

*Iyengar Yoga Ottawa Gatineau Association
Winter Newsletter 2011*



*Yoga is a light which, once lit, will never dim.
The better the practice, the brighter the flame.*

BKS 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.

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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. 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 and Jennifer Fornelli. Anyone wishing to join the Newsletter Committee is most welcome. Please email us at iyoganews@gmail.com.

Our centre is located at 784 Bronson Ave. just south of Carling Ave. and is conveniently located on bus routes #4, #6 and #101. Parking is available at the rear of the building. For more information please visit our website at iyoga.ca or call 613-761-7888.

Photo credits: All photos Donna Fornelli, Page 7 - Courtesy of the IYAC Therapeutic Course Archives. Models on page 5 - Yvette Diepenbrock and Judith Maxewll. Page 8 - Frederique Marais

A Message from the President

Did you know that Iyengar Yoga Ottawa Gatineau (IYOGA) is a membership organization and operates the Yoga Centre as a non-profit organization? IYOGA memberships are available at any time during the year and are open - anybody can be a member of IYOGA! Membership supports the Centre by raising additional revenue for the general upkeep of the Centre. Membership privileges include discounts for workshops, and borrowing privileges for library materials (located beside the front desk).

A Board of Directors is elected from the membership every year at the Annual General Meeting (AGM), and is made up of teachers and students. If you're interested in serving on the Board please complete the IYOGA Board Member application on page 10 and if you have any questions please talk to a teacher before the AGM.

All are welcome to attend the 2011 AGM to be held on Sunday 11 December at 11:00AM. The last year of the Centre's activities will be presented. IYOGA members in attendance are eligible to vote at the meeting and can be nominated to the Board of Directors.

The celebration of Mr. Iyengar's 93rd birthday will take place immediately after the AGM. It begins with a group practice from 12:30 – 1:30PM, followed by a potluck lunch starting at 2:00PM. Please bring your favorite vegetarian dish.

Everyone welcome and we hope you will bring your family and friends!

Linda Uhryniuk
IYOGA President

On the Cover ~ *Āum*, Ohm, Om

The following excerpt is taken from "Light on the Yoga Sutras of Patanjali" by BKS Iyengar 1993

Āum is considered to be the symbol of divinity. It is a sacred mantra, and is to be repeated constantly. *Āum* is called *praṇava*, which stands for praise of the divine and fulfillment of divinity.

The impersonal essence and source of all being is known as *hiraṇy garbha* (golden womb). It is also known as *Brahman*, who is within each heart. *Āum* is the bow and the self is the arrow. With deep concentration, the aspirant has to hit the target, *Brahman*, so that the individual self and the Universal Soul become one.

Āum is composed of three syllables, ā, u, ṁ. The word is written thus: ॐ. Without these three sounds, no words can begin, resound or end in any language. These three sounds are universal: they are the seed (*bija*) of all words.

The letters ā, u, ṁ symbolize speech (*vāk*), mind (*manas*), and breath of life (*prāna*). As leaves are held together by a twig, all speech is held together by *āum*. *Āum* is the everlasting spirit, a symbol of serenity, divinity, majestic power, omnipotence and universality.

The three letters of aum represent the three genders, the three *guans* (nature), the three aspects of time: past, present and future, and the three *gurus*: the mother, the father and the preceptor (teacher to uphold tradition).

Āum as a whole stands for the realization that liberates the human spirit from the confines of the body, mind, intellect and ego. By meditating upon *Āum*, the *sādhaka* (practitioner) remains steady, pure and faithful. He becomes a great soul (*mahātmā*). He finds the presence of the Supreme Spirit within, and earns the peace which is freedom from fear, dissolution and death.

Why Yoga is Perfect for Fall and Winter

by Leeann McGovern

An argument can undoubtedly be made as to why any particular season is the best time to practice yoga. And, clearly, yoga is a year round activity. However, if you ask me, yoga is quite perfect for fall and winter. Here's why:

1. The fall means yard work and leaves to rake. The winter brings snow to shovel and pile high. These activities cause us to strain and use muscles that may not normally get the same degree of workout. Regular yoga practice can help strengthen our bodies and increase flexibility, both of which can help protect against injury and keep us healthy. Poses such as Ustrasana, featured on opposite page, help to stretch the shoulders and open the chest, effectively counteracting our tendency to have a forward-leaning posture. Many of our regular daily activities, including sitting at a desk, require us to be forward-leaning; lugging patio furniture, raking and shoveling cause our bodies to be positioned in that fashion all the more.
2. There are many fun outdoor winter activities and we are fortunate that Ottawa's climate allows us the opportunity to partake in many of these. Nonetheless, the reality is that we are likely to spend more time indoors during the winter months. Yoga offers an excellent way to be active and keep fit when indoors. Developing a home practice this fall and keeping it up this winter is a great way to build on what we learn in class.
3. The shorter days and increased darkness in the fall and winter can lead to fatigue and reduced energy levels. As the winter months drag on, we can sometimes begin to feel isolated and a bit blue. Coming to the yoga centre where it's cozy and comfortable to share a practice with others can give us a boost if vitality or mood is sluggish. Enjoy the social aspect of a class. Relax under a blanket in Savasana and leave class feeling energized and reconnected.

Whatever your reason, I hope you too will make time for yoga this fall and winter. I bet you'll agree that it's a great time of year for yoga!



Give the gift of Yoga!!



This holiday season if you have someone who is hard to buy for consider giving them the gift of yoga! IYOGA gift certificates are available along with yoga props and books that make ideal gifts for the yogi/yogini in your life. All may be purchased at the Centre 15 minutes prior to, and following, each class. We will accept phone orders for gift certificates with a valid credit card please call 613-761-7888.

Props For Sale*

Belts	\$11.30
Blankets	\$34.00
Blocks – Foam	\$11.30
Blocks – Pine	\$20.00
Blocks – Cedar	\$24.00
Bolsters	\$56.50
Head Wraps	\$ 8.50
Mats - Studio	\$28.25
Mats - Travel	\$22.60

* Prices included HST.

Books For Sale*

How to Use Yoga	\$12.60
Illuminations	\$10.50
Light on Yoga	\$38.80
Light on Yoga Sutras	\$31.50
Light on Pranayama	\$23.73
Light on Life	\$36.70
Yoga A Gem for Women	\$31.50
Yoga the Iyengar Way	\$37.75
DVD – Yoga for Beginners	\$28.25

* Prices included HST.

Ustrasana

by Leeann McGovern

Ustrasana is a simple backbend. It is a great pose for the fall and winter, when the shoulders, back and chest may appreciate some extra attention.

How to do Ustrasana (taken from "*Yoga the Iyengar Way*" by Silva, Mira and Shyam Mehta)

1. Kneel with the thighs perpendicular, knees and feet together, and trunk upright. Keep the knees in line, both sides of the body parallel. Place the hands on the hips. Contract the buttocks and stretch the hips and the trunk up.
2. Move the tops of the thighs and the hips forward. Exhale and arch back; bring the coccyx, sacrum, and lumbar forward, curve the thoracic spine and take the shoulder blades in, keeping the shoulders back. Stretch the abdomen toward the rib cage and take the sternum and collarbones back. Extend the neck, without straining it.
3. Release the hands, stretch the arms down, and hold the heels, with the palms on the soles and the fingers pointing to the toes. Take the head back and look back. If unable to reach and hold heels take two blocks at a height that will allow you success in the pose.
4. Stay, increasing the curve of the trunk, for 15 to 20 seconds. Do not hold the breath.
5. Inhale, release the hands, and come up, using the buttock muscles to lift the pelvis.

Tips of Ustrasana

Go easy and be conscious of any stiffness in the back. Train the spine gradually to bend. The back muscles should remain soft while in the pose.

Benefits of Ustrasana

This pose stretches the entire front of the body and strengthens the back muscles. Ustrasana helps to improve posture and stimulates the organs of the abdomen and neck.



Learning Through Practice – Part 3

by B.K.S. Iyengar

The following is the conclusion of an article that was published in the Fall edition of the IYOGA Newsletter. The article first appeared in Yoga Rahasya Vol. 15 No. 3 2008 and is reprinted with their generous permission.

Grades of *sādhakas* (Seeker or aspirant)

One can grade the *sādhaka* according to their internal states: *mrdu* (soft, gently, mild), *madhyama* (middling, average, mediocre) *adhimatra* (beyond measure, superior) and *tīvra* (intense). In each asana, the pupil has to observe the functioning of the intelligence of the heart and the brain, at what time it is *mrdu*, at what time is *madhyama*, *adhimatra* and *tīvra*? Each *āsana* has the potential to tell you. We just think that there are four types *sādhaka*, but we fail to observe at what time, which part of the body becomes *mrdu*. If the intuitive heart is active, the brain is *mrdu*; if the intuitive heart is *adhimatra*, the brain is *mrdu*. How do we balance these two? If there is a *mrdu* here, there should be *mrdu* there, *mrdu* has to be countered with *mrdu* and similarly for all the others.

Learning to recover from fatigue

Please note that the rigour of the body and the vigour of the mind have to go together. The body does not say that it has not strength, but it is the mind that creates doubts. However, for a good practitioner, the body sends the message to the brain that it cannot take anymore, so it shows ways to rectify it soon. But you cannot rectify it because you do not know the differences. But I can recover in 10 minutes if my body is tired. I can feel my cellular system, where it is tired so I know which *āsana* I have to do. Each *āsana* tells me what I need to do. For example, I even know how to make the *tīvra* pain become a *mrdu* pain, from *tīvra*, how to make it *adhimatra*, to *mrdu*. And that is how we should measure even pains and pleasures. Do you do that in your *āsana* practices?

I say, "Yes, I do it"! I stay for 20 to 30 minutes even in the difficult *āsanas*. Why? To see what happens after two minutes, what was the state 5 minutes ago, what is the state after 10 minutes? Can I go back to the original freshness? Why did the freshness disappear from me? See how I bring back freshness in *Śīrṣāsana* because I know where it collapses. Collapse means that the intelligence which is the eye of the consciousness, does not move at all. That means the thread is so thick, so I have to push the thread (mind) again into the eye of the needle (intelligence) for it to work. And this is how I practice *āsana*.

My advice to you is to "practice yoga with an innocent mind. Keep your mind and heart like that of an innocent child." And then you will be able to cognize the things happening in your body.

Instead of using your head, use the back of the logical brain. Act from the front of the brain and stay in that position for the back brain to absorb. Then you realize that whatever '*mrdu*' practice you perform, you are close to divinity. Patañjali says that the goal is close for '*tīvra samvegin*' (*intensely intense*), because in that person the intelligence is clear, the eye of the needle is clear, so the needle – the intellectual eye, is close to the soul. We have to use the thread to become fine muslin cloth.

We have to struggle in the beginning but that effort becomes natural and it later ceases to become a struggle or an effort.

So practice now, with an innocent mind and not with an ignorant one. There is a difference between innocence and ignorance. A child is very intelligent but innocent. If the child is ignorant, you complain that there is something wrong with the child, and take the child to a child specialist, to find out if the child is retarded or not. We, however, are not retarded, but neglectful and indifferent. We have to convert this indifference to make a difference. We have to convert this indifference to make a difference. These *āsanas* are taught and have to be practiced to remove the indifference. When attention sets in, in the place of indifference, you start understanding the *prajñās* (wisdom, discernment). So, please practice in this manner. God will bless you.

Seeing, Understanding and Reflecting from the Base

by Patricia Fernandes, Founding member of the Iyengar Yoga Association of Ottawa Gatineau, now residing in Richmond BC.

During the warm closing days of September, 25 Iyengar yoga teachers from across Canada gathered in Ottawa to continue their studies on the application of Iyengar yoga in a therapeutic manner. This was part 3 of a 6 part course taught by Stephanie Quirk, a teacher who lives and works at the RIMYI in Pune, India. She has been in the unique position of assisting in both regular and medical classes at the Institute for over 15 years. Stephanie travels throughout the world, sharing her knowledge through this course. We are fortunate to be able to offer this course in Canada. The entire Canadian community is sharing with hosting the sessions. The first 2 sessions were held in Vancouver and Winnipeg and next year's will be in Kelowna.

This was a wonderful opportunity to learn together and support each other in our learning. The focus this year was on the organs and related conditions of the upper thoracic cavity e.g. lungs, pancreas, heart, thyroid. During the first day we practiced asanas with the keen observation of the affect of the asana on the body and the breathe. During the remaining 3 days, Stephanie would describe a condition such as heart attack and which yoga asanas could support the health of the heart. She gave us a proposition such as how to create an open chest for a heart patient in Supta Virasana and we would work in small groups using various props to create that action.

There are no "recipes" of props for a given pose but rather we need to refine our ability to see if the desired effect was reached – is the chest open and lifted, what's the position of the head in relation to the chest, how about the position of the arms, are they pulling away from the body and is that the action we want to achieve.

We were reminded that our ability to see the actions in a student comes from our own personal sadhana where we develop our sensitivity by observing our body's responses in various asanas. Our personal, dedicated, ongoing practice remains a cornerstone to our abilities as a teacher.

Thank you to Ann Kilbertus of Victoria for her ongoing coordination of the series and to the Ottawa community for hosting this gathering of teachers from British Columbia to Prince Edward Island in your light filled studio space.

Stephanie Quirk works with Patricia Fernandes during the therapeutic courses in Winnipeg 2010. Stephanie is positioning a strap to bring Patricia's shoulder blade in and free up tension in neck and upper back.



Ottawa Iyengar Yoga Centre

Board Member Application Form

Thank you for your interest in serving on the Board of Directors of the Ottawa Iyengar Yoga Centre (IYOGA). This form outlines duties and asks you to be clear about your commitment. The second page asks you to tell us a little bit about yourself.

Mission Statement (from "Board Roles and Responsibilities")

The Ottawa Iyengar Yoga Centre is a non-profit organization, whose purpose is to encourage the physical, mental, and spiritual growth of its members and other interested persons involved in the centre or at large through the study and discipline of Iyengar Yoga.

Duties and Responsibilities

Serving on the Board of Directors involves responsibilities for overseeing governance of the Ottawa Iyengar Yoga Centre. This involves legal fiduciary responsibility (we will explain at an orientation!) for the organization, and although we have liability insurance, it requires each board member to be committed to their duties and to practice diligence and care.

It is the duty of Board members to:

- * be a member in good standing of IYOGA;
- * attend all board meetings (usually five times a year, except in circumstances where a special meeting is required.);
- * be familiar with the Board Roles and Responsibilities and the expectations for ethical conduct;
- * be following the policies and procedures of the centre and be committed to the mission and purpose of the Ottawa Iyengar Yoga Centre;
- * volunteer to serve in one of the Board roles i.e., fundraising, promotion, etc. These roles vary in terms of time and energy they require, but each one must be filled;
- * represent the society in a positive and responsible manner;
- * sign a Confidentiality Agreement.

If you are willing to fulfill these expectations, please sign below to indicate your commitment.

Name: _____

Date: _____

On the following page we ask you for some information that will be shared with the nominating committee and/or board to assist us in recruiting board members. This information is not shared with the general membership, and will be shredded after the AGM. This first page will be kept as an acknowledgement of your commitment.

*Yoga has to be done with the intellect of the head
as well as the intellect of the heart.*

BKS Iyengar

Ottawa Iyengar Yoga Centre
Board of Directors Application Form

Name: _____ Phone: _____
Address: _____ Best way to contact you: _____
E-mail: _____
Member since: (approx. year) _____

Relevant Board Experience: Give examples of past experiences that are relevant to serving on the Board of Directors (for example, Board experience, relevant volunteering, past experience with the IYOGA). If you have served on a Board before, please indicate the organization, your position, some tasks, and approximate length of service.

Relevant Yoga Experience: Experience with the philosophy & practice of Yoga, especially at the Ottawa Iyengar Yoga Centre.

Volunteerism: Please outline the kind of tasks you could see yourself doing (for example, do you like working with people, on projects, administration organization, etc.)

Thank you very much for taking the time to share this information. Completed forms may be left with a teacher at the Centre. If you have questions about the process of being nominated, or about this form, an IYOGA teacher will be happy to answer any questions you may have.

Namaste!

Reflections on pregnancy and Iyengar yoga

by Jennifer Salahub

Note: the following are thoughts based on my own experience with being a student of Iyengar yoga during an uncomplicated pregnancy. Every pregnancy is different. You should discuss the specifics of your pregnancy with your yoga instructor and your primary care provider (doctor, midwife, etc) when considering doing yoga while pregnant.

One of the best parts of being a student of Iyengar yoga is the way that one's practice can be adapted to the changes in our lives. When I became pregnant with my son in 2010, it was comforting to know that I would not have to seek out a special prenatal class at a yoga centre that I was unfamiliar with and have to get to know them while getting adjusted to the idea of being pregnant myself. Rather, because I had already worked with Donna and Barbara to adapt my practice while trying to conceive, I was simply able to share the news with my teachers, be congratulated and be reminded to be extra mindful of not overdoing it and that I *really* wouldn't be doing any more deep twists. Moreover, I was able to plan to continue my yoga practice throughout my pregnancy, barring any complications that might arise.

Looking back, it is fascinating to see how dramatically my practice changed as my pregnancy progressed. Deep twists had been out for a while, as had regular *sarvāṅgāsana* to help with my personal challenges in trying to conceive. During the first trimester, my biggest challenge was exhaustion, so I worked on being mindful of not working too hard in standing poses. As the baby grew and took up more and more space in my belly, I gave up standing with my feet together in poses like *tādāsana*. I said "so long" to inversions: first *viparīta kirāni* and then chair *sarvāṅgāsana* as it became uncomfortable having the weight of the baby pressing on my spine. As my centre of gravity changed and the pregnancy hormones made my muscles looser, I moved from working in the centre of the room to working with the support of the trestler. This let me minimize the risk of falling while still being able to benefit from the poses. As my energy level decreased, my active practice became shorter and shorter and I spent more time lying in – and sometimes sleeping in – *savāsana*. Not only was I spending less time on my feet, but I was also spending less time in each pose to avoid becoming exhausted.

But, it was a welcome change. Needing to respect the limitations of my pregnant body and the life I was growing inside of it gave me new respect and insight into many of the parts of yoga that I have paid less attention to over the years. I have always enjoyed the invocation at the beginning of class and it warmed my heart to think that twice a week my baby's little growing ears were hearing these words of thanksgiving being sung by the class. At the end of the chant, when Donna said, "...and salute the light within." I would salute two lights: my own, and the little one growing next to it. The concept of ahimsa – non-injury – became even more central to my practice as I was now responsible not only for my own health and well-being but also for that of our little bean.



ardha chandrasana at the trestler

Reflections on pregnancy and Iyengar yoga continued

I also gained new insight into the joy of working on a limited number of poses that I have been working in for a long time. I had always been a fan of *baddhokonasana* and *ardha chandrasana*, but as they became the foundation of my limited practice, I discovered newfound respect for them. It was interesting to think about and focus on how doing these stretches was beneficial for me and for the baby. Working quietly in seated poses while the rest of the class was trying out a favourite active pose was challenging, but allowed me to work on focusing and quieting my mind, two things which proved very useful when giving birth. Doing some light *ujjāyi prānāyāma* also helped in that respect. Finally, simply being able to spend 45 minutes just stretching after a long day at work was heaven and certainly helped resolve the mild back pain I had and helped me sleep better at night

This is not to say that yoga during pregnancy is a panacea for all. The baby often did his utmost to distract me, waking up and kicking just as I lay down in *savāsana*. Rolling over and pressing on my bladder as soon as I got into a pose necessitating a hasty move toward the washroom was another favourite trick! With less and less space in my abdomen for my stomach, I needed to eat and drink during class, which was something new to me. It was also difficult to let go of an active practice that had been part of my weekly routine for almost five years. But, as my midwives and doula told me on more than one occasion, at some point in labour, you just have to let go and surrender. Fortunately for me, my decision to continue practicing yoga throughout my pregnancy meant that I began the process of letting go around week 25, rather than once the contractions started!

For that, and all the other benefits of an Iyengar practice, I am very grateful.

*An asana is not a posture which you assume mechanically.
It involves thought, at the end of which
a balance is achieved between movement and resistance.*

BKS Iyengar

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 your clothing before coming to class. Your efforts are greatly appreciated!

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 or heavy jewellery;
- Please be on time, and be sure to let your teacher know about injuries or medical conditions;
- **No scents makes sense.** In consideration of those with allergies, we ask students not to wear scented products to class. Thank you!

Re-newal by Iyengar Yoga

by Marjory Bryce

This summer past, a Toronto friend was showing me the new extensive shelving of his library. One book was poking out from the others: BKS Iyengar, *Yoga Path to Holistic Health*.

"Hey," I said, "that's my yoga."

"That," he said, "is the only yoga."

In 1972, before the sixties' seekers began wending their way back from India, I began searching for yoga instruction here at home. After an initial foray that sidetracked me to Transcendental Meditation, and later a programme in the mountains of North Carolina that offered to induce out-of-body experiences, I found an ashram at a rural camp in the Laurentian's, complete with an Indian guru and exotic chants. I enjoyed learning yoga in the great outdoors, and even intoning Aum for an hour in their geodesic dome, but I was wary of the organization. Scary wary.

Since then, I have hopped from one lotus pad to another. Down-facing dog in downtown studios, in people's private homes, in gyms, at rural retreats, church halls, farms, and on seaside decks.

In one candlelit church hall on Tuesday nights, with incense wafting and sitar music barely thrumming, the instructor serenely flowed through the routine, quietly calling the moves. We twisted around and craned our necks to see exactly what was being asked of us and then twisted back to do it, serenely.

In an airy apartment overlooking the canal, another earnest group of us gamely began each class with twelve sun salutations. "At your own speed" meant, mercifully, that I only accomplished a few by the time others were done. Sorry. I'll get better.

On a jungle platform, overlooking the Pacific Ocean, an athletic young aesthete, ponytail bobbing, led us through our āsanas to the pumping music of Madonna.

It's been a Yoga Adventureland series. I took what value I could, read books, and fashioned my own programme, a slow programme. But recently, some friends whose judgment I trust told me where to find what I was looking for. After forty years of wandering, I have found my Yoga Base Camp: Iyengar Yoga. Aaahhhh. Breathe.

I'm now a newbie yogini, and I love it.

I learn to pay attention to each careful instruction and to what my body is experiencing as I go. As I try to remember all the elements, it is great to be side-coached. I like being guided through all the nuances that make that tiny-huge difference. I am grateful for being corrected, readjusted. I learn to breathe through the teasing stretching pains (and identify them as awareness). Each asana is a whole new exploration.

I enjoy the goofy banter between the teachers and students.

I'm having more ah-ha moments at Iyengar lately. And there's so much to ah-ha about: the sense of rightness in a position, finding balance, feeling expansion, and being mindful. This could become seriously habit-forming.

I didn't notice the healing effects at first. Here are some unexpected developments.

In the last few years, osteoporosis has shrunk me by an inch. Now; with no medication, I am "back to before". This week I am going for another bone scan. Very exciting.

Low-level Obsessive Compulsive Disorder has bedeviled me all my life. I find now, after a year, I can stop, breathe, stretch, and release the compulsion-of-the-moment. In fact Iyengar has instilled a new, healthful compulsion: when undertaking physical tasks (driving, lifting, etc.) I now first position myself properly.

And there seems to be good news for all my fellow Adult ADHDers (Attention Deficit Hyper Activity Disorder). I can now focus longer. Reading Eckart Tolle is inspiring, but the exactness of Iyengar practice requires the in-the-moment experience that he extols. Increasingly I can ignore distracting impulses and resist the temptation to use pacifiers like alcohol.

A few weeks ago I badly twisted my ankle. The rotation spread to my hips, then back, shoulders, and neck. Though armed with a doctor's note for physiotherapy, I had no time for arranging it. I kept going to Iyengar, however; the pain has entirely dissipated and the twist is unraveling by degrees.

So here I am in the youth of my old age, putting to rest some feisty demons with thanks to Mr. Iyengar.

Last month, catching up on the phone with a young friend in Winnipeg, I told her about finding Iyengar yoga.

"Hey," she said, "that's my yoga."

Yoga Sutras

The yoga philosophy was first described in the Yoga Sutras, a collection of aphorisms offered by the Indian sage, and the father of yoga, Patanjali.

The Sutras were the earliest, and still are, the most profound and enlightening study of the human psyche. Through the sutras, Patanjali shows how, through the practice of yoga, we can transform ourselves, gain master over the mind and emotions, overcome obstacles to our spiritual evolution and attain the goal of yoga: *kaivalya*, liberation from the bondage of worldly desires and actions, and union with the Divine.

In sutra 11:46 the following is offered: *sthira sukham asanam*

<i>sthira</i>	firm, fixed, steady, steadfast, lasting
<i>sukham</i>	happiness, delight
<i>asanam</i>	posture, poses

Asana is perfect firmness of body, steadiness of intelligence and benevolence of spirit.

The definition of *asana* is given as follows: whatever *asana* is performed it should be done with a feeling of firmness, steadiness and endurance in the body; goodwill in the intelligence of the head and awareness and delight in the intelligence of the heart. This is how each *asana* should be understood, practiced and experienced. Performance of the *asana* should be nourishing and illuminative.

(p 149 - Yoga Sutras of Patanjali – B.K.S. Iyengar)

To know oneself is to know one's body, mind and soul.

BKS Iyengar

Recipe Corner

Rosemary Shortbread Cookies

From allrecipes.com

Ingredients

- 1 1/2 cups unsalted butter
- 2/3 cup white sugar
- 2 tablespoons chopped fresh rosemary
- 2 3/4 cups all-purpose flour
- 1/4 teaspoon salt
- 2 teaspoons white sugar for decoration



Directions

1. In a medium bowl, cream together the butter and 2/3 cup of sugar until light and fluffy. Stir in the flour salt and rosemary until well blended. The dough will be somewhat soft. Cover and refrigerate for 1 hour.
2. Preheat the oven to 375 degrees F (190 degrees F). Line cookie sheets with parchment paper.
3. On a lightly floured surface, roll the dough out to 1/4 inch thickness. Cut into rectangles 1 1/2x2 inches in size. Place cookies 1 inch apart on the lined cookie sheets. Sprinkle the remaining sugar over the tops.
4. Bake for 8 minutes in the preheated oven, or until golden at the edges. Cool on wire racks, and store in an airtight container at room temperature.

Magic Bars

by Jennifer Fornelli

Ingredients

- 1/2 cup margarine, melted
- 1 1/2 cups graham cracker crumbs
- 1 cup chopped walnuts
- 1 cup semisweet chocolate chips
- 1 1/3 cups flaked coconut
- 1 (14 ounce) can sweetened condensed milk



Directions

1. Preheat oven to 350 degrees F (180 degrees C).
2. Into bottom of 9 x 13 pan pour melted margarine. Sprinkle crumbs evenly over melted margarine, chopped nuts over crumbs, then distribute chocolate chips over nuts. Add the coconut and pour milk over all.
3. Bake 25 minutes or until lightly browned on top. Cool 15 minutes before cutting into finger length bars.
4. Store in an airtight container at room temperature.

From all of us at IYOGA we wish you and yours a very happy and healthy holiday season.
We look forward to seeing you in the new year!



On the first day of the holidays
my true love gave to me:

One bolster

Two sticky mats

Three cotton blankets

Four foam blocks

Five Yoga Sutras

Six Adho Mukha Svanasanas

Seven days of Sadhana

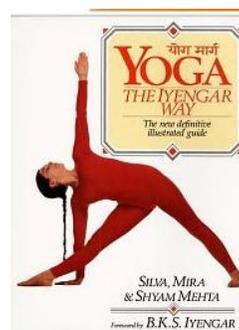
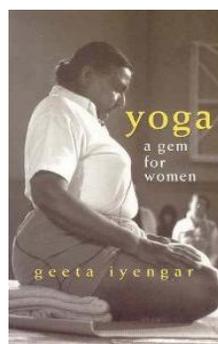
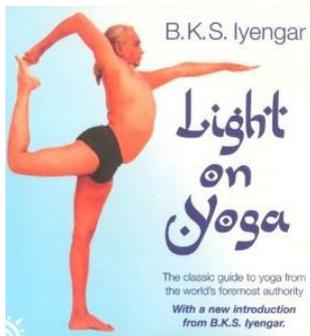
Eight weeks of Yoga

Nine standing āsanās

Ten minutes of sarvāṅgāsana

Eleven minutes of ujjāyī prāṇāyāma

Twelve minutes of savāsana



IYOGA COMMUNITY NOTICES

Thank you to **Len Fornelli** for building and donating all of our wonderful new props!!

IYOGA AGM

December 11, 2011, 11:00am -12pm. Everyone welcome.

Following the AGM we will celebrate Mr. Iyengar's 93rd birthday party with a practice from 12:30pm-1:30pm and a potluck lunch starting at 2:00pm. Bring your favourite dish. Families and friends welcome.

More information please contact the centre at 613-761-7888 or iyogaottawa@gmail.com

2012 Winter Schedule begins Monday, January 9

Start the new-year with a FREE class on Saturday, January 7 from 12:00pm – 1:00pm. Please bring a friend.

Monday	
5:45pm – 7:15pm	Level 1
7:30pm – 9:00pm	General
Tuesday	
9:30am – 11:00am	General
5:45pm – 7:15pm	General
7:30pm – 9:00pm	Level 1
Wednesday	
9:30am – 11:00am	Level 1
6:00pm – 7:30pm	General+
7:40pm – 9:10pm	Level 1
Thursday	
9:30am – 11:00am	General
5:45pm – 7:15pm	Level 1
7:30pm – 9:00pm	General
Saturday	
8:00am – 9:30am	General
10:00am – 11:30am	Restorative/Pre-Natal/ Specific Needs

Rates per 8-week session (HST included) Drop-in rate: \$17

1.5hour class: **\$110**

Try a Level 1 class for **\$17**

Discounts:

First time students: **Receive \$10 off** your primary class registration.

Seniors (65+) and students with valid ID: **Get \$10 off** the primary class registration.

Sign up for two classes and **get \$45 off your second class.**

Sign up for 3 classes and **save \$100.**

Registration: We are open for registration 15 minutes before and after classes. Pre-register by sending a cheque payable to the Iyengar Yoga Centre. Classes will be pro-rated after the third week of the session.

The schedule is subject to change. Please check our website www.iyoga.ca for updates.