



**CYF NEWSLETTER
SUMMER 2020
CHAIR'S MESSAGE**

Hari Om Yogis & Yoginis

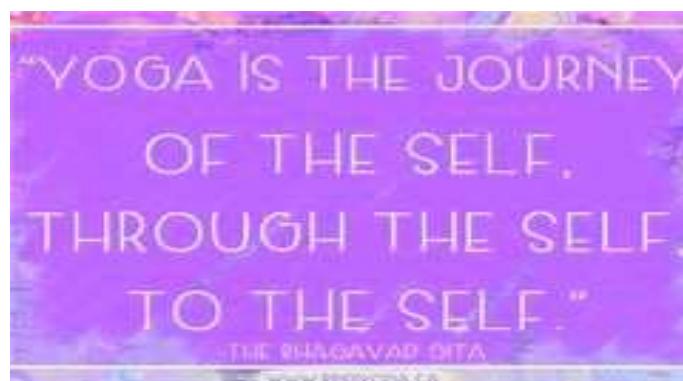
I hope you are all well and staying safe. It has been a most peculiar year and I have missed being able to see all your beautiful faces at seminars and training days. As we move forward through this pandemic we hope that we can begin to slowly return to normal or the new normal. Fingers crossed we will be able to meet up again soon.

This lockdown has allowed people to reflect and slow down, well some people. Personally I have had to continue as best I can and took a job as a carer. Although I have been as busy as ever I have been able to practice self-study and challenges in a very different environment. It has taught me a lot about who I am and showed me my strengths. I am sure many of you have had similar experiences in this challenging time. When we face challenges in our lives, if we pause and look within, we often find hidden strengths that we didn't realize we had. Yoga teaches us to look within. To practice Svadhaya/self-study we need to look within to discover who we truly are and sometimes we need a kick up the bum to do that. The universe seems to have given us all a unique opportunity to turn within and reflect, to discover our Self.

I hope you have a wonderful summer and I hope that I will see you very soon.

Love and Bright Blessings

Deb



To help the environment and our funds, would you consider receiving a cheery, colourful digital copy of our newsletter?

It includes easy click through links with lots of pictures and illustrations.

It is also especially difficult at the moment to get hard copies printed and distributed.

If you feel you could change to the digital version, please contact editor@cyf.org.uk

WORKSHOP SCHEDULE FOR 2020

Well, our yogic year so far has not quite turned out as expected!

We've been carefully watching each new relaxation of the rules to see at what stage we may be able to return to normal. Below are the workshops originally scheduled for the rest of the year, but at this stage everything remains on hold. As soon as we feel we can safely go ahead with our events, we'll be in touch.

Provisionally 6 September (Date to be confirmed) Extra Training Workshop

Ananda Yoga Kula

The Business of Yoga & Yoga Philosophy

Gill Drummond

11 October, Seminar & AGM

Acton Parish Hall

Led by Helen Steadman & Mandy Wallace

*(Please note the change of date ... this seminar will be held one week later than normal,
11th October NOT the 4th)*

1 November, Training Day

Ananda Yoga Kula

Side Bends

7 December, Workshop

Ananda Yoga Kula

Anatomy & Pranayama 1

For all our events, we invite you to bring along something vegan or vegetarian for lunch, so we can share food, good company and conversation. Don't forget your plate, knife and fork.

We are always searching for qualified teachers to lead our seminars. if you would like to share your knowledge and experience, or have ideas for guest teachers, please contact

*Pamela Sunderland, on
pamelasunderland@googlemail.com*

Embrace uncertainty.
Some of the most
beautiful chapters in our
lives won't have a title
until much later.

YOUR CYF COMMITTEE MEMBERS

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Set out a skeleton meditation theme which is designed to overcome negative personal characteristics and help towards better social relationships. Explain the use of the skeleton.

Asking students to examine themselves and identify their negative personal characteristics can be a challenging and uncomfortable process. We are prompting them to look at the things they do not like about themselves and then potentially asking them to focus on things that may be buried deep inside, such as feelings of self-loathing and guilt. These negative feelings or emotions often lead to outward manifestations of negative behaviour which ultimately impact on our relationships.

The ego often gets in the way of facing these uncomfortable feelings or characteristics as they cause pain and mental anguish but through our practise and meditation we can use this as a means of self-examination in a positive, productive and safe way.

Our personal characteristics, positive and negative, dictate how we react and interact with the world around us. They determine our perceptions and how we are perceived by others. They are the driving force for our emotional responses and behaviour.

For the purposes of the following skeleton meditation I am approaching this from a personal perspective, applying what I have learnt and achieved as a student, not necessarily as a teacher. A sustained yoga practice helped me to identify my own personal negative characteristics which were having an adverse effect on my relationships with others and my own personal well-being. For many years I struggled to control my impatience and anger. My impatience was resolved through many hours spent in pigeon!!! This helped me overcome feelings of frustration with myself and others. However, my most destructive negative characteristic was my anger. This impacted on everyone around me and only served to cause more anger and a never ending spiral of arguments and upset. The following outline of a meditation focuses on releasing anger but can be used in letting go of any other negative feeling or characteristic. My personal preference is to use a guided meditation and there are thousands of them available through Apps and on the Internet that students (and teachers) can use in the comfort of their own home.

At this point I should point out that I am in no way 'perfect' or never get angry or impatient any more but I have learnt techniques to control these impulses. One way I have done this is to develop compassion and I regularly use the following Buddhist statement as a personal mantra, *"Holding onto anger is like drinking poison and expecting the other person to die."*

Setting an Intention - Sankalpa

- The use of a Sankalpa at the beginning of a meditation is a good way of asking the students to focus on what they want to achieve and develop a sense of determination or will in order to achieve that intention. You can guide or encourage the student to focus on an intention that will help to address something within themselves, for example, 'I will be kinder to people I work with'.

Grounding/Centering

- This allows the student to stay rooted in the present moment. A sense of feeling grounded will help when the awareness goes to more uncomfortable feelings and sensation. This grounding process creates a sense of stability and safety.

Ahimsa

- Avoiding self-criticism whilst addressing negative characteristics is important. Ask the students to practise Ahimsa and whilst the literal translation may be respect for all living things and the avoidance of violence, it can also be used to generate feelings of compassion, most importantly in this meditation, feelings of compassion and kindness towards yourself.

Breath Awareness

- The breath has important physiological effects on the brain. When we become agitated or tense, the breath becomes shallow and the effects of adrenaline begin to creep into the body. Whilst focusing on characteristics that may induce stress or tension, the breath becomes a useful tool in countering the physical effects stimulated within the body.

Identify the feeling of anger

- Ask the student to identify the feeling of anger, sitting with that feeling and observing the sensations on a physical and mental level that arise at the same time, all the while encouraging the release of tension in the body and maintaining awareness of the breath.
- Identify where the feeling of anger sits within the body. For me I feel anger in my face and shoulders and this is where I instantly feel tension. So whilst students are feeling the anger ask them to focus on *where* they feel it on a physical level.
- Encourage them to not force the anger out at this point but just observe it. We should not be afraid of silence and stillness while this is happening. Meditation takes time and we should not rush to expunge our discomfort. This develops tolerance and acceptance.

Allow space for the anger to sit then leave

- Once the feeling is identified then we can work on creating the space for the anger to dissipate. This is where we would ask the student to focus specifically on the breath.
- With awareness on the root location of the anger, ask the student to take a deep inhale and visualise the inhale creating space around the source of the anger, similar to blowing up a balloon. For me this would involve relaxing and breathing into my shoulders whilst feeling the inhale into the skin on my face.
- With each inhale we create more space in the body and with each exhale ask the student to release the negativity associated with the anger - out with anger, in with love!
- As we create the space around the anger, it becomes diluted. The feelings and the sensations are exhaled and we are creating a loving and safe space around the feeling.

Learning that anger is tolerable

- I don't like to use the word 'force' in yoga but by experiencing anger whilst not being able to act on it, forces us to not only sit with the feeling but understand that we can experience the feeling without acting on it. Your student may be visualising an argument they had with their partner but they are 'forced', in a gentle and loving yogic way, to accept that they cannot jump up and punch the wall!
- Remind the students that this meditation is allowing them to create a safe space in which the anger can manifest itself without creating damage to themselves and others.

Managing other emotions that may arise

- Underneath the feeling or behaviour often is the driver for the emotion - e.g fear, guilt, sadness.
- Acknowledge with the student that other feelings or sensations may arise and that is natural and normal.
- Once again remind them of the safe space they have created in this meditation to allow those feelings to manifest then dissolve.

Visualise a positive alternative

- By this point we have probably sat with the feelings for long enough and it is time to visualise an alternative outcome or response.
- Ask the student to focus on the exhale and a final 'letting go' of anything that is not serving them and on the space created on the inhale, ask them to inhale compassion, kindness and tolerance.
- You could ask the students to visualise a scenario that ends with a positive outcome dictated by their positive behaviour.

Coming back to reality

- Finally we need to help the students once again ground themselves and prepare to come off their mats and interact with the 'real world'.
- Ask the students one last time to re-visit their Sankalpa. They may not have thought about it at all during their meditation but this gentle reminder at the close of a meditation will allow them to take their intention off their mat.
- Close the session with a generated sense of well-being and release. Remind them that whatever they have experienced, acknowledged or learnt in the last 20 minutes or so can be applied to everyday life.
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Finally, whether it be a personal practise, a taught class or a meditation, I like to remember and focus on the feeling of gratitude at the end. The positivity generated from these thoughts of gratitude reminds us that, however small, we all have things to be thankful for. This feeling is something that we all take off the mat into the rest of our day. I defy anyone to say they feel worse after a yoga class!



My Coronavirus Yoga Practice Chronicle

Helen Steadman

At the start of “lockdown” all I wanted to do was run!

Having been used to attending at least 2 yoga classes a week, I was quite surprised at how little I missed my regular practice. Maybe the running was some sort of metaphor, I remember when my parents were ill, running seemed to be a way to escape, and given the fear that was prevalent in March and April, perhaps that need to escape was part of my mental make-up at the time.

After a month of barely gracing my mat, I knew that I was missing yoga, not just physically but also mentally, however, my mindset was such that I just didn't feel I could commit to a lengthy practice. Maybe it was fate, but my step-daughter sent me a link to a 30 day, 10 minutes a day yoga challenge she was following. (She's a girl who loves a 30 day challenge of any description!)

Given that she has been working full time all through this period, I had a firm word with myself to the effect that if she should fit in a daily 10 minute practice, then I really had no excuse. So I started to follow the same programme, the Morning Yoga Movement, presented by Kassandra Reinhardt, an Ottawa based yoga teacher.

Now I know there are lots of options out there in the virtual world, so this is in no way an endorsement. I didn't particularly like the affirmations she offers, but what I did find is that the 10 minutes was totally do-able and most days I followed on with elements of my own practice, re-igniting my love of and need for a regular practice.

I am still running, but now have a weekly routine that is certainly more rounded. I like to think of yoga as a kind and patient friend, who is always happy to see you when you can make it, but doesn't judge you when you can't. Yoga waits for you and is there when the time is right.

So in case you might like to take a look at the classes that helped me, I share with you the link below to the Morning Yoga Movement

<https://www.bing.com/videos/search?q=kassandra+morning+yoga+movement+day+1&docid=607988423525859941&mid=D476D87F8FA9549982CCD476D87F8FA9549982CC&view=detail&FORM=VIRE>

INNOVATION IS KEY

Some CYF teachers have been experimenting with offering outdoor classes - of course, keeping to a maximum of 5 students per class. Whilst the weather in April and May was glorious, we've not been so lucky with the sunshine during June and July. Below are a few photos of those classes that didn't fall foul of the rain

Two of Gill's "Patio" Classes (top) and Deb's Park Practice (bottom 2 photos).



FINANCE CORNER

with Gill Drummond AIAB - CYF Treasurer

This month's Finance Corner takes a timely look at:-

How to avoid the many scams that are sadly doing the rounds

The introduction of the new "Confirmation of Payee" scheme which means that the name of the person you think you're paying money to has to match the actual name on the account. This should not only stop genuine errors in the entry of the wrong account number / sort code digits, but also guards against fraud.

Avoiding scams and safer banking

A word about scams from HMRC:

"We are aware of an increase in scam emails, calls and texts. If someone gets in touch claiming to be from HMRC, saying that financial help can be claimed or that a tax refund is owed, and asks you to click on a link or to give information such as your name, credit card or bank details, please do not respond. You can forward suspicious emails claiming to be from HMRC to phishing@hmrc.gov.uk and texts to 60599."

For reporting other suspicious emails go to <https://www.ncsc.gov.uk/information/report-suspicious-emails>

Family caught out: 😞 recently a relative of mine fell for a 'Council Tax refund' scam.

Remember that if someone is asking for the 16-digit number and security code on your credit/debit card they are up to no good.

To pay someone by BACS all you need is the bank sort code and account number. Some banks are now asking for account name too..... see the feature below:

Making payments safer

Many banks are making some changes to help protect your money – this is from Santander, but the principle is the same for most banks

"We're always looking for ways to help you keep your money safe and secure from fraud and scams.

That's why we're introducing confirmation of payee. This is a new account name checking service for new and amended payments that will:

- *Check to see if the payment details you've entered for the person or business you're paying match the details their bank holds.*
- *Give you reassurance that your money is going where you want it to.*

If the details don't match, we'll provide you with the correct details if these are available or you may need to confirm the correct details with the person or organisation you're trying to pay.

These checks can help tackle some types of fraud and avoid simple mistakes like mis-typing account details when you set up a payment."

More finance tips can be found on my Facebook page 'Drummond Business Services'

<https://www.facebook.com/Drummond-Business-Services-133962420544218>

Recent CYF Workshops

Well it seems like a lifetime ago when Pamela Sunderland led the February Workshop. It was a day battered by storms, so well done to all those members who made it to Acton. Pamela offered us a Warrior vinyasa during the morning session followed by chanting the Gayatri Mantra and a kriya as taught by Sadhguru "Shambhavi Mahamudra".

Below are a selection of pictures from the day.



Teacher Training News

JUST BEGINNING THEIR TEACHING JOURNEY – A WARM WELCOME TO OUR NEW TRAINEES

Marnie Collins
Janine Chapman
Karen Bate
Sally Abel

There is no doubt that the foundation of being a great yoga teacher is being a great yoga student.

— Rod Straker —

Helen Steadman has successfully completed the Teacher Training Course and was presented with her certificate at the February Seminar by Deb.



The Yogic Concept of Prana in its Universal Setting / The Nature and Function of the Personal Pranic Body (ie the Vital Sheath or Pranamayakosha)



The Pranamayakosha or Prana body is considered to be a person's second body. To understand it fully it is necessary to have a clear idea of the Hindu concept of Prana, in both its Universal and personal aspects.

Prana is a Sanskrit word constructed of the syllables "pra" and "an". "An" means movement. "Pra" is a prefix meaning constant. Therefore, prana means constant motion. Prana has a number of interpretations in English, including "life force", "energy" and "vital principle". In Hindu and yogic philosophy the term is used to refer to all the manifest energy in the Universe, present in both living beings and inanimate objects (insects, animals, human beings, fruit and vegetables, rocks and stones). In the Universal sense, Prana is responsible for all creation which is captured in the following quote from the Prasna Upanishad, "Whatsoever exists in the Universe is dependent on thee Oh Prana".

Prana is not merely a philosophical concept; it is in every sense a physical substance. We cannot see radioactive or electromagnetic waves but we know they exist. It is the same for pranic waves and pranic field, they cannot be seen but they most certainly exist. In yoga the concept of prana is very scientific. Prana does not mean breath, air or oxygen. Scientifically speaking prana means the original life force. So yes, when you breathe in you inhale oxygen but what you also inhale is life energy and this connects you to the greater whole with which we are inextricably bound, according to yoga philosophy. On the macrocosmic level, Prana is like a vast, all-encompassing sea of vital energy. Every object in creation is floating in that sea like a fish in water, and from that sea of energy we gain everything we need for life. We are living in an Ocean of energy!

In Hinduism, Prana - Universal life force enters your body even before you are born and is always there, like a pilot light that is on for as long as you live. When Prana leaves our body then we will be clinically dead and gradually our form will disintegrate and the life energy will be reabsorbed into the whole. In her article for Hapineez magazine, Anne Wesseling uses this helpful analogy - "compare it to the water inside a jug at the bottom of a river: when the jug breaks, the water flows on and is assimilated into the river" (i). She goes on to say "Dying means saying goodbye - and that's sad - but according to Hindus, it's also a liberation because your life energy, the core and origin of your being, is re-assimilated into the greater whole. Your prana is part of the Universal Prana, the vital energy of the cosmos" (ii). We tend to think of ourselves as separate entities or beings moving around in this world, but we are all part of the universal or cosmic prana.

By practising yoga we can learn to connect our own prana to that of the Universe and draw the required amount of energy from it whenever you need it. Yoga helps us to do this by using techniques such as pranayama to enhance our energy.

Let us now take a look at the personal aspect of Prana. It is accepted that a person has a purely physical body, a chemical structure of solids, liquids and gases. However, yoga teaches us that a living being also has a separate personal prana constructed of components of Universal Prana. This personal Prana body can be likened to an electrical force field, which surrounds and interpenetrates the physical body. Scientific research is moving towards acceptance of such an idea following the discoveries made by Kirlian photography. The Kirlian photographic process, discovered in 1939, reveals visible “auras” around the objects photographed. It shows that everything, even inanimate objects, have an aura that has nothing to do with lighting or trick of the eyes. It is evidence that there is some “force” within and behind things, something connecting us to that Universal energy.



So throughout the body there is this pranic field and this is known as pranamaya kosha. Pranamaya kosha is the second of the five koshas that make up the human being and the best English term for the pranamaya kosha is probably “vital sheath” or “vital body”. It consists of subtle body energy which cannot be seen with the naked eye, its one physical manifestation is the breath. It surrounds and interpenetrates the physical body and is fuelled by breath and prana (life force energy). In Western culture we strongly identify with our physical body, yet without prana supporting it, it cannot survive more than a few minutes. This is summed up in this old Vedic story from Prashna Upanishad 2.13:

“The five main faculties of our nature - the mind, breath (prana), speech, hearing, and sight - were arguing about which was the most important. To resolve the dispute they decided that each would leave the body in turn to see whose absence was missed most. First speech left, yet the body continued to flourish though it was mute. Next the eye departed, yet the body flourished though blind. Then the ear left, yet the body thrived though deaf. Finally, the mind left, yet still the body lived on, though it was now unconscious. But the moment the prana started to leave, the body began to die. The other faculties were rapidly losing their life-force, so they all rushed to prana, admitted its supremacy, and begged it to stay.”

From this story we can see why Prana is the “vital” energy. It holds together the body and supports all other faculties. When this vital energy ceased to function the physical body can no longer operate, it would become a lifeless corpse completely devoid of vitality and would soon break down and decompose. It is Prana that is continually helping us to renew, repair and throw out waste and everything that is of a dangerous nature to the body’s survival. Therefore, the vital body or Prana body is the force field which holds together the complete physical make-up during a lifetime and prevents it from breaking down.

The Vital body or Pranamaya kosha sits between the food body (Annamaya kosha) and the three mental sheaths (outer mind, intelligence and inner mind). It consists of our vital urges of survival, reproduction, movement and self-expression, being mainly connected to the five motor organs (excretory, urino-genital, feet, hands, and vocal organ). Most of us are dominated by the vital body and its deep-seated urges that are necessary for us to remain alive. Through their exploration of the body and breath, the ancient yogis discovered that Prana (life-force energy) could be further subdivided into components they called Vayus.

This is described in the following sentence from the Prasna Upanishad:

“It is I (Prana) alone, dividing myself five-fold, who holds together this body and supports it”.

This five-fold nature of Prana is categorised as Prana-Vayu, Apana-Vayu, Samana-Vayu, Vyana-Vayu and Udana-Vayu. Each of the five Vayus of prana has a very subtle yet distinct energetic quality. The Sanskrit word Vayu translates as

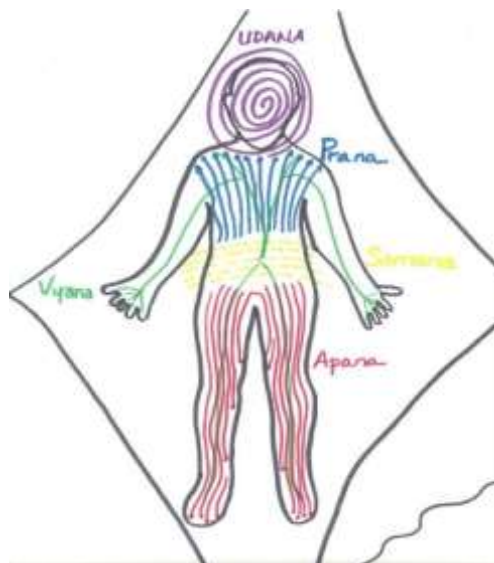
“wind” and the root “va” translates to “that which flows”. So Vayu is an energetic force that moves in a specific direction to control bodily functions and activities. Each Vayu governs a specific area of the body and ideally functions in harmony with each other. Their subtle energetic movements affect and influence our physical, emotional and mental health and wellbeing. If a Vayu becomes imbalanced it can create disharmony through the whole energetic system of the body and affect the organs it is associated with.

The Five Vayus

The five Vayus are energies and processes that occur on several levels in the body and mind. We can simplify this by thinking of them as follows:- Prana-Vayu is upward moving energy, the in-breath, respiratory organs and speech. Apana-Vayu is downward moving energy for excretion, expulsion and the out-breath. Samana-Vayu controls digestion. Udana-Vayu is associated with the motor and sensory nervous system. Vyana-Vayu pervades the whole body, acting as a regulatory force.

The five Vayus can also be seen in terms of their body region. Prana-Vayu governs the movement of energy from the head down to the navel, which is the pranic centre of the physical body. Apana-Vayu governs the movement of energy from the navel down to the root chakra at the base of the spine. Samana-Vayu governs the movement of energy from the entire body back to the navel. Udana-Vayu governs the movement of energy from the navel up to the head. Vyana-Vayu governs the movement of energy out from the navel throughout the entire body.

A simple summary is that Prana governs the intake of substances. Samana governs their digestion. Vyana governs the circulation of nutrients. Udana governs the release of positive energy. Apana governs the elimination of waste materials. This is much like the workings of an efficient machine. Prana brings in the fuel, samana converts this to fuel to energy, and vyana circulates the energy to various worksites. Apana disposes of the waste products produced by the conversion process. Udana manages the energy, enabling the machine to function effectively. Let us now look at each Vayu in a bit more detail.



Prana-Vayu is the energy in the upper part of the body, in the region of the heart. This is an inward and upward flowing force and maintains the function of the lungs and heart. Prana-Vayu creates openings and channels in the head and brain down to the heart. The opening being the eyes, ears, nostrils and mouth. It is responsible for the inhalation and exhalation, eating and self-expression.

Apana-Vayu is the energy of the lower part of the body. It is situated in the pelvic floor and its energy spreads through the lower abdomen. This force flows downward and out. It governs all forms of elimination and reproduction (which is also a downward movement). It is a very important energy field which is responsible for sexual activity, procreation, elimination of urine, faeces and gas.

Samana-Vayu is in the stomach region with its energy centred on the navel. Although it is a small area physically, it is very important as it is responsible for the digestive energy and coordinates and motivates the digestive organs such as the stomach, liver, pancreas and large intestine. It takes a great amount of energy to digest, burn and separate nutrients which we take in daily.

Udana-Vayu is located in the upper chest and throat region as well as the limbs, from shoulders to fingertips and hips down to the toes. It is associated with the motor and sensory nervous system and controls and immense amount of energy. It coordinates and activates the nervous system, moves the limbs of the body and receives and identifies different senses from the external world.

Vyana-Vayu helps to balance the other four Vayus. It is not associated with one part of the body, it is present throughout the entire body. It is an underlying force, so if anything goes wrong with any other area of prana, Vyana can step in and support that weak or imbalanced area. This Vayu's action is circulation and it governs the circulation on all levels throughout the body.

So here we have a blueprint of the pranic system within our physical body. Together these five Pranas or Vayus maintain the entire function of our physical form. The key to health is to keep our pranas working in harmony. When one becomes imbalanced, the others tend to lose their equilibrium as well, because they are all linked. Ancient yogis were able to control and cultivate these Vayus by simply bringing their focus and awareness to them. Through this conscious control and cultivation, they were not only able to create optimal health and well-being but were able to activate the primordial Kundalini energy to obtain states of enlightened Samadhi. This process is described as follows in Georg Feuerstein's "The Yoga Tradition: Its History, Literature, Philosophy and Practice":-

"As the breath, or life force, rises in the body, attention ascends and leads to more and more subtle experiences. In the final stage of this process, the pranic energy is guided into the topmost psychoenergetic centre (chakra) at the crown of the head. When Prana and attention come to be fixed in that spot, the quality of consciousness may change radically, yielding the ecstatic state (samadhi). (iii)

In conclusion, we must learn to be open to and welcome this greater force of Prana and seek to bring it into our life in the hope that we too can achieve Samadhi.

Bibliography

- (i) Anne Wesseling (2017), Happinez Magazine. Publisher a.i. Georgia Grezel. Corelio Printing, Belgium. Page 63.
- (ii) Anne Wesseling (2017), Happinez Magazine. Publisher a.i. Georgia Grezel. Corelio Printing, Belgium. Page 63.
- (iii) Georg Feuerstein (2008), The Yoga Tradition: Its History, Literature, Philosophy and Practice. Page 249.

"Let food be thy medicine and medicine be thy food."

The Doctor's Kitchen
aka Dr Rupy Aujla
Greek-style Beans

"This recipe is so simple I thought it couldn't possibly taste this good."



Ingredients	Method
2 tbsp olive oil ½ red onion , thinly sliced 400g tin chopped tomatoes 1 tbsp runny honey small red chilli , deseeded and finely chopped 1 tsp ground cinnamon ½ tsp paprika 1 tsp dried oregano 100g tin butter beans , drained and rinsed (can also use chickpeas or other white beans) 100g/5½oz chard, spinach or spring greens , roughly chopped 100g fresh flatleaf parsley , leaves and stalks finely chopped	Preheat the oven to 200C/180C Fan/Gas 6. Heat the oil in a large oven-proof frying pan over a medium heat. Add the onion and season with salt and pepper. Cook for 2-3 minutes until softened. Add the tomatoes, honey, chilli, cinnamon, paprika and oregano. Simmer for a few minutes. Stir in the beans and the greens. Bake for 20 minutes until the edges brown. (If you don't have an ovenproof frying pan, tip the mixture into a baking dish.) Scatter over the parsley and serve.

Double Bean & Roasted Pepper Chilli

Tried and tested by Bev - Enjoy!



INGREDIENTS	METHOD
2 onions, chopped 2 celery sticks, finely chopped 2 yellow or orange peppers, finely chopped 2 tbsp sunflower oil or rapeseed oil 2 x 460g jars roasted red peppers 2 tsp chipotle paste 2 tbsp red wine vinegar 1 tbsp cocoa powder 1 tbsp dried oregano 1 tbsp sweet smoked paprika 2 tbsp ground cumin 1 tsp ground cinnamon 2 x 400g cans chopped tomatoes 400g can refried beans 3 x 400g cans kidney beans, drained and rinsed 2 x 400g cans black beans, drained and rinsed	Put the onions, celery and chopped peppers with the oil in your largest flameproof casserole dish or heavy-based saucepan, and fry gently over a low heat until soft but not coloured. Drain both jars of peppers over a bowl to catch the juices. Put a quarter of the peppers into a food processor with the chipotle paste, vinegar, cocoa, dried spices and herbs. Whizz to a purée, then stir into the softened veg and cook for a few mins. Add the tomatoes and refried beans with 1 can water and the reserved pepper juice. Simmer for 1 hr until thickened, smoky and the tomato chunks have broken down to a smoother sauce. At this stage you can cool and chill the sauce if making ahead. Otherwise add the kidney and black beans, and the remaining roasted peppers, cut into bite-sized pieces, then reheat. (This makes a large batch, so once the sauce is ready it might be easier to split it between two pans when you add the beans and peppers.) Once bubbling and the beans are hot, season to taste and serve.

USEFUL LINKS

CYF Facebook Page

<https://www.facebook.com/groups/342480762440329/>

We'll continue to use the Facebook page to keep members regularly updated.

CYF Website

<https://www.yoga-teacher-training.org.uk/>

Don't forget that we now have our new website up and running, which has the latest information on Training days, Seminars and Workshops.

Online yoga links

If you're looking for a bit of online yoga inspiration, maybe take a look at the 2 links below to Adriene and Esther Ekhart. They have both posted lots of content including sequences, practices of varying lengths, Pranayama and tips for individual poses.

<https://www.youtube.com/user/yogawithadriene>

<https://www.bing.com/videos/search?q=ekhart+yoga+youtube&qpvt=ekhart+yoga+u+tube&FORM=AWVR>

The Last Word.....

You may have already seen this modern day bedtime story about the 2020 Coronavirus Pandemic, but for those of you who haven't

<https://vimeo.com/415496209>