich](#) or [Peggy Kelley](#)

### **September 2010**

Eddy Marks and Mary Obendorfer Asana Workshop and Teacher Training  
Date: September 10-12  
Location: [BKS Iyengar Yoga Studio of Dallas](#)  
Contact: [Randy Just](#)

### **October 2010**

Elise Miller Yoga Workshop  
Date: October 1-3  
Location: [Dallas Yoga Center](#)

## CONTACT YOUR IYASCUS BOARD

To send an email to anyone on our IYASCUS Board of Directors, just click on the name of the one you want to reach:

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Please do send a note to us. Tell us how we're doing, or give us new ideas of how to do better. Send us feedback on our articles and postings, tell us about your upcoming workshops and trainings, and write us an article. Our aim is to share information and spread the word.

<http://iyascus.org>