



the devon school of yoga

newsletter

SUMMER 2015

welcome to summer!

Welcome to the summer edition of the Devon School of Yoga's Newsletter. In this issue we have articles of interest including Patanjali's kriya yoga, the similarities with yoga and the 12 step recovery programme and reflections on a modern approach to an ancient practice. There are plenty of workshops and retreats to choose from to keep you yoga inspired.

Thank you to everyone who contributes and reads the newsletter and please feel free to share it with anyone you think may be interested.

"Enjoy the summer, getting out into nature with bare feet on the earth!"

Enjoy!

Duncan, Sue & Jules

www.devonyoga.com/ info@devonyoga.com

DSY events

27 June 2015

Summer Workshop with Duncan Hulin
The Barefoot Barn, Chagford, Devon
£40, deposit to hold a place £20
For further information, contact: info@devonyoga.com

5th July 2015

Holistic Yoga Workshop with Duncan Hulin
The Yoga Barn, Ilfracombe, North Devon
Booking via www.breathingyoga.co.uk

31 October 2015

Post graduate workshop with Duncan Hulin
The Barefoot Barn, Chagford, Devon
£40, deposit to hold a place £20
For further information, contact: info@devonyoga.com

22 November 2015

Holistic Yoga Workshop with Duncan Hulin
Yoga Loft, Plymouth, Devon
Book via www.yogaloft.co.uk

DSY Holistic Yoga Summer & Autumn Retreats

Experience a weekend of yoga, pranayama and mediation with time to relax and enjoy the beautiful surrounding countryside at Rill Estate near Buckfastleigh, South Devon. Delicious and nourishing vegetarian cuisine and spacious light studio.

- **Summer - 17-19 July (3pm Fri-3pm Sun), £260**
- **Autumn - 16-18 October (3pm Fri-3pm Sun), £260**



click onto www.devonyoga.com website for more details

Teacher Training Course

September 2015 - July 2017 (4 places left)

This two year course focuses on the skills required to teach yoga in a safe, informed and inspiring way.

This is achieved through gaining deeper knowledge and practical experience in a safe and nurturing environment. With heightened self awareness, confidence will grow enabling knowledge to be intuitively shared.

On meeting the prerequisites, students can join the course which comprises 44 days of practice and study held over 20 weekends in Devon, three of which (10 days in total) are long weekend residentials (and are included in the course fee). Comprehensive course manuals are provided.

The course is 284 taught hours over 20 monthly weekends, plus home an external study and practice, leading to 500 hour status with The Yoga Register. The prerequisites for joining the course are: Two or more years of regular practice including classes, workshops, retreat attendance and/or completion of the Devon School of Yoga's Foundation Course.

**For further information, contact: info@devonyoga.com
01392-420573.**

Postgraduate Teacher Training and Yoga Therapy Course

September 2015 - May 2017 (2 places left)

Transformative and inspiring, this holistic and eclectic course offers a broad and deep base of academic, practical and experiential studies

Qualified, self-motivated yoga teachers from any tradition, who want to evolve and integrate the diversity of their life experience into a therapeutic practice are invited to apply.

This 250 hour yoga registered course includes 164 taught hours held over 24 days (11 weekends of which 2 are Thursday to Sunday long weekend residentials which are included in the course fee) plus home study and practice.

**For further information, contact info@devonyoga.com
01392-420573.**

Please visit www.devonyoga.com for information about training courses



Patanjali's Kriya Yoga

By James Russell

'The three purificatory actions of yoga are inner discipline, self-study, and surrender. When practised, the obstacles are removed and we experience clear perception.'

Patanjali 2: 1-2

Commentators have observed that Patanjali's yoga sutra was composed for several different types of student. Part 1 is for the naturally very gifted yogi. Part 2 is for students who must do some practice: with 'Kriya' yoga for beginners & householders with limited time, and 'Ashtanga' (eight-limbed) yoga for full-time yogis. Parts 3 and 4 are for experienced practitioners.

It's fair to assume that most of us need to do some practice. We may not all have the time to practice Patanjali's ashtanga yoga so the kriya yoga at the beginning of part 2 is an accessible way to start.

Yoga is the calming of the busy mind. A 'Kriya' is an action that frees us from the physical & mental impurities that impede our experience of calmness. Patanjali identifies three observances as being vital to progress: tapas, svadhyaya, and Ishwara pranidhana.

Tapas is the development of self-discipline. When we transcend our own, self-imposed limitations in the pursuit of a higher goal then this is tapas. For example, if I resolve that I'm going to get up every morning at 5am and meditate for 30 minutes, at some point my mind or body, or both will rebel: surely it's much easier to stay in bed and rest. However, when I override these impulses, when I get up and do the practice anyway - this is tapas. Tapas is a fire that burns and cleanses us of sloth, ineptitude and negativity. Many Natha yogis in India make tapas their main practice with some performing extreme feats of endurance in the pursuit of siddhis - powers. I like to think of tapas as the development of will-power. When we build will-power we become stronger and more powerful. In time, we can achieve things that may once have seemed impossible.

Svadhyaya is usually interpreted as 'self-study'. That study could take the form of reading spiritual texts: like the Bhagavad Gita or the Yoga Sutra. It could also take the form

of deep enquiry into the nature of the self: asking big questions like 'who am I?' For some, svadhyaya takes the form of reciting mantras. All of these practices are signposts that point in the same inward direction: they encourage us to reflect deeply upon our own essential, eternal nature.

Ishwara Pranidhana means surrendering ourselves to the 'Ishwara' - the highest. Patanjali doesn't specify the nature of highest - making the practice accessible to atheists and non-atheists alike. To some, Ishwara means God, in whichever form their belief system interprets that concept. For others, who don't have a faith, it may be a recognition of the infinite magnitude of the universe. When faced with the raw power of nature: the view from a mountain peak, the waves crashing in a storm, or a beautiful sunset on the beach; we are humbled and experience a sense of being a part of something much greater than ourselves. This is Pranidhana - surrender. When we acknowledge our relative smallness in relation to the whole, we begin to let go of our ego and our own self-importance. In so doing, we experience a greater sense of connection with the whole.

Patanjali tells us that if we practice these three components of kriya yoga then obstacles will be overcome and we will experience Samadhi - clear perception. Our consciousness will be purified and we will experience new clarity. Yoga is the transformation of a distracted mind into a focused mind. Kriyas are the transformative actions that clear the way: ridding us of mental as well as physical detritus so that we can experience greater happiness and well-being.

A simple way to begin practising kriya yoga is to set aside a little time in each day to walk in nature. If you live in a city it could be a circuit of the local park on the way to work. The commitment to do the walk and to physically move builds tapas. During the walk we can chant a mantra or reflect on the self - svadhyaya. All the while, we are absorbed in nature, surrendering to Ishwara - the highest. In this way, it is possible for even the busiest person to integrate yoga into their daily routine and to have an experience of samadhi.

Namaste
www.threadofyoga.com



For classes, workshops, retreats and courses, please visit www.devonyoga.com

Y12SR - the yoga of 12 step recovery

"The issues live in our tissues"

By Janet (Jay) Kipling

Any yogi who is familiar with their philosophy and who undertakes a 12 Step Programme of recovery from addiction, may notice some uncanny similarities.

Steps 1 – 3 – admitting our powerlessness and surrendering to a Higher Power? Isn't that ishvara pranidhana? Step 4 – the 'searching and fearless moral inventory'. Surely that's svadhyaya with a dose of tapas and satya? Step 9 – making amends without causing further harm. Sounds like more satya with some ahimsa. The so-called 'character defects' that drive us to addiction and crazy behaviour – those are just our kleshas right? Meetings - important sangha?

The original Alcoholics Anonymous 12 Step Recovery programme was developed in the 1930s and 40s, and although the origins of its spiritual basis are unclear, it would be no surprise if someone involved had an understanding of Eastern philosophical traditions. The original AA consisted of a small group of drinkers who realised they found it easier to stay sober in a group and if they followed a structured programme of spiritual, rather than medical, steps. Nowadays, somewhere in the world there is a 12 Step group for every form of compulsive, addictive behaviour – from drugs to shopping, sex to gambling.

One yogi in the US did more than just ponder the links. Nikki Myers started practicing both systems together and now claims that adding yoga into her 12 step recovery from a variety of addictions, including drugs and alcohol, is what has prevented her relapse.

"The 12 Step program and yoga saved my life – one is my lifeboat, the other my launching pad," says Nikki. "The issues live in our tissues."

From this, she created Y12SR, a framework for integrating the wisdom and physical exploration of yoga with the practical tools of 12 Step recovery. Several hundred yoga teachers have now undertaken Y12SR's programme in the States and are holding regular 'meetings' or classes. The curriculum is quickly becoming a feature of addiction recovery treatment centres across the US.

"In a word, the characteristics and effects of addiction could easily be described as separation," adds Nikki. "Addictive behaviours separate and disconnect us from ourselves, our loved ones, our environment and so much more. Conversely, yoga itself means union, integration, balance. Yoga and its practices teach the fine art of balancing our multidimensional lives while living in a complex world. The 12 Step program approaches addiction at a cognitive level, then yoga includes a somatic approach. The combining of the two creates a model that truly addresses addiction as the physical, mental and spiritual disease that it is."

The first group of Y12SR teachers in the UK was recently trained, and I was honoured to be amongst them. If you're interested in attending or hosting a Y12SR workshop with me, then do get in touch jay@jayyoga.org www.y12sr.com/ www.alcoholics-anonymous.org.uk

Please visit www.devonyoga.com for information about the school

1-2 August 2015

"Journey to the Heart of Yourself"

by Presence Yoga

High Wycombe, £220

A wonderful weekend of raw food, yoga, heart meditation and deep personal transformation.

For more info or to book your place, please contact:

Sophie Auber - 0033-23-18-78-49, sophieauber@yahoo.co.uk, or

Liza on 07557-884508,

www.lacrusinedesophie.tumblr.com, www.lifeupgrade.fr



Chocolate Hearts

Your Support is Needed

An update about the Campaign to improve food at the Royal Devon and Exeter Hospital

from Judith Morrison

The action plan to implement the James Martin Formula to improve the hospital's food is about to be launched. It needs support on **Facebook** and **Twitter** from the people who are or are likely to be patients there and their families and friends. See <http://ow.ly/OdvYW> for more information.

Thanks love J.

Judith Morrison

www.enjoylivingcontentedly.com

www.affablecare.net



Somatic Movement Therapy – Developing Body Resources

By Paul Beaumont



Paul Beaumont, Registered Somatic Movement Therapist, got in touch with DSY to introduce his work. He thought practitioners may be interested themselves or find it useful to refer students on who may benefit from additional therapeutic work on themes or issues that arose in their yoga practice.

I know that undertaking a significant training, such as with DSY, is demanding both physically and emotionally. And how various themes, resistances and issues can arise, both conscious and unconscious that may need to be attended to, to enable students to progress and develop throughout life. Somatic Movement Therapy is one way of developing resources to respond to these issues from a body-based perspective. It can raise awareness, release trauma and enable balance and integration, supporting our body-intelligence. It can support you to taking the time and space to enquire about what is underlying a particular issue.

“A chance to explore the developmental roots of our movement. Gentle hands-on support to help create new pathways”

Somatic Movement Therapy draws on:

- Anatomy and Physiology – how we experience the stuff of our bodies, through our various body systems.
- Developmental Movement – how our early movement experience can create ‘imprints’ that set up patterns throughout our life.
- Somatic Psychology – a range of theoretical perspectives on how we make meaning from our physical, sensory and motor experience.

“Somatic Movement Therapy is one way of developing resources to respond to these issues from a body-based perspective”

“Taking some time to deeply sense-in, to move, draw or speak about body themes, can unearth resources and enable greater freedom”

A session includes the opportunity for movement or rest, with the support of:

- observation, feedback and discussion,
- hands-on touch and bodywork while remaining clothed, to find comfort, release and new ways of moving,
- talking, writing or drawing about what is explored, identifying what’s beneficial.

“1:1 support for greater embodiment”

I am a Registered Somatic Movement Therapist (ISMETA); an IBMT (Integrative Bodywork & Movement Therapy) Associate Practitioner; Developmental Movement Practitioner and freelance trainer. I have 15 years experience of working with a wide range of people using movement for their health, wellbeing & creativity, currently working with adults, babies and young children.

If you would like a free taster session, or would like more information, please get in touch.

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Reflections on Modern Teaching of an Ancient Practice

By Dr Alison Armstrong

I've been a yoga and/or mindfulness teacher for 10 years now, and it's been a fascinating journey, both personally and professionally. These days I teach more mindfulness than yoga, but in essence and foundation, they are not different; they have simply been packaged differently for the modern mind and market.

Mindfulness has truly boomed in recently years, and it's a joy to see so many people engaging with meditation. This boom has parallels with the growth of yoga since the 60's, but also crucial differences too. One key difference is that the society and culture in which the boom is occurring is different. I now find myself having to consider Search Engine Optimisation, Twitter followers, and my online image, so that I can keep my profile looking new and fresh, but also competent and experienced. Really, all I want to do is share what I know about mindfulness and meditation, I don't really want to be a marketer or sales person.

Like the yoga world, mindfulness is also beset with problems of quality. From a teacher's perspective, it is disheartening to find that our years of practice and commitment are trumped in the market by a newcomer who happens to be better at managing social media. It is frustrating to see people commit to learning from people we know are less experienced, and may even be unsafe. And there's no official register/accreditation to back us up.

And from the perspective of someone suffering, and taking that brave step to try something new to help themselves, how do they cope with the fragmented market they see? How do they know which "flavour" of yoga to try, or whether mindfulness as a stress management course is better than one emphasising cognitive functioning? How does an individual researching on the internet know whether they are likely to be taught authentic teachings, rather than a watered-down version by someone who simply sees the profit margin?

There's a part of me craving the simplicity of the practices, and wishing the world in which we were introducing these practices were as simple. But then, maybe that's precisely why yoga and meditation/mindfulness are needed to desperately ... surely the world would be even faster and more complicated and competitive without the balance these practices offer.

Namaskaram

The online magazine for The Independent Yoga Network

Here you will find news, views, and authoritative articles on all matters Yoga, plus an up-to-date list of workshops, retreats and seminars put on by Independent Yoga Network members. If you are a Independent Yoga Network member you can list your classes, workshops and events - go to the 'what's on' page to find out how to add your listing. **For more information: www.namaskaram.co.uk**

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