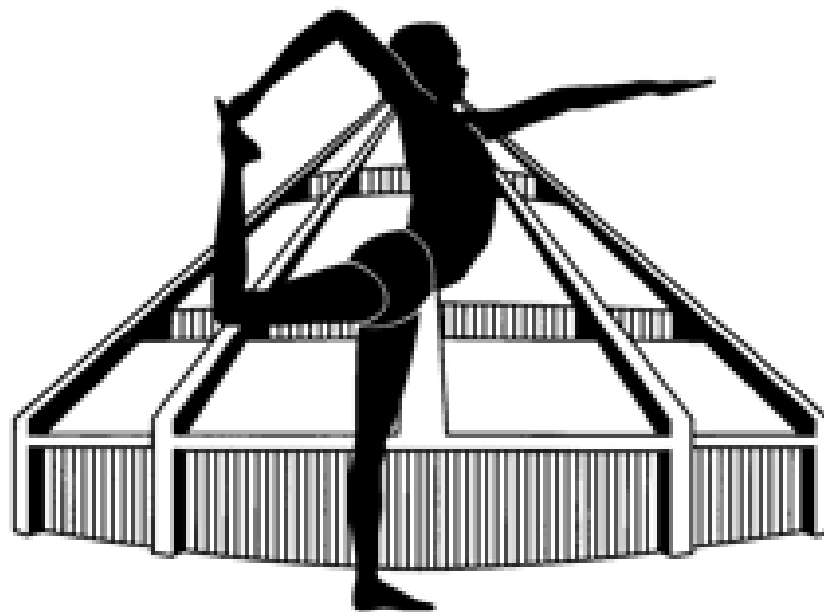


*Iyengar Yoga Ottawa Gatineau Association*  
*Fall 2011*



*Health is the state when the soul has been given the key of  
the body to roam at will.*  
*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

Linda Uhryniuk – President	uhryniukli@gmail.com
Donna Fornelli - Vice-President	donnaforntelli@sympatico.ca
Leonard Fornelli – Treasurer	leonard.fornelli@sympatico.ca
Karin Holtkamp – Secretary	daveandkarin@rogers.com
Jason Szabos – Director	szabojj@gmail.com

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.

Photo credits: Page 4 - Don Fugler, page 5 & 8 - Donna Fornelli, page 10 – Dave Shurtleff

## 2011 Fall/Winter Schedule

<b>Class Schedule September 6 - December 22, 2011</b>		
<b>Monday</b>		
5:45-7:15pm	Level 1	Glenda
7:30-9:00pm	General	Donna
<b>Tuesday</b>		
9:30-11:00am	General	Donna
5:45-7:15pm	General	Cathie
7:30-9:00pm	Level 1	Cathie
<b>Wednesday</b>		
9:30-11:00am	Level 1	Karin
1:00-2:30pm	General	Leigh
6:00-7:30pm	General+	Donna
7:40-9:10pm	Level 1	Donna
<b>Thursday</b>		
9:30-11:00am	General	Cathie
5:45-7:15pm	Level 1	Karin
7:30-9:00pm	General	Karin
<b>Saturday</b>		
8:00-9:30am	General	Donna
10:00-11:30am	Restorative/Pre-Natal/ Specific Needs	Donna

**Rates per 8-week session (HST included)**

1.5hour class: **\$110**

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

**Drop-in rate: \$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.

**Free Introductory Yoga Classes:** Saturday, October 29, 2011 and Saturday, January 7, 2012

**Sadhana** – September 26-October 7, 2011. An opportunity to reap the benefits and experience the powerful effect of sustained, daily practice. Open to Iyengar yoga students with six months of class experience and who are familiar with Sarvangāsana.

**The schedule is subject to change. Please check our website [www.iyoga.ca](http://www.iyoga.ca) for updates.**

## The Diagnosis is Parkinson's Disease

by Sharon Pickle



I have recently been diagnosed with Parkinson's Disease (PD). When the neurologist said, "Yes, you have Parkinson's", I started to cry. The doctor looked at me surprised and said, "It's not going to kill you". I don't know anyone with PD and didn't know much about it. I have been discovering what it is and what it means to have PD. It's common enough that most people recognize the name and look shocked when I tell them, but not common enough for people to know much about it.

Bradykinesia, is one of the first signs of PD. It means slowness of movement. I had never heard that word before. It almost sounds like a yoga pose; Badakonāsana, one of my favourite yoga poses. Slow movement is not my favourite. I first noticed my slowness of movement 4-5 years ago. (They say once a person is diagnosed with PD, they have already had the disease for 10 years.) I have always been a fast walker. A number of years ago I noticed people passing me while I was walking home from work. I was a bit distressed by this but brushed it off as age and menopause. I was still walking at a good pace, not a racing pace. A few winters ago when I was walking so slow that I couldn't keep myself warm, I started to worry. It was also at that time that I noticed my left arm stopped swinging when I walked and my left triceps would shake in Adho Mukha Svanāsana.

There are many signs of PD and it is just those signs that are used to diagnose PD. No two people have the same symptoms and there is no test to confirm PD. Confirmation comes from having a series of symptoms. Other symptoms are the tremor, rigidity and balance.

A few years ago I said, "The more yoga I do, the stiffer I get." When I said it, it did not make sense. I thought, maybe it is because I'm getting stronger, more muscle makes for less flexibility. I'm not the bulky muscular type; that reason didn't ring true to me. Certainly my back was stiff and forward bends were very difficult for me. I was constantly doing a practice for a sore lower back. Was/is my back stiff because of PD? Probably.

I am frequently asked "Are you still doing yoga?" The short answer is "yes".

The longer answer is I still do yoga, but nothing like the yoga practice I use to do. Yoga is being mindful in movement. Yoga is paying attention to the breath. I try to do both of those things in most of my movement; my daily walk, going up and down the stairs, hanging laundry, working at the kitchen counter, etc. I have noticed that the things that I use to do as fill ins and did not think about such as running up and down the stairs, doing laundry, making dinner; are now opportunities to be part of my exercise routine or my yoga practice. Sitting at the computer gives me a chance to pay attention to my posture, to be conscious of my breath, to use my left hand that doesn't want to cooperate. I often get agitated and have to take a break from typing because of my left arm and hand. That gives me an opportunity to move and take a few deep breaths and check out my garden or watch the birds in my yard. It is all mindfulness.

June 2010, I was still teaching. I remember saying to the class while demonstrating downward dog, "Don't look at my left leg, it's being weird and won't straighten right now, look at my right side and do what it is doing." Since then I have had the diagnosis and I am beginning to recognise what I can and cannot do. I have had to slow my practice right down; to listen to my body. For months I have not been able to do Adkho Mukha Svanāsana, not even the half, with hands on the wall. Very slowly I have been able to take some poses deeper. I can now get lengthening in my spine in downward facing dog. I can do a head stand at the wall; for a minute or two. I don't know if I will ever again be able to do a 10 minute head stand in the middle of the room. My yoga practice has changed but I still have a practice. Some days are better than others. I can always do Savāsana.

## **Dandasana**

by Leeann McGovern

Dandasana is one of my favourite poses to work on despite the fact that I find it one of the most challenging poses. Although Dandasana effectively involves merely sitting up straight, I am always reminded of how much more attention I should be paying to my posture – both when I'm standing and when I'm sitting – whenever I attempt Dandasana.

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

1. Sit on the floor with the legs stretched out in front and the trunk upright. Join the inner knees and inner ankles. Place the palms on the floor beside the hips, fingers pointing forward. Stay for 15 to 20 seconds.
2. Extend the legs and heels forward, keeping them parallel and centred. Stretch the soles, the tops of the feet, and the toes up. Keep the feet parallel, and move the inner edges of the feet away from the legs and draw the outer edges slightly back. Straighten the knees by pressing the kneecaps into the knee joints and stretching the backs of the knees. Press the thighs, knees and shins down. Tuck the tops of the thighs in toward the trunk.
3. Pressing the hands into the floor, extend the sides and the back of the body up. Stretch the sacrum and lumbar. Lift the rib cage, and press the shoulder blades into the back. Rotate the upper arms outward and lock the elbows. Extend the front of the body from the pubis up. Keep the lower abdomen slightly pulled back, without tensing it. Lift the sternum, the top ribs and the collarbones. Move the shoulders back and down. Open the chest and breathe evenly.
4. Do not let the head tilt. Keep it straight and look ahead.

### **Tip for Dandasana**

Adding some height can be helpful. Try sitting on a bolster or a few blankets.

### **Benefits of Dandasana**

Dandasana helps improve spinal alignment and posture, lengthen the spine, strengthen the legs and back muscles, stretch the shoulders and chest, and increase body awareness. It is also a mild stretch for the hamstrings.



## Learning Through Practice – Part 2

by B.K.S. Iyengar

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

### Learning About the Mind

Here, I repeat my quote: "Consciousness is the needle, the eye of the needle is the intelligence, the mind is the thread which you sharpen in the beginning." The job of the mind is connecting of the *bahiranga* (external limbs) with the *antaranga* (the three *angas* pertaining to the mind: *dharana* or concentration, *dhyana* or meditation, and *samādhi* or contemplation) and the moment its job is done, it disappears from the scene.

If you consider the five elements of nature: *prthvi* (earth), *āp* (water), *tej* (fire), *vāyu* (air) and *ākāśā* (space), the mind is like the middle element, *tejas*. The mind is *tejas* and *tejas* is mind in a man's body. The *tejas* connects the first two gross elements, *prthivi* and *āp*, with the subtle elements, *vāyu* and *ākāśā*. After the mind does its job, it is the *sūksmēndriya* in our body, the intelligence, which has to sew the nerves, fibres with the entire systems of the body. Then one understands that the divisions disappear. You are one with yourself not only at one point but at every point. That is what *āsanas* teach.

### Learning about the role of the senses

All the senses of perception are the gateways of knowledge. Although it is said that we must control them, we must realize that we cannot attain knowledge without these senses. Unfortunately these gates of knowledge open out to the external world. These get introverted by the practice of *āsanas* and then they derive the knowledge of the inner world, the inner body, where the *ātma* (soul) exists. These senses of perception are connected with the *jīāna* (knowledge/understanding) of the *prakṛti* (nature), which has to come in contact with the *jīāna* of the *purusa* (innermost consciousness), which give rise to *ojas śakti* (power of energy, light and strength). *Ojas śakti* or *purusa śakti* (strength of the innermost consciousness) is merged with *prakṛti śakti* (nature energy, light and strength) using all five sheaths of the body to know which has no sheath at all, the soul.

Finally, all the five sheaths are to be connected through the needle, the consciousness, using the eye of the needle, the intelligence, to weave the entire body from the skin to the self and from the self to the skin into fine muslin cloth. It should be even finer than the muslin cloth, because the intelligence is so subtle, so sensitive that it can even feel the thickness or the thinness of your own inner body.

The beauty of *āsanas* is to make this thick coating hidden in the body to become thinner and thinner. Hence *āsanas* are not done just for exercise but to make this hidden inner coating with the body thinner as well as supremely sensitive for the consciousness and the soul to move uninterruptedly in the body without deviations.

Practice of *āsanas* nourishes the body like river water that is collected at the reservoir which, gradually seeps through the sluices to nourish the soil. If you are a real "Iyengar" practitioners, then you should know that you are using this body as an agent to trim the intelligence and make it seep in. Then instead of indirect connections through *prthvi*, *āp*, *tej*, *vāyu*, *ākāśā*, *buddhi* (intelligence), *citta* (three cognitive aspects of the internal organs intelligence, ego and mind), *antahkarana* (combination of intelligence, ego and mind) the *ātman* (soul) this is within you directly guides you in the practices. Body and soul becomes one. The *pindanda* (microcosm) and the *brahmanda* (macrocosm) become one in practice. Then the outer world comes directly in contact with the inner world and the coarse cloth (body) becomes fine like the soul. Inner attention and outer vision.

The Hatha Yoga Pradipika advises sadhakas to have antar laksana, bahir drsti – “Inner attention and outer vision” Ch 4.36. It means that even though your eyes may be looking out, your mind must look inside. Hence, even though all these five senses of perception are lost outside, these are to be connected to the intelligence to take you closer to the soul or the inner core of the being, from the external body.

### **Sage Patanjali says...**

“Vitarka vicara ananda asmitarupa anugamat samprajnatah.” Y.S., I: 17

Practice and detachment develop four types of Samādhi: self-analysis, synthesis, bliss, and the experience of pure being.

Though he has used the word *‘samādhi’*, I say there are various types of awareness. These are *vitarka*-awareness, *vicāra*-awareness, *asmitā*-awareness, *ānanda*-awareness. *Vitarka* is the biological brain, and *vicāra* is located in the back brain or the *‘samskāric* brain’ which is the storehouse for impressions. This frontal brain and the back brain have to commune and unite with each other. When both these brains are made to function uniformly, you will not be able to differentiate whether the action is physical, mental or spiritual. At this time, there is joy which sprouts from within the heart, and one just smiles. This is *ānanda*. It is the smile that takes you further to trace the source of that *ānanda*, which is neither in the biological head, nor in the old brain, but sprouts from a different place altogether. What is that place? That place is the core of the being, *asmitā*. While practicing *āsanas*, one studies from the gross part of the intelligence (*vitarka – vicāra*) to kindle the subtle intelligence of the heart sprout bliss (*ānanda*). This *ānanda* makes one to search from where it sprouts. This is what *āsanas* give us. Just to say that my liver is fine or my hemoglobin content is high is not the true effect of *āsanas*.

Practice *āsanas* using these *vitarka – vicāra* (head) to trace the cause of *ānanda*.

## ***“This frontal brain and the back brain have to commune and unite with each other.”***

In *prānāyāma*, it is the reverse process; one begins with *asmitā*, then comes to *ānanda* and from *ānanda* one comes to *vitarka* and *vicāra*. Can anyone inhale from the head? If done, there is hypertension. Any person who inhales for the head soon becomes a cardiac patient with high blood pressure and hypertension. Without the use of the head, can you exhale? *Vitarka* and *vicāra* work in exhalation, *ānanda-asmitā* work in inhalation. We find it difficult to catch the secret, sacred meaning of yoga because *Patañjali* has touched this subject with just a few words.

We theoretically explain that these are four states of *prajñā* (awareness). But in which part of yoga, do these four surface? In *prānāyāma*, *āsmīta* alone draws in the breath. The control inhalation begins from the heart and exhalation is controlled by the head. We do not think of all this.

All these four awareness put together, correspond to the four lobes of the brain. The physical heart also has four lobes (sections). It is only when *Patañjali* uses these words that it becomes clear how the *prajñā* of the head is connected to the physical heart and vice versa and how serenity in the four lobes of the brain does not block the four lobes of the heart.

It is only when we practice these things through yogic *āsanas* that we understand the depth. One cannot do *Śirṣāsana* without using the head, and one cannot do *Setubandha Saravāṅgāsana* without using the heart. Observe whether your brain or your heart works in *Halāsana*. Study the range of the source of the action. What happens when you lose your attention for a fraction of a second in *Śirṣāsana*. You lose your balance and fall down. You do not use your brain in *Halāsana*, but yet you do not lose the asana. What keeps you in the asana? By the way of study and observation, our various awareness of intelligence surface which are between the head and the heart and guide us to live intelligently.

I wish the scientists would come forward to understand *Patañjali's* study of psychology through physiological changes. As the old brain things, what is known as the subconscious mind, why does the ventricle take so much load in the heart, and not the other limbs of the heart? So what is the connection between the back brain and the ventricle of the heart? There is some connection. Those who have a guilt-conscience are more susceptible to heart problems than those who are open-minded. The internal split personality causes cardiac problems, high blood pressure and so forth. One just tends to see that and not how the inner *prajñā*, intelligence works. This is what the *āsanas* teach.



Robert Pegrum, 81, demonstrating *Setubandha Saravāṅgāsana* and *Halāsana*

*The final installment of this article will appear in the winter issue of the IYOGA Newsletter*

## ***Membership Renewal***

September is membership renewal month! Iyengar Yoga Ottawa Gatineau is a registered not for profit association. Please consider supporting our association by taking out a membership. Benefits include library borrowing privileges, discounts on workshop fees, and a vote at annual general meetings. All membership fees go towards the upkeep of our centre.

Membership forms are available at the yoga centre or may be downloaded from our web site at [iyoga.ca](http://iyoga.ca).





## **A brief history of the arrival of Iyengar Yoga in Kingston**

By Jane Fawcett

Kingston, Ontario

### ***"When the student is ready the teacher will appear" ~ Buddhist Proverb***

I was exposed to Iyengar yoga through my friend Ann Kilbertus whom I met in 1978 at Queen's University in Kingston, Ontario where we were studying Occupational Therapy. After university Ann moved to Victoria where she continued her OT career. There she discovered Iyengar yoga.

I had heard of Iyengar yoga but the connection I had with this style of yoga was minimal. I had purchased *Stretch and Relax* (Stewart and Tobias) and maintained a desultory practice, vaguely aware of Ann's growing interest in Iyengar on the opposite side of the country. (In fact, that same book was the first purchase for her yoga library as well...). Conversations with Ann revealed her growing interest and enthusiasm for this practice and I remember her pleasure at being approached to become a student teacher.

The Iyengar community continued to grow and make its way to Ontario. There were, and still are, Centres in Toronto, London, and Ottawa, there were even regular classes being held in Waterloo. I thought "surely it would not be long before a Certified Iyengar teacher arrived in Kingston". I waited and waited and occasionally would check with Ann; "Is there an Iyengar teacher closer to Kingston?" Ann recommended Donna Fornelli in Ottawa several times, but family responsibilities, jobs, fear and a chronic illness made travel challenging.

I waited...

Such a long distance practice is feeble at best. I had a mat, 2 (!) bolsters and a belt. I had a copy of *Yoga the Iyengar Way* (Silva Mehta), an encouragement gift from Ann, as well as *Stretch and Relax*. I laugh to recall moving in and out of āsanās, relocating the relevant page, trying to recall instructions and reminders, reading again the information and then collapsing in frustration and confusion. When I found a remaindered copy of *YOGA - The Path to Holistic Health* (BKS Iyengar) and was introduced to props, I experienced a surge of hope. Maybe props and more photos would do?

I waited and continued with my small practice...

It was clear that this yoga practice was outstanding. I had joined 3 or 4 different yoga classes in Kingston and had always been disappointed and, on several occasions suffered injury. Periodic sessions with Ann, as well as the perusal of books served to draw me more and more strongly to the Iyengar approach. While my practice remained minimal, I continued to feel benefits. I was also reading and beginning to practice and remember Sanskrit names!

The student was ready...

In 2009 I visited Ann in Victoria for 2 weeks. This marked a turning point as Ann lead me through a restorative practice every single day. Sometimes we would practice for almost 3 hours, and I never felt drained or strained simply restored and replenished. Some long-standing injuries and imbalances were addressed and corrected, while my posture improved. Ann was positive and patient as I would insist, while we were walking, that I was "tipped backwards". This was simply an adjustment to standing straight and tall.

Back in Kingston, I began a daily yoga practice working with a notebook I had filled with notes and diagrams and, combined with the cellular memories, the practice continued from September through January. I felt stronger and healthier and increasingly curious.

Ann was invited to give a workshop in Ottawa in February 2010. That workshop sticks in my mind as another turning point; as that is when I finally met Donna. As the workshop drew to its end, I bemoaned the lack of an Iyengar teacher in Kingston. Donna looked at me and said, "If you can find 8 students, I will come once a month to give a 3 hour class."

The teacher was available...

Plans for the first class began that March. I had spread the news of the upcoming class to friends: Ruth, Marilyn, Dore, Marie and spouse Irving. Irving advertised through his work website and phone calls began. It was not long before we had 9 people signed up. Ruth and Bill kindly donated the use of their cool, dry basement. On July 21<sup>st</sup>, 2010 began the first of many Iyengar Yoga classes for our group.

Everyone at that class was impressed and excited by the breadth of Donna's knowledge and her confident presentation. After one class we all felt we had learned a great deal and were eager to learn more. Donna continues to come and lead classes once a month at a nearby Community Centre. We boast an official Iyengar logo advertisement for each class as well as a core group of 8 students.

We organize an Open Practice once a month in addition to the class with Donna. Although she is absent, her teaching and example are evident. We remind each other about knees and thighs, shoulder blades and shoulders, elbows and hands and chests as we choose and practice āsanās together. We are thrilled when Donna gives us praise, because it is no accident that we are growing...she provides excellent guidance and we work.

The links to Iyengar Yoga, through Ann and Donna, sustain us all and we are grateful for this practice and these practitioners...well worth the wait!



The Kingston Iyengar Yoga Community

*Long uninterrupted practice of asanas, done with awareness, will bring success.*

*BKS Iyengar*

## Recipe Corner

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)

### Spicy Chickpeas

courtesy of Leeann McGovern

2 cans of chick peas (400 g)  
2 medium onions, chopped  
1 tsp grated ginger  
1/2 tsp mashed garlic  
1-2 green chillies, seeded and finely chopped (optional)  
1/2 tsp turmeric  
3 tbsp vegetable oil  
2 large well-ripened tomatoes, seeded and chopped  
1 tbsp ground coriander  
2 tsp garam masala  
2 tbsp fresh lemon juice  
2-3 tbsp chopped fresh coriander



Drain the chick peas, reserving the liquid. Cook the onions, ginger, garlic, chillies and turmeric in the oil until golden and softened.

Add the tomatoes and cook to soften, and then add the coriander and chick peas. Cook for about 10 minutes.

Add garam masala, lemon juice, and stir in fresh coriander. Cook gently for 2-3 minutes, add more liquid, if needed, to make a sauce. Enjoy!

### Blueberry Scones

courtesy of Corinne Stocco

2 cups flour  
1/3 cup sugar  
1 tablespoon baking powder  
1/2 teaspoon salt  
  
6 tablespoons cold butter, cut into small pieces  
3/4 cup frozen blueberries  
1 large egg  
1/2 cup cream (I use 10%)



3 tablespoons milk  
cinnamon  
sugar

Preheat oven to 425F. Mix the dry ingredients very thoroughly. Cut in the butter with two knives until the largest pieces are the size of peas. Stir in blueberries. In a separate bowl, whisk egg and cream, then add to flour mixture. Mix just until the dry ingredients are moistened. Gather the dough into a ball and knead in the bowl 10 times (the batter will be beautiful purple!) until the dough is roughly in one ball. Place dough onto a floured surface and pat it to a circle about 3/4 inch thick. Cut into wedges and place onto a baking sheet (I use parchment paper). If desired, brush the tops with milk and sprinkle cinnamon and/or sugar. Bake until the tops are golden brown, about 12 to 15 minutes. Enjoy!

## IYOGA COMMUNITY NOTICES

### Message from the IYOGA Newsletter Committee

The IYOGA Centre Newsletter completed its first publishing cycle this past spring. We are a small group of dedicated Iyengar students who volunteer to bring you, what we hope is, an informative and interesting read every three or four months.

Our goal is to let you know what is happening in and around our community; share with you the thoughts of others and to bring you additional aspects of Mr. Iyengar's teachings. We thank all of you who have contributed to each addition of the newsletter for without your words this publication would not exist.

If you would like to join the committee, contribute an article or have ideas about what we can feature in future editions please let us know. We always welcome photos to accompany articles, as well as, photos for consideration on future covers of the newsletter. All submissions can be sent to [iyoganews@gmail.com](mailto:iyoganews@gmail.com).

Lastly, we'd like to thank Corinne Stocco for her contributions as a founding member of the IYOGA Newsletter Committee. Corinne will be stepping down from the committee after this issue and we thank her for her all her contributions.

Namaste

The IYOGA Newsletter Committee

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### ***Free class for experienced students August 19 beginning at 1:00 pm.***

The Ottawa Iyengar Yoga Centre is an internationally recognized teacher training facility. Twice a year we host assessments where teachers are tested and certified. Students are an invaluable part of this process. On **August 19** we will be hosting an Introductory I assessment from **1:00 until 4:00 pm**.

Participants must have regularly attended classes at the centre for a minimum of one year, have no injuries and be able to do Sarvangāsana in the centre of the room. You will be lead through a group practice and after a short break you will be taught 3 poses in 20 minutes so the teacher can be assessed. It is important that you are present for the whole process.

If you can help us out by volunteering to be a student please leave your name and contact information at [iyogaottawa@gmail.com](mailto:iyogaottawa@gmail.com) or call 613-761-7888.

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***Open House ~ Saturday September 10*** from 1:00-3:00 pm. Come and visit our centre, meet the teachers and see a yoga demonstration from 1:00 – 2:00 followed by a free Introductory class from 2:00-3:00. No experience or pre-registration necessary. Bring your friends.

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***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!

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***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!