

Teaching the Art of Teaching

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In August of this year the RIMYI conducted a "teachers training course" for the teachers who conduct Iyengar Yoga classes for RIMYI and the Light on Yoga Research Trust, On the first day, Sunday 6th August, almost all the teachers from Pune and Mumbai gathered at the Institute [or the first session, Everyone was excited with anticipation, We all carried notebooks to record the wisdom that our teachers had to give to us.

The course was "full time". This first day we were to watch the children's class as well as the children's medical class followed by a session where Geetaji and Guruji guided the teachers present showing them the real aspects of what is required to be known. With their guidance we were shown how we, ourselves, are unable even to attend to the most essential, primary features of *Tadasana*. We are all able to see the placing of the feet, ankles and knees etc, in this *asana*, yet in that observation we fail to observe what is really there, we decline to accept what has to be done. Throughout the course Geetaji and Guruji revealed so many habitual and mechanical ways of practicing and teaching that are of our own making. They poured upon us so many gifts borne from the depth of their own practice and understanding. Yet again and again we failed to grasp and apply the simplest directions. Through out the course we were shown means and methods we can use for our teaching, but the major lesson of the whole course was the skill (*upaya kausalam*), with which our teachers revealed to us our most basic mistakes. These fundamental mistakes may be due to our lack of real penetration in practice, study and understanding. It is our ego – *ahamkara*, our fixed self-views and our complacency that stand in the way of our understanding. Each afternoon we watched the videos on teaching. They were taken from Geetaji's visit to Australia in 1996, where she guided junior teachers, and from Guruji's *Art of Teaching*, which was also a course in the guidance of teachers. The lessons being taught to those students in Australia and the USA, were the same as were being taught to us now. They were making the same mistakes then as we still make now. On the first afternoon, Sunday, Geetaji came from her work and addressed us. She gave very valuable points for developing our skill as teachers. She gave us hints and guidance of what it was we had to see, learn and observe. It is the notes taken from that introduction that are printed here in this issue of Yoga Rahasya.

As the course proceeded, the points that Geeta had given to us on that first Sunday afternoon needed to be repeated again and again. For those seven days we struggled to absorb what was being taught to us. In the afternoons we sat watching the videos and saw the same points being given to those teachers.

At the end of the training course, I was handed the transcribed pages of another teachers training course that had been conducted by Guruji in 1992. My job was to enter corrections and clarifications that Guruji was making the document into the computer. As I worked I realized it what I read from that document in front of me, may well have been a transcription of the whole previous week. In front of me were the same points being given as guidance for those teachers in 1992 as we had just been receiving over the past week. The words were different, expressions and examples different, but the essential principles conveyed were the same.

During the course Prashant came and gave us very direct guidance in the art of teaching, again his words and expression is different, but the principles remain the same, the notes taken from his talk are also included here. The Iyengar's have been guiding us now for years, if not directly, then through the teachers that come to Pune yet, despite their years of teaching and guidance, they're still telling us the same message, still giving us the same hints, still showing us where the pathway is, showing us where we are going astray and shining the light to guide us back onto the path. Their patience for us is boundless, their tolerance for our slow, dull learning ability is real, their vision of what we all must become does not waver. For years on end they have been waiting for us to row. They are prepared to wait, they are prepared to give us the same teachings over and over and over again. Their kindness (*maitri*), compassion (*karuna*), their joy for us all (*mudita*) and their great, unbiased acceptance (*upeksa*) of our virtues and vices speaks of an understanding of us all that we do not have of ourselves.

To attain the level of understanding required to teach others means that we must be prepared to constantly study and practice in order to realise even a part of what it is that the Iyengars have been giving to us. It is a great responsibility to be guiding others on the path of yoga. If we are to shine the light for others we must be sure that the light is clear enough to clear away the darkness, we must be sure that our directions are clear. we must be certain that what we have to teach is pure and untainted.

Guruji, Geetaji, and Prashantji to your great unwavering commitment I bow down.

Basics of the Art and Science of Teaching

As mentioned earlier we had a teacher's training course in Pune primarily meant for teachers who were already teaching at RIMYI and for WYRT. The objective of this course was to find out how the teachers were faring and ascertain the lacunae in their teaching so that the same could be rectified and improved upon. It was during this course that we realized how one tends to take the "basics of teaching" for granted. And in the process, some simple things are often missed out or not communicated in the correct perspective to the subsequent generations of student teachers. This was very strongly brought to our notice by Geetaji. We thought that it is important to reiterate these basics time and again for the benefit of all concerned teachers, student-teachers and students too. For teachers, so that they do not forget to guide their student-teachers about these aspects; they do not get carried away and if they do, they come back to ground realities; for student-teachers so that they do learn to teach from basics and the ultimate benefit goes to the students so that they learn Iyengar Yoga" as it is.

Organization and programming of the class

1. The students should be arranged in the class in such a manner that ALL the students are visible to the teacher and the teacher is also visible to all the students. Irrespective of the numbers of students and the physical dimensions of the class the teacher should have the ability to organize the students in such a manner that at a glance the teacher is able to see how the entire class is performing.
2. The teacher should have an idea of the kind of postures he/she is planning to teach during the class. If the teacher intends to teach back bends later in the class, then the action of back bend should be taught in all the poses from the beginning of the class.
3. In general classes, the teacher should stick to the allotted timings of the class and therefore should have a mental timetable of the poses he/she is going to make the students perform. This of course, may not be true for workshops or intensives since the objective of these courses are very different from that of the general class.

Communication

4. Speech should be loud and clear. Shout if need be!
5. Language should be such that it is understood by all the students in the class.
6. The instructions should be precise and to the point.
7. Instructions should not be too verbose. Too many words tend to confuse students and also get them to loose their attention.
8. Instructions should be specifically pertaining to what you are to teach. They should be such that they elicit a response in the students performance.
9. Do not talk too fast. Give the students time to implement the instruction given.
10. Eyes should be sharp and alert. Eyes often communicate more than words. Look into the eyes of the students.
11. The teacher should make her /his presence felt in the class. Especially while teaching beginners the feeling of being watched by the teacher improves the performance of the students.

Observation and Instructions

12. The eyes of the teacher should quickly move to observe whether the specific instruction given by him/her has been implemented by the students. For example if the teacher has given some instructions about the adjustment of the feet in the standing *asanas* the vision of the teacher should immediately move towards the feet and not to the faces of the students.

13. Always perform or get somebody to perform the poses in front of the class while teaching beginners and children. Remember that eyes catch faster than words and new students tend to imitate what they see.
14. While performing along with the class, if the class is performing the pose on the right side of the body, the teacher should be doing it on the left a mirror image for the student.
15. Always give identical instructions for both sides for poses which need to be performed on the left and right side of the body.
16. Start teaching objectively. The instructions given to the beginners should be such that they pertain to something they can see and then correct. The beginners generally do not have the sensitivity to FEEL the pose. Teach them to watch what they are doing.
17. Subjective teaching can be introduced as the students mature and their sensitivity increases.
18. Do not start teaching the subtle points to beginners while there is no need to spend too much time on the basic instructions for students who are already aware of the basic pose.
19. While teaching any class, always start with general instructions so that all the students manage a pose which is "grossly" correct. Further instructions should be such that most of the common mistakes being made by the students get corrected. Then, if need be individuals can be specifically corrected. Only after this, one should delve into subtle points to improve the posture further.
20. See that the "gross" pose is performed correctly. Never try to teach subtle adjustments when the gross pose is incorrect.
21. The teacher should never try to POUR his /her knowledge and the "points" they know. If the instructions given by the teacher are not being implemented or understood by the students then there is no point in continuing "teaching" what one has come prepared with for that particular class. The number of points and ideas given is not important. What is important is how many of these are comprehended and implemented by the students.
22. Teach, keeping in mind the level of the class. If the teacher has just attended a workshop or "intensive" where Tadasana has been taught for 1 hour then it is not expected that this teacher also teaches Tadasana in his / her class for one hour! the principle behind the points given in Tadasana have to be understood and taught in other asanas.
23. Always apprise the students about the concept of "reaction to action" so that the students also develop sensitivity and their own analytical faculty.
24. Always connect the instructions, actions, feelings, sensations and experiences between the poses performed during a class. There should be a subjective LINK, between the sequence of asanas performed during a class.
25. Observe the group and be alert to realize when fatigue is setting in. Their fatigue is evident by shakiness of the body or mental confusion. When this happens it is best to get them to come out of the pose. The pose may be repeated but never force them to stay in the pose where fatigue is evident to the teacher.

Demonstrating while teaching

26. Always demonstrate what you expect from the students especially if the verbal instructions fail to generate a response from the students.
27. The action/movement that one expects from the students should be visible when the teacher demonstrates on himself/herself or another student.
28. Never forget to get the entire class to perform whatever the teacher / student has demonstrated. Assisting and physically helping the student
29. Help. assist only when needed.
30. Do not keep on touching/pushing/pulling people in the guise of helping especially in the general class.
31. While assisting in class, correct only as per the instructions given by the teacher. Never adjust/correct other aspects unless the student is making a gross mistake. Never give parallel instructions.
32. Do not touch or "help" an individual unless you are very sure why you are doing it and what changes you are expecting by helping the student.
33. Whenever you touch a student do not make them shaky. The objective of correcting a student is to enhance their stability in the asana.

Practice and teaching

34. The teacher is expected to know the names, meanings, techniques and methodology of the different asanas he / she is teaching.
35. The principle behind the use of the props should be known in addition to knowing how to use the props. For a teacher, the WHY is as important as not more than the HOW.
36. Never teach what you do not know or have not practiced.
37. Never neglect any student.
38. Teach the students the subject of yoga not just how to stay fit and healthy!
39. Do not get carried away by the words of appreciation or disapproval of the students. Remember your *dharma* is to teach the subject of yoga and impart it well.

Prashant-O-Scope

Yoga is a unique subject for the student and the teachers. The student here does not merely learn the subject or the teacher does not merely teach the subject. The student has to learn to learn and the teacher has to teach the student how to learn and not merely teach. The student at some stage must learn to teach himself because this subject is auto interactive. At times one part of the body has to teach another part of the body. This implies that one part of the body has to learn from another part of the body. It is these aspects of learning and teaching that Prashantji brought forward in a special talk that he gave during the "teacher's training course". Some of these aspects are being presented here.

- * At times the mind has to teach the body or vice-versa. At times one facet of mind has to teach another facet of mind or one state of mind has to teach another state of mind. Thus from the students point of view, the student just learn to learn and learn to teach and teach to teach and teach to learn. The same is from the teachers point of view. He must teach the student. There are different levels of students. Learn to teach the different levels of students differently. Beginners should be corrected and the teacher may need to correct them physically. A "second stage" student should be taught to correct himself -they should just be given hints. The student at the next stage should be taught to correct potential mistakes and avoid the occurrence of mistakes.
- * You have to teach the student when he/she is a raw beginner. But. a doctoral level students are not taught. they are taught the subject. Therefore you have to teach the subject of yoga. at some point of time.
- * You have to trans-personalise the student up to the level of the subject (To transpersonalize means to make the student forget their personal inabilities and incapacity (this should be done by transcending them through teaching skills).
- * Students are going to make mistakes. Don't be impatient with the students but be impatient to correct the mistakes.
- * You must know the physiology of asanas.
- * Asanas are unique because any asana automatically involves the entire body. (Gross, subtle, causal)
- * Asana is the alignment of the entire organism: (physical, physiological, psychological & mental).
- * Yoga is a heuristic subject where one has to be a student of oneself as well as teacher of oneself.
- * Don't just work as technocrats and scientists, but work as humans on humans.
- * Intolerance-is not good unless it is for itself.
- * Approach your teachers at any cost to get tile answer to the what to take whom and why to take that questions. To work on any part you have to work on the whole. You must work on the total alchemy of the body.

Yoga Therapy

- * There are two main approaches in yoga therapy - Relief and corrections. It is the skill of the teacher to know when to bring in the relief aspect and when to *correct*. The student has to be given relief so that he/she is inclined to work harden on correction.
- * The human body is a systemic body or systemic system. One part affects all the other parts. Yoga is a holistic system, not a local, focal and topical therapy. Those therapists will not work on the whole person. If the person

comes with a backache the therapist will work on the back. So, while giving relief to the student by working on the part also teach them about the whole.

* Some student may come to you with a hip socket problem, but that will not be their only problem. they will have a whole cluster of problems. Physical, psychomental and emotional.

* In your teaching you will have to evolve the entire person so that he or she may endure what cannot be cured.

* You need to have not only the knowledge of the problem and what asanas to take for that but you also need to have the "*Know-how*" technically and personally. It is like when there is a sick child. it is the mother who has the *know-how* to administer the medicine to the child, where as the pediatrician can only prescribe but has no knack to administer what he prescribes to that child.

* To go on and on administering a set sequence of asanas for a certain problem is irrational as the person changes. They even arrive each day in a different frame of mind. You should know that you are dealing with Mind, more than the body in any case even in the case of a physical problem.

* Don't try to replace or compete with other therapies. Yoga is not an alternative therapy. It is a systematic system for the whole psychosomatic embodiment. You are going to treat through yoga so you have to have a commitment to that. Give them yoga not just relief.

* You might be treating the patients, but don't treat them as patients. They might be Working under you do not let them feel that they are working under you a patient. The patient after the session should not only feel better (i.e. over Coming pain, agony or discomfort) but far beyond and beget **YOGIC STASY** -a transcendent state of mind. For that, you need to

learn to learn,

learn to teach,

teach to learn and

teach to teach.

As yoga is uni-intercative, Or auto-interactive. It involves
the body teaching the body
the body teaching the mind
the mind teaching the body and
the mind teaching the mind.

Thus, in yogic tuitions, the student is unique and teacher too is unique, ultimately rendering the student fit for "IN-TUITION"

Insights and Words of Wisdom for Teachers by B.K.S. Iyengar.

On your words and Instructions

Your job is not just to say what you think but to rethink about what you have said; at the same time weigh whether the said words have got imprinted in the students' minds and bodies. Monitor your words to fit into their frame of mind, body and understanding. Do not comment on the presentations of the students, but observe and look whether they respond to your words while they are doing. While teaching, look at the needs and the capacity of the student's mind and body and use only such words which they can understand. In case they do not understand your catchwords then demonstrate how those catchwords are translated into your body by demonstrating on yourself.

Do not unnecessarily waste time in explaining more than what is needed. Do not berate more than the students can take.

Qualities of a teacher

The teacher must be as soft as a petal as well as hard as a diamond depending upon what the circumstances command or demand. Softness alone cannot make one a yoga teacher nor hardness make a good teacher.

Compassion and vigilance have to go hand in hand. The teacher may appear to be soft externally but must act like

a dynamite to correct the wrong at once. A teacher who overlooks the mistakes is not a teacher. If the mistakes are overlooked then the wrong acts swallows one's energy and a great deal of time is lost in unlearning. So build up the qualities needed to become a teacher. All students cannot become teachers. Some can instruct but not in the real sense of teaching. Teaching demands qualities like religiosity, friendliness, compassion, determination, discipline and at times indifference. All these qualities should be built up to learn and cultivated in the art of teaching.

Humans get carried away by emotions. So the teacher has to keep in mind the emotional nature of the students whilst explaining intellectually. The teacher who fails to observe the confusion in the students, who is unable to build up confidence and develop the sense of earnestness in them is not a teacher at all.

The teacher has to nurture the minds of the students sooner or later to peep in on the entire body, both inside and outside, in the practice of yoga. As the body is dormant, first learn to use words that awaken the intelligence of the body while teaching the asanas. This is possible only when you talk to your heart, so that you teach heart to heart and not from head to head. This is the real hidden quality of teaching.

The Art of Teaching

The art of teaching is a mixture of technique and human emotional qualities. If the technique is from the intellect of the head, the feel of the technique is to be from the intelligence of the heart. The techniques of yogic explanation should be on an expressive experiential level so that they become really subjective. The other arts have objective techniques, but yoga has only subjective techniques. Objective techniques are views external, where as the subjective techniques are the dialogues from body to mind, mind to body then from mind to mind and then heart to heart. Man cannot be trained like birds or dogs, he can only be educated. Yoga is an educative art and science as it helps in culturing the body, the mind as well the self. All expressions of yoga are in this triangular field of body, mind and self in place and space, and space in place. The teacher has to talk to his or her own heart before using his or her head. The teacher has to observe each movement of the students and then express the words so that the students' minds catch and put into action the expressions of the teacher.

Know that the brain exists in the head of man, but the mind exists everywhere in him. For example, if a needle pricks the foot, you react at once. The brain is far away but you reach instantly as the hidden mind at once surfaces there.

As a teacher, I show how to teach and do; and as a student, I go on as an obedient student towards the teacher, though the teacher may be my student. I show both ways of approach. As a student I do as a raw student so that the teacher get, a chance to guide me to do in the right way and I imitate the teacher's words on the asana so that the teacher learns what distortions it creates in wrong or casual expressions.

On learning and practice

Many say or think that the process of learning is easy, whereas I say that "learning" is not that easy and to maintain what is learnt is still more difficult. (laughter). You laugh at this statement, but truthfully speaking it is the pride of limited knowledge which stops or restrains you from "learning". In order to learn, one has to be innocent, one has to sober one's intelligence. You see, watch, notice or understand only within the frame of your intellectual mind, which has its own limits, whereas, I keep my mind and intelligence open to see what few things flash forth, crossing my limited mind and intelligence. Due to this open-mindedness I learnt to see thousands of things flashing when I am practicing myself as a "learner". A Learner" in me learnt to show or express through my available medium -the body -things that are simple, complicated, intricate, hidden and latent in each asana and made me to be a teacher. If you want to be a teacher you may have to scratch your head for a long time to trace the hidden qualities of yoga to come to the right grip on the asana.

Iyengar Yoga is not a brand. It is a quality. This qualitative yoga cannot be done like tasting different chocolates at the same time. One has to find out the skill in synchronizing the pranic energy of the body with the intellectual energy of the head and heart, or with the sharpness of the intelligence of the head and the heart with the right utilisation of pranic energy of the body!! One has to study and synchronise the intellectual intelligence and pranic energy in the body and mind and vice-versa. One has to synchronise these two to bring harmony between energy

and intelligence, and intelligence and energy, whether it is in the arch of the foot, or the foot, toe, arm, wrist, finger or whatever. You need to have complete involvement in your teaching.

You need to have self-inquiry, self-criticism. As we judge the (I.Q.) Intelligence quotient or (E.Q.) emotional quotient, similarly, while practicing yoga, you need to have I.Q. - Intelligence Quotient, E.Q -Enquiry Quotient and S.Q - Spiritual Quotient. In the beginning, while learning one experiences 90% to 95% of words on physical matter, like joints, muscles; spine; arms, legs and so on, but as one advances words of matter are used less but intimacy of knowledge and awareness is brought to function more than the gross nature of the body.

Look at my friend! Did he connect his mind to the muscles about which I spoke. That is where the teacher's teaching plays the role: to make the student understand what is to be followed by the student. The teacher has to see, if he says, "Drop down so and so part", whether that part which has to be dropped down is attended by the pupils or not. If you impart 10% of what I give, later on you develop knowledge to construct further. Otherwise the enthusiasm and interest in the yogic line fades out, not only in you, but also in your students, By the grace of God, I have been practicing, teaching and learning from my own practice day in and day out for the last sixty years. I have not developed inertia in my practice. I love to go deep into the cave of my body. This is because I have a mind to learn while practicing. I do not practice for the sake of practice. I practice for the sake of learning, I am learning still, to know in what way, if I do, would it be still better than what I am doing now. I use the present to build up for future practice and at the same time I drop the present as it moves to the past. My practice inspires me to do research in my own work so that I penetrate and search further.

Being teachers, you do it for some time and you say, "I have no time to practice as I am tired from teaching." I do not feel the tiredness or monotony at all in my yogic practice. It is nothing but my love for my practice and nothing more. Similarly, if you devotedly practice daily without becoming a victim of the weather, of your body and mind, God will look after you, I am sure of this.

Education of the body takes a long time. Body does not obey your command soon. One may think that one has performed very well. But the body laughs because it says it cannot yield unless attended to and has been tuned and toned. The brain plays tricks as it is clever and calculative, while the mind is mostly innocent. Hence for the yogic practitioner and teacher brain and the mind has to say "you did correctly or not". Factually the mind follows immediately as the brain dictates. So learn to observe the ways of the brain and educate it to watch its behavior and adjust after reflection, so that the brain, the body and the mind co-ordinate with each other in harmony and concord.

We study the lifeless skeleton and we think we know the anatomy. It is all right as a theory. But as a practical approach one has to learn to observe by looking at the living individual's anatomical structure. This living anatomy is so different to that of the anatomy shown on dead skeletons. it opens lots of avenues to impart yogic movements to derive full benefit in a minimum time.

Also learn to study the investigative anatomical structure of the asanas and work out how you can use the actual anatomical structure of the body to fit in to the analytical anatomical structure of the asanas. Though you are getting it ready made from me. yet you have to think and investigate to bring these two sides of the anatomy to fit into your practice. It has taken me years to learn, unlearn and relearn to adjust the structure of the body to the structure of each asana. These adjustments do not come on a physical level, but on an intellectual enquiry along with mental alertness, attention and awareness. As we "rub" stones on each other to get light, I have rubbed and still rub the intellect of my head with the intellect of my heart to get light of knowledge from each asana.

As you tell the students that they have come to learn and therefore they have to listen to what you say, I say that though you are teachers become students here, as you are learning from me and learn with humbleness. My advice to raw students, "If a teacher comes to correct you'll repeatedly, two or three times do not take it as an insult, but try". If you do not do it, then have you not insulted the teacher who came to help you? So listen carefully. Do what the teacher says. Then a good rapport is built between the teacher and the taught.

Often, one takes it for granted that one has reached a certain level, but it may be on an explanation level without experiential feeling. By this intellectual fantasy, one may think one is very good, but this puts a block to one's inner growth. Here lies the failure in both teachers and students particularly in the field of yoga.

As a teacher, first get the feed back from your own practices in your own body and self. Then work out on your own what to give and how much to give, according to the calibre of the students. Do not experiment your ideas

on your students but experiment on yourself to learn. Try on your own body before you try on some one else's body. Develop the foundation of each asana on yourselves.

On Teaching

Try to build up well from the bottom of the feet to cover the entire body up to the crown of the head and vice-versa. Then the linking of your words while imparting will never go wrong. As the water needs a vessel for storage and the vessel needs a floor, similarly, build up to construct words from the contact of the floor. so that the vessel (intelligence) reaches the content – the self.

If the brain the mind and the body of the students go back to their past grooves, the teacher should see with watchful eyes and recharge their brains and bodies and to bring them to the present by inspiring them with new presentations to lift them from that groove. Sometimes they remain inertia for too long and the cells loose their attention and memory or they may develop wrong memory and intelligence leading to wrong practices.

As teachers, you have to do some homework on how to work on your own in order to rejuvenate the students and make them fresh again. Second to second. millions and millions of cells are produced and generated to serve the life force and then they die. So learn to adjust the different parts of the body rhythmically and methodically so that the cellular system develops and functions well, with their own intelligence sending messages of correct alignment of the body for the intelligence to feel the right sense of exhilaration. The cells of the body send messages to the brain to look within; this "looking within" is reflection. This reflection helps to react \\rith correct adjustment. This re- action and adjustment is nothing but automatic reflective meditation. Sitting quietly in a lonely place allowing the mind to wander is not meditation. If the intelligence in your practice is full from the self to the skin and from the skin to the self, then it is meditation. If the intelligence is made to compartmentalise, know this as fluctuation. Though, it is necessary for a teacher to compartmentalise at the earlier stages, for students to grasp the parts of the body. Later, unite the compartmentalised intelligence as a total intelligence.

On Meditation

Meditation is the way of pacifying the senses of perception and then they are made to receive the reactions of actions and reflect on them. Then, they are made to turn inwards as watch dogs of the mind, so that the movements in mind, intelligence and consciousness are inversed to trace the source of existence of the life force, the causal sheath - the jivatman. It is nothing but yoking the principles of nature towards the self, so that they get integrated with the self. To earn this total passiveness is not an easy path. Yet it is possible through yogic means to earn this quality. Know that if the passivity in the subtle senses (intelligence, ahamkara and consciousness) is disturbed the tongue becomes active. Then it is not a meditation state but a fluctuation state. The tongue is a perceptive sense, when it is taut, passivity is lost, the brain becomes active, and meditation is lost.

Receptivity in the tongue, intelligence and consciousness even in dynamic action is meditation.

See the beauty of the ways of the mind's functioning. You think of legs and you forget your fingers. If you think of your fingers you forget your knee and hips. This is how it plays in the beginning of learning. When practice gets matured, one can workout all of the adjustments of the body, mind, energy and intelligence in one go in an asana or in the stance of pranayama.

As a teacher, if I say 'move' you stay and if I say 'stay' you move. The moment I said 'Virabhadrasana II', you all want to do, though I meant this as a future action. That is known as non-presence of mind. You do not listen carefully to the teacher's words. Similarly, you should know that YOUR pupils do not listen to you. Brain moves either to the future or to the past. Often it happens that when the body is in the future, the mind moves into the past and when the mind is in the future, the body is in the past. This cannot happen in your yogic practice. You have to build up tile energy of the body and the intelligence of the brain to be in the state of the present either jointly and in action and motion, or inaction and motion.

Students should be told not to think while they are being taught, as the thinking part is loaded on the teacher.

What is the use of thinking when the subject is unknown and new? So tell them beforehand that the thinking part is the teacher's role and the doing part is their job. It is the duty of the teacher to tell them that they should just do what the teachers are teaching and guiding. The students should keep their thinking process aside while following

the teachers explanations. When they go home and when they are alone then they can think on the subject and do accordingly. They can have discussion after understanding and put that into practice.

Teach them slowly, how to balance and adjust the intelligence accurately and evenly in their bodies in their practices of yoga. Here, the teacher also has to rub with his intelligence, as to how to use it to come in contact with each and every part (fibres, tendons, ligaments, muscles, joints and skin) of the body. First feel the physical attention. Then feel the length and width of your body and stretch your intelligence so that it covers the entire width of the body. As the body-pervading intelligence penetrates further, your attention moves towards consciousness and self, then to the big Self. While doing the asanas the conscious intelligence has to involute and the body intelligence has to evolute. The pranic energy of the body being the intelligence of the body, it has to move up like lightening, while the consciousness and intelligence of the body moves to penetrate the hidden space in the inner and interior bodies of the self. This is the union of the three, the pranic energy, intelligence and consciousness into a single unit. When I practice, I move and adjust my intelligence and awareness in such a way that both soak in from the periphery towards the core of the body. This guides the body what it has, to do to unite with its source - the eternal Self.

There are lots of black holes or dark parts in the body where the light of intelligence cannot penetrate at all. Our mind does not reach up to that depth. This dullness with no sensation is mistaken for mastery and success. If yogic practice does not project the light of intelligence in the body then several dents are formed from within. These dents are nothing but the storehouses of ignorance, which cause dysfunction and disorders of the body and mind. Neither the intelligence nor the energy penetrates those areas. Hence, the means of yoga are meant to make the intelligence and energy to flow as suppliers of the life force. If you create avenues for energy and intelligence to flow with ease, then you are doing asana as yogasana (auspicious practice) and not as bhogasana (pleasure seeking practice).