

*Iyengar Yoga Ottawa Gatineau Association  
Spring ~ Summer 2011*



*Yoga is the golden key which unlocks the door  
to peace, tranquility and joy.  
B.K. S. Iyengar*

## Iyengar Yoga Ottawa Gatineau

Exists to:

- ॐ Study, teach, disseminate, and promote the art, science and philosophy of yoga according to the tradition of our teacher, Sri B.K.S. Iyengar;
- ॐ Educate the community and health care professionals about the benefits of Iyengar Yoga;
- ॐ Provide teacher training;
- ॐ Co-operate with local, national, and international organizations with similar goals;
- ॐ Establish and maintain suitable quarters and facilities for the corporation to further its objectives.

### In this issue

Thoughts on Gardening	3	Recipe Corner	8
Light on Cycling	4	The Niyamas	10
Chris Saudek – A workshop review	5	Marlene Miller – A workshop review	11
Learning Through Practice	6	Community Notices	12

#### Iyengar Yoga Ottawa Gatineau Association Board of Directors

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Anyone wishing to contact a member of the Board may do so by emailing them directly or by phoning the yoga centre at 613-761-7888 and leaving a message.

#### IYOGA Class Cancellation Policy:

Classes may be cancelled due to insufficient registration. If a class is cancelled students may transfer to another class during the same session, have a course credit for the next session or receive a refund.

#### Contributing to the IYOGA Newsletter:

Anyone wishing to submit an article (500 - 750 words) for the newsletter may do so by emailing [iyoganews@gmail.com](mailto:iyoganews@gmail.com). Submissions may be edited for length and clarity. We cannot guarantee inclusion of your submission in the newsletter (but we'll try!) Please send your submission in text format only. Pictures are also welcome.

Articles and photos may not be reprinted without the expressed written permission from the author and/or photographer.

IYOGA Newsletter Committee: Judy Maxwell, Leeann McGovern, Corinne Stocco and Jennifer Fornelli. Anyone wishing to join the Newsletter Committee is most welcome. Please email us at [iyoganews@gmail.com](mailto:iyoganews@gmail.com).

Our centre is located at 784 Bronson Ave. just south of Carling Ave. and is conveniently located on bus routes #4 and #85. Parking is available at the rear of the building. For more information please visit our website at [iyoga.ca](http://iyoga.ca) or call 613-761-7888.

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## Message from IYOGA President Linda Uhrynik

In the Yoga Sutras (1.27), 'Aum' is described as a sacred mantra to be repeated constantly. It is called praise of the divine and the fulfilment of divinity. I wonder how many times I've had the opportunity to chant 'Aum' since I started studying at the Iyengar Yoga Centre?

This is a gift from all those who have gone before and contributed to the inception and development of the Centre and, in turn, to all those who have gone before them - from Patanjali's first writing of the Sutras, to Mr. Iyengar's work, to our teachers leading the chant.

In addition to the teachers, there are many others who have contributed to the development of the Iyengar Yoga Centre, and many different ways to assist our small community of practitioners. Some contribute to the upkeep of the Centre, some attend our community events and celebrations, some serve on the Board of Directors, some distribute brochures in local gathering places, and someone puts together this newsletter!

We all benefit from these community-minded efforts.

All have an opportunity to contribute in the next month by making donations to the Centre's fundraising effort at the Great Glebe Garage Sale. Please consider bringing in quality items when you come to class, or letting us know if you have any larger items that you would like to contribute. There's also a need for extra hands to spend an hour or two having fun and representing the Centre on Saturday 28 May 2011 – please sign up on a form at the Centre.

Thanks to Jason Szabo, for coordinating this year's fundraiser and to everyone who has volunteered to help at the Great Glebe Garage Sale!

Linda Uhryniuk  
uhryniukli@gmail.com

## Thoughts on Gardening by Donna Fornelli

*"Gardening is a matter of your enthusiasm holding up until your back gets used to it."* ~ Author Unknown

For all of you who enjoy tilling the earth here is a short practice to ease back strain after gardening.

- 1) Adho Mukha Virasana releases tight lower back muscles;
- 2) Adho Mukha Svanasana (Dog Stretch – not shown) stretches the hands, arms, shoulders and legs which in turn releases the spine;
- 3) Standing Marichyasana I, (not shown) with one foot on chair, hinging forward at hips releases the sacroiliac joint and stretches hamstrings and quietens the mind;
- 4) Standing Marichyasana III releases the spine and shoulders;
- 5) Supta Padangusthasana I releases the backs of the legs, stretches arms;
- 6) Viparita Karani rests the body and quietens the mind.

*"You can bury a lot of troubles digging in the dirt."* ~Author Unknown



For all you cycling enthusiasts the IYOGA Newsletter committee thought you might enjoy the following article that is re-printed with permission from the Iyengar Yoga Centre in Victoria B.C. (formerly the Victoria Yoga Centre). The original article appeared in their September/October 1998 Newsletter.

### **Light on Cycling** by Bill Wilson

Now that Mr. Iyengar is approaching 80, I'm wondering if we might see him make writing forays into more leisurely activities – Light on Sailing, Light on Gardening, Light on Running. Certainly appealing subjects for Cascadiana...but what would find universal appeal throughout the world is a dissertation on cycling. Yes – I'm sure Mr. Iyengar cycles. I have a vision of him...loosely half-dressed, barefoot, sitting upright on a one or 3-speed taking the world in as it comes – not having to pedal – he just rolls his wheels!

And now I conjure up a vision of myself – by the time you read this I'll be cycling around Wales and Ireland exploring pagan roots and Celtic lore and working all the ways of doing yoga on a bike. I'll hear all those familiar refrains in the wind – "focus on the breath", "heels down", "tucking the tail", "rolling the wheels"...

Or maybe I'll be wondering why I thought that a purple sticky mat could replace a camper's sleeping pad or why I didn't follow through with replacing my bicycle seat with a wooden block – would my butt have felt any better at the end of the day? Probably better.

So lately, now in the present, I've been considering the yogic aspects of cycling and following along the lines of Mr. Iyengar – the importance of grounding and alignment.

Grounding oneself on a bike is done at the three points where the hands, butt and feet contact the bike. If you look broadside at your bike and see these three points as the apexes of a triangle (since the feet revolve around a point, the crankset is considered the foot apex) the way the triangle is shaped and tilted is the "setup" on your bike. And just like our downward dogs, seemingly insignificant nuances in how we place our hands, feet and butt have considerable effect.

Tilting the triangle down to the front gives the classic 10-speed racing position bent forward into the hoods of drop bars and looking down at the road. I think I need to work on forward bends for several lives before I find this position comfortable, but for those who have the flexibility; it is a very efficient position. One drawback is that more weight is placed on the hands but this is partly compensated by the multiple hand positions drop bars offer. These bar positions also allow you to vary the depth of the forward bend.

Tilting the triangle back, the other extreme is the classic English upright "sitting on a wooden block" position, straight back, looking forward, passively taking the world as it comes. Lauren Cox is the quintessence of this riding position. There is some loss of power and increased wind resistance but...yogis are not in a hurry anyways.

In yoga we are always reminded to fully extend our limbs but it's very common to see cyclists with knees that never straighten. No wonder knee pain is such a common complaint that side of the setup triangle needs to be lengthened by raising the wood block er...seat.

Pedals. All the cycling experts would have us place the ball of the foot directly over the pedal axle and to descend the heels on the down-stroke. From a yoga perspective this sounds good – weight on the ball should spread the foot and toes – only were it not for those shoes! And cycling shoes are some of the narrowest, tightest and hardest on the market, the theory being that all forces are to be transferred downward solidly into the pedal rather than wasted in lateral movement and cushioning. Serious yogi-cyclists should be riding barefoot with English rubber block pedals!

Handlebars set up the whole upper body, and there's much more to them than just their height. If they are not wide enough they close up the chest and breath is strained. I also find the popular straight bars make breath more difficult and create shoulder tension. A backward curve of the bars will allow the upper arms to roll out.

Ideally our weight and movement mirrored on both sides of the long axis of the bike and all movement parallel to that plane (don't let those knees stick out!). But just as there are differences between our left and right side in yoga, it can be carried through to cycling. In my case I always mount the bike from the left and stick out my left foot when stopped – I'm always leaning left even when moving; enough to show up on tread wear. It is only with very conscious effort that I can remember to use the right side too.

Of course, I couldn't end the discussion without mentioning the spiritual aspects of cycling – the simplicity of it all, connecting with the earth, the rhythms and the harmony.

Namaste

### **A Workshop with Chris Saudek** by Florian Grandena

Last October, our centre had the pleasure to welcome Chris Saudek for a 2.5 day workshop (the first half-day being reserved to the teachers-in-training and the two full days being open to everybody). Chris is the director of the Yoga Place in La Crosse (WI); she has been studying Iyengar yoga for more than 30 years. Thus, I was expecting a knowledgeable and demanding teacher and I certainly was not disappointed.

Throughout the workshop, Chris focused on specific anatomical areas (mostly the metatarsal bones and the two walls of the abdomen), leading the workshop and its participants in an interesting and challenging direction. Not that we practised any of the 'bravura' āsanas that, for many an ill-informed yoga non-practitioner, seem to exotically represent yoga: on the contrary, Chris had her own way of making us re-discover some asana such as Trikonasana, Parsvottasana and Virhabadrasana I, II and III that, personally, I wrongly and unwittingly took for granted. Indeed, I realised that these usual suspects still held so much mystery and many challenges (and probably will do for a reasonable number of years). I also remember what seemed to be the longest Virhabadrasana I of the century (immediately followed by Ado Mukha Vrksasana), a vibrant and successful reminder that, once the mind stops getting in the way, one can start transcending the physical effort or discomfort in order to explore the space within asanas and find a new truth within them.



Such clarity was also obviously conveyed through Chris's teaching, which relied on both an exemplary precise description of each asana and of its core elements/phases and a simple and straightforward jargon.

The workshop ended with a short and heartfelt speech by one of our fellow students, Mary, and as Linda Uhryniuk mentioned in the previous newsletter, we were all 'happily exhausted by Sunday afternoon'. Exhausted and humbled.

*"Confidence, clarity and compassion are essential qualities for a teacher."  
BKS Iyengar*

## **Learning Through Practice** by B.K.S. Iyengar

To be very honest, I do not know why I am practicing even today. I had to teach because I had to survive, I have to live and I have done that for years. Now I do not teach. But I do not know why I continue to practice though I do not teach!

I become really innocent and inquisitive when I practice. From this innocent inquisitiveness, I accept the joy that comes throughout my practices. While practicing, my mind is watchful but completely quiet. You have seen me as a firebrand while teaching and it surprises many to see how soft I am when I practice. I am even softer than the petals of a flower. If I make myself hard in body and mind then the elegance and beauty of the āsanās would not have come to the surface. Normally, the intelligence, the body fibres are hard. So, I have to make them as soft as petals, or even softer than the petals, so that the knowledge that springs out is received with care and comfort.

### **Treating the body like the petals of a flower**

Our bodies, according to our yogic science, are like lots of petals, with various designs like the seven chakras, so unless and until these petals are kept in proper shape, knowledge will not shine. Hence I am happy that through this innocent and watchful practice of mine, whatever comes to me, I share with you all. And I do not know if what I share with you all is accepted or rejected or taken with indifference. Just as an honest student of yoga, I give what I experience. And my experience is not like what is known to others. I filter and re-filter each and every experience of mine until I come to what is called 'seasoned understanding'. Just an experience cannot give a matured or seasoned understanding. The same experience has to be re-done, re-filtered and re-felt to derive the best out of it, so that the essence of the experience is brought out by several repetitions without allowing the past memories to surface. Otherwise I may be caught up in the past members, and I may lose the sense of feeling new things that flash very often. That is why I said that when I practice, I am neither in the future, nor the past. I live following the moments without making them into movements. I accept whatever comes and if it is bad, I work out how to make the bad, good.

We all have doubts in our minds to find out the difference between a yogi who is practicing and others. You have heard about Meerabai Kabir and others. These people never divided themselves into classes saying that they were bhaktan (devoted) or jnanin (wise) or karmin (the supreme act of doing) and so on. It is others who branded them. But they were all devoted to God and to the service of humanity. I am a bhaktan in this field irrespective of what people call me. Yesterday, I received a magazine from Australia which said that "Mr. Iyengar is a furniture yogi," because I use props.

I will explain why the props are being used. Were there intensive care units in the hospitals 15 to 20 years ago? Earlier there were only general wards and special wards. These intensive care units came into existence as science developed. In the intensive care units, the patients are constantly monitored through electrical gadgets and machines and treatments are given accordingly. Similarly, what these props do is that they monitor the āsana, correct all the defective functionings. Unfortunately nobody understands that, but quickly brand what I am doing with sarcastic words.

This shows that man wants to find fault in others rather than finding fault in his own behavior. That is what yoga teaches! It lets the practitioner criticize himself or herself on his or her wrongs and not others. Instead of attacking others, it teaches us, "let me correct myself for who knows what weaknesses I may be having." This is the first principle of yoga and this is what it has taught me.

### **Treating the body like a kite**

You must have seen children fly kites. Each kite has a different shape, form, design, thread, etc. The yogi learns to use this body as a kite by watching children fly kites. We have got hundreds of muscles and joints, thousands of fibres, billions and trillions of cells, and hence this body can be compared to kites of various shapes

The self, which is hidden inside, flies the kite. If there is not wind then the kite cannot fly. What do the children do then? They fly the kite in the wind by pulling the thread forward and backward until the kite catches the wind and up it soars.

Similarly, the calf, thigh, hinge, ankle, heel, i.e., the various body parts are the different kites in our body. These muscles and structures, which are like kites, are controlled through the thread which is intelligence; and that which holds the intelligence is the Self. If the thread is the intelligence then anatomical/physiological body is the kite. Thus, one has to pull the intelligence in such a manner that all the parts of the body are brought to a single state of stability and remain stable like that of a kite which is soaring high in the sky.

Similarly when one is practicing an āsana, one has to readjust these various deformities in the performance of the asana and remove them which results in the state where the thread, (the intelligence), grips the various parts of the body so that the holder (self), feels the oneness between the intelligence, the physical body and the Self, which is the spirit of you.

Hence there is no difference between antaranga (meditation and contemplation), bahiranga (concentration) and antarātma sādhanā (innermost quest); it is only for convenience sake that the differences are created to facilitate understanding. When the child is playing with the kite, the thread, the kite and he, himself are one. If the thread is cut the kite is lost, similarly we have to understand that these divisions are shown so that we penetrate from the periphery to the inner core and how to control the outer from the inner core. This 'the dual avenue' that is available to study the movement of the intelligence, consciousness and conscience, so that the soul moves freely everywhere in the body with all of these vehicles.

The practice of āsana is like flying a kite, wherein the different designs and shapes are struck, just like the human body assumes so many different shapes and forms in the āsanās.

### **Moulding the body like a potter**

Take another example. A potter makes different types and shapes of pots. They may be oval, round, longish and so on and so forth. But, when the pot or jar is filled with water, the water touches the vessel evenly everywhere irrespective of the shape of the pot or jar. If the vessel is crooked then the content also takes that shape and makes similar contact. There is no gap or space or air bubbles.

Similarly, these āsanās are like different vessels, containers and the content, the ātma (soul), is you. One has to feel this content, the soul, touching the inner surface, the container or the body, without any deviation or air gaps when one is performing the different āsanās. Take the example of Śirsāsana or event Tadāsana. You remain unaware of the many empty spaces which remain unattended to. When the inner core, the self, comes in contact with the entire container, the body, one can see the body and the self unite. The divisions become apparent when there is a gap. Those who seek to bring the container and the content in total contact are true practitioners.

This is what yoga has taught me because of my innocent observation in my practices. It is the innocence without arrogance or freshness in approach which gives me wisdom. It is my consciousness or one may call it, my atma or anukarano or citta, which questions. If there is a sensation here, I say why is there no sensation at other places of the body. Immediately my intelligence, the thread, pierces to reach that area so that the kite feels that there is contact with the thread in me.

Hence, you have to learn to fill the container with the Self without leaving any space in between when you practice āsanās. And that time is a divine one. Divinity does not bring division. Unity can show division, but division cannot show unity, it can show only division. Hence observe while practicing.

***This article will be continued in the fall issue of the IYOGA Newsletter***

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## Recipe Corner

**Curried Dahl** submitted by Jennifer Hopton

I'd like to share one of my favourite recipes, modified from the Fresh cookbook.

4 tbsp canola oil  
2 cooking onions  
1-2 carrots  
4 cloves of garlic  
3 tbsp+ minced fresh ginger  
2 tsp+ curry powder  
1 tsp+ cumin, ground  
1/2+ turmeric  
2 1/2 cups red lentils  
6 cups of vegetable stock  
1 3/4 cups coconut milk

+I like to add heaping versions of the above measures of spices, which makes the dish very flavorful.

1. Warm canola oil over medium heat in a big soup pot.
2. Stir in onions, carrots, garlic and ginger and fry lightly for 5 minutes.
3. Stir in curry powder, cumin, turmeric and cook for 30 seconds or until the spices are moist.
4. Add lentils, veggie stock, and coconut milk. Stir.
5. Simmer for 20 minutes.
6. Serve with rice or chappati or eat as a stew!

**Summer Salad** submitted by Leigh Stevenson

Looking for something a little different in a salad? Or perhaps an accompaniment your delicious Dahl? Amend the quantities of salad fixin's to your taste.... The recipe for the dressing is amended only slightly from the original version in ***The Whole Foods Market Cookbook: A Guide to Natural Food with 350 Recipes*** (Steve Petusevsky, et al, 2002, ISBN 0-609-80644-0), which is an *awesome* cookbook!

### **Salad:**

2 cups baby spinach leaves, washed and spun  
1 cup watercress leaves, washed and spun  
1/2 cup cilantro leaves, washed and dried  
1 cup natural (unsalted) pistachios  
1 cup pomegranate arils  
2 oranges, peeled and segmented with a sharp knife  
Handful of pea shoots, washed and dried, for garnish

*There is no love sincerer than the love of food.*  
*George Bernard Shaw*

## Recipe Corner (continued)

### **Tikka Salad Dressing:**

1/8 cup lemon zest  
1/2 cup lemon juice  
2 teaspoons turmeric  
2 teaspoons [ground] cumin  
2 teaspoons [ground] coriander  
3 cloves garlic, finely minced (1½ teaspoons)  
2 teaspoons sugar  
3 tablespoons grated or finely minced ginger (3-inch piece)  
½ teaspoon crushed red chilli flakes  
1 teaspoon salt  
1/8 cup chopped yellow onion  
1 cup canola or grapeseed oil

Place the lemon zest, lemon juice, turmeric, cumin, coriander, garlic, sugar, ginger, red chilli flakes, salt and onion in the bowl of a food processor fitted with a metal blade. Process until well blended. With the processor running, slowly add the oil in short drizzles until the dressing is well blended and has thickened slightly. Refrigerate for up to two weeks.

When ready to serve, combine all the salad fixin's and a few tablespoons of dressing, to start; toss to coat. Add more, to taste. Enjoy!!

Note: if peeling and seeding the pomegranate yourself, submerge the pomegranate in cool water and wear an apron, as it can severely stain your clothes. Bonus option: look for packaged pomegranate arils (sometimes available at Costco). Leftover arils or pomegranate halves can be frozen for future use.

### **Buckwheat Pancakes** submitted by Linda Dahms

#### Ingredients

1.5 cups buckwheat flour (dark or light)  
2 teaspoons double acting baking powder (3 teaspoons regular)  
1 tsp. salt  
3 regular eggs or 2 large ones- separated (yolks and whites)  
2 tablespoons olive or other veg. oil  
1.5 cups almond or soy milk

- 1) Measure your dry ingredients then sift them together;
- 2) Beat egg whites until stiff but not dry and set aside;
- 3) Make a well in your dry ingredients and add egg yolks, oil, almond milk-mix sparingly (no more than 40-50 strokes)
- 4) Fold beaten egg whites into the batter (gently)

Cook on an oiled frying pan (less than medium heat) turning when bubbles burst on first side. These are delicious with maple syrup and there is no dairy and no wheat. I have yet to figure out how to make these without eggs i.e. vegan.

If you have a vegetarian or vegan recipe that you would like to share with our community, please email it to [iyoganews@gmail.com](mailto:iyoganews@gmail.com)

## **Niyamas**

By Leigh Stevenson

The yamas and niyamas are the first two of the eight limbs of yoga. In the last newsletter, we took a look at the effects of adhering to the yamas, which are the five "mighty, universal vows" (II, 31) by which everyone should abide, as they form the framework upon which society is based. In this installment, we'll investigate the importance of the niyamas.

### ***Niyamas***

The five niyamas are individual, personal observances or practices which are character-building for the *sadhaka* (practitioner). They include:

*Sauca:* Cleanliness – of body, mind and intelligence

Cleansing is of two kinds – external and internal. Bathing is the daily preparation of the external body. *Asana* and *Pranayama* cleanse the inner body and mind. Purification of the body – in its entirety – can teach detachment to the transient and lead to self-awareness.

*Santosa:* Contentment or satisfaction

Contentment allows for perfect happiness. On an individual basis, one ought to detach oneself from the fruits of one's labour and focus on the gratification found in the labour itself. Looked at in a more sociological way, disassociation with materialism can shape the ability to abide in the present moment.

*Tapas:* Passion or burning zeal

The self-disciplined *sadhaka* inherently applies passion to his or her practice and endeavours. Self-discipline destroys (or "burns") impurities of thought, word and deed – thereby complementing both ahimsa and sauca – and leads to compassion.

*Svadyaya:* Self-study and study of sacred texts

Study of the physical self eventually leads to the contemplation of the core (or Universal) Self. Meanwhile, the *sadhaka* must compare his or her actions and attitudes to the precepts of yoga and make adjustments in accordance with the guiding principles in order to be successful in his or her *sadhana*. The practice of Svadyaya leads to wisdom.

*Isvara pranidhana:* Surrender to God, the Universal Spirit, the Infinite or a higher purpose

The abandonment of one's ego leads to humility and the contemplation of the Supreme. The surrender, in any moment, of the individual will to that of the universe, allows one to fully integrate with it.

In ***Light on the Yoga Sutras of Patanjali***, Mr. Iyengar explains that the niyamas, as listed, correspond to the five respective sheaths of the human being and their applicable elements of nature: the anatomical (earth), the physiological (water), the psychological (fire), the intellectual (air) and the spiritual (ether) (II, 32). The niyamas, as a whole, emphasise the need for self-discipline in each of these aspects; yoga thereby penetrates the entire individual, from the outermost to the innermost. They also provide a framework by which to measure one's progress. Geez, this seems like hard work... and we thought asanas were demanding!

The mastery of yoga, in its totality, rests on the observation of the yamas and niyamas. Success or failure in the successive six limbs of yoga – asana, pranayama, pratyahara, dharana, dhyana and samadhi – depends on one's commitment to uphold the ten essential precepts of yama and niyama. Why not try reflecting on one of these during your next practice?

## Marlene Miller Workshop Review by Karin Holtkamp

On March 4-6 Marlene Miller from Victoria, BC taught a weekend workshop at the Iyengar Yoga Centre. I was excited about this workshop because I remember Marlene fondly from the time when I was living in Victoria, BC where I was studying and teaching at the local Iyengar Yoga Centre. The Iyengar Yoga Centre of Victoria is very fortunate to have several highly experienced senior teachers on staff, Marlene being among them. I have always enjoyed Marlene's classes and didn't want to miss an opportunity to study with her again.

Marlene is a long time practitioner of Iyengar Yoga and has been teaching yoga since 1979. She studied with Mr. Iyengar, his daughter Geeta and with his son Prashant on several occasions. She generously shared her knowledge and expertise with us as she led us through three days of asana and pranayama practice. The students attending ranged from seasoned Iyengar Yoga practitioners to those who had been practicing for less than a year and Marlene was leading us through the practice in a way that made it accessible for all of us regardless of our level of experience.

On Friday we began with a sequence of supine asanas that were followed by standing poses which included revolved twists. New insights came for me when we were practicing Parivrtta Parsvakonasana (revolved side angle stretch) and when I felt more freedom in the pose than ever before. We finished the evening with inversions and Savasana.

The next morning, after waking up our bodies with Adho Mukha Svanasana Marlene led us through more standing poses, supported and unsupported back bends as well as inversions. We were brought in touch with the dorsal spine, a key area that needs to open when practicing back bends and give support during inversions. We learned innovative ways of setting up for Sirsasana (head stand) with the help of wooden bricks that helped us to bring our awareness to the dorsal spine. In the afternoon the focus was on seated poses and inversions, after which Marlene was leading us through a supine Pranayama practice that helped to quieten both body and mind.

During the last day we practiced standing forward bends, twists and inversions. Each day we ended the practice in Savasana. The asanas Marlene taught included both introductory as well as intermediate asanas. She skillfully adapted the most challenging asanas to suit the needs of individual students as well as the whole group so that we all had an opportunity to work according to our capacity.

Marlene is a master of sequencing, which was evident during the workshop in the way she built us up towards the more challenging asanas and how she was linking the asanas together by teaching principles in the simpler asanas that can be applied to the more challenging ones. Both as a student and a teacher I benefited from attending this workshop. Every night at home I would make notes to help trigger my memory so that I would be able to integrate at least some of what she taught in my own practice.

Each visiting teacher offers a slightly different perspective by showing different ways how to practice both familiar and less familiar asanas as well as pranayama. Over the course of a weekend, by devoting more time to practicing yoga than one might at home left to one's own devices, some obstacles may be overcome and new insights may come more readily.



## IYOGA COMMUNITY NOTICES

### SUMMER SCHEDULE

JUNE 28 – AUGUST 18, 2011

Tuesday		Wednesday		Thursday	
9:30- 11:00 pm	General	6:30-8:00 am	General	9:30-11:00 am	Level 1
6:00- 7:30 pm	Level 1	1:00-2:30 pm	General	6:00-7:30 pm	General
		6:00-7:30 pm	General		

Teachers will vary during the summer. Please note that classes and schedule subject to change. Changes will be posted on the website and an outgoing message will be left on the IYOGA voice mail.

Thank you to **Linda Dahms** for her taking the time to dust the Centre each week after her Saturday morning class – we really appreciate it!!

### GREAT GLEBE GARAGE SALE!! MAY 28, 2011

The Iyengar Centre is now accepting donations for our annual Great Glebe Garage Sale Fundraiser. If you have household items you would like to donate, please drop them off at the Iyengar Centre at 784 Bronson Avenue or, if you would like us to pick-up your items, please arrange a time with Jason Szabo (szabojj@gmail.com, 613-314-1464). Volunteer opportunities for sorting items or day-of sales are also available. Sign-up sheets are at the front desk of the Iyengar Centre. The Great Glebe Garage Sale takes place on May 28th, 2011!

**FREE** Introductory Yoga Class - Saturday, June 25 from noon to 1 pm. at our centre - 784 Bronson Ave. Bring a friend!

**Did you know...**that the pet hair that transfers to your clothing can transfer to the mats and blankets at the Centre? Please be considerate to your teachers and fellow students who suffer from allergies and remove pet hair from you clothing before coming to class. Your efforts are greatly appreciated!

**Wanted...**cleaners for the IYOGA Centre. If you are willing to give an hour and a half a week to clean the Centre in exchange for an hour and half yoga class a week please contact Leigh Stevenson at iyogaottawa@gmail.com

**Things to remember** when attending a class at the Iyengar Yoga Centre:

- Light food may be taken up to two hours before class;
- Consume water before or after class but not during;
- Bare feet are essential;
- Please don't wear baggy pants, perfume, cologne, or heavy jewellery;
- Please be on time, and be sure to let your teacher know about injuries or medical conditions.

Thank you!