

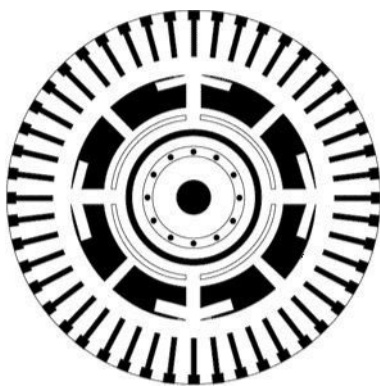
ASHTANGA YOGA : ANN ARBOR

HOUSE RECOMMENDATIONS

Summer

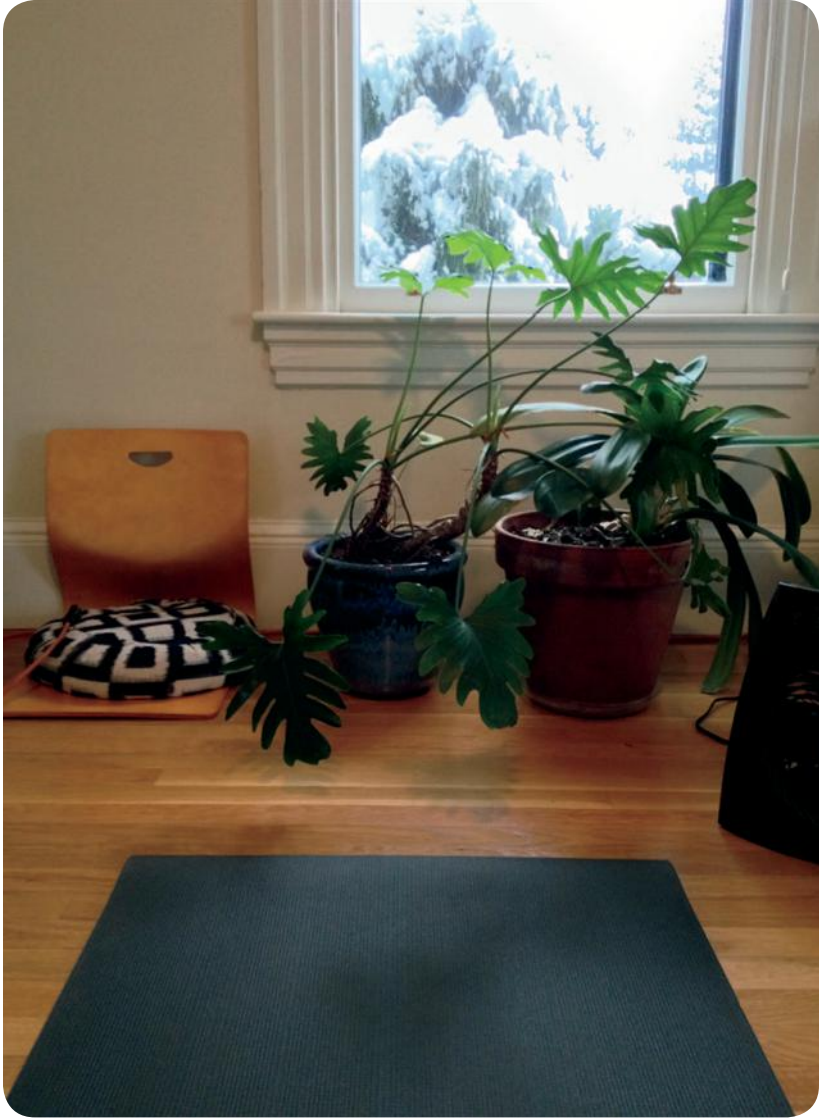
.....
2013

CROWDSOURCED AND CURATED
BY ANGELA JAMISON



CONTENTS

Introduction . . .	5
House Recommends . . .	6
Breathing . . .	6
Mental Hygiene . . .	7
Rhythms . . .	8
Tone . . .	10
Habits . . .	11
Relationship . . .	17
After Practice . . .	20
About This Book . . .	22



Ashtanga is 99% practice, 1% theory.

But theory can creep in anywhere and everywhere. What follows is a collection of micropractices to help ashtangis de-theorize practice and thus streamline consciousness—through good mental hygiene, efficient learning and honest practice. Streamlining enhances the likelihood of becoming absorbed in *tristhana*. (*Tristhana* is coalescing awareness in three streams of experience: breath, posture/*bandha*, and *driste*). Becoming absorbed in *tristhana*, in turn, enhances clarity and happiness. **A lot.**

These suggestions are especially suited for ashtangis who are in their first five years on the mat.

Sometimes, when you brush up against excellent standards very early on, they can set a tone of excellence for the whole life of your practice. For those who already have been practicing a while, and doing that with the daily repetition of self-defeating patterns (for example, thinking during practice, wandering eyes, *bandha* avoidance, self-limiting beliefs), then those patterns are a part of your established practice. So some stronger discipline (or, more likely, stronger surrender) might be needed to repattern. That might take more than a suggestion.

This pamphlet only contains suggestions.

But suggestions can be revolutionary if your timing is right. If your mind feels closed just now, it's not useful to read further. If you feel curious and open, then perhaps a line or two will come to you at the right time.

The environment is full of suggestions, both implicit and explicit.

Filter. Most Ashtanga information in the web is made by, and for, distracted minds. **Choose your influences.** Unsolicited advice is a drag. Don't let people push their impressions on you, or give you advice you're not truly looking for at this time.

That goes for the present document. What follows may be just another ream of information, in just another browser window you'll get to later, produced by one more writer you do not know. In that case, is studying it what you really want to do?

THE HOUSE RECOMMENDS

Practice a lot. Daily is ideal.

Streamline. That's what it all comes down to. Streamlining focuses the awareness on posture/*bandha*, breath and *driste*. As an immediate consequence, other subtle habits of the self relax. So, streamlining is a cessation of inner jumpiness, tiredness or other distraction during practice. It will happen on its own if you practice a lot and with clear intention.

BREATHING

Initiate movements with breath. Literally follow the breath with the movement. This is big: practitioners who initiate movement with breath tend to be the same ones who can focus on solo self-practice without self-interruption.

Breath is white noise. If your mind is taking you for a ride, replace the auditory sensation of internal talk with the sound of breathing. Get fascinated by breath in whatever way you can.

Learn to move from the deepest possible strength in the body:

mulabandha and *uddiyana bandha* as they respond to breath. Over time, breath, *bandha* and *driste* synthesize into one single practice.

MENTAL HYGIENE

Cultivate positive triggers. These are repeated sensory stimuli that shift you into the mind-body state of practice. The jolt of the car's ignition, the quiet exhilaration of being awake in the still morning hours, the feel of the door in your hand. Any sensory feedback loop can entrain a state-shift. (Personally, my mornings start with *nauli* and *trataka*, followed by a one-woman dance party. The latter is apparently not typical.) The associations you choose will slowly strengthen your focus, and raise your energy, over time.

Guard your awareness before practice. In the morning, avoid anything that winds up discursive mind. Especially the internet. And talk radio. (If you're disciplined about this, your verbal/analytical mind will be smarter when you turn it on later. Use the hours right after morning practice to do your most important work of the day. Mental hygiene increases cognitive function.)

The first part of *driste* is keeping the eyes in your own space, with only soft, peripheral vision engaged if you want a background feel for the whole room. This is huge. *Driste* gets subtle, but at first it's simply a commitment to keeping the eyes still. **Eyes are powerful. Use them well.**

Even as difficult emotions arise, stay in contact with the positive emotions of practice — **gratitude, confidence, love, joy, humor, ecstasy, calm.**

Let difficult emotions and thoughts arise and move on. Observe and note their patterns. Do not repress your experience: this deepens emotional blocks and increases unconsciousness.

Be cautious about repeating negative thoughts or verbal talk. **You have choices about the (inner) environment you inhabit.** It's funny, but physical practice is easiest when there's a vibe of kindness and generosity to oneself and others. It is possible to cultivate positive emotions and thoughts while accepting and studying any negativity that arises.

Sutra 1.12. *Abhyasa vairagyabhyam tat nirodhah.* Roughly: **It takes both will and surrender.** Will doesn't mean force: it is regular discipline. Surrender is not abject submission to authority: it is radical acceptance of whatever is happening now.

Another way to describe Sutra 1.12 is as a cheer for **(1) concentration** and **(2) equanimity.** These are practices. They're deliberate choices. They can be life skills. Many Westerners lack both. However, most people interested in Ashtanga yoga are intuitively interested in them.

Pattabhi Jois's way of talking about concentration and equanimity was just: "Practice and all is coming." He said that a lot.

RHYTHMS

Primary series can be difficult. I'm here because I believe it's worth your effort. It is the most genius, exacting, and healing program I have found. Aches, tweaks and energy fluctuations diminish dramatically after a couple of years of consistent practice. Be gentle and mindful with any ups and downs.

If you take a break, or **practice in an erratic rhythm, significant ups and downs (mental, emotional and physical) are likely.** You may experience periods of feeling very awake and alive, alternating with moments when you realize that you've been sleepwalking through your life for hours or days. Don't worry about such fluctuations, or about the zombie moments. It's possible to let such patterns play themselves out and die. Take a cool (detached) interest in the experience. Dial down expectations. You will feel more balance and awake as your practice comes into a steady rhythm.

Practice in the body you have today. No matter what, you can accept and move with the body-mind that's here right now.

If in doubt, come to class. It's practice, not a performance. Modify for pain or fatigue if they actually arise. You might be surprised: they may have just been in your head.

To avoid injury: **(1) Really know your unique breath pattern.** There will be some kind of disruption in the pattern if you're on the edge of injury. Meditating on the breath is a safety feature. **(2) Practice in a regular pattern.** If you fall off the wagon, be truthful to your moment-by-moment experience. Your body-mind needs time to remember things. **(3) Toss the NSAIDS.** They dull your perception and damage a healthy inflammation response. For muscle healing or soreness, use: anti-inflammatory diet, rest, castor oil packs, warm Epsom salts baths (rinse afterwards), zyflamend, arnica, the old RICE method (for acute inflammation only), and focused relaxation of protective patterns when appropriate.

To see growth in practice: Relax about transformation. *Really.* Not only is this the whole practice of yoga, but paradoxically, this attitude is also necessary for developing Ashtanga's specific skill set. *The Bhagavad Gita* is a mind-blowing story about this paradox.

This practice restores muscles to their full functional length.

Strong parts become flexible; flexible parts, if they were weak, become strong. Both types of effort—creating flexibility, and creating strength—happen most efficiently with focus, repetition, and a relaxed attitude.

Three days of practice a week is the bare minimum to establish a new rhythm in the nervous system (and to maintain any strength/flexibility changes you've made so far). Four is an order of magnitude greater than three. Five days usually enable real healing and change. Six is a life practice. **It is much more effective to practice a little bit every day than to do big practices every few days.** If you wake up with a few *surya namaskara*, standing postures and brief, focused *savasana* at home on any days you otherwise don't practice, there will be interesting changes within a month or two.

Ashtanga is a householder's practice. In teaching, my job is to support people whose daily lives are far more complex than my own. As you figure out what level of intensity on the mat is right for you, please stay grounded. Ashtanga yoga is designed to support you in daily life with your relationships, family and work.

Experimentation. When you modify a personal habit or way of moving, give it a month of daily practice (or the equivalent) before you evaluate at all. Otherwise, the judging mind will try to high-jack the experiment before there's enough data for a decent assessment.

TONE

The House suggests: **treat yourself and the practice with care and respect.** Be aware of the vibe you give off. Be open. Do not be lazy. Be modest. Give space to each other literally and figuratively. Some

helpful qualities are: spaciousness, implicit camaraderie, quiet loving-kindness.

Fellow practitioners are a resource. The quality of your practice is enhanced by the quality of theirs, so even out of self-interest you need to support them to support yourself. Here are two practices that have helped me. (1) I never talk to others about particulars of my asana practice or relationships with teachers. (2) When I started practicing, I explicitly set the same intention with yoga friends that my husband and I articulated in our wedding vows: to be in relationship in a way that promotes mutual awareness, growth and service to others. This means that I limit social time with people who use relationships to vent grievances, or as egoic mutual-appreciation societies.

Do not hail me by voice. Sometimes I use verbal cues, but frequently engaging in Q&A and thereby shifting to discursive mind usually depletes your energy and mine. It's easier if you stay in a more rhythmic, embodied state. Beware of “leaky inner monologue”—a tendency to engage in ongoing verbal commentary during practice and leak it out whenever touched.

HABITS

The House recommends **a weekly rest day**, and another day off around full and new moons.

Shower the morning of or night before practice. Little need to do so after practice—Pattabhi Jois said rub the sweat back in to your skin (some biologists theorize that this and more esoteric practices like *amaroli* enable us to re-absorb beneficial hormones that are lost in sweat).

Wash your mat sometimes. Wash it regularly in sweaty times. A bit of vinegar or tea tree oil diluted in water will prevent mat rot. Rinse well.

Wear clean, modest clothes.

Wear no scented products or lotion to practice.

Take great care of your feet. Massage them at night with a cold-pressed, organic oil (such as sesame mixed with a little olive oil, or sweet almond oil). Use a pumice stone to slough off callouses and soften the bottoms of the feet every few days—after you start rolling over your toes between *catvari* and *pancha* positions, pay special attention to softening the skin on bottom of the big toes. Get a small foot massage ball or cylinder and lightly stand on it, both releasing tension from the bottoms of the feet and creating space for strong arches that pull up from the floor. As that develops, learn to spread and press down all the toes when you stand. Wear shoes that are good for your feet.

After you habituate to foot care, bring that much attention to the hands and wrists. **It is even easier to develop subtle attention and strength in the hands than in the feet.**

Water. Ashtangis need more than other people. We're detoxing. Drink a ton. But not during practice. It'll compromise your focus, cut the internal heat that fuels practice, and slosh around.

Food. Practice and eating are not separate. Eating affects practice; practice changes your experience of eating. Bodies have different histories (personal and genetic). Food is also intensely emotional, and a tricky frontier for self-awareness. **Feel it out.** Strict eating prescriptions make things falsely simple and may get in the way

of your underlying (possibly dormant) intelligence. I want to give you space to inquire and experiment, and (secretly) I am too non-judging to care *what* you eat. So, rather than give automatic answers to the question of what you should eat, I bring in expert Ayurvedic counselors twice a year so you can conduct a healthy, guided experiment on your own system.

Ashtanga and its sister science, Ayurveda, offer tools for gradually letting go of cravings that don't serve, and for identifying the feeling of rightness that says you're eating in harmony with your environment and your true needs. A few little techniques for now: (1) Observing with curiosity, sensory clarity, and no judgment how different food choices make you feel. (2) If questions arise about meat, alcohol, sugar, dairy, wheat or whatever compulsion, this might be accompanied by emotional reactivity at first, but it's very useful to investigate. (3) If there is a compulsive craving for a non-nutritious food, it's probably because that food is toxic to you and the nervous system wants to avoid the emotional and physical pain of detoxing. (4) It's useful to learn to enjoy falling asleep with the stomach somewhat empty. (5) It's useful to teach the system to feel fully nourished by light, plant-y foods. **(6) Eat to live.**

Sugar, continued. If your system runs on sugar/refined grains/processed food, these are likely to block your better intuition. Thus it may be difficult to listen to your body. For those of us raised on the North American food supply and standard American Diet in the last 50 years, sugar and refined foods are a common source of internal misinformation. It's not just you; it's our whole culture. Sugar is not good for our bodies. It nourishes candida and worse. It causes inflammation everywhere. It does not truly comfort you. If attitudes around food have a reactive energy or strong emotion, chemical addiction may be in play. For those of us who come to the practice with a strong sugar/processed food addiction, it is

possible to let this pattern go and clear it out of the system. This takes relaxation, time, dedicated practice and **loving, non-judging support**. It can be done.

Probiotics. Get some. Sauerkraut, kim chee, local yogurt, kombucha, etc.

Coffee? OK. I usually don't, but some practitioners do. Pattabhi Jois loved coffee, so it has a long association with the practice and with many senior teachers. If you use it, do so sparingly, and not during afternoon. Along with sugar, stress and lack of sleep, coffee can scramble cortisol levels, mess with the adrenals, and wreak havoc on the natural tendency to be wired in the morning and tired at night. Enjoy the stuff if you use it, but also respect its power to alter your physiology.

Marijuana and Alcohol. These are addictive substances. Early in my practice I found the strength to heal a tormented relationship with the latter, and personally I have steered clear of the former. Marijuana and alcohol can be helpful for people in intense pain—be that emotional, psychic, or physical. As you gain strength and clarity, you may want more from yoga than relief from pain. You may feel able to function with an intense clarity of mind without that making you feel jittery or anxious. You may feel that you can find god without so chemical assistance. Or you may hear (true) stories about Pattabhi Jois dismissing students for using marijuana. If a time does come to let one of these go, reach out. Loving, non-judging support and accountability are key. You will find a way to get the relaxation, pleasure and transcendence that you need without them.

Bodywork. The house recommends not depending on it. Be careful with massage therapy and chiropractic—if you do it, make sure

the therapist is skilled. **Do not let them tell you that your body contains problems that you need them to fix. The body is not a problem.** If you're into bodywork, receptive and highly skilled practitioners might be found in the domains of Rolfing, cranio-sacral therapy or acupuncture. If you feel any doubt about letting a particular person work on your precious body.

A vintage Pinky hi-bounce ball (pepto pink in color; available online or directly from me at the shala) can be the beginning of a self-massage practice. Cultivating a habit of caring self-massage (called *abhyanga* in Sanskrit) is a very good idea for the long term.

Menstruation. If you really feel your body, does it make sense to practice *bandha* when heavily menstruating? So why do it? Please give yourself enthusiastic permission to rest as long as you need. (I have seen menstrual cycles lasting from 12 hours to 7 days.) Regular practitioners usually take 2-3 days off for the event. I take 1 or 2, sleep my head off, and eat dark chocolate. I feel that the rest I get during my cycle is twice as deep and effective than at any other time. Listen to your body and rest enthusiastically.

Menstruation is not dirty. I expect all practitioners to be comfortable with the topic. Women often cycle with the moon, if they practice regularly while taking moon days off. We also cycle together. This is natural, once we wire back into some forgotten (some would say suppressed) rhythms. To regulate your cycle, sweat with us and pay a lot of attention to the moon.

Sleep hygiene. 86 food, internet and TV a couple of hours before sleep. To optimize adrenal function and sleep cycles, dial down coffee and sugar, and take a hard look at any "adrenaline junkie" tendencies. If you're lying awake, try this: focus on the physical body. Consciously relax. Count breaths from 20 down to 1, verrrrry

slooooooowly. Inhale through the mouth, exhale through the nose. If you have the discipline to keep awareness on physical relaxation, you will get the rest you need, even if you never fall asleep at all.

During the winter: correct breath technique generates internal heat. A lot of it. Eventually, you can use breath to regulate body heat. This takes a few years of practice and good instruction.

If you just caught a cold or flu, practice at home. My teachers all recommend that one not practice with a fever. Otherwise, it's fine. Your first few *suryas* may feel dense, but if you stick with it, you'll be glad you did and recover more quickly. During cold season, be VERY mindful about physical hygiene around the shala. You cannot get me sick, but in the past I have transmitted students' colds and flus to others. Be caring towards the community when deciding whether to come to class.

Mat time. For what it is worth to you, here is my personal practice. When I have been injured or ill, I still roll out the mat. I sit, lie or gently move, focus on the breathing, remain calm, and feel the energy in my body. This (1) maintains the practice habit. It also (2) focuses attention on perceiving energetic and physical experience, teasing this apart from emotional reactions, and *thus* significantly alleviating my suffering. (Shinzen Young says *Suffering = Pain x Resistance*.) This practice of coming to the mat even when there is great difficulty is (3) often fascinating, and sets a new baseline for future gratitude for my body. I sense that (4) doing this helps me recuperate faster. **Studying pain with curiosity and care, not pushing to try to make it disappear:** this is what I mean when I say that it is OK to practice during injury or illness.

RELATIONSHIP

I don't want to talk about practice; I want to practice practice. Come in 10, or 100, times more than you talk about it or email me about it. As they say in Mysore, **you come.**

I do not expect anyone to travel my strange path. I gave my body to yoga science a decade ago, and have not broken from six-day practice since April of 2003. I'm obsessed with the asana practice itself. There is nothing virtuous about this other than the fact that it represents strong focus over a long period of time; in fact it's also quite crazy. This relationship that I have with the practice is that of a teacher. It is not a model to imitate, but rather a resource that you can draw in. Your path is your own, and I respect it. **Above a certain threshold of sincerity and consistency, whatever intensity of practice suits your life, I will support that.**

Ashtanga is a mostly tacit knowledge form that is directly transmitted through relationship. It can't be explained. When a student shows up consistently to a community and a teacher, this establishes a baseline of bravery, openness and priority of practice that enables transmission. When this happens consistently over time, then a practitioner creates an honest relationship with the practice itself, as well as with a teacher and a community.

Ethan Nichtern said, **the internet is not your teacher.** Internet and book yoga is impersonal and random. And it is often riven with false meta-messages about asana performance, physical achievement, beauty and authority/celebrity. You deserve better. For those reading from afar: **find a teacher who has a teacher,** and who has a heart of service. Take her best, and keep what you have taken close. Inspire this person, through a good attitude and sincere practice, to be the best teacher that she can be to you. This

is how you get the teacher you deserve. At first, the relationship might feel tentative or conditional, but from this sort of care, unconditional love-respect arises. That's a bit of a secret. On the surface, Ashtanga is a bullshit-burning fire. It feels white hot, razor sharp, transcendent. That is very real. But **at its heart, the energy signature of this lineage is love and trust. It's the glowing adoration of Pattabhi Jois for his students.**

Because that vibe of loving respect has been reproduced over and over, and because the old guru tradition is dead (Sharath says, *I am not that kind of guru*), there is no need to get into some sort of yoga marriage with a teacher. There are occasions when a teacher and student will have a life-long commitment to each other (this is the nature of my feeling for Sharath), but it's more of a common-law union. There are no refuge vows; there is no spiritual name. This is because Ashtanga is not a religion. Within the global community, **there are countless wonderful teachers whose mentorship might help your practice over the course of your life. Take, and give, the best with everyone you get to work with in this lineage.** We are so lucky to have this.

Choose one person to get your postures from. Stick with them even if the ego gets other notions. If another teacher attempts to get in on this administrative level of your practice, respectfully decline.

Create teacher relationships that fit in to your daily life in an honest, unglamorous, real way. A local Mysore teacher, if you have one, is a tremendous boon. It doesn't matter if they're a yoga somebody; it's usually better if they're not. The person who supports the first few years of your daily transformational grind is golden.

Purely *informational*, one-way instruction (writings, podcasts, hearsay) has limited energy and transformative power. But two-way, *relational* instruction is usually deeper. It requires more of us as students. **Do not substitute informational for relational learning.** If you're doing mostly self-practice and are wishing for support, you are not alone. Many people practice mostly at home. When you need them, the true master teachers of this method are all servants at heart. You'll know them not because they're necessarily famous, but because they're beautiful and funny and kind, they don't judge you, and they have nothing to prove. They just want to be useful to you in a personal, embodied, direct way. Let them.

The most nourishing way to receive this sort of inspiration is to keep your eyes open for a teacher who excites you and who knows something you don't. **Go to them** at their home base, not a workshop. Spend time practicing in, and *being* in, that setting. Just be yourself there. Deliver your whole mind-body to the experience. Do honest practice. Pay attention. Hang out with the teacher's other students. **Prioritize listening over performing, and over trying to get approval or quick answers.** Then the following year, do it again. When I go to Mysore, this is how I go.

Workshops are rarely a good idea. Be selective. Practice *aparigraha* (non-grasping) where information is concerned. Information is not the same as wisdom: often it is just a jumble. Don't take postures at workshops with new teachers, or say you "have studied with" someone you only saw for a few days: this sets up a troubled motivational structure for all parties. **If you do find the rare workshop that excites you, relax your mind to receive as much inspiration as you can. Take the best** from it without wasting energy looking for disagreeable elements.

Respect the chair. Like in *Star Trek*. Whoever is the teacher in the room, is the teacher. It doesn't matter if you teacher at home is more experienced. **It doesn't matter if you are more experienced!** Honor the very activity of teaching by being a student. **As all traditional practitioners do, take primary series only on your first practice with a new teacher.** Not only does this get you grounded in the new setting and allow the new teacher to get to know your practice, but *more importantly* it's a slight limit on the ego/performative tendencies that often arise in those who do intermediate or advanced practices. The teacher you are visiting doesn't need that energy in his room on the first day you drop in. Especially if she is a new teacher, and thus someone you might be able to manipulate. **Be good to young teachers so that they will feel sufficiently grounded to do the enormous spiritual growth their work demands,** and so that through them the practice itself will flourish.

AFTER PRACTICE

Leave it on the mat. No need to review or evaluate practice after it's done. During Ashtanga, do Ashtanga. Otherwise, do otherwise.

Regrets are a waste of energy. I don't judge you; I don't have the energy. Please take it easy on any self-reproach (and on looking down on others—a similar kind of drain). Just practice.

Superiority is poor quality fuel. Our *esprit d' corps* comes from better sources. Even if looking down on others has given you energy in the past, eventually it takes more energy than it gives. I don't pretend that "it's all good." There's probably a good amount of yoga delusion, confusion and egomania out there somewhere. That's completely OK. Not our business. **Let's just practice.**

Eight limbs. Practice on the mat encompasses limbs 3-6 of Patanjali's classical system: *asana*, *pranayama*, *pratyhara* and (eventually) one-pointed focus.

If you get interested in the first two limbs (social ethics, and what I call the useful virtues), cool. If not, OK. Ashtanga method values *yama* and *niyama* a lot, but in a relaxed way. **Virtue is practical, not theoretical.** It helps to avoid being uptight about it. Ashtanga is not a religion.

Limbs 7 and 8 (absorption states and godknowswhat) arise on their own if at all—they're not practices. But there are ways to increase the chances that the last two limbs will sprout. This has to do with developing strong concentration (an incredibly rare skill), and honest equanimity.

Watch the envelope. The boundary between practice and life might shift or go away. If you catch yourself just being fully alive to mundane activity, or emotional ups and downs get less dramatic; if you sleep better; if sometimes you notice you're *projecting* instead of just buying into your own judgments/emotions regarding others (i.e., if you don't believe everything you think); if there is less experience of the mind reacting to experience with patterns of attraction/repulsion, love/hate, respect/disdain... well, this is all normal. You are doing it right.

COME TO PRACTICE.

ABOUT THIS BOOK

At Ashtanga Yoga: Ann Arbor, there are two House Rules.

Practice at least three days per week; and manage your own financial account religiously. Everything else is just a recommendation.

The *House Recommendations* got written down for the first time in 2011 by student request. I only shared the full list with local students who wanted it. It seemed pointless to extract these suggestions from the context of our local community and our individual student-teacher relationships.

But during 2012, the *HR* became a kind of global document. I received a lot of feedback from people who read the short version on the AY:A2 blog. They gave me new ideas that I tested here, and meanwhile I saw parts of the original *HR* that could be deleted. So I re-wrote it about every 6 months.

The *HR* grows and shrinks. It's just made up of what lasts because it works. I began as its writer, but now am more of a curator/eraser.

In early 2013, with the fifth edit, I started sending out the file as a pdf to anyone who asked. Then in April, 2013, Laura Shaw Feit volunteered to create this beautiful book*. The idea, some editing, the design, and the distribution are all from Laura. More of her work can be found at www.lshawdesign.com.

Several have asked what you can do to pay it forward in response to this resource. I don't know. But that is a great question to ask.

For me personally, it is energizing to hear from people who take value from my writing. As a full time Mysore teacher, I find it challenging to muster energy to write, but feedback from readers renews my passion and helps to direct my mind. More importantly, if you'd like to contribute to the next edit of the *HR*, send your micro practices. They have to be techniques you know, from sustained experience, to be of value towards the end of *chitta vritti nirodah*. I will feel them out over time and add what fits. Send it to: annarborashtanga@gmail.com

Thank you for your practice, your attention, and your feedback.

—ANGELA JAMISON

***A note from the designer.** *I wanted this book to be easy to use by your mat, so I refrained from overloading it with too much designery-ness—attempting instead to keep it clean and clear and to the point. If you've downloaded this as a pdf, just print it out regularly (saving paper by printing 2-sided if you can.) Otherwise you can purchase a handy book version over on MagCloud for a small fee—this fee represents printing and shipping costs only: neither AY:A2 nor myself want any remuneration for this collective effort.*

—LAURA SHAW FEIT

Photo credits: Front cover Yale Union, Portland, Oregon, August 2012©Angela Jamison.

Page 4, Jamaica Plain, MA, 2012 ©LJS Feit

The *HR* is copyrighted by Creative Commons. No modification of this document is permitted except by the curator, and no commercial use is permitted.

Deepest thanks to you
who continue to add to the collective
intelligence of the Ashtanga practice.
Your practice, in and of itself, affects
our world. As neighbors say to each
other on the street in India,
namasté.